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GOSPEL MESSENGER

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January 6, 1940





QUINTER BRUMBAUGH MILLER MOORE FRANTZ

Story of Your Gospel Messenger

In April of 1851 a little monthly magazine was sent out from a springhouse near Poland, Ohio. The magazine was the Gospel Visitor and the editor and publisher was Elder Henry Kurtz. In some respects Bro. Kurtz is one of the most remarkable men in our church history, and as for the paper he started, it was the harbinger of a new day for our people, and the beginning of what is now your Gospel Messenger.

It was in 1855 that Henry Kurtz induced James Quinter to join him in the printing venture. But soon the Civil War cast a blight across the land. However, The Gospel Visitor survived and through the reconstruction period increased in influence. Meanwhile the aging editor relinquished the management of the Visitor into Bro. Quinter's able hands.

East and west papers were springing up, but ultimately the most of these were merged with the Visitor to make a bigger and better church paper. By 1883 this process of combining and enlarging had given our church the Gospel Messenger. And it had also drawn together an unusually able group of men in the field of church publications. Amongst these were the Brumbaugh brothers, D. L. Miller, Joseph Amick and J. H. Moore.

One further step was cherished by D. L. Miller and his associates. And that was that the publishing interests built up since 1851 might be church owned. In 1897 this dream was fulfilled. What the Messenger had been in spirit, it now became in fact—the official organ of the Church of the Brethren. Since 1897 our church owned publishing interests have greatly expanded. Besides the Messenger they now include books and a full line of Sunday-school quarterlies, papers and other supplies.

In January of 1931 the Missionary Visitor was merged with the Gospel Messenger. More recently a Church at Work department was added and other efforts made to make the Messenger the complete church paper for the Brethren home. One subscriber has written: "Our church feels that the Messenger is so vital for the Christian life that we have decided to put it into every home that houses a member of our church." Another writes: "We cannot do without it. It brings life to the soul and meat for our body."

Members of the Church of the Brethren are really stockholders in this printing enterprise. Thus he who supports the Gospel Messenger and the rest of the Brethren publications does two good turns: he helps himself and his church as well.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

We are interested in ways to get the most out of the church paper. It would help if we could get at least 75% of our resident members to reading the Gospel Messenger. Please send us your free literature concerning the economical Messenger club plan for doing that very thing.

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

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EDITORIAL

Business As Unusual

A DEVOTED worker in the cause we love, one whom many of you know quite well, doesn't think too much of our "business as usual" (Oct. 21) idea for these crisis times. We hasten to agree with him. We don't want anybody to think too much of it. In two respects it needs qualification.

First, the war threat should have extra attention, more than in normal peace times, but not the whole attention of the church. No, not even half of the whole attention of the church but as much as can be useful. It is a very important factor in the present situation but its place is still subordinate, not central. It should have the emphasis it deserves, no more, no less. This is a good place to pray for wisdom.

Second, the usual business of the church should be carried on with unusual diligence. Every possible resource should be directed toward making Christians out of all persons who are not already such, and better Christians out of those who are. We must try harder to persuade everybody to be a faithful follower of Jesus Christ, whatever he has been doing at this, whether little, much, or nothing. The whole program of evangelism and education calls for a new measure of consecration.

With these qualifying considerations we are strong for business as usual, also for business as unusual. Nor does any phase of the church interest need this broad-bottomed re-enforcement more than the cause of world peace. E. F.

Adorn the Doctrine

THOSE who stress "no force in religion" should remember that they have a special reason for adorning the doctrine they preach. That is, when acceptance is upon the basis of free choice, that which is offered must clearly be the very best.

What we live and say about peace and war is a case in point. Not all peace talk, so-called, tends to generate peace. One should have a care not to add fuel where an extinguisher is needed. In the eyes of others our case rests principally on the winsomeness of example. Let us be sure to adorn the doctrine. H. A. B.

The Road to Conviction

THE road to conviction is not easy. At the most it may involve a complete change of position with reference to some essential matters; and at the least, not less than a new appreciation of what undergirds doctrines and attitudes taken for granted. At a time when many are passing through a Gethsemane of mental conflict it may be in place to examine the hard road by which one ordinarily arrives at a conviction.

As a sample of how convictions are reached, take a case far enough away in time and space to exclude the personal element, yet close enough to present day life situations to be significant. Then why not review the case of Alexander Mack on his quest for the truth? Now if one tries to reconstruct what must have been the stages by which he arrived at conviction the process will be found to break down into a dramatic sequence.

1. To begin with, we may assume that Mack's was a normal boyhood in a well-to-do Christian home where the parents were of the Reformed faith. As a youth he doubtless accepted the doctrines of the church as held by his parents. This period in one's life may be called the age of assent—a kind of nascent state which in some cases is never outgrown.

2. However, Mack lived in an age of change with the usual challenge to inherited views. The spirit of his times was one which forced thoughtful Mack to give attention to crisis complications. At this point one has the choice of two ways: to

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close the door of his mind, or to push on into new intellectual territory.

3. Alexander Mack chose to push on, though it brought him into the Vale of Doubt. Yet such is the usual fate of those who seek for truth. As a result, many are lost in this vale—though they need not be if they will follow on in the light of the best they know. In Mack's case this stage on the way to conviction lengthened into years of earnest study. At last this brought him in sight of solid ground and a way out.

4. Then came his day of decision. Should he move on to the higher ground which is ever the reward of those who will to know God's will for them? Doubtless it would have been easier to wait for a more convenient season. But Mack was a man of conscience. He was accustomed to transmute good intentions into action. Thus there was no turning back and no justification for delay. He crossed his intellectual Rubicon.

5. In this way conviction was reached at last—not just intellectual assent, but the matured sort which results in the taking of an advanced position and making the adjustments and sacrifices which such a step involves. And think what all this meant in Mack's life! Yet with persecution there was also the inner peace which comes with the following of one's best light.

Such we believe were the stages on Mack's road to conviction. And they are substantially what all must experience as they follow through to the consummation of the process. Now outlining the stages in the development of conviction does not disclose the facts or considerations which lead up to the taking of a given position. And here again one may turn to Mack's experience for enlightenment. We know that Mack took a stand against war and for peace. But what were the pillars in support of such a conviction?

Even at this late date we can identify at least three considerations which made those who sought positions ultimately right decide against war and for peace. (1) The two centuries between Luther and Mack saw Germany ravaged with such conflicts as the Thirty Years' War. Looking back over two centuries of conflict in the land of his birth, Mack and his companions saw that war was a thing of the devil. (2) Turning to their Bibles, Mack's group found that Christ taught that all men were brothers, the children of one kindly Father. (3) Reviewing the history of the early church, it was discovered that primitive Christians chose martyrdom rather than accept service under the military arm of government. On these three pillars—experience, teaching and example—Mack and his companions decided against force in religion. Thus it was not by accident, but as a result of conviction, that the Church of the Brethren is today one of the historic peace churches.

But we started out to deal with conviction in relation to current life situations. What have we learned? That every age of change brings its intellectual problems. That there is a process by which man may come through to light and conviction. That some fall by the way at every stage. That Mack came through because he persisted in knowing God's will. That his positions were not accidents, but founded on such pillars as experience, Christ's teaching and the practice of the early church. H. A. B.

Corinth and Your Home Church

Looking into those Corinthian letters again we were struck more forcibly than ever before with an almost startling fact. The causes of trouble in the church were the same in those days as they are in our own! You have heard so much about the changed world in which we are living that you thought they would be quite different? But just look at them.

One big source of friction at Corinth was the difference in their leaders. Paul and Apollos were both good and able men but their special gifts were in different lines. Most notable perhaps was the difference in their pulpit style. This should have been all to the good and would have been but for the further difference in literary taste among the membership.

How twentieth-centurylike the church at Corinth must have been. How many modern church quarrels are rooted in the same condition. Leaders differ in temperament and so do the members and there you are. Intellectualists and emotionalists find it so hard to appreciate each other. Why do they when they need each other so much?

Perhaps the largest factor in the troubled life at Corinth was the pagan atmosphere the church had to breathe and live in. And with what shame we must confess that the same thing is true now. The shameful part of it is that this heathenish way of living should make such a strong appeal to church people with so much church history behind them.

What can we do about these Corinthian problems in our church today? The same thing that Paul did. Expect them, make the best of them, meet them with faith and love and patience and triumph over them. E. F.

THE GENERAL FORUM

If We Had But a Day

BY MAY ALLREAD BAKER

If we had but a day, Lord—
If we had but a day
Should we cower in terror,
Or fervently pray?

Should we revel in lusts, Lord—
In unholy play?
Unwittingly flinging
Our soul's wealth away?

Should we think of our lands, Lord—
The wealth we may hold?
When death's icy touch comes
How drossy our gold!

How drossy our gold, Lord—
How vanishing fame!
How empty and mocking
A high-sounding name!

If we had but a day, Lord—
If we had but a day—
How precious the good deeds
We've sown on life's way!

Lewisburg, Ohio.

In Brotherhood of Prayer

BY ROBERT STRICKLER

JUST as one must look a long time at the great masterpieces of art and study them carefully to fully appreciate their beauty and understand their meaning, so we need to look at our Dunker heritage to appreciate and understand the thought and action of our devout forefathers.

I say *devout* because it suggests to my mind a dominant expression of their religious life, namely, that they were praying men.

It may fairly be said that there was a "school of prayer" in Schwarzenau before there was a brotherhood, a society, or a church. This "school of prayer" was a decidedly large factor in their achievement of unity. They were praying men. They thought of prayer as foundational, not merely supplemental. They were firmly established in the conviction that no step should be taken without earnest searching prayer. They believed that "prayer is the point of departure from which all the fundamental problems of religion can be rightfully approached." They were praying men who sought to be led by the Spirit of God.

Faith in Christ that avails is a faith that acts. Our forefathers had such a faith. Their faith acted in two definite respects, in prayer and practice. They prayed first, that their practice might be in line with the will of God. Their idea was that we through obedience to Christ and his Word might show forth the glory of God, and share the burden of God. Immersed in the environment of the state churches, with their coldness and spiritual barrenness, they realized that only he who wholly surrendered to God could become a great highway for the transmission of God's message and God's power. It was through prayer that our fathers sought to realize such a surrender. They were praying men! Certainly every fair student of Dunker history must recognize this fact.

It may truly be said that the character of their praying at the beginning, and all along the way, has determined in large measure the character, the spiritual growth and progress of our church. In the light of such a thought our task looms large before us. Have we ever paused to consider that our prayers, the character of our praying, will be influential in determining the character of the Church of the Brethren in 1940, or in 1950? It is a sobering thought! I am of the firm conviction that the leaders and the members of the Church of the Brethren must be pre-eminently men and women of prayer. Brethren in Reality means Brethren enrolled in "Christ's School of Prayer." No learning can make up for the failure to pray. No earnestness, no diligence, no study, no gifts will supply its lack. Prayer alone will vitalize work. Someone has expressed it this way:

"Satan dreads nothing but prayer. . . . The church that lost its Christ was full of good works. Activities are multiplied that meditation may be ousted, and organizations are increased that prayer may have no chance. Souls may be lost in good works, as surely as in evil ways. The one concern of the devil is to keep the saints from praying. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, but *trembles when we pray.*"

The Church of the Brethren was born in a prayer meeting, or in a "school of prayer." To the best of my knowledge our seminary was actually prayed into being that it might train men in prayer, train them in the practice, or rather, the work, of prayer. I believe that among other purposes or goals of Bethany today, one is to train men and women to be praying men and women.

Again may I say the character of our prayers will in a measure determine the character of our future church. We have a ministry of prayer which supersedes all other ministry. This ministry is not a little praying put in as flavor to give a pleasant smack; it is not a petty duty, a

piecemeal performance, nor the repetition of a little habit pinned on to us while we were tied to our mother's apron strings; but it means *striving,* as Paul puts it; it means the best of our time and strength must be given, that our Christian life may issue in fruitfulness. "The effectual, fervent prayer of the righteous man availeth much in its working." I have often heard one of my old teachers say: "Prayer works, prayer is work, prayer leads to work." Our forefathers bear a noble testimony to the truths of this statement.

Let any who are anxious to hurry out to preach remember that talking to men for God is a great thing, but talking to God for men is greater still, and our faithful attendance upon the latter will in large measure determine our success in the former. "Prayer," said Edward Payson, "is the first thing, the second thing, the third thing necessary to a minister. Pray, then, my dear brother; pray, pray, pray."

There is good reason for the dominant place of prayer in the religion of our Dunker forefathers. They revived one of the foundation principles of the Reformation, namely, the universal priesthood of believers. We are ever in danger of losing sight of this principle which our forefathers with much seriousness revived. We assent to it intellectually, but not practically, in the full sense that we should. There are those who would say, with no apology to Tennyson: "Fewer things are wrought by prayer than this world dreams of." They would say that a great amount of energy is consumed in prayer which, if converted to constructive activity, might revolutionize great areas of life. Certainly we would not admit this, but I fear that all too many Dunkers subscribe to it by the life which they live.

The implications of our priesthood are these: As Christ's representatives we appear before men as ambassadors, as witnesses for God. As priests we appear before God for men, "to offer up spiritual sacrifices acceptable to God through Christ Jesus." Through Christ we have the power of intercession. Let us recall the experience of Abraham as he prayed for the wicked city of Sodom. Here one man prays for the city, for the sake of one family. Here he exercised his priestly prerogatives to influence the destinies of men. Andrew Murray has significantly said, "Redeemed man has by his prayers to determine the history of the earth." Think of what might happen if we prayed fully believing the truth of that statement! This privilege is the privilege of all who are in Christ Jesus. May God give us more faith to believe "that his arm is not shortened that he cannot save," and "that all things are possible to him who believes." God forbid that we shall cease our praying, and our holding high the Prince of Peace until his Spirit of love, justice and righteousness shall rule in the hearts of men.

We are priests; we are called to be priests; God is seeking priests. "The eyes of the Lord run to and fro throughout the whole earth to show himself strong in behalf of them whose heart is perfect toward him." Here God declares his necessity of men and his dependence on them as channels through which to exert his power upon the world.

God is seeking praying men such as our forefathers. May we then as "living stones" be built up into a "spiritual house" to be a holy priesthood, offering up spiritual sacrifices, acceptable to God through Jesus Christ."

"O Blessed Son of God
Our Elder Brother thou
Whose heritage we share.
Our kindred lives we offer thee
In brotherhood of Prayer."

Salem, Va.

I Protest

BY LUCILE LONG

First of Three Articles on Our Youth Problem

NOTHING is so easy as protesting, and that no doubt is the reason why so much of it is done—that, and the fact that it is such a very great satisfaction to the mind of the protestant! And so, with some hesitation, I join the ranks. What I have to say grows out of no recent experience of mine. The last time I heard a speech on the fourfold life, it sounded almost exactly like the speech on the same subject I once gave (I took mine bodily from the speech of a state young people's leader, and I hope I made public confession at the time!), and the last address on leadership which I heard delivered to young people sounded very much like the first one I heard when I was just entering my twenties. So there is nothing new either in what I am protesting against or in my own personal rebellion against what is so often said.

I protest against this doctrine that the future of the church, or of our nation, or of the world (you may substitute any noun you like after the preposition) lies in the hands of the young people—in particular, of those before the speaker at the moment he is speaking. Now there is a sense in which this is true, has always been true, and has always been recognized as being true. The adult grows old and dies, and in the father's place are the children. So it has ever been. Even in the days when the Proverbs were being written,

and surely that day was entirely unenlightened by our modern youth emphasis, a man's son was the most important thing in his life. That was why the son was chastened and corrected and instructed and taught. No modern people have ever excelled the Jews of Old Testament times in their passionate desire for and love of children.

But it seems that the modern lecturer who entrusts the future of the church or of the race to the young people means something different from this. If you listen carefully, you will probably hear a paragraph in which he disposes summarily and with either grief or disgust of any old attitude toward youth or methods of dealing with it. (This section is shorter than it used to be, and may sometimes be reduced to a mere sentence: "We have happily left forever behind us the day when young people were ignored, or thought of as useful only when they were quite grown up." Sometimes, however, a fine dramatic contrast is still developed.) The modern lecturer feels that the hope of the world rests with the young people *now,* while they are young. And so these healthy, attractive-looking 'teen-age youngsters of ours are faced with a barrage of questions: What are *you* doing to solve this question of peace or war? What is *your* solution to the race problem? How are *you* bringing about a system of Christian socialism to replace our worn-out capitalism? All too often, it is very easy for these same young people to go back home from institutes and camps and leadership courses assured that their pastors and teachers and parents are well-intentioned but rather helpless old people. And there they follow the pitifully ordinary method of procedure—appoint a new committee, organize a new study group, buy a new book, arrange for another banquet. They will do almost anything to settle world questions —anything, that is, except such prosaic tasks as getting to Sunday school on time or pushing a class grade from D to a C or studying any course faithfully enough that a pop quiz ceases to be a matter of concern. And who that has listened to speeches of the kind I have described will blame them too much?

The favorite Bible story which illustrates the place and importance of young people is of course that of David and Goliath. Here is Saul (not decrepit, of course, but certainly past twenty-four) completely dismayed. Here is an army (the men were probably not rheumatic, but still past youth) disorganized and terrified. Here is a giant (and I am afraid that he, too, was somewhere in his thirties at least) shouting defiance at the forces of the Lord God. And into this host of middle-aged people comes David, a mere youth. He ignores the insults of his older brothers, he refuses politely Saul's armor, and in a magnificent display of youthful courage and daring, he reaches for his sling and the smooth round stones. How very stirring it all is! And how easily it translates into modern experience. The pastor, troubled and discouraged; the church members, confused and afraid; and young David, fresh from a week at a young people's camp, coming home just in time to kill with one heroic gesture the Giant Wrong that infests his particular church community!

There are two things about this story that should be mentioned, I think, whenever it is used. One is that when every possible honor has been given to David, the fact remains that the victory over the Philistines which followed the slaying of Goliath could hardly have been accomplished without Saul and his army. And it was this victory that gave the Israelites temporary relief from their enemies. This might suggest recognizing the host of adults as at least accessories in solving the problems of the world. The second thing is of much greater importance, and should be said a thousand times over to young people, ten thousand times ten thousand to all leaders of young people. David did not step serenely and gracefully from his victory over Goliath to the throne of Israel to rule for forty golden years. Instead, he went to a position in the king's court fraught with constant danger, to a long exile, to a haphazard, troubled life that zigzagged between the cave of Adullam and the court of Achish of the Philistines, to a reign of seven years over a fragment of Saul's former kingdom, *eventually* to the kingship over all Israel. And the David who ruled over Israel was no longer the fair-haired stripling who threw the stone and killed Goliath.

Is it ever different in real life? Do periods of permanent growth and great achievement ever come except through sensitive, dreaming young souls who, in the heat of many conflicts and long, dangerous struggles, emerge strong and resolute men and women? And is it not ordinarily true that while our Davids are so maturing, a Saul continues to reign and the multitudes continue to cry, "Long live the king"? I think sometimes that the story of Moses comes nearer to being a typical one for young people than that of David, anyway. Moses set out to right the wrongs of his people too, and his early attempt ended in failure. But in spite of this he became the greatest of all leaders—after a long period of maturing in the land of Midian.

It is not either early success or failure that makes or breaks a man. The hope of the world does not lie either with David fresh from his victory over Goliath or with Moses fleeing from Pharaoh. It lies rather with an older David unspoiled by his success, with a wiser Moses willing to try again after his failure. It is one's attitude toward success and failure, his ability to grow that determines his worth. And while the ability to do great things comes by doing, it is not at all necessary that those deeds be done in the limelight, to the accompaniment of brass bands and cheering crowds. The very grave danger is that young people confuse the cheers of the multitude with success and forget that David and Moses alike achieved greatness not when they were being pushed to the front and encouraged by a group of adult leaders, but rather in solitude and exile. Leaders sometimes have a way of forgetting that, too!

It is the failure to recognize this that leads young people to take themselves and their immediate world responsibilities with such amazing seriousness while at the same time they neglect the immediate task at hand. It is this that causes them to insist on settling world problems rather than doing anything less glorious and spectacular. I know that I talked once with a student who was working hard to help pay his college expenses and who was having somewhat of a struggle with his first year subjects, yet who was worried because he was doing nothing to help the world. I still remember his look of surprise and bewilderment when I said with considerable energy that to do his school work, to keep up his outside work, to live a good life, and to grow was all that any sensible person expected of him. I think his counterpart might be found in many places. All too frequently the student does not do his college work so conscientiously. Rather he insists on saving the world and then asks the professor why he didn't get a better grade in English! Minds that show a curious immaturity about matters of sentence structure rush into conclusions about economic sanctions, and the young student sits in my classroom, theme in hand, saying with Christian tolerance, "But what I *meant,* Miss Long—" while I reply cold-heartedly, "As long as you can't get a pronoun and its antecedent within bowing distance of each other, no one will *ever* know what you mean!" A six-hour "bull session" is more important than a history assignment or a trig problem, even if it leaves the participants too exhausted both physically and mentally to learn a single new thing the next day. And so it goes—our Davids are too busy slaying the giants to become kings!

The world is not saved by correctly solved trigonometry problems, let us frankly admit, or by pronouns which remain in decent propinquity to their antecedents. But it *is* saved by disciplined minds and spirits, and leaders may well ask themselves where has been their emphasis in the past years—on a worth-while section of human knowledge honestly pursued under capable leadership for a respectable period of time, or on some variation of the popular "bull session." Every student may have both, but he must decide on the relative importance of the two. All teachers know that the glory of teaching lies in the informal, spontaneous discussions that take place outside of class. But the wise teacher knows that such discussions grow naturally out of class work well done, and he does not forget where his first responsibility lies. What is our chief task, to shove young people immediately before the footlights or to help them to grow?

But young people *are* the hope of the world, you insist. Certainly they are. And it is for this very reason that I protest against any unnatural and unwise publicity for them. They need all the help their elders can give them, and the one all-important thing which adults can give is the example of a useful life, full heroic, gracious, compelling in its very dignity and sincerity and effectiveness. When adults begin preaching the doctrine of the-youth-the-hope-of-the-world too energetically, they are apt to follow it to its logical conclusion and add that adults can't do anything anyway. I myself heard an elder, old and wise in the service of his own community and his church district, say that very thing to a few rows of ordinary high school students. "Now old people like me, we don't count for anything. It is *you* who are going to make the church powerful."

How pathetic it all is if one merely stops to think! Young people are supposed to be elated over the fact that *they* are the saviors of their country, and yet that very fact condemns them to the prospect of years of comparative uselessness—the period from thirty to sixty-five, let us say—when they must contemplate in memory the days when they were the people and content themselves with making apologetic speeches to the new young before them! A few of them—but surely not *all*—can be youth leaders and so perhaps prolong the days of saviorhood. Or is it intended that they will grow into adults so much wiser than the present grownups that they will not need to depend on *their* young?

Why will adults thus deny their maturity and

wisdom and responsibility? Out of a genuine concern for the young? But I repeat that the one thing which young people need is faith in life, courage for its hardships, the example of adults who are doing what they should. Perhaps I realize this so keenly because one of the best English teachers I ever had was definitely middle-aged. She took her teaching very calmly, and I, missing the enthusiastic praises of her predecessor, was not impressed at first by her. But I intended to teach sometime myself, and I could not fail to notice that the boys of my class, formerly mischievous and rude, did what she told them to do without scenes in class and with only occasional murmurings outside of class. There was no technique to learn; she just walked into a room and it became an English class. Nothing that I ever read in a textbook or heard in a lecture about methods raised any false hopes in my mind after I had watched her teach high school English. And when, during my college years, chapel speakers chattered about the evanescent glory of youth, its joys and its powers, I remembered how she looked at her students and began talking of the day's assignment. I knew, whatever they might say, that the golden days for any person are those when he has mastered his craft or profession, has acquired wisdom and power, has looked on the world long enough to sense its mystery yet to become aware of its meaning, has become, no doubt all unconsciously, the shadow of a great rock in a weary land to eager, hero-worshiping young people. Some may think that the woman to whom I thus pay tribute would have been wiser had she talked to me oftener, or patted me on the back and said, "So you want to teach? Well, it's very easy. The hope of the teaching profession lies with young people like you! Why not try teaching your English class tomorrow? You can do it better than I, no doubt!" But she didn't talk to me in that fashion. She did look at me sometimes with wise and thoughtful eyes as if she felt I might some day become a good teacher!

Yes, I protest! I protest against any shallow doctrine that elevates youth to a prominence which it does not deserve and which is often harmful, a doctrine that relieves adults of their responsibility for shaping and making the world. I protest because I believe that young people *are* the hope of the world and because I think adults might profitably set themselves to a more careful fulfilling of their responsibility toward these young.

Bridgewater College, Bridgewater, Va.

More of the False Than of the True

BY GRANT MAHAN

Number Two

After quoting last week to show what the Bible says about God, about Jesus Christ, and about the Holy Ghost, and then quoting from seven other groups of people to show what they think of the three Persons of the Godhead, we wish now to quote the Bible and from the same seven groups to show what each has to say about *sin, redemption, salvation* and *retribution.*

The Bible says of *sin:* "Sin is the transgression of the law" (1 John 3: 4).

"Whatsoever is not of faith is sin" (Rom. 14: 23).

"Of sin, because they believe not on me" (John 16: 9).

"If we say that we have no sin we deceive ourselves, and the truth is not in us" (1 John 1: 8).

Christian Science says: "Man is incapable of sin."

"Whatever indicates the fall of man is the Adam dream. Sin, sickness and death are not ideas but illusions."

"So long as we believe that a soul can sin, we can never understand the science of being."

Spiritualism says: "Man never had a fall."

"Whatever is, is right. Evil does not exist. Evil is good. No matter what man's path may be, good or bad, it is the path of divine ordination and destiny."

Russellism says: "Death, extinction of being, is the wages of sin. During the millennium the spirit will be resurrected and given a second chance or trial for everlasting life."

Theosophy says: "All thought, good or bad, leaves its traces on the thought body and reappears as tendencies in future incarnations. No escape from this sequence of cause and effect is possible. Our past must work itself out."

"The only freedom from sin is to become entirely lost in meditative contemplation."

Mormonism says: "It was necessary for Adam to partake of the forbidden fruit or he would not have known good or evil here, neither could he have had mortal posterity."

Seventh Day Adventism says: "Jesus is now examining the sins of believers and prevails upon the Father to blot them out. When he is finished investigating, he takes these pardoned sins and puts them on Satan."

"Satan will bear all our sins as a scapegoat into oblivion, where he will be annihilated with them still upon him."

Modern Theology says: "Man is under a process of evolution which has neither beginning nor end. He is a passing form of universal energy without free will."

"If a man ever had a fall, it was a fall upward rather than downward."

"Man's present moral condition is due to his failure to rise out of animalism."

The *Bible* says of *redemption:* "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7).

"Redemption through his blood" (Eph. 1: 7).

"My blood which was shed for the remission of sins" (Matt. 26: 28).

Christian Science says: "The blood of Jesus Christ was of no more avail, when it was shed upon the cursed tree, than when it was flowing through his veins in daily life."

"One sacrifice, however great, is insufficient to pay the debt of sin."

"The atonement requires constant self-immolation on the sinners' part."

Spiritualism says: "There is no atoning value in the death of Jesus Christ."

"Jesus was a Jewish religious enthusiast and came to an untimely end."

"Salvation by a vicarious atonement is a wicked and soul-destroying delusion."

Russellism says: "The ransom given by Jesus Christ does not guarantee everlasting life or blessing to any man, but it does guarantee to every man a second trial for everlasting life."

"One unforfeited life could redeem one forfeited life and no more."

"The atonement was for the first Adam."

Theosophy says: "An ordinary being must pass through some eight hundred incarnations before he can complete his purification from sin."

Mormonism says: "Christ's atonement has to do only with the sins of Adam."

"Christ's atonement was not sufficient for personal sins, from which man can be redeemed only by obedience to Mormon ceremonies. All are damned who do not avail themselves of these ceremonies."

Seventh Day Adventism: "A substitute was accepted in the sinner's stead, but the sin was not canceled by the blood of the victim. By the offering of blood, the sinner simply acknowledges the authority of the law and expresses his desire for pardon. Christ, at his ascension, began pleading his blood before the Father in behalf of believers, but their sins remained upon the record until 1844 (the end of the 2,300 days of Daňiel)."

They "dissent from the view that atonement was made on the cross."

Modern Theology says: "Every man must atone for his own soul."

"The 'slaughterhouse religion' belongs to the dark ages."

The *Bible* says of *salvation:* "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1: 12).

"He that believeth on him is not condemned, but he that believeth not is condemned already" (John 3: 18).

"This is the work of God, that ye believe on him whom he hath sent" (John 6: 29).

Christian Science says: "Final deliverance from error is not reached by pinning one's faith, without works, to another's vicarious effort.

"God created all through mind, and made all perfect and eternal. Where, then, is the necessity for re-creation?"

Spiritualism says: "In the spirit world souls do wrong as they did here. They reap what they sow, but are gradually purified and blessed."

"Man becomes his own savior."

"Man is made better in this life by intercourse with spirits."

Russellism says: "Man, by reason of his present experience with sin, and its bitter penalty, will be fully forewarned, and when, as a result of the ransom, he is granted another trial, we may be sure that only the willfully disobedient will receive the penalty of the second trial."

Theosophy says: "Throughout each incarnation the spirit labors to evolve in the body it inhabits the capacity to respond to its impulses, but it is through the molding of successive bodies that it accomplishes its task of human elevation."

Mormonism says: "To get rid of our sins we must work out our own salvation through the teachings and forms of the Mormon church."

"You must learn to be gods yourselves, the same as all gods have done before you."

Seventh Day Adventism says: "The keeping of the law is absolutely necessary to salvation. The law of Moses was never abrogated."

"Believers who fail in observing the Sabbath (Saturday) are lost."

"When Christ finally comes to earth, only 144,000 will be saved, and these will be Sabbath-Keepers."

Modern Theology says: "The incarnation of God is not limited to one life only. All are sons of God, and will eventually be saved."

What the *Bible* says of *retribution:* "Them that

sleep in the dust shall awake, some to everlasting life and some to everlasting shame and contempt" (Dan. 12: 2).

"I saw the dead, small and great, stand before God—judged according to their works" (Rev. 20: 12).

Christian Science says: "No final judgment awaits mortals."

"The judgment day comes hourly and continually."

Spiritualism says: "Hell does not exist and never will."

"No resurrection—no judgment."

Russellism says: "All who died without Christ will have another chance."

"The 'second death' is extinction."

"It is absurd to suppose that God would perpetuate existence forever in torment."

Theosophy says: "The spirit enters on a period of repose, a state of consciousness apart from the physical body, in which the intelligence is free from physical limitation. This stage endures for a period proportionate to the stage of evolution reached on earth.

"After seventy million years of successive incarnations, the spirit may lose consciousness."

Mormonism says: "All will be damned who are not Latter-Day Saints."

Seventh Day Adventism says: "All who worship on Sunday have the mark of the beast and will be eternally damned."

"It is unreasonable that God should allow sinners always to exist as a blot on his creation. They will be annihilated after 1,000 years."

Modern Theology says: "God is too loving and merciful to send any of his own creatures to eternal punishment."

"There is no far-off judgment day and no judge external to ourselves."

In a third article some comments will be added.

Rehobeth, Md.

The Futility of Jewelry

BY WM. J. TINKLE

THERE are two reasons why people wish to make a good appearance. We may attempt to be neat and orderly because we realize that we are a part of our neighbor's landscape. He feels better when his surroundings are pleasant than when surrounded by disorder. We are justified in considering the comfort of others.

The other reason is to make other persons feel we are superior to them. A child frankly tells his playmates he has a new coat, and how much finer and costlier it is than anything they have. Adults do not usually talk thus but they feel the same way.

Clean, neat, well-fitting clothes are justified because they may belong to the first incentive. But jewelry belongs to the second. The wearing of jewelry often is an attempt to secure a recognition which is not deserved. If I have spent a few dollars on ornaments, does that give me a right to a double share of the crowd's attention? I am not quite genuine if I pretend to be of more worth than I am. The early leaders of the Church of the Brethren insisted upon genuineness rather than humility.

Some wear jewelry because another has put it on. The first one to don the bauble made the others feel inferior until they had something that made as much or more show.

Some think it necessary to present a wedding ring as a proof of affection. But how easy it is to present the ring without the affection. We are so much better off when we live above these ideas, which smack more of the savage than of the civilized man.

Let us seek the true adornment, that of the spirit, of which the Apostle Peter tells us. Let us support our missions with the price of gold and rubies, and keep our hands clean of this worldly waste of wealth.

Cerro Gordo, Ill.

Sanctification

BY GALEN B. ROYER

First Half

I. Meaning and Related Words

LITERALLY the word sanctification means "setting apart, a separation." For God's people it means his control and their service.

Other words of scripture partially equivalent or closely related should be noted. *Renewing:* "Our inward man is renewed day by day" (2 Cor. 4: 16; also Eph. 4: 23; Col. 3: 10). *Transformed:* "Transformed by the renewing of your mind" (Rom. 12: 2); "from glory to glory" (2 Cor. 3: 18). *Perfecting* (complete adjustment) and *perfection* (completeness): "For the perfecting of the saints" (Eph. 4: 12); "Let us go on to perfection" (Heb. 6: 1).

II. Sanctification and Other Doctrines of Salvation

Regeneration is an act of God by which he implants the new spiritual life in man. Sanctification through the Holy Spirit is God's continuance, increase and development of the new life, and that in the face of resistance of the old self-seeking and self-indulging nature. Regeneration has to do with our nature; justification with our standing

before God; adoption with our position in the heavenly family; sanctification with our character and conduct. Justification declares us righteous so that in sanctification we may become righteous. In justification God does *for* us; in sanctification he does *in* us. Justification makes us right with God while sanctification shows the fruit of that relationship, a life separated from the world and dedicated unto God.

III. Perfect and Complete Sanctification

Evidently this must include unfailing obedience to God's love unto the utmost details—an unbroken exercise in and increasing fruits of the graces of the Spirit, and a character in unison with Christ in thought, desire, affection and will. This perfection, by one so intelligent and understanding as Paul, was not attained in this life. "I do not say I have already won, or am already perfect, but I am pressing on to lay hold of the prize. . . . I am ever pressing on toward the goal, for the prize of God's heavenward call in Christ Jesus." Then he exhorts the saints into this holy living by saying: "Let us all then, who are mature Christians, strive for this" (Phil. 3: 12-15, Century Translation). Thus in his own life and words Paul interprets God's one command running through the whole Bible: "Be holy," "be perfect," "be renewed," "be transformed," "go on to perfection." Plainly, then, complete sanctification is attained only after we cross over into the presence of Christ. "We shall be like him, for we shall see him as he is" (1 John 3: 2), and we will then be presented "faultless before the presence of his glory with exceeding joy" (Jude 24). Just how long it will take a believer to complete character to perfection, "unto the measure of the stature of the fullness of Christ" (Eph. 4: 13), in Paradise is not revealed, and in a measure is aside from this subject. The penitent thief began sanctification on his cross, but his character for heaven was but begun.

In the same light as Paul reveals in the above, should be interpreted Old Testament assertions of blameless living. The few "perfect characters" were not sinless, but held firmly to true and honest purpose to honor God in all things. "Thou hast proved mine heart; thou hast tried me and findest nothing; I am purposed that my mouth shall not transgress" (Psa. 17: 3).

IV. The Process of Sanctification Is Twofold

The divine and human side are closely interlocked. The triune God seeks to make holy; the justified man responds fully to the divine effort.

A. The Part Accomplished by the Triune God

1. The Father's Part. It is his will that we should be sanctified. "This is the will of God, even your sanctification" (1 Thess. 4: 3). We cannot purify ourselves, but we can yield ourselves wholly to God and then sanctification comes. For God by his power will do for us what we in our own efforts cannot do for ourselves.

2. The Son's Part. Paul describes sanctification as a separation, as the world crucified to the Christian and the Christian to the world (Gal. 6: 14). "Sanctified through the offering of the body of Jesus, . . . for by one offering he hath perfected them that are sanctified" (Heb. 10: 10, 14). Likewise the church is sanctified by the same sacrificial death of Christ (Eph. 5: 25, 27).

3. The Holy Spirit's Part. He is holy not only because of his own holy nature, but also because he begets holiness in the justified. His work is to seal, attest and confirm the work of grace in our hearts by making manifest the fruits of the Spirit. His efforts are against the flesh (Gal. 5: 17, 22, 23).

Huntingdon, Pa.

Walking With God

BY I. S. LONG

WALKING with God means constant and familiar fellowship. "And Enoch walked with God: and he was not; for God took him."

Enoch walked with God in the morning of the world, when conveniences were few, when life was primitive, when few others walked with him. Indeed, we are not sure any others walked with God in that day. Perhaps his wife did not; but he did. He was a lonely prophet, one who seemed queer to worldly folks, one who was laughed at by many. We can learn some things from his life.

(1) Walking with God is possible. The inspired record says so. And it is possible not for a day only, or for a year only, but for a long lifetime. "Enoch walked with God three hundred years, and begat sons and daughters." That is, he walked with God while living a normal life. Later on, Noah and Abraham also walked with God. "Enoch walked with God after he begat Methusaleh three hundred years." "After he begat Methusaleh"! This implies children coming into the home were a means of closer fellowship with God. Did you never see the ties binding husband and wife become tighter as a result of the coming of little ones into their hearts and home? I have. Many a house would become a home if only some sweet little babies were allowed in the house.

(2) Enoch walked by faith. Paul says: "We walk by faith, not by sight." His and our privileges are one and the same. Enoch did not believe

in gods. He believed in the eternal God, the Creator. He believed that God is a rewarder of them that diligently seek him. He, like Moses, "endured as seeing him who is invisible." He had no Bible, but evidently believed in the moral law, that it is necessary "to do justly, and to love mercy, and to walk humbly with thy God." Walking with God means perfect agreement with him also, for, "can two walk together except they be agreed?" What splendid harmony was his, with his Lord!

(3) "He had this testimony, that he pleased God." The Master could say: "I do always the things that please the Father." Hence, the Father could say, "This is my beloved Son, in whom I am well pleased." Of another, God says, "I have found David . . . a man after mine own heart, which shall fulfill all my will." Enoch and David, men of like passions with us, pleased God. Certainly, we today should be able to please him, if we have the same passion to do his will as they.

(4) We know Enoch did not walk with the world. He did not go to the world for thrills. He did not try to serve both God and mammon. He knew that God and the world differ, and that, "that which is highly esteemed among men is abomination in the sight of God." He knew that "friendship with the world is enmity with God." He was not like Lot, pitching his tent toward Sodom. He was unlike Peter, following the Lord afar off. He was "not unequally yoked together with unbelievers." He came out from amongst them and was separate. No wonder the Lord God Almighty was a Father to him and walked with him!

Clearly, we should ask ourselves whether this wonderful fellowship paid him. He was happy, certainly. None today are truly happy but the splendid Christians. The God of hope fills all such with all joy and peace in believing. "There is no peace, saith my God, to the wicked." The Christian's peace passes all human understanding. It means joy unspeakable and full of glory. Moreover, Enoch had his reward, in being translated, that he should not see death. In this he was like Elijah. What saints! What a testimony was theirs! And they have been with their Lord for these millenniums! We'll all hunt them up, when we get over there, and ask them all about their earthly walk with God, won't we?

A little girl who, as usual, went to church without her parents came home telling how the preacher told of a man named Enoch who took a long walk and got so close to God's home that God took him home with himself and he has not been seen in the world since.

Jesus said, "And lo, I am with you always, even unto the end of the age." That is, he is with those who go and teach and baptize, with those who do his will. David Livingstone, after sixteen years in Africa's malarial jungles, with hostile tribes and wild animals, returning to one of England's great universities, speaking, asked, "What was it that sustained me in those long years?" In the hush that followed, he replied, "Lo, I am with you always, even unto the end of the world." What an impression he made upon those students! What a consciousness was his!

Sir Henry Shackleton, a few years ago in his bitterly cold and terrible experiences in the Antarctic regions, says they also had the sense of the presence of Another with them all the time.

Not along ago the writer read of a good woman in one of our cities, who, walking apparently alone, was approached by a lewd ruffian who asked, "Lady, are you alone?" She replied, "No, sir, God and the angels are with me." "You keep too good company for me, madam," said he, and he left her.

Walking with God is possible today. It is wonderful experience too. It pleases God also, even if such an one does not please the world. It has its reward for both worlds. How wonderful it is to be a Christian!

Baltimore, Md.

A Youth Which Dares

BY S. S. BLOUGH

Young men and young women of talent
Are needed in every place;
Lives that are true and determined,
With love in their hearts for the race.

They stand at the threshold of manhood
And womanhood, ready to do;
They strive for a world that is better—
A world that the right will renew.

High ideals and love for the truth
Give courage to do and to dare;
And how they'll work and go forward
When we let them know that we care!

The Christ who bids them go forward
Will show them the way they should take;
He'll give needed strength and daring
While living their lives for his sake

Yes, these have a place in the world—
A world that needs all they can give.
So bid them God-speed as they serve,
And bless their young lives as they live.

York, Pa.

HOME AND FAMILY

I Have a Rendezvous With God

BY EDGAR H. GRATER

I have a rendezvous with God today,
A place apart,
Where we two meet and talk of men and things—
A garden spot;
The trees are tall, the grass is green, the birds
Come here to sing;
The air is sweet and lovely flowers bloom,
When e'er we meet.

We have no special time at which to meet,
My God and I;
But he is always there no matter when I call;
He's everywhere;
If it be morning or the close of day,
He answers me;
He hears my voice if it be dawn, or noon,
Or dark midnight.

It may be in my room when I'm alone
Before I rest;
Or on a crowded busy street at noon,
We meet and talk;
Or if I choose it is a crowded room,
Or while I work;
It may be in a woods, or in a church
While others pray.

It is not time, or place, or who is there
Which regulates
My rendezvous with God; but this one thing
Must hold always—
No matter if alone or in a crowd
At night or day
I know just when to meet and talk to God—
In solitude.

Norristown, Pa.

Facing the Future Unafraid

BY CHARLES E. ZUNKEL

To face the future, as men and women who are thinking beings, is not easy. For the very power to think brings with it certain liabilities and one of these is the possibility of fear.

What will happen to civilization in this new year? What will happen to my friends, my loved ones, myself? These are great uncertainties. It is well we cannot foresee to answer them. But a vital question is: How may we face the future, with such uncertainties, and be unafraid? Let us consider this a little.

Sometimes fears cling to us from childhood. Nearly everyone has some of these or has had them. I recall vividly my own fear of lightning. But, as the years crept on, I had certain experiences which changed my attitude toward this phenomenon and I no longer feared it, but came to enjoy its wonder, power, beauty.

Now fears may be valuable. They may serve us as a warning, giving us proper concern and care. Such is the child's fear of a hot stove or of running machinery. Within limits, it may keep the child from accident. Or, fear may serve as a buttress to morality. Many an individual has been restrained from doing certain wrong acts because he or she feared to be found out, feared the disappointment it would bring a friend, or feared the personal consequences. In such instances it may be a help.

But some fears come from overimaginative hearts and are destructive. Patients tell how they suffer certain misery and then, not wishing to worry their friends, they brood over their sufferings, imagining they must undergo a serious operation or must soon die. Like the Specter on the Brocken in the Herz Mountains of Germany, they may later discover that there is no basis in reality for the fear. For centuries there was dread of this giant specter, but observation showed finally that it was but the reflection of the traveler's shadow, thrown on the sky by the slanting rays of a rising or setting sun. A bit of light took away the necessity of fear.

There are, however, fears that are fostered by facts. One of these is the fear of poverty. The fear of insecurity, sickness, homelessness and want has haunted many. But the Master said, "Behold the fowls of the air. . . . Consider the lilies. . . . If God doth so clothe the grass of the field, . . . will he not much more clothe you, O ye of little faith?" Fear brings only misery and the incapacity to meet the emergency if it should come. But faith brings calm, power, poise and peace.

Another very common fear is that of bereavement. Loss strikes in the home of a neighbor or friend and then fears surge over us—fears that we too shall soon know such losses. Or perchance, the health of a loved one becomes an uncertain quantity and then we have fears of imagined loss of this loved one. A terrible accident may occur in which several lives are wiped out and then one may say to himself: "Yes, I wonder when John and Mary may have such an accident. Each day they make that dangerous trip. Some of these days the sad news will likely come." But faith says: "Yea, though I walk through the valley of the shadow of death, I will fear no evil." Not long ago I met a very fine woman. It was one of those brief contacts one sometimes has in a doctor's office. She told how she had been in need of a major operation. Her doctor had said her heart would never stand it. So, for months he had been trying to get her ready for the operation. Finally, it came to the crisis; she had to have the operation if she lived at all. For a day or two her two sisters had prayed and fasted in her behalf. She came through the operation splendidly. Then began the slow climb to health. There were other disturbances which necessitated treatment. Sometimes she thought she just couldn't bear up under the strain. One night she went to bed so discouraged she scarcely knew what to do. She began to pray the Shepherd's Psalm: "The Lord is my shepherd; I shall not want." She got no further. If he was her Shepherd, she would not want. That was enough. A calm and peace came, followed by restful sleep.

Sometimes there is the fear of old age. Parents fear that they will grow old and burden their children. But what a blessing a Christian grandfather or grandmother can be to a child! The story is told of a young man whose wife delighted in her flower garden. It was a constant delight to her. Then she began to lose her eye-

sight. With the loss came a bitterness, because she was losing her treasured garden, too. Her husband had a bright idea. He decided to replant her garden with flowers that were beautiful in scent. He planted thyme for asters, lavender for peonies, carnations for marguerites, and roses for rhododendron. And thus, gradually, he gave her garden back to her through a new sense. So God may deal with aged. Decaying physical powers may bring heightened powers of soul; vanishing eyesight may be supplanted by increased spiritual insight. With faith in him, age is not to be feared.

Or, there is the fear of death. For some it seems to be the fact of dying. For others, it is leaving earthly scenes, goods and friends. For yet others, it is the uncertainty of the unknown. We are told that on June 5, 1910, O. Henry, the short story writer, lay dying. He called to his nurse, "Nurse, bring me a candle." "A candle?" she queried. "Why do you want a candle?" "Because," he said grimly, "I'm afraid to go home in the dark." How unlike the poet who said:

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies."

Or, there are such promises as: "In my Father's house are many mansions. . . . I go to prepare a place for you. . . . I will come again, and receive you unto myself." With such assurance, there is no need of fear of death!

I would speak of one more fear. It is fear of war or catastrophe. I must confess that it sometimes looms before me and it is one not easy to cast off. There are conditions that, properly understood, are terrifying. Mounting armaments, increasing bitterness and world tension, war in some areas already—these are far from quieting. Then when we think of the terrible destruction of civilian population by bombing and gas attacks, we are left more unsteadied. And for those who participate or for those who refuse, alike, there will be hardship, perhaps death. But fears paralyze us, making us unfit to act as a Christian should. There are tasks to be done, even now. So long as our nation is not yet participating there is time to work. And fears destroy us because we suffer doubly: first in anticipation; later in realization. We need our hearts filled with his love, goodness, patience, courage. "Perfect love casteth out fear."

We have a right to come to ask, then, "How shall we face the future unafraid?" I know of one fundamental suggestion. We must do so in an unshakable belief in the goodness of God and the triumph of right. "Fear thou not for I am with thee: be not dismayed, for I am thy God: I will strengthen thee: yea I will help thee: yea, I will uphold thee with the right hand of my righteousness." That is the secret. Jesus faced life unafraid. Not because there were no dangers to fear; there were plenty of them. There was a restfulness in his heart, due to a confident belief in the goodness of God, that steadied him. And he did not grow bitter, either! Paul knew the secret. We have but to think of him with Silas singing hymns in the night in a prison, or the calmness in his heart when the ship was wrecked on his journey to Rome. God said to him, "Fear not, Paul." Stephen, being stoned, saw "the heavens opened and the Son of Man standing on the right hand of God." Robert Louis Stevenson was coughing blood, his voice was failing, and death was imminent. Yet he kept on writing his noble stories and lovely poetry; he kept his winsome graciousness. To us is the promise, "Lo, I am with you alway."

"I cannot do it alone,
The waves run fast and high,
And fogs close chill around,
And the light goes out in the sky;
But I know that we two
Shall win in the end—
Jesus and I."

F. B. Meyer of sacred memory reminds us that the Oriental shepherd was always ahead of his sheep. He was down in front. Any attack on the sheep had to take him into account. He suggests that God is down in front. He is in the tomorrows. The tomorrows fill men with dread. But God is there already. They must pass him before they can get to us.

"God is in every tomorrow,
Therefore I live for today,
Certain of finding at sunrise,
Guidance and strength for the way;
Power for each moment of weakness,
Hope for each moment of pain,
Comfort for every tomorrow,
Sunshine and joy after pain."

May we say with the poet:

"Lead on, O King Eternal,
We follow not with fears;
For gladness breaks like morning,
Where'er thy face appears."

Lima, Ohio.

For Me

BY ORA W. GARBER

For me Christ left his throne above,
According to God's gracious plan,
And lived upon this sinful earth.
For me he took the form of man.

For me in dark Gethsemane
That one last earnest prayer he prayed.
For me he bore the shameful cross.
For me the ransom gladly paid.

His hands, his feet, his side were pierced,
My soul from endless loss to save.
For me he suffered cruel death.
For me he left the rock-hewn grave.

For me his glory he resumed
And now prepares for me a place.
For me he'll come again some day
That I may ever share his grace.

For me alone? It cannot be
That it was just for me alone
His work was done. This precious Christ
Is not exclusively my own.

For all his saving work was done.
For all was given this gift divine.
As other souls my Christ confess
Is he most truly, richly mine.

Elgin, Ill.

KINGDOM GLEANINGS

Calendar for Sunday, January 7

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Christian's Confession of Faith.—Matt. 16: 13-24.

Christian Workers, The Business of Missions.

B. Y. P. D., "Into All the World."

Intermediates, Famous Firsts in Faraway Lands.

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Gains for the Kingdom

Two baptized in the Salem church, Ohio.

Three baptized in the Yakima church, Wash.

Fifteen baptized in the Blissville church, Ind., Bro. J. W. Fidler, evangelist.

One baptized in the Yellow Creek church, Ind., Bro. H. P. Garner, evangelist.

Two baptized and eight received by letter in the Oakland church, Ohio, Bro. Frederick Hollingshead, pastor.

Eighteen baptized and two received on former baptism in the Piqua church, Ohio, Bro. Roy K. Miller, evangelist; J. H. Eidemiller, pastor.

Thirty-four baptized, twelve await the rite and twelve were reconsecrated in the Waynesboro church, Va., Bro. Ernest Muntzing, evangelist.

Twenty-two baptized, one received by letter and one reconsecrated in the Ashland Dickey church, Ohio, Brother and Sister B. M. Rollins, evangelists.

• • •

Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. Wilbur Liskey of Raisin, Calif., Jan. 17, in the Yakima church, Wash.

Bro. Dewey Rowe of Bryan, Ohio, Jan. 21 to Feb. 4, in the Goshen City church, Ind.

Bro. Jesse W. Whitacre of Keyser, W. Va., Jan. 15-28, in the Scalp Level church, Pa.

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Personal Mention

The Standing Committee delegate to the Ocean Grove Conference from Northern Iowa, Minnesota and South Dakota is Eld. Earl M. Frantz, with Eld. Roy E. Stern as alternate.

The Africa missionaries returning on furlough, Dr. Bosler and wife, Nurses Mary Alice Engel and Evelyn Frank, were expected to reach New York some time this week, though we are asked to remember that sailing dates are none too certain under present conditions.

Bro. Ralph Townsend, who has been serving the India mission at the Woodstock school, is coming home in order to prepare himself to return to India as a regular missionary. His place in the Woodstock school will be filled by Bro. Joe W. Bowers of Lanark, Ill., who was a visitor at the mission offices Dec. 28 and sails from Seattle next Monday, Jan. 8, on the M. S. Hikawa Maru of the N. Y. K. Line. His friends may address him accordingly, if they see this in time.

Bro. Jesse W. Whitacre's evangelistic meeting noted in the "Gains" column, last item, of our issue for Dec. 23, was held at Palmyra, Pa., not Keyser, W. Va. The error was due to insufficient information.

Sister Elizabeth Brower of Brethren, Mich., is much afflicted, practically unable to help herself, and asks the church to pray for her recovery. She is thinking especially of the Brethren in places visited during the past summer.

Sister Ezra Flory, writing under date of Dec. 27, from Rodney, Mich., says: "Bro. Flory improves slowly. We plan to leave in a few days for Goshen, Ind." Referring to her own affliction she calls it neuritis, but that does not sound comfortable.

Christmas Day had special significance this year for Brother and Sister Adam Andes of Mound City, Mo., for it was also their golden wedding day. They wish to thank their many relatives and friends for all the cards of greeting sent them in remembrance of the day.

Bro. Marion Stern, under the careful guidance of Sister Stern and their young son, made a first visit to the Publishing House last week. Once at home at Ellisforde, Wash., they are about to complete their work at Bethany and in June will take up the pastorate of the Fruita church of Colorado.

Brother and Sister B. M. Rollins are having a three weeks' vacation at their home in Keyser, W. Va., after "one of the best years of evangelism we have ever enjoyed. . . . We held twenty-one revival meetings and received into the church 301 members of whom 119 were heads of families." They begin the new year's work Jan. 15 in the Oak Grove church of Northwestern Ohio.

The J. E. Millers are pleasantly situated at 940 Eucalyptus St., Sebring, Fla., where they will remain for some weeks. Not to waste too many minutes in contemplation of the balmy Florida weather, Bro. J. E. writes on the evening of his arrival: "Will bring in the rest of our packages in the morning and see how the new portable Underwood works. Guess it depends largely on one's thinker as to what he will write."

Bro. W. Harold Row writes of his new pastoral work in Richmond, Va.: "There must be a great many Brethren people in Richmond and vicinity unknown to our church here. In these busy weeks I have found several dozen such by searching various agencies and directories and inquiring of several pastors in other parts of the state. . . . We want to find the names and addresses of these folk and then try to conserve them to the church and the kingdom." If you can help Bro. Row find some more such, write him at 2215 E. Broad St., Richmond, Va.

Dr. Leonard Blickenstaff and wife have been detained in America in order to complete his examinations by our National Board of Medical Examiners. This he hopes to accomplish Jan. 16-18, and they are planning to sail from Seattle, Jan. 22, on the M. S. Hie Maru, N. Y. K. Line. They had planned to go via England for the British examination and registry but the war in Europe makes it advisable to go directly to India. Dr. Blickenstaff is a brother of David, who did such commendable relief work in Spain, and a son of our well known mission treasurer, L. A. Blickenstaff of Bombay, India. Friends can address them as indicated above.

With Our Schools

La Verne College

La Verne College and Pomona Junior College will be joint hosts to the Southern California Speech Tournament on Jan. 11 and 12, 1940.

Yehudi Menuhin, famous young violinist, was the opening attraction on the Artists' Course this year. January will bring Lawrence Tibbett.

Ten members of the faculty attended the meeting of the Association of Colleges and Universities of the Pacific Southwest at Riverside, Calif., on Dec. 15.

A student deputation team accompanied by Field Secretary Frank Howell appeared in a number of churches in our Northern California District during the Christmas vacation.

Walter M. Kahle of Virginia will hold an Abundant Life Institute at La Verne church and college, Jan. 9-14, 1940. Bro. Kahle's family will make their headquarters in La Verne while he conducts similar institutes in all of our southern California churches.

On Dec. 19, 1939, the college paid off, ahead of schedule, the remaining $26,500 mortgage indebtedness on its main campus and buildings. This was made possible through the sale for $28,000, cash, of a forty-acre bean farm in Orange County, given the college by Bro. Adam Wenger of Pasadena, Calif.

Our Pacific Coast Regional Conference will convene at La Verne, Feb. 11 to 16, 1940. Brethren M. Clyde Horst, Leland S. Brubaker, D. D. Funderburg, Walter M. Kahle, D. W. Kurtz, Clement Bontrager and M. S. Frantz are among those who will appear on the program. Lodging will be free and meals will be served at reasonable rates. Our New Era Banquet will be held Friday evening, Feb. 16, as the closing event of Regional Conference week.

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In the Messenger Twenty Years Ago

The First District of China has selected Eld. Ernest D. Vaniman as its Standing Committee representative at the 1920 Conference.

One of the eastern churches has placed a neat shelf within easy reach of the door that opens into the audience room. This shelf is well supplied with tracts, and the people are urged to help themselves to whatever they may want. The plan is simple but very practical, and might readily be put into operation in other churches.

In order to prevent delay in the mailing of the Messenger, during the holiday season, we have been obliged to go to press about a day earlier with the last number and also with this one. This will explain why some matter, intended for early insertion, was unavoidably crowded out. All this, however, will appear at the first opportunity.

While our Aid Societies everywhere are doing a greatly-appreciated work, we were especially attracted by the report of the church correspondent of the Flora church, Ind., which contains these significant words: "We have a very busy Aid Society. Its members have bought and are making payments on a parsonage. Besides, they are caring for the poor and answering the different calls for help." This, surely, is a degree of zeal well worthy of imitation.

A Virginia congregation has been holding cottage prayer meetings at three different points in the community, each week, and finds the plan a very satisfactory one. It gives every one an opportunity to attend the meeting without having to go very far.

"Getting better every week," a recent correspondent has been kind enough to say of the Messenger. This is as we would like to have it, but we think these words should not be interpreted too literally. There are weeks, now and then, in which the standard falls below that of previous issues, but a general trend upward is what we are striving for, and when our readers say they can discover such a tendency we are both glad and grateful.

One of the churches in the Middle West is taking steps by which a greater degree of sociability and genuine fellowship is to be cultivated among the members in general. Especial attention is to be given to those who, for various reasons, cannot get out to church very much. This plan, of course, involves more visiting than is generally done, but we are quite confident that the best of results will attend a spontaneous movement of that sort.

Bro. S. Z. Sharp of Fruita, Colo., in sending several articles for the Contributors' Forum, appends this note: "I have just passed my eighty-fourth milestone—the sixtieth as a member of the church, the fifty-eighth as a minister, and the fifty-second as an elder. My physical powers are, for the most part, well preserved. I never saw the day when I could not write my letters and read the Messenger without glasses. I have much for which to thank the Lord. I still do my share in preaching and in Sunday-school work."

The Bible Institute of Elizabethtown College is scheduled to open with a sermon by Eld. Albert Hollinger on Thursday evening, Jan. 8, and to continue throughout the succeeding week, closing on Thursday evening, Jan. 15. The program reached us too late to be given in full, but we note that it is a strong one, to be participated in by the following-named instructors: E. B. Hoff, Jesse B. Emmert, Elsie Shickel, Lydia E. Taylor, H. K. Ober, J. G. Meyer, R. W. Schlosser, George Weaver, A. B. Van Omer, R. P. Bucher, I. W. Taylor, G. D. Badorf and S. H. Hertzler.

Organization and Power. Every now and then someone rises up with the plea that too much stress is placed, these days, on "organization." Churches that are most helpful to their respective communities assert that they must have perfect organization to manage their various lines of activities. Despite all that, a pastor recently said: "What we need is less machinery and more power." Let us see. Machinery and organization are not, in themselves, going to bring in the kingdom. Both are vain unless they are vitalized by the power of the Spirit, by faith and love, and genuine spiritual fervor.

A Brother, who recently called at the editorial rooms, feels deeply impressed with the fact that a great deal of so-called "Gospel literature," often unwittingly bought by our members, proves to be nothing but shrewdly-arranged propaganda for a certain church whose teachings on the Sabbath question our people cannot endorse. The distributors of this literature are experts along the line of attracting unwary purchasers, deceiving, as it were, "the very elect." Our people may well exercise a little care in purchasing books from itinerant venders, lest they secure literature productive of wholly misleading tendencies.

OUR MISSION WORK

Let Us Go to Hizhi

BY ALICE ENGEL

THE Sunday morning service in the near-by village is over and we are about to set out for the regular trip into the district. Would you like to come with me and attend one of these village services?

The motor horn sounds. That means they are ready to start. Since we are white folks we have a seat of honor in the front, shared quite frequently with one or more of the boys if congestion is too great in the back of the truck where two rows of petrol boxes provide seats for the boy preachers. Every few miles along the way we stop to let off one or more of the boys at the point nearest the village to which he goes. He may still have a walk of two or three miles before reaching it.

We are going to Hizhi, fifteen miles from Marama and the farthest village of the trip. As we come near we are met by the vanguard of the reception committee as a group of children suddenly appear, smiling broadly in welcome. They race on ahead of the car, their number constantly added to by newcomers. Hizhi is the last stop. Here the remaining preachers separate to go to their villages and we start the climb up the hill to Hizhi, with our enthusiastic escort. How they chatter; it is a real thrill to race with the motor! Also there are two white people today and there is much speculation about that. Until recently, it had been several years since regular services had been held at Hizhi, and the white woman who now comes each Sunday, and the motor that brings her, are both objects of great curiosity.

We arrive somewhat breathless at the top of the hill to find the church in readiness—the ground under the big tree swept clean and a tiny stool set out for the white visitor. A stone or the ground is a perfectly good seat for any one else. About sixty gather and the boy who has come with us starts leading them in songs. They love to sing and it is a real joy to hear them and to see their happy faces. Then they become very quiet (the one time in the whole service when they are quiet), for the preacher is leading in prayer. When he closes they pray the Lord's Prayer in unison—or attempt to, for they are just learning it and some of them get lost along the way. Preaching is frequently interrupted by comments of approval or disapproval and sometimes discussions start among members of the group. The preacher patiently answers questions and explains the New Way which seems so strange to the listeners.

Then comes the time when the black medicine case is opened and we "do medicine." We treat minor ills and dress ulcers and try to persuade any really ill ones to go to the dispensary at Marama where we can care for them properly. How interesting it is to get a peep into that mysterious black bag from which comes the queer looking medicine and the clean white bandages for their ulcers! A general demand for "rubbing medicine" (hot red peppers in peanut oil) starts and if there is any evidence that there is pepper rub to be had everyone suddenly develops an ache or pain that must be treated.

Thirty or more children form an escort back down the hill. There is the ever interesting motor to be inspected, and also a chance that there may be more songs if the other preachers have not returned. The motor never loses its attraction. They peer into doors and windows, underneath it and around it. What makes the white man's horse go anyway? If the horn is suddenly blown they scatter in all directions, laughingly coming back to see how it made such a noise. Then they ask for more songs and memory verses and we sit down beside the road and sing until the rest of our group returns. The great moment arrives when the motor starts and they race pell-mell down the road to keep up with it as long as possible, shouting their good-bys and "until next Sunday."

On the way back to the station we find the boys, who have returned from their villages, waiting for us by the road, each with a story to tell of the experiences of the day among the people to whom he ministers.

Thirty-seven villages are being reached weekly in this way, but there are many, many more farther away, still untouched. What of them? Shall we be able to reach them?

At the close of a service at Badar, a village where work has recently been begun, a man proudly told me that the little girl on his knees was his daughter, saying: "Our children will follow this new way, but we are too old; it is not for us." I told him it was for everyone and that others older than himself had left the old way for the new, but he only shook his head. "No, our children will follow; but we are too old." Too old! Too late! What an indictment against us, who have known the truth so long. For what he says is all too true for many; they will not change now as they might have done had they heard as

children. And what of the future? Shall we be able even now to reach the Buras scattered over this land, or in later years will one who is now a child in Buraland give the same answer? "I am too old, it is too late."

Marama, Africa.

1940 Junior Missionary Project

Already 1940 is here, and the Juniors are ready to begin on their new missionary project which has been named *Little Comrades Circling the Globe.*

During 1940 the Juniors will enjoy the storybook, *Far Round the World,* 50 cents. It is filled with twenty-seven stories of children all round the world. The teacher's guide booklet based on the studybook is filled with helpful suggestions on how to conduct the class and how to direct the group in its study. This booklet is only 10 cents.

A number of good supplementary books are also available, such as: *Tales From East and West,* 50 cents; *Welcome House,* 50 cents; *The Friendly Missionary,* 25 cents; *Missionary Stories to Tell,* 50 cents, and the Eagle Series of twenty missionary stories, each 10 cents. Maps and pictures are also listed in our catalogues.

In 1940 the Juniors will give their missionary offerings in behalf of the children in Africa. These money gifts will be given especially to the children who come from leper homes.

The little folder entitled *Little Comrades Circling the Globe* describes the new Junior Missionary Project in detail. It is free. Write for this leaflet from the General Mission Board, 22 South State St., Elgin, Ill.

What to Pray For

Week of January 6-13

Sister Laura Shock has been alone at Tai Yuan, China, during the past two years, as far as our own missionaries were concerned. During this time she and her Chinese associates have done excellent work, and as we all know, it was done under most hazardous conditions. The testimony concerning Sister Shock's work comes from her fellow workers and from her fellow missionaries at the other mission stations.

Sister Shock was indeed happy when the Myers family returned to Tai Yuan this fall. Shortly after their return, Sister Shock came out to the coast for a short while to care for some urgent matters. The fact that a number of letters from several missionaries have arrived, coming through the American Embassy, proves that she reached Peking in safety and placed these letters in the mail. Sister Myers wrote that she dreaded to see Sister Shock make the trip to Peking alone, for traveling in China is extremely hard. Without doubt, she was back home and busy with her program long before these lines were put into print.

When the representatives of our church are out on the "far flung battle lines," we need to be faithful in praying for them.

Sister Hazel Rothrock is now at Show Yang, living in the same home with Sister Grace Clapper. They were cabinmates as they went to China in 1938 and so they rejoice that they may live together. Sister Rothrock continues her study of the Chinese language as she takes up various duties in the school and about the station. It is the desire of every missionary to enter fully into the duties which demand her best service and we know that Sister Rothrock rejoices that she can now use the language of the people and can thus help more definitely in the work of the Show Yang station.

World Day of Prayer

On Feb. 9, 1940, the World Day of Prayer will be observed around the world in all lands where Christ is known. From the rising until the setting of the sun, Christian women will be in prayer for the kingdom of God around the world.

The booklet containing a program for a prayer service may be secured. It is two cents per copy. A poster for five cents is available and a little flier, free, may also be obtained. Order from the General Mission Board, 22 South State Street, Elgin, Ill.

Missionary Society Program for January

BY ESTHER BEAHM

Women and the Way

"In Christ there is no east or west." Yes, we all sing out those words quite lustily. Sometimes our actions prove that to us they are empty words. To be intelligent Christians we need to become acquainted with the foreign members of our brotherhood.

It is no longer possible to crawl into our shells and live happy Christian lives. Sooner or later our shells will decay about us.

Just across the ocean are potential friends or enemies, whichever you choose to make them.

Our women's mission study book for the year brings to your acquaintance some beautiful Christian women.

Open your door to this new mission study book, *Women and the Way.* With it you can get a booklet called, *How to Use Women and the Way.* It will be of help in dividing up the book for study.

In the first program based on this book it is planned that you get acquainted with the various authors of the volume. There is one author from each of ten countries, each of whom will make your own life richer.

Order these two books at once from the General Mission Board, Elgin, Illinois. *Women and the Way,* 50c; *How to Use Women and the Way,* 10c.

Chicago, Ill.

Working With Juniors in 1939

Dear Miss Mow:

Working with the little group of Juniors this year has been a pleasure to me. I felt that you might be interested in what we have been doing. Our group is smaller than sometimes, but the eight regular workers are all very much interested in the project. We had three smaller children who were so much interested in *Shera of the Punjab* that they came to most of the meetings too. All of the children were so eager for the story of Shera, they could hardly wait from one meeting until the next.

Our closing program was given Nov. 19, and we felt

it was very worth while in the life of the boys and girls. It was interesting to the parents and others who were present for the evening service. Some of the mothers said they were so glad for their children to have a chance to help in a service of their own. They said that when they were young they never had a chance to develop their talent, and now it is rather hard for them to take part in different church activities. All of the group this year came from our own church homes, and it is certainly a great help. We have not only the child's interest but that of the parents as well.

The offerings for the project have not been large, but I feel it has been a real pleasure for the children to bring in their pennies and nickels and dimes. We are sending the money ($6.11) to our district treasurer and have asked him to send it to Elgin before December 31. We hope it gets in on time and that it helps to bring real joy to the boys and girls of India.—*Mrs. S. H. Flora, Junior League Leader, Mt. Hermon Church, Bassetts, Va.*

Beginning to Be a Missionary

Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. They sailed for our China mission field in February of 1938.—Ed.

Letter 12

Peiping, China.

Dear Glen and Agnes:

In my last letter I told about our trip to Pei Hai on Saturday afternoon, and now I want to tell you about our closing week of this school term and the examinations.

We have a teacher who is an artist and just as clever as he can be. Of course he isn't supposed to use any words that our first teacher hasn't given us, but the other day he got to talking about the brain and asked if we would like to know what it was called. Of course, we are always trying to find out new words so that we can act intelligent when they are given to us, so he got us all prepared for it and to make it more impressive, he whispered, "It is a tung hsi," which is the word they use as we use the word thing. It can refer to anything whatsoever. Well, the next day or so, we had the word milk. He went to the board and drew the picture of a milk cow and then asked us if we would like to know what that was. We hadn't that word yet, but someone piped up with "It is a tung hsi." But no, he said he wasn't going to say that at all. Would we like to know? Rather cautiously we bit. This time he said, "It is the house of milk." Well, I guess that is so, but it certainly struck us funny and the class had a good laugh. Then on top of that he is so funny that once we start laughing over something he has said, we no sooner calm down until he starts to say something else and that begins a whole new series of roars. If it were not for some of these interesting teachers, Chinese might never soak in.

Examinations are over now and how relieved I feel once again. I didn't realize that I was so tired until they were all over with and I had a little time to relax.

All week we have been reviewing for the examinations. Here they have a different system than they have in the United States. I think that a Chinese teacher is much more proud of his product than a teacher in the States. There they have gone in so much for intelligence and aptitude tests that if their pupils fail, they dismiss the subject of their responsibility by saying that the student that failed had a low I. Q. and that he couldn't have passed anyway. Here most of the teachers do not take I. Q's seriously. They go on the assumption that if the teacher is good enough everyone can pass the examinations, so they work with that end in view. With this sort of a philosophy, it reflects on their teaching if any of their pupils fail, so they work their heads nearly off to get everyone by.

Then, too, the "powers that be" take charge of the examinations. Perhaps they are afraid that our teacher will "fudge," so when examination time comes we have a teacher who does no teaching but has charge of examinations. As you probably have guessed from such a set up, the teachers take a very serious attitude toward reviewing, and one of our hardest weeks of work was our review week. It really was good for us though, for we certainly got a lot of things cleared up. Thursday morning, for about ten minutes, we had to meet with the Chinese examiner. He asked us for some memory work and then engaged us in a very simple conversation. It really wasn't very hard, but I didn't think I did very well, for I was so scared that I was just shaking. I don't know why, for exams have never affected me like that before. In the afternoon, we had our written examination which consisted of translations both ways and some grammar questions. It was a stiff two-hour exam, and on top of that we had to meet an American teacher who gave us as difficult a time as the Chinese teacher had the morning before.

Friday morning was a joke, though. One of the girls had told us that for the first two terms they do not even correct the written characters. We are supposed to be able to write a hundred of them. Well, it really is lots of fun for the only thing that you do is to draw pictures. As I have often said, teachers here have wonderful imaginations, but mine will need to exercise theirs greatly to read my writing!

Lloyd and Ellen Cunningham.

The Message of Christian World Youth

Text of the Statement Issued by the World Conference of Christian Youth, Amsterdam, Holland, July 24—August 2, 1939

We are fifteen hundred delegates from our seventy peoples. We are divided in national allegiance, we are separated by denominational and confessional barriers, we are members of different Christian organizations, we are drawn from every walk of life. And yet we are here together because we belong together as those who have one calling and acknowledge one Lord. It is he who draws us together, and it is by him that we have been held together these ten days.

We came in hope believing in the power of Christ to be victorious over the things which separate us. He has not disappointed us. We have seen that where we subject ourselves to his will, he is victorious over our differences.

A Supreme Loyalty

We know that we have met at a time of acute international conflict, and we are grateful to God that it has been possible for us to meet at all. As we have talked together we have become aware how often we have put our national loyalties before our allegiance to God. We have seen that when the church becomes

fully the fellowship of those who seek first the kingdom of God, it is the hope of the world.

We believe that a truly just and ordered society will only be built by those who have surrendered their wills to God, who seek to clarify their vision, and who train and discipline themselves to live every day as members of the Christian community. We have been sensitive to our lack of knowledge of the nature of the pressing problems and of working out the positive implications of the Christian faith in this setting.

We affirm the task of the church to proclaim the truth as it is made known in Jesus Christ and experienced in the life of the Christian community, and to test all human systems and institutions in the light of this truth. We realize that if we live up to this calling, we will enter into conflict with the world, just as some who belong to our fellowship have already had to pay high prices for their loyalty to Christ.

We pledge ourselves and those whom we represent to work for peace and justice in all social and international relationships. In war, conflict, or persecution we must strengthen one another and preserve our Christian unity unbroken.

Toward World-wide Unity

Characteristic of this time in which we meet is not only the fact of international tension and social unrest, but also the fact of a rising ecumenical consciousness. The nations and peoples of the world are drifting apart, the churches are coming together. There is a growing conviction of the essential togetherness of all Christians. Our conference takes its place in the line of a great succession of world gatherings and we are ambitious to add to the momentum of this quest for Christian unity.

At this conference we have not only discovered fellow Christians, but also fellow churches with our own. In common worship through the services of different traditions, to a degree which has never been achieved before, we have seen of each other's faith, shared in each other's riches, and understood together more deeply the fullness of the stature of Christ. We look forward to the time when the church in every land will bring its own peculiar gifts to the worship of the one Lord.

We believe that the different churches need each other. A great responsibility rests, therefore, on us to seek opportunity in our own countries, and in the places where we live for closer co-operation in work and for larger sharing in worship with our fellow Christians. The world needs a united church. We must be one that the world may believe. The world will not wait while we argue, neither will God have us ask him to achieve by miracle what we are unwilling to work for ourselves.

Many of us have been puzzled and distressed about our separation at the table of our Lord. While we rejoice that he has come to all of us through the Sacrament, we cannot believe that these divisions in the most central act of our worship must of necessity persist. We affirm our faith that it is in the purpose of God that Christ shall be victor here likewise.

Rediscovery of the Bible

We believe that those who planned this conference were guided by God when they placed Bible study in such a central place. Many of us have discovered the Bible afresh and in so far as we have allowed God to speak to us, he has become a living God, declaring a living message for our own lives and our generation. We confess, however, to our humiliation, that our study has revealed considerable unfamiliarity with the Bible.

Is it not due to this that we are not clear and articulate about the fundamentals of our faith, and do not take a definite stand in relation to the many conflicting ideologies and blind faiths which find so many followers among youth? Therefore, we summon ourselves and our fellow Christians to consecrated and intelligent study of the Bible, to hear in it the word of life which Christ speaks to us.

We have also found that there is much confusion among us as to the relation of the message of the Bible to the decisions which we must make as youth today. We have come to see that the Bible has far more light to shed on these problems than we knew, and so we desire to explore its wealth with far greater eagerness. We are also convinced that real Bible study must lead to definite choices and decisions in all areas of life. To listen to God means to obey him.

As we now return to our different lands and to our different callings within the one church of Christ, we do so with the conviction that the adventure of co-operation and fellowship to which we have been led must be faithfully carried on. This world gathering marks the beginning of an ever-widening task. We face this task realizing that in Christ is our strength. "The people who do know their God shall be strong and do exploits."

World Wide News

COMPILED BY A. C. MOW

New Leper Hospital

A grant of $35,000 for construction purposes and an annual subsidy of £300 donated by the mission to lepers in London will soon bring about the completion of the first leper hospital in West China.

Sixteen Points for Christians

At a convention of 45,000 South India Christians, a sixteen-point program for Christian betterment was adopted, these points to furnish a basis for a "New Life Movement" expected to sweep the country. "No illiteracy" is item number one.

Church Influence Widens

The current edition of the Yearbook of Churches, issued by the Federal Council, indicates a gain in membership during the past year of 915,000. The Protestant larger bodies number 35,800,000; the smaller bodies, 1,600,000; Roman Catholics, 21,300,000; Jewish congregations, 4,000,000; the other groups fall below 1,000,000.

Standing Room Only

Japanese Christian leaders, since their return from the Madras Conference, are carrying on a nation-wide evangelistic campaign, and are finding large groups everywhere eager to hear them speak. Walking up to a big public auditorium in Hibiya Park, Tokyo, for a meeting at which Kagawa was to speak, a missionary was disheartened at seeing very few people on their way in. When she got inside, she found the reason: the auditorium was already packed with people in the aisles and wherever extra seats or standing room was permitted. Everyone had come early to be sure of admittance. Dr. Kagawa plans to give a large part of his time to this work for the next few months.

THE CHURCH AT WORK

ADULTS

Helping Boys and Girls to Worship

Thoughts of God for Boys and Girls is being published again and will be ready for use in our homes during the coming Lenten season. This will be the fourth series of worship services under this title.

These services have been prepared especially for boys and girls by Bro. J. Quinter Miller, an expert in this field. Mothers and fathers who have young children will do well to use these in their home. They may be used at the breakfast table or the mother may gather the children about her knee and read the Scriptures and poems, sing the suggested songs, study together the pictures included, think together about the great loving Father who created and cares for his universe, and then engage in prayer to him.

Many thoughtful parents are asking, "How can we give our children right conceptions of God and religion?" These worship services help to answer the question. Someone in each church will do well to order a quantity sufficient for each home where there are young children. They may be had for 10c a single copy or 8c each for a dozen or more by ordering from the Board of Christian Education, 22 South State Street, Elgin, Ill.

ADULT DISCUSSION OUTLINE

The Business of Missions

Part III. Shall I Rear My Child to Be a Minister or Missionary?

Sunday, January 21

I. Evaluate the negative arguments as given by some parents.

1. Not everybody can be ministers and missionaries.

2. One type of work is as good as another. I would rather my child would do something else.

3. The church has no adequate plan for supporting her ministers either in service or after they retire.

4. "Our churches do not know how to treat a pastor."

5. "The church has no adequate method of placing her workers in positions where they are best qualified to serve."

6. "I do not want my child to go so far from home."

7. "My child has never manifested any interest in church work."

List the ones you have heard.

II. Consider the following statements as given by some parents.

1. "The church needs more ministers and missionaries. I would be happy to do my part and furnish at least one."

2. "Leading people to accept and obey Christ is the greatest work in the world. I'd rather my son would be a minister than president of the United States."

3. "The real problems of the world are moral and spiritual. I want my child to give all his time to helping solve them if possible."

4. "I consider the work of the Apostle Paul, Livingstone, Quinter, Stover, Crumpacker, Grenfell, of supreme value."

III. What will we do about it?

1. What may a parent do to influence the child's choice of a lifework?

2. What may the church do to guide worthy youth into the ministry and mission work of the church?

3. What encouragement or discouragement can adults give to the present awakening Student Volunteer Movement in our church?

YOUNG PEOPLE

An Adviser Looks at His Job

B. Y. P. D. in the Church

A group of young people discussing the subject, "What Is the Church?" arrived at this conclusion: "The church is a group of people possessing a common faith like that of Jesus and bound together with a united purpose for making the way of Jesus the way of all men" (Burkhart: Youth and the Way of Jesus). The church is often spoken of in terms which give it only structural identity. It is more than a building though many sacred memories may be connected with the place where the church meets. The church is a group of people, people who should have a common purpose and a unified goal. Our general Board of Christian Education describes this goal in a threefold manner: first, the acceptance of Jesus Christ as Savior and Lord; second, the enrichment of character; third, service to society.

B. Y. P. D. a Part of the Church

Now in this live and purposeful fellowship of people which we call the church is the B. Y. P. D. It is but a part of the whole. It is an integral part of the church which makes definite plans for life enrichment of young people, but only those plans which fit into the goals of the church. At no time should an adviser look upon his B. Y. P. D. as of more importance than the church. This has actually happened. Rather, it is a part of that larger fellowship known as the church, and if it becomes separated either structurally or functionally it weakens the larger fellowship.

Spirit of Youth Needed

There are instances where the B. Y. P. D. should take a lead in making the church more aware of its possibilities, and so arouse it out of its self-complacency. The enthusiasm and daring of youth constitute a much needed element in our church. The urge to be active and the willingness to do make a great combination for good when directed into the channels which promote the high interests of the church.

The Adviser's Work

The wise adviser will always keep the young people's group thinking in the larger terms of the church. He will help them to see this fellowship of young and old working as a unit for the same ends. He will tactfully guide the young people's group into the position of understanding that all members of the church, young and old, have their contributions to make toward the fulfillment of its goal. When the realization is attained that together as a church we are working for the kingdom of God, then can the greatest good come of all our

plans and work. "The church is a group of people possessing a common faith like that of Jesus and bound together with the united purpose for making the way of Jesus the way of all men."

WOMEN'S WORK

Sixteenth Anniversary Celebration

By Elsie Eigenbrode, Rocky Ridge, Maryland

The Sisters' Aid Society of the Monocacy church, Rocky Ridge, Md., held its meeting on Saturday, Nov. 18, when the women of the Monocacy church celebrated the sixteenth anniversary of their organization. Six of our neighboring Aids sent representatives to this meeting.

The forenoon was spent in quilting, other sewing and in social conversation. A fellowship dinner was served in the basement to about eighty women and a few of our brethren. Our young sisters, the future Aid of our church, helped so well in serving this meal.

In the afternoon a very appropriate program was rendered, consisting of readings and talks by our Aid members. Our young sisters sang as a group and gave some special singing in duets. We had a number of very interesting talks by our visiting sisters in which they gave accounts of the work done in the various Aids which they represented. They also expressed their appreciation for being present in this meeting.

A historical account of the Aid work in the Monocacy church was given by our secretary, Ida V. Schildt, a bit of which follows:

Back in the nineties a similar organization called The Sewing Circle existed under the direction of Sister Mary Weybright, Sr., but for some reason this organization was discontinued. Later on another was organized at the Thurmont end of the congregation with Sister Sallie Flohr as president. After a period of time, this one also ceased to function. Then on the afternoon of Nov. 22, 1923, the women met in the home of Elder Leonard J. Flohr, and our present Aid Society was organized with the writer as president, Mae Putman, vice-president, and Ida Schildt as secretary and treasurer.

During these sixteen years we have held our meetings monthly, part of the time in the homes and part of the time at the church. We spend our time sewing, piecing quilts and quilting.

We make contributions to worthy projects, give to the sick and suffering, help the needy and give what we can toward our home church.

At present, we have eighteen active members and a number of associate members. The writer is president, Bettie Fogle is vice-president, Ida Schildt, secretary and treasurer, and Rhoda Schildt is assistant.

ADMINISTRATION

Suggested Easter Plays and Dramas

The following is a list of Easter plays and dramas which have been widely used by church groups everywhere. A very brief description of content, length of play, and number of required characters is given to help you make your selection. Copies may be ordered for reading and examination, in order that groups may be sure to find a suitable play. The only requirements are that they must be returned in good condition and within ten days if at all possible. Send 5c for outgoing postage on each two plays ordered. Orders for plays selected should also be placed with the General Boards, Church of the Brethren, 22 South State St., Elgin, Ill.

Watch this column for additional Easter program suggestions which will be published soon.

Barter, by Urban Nagle. 4 acts, 3 sets, 5 men, 6 women. 2 hours. Royalty $15 per performance. This is a strongly dramatic Easter play concerning events during the twenty-four hours that precede the crucifixion. Beautiful and effective, but fairly difficult. 75c per copy.

The Boy Who Discovered Easter, by Elizabeth McFadden. 2 acts. 1 man, 2 women, a boy of 12. 40 minutes. Simple scene. An excellent Easter play. Royalty, $5. 35c per copy.

The Burden Bearers, by Dorothy Clarke Wilson. Three scenes. 7 men, 1 woman, mob voices. Simon, who is by birth half Jew and half Libyan, a native of the Jewish colony of Cyrene, in northern Africa, realizes the dream of his life in bringing his son to Jerusalem, in order that the boy may be educated by the great teachers of his father's people. On account of his alien blood, he is refused the rights and privileges of other Jews. The teachers will not take his son as a pupil. Even Lucius, his former friend and fellow rebel against Rome, will not receive him into his house. Simon is compelled to bear the cross of Jesus, and in the bearing of it he finds release and a new life purpose. 35c. Sufficient copies must be purchased for production.

Children of Galilee, by Elizabeth Edland. Ten children, mostly juniors, and three young people. Scene laid along the shore of Galilee shortly after the resurrection of Christ. Children tell the news of Jesus' death to one of their number who had been away, and listen to the experiences of three strangers whom Jesus had helped. All resolve to be disciples of Jesus and to help bring in the kingdom of God. 25c.

The Children's King, by Elizabeth Edland. Sixteen or more girls and boys. A simple play dealing with the children of Jesus' time and their love for their King. Contains the parable of the prodigal son and part of the Christmas story. This is a book, the first part of which is given over to suggestions for dramatizing with children, and the second part of which contains four plays beside the one mentioned. 75c.

The Crown of Thorns, by Milton S. Agnew, 3 acts, 35c per copy. 4 males, 2 women, 1 boy. Royalty free to amateurs on the purchase of 7 copies. A powerful play for any religious occasion.

Darkness and Dawn, by F. L. Ballamy. Ten children and six adults. Children's chorus. A mystery play revealing the thoughts and feelings of children and humble folks during the events of the crucifixion and resurrection. They have lost their way in the darkness while picking flowers on the hills near Jerusalem. One hour. 35c.

Dust of the Road, by Kenneth Sawyer Goodman. One act. 3 men, 1 woman. 40 minutes. $10 royalty when admission is charged; $5 when there is no charge. A dramatization of the old legend that Judas is allowed to return to earth once a year to plead with some soul tempted to betray friendship. It is written for Christmas, but may be adapted for Easter by changing a few lines. 50c per copy.

For He Had Great Possessions, by Dorothy Clarke Wilson. 1 act. 5 men, 4 women, 1 child. A highly dramatic account of Ben Azel, the rich young ruler, and Asenath, his selfish wife, and how the crucifixion and resurrection bring them to a fuller life of the spirit. 35c. Five copies must be purchased to produce play once.

The Half of My Goods, by Ralph P. Claggett. One act. 4 men, 3 women. Interior of a Hebrew-Grecian home. A dramatic story of the influence of Jesus' life and teachings upon the home of Zacchæus and his wayward son. 30c.

He Came Seeing, by Mary P. Hamlin. One act. 3 men, 2 women and neighbors, including a few children. 40 minutes. One setting, simple interior of a house in Jerusalem. A strong dramatization of the story of a blind man whom Jesus healed and who had to choose between silence as imposed upon him by the Pharisees, and testimony in behalf of Jesus. Royalty, $5. 35c per copy.

He Lives, by Gertrude Rockwell Goudey. One act. 5 men, 5 women. 30 minutes. Simple setting. Theme of the play centers about the life of the rich young ruler and presents a possible sequel to the single recorded incident. A dramatic story of the surrender of the young man to the Christ through the stirring events of the crucifixion and resurrection. An effective musical background is suggested. 35c per copy. Sufficient copies must be purchased for production.

Release, by Dorothy Clarke Wilson. 6 men, 2 women and offstage voices. Play about 40 minutes long. A Lenten play featuring Barabbas and the two thieves in prison on the day of the crucifixion. The powerfully dramatic story of a sinful man's remorse, deliverance and consecration. This play has won first place in several city-wide and state-wide dramatic contests. 35c per copy. Five copies or more must be purchased.

The Rock, by Mary P. Hamlin. 3 acts. 1½ hour. 8 men, 3 women. Simple setting. Simply plotted play on the life of Simon Peter, ending with Peter's remorse and change of character after the crucifixion. Royalty $5 for each performance. When admission is charged or a collection taken, $10 royalty. 50c per copy.

Spring in the Brown Meadow, by Elizabeth Edland. Any number of children. A pantomime showing how a little girl finds out about spring. Children take parts of raindrops, sunbeams and flowers. Suitable for primaries and younger children. One scene, fifty minutes. 35c per copy.

The Terrible Meek, by Charles Rann Kennedy. One act, 2 men, 1 woman, 50 minutes. Tells of the conversion of the centurion at the time of the crucifixion. A striking play with a peace message. It is to be played in darkness. 35c.

The Unlighted Cross, by Dorothy Clarke Wilson. One act. 8 men, 7 women, and several "bit" parts. 1 hour. Enough copies for production must be purchased for permission to give the play. A powerful interpretation of the mission of the church to the present age. May be used at the Easter season. 35c per copy. Ten or more copies must be purchased.

"The Way of Life," by Martha Bayly. One act. 30c each. $3.00 per dozen. This drama has for its inspiration the words of Matt. 27:35: "And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet. They parted my garments among them, and upon my vesture did they cast lots." The play is quite dramatic and needs good characterization, but it is not too difficult for the average group of young people. The cast consists of two male, three female characters and a group of young people. No curtain is needed and a garden scene is the only setting required.

CORRESPONDENCE

Visit and Worship in New Mexico

The white sands of Alamogordo, N. Mex., are a wonderful sight to see. They shine with a dazzling light. They are an albino Sahara. They look like miles of drifted sugar, like an ocean of glittering white. They astound you.

Out on the sands there is no sound. There is not a single thing to break the vast whiteness. The dunes rise and fall in graceful mounds that remind one of lofty castles. There are shadows and dreams that make you feel that the great God of all is very near.

These sands cover a strip about thirty miles long and fifteen wide. They are a desert, yet not a desert, for you may dig down only a few inches and find water. Always the sands are cold. In summer people go out with blankets and sleep away the sweltering nights.

There is nothing like these white sands anywhere else in the world. You who are planning vacations will not be disappointed in visiting New Mexico, for the sands are only one of the many wonders of nature to be found here.

If you are visiting our state we will be glad to have you stop and worship with us at the Church of the Brethren, 321 Thornton St., Clovis, N. Mex.

Clovis, N. Mex. Mrs. J. S. Adamson.

"The Messiah" at Manchester College

The annual presentation of Handel's "The Messiah" at Manchester College on Dec. 10, last year was notable for its excellent rendition and for the large attendance. The College Madrigal Club was assisted by the Goshen College A Cappella Choir, members of the Fort Wayne Lutheran Choral Society, college alumni, and singers from the community and surrounding towns, making a chorus of 275 voices, with an orchestra of thirty-five pieces.

The chorus was directed by Professor Daniel W. Boyer of the college. Professor Max Allen was organist. Soloists were Hilda Ruth Boyer of the college, Verna Margaret Beauchamp of Wabash, Professor Evan Davies of Notre Dame University, and Professor Ray A. Maxwell of Ball State College.

The auditorium seats 1,700. Standing room was taken and several hundred people were turned away. For two and one-half hours the large audience sat in rapt, worshipful attention to this great message of the prophets set to great music. Christ was praised and in the hearts of hundreds he was crowned anew King of kings and Lord of lords.

This oratorio is becoming a traditional yuletide program at the college, calling the entire community to the manger of the Christ Child. What a blessing it would be to this war-sick world if the people of every community could thus be brought together in exalted worship of God's anointed!

North Manchester, Ind. Ira H. Frantz.

Faith in Silent Forces

"Are you in the very center
Of God's will, or near the rim?
To be in the very center
You must get alone with him,"

Alone With Him, Silent Forces, Holy Power—these are subjects which should be treated by wiser heads than mine. But since "his strength is made perfect in weakness," I am constrained through my weakness to share with the Brethren and Sisters in Reality, burdens which have become too heavy for me. I did not question why these burdens were given me, but felt and knew that something must be done about them.

In my bewildering perplexity, I sought seclusion where I might be "alone with him" for a season. And I like to think that my week of utter seclusion from the world of people was arranged by divine wisdom. This week, beginning Oct. 22 and ending Oct. 29, was spent in a lovely green and gold place called Salmon Meadows, Forest Camp, high up in the heart of Chelan National Forest, under rugged mountain peaks, where my visible companions were horses of the forest service, deer and squirrels, and where I did not see or speak to another human soul all week. I said visible companions, for all week I felt that I had been led to that place by divine guidance, and no thought of fear ever entered my heart.

As I roamed the golden trails, as I called them, and looked up to the everlasting hills, a song was put in my heart and upon my lips. And I knew that however heavy my burdens were, the problem would in some way be solved. Thus this song was given me: "My grace is sufficient for thee; for my strength is made perfect in weakness." I chose this beautiful place because once before I had felt the presence of a divine Spirit there, and felt this same Spirit calling.

Years ago I read of a foreign country insidiously and stealthily working to overthrow the government of our loved country—stealthily, like a serpent, so as not to alarm the victims. For some unaccountable reason I read everything I could get hold of in regard to this matter to learn the truth. I went to the international corner in the library, and got books on international affairs. My family laughed and wanted to know why I got such books to read. Puzzled myself, I scarcely could give them the reason. Gradually the truth began to dawn. I was bewildered and appalled at the truth I learned. Pained and grieved that I could make no one

understand, I ceased to try, and pondered these things in my heart. They hung over me like a dark shadow.

Into my home two years ago, came a motherless lad, who saw the shadow. A dozen times a day he would draw my attention, then, "Cheer up, mother," he would softly say. I asked him why he did that and he replied, "You look as if you need it." Then I learned he was an army lad, with a dark shadow of fear over himself. He was so afraid of hell he was afraid of heaven. No light of God's love could penetrate the barrier of darkness which enshrouded him, although he would sometimes sing softly the gospel hymns to himself. As he told me of army life he began to symbolize to me the thousands like himself who had become enmeshed in the web that is being spread all over this nation to snare the unwary—and once in the net there is no getting out. As this lad once said to me, "Mother, when once you sign *I DO,* your soul is not your own." He knew, and I knew, that although he had received his honorable discharge, he still belonged. And there are thousands upon thousands like him. And he is afraid—not knowing, but afraid of supernatural qualities of the religion of Jesus Christ. Never having been taught the principles of Christianity, he could not grasp the truth. He asked many questions on the subject, but always the dark shadow of fear would darken his eyes.

Gradually this lad and all he represented became a burden to me. He is a peace loving lad and wonders why the whole world cannot be at peace. I began to wonder how many such there were in the nation like him. I read, shortly after the close of the last great war, that the militarists in this country were working even then to evolve a machine which would, in the event of another war, make mechanical robots of everyone old enough to be enlisted. Religious convictions would make no difference. All who read Dan West's article in the Messenger a few weeks ago will know the effectiveness of this machine.

Dear readers, must this machine grind out the lives of our dear lads? With insidious stealthiness it has been creeping upon us until it is at our very doors. Are we going to sit idly by and let the force of this monstrous machine overcome us? Must our lads be sacrificed to these war lords? Must they suffer tortures unspeakable because of their religious principles? This machine will strike at the heart of every home in the nation where there is manhood eligible to be forced into it. What is there that we can do? Again that sweet refrain comes to me: "My grace is sufficient for thee; for my strength is made perfect in weakness." This was my answer up there in that lovely place, when I thought my heart would break with its weight of grief. Up there, miles away from human companionship, I learned for the first time in my life what it is to be entirely under divine protection. As I roamed those trails and viewed those magnificent slopes covered with dense forests of green and gold, no thought of fear came to me that there might possibly be wild animals lurking in those forest depths. I thought only of their marvelous grandeur. Those mighty slopes wore garments of green and gold fringed with pearl, richer than the robes of royalty.

Here is an excerpt from my diary written on my natal day, which I celebrated "alone with him." "My birthday—how shall I describe it? How shall I tell it—this feeling of awe and exaltation, this being 'alone with God' in his beautiful wilderness? In the solemn eternal silence of the primeval forest no sound greets my ears save the harmony of nature. In the silence he laid a blanket of white over the earth, to cover the golden one, and fringed the green and gold with pearl. But the tamaracks showered the blanket of white with a mottling of gold, which makes a perfect setting for the jewels which gleamed in the sunshine, and I thank God every hour for this opportunity which, perhaps, comes only once in a lifetime."

As I built the kitchen fire that morning I saw a deer browsing in the backyard. Then later a doe with twin fawns came to see me. They were all around the cabin, the beauties. How I longed to go out and play with them, but feared I would drive them away. At the least sound they lifted their pretty heads in attitudes of listening. Poor things, never for a moment do they forget they are creatures of the wild, and are ever on the alert for enemies. I can liken them to the peoples under dictator rule today. And again I was filled with grief at the menace in our own land.

But I was there to learn a lesson, and I was learning it. Ere my natal day had passed away, and the prayers of my grief-filled heart had winged their way to heaven, I felt a peace settling over me, and gradually I began to feel that the object for which I went there had been accomplished. I had only partly learned this lesson before, when in my weakness he perfected the tasks I weakly began. And the peace of heaven entered my heart after I had, in fear and trembling, begun the tasks he would have me do. I learned that he did not need me to do these tasks; he only wanted willing obedience. Did he not create the universe? Then why should I be afraid to attempt the work he puts in my heart to do? Because, after I had in my weakness, done what I could, he perfected it. I know that now.

Fifty-Seventh Wedding Anniversary

On Thursday, Dec. 14, last, Elder and Mrs. Ezra Lutz of this city observed their fifty-seventh wedding anniversary. Due to the impaired health of Mrs. Lutz, who goes about the home in a wheeled chair the greater part of the day, the couple spent the day in a quiet way.



Ezra Lutz and Katie Kreps were married on the Kreps homestead on Dec. 14, 1882. For the first twenty years of their married life they resided on a farm. They retired from farm life and moved to Lena in 1903. They were the parents of two sons and two daughters, but the sons, Frank and Ira, have passed on to the other shore. The daughters are Mrs. Roy D. Farringer, residing south of town, and Mrs. Avery Stouffer of Waddams Grove. They have ten grandchildren and four great-grandchildren.

Elder Lutz has been in the Church of the Brethren ministry for forty-seven years, was a leader in the old Louisa church for thirty years. The Louisa church was razed a few years ago and the congregation purchased the Baptist church in Lena.

Eighty and seventy-seven years of age, respectively, this couple, known by nearly every elderly person of the community, have spent their entire lifetime in the vicinity of Lena.—The Lena Star.

So it was he took me to the mountains apart to pray. And there I studied his word and prayed, and grieved, and wailed my grief to heaven at the menace that is at our doors. "Alone with him"—silent forces—holy power. I would that I could get all my readers to grasp these great truths as I see them—as I feel them. There are many thousands of Christians in this beloved nation of ours, enough to make a mighty phalanx against this menace. I mean, to get "alone with him" and invoke the silent forces of holy power that are all about us if we just reach out and grasp it in faith believing! If each individual Christian would get "alone with him" at the same hour each day, and all together with one accord pray for the preservation of the peace of our nation, and of the world, what power would these insidious forces have against us?

This is my challenge to all Christians—this sharing of my burden. Will you accept it? Will you go, as I did, to the mountaintops, or to your closets, and get "alone with him"? Will we, with one accord, lift our voices in a mighty prayer for peace, and let God perfect with his holy power what we in our weakness begin? Is it not possible that we are trying to do in our weakness more than is humanly possible, and forget to leave the results with God?

I have found that to be the case in my own experience with tasks that I was afraid to do, that I thought I could not do, and prayed for weeks that I might not have to do. But after weeks in my Gethsemane of prayer, I was brought into submission, and led to see that I must do them. Then after falteringly doing them, there came this blessed peace. Results did not trouble me. They were God's. What a botch would be my part of the work in the design of his great plan, did it depend on my weakness alone! But he guides unerringly.

And in this his hand is guiding. How many will see the need? How many will read between the lines the message that is so urgent? Suppose we forget all else but the theme for which the Prince of Peace came to earth. Suppose we give our gifts to him, as did the wise men, and set one hour a day, and all with one accord pray for the peace he came to earth to bring. Let us lift our voices in a mighty petition for the preservation of peace in our fair land, so that tortured humans in war-torn countries may lift their eyes in hope of a better day. And then let us wait on the Lord and see his salvation.

Dear Brethren in Reality, we need to do this. I bow my head in all reverence when I say that I do not believe that God intends our nation to be destroyed. I do not pretend to know the will of God. I only know I have been "alone with him" for a season, and learned the lesson he gave me, and the burden was lifted, inasmuch as I am sharing it with all of you, and telling you the lesson as I have learned it. The lesson would not be complete did I not give it to the world. And this is the lesson, that a few springs in a vast thirsty desert would not be of much effect, but thousands upon thousands of springs of living waters welling up at the same time throughout that vast desert would produce results that would be marvelous.

Let us pray that our nation may be preserved to be worthy of the promise found in Isa. 26: 2: "Open ye the gates, that the righteous nation which keepeth the truth may enter in."

My Prayer

Dear Father, ope my eyes,
  That I may see
  All the blessings
  Thou hast for me;
That I may truly grateful be,
And give the glory all to thee.

Dear Father, ope the door
  To this new world,
  That I may see
  Thy truths unfurled;
That only, always by thy side,
In all things by thy will abide.

Dear Father, spread my wings
  That I may fly,
  To the cross of Christ
  Uplifted high;
That through prayer in his dear name,
Thus for thee the world regain.

Omak, Wash. Mrs. Ella Dynes.

The Clappers to Celebrate Sixtieth Wedding Anniversary

As these lines were written Brother and Sister Levi Clapper were to celebrate their sixtieth wedding anniversary on Christmas Day. Bro. Levi Clapper and Emma R. Singer were united in marriage Dec. 25, 1879, at the home of the bride's parents near Mapleton, Ohio, by Rev. George Weber of the Lutheran church.



Their home was blessed with one daughter and three sons. One son died in infancy. Two sons grew to manhood, but died several years after they married. The daughter, with her family, resides with the parents. The Clappers have five grandchildren and one step-great-grandchild.

Brother and Sister Clapper united with the Church of the Brethren fifty-eight years ago, during a revival conducted by S. H. Bashor, when he was in his prime as an evangelist. They were baptized by Bro. Josiah Keim. Although they have never served in any outstanding office in the church, they have always been faithful, staunch and dependable members.

Bro. Clapper celebrated his eighty-fourth birthday on Dec. 3 and Sister Clapper will be seventy-nine years old on Feb. 22. They were farmers until twenty years ago when they located in Louisville, Ohio, where they reside at present. Bro. Clapper is the only surviving member of a family of nine children.

Louisville, Ohio. Mrs. Jennie Weyand.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Baese-Hoshield.—At the home of the undersigned, Dec. 16, 1939, William Baese and Beatrice Hoshield, both of Elsie, Mich.—David P. Schechter, Mt. Pleasant, Mich.

Beahm-Bowser.—By the undersigned, at the bride's home, Dec. 16, J. C. Beahm of near Easton, Md., and Sister Anabel Bowser of near Grantsville, Md.—Barry T. Fox, Easton, Md.

Byers-Martindale.—Aug. 21, at the parsonage, by the undersigned, Samuel Byers and Margaret Martindale, both of Harlan, Mich.—G. E. Barkdoll, Copemish, Mich.

Koser-Stamey.—John H. Koser and Ella F. Stamey, both of Shippensburg, Pa., at the home of the bride's aunt, Emily Stamey, of Shippensburg, Pa., by the pastor of the bride, Dec. 14, 1939.—J. Linwood Eisenberg, Shippensburg, Pa.

Osterloh-Gibbel.—At the Pasadena Wedding Chapel, Calif., Walter Francis Osterloh and Elizabeth Anne Gibbel, Dec. 2, by the undersigned.—Grant T. McGuire, Pasadena, Calif.

Reitz-Garber.—Nov. 11, at the home of the groom, by the writer, Doyle Reitz of Marilla and Gladys Garber of Brethren.—G. E. Barkdoll, Copemish, Mich.

FALLEN ASLEEP

Fargo, Sister Cinnett Wagner; her husband, George Fargo; and their children: Richard Lee, aged 17 months; Betty, aged 7 months, victims in a railway crossing collision, were instantly killed on Aug. 27, 1939. The parents lived in the Marilla vicinity throughout their lives. Cinnett accepted Christ as her Savior when twelve years of age. On Sept. 17, 1933, she married George Fargo. Two sons, Dale and Dell, aged five and three, who were not with them in the accident, survive. Funeral services were conducted by the writer, assisted by Rev. Smart and Rev. Wm. Beers. This tragic incident has stirred the deepest sympathies of this community, as indicated by the fifty-two floral gifts and the large crowd at the funeral services.—G. E. Barkdoll, Copemish, Mich.

Finkenbinder, Elizabeth Fry, was born April 25, 1850, in Lena, Ill., and passed away Nov. 17, 1939. At the age of eighteen she united with the Brethren church and lived a faithful Christian life. In 1868 she was married to George Finkenbinder at Freeport, Ill., and this happily wedded couple continued to live in Illinois until 1870 when they moved to Richardson County, Nebr. In March of 1886 they moved to Scott County, Kans. "Grandma," as she was known to many, was the last charter member of the Prairie View Brethren church who lived near. She attended church services less than two weeks before her death. She is survived by a brother, seven children, forty-two grandchildren, seventy-nine great-grandchildren and a host of friends. Funeral services were conducted by Bro. J. E. Crist and Rev. J. H. Force at the Prairie View church, with burial in the church cemetery. —Minnie Dague, Scott City, Kans.

Gibble, Bro. Gideon S., was born Aug. 9, 1858, and departed this life Oct. 26, 1939, at the Neffsville Brethren Home, Neffsville, Pa. He had been a guest at the Home for six weeks. He was married to Annie Gish, who preceded him in death several years ago. He united with the Church of the Brethren early in life and lived a quiet and consistent Christian life. He was especially fond of singing. He is survived by two sons and six grandchildren. Funeral services were held at the Chiques house by Elders Hiram Kaylor and S. S. Eshelman. Interment was in the adjoining cemetery.—Fanny Zug Shearer, Manheim, Pa.

Gibson, Albert Q., son of Javan and Mary Cummings Gibson, was born at Independence, Mo., Dec. 14, 1869, and died very suddenly Nov. 15, 1939. His parents came to Illinois when he was quite small and settled nine miles west of Virden where all his younger days were spent. He was married to Laura C. Beckner, Dec. 10, 1891, and they resided near Virden and Girard for many years. He united with the Church of the Brethren Oct. 14, 1889, and proved allegiance to the cause of Christ by his many acts of kindness to others. He faithfully served as deacon for many years. He was always interested in the advancement of his community and proved himself a very helpful and considerate neighbor and friend, a devoted husband and loving father. He is survived by his wife, six children, two sons, four daughters, six grandchildren and three sisters. Funeral services were held at the Church of the Brethren in Girard, with Bro. H. C. Albright in charge, assisted by Bro. E. F. Caslow. Interment was in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Hardman, Hettie C. Brenneman, was born Oct. 4, 1860, near Edom, Va., and departed this life Nov. 21, 1939. Death was due to burns received when a kerosene lamp caught her clothes on fire. She came with her parents to Ray County, Mo., when she was eight years of age. In later years they moved to Caldwell County where she was living at the time of her death. Sister Hardman united with the Church of the Brethren in 1884, and was married to John B. Hardman Feb. 4, 1886. To this union was born one son who passed away in 1917. Sister Hardman was a devoted Christian. She leaves a husband, one grandson, one brother, three sisters, a number of other relatives and a host of neighbors and friends. Funeral services were conducted by the writer, with others assisting. Interment was in the Log Creek cemetery near Polo, Mo.—E. G. Rodabaugh, Norborne, Mo.

Hunsberger, Samuel, was born Feb. 25, 1880, in Montgomery County, Pa., the son of Abram and Hannah Bergey Hunsberger. In 1905 he was married to Martha Edna Cooker and they moved to Souderton where he lived until his death. He united with the Church of the Brethren at an early age, and in 1932 he transferred his membership to the Ambler church. He is survived by his wife, five children, a brother, a sister and a host of relatives and friends. Death came after an operation, and was due to a heart attack. Funeral services were conducted by Brethren A. A. Price of Harleysville, William Wadsworth of Lansdale, and the writer in the Indian Creek church. Burial was made in the Indian Creek cemetery.—Paul M. Robinson, Ambler, Pa.

Kline, Sister Eva Long, wife of Urias Kline, was born in Lebanon County, Pa., and died Oct. 23, 1939, near Mastersonville, Pa., aged 71 years, 4 months and 21 days. Sister Kline was a devoted mother and consistent member of the Church of the Brethren, always being present at church services whenever her health permitted. She is survived by two sons, six daughters, thirty-one grandchildren and one great-grandchild. Funeral services were held at the Mt. Hope church, Chiques congregation, by the home ministers, with burial in Graybill's cemetery.—Fanny Zug Shearer, Manheim, Pa.

Miller, Steward, was born in Delaware County, Ind., Oct. 2, 1874, and died Nov. 25, 1939, in Ball Memorial hospital in Muncie. He had been a lifelong resident of Delaware County. He was twice married. He was a member of the Christian church. His wife, one son and one daughter survive. Funeral services were conducted by the writer, assisted by his pastor at the Eden Christian church, with burial in the Union cemetery.—J. A. Miller, Muncie, Ind.

Ritchey, Sister Elizabeth, daughter of Bro. George and Sister Susan Baker Knisely, died at her home at Uniontown, Nov. 25, 1939. She was born in Bedford County, Pa., Jan. 19, 1877. She was a faithful member of the church. In October of 1897 she was married to Bro. Jesse T. Ritchey, who survives with three sons and seven daughters. She is also survived by three brothers and four sisters. Funeral services were held Nov. 28 at the Yellow Creek Church of the Brethren, conducted by Bro. D. I. Pepple of Woodbury, assisted by Bro. D. A. Stayer. Interment was in the Steele cemetery.—Mrs. Bertha Snyder, Hopewell, Pa.

Shively, Mrs. Lydia Ellen Fredrick, was born in Paulding County, Ohio, Dec. 26, 1862. Her parents were Peter and Mary Fredrick. She was married to Jacob Shively, Dec. 15, 1881, and they came to Muncie, Ind., some years ago. They had both united with the Church of the Brethren. Bro. Shively passed to his reward Feb. 27, 1939. She passed away at the Ball Memorial hospital, Nov. 15, 1939. She leaves one brother, some nephews and nieces. Funeral services were held at Meeks mortuary in Muncie, by the writer.—J. A. Miller, Muncie, Ind.

Smith, Irvin Robert, son of Isaac and Sarah Smith, was born at Reading, Pa., Sept. 24, 1867, and departed this life at his home in Haxtun, Dec. 8, 1939. He lived during his boyhood in Pennsylvania. At the age of eighteen years he came to Juniata, Nebr., and was married to Susie Thompson on Sept. 11, 1892. To this union were born three children. Surviving are his bereaved wife, his children, eighteen grandchildren, two great-grandchildren, four brothers and a sister. When a young man he joined the Methodist church and in 1924 he joined the Christian church. Having no church home in this community he attended the Church of the Brethren. He never failed to thank and praise the Lord for all things. Funeral services were held from the Church of the Brethren, with Bro. E. F. Weaver of Haxtun and Rev. Clarence Redding of Fleming in charge.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Stauffer, Bro. Harvey F., was born in Lebanon County, Pa., March 1, 1857, and passed away after a heart attack, Oct. 30, 1939, in his home in Mastersonville, Pa. He was married to Fanny Gibble, who preceded him in death sixteen years ago. He became a member of the Church of the Brethren early in life and was a staunch supporter of all its activities, seldom missing any of the young people's programs. Later he was married to Fanny Horner Ginder, who survives. Two sons, three daughters, twenty-one grandchildren and twenty-six great-grandchildren also survive. Funeral services in the Chiques church were conducted by Brethren S. S. Eshelman and David G. Gibble. Interment was in the adjoining cemetery.—Fanny Zug Shearer, Manheim, Pa.

Wagner, William H., was born Jan. 15, 1856, at Franklin Grove, Ill., and died Dec. 4, 1939, at Adrian, Mo. He had been in feeble health for some time. He was found dead in bed by his son. He was married to Nancy Catherine Blocher at Ashton, Ill., on Dec. 22, 1880, who preceded him in death in 1932. To this union were born five children, two preceding him in death. Two sons, one daughter, ten grandchildren, two sisters and many other relatives and friends survive. He united with the Church of the Brethren early in life and remained faithful. He and Sister Wagner resided in Illinois until 1898 when they moved to a farm near Adrian, Mo., and resided there and in Adrian until her death in 1932. Since then he had lived with his son, Oscar, and family. Funeral services were held from the Adrian Church of the Brethren, conducted by Eld. James M. Mohler of Leeton, Mo. Interment was made in the Crescent Hill cemetery.—Ruth L. Enos, Adrian, Mo.

Weliever, Sister Laura, daughter of Eld. John and Esther Ulrey, was born in Pyrmont, Ind., Jan. 12, 1876. In her infancy she was afflicted with a sickness that deprived her of her hearing and speech. In her youth she attended a school for the deaf. Sister Weliever gave her life to Christ and Christian service and was a faithful and devoted Christian. Though handicapped as she was, she attended services regularly in the house of God. Her first husband, Bro. John Kingery of Flora, Ind., preceded her in death twenty-eight years ago. Later she was married to Clyde Weliever of Crawfordsville, Ind. This union, as well as the former, was a happy one. They enjoyed the company and fellowship of each other in their like affliction. Sister Weliever passed away Nov. 25, 1939.—Ruth Liebert, Delphi, Ind.

Wilburn, John J., was born Dec. 3, 1855, in East Tennessee, and in 1879 he moved to Kentucky. In 1883 he moved to Missouri. He was baptized in 1890 and joined the First Baptist church. Sept. 15, 1895, he was married to Lizzie Neher and to this union two daughters were born, both preceding him in death. In 1895 he moved with his family to North Dakota and in 1905 he moved to Michigan where he spent the remainder of his life. He passed

away Nov. 3, 1939. His nearest survivors are his wife and a son-in-law. Of a large family of brothers and sisters, he was the last to pass away. Funeral services and interment were at Harlan.—G. E. Barkdoll, Copemish, Mich.

CHURCH NEWS

Colorado

Haxtun.—Two of our young people, E. J. Witt, Jr., and Helen Crist, were married recently by Bro. E. F. Weaver. We regret to lose these young people as they will make their home at Fort Collins, but extend our congratulations and best wishes to them for a bright future. Nov. 22 a union Thanksgiving service was held at this church, with Rev. Drummond, pastor of the local Methodist church, bringing the message. An offering was received for relief work in China. Dec. 3 the drama, Whatsoever Ye Sow, was given at this church. It was so well received that a repeat performance was given on Dec. 17, by request. A free-will offering was received. Our last three Ladies' Aid meetings have been held at the following homes: Mrs. Doris Baker, Mrs. Nellie Baker and Mrs. Warren Woon. At the last meeting our Aid constitution, which was recently drawn up by a committee, was read. We feel that our bazaar, supper and play were successful and worth the efforts put forth. We cleared almost $100. On Dec. 3 the evening adult Bible class started the study of the Book of Revelation under the leadership of Bro. L. L. Holmes. The last two meetings of the Sunday-school teachers and officers were held at the homes of Mrs. Mary Bamford and Mrs. Tom Crist, respectively. Dec. 11 at 2 P. M. the funeral of I. R. Smith was held at this church. Calls were made recently for the church letters of the Clayton Harnden family who moved to California, and Kenneth Weaver, our pastor's son, who is married and now lives in Kansas. A petition to prohibit the sale of liquor here by the drink, sponsored by the W. C. T. U., was circulated in the church Dec. 17.—Mrs. Warren D. C. Wood, Haxtun, Colo., Dec. 19.

Illinois

Dixon.—Nov. 26 marked the beginning of our revival meeting with Brother and Sister Oliver Austin as evangelists. A wonderful ingathering of thirty-four souls was experienced. Several new families were added to the church. There was a wonderful spirit existing throughout the meeting. The church was filled every night. The song service and stories by Sister Austin were helpful and enjoyed by all. Bro. Austin brought us inspiring gospel sermons. Baptismal services were held on Monday following the meeting. On Nov. 9 the church had its annual birthday supper, with the Home Builders' class in charge. The offering went toward our building fund.—Opal Thompson Wade, Dixon, Ill., Dec. 18.

Indiana

Blissville.—We met in council Dec. 14. Pastor Cecil Morningstar could not be with us because of the very serious illness of his father. We have just closed a very successful revival meeting, conducted by Bro. J. W. Fidler of Brookville, Ohio. Marie Ruff led the song service. Bro. Fidler preached sixteen soul-stirring sermons, and in company with one of the deacons visited in many of the homes in the vicinity. Attendance and interest were good. Thirteen Sunday-school boys and girls and two young ladies were baptized, and many were brought nearer to Christ. We appreciated very much the services of the evangelist and the efficient leadership of Sister Marie Ruff in our song service, and also the pianist, Sister Floyd Bottorff.—Mae Pippenger, Plymouth, Ind., Dec. 19.

Muncie.—On Oct. 1 we welcomed Brother and Sister I. E. Oberholtzer as pastors. A reception and shower were held for them on Oct. 3. On Oct. 10 our series of meetings began, with Brother and Sister B. M. Rollins as evangelists. The pastor and Bro. Rollins made about 100 calls during the meeting, and ten were baptized, one reconsecrated and three received by letter. On Dec. 10 Miss Elizabeth Flora spoke during the morning services on her trip to Europe this past summer. We met in council in the afternoon and three deacons were elected, Brethren Cletis Bowers, Henry Heim and Ross Cross. Bro. Eldon Burke was installed as elder. The junior church will present a Christmas program on Dec. 17. In the evening the young people will give the pageant, The Story Beautiful, after which we will attend the community Christmas sing at the Field House. The Muncie church has enjoyed a busy autumn season and we have been rewarded by a renewed interest and increased attendance.—Mrs. Eldon R. Burke, Muncie, Ind., Dec. 15.

Spring Creek.—Our quarterly business meeting was held Dec. 4, and we elected our church officers. Bro. Moyne Landis was re-elected elder. The treasurers of the different departments gave good reports. It was again decided to send the Gospel Messenger to each family. We decided to hold pre-Easter services, with Bro. Clarence Sink to assist us. At our December Ladies' Aid meeting we re-elected all of our officers. Our Aid has been doing efficient work, with Sister Ada Mishler as president. Our Junior Aid, with Sister Ruth Landis as president, has been busy doing craft work. Our B. Y. P. D. is giving our Christmas program Dec. 24. They have their meetings each Sunday evening preceding the regular preaching service, with Bro. Byron Miller as president and Sister Hilda Hardman as adviser. We are looking forward to a very active year in all departments of our church and Sunday school.—Mrs. Ella Tridle, Sidney, Ind., Dec. 18.

Iowa

Greene.—Bro. D. D. Harner of Freeport, Ill., arrived here Dec. 4 to take up the pastorate of the church. Sister Harner and son came later. Dec. 1 we met in council. Dec. 6 the members gave a reception for Brother and Sister Harner. Dec. 10 installation services were held in the afternoon for the pastor. Bro. W. H. Yoder of South Waterloo church officiated. The Methodist church contributed a beautiful bouquet for the occasion. Rev. J. A. Ludemann read the scripture and led in prayer. Brother and Sister W. W. Blough of the Union Ridge church sang a duet, with Sister Harner as pianist.—Mrs. Clara Swab, Greene, Iowa, Dec. 15.

Ivester.—During November several of our group co-operated in a leadership training school held in different churches for three consecutive weeks, with two services a week. Our Thanksgiving service was held at 8 A. M. and was well attended. Communion services were held Dec. 1, with Bro. J. A. Eby of the Iowa River church officiating. It was an impressive candlelight service. Sister Eby accompanied Bro. Eby and we were benefited by their presence. Nov. 26 the Waterloo City pastor, Bro. A. P. Blough, and our pastor, Bro. Earl Frantz, exchanged pulpits. The young people of our church gave a stirring peace play, The Testing Hour, Dec. 3, and the following Sunday evening they presented it at the Waterloo City church. The church has been sponsoring some worth-while projects. One has been the piping of water into the church from the parsonage. A number of men did the digging and the women served them the noon meal. A bazaar and oyster supper were enjoyed Dec. 7. Offering boxes have been placed in the church where all who care to may donate for foreign relief work. Many in our community are not exchanging Christmas cards, preferring to help the needy. Our Sunday-school attendance is above 200, and our new Sunday-school superintendent, Charles Sheller, is doing good work. A program is being prepared for Christmas Eve. It is entitled The Dust of the Road.—Mrs. J. O. Smith, Whitten, Iowa, Dec. 18.

Michigan

Marilla.—Our pastor conducted a two weeks meeting in October, which was well attended. The sermons given were well received. Our love feast was held on Oct. 7. The envelope system has been adopted. Our young people have given a pageant, The Challenge of the Cross, to five audiences. The laymen of this church and surrounding congregations have given enthusiastic response to the development of Sunday afternoon song conventions. Audiences of 200 or more have enjoyed the congregational singing and special numbers supplied by the young people and musicians of ten or twelve congregations co-operating. We recommend this as an activity worthy of development in other places. Our third convention will be held on the third Sunday of January. The local young people meet each week in a music class. The Marilla community was greatly saddened over the loss of a young sister, her husband and two small children who were victims of a railway crossing accident. Two small sons remain. Our pastor assisted the Lake View and Elmdale churches in meetings during the fall months.—Bernice J. Barkdoll, Copemish, Mich., Dec. 19.

Minnesota

Preston.—Since our last report four have been baptized. In October we held an all-day harvest meeting with Pastor Burner giving the morning message. Our district fieldman, Bro. J. H. Mathis, gave an inspiring message in the afternoon. The young people presented the play, In Perfect Peace. The father and son banquet was well attended, and the address was given by Attorney Frogner from Harmony. Bro. Mathis was with us for our communion service. Twenty-four of our women attended the regional meeting at Cresco, Iowa. We have been having good attendance at our Sunday-school and church services. Our young people are discussing Home Builders of Tomorrow. The Ladies' Aid Society elected officers. Mrs. Burley Eualt was elected president. The young people are busy rehearsing a play, A Gift for the Christ Child. It is to be given Sunday evening, Dec. 24. A social gathering was held in honor of our pastor and family Dec. 14. A gift of appreciation was presented to them. The men sponsored a pancake supper Dec. 15. There was good attendance and all enjoyed a social evening.—Mrs. Lewis Broadwater, Harmony, Minn., Dec. 19.

Missouri

Bethel.—Since our last report seven have been added to our church by baptism. We held a ten-day series of evangelistic meetings the latter part of October, with Bro. R. R. Hatton of Omaha as evangelist. Many lives were greatly enriched by his sermons and fellowship. Our church plant has been improved by the addition of a new furnace and air conditioner. This project is the result of more than a year of planning and solicitation, and at this writing the furnace is practically paid for. Much credit is due the Ladies' Aid Society for its sizable contributions to this fund, and also to many others who helped in this project.

Bro. Leonard M. Lowe, the pastor, spent a week in Southern Iowa, speaking on Peace. The pastor divided $5.00 among ten intermediates in June, to be invested for the furnace fund, and they made more than $15. The board of religious education decided to sponsor a church bulletin to be printed at least three times each month. The advertising of local merchants paid for this project. At a recent meeting of the finance board, plans were made for an every member canvass to be carried out in December. Each member is requested to use offering envelopes. Our communion service was held Oct. 16, with an attendance of fifty-three. This was an increase over the attendance of the two preceding communion services. Our young folks and children are working on a Christmas play and program to be given on Christmas Eve.—Mrs. J. L. Marti, Mound City, Mo., Dec. 18.

Deepwater.—The Deepwater church, Mo., in a special council, Dec. 17, licensed Bro. Ralph Skaggs to the ministry. This was upon his acceptance to serve in that capacity. Elders James M. Mohler and L. M. Baldwin officiated.—Mrs. Gladys Dunning, Osceola, Mo., Dec. 18.

Ohio

Covington.—Sept. 24 we had our promotion and installation services. Mrs. W. G. Fisher is director of Christian education; John H. Snider, adult superintendent; Mrs. G. L. Wine, intermediate superintendent; Ethel Manning, junior superintendent; Mrs. John Garst, primary superintendent; Mrs. Daniel Powell, cradle roll superintendent. Mrs. E. Eshelman is president of the missionary socicty; Mrs. W. G. Fisher, director. The missionary society gave a play at the home church Nov. 12 and in the Bradford church Nov. 19. Our annual bazaar was held Dec. 8. The missionary society enjoyed an exchange party on Dec. 13, in the home of Mrs. Emerson Kessler, with seventy-four members present. In the Bible readers' group seven are in the first year, four have completed the second year, two the third year, three the fourth, two the fifth and two, Clara Landis and Herschel Brown, have completed the course and received seals. At our workers' conference, Nov. 15, we made plans for a Christmas program, with Bro. Robert Miller as director. Pupils from the Sunday school, assisted by the choir, will give the program Dec. 24. The Ladies' Aid Society continues to quilt, sew and serve in many ways. Our men have as their outstanding work the financing and installation of new furnaces for the church. On Nov. 29 the fathers and sons enjoyed a banquet, with Bro. F. C. Hollingshead of the Oakland church as speaker. Our Sunday school recognizes perfect attendance by awarding diplomas. Thirty-two were awarded diplomas for one year's attendance, eight received the Faithfulness seal for two years' attendance, four received the Seal of Courage for three years' attendance. We met in council Nov. 30. Our communion was held Nov. 26, with Bro. Jesse Inman of Canton, Ohio, and Bro. James Hazlett as visiting ministers. There has been one wedding since our last report. Five members have passed away. The young people are having better attendance, and they are working faithfully on the Southern Ohio project. The peace deputation team of Southern Ohio conducted the services on Dec. 3.—Mrs. Fred A. Watson, Covington, Ohio, Dec. 18.

Fort McKinley.—We met in council Dec. 13, and decided to redecorate the building. The pastor's birthday was on Dec. 3, and a surprise dinner was served at the church following the morning service. One hundred and ten were present to enjoy the dinner and brief program that followed. On Dec. 24 the sermon and worship service will begin at 9:30 and at 10:15 the children will present a Christmas program. In the evening a cantata will be given by the choir.—Mrs. R. F. Helstern, Dayton, Ohio, Dec. 18.

Lick Creek.—The work of our church has been progressing nicely. At our council the yearly reports of the various organizations were approved. New officers and teachers were installed the latter part of September. Our communion services were held on Nov. 12, with a good attendance. Sister Faye Moyer was with us one evening and gave an interesting message on Africa. In October we held our home-coming, with Bro. W. W. Peters of North Manchester, Ind., as the speaker. A large crowd was present for this home-coming service. Our Women's Work group meets each Thursday and has a lot of work ahead. This fall we sent 600 quarts of fruit and vegetables to Bethany hospital. At present we are working on the Messenger club. The Men's Work organization is again selling motor oil. Nov. 26 most of our young people attended the annual B. Y. P. D. conference held in the North Poplar Ridge church. Our peace director, Bro. Rollin Kyser, has been meeting with the young people in peace meetings and much interest is shown. We recently enjoyed two peace orations given by students of the Bryan high school. Our dramatics director, Bro. Clarence Shearer, with the help of the young people, is working on the Christmas play, The Hidden Gift, to be given Christmas Eve. Our pastor, Bro. Dewey Rowe, has recently been elected as president of the county ministerial association. During the holidays we are expecting Bro. Alvin Brightbill to be with us in a music institute. There will be classes both afternoon and evening. Jan. 2 the county ministerial association meets in our church at 4:30 P. M. Bro. Brightbill is to be the guest speaker. His subject will be Music and Worship in the Local Church. In the evening the county young people's rally will be held, with Bro. Brightbill as speaker.—Mrs. Leo Stombaugh, Bryan, Ohio, Dec. 16.

Salem.—On Nov. 27 we met in council and elected Bro. Edward Miller as elder. Two deacons were installed with the help of Elders Chas. D. Flory and Roy Teach. Nov. 11 we had a very spiritual love feast, with Bro. C. F. McKee officiating. The following morning Sister Dora Beeghly led the children in a very practical Bible lesson after which Bro. N. B. Wine brought a masterful message on Meditation. Two were recently received into the church by baptism. Dec. 17 Bro. Sylvan Bookwalter gave us a Christmas sermon. Dec. 24 following the Sunday-school hour our children will render a Christmas program. Our Sunday school is recognizing perfect attendance and recently gave diplomas and seals to 107 people, ranging from one to nineteen years of perfect attendance. Recently the church rendered a home talent musical program, and on Dec. 10 we enjoyed a similar program given by the Lutz quartet. Dec. 3 Rev. Paul Voronaeff, a Russian refugee, gave us an illustrated lecture.—Mrs. Edward Miller, Union, Ohio, Dec. 18.

Oregon

Albany.—At our September council the following officers were retained: Elder, J. S. Culp; clerk, Sister Salome Harader; treasurer, Sister Susan Nofziger. They have been faithful in their service to the church for several years and the church appreciates their efforts. Sunday-school officers are: superintendent, Bro. Paul Hoff; assistant, Bro. Virgil Vancil; music committee, Sisters Helen Gilbert and Elain Harader. A committee was appointed to seek ways to check the billboard advertising of tobaccos and alcoholic beverages. The evangelistic services conducted by Brother and Sister G. G. Canfield strengthened the church and one gave his heart to the service of his Master. At the close of the meetings our love feast was held, with good attendance. On their annual visit to Oregon, Brother and Sister George Carl stopped to worship with us. Oct. 29 Bro. Carl gave us a fine message. We appreciated the visit of Sister Rupel who gave us information on the war-torn fields of Spain. Bro. Walter Kahle and family were with us recently and Bro. Kahle brought a much appreciated message. The joint Sunday-school convention and young people's meeting that is held by the churches of the Willamette Valley met in the Portland church, with a large group attending from the Albany church. The Ladies' Aid elected the following officers at the November business session: president, Sister Stella Bowman; vice-president, Sister Susan Nofziger; superintendents, Sisters Hellen Gilbert and May Tigner; secretary-treasurer, Sister Nannie E. Miller. Dec. 3 we met in council and the treasurer's report showed a deficit. We decided to take up a special collection to take care of this, and received much more than the set amount. Bro. J. D. Miller was retained as pastor. The writer was selected to fill the vacancy of church correspondent and Messenger agent. Four were received by letter and we feel there will be others in the future.—Mrs. Nannie E. Miller, Albany, Oregon, Dec. 13.

Pennsylvania

Altoona, First.—We had a large attendance at our November communion services. A number were baptized by Pastor W. S. Long in the afternoon. Wednesday night Bible study is proving interesting and helpful and we are studying from the Book of Malachi. The intermediate boys meet before Bible study and are taught by Mrs. Geisinger. The basement of the church has been renovated. The Brethren churches, Juniata, Twenty-eighth Street and ours, united in a great evangelistic effort, continuing from Nov. 26 to Dec. 10. Dr. Bob Jones, internationally known evangelist, and president of the Bob Jones College at Cleveland, Tenn., was our evangelist. Many cottage prayer meetings were held preceding and during the meetings. A choir of sixty voices, conducted by Mr. Piper, a student minister in the evangelistic party, delighted the large audiences. The meeting was city wide in scope, especially since so many had been listening in on Dr. Jones' radio hours. Dr. Jones packs a lot of straight, uncompromising gospel in an hour's sermon, and the children can readily understand him. A public address system was installed, enabling folks in the basement to hear. Personal work helped to win souls for the Savior. For eight mornings at 10:00 Dr. Jones spoke to a smaller group at the church. Several of these discourses were based on John 1. The theme for the lecture sermon at the mass meeting on the last Sunday afternoon was The Perils of America, Where Is This Nation Headed? This sermon has been given all over this country to more than a million people. In addition to the meetings at the First church, Dr. Jones gave a radio sermon at 7:45 A. M. over WFBG, the local station. Mr. Piper led the young people in their 6:30 meetings. The influence of the meeting cannot be estimated. Many were greatly blessed.—Ada C. Sell, Altoona, Pa., Dec. 18.

Carson Valley.—We closed our two weeks' evangelistic services Oct. 22, with Bro. A. Emmert Frederick of Roaring Spring, Pa., as evangelist. Those who attended were greatly benefited by his most inspiring messages. Six were baptized and two reclaimed. At the close of the services we held our communion service, at which time a large number took part. Dec. 14 we met in council and elected church officers as follows: clerk, Zelma Bingham; corresponding secretary, Ellen Brubaker; trustee, David Clapper.—Nova Hoover, Duncansville, Pa., Dec. 18.

Free Spring.—Dec. 17 we closed a two weeks' revival, which was conducted by Bro. J. E. Rowland, former pastor of the Lost Creek congregation. Interest and attendance were exceptionally good. Four confessed Christ and are awaiting baptism. The church has been strengthened spiritually and encouraged to press on to greater endeavor for the Master. In the absence of our pastor, Bro. Lawrence Ruble preached for us on Nov. 19. A temperance playlet was also given by the local W. C. T. U. Bro. Robert Ditmer preached for us in October. Bro. Desmond Bittinger was in our midst Nov. 16 and gave an inspiring message on the Africa mission field. The mixed chorus from Lancaster City, directed by Bro. Shotzberger, brought us a fine program since our last report.—Mrs. Ira J. Shirk, McAlisterville, Pa., Dec. 18.

Maple Spring.—The past several months have been profitable and inspiring for our church. During the summer the church bought a parsonage. Sept. 24 we met for a rally day, homecoming and parsonage dedicatory service. In the morning Pastor Geary brought the message. In the afternoon we had our parsonage dedicatory service, with Bro. C. C. Ellis bringing the address. His message was very inspiring. In the evening Bro. Telford Blough of the Conemaugh Township High School brought the message. Oct. 2-16 we held our evangelistic meetings with Bro. E. M. Detwiler of Everett as evangelist. Bro. Detwiler is a very able evangelist and preached the Word in a forceful manner. Our church was greatly blessed and strengthened and four were baptized. At a recent council our pastor was re-elected for three more years.—Mrs. J. M. Geary, Holsopple, Pa., Dec. 1.

Pittsburgh.—The fall love feast was held Nov. 2, with Pastor N. M. Shideler in charge, assisted by the resident elders, Brethren D. Z. Eckert and V. C. Holsinger. Two were baptized the week previous. Our pastor has accepted a call to the Ninth Street church in Roanoke, Va., and his services in Pittsburgh will end Jan. 31. At a special council his resignation was accepted and at the same meeting the Pittsburgh church renewed the license of Bro. Emerson Shideler, son of Pastor N. M. Shideler. Bro. Emerson Shideler is still in school and has had summer pastorates. We have deep and sincere appreciation of the services of Brother and Sister Shideler for the nine years in our church. Sister Shideler's place in the Aid Society and the beginners' department will be hard to fill. A Christmas cantata is being prepared to be given Dec. 24.—M. Elizabeth Barnett, Pittsburgh, Pa., Dec. 4.

Pottstown.—Bro. A. C. Miller resigned our pastorate to accept a call to Twin Falls, Idaho, Sept. 1. Our pulpit was filled by a number of student pastors and a call was extended to Brother and Sister Wilbur A. Martin of Ephrata, Pa., which was accepted Oct. 15. They are graduates of National Bible Institute of New York City and completed courses on Sept. 30. A series of doctrinal sermons has been scheduled to increase our Christian education and many new ideas have been advanced by Bro. Martin. Installation service for our pastor and his wife was held Nov. 5, with Bro. Trostle P. Dick in charge, assisted by Bro. A. W. Zuck, father of Sister Martin. At a meeting of the church officers we decided to make the following improvements: remodel kitchen and bathroom, paint floor in Sunday-school room, install range in church kitchen, build an ash bin for church and parsonage use, and other minor improvements. The financial support for this program was very generous on the part of the Ladies' Aid, and the men of the church assisted with as much of the work as possible. Bro. Martin preached a preparatory sermon prior to our fall communion service on Nov. 26. Brother and Sister Edwin DeKalb were baptized at this service. Our communion service in the evening was largely attended and the following visiting ministers assisted with the service: Brethren T. P. Dick, who officiated, W. G. Nyce, A. W. Zuck and A. S. Alderfer. Our pastor has introduced a monthly church service program for November with a special Thanksgiving cover, and will follow with another special cover program for the holiday season during December. If the majority of the membership favor these programs they will be continued. Cottage prayer meetings began Nov. 29 at the parsonage. Dec. 3 the young people reorganized prior to the church service. Much visitation work is being accomplished by our pastor and his wife. With the co-operation of church officers it is hoped that most of the families will have been visited before the holiday season. A reception was given Brother and Sister Martin on Dec. 8. A covered dish supper and a friendly social evening were enjoyed. We are fortunate in having secured the leadership of Brother and Sister Martin.—Paul V. Vanderslice, Pottstown, Pa., Dec. 10.

Sipesville.—Oct. 9-22 our evangelistic services were held, with Bro. Lawrence Bianchi of Park Hill, Pa., as evangelist, assisted by Pastor J. Lloyd Nedrow. Bro. Bianchi preached the Word plainly, impressively and with an enthusiasm that was edifying. The special instrumental numbers he played were helpful and appreciated. The average attendance of these meetings was 137. The evangelist and our pastor visited in ninety-nine homes and traveled about 400 miles in making calls. The meetings were attended by delegations from a number of other congregations. Ten were added to the church through baptism and 204 surrounded the Lord's table and enjoyed the fellowship together Oct. 22. Our young people have been active and have had interesting and well planned programs each Sunday evening. Despite the inclement weather twenty-seven of our young people attended the B. Y. P. D. rally in Rockwood in October. Bro. P. G. Darr and the writer were delegates to district meeting in Windber, Oct. 25, 26. Union Thanksgiving services were held in our church Nov. 22, with Bro. Walter E. Lundberg of the Lutheran church bringing the message. The offering of $10.62 was given to the Children's Aid Home, Somerset. A plan has been introduced and is now in action by which it is hoped to reduce our parsonage debt in a substantial way by the first of the year. —O. P. Thomas, Sipesville, Pa., Dec. 7.

Yellow Creek.—Our revival meeting closed Nov. 5. Four were baptized after the meeting and one was baptized previous to the love feast which was held on Oct. 29. Bro. Clyde Bush of Martinsburg conducted the evangelistic services and officiated at our love feast. He brought very spiritual sermons. The young people are busy preparing for Christmas.—Mrs. Bertha Snyder, Hopewell, Pa., Dec. 18.

Virginia

Cloverdale.—Three have been baptized since our last report, making a total of fifty-six baptized as a direct result of our revival meeting, Nov. 5-19, with Bro. Ernest Muntzing as evangelist. We feel that Bro. Muntzing's messages have been a blessing to our people. Our attendance has increased. Pastor M. G. Wilson held a special service on Dec. 3 for the new members, and after the service he presented them with baptismal certificates. There have been several additions to the Thanksgiving offering, making it total $513.71. This offering is for missions. The Women's Work organization had a successful progressive supper Dec. 1. Mrs. Max Murray, chairman of the committee, reports that we cleared $49.31. This money will be used to meet the quota for the Women's Work at Cloverdale. Over 100 persons from our own and neighboring churches were served.—Helen C. Flora, Roanoke, Va., Dec. 14.

Manassas.—Due to the expiration of the joint pastorate with Fairfax church we have lost the valuable services of Bro. Byron Flory. We greatly miss the services of Brother and Sister Flory. The home ministers will take care of the church work during the current year. We are looking forward to having a summer pastor. We met in council on Sept. 17 and elected the following Sunday-school officers: superintendent, Bro. W. C. Sadd; assistant, Orrin Kline; secretary-treasurer, Florence Kane. Sept. 25 Bro. W. C. Sell from Kittaning, Pa., came to us and conducted a two weeks' series of meetings. He gave very inspiring messages. Fifteen were baptized, one received on former baptism and one awaits the rite. Bro. J. M. Henry of Bridgewater College gave us an excellent peace address on Oct. 15. Our communion service on Oct. 15 was well attended. B. Y. P. D. officers are as follows: president, Melvin Mauck; vice-president, Paul Kline; secretary, Miriam Blough; treasurer, W. Wilson Harley. The B. Y. P. D. sponsored a harvest program on Oct. 22.

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The women held their annual missionary program on Nov. 5. Miss Ruth Utz, missionary on furlough from Africa, was our speaker. Sister Alice Blough has been elected president of Women's Work. Our father and son banquet was held Nov. 17, with Bro. A. J. Caricofe of Fairfax as guest speaker. His address was very timely and practical. Bro. J. M. Kline preached our Thanksgiving sermon on Nov. 23. An offering was lifted for home missions. Rev. E. J. Richardson, superintendent of the Virginia Anti-Saloon League, brought us an illustrated temperance lecture on Dec. 3. This was sponsored by the B. Y. P. D.—Mrs. Alvin B. Compton, Manassas, Va., Dec. 15.

Pulaski.—We held our council on Sept. 29, and elected Bro. M. E. Clingenpeel as elder-in-charge, and Bro. D. B. Wampler as assistant pastor. Bro. Wampler and his family moved here from Boone Mill, Va., in November. Soon after they came the B. Y. P. D. visited in their home. Bro. Wampler was installed as pastor on Dec. 10, with Brethren M. E. Clingenpeel and J. A. Naff in charge. A new heating system has been installed. The B. Y. P. D. has been remodeling its room. New wallpaper and light fixtures have been added and the floor has been refinished. Preparations are being made to add new shades or Venetian blinds. Most of the work was done by members of the B. Y. P. D. and special donations were made to cover the expenses. The B. Y. P. D. is planning to present a play, Christmas Destiny, on Christmas Eve. Our Sunday school shows a slight improvement over last year, but now that the new heating system is working we are hoping for a further improvement. A special Sunday-school worship program for the children is being planned, with Sister D. B. Wampler in charge. We feel that this will build up the interest of the children in Sunday school.—Bertha Dickerson, Dublin, Va., Dec. 15.

Wisconsin

Stanley.—We enjoyed a week's series of meetings with Pastor Lewis Hyde as evangelist. We held our love feast Oct. 14, with thirty-five communing. Nov. 5 we were favored with a sermon by Bro. John Heckman. A Bible study class has been organized and meets on Tuesday evenings, with the pastor as teacher. This is an interesting class and is well attended by our members and also by those from other denominations in the community. A Christmas program is being prepared to be given Dec. 23. An offering will be received for world wide missions. We met in council Dec. 12. The finance committee will take pledges to raise the needed sum to meet the parsonage debt by July 7, 1940, if possible. The Sunday-school, Aid and church treasurers gave favorable reports. We decided to purchase new songbooks, Devotional Hymns, and new bookracks will be installed. The following church officers were elected: Bro. D. D. Funderburg, elder for one year; Bro. George Cripe, trustee for three years; Bro. Earl Edwards, finance board; Bro. Austin Tyson, ministerial board; Sister Elsie Richards, clerk; Bro. Wm. Flora, treasurer; the writer, Messenger agent and correspondent.—Mrs. Jacob Winkler, Stanley, Wis., Dec. 14.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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GOSPEL MESSENGER



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COUNTRY ROAD IN JANUARY

VOL. 89

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January 13, 1940

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Will you help an old and reliable friend, now aged eighty-nine, to find a good Brethren home? The friend in question is quiet and well-mannered. You can rest assured his family connections are of the best.

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, January 13, 1940 No. 2

EDITORIAL

A Pearl of Great Price

WASN'T this an exquisite way to put that old truth about the pearl? Here's how she said it:

"Pearls, you know, are caused by irritation. A grain of sand gets into the oyster. He keeps making layers of fluid around the sand to prevent its hurting him. These harden into a pearl.

"How hardly have the many saints won their pearls! Tormented by temptations, yet determined to be faithful, the years see them growing more beautiful in spirit."

Maybe there's a grain of comfort and courage in that for you. E. F.

Where Youth Has a Chance

THE rather typical American success story is that of the country boy in the city who after some years of Herculean efforts emerges at the top as president of something or other. For example, H. Gordon Selfridge came to Chicago from Ripon, Wis., as a boy of fifteen. He showed his metal by working nights in a retail store, not for money, but to learn retailing. Thirsting for yet larger fields to conquer, he finally landed in London, where he achieved new business successes. Selfridge recently retired from the management of the largest department store in the world's largest city.

But in any generation few can hope to approach the record of H. Gordon Selfridge even if such conquests were desirable. Meanwhile more and more country boys are beginning to understand that there is considerable gold and no small store of contentment in the hills and vales under the country sky. Thus each year at the national 4-H club congress the achievements of these youngsters is a marvel to big town reporters.

"The electrification of a farm, the canning of 6,488 pints of food, the making of 199 garments, the raising of 8,355 pounds of garden produce—these are a few of the achievements with which seventeen- and eighteen-year-old boys and girls attending the eighteenth national 4-H club congress here, won even more laurels yesterday." And so there are other places than the city where "young Americans with a capacity for prodigious undertakings . . . can produce startling records of achievement." H. A. B.

We Are Saved by the Blood

Fourth Installment of The Doctrinal Basis of Evangelism

WHOEVER would "do the work of an evangelist" must reckon with blood, for there is blood in the Textbook of the successful evangelist. But he should not reckon recklessly. He ought to reckon carefully, sensibly, reverently.

"Except ye . . . drink his blood, ye have not life" (John 6: 53). "Whom God set forth to be a propitiation . . . in his blood" (Rom. 3: 25). "I may almost say, all things are cleansed with blood, and apart from shedding of blood, there is no remission" (Heb. 9: 22). "If we walk in the light . . . the blood of Jesus his Son cleanseth us from all sin" (1 John 1: 7). These are typical. There are many others.

There is blood in that Gospel which is the power of God unto salvation. It is the blood of the Son of man, the Son of God.

The fact that this blood is both something to drink and something to wash in should have been quite sufficient to warn us not only that we are in the realm of symbols but that we are dealing here with a symbol of exceptional boldness and suggestive power. But we have often forgotten it. Sometimes we have talked about the blood and preached about it and sung about it with such innocent unawareness of what we were saying that a thoughtful listener would hardly know whether to be amused or amazed. Did we really think sinners must be or could be *literally* washed in blood?

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Probably not. Our minds just failed to function. We did not think at all.

And when we did give some evidence of thinking on the subject, sometimes, we made the blood washing a spiritless technical thing, not an actual experience but a legal transaction. There is no remission of sin without blood, we said, and then assumed to secure that remission or to promise it to the sinner on condition of acknowledging the fact. Acceptance of the doctrine that there is salvation only in the cleansing blood of Christ was made the condition and guarantee of the cleansing! As if you could clean your grimy hands by admitting that a solution of Old Dutch Cleanser is the only thing that would do it! No, you've got to wash in it to get clean.

Precisely so, it is the blood of Christ that cleanses from sin, not the fact, not the doctrine, but the blood itself, the blood. It matters little how little or much you say about it. You must wash in it to get clean. And then you must drink it to live and grow strong. Actually wash in it and drink it, actually, not nominally, not literally, no, no, not literally, but actually, really. The letter killeth. The flesh profiteth nothing. It is the spirit that giveth life.

Very early in human history it was discovered that, physically speaking, the life is in the blood (Gen. 9: 4; Lev. 17: 11). So blood became the natural symbol of the highest kind of life which is the energy generated by the Spirit of Christ. To drink his blood (John 6: 53) is to partake of his Spirit, his spirit, his nature (John 6: 63). Since the life is in the blood, shedding the blood, which is pouring out the life, becomes the highest possible expression of sacrificial love. *Shed blood,* therefore, is the symbol of *love suffering to the uttermost in sacrificial service.*

Couldn't we keep this simple but mighty fact in mind when we are dealing with the important doctrine of salvation through the blood of Christ? The symbol should help us to comprehend the reality, but when it takes the place of the reality and shuts it off from our sight, the purpose of it is defeated. In symbol, the shed blood of Christ cleanses us from our sins. In reality, the suffering love of God seeking to persuade us to turn from our sins and freely forgiving us when we do, is what saves us. And that same suffering love, responding to the sincere hunger of our hearts, fills us (our spirits) with his Spirit, and so keeps us saved, gives us life and makes us strong. Which fact is called, in symbolic terms, drinking the blood of Christ.

Consider this significant fact: in the Mosaic regime the necessity of shedding blood in making offerings for sin was very strongly stressed. A lamb (or a goat) was preferable. The more blood, the more emphatic the symbol. But if the offerer's means did not suffice for this a pair of doves or pigeons would do. And if his means did not suffice for these, the tenth part of an ephah of fine flour would be acceptable, and his sin would be forgiven (Lev. 5: 7-13). An offering for sin without blood? Without literal blood, yes, but not without the spirit of which shed blood was the usual and most fitting symbol. Does not this suggest the most likely fault with Cain's offering? Did the Hebrews writer have this exception in mind when he said "almost" in the passage quoted in our second paragraph? It ought at least to make it impossible for us to mistake the symbol with its adaptableness for the spiritual reality with its absolute unchangeableness. There can be no "almost" about that. There are no exceptions to the need of repentance as a condition of forgiveness, nor to God's readiness to forgive when that condition is fulfilled.

This is what the passage from First John says. The blood of Jesus cleanses us from all sin "if we walk in the light." Without fail, if we do, and only, if we do. "The blood of Jesus his Son"—his love suffering to the uttermost in our behalf—"cleanseth us from all sin"—forgives us and puts his life-giving Spirit into us—"if we walk in the light"—if and whenever we turn away from evil and follow after righteousness.

The cleansing blood of the Son of God has always had a strong evangelistic appeal. It is the word of hope to men hopelessly lost, because it is a most graphic symbol of God's limitless longing to forgive and save. It does not, however, by one iota remove or weaken the absoluteness of the condition on which forgiveness is possible. That condition is the penitence, real penitence, of the sinner, which means his unreserved renunciation of sin in all its forms and his equally unreserved self-committal to the pursuit of righteousness. This is the way to "come under the blood." You do not come under it by extolling its virtues. You come under by getting under. And you get under by hating sin with your whole soul, with that same self-abandon which took Jesus to the cross to shed his blood, and which caused his Father to set him forth "in his blood" (Rom. 3: 25). For the hatred of sin is only the other side of the love of righteousness. And the love of righteousness and the love of sin-cursed men are inseparable.

But this is that other factor in the suffering love of God which is symbolized in the shed blood of his Son—the factor emphasized in the Romans passage just alluded to and quoted in the second paragraph. A little more about this soon. E. F.

THE GENERAL FORUM

Be Still

BY O. P. THOMAS

The age in which we live moves on,
Urged by an unseen power;
The busy mart and hurrying throng
Employ each passing hour.

O how the Christian is inclined
To work and struggle on,
Without a pause to listen to
The voice from the great throne.

"Be still and know that I am God,"
On his Word meditate;
Ask him to cleanse and purify,
His love casts out all hate.

Today where war is fierce and strong
On land, on sea, in air,
The greatest need is the command:
"Be still, 'tis time for prayer."

Be still, be still, give God a chance
To speak peace to the soul,
And in his holy presence yield
Your heart to his control.

Sipesville, Pa.

Conscience, War and the Church

BY DAVID METZLER

THE place conscience should have in the matter of the right or wrong of war, and the attitude one should take toward it, the duty of the church to the individual, and his personal responsibility are matters upon which there should be a mutual understanding and agreement.

Does conscience decide the right or wrong of an act? Is one always justified in living in harmony with its dictates? Is conscience of more importance than one's standard of right? Has the church the right to recommend action to the individual contrary to the dictates of his conscience? These are some of the important matters that need to be considered in harmony with the teaching of the Scriptures. In the light of present-day world conditions and what may be lying ahead, we as Christians need a sound scriptural basis that can confidently be relied upon whatever may arise.

In considering the nature of conscience we discover that it is recognized as a feeling, as a soul-power that prompts action in harmony with one's standard, or conviction of right, which is the product of judgment and reason. It does not, and cannot discern between right and wrong, neither can it be educated to do so. It will be observed at once that in this connection the standard of action is the important point. The standard may be changed without affecting conscience. Conscience cannot make the standard, or an act based upon it, right.

The foregoing facts are made clear by the way Jesus dealt with Paul. Paul, through a conscientious study of the scriptures under a special teacher, came to the conclusion that Jesus was an impostor, and that his teaching and followers should be destroyed. That was a sinful conclusion, as sinful as could be; nevertheless, his "good conscience" moved him to live up to it. Hence his persecution of Christ and the church.

This unscriptural and sinful conduct of Paul was the result of that kind of a standard. When Jesus intercepted him he dealt with his standard of right, not with his conscience. Jesus reversed Paul's standard completely by revealing to the latter the fact that he is the Son of God, and by telling him what he "must do." Jesus made it a matter of *must*, not of conscience. Paul, because of his good judgment and reason, accepted this new standard, and his "good conscience" moved him to live up to it. As a result, he became the great apostle of Jesus our Lord, building up the work he once tried to destroy. So he could well say as he did in his defense after his conversion: "I have lived in all good conscience before God until this day." The difference in his life before and after his conversion was a matter of standards, not of conscience.

Paul also speaks of conscience as it pertains to matters that are *not wrong in themselves*, such as the eating of meat, or regarding days. This is purely a matter of conscience, and not of wrong standards. This teaching, therefore, does not apply to war or war activities, since these are always wrong in themselves and conscience cannot affect them in one way or another.

The case is clear. Jesus dealt with Paul's standard. He did not regard his conscience. In so doing he did not coerce his conscience, neither did he use force in religion. Thus we have Jesus' example for his church and his followers in dealing with conscience and standards. His way is the safe way.

The duty of the church is evident in the light of the example of Jesus. She should decide on a uniform procedure in perfect accord with the definite and specific teaching of the New Testament on the matter of peace and war, and the stand her people should take toward it. It is certainly her duty to speak clearly and decisively, clarify-

ing and illuminating this teaching, and to recommend standards in harmony with it, and to instruct her members to act and live in harmony with them.

This would not be a matter of coercing conscience or using force in religion, but of giving right scriptural standards the same as Jesus did to Paul.

All the members pledge themselves, upon coming into the church, not to engage in war, or support or encourage it in any way. It is, therefore, her duty to help, and direct them whenever the need arises. Otherwise she would have no right to require the pledge.

The authoritative statement was made to the boys in camp during the World War, that "there is no absolutely noncombatant service under military control." All such service of whatever sort it may be is for the promotion of war and is therefore wrong, and conflicts with the Brethren's pledge concerning war. This standard is wrong and conscience cannot make such service right or justify one in engaging in it.

Our young men, especially, need a firm basis for their convictions that they may be prepared for decisive action should the need arise. Let the church stay by them and assist them in providing this basis, thereby helping them to maintain the pledge she required of them, and if need be suffer with them.

Nappanee, Ind.

I Protest Again

BY LUCILE LONG

Second of Three Articles on Our Youth Problem

A SECOND thing against which I protest is our present insistence on what might be called the gospel of leadership. Not only are young people continually told that they are the hope of the world; they are also assured at each convention and by each lecturer that the world will be rather easily regenerated or reformed if they accept their responsibility as leaders. *Each person* (the italics are important) must return to his home community and become a leader.

In this, as in its companion idea that the young people are the hope of the world, there lies an element of truth that is in no way new or startling. At the heart of Christianity lies the belief in the importance of the individual. The heart of the method for propagating Christianity has always been the testimony of the individual Christian to those with whom he comes in contact. Consider the first great spontaneous overflow of Christianity following the persecution at Jerusalem when the ordinary Christians went everywhere preaching the Word. The work of apostles and evangelists has always rested heavily for its efficacy on the testimony of the lives of everyday Christians. We Protestants believe in the doctrine of every man his own priest; we believe also that the great commission was spoken to individual Christians.

This being true, why should there be the modern insistence on leadership? The only answer is that those who so implore the young to accept their rightful responsibilities and duties mean by leadership something more than ordinary Christian living.

Examine the next half dozen speeches you hear on the subject and see if this is not true. Young people are summoned to be presidents of B. Y. P. D. groups, Sunday-school teachers, music directors, youth leaders, pastors, evangelists, teachers, missionaries. They are to be peace workers, reformers of the social order, pioneers in the newer fields of psychology and psychiatry. They are to begin by dominating their present local youth groups and reforming their local churches; their ultimate aim is to be specialized religious workers of some sort. The one thing they are to avoid, one is tempted to think sometimes, is anything like farming or carpentering or managing a business in a small town. If such occupations are accepted, they must be combined with one of these other tasks. Studies of marriage and home life are so important now that Managing a Home may be admitted to the approved list—with capital letters, and with a difference from all ordinary homemaking that must make older mothers who have cooked three meals a day and reared a family of reasonably good and healthy children feel very apologetic indeed. I almost omitted teaching from the list because it is so distinctly ordinary. It is a hopelessly old profession, it is extremely unexciting, and it no longer has the glamor of leadership about it that social service work, or camp work, or "home demonstration" work has.

But, someone says, we need leaders in all these fields. The church is suffering from a lack of them right now. The one foremost duty of all who work with young people is to urge them into such lines of activity. If we had more good leaders— But you can finish the paragraph as well as I, for you have heard it from pulpit and discussion platform as often as I. I do not now argue over the reality of the need. I only suggest that bad leaders are often worse than none, and that no one is so unhappy as he who is trying to do work for which he is hopelessly unfitted. In

other words, he who summons to "leadership" those who are unfitted sins both against the communities in which they are to serve and the individuals themselves.

How true the first statement is all who have sat under blundering and uninspired ministers, all who have tried to work under the direction of "organizers" with no sixth sense for when to advance with new ideas and when to be quiet can fervently testify. I have heard different people in widely separated communities make the same statement: that nothing could be done in a certain church until a certain minister or prominent worker died. I have no doubt that the persons thus referred to are "leaders"—not good ones, of course, but a kind that is all too easy to develop! I know of a church whose influence is permanently limited by the work of one man who can put more people into a cold rage by one brief talk in council meeting or Sunday school than any other person I know about. A minister once said of him, with a sorrowful shake of the head, "I knew him when he was a young man, and I used to urge him to take a more active part in church work. He was so bashful and quiet." Where did this notion originate that it is the duty of all of us to summon to active, specialized Christian work every person with whom we come in contact? Ministers could testify if they would to disgruntled office seekers, disappointed would-be preachers, the persons who, given an office by the church in a sudden fit of generosity, were thereafter of no possible good in their church community. *Thereafter* means, of course, after the term of office expired! Moses protesting that he is slow of speech can be extremely irritating, but this other class of people can be rather a problem too. They will probably always be with us. But I wonder when speakers lay upon their audiences such specific and important burdens of immediate urgency if they have no insight at all into the perfectly natural results of some of their well-intentioned advice.

I have said that to summon ones unfitted to leadership to such positions is a sin not only against the community but also against the individual. I have mentioned in the previous "protest" the troubled college student weighed down by the cares of a world not at peace. All of us know ministers whose "call" to the ministry came because they were "good," and who are intelligent enough to be unhappy in their work or else to have given it up because they realized they were not "apt to teach." Beside these overtroubled and sometimes unhappy people, we must place also the ones who, having tasted power and authority, are thereafter utterly unable to live without it, but who seem never to be aware of their own deficiencies. All too often these people are satisfied to be followers until some advice of the kind mentioned above or some unexpected position is given them. Neither group is admirable, and neither is of much use in forwarding the work of the church. To what extent does our policy of developing leaders add to these groups?

"But are not all followers of Christ called upon to do Christian service?" someone asks. Certainly. However, before this specific issuing of the usual call to duty, it seems to me that public speakers might well study again the letters of St. Paul. He is undoubtedly our greatest missionary. He wrote rather extensively. He certainly gave instructions to "ordain elders in every city." But how much space in the letters which he sent to these churches did he spend in telling each person that he was to be a leader, a missionary, a preacher? He insisted on the necessity of both hand and foot, of both eye and ear. He preached a common sense gospel to the enthusiastic speakers in tongues. He taught that neither Apollo was important, nor Paul, but God, who was the Giver of all increase. He told women to be good housekeepers, laboring men to work so that they could give to supply the necessities of the poor. But is there not something lacking in Paul's letters if they are judged by our modern emphasis? And if you turn to the stories of Jesus, how much do you hear of appeals for "leaders"? He told his disciples to pray for laborers in the harvest fields. Did he perhaps neglect to think of the overseers?

Both Jesus and Paul have a work for every one to do. It is to be a light to the world, the salt of the earth. The first of these lovely metaphors must have particularly fascinated Paul, for the word *light* appears frequently in his letters. "Ye are all the children of light," he says at one time, and he is even more direct and startling in another statement, "For ye were sometimes darkness, but now are ye light in the Lord." Here is work for every man. Without fuss, without the sound of trumpets, without waiting for an important office, in his own particular occupation or profession, in his own community, each and every Christian is to be a light. It may seem unspectacular, unorganized, inefficient. But no one who has paused to realize how important light is to us, how our days and nights are made possible by the greater light and the lesser light, how candlelight and firelight make lovely our social intercourse, will ever feel that the figure

of speech is inadequate or the duty insignificant. Stevenson says beautifully that when a certain kind of person enters a room "it is as if another candle were lighted." When a new Christian is born, there should be, in the opinion of Paul, a new candle lighted in another home, community, church. Is not this enough?

Still, we must have leaders, I hear some of you insisting. I agree. But are leaders found simply by calling for them? To return to our story of David and Goliath, does anyone seriously believe that if the right person had lectured often enough to the sons of Jesse, exhorting them to think on the plight of their country and to reflect on how important the rising generation was and so on, every one of these sons would have presented himself before Saul ready to kill a giant? And should not the story of David be re-written for these times? What in David's life corresponded to our present processes by which leaders are produced? If he had shared in all our modern youth activities, perhaps he might have forgotten his father's sheep, have missed the lion and the bear, have never known the immense solitude of starry nights out of which came "The Lord is my shepherd." This being true, might we not profitably ask ourselves just what may be accomplished in our cheerful and pleasant group activities and cease regarding them as the inevitable step toward "leadership"?

Leaders—at least the true leaders who are worth following—are pre-eminently people who have seen visions and dreamed dreams. Something has touched them, and they respond. And dreams are not manufactured on the spur of the moment by young people for the encouragement of the group leader who begins his discussion by saying brightly, "Now what are your dreams? . . . You have them, of course. . . . Let's think about them a little." One does not say, "Go to, now; let us dream a dream!" The poets know better. "He whom a dream *hath possessed,*" sings Shaemas O'Sheel. "At once a new thought's king *and prisoner,*" says Lowell. (The italics are mine.) Emerson is saying the same thing in prose when he insists that "perception is not whimsical, but fatal." Paul did not sit down and say over and over to himself, "I *will* be a missionary!" Rather, he was "apprehended." "For though I preach the gospel," he said, "I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (And may I say, parenthetically, that I do not find in the context of this famous saying any indication that Paul expected his converts to follow his example in this respect.) The man who goes out to change the face of the world, who can inspire his fellows to heights of devotion they never dreamed themselves capable of, who finds that even the stones of the field are in league with him has had an experience much the same as Paul's.

How in this day of dictators and concentration camps can we believe so lightheartedly in any easy regeneration either of the individual or of the world? How can we continue to pour the oil of consecration on the head, not of Saul only, but of a whole audience of young people, and say, not in private, but in public, "On whom is all the desire of Israel? Is it not on thee?" Why do we pretend that all are called to the unusual task? Why do we keep insisting that the young, those immediately before us, *must* save the world? Mordecai, speaking to Esther, said, "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed." We may in truth let ourselves and our families perish, and that is tragedy enough to spur us to doing our duty. But in troublous times like these, is it not well to remind ourselves that God is at work along with us in determining the destiny of the human race?

In the book of Leviticus the story is told in great detail of how Aaron once a year entered alone into the Holy of Holies to make atonement for the children of Israel. The veil of the temple is rent from the top to the bottom now, and the wall of partition is broken down. But whenever a person, young or old, goes into the presence of God, either in the experience of regeneration or the experience of consecration to a great task, as Isaiah did in the temple and Paul in the Arabian Desert, one part of the old story is still true. *He goes alone.* A congregation praying outside can only wait for the cloud and the Glory. Leaders do not come by much speaking. They are not a result of mass production.

I certainly believe that no person in a place of responsibility can be too earnest or faithful in seeking to deepen the religious life of every Christian with whom he comes in contact. He cannot emphasize too often or too persuasively the doctrine that to whom much is given, of him shall much be required. There is nothing in the Bible to warrant any escaping of responsibility, any (I borrow a quaint phrase from an old minister I once know) sitting down on the stool of do-nothing! But the words *leader* and *leadership* have been used very loosely in these recent years, and I do protest earnestly against the shallow thinking and foolish speaking which seem to be

often apparent in our modern efforts to make prophets out of all of the Lord's people.

Bridgewater College, Bridgewater, Va.

Sanctification

BY GALEN B. ROYER

Second Half. Part One covered definition and related words, sanctification and other doctrines, perfect and complete sanctification, twofold process of sanctification, the part accomplished by the triune God.

B. The Human Side of Santification

It would make an interesting study to place side by side in two columns the human and divine parts in redemption, for instance. The human, "Work out your own salvation"; the divine, "God worketh in you to will and to do" (Phil. 2: 12, 13). And here, in sanctification, are many texts showing God's desire, purpose and endeavor to do what only he can, and associated with it the desire, purpose and attempt to fulfill his command on our part. "Sanctify the Lord God in your hearts" (1 Peter 3: 15). "Be ye transformed by the renewing of your mind" (Rom. 12: 2).

V. The Stages of Sanctification

1. Immediate Sanctification. "Jesus paid it all" (Heb. 10: 14) and by believing *on* him through the washing of regeneration the believer enters a stage of sanctification, i. e. consecration (John 17: 19, Margin, R. V.), and is "thoroughly dedicated in the truth." This is the first stage in sanctification, a separation *from* sin, and a separation *unto* God. "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus and by the Spirit of God" (1 Cor. 6: 11). All Christians, therefore, are sanctified persons, "called to be saints" (Rom. 1: 7; 1 Cor. 1: 2).

2. Growth in Sanctification. "Follow after sanctification without which no man shall see the Lord" (Heb. 12: 14), sets this growth before us in full force. Attending it, however, God's grace does much more abound than sin (Rom. 5: 20), for "grace and truth came through Jesus Christ" (John 1: 17) and Christlike character and living, the work of sanctification, come from the Lord. "By the grace of God I am what I am" (1 Cor. 15: 10). This growth is a transforming process into the image of the Lord from glory to glory (2 Cor. 3: 18). Justification and sanctification are both immediate, but only sanctification has growth unto completion or perfection. Holiness is not a mushroom growth—rather, like the slow growth of coral little by little through the years.

3. When Sanctification Is Complete. Since each person builds his own character and is responsible for its results—on the one side with the help of God and good people, on the other under the temptations of Satan and evil men; and since the Almighty has limited himself, at least within certain bounds, to man's freedom to choose, God cannot change character either in this life or the life to come. The thief on the cross repented, was justified and entered the first stage of santification, but he needed the unrevealed lengths in Paradise's part of eternity to grow to the full stature of manhood in Christ Jesus. And most, if not all saints on earth, though they have fought a good fight and have kept the faith (2 Tim. 4: 7), at the close of their pilgrimage still declare with Paul that they have not won, have not attained perfection, but are pressing on toward the mark of the prize (Phil. 3: 12). Is not that mark "the measure of the stature of the fullness of Christ" (Eph. 4: 13)?

Then the final work of salvation, it would appear, begins when Christ establishes our hearts "unblameable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints" (1 Thess. 3: 13). The Revised Version margin substitutes "presence" for "coming," which associates the thought with Christ's words on the cross, "*with me* in Paradise." For, having no good character, that penitent one, by implication at least, was assured the opportunity of building one. And is not this the real meaning of Heb. 12: 14? "Follow after the sanctification [holiness] without which no man *shall* [future time] see God." For now in our sanctified state we see ourselves in a mirror and are bewildered; but when we meet Christ face to face we shall pass from knowing in part to a full understanding (1 Cor. 13: 12). "We know when he is manifested we shall be like him, for we shall see him even as he is" (1 John 3: 2).

VI. Sanctification Strongly Commanded

"Sanctify in your hearts Christ as Lord" (1 Peter 3: 15). "Ye therefore shall be perfect as your heavenly Father is perfect" (Matt. 5: 48). "Perfecting holiness in the fear of God" (2 Cor. 7: 1). For the Christian is there any command or duty more strongly set forth than what is commanded in sanctification? Can separation unto God be more forcibly presented? And what a privilege in our weak, ignorant and tempted lives to have the Holy Spirit actually indwelling and with glad, restful submission to have our every thought and feeling, desire and motive, aim and purpose, plan and word and deed ordered and actuated by him, thereby guiding us in the process of sanctification, that holiness without which no one can see God! Instead of avoiding those who seek a sanctified life we should

thoughtfully consider these demands and commands of God, seek fellowship of those of like precious striving so that we might be "renewed in the inner man day by day," through the ever-ready Holy Spirit's help and guidance.

VII. The Supreme Motive for Increasing Sanctification

We need motives, strong ones, one and all of us. We need them for action and resistance. There are none better and more serviceable than the motive which appeals to the "sanctity, the responsibility, the powers, the capabilities implied in that inward Presence, the Holy Spirit." Every moment should be charged with the dynamic, "Know ye not that ye are the temple [sanctuary] of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3: 16). For Jesus says: "If a man love me, he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him" (John 14: 23). "Christ in you, the hope of glory" (Col. 1: 27). To realize this indwelling of the triune God, to rest upon it, and in response, to desire and to seek the Holy Spirit's inworking day by day and hour by hour, is the simple but assured method of increasing sanctification, a holy and fruitful living.

Huntingdon, Pa.

More of the False Than of the True

BY GRANT MAHAN

Number Three

THE brief quotations made from the Bible in the two preceding articles serve to remind us of what the Bible teaches concerning the seven fundamentals which are under consideration. In not one of the seven bodies whose teachings we compared with the Bible statements was there agreement. And under such circumstances we cannot consider them as of real value when the main object of all religious teaching is taken into consideration. We believe that the Bible is the only Book which contains the will of God, the will to which man must bow in submission if he is to hope that the good promises of God will avail for his salvation and eternal happiness.

Those bodies of people, with perhaps two exceptions, do not believe the Bible, and these two both add to and take from the teachings of the Book. It would be impossible to say how many millions of pages of erroneous teaching are annually sent out by persons who want to substitute something else for the Bible—man's teaching instead of God's. The eternal God is behind the Book and its doctrines, and fallible men are behind the others. It should not be difficult to decide as to the choice one ought to make. No other decision is anything like as important for us as this one, for out of that choice are the issues of life, eternal life.

Christian Science says that man is incapable of sin. It also says that "God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle." Again it says, "Jesus Christ is not God, as he is said to have declared himself. Christ is a divine ideal." It also says of the Comforter whom Jesus promised to send his followers: "This Comforter I understand to be Divine Science." It is hard to see in these and other declarations made by these people where one can find anything to take the place of the teachings of our Lord. It simply is not there.

The *Spiritualist* says: "To assert that God inspired the writers of the Bible to make known his divine will is a gross outrage on and misleading to the public." It also says man never had a fall, that evil does not exist, that evil is good. It also says, "There is no atoning value in the death of Jesus Christ." It also says, "No resurrection—no judgment." Much more might be quoted, but it all tends away from the teaching of the Bible, and so away from God as he is presented to us in the Bible, and not only as we have him in the Bible, but as we have found him to be in our long years of serving him.

Russellism says: "Death, the extinction of being, is the wages of sin. During the millennium the spirit will be resurrected and given a second chance or trial for everlasting life." Also it says, "The atonement was for the first Adam." Again, "All who died without Christ will have a second chance." Also it says, "Hell does not exist and never will." There is nothing of a second chance in the teaching of Jesus. The teaching is very plain—each one will be judged according to his knowledge of God's will and the way in which he practiced what he knew of it."

The *Theosophist* says: "To be a theosophist one need only worship the spirit of living nature and try to identify himself with it." It also places Jesus on a level with Buddha, Confucius, Plato, Pythagoras, etc. It makes no statement concerning the Holy Spirit.

Mormonism says: "Adam is our father and our God and the only one with whom we have to do." It says Joseph Smith was a descendant of Christ, and that Jesus was not begotten by the Holy Ghost.

Modern theology says, "From matter and force comes intelligence, and from these come morality and religion." It says, "A virgin birth and a lit-

eral resurrection are no essential part of Christian faith." "Christ was a master product of evolution." "Every man must atone for his own soul." "The 'slaughter house religion' belongs to the dark ages." "There is no far-off judgment day and no judge external to ourselves."

Calling sin, sickness and death illusions does not make them so. On every hand every day we see and know the reality of sin and of sickness and of death. The falling asleep of our loved ones is not an illusion; they who call it so are deluded, and led away from the truth of God even as our first parents were in the beginning when they took the word of the serpent instead of the command of God as their guide. From that disobedience came sin into the world, and death by sin. These are of the sternest realities of life. Against them we must wage constant war. In our hands have been placed the weapons with which all these enemies of the soul and body of man can be overcome.

It is a sad commentary on our boasted civilization and intelligence when we turn from the truth to fables. We cannot believe that from matter and force come our intelligence, our morality and our religion. These best things in our lives did not come from stocks and stones. If they had so come, we could not and would not try to teach the heathen to turn from these things and worship him who made earth, him in whom we live and move and have our being. It is in the eternal God that we find our refuge, and it is his arms that are underneath to uphold.

"Every man must atone for his own soul." When a man has sinned and lost his soul, what has he left with which to atone for anything? The soul that sinneth shall die, unless atonement is made. There is but one who can atone for us, and he has already done his part. The Apostle John gave us the truth when he said, "That which we have seen and heard declare we unto you, that ye may also have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. . . . If we walk in the light, as he is in the light, we shall have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." This is a more sure word of prophecy than any man has uttered. Let us hold it fast.

Rehobeth, Md.

Reflecting

BY GERTRUDE LE FEVRE GRAFF

After several weeks of unusual weather, there came a great change. In the evening of the day on which this occurred there was the most glorious sunset I think I have ever seen.

I gazed upon its magnificence in awe. The sun had slipped below the horizon and was beyond my view, but its rays reflected in the scattered clouds most beautifully.

The clouds were almost transparent and were delicate in hue, tinted in many shades and colors, edged and rimmed in gold. The beautiful blue of the sky showed around and between the gorgeously colored clouds.

It was truly a scene beyond description. Meanwhile a cooling breeze was blowing away the heat and humidity from which we had suffered for weeks. From the depth of my grateful heart I was made to exclaim as the psalmist: "The heavens declare the glory of God and the firmament showeth his handiwork."

As I gazed in meditation upon its beauty, I compared the sun of the universe with the Son of Righteousness, and thought how very much I would like to reflect his beautiful, holy, perfect life to those about me, as the clouds were reflecting so beautifully the sun which had gone beyond my vision.

My next thought was: "Why not? If I keep close to the Son of Righteousness, why isn't it possible?"

In the beautiful sunset I noticed that the clouds which were the nearest to the horizon were the most beautiful, that the farther they were from the sun the less they reflected its beauty and that some were not reflecting at all because of the distance they were from the sun's rays.

And so, if I would reflect the beauty of the Son of Righteousness I must be in the right place and position to get the Son's rays. Beautiful sunsets and beautiful reflecting Christians both make glad the eyes and hearts of those who behold them, and may create a desire in others to reflect him also.

"Oh, thou righteous Son of God,
Make me a reflecting cloud,
So that all around may see
Thine own beauty—shine in me,

"Keep me humble, keep me near,
Away from self, away from fear;
May thy holy will be mine,
Then dear Jesus—through me shine!"

York, Pa.

OUR MISSION WORK

How Much Do I Know About Africa?

BY HAZEL M. LANDIS

If you had an oil well in Nigeria, or a gold mine in India or a fine piece of timber in China, you would have a map showing the exact location of your investment, and you would follow development of the country around with eager interest.

Since we as a church are spending hundreds of thousands of dollars in investments abroad, it is fitting that every Brethren family should be following those investments as closely as possible. And so it seems to me that Nigeria and the location of our mission should not be such a vague place in our minds as it was to me before we came to Africa. We all know that Nigeria is on the west coast of Africa, near the midpoint, and at the place where the coast bends inward. We know that it is a British colony and that just now your missionaries are most fortunate to be American rather than German. But how much more do we know?

About Nigeria

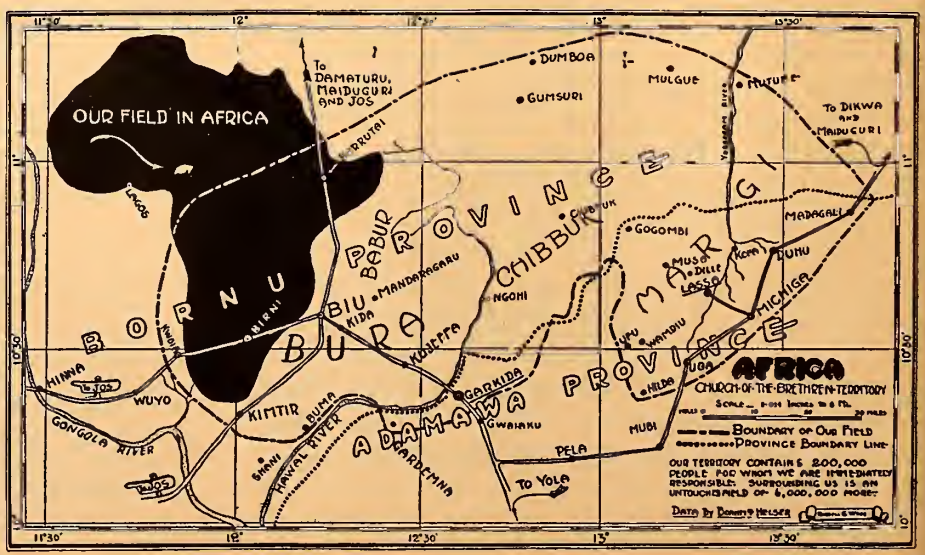
In *Progress in Nigeria,* the latest report of the Governor of Nigeria, he says: "Few people realize that Nigeria has a population more than twice as large as that of any other unit in the British Empire with the exception of course of India and the United Kingdom itself." The area is 372, 674 square miles, or three times that of Great Britain. The population is 20 million, as compared to ten and one half million in Canada, and six and one half million in Australia.

In 1850, Lagos, Nigeria's most important port, was known as the greatest slave depot on the coast of Africa. But in 1861, the native king of Lagos ceded Lagos and its territories to the British crown in order to gain help in checking the export of slaves. Northern Nigeria was subdued by the British in 1900 to 1903. Even yet, people here tell how they took their belongings and fled to the mountains. When Heckmans came in 1931 to start the mission at Marama, people were again very much frightened, and thought that they had come to do them harm.

In 1914 Southern and Northern Nigeria were united into the colony of Nigeria. The government report states that there are ten main tribal groups with five major languages, but also numerous small tribes with their own languages and customs. The majority of the people of the northern provinces are Mohammedan. Others, as our Bura tribe, hold a belief in a Supreme Being combined with the worship of many spirits. The bulk of the population of the eleven southern provinces can still be termed pagan, although Christianity has spread widely as a result of the teachings of mission societies, some of which have been established for almost a century. The Scottish mission at Calabar in the southern corner of Nigeria, perhaps most widely known by the work of Mary Slessor, was established in 1846. The Scottish mission now has 11,000 communicants. English and American missions in Lagos are almost as old.

But in northern Nigeria, also, there are missionaries—more than 400—representing nine mission societies. To me this was a revelation. I had no idea that the work here was being carried forward on so large a scale. The many missionary graves over Nigeria are a testimony to the great number of lives that have been given to lay the foundation of the work as it is now. At present, prevention of disease is so much improved that life expectation probably compares favorably with life expectation at home. But in the years past, expectation of life for the white man in Nigeria was very short.

The principal agricultural products are palm oil, palm kernels and cocoa from the southern provinces, and peanuts and cotton from the northern Sudan. Rubber, gold, tin ore and gum arabic



are the other important exports. The two large rivers, the Niger from the northwest, and the Benue from the east, join near the center of the country and empty in a great delta. The costal plain is of tropical jungle. The northern border is desert. The country between the two gradually changes from swamp and forest to plain, plateau and desert.

About Our Mission Location

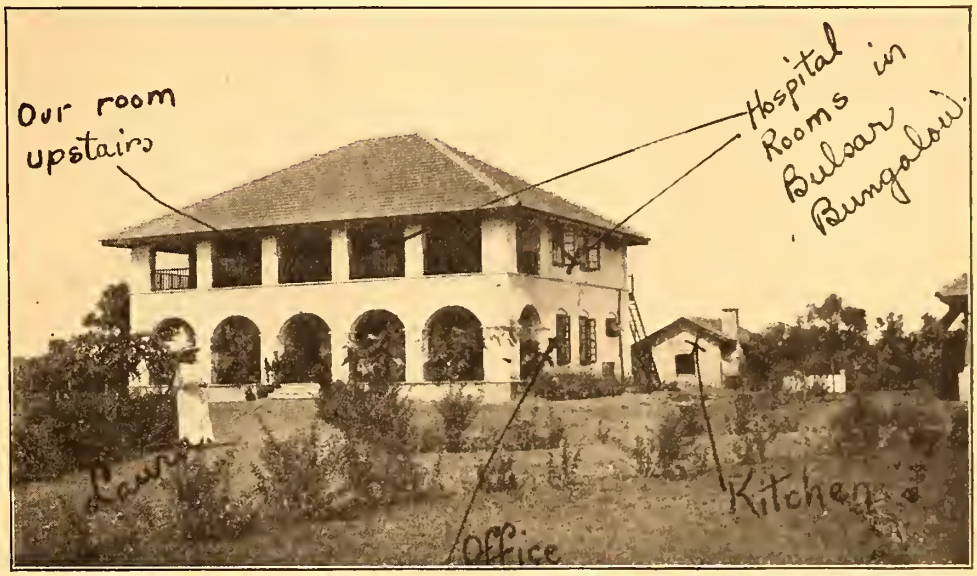
Until we came I had not pictured our mission as far inland as it actually is. We boarded the train at Lagos, in the southwest corner of Nigeria. We traveled 800 miles northeast to Jos, a little past the center of Nigeria, and then came 300 miles almost directly east by car to Marama. Garkida is still forty miles east of Marama, and Lassa, 70 miles east of Garkida, is one mile from the eastern border, bordering the narrow strip of Cameroon under British Mandate.

All three stations are approximately on the ten-degree line north of the equator. Thus to reach Lassa one crosses Nigeria almost from corner to corner, 1,200 to 1,350 miles, depending on which road is open to travel at the time. I am convinced that every Brethren family should have an atlas as an indispensable part of its missionary equipment. Our sixty-cent Rand McNally is very satisfactory. Each member should definitely locate each of our church investments on the map and place them in mind. The little maps of our

What to Pray For

Week of January 13-20

This week we are asked to pray for Dr. A. Raymond Cottrell, Dr. Laura M. Cottrell and Nurse Verna Blickenstaff. They are located at Bulsar, India, and have charge of the medical work. Throughout a year hundreds of patients come to them for help. The dispensary and the hospital lines are busy places and filled to capacity most of the time. As the sick come for aid, they are given both physical and spiritual help as the missionaries and their staff of assistants minister to them.



These two poems express the spirit in which the missionary doctors and missionary nurses carry on their work. Shall we not dedicate these poems to our medical staff at Bulsar and pray that their lives shall be richly blessed as they help to heal sick bodies, bring hope to discouraged minds and minister to weary souls?

The Surgeon's Hands

His face? I know not whether it be fair,
Or lined and grayed to mark the slipping years.
His eyes? I do not glimpse the pity there,
Or try to probe their depths for hopes or fears.
Only upon *his wondrous hands* I gaze,
And search my memory through so fittingly
To voice their loveliness. In still amaze
I bow before their quiet dignity.
They make the crooked straight and heal old sores;
The blind to see, the war-torn clean and whole.
Throughout the suffering world they touch the doors
That open wide to life. The bitter bowl
Of pain they sweeten till the weary rest,
As though the hands of Christ had served and blest.

—*Ida Norton Munson.*

A Nurse's Prayer

I dedicate myself to thee,
O Lord, my God! This work I undertake
Alone in thy great name, and for thy sake.
In ministering to suffering, I would learn
The sympathy that in thy heart did burn
For those who on life's weary way
Unto diseases divers are a prey.
Take then, *mine eyes,* and teach them to perceive
The ablest way each sick one to relieve.
Guide thou *my hands,* that e'en their touch may prove
The gentleness and aptness born of love.
Bless thou *my feet,* and while they softly tread
May faces smile on many a sufferer's bed.
Touch thou *my lips,* guide thou my tongue,
Give me a word in season for each one.
Clothe me with patient strength, all tasks to bear,
Crown me with hope and love, which know no fear,
And faith that, coming face to face with death,
Shall e'en inspire with joy the dying breath.
And through the arduous day, my actions guide,
And through the lonely night watch by my side,
So I shall wake refreshed, with strength to pray:
"Work in me, through me, with me, Lord, this day."

fields, printed in *Prayer for Missions,* can be made to fit into their proper places. On the map of Nigeria, our mission is situated about halfway between Yola and Maiduguri, which you will find near the eastern border, a little north of center.

In our mission territory, the rainfall is about 40 inches per year. Most of this falls in the summer months and in September. Then when the rains are over, it becomes drier and drier for six or seven months, until small showers come again. The country reminds us very much of the foothill country of California. There is a scattering of trees, some of them valuable hard wood. In the Garkida river valley are many tall palms. The hilly, rocky ground is covered with shrubs and grass.

This is a most brief description of the site of your African investment. Of course the people themselves are the real wealth of this investment. We, your workers for our Christ in this field, are depending upon your continuing prayer and faith and support, that God's will may be done here.

Marama, Africa.

Making a Bride's Bouquet

BY OLIVIA D. IKENBERRY

THE Chinese pastor's daughter-in-law came to me, saying there was to be a wedding in the church on Monday morning at 10 o'clock. She felt that the bride should have a bouquet, and she asked if I would help her to make one. I promised that I would help.

The next morning she was at my home by 7:30, even before I had finished my breakfast. Then I hurriedly hunted up everything that I felt might be used. I knew that we would have to use all our ingenuity for our flowers were very few this spring. Generally we have many geraniums at this time, but this year all I had was some oxalis. We gathered all I had and then went to the home of Minerva Metzger and Mary Schaeffer to get all the flowers they had. Mrs. Yin also gave us all in her court. When all were gathered, we had one bright red, one light red, two salmon pink geraniums, some plum blossoms, my oxalis, and a few odds and ends of blossoms.

We decided we must have something for a foundation, so we took some branches from an oleander bush and washed them and used these as the foundation. On it we tied the flowers where they would show the most. For the shower on the bouquet, we used some silver ribbon I had brought from the States. It had been used for tying up Christmas parcels. We tied the odds and ends of the geraniums on the ribbons along with bits of asparagus fern. When we had finished our job, we had quite a showy and effective looking bouquet. It is surprising sometimes to see what can be made with almost nothing when you try.

The bride was a real dear. She was a little country girl from a neighboring village. When she did not know when to answer the questions during the ceremony, the girl's school principal nudged her elbow.

Ping Ting Chow, Shansi, China.

Beginning to Be a Missionary

Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. They sailed for our Chinese mission field in February of 1938.—Ed.

Letter 13

Peking, China.

Dear Glen and Agnes:

Yesterday we went on sort of a shopping tour as we plan to move tomorrow, and there are a lot of little things that we will need that we have been furnished here. It really is just pecks of fun to go shopping in China, for there are so many beautiful things, and they are all so cheap. One pays in Mexican here what we would have to pay in gold in the States, and the present rate of exchange is about five Mexican dollars to one gold one, so you see our money really goes a long way.

We were down on what they call Brass Street, and that is a good name for it. They have store after store which is full of beautiful shining brass things. They must have to keep several coolies busy just polishing them. Then near by are the pewter shops, and those are also full of beautiful things. We saw a most beautiful pewter tea set yesterday. There was the tea pot, a water pot, a creamer and a sugar bowl. It was priced at $24, but when we figured it in gold, it would have been only about five dollars. I know that you could never get one half as nice in the States for the price, but we didn't get it. We then went down Lantern Street and saw all the beautiful lanterns.

Whenever we foreigners go to buy anything, we always have the knack of drawing a crowd. There are many people here who seem to have nothing in particular to do, and so if they happen to be near when you are trying to buy something they will just stand and watch. Well, it wasn't long until we had an audience around us. One very curious fellow started asking how we said this and that in English. And did we have a circus? It is hard enough for us to say things in Chinese, but even then it is easier for us than it is for them. In the first place, their words are all just single syllables and those are always easier than some of our long syllables. This fellow would try anything that we would tell him. He was a good sport, and you should have heard some of the awful twists that he would give to words.

We plan to move tomorrow. We had hoped to move yesterday, but here there is so much red tape to go through when renting to foreigners and so it has taken longer than we had anticipated. They have promised that we can move in tomorrow. I will be glad when we get settled.

We have had more rain again this week. I guess the

rainy season has set in earlier than usual this year. It is quite warm, and with so much rain, it has been quite sultry.

We will have one week of vacation and then we will start in again. Lloyd plans to take the full course, but I may take only five weeks. There seems to be something in the atmosphere which saps one's strength.

We are planning to go out to a Mohammedan restaurant for our dinner today. Miss Ober and Miss Metzger have been wanting to go so we decided to go together. The last time we went none of us could read or speak Chinese very well, and so we told the waiter just to bring us what was good, and of course his taste and mine were different. Clara is going with us today and she can do our ordering for us. We can always count on plenty to eat when we go to any place like this. In fact, we are becoming quite rapidly acclimated as far as the Chinese food goes. We have it quite often, and I think it is so much better than our American dishes. They have such delicate flavors, and they can make the most uninteresting vegetables taste so very good.

Lloyd and Ellen Cunningham.

World Wide News

Among the church news in the September Christian Herald we find the following interesting paragraph concerning the Mennonites near Lansdale, Pennsylvania: "To the Towamencin meetinghouse, near Lansdale, Pennsylvania, founded in 1725, more than 500 Mennonites came recently to choose a new minister. Overflowing the little church, these picturesque farmers, the men in round black hats, the women in white summer bonnets, prayed two hours for divine guidance. Then the two presiding bishops placed four Bibles on the pulpit—there being four candidates for the position of assistant pastor—and in each Bible was a slip of paper. As each of the first three candidates drew blanks, the bishops chanted, 'Thou art free.' But when William Anders, aged 23, a farmer with no clerical training, chose a slip containing a Biblical quotation, the bishops said, 'Thou art chosen.' Anders will receive no pay, and his divinely appointed mission will last his lifetime. Thus was the age-old Mennonite ceremony of 'casting the lot' completed. Solemn, impressive—and sincere."

The Book of Manners. Mrs. E. M. Bailey, of the United Presbyterian Mission at Minia, Egypt, writes that one of the most encouraging things that has happened in the Christian school in a long time is the voluntary request of some of the graduates for a special Bible class. They are now in a government secondary school and they find there an atmosphere of profanity and rudeness very different from the Christian school where they grew up. They are coming on a free afternoon to study the Bible and have brought several of their new Moslem schoolmates with them. One of them, when the Bibles were brought out, asked what they were. A Moslem girl from last year's graduating class replied: "That's the Book we get our manners out of."

First American Bible

The first Bible printed in America, strange as it may seem, was in an Indian language. This was in 1663.

Thou Hast Perfected Praise

BY IDA C. SHUMAKER

A Little Boy Praises God

Little Francis Naranji has been brought to the doctor each week for months. His trouble began much like hay fever, but it seems to be more serious now. He has his hardest time at night when he can scarcely breathe. During the day he seems full of life, but his color is not good and he is very thin, but lately he has been some better.

I was so touched last Sunday. It was just about time to have morning service after Sunday school, when I received a note from Bro. Naranji. He said he could not take the service because of a hard cold and cough and he asked me to take charge. I did so and for one thing, I asked for volunteers to stand up and give praise and testimony.

Little Francis was on his feet in a moment and he said so heartily and lustily: "I had some trouble in my chest for some time, but now I am better and I want to thank God and give that as my testimony." Everyone in the house could hear him, and we were all touched by this lovely child's praise to God.

And a Little Girl Thanks God

Shanta Vesta had the misfortune a few weeks ago to step on a needle which had been carelessly left on the floor in the sewing class. Shanta stumbled on the needle and it ran far into her bare foot. She saw the village doctor who said the needle was all out; but later on her foot began to swell. Then she was taken to Dr. Nickey and put to sleep while the Doctor made a deep incision and removed half a needle from her badly swollen foot.

When this dear little girl arose to give her testimony, she said that she thanked God she was saved to serve.

Khergam, India.

Heart Throbs From the Morning Mail

A brother in Florida, eighty-four years old and nearly blind, sends $25 and writes: "Please use this money to buy Testaments in India. I want to lay up a little more in heaven. In this world it is so terribly uncertain. God is still on the throne and is sure to stay. Praise his name."

A good sister in the West, sorrowing because of the death of her life companion, sends $3 as a special offering for mission work. She says: "Use where most needed. It was given me by my kind neighbors for flowers and was not all used and so I send it to the Mission Board."

A brother, who has sent frequent contributions heretofore, sends $10 and intimates that in his life he is having certain troubles, but he is holding on to his Brethren faith and wants to continue to contribute to mission work.

A nonresident member, who has been faithful for many years in making contributions for mission work, sends $15 for foreign missions.

A sister in the far West, who customarily sends in $25 amounts, this time sent in only $10. We wonder if her income has been seriously reduced. If so, who, having a better income than last year, will give something extra to take her place?

KINGDOM GLEANINGS

Calendar for Sunday, January 14

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Problem of Forgiveness.—Matt. 18: 21-35.

Christian Workers, The Business of Missions.

B. Y. P. D., "Inasmuch."

Intermediates, One Thousand Tongues.

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Gains for the Kingdom

Four baptized in the Astoria church, Ill., Bro. W. J. Heisey, evangelist.

Seven baptized in the South Waterloo church, Iowa, Bro. W. H. Yoder, pastor.

One baptized in the West Conestoga church, Pa., Bro. Frank Carper, evangelist.

Two baptized in the Richland Center church, Kans., Bro. J. A. Strohm, pastor.

Twenty baptized in the Mill Creek church, Va., Bro. John T. Glick, evangelist.

One baptized in the Spring Grove church, Pa., Bro. Graybill Hershey, evangelist.

Sixteen baptized in the Albright church, Pa., Brother and Sister A. M. Dixon, evangelists.

Four baptized and two reconsecrated in the Bartlesville church, Okla., Bro. Russell G. West, evangelist.

Five baptized and one awaits baptism in the Pleasant View church, Ohio, Bro. Charles Zunkel, evangelist.

Seven baptized in the Beaver Creek house, Pleasant Hill congregation, Pa., Bro. Quincy Leckrone, evangelist.

Eleven baptized in the Raisin church, Calif., and one received as associate member, Bro. Wilbur I. Liskey, pastor.

Ten baptized and twelve received by letter in the Washington City church, Washington, D. C., Brother Warren D. Bowman, pastor.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Ray O. Shank of Covington, Ohio, Dec. 31 to Jan. 14, in the Pleasant Hill church, Ohio.

Bro. William E. Roop of Westminster, Md., Jan. 14, in the Antietam congregation, Pa.

Bro. A. M. Dixon from Hagerstown, Md., Jan. 8, in the Altoona, Twenty-eighth Street church, Pa.

Brother and Sister Wilbur I. Liskey of Raisin, Calif., Jan. 17 to Feb. 4, in the Yakima church, Wash.

Bro. J. W. Fidler of Brookville, Ohio, Feb. 4-18, in the Burnettsville church, Ind.

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Personal Mention

Bro. R. H. Miller of Manchester College is the guest speaker at the annual winter Bible conference at Sebring, Fla., Feb. 4-19. "This is an announcement and invitation for tourists."

Bro. W. E. Hamilton has just begun pastoral work with the Swan Creek church of Northwestern Ohio. His address is changed accordingly from Middletown to Delta, Ohio, 311 McKinley St.

A radiogram from the Africa mission party brought the good word last Sunday that they had sailed from Lisbon and were actually on the boat bound for Lagos. May our good Father keep them safe.

Bro. David Hamm, minister at Colorado Springs, Colo., last week gave up the unequal struggle for the recovery of his health and entered into rest. He was in his latter sixties. The bereaved ones need your sympathetic interest.

India Missionaries Edward K. Ziegler and Ilda Bittinger Ziegler were indeed welcome Monday morning callers at the Messenger offices. Equally appreciated had been their Sunday ministrations to the local congregation. Guests of Uncle Warren Ziegler, shipping department foreman of the Publishing House, that's how it all happened.

Bro. William Beery, our veteran director of singing, has been out in the field assisting the Bethany Professor of Church Music, unless indeed it was the other way around. Anyway Bro. Brightbill finds the enthusiasm of a young man in his latter eighties very stimulating and helpful in his endeavor to get everybody to sing with the spirit and with the understanding also.

Bro. John R. Snyder, pastor of the Tyrone church of Middle Pennsylvania, writes us: "Wife has been quite poorly for several months and at the present time her condition is serious. The most encouragement we have from the physician is that her recovery will be a slow process" with not too much hope for complete restoration to health. "May we have an interest in your prayers."

Five ministers of Eastern Pennsylvania went home to rest in 1939, according to the newly issued Official Directory of the district, all of them within the first half of the year: Jacob W. Meyer, Henry K. Ober, B. W. S. Ebersole, John H. Cassady, Amos M. Kuhns. The year closed with a ministry numbering 176, of whom 105 are elders, and a total membership of 10,616. Thanks to Committeemen Chester M. Ebersole and John C. Zug.

"The Parker Family will be leaving on home furlough sometime in May, 1940," says the Star of Cathay, "published by the missionaries of the Shansi Mission of the Church of the Brethren." Here's another X-ray shining out from that same Star: "Today in the Ping Ting church a Chinese brother came in late. The offering had already been taken, so right in the middle of the preacher's sermon he walked up and dropped his offering into the offering plate."

Report of Conference Budget Giving

Contributions from the congregations and from individuals direct for all purposes in the Conference Budget, and compared with other years, are as follows for the ten months March 1 to Dec. 31:

1936	$136,057.53	1938	$132,062.45
1937	$134,866.77	1939	$128,696.68

There is need for an increase of at least $5,000 over the preceding year in giving. The church has until Feb. 29 to complete our giving for this fiscal year. Will you pray that God's way may be the way of his people in the Church of the Brethren?—*General Mission Board, Elgin, Ill.*

Brother and Sister D. E. Cripe of Wichita, Kans., have our congratulations on the observance of the fifty-sixth anniversary of their marriage, Sunday before Christmas. The original date, however, was Dec. 23, 1883, and the place was Goshen, Ind. Find a little more about this in next week's paper.

Bro. John Wieand, pastor of the Decatur church of Southern Illinois, and Sister Wieand favored us recently with a call. Dorothy was along, too, and she wishes there were more stories in the Messenger of the kind she likes. So do we. In fact we wish it had more in it of what you like. Don't you?

Bro. J. A. Robinson, pastor of the Walnut Grove church, Johnstown, Pa., will deliver the dedicatory sermon for the new sanctuary and Sunday school at the Second church, York, Pa., Sunday, Jan. 21, 2:30 P. M. He will also preach each evening of the following week up to Jan. 26. Saturday evening, Jan. 27, the Juniata College a cappella choir will give a sacred concert. The dedication week program will close with special services on Sunday, Jan. 28. Bro. S. S. Blough is pastor of the congregation and Bro. J. J. Bowser is elder in charge.

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Miscellaneous Items

"**The Union Grove** church of Southern Indiana will hold a general sale on the church farm, two miles southeast of the church, on Tuesday, Jan. 16, beginning at 10:30 A. M. Proceeds are for the parsonage and farm benefit."—I. C. Snavely, pastor.

The Missionary Rally, annual Southern Ohio event, will be held Sunday afternoon and evening, Feb. 4, in the Covington and Bear Creek churches, the afternoon and evening programs interchanging between the two places. The speakers announced are "C. D. Bonsack, Edward Frantz, William Beahm, Brother and Sister I. W. Moomaw with the two sons furnishing special music."

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I Go South—Why?

Yes, I am south for a few months? There are several reasons for the change. I have always wanted to see the South, as all my life (so far) has been lived in the North. The doctors say the change and the sunshine will be beneficial. My good wife says it is just the thing I need. My Conference experience on June 10, when I tried to deliver an address but did not know what I was saying (which may have been no worse than the many times I have spoken and the audience did not know what I was trying to say), still stands as a red light across my path. I'm trying to heed the warning. Then, too, thirty-nine years ago I was under the care of a physician who for one whole month treated me and gave me sound advice. I paid him for his services and advice, but did not use the latter. Now I am ready to take his advice and get the worth of my money.

What was his advice? It was this: "Mr. Miller, a man at your age should relax each day and give his heart a chance to rest from its arduous task of pumping the blood through his system." He explained that after each noon meal I should lie down and relax; sleep if I could, but at least relax. I approved his advice, just as the world approves the Sermon on the Mount; but, like the world, I did nothing about it. Wife has repeatedly urged me to do what the doctor told me, but I never had time. I am beginning to understand that not what I know, but what I do with my knowledge, counts.

To cap it all, my best friends and closest associates urged me to go south, which hinted that they, too, might appreciate my absence and would enjoy less frequent suggestions as to how their work might be made more effective. But the most serious reason for a change and for assuming responsibility for less work was the calendar, which has an uncanny way of recording years, and the Good Book which warns us all that after threescore and ten years we are living on borrowed time. And some day what is borrowed must be settled for. Add to all this those never-to-be-forgotten words from the White House that men who have reached seventy have passed their days of usefulness, and you will understand why I am at Sebring, Fla., and not in Elgin, Ill., on this sunny Christmas Day.

But why am I writing for the Messenger? Because the editors have asked me to speak to their readers. Why? Possibly to heap coals of fire on my head. All too long and too often have I defaced and criticized some of the material going into the Messenger, our excellent church paper, of which every one of our church members is a stockholder. Or perhaps they heard of the Methodist preacher who once asked a Brethren preacher to fill his pulpit. The Brethren preacher, taking it for granted that the minister would be away on that day, complied with the request. What was his surprise to find the preacher in the audience on that Sunday! After the services were over he told the ministering brother: "I certainly would not have preached for you today, had I known that you would be in the audience. How did this happen? I thought you were going out of town."

"If you must know," said the good Methodist brother, "I will explain. My members complain much about my poor sermons. They are appealing to conference for another minister. I thought if they heard you preach just once they would think more kindly of my sermons and would be willing for me to return for another year."

Wait a minute. I am not suggesting that the Messenger readers desire a change in editorial policy, or of editors. Far from it. Stories, like Biblical parables, are properly interpreted when they are allowed to illustrate the one purpose for which they are spoken, rather than by loading them with applications never thought of by the speaker.

Of what will I write? I do not know what you would like to have me speak. I do not know what the editors would like to have me say. At present I do not myself know what I will be writing. So let us all wait and see. But waiting is a lost art for Americans—even for Brethren. We live in autos, we crowd the highways, we hurry from where we are to where we have never been, hoping the change will be pleasant and profitable. We are constantly going elsewhere with nothing to do when we arrive. Yes, this is a restless, hurrying age, a generation hard to satisfy. Will we ever learn that happiness depends on what is within us, rather than what is about us? Even Calvin Coolidge once said of certain innovations that he could not understand some of these new movements. No generation ever did understand its own days and ways. If my departed grandfather would come back to life and try to understand these weeks with me in Florida, he would be bewildered at our much ado about nothing, as it would seem to him.

Sebring, Fla. J. E. Miller.

HOME AND FAMILY

The Book

The books men write are but a fragrance blown
From transient blossoms crushed by human hands;
But, high above them, splendid and alone,
Staunch as a tree, there is a Book that stands
Unmoved by storms, unchallenged by decay;
The winds of criticism would profane
Its sacred pages, but the Truth, the Way,
The Life are in it—and they beat in vain.

Oh, traveler from this to yonder world,
Pause in the shade of God's magnificent
Eternal Word—that tree whose roots are curled
About our human need. When strength is spent,
Stretch out beneath some great, far-reaching limb
Of promise, and find rest and peace in him.

—*Helen Frazee-Bower, in King's Business.*

The Springs of Character

BY HOWARD HENRY KEIM, JR.

First Half of the Fourth Story-Sermon on The Quest for Happiness

In seminary David was enrolled in a preaching class which he enjoyed very much. The members of this class studied the preparation and delivery of sermons. Sometimes the sermon was to be outlined, sometimes written out in full, and sometimes it was to be given before the class and receive their criticism and suggestions. Though the criticism was friendly it was always freely given so that most students approached the experience for the first time with considerable misgiving. When David was assigned the text: "Blessed are they that hunger and thirst after righteousness: for they shall be filled" (Matt. 5: 6), he began to put his best efforts on it. He was given two weeks' time for preparation. After a good deal of study and thinking on the text he determined to title it

The Springs of Character

"It has been well said, 'You may know a man by his wants.' To know a man's all-controlling aim in life is to know considerable about what he is and what he may become. If we discover a person's dominant desire in life we have discovered, to a large extent, what that individual is. The Jews of Jesus' day were determinists. They believed that a person's life and destiny were rather well defined by circumstances. To be born a Jew was to be automatically one of God's chosen people. To be born a gentile was to be out of luck. If one could arrange to be born of priestly lineage he was one of God's very elect. But if born of a peasant he was doomed to be an ignorant, unregenerate son of the soil. The life of Jesus and the things he taught come as a direct challenge to and denial of this popular belief of his day. He was demonstrating and teaching the fact that life and destiny are not necessarily controlled by outward circumstances, but they may be determined by inner power of will. This thought is beautifully expressed in the statement of the Master, 'Happy are they that hunger and thirst after righteousness: for they shall be filled.' Jesus was saying your character can be whatever you want it to be. Your being a child of God doesn't depend upon who was your physical father, but upon whom you choose to be the spiritual Father of your inner self. The Jews had made goodness very difficult by a mechanical and legalistic system which defined goodness as the correct performance of a thousand technicalities of law.

"If any one has ever experienced the cramping power of circumstances, Jesus certainly did. He was born in a stable, carried into exile in a foreign country during the most impressionable years of his life, grew to manhood with few opportunites of education in a drowsy little provincial village far away from the cultural influences of society. After the death of his father he was made responsible for the support of his mother and several younger brothers and sisters. With the exception of the period of exile in Egypt he had no opportunities for travel except those afforded him by his own feet, which probably never carried him more than one hundred miles from home. He had no friends of wealth and influence to push him forward. And yet Jesus said that goodness of character is an open door which anyone may enter by the sheer power of his will, regardless of circumstances. Jesus' own life of matchless purity, of holy love and of sacrificial service to his fellows fully verifies the truth of his statement. Jesus did not say that any one could find and partake of the well springs of noble character merely by idly dreaming about righteousness and goodness. He did not suggest that this happy state could be achieved by aiming at respectability, being a good fellow or being as good as the average. No, he put it in the strongest terms he knew. If one would achieve goodness of character he must want it with the burning, driving, aching passion of the starving man who wants food as he wants nothing else. If one would drink of the wellspring of righteousness he must thirst after it with a oneness of purpose like the man with parched lips and swollen tongue who stumbles across the desert in quest of life-giving water. What is the approach to this realm of happiness?

I. The Approach Through Patience

"The person who is exceedingly hungry or thirsty is in imminent danger of overindulgence when food or water is found in abundance. Good as these things are, they must be taken gradually if ill results are not to follow. The person who hungers and thirsts after righteousness is in danger of becoming impatient, thus blocking the way to the thing which he wants most. Patience involves several ideas, power to wait calmly for the desired ends, ability to suffer without complaint, and persistence. One of the characters most frequently mentioned as exemplifying patience is Job. He neither waited calmly nor suffered without complaint. He loudly bewailed his sorrowful lot in life and cursed the day of his birth, but he did persist. He writhed and moaned in his agony, but he did hang on desperately to the idea that God was working out a plan which would ultimately prove to be just. In the saints of history we see patience expressed in vastly differing degrees. But if we desire to see this grace in its perfection we must turn to the humble carpenter of Nazareth.

"If we think of patience as calmly waiting for time to do its marvelous work in bringing about the conditions for which we hope, then Jesus is our finest exam-

ple of such a quality. Many times we pass hurriedly over this phase of the master's life without thinking what it cost him. He appears on the pages of the Gospels as a young man full of vigor and enthusiasm, yet his equally zealous friends could never persuade him to 'jump the gun.' He always waited for the signal from his heavenly Father. No doubt other young men of Nazareth were leaving home to join this group or that, to bring in the golden age which was the dream of all devout Jews. But Jesus waited and worked in his carpenter shop in dreamy little Nazareth till he was thirty years old. Then he felt the urge of the Spirit to begin his public work. At the Jordan River he was baptized by his cousin, John the Baptist, who was heading a great revival and giving his personal testimony to Jesus as the Lamb of God who taketh away the sins of the world (John 1: 29). He was urging his disciples to follow the Nazarene who had the commission from God to declare the inauguration of the kingdom of heaven, saying, 'He must increase but I must decrease' (John 3: 30). Surely now Jesus was ready to organize his movement and go to work without delay, but he was not. Rather the Spirit led him away from the confusion of the multitude and drove him into the loneliness of the wild country at the south end of the Jordan, to think through his plans with God the Father. Apparently all his temptations were to choose a speedy way to bring in the kingdom. Here was the way of paternalism and bribery to secure a following. Here was the way of military force and power. Here was the way of sensationalism. The personality of Jesus could have secured a large following by the use of any one of these methods, but he chose the slow way of love and sacrificial service, the way of patience.

"One of the twelve disciples was a Zealot, belonging to the most radical of the religio-patriotic groups among the Jews of the first century. Many of the other disciples were no doubt young men of dash and daring. Jesus named two of them who were brothers, 'Sons of Thunder.' Repeatedly the Gospels tell of Jesus' mother or brethren, of disciples or friends urging him forward, trying to hurry him into his Messianic work; but he would never be hurried, saying, 'My hour is not yet come' (John 2: 4).

"This is a Christian grace that is greatly needed today. We live in an age of speed. All life seems to be geared at a terrific tempo. Our popular slogan is: 'He who hesitates is lost.' This is not true to the genius of Christ nor to the movement which he started. He would rather say, 'He who does not hesitate to discover God's will and think through plans, is lost.' In our age speed has become more important than life. We insist on driving our machinery and our automobiles at high speed regardless of the cost of thousands of human lives every year. Most Americans have wholly lost the art of quiet meditation. Silence brings boredom. We can't stand to be alone for half an hour without turning on the radio or otherwise bringing ourselves into the whirl and bustle and confusion of our modern life. Even in our church work we often multiply machinery and organization without due appreciation of what the new machinery is to accomplish. Wouldn't it be far better if we could exercise this Christian grace of patience, determine our aim or goal in life, and then take a little time to think through the various ways of approaching that goal, that we might choose the best rather than the second or third best? When others want to push and shove us along in the swift current of life, going some place as fast as they can but not knowing or caring where they will arrive, if we could only have the grace of our Lord and say, 'Hold on here, my time has not yet come'; if we would persistently withdraw from the crowds to talk things over alone with our heavenly Father, what a new world of happiness most of us would discover. What dividends our investment in patience would pay in nobility of character and social righteousness!

"The progress of the kingdom through the nineteen centuries since the time that Jesus announced its inauguration has been painfully slow. At the time of the Master's death he apparently had only 120 followers, and today less than one fourth the inhabitants of the earth make any profession to follow the Christ. Millions who make the profession are woefully weak and erring and indifferent. Yet Jesus died in perfect confidence that his patient method would win the victory over all the forces of evil regardless of the methods they used. So he said to his little band, 'Be of good cheer, I have overcome the world' (John 16: 33). Today, we believe, the patient spirit of our Savior moves through the earth touching and warming the hearts of millions in all lands and of all races, seeing our vices and weaknesses and sins and patiently leading us like blind and helpless children that we often are, up the rough pathway of life. Though we often stumble and fall, he is ever patiently helping us up and onward to the wellsprings of noble character, that we may drink deeply of the abundant life.

"If Jesus was, and is, able to wait calmly for his desired ends, he was also beautifully capable of suffering without complaint. Prophets have never been well re-

(Continued on Page 24)

To the Man in the Mirror

BY WM. J. TINKLE

Halt! Who advances to meet me? Ah, now you stand still; the moment I stopped you did likewise.

Now I see that you are back of the mirror, but I am convinced you are none the less real. Who are you? You look very much like myself, and no doubt the world thinks we are the same. But it is a masquerade on your part. My friend who teaches the young folk physics over at the school would say that you are nothing more than an image; that you are myself in another form. But he is mistaken. You are not I. I am here; you are there. You are physical—the flesh that carries me about. In a few years you will be resolved back to your mother, the earth; but I shall go to my Father in heaven.

I am not physical but a spirit. I think, decide, do. You can do nothing but carry out my commands, or else raise an insurrection and defy me. You would like to have me for your servant, to follow your dictates. But with all the strength at my command I shall avoid becoming your servant, for you would be a base tyrant. You have no ideas nor ideals; your guides are appeties and lusts. You offer me momentary pleasures, but I should lose my self-respect.

You make an excellent servant when trained and obedient, and in that station I intend to keep you. By all the laws of God and man I should be your master. I have a firm grip upon you, and God being my helper, I will continue to rule you.

Cerro Gordo, Ill.

THE CHURCH AT WORK

The STEWARDSHIP material in this issue is provided as a help in presenting the stewardship emphasis proposed in our congregations during February. In the Messenger for Jan. 20 you may expect further material along the line of stewardship.

Christian Stewardship

A Message from the United Stewardship Council

EXPECT great Things from God;
Attempt great Things for God.
—William Cary.

The rise of pagan ideologies in many countries hitherto known as Christian has forced a new appraisal of the survival values of Christian attitudes and concepts. Christianity has been placed on the defensive in spite of the fact that its immemorial genius has been the offensive.

In one sense—not to be minimized—the new philosophies of government, created by the dictators in a number of countries, are stewardships. That is, power is held ostensibly in trust for the good and well-being of others. The argument in behalf of fascism and naziism, as well as communism, is the salvation, integration or aggrandizement of race or class or nation. The appeal that is made in behalf of these objectives undoubtedly captures the imagination of youth. Commitment and sacrifice are demanded and are willingly provided.

Against the idolatry of power and might, Christianity still protests. But unless commitment and sacrifice are asked for and obtained in behalf of its claims, it cannot, humanly speaking, be expected to survive. Nor can it be sure of a new generation to rebuild the world on the basis of the sovereignty of a redeeming God.

The one area in Christian thought where commitment and sacrifice loom commandingly is Christian stewardship. It differs from totalitarian, pagan stewardship in that its controlling principle is love and not force.

The United Stewardship Council, representing twenty-seven religious bodies in the United States and Canada, believes that a challenge to all Christians in North America to devote the year 1940 to stewardship study and promotion, will go directly to the heart of the world problem of today. Covetousness is the controlling motive of world politics. Cupidity is daily rushing the world of today towards an international cataclysm which may mean the end of modern civilization.

Against the force of greed, covetousness and cupidity, the Christian specific is stewardship. The idea of a greater stewardship year is not offered as a grandiose mobilization effort against dictators with their pagan contempt for human personality. It is a humble approach to an all-powerful and an all-loving Creator with the daring hope that the commitments and sacrifices of his children may be the channel through which redemption and salvation may come to modern civilization, to our children and to our grandchildren.

Forward with Christ!

What Is Christian Stewardship?

Stewardship is the essence of the Christian life.

Stewardship transcends commandments and statutes. It is a Christian privilege.

Stewardship creates spiritual vitality. When stewardship is the controlling motive in the church, spiritual joy and power abound.

Stewardship is all-inclusive. The payment of a tithe or any separated portion of our income is not all of stewardship, nor is the consecration of time, talent or spiritual resources. Stewardship is not one or the other of these but the sharing of all.

Stewardship means a planned life. It requires systematic and proportionate distribution of time, service and material possessions. The money issue cannot be avoided. "Money is the tool by which man builds brotherhood. Its use develops character. Trifling with it is trifling with human life itself." Money is so much a part of us that our attitude, methods of acquisition, investment and expenditure are the acid test of our fellowship with Jesus. This is true in times of depression as in prosperity. The dedication of the tithe of one's income as a minimum is a reasonable standard. Horace Bushnell once said, "One more revival, only one, is needed, the consecration of the money power to God. When that revival comes, the kingdom of God will come in a day."

Stewardship is the Christian use of economic advantage.

Stewardship is not an elective. It must be an integral part of the program of religious education of boys and girls, young people and adults in both home and church. It is of primary importance in building the type of Christian character most urgently needed at this hour.

Talk stewardship, teach stewardship, pray stewardship, live stewardship—until each member of the church is committed to it. Life will be enriched; human suffering will be relieved; church treasuries will overflow; a new social and economic order will emerge and the kingdom of God will come.

The Basis of Christian Stewardship

God is the Creator of all things and the Father of all men. In him all things consist, and to him all belong.

God has endowed man with manifold gifts of body and mind. He has entrusted to him the use and control of things and has given him dominion over the works of his hands in partnership with himself.

As steward of all that he is and has, man's use and control of all entrusted to him are for the development of his own character, the betterment of his fellow men, the service of Christ, and the glory of God.

The true steward constantly and joyfully recognizes and acknowledges his stewardship. As a partner of his Heavenly Father he shares himself and his possessions with all mankind.

The Scope of Stewardship

Stewardship is God's school for raising men, not a scheme of men for raising money. It includes the whole of life: body, mind and spirit; time, strength and talents; personality and possessions.

In relation to money, it covers acquiring and spending and saving, as well as giving—whether the latter be expressed in the Old Testament terms of tithing or in the larger New Testament conception of dedicating the first of one's income in acknowledgment of God's claim upon the whole.

It involves rendering unto society the things that are due to society and unto God the things that are God's.

It calls for the dividing of income into three compartments: giving, spending and saving.

It requires a careful keeping of accounts, so as to preserve a right proportion between what is given and what is spent and saved.

Stewardship Scripture Memory Verses

"In the beginning God created the heavens and the earth" (Gen. 1: 1).

"He was in the world, and the world was made by him . . ." (John 1: 10).

"The earth is the Lord's and the fulness thereof; the world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods" (Psa. 24: 1, 2).

"Every good gift and every perfect gift is from above, and cometh down from the Father of Lights . . ." (James 1: 17).

"Ye are not your own. For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's" (1 Cor. 6: 19, 20).

"For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content" (1 Tim. 6: 7, 8).

"Charge them that are rich in this world, . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate" (1 Tim. 6: 17, 18).

"For where your treasure is, there will your heart be also" (Luke 12: 34).

"Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's" (Matt. 22: 21).

"But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone" (Luke 11: 42).

"Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee" (Deut. 16: 17).

"But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (1 John 3: 17)?

"Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods, I give to the poor: and if I have taken any thing from any man by false accusations, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house" (Luke 19: 8, 9).

"And though I bestow all my goods to feed the poor, . . . and have not charity, it profiteth me nothing" (1 Cor. 13: 3).

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8: 9).

"And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had" (Luke 21: 1-4).

"But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men into destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6: 9, 10).

"Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord" (1 Chron. 29: 9).

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven" (Matt. 6: 10, 20).

"Now concerning the collection, . . . upon the first day of the week let every one of you lay by him in store as God hath prospered him" (1 Cor. 16: 1, 2).

"Then Peter said, Lo, we have left all, and followed thee. And Jesus said unto them, Verily, I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting" (Luke 18: 28-30).

Stewardship Preaching

How many times shall a minister preach on stewardship during the year? We do not presume to say, but we dare say that most ministers have never overstepped the mark. In planning sermons no faithful minister will allow a subject so vital to Christian character to be confined to any brief period; he will introduce it in many a sermon which is not so designated, by way of illustration or pointed application. But a special series should be especially prepared for the stewardship period.

Every minister should read a number of the best stewardship books in preparation for his stewardship preaching. Consult the list given in this Messenger.

The following sermon topics have been used.

God and Mammon—Luke 16: 25.

The God of the Residue—Isa. 44: 17.

The First Fruits—Prov. 3: 9.

The Economic Position of Women in the Home.

Multiplying by Subtracting—Prov. 11: 24.

I Haven't Time.

What Shall I Do With My Life?

What Have You Hid Among the Stuff?—1 Sam. 10: 22.

Luxuries, Their Place in Life.

A Gift That Became a Sacrament—2 Sam. 23: 15, 16.

"And He Said . . . But God Said"—Luke 12: 18, 20.

Shall I Offer Unto the Lord That Which Costs Me Nothing?—2 Sam. 24: 24.

The Senior Partner.

What Is Christian Thrift?

The Acid Test of Religion—Luke 6: 46-49.

Divider or Minister?—Luke 12: 13-21.

The Ananias Club—Acts 5: 1-11.

A Lad and His Lunch (Children's Service)—John 6: 9.
The Rich Young Ruler—Luke 18: 18-30.
Zacchæus' Property and the Call of Jesus—Luke 19: 1-10.
Are You Dealing in Futures?—James 4: 13-14.
The Economics of the Prodigal's Family—Luke 16: 11-32.
Proper Spending Habits—How Can Buying Be Made More Christian?
The Christian Use of Leisure.
The Menace of Commercialized Play.
The Christian's Last Will and Testament—Posthumous Stewardship.
The Curse of Inherited Wealth.
Marriage and Money.
Taking the Tangle Out of the Family Purse Strings.

Books on Stewardship

General Books

Save Money by John M. Versteeg. Cloth, $1.00. The official text for the United Stewardship Council. A stimulating reading book. It is arranged with questions for class discussion.

Christian Materialism by Francis J. McConnell. Cloth, $1.25; paper, 60c. Discusses the Christian manner of getting, spending and giving.

The Horizons of Stewardship by Herman C. Weber. Cloth, $1.25. Presents the growth of the stewardship movement.

Stewardship Stories by Guy Morrill. Paper, 50c. For use with children.

The Graphic Horizons of Stewardship by H. C. Weber. 25c. Unusual charts explaining stewardship.

Study Materials

Income, Outgo, and the Kingdom of God by Samuel E. Carruth. A thirteen-period course for adults, applying Christian principles to modern problems of personal and family economics. Discussion, questions and bibliography provided. 25c.

Why Give? Four worship and study programs, usable as a course for adults or young people on the Bible's teaching about giving. 25 cents.

What Lack I Yet? Four worship and study programs constituting a course for adults or young people on Christian principles of acquiring and using money. 30 cents.

Stewardship for Today. Four worship and study programs to use as a course for adults or young people on the need and opportunity for Christian stewardship in this day. 30 cents.

The Fellowship of Giving by Herman C. Weber. Four studies for adults or young people on the history, psychology, sociology, religion of giving. 20 cents.

Plays

An Alabaster Cruse. Five women characters. 10 cents.

Such as I Have. Five women characters. 10 cents.

Stewardship for Today. 15 cents for two plays under one cover, entitled: **Which of These Three?** Especially designed for use at the close of a church school of stewardship or stewardship study class. **The Second Mile.** Especially designed for use by women's organizations and groups.

What Lack I Yet? Suited for use by men's organizations and groups, women's organizations and mixed groups. **Great Possessions.** Especially designed for use by women's missionary societies.

Order from The General Boards, Elgin, Ill.

A Stewardship Covenant

A stewardship covenant includes:

1. A surrender of my life to Christ.
2. A partnership with Christ in seeking and saving souls.
3. A daily communion with God in thoughtful Bible study.
4. A readiness to honor God with a tithe or such portion of my income as I believe pleasing to him.
5. A resolve to pray daily for my church and her fuller enlistment in Christian service.
6. A willingness to take my place and accept my task in the program of my local church.
7. A desire and disposition to be evangelistic and missionary in my consideration of all men regardless of color, nationality or race.

Ways of Promoting Stewardship

1. A Pulpit Program. Occasional sermons especially on the theme, and the stewardship emphasis in many sermons. February being stewardship month, it is a good time for special sermons.

2. A School of Stewardship. The Sunday evening service may be a good time to engage in study and discussion.

3. A Reading Program. The church might well invest in certain books and have them pass from one member to another to achieve a certain goal of reading. Many members should possess their own personal copies of these good books.

4. Other methods include the use of stewardship plays, essay contests and demonstrations of personal budget building.

ADULT DISCUSSION OUTLINE

The Business of Missions

Part IV. Shall We Pray Daily and Systematically for Missions?

Scripture: Luke 10: 1-2

Sunday, January 28

I. What is the situation or problem?

A. Many answer, yes, but still do not pray systematically.

B. 7,000 Prayer Calendars have been prepared and distributed. Some are used with profit, others are not.

C. Our missionaries are facing mountains of difficulty and are asking for the prayers of the home church.

D. Their heavy loads of responsibility have been increased by reason of the war.

E. Jesus recommended prayer in his mission program (Luke 10: 1, 2; Matt. 28: 19, 20).

F. Some professing Christians believe that praying for missions is of no real value to the missionaries.

G. Some are asking, "Can one be a Christian and not pray for missions and missionaries?"

II. What is the best solution?

A. Do we believe the work of missionaries is meeting a present-day need of the world?

B. Does praying for the missionaries help them? What

did Jesus believe (Luke 22: 31-34)? What did the early church believe (Acts 8: 14, 15)? What did Paul believe (Acts 20: 36; Rom. 1: 8-10)? What do our missionaries believe? See reports in the Gospel Messenger.

Consider the following statements: "More things are wrought by prayer than this world dreams of." "Prayer changes people."

Give testimony as to your experience of praying for others.

C. Does praying for the missionaries—

1. Cause one to feel he is a vital part of the great world-wide work of Christ?
2. Lead to a study of conditions and needs of the world?
3. Help one to examine his own personal attitude towards other races and groups at home and abroad?
4. Help one to give more liberally to missions?

III. How can more prayer for missionaries be achieved?

A. Distribute more Prayer Calendars?

B. Encourage the reading of "Our Mission Work" section of the Gospel Messenger?

C. What do you suggest?

MINISTRY

Ministry to Nonresident Members—A Report

By Merlin C. Shull, Elgin, Illinois

We are glad that it is so difficult to keep our reports up-to-date. Nearly 3,000 addresses, representing something like 6,000 people, now compose our mailing list. We wish these folk could live in Brethren communities, but since this is not possible we are happy to have them in our growing fellowship. The splendid co-operation of our ministers has made this service possible.

The nonresident members of the church at Thomas, Okla., recently sent a hundred dollars for home missions. This was a lovely thing for them to do and we appreciate it very much indeed. The Thomas church will receive credit for this gift in the report of our General Mission Board treasurer.

Inspiring letters from nonresident members tell of their love for, and devotion to the church. A missionary's daughter writes: "The Autumn Bulletin came today. Already my husband and I have read it from cover to cover. I want you to know how much we appreciate receiving the bulletin. It is good to feel that we once again "belong" to a definite church group. Somehow it makes us feel closer to the church. Our nearest Brethren church is about 235 miles away. However, we attend a Baptist church at Cambridge, where we are beginning to feel at home. We have left our membership in our Baltimore church, however, and we do manage to contribute there as well as here."

A member, long isolated, writes: "I received the letter, as I am a nonresident member, and appreciate it so much. I have lived here for thirty-six years, have worked in other churches and taught in the Sunday school. I renewed my subscription to the Gospel Messenger in September, don't know how I could get along without it. I get lonely for church fellowship."

A good woman, who lost her husband, says: "With a sad heart I am writing you of Clarence's death. He passed away at the Veterans' hospital in Dearborn, Mich. My own health is not too good, yet I have much to be thankful for. I ask you to remember me in your prayers, that I may grow stronger in the Lord."

A loyal member from Alabama writes: "I was indeed glad for my bulletin to nonresident members. My father, J. M. Petrie, who died about ten years ago, was the starter of the Brethren church in this part of Alabama. We had preaching in our house lots of times, and communion services in our new barn some twenty-odd years ago. We now live some twenty miles from the church, but go when we can."

A teacher in Peabody College, Nashville, Tenn., says: "Please note my change in address, to mail the Bulletin for nonresident members and for the Gospel Messenger. I appreciate this method of keeping in touch with the Church of the Brethren when we are working in localities where there are no Brethren churches."

Fathers, mothers, brothers and sisters, in fact, all who read this report are urged to send the names of relatives or friends who live outside of Brethren communities. This ministry is for all nonresident members of the Church of the Brethren.

ADMINISTRATION

The World Day of Prayer

Feb. 9, 1940, will be observed throughout the Christian world as the day of prayer for missions and the church. *The World Day of Prayer* is sponsored by the National Committee of Church Women which represents the Foreign Missions Conference, the National Council of Church Women and the Council of Women for Home Missions.

Each year more churches are entering into this great world-wide prayer service. In many cities and villages, churches unite for the day and pray for the growth of the kingdom of God throughout the earth. The Church of the Brethren in America and Canada, in Scandinavia, Africa, India, and China, enters into this intercession which circles the globe. Many of our churches are co-operating with their neighboring denominations to make the day a great day of blessing.

Literature for the service is available at the General Mission Board office. The booklet with the full prayer program, prepared by Muriel Lester and Doris Lester, may be had for two cents. The theme of the program is, "In quietness and in confidence shall be your strength." A poster showing the four special projects supported by the World Day of Prayer offerings is available for five cents. A little flier, *The Call to Prayer,* is free in small quantities of fifty and less.

Order your materials immediately. Order from the General Mission Board, 22 South State Street, Elgin, Ill.

WOMEN'S WORK

Letter to Roanoke Regional Conference

By Sister J. Walter Thomas, Westminster, Maryland

Sister J. Walter Thomas was to have attended the Southeastern Regional Conference held at Roanoke, Va., but because of ill-health was not able to do so. Because she could not be present, she wrote the following letter to the women in conference. Since so many requests have been made that her letter be published in the Gospel Messenger, and thus shared with women throughout the brotherhood, the letter is being divided into a series of three articles which will appear within the following weeks.

Sister Thomas has been confined to her bed for more than two months. As we read her splendid letter, let us remember her in our prayers.—A. C. M.

To the Women Assembled at Regional Conference at Roanoke, Va., Greetings:

I regret so much I must be absent. I have a hospital

experience facing me, and may be in the hospital at time of meeting. I do not know what is ahead of me but I thank God for the faith and trust I have, and know he doeth all things well.

I feel Regional Conference is the only time and place I have to meet the folks who are interested, and who must carry on this work in our region. The next best thing I see in my absence (this being only the second meeting I have missed), is to send you a few words of encouragement and a few things for which we should strive this coming year.

1. Will not some one please give me names and addresses of each of the aid directors in our thirteen districts of the Southeastern Region? Mrs. Myers Englar, Uniontown, Md., is from Eastern Maryland.

2. What was the most helpful or outstanding project promoted in your district last year? Eastern Maryland gave $75 toward educating one of our young ministers and $126 to China relief. To the National Project we gave $565, and much went for work in home churches. Our greatest values are not money.

3. Is Aid Society work on the increase or decrease—in numbers, giving, and work accomplished—naturally and spiritually?

Will not each aid director sit down and answer the above questions on a card, or better, in a letter? Tell me something of what you are doing, or what you would like to do. This would be a wonderful contribution to me in my days of convalescing. It would mean a lot to me. What is your goal?

Now for a few things to do:

1. We must study our local needs, then work to supply those needs. We need Christ in our lives. Put first things first. Jesus said, "Seek ye first the kingdom." In any great work that has ever been done, someone had to work when tired. Someone had to give, when she already had given much. Someone had to work while others slept. Someone had to sacrifice. When we hear of the sacrifice on foreign fields, for the sake of promoting the work, we feel that we in America scarcely know what real sacrifice means. To sacrifice, our own interests must be put under, to lift the work of the church up.

2. Strengthen your weakest point.

3. Encourage your girls and young married women to be part of the Aid. They are loyal and capable. Use them. Trust them in offices and on committees. Give them work to do at home if they cannot attend the sessions.

4. The duty of the Aid Society is to aid. "Bear ye one another's burden."

The Springs of Character

(Continued From Page 19)

ceived by their own people until after their martyred bones have gone back to mingle with the elements of the good earth. The life of Jesus was especially arduous. No one has ever suffered so much nor so unjustly as did the Son of man. His inaugural sermon in his home town in Nazareth was immediately torn to shreds by the skeptical neighbors, who became a howling mob. They would also have torn the author of the sermon to shreds but for his powerful personality which somehow repelled the mob, and he walked calmly away without having hands laid upon him. As Jesus ministered to humanity in the other villages and cities of Galilee he met with frequent rebuffs and insults. The action of the inhabitants of Gadara must have been typical of what happened on many occasions. They besought him to 'depart from their country' (Luke 8: 37). Wherever Jesus went he was constantly annoyed by the presence of enemies who deliberately sought his downfall. They set traps of all kinds that they might catch him in a slip of speech or in a misstep of conduct. How difficult his work must have been with these hostile elements always present. Yet through it all Jesus did not become bitter. He did not complain of the terrible odds against him. Though they slandered Jesus, maligned him and lied about him he never became morbid, sullen, or sour."

Huntington, Ind.

CORRESPONDENCE

Elizabethtown Bible Institute

The Fortieth Annual Bible Institute will be held at Elizabethtown College, Elizabethtown, Pa., Jan. 21-28. It is for ministers, teachers, lay workers and all others interested in Bible study, missions, the ministry and age group work.

Visiting instructors will be: Charles D. Bonsack, secretary of the General Mission Board, who will bring inspiring messages on missions; Paul H. Bowman, president of Bridgewater, who will give a series of addresses on St. Paul and speak on ministerial problems; Desmond Bittinger and wife, on furlough from the Africa mission field, whose messages are always challenging; Edward Ziegler, on furlough from India, a grandson of the first president of Elizabethtown College, and the author of Worship in Village Churches; Ruth Shriver, director of Children's Work, and a leader in her field; Andrew W. Cordier of Manchester College, especially conversant with current international problems; C. H. Mengel, who is a leader in educational work in his church. In view of these opportunities it is hoped that churches and Sunday schools will make it possible for representatives to attend. There is no tuition charge. Meals will be furnished at the college dining hall at 35c each. The day by day program is as follows:

Sunday, January 21

Church of the Brethren, Washington Street

9:00 A. M.—Sunday School Hour.
10:00 A. M.—Sermon, The Call to Jonah, R. W. Schlosser.
6:45 P. M.—Y. P. D. Service.
7:30 P. M.—Sermon, The Abiding Value of the Church, Charles D. Bonsack.

Monday to Saturday, January 22 to 27

College Chapel

9:30—Morning Worship Service.
10:00—Writings and Character of St. Paul, Paul H. Bowman.
11:00—Our Church Program, Charles D. Bonsack.
12:00-1:30—Lunch.
1:30-2:00—Our Mission Work in India, Edward Ziegler.
2:00-3:00—Brethren in Reality, Desmond Bittinger.
3:00-4:00—Group Conferences:
1. Missions, Charles D. Bonsack and Mrs. Desmond Bittinger.
2. Young People's Problems, Edward Ziegler.

3. Children's Work, Ruth Shriver.
4. The Minister's Problems, Paul H. Bowman.
   Monday—The Problem of Ministerial Ethics.
   Tuesday—The Minister as a Leader of Men.
   Wednesday—Ministerial Tact and Diplomacy.
   Thursday—Problems Characteristic of the Brethren Ministry.
   Friday—The Craftsmanship of Preaching.
   Saturday—Administering the Ordinances of the Church.

2:45-4:00—Thursday, Women's Work Program.

Evening Sessions

7:30—Sermon Lectures:

1. Monday—Covered Wagons, Desmond Bittinger.
2. Tuesday—The Basic Facts of the Christian Gospel, Charles D. Bonsack.
3. Wednesday—Each in His Own Tongue, Edward Ziegler.
4. Thursday—The Moral Equivalent of War, Charles D. Bonsack.
5. Friday—The Greatest of These, Paul Bowman.
6. Saturday—Dramatization of Esther, Edna Eckert.

SPECIAL PROGRAMS

Sunday Morning, January 28

Church of the Brethren, Washington Street

9:00 A. M.—Sunday School Hour.

10:00 A. M.—Sermon, Good Will Among Nations, A. W. Cordier.

Education Program, January 28, 2:00 P. M.

Auditorium-Gymnasium

Worship.
Address—The Church College in Crisis, A. C. Baugher.
Music, College Male Quartet.
Address—Education for Service, Bishop C. H. Mengel.
Music, College Male Quartet.

Young People's Rally, January 28, 7:00 P. M.

Auditorium-Gymnasium

Worship Service, A Cappella Choir.
How to Keep the War Out of Us, Galen Blough.
Vocal Solo, Paul Eshelman.
Recitation—God Prays, Pauline Campbell.
Address—Christian Youth in a Democracy, A. W. Cordier.

Elizabethtown, Pa. R. W. Schlosser.

The Faith We Declare

This book of 236 pages contains a clear, concise and inspiring affirmation of the Christian faith. It is a great tonic for an age of confusion. It should be required reading for disturbed ministers and bewildered laymen! The author, Edwin Lewis, writes from a background of fine scholarship and of unique experience as missionary, pastor, and for the past twenty years professor of systematic theology in Drew Theological Seminary.

The church greatly needs a fresh definition of its faith, one that will find an adequate place for the growing social emphasis and will at the same time retain those great fundamental doctrines that truly express the gospel of Christ. The author says: "Evangelical Protestantism could very well devote itself to the cultivation of a neo-orthodoxy. It stands in fact, in such urgent need of this that without it it has no future."

Dr. Lewis is not afraid of change, if it is true to the historic doctrines of the church. He says: "It is an amazing thing that any one should ever have thought that these far-flung humanitarian proposals were not included in the scope and purpose of the Christian faith." On the other hand the tendency of some to reduce the Christian faith to something contrary to, or less than it was conceived to be by the early church, is strongly condemned. The Christian faith "has always been taken to be a belief concerning One who lived before he appeared on earth, and who continued to live and to make himself known after he had disappeared from the sight of men." "One of the sad fallacies of our time is the supposition that the methods of attaining Christian certainty can be reduced to an exact science." Our gospel is a faith to declare. The chapter titles are: The Faith Itself, The Faith and Its Facts, Correlation and Confirmation, The Modern Perplexity, Continuity Through Change, It Must Be Declared and An Appeal to the Preacher.

Elgin, Ill. Merlin C. Shull.

Are Men Honored Above the Angels of God?

In Col. 3: 1 we read, "Christ sitteth on the right hand of God."

In John 14: 2, 3 Christ says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Reasoning from these two passages, we may conclude that the redeemed will have the honor of sitting at the right hand of God.

Do the angels also have this honor?

In searching for the answer to this question, I found no scripture definitely teaching yes or no. But this I do find, that saints and angels are in the presence of God standing before, and around his throne, apparently on an equal footing (Rev. 5: 11; 7: 9-11). I feel we are not justified in saying the angels do not share this honor with the saints.

In the Eighth Psalm reference is made to man, and in the fifth verse (Authorized Version) it says, "Thou hast made him a little lower than the angels." The same passage in the Revised Version says, "Thou hast made him but little lower than God." It has been said that the Revised Version "does not sustain" the Authorized Version in this. I prefer to say there is no conflict between the two. The Revised Version does not say man was made higher, or lower than the angels. It takes a neutral position on this particular point in this particular instance. But elsewhere throughout its pages it joins the Authorized Version in showing that man does not have the higher honor.

In order to make this fact more clear, let us go a little further with the two versions of the Eighth Psalm to where they both say, "Thou madest [makest] him to have dominion over the works of thy hands." And they both list a number of things over which man has the dominion, but the angels are not on that list. And throughout they are in perfect agreement in showing that whenever man comes in contact with angels, the angels have the dominion, and man takes a subordinate position (Josh. 5: 13-15; Dan. 10: 5-31; Matt. 28: 1-8; Acts 12: 1-10 and others). God honors them with the dominion over men. So we are not justified in saying that Psa. 8: 5 shows man to be higher than angels.

It has been said that "angels are servants of saints." I prefer to say they are servants of the Lord, and that whatever they do, or say, is at the bidding of the Lord, but never at the bidding of saints. If they were servants of saints, they would be subject to the authority of saints. Saints have no authority over angels.

It has been said that "whether or not man was made a little lower than angels, they, with all their different degrees of position and power, are still servants."

Yes, they are still servants of the Lord. And let us emphasize that word "still." And keeping that emphasis in mind, let us go a little farther with the servant question.

In Phil. 1:1, James 1:1, 2 Peter 1:1, Jude 1:1, and Rev. 1:1 we read that saints, while in this life, are servants, and in Rev. 7:15 we read that when they have entered into the life beyond, they are still servants. While in this life, they are permitted to rest and sleep a little; over there, they serve day and night.

In 1 Cor. 6:3 we find this: "Know ye not that we shall judge angels?" These are the words of Paul, and he does not say whether all angels are to be judged or just the devil's angels. If it applies to the latter only, we will have no difficulty in agreeing that the saints of God are more honored than the devil's angels. But if he meant all angels, we probably will not be wrong in saying that Christ meant every individual in the twelve tribes when he said his disciples would judge the twelve tribes of Israel (Matt. 19:28; Luke 22:30). Paul himself and a host of other good men were of the twelve tribes. So, if being judged is any evidence that the judged are lower than their judges, it puts Paul in a rather odd position.

I do not find any scripture that says man is "the head of all creation." However, I find in Col. 1:16 (20th Century New Testament) that Christ is "first-born and Head of all creation."

It has been said that "angels are created beings." And we can say that the scripture which teaches this also teaches that saints are created beings. I also cite several references that show that men are created beings: Gen. 6:7, Psa. 102:18, Isa. 43:1, 54:16.

I have not been able to find any scripture which teaches that man is honored above the angels, therefore, I conclude that we are not justified in saying he is.

Gordon, Ohio. C. E. Weimer.

Mrs. Mary Elmina Shearer Landis

Mrs. Mary Elmina Shearer Landis, the daughter of the late Jacob and Elizabeth Ziegler Shearer, was born Aug. 6, 1859, in South Hanover Township, Dauphin County, Pa., and departed this life Dec. 4, 1939, aged 80 years, 3 months and 28 days.

She is survived by her husband, Elder John A. Landis, three daughters, a sister, a brother, two grandchildren and two great-grandchildren. Sister Landis was baptized in the Big Swatara congregation by Elder David Etter on Dec. 18, 1881. For fifty-eight years she was a consistent, diligent and faithful member of the church. She proved worthy of filling the office of elder's wife. Her view was always far in advance of those of her generation. When others were greatly opposed to colleges she gave her unqualified support to our Brethren schools and educated all of her children. She was a real help in all of the undertakings of her husband as farmer, school director, bank director, minister and community leader. Elder and Mrs. Landis were married fifty-nine years.

When they retired from farming they purchased a home in Hershey where Bro. Landis became active as one of the ministers of the Spring Creek church. Sister Landis was an active helper in the building of the new roadway at the church, erecting the modern parsonage, as well as remodeling the church. All were inspired who came in contact with her. The continuous twinkle of her eye helped over many a hard place in church administration. Services were conducted in her home at Hershey, Pa., by her former pastor, Elder Benjamin F. Waltz, pastor of the Germantown Church of the Brethren, Philadelphia, Pa., assisted by Elder Chester M. Ebersole of the Spring Creek congregation. Interment was made in the family plot in the old community where she was reared, at Hanoverdale.

Philadelphia, Pa. Benjamin F. Waltz.

Elder Albert W. Harrold

Elder Albert W. Harrold was the son of Samuel and Susan Harrold and was born May 18, 1860, in Beaver Township, Mahoning County, Ohio, about one mile north of Columbiana. In and about this town he lived and labored during the years of his sojourn on earth. He peacefully passed from earthly labor to his eternal reward on Sept. 13, 1939, after a few years of declining health. He was seventy-nine years, three months and twenty-five days old.



On Oct. 27, 1881, he was united in marriage with Mary Ellen Wilderson who preceded him in death in October of 1933. She was a most faithful companion. For several years she was an invalid and confined to a wheelchair. She bore her suffering with patience and Christian fortitude. To this happy union thirteen children were born: five sons and eight daughters.

On May 11, 1890, the deceased and his good wife were baptized, and united with the Zion Hill Church of the Brethren, which faith they followed and ardently upheld and defended to the end.

For several years he served as a teacher in the public schools.

On Aug. 22, 1891, he was called to the work of the Christian ministry. On Sept. 3, 1893, he was advanced to the second degree and on Oct. 31, 1903, was ordained to the full ministry, or eldership. For a period of nearly forty years he faithfully guided and directed the work at Zion Hill, serving as pastor and elder. When he found

time he also served other nearby churches of his faith. In 1930 he retired from the active ministry, due to age and infirmity.

He was sent into various congregations to serve on special committee work. He rendered most valuable service while acting on a committee with T. S. Moherman and Simon R. Garver, in gathering and compiling data for a history of the Church of the Brethren in Northeastern Ohio. This book was published in 1914.

In addition to his earnest work for his Lord and the church, the deceased took a great interest in the betterment of the school, the town and the community. His wisdom and counsel were sought by many.

He is survived by five sons, four daughters, thirty grandchildren, six great-grandchildren and one brother, Joseph.

Funeral services were conducted at the Zion Hill church by the pastor, the writer, assisted by Elder Edward Shepfer of Sugarcreek, Ohio. Burial was in the adjoining cemetery.

"Servant of God, well done,
Thy glorious warfare passed;
The battle fought, the victory won,
And thou art crowned at last."

Columbiana, Ohio. G. S. Strausbaugh.

Passing of Elder M. J. Cline

Minor Joseph Cline, aged seventy years, died at the home of his son-in-law, Bro. M. L. Bowman, Harrisonburg, Va., Nov. 4, 1939. Funeral services were held at the College Street church, Bridgewater, Va., Nov. 6, with C. G. Hesse, the pastor, officiating.

Bro. Cline was born at Dayton, Va., July 1, 1869, and lived all his life in Rockingham County with the exception of ten years lived at Troutville, Va. He was the son of the late Peter Cline and Rebecca Neff Cline, being one of ten children, one of whom is still living, Bro. W. R. Cline of Denver, Colo.

March 19, 1894, he and Katie McLaughlin were united in marriage. They maintained a Christian home, raising four children, all of whom are living and faithful members of the Church of the Brethren. The first child of this union died soon after birth. Although strict in discipline, he was broadminded toward changing conditions and he and his faithful wife worked and sacrificed that their children might have training which they themselves received through the hard struggles of life.

Bro. Cline loved his church and gave much time and effort for the advancement of the kingdom. He was elected to the ministry early in life and later was ordained an elder. Born in the Beaver Creek congregation, he served it as a free minister, having charge of the Mt. Bethel church even after he moved to the Bridgewater congregation in 1914. For a period of twenty years he held one or two revivals per year in the near-by congregations. In the fall of 1927 this brother was elected pastor of the Troutville church, where he served faithfully a little over five years. These were the happiest days of his life, when he was giving his entire time to the cause he cherished so much.

Soon after giving up the pastorate at Troutville his health gave way and then it was that his family and close friends appreciated more fully his fine spirit and real character. Suffering one severe stroke of paralysis, followed by several minor strokes, he fought bravely a losing struggle against gradual loss of strength until God, in his infinite goodness, called him home. During this struggle he was cheerful, patient and even frequently expressed thanks that his condition was not worse. He determined to bear his lot in life without complaint. His jovial disposition did not fail him even to the last.

Bro. Minor Cline leaves behind him a truly faithful wife who cared for him constantly during his latter days, seldom leaving his bedside. His children testify to his worthy life. His uplifting influence on others will live on and on.

Bridgewater, Va. Frank P. Cline.

A Diligent Layman

Hezekiah Grossnickle was the youngest of twelve children in the home of George and Annie Grossnickle of near Myersville, Md. He was born Dec. 11, 1856, and reached the close of his life at his home in Manistee County, Michigan, on Dec. 16, 1939, aged 83 years and 5 days.

When he was eight years old his parents moved to Wabash County, Indiana. In March of 1879 he married Rachel Ann Warren. In 1881 Mr. and Mrs. Grossnickle united with the West Manchester congregation of the Church of the Brethren.

The Ogens Creek congregation called him to the deacon's office. He was a teacher in the Sunday school of this church for fifteen years. During this time he supported and attended the annual Bible institute held at Manchester College.

In 1901 Bro. Grossnickle and family moved to Brethren, Mich. He was a charter member of the Lake View church. Later he was a charter member of the churches at Harlan and Marilla. Letters continue to come to his family mentioning his skill as a Bible teacher. He served his Christ and fellow men as church school teacher for thirty-seven years, and as church school official and deacon for more than fifty years.

From 1901 to 1932 he attended every district conference in Michigan, keeping this record of unbroken attendance until he was past seventy-six years of age.

Sister Rachel Grossnickle preceded her husband in death in 1919. He later married Sister Martha Swihart, who survives. Her assistance enabled him to continue the church and community activities which he enjoyed. Of the family of six sons and six daughters, of which Bro. Grossnickle was youngest, one brother, Jonas, of North Manchester, Ind., survives. Bro. Grossnickle's two daughters, four sons and his twenty-five grandchildren are active workers in the Marilla and Lake View congregations.

His life is a challenge to ministers and laymen alike to obey Paul's word: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

Funeral services were conducted by the writer, assisted by Bro. J. E. Joseph and Rev. Beers of Marilla.

Copemish, Mich. G. E. Barkdoll.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Devilbiss-Bussard.—In the Bush Creek Church of the Brethren near Monrovia, Md., Harold N. Devilbiss and Dorothy M. E. Bussard, by the undersigned, Nov. 25, 1939.—S. Ira Arnold, New Market, Md.

Garrett-Wicks.—By the undersigned, Nov. 30, in the Panther Creek Church of the Brethren, Burt Garrett and Vera Wicks, both of Adel, Iowa.—L. A. Walker, Adel, Iowa.

Garver-Hickman.—By the undersigned, at the Church of the Brethren, Cerro Gordo, Ill., Christmas Day, Bro. Paul Garver and Sister Maxine Hickman, both of Cerro Gordo.—Wm. J. Tinkle, Cerro Gordo, Ill.

Hauser-Severence.—By the undersigned, Dec. 24, 1939, at the home of the groom's parents, Melvin Hauser and Dorris Severence, both of Nampa, Idaho.—M. S. Frantz, Nampa, Idaho.

Heckman-Brunk—By the undersigned, at the parsonage of the Wichita, First Church of the Brethren, Nov. 28, 1939, Bro. David H. Heckman and Mrs. Vinnie A. Brunk—James H. Elrod, Wichita, Kans.

Schweiser-Stanley.—By the undersigned, at the parsonage, George Schweiser of Nyssa, Oregon, and Mrs. Pearl Stanley of Nampa, Idaho, Dec. 10, 1939.—M. S. Frantz, Nampa, Idaho.

FALLEN ASLEEP

Basehore, Mrs. Mary Baker, was born near Hershey, Pa., March 5, 1854, and died Dec. 20, 1939. She was married to Abraham Basehore, Jan. 21, 1878. Her husband preceded her in death forty-two years ago. She is survived by three daughters, four sons, fifteen grandchildren and one great-grandchild. For sixty-nine years Mother Basehore was a faithful and consistent member of the Spring Creek Church of the Brethren at Hershey. She was the oldest living member of the church. She was laid to rest in the family plot in the Spring Creek cemetery. Funeral services were held in the Spring Creek church by her former pastor, the undersigned.—B. F. Waltz, Philadelphia, Pa.

Berkley, Mrs. Laura Davis, was born at Jenners, Pa., Sept. 29, 1864, daughter of Chancy and Rebecca Speice Davis, and died at the Mercy hospital, Nov. 17, 1939. Early in life she moved with her parents to Johnstown and spent most of her life there. She was married to Norman Berkley in March of 1883. Bro. Berkley was called to the ministry and was later advanced to the eldership. Her husband died in 1920, leaving her with an adopted daughter, who also preceded her in death. Surviving are three grandchildren and a host of friends and relatives. She was a devoted member of the Roxbury Church of the Brethren for many years. Funeral services were conducted at the Roxbury church by Brethren T. R. Kauffman and John D. Ellis, with interment in the Grand View cemetery.—Mrs. E. C. Mosholder, Johnstown, Pa

Bollinger, Lillie, daughter of Mr. and Mrs. L. W. Ross, was born in Windsor, Canada, July 4, 1863, and died at her home near Vestaburg, Mich., Dec. 22, 1939. In 1880 she gave her heart to the Lord and united with the Church of the Brethren. In 1885 she was married to Curtis Webster, who passed away in 1901. To this union were born two sons, one preceding her in death. In 1902 she was married to Samuel Bollinger. She leaves her husband, one daughter, two sons, one stepdaughter, two stepsons and other relatives and a host of friends. Funeral services were conducted at the home, by the undersigned, assisted by Bro. Chas. Spencer. Interment was in the Ferris Center cemetery.—J. F. Sherrick, Carson City, Mich.

Diehl, Susanna, daughter of Jacob and Rebekah Boomershine, was born in Montgomery County, Ohio, Sept. 1, 1854, and died at her home near New Lebanon, Ohio, Dec. 6, 1939. She was married to Aaron Diehl Sept. 28, 1879, by Eld. Samuel Garber. To this union were born three children. One daughter, one son and her husband preceded her in death. Sister Diehl united with the Church of the Brethren June 20, 1875, and lived a faithful, Christian life. During the years of sickness and suffering she called for the anointing five times. She was a faithful companion, a devoted mother, and a kind and helpful neighbor. Funeral services were conducted at the Eversole Church of the Brethren by the writer, assisted by Bro. C. G. Erbaugh.—John H. Root, Brookville, Ohio.

Dornink, Robert Herman, son of Mr. and Mrs. Howard Dornink, was born in Stephenson County, Ill., April 21, 1924, and passed away at his home Dec. 7, 1939, after an illness of nearly a year. He united with the Church of the Brethren in 1935, and was a fine young man, always interested in his church and home work. He leaves his parents, three brothers, one sister, his paternal grandparents and his maternal grandmother. Funeral services were conducted in the Freeport church by Brethren Clarence B. Fike and P. R. Keltner. Burial was in the city cemetery.—Mrs. Charles Johansen, Freeport, Ill.

Harman, Sister Clara T., wife of L. H. Harman, died Oct. 31, 1939. She was fifty-five years of age and had been a devoted member of the Brethren church for twenty years.—Mrs. Letta Weddle, Floyd, Va.

Hodgson, Ida May, was born in Clayton County, Iowa, in 1877, and passed away Dec. 4, 1939, at her home in Kenmare, N. Dak. She had been in ill-health for many years and during the last three months of her life the suffering was very great. When a small child she moved with her parents to Mallord, Iowa, and in 1896 she was married to Stephen Hodgson. After living in Foxholm and Donnybrook, N. Dak., they moved to Kenmare in 1923. She is survived by her husband, three children, one grandchild, one brother and many other relatives and friends. At the age of nineteen she joined the Church of the Brethren and remained faithful. All of her children were at her bedside at the time of her passing. Funeral services were conducted in the Kenmare church by the writer, assisted by Rev. H. W. Farthing.—Chas. A. Zook, Minot, N. Dak.

Lambert, Samuel J., was born near Shanksville, Pa., Sept. 20, 1861, and died at his home in Johnstown, Pa., on Thanksgiving afternoon after an illness of four weeks. He was married to Ida M. Schmucker fifty-five years ago. Fifty-four years ago he united with the Church of the Brethren and served the church faithfully. He was a charter member of the Roxbury Church of the Brethren, in which he served as deacon for many years. He leaves his widow, two daughters, ten grandchildren, four great-grandchildren and a host of friends and relatives. A son died thirteen years ago. Funeral services were held in the Roxbury church, conducted by Brethren T. F. Henry and E. M. Detwiler, with burial in the Grand View cemetery.—Mrs. E. C. Mosholder, Johnstown, Pa.

Leidy, Adam, was born April 4, 1862, and died April 18, 1939. He is survived by two daughters, nineteen grandchildren and thirteen great-grandchildren. He was a faithful member of the Albright Church of the Brethren since boyhood. Funeral services were conducted by his pastor, Bro. D. I. Pepple.—Mrs. Fred Pote, Roaring Spring, Pa.

Malcolm, Mary Mable, oldest daughter of Earl and Adah Malcolm, was born Nov. 28, 1913, and passed away Sept. 6, 1939. At an early age she became a member of the Union Center Church of the Brethren where she remained an active member until her recent illness. She was a member of the Royal Oaks Sunday-school class. Mary attended the Nappanee High School and graduated with the class of 1931. Surviving, besides her parents, are four brothers, three sisters and the maternal grandmother. Funeral services were conducted by the undersigned, assisted by Bro. David Miller, in the Union Center church.—John D. Frederick, Nappanee, Ind.

Martin, Leane Z., was born in Franklin County, Pa., Dec. 7, 1854, daughter of Henry and Susan Martin, and passed away Dec. 5, 1939. When she was ten years of age she moved with her parents to Lanark, Ill., where she lived until 1910. She united with the Church of the Brethren at the age of twelve years. She was faithful in attendance and had a strong love for Christ and the church. She was married to John A. Martin in 1891. They moved to California in 1910, where she resided until her death. She had been practically an invalid for the past six years, during which time her husband gave himself unstintingly to care for her. She was very patient and cheerful. She is survived by her husband, one brother, one sister and many other relatives and friends. Funeral services were conducted by the writer.—Paul B. Studebaker, Modesto, Calif.

McNally, Richard, of Roaring Spring, died Nov. 24, 1939, at the age of 65 years, 4 months and 9 days. Surviving are his wife, two sons, two daughters and three grandchildren. He was a member of the Albright Church of the Brethren for a number of years. Funeral services were conducted by his pastor, Bro. D. I. Pepple.—Mrs. Fred Pote, Roaring Spring, Pa.

Miller, Jacob A., son of Benjamin and Hattie E. Miller, was born near Greenmount, Va., May 20, 1859, and died Nov. 5, 1939, at the home of his son-in-law, Eld. M. H. Peters, in Manvel, Texas. Sept. 5, 1880, he was married to Jennie C. Myers. To this union was born one daughter. In 1893 Bro. Miller and his wife and daughter came to Texas for the benefit of his wife's health. He was elected to the ministry on Oct. 28, 1893. He was actively engaged in evangelistic work in Texas and Louisiana for a number of years, and traveled quite extensively in these states. Bro. Miller was loved and esteemed by all. His wife preceded him in death in 1931, and his daughter died in 1936. He is survived by his son-in-law, seven grandchildren, eleven great-grandchildren, one brother, a sister and many friends. Funeral services were conducted by Bro. Glenn Harris of Jennings, La., assisted by Rev. B. D. Clark of the Christian church in Manvel. Interment was in the Manvel cemetery.—M. H. Peters, Manvel, Texas.

Myers, John A., was born Aug. 8, 1862, near Sterling, Ill., and died Dec. 12, 1939, not far from his birthplace. He was the youngest of four children born to Jacob L. and Nancy Jane Myers, all of whom have preceded him in death. On Sept. 21, 1884, he was married to Mary Sweigard of Astoria, Ill. To this union five sons were born, four of whom, with the mother, survive. In early manhood he united with the Church of the Brethren at Rock Creek, near Malvern, Ill. He was elected to the deacon's office and maintained his faith and integrity in Christian living to the end of his life. For several years he was afflicted, having sustained an injury in a fall. The latter weeks of his life he suffered intensely. Funeral services were conducted by Eld. A. C. Good of the Mennonite church, assisted by Eld. K. C. Bechtel of the Sterling Church of the Brethren. Interment was in the Science Ridge Mennonite cemetery.—F. A. Myers, Connellsville, Pa.

Potter, Cora Belle, daughter of Thomas and Martha Jane Wilson, was born Nov. 18, 1898, at Churdan, Iowa. In 1900 the family moved to Kansas and in 1911 to Pasadena, Calif. Early in life she united with the Church of the Brethren and last September she reconsecrated her life to Christ and the church. Her husband preceded her in death. She is survived by two children, three sisters and two brothers. Her mother preceded her in death just twenty-four hours. Sister Potter died Oct. 31, 1939. Funeral services were conducted by the undersigned.—Grant T. McGuire, Pasadena, Calif.

Riffey, Sister Sarah, daughter of John and Mary Brubaker Garst, was born in Roanoke, Va., May 4, 1854, and died at her home in Olathe, Kans., Dec. 10, 1939. When two years of age she moved with her parents to Ohio and a few years later to Virden, Ill., where she grew to womanhood. She was married to Samuel Riffey Jan. 9, 1873. In September of 1882 she and her husband moved to Johnson County, Kans., where they resided on a farm until 1904 when they moved to Olathe. Her first husband passed away March 29, 1929. On Nov. 22, 1932, she was married to Joseph Riffey. He departed this life Jan. 26, 1937. She united with the Church of the Brethren at the age of

twelve years and remained faithful and loyal. She was the last charter member of the Olathe church and was highly respected and loved in the community. She is survived by two daughters, three sons and thirteen grandchildren. Funeral services were conducted by the writer in the Olathe Church of the Brethren, with interment in the Olathe cemetery.—W. B. DeVilbiss, Ottawa, Kans.

Slyder, Ezra Arthur, son of William and Anna Slyder, was born near New Lebanon, Ohio, Dec. 8, 1870, and died in Brookville, Ohio, Dec. 9, 1939. Bro. Slyder united with the Church of the Brethren in his teens. He was married to Agnes Rachel Lauver, and to this union were born three children. Sister Slyder passed away Oct. 16, 1916. Later he was married to Clara E. Betts of Dayton, Ohio. He is survived by his wife, two daughters, two brothers and two sisters. Funeral services were conducted at the Eversole Church of the Brethren by the writer.—John H. Root, Brookville, Ohio.

Wilson, Richard, son of Joshua and Isabelle Wilson, was born in Gardensville, Ky., April 20, 1880, and died Dec. 7, 1939. He was married to Clara Slyder on Nov. 25, 1900. To this union were born four children, one dying in infancy. He is survived by his wife, two sons, one daughter, one brother and one sister. He united with the Christian church in his youth. He was a faithful companion, a devoted father, and a kind and helpful neighbor. Funeral services were conducted by the writer.—John H. Root, Brookville, Ohio.

Wilson, Martha Jane, daughter of Ambrose and Lucinda Blake, was born Aug. 29, 1859, at Galesburg, Ill. In 1882 she was married to Philip Mauck. To this union two children were born. In 1887 her husband passed away. In October of 1890 she was married to Thomas Wilson at Jefferson, Iowa. Three children were born to this union. In 1911 the family moved to Pasadena, Calif. At thirteen years of age she dedicated her life to Christ and united with the Methodist church. In 1910 she came into the fellowship of the Church of the Brethren. She is survived by four children and one stepdaughter. Her youngest daughter passed away just twenty-four hours after her mother's death. Mr. Wilson died April 7, 1926. She passed away Oct. 30, 1939. Funeral services were conducted by the undersigned and Eld. C. C. Kindy.—Grant T. McGuire, Pasadena, Calif.

CHURCH NEWS

Arkansas

Springdale.—We met in council Dec. 8 in the home of Brother and Sister Leander Smith, with nine members present. Bro. Smith was elected elder for the coming year. Bro. Montgomery was re-elected trustee, and other officers will continue for another year. Church letters were granted to Brother and Sister Chester Earhart and Brother and Sister Roy Reger, who are leaving the state. Bro. Smith will continue his preaching services in the Silent Grove community church the first and third Sundays of each month. Our Aid held a bake sale and bazaar in Springdale Nov. 29, the proceeds amounting to $13.90. The Silent Grove community women were very faithful in donating and helping make our sale a success and we truly appreciate their co-operation. We made up a Thanksgiving box of food for a needy family.—Lula Brubaker, Rogers, Ark., Dec. 23.

Canada

Bow Valley.—We met in council in October and re-elected Bro. J. H. Brubaker as elder; Sister Elsie Larsen, clerk; Bro. Chester Armey, Sunday-school superintendent; the writer, Messenger agent and correspondent. Our Sunday-school and church attendance have been quite regular. We held our communion on Nov. 25 and fifty-five surrounded the Lord's tables. Bro. Brubaker officiated, assisted by some of the brethren. A Christmas offering was received Dec. 17 for world-wide missions. On Sunday evening, Dec. 17, the Christian Home Builders' class gave the play, A White Christmas. Special music and readings were also given. The children will give their program on Dec. 24.—Alice Burger, Arrowwood, Alta., Canada, Dec. 20.

Florida

Bassenger.—After a very spiritual ten days' meeting conducted by Brother and Sister J. Edson Ulery, we had our love feast. On Dec. 10, under the direction of our elder, Bro. Fred Hollenberg, and our pastor, Bro. Ray Lantz, a Sunday school was organized at Taylor Creek as a branch of our Bassenger church. There are very hopeful prospects here and we hope it will become a working congregation. Pray for the work at both of these places.—Gladys E. Lantz, Okeechobee, Fla., Dec. 19.

Indiana

Bethany.—We met in council Nov. 30. Bro. Leo Miller came to us Dec. 3 and conducted a series of meetings which closed Dec. 17. He gave a fine chart study a few minutes before preaching each evening. Sister Cora Stahly of Nappanee was song leader. We enjoyed special numbers each evening. The chorus sang several numbers. Five young people were baptized. The children and young people gave a good program on Christmas Eve. Our Sunday-school attendance has been around one hundred.—Mrs. Bertha B. Weybright, Syracuse, Ind., Dec. 26.

North Winona.—We met in council Dec. 7, and one letter of membership was granted. A committee was appointed to prepare an Easter program. At our recent Aid meeting the following officers were elected: president, Sister Sarah Bryant; superintendent, Sister Vera Ayers; secretary-treasurer, Sister Ruth Volentine. Those who had been sick are slowly improving, for which we are thankful. On Dec. 20 the church enjoyed moving pictures on the first four periods of the life of Christ. Dec. 24 the children rendered a short Christmas program, after which a treat was given to all the Sunday-school enrollment. We are glad that the work at this place is progressing nicely.—Mrs. Alma E. Hanawalt, Pierceton, Ind., Dec. 26.

White.—Nov. 1 our new pastor, Bro. Ellis H. Wagoner, took charge. Dec. 3 we met in council and elected a correspondent and also elected Bro. E. H. Wagoner as presiding elder. The council was postponed until Dec. 17, at which time we made plans for our revival to begin on March 3 with our pastor in charge. The Sunday school was reorganized, with Bro. Ray Fisher as superintendent. Sister Lois Fisher is in charge of the musical program. We are having prayer meetings on Thursday evenings and attendance and interest are good.—Laura L. Wagoner, Darlington, Ind., Dec. 21.

Yellow Creek.—We met in council Nov. 17 and elected the following officers: clerk, Henry Hoover; treasurer, Henry Morningstar; trustee, John Loucks; poor fund and ministerial fund, Mrs. Henry Hoover; missionary treasurer, Mrs. John Loucks; Messenger correspondent, Mrs. Elmer Weaver; Messenger agent, Bessie Burns; member of evangelistic committee, William Wagner; members of publicity committee, Mrs. Joe Hygema and Mrs. John Loucks; members of home missions committee, Bessie Burns and Mrs. Christ Huber. Dec. 3 our church closed a two weeks' revival with Bro. H. P. Garner of Pioneer, Ohio, as evangelist. One was baptized. Our Aid Society met Dec. 14, and elected the following officers: president, Mrs. John Loucks; vice-president, Mrs. Amos Hoover; secretary-treasurer, Mrs. Lulu Herr. The Aid has been sewing, quilting, making pillowcases and raising money for various projects. On Dec. 17 the children, young people and adults presented a Christmas program, Worship at the Manger.—Mrs. Elmer L. Weaver, Goshen, Ind., Dec. 26.

Iowa

Fernald.—Sept. 16 our communion was held, with Bro. Jarboe officiating. Sept. 17 Bro. Earl E. Jarboe and family of Hampton, Iowa, began pastoral work here. Oct. 6 the entire membership gave a pound shower and social in their honor. It was greatly appreciated. The church is pressing forward and each department is showing enthusiasm. The Women's Work is well organized and active. Recently a box of clothing was sent to the Spanish relief. Liberal offerings were received for Bethany and McPherson, and for home missions on Thanksgiving Day. Dec. 16 we met in council and elected officers. Bro. D. D. Fleishman of Dallas Center was elected elder; the writer, church correspondent and Messenger agent. While the men do not have a Men's Work organization, they have a project for next year. A father and son banquet is being planned. Our Sunday evening services are well attended, and much interest is manifested. We have been studying the lessons on peace as outlined in the Gospel Messenger. A Christmas program will be given Dec. 24.—Mrs. Earl E. Jarboe, Fernald, Iowa, Dec. 20.

Kansas

Appanoose.—We held our communion service on Sept. 30, with an all-day service. Bro. L. H. Griffith of Lone Star gave us the morning message and Bro. Earl Barnhart of Ames, Okla., was the afternoon speaker and also officiated at the love feast in the evening, when seventy communed. In November the men of the church and community cut and sawed wood for the church. The sisters served dinner to the workers. On Christmas Eve the young people gave a play.—Mrs. J. M. Ward, Pomona, Kans., Dec. 25.

Independence.—Twenty members of the Independence church attended district meeting in the Verdigris church, and came back filled with energy that was helpful to all of us. An unknown soldier program proved interesting and helpful. Following the midweek Bible study meeting on Oct. 25 a surprise party was held in honor of the pastor's birthday. Nov. 12 Sister H. L. Ruthrauff and the young people's class entertained the church with their new projection lantern pictures of the life of Christ. After the program the lantern was presented to the church by the president of the class. While Pastor H. L. Ruthrauff was engaged in a revival effort at the Osage church, his good wife, aided by some of the men, redecorated his study room. Nov. 19 we held our Sunday-school picnic. A basket dinner and Thanksgiving program were enjoyed by all present. The Ladies' Aid served a chicken dinner and held a bazaar and white elephant sale. The proceeds amounted to $42.23, which will be used to purchase carpet for the church stairsteps. Three of our young people are awaiting baptism. One letter was granted. We are trying to form a Messenger club again this year. Our father and son banquet was held Dec. 11, with forty-five present. Mr. Carlton Hyde, leader of Boy Scouts, gave an interesting and helpful talk. An interesting program was given for the Sunday-school children Dec. 15. A Christmas party was held for the under-

privileged children on Dec. 17, sponsored by the B. Y. P. D. Fifteen boys and girls were served dinner, after which pictures of the Christ Child were shown. Each child was given a present. Dec. 22 our church members brought enough food to fill seven baskets to be divided among needy folks in the neighborhood. Dec. 24 six of our young boys went forward, making a total of nine awaiting baptism. At the close of the service each family received the book, Scenes in the Upper Room. At the evening service we enjoyed a Christmas program and candle-lighting service.—W. E. Burroughs, Independence, Kans., Dec. 26.

Michigan

Harlan.—We met in council Dec. 23, and Bro. Galen Barkdoll of Marilla was with us. We had hoped to have a minister living in our community by now, but have not as yet secured one.—Mrs. Edna Foote, Copemish, Mich., Dec. 24.

Ohio

Ashland Dickey.—Brother and Sister B. M. Rollins conducted our revival meetings which closed with communion services on Dec. 20. There were eighty communicants. Bro. Rollins preached inspiring sermons and interest and attendance were very good. Sister Rollins led the singing, told stories to the children and made rag paintings. Twenty-two were baptized, one received by letter and one reconsecrated. Fourteen of this number were adults, one being eighty-nine years old. We invited them to return for their second revival in 1942.—Hetta Bailey, Ashland, Ohio, Dec. 22.

Beaver Creek.—At our December council the treasurers of the different departments gave favorable reports. The building fund which was started one and a half years ago has grown to $581.63. The offerings on the fourth Sunday in the month go to this fund. Drapes have been hung around the pulpit and choir loft and at the two front windows. A coat and hat rack has been placed in the hall of the church. Bro. J. O. Winger had charge of our communion service on Nov. 11 when 140 were seated at the tables. Bro. Winger delivered a forceful address Sunday morning to a very large audience. A largely attended breakfast was enjoyed prior to the morning worship. The adult classes were taught by Monroe Snyder as there were too many present to get into classrooms. A challenging peace talk was given Nov. 19 by George Hartman of the Friends church, with music by Elizabeth Miller of Dayton and Elizabeth Flora of Trotwood. Our congregation was represented by a large group at the union Thanksgiving services at a neighboring Methodist church. Mrs. E. F. Couser, our pastor's wife, was guest speaker. A capacity audience saw the soul-stirring picture, King of Kings, shown at our church by Rev. R. A. Hartman of Bellbrook, who is employed by the Council of Churches. The offering amounted to $30. The Boy Scout troop gave a program Monday evening, followed by supper in the church, with Bro. E. F. Couser as speaker. The high school class will sing carols at Christmas time. Dec. 24 the children will give a Christmas program in the morning and the children will receive treats. Music will be in charge of Mrs. Gilbert. A white gift missionary offering will also be received. Baptismal services will be held in the afternoon. In the evening the adult Christmas musical worship program will be presented, with Mr. Joe Gilbert in charge. The men's and women's divisions of the Faithful Workers Sunday-school classes have been reunited, with Elmer Wetzel as teacher. The younger married people's class has been divided into two age groups, with Mrs. Joe Gilbert as teacher of the older group.—Mrs. Henry M. Stewart, Xenia, Ohio, Dec. 20.

Piqua.—Our average attendance increased by twelve during the past year, making 174 members. Nov. 13 Brother and Sister Roy K. Miller of Brownsville, Md., came to us and we had a wonderful revival. The meeting closed Nov. 26 and baptismal services were held on the following evening. Eighteen were baptized and two reconsecrated. On Dec. 3 we met for our love feast which was well attended. Bro. G. L. Wine of Covington officiated, and we appreciated his fine explanations during this service. On Christmas Eve the juniors and young people presented a program. The women's missionary society is meeting regularly every month and the Ladies' Aid has been active all fall and winter. During November they sewed all day for one lady and accomplished much. We are so glad for our church and for the wonderful works of God.—Mrs. Earl Garber, Piqua, Ohio, Dec. 25.

Pennsylvania

Albright.—The recent revival conducted by Brother and Sister A. M. Dixon of Elizabethtown, Pa., was a great success. Bro. Dixon's messages were soul-inspiring, and he created much interest in Bible study through Bible questions. Sister Dixon ably led the song services. Interest was good and attendance increased until the house was packed. Special songs were enjoyed. The evangelists visited in many homes, accompanied by the pastor and his wife, and gave encouragement to many folks. Sixteen confessed Christ and were added to the church by baptism. —Mrs. Fred Pote, Roaring Spring, Pa., Dec. 21.

Center Hill.—One of the most successful weeks of prayer and praise services, conducted in the past seven years by five co-operating churches of this community, was held Oct. 15-22. The pastors of the co-operating churches brought inspiring messages each evening. Dr. Wilson Byers, second vice-president of the state Christian Endeavor, spoke to about two hundred young people on Sunday evening. Oct. 22 the Juniata College Volunteer band, including Ruth Sell of the Center Hill church, presented a program of music and addresses. Sister Ruth Sell was relicensed to the ministry at our last council meeting. Nov. 1-3 Pastor W. C. Sell held three pre-love-feast services. Our love feast was held Nov. 5. A union Thanksgiving service was held in a neighboring church, with Bro. Sell bringing the message. Dec. 24 a Christmas program was presented by the children, young people and a few adults of our Sunday school.—Althea Bowser, Kittanning, Pa., Dec. 29.

Harrisburg.—Bro. Lewis H. Brumbaugh, our pastor, arranged for guests to conduct our midweek services during the fall season. The following were with us: Dr. Wm. Mudge, secretary of the Pennsylvania Council of Churches; Bro. Wm. Kinsey, who gave an illustrated lecture whereby $218 were received for the building fund; Brethren Wm. Blough and R. R. Baugher, who conducted inspiring hymn sings; Dr. Harry Nelson Bassler, a retired minister; Sister Beatrice Mohler of Lititz. Nov. 14 the Men's Work sponsored a father and son banquet. Prof. Forest Weller of Elizabethtown College was the speaker. Nov. 23 we had a Thanksgiving service. The Men's Work received the offering of $48 for home missions at this service. Nov. 26 Bro. A. Stauffer Curry of Westminster, Md., spoke to us on the World Youth Conference which he attended. Nov. 28 our church family night was held in the Y. M. C. A. The B. Y. P. D. sang camp songs and later young and old joined in playing games conducted by the Y. M. C. A. physical director. Dec. 3 a band of student volunteers of Elizabethtown College had charge of the morning services. In the evening we held our love feast. Our elder emeritus, Bro. G. N. Falkenstine, conducted the devotions and Eld. R. W. Schlosser delivered the preparatory sermon and officiated at the love feast. The boys' junior Y club meets each Monday evening. This group is under the leadership of Brethren John Gibbel and Robert Larson. One was baptized recently. —Mrs. E. M. Byrem, Camp Hill, Pa., Dec. 19.

Summit Mills.—Our guest ministers have preached some soul-stirring sermons. Thank offering services were held on Nov. 26, and the collections totaled $12 for the day. Some of this money was sent to Sister Ida Shumaker. We have Sunday school every Sunday, and church every two weeks this winter. A Christmas program was presented to a large group on Dec. 20. To the writer's knowledge, this was the first Christmas program, consisting of drills and plays, that was ever given in this church. We feel that the Lord has blessed our efforts, and are praying for more people to find their way nearer to God.—N. C. Gnagey, Meyersdale, Pa., Dec. 21.

Virginia

Elk Run.—We met in council Dec. 9 and reports were given. One of our boys, Carl Huffman Zigler, now a student at Bridgewater College, offered himself for the ministry. Two members of the ministerial board, Elders A. S. Thomas and J. M. Foster, were present, and his offer was unanimously accepted. In the absence of Bro. Zigler, the work of accepting him will be completed at a later date. The budget for the year was adopted. The Men's Work group is working on the budget and a number of other problems. They have sixteen active members and seventeen who are inactive. The Women's Work group is working on the Messenger club. Our pastor, Eld. W. H. Zigler, has been conducting a teacher training class at his home on Friday evenings. Our young people and children are preparing a Christmas program.—Zada E. Collins, Churchville, Va., Dec. 18.

Topeca.—We met in council Dec. 2, and all of the old officers were re-elected as follows: T. T. Weddle, treasurer; Ada Weddle, clerk; Leeta Weddle, correspondent; J. W. Weddle, A. T. Harman and Mrs. A. T. Harman, members of ministerial committee. Dalton Wade and Jacob Harman were elected deacons. Our field director. Bro. Marvin Clingenpeel, preached an interesting sermon on Thanksgiving evening. The offering amounted to $25.88. Twenty acres of land were presented the church by Bro. A. N. Hylton. A parsonage is to be built on this land, which was given as a memorial to Bro. Hylton's deceased wife, Sister Maggie Hylton. The men reorganized with T. T. Weddle as president and Jacob Harman, secretary-treasurer. They sponsored a building program, leveled the church grounds and built a wall in front of the church.—Mrs. Leeta Weddle, Floyd, Va., Dec. 21.

Waynesboro.—Bro. D. B. Garber was unanimously chosen as pastor and elder for the twentieth consecutive year. At our September council the following officers were elected: Bro. J. M. Wright, Sunday-school superintendent; Bro. D. H. Wright, assistant; Sister Charlotte Craun, beginner superintendent; Sister Harold Cline, primary superintendent; Bro. Powell, junior superintendent; Bro. Raymond Moore, intermediate superintendent; Bro. W. J. Garber, clerk; Bro. D. H. Wright, treasurer. The women of the church and Aid Society sent a box of clothing to Spanish relief in October. A series of services was conducted at Blue Ridge chapel in September by Bro. Jake Kirby from Crimora. Eight were baptized. The men's organization seems interested in various activities. The volunteer mission band gave us a program Sunday evening, Nov. 19. Bro. John Hess from Harrisburg preached for us in the morning. Bro. Ernest Muntzing began our revival Dec. 3. His Spirit-filled sermons drew large

crowds throughout the two weeks. Thirty-four have been baptized, twelve await the rite and twelve were reconsecrated. Bro. Munting's plan of daily Bible reading will be of much value to many.—Mrs. J. M. Wright, Waynesboro, Va., Dec. 22.

Washington

Olympia.—Bro. Bontrager of Tonasket was with us and directed us in some inspirational services during November. Dec. 10 we had our love feast, which was well attended. Several new members attended for the first time. We met in council Dec. 13 and adopted our budget for the coming year. The ladies are sponsoring a Christmas shower for the church kitchen. We all drew slips with suggestions of things which our kitchen needs. We are planning for a week of prayer, starting with a watch night service on Dec. 31 and continuing through Jan. 5. Our children's Christmas program will be given Dec. 24.—Mrs. Orin Michael, Olympia, Wash., Dec. 20.

Richland Valley.—The following officers were elected at our council: Bro. Jerry Belcher, Sunday-school superintendent; Sister Ellen Whisler, primary superintendent; Bro. Ezra Whisler, elder; Bro. Homer Moore, treasurer; Sister Rose McGee, musical director; Sister Addie Buntain, clerk. The B. Y. P. D. officers are as follows: Ted Perkins, president; Rose McGee, vice-president; Helen Rea, secretary; Margaret Nikos, treasurer; Bro. Whisler, adult adviser. We have a lively intermediate group, with an average attendance of fifteen during the summer. Sister Ethel Steele directs this group. The church purchased an electric pump and the men dug the well and installed the pump. The Men's Work group is making shakes for a new roof on the church. They have helped finish several homes for members of the church. Bro. Paul Longenecker, field secretary, paid us a visit. Along with his helpful talk he showed interesting pictures of a leper colony, and also pictures which were taken on his visits to the different churches. Helpful talks were given by Bro. Clement Bontrager, state peace director; Sister Martha Rupel and Bro. Walter Kahle. It was a blessing and a privilege to have these people with us. The Ladies' Aid gave a bazaar and program at the Mossyrock high school. The proceeds will be used to buy new benches for the church. Our musical programs on the second Sunday of each month are well attended. The young people's class has organized and has regular meetings and socials each month. Sister Rose McGee is the teacher. Our Christmas program was given by the Sunday-school children and young people's choir. The pageant, Star Shine, was given. We are enjoying an increase in church attendance.—Mrs. Harry Steele, Riffe, Wash., Dec. 30.

Wisconsin

Stanley.—On Christmas Eve the Stanley Sunday school gave an interesting program, consisting of numbers by the primary and junior classes, a play by the intermediates, a play, Seek and Ye Shall Find, by the young people, and a song by the Bible class. An offering of $29.18 was received for world-wide missions. Six dozen songbooks have been purchased and new bookracks installed. Many songbooks were donated by individuals and one dozen by the Sunday school. A dedication service will be held on New Year's Eve.—Mrs. Jacob Winkler, Stanley, Wis., Dec. 30.

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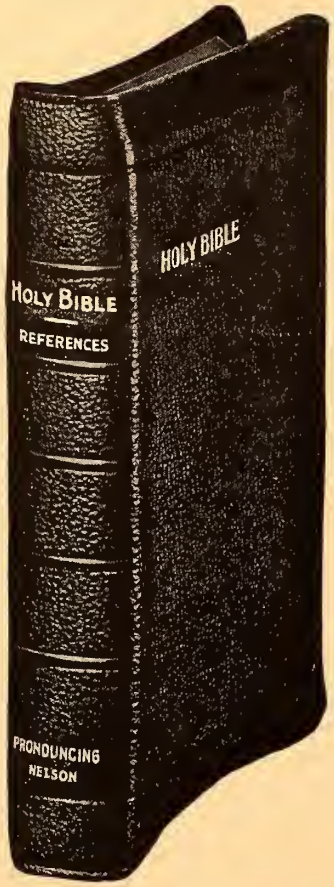
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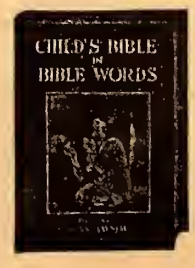
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VOL. 89

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, January 20, 1940 No. 3

EDITORIAL

The Time to Be Patient

THE time to be patient—a little extra patient—is when there is the strongest temptation to be impatient. This seems to be one of the implications of such passages as those found in Luke 21 both before and after the nineteenth verse. For in the midst of vivid descriptions of crisis situations there occurs this verse, "In your patience possess ye your souls."

By this we do not mean that patience should not always be given a chance for her perfect work; but that in times of stress there is added point to the cultivation of this virtue. And the reasons are evident. To lose one's poise in a crisis is to add to the confusion. It is only by retaining one's presence of mind and command of the situation that constructive procedure is possible.

It was in this connection, strangely enough, that Jesus said: "Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist." We suppose that Peter and John were acting on this advice when they faced the high priest and his kindred (Acts 4: 6), and were able to answer with such assurance and effect. H. A. B.

Knowing Where to Look

ONE day when Jesus was very young he expressed surprise to his parents that they would not know at once where to look for him. "How is it that ye *sought* me?" he said. "Knew ye not?"

If Jesus thought they should have known, what would he think of us when we seem so uncertain where Jesus would stand on the great issues of our time? Should we not know? Is it possible to know Jesus as well as we can know him and ought to know him, and at the same time not know his position with reference to living simply or luxuriously, looking out for self mostly or denying self for the sake of serving others? Don't hunt for Jesus. Go right straight where you know he is.

Incidentally it may be worth asking yourself whether folks need to search for you, or know where to find you. E. F.

Can Christian Pacifists Be Neutral?

A FRIENDLY MESSENGER reader wishes to urge that we try to answer the question: Can the Christian pacifist be neutral? To make the question clear, our correspondent makes it somewhat harder by writing out at some length what must certainly be in the hearts of many others. He says in part:

"Today the eyes of America are upon Europe. And that not to America's happiness and peace of mind. . . . As a nation we desire to be neutral; to close our eyes to the whole sad, miserable affair. But the daily paper and the radio will not permit that. They daily remind us that two selfish, cruel dictators are spreading death and destruction among innocent and law-abiding people. In spite of our desire to be neutral, the report of the sinking of a Russian or German ship brings a sense of satisfaction. While on the other hand, an allied defeat brings sorrow and sympathy. . . . Can the Christian pacifist be neutral in thought? Surely the Christian pacifist cannot be disinterested where there is so much involved."

Now we do not presume to be wise above other men; indeed, we would not be surprised if our answer turned out to be rather inadequate. But our starting point is the life and teaching of Jesus,

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and beginning here we note that the Master was far from neutral in either thought or action. He was so unneutral that he gave his life for certain convictions. Then, too, Peter and John's "We ought to obey God rather than men," does not sound like neutrality! The facts are that Christians who have made history throughout the centuries have been far from neutral. They have taken the side of conscience and in some cases suffered martyrdom for conviction's sake.

One could argue with considerable point that it is really harder for a Christian to remain neutral, than for the average person quite unconcerned for the wrongs that persist in a world such as ours. The Christian's point of view and training make him more sensitive. Hence it should be harder for him to remain neutral, than for the indifferent, even if such an attitude were desirable.

Where neutrality applies is to the victims of wrong, and irrespective of the side they happen to be on. Christ ministered to certain needs of the rich Zacchæus as well as to such poor as the widow of Nain. Here is the precedent for neutral relief such as the historic peace churches sought to administer in Spain.

We believe our brother's real question is not as to Christian neutrality, as regarding those in need, but as to the Christian way to respond in the face of rampant wrong. Shall one take the cue of the flesh and give blow for blow? There was a time when the law permitted an eye for an eye and a tooth for a tooth. Or shall one listen to the still small voice which urges sympathy and understanding in the hope of finding some better way? Might it be possible to render good for evil and thus save more than by acting hastily and in a more violent way?

The Christian cannot be neutral in the face of wrong. But he does not seek to right one mistake by perpetrating another and greater. But here is a nation being stricken down by an aggressor. Is not physical interference required if the victim is to be saved? The fallacy in such reasoning lies in the fact that such interference probably will not save the victim anyway, and may bring such a train of complications into the situation as to make matters definitely worse. At least there are students of history now so interpreting America's intervention in World War days. That is, America's entrance into this conflict produced an unbalance at peace-making time which prevented a fair settlement, and so conditioned the present struggle. When there is infection the best procedure is to limit the area involved rather than to begin probing and scattering poison throughout the body. And the same holds for war in relation to the international scene.

If the Christian cannot remain neutral, and indeed should not remain neutral in so far as he can determine the moral issues involved, then what can he do in a practical way against aggressive wrong-doers? Our answer is that in the long run more can be accomplished by registering moral condemnation, and by offering understanding sympathy and ministry, than by jumping into a fight. God's way is the way of the patient process rather than that of miraculous intervention. And that is because he is interested in ultimate solutions and not in temporary adjustments. We cannot hope to do more than God. But we can oppose evil with good, seeking ever to simplify and improve rather than to add other complications to a difficult situation. H. A. B.

Two Good People

A CERTAIN good woman and a good man not quite so certain were very much pleased with something they found in the MESSENGER and very much displeased with something else they found in it. They think the thing that displeased them should not have been in the paper. They might be right, even though several thousand other readers think they are wrong.

But whether they are right or wrong about this particular thing, it is such a comfort to know that they both love righteousness and hate sin. Life is kind after all, isn't it, in furnishing us so many opportunities for checking up on each other, and ourselves. E. F.

"Blessed Are the Meek"

"BLESSED are the meek: for they shall inherit the earth." So spake the Master on a certain hillside in Galilee. And how can this be so when the mighty of earth have always and still do reach out and take what they want?

The answer seems to be that even though force yields certain immediate results, they are acquired under such limitations that they tend to crumple in hand or soon slip away. Writing of the types of animals which have survived one student of the process remarks that at the time the huge prehistoric creatures "were bestriding earth like so many colossi, other creatures diminutive in size, puny in strength, unarmed in any way for either attack or defense, were struggling here for life, and, marvelous to relate, they are the creatures that survived to prove the fallacy of physical force." H. A. B.

THE GENERAL FORUM

A Prayer

BY ROBERT BYRD

Lord, I do not ask that
Thou wouldst still the storm
Nor cause the thunders stop
Nor winds to cease,
But hold me in thine everlasting arms
And give my soul security and peace.

I do not ask removal of the seas
That bar my way, nor smoothing the mountain high,
But grant me strength to stand through gale or breeze
And will to heed thy voice, nor question why.

I do not ask that thou wouldst ease my pain
Nor cause my sorrows cease, but let me stand,
I humbly ask, through sunshine cloud or rain
Surrendered to the shelter of thy hand.

Junior, W. Va.

And Now I Suggest

BY LUCILE LONG

Concluding the Three Youth Problem Articles

SOME readers of mine must be thinking by this time of a line from Shakespeare: "The lady protests too much!" I suppose there is a confession of some such feeling in my change of title. At any rate, I want to make my final word positive, not negative.

There is in our present emphasis on youth and its problems much that is helpful and hopeful. We have built up a rather impressive organization as a means of expressing this interest and have invested a rather large amount of money in camps and their equipment. We insist that in a special way certain people devote all their time to a solution of the problems of youth. If we grant that there may be false emphases in our present methods of approach to the "youth problem," then the only sensible thing to do is to attempt to improve those methods. As I have already indicated, I think there is some danger of overemphasis of one fact to the exclusion of all others inherent in the program itself, but our recent emphasis on "adult education" and adult activities of all sorts may automatically make the youth movement assume its proper proportions in everybody's eyes. My suggestions to those who work with young people are two.

In the first place, I would try to be honest. Does the word *try* seem strange? Well, I agree heartily with the person who said that honesty, instead of being a plain and easy virtue to be spanked into children while they are still small, is a complex and difficult thing, one of the last virtues to be acquired in its fullness by the spiritually mature adult. But however difficult it may be to attain, I insist that it is of paramount importance.

To be still more specific, I would certainly not tell deliberate untruths. One of my first experiences with a young people's leader was when an interdenominational state worker whom I had heard lecture at a state meeting came to our district. Before the series of local meetings was over, I heard him say to his colleague—he said it quite frankly in my presence as a sort of conclusion to a pleasant conversation—"Well, I must go and see Mr. ——. That's one of the worst things about this work. You know these local people are doing perfectly terrible things, but you have to slap them on the back and say, 'Great stuff, old fellow! Keep it up! We're for you!'" I later witnessed the back-slapping and heard the words. And since I knew the person addressed and something of his work, I understood quite well the predicament of the state man.

But I still think he was wrong. I do not believe that in the long run worth-while things are achieved by any kind of lecturer or organizer who goes up and down the country and praises work that is sloppy and erratic, people who are lazy and inefficient, things that are not excellent. It would be very pleasant if everything and everybody deserved praise. They do not. And the leader who deliberately says the thing that is not so eventually loses his power of discrimination and does much to blunt instead of sharpen others' powers. I am not advocating now the saying of harsh and unnecessary truths (deciding between necessary and unnecessary ones is not easy, I may remark!) but I am insisting on honesty. Not every young people's group has done distinguished work this past quarter. Not every young person who presents himself for an interview is meant to be a minister or missionary or even a Sunday-school teacher. Not every conference is the greatest of its kind, or even one of the greatest. Not all speakers are outstanding or all speeches inspirational—or all articles worth printing! However much students rebel at tests and grades and gnash their teeth over our mistakes or apparent injustices, they still have little respect in the long run for the teacher who gives only *A's*. Why should they? And how, with a chorus of reckless, indiscriminating praise echoed all up and down our land, are our best young people going to be reached and led into avenues of worth-while endeavor? The person who is most susceptible to such praise is not the one we most want and need.

There are perhaps two reasons why this quality of honesty is not more commonly practiced. In the first place, it is difficult. All of us who teach know what it is to say, "I'm sorry. You didn't pass the course. . . . No, I don't think you should sign up for second semester English." That is not pleasant. But the easiness or pleasantness of it has really nothing to do with the situation. The only thing that matters is what is the right and wise thing to do. And I, who do not believe that I should disregard test papers and say always, "Certainly you made it!" do not believe either that advisers should always say, "Certainly you can do it! Just go right ahead!" In the second place, such honesty is not immediately popular. Students do not instantly develop a strong affection for the professor who grades strictly and who says pleasantly but firmly, "No, that isn't right." But however much Christ may have been concerned over the multitudes, he never shaped his teaching and methods to reach the greatest number in the shortest time. He worked quietly and patiently with his twelve or his seventy and showed at times a curious abruptness with would-be followers. Sometimes it was, "Return to thine own house." Sometimes it was, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." I remember that when I first began reading my Bible thoughtfully I was vaguely aware that Jesus seemed more "picky and choosy," to use a colloquial phrase, than certain persons whom I heard preach. The one talent, the two talents, the five talents; the ground that brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold—why not be honest enough to see their counterparts in life today?

This honesty with others is so inextricably bound up with honesty with one's self that I have already been talking about the latter. If a lack of honesty with others leads eventually to dishonesty in one's own mind and then to confusion, so does a passionate honesty with one's self lead to honesty with others. Certainly he who advises others can do no less than set for himself a standard of intellectual honesty that is above reproach. No one can possibly believe all that he hears or reads, not even at church conventions or in church periodicals. And so the thoughtful, *honest* person must be continually re-thinking his beliefs, rechecking his creed in the light of every new bit of information he finds. But he ought to be above confusing means with ends, he ought to refuse to be impressed with new names for old ideas, he ought never be blinded by titles of respect or numbers of books published or the multitude of speeches given or the size of audiences. It is so easy to confuse a new phraseology for intimate, soul-changing praying, the ready adoption of certain details of camp etiquette for spiritual insight, the discovery of a new method of teaching for effective teaching. Just because a few people used the discussion group procedure effectively instead of a formal lecture, for a time it became a sort of gospel in itself, and within my memory people with no gift for leading or directing such discussions wasted time and energy in attempting it in a way that was simply appalling. And such curious notions as that a new name for an old organi-

Criticism

BY ROY WHITE

PEOPLE who stand along the sidelines of life and comment on the work of others, we call *critics*. Critics never make mistakes themselves unless they undertake to do something, in which case they usually cease being critics.

When criticism is given in the wrong spirit it is an unpalatable tonic indeed. Those who need it most are least inclined to take it. Those who dispense it most are least inclined to use it themselves. Some very poor workmen are the most active critics of other people's work. Still, criticsm is necessary to progress. Thus church leaders work in a strange situation where a valuable product often comes from an unworthy source. Four suggestions might be of value.

1. *Take criticism graciously.* This will guarantee a regular supply where it is most needed. Even criticism which comes from a nonproducer or which is given in a bad spirit may be of value. Thus we see our work from another angle and may be able to improve it.

2. *Take it with a liberal grain of salt.* When one person feels critical there must be a reason for it, but if only one or two persons feel critical there must be a reason for that too. It is too bad when an otherwise good workman cannot stand a bit of heckling from the sidelines.

3. *Give critics a chance*—if too much is not at stake. After one of them strikes out a few times he may have less to say from the bleachers. If he really is good the church will be built up by having him on the producing end. Naturally a person of doubtful ability could not be given serious responsibility merely because he assumes a critical attitude toward those who now are doing the task.

4. *Use most of your own criticism on yourself.* Thus you may be sure that it is given in a loving spirit to someone who really needs it. Also it will guard against overproduction.

Chicago, Ill.

zation will revive it, or that any set of lessons other than the International will make good Sunday-school teaching, or that work at a certain institution is proof of either a man's goodness or badness—how can anyone allow himself the luxury of such utterly shallow thinking? If he is incapable of better things, I suppose he is not to be blamed, but I wonder how many people recognize—along with their responsibility to right the world's wrongs and to direct and inspire the rising generation—their duty to think as clearly as the mind God gave them will allow?

I maintain that our leaders should be honest—terribly honest—with themselves and with others. "But let your communication be, Yea, yea; Nay, nay." It is, as the disciples would say, "an hard saying," but a sane and wise one.

In the second place, I would have all leaders of young people be forever humble before the mystery implicit in every human being. "Who can understand his errors?" asked the psalmist. To the "know thyself" doctrine Carlyle replied, "Think it not thy business, this of knowing thyself; thou art an unknowable individual." And if we are never quite sure of ourselves, finding forever the two laws in our members never to be perfectly resolved in this life, who are we to pass final judgment on others? Dickens interrupts the action of one of his novels to observe, "A wonderful fact to reflect upon, that every human creature is constituted to be that profound secret and mystery to every other." Who can ever say positively what person will meet the peculiar need of his age or what child will be the hero of the next generation? Who is ever sure who will respond to the call of God and turn his back on sin or what sermon or word casually spoken will change the life that has been unmoved by hundreds of sermons? In the providence of God sometimes he who persecuted the churches later preaches Christ, and we can only do what the early Christians did: wonder, and glorify God.

This is a doctrine decidedly out of harmony with our modern determination to unlock all the mysteries of the mind and make even the subconscious mind yield up its secrets. It is at variance with the common belief that all this is possible and at least halfway accomplished now. The old dogmatism of the scientist who would solve the riddle of the universe and explain God by "improving natural knowledge," is equalled now by the dogmatism of the psychologist and psychiatrist who will discover your worries and inhibitions and complexes in a few interviews and make you over again just as easily as a doctor takes out your appendix. But just as the greatest scientists have a way of reaching a mysterious, unexplainable heart of the universe, so the greatest of the explorers in this other field find that they, too, arrive at, not simplicity, but mystery.

If this be granted, someone will hasten foolishly to conclude that there is therefore no use to try to do anything either with or for people. If we cannot be sure what word will be the effective one, why go on speaking? If we cannot determine with mathematical precision the extent of a man's influence on his associates, based upon proximity (miles or blocks apart), length of association (a week or a year or ten years), and number of words spoken, then what is the use? But the foolishness of such reasoning is surely apparent. If one does not know what seeds will grow, why sow seed? The elemental truths of germination and growth are not affected by our ignorance concerning seed. And while those who work with the soil are curious about how to secure better results, forever experimenting, forever learning, they have, I think, a kind of reverence for the mystery of growth that keeps them from imagining that what they do is of more importance than what God through nature does. If we once recognized the mystery underlying human life, we might be more aware of what God does when a man is born again and begins to grow in a spiritual world of which he knew nothing when carnally-minded. And we might also take our little techniques for aiding and improving this miracle of germination and growth with less tremendous seriousness. We might set ourselves to a more devoted sowing of the seed in a field that is the world.

Again, if this second suggestion of mine be accepted, some others will with similar rashness rush to the conclusion that it contradicts most of what I said about the necessity for honest judging. It does not seem so to me. That God could convert a man like Saul was no reason for Ananias to rush to meet Saul before the event took place. The possibility, however, which his faith could conceive, kept him from classifying Saul *permanently*. I do not see how anyone in this practical, busy life of ours can escape the necessity for a certain kind of judging, and for a person to be anything than entirely honest in this is fatal to his character and to the work he is trying to do. But he can still be humble. He can still recognize that he does not know all about the individual in question, and if another differs with him in judgment and the person under consideration is elevated to a position of trust, he can still go on working and believing in the ultimate triumph of God's kingdom.

There are two types of people representing op-

posite extremes from whom we may well desire to be delivered. One is the easy, hearty, goodnatured soul who sees great men everywhere and who goes around saying, "Certainly, you can do this! . . . Of course you can preach! . . . Why not organize a new church in that locality?" The other is a cross-grained, stiff-necked, cantankerous individual who, if he cannot see his own men in office and his own policies in force, retires to a cave or mountaintop and prophesies the speedy end of the world—or at least the speedy end of a local church, or a movement, or an idea. How utterly foolish both are!

Browning's Pope, in *The Ring and the Book,* is called upon to pass judgment on Count Guido Franceschini, whom many of us regard as one of the greatest villains in all literature. He sentences Guido to be hanged. But even when faced with a criminal so monstrous and a crime so heinous, he still thinks that he *might* be wrong. What does he do?

> Some surmise,
> Perchance, that since man's wit is fallible,
> Mine may fail here? Suppose it so—what then?
> Say, —— Guido, I count guilty, there's no babe
> So guiltless, for I misconceive the man!
>
> . . . in aftertime,
> If some acuter wit, fresh probing, sound
> This multifarious mass of words and deeds
> Deeper, and reach through guilt to innocence,
> I shall face Guido's ghost nor blench a jot.
> "God who set me to judge thee meted out
> So much of judging faculty, no more:
> Ask him if I was slack in use thereof!"

Is not here the reason why we consider Browning's Pope, rich in the wisdom of eighty years, so great? He uses the power of judging God gave him and still can think he might be wrong. He acts, as under God's direction a man must, but he never arrogates to himself the divine right to speak the final word. He is saved, as so few great men are, from presumptuous sins!

Is it difficult so to combine a fine sensitiveness to goodness and a resolute acting in accord with one's vision on the one hand and this humility of soul before the mystery of human beings on the other? Very! But as men and women set themselves resolutely to the achieving of such difficult ideals, may not a host of minor troubles disappear in our church program?

I have been interested to notice that I am not the only one in recent years to be puzzled and doubtful about some of the easy philosophy of our youth movement. I heard a minister who has been a camp leader say not so long ago that not everyone who sits out on a hill and looks at a sunset has had a definite experience with God. That would have been almost heresy in some ears a few years ago, would it not? Another minister raises the question as to why certain young men who are not at all fitted for it *insist* on being ministers. That too sounds as if there was doubt within the ranks of young people's leaders themselves as to our procedures. And in a recent speech to young people I was interested to hear a young minister spend almost all his time preaching a remarkably old-fashioned type of conversion, using Paul's as an example. I feel that many thoughtful leaders of young people have in the last few years had their moments of doubt and hesitation about many of our easily accepted beliefs. Is it not time for all of us who teach quietly to re-examine ourselves and then with equal quietness to reshape our speeches and courses of study? And may not an honesty that refuses to rest in the superficiality of so much that is said and a profound and reverent humility that grows out of experience with God and his way with his people help us to a greater wisdom in meeting our problems?

Bridgewater College, Bridgewater, Va.

Sent From God

BY OLIVER H. AUSTIN

"THERE came a man sent from God, whose name was John." He came to bear witness to the Light, to one greater than himself. Believing in that light one may have eternal life. All down through the ages men have been sent of God to bear witness to that light. Believing in that light we may have eternal life yet today.

John Wesley said that he was "a man sent from God to persuade men to put Christ at the center of their relationships." What a holy purpose this was, and this holy purpose becomes an impelling force. "Daniel purposed in his heart that he would not defile himself," and this stripling of a boy developed into a mighty prophet of God. The sainted Paul determined in his heart to know nothing, "save Jesus Christ and him crucified," and the Christian church has become a world force through his and other heroic souls who have carried a like determination.

At the moment, Leslie Weatherhead is telling us that the ills of the world and the loss of interest in religion come from the fact that too many people "are self-centered rather than Christ-centered." Often the doing of certain things is not very bad and not a question of right and wrong, but is due to the fact that we have put self, instead of the Christ, at the center of life. How would it be for us to call a few modern amusements, such as bridge, the cinema, the public dance and Sunday baseball in

question? Is the bridge addict, the perpetual movie-goer, the dance-crazy, the Sunday baseball fan doing these things because he is interested in others? No! He is self-centered rather than Christ-centered. Christ in the life would change the attitude toward such, and these things would lose their charm. In the words of Paul: "The things I once loved I now hate."

If every Christian would only get the mighty purpose that John Wesley had, what a different world this would be! If every member of the Church of the Brethren would incarnate the mighty purpose of Alexander Mack and his associates, rather than flitting around trying to compromise with the things that make for self-centered rather than Christ-centered lives, we would have a church charged with power. God send us men, more men, with a mighty purpose, "that never ending, divinely appointed task of leading men to the Christ."

McPherson, Kans.

We've a Goal

BY PAUL J. WRIGHT

To appreciate the value of trust, truth and steadfastness, you need not possess a degree as a student of higher education, but you must have had the experience of having been close to someone who does have those cardinal qualities within himself.

One day I finished a letter to my sister and had eased back into my chair to rest. Among many thoughts that ran through my mind, one seemed to tower above all others and would continually present itself. Thus my thinking along the line of Brethren standards and Brethren youth was started.

Although we young people know that our elders have not lost faith in us, and know that they think highly of us, we often cause much unnecessary anxiety among our parents and friends. It is bitter medicine for us young people to take, but it is sometimes necessary to take the bitter, too. We as young Brethren are trying to live a somewhat double life—half for the world and half for the church. We can say that ridicule and laughter from our so-called friends mean nothing when our religion and principles are concerned, but the showdown usually brings shocking results. At such a time the difference seems to have grown smaller, then begins a period of compromise, which, if continued, can lead to a desertion of the rugged principles which built and held our church together.

Another popular way of evading problems so as to be able to stay in the right company is to "laugh your way out." I am not in favor of wearing a long face as a sign of my ideals, but to take a frivolous attitude is not really any better. How many times the world has said, "Have a good time! You're young only once!" From that we should garner our answer. The very fact that we are young only once gives us all the more reason for preparing ourselves to meet the problems that are confronting us, rather than to laugh them off in a careless way.

Brethren youth, if they want to retain their ideals and fundamental principles, have a hard job ahead of them. However, they have the advantage of being backed up by ideals that are surer and stronger than any in the world.

You ask, "Just what are the things that must be done in order to help young people cope with their problems?" First, young people are not too young to pray and to have their prayers answered. True, they may have to have several experiences to realize the immensity of the power of God, but prayerfulness is the foundation of the solution of their problems and with every new experience will come new courage with which to face those problems. Second, an unflinching and complete return to trust, truth and steadfastness is necessary. These qualities are never overlooked, even by your enemies. If you trust your God, if you are truthful in all things, and if you remain steadfast to your God, friends and self, you are bound to command the respect that is due you. And third, we cannot and must not disregard the advice of more experienced minds. Today many young people have so much confidence in their own ability that when advice is offered it is mistaken as an attempt on the part of the older persons to "butt in." We cannot afford to blunder our way through life. Mistakes have been made; we should profit by them! We will profit by them.

To the young man or woman who does not have the advantage of knowing God, his church, and his friends in his church, the outlook for the future may seem hopeless, but the Christian youth of today is prepared to face the future unafraid because of his relationship to God, his church, and his fellow men.

A future with God cannot be hopeless!

Chicago, Ill.

God made the world a place to live
With room enough for every one,
Then like a father thought to give
His love alike to every son.

—*Robert Byrd.*

OUR MISSION WORK

Retreat for Men in Church in Africa

BY H. STOVER KULP

Two outstanding events in the life of our church in Africa during the past year were a retreat for the men and the district meeting. It has been the practice for many years to hold a Bible institute just preceding the district meeting. It was decided that before the district meeting of 1939 we would hold a retreat for men in the place of the Bible institute..

We were fortunate to have a suitable place. This was at Gardemna, about sixteen miles from the Garkida station. Some years ago when restrictions prevented us from getting into much of our mission area, we had missionaries stationed at Gardemna. Some of the buildings are still there and proved to be almost ideal for the retreat. There is a small Christian group in the village. Two or three miles from the village is a beautiful waterfall in the Hawal River. Below the falls are a lovely gorge and many large deep pools. We spent one afternoon swimming and fishing at the falls.

For the purpose of the retreat the attendance had to be limited. All of the five men missionaries on the field at the time attended. In addition there were about twenty African Christians. These were local church leaders and village workers.

The outstanding result was the fellowship that was experienced. Besides the foreign missionaries, there were several foreign natives. They come from more distant parts of Nigeria and have a background of entirely different culture and language. Our own mission works among four subtribes—Bura, Pabir, Margi and Chibbuk. The feuds and memories of past wars among these groups often present a more serious obstacle to Christian fellowship than totally foreign elements.

It was decided that the missionaries should not use means of travel and transportation which were not available to our African brethren. We traveled by horse, bicycle or foot and carried our own mosquito net and blanket. Grass and grass mats made very good beds. These we got locally. The same kind was available to all.

We were divided into five groups. Each group chose a leader. The leaders made a central committee in charge of the physical arrangements. The groups took turns in carrying water and providing firewood. Each group had its own living quarters which they were responsible for keeping in order. Each group acted as sort of a family and cooked and ate together. There was a great deal of exchange among the groups, especially near the end. Rice, flour and salt were borrowed and exchanged so that everybody was well supplied. We had two meals a day and in addition tea in the afternoon. Twice the entire group collected their pennies and bought a sheep. The sheep made a welcome addition to the common larder.

It is difficult to convey the spirit of fellowship that was manifested. The African man, perhaps more than his American brother, depends upon his women folk for the preparation of the meals, so that with our women folk absent, we were a real brotherhood in our task. In the cooking and eating, the Americans could hold their own and a little more. And even in gathering firewood, there was not much difficulty. But when it came to carrying the five-gallon tin of water more than a quarter of a mile, the African method of carrying on the head was plainly much superior, especially since the tins did not have anything like proper handles on them.

In the testimonies given by those who attended the retreat, it was evident how much the fellowship meant to them. The group from Marama had come over twenty-five miles. Much of the road was over rough mountain paths. One of the Marama group was afterwards describing his feelings as toward the close of day we were approaching the place for the retreat. He was tired and hungry and wondered why we were coming to this out-of-the-way place with no women to cook for us and no proper beds to sleep on. But as he arrived he saw some already preparing the meat for supper, others fixing up beds, and he was soon greeting old friends. Soon supper was ready and that first evening he felt well repaid for all the weariness of the journey.

Once our physical and social barriers (real and imaginary) had been overcome, the spiritual fellowship was more real. The privilege of fellowship in the church was felt as we listened to a message from John 17 and from testimonies from those in America and in other parts of Nigeria telling what the church had meant to their lives. We also learned of the great Madras Conference. We determined to be more loyal to all that the church stands for.

The findings of the retreat showed that not only were the general aspects of the church considered, but that practical applications to our home and village life are a deep concern of our African brethren.

"We cannot go farther until we have gone deeper," is now a common maxim as relates to spiritual things. We feel that this retreat has given to the African church a deeper experience of the forgiveness of God, loyalty to Christ and fellowship with the brethren, which will provide real strength for the task with which it is confronted.

Findings of the First Retreat for Men in Our Church in Nigeria

1. First of all, we wish to thank our Heavenly Father that under his blessing we have met in peace and health.

2. We wish to thank the people of Gardemna also for their hospitality in providing us with sleeping mats and water and cooking pots. May God bless our brethren at Gardemna.

3. Each morning we met for worship on the banks of the stream to listen to the writings of John in the New Testament. In listening to things from God's Word, we heard his voice in our hearts.

4. We thank God for his church which is in all the world. It is a great and good thing of which we are a part. May God help us that we may be a true branch of the church, even though we are but a small one. We thank God for the fellowship we have with God's people in Nigeria, in America, in England, in India, in China, and throughout the whole world.

5. We have considered our family life, we who are Christians. We think it would be a fine thing if Christians had family prayers. We should set a time to have prayers regularly. We and our wives should be helpful

to our fellow Christians in times of trouble. Let us work together with our wives in God's service.

6. We thank God that some of our brethren are arranging their marriages without following the old custom of using beer. Let us encourage our young men and girls that they have the courage to do the same in the future.

7. We have considered the matter of the village dances. We know that much evil has come out of these. We think that we Christians should plan for play and take care that evil does not enter into it.

8. Concerning the customary funeral dance, there are serious considerations because offerings to the spirits of the dead are connected with this. It would be better if we gave our gifts, such as a goat, to the people while they are still living. If anyone gets into difficulty in this matter, he should seek the advice of the church committee and elder.

8. Finally, we are one in the church: Margis, Buras, Fulanis, Hausas and Pabirs, as well as people from Calabar, America and elsewhere. Let us love one another and all races and tribes in the Christian brotherhood. Let us put our faith in Jesus Christ, the living Son of God. Amen.

Lassa, Africa.

What to Pray For

Week of January 20-27

It is most encouraging to the missionary evangelist to go in and out among the churches of the villages and find them growing in faith and love as well as in numbers. Bro. Harlan J. Brooks of Vyara, India, gives the following testimony concerning the churches in the Vyara territory, which covers an area at least twenty-five miles square.

"We have surely had a wonderful year among the churches of this district. Teachers, evangelists and laymen have shown the finest spirit of co-operation and goodwill. Numerous large night meetings of singing, fellowshiping, preaching and witnessing have brought thousands a little closer to the Lord. . . . Eight large communion services have been held, and 145 have received baptism during the first five months of the year. Four harvest and thanksgiving meetings have brought many to offer to the Lord a portion of their crops. The fact that several have, in their serious illness, called for special prayer and anointing, indicates that this long-established practice of our church has taken root in new places. Some who have recovered from illness through prayer have given effective witness to this fact in some of our meetings. There have been four church weddings in the past three weeks, and two are scheduled for the next fortnight. We have had a very good young men's camp in the Kikakui church this year."

Sister Brooks joins Bro. Brooks in the village touring and she adds that they do praise God for his continued working, and ends her letter by saying, "Pray for us."

Betty Jeanne and Margaret attend school at Woodstock at Landour, India, from March until December. They are having their yearly vacation at present and are enjoying the privilege of being with their parents for three happy months.

Beginning to Be a Missionary

Letter 14

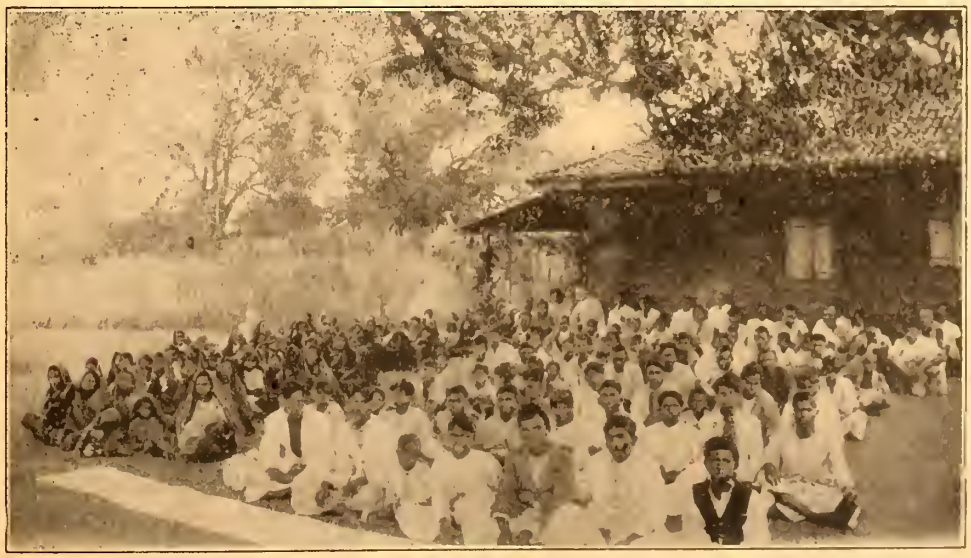
Peking, China.

Dear Glen and Agnes:

I think that I shall tell you a couple of stories that we heard and thought were quite good. One of our teachers was telling of an incident that happened before the school was moved to its present location. At that time they were in a Chinese court which means that the rooms are all in a straight row. Then, too, it means that there had to be several buildings and in order to get from one to the other, they had to cross the campus. Well, one day it was just pouring down rain; but the class bell rang, so as the teachers and students went from one classroom to another, there was quite a bit of hurry and confusion. Amid it all, one of the teachers and one of the students ran together, and the outcome was the downfall of the teacher. The student was very, very sorry so he wanted to say that he had been in the wrong and it was all his fault. In the embarrassment of the situation, he got his vocabulary mixed up and instead of saying he was sorry, he said, "Please be seated. Please be seated." The poor teacher was doing his best to comply with the request. This incident has afforded a good laugh for many pupils since then.

When Miss Metzger started in to teach, they tell a joke on her. One morning, her class came in, and she intended to say, "Please be seated now." Instead she said, "Please walk," which is what they say for "Please go." Before she realized what had been said, they were all out in the yard playing, and she had to go out and get them all in again.

Lloyd and Ellen Cunningham.



An Indian Village Love Feast

HOME AND FAMILY

To Susanne

BY CORA ADAMS

When the patter of busy feet
Caresses my humble floor,
It's winsome Susanne come to play
In a gay little pinafore.

Petite lassie of sunshine,
With eyes of bluest blue,
Tell me, little mischief,
Are you really true?

Sometimes I think you a fairy
Dancing to pipes o' Pan,
Sometimes you sound a learned note,
You tiny Minervan.

In your world of make believe,
Through which I cannot see,
Live your innocent wisdom,
Please, whisper it to me.

Chambersburg, Pa.

The Springs of Character

BY HOWARD HENRY KEIM

Concluding the Fourth Story-Sermon on the Quest for Happiness

"Perhaps the passion week of our Lord's life demonstrates best of all his wonderfully sweet personality, which he had trained to take abusive suffering without complaint. Through it all his most outstanding reaction to suffering was silence. This infuriated his tormentors for there is no answer one can make to silence. When Judas left the feast of love, which Jesus was eating with his disciples, to hurry away on the most dastardly deed of hatred recorded on the pages of history, Jesus did not denounce him in any way. Though he knew perfectly the thoughts of the traitorous mind of Judas, he complained not at all. When Judas led the motley crowd, armed with staves and swords, to the garden now made forever sacred by the agonizing prayer of Jesus, and there betrayed his Master with a kiss, the Lord was poised and sweet as the blossoms on the ancient olive under whose gnarled branches his sweat had become as great drops of blood. During the long night debacle which they called a trial, and which was prearranged to bring the prophet from Nazareth to the cross, Jesus received most of the abusive suffering in silence. False witnesses were hired to lie about him. The court rabble was encouraged to slap him in the face or spit upon his serene countenance, but none of these aroused his complaint. The same policy was carried out before Pilate and Herod. The crown of thorns, the mockery of the soldiers, the threats of Pilate, the curses of King Herod could not ruffle the patient silence of the Galilean. Finally, when worn and fatigued by the sleepless night of agony for others, his tired body was driven by Roman scourges to carry his massive cross up the rough cobble-stone street to Calvary; the women of Jerusalem bewailed and lamented and complained for him, but he said to them, 'Daughters, weep not for me but weep for yourselves and for your children' (Luke 23: 28). Yes, sad is the fate of any city or nation which cannot recognize and receive her Savior. Then when his exhausted body was stretched on the rugged cross, which had to be carried the last part of the way by the drafted help of the black man of Cyrene, and when the Roman soldiers drove the cruel nails through the quivering flesh of his hands and feet, he did not respond with the customary avalanche of curses, but only prayed, 'Father, forgive them for they know not what they do' (Luke 23: 34).

"The risen Christ, who identifies himself with every need of human personality, still suffers patiently without complaint through the centuries. Even our so-called Christian nations are amazingly pagan. When a mob of white men break into a southern jail and drag out a black man who is unceremoniously chained to a log and covered with gasoline-soaked leaves and slowly roasted alive, I can see the patience of the Lamb of God in his suffering. He is suffering that a truly Christian society may be born, in which ultimately there will be racial goodwill, equality and justice. When great corporations wring fat profits from the emaciated bodies and tired fingers of little children, I can imagine One, who said, "Suffer the little children to come unto me' (Mark 10: 14), is patiently suffering beside each child, waiting for the social order which shall have as its aim the development of personality rather than the accumulation of profits. When nations are driven by munition makers to engage in a mad race to heap up guns and machinery of warfare, when by malicious propaganda nations are made to fly at one another's throats, wreaking upon one another all the hell of hate, lust, greed and selfishness, I can hear the voice of the Christ ringing down through the centuries, saying: 'All they that take the sword shall perish with the sword' (Matt. 26: 52). Yes, the Prince of Peace suffers on in silent patience, hoping for the day which surely will come, when peace and good will shall bind together the nations of the world, as the kingdom of our Lord.

"Yes, here is the persistent patience of Job multiplied a thousand times. Happy is the person who hungers and thirsts after righteousness. Especially happy is he if he can be patient, if he can wait calmly and suffer without complaint and persist to the end, because his quest is destined to be rewarded. His hungry soul shall be fed with the bread of heaven. His thirsty spirit shall be satisfied with the springs of eternal righteousness. Be not led astray; many are advocating the use of force and violence to bring in the age of righteousness for which they hunger and thirst. But their very methods have already doomed them to disappointment and defeat. Jesus' way is the only way that can be permanently victorious in the quest for the happy realm of righteousness.

II. The Approach Through Courage

"He who hungers and thirsts after righteousness needs also to be courageous. Someone may say that patience removes the necessity for courage, but this certainly is not true, if we look at the life of the Master. Courage has been an esteemed virtue of humanity from the beginning, and among all races. It is not peculiar to Christianity, but Christ gave to it a peculiar tone. There are many forms of courage. There is a physical courage which is more or less blind and unthinking. It

is instinctive, and is found even in animals of the higher order. It is demonstrated in disregard of danger and fearlessness of death. It is demonstrated in the dash and daring of youth, causing them to climb mountains, swim rivers, explore deserts and wilderness and swamps and frozen wastes. It may be seen in athletic contests or in the course of the day's work. We delight to read of it in the dog guarding the property of his master, or in the descriptions of wild animals battling against great odds for the things which are instinctively valuable to them.

"Another common type of courage is that demonstrated under the heat and passion of the military campaign. The army precision, the excitement and thrill of orderly mass action are designed to foster that courage of which the pages of history give numberless illustrations.

"Then there is the spontaneous variety of courage which comes suddenly to the surface when individuals are faced with some great crisis or disaster. In such times people often show courage which no one would ever have suspected them of possessing. In time of fire, flood, shipwreck, earthquake or other emergency this peculiar form of courage is frequently seen.

"But none of these can equal the calm, balanced, unemotional courage of Jesus of Nazareth. His was not an instinctive, physical courage. Rather, it was the courage of mind and soul. His plans were patiently thought out. His goals were fixed; then he proceeded with undaunted courage to meet whatever dangers and obstacles blocked his way. He deliberately counted the cost of the establishment of a spiritual kingdom of love and then paid the price. He visualized the new order of personal and social righteousness and then steadfastly and courageously set his face toward the accomplishment of that vision.

"Perhaps the most difficult type of courage to acquire is that which prompts us to defend truth at the expense of offending or hurting the feelings of our friends and loved ones. It is hard to deliberately tear ourselves away from the affection and esteem of those whom we cherish. That is just what Jesus did when he made his first public appearance at Nazareth. His townspeople were wanting him to say things which he could not say and remain true to his best insight. He rejected their prejudices, trampled upon their pride and rode ruthlessly over their narrow nationalism, and they in turn rejected him and his new philosophy of life.

"One day by the sea of Galilee Jesus fed the multitude with loaves and fishes, and they tried to make him king (John 6: 1-15). The following day he addressed them on the other side of the lake in the synagogue of Capernaum and explained that his kingdom was a spiritual rather than a material kingdom, and the multitudes immediately began to fall away. So great was the disaffection of the crowds that Jesus even asked the disciples if they also were going to leave him (John 6: 66). To teach the truth even though it means the loss of popularity, even though it results in offending one's friends, takes more courage than the average teacher can command.

"Peter was one of the disciples who was closest to Jesus. He was a faithful and enthusiastic friend. But when Peter would have hindered Jesus in his determination to set his face steadfastly to go to Jerusalem, the Savior replied to him, 'Get thee behind me, Satan' (Matt. 16: 23). James and John, the other two members of the inner circle, were rebuked for their fiery spirit when they wanted to call fire down from heaven to consume a city that had refused lodging to Jesus and the twelve (Luke 9: 54). Such retaliation had no place in the program of him who came to minister to those who were spiritually sick. When these same two brethren asked for special places in the kingdom, which no doubt seemed to them a very reasonable request, the Master was compelled to deny the request and to denounce the spirit which prompted it (Matt. 20: 20-23).

"It also takes great courage to follow one's convictions when it means clashing with the social customs and usages of the day, but Jesus did not hesitate to do this. The Jews had bound their religion with a thousand laws which regulated even the smallest details of everyday life. A person's religion was judged on the ardor with which he kept these laws. Jesus cut squarely across this deeply intrenched religious practice and they hated him for it. Human need always came before religious technicalities in Jesus' scale of values. When the laws regarding Sabbath observance, fasting, ceremonial cleansing, or any other matter interfered with his ministering to human need he disregarded the law. He was branded as a lunatic, a blasphemer and a son of the devil. Only the grandest heroism could stand such a test. His life as pictured in the Gospels is the most courageous character ever sketched. The terrific cost did not embitter the life of the Master. Rather, he died with a feeling of victorious satisfaction. The peace of God clothed his personality like a garment. He could say to his little group of followers: 'My peace I give unto you . . . Let not your heart be troubled, neither let it be fearful' (John 14: 27). Happiness in its truest sense belongs to those who hunger and thirst after righteousness, and who are patient and courageous in seeking for that end. They, like the Galilean, have discovered the springs of noble character. They are the children of God.

"O God of infinite goodness and wisdom, thou for whose fellowship the sensitive soul of man has longed through the ages, we are grateful that we have found thee and the blessedness of thy companionship through Jesus Christ, our Lord. Since we have known thee we long to help our fellows to discover thee also. How we yearn for the day when thy Spirit shall rule not only in our lives but in the lives of all men everywhere. Our hope reaches out for the time when men shall not only give lip service to the Christ, but shall allow him to dominate every thought and act, yea, every relationship of life. We thank thee for the joy and peace thou dost give us and for strength to continue our quest for the good.

"Forgive us, we pray thee, for our impatience and haste. Give us grace to invest our talents and our very lives in great causes, even though the immediate returns may seem small and insignificant. Forgive us for our discouragement and despair. Teach us to live close enough to thee that we can see light through the darkest cloud, and a realm of the good, the true, the beautiful beyond the blackest inferno.

"We dedicate ourselves to thy service. We invest our all in the advancement of thy kingdom. We own thee as the ruler of our lives, and Jesus as our Guide and Companion.

"In his spirit we pray. Amen."

Huntington, Ind.

THE CHURCH AT WORK

CHRISTIAN FINANCE

Stewardship Emphasis

(See Messenger for Jan. 13, Pages 20-22)

During February our church will give emphasis to stewardship. This is our Father's world. With all its rich resources it has been placed in the hands of men. We may direct large or small portions of its resources for good or bad purposes. Since the beginning, when God gave man dominion, our heavenly Father seems willing that the working out of his plan shall wait on our willingness to work with him. Not only does the world itself belong to God, but our very lives are his. The steward faces the responsibility of using a life that belongs to God, and things which are God's for purposes which are God's. Only when he rises to meet this responsibility does man discover the true joy and significance of life.

Applying Stewardship to Everyday Problems

By Mrs. E. J. Wooley

I did not ask to be born. God gave me life. I had no choice as to when, where, or how this life of mine should be ushered in.

If a choice had been mine, I might have chosen to be born in the days of Abraham, or Joseph, or in the time when Christ went about doing good. Perhaps I might have been a child in the ill-starred Children's Crusade, or one of the ardent zealots that burned the Salem witches at the stake. Without consulting me, God chose the present time.

No decision on my part was needed to cast my lot. Here again, permitted a voice, I might have chosen Egypt, old as time, India with her teeming millions, restless, groping Russia, or China with her civilization from ages untold. But the choice was not mine; I was given the birthright of an American citizen.

Instead of a mediocre life, I might have asked for the experience of a Moses, the sling-shot of a David. Gladly would I have embraced the sublime artistry of a Michelangelo, or the humanitarian exploits of a Pasteur or a Madame Curie. Who would not sigh for the voice of a Caruso, the wizardry of an Edison, the boundless reaches of a Marconi, or the winsomeness of a great preacher? None of these gifts which set agog the world was bestowed upon me. God gave me an ordinary ability.

Since I was born in this particular era, God must have a special task pertaining to present-day relations for me. While there are no feuds between herdsmen as in Abraham's day, no Jacob's angel with whom to wrestle, no crusades to regain the Holy Land, no witches to burn, yet there are tasks to challenge the soul of any man, tasks that require brain rather than brawn, and patient and yet more patient forbearance. The task, perchance, of teaching a class of young people in the church school or sponsoring their social and athletic activities! Is that, you ask in wonderment, a task to challenge the soul? Try it and see. "Study to show thyself a workman approved of God."

I am an American citizen. What has that to do with Christian stewardship? If God had not intended me to use that citizenship to advance his cause, I am foolish enough to believe he might have placed my life in Timbuctoo, or among the isles of the seas. Perhaps it is in a very obscure way that he plans to use this Americanism of mine in his kingdom work. It may be my particular task to befriend the foreigner's child in the next block, or show some foreign-born mother how certain things are done in this, the strange land of her adoption. However trivial the thing may seem, God grant I shall be ready to serve.

Because I haven't the musical attainments of a Paderewski or the millions of a Rockefeller to give to God, shall I betake myself to the wailing wall or sit in sack-cloth and ashes, saying, "Woe is me"? Nay, rather let me say with blind Milton,

"God doth not need
Either man's works or his own gifts, . . . his state
Is kingly, thousands at his bidding speed,
And post o'er land and ocean without rest.
They also serve who only stand and wait."

I believe I shall be a "good and faithful steward" even though my gifts are brought to him in the present-day commonplace dress of an ordinary American workingman, rather than in the beplumed armor of knights of old. And I shall be counted "faithful in little things" if, cheerfully and sincerely, I do unto my neighbor—Chinese, Mexican, Italian, or of whatever nationality—as I would have that man do unto me. Too, it may be that I shall be accredited with having been faithful enough in my stewardship of time, self and money for a "well done" from my Master, even though my voice is a chirp rather than the full tones of a Gluck, my canvass a smear of colors instead of a Rembrandt, or my gift a matter of cents, not dollars.

The Law of Stewardship

I think that it is but fair to recognize that there are spiritual laws as well as natural laws under which the individual must work. There are laws of progress and growth. These laws are as eternal as the very heavens, but they are not fully understood. But then what laws have been?

Newton is given credit for formulating the law of gravitation, but the law has been established from the beginning of time. The law under which the gasoline engine works has existed throughout the ages of history.

Gasoline exploded by a spark under pressure would have made an automobile run in the year one as well as today. The law was eternal. But man had not yet grasped the idea to use it. The laws under which the airplane raises itself and conquers the air are old laws. But we are beginning to appreciate them.

In the same way there are laws of life. These have also existed from the beginning of time, but have not always been appreciated. The law of stewardship is such a law. I want to forget any objective in using Christian stewardship as a way to get money and talk about it as a way to find life. Reduced to its simplest terms the law is:

1. God is the owner of all.
2. I am the steward of his wealth.
3. I find the biggest satisfaction in life by using what he has intrusted to me in the way which will bring happiness to mankind and advance the kingdom of God.



The law of stewardship thus takes issue with the law of acquisition. It says to man that it isn't what you get, but what you give that counts.

It challenges the right of the individual to make his biggest aim in life the acquiring of wealth or fame, and it substitutes for the old law the rule of service for others. It tells man frankly that he gets the most out of the law as he gives the most.—*William H. Leach in Church Finance.*

Stewardship

I bought gasoline; I went to the show;
I bought some new tubes for my big radio;
I bought candy and peanuts, nut bars and ice cream;
While my salary lasted, life sure was a scream!
It takes careful spending to make money go round;
One's methods of finance must always be sound.
With habits quite costly it's really hard to save;
My wife spent ten dollars on a permanent wave.
The church came 'round begging. It sure made me sore.
If they'd let me alone, I'd give a lot more.
They have plenty of nerve! They forget all the past!
I gave them a quarter the year before last!

Stewardship Nuggets

By Howard H. Keim, Jr., Huntington, Indiana

When they are asked to finance the work of God many professing Christians get a poverty complex. Our dollars are handed out very freely for new cars, houses, farms, furniture, livestock, entertainments and luxuries, but when the church pleads for Christian stewardship we feel dreadfully poor. We are too poor to make a pledge, too poor to tithe, too poor to buy gasoline to go to church, too poor to give to missions. In worldly finance we think in terms of dollars, but in the church we think in terms of pennies, nickles, and dimes. Let us be honest with God. The old car and $350 (in easy payments) gets us a bright new one, but on Sunday in the special missionary offering we slip God 50c. We present Almighty God 25c in divine worship, then take the family out to Sunday dinner for only $2.50. A new hat costs $4, which we wear proudly to church and give God 40c. We must be in style with a fur coat for $79.50 (which looks twice that expensive, we think), but God will be satified with 75c. Shame on us.

Church Needs

More tithes and fewer drives.
More action and less faction.
More workers and fewer shirkers.
More backers and fewer slackers.
More praying and less straying.
More of God's plans and less of man's.

Stewardship Briefs

WHAT a collection of short, attention-arresting sentences on stewardship and money! These are barbed. Shoot them into the air. They have been collected from many sources. Many of these aphorisms have become common currency and are to be freely used to buy the interest of men in stewardship and in the wise and Christian attitude toward money.

WHAT FOR?—To be used, as church calendar fillers, bulletin board messages, thought-starters for the pew, sermon seed-corn, or as short talk texts from the pulpit, quotations for letter writers and general meditation by everyone! Follow up the interest aroused and give folks a full understanding of the enriching teaching of Scriptures concerning stewardship.

Money talks; what does it say about you?

. . . .

When Money talks, it doesn't have any trouble getting Central.

. . . .

Silence may be golden, but gold is never silent.

. . . .

MONEY is the world's greatest broadcasting station. Let your money talk for you.

. . . .

You do not need a loud speaker to hear what money says.

. . . .

Use me or lose me.

. . . .

Money lessons learned in childhood linger through life.

. . . .

"What are you doing now, Uncle Amos?"
"I'se preaching of de gospel."
"Well, well, do you use notes?"
"Nossuh; at first I used notes, but now I demands de cash!"

. . . .

Money is not almighty. God alone is Almighty.

. . . .

Money is the most romantic thing in all the world. It is the epitome of your life, revealing what you really are.

. . . .

Dug from the mountainside, washed in the glen,
Servant am I or master of men;
Steal me I curse you,
Earn me I bless you;
Grasp me and hoard me a fiend shall possess you;
Lie for me, die for me;
Covet me, take me,
Angel or devil, I am what you make me.

. . . .

We are exchanging talent for talents.

. . . .

Bank Suspension—Outlook Bad. Now try the uplook.

. . . .

Money is a privilege—a power—a peril.

. . . .

Money has often done more harm in getting into a man's pocket than it can possibly do good by getting out.—Cuyler.

What is your money doing for you, with you, to you?

. . . .

Even when you are generous your money talks about motives.

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KINGDOM GLEANINGS

Calendar for Sunday, January 21

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson. A New Standard of Greatness. —Matt. 20: 17-28.

Christian Workers. The Business of Missions.

B. Y. P. D., "Go Ye."

Intermediates. In Season, Out of Season.

• • •

Gains for the Kingdom

Two baptized in the Myerstown church, Pa.

Two baptized in the Shamokin church, Pa.

Two baptized in the Fairview church, Iowa.

Three baptized in the Bear Creek church, Ohio.

Two baptized in the East Petersburg church, Pa.

Six baptized in the North Solomon church, Kans.

Nine baptized in the Eaton church, Ohio, Bro. Frank Eby, pastor.

Six baptized in the Rossville church, Ind., Bro. Robert Sink, pastor.

One baptized in the Bethany church, Ohio, Bro. Otto Laursen, pastor.

Five baptized in the Bethany church, Ind., Bro. Leo Miller, evangelist.

Seven baptized in the Ivester church, Iowa, Bro. Earl M. Frantz, pastor.

Two baptized and seven received by letter in the Pasadena church, Calif.

Three baptized in the Muncie church, Ind., Bro. I. E. Oberholtzer, pastor.

Two baptized in the Bethany church, Mo., Bro. Max Hartsough, evangelist.

Sixteen baptized in the Walnut church, Ind., Bro. Chas. Light, evangelist.

Six baptized in the Independence church, Kans., Bro. H. L. Ruthrauff, pastor.

Thirty-one baptized in the Mexico church, Ind., Bro. J. O. Winger evangelist.

Two baptized in the Sunnyland church, Fla., Bro. J. Edson Ulery, evangelist.

Twenty baptized in the Midway church, Pa., Bro. Edward K. Ziegler, evangelist.

Thirty-four baptized in the Dixon church, Ill., Brother and Sister Oliver H. Austin, evangelists.

Two baptized and five received by letter in the Oakton church, Va., Bro. A. J. Caricofe, pastor.

Eleven baptized and one reclaimed in the Mt. Hermon church, Va., Bro. F. B. Layman, evangelist.

Six baptized and two reconsecrated in the White Pine church, W. Va., Bro. Daniel B. Spaid, evangelist.

Eleven baptized in the Plymouth church, Ind., Bro. Chas. Oberlin, evangelist; Sister Elma Rau, song leader.

Ten baptized and thirteen received by letter in the Glendale, First church, Calif., Bro. Geo. C. Carl, evangelist.

Thirty-eight baptized, five await baptism and fifteen reconsecrated in the Waynesboro church, Va., Bro. Ernest E. Muntzing, evangelist.

Twenty-nine baptized, seven received on former baptism and one received by letter in the Ashland City church, Ohio, Bro. J. Perry Prather, evangelist.

Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Niels Esbensen of Empire, Calif., Feb. 25, in the Fresno church, Calif.

Brother and Sister Oliver H. Austin of McPherson, Kans., Jan. 21, in the Pleasant Plains church, Okla.

Bro. Rufus Bucher of Quarryville, Pa., Feb. 5, in the Nappanee church, Ind.

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Personal Mention

Bro. G. W. Petcher, pastor of the Fruitdale church of Alabama, gives a discussion on "next Sunday's lesson" every Thursday, 3:00 to 3:30 P. M., over the Gulfport WGCM broadcasting station.

Our congratulations to Eld. Simon A. Showalter and Sister Showalter of the Chippewa church of Northeastern Ohio would have been on their way before this if we had known about it. Yes, it was another golden wedding, more details of which will be coming to you soon.

Sisters Lela and Faye Moyer of Alvordton, Ohio, were Publishing House visitors one day last week. The first had seen the House, but not Africa; the latter has seen service on our Africa mission field since 1931, but had never visited the Publishing House. We think the visit turned out to be a very pleasant experience for all concerned.

Dr. George W. Truett, veteran minister of the First Baptist church of Dallas, Texas, may be heard every Sunday night at 9:15 central standard time, over XEAW (960). This is a 100,000 watt station and can be heard anywhere in the United States. The message is the morning sermon of the previous Sunday, electrically transcribed, "and the broadcast seems just as real as if you were present when the sermon was being delivered."

The Ikenberrys of Ping Ting, along with many other interesting things in their Christmas greetings, said: "The gospel message has 'right of entry' to the hearts of the Chinese as never before. Let us look forward and fill our ranks with new recruits. We may be few in number, but we have ringside seats at one of the greatest dramas of far eastern history. We challenge young people of consecration to come over and help us. . . . We are building for the kingdom of God and believe that the universe works with us for love and human brotherhood."

Bro. Leland Brubaker left Elgin last Sunday evening on his way to China. He has engaged passage on the Hie Maru N. Y. K. Line, sailing from Seattle next Monday, Jan. 22, the same boat Dr. Leonard Blickenstaff and wife are taking en route to India. He expects to meet Bro. Minor Myers of our China mission in Shanghai, from which point they will undertake a survey of the possibilities for a more effective program of relief work and peace testimony. This is the primary purpose of the trip. More exact knowledge than the censorship and uncertain transmission of the mails allow is also desired concerning the present situation and outlook for missionary enterprise in China. Bro. Brubaker goes on this mission in confidence that the prayers of the church will sustain him, to the end that it may please God to grant him success and a safe return. He hopes to be back home in time to report at the April Board meeting.

Bro. H. P. Garner, pastor of the Silver Creek church of Northwestern Ohio, has time for an evangelistic meeting this spring soon after Easter and for one in the early autumn. Address him at Pioneer, Ohio.

It was a sad word for a near-by Kansas home that Bro. Bonsack wired to Bro. Yoder at McPherson last Sunday afternoon. Bro. Y. called up by phone to confirm the somewhat confused telegram, but the unwelcome fact could not be explained away. A cable from China had announced the death by typhus fever of Sister Myrtle Ferris Pollock, missionary nurse for over twenty years in that field. Further details must await the slower method of the mails.

Brother and Sister Crumpacker "often stop and wonder if we personally could not do with a bit less." It's "the terrible shortage of food" that makes them do it. But say, brother and sister of the homeland, don't you think we have much more reason to "stop and wonder" about that. "Our regular mission work has gone forward in very good shape for which we are very thankful. We have baptized in the Ping Ting church area about 230 in the past two years. Large and long lists have enrolled as wanting to know about the Christian doctrine of salvation."

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Miscellaneous Items

Keeping a list of Messenger subscribers will be found very useful. Messenger agents or others looking after Messenger club work can easily understand why it is important to keep such lists from year to year.

Stereopticon Wanted. Quite frequently some one writes the General Mission Board, Elgin, Ill., wishing to purchase a used stereopticon. If you possess such a projector and would like to sell it, please advise the Board.

The Fellowship of Prayer, a little devotional booklet widely used during the Lenten season, may be ordered through the Department of Evangelism, Federal Council of Churches, 297 Fourth Avenue, New York, N. Y. The price is $2 per hundred copies. Lent this year runs from Feb. 7 to March 24.

"My husband and I have only been married a short time. Before we were married we both were active in Y. P. work. My husband is quiet and now wants to stay home from most all activities and most of the evening services. I know that he can't understand why I want to [go?] now. I like the nice quiet evenings at home, but I want so much to enter into other activities also. He goes regularly to the morning church services and I feel selfish in asking him to go other times. What would you suggest to help the situation?"

Since many churches have set aside January or February for mission study and appropriate emphases, teachers of junior study groups will be glad to find helpful material in Our Boys and Girls story paper. This year we are publishing in serial form the junior study text, Far Round the World, by Grace McGavran, as prepared for the Missionary Education Movement. This is not a continued story, but a group of short stories to show how Christianity contributes to the needs of many lands. Teachers and leaders of children will do well to urge children receiving this story paper to save the series of stories for study now or later. The same stories may also be obtained in the study text by the same name, price 50c. A guide for leaders, to be used with this study, is also available at 25c. Order from the General Mission Board, 22 S. State St., Elgin, Ill.

I Go South

En Route—Number One

Having determined to go south, there was the problem of when and where. I have heard some southerners say that their summers are delightful, even insisting that their summer climate is more wonderful than that of winter. Our party was in no mood to go in summer. We were trying to get away from the cold of winter, not the heat of summer. We agreed to start in December, and arbitrarily set Dec. 14 as the starting day. There was no particular reason for the choice of this day; but to get off, a time had to be set. So, as in games, Dec. 14 became IT. All too soon the day arrived. We had a busy morning. With the thermometer below freezing, some things had to be delayed to the last minute. We had arranged for the proper parties, each to do his part in putting the house in order for nonoccupancy. Eight o'clock was the time at which four men had agreed to come. Soon after the beginning of that hour, the first man arrived. Later two more came. When it was nearly ten the fourth one appeared and did his work. Having made sure that the telephone was silenced, the gas and electricity shut off, all water pipes drained and conditioned for subzero weather, we locked the door, waved good-by to the neighbors, cast a last look at the Brethren Publishing House, and left Elgin at ten-thirty.

For some days we had been studying maps, routes, tourist homes, cabins, expenses, what to take and what not to take. Often the question was, whether to leave or not to leave a certain article. Oil companies these days are eager to assist tourists in planning their itineraries. Chambers of commerce flood you with literature, if they hear you are planning to come their way. If the church were half as active as business is she would experience an influence and a growth she is not dreaming of as yet. Friends who have made the same or similar trips offered the benefit of their experience. Today there is little reason for any one starting out without being fairly well informed as to his needs and what he may expect. To be sure, not all advise the same thing. How could they, each differing from the other, and each having had a different experience? Accept all the information you can get, but beware of Miss Information. She's as unreliable as neighborhood gossip.

In a changing world, with ever-changing weather even where one lives, how could he possibly know what to provide for in a land where the weather is just as fickle? True, we were going to Florida, the Sunshine State, but we suspected that even Florida might have clouds, rains, cold and chills—and possibly frosts. Now we know. We were unwilling to take chances, so we enlarged the wardrobe to meet even the undesired. As we analyzed what others told us, we discovered that we would probably need about the same clothing as up north, with the possible exception of the very heaviest.

We wanted to see more of our country. Some years ago I read of a certain priest who was found wandering in the Rockies. Asked why he was there instead of ministering to his flock, he replied that for years he had been telling his people of that other and better land, and directing them to it. But one night an angel seemed to speak to him in a dream saying, "Do you not think you should see some of the beauties God has given you in this world? Perhaps you could then interest others in that better land." We expected to see prairies, undulat-

(Continued on Page 21)

The Church at Work

(Continued From Page 15)

Adult Discussion Outlines

The adult discussion outlines for February are on the general theme, Evangelism for Today. These outlines will give a splendid opportunity to study the Scriptures.

Feb. 4—Wayside Evangelism, Jesus and the Woman at the Well.

Feb. 11—Secret Disciples, Nicodemus.

Feb. 18—When a Sinner Meets Christ, Zacchæus.

Feb. 25—Workers Together With God, Philip.

The director of adult work of the Board of Christian Education, 22 South State Street, Elgin, Ill., will appreciate a word from you as to your experience in using these outlines.

WOMEN'S WORK COLUMN

Letter to Roanoke Regional Conference

By Sister J. Walter Thomas

This is the second part of the letter by Sister Thomas which was written to the women in the Southeastern Regional Conference, since she was not able to be present to speak to the group.—A. C. M.

I will pass on some things I have observed. Increase the spiritual atmosphere of your Aid Society by having a well-planned worship service for each time you meet, where folks will send in requests for prayer. Remember your sick with flowers, prayers, gifts or money while in the hospital. This creates a tie never to be broken.

Have a visitation committee from the Aid to find out the needs in the community and church.

Encourage fine fellowship of working together and cheering those who are downcast and lonely.

Improve your work and make efficient workers.

Find the talent that is hidden in each group.

Keep busy; meet often; the more you meet, the better.

Do good work, then you will get more work to do.

Always remember the poor.

Do you encourage your ministers in any way? It pays.

5. Possibilities of the Aid Society.

In a small church it is possible for the Aid Society to promote or sponsor the whole church program by simply giving one service or program a month which would be as follows: two on peace, two on temperance, two on missionary education or missions, two on mothers and daughters or home building, two on Bible study or the discussion of values of the Bible, two on Aid Society work. This gives well-balanced programs and material for a year. By using one a month, the work can be made very worth while.

Publish your activities. Make their influence felt. "Whatsoever he saith unto you, do it." Be not discouraged by low prices. After all, the little things in life count most. My own local group meets twice every week—Monday night and all day on Wednesday, the year around. It never gets too hot or too cold for us to work. Sometimes it is too icy to get there. We have thirty-five quilts waiting for the frames. That means two years' work ahead. This is a country church—fifteen to twenty-four in attendance. We have fifty-five paid members, thirty associate members. Many do work for us in their homes. It can be done, but takes work, planning, co-operation and prayer.

ADULT DISCUSSION OUTLINES

Evangelism for Today

Part I. Wayside Evangelism—Jesus and the Woman at the Well

Scripture: John 4: 1-42

Sunday, February 4

Note: Assign the following scriptures to as many people to be read consecutively at the call of the leader. Let the group discuss Parts II and III; or these may be assigned to individuals, also.

I. The Facts in the Story—

1. Reason for the journey, verses 1-3.
2. The route traveled, verses 4-6a.
3. Rest at the end of the day, verse 6b.
4. Jesus speaks to a woman, verses 7-18.
5. The woman speaks to Jesus, verses 19-26.
6. The disciples' return, verse 27.
7. The woman goes to call her friends, verses 28-30.
8. Jesus talks to his disciples, verses 31-38.
9. The result of the woman's testimony, verses 39-42.

II. The Principle Involved in This Story—

Would you state it like this, or some other way: "The good news of God's salvation through Christ may be shared with any one at any time"?

III. The Application to Our Lives—

1. Why don't we talk to more people about their deepest needs and highest welfare? Too tired? Too hungry? Afraid? Too unsocial? Lack of conviction?
2. What kind of testimony gets results in your community? Words? Action? A life? Give examples.

YOUNG PEOPLE

Christus Victor

The report of the World Conference of Christian Youth held in Amsterdam, Holland, July 26 to Aug. 2, 1939, is now ready for distribution. "This book is published in the conviction that the Amsterdam Conference has become not less but vastly more significant in the light of subsequent events. We can now say with even deeper meaning what we said in our statement at Amsterdam: 'We are grateful to God that it has been possible for us to meet at all.' And this is not merely because, as darkness seems to cover such a large area of the world, Amsterdam remains to us a beautiful memory of a world which in spite of all its conflict was nevertheless a more hopeful and brighter world. It is rather because Amsterdam speaks to our present condition. Since we have heard it so clearly as a word of God, we may even now, in the midst of world-wide conflict and in the midst of hopelessness and fear, say to ourselves and to one another: 'Christus Victor!' What we found to be true at Amsterdam is true today. Christ has overcome the world; and those who know it and live by it remain united in that glorious faith. The church exists today as a world-wide society which continues to work and pray for the healing of the nations.

"Those of us who know these things since Amsterdam, and those many others who come to know them through the Amsterdam delegates, are now called to proclaim this discovery to their comrades in universities and schools, in factories and offices, and most of all in barracks and trenches. The work of the victorious Christ among the youth of the world goes on."

This book of over two hundred fifty pages contains a full report of all the plenary addresses, reports of special interest groups, statements on the worship of the conference and Bible study at the conference, as well as many other interesting things. Leaders of youth all ought to have this book. It is paper bound, selling for $1.25. Order from the Brethren Publishing House, 22 South State St., Elgin, Ill.

MEN'S WORK

Men's Work in the Bethany Church, Northern Missouri

By Walter Mason, Norborne, Missouri

The men of the Bethany church have had an organization for several years, but no definite projects for raising money had been undertaken until this year. Their work had been limited to odd jobs about the church premises, such as repairing buildings and cutting wood. But during 1939 the chairmen got several of the men interested in a corn and hog raising project. They called it the "God's Acre Project." Nine of the men each put out an acre of hybrid corn. A local dealer donated the seed corn, which was equally divided among the nine men. The total amount of corn raised on these acres was sold and the money turned into the Men's Work treasury. One member fattened a hog and sold it. The total income from the projects was $180. Part of this money was used to do repair work on the church and parsonage property. Part of the balance will be used to help wire the church and parsonage for electricity.

The men also sponsored a social evening at the church on Thanksgiving evening. It was for all the church members and their families. More than a hundred were present to enjoy the roast goose and the program which followed. A harvest offering for home missions was lifted during the evening. It amounted to over twenty-three dollars.

CORRESPONDENCE

Pacific Coast Regional Conference

The Pacific Coast Regional Conference will convene at La Verne College, Feb. 11-16. The program opens on Sunday morning with a sermon, Jesus the Wonderful, by Bro. M. Clyde Horst. Sunday is a special day for young people. In the afternoon Leland S. Brubaker will give an address, Christus Victor, which is a report of the World Christian Youth Conference held in Amsterdam, Holland. Bro. Brubaker also speaks Sunday evening on Seeing It Through.

The weekday schedules are as follows:

9:00, Conferences:

Conference of Ministers—Arranged and directed by Edgar Rothrock.

Conference of Women's Workers—Arranged by their organization.

10:30, Great Bible Doctrines:

Monday, The Cruciality of the Cross, M. Clyde Horst.
Tuesday, Regeneration, M. Clyde Horst.
Wednesday, The Victorious Life, M. Clyde Horst.
Thursday, Assurance and Hope, M. Clyde Horst.
Friday, The Case for Non-Violence, Clement Bontrager.

11:25, Chapel Addresses:

Monday, Rethinking Patriotism, Clement Bontrager.
Tuesday, "Behold, I Have Set Before You an Open Door," Leland S. Brubaker.
Wednesday, The Kingdom of God, D. W. Kurtz.
Thursday, Here We Are, God, Leland S. Brubaker.
Friday, When Life Tumbles In, M. S. Frantz.

12:15, Luncheon.

1:30, A How to Do It Series:

Monday, How to Have a Live B. Y. P. D., Leland S. Brubaker.
Tuesday, How to Survey a Community, D. C. Gnagy.
Wednesday, How to Succeed With Adults, D. D. Funderburg.
Thursday, How to Develop a District Consciousness, Wm. Riddlebarger.
Friday, How Washington Leads the West in Growth, Paul S. Longenecker.

2:15, A Series on Church Administration:

Monday, The Local Church, M. Clyde Horst.
Tuesday, Christian Efficiency, M. Clyde Horst.
Wednesday, Magnifying the Office, M. Clyde Horst.
Thursday, A Renaissance of Worship, M. Clyde Horst.
Friday, The Economic Task of Our Church, Walter M. Kahle.

3:10, A Series on Brotherhood Interests:

Monday, Rural Life, D. D. Funderburg.
Tuesday, Finance Interests in Home Life, Walter M. Kahle.
Wednesday, College and Local Church Co-operation, C. Ernest Davis.
Thursday, Adults, D. D. Funderburg.
Friday, Facing Citizenship at Twenty-one, Leland S. Brubaker.

4:10, A Conference Period:

Monday, A conference of Church of the Brethren young men on problems of the conscientious objector.
Tuesday, Meeting of Northern California District Pastors' Association and of any other pastoral associations desiring to meet.
Wednesday, Meeting of Pacific Coast Regional Advisory Council.
Thursday, A Conference of pastors and district peace men on the latest in peace strategy.
Friday, A conference on Men's Work.

On Tuesday evening the Ministers' Association of Southern California and Arizona will be hosts at a dinner to which all visiting ministers are invited.

On Tuesday evening the girls of the College Y. M. C. A. will again serve their traditional Feast of Nations Cafeteria Supper.

The evening addresses will be as follows:

Monday, Can Modern Life Be Simple? M. Clyde Horst.
Tuesday, The Philosophy of Religion, D. W. Kurtz.
Wednesday, The Peace of the Prophets, Clement Bontrager.
Thursday, Keep the Home Fires Burning, M. S. Frantz.

Each address will be preceded by a half hour program by the fine arts department.

The week will close with the New Era Banquet at 6:30 P. M., on Friday, Feb. 16. Dr. Elam J. Anderson, president of the University of Redlands, will be the speaker. Dr. Anderson was formerly a missionary in China and is an outstanding minister and educator of the Baptist church.

La Verne, Calif. C. Ernest Davis.

Baptisms for 1939

Totals do not always tell all the story, but it is both interesting and helpful sometimes to stop and take inventory and see just where we are, and what we have accomplished. As we report baptisms for 1939 it is by no means all of the story, for only the Lord knows of the good seeds sown that are yet to come to fruitage.

Our count of baptisms as printed in the Messenger from week to week is as follows: a total of 6,015, as compared to 7,706 given by the Yearbook for 1938. However, the Yearbook always gets some who are not reported in the weekly lists.

The state of Pennsylvania, as usual, is highest, with a total of 1,653. Virginia comes second with 847. Ohio and Indiana follow with 659 and 606. Virginia stands at the top for a single meeting, reporting 56 gains. We have reclaimed thirty, and twenty-two have been received on former baptisms. Thus closes our record for 1939.

Chicago, Ill. David Betts.

Elizabethtown College Church Music Conference

The choristers, choir directors, pianists and organists who came from Virginia, Maryland and Pennsylvania to attend the conference, brought the enrollment to fifty.

The following courses were offered: Life of Christ in Fine Arts, Church Days and Music Programs, Vocal Clinic, Essentials in Accompanying, Organization and Administration of Choruses, A Search for Real Hymn Values, Leadership and Congregational Singing, Worship Through Music, and Special Music.

The faculty, A. F. Brightbill, C. L. Rowland, P. L. Huffaker, H. B. Baughey, Gertrude Royer Meyer, E. G. Meyer and Henry Gottshall gave generously of their time, effort and experience to this conference.

The class work was conducted during the daytime, with one exception. This exception was an evening class, from seven to eight, primarily for local folks who could not attend the day sessions on account of other duties.

Each evening at 8 o'clock the public was invited to engage in inspirational congregational singing and to hear special group and solistic singing.

On the first night of the conference Perry L. Huffaker, chairman of the national music commission, set forth the aims of church music, and Alvin F. Brightbill concluded the program with a spiritual program of hymn slides.

On the second night all the junior choirs of the churches of Elizabethtown filled the auditorium stage to its capacity. The singing by the individual choirs and by the combined choir of 120 voices was an inspiration to all who saw and heard them. It was indeed very interesting to see the enthusiasm which both adults and children manifested in the singing of sacred songs by this community children's choir. Possibly in the community children's choir for sacred song singing, lies the possibility for the church to produce as excellent choral singing as that found in the choruses of the public school.

For the third night a local music house kindly furnished an orgatron and also supplied an organist who demonstrated the possibilities of the orgatron as an instrument of worship. The following soloists then presented a varied program of sacred songs: Grace Frantz



Wright, contralto; Galen Herr, trumpet; Paul W. Eshelman, tenor; Charles L. Rowland, baritone.

On Sunday afternoon nine different vocal ensembles from eastern and southern Pennsylvania each presented two songs. After this choral worship program Bro. William Beery presented some very timely reactions to this sacred song program. Then in a very kindly and masterful way Prof. C. L. Rowland pointed out the merits in each ensemble's singing.

In the final program, on Sunday night, Professor Alvin Brightbill let the audience observe how a chorus is led to discover and then express great emotional and spiritual truth as it is found in anthems. He then led the audience into feeling, understanding and enthusiastic singing of the great hymns of the church. The opportunity to listen to German hymn singing (as recorded at Palmyra last May) was a fitting climax to the church music conference held at Elizabethtown College.

The average attendance at the week-day evening programs was possibly three hundred. The attendance on Sunday afternoon and evening was approximately seven hundred.

Elizabethtown, Pa. E. G. Meyer.

Northern Indiana Women's Rally

Approximately seven hundred women of Northern Indiana gathered at the Union Center church near Nappanee, Ind., on Nov. 30, for an all-day rally. There were delegates from thirty-six churches of the district. Bro. C. D. Bonsack from Elgin, Ill., was the guest speaker for the day using the subjects, *The Great Values of Our Christian Leaders* and *Missions as a Way to Peace*. Mrs. Allen Weldy, district director of Women's Work, presided over the forenoon meeting. The morning devotions were conducted by Mrs. John Metzler from Bourbon and the ladies' chorus from the Elkhart City church, directed by Mrs. Paul Bowers. A reading by Mrs. Byron Haag of Plymouth was followed by a violin solo by Mrs. Paul Reber of South Bend. Following the address, Mrs. Ellen Roose led the closing prayer.

The afternoon session was in charge of Mrs. Harvey Frederick of the local church. The meeting began with accordion music by Mrs. Leonard Frederick from New Paris. Mrs. Van Wright of Fort Wayne led the opening devotions and Miss Mary Cooper of Goshen directed the singing. Mrs. David Miller pronounced the benediction.

Mrs. George Phillips of Elkhart, who is temperance director of the district, is conducting a survey of all business places in Northern Indiana to determine which

places sell alcoholic beverages and to urge our people to patronize those places which do not handle intoxicants.

Offerings were lifted which totaled $428.09. This will be used for the Women's National Project, the Ministerial Promotion Fund and for district expenses.

A bounteous carry-in dinner was served in the church basement at the noon hour. The house was crowded, but the members of the Union Center church cared for the people in a most commendable manner.

This was the first Women's Rally ever held by the district in Northern Indiana, and there is no question that it was a beneficial meeting. We are already looking forward to similar meetings in the future.

Milford, Ind. Mrs. Leroy Fisher.

I Go South

(Continued From Page 17)

ing fields, valleys and mountains. We saw them—all so beautiful and so revealing of God's love for his children. We expected to see new and entrancing scenery. We found it all along the way. We expected to see folks—white, black, rich, poor, learned and untutored, strangers and acquaintances. We met them and they were all friendly. Oh, this old world is just teeming with folks eager to befriend someone! Only those who refuse to be friendly will fail to see them.

Passing through Joliet, we recalled Father Joliet and those early dry lessons in United States history. History remained a dull subject to me until Barnes' General History stalked across my path. No, the author was not a scientific historian. He'd be considered a back number now by the learned. But he did know how to tell a story, how to arouse and hold my interest. And he who can arouse and hold interest, other things being fairly equal, has a better chance of becoming a great writer, teacher or preacher than he who knows ever so much more and is thoroughly scientific, but who puts his hearers to sleep. Until I met Barnes, I had the same attitude towards history as the lad who wrote the following had towards Latin:

"If there should be another flood
And waters reach the sky,
Should all things find a watery grave,
This book would still be dry."

By way of Lincoln memorial highway and bridge we entered old Vincennes, once the capital of a vast territory under three governments. The beautiful memorial, the old burial ground with mostly unmarked graves—mute reminders of bitterly fought battles, the old church, and the markers telling where the stages used to stop as they brought common people and notables to one of Indiana's cities, all have stories for him who delights to revel in his country's history.

Crossing the Ohio River at Lawrenceville, we recalled that back in the fifties the charter members of our Old Dutchtown congregation in Illinois came by boat all the way from Johnstown, Pa., to Dixon, Ill., with their children, some household goods, one horse and one wagon, paying something over fifty dollars for each adult passenger for their transportation. Then the Ohio did not boast of this great bridge, nor did its waters go on a rampage as now. Civilization had not then ravaged God's good forests. That was back in "the good old days" of travel. I'll take mine in the modern way even though many of its ways at times seem "evil."

We note the changes as we pass through Kentucky, seeing little of its famous blue grass, nothing of its whisky, and only a few of its racing horses. We are headed for Nashville where we stop with the good John B. White family. As best we can we try to comfort them in the loss of their younger son who met what seems an untimely death. But how should mortal man know what events of life are untimely? On our return we are to stop with them again. More of Nashville at that time.—J. E. M.

A Christian Home Wins Again

For the second time in three years the Ivester church, at Grundy Center, Iowa, was honored by having one of its children, Dale Leroy Draper, son of Mr. and Mrs. Fred Draper, Jr., acclaimed as Iowa's healthiest baby boy at the health contest in connection with Iowa State Fair in September. Three years ago Garry Button, son of Mr. and Mrs. Glen Button, was awarded this same honor. The two boys are cousins. Another cousin, Loreta Moats, daughter of Mr. and Mrs. Glen Moats, rated very close to the top in the class of baby girls, in the 1939 contest.

The parents of these children are all very active Christian people. They have a deep concern for the welfare of their children, both physically and spiritually, and this concern is reflected in their well-ordered Christian homes. These children have not been handicapped by parents who have been engrossed in a heavy round of social activities to the neglect of family life. Neither have they been afraid to allow their children to grow up in a normal family life which has been vitally interested in the welfare of the church and the kingdom of God. This interest has resulted in an almost perfect attendance at Sunday school and church.

In these days when so many parents are keeping their children away from public worship, in the interests of health, it is interesting to find results such as noted above.

Grundy Center, Iowa. Earl M. Frantz.

Northern California Women's Work

The women of Northern California met in their annual district conference in the Empire church, Oct. 7. Mrs. Ina Martin, district president, presided. Miss Martha Shick led in the devotional service. Mrs. Bertha Kauffman of Modesto was re-elected vice-president for a term of three years. The vice-president also holds the office of director of Bible study. Miss Martha Shick of McFarland was re-elected director of missions for a term of two years. The new officers elected were: Mrs. Bessie Fillmore of the Live Oak church, director of Aid; Mrs. Agnes Mowmaw and Mrs. Andrew Blickenstaff of McFarland, nominating committee.

The treasurer reported that our national and district budget had been paid in full. For the national project, $240 was sent to Elgin; $100 was sent to the Sacramento mission on our district project, and another $100 to the district mission board to be used wherever needed in the district.

The women voted to help support Miss Martha Shick so she may do personal and missionary work in this district as the Lord directs and guides. This is our new district project for the ensuing year. A committee of

three was appointed to work with the district board on this project. The committee appointed was as follows: Mrs. Wilbur Liskey, Mrs. Edna Shryer, and Mrs. Marvin Goodman. Besides the $100 written in the budget for this work, each church is to take a freewill offering to go to this fund, which will be known as the Martha Shick Fund.

An offering of $66.66 was lifted, and it was decided to give that, and the balance of $40.60 in the treasury, to the Martha Shick Fund.

The secretary gave a report of the visit of the district officers to the churches during the past year. Practically all of the churches were visited by from four to seven of the district officers. It was decided for the coming year to co-operate with the fieldman, Bro. D. C. Gnagy, by sending one representative from the Women's Work to visit the churches with the representatives from the other organized groups.

The Women's Work meeting this year was just a business meeting since the hour preceding was a combined mens and women's meeting with a program and speakers.

Fourteen churches responded with delegates at our business meeting, with about 180 women present. A motion was passed that we be granted more time next year for our women's meeting. Sister Kauffman led us in our closing prayer.

Mrs. S. R. Goodman,
Modesto, Calif. District Secretary-Treasurer.

West Golden Wedding Anniversary

The golden wedding anniversary of Brother and Sister W. E. West was fittingly celebrated in the Church of the Brethren in Mount Morris, Ill., on Saturday afternoon, Dec. 23, 1939. Two hundred of their friends from Mount Morris and the surrounding churches and communities were present to honor them and to enjoy an excellent program of sacred music, readings and poetry, followed by refreshments served in the church parlors. Perhaps the climax of the entire program was an appropriate ceremoney read by the pastor, F. B. Statler.



Open house was held at the West home on Sunday afternoon, with a host of friends calling.

Brother and Sister West were the recipients of many beautiful gifts appropriate for such an occasion, including a vast number of cards of congratulations from their many friends.

William E. West, son of William and Margaret Brown West, and Miss Ida Jane Miller, daughter of Mr. and Mrs. S. C. Miller, were married in Ankeny, Iowa, on Dec. 22, 1889. Three children have blessed their home: Orville S. of Polo, Ill.; Pearl W. (Mrs. Curtis McCauley) of Roanoke, Ill.; and a daughter who died in infancy. There were two brothers of Bro. West who were present at the wedding, who were present for the golden anniversary. These two brothers live in the old home church, known as the Des Moines Valley church, near Ankeny, Iowa.

Brother and Sister West have always been active in church and community affairs wherever they have lived. He taught country schools in Iowa for twelve years and engaged in farming from 1898 to 1915. They moved to Mount Morris in 1915 when Bro. West was called to the office of business manager of Mount Morris College. Sister West served as matron for one year, and Bro. West as business manager for six years, after which he entered the employ of Kable Brothers and is still active in his work at the latter position. He also served as trustee of the college until its merger with Manchester College in 1932. He was elected to the ministry in 1898, and while farming in Iowa he served as pastor of his home church for seventeen years. In recent years he has served as pastor of the churches at Shannon and Cherry Grove, and for a number of years as elder of the Mount Morris church.

With a love and devotion which has expressed itself in sacrificial service to the church, Brother and Sister West have always found real joy in attending church services regularly and in sharing the hospitality of a model Christian home with both young and old. An outstanding example in this regard was their care of the three older children of Brother and Sister Wilbur Stover while the latter were serving as our pioneer missionaries to India. Their many friends throughout the brotherhood unite in praying God's choicest blessings upon them throughout the remainder of their lives.

Mount Morris, Ill. E. R. Henricks.

How I Find Life at Ninety-Seven

I celebrated my ninety-seventh birthday on the fourth of this month, December, 1939. I was born in Franklin County, Pennsylvania, in 1842, and am now enjoying the best of health.



When I think back I realize that everybody whom I knew as a child is gone, and I am left alone. So when I feel lonely I hunt up something to do—a door to fix, a chicken coop to repair, a doorknob to adjust. If inclined to pity yourself you can overcome it in a hurry by doing something for somebody else.

What would you ask a man now over ninety-seven if you met him near Memorial Day? Well, just ask him, for his answer may give you something to ponder. I was not in the Civil War, or in any other war. In Civil War times we lived in Pennsylvania. When war broke out I was eighteen years old. Most of my comrades enlisted, and most of them got killed. I did not want to kill and I did not want to get killed. It was not fear either—just something in me that made me love all too much to want to hurt anyone. Even when the rebels came and stole every bit of food I could not hate them, for they were hungry; they had to take it for they didn't have anything to eat.

But I could not let them take our horses. To see horses killed would have hurt me almost as much as to see men hurt. Horses are so noble and so helpless. So I took them up in the mountains before the army came, and there they stayed for weeks until the army moved on. Poor things, we could give them no food or water, and we found they had eaten all the bark and leaves off the trees as far as they could reach, but they were alive and hungry.

Well, that was the only part I had in the Civil War, and by keeping out of it I am having a long and happy life. Now if men would not fight you could not have any war. There are not many to whom time has been so kind as to myself. And if we could meet I think you might say that I am as friendly a man as you have ever met—believe it or not.

The picture shows me in my garden. I raised the corn you see. It is fourteen feet tall. Each stalk has two ears, and I had to use a stepladder to get the roasting ears; for as you see, they are above my head.

Glendora, Calif. H. M. Barkdoll.

The D. E. Cripes Celebrate Fifty-Sixth Wedding Anniversary

Elder and Sister David E. Cripe, now of Wichita, Kans., celebrated their fifty-sixth wedding anniversary on Sunday, Dec. 24, according to an account in the Wichita Eagle. They held open house during the afternoon to friends.

Bro. Cripe was born near North Manchester, Ind., Feb. 11, 1855. Sister Lydia Bigler Cripe was born near Goshen, same state, June 7, 1856. They were married in Goshen, Dec. 23, 1883. In 1900 they went to Oklahoma, then Indian Territory, where they were engaged in child rescue and church work for twenty-five years. A good many Messenger readers will remember an interesting series of articles based on reminiscences of this work which appeared some years ago.

In 1927 the Cripes went to California where they spent eight years with their children. There are six children. The three sons are Ivon of Thomas, Okla., and Paul and Eldon of northern California. The daughters are Mrs. Florence Miller of Wichita, and the Misses Mabel and Dora Cripe at home. There are eleven grandchildren.



Special Contributions

The following contributions, which are not credits for the Conference Budget, were received in the months of September, October and November, 1939:

China and General Relief

California—$92.56

N. Dist., Fresno, $14.80; Indv., Lindsay, $10.00; Indv., Oakland, $6.00; Two Families, Oakland, $4.00; Reedley, $2.13	$ 36.93	
S. Dist. and Ariz., S. S., Covina, $25.63; S. S., Calvary (Los Angeles), $25.00; Indv., Pomona, $5.00	55.63	
Florida and Georgia—$30.92		
S. S. Sebring, $14.65; 2 Indv., Sebring, $5.00; Tampa, $5.50; Winter Park, $1.86; Y. P. Camp, Camp Ithiel, $3.91	30.92	
Idaho and W. Montana—$2.50		
Bowmont, $2.00; Nampa, $0.50	2.50	
Illinois—$73.65		
N. Dist., and Wisconsin, Junior Class, Cherry Grove, $1.00; 2 Indv., First Chicago, $4.00; Elgin, $2.00; Juniors, Lanark, $7.00; Mt. Morris, $45.27; S. S., Stanley, $2.38; A Family, $12.00	73.65	
Indiana—$203.96		
Mid. Dist., Eel River, $7.05; S. S., Flora, $6.84; Salamonie, $10.50	24.39	
N. Dist., Middlebury, $38.10; Pine Creek Chapel (West Goshen), $8.50; Women's Work Organizations: N. Webster, $6.75; Yellow Creek, $10.80; Elkhart City, $20.07; Turkey Creek, $3.10; First South Bend, $15.97; Pleasant Hill, $6.00; Mt. Pleasant, $6.00	114.29	
S. Dist., Grace Indianapolis, $6.27; Rossville, $23.60; Indv., Rossville, $10.00; District Meeting, $25.41	65.28	
Iowa—$151.97		
Mid. Dist., Aid Soc., Coon River, $25.00; Aid Soc., Fernald, $7.50; Women's Missy. Soc., Iowa River, $5.82; Prairie City, $19.27; Women's Work Group, Prairie City, $5.00; Women's Work Group, Dist. Meeting Offering, $10.00	72.61	
N. Dist., Minn. and S. D., S. S., Greene, $3.47; Indv., Guthrie, $1.15; S. S., Root River, $9.25; South Waterloo, $49.41	63.28	
S. Dist., S. S., English River	16.08	
Kansas—$41.86		
N. W. Dist., A Family, Maple Grove, $1.00; Junior Dept., Quinter, $2.43	3.43	
S. W. Dist., McPherson, $26.58; Indv., McPherson, $7.50; Indv., McPherson, $4.35	38.43	
Maryland—$133.33		
E. Dist., S. S., Pleasant Hill (Bush Creek), $6.20; University Park, $18.41; Primary Dept., Washington City, $9.20; Westminster, $31.01; S. S., Westminster, $14.85	79.67	
Mid. Dist., B. Y. P. D., Broadfording, $26.81; Longneadow, $26.85	53.66	
Michigan—$7.32		
S. S., Thornapple, $2.00; Men's Organization, Thornapple, $5.32	7.32	
Missouri—$19.46		
N. Dist., 2 Indv., Shelby County	6.00	
S. Dist. and Ark., Mountain Grove, $2.00; Peace Valley, $11.46	13.46	
Nebraska—$2.31		
Silver Lake	2.31	
Ohio—$141.49		
N. E. Dist., Ashland Dickey, $14.00; Aid Soc., Baltic, $5.00; Indv., $1.00	20.00	
N. W. Dist., S. S., Fostoria, $31.25; Silver Creek, $30.24	61.49	
S. Dist., S. S., Covington, $16.75; Altruist Bible Class, Ft. McKinley, $9.00; Junior Boys and Girls' Class, New Carlisle, $4.25; Painter Creek, $10.00; Women's Work Organization, Salem, $15.00; Indv., Salem, $5.00	60.00	
Oklahoma, P. T. and N. Mex.—$6.41		
Pleasant Plains	6.41	
Oregon—$7.54		
S. S., Grants Pass	7.54	
Pennsylvania—$187.97		
E. Dist., Y. M. B. Class, Akron, $1.00; Gleaners' Class, Akron, $10.00; S. S., Paxton (Big Swatara), $35.00; B. Y. P. D. Fairview (Peach Blossom), $18.00; S. S., Manheim (White Oak), $51.76	115.76	
Mid. Dist., Women's Missy. Soc., Cherry Lane, $7.26; Fairview, $35.00	42.26	
S. Dist., Juniors, Carlisle, $2.56; Primary Dept., Carlisle, $3.50; Missy. Soc., Mechanicsburg, $2.00; S. S., Melrose (Upper Codorus), $14.81; Waynesboro, $7.08	29.95	
Tennessee—$8.18		
Knob Creek	8.18	
Texas—$9.00		
Indv.,	9.00	
Virginia—$146.66		
First Dist., Central Roanoke	31.87	
N. Dist., Fairview S. S. (Greenmount), $9.29; S. S., Mt. Zion (Greenmount), $1.07; S. S., Greenmount, $12.73	23.59	
Sec. Dist., Barren Ridge, $16.75; Bridgewater, $9.46; S. S., Bridgewater, $1.95; Middle River, $20.35; Willing Workers' Class, Middle River, $10.00; Mt. Vernon, $18.02	76.53	
S. Dist., A Family, Beaver Creek, $2.00; Everfaithful B. Y. P. D., Fraternity, $5.50; Mt. Hermon, $7.17	14.67	
Total for period	$1,267.09	
Total previously reported	1,776.19	
	$3,043.28	

China War Relief

California—$65.16
N. Dist., Empire, $5.00; Reedley, $2.94; S. S., Reedley, $5.03 ..... $ 12.97
S. Dist., 2 Indv., Glendora, $5.00; Four S. S. Classes, Long Beach, $19.34; Indv., Belvedere (Los Angeles), $10.00; Pasadena, $7.85; Indv., Pasadena, $10.00 ..... 52.19
Florida and Georgia—$29.43
S. S., Sebring, $6.43; Leesburg (Seneca), $10.00; Indv., Seneca, $5.00; Indv., Seneca, $1.00; 2 Indv., Tampa, $2.00; Indv., Tampa, $5.00 ..... 29.43
Idaho and W. Montana—$5.00
Indv. 5.00
Illinois—$6.88
N. Dist., and Wis., Intermediates, Dixon Dist. Meeting 5.88
S. Dist., Decatur 1.00
India—$5.00
Indv. 5.00
Indiana—$85.42
Mid. Dist., Women's Org., Manchester, $30.00; 2 Indv., Manchester, $20.00; Pleasant Dale, $5.42 ..... 55.42
N. Dist., Indv., N. Winona, $10.00; Rock Run, $10.00 ... 20.00
S. Dist., Indv., Fairview 10.00
Iowa—$5.00
Mid. Dist., Indv. 5.00
Kansas—$512.65
N. E. Dist., Indv. 500.00
S. E. Dist., Indv., Galesburg, $0.50; Indv., Osage, $1.00.. 1.50
S. W. Dist., Larned Rural, $3.15; D. V. B. S., McPherson, $8.00 ..... 11.15
Maryland—$30.52
E. Dist., Myersville (Middletown Valley), $21.52; Chinese S. S., Washington City, $9.00 ..... 30.52
Missouri—$12.39
Mid. Dist., Indv., Deepwater 2.00
N. Dist., Bethany, $3.93; D. V. B. S., Rockingham, $3.46; 2 Indv., Shelby County, $3.00 ..... 10.39
Ohio—$82.86
N. E. Dist., Alliance, $22.00; Ashland Dickey, $14.90; Center, $19.49; Indv., West Nimishillen, $5.00 ..... 61.39
N. W. Dist., Stony Creek, $5.00; First Toledo, $6.00 .... 11.00
S. Dist., Beaver Creek, $9.87; Ft. McKinley, $0.60 ..... 10.47
Oklahoma—$2.50
Lower Division of S. S., Ames 2.50
Oregon—$14.50
Mabel 14.50
Pennsylvania—$385.37
E. Dist., Akron, $31.43; S. S., Akron, $18.11; Gleaners' Class, Akron, $5.00; Young Men's Class, Akron, $2.00; Loyal Gleaners' Class, Bareville (Conestoga), $6.16; Lititz, $17.00; Little Swatara, $33.69; S. S., Manor (Mountville), $12.35; Palmyra, $128.03; Spring Creek, $4.00 ..... 257.77
Mid. Dist., Missy. Soc., New Enterprise 27.00
S. Dist., S. S., Mechanicsburg 11.01
S. E. Dist., First Brooklyn, $18.79; Coventry, $15.00; First Philadelphia, $40.00; Camp Stardust, $5.80 ..... 79.59
W. Dist., 2 Indv., Mt. Pleasant 10.00
Virginia—$16.00
N. Dist., S. S., Linville Creek 4.50
Sec. Dist., Women's Work Organization, Lebanon 11.50
Washington—$15.70
Tacoma 15.70

Total for period $1,274.38
Total previously reported 2,100.66

$3,375.04

General Relief

California—$63.70
N. Dist., S. S., Empire, $23.70; S. S., Reedley, $2.00 ....$ 25.70
S. Dist., S. S., Glendale, $18.00; Indv., Pasadena, $20.00 38.00
Florida and Georgia—$2.00
S. S., Seneca 2.00
Idaho and W. Montana—$1.00
Nampa 1.00
Illinois—$4.50
S. Dist., S. S., Canton, $3.00; S. S., Walnut Grove, $1.50.. 4.50
Indiana—$47.94
Mid. Dist., Mexico, $15.00; Pipe Creek, $20.94; Indv., West Manchester, $1.00 ..... 36.94
N. Dist., English Prairie, $6.00; Rock Run, $3.00 ..... 9.00
S. Dist., S. S., White Branch (Nettle Creek) 2.00
Iowa—$11.00
Mid. Dist., Women's Work Group, Prairie City for American Friends Service Committee 10.00
N. Dist., Minn. and S. D., Indv., Wildwood (Guthrie) .. 1.00
Kansas—$12.00
N. E. Dist., S. S., Buckeye 8.00
N. W. Dist., Indv., N. Solomon 1.00
S. W. Dist., Larned Rural 3.00
Maryland—$27.68
E. Dist., S. S., Union Bridge (Pipe Creek), $9.40; Indv., Westminster, $1.00 ..... 10.40
Mid. Dist., S. S., Beaver Creek, $3.45; D. V. B. S., Stone Bridge (Licking Creek), $3.00; S. S., Downsville (Manor), $10.83 ..... 17.28
Michigan—$5.34
S. S., S. Woodland (Woodland) 5.34
Ohio—$27.06
N. E. Dist., Danville, $12.85; S. S., Zion Hill, $3.00 ..... 15.85
N. W. Dist., Indv., Eagle Creek 5.00
S. Dist., Indv., Brookville, $1.00; Ft. McKinley, $5.21 .. 6.21
Oklahoma—$2.60
Big Creek 2.60
Pennsylvania—$86.14
E. Dist., Akron, $20.22; S. S., Akron, $8.58; S. S., S. Annville (Annville), $8.80; S. S., Hanoverdale (Big Swatara), $5.06; S. S., Manor (Mountville), $5.00; S. S. Big Dam (Schuylkill), $11.51; Spring Creek, $3.00 ..... 62.17
S. Dist., Codorus, $7.97; S. S., Mechanicsburg, $3.00 .. 10.97
S. E. Dist., N. J. & N. Y., D. V. B. S., Geiger (Philadelphia), $5.00; Indv., $5.00 ..... 10.00
W. Dist., Mt. Pleasant 3.00
Virginia—$19.58
E. Dist., S. S. Evergreen (Mt. Carmel), $6.00; Berean Bible Class, Nokesville, $12.58 ..... 18.58
Sec. Dist., Indv., Bridgewater 1.00
Washington—$2.00
Sunnyslope 2.00

Total for period ..... $ 312.54
Total previously reported 210.79

$ 523.33

Jewish Relief

Maryland—$19.85
Mid. Dist., Manor ..... $ 19.85

Total for period ..... $ 19.85
Total previously reported 47.50

$ 67.35

Amsterdam Fund

California—$7.00
N. Dist., B. Y. P. D., Live Oak, $2.00; B. Y. P. D., Empire, $5.00 ..... $ 7.00
Indiana—$11.00
Mid. Dist., B. Y. P. D., Manchester 11.00

Total for period ..... $ 18.00
Total previously reported 960.59

$ 978.59

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brian-Leckrone.—By the undersigned, in the Church of the Brethren, Dec. 25, 1939, Alvin F. Brian and Dorothy M. Leckrone, both of Brethren, Mich.—F. E. Mallott, Battle Creek, Mich.

Eastman-Stump.—By the undersigned, Dec. 25, 1939, in the Lincoln Church of the Brethren, Bro. Elliott L. Eastman and Sister Ruth D. Stump of Lincoln, Nebr.—J. Edwin Jarboe, Lincoln, Nebr.

Godfrey-Raver.—By the undersigned, at his home, Dec. 16, 1939, Walter C. Godfrey and Anna L. Raver, both of Felton, Pa.—Obed F. Fry, New Freedom, Pa.

Holsopple-Grush.—By the undersigned, at his home, Oscar Holsopple and Beatrice E. Grush of Windber, Pa., Dec. 31, 1939.—Boyd Lehman, Landstreet, Pa.

Hoover-Holl.—Robert Hoover of North Manchester, Ind., and Pauline Holl of North Canton, Ohio, at the Walnut Street Church of the Brethren, Dec. 24, by Pastor H. L. Hartsough.—Mrs. Martha Ohmart, North Manchester, Ind.

Ringler-Tichenor.—By the undersigned, at his home, Edward Ringler and Doris Tichenor of Blough, Pa., Oct. 7, 1939.—Boyd Lehman, Landstreet, Pa.

Zook-Rogers.—By the undersigned, at the home of the bride's parents, on Christmas Eve, Bro. Edward C. Zook of Minot, N. Dak., and Sister Elnora E. Rogers of Wilmont, Minn.—Chas. A. Zook, Minot, N. Dak.

FALLEN ASLEEP

Barton, Bro. James S., was born Nov. 15, 1864, in Portland, Maine, and died Dec. 2, 1939. He was married April 19, 1886, to Martha M. Rumble, who preceded him in death Jan. 21, 1887. To this union was born one child. On March 12, 1890, he was married to Miriam J. Rumble, who departed this life about three years ago. To this union three children were born. He united with the Church of the Brethren of Conway Springs, Kans., in 1927 and remained faithful. Three children preceded him in death. He leaves one son, one sister, two half sisters, three half brothers, three grandchildren, four great-grandchildren and a host of friends and neighbors. Funeral services were held in Wellington, Kans., conducted by Pastor Paul Thompson. Burial was in the Austin cemetery.—Amos O. Brubaker, Conway Springs, Kans.

Burgard, Sister Minnie B., was born on Dec. 5, 1879, near East Berlin, Pa., and died very suddenly at her home in East Berlin, Pa., Nov. 3, 1939. She leaves two brothers and one sister. Funeral services were held from her late home, with further services in the Mummert church. Interment was in the cemetery adjoining the church, with the writer and Eld. J. Monroe Danner in charge.—W. G. Group, East Berlin, Pa.

Cousins, Joseph, was born Feb. 29, 1897, and passed away at the home of his brother at Kittanning, Pa., Dec. 3, 1939. He was baptized into the Church of the Brethren on April 9, 1922. He is survived by one brother and several nieces and nephews. Funeral services were held by Pastor W. C. Sell in the Center Hill Church of the Brethren. Interment was in the adjoining cemetery.—Althea Bowser, Kittanning, Pa.

Driver, John B., son of Jacob and Lydia Solomon Driver, was born March 23, 1862, in Allen County, Ohio, and died Nov. 14, 1939, at the home of his son, Harry, after a brief illness. On Nov. 20, 1889, he was married to Mary Elizabeth Weaver. To this union were born five children, a son dying in infancy and a daughter at the age of seven years. He was also preceded in death by his companion sixteen months ago. Surviving are three sons, seven grandchildren, one brother and five sisters. While yet a young man he accepted Christ and united with the Church of the Brethren. During his illness he called for the anointing. Funeral services were conducted in the Pleasant View church by Bro. Clarence R. Bowman, assisted by Bro. I. C. Paul. His body was laid to rest by his wife in the cemetery near by.—Mrs. Glenn Cool, Lima, Ohio.

Fisher, Israel, son of Mr. and Mrs. Benjamin Fisher, was born May 14, 1852, and died at the home of his daughter at Custer, Mich., where he made his home, Dec. 7, 1939. On March 26, 1874, he was married to Sarah Fouts, who passed away Oct. 26, 1928. To this union were born two daughters. In June of 1874 Brother and Sister Fisher united with the Church of the Brethren and remained faithful. Bro. Fisher attended church services as long as he was able. Besides the two daughters he is survived by five grandchildren, seven great-grandchildren, two sisters and a host of nieces and nephews. Funeral services were conducted at the Sugar Ridge church by A. G. Burley, assisted by L. H. Prowant and R. G. Calkins. Burial was in the Riverside cemetery.—Effie Turner, Custer, Mich.

Foster, Bro. Allen, died Nov. 24, 1939, at the Washington County hospital, Hagerstown, Md., after an automobile accident. He was aged 51 years, 2 months and 14 days. He is survived by four children and eight brothers and sisters. Funeral services were held in the Welsh Run Church of the Brethren by Brethren W. H. Hunsberger and Frank Laughlin. Interment was in the cemetery adjoining.—John D. Martin, Mercersburg, Pa.

Gibble, John S., son of Samuel and Lydia Shenk Gibble, was born in Palmyra, Pa., March 12, 1853, and died at his home in Astoria Dec. 20, 1939. He was married to Lizzie Bowman Nov. 27, 1878. To this union six children were born. Besides his children, he leaves fourteen grandchildren, ten great-grandchildren, two brothers and a host of relatives and friend. His wife preceded him in death Aug. 10, 1936. He united with the Church of the Brethren Nov. 20, 1909, and remained faithful. Funeral services were held in the Astoria Church of the Brethren, with Pastor Lester E. Fike in charge, assisted by Eld. C. A. Gruber. Interment was in the Astoria Memorial Mausoleum.—Rose Wickert, Astoria, Ill.

Graybill, Fiana, was born Aug. 23, 1842, and died at her home in Brunnersville, Pa., Dec. 12, 1939. She had one daughter, who preceded her in death. She is survived by her husband and three grandchildren. Funeral services were conducted at the Middle Creek church by Brethren Markley and Myers. Interment was in the adjoining cemetery.—Emma L. Zook, Lititz, Pa.

Gump, Elizabeth Glaive, born in Noble County, Ind., June 26, 1896, died in the Wabash hospital Dec. 8, 1939. She united with the Church of the Brethren in September of 1915, and lived a beautiful Christian life. She was married to Roy Gump on Nov. 20, 1915. She is survived by her husband and five children. In 1927 she and her husband were installed into the deacon's office. At the time of her death she was a member of the Wabash City church. Funeral services were held in the Pleasant Hill church, conducted by her pastor, Bro. J. E. Smeltzer, assisted by Bro. L. U. Kreider. Burial was in the Fairview cemetery.—Mrs. J. E. Smeltzer, North Manchester, Ind.

Herbst, Mrs. Maria, widow of Clinton Herbst, was born March 30, 1866, and died Dec. 20, 1939, aged 73 years, 8 months and 20 days. Funeral services were held in the Codorus church by Bro. S. C. Godfrey, with interment in the Codorus cemetery.—Clara E. Keeny, York, Pa.

Hoover, Mrs. Mary Ella, wife of Nelson Hoover, died Nov. 14, aged 58 years, at her home. She leaves her husband, three sons, one daughter, her father, Zacharias Danner, one sister and three brothers. Sister Hoover was a good wife and kind mother, and served with her husband in the office of deacon in the church. She was faithful and always willing to sacrifice her home duties for the work of the church. She was anointed shortly before her death. Funeral services were conducted from her late home and at the Pleasant Hill Church of the Brethren, of which she was a member for many years, by Eld. Quincy Leckrone and the undersigned. Interment was in the cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

Hoover, Ruth, aged three years, daughter of Brother and Sister Earl S. Hoover, died Nov. 4, at the York hospital, from burns received at her home near Dover, Pa. Besides her parents, she leaves five brothers and sisters and her grandparents. Funeral services were conducted from the home of her parents and at the Pleasant Hill Church of the Brethren near Spring Grove, Pa., by Eld. G. Howard Danner, assisted by Brethren Quincy Leckrone and James Sellers. Interment was in the adjoining cemetery.—Paul K. Newcomer, Spring Grove, Pa.

Hufford, Susan, daughter of Benjamin and Elizabeth Bricker, was born in Cumberland County, Pa., June 16, 1853, and died Nov. 12, 1939, at the home of her daughter, Mrs. Shedron, near Rossville, Ind. She was married to Jesse Hufford Oct. 3, 1871. To this union six children were born. She is survived by three children, fourteen grandchildren and fourteen great-grandchildren. She became a member of the Church of the Brethren in 1875, and lived a consistent Christian life. Funeral services were held in the Rossville church by Bro. Robert Sink, with interment in the Pleasant View cemetery.—Nora Cripe, Rossville, Ind.

Klein, Bro. James Monroe, son of Daniel R. and Rebecca Schrack Klein, was born April 10, 1873, in Bethel Township, Pa. He departed this life after a brief illness on Dec. 8, 1939, at his home in Frystown, Pa. He was married to Martha M. Frantz on Dec. 22, 1900, and to this union was born one son. Bro. Klein was interested in the work of the church and community, serving the Sunday school and church in various ways whenever called upon. He is survived by his wife, one son, two grandchildren and one stepsister. Funeral services were conducted at the Frystown house by Elders Jacob P. Merkey and George G. Snyder, with interment in the adjoining cemetery.—Stella D. Markey, Bethel, Pa.

Larkins, Samuel O., son of James H. and Elizabeth Harlow Larkins, was born at Burktown, Va., Sept. 14, 1858, and departed this life at his home in Whittier, Calif., Dec. 22, 1939, after an illness of three months. At the age of scventeen he accepted Christ and was baptized in the Mill Creek Church of the Brethren, Virginia. In 1878 he was married to Addie Lacy of Madison County, Va. To this union were born three children, two sons dying in early childhood. After the death of his wife at Oak Park, Va., he moved to Lanark, Ill., and resided with his sister, Mrs. Lillian Bloyer. On Dec. 31, 1935, he arrived in California. Jan. 22, 1936, he was married to Alice Garber. On Jan. 19, 1936, he united with the First Brethren church of Whittier. He loved the Lord and his church and rejoiced to see souls saved. He was much interested in the Union Rescue Mission in Los Angeles. The day before he departed this life he arranged to pay for the Christmas dinners for several of the men at the mission. He was faithful and generous to all the interests of his church. His interest in the young people was very keen. By many of them he was affectionately called Uncle Sam. He leaves his wife, his daughter, four grandchildren, one great-grandchild, two sisters, many nieces and nephews and a host of friends. Funeral services were held at the First Brethren church, conducted by his pastor, Eld. C. H. Ashman, assisted by Rev. Sievert and Rev. Joseph Gingrich. Interment was in the Rose Hill Memorial Park.—Alice Garber Larkins, Whittier, Calif.

Meek, Roy A., son of John and Hattie Meek, was born near Leesburg, Ind., June 3, 1900, and died on Nov. 18, 1939. He was an active member of the Syracuse Church of the Brethren. He had a large group of friends. Surviving are his wife, Ruth, three sons, his mother, two sisters and a twin brother. Funeral services were held at the Syracuse Church of the Brethren, conducted by Bro. Russell Sherman of Garrett. Interment was in the New Salem cemetery.—Mrs. Peter Plew, Syracuse, Ind.

Miller, Ammi J., son of David and Rebecca Miller, was born July 30, 1858, at Sangersville, Va., and died Dec. 15, 1939, at his home in Beaverdam, Ohio. On Dec. 23, 1882, he was married to Lydia Berry. Although this union was not blessed with children of their own, their love for children led them to take into their home two foster children. He leaves his wife and two foster children, five grandchildren and two great-grandchildren. While yet a young man he accepted Christ and united with the Church

of the Brethren. Funeral services were conducted in the Pleasant View church by Bro. W. D. Landes, assisted by Pastor Clarence R. Bowman. His body was laid to rest in the cemetery near by.—Mrs. Glenn Cool, Lima, Ohio.

Mohler, Sister Sarah A., was born in Shepherdstown, Pa., Sept. 14, 1856, the daughter of Mr. and Mrs. John Swartz. She died in Mechanicsburg, Pa., Dec. 6, 1939, after a week's illness. Early in life she became a member of the Church of the Brethren and remained loyal. When about seventeen years of age she was married to Alfred Mohler, who preceded her in death ten years ago. Surviving are one daughter, one son and two brothers. Funeral services were held at the Myers funeral home by the writer and Bro. L. H. Brumbaugh. Interment was made in the Chestnut Hill cemetery in Cumberland County, Pa.—M. A. Jacobs, York, Pa.

Mummert, Clara Alverta, was born Aug. 12, 1874, and died Sept. 15, 1939. She was an inmate of the state hospital at Harrisburg, Pa. Funeral services were held in the Harry Emig funeral parlors in East Berlin, Pa. Interment was in the Mummert cemtery near East Berlin, Pa., with the writer in charge.—W. G. Group, East Berlin, Pa.

Mundy, Sister Mary Alice Matheny, aged 76 years, died Oct. 21, 1939, near McGaheysville, Va. She was married to Samuel P. Mundy, who preceded her in death about six years ago. Since that time she made her home with her nephew, Bro. Claude Mundy. She was a faithful member of the Mill Creek Church of the Brethren, and was a woman of fine Christian character. She attended church services whenever her health permitted. She is survived by two brothers and a number of nieces and nephews. Funeral services were held from the home of her nephew, and were conducted by Bro. Homer J. Miller. Burial was in the Mt. Horeb cemetery.—Lera Bowman Jarrels, Penn Laird, Va.

Munzinger, Catherine Fellman, died on Dec. 21, 1939, aged 66 years. In her youth Sister Munzinger united with the church and was always active in church work. She served for many years as a deaconess until health failed her. She was afflicted with asthma for eighteen years, and suffered severely at times. For a few years she became almost blind, and she underwent an operation, removing a cataract from her eye. She suffered a heart attack a few weeks ago. Surviving are six children, four grandchildren, one half brother and her husband, Frank Munzinger, who is actively and faithfully serving in the deacon's office and as church treasurer. Sister Munzinger's health seemed sufficiently improved so that she could partake of the communion this fall. Funeral services were held at the Hatfield church, with the home ministers participating in the services. Eld. N. S. Frederick delivered the message. Interment was in the adjoining cemetery.—J. Herman Rosenberger, Souderton, Pa.

Nicher, Elizabeth Mason, was born June 22, 1864, near Apollo, Pa., and passed away at her home near Republic, Kans., June 14, 1939. She came to Kansas in 1877 and spent the remainder of her life here. She was married to Solomon Nicher Sept. 15, 1885. To this union three sons were born. She was a member of the Church of the Brethren at Lovewell, Kans., for many years. They had the joy of celebrating their golden wedding anniversary on Sept. 15, 1935. She served her day and generation and uncomplainingly bore her suffering to the end.—Mrs. Ben Switzer, Lovewell, Kans.

Nicher, Solomon, was born April 2, 1860, near Plymouth, Ind., and passed away Oct. 30, 1939. He came to Kansas in 1876 and lived here the remainder of his life. He was married to Elizabeth Mason on Sept. 15, 1885. To this union three sons were born. He was a member of the Church of the Brethren at Lovewell, Kans. They had the joy of celebrating their fiftieth wedding anniversary on Sept. 15, 1935. His wife preceded him in death in June of this year.—Mrs. Ben Switzer, Lovewell, Kans.

Price, Henry H., died at his home in Souderton, Pa. Bro. Price was past middle age when he accepted Christ as his personal Savior. For the past few years he had been ailing and was not able to attend the services at the church. He enjoyed worshiping in God's sanctuary. Bro. Price was a stone mason and served at this trade until his health failed him. His wife preceded him in death seven years ago. Surviving are three brothers, four sisters, five children, twenty-six grandchildren and eleven great-grandchildren. Funeral services were held at the Indian Creek church, Vernfield, Pa., with interment in the adjoining cemetery. —J. Herman Rosenberger, Souderton, Pa.

Queer, Sister Mary, died Dec. 14, 1939, aged 78 years. She was a member of the Church of the Brethren at Beachdale, Pa., for more than twenty years. She was never married. She was a daughter of Levi and Lydia Queer, both deceased. She lived a very simple, Christian life and was a devoted member of her church. Interment was made in the Beachdale cemetery, with Pastor A. Jay Replogle officiating.—J. H. Hentz, Berlin, Pa.

Ramsey, John K., was born in Topeka, Kans., March 20, 1876, and passed away in Newton, Kans., Dec. 21, 1939. He entered the employ of the Santa Fe Railroad in 1894, and served as locomotive engineer until his retirement two years ago. He is survived by his wife, a son, a daughter, a brother and a sister. He was of cheerful disposition and had many friends. He was an active member of the Church of the Brethren. Funeral services were held in the Newton church, conducted by his pastor, assisted by Rev. J. D. Schmidt of the Congregational church. Interment was in the Greenwood cemetery.—C. E. Schrock, Newton, Kans.

Reynolds, Sarah F., was born July 26, 1859, and died Oct. 24, 1939. She was a member of the York Brethren in Christ church for many years. Funeral services were held in the Mummert church, with interment in the cemetery near by. The writer and Rev. Hostter were in charge of the services.—W. G. Group, East Berlin, Pa.

Schwartz, Charles H., was born May 21, 1881, and passed away at the Pottsville hospital Sept. 18, 1939. He fell from a bridge to a pile of logs while at work and suffered from a fractured skull and concussion of the brain. He was a carpenter contractor. Surviving are his wife, Miriam Kimmel Schwartz, three sons, two daughters, two sisters, two brothers and his aged father. Funeral services were conducted by Eld. Nathan Martin of Lebanon and Rev. Mauger of Pine Grove, Pa. He was laid to rest in the Lutheran cemetery at Pine Grove.—Dora Herring, Pine Grove, Pa.

Seitner, Sarah Catherine, daughter of George W. and Elizabeth Ann Tombaugh, was born on a farm near Roann, Ind., Dec. 17, 1863, and was called to her eternal rest Dec. 26, 1939. She was married to Ira Seitner, Jan. 11, 1891, and they lived on part of the home farm until they moved to North Manchester, Ind., thirteen years ago. Prior to her marriage she attended Mt. Morris College for two or three terms and taught school for a brief period. While at Mt. Morris she gave her heart to the Lord and lived a faithful, consistent life. A few years after their marriage Brother and Sister Seitner were called to the deacon's office and gave sincere and faithful service to the church. One daughter died in infancy. Two daughters, with the husband, survive. One brother and one sister are all that remain of a family of two brothers and five sisters. Funeral services were conducted at the Walnut Street church by Bro. H. L. Hartsough, assisted by the undersigned.—Edward Kintner, North Manchester, Ind.

Shepherd, Bro. George W., was born in June of 1856, and died Feb. 17, 1939, after a few days' illness of pneumonia. He was widely known and loved by all. He was of a jovial type. Bro. Shepherd is survived by three children, a large number of grandchildren and several great-grandchildren.—Trula Bradford, Blacksburg, Va.

Thompson, George Galen, son of Bro. Clarence and Sister Cora Gilman Thompson, was born Nov. 4, 1919, in Worden, Wis., and died at the Victory hospital Dec. 16, 1939, of injuries received while working on the farm of his uncle, Lawrence Thompson. He is survived by his parents, four brothers and one sister. Funeral services were held by Bro. Lewis Hyde from the Stanley church, with interment in the Oakland cemetery at Stanley.—Mrs. Jacob Winkler, Stanley, Wis.

Ward, Julia, died Nov. 22, 1939, aged 77 years, 8 months and 6 days. She was twice married. Her first husband, Charles Hatfield, died a number of years ago, after being an invalid for a year. Later she married George Ward, who also suffered as an invalid for a number of years. Eleven children were born of the first marriage and one of the second. Sister Ward was a devoted Christian and eager that her children be Christian. Her chief reading material consisted of the Bible and Gospel Messenger. No sacrifice was too great for her to make for her family. She was a member of the Sams Creek Church of the Brethren for sixty-five years, and was a regular attendant at church and Sunday school as long as it was possible for her to attend. Funeral services were conducted by the writer, assisted by Bro. Wm. E. Gosnell.—Edward C. Bixler, New Windsor, Md.

Wineman, Sister Rebecca H., wife of the late Eld. D. B. Wineman of Gettysburg, Pa., was born April 5, 1858, and died Dec. 4, 1939. She leaves one daughter and two sons. Funeral services were held in the Mumasburg Mennonite church by the writer and Rev. James of the Lutheran church, with further services in the Strausburg Mennonite church. Interment was in the cemetery adjoining the church, with the writer and Bishop Meyer of the Mennonite church in charge.—W. G. Group, East Berlin, Pa.

Wolfe, Mabel N., daughter of William and Alice A. Dohner, was born Feb. 20, 1915, near Annville, Pa. She was married to Mark W. Wolfe of Schuylkill County, Pa., March 12, 1939. She lived at home with her parents. She passed away Dec. 6, 1939. She leaves her husband, her parents, a sister and a brother. Her simple and busy life was rich in piety and good works. She was a member of the chorus class and loved her church and her Lord. Funeral services were held at the Big Dam church, conducted by Brethren S. K. Wenger and P. H. Sanger.—Dora Herring, Pine Grove, Pa.

CHURCH NEWS

California

San Bernardino.—Our building committee has been working on a plan for enlarging our church building. Bro. Ray, chairman of the committee, handed out sealed jars with slots in the lids, and asked that each person put in pennies at mealtimes. Bro. Ray also handed the jars to some of his friends who are not affiliated

with the church. At present we have $595 in the bank, and pledges amounting to $150 are to be paid in the near future. The jars are to be brought in again on Jan. 7. The Aid Society decided to have a benefit supper on Nov. 24 to help out on the building fund. Bro. Ray furnished the turkeys for this supper. We served 225 people. We did not clear very much, but interest in the building fund was worked up. On Sept. 28 the church met in council and Bro. J. W. Lear was chosen elder as Bro. Rothrock, our former elder, has other work which hinders him from serving us longer. On Dec. 14 we had a business meeting. We decided to elect two deacons at the next business meeting. We will have a home-coming and seventeenth anniversary celebration some time in February. It was decided that all who wish to do so can contribute to La Verne College. The present evangelistic program will be carried on indefinitely. We accepted Bro. Carl's offer to give us a meeting. The time and type of meeting will be decided later. Bro. Ray secured the corner lot north of the church and four feet of the lot next to the church has also been purchased. Dec. 20 representatives from the different church schools met at Bro. Ray's home and helped get the Christmas treat ready. Bro. Ray furnished everything for the treat. Seventeen hundred packages were given to five different Sunday schools in San Bernardino. On Dec. 21 we had our Christmas party, after which sixty-four people went caroling. Bro. Odel Jordan led in the singing of the Christmas carols. Dec. 24 we had our Christmas program and twelve of our Sunday-school workers and pupils presented the pageant, Why the Chimes Rang. A white gift service was impressive and at the same time a special Christmas offering was received for the building fund.—Josephine Powell, Redlands, Calif., Dec. 30.

District of Columbia

Washington City.—Our annual rally day was observed Oct. 1, with Bro. J. Quinter Miller, general secretary of the Connecticut Council of Churches and Religious Education, as the speaker. Oct. 4 our women's council had as its guest speaker Miss Viola Saunders, deaconess of the Wilson Memorial church. It was a great pleasure to have our former pastor, Bro. J. M. Henry of Bridgewater, Va., address our young people on Oct. 15. We recently organized an intermediate B. Y. P. D. Oct. 23 we met in council and elected the following officers: J. H. Hollinger, elder-in-charge; Arthur Purcel, Sunday-school superintendent; Mrs. Estelle Cubbage, Messenger correspondent; Oscar Miller, Messenger agent. It was decided to secure an assistant pastor. During the absence of the pastor on Oct. 29, the morning message was delivered by Bro. C. E. Resser and in the evening by Dr. W. L. Darby, secretary of the Washington Federation of Churches. At the evening B. Y. P. D. services Mrs. Ruth Rinehart of Westminster, Md., gave a message. Nov. 5 consecration services were held for babies. In the evening of the same day we held our communion services with the pastor officiating. The Parents' Club, which is an active organization of this church, gave a fine program on Nov. 6. The November meeting of the District of Columbia Christian Endeavor Society was held in our church, at which time Dr. John W. Rustin of the Methodist church was the speaker. Nov. 12 Miss Bertha McNeil, a colored lady who worked with the Institute of Propaganda Analysis, gave an interesting message. The morning message on Nov. 12 was delivered by Bro. Leland Brubaker. Nov. 17 the father and son banquet was enjoyed. Nov. 19 the Thanksgiving message was brought to us by J. H. Hollinger, and in the evening of the same day Miss Ruth Utz, missionary to Africa, was our speaker. Sister Utz was formerly a member of this congregation. Nov. 26 we dedicated our new pipe organ at the morning service, and in the evening the senior choir sang the old hymns, following a brief history of their origin given by the pastor. Dec. 10 we began holding two preaching services in the morning—one at nine and the other at eleven o'clock—in order to accommodate the large attendance. Our women's council has done some sewing for the Gallinger hospital, and our mission group has made articles of clothing for Sister Ruth Utz to take with her to Africa. The Parents' Club held a Christmas party, at which time Mrs. W. D. Bowman spoke to us on Making Christmas Christian in the Home. Dec. 17 Bro. Edward Ziegler, returned missionary from India, gave us an interesting message. Our home missionary offering amounted to $100. Dec. 24 our senior B. Y. P. D. went to a colored alley and decorated a Christmas tree for the colored children and gave each child a present. Dec. 25 the B. Y. P. D. met at the parsonage and sang Christmas carols. The women's council sponsored carol singing to the shut-ins. Through the untiring efforts of our pastor, Bro. Warren D. Bowman, and his faithful wife our church has made remarkable progress during the past year. Since my last report ten have been baptized and twelve received by letter. During the year thirty-eight have been baptized and forty-one received by letter, making a total membership of 886. The B. Y. P. D. held a New Year's Eve party. A recreational period was followed by an interesting New Year's program, entitled Portals of 1940.—Mrs. Jacob H. Hollinger, Washington, D. C., Jan. 2.

Florida

Sunnyland.—Bro. J. Edson Ulery conducted a two weeks' revival beginning Nov. 26. Each evening some time was given to Bible study. On Dec. 10 two were baptized by Bro. Reish in a very impressive service. In the evening the love feast was in charge of Bro. Ulery. Dec. 24 the Sunday school gave a Christmas program, with each class contributing a song, recitation or reading. Sister Margaret Reish directed the white gift service after the evening preaching service. The gifts were distributed to some needy families on Christmas morning. During the Christmas school vacation some of the men and boys repaired the annex roof. At the council plans were made to finish the cement walk from the porch to the gate. The piano is nearly paid for. We are hoping that those visiting Florida will remember to come to the Sunnyland church at Lorida.—Mary A. Stokes, Lorida, Fla., Jan. 1.

Illinois

Astoria.—Our revival meetings will begin Jan. 7, with Bro. W. J. Heisey as evangelist. Union Thanksgiving services were held in the Christian church. Our church gave a special number in song. Four were added to the church by baptism. The B. Y. P. D. is studying the book, To Fight or Not to Fight. Bro. Fike attended the pastors' conference in Chicago. A number attended the sectional meeting in the Canton church. Miss Anetta Mow was the guest speaker, and her aim was to help us organize for mission study in January. Bro. Dan West was in Astoria Oct. 11 in the interest of peace. Our church is again trying to form a Messenger club. Improvements have been made in the church basement. The children presented a Christmas playlet, and the congregation participated in a white gift service. An offering was received for the support of Sister Olivia Ikenberry. Sunday evening, Dec. 24, we accepted the invitation to the Woodland church. A play, Christmas Blessing in a Blizzard, was given. We are planning a watch night service.—Rose Wickert, Astoria, Ill., Dec. 27.

Oakley.—We had installation services for the Sunday-school officers on Oct. 1. A number of our members attended the sectional peace meeting at Decatur on Oct. 11. Bro. Dan West was the speaker. Nov. 26 the Sunday-school class which is taught by Eld. D. J. Blickenstaff presented him with a large blackboard to be used for his illustrations while teaching the class and also for general church purposes. About ninety-seven attended the father and son banquet on Nov. 30, and Bro. W. J. Tinkle gave the address. Dec. 7 several of our members attended a sectional missionary meeting at Cerro Gordo. Sister Anetta Mow was the speaker. The Ladies' Aid is meeting at the home of the president during the winter months. On Dec. 24 the children from the primary department gave an interesting Christmas program. Plans are being made for a Messenger club again this year.—Idabelle Hood, Cerro Gordo, Ill., Dec. 28.

Indiana

Anderson.—We met in council Dec. 6 and Bro. Russell Showalter was re-elected elder. Other church officers were also elected. Brother and Sister Werking of Hagerstown were with us. Bro. D. W. Bowman and his wife conducted a revival meeting at the Windfall church about three weeks ago. Christmas plays were given on Dec. 17 and also on Christmas Eve. The peace officers are organizing a class of men, and it is hoped that our church people will be better informed on our peace program. This class will be held for about three weeks. We are looking forward to a visit from Bro. J. O. Winger and the Manchester College quartet on Jan. 7. We are always glad to have Bro. Winger and his students with us.—Mary Leckron, Anderson, Ind., Jan. 3.

Mexico.—Our revival meetings conducted by Bro. J. O. Winger ended Dec. 3. Bro. Homer Weldy directed the song services. Thirty-one accepted Christ. On Dec. 4 the communion service was held, with Bro. J. O. Winger officiating. A very good meeting was held and 210 were present. Bro. Walter Balsbaugh was re-elected elder at the December council. Nov. 14 the men's organization had a supper, with fifty-five present. Bro. Clay Syler gave an interesting talk on his trip to Palestine. Visitors present were Brethren Oren Eikenberry, Clay Syler and Dr. O. G. Brubaker. Bro. Ernest Keyes was re-elected president of Men's Work. The Ladies' Aid meets twice a week for quilting and sewing. The Aid fixed a box of clothing for the needy at Christmas time. On Dec. 24 the primary department of the Sunday school had a Christmas program. In the evening the young people's class presented the play, The Perfect Gift.—Mrs. Ernest Fisher, Mexico, Ind., Jan. 1.

Pipe Creek.—Four members of the young people's cabinet met with our church Nov. 5. Bro. Lester Young gave an interesting talk on his trip to Europe. Bro. William Angle of Bachelor Run was a visiting speaker at one of our Sunday services. About twenty members of our Aid were guests of the Bachelor Run Aid Nov. 9. This meeting was held at the home of Sister William Angle, and a pleasant and profitable day was enjoyed. Our Thanksgiving service was held Nov. 26. Bro. Frank Fisher of Mexico brought the morning message and Bro. David Fouts of Logansport spoke to us in the afternoon. A basket dinner was enjoyed at noon. We met in council Dec. 8 and Bro. T. A. Shively was re-elected elder; T. A. Hopper, clerk; Ralph Wissinger, treasurer; Harry Lowe, trustee. Bro. Milo Huffman was ordained to the eldership. Bro. Charles Oberlin of Peru assisted Bro. Shively in this service. Nine of our members attended the workers' conference at Flora. Rev. Niles of the Sabbath Day Alliance was with us Dec. 10, and was accompanied by

a Negro quartet. A representative of the Anti-Saloon League was with us on Dec. 17. The Aid Society packed a large box of clothing and comforters at the last meeting and sent it to Hastings Street in Chicago. They also sent a bundle of clothing to the refugee work. A Christmas program was given Dec. 24. An offering of $114 was received. Provisions and clothing were bought, and the young people's class distributed them to the needy in the community.—Martha O. Hessong, Peru, Ind., Dec. 28.

Pleasant Dale.—The past year has proved to be a very successful one for our church. We have gained in attendance and interest, due to the untiring efforts of our pastor and his wife. At the last council our pastor, Bro. Russell Weller, was again elected elder. Mrs. Lloyd Roth was elected Messenger agent and correspondent. The Sunday school recently organized a new class for the younger married people, with Bro. Weller as teacher. The Plus Ultra class went Christmas caroling to fifteen of our community folk on Thursday evening before Christmas. On Dec. 24 the children gave a short program consisting of recitations, dialogues and songs, followed by the pageant, The Story Beautiful, presented by the young people.—Avyce Roth, Decatur, Ind., Dec. 29.

Rossville.—We met in council Dec. 28 and four letters were granted. Two letters have been received recently. We feel the need of more room for the primary department. Since Bro. Robert Sink has come six have been baptized. Oct. 15 we held our love feast, with Bro. Sink officiating. Brethren Ellis Wagoner and Jerry Barnhart were also with us. New carpet has been placed in the aisle and on the platform of the church. The B. Y. P. D. has been having good attendance, with special music each evening. Bro. Simon Irick recently gave an address. The Sunday-school and church attendance have been increasing. Thanksgiving evening the three churches of the town held a union meeting, with Bro. Ellis Wagoner bringing the address. Dec. 24 the primary children gave a Christmas program in the morning. In the evening the churches met in the schoolhouse and sang Christmas songs. A message by Bro. Sink and special music were enjoyed.—Nora Cripe, Rossville, Ind., Dec. 29.

Syracuse.—Our ministerial board secured the following ministers to assist in the work here recently: Otho Warstler, Wm. Overholser, Samuel Miller, Lee Cory, Russell Sherman and Russell Stout. Dec. 17 the intermediate class, directed by Ada Klink, had charge of the evening service. They presented a play, Trophies of Grace, and special music was given. Sunday morning, Dec. 24, the elementary department gave a Christmas program.—Mrs. Peter Plew, Syracuse, Ind., Jan. 3.

Upper Fall Creek.—We met in council Dec. 30 and the following officers were elected: Bro. Gudgie, trustee of cemetery for three years; Bro. David Miller, church trustee for three years; the undersigned, Messenger agent and correspondent; Claud Chandler, treasurer. We greatly appreciate the work of our young married people's class. They presented the church with three rostrum chairs. Bro. Ora Zirkle gave splendid messages on Dec. 17. Bro. Bowman brought a much appreciated message on Dec. 24. One letter was granted.—Mrs. Phoebe E. Good, Middletown, Ind., Jan. 1.

Walnut.—One has been received by letter. Nov. 12 the Walnut church closed a successful two weeks' revival, with Bro. Chas. Light of English Prairie as evangelist. He preached the Word of God with power, and as a result sixteen were baptized in a very impressive service. Brother and Sister Cripe and Bro. Light visited in many homes of this community. The meeting closed with the love feast, with Bro. Light officiating. Nov. 16 a peace conference and Christian education service was held for the young people, and the Ladies' Aid served supper. The speakers of the evening were Brethren John Metzler and G. W. Phillips. Nov. 26 our harvest-Thanksgiving meeting was held, with Bro. Rufus D. Bowman delivering the messages in the morning and afternoon. He gave interesting and inspiring sermons. The Aid reorganized as follows: president, Sister Clara Fanning; assistant, Eva Weaver; superintendent, Faye Reed; assistant, Pearl Starner; secretary, Hazel Rusher; treasurer, Mary Mowiser. Our Christmas program was given Dec. 24 by the primary department in the morning. In the evening a candlelight pageant, Angels of Christmas and The Shepherd Staff, was given by the young people. At the close of this program two of our young people, Bettie Reed and Arthur Hall, were united in marriage. There was a full house. The Friendship class remembered the shut-ins with fruit baskets during the Christmas season. Our congregation is in sympathy with Brother and Sister Jesse Rohrer, who were in an automobile accident on Christmas Day. Sister Rohrer is in the Parkview hospital at Plymouth, and several bones are broken. Dec. 31 our watch night service consisted of a social hour, refreshments and an appropriate devotional service. After completing a successful year, we are ready to take up our duties for the new year, hoping to be of greater service to the Master.—Mrs. Broda Starner, Argos, Ind., Jan. 2.

Iowa

Beaver.—Oct. 8 we celebrated our annual homecoming and Sunday-school promotion day, with a large crowd and an interesting program. Eld. D. D. Fleishman gave a very fitting and helpful message in the evening. Pastor Oscar Diehl has been farming a small tract of ground to help his boy through college. Nov. 15 our men's organization husked his ten acres of corn for him. On Nov. 19 Senator C. E. Lookingbill of Nevada, Iowa, gave us a helpful message. On Nov. 26 the 4-H club girls and Farm Bureau gave us a program and message, stressing the co-operation of city and rural people. Dec. 10 our young people and junior department gave an evening program of vocal and instrumental music. Dec. 24 in the evening our Sunday school presented the play, Through Other Eyes. Our Aid serves dinner once each month in the church basement. The church receives much financial help from the Aid. We are facing 1940 with new and increased interest in all departments, trusting the Lord to guide and help us.—Mrs. S. K. Powers, Beaver, Iowa, Jan. 2.

South Waterloo.—Our annual birthday dinner was held Nov. 26, and a basket dinner was enjoyed. Prof. R. E. Mohler of McPherson College gave the address. The McPherson College men's quartet sang at the service and also during the dinner hour. In the evening they gave a musical program. An offering of $200 was received for the college and $15 were given toward the expenses of the quartet. The Hi-Y boys from the Orange Consolidated School had charge of the worship hour on Dec. 10. Special music was given and Roger Leavitt of Cedar Falls, Iowa, was guest speaker. The W. C. T. U. and missionary society reorganized recently for another year. Splendid interest is being shown in these meetings. Classes and departments of the Sunday school have given generously of food, clothing and money to the needy in some of our city homes during the holiday season. The children's Christmas program was given Sunday morning, Dec. 24, during the Sunday-school hour. In the evening the young people presented the pageant, The Sorrowful Star, directed by Mrs. Everett Miller. Dec. 27 our young people held their annual banquet. More than one hundred were present. Dan West was guest speaker. Pastor W. H. Yoder presented a series of Sunday evening sermons, with the result that renewed interest and increased attendance have been noted. Seven were baptized Nov. 19. The work of the church has been progressing nicely during the past year.—Paul E. Wingerd, Waterloo, Iowa, Dec. 30.

Spring Creek.—The men's organization had an oyster supper at the church Dec. 28. Bro. Mathews gave them a very fine talk. They rented the farm land for another year. The Ladies' Aid has had several projects during the year. They had the church papered. In December each member gave a dollar in the offering. Shortly before Christmas they had a bazaar and food sale. We had our annual Christmas party on our last Aid day before Christmas. A play was given and we exchanged gifts. On Nov. 12 the church had a birthday dinner and the offering, which amounted to $20.75, was given to McPherson College. Nov. 19 the men's organization put on a home mission program. A Thanksgiving offering was received at this service. Our pastor goes to Garber the third Sunday in each month. He has organized a Sunday school. They have been showing great interest and six have come forward. Rev. John Dawson, a retired Methodist minister, preached for us in October, while our pastor was at Garber. Bro. Lyle Klotz, a student in Bethany Biblical Seminary, was home for the holiday season and brought us a message Dec. 17. He also gave us a message on the following Sunday. The Sunday school gave a pageant, The Starlighted Path, on Christmas Eve. Treats were given to the children. Our young people went caroling after the service with the young people from the Methodist and Baptist churches.—Mrs. Glen Elliott, Fredericksburg, Iowa, Jan. 2.

Union Ridge.—Sept. 27 our Aid Society met for election of officers. Sister Alice Shrock is superintendent and Sister Ruth Burn, secretary-treasurer. Oct. 1 Brethren J. R. Allen and Victor Shuler gave district meeting reports. A short talk was given by Grandpa Reitz of Maxwell, Iowa. We felt it a great privilege to hear him speak. He is ninety-nine years of age, is nearly blind, but is still in generally good health. His oldest daughter, Sister Ollie Sutter, who cares for him, was also with us. Our annual birthday basket dinner was held the same day. An appropriate program was prepared, and an offering was received. About sixty were present. Considerable cleaning and repair work have been done at the parsonage this fall. Our love feast was held Oct. 8. Our church and Sunday-school attendance are steadily increasing under the leadership of Pastor W. W. Blough and his wife. At our council four letters of membership were received and six granted. A new interest has been created in our evening services. Preceding the sermon we have Bible study, with our pastor as leader, and Sister Blough is in charge of our intermediate group. Nov. 26 our harvest and Thanksgiving services were held, with a basket dinner at noon. The offering amounted to $66. In the evening we enjoyed a special program entitled The Story of the Pink Rose. Dec. 8 the Aid Society held a bazaar and supper at the Hansell schoolhouse. The proceeds amounted to $63. Our quarterly business meeting was held on Dec. 15 and the following were elected: Bro. E. E. Frantz, elder; Vera Davisson, clerk; Mrs. Rufus Schwab, treasurer; Bro. W. W. Blough, Messenger agent; the undersigned, correspondent. A fellowship supper and pound social were held in honor of our pastor and his wife.—Mrs. J. R. Allen, Dumont, Iowa, Dec. 27.

Kansas

Morrill.—The father and son banquet was held Nov. 2, with 100 attending. Bro. Hylton Harman of Kansas City was the guest

speaker. The banquet was served by the women and girls. A service was held the evening before Thanksgiving. Dec. 1 fifty-four women and girls held their quarterly meeting. A candlelight service was enjoyed, and Miss Mae Yoder gave an inspiring talk on peace. The women gave $25 toward the national project. They are making outing flannel articles for our hospital in Chicago. Pastor J. S. Baldwin has been giving a series of very helpful Sunday evening sermons on The Family. Two playlets, The Boy Auction, and Homes and Homes, have been given in connection with these sermons. We met in council Dec. 13. Sunday evening, Dec. 17, the choir, directed by Harold Harpster with Luella Poister as pianist, gave a splendid rendition of the Christmas cantata, Memories of Bethlehem. The other churches of the town also attended this service. The real Christmas spirit was made manifest in the white gift service on Dec. 24, and every Sunday-school class took part. A candlelighting service included the candle of substance, which amounted to $95.15; of service and of self. The call for the gift of self was responded to by three boys. Three others were received by letter. Brother and Sister Baldwin and family presented the church with two lovely palms. Our Ladies' Aid gave an excellent report. There are about nine regular members, and Mrs. Roy Eisenbise is president; Mrs. W. H. Halderman, vice-president; Mrs. Joe Peck, secretary-treasurer. Proceeds from their quilting, donations and food sales amount to $114.25. Of this they gave $49 to missions, $5 to Bethany, $6 to McPherson College, and $17 to the home church. Clothing, comforters, and other bedding were given to the St. Joseph mission, and the old folks' home received towels, sheets and $7 in cash.—Mrs. Ray Engle, Morrill, Kans., Jan. 2.

North Solomon.—We met in council Dec. 9 and church and Sunday-school officers were elected. Eld. Frank Wagner was chosen elder, and Dale Lerew is Sunday-school superintendent. We held our love feast in the evening. Bro. Frank Wagner held a two weeks' meeting during November. Interest and attendance were good. One was baptized. Five others have been baptized recently. A Christmas program was given Dec. 24.—Mrs. John Moyer, Harlan, Kans., Dec. 30.

White Rock.—We are still working with the Methodist people, have a Methodist pastor, and hold services in the Brethren church. When the side of the church was shingled each family furnished a bunch of shingles and the men put them on. Our church and parsonage have been wired for electricity. The following officers were elected: Warren Gish, elder; O. S. Switzer, foreman; Viola Ross, clerk; Katie Myers, treasurer; Mary Switzer, Messenger agent and correspondent. We decided to hold communion services next spring. We are working on a Messenger club for the coming year. We have Aids from both churches. The Brethren Aid is sponsoring a study of missions. Plans are being made for the young people's conference to be held here next spring. We have an active W. C. T. U. They gave out Christmas baskets to shut-in and older people. We have a penny march the first Sundays in the months and remember the sick of the community from the fund. Sunday morning before Christmas we remembered the children with treats. Christmas Eve the church put on a short pageant. The pastor, Rev. H. M. Bishop, sponsored church night on New Year's Eve and this was helpful and appreciated.—Mrs. Ben Switzer, Lovewell, Kans., Jan. 2.

Louisiana

Roanoke.—Dec. 24, at the close of the Sunday-school hour, the children gave a short program, after which a Christmas message was delivered by Eld. J. F. Hoke. Sunday evening a choir of young people rendered several beautiful numbers. The Legend of Christmas, by Van Dyke, was also given. On Dec. 3 the church met in council, and a basket dinner was enjoyed prior to the afternoon meeting. The young people have been having a series of peace programs on Sunday evenings.—Bessie Minnix, Roanoke, La., Dec. 28.

Maryland

Meadow Branch.—Our Sunday school gave a cantata on Sunday morning before Christmas. In the evening of the same day the Gleaners or young people's class gave a program. Both services were largely attended. The Reisterstown Mission of the Meadow Branch congregation was also well attended. The writer, being elder-in-charge, delivered the annual Christmas sermon. The work has progressed nicely during the past year.—Wm. E. Roop, Westminster, Md., Dec. 30.

Michigan

Florence.—A peace meeting was held Dec. 8 and Mr. and Mrs. Phillips were the principal speakers of the evening. A fairly large crowd attended, and a potluck supper was served before the program. The Aid Society met with Mrs. Alfred Stoll Dec. 13 in an all-day meeting. We made garments for relief work, and also decided to give Christmas baskets to different families. The regular program was given in the afternoon. Our president, Kathryn Searer, gave us booklets containing the dates and places of our meetings for the coming year. Through the influence of our Bible reading chairman, Bessie Markley, we are using the pamphlet, A Year With the Bible. The carol singers called at a number of homes Christmas Eve. A nice Christmas program was given by the children Sunday morning, after which a missionary offering was received. Bro. Sherck delivered a special sermon Sunday evening.—Mrs. May Myers, Constantine, Mich., Jan. 2.

Nebraska

Enders.—Dec. 31 we held a surprise dinner in honor of the fortieth wedding anniversary of our pastor, Bro. D. G. Wine, and his wife. A generous purse was presented as a gift from a large number of friends in appreciation of his long years of service in this community. The young people have been busy preparing the Christmas cantata, The Christ Is Come. It was presented for the first time to the home congregation on Dec. 24. On Thursday evening they gave the same program at the Crete church, and again on Sunday morning, Dec. 31, at the Champion church. In the evening of the same day twenty-five drove to Haxtun, Colo., and presented the cantata, after which the Haxtun group provided two hours of social entertainment. They enjoyed a watch night service together. An effective candlelighting service closed just shortly before the new year was ushered in by the ringing of the church bells.—Vesta Wine, Imperial, Nebr., Jan. 3.

Lincoln.—Dec. 1 we met in council and the treasurers gave favorable reports. Brother and Sister Robert H. Evans were installed into the deacon's office. Bro. Miller of Beatrice, Nebr., and Bro. Paul K. Brandt of Holmesville, Nebr., officiated. Dec. 3 Brother and Sister J. G. Kilhefner celebrated their sixty-third wedding anniversary. Open house was held during the afternoon for their relatives and friends. Dec. 3 Mrs. Bessie Johnson joined the church. Dec. 8 Mrs. Nettie London and Mrs. John Plock entertained the choir. Dec. 10 eight were baptized. Mr. Ivan Storey joined the church that evening. Dec. 11 the B. Y. P. D. sang in the homes of Brethren J. G. Kilhefner and J. S. Gabel. Dec. 17 the primary and intermediate departments of the Sunday school presented a Christmas program. Dec. 22 the church held a surprise party in honor of Bro. J. S. Gabel, who celebrated his eighty-third birthday. During the evening many expressed their appreciation of the good work he has done and the support he has given the Lincoln church. He was responsible for starting the Lincoln church. The group presented him a gift in appreciation of the many things he has done. Dec. 24 the children were given a Christmas treat. On this same Sunday the choir sang several special Christmas songs. The B. Y. P. D. went caroling in the evening. Dec. 25 Ruth Stump and Elliott Eastman were married by Bro. Edwin Jarboe. After the ceremony a reception was held in the church basement.—Mrs. Robert H. Evans, Lincoln, Nebr., Dec. 28.

North Dakota

Carrington.—The union Thanksgiving service was held in the Federated church, and the message was given by W. I. Brower. An offering was received and given to our local hospital. Dec. 10 we were pleasantly surprised by a visit from Brother and Sister J. M. Myers, their son, Royer, and Brother and Sister John Deal. Bro. J. M. Myers delivered the morning message. On Dec. 24 a Christmas program was given, followed by a Christmas message from our elder, Bro. Sylvan Stemen. Greetings were received from Brother and Sister Edgar Martin of Fayettesville, W. Va., Bro. Ralph Petry and family of Bethany Biblical Seminary and Bernice Long of Minneapolis. Bro. Ralph Petry sent us a beautiful poster of the Bethlehem scene. A New Year's watch service was held at the D. T. Jones home. Friends from Carrington and James River attended this service. Three fourths of the families are again subscribing for the Gospel Messenger. —Mrs. Walter McKee, Carrington, N. Dak., Jan. 3.

Minot.—Our harvest and ministerial meeting was held Nov. 12, and Wilbur Brower of Carrington brought the morning sermon. In the afternoon we enjoyed music and talks. A Thanksgiving sermon was delivered on Sunday following Thanksgiving Day. A pulpit lamp was presented as a Christmas gift to the church by the Ladies' Aid. We met in council Dec. 4 and one letter was granted. Our Christmas program was given to a full house on Christmas Eve. After the program of music, readings and recitations, a treat was given to all attending the program. We are still endeavoring to help in relief work in Spain by monthly offerings.—Violet Harris, Minot, N. Dak., Jan. 3.

Ohio

Bear Creek.—Nov. 19 our children's director gave a tea, with the serving being done as it is in India. The children had charge of the program. Brother and Sister Warstler from Middletown were present, and Bro. Warstler spoke at the morning services. On Nov. 26 the Men's Work sponsored a program at the Brethren Home in Greenville, Ohio, and Bro. Parker Filbrun gave a brief account of his visit with Brother and Sister Dan Lichty of India. Dec. 3 the Women's Work re-elected Mrs. Alma Burnside as Bible director, and Mrs. Harry Gilbert as secretary-treasurer. The Aid Society put on a play, The Call From Afar. They gave the play at Trotwood the following Tuesday evening for a women's meeting there. Six of our young people entered the peace declamatory contest. At our December council several church officers were elected. The church filled sixteen baskets with food for the unfortunate at Christmas time. Each class was responsible for delivering some baskets. The young people also visited the aged and shut-ins and sang Christmas

carols. Baskets of fruit were given to the aged. The choir and others of the church gave a Christmas program on Dec. 24. Our average Sunday-school attendance for the past year was 201. Three have been baptized.—Mrs. Harry Gilbert, Dayton, Ohio, Jan. 3.

Beech Grove.—We held our communion services on Oct. 21. The following Sunday evening we were favored with a story for the children by Mrs. Elizabeth Getz. Rev. Ernest Detrich gave the morning message. There were 220 present at this service. We held our revival meetings Nov. 12-26, with Bro. Roy Teach of Brookville, Ohio, as evangelist. The messages were filled with gospel truths and strengthened those who attended. Neighboring churches were faithful in attendance and brought special messages in song, which added greatly to our meetings. Fifteen were baptized in an impressive service. Twelve of them were heads of families. Our children gave a Christmas program on Dec. 24, and the young people gave a playlet, Ye Who Sit by the Fire. The Aid Society gave trays of fruit to the elderly people in the congregation. The church presented Brother and Sister E. S. Hollinger with a basket of fruit for Christmas in appreciation of their splendid efforts among us. Our attendance has been good.—Mrs. Chas. Baker, New Madison, Ohio, Jan. 3.

Black Swamp.—Our communion services were held Nov. 4, 5, with a good attendance. Bro. W. W. Slabaugh of Bethany Biblical Seminary spoke at four services. About 160 were present on Sunday. We are working on plans for our evangelistic meetings which will begin Jan. 29 and continue through Feb. 11, with Brother and Sister B. M. Rollins as evangelists. Our prayer list has been started. We have taken two special offerings at this time. A goodly number from Black Swamp have attended Bible classes in Trinity church in Toledo during the first semester and will also attend during the second semester. The classes are taught by ministers from the different churches in the city. We met in council the first Thursday in December and decided to send $3 per month to China relief. Our annual Christmas program was rendered by the children and choir on Sunday eveing, Dec. 24. Several charity baskets were distributed to the needy in this community. About seventy-five persons attended a very effective candlelighting service which was held on New Year's Eve.—Olah M. Johnson, Millbury, Ohio, Jan. 3.

Fostoria.—Sunday-school officers are as follows: Bro. Floyd Clevenger, superintendent; Bro. Edwin Hall, treasurer; Avis Kint, secretary. Conrad Snavely was licensed to preach by a unanimous vote of the membership. Conrad is a fine young man and is doing splendid work as a leader of young people. The young people have taken a prominent part in the work of the church this year. Since September the B. Y. P. D. has taken over the C. W. Sunday evening services, and through November and December they conducted the midweek prayer service. They have given some fine programs. The Women's Work group is having all-day meetings in the homes of members, and is sewing for Bethany hospital. One of our members, Mrs. Estelle Dennis, passed away while visiting relatives in Michigan. Three young couples were united in marriage. They are Thelma Sellers and Harold Eberly, Helen Devore and Richard Daugherty, and Eleanore Schubert and Leonard Snavely. We met in council Dec. 14. Iris Snavely was elected clerk and Mrs. Floyd Clevenger, Messenger agent and correspondent. The children gave a fine Christmas program on Dec. 17. The primary teachers meet once a month and work out plans to keep this department a growing part of the church program. Dec. 31 we were privileged to have with us Miss Faye Moyer, who gave an inspiring missionary message. Brother and Sister Boomershine are faithfully carrying on the heavy program of church work, and we are looking forward to a good year. Our school of missions will begin on Jan. 7, and will be carried out entirely by our local workers. This is one of the most interesting phases of our work.—Mrs. Lena Hall, Fostoria, Ohio, Jan. 2.

Harris Creek.—Interest and attendance have been good. We have lost a few members by death and several families have moved away. Our communion service was held on Oct. 21, with a good attendance. Several visiting ministers were present. A delegation of three members, representing the board of Christian education, presented a program on a Sunday morning recently, emphasizing our peace principles. At our December council Bro. G. L. Wine was elected elder, with Bro. John Eikenberry as assistant. Nora Wise was elected clerk and Messenger correspondent. Members of the Harris Creek church gratefully acknowledge the very substantial gift in money from a departed member, Sister Sophia Cassel. We are looking forward to our evangelistic meetings to be held some time in March, with Bro. E. R. Fisher of Trotwood, Ohio, as evangelist. Our young people presented a pageant, A Gift for the Christ Child, on Dec. 17. Pastor G. E. Weaver and family are spending the holiday vacation in Florida, and Bro. Ray Shank preached a very good sermon for us last Sunday.—Mrs. Nora Wise, Bradford, Ohio, Jan. 3.

Lower Miami.—The children of our Sunday school gave a Christmas program on Dec. 24. In the evening of the same day the young people rendered a cantata, Christmas Songs of the Ages. On Dec. 23 the young people sang Christmas carols for many shut-ins, including inmates of the city workhouse and county home. Bro. Lester Young of North Manchester, Ind., visited our church Dec. 10, and gave a very vivid and interesting account of his trip to the Youth Conference at Amsterdam, Holland. The father and son organization recently had a banquet, with Bro. J. Perry Prather as guest speaker. They report a wonderful meeting. The Women's Work was recently reorganized, with Catherine Stebbins as president. During the past year some very noble work has been done in the different departments of the church.—Mrs. Wm. Furrey, Dayton, Ohio, Jan. 3.

Pleasant View.—We closed a successful series of meetings Nov. 26, and our love feast was held the following evening. Bro. Charles Zunkel of Lima, Ohio, was the evangelist, with Mrs. Clarence R. Bowman in charge of the music. Bro. Zunkel delivered fifteen inspiring sermons. Five were baptized and one awaits baptism. Our father and son banquet on Nov. 9 was well attended. A group of our young people attended the Thanksgiving rally at the Poplar Ridge church and were pleased to have the honor of holding the attendance banner for another year. Dec. 7 we met in council and the following church officers were elected: Bro. J. J. Anglemyer, elder; Marion Driver, clerk; P. A. Rusmisel, Messenger agent; John D. Miller, trustee; E. W. Driver, financial secretary; J. A. Vore, treasurer. Dec. 6 the Ladies' Aid Society met in an all-day meeting, and elected the following officers: Mrs. L. H. Carroll, president; Mrs. Jess Joseph, secretary and treasurer; Mrs. E. W. Driver, superintendent. Dec. 17 we were fortunate to have Sister Faye Moyer, missionary to Africa, with us. She brought a very touching message. Dec. 24 the young people presented the Christmas play, Why the Chimes Rang.—Mrs. Glenn Cool, Lima, Ohio, Dec. 30.

Prices Creek.—We had fine all-day communion services on Oct. 28, with a large attendance at each session. Bro. Glen Rust of Castine spoke in the morning, and after the dinner hour Bro. Warstler from Middletown gave a challenging message. About 175 communed in the evening. Bro. Warstler had charge of the examination service; Bro. Moomaw, the feet washing service; Bro. Rust, the supper; and Bro. Hollinger, the sacraments. Morning devotions were held preceding breakfast on Sunday. There were 401 present at our Sunday service. We were happy to have Brother and Sister I. W. Moomaw and their boys with us for our communion services. Sunday morning Sister Moomaw had charge of the children's hour and told them about India, and Bro. Moomaw brought an inspiring sermon. On Nov. 12 one of our Southern Ohio peace teams, of which Paul Kinsel, Naomi Erbaugh and Richard Knierim were members, challenged us to work for peace. Nov. 22 the Castine church united with us in a Thanksgiving service. Bro. Ivan Ikenberry from Eaton brought us an inspiring message. The offering was received for Brother and Sister Edgar Petry, who are working their way through Bethany. The main business of our December council was the election of church officers. We retained Bro. E. R. Fisher as elder. A group from the young married people's class sang carols to the sick and aged. We had a fine Christmas program given by the children. The young people presented the play, The Empty Room. The following evening we dismissed our services in favor of the Wares Chapel Christmas program. Toys, clothing and baskets of food were given by different classes in keeping with the Christmas spirit. For a few Sunday evenings we are having Bible study. During November the evening sermons were on peace, and for December we followed the Messenger outlines on Keeping Christ in Christmas. A number of our young people attended the Southern Ohio winter conference at Pleasant Hill. Our young people gave $50 toward the 100 hour project. On Jan. 7 Paul Kinsel will give us a report of the Amsterdam Christian Youth Conference. The West Manchester Church of God is bringing a double quartet from Dayton and they will present a musical program in our church on Jan. 28. Our Sunday school is progressing nicely. The teachers and officers met at the beginning of the quarter and decided to have assistant officers and teachers in charge the first Sunday in each month. We have fifty-four subscriptions to the 1940 Quiet Hour, and are ready to begin work on our Messenger club subscriptions. The Aid meets regularly and is doing fine work. The mite boxes are opened each quarter at a birthday dinner. They contained over $20 last quarter. The proceeds from sewing that were sent to Cincinnati for a Christmas sale were $23. At the last meeting new officers were elected and we had our mission study and gift exchange. They surprised their pastor and his wife with a gift of a lovely quilted wool comforter. The Men's Work has been very active. They entertained Wares Chapel at a rabbit supper, and Rev. Frank was the guest speaker. They had charge of sales, painted the tables and benches for our communion, white coated the walls of the basement and helped chop wood for one brother. Their big project, however, was a sixteen-acre field of corn which yielded over 900 bushels, half of which is their share. We feel that the church has had a fine year. The pastor is making an effort to get in touch with all nonresident members.—Mrs. Kenneth Hollinger, Camden, Ohio, Jan. 3.

Sugar Creek.—We met in council Nov. 24 and elected the following officers: Bro. Walter Landes, elder; Nina Landes, clerk; John Adams, treasurer. The members of the Ladies' Aid Society met in the home of Gertie Kiracofe for their annual Christmas meeting. A gift exchange was enjoyed in the afternoon

The officers are as follows: Nina Landes, president; Neva Hanthorn, vice-president; Mary Joseph, secretary-treasurer; Gertie Kiracofe, Messenger agent. She hopes to receive enough subscriptions to take advantage of the Messenger club plan. Five letters of membership were granted during the last year. On Christmas Eve a cantata, The Lost Carol, was presented. We are looking forward to a new year in which to do more and greater work for the kingdom.—Wealthy Kiracofe, Lima, Ohio, Jan. 2.

Oklahoma

Bartlesville.—Dec. 4 Bro. Russell G. West, pastor of the Pampa church, Texas, began a revival at our church. The meetings ended Dec. 15. He brought wonderful messages each evening, and there was a fair attendance. Bro. Ora Huston of Oklahoma City visited us one evening during the revival. Four were baptized and two reconsecrated.—Mrs. Fanny Oliver, Bartlesville, Okla., Dec. 27.

Pennsylvania

Ambler.—Our father and son banquet, sponsored by the men's Bible class, was attended by about sixty, and they enjoyed the fellowship of the evening. A program, featuring music, short talks and an address by Pastor Paul M. Robinson, was given. The Ladies' Aid prepared and served the banquet. The young men have been loyal and dependable in their attendance at our church services. They are now assisting the men's class in making needed repairs in our basement. On Sunday afternoon the pastor and his wife had open house at the parsonage. All members and friends of the parish were welcomed. A large audience assembled for another sacred concert under the able leadership of J. K. Snyder, conductor of the inter-church orchestra. These concerts are given in our church auditorium. Our women's missionary circle met in the home of Bro. John Shotzberger. Sister Floy Hoffer led the group in a study of women of other lands.—Elizabeth R. Blough, Hatfield, Pa., Dec. 29.

Little Swatara.—Since our last report we have lost one member by death, one by letter, and have received two by letter. Oct. 15 Bro. Paul B. Myer of Myerstown was with us at the Merkey house and brought the self-examination sermon. Our love feast was held at the Ziegler house Oct. 21, 22. Visiting ministers present were Brethren Abraham Eshelman of Mt. Joy, Harry Fahnestock of Manheim and Samuel Eshelman of Chiques, who officiated. The evening of Oct. 22 members of the Little Prim colored quartet of Harrisburg were guests of our B. Y. P. D. Nov. 19 a welfare program was rendered at the Schubert house. Bro. Lester W. Royer of Lebanon addressed us on Christian Education. Our revival services opened at the Schubert house Nov. 20 and continued for two weeks, with Bro. Michael Kurtz of Richland as evangelist. He brought us powerful and Spirit-filled messages, and our church was strengthened. Nov. 23 Thanksgiving services were held at the Schubert house, with Bro. Michael Kurtz bringing the message. We met in council Dec. 16 at Frystown. Dec. 24 our B. Y. P. D. had as its guests at the Ziegler house members of the Fredericksburg B. Y. P. D., who rendered a fine and inspiring program. Christmas Eve a fine group of young people went caroling to the sick and aged. Christmas Day we held morning services at the Ziegler house, and in the evening the children rendered their program. The last evening of the old year we had a prayer meeting, which was a fitting way to close the old year and enter into the new year.—Stella D. Merkey, Bethel, Pa., Jan. 1.

Washington

Yakima.—We met in council Dec. 6 and the following church officers were elected: clerk, Bro. E. J. Nolander; treasurer, Bro. Robert Faw; Messenger correspondent, Sister Gladys Faw; Messenger agent, Sister Becker; member of ministerial committee, Sister C. M. Holdren; trustees, Brethren W. S. Buck and Evan McConnell; member of missionary committee, Sister Katie Baldwin; member of Sunday-school convention committee, Sister E. J. Nolander; auditors, Brethren Clarence Case and Wendell Faw; member of nominating committee, Bro. Robert Faw. Our mid-winter conference will be held in our church Dec. 27-29. Our evangelistic meeting will begin Jan. 17, with Bro. Wilbur Liskey of Raisin, Calif., as evangelist. A Thanksgiving dinner was served at the parish house. Dec. 17 the play, Our Sorrowful Star, was presented by our young people. Sunday morning, Dec. 24, the children will give a Christmas program. Since our last report three young men were baptized. We are working on the Messenger club and hope to get the required number of subscribers. The Ladies' Aid met Dec. 14 and elected officers as follows: president, Sister Lucy Ardinger; vice-president, Mrs. Stamper; superintendent, Sister Jessie Sharp; assistant, Sister Myrtle Cable; secretary, the undersigned.—Katie Baldwin, Yakima, Wash., Dec. 19.

West Virginia

Oakvale.—Bro. Raymond Peters, accompanied by Bro. J. E. Barton, was at the Oakvale church Dec. 17, 1939. Bro. Peters installed the following deacons and deaconesses: H. C. Booth, Mr. and Mrs. Floyd Carter and Mr. and Mrs. Sherman Booth. One member, Fred Richard, was reclaimed. Through the work of cottage prayer meetings four have been added to the Methodist church.—Fannie Wimmer, Oakvale, W. Va., Dec. 21.

Three Books for Three Classes

Here is a book for ministers, one for leaders of juniors, and one for parents. If you belong to any of these groups you should by all means have the book here described.

Religion in Shoes

By Hunter B. Blakely

Religion in Shoes, or Brother Bryan of Birmingham, is the story of one minister who, taking Jesus at his word, has gone on doing the Lord's work and trusting the Lord for results. The story is a remarkable demonstration of how God opens the way and provides the means for the man who trusts and follows him. Here is a veritable George Müller who surrenders all and obtains all for his ministry. And his ministry is preaching the gospel to the poor, the criminal, the licentious, the unclean. Thouands of dollars pass through his hands as he preaches, feeds and clothes the needy. Living in the south he ministers to white and colored alike. Here again we have the story of a St. Francis, or an Oberlin. 186 pages. **$1.00.**

A book that will stir your soul to action.

Junior Talks for Special Days

By Arnold Carl Westphal

Contains 30 talks for holy days and holidays. Will be appreciated by teachers and pastors dealing with this age group. The materials for illustrating the Talks are simple and ready at hand. The element of surprise wins and holds the attention and so helps to impress the truth presented. Does not require expert handling as all is simple. The concrete presentation appeals to juniors who ever want to see things. 142 pages. **$1.50.**

This book will help you and your juniors.

The Fun of Having Children

By Katharine Seabury

A new book by a wise mother who understands her business and knows how to tell her story to other parents. As you follow her in her story of rearing children until they go out to establish their own home you are thrilled because you see the fine opportunity presented to develop human beings from infancy to full maturity. The author knows the good in true psychology and in the simplets terms helps parents meet and solve the most intricate problem—the problem of training a human being. Not just another book, but one that is outstanding. 216 pages. **$1.75.**

A book that no parent can afford to miss.

Brethren Publishing House, Elgin, Ill.

Another Column of Books for Children

Last week we suggested a number of books for your children. This week we come with a second list. From these two lists you will be able to select what your own home needs. Make your own choice.



TELL ME ANOTHER STORY, ...$1.75

Carolyn Sherwin Bailey.

"An answer to the universal plea of childhood"—providing for children of three to eight years new stories of intense interest, based on a carefully considered plan to train the child to think. The same theme may run through a group of stories. "Another Story"—and still another—can be told to entertain and interest without diverting the train of thought. The first story appeals to the child's knowledge founded on experience, the second to his reasoning powers, while the third is fanciful and especially designed to stimulate the imagination. 335 pages.

AMERICA FIRST—One Hundred Stories From Our Own History, ...$2.50

Lawton B. Evans.

Illustrated in Color and Gravure by Milo K. Winter. "America First" is to a complete history of America what Lamb's "Tales From Shakespeare" is to the unabridged edition. Emphasizes interesting details. For every period of United States history, it supplies a human interest story.

"BROAD STRIPES AND BRIGHT STARS," 75c

Carolyn S. Bailey.

Colored frontispiece and six full page pictures by Power O'Malley. Presents the developments of our nation as one of the most vivid panoramas the world has ever known, its first scene laid on Plymouth Rock.

FIRELIGHT STORIES, ...$1.50

Carolyn Sherwin Bailey.

A collection of nearly fifty adapted folk tales taken from the folk lore of the Norwegians, Celts, English, American Indians, southern Negroes, and from New England. The stories have been selected with a view to their accumulative, rhymed character, as appealing to the child's interest in jingle and ditty. Illustrated with full-page pictures. 192 pages.

MORE MOTHER STORIES, ...$1.50

Maud Lindsay.

This volume by Miss Lindsay is the peer of her earlier work. The stories are such as teachers and mothers may well study. Every child who hears one will exclaim, "Tell it again!"

POEMS FOR THE CHILDREN'S HOUR, ...$1.75

Josephine Banton and Carolyn Sherwin Bailey.

Poems the children will appreciate, understand and memorize. They are short and deal with childhood.



STORIES CHILDREN NEED, ...$1.75

Carolyn Sherwin Bailey.

Contains over fifty best stories for children, each adapted for the immediate use, without change, of the story teller. A graded collection, offering to children and parents a course in stories that will result in mental and moral training. The best writing for children in stories by such authors as Tolstoi, Hawthorne, Dickens, Bjornson, George Macdonald, Lewis Carroll, Raymond Alden and many others. 364 pages.

Brethren Publishing House, Elgin, Ill.

Little Talks to Little Folks

By Charles A. Puncker

Here's a book by an Englishman—92 pages—containing 44 stories, drawing in themselves, and doubly so because the author knows what to say and how to say it. There's variety in the selection, and not a dull one in the whole collection. Study these talks and you too will learn how to talk to little folks. **Price, 60 cents.**

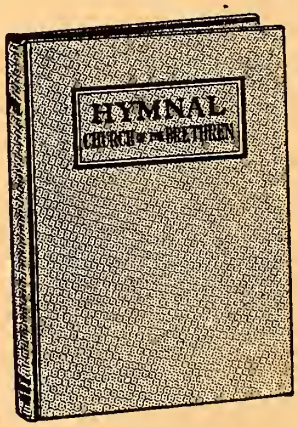
Brethren Publishing House, Elgin, Ill.

Let's Go Back to the Bible

By Will H. Houghton

A staunch believer in the Bible, the president of Moody Bible Institute presents 16 radio Sermons simple and direct setting forth the message and value of the Bible in the world of today. There is a wide appeal to old and young. Religious teachers will appreciate the many timely illustrations. 156 pages. $1.25.

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GOSPEL MESSENGER



Former Vyara boarding school boys, with families, who are now teachers and evangelists. At the reader's left are Harlan, Ruth and Margaret Brooks. The blur across the bottom of the picture was caused by "heat waves rising from the ground."

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January 27, 1940

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OUR MISSIONARIES

SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Note: Address all China missionaries % Hugh MacKenzie, 53 Race Course Road, Tientsin, North China.

Liao Hsien, Shansi, North China

Hutchison, Anna, 1911.
Ober, Mary Velma, 1936.
Sollenberger, O. C., 1919.
Wampler, Ernest M., 1918.

Ping Ting Hsien, Shansi, North China

Crumpacker, F. H., and Anna, 1908.
Cunningham, Dr. E. Lloyd, and Ellen E., 1938.
Ikenberry, E. L., and Olivia, 1922.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.
Wampler, Elizabeth B., R. N., 1922.

Show Yang Hsien, Shansi, North China

Bright, J. Homer, and Minnie, 1911.
Clapper, V. Grace, 1917.
Rothrock, Hazel M., 1938.

Tai Yuan Fu, Shansi, North China

Myers, Minor M., and Sara, 1919.
Shock, Laura, 1916.

Peking, China, % College of Chinese Studies

Susie M. Thomas, 1939.

169 Yuen Ming, Yuen Road, Friends Center, Shanghai, China.

Sollenberger, Howard E., 1938.

On Furlough

Oberholtzer, I. E., and Elizabeth, 801 Mulberry St., Muncie, Ind., 1916.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Senger, Nettie M., South English, Iowa, 1916.
Sollenberger, Hazel, 418 Summit St., Oceanside, Calif., 1919.
Wertz, Corda L., R. N., 1900 W. Polk St., Chicago, Ill., 1932.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Harper, Clara, 1926.
Heckman, Clarence C., and Lucile, 1924.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Brumbaugh, Grayce, R. N., 1937.
Faw, Chalmer E. and Mary P., 1939.
Kulp, H. Stover, and Christina, 1922 and 1927.
Petre, Ira S. and Mary M., 1939.
Shisler, Sara C., 1926.
Weaver, E. Paul and Zalma F., 1939.

Marama, via Damaiura, Nigeria, W. Africa

Landis, Herman B., and Hazel M., 1938.

On Furlough

Bittinger, Desmond and Irene Frantz, 337 S. Market St., Elizabethtown, Pa., 1930.
Bosler, Dr. Howard A., and Edith, % General Mission Board, Elgin, Ill., 1931.
Burke, Dr. H. L., and Marguerite, R. N., Walkerton, Ind., 1928.
Engel, Alice, R. N., % General Mission Board, Elgin, Ill.
Frank, Evelyn E., R. N., % General Mission Board, Elgin, Ill., 1938.
Horn, Evelyn J., R. N., Roseville, Ohio, 1930.
Royer, Harold A., and Gladys H., 621 Clark Ave., Ames, Iowa.
Moyer, Edna Faye, Alvordton, Ohio, 1931.
Utz, Ruth, R. N., Brightwood, Va., 1930.

INDIA

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Bollinger, Amsey and Florence M., 1930.
Grisso, Lillian, 1917.
Kinzie, Wm. G. and Pauline G., 1937.
Lichty, D. J., and Anna, 1902 and 1912.
Warstler, Anna M., 1931.
Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.
Blough, J. M., and Anna, 1903.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shickel, Elsie N., 1921.
Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.
Swartz, Goldie E., 1916.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India

Brooks, Harlan J., and Ruth, 1924.
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

82 Mahatma Gandhi Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921 and 1920.
(Serves part time Inter-Mission Business Office.)

Landour, Mussoorie, U. P., India

Joe W. Bowers, 1940.
(Serves Woodstock School)

On Furlough

Moomaw, I. W., and Mabel, 2134½ Indianola Ave., Columbus, Ohio, 1923.
Ziegler, Edward K., and Ilda, 3435 Van Buren St., Chicago, Ill., 1931.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 89 — Elgin, Illinois, January 27, 1940 — No. 4

ANNUAL INDIA NUMBER

About India Today

BY D. J. AND ANNA LICHTY

TODAY, from Cape Cormorin to the Himalayas and from Sind to Calcutta, that old phrase, "the changeless East," is obsolete. India at the time of the British occupancy was a conglomeration of races, languages and creeds, under the rule of several hundreds of petty kings. Since the time the administration of the government was taken over by the Crown, she has been a nation in the making, and at the present time has all but obtained a place in the sisterhood of nations. Participation with the British Empire in the present war will, without doubt, hasten the time when she will no longer be known as a subject nation. Predominately, she holds to democratic ideals and is outspokenly sympathetic with those democracies of China and Europe which have recently come under the stern heel of superior autocratic powers.

During this period she has been profoundly and increasingly influenced by commercial, intellectual and cultural contacts with other countries. It has not always been easy for her to "prove all things and to hold fast" only "to that which is good." She is justly proud of her hoary past, and frequently her prophets warn her against throwing overboard her distinctive customs, culture and ideals for something which might turn out to be something inferior.

Up to now, English has been the only language in which representatives from all parts of India could understand each other. It has also been the chief vehicle for conveying scientific thought and democratic ideals. Almost every Indian schoolboy and girl aspires to speak English. Yet the national educational and political leaders of the country are at the present time inaugurating a plan intended to make one of the existing languages the language of the nation. From now on, the teaching of Hindustani or Hindi will be obligatory in all the schools of India.



Honors and Prizes Are Also Won in India

In spite of a considerable revulsion against the abuses of modern industrialism, textile mills seem to be on the increase. At the same time, hand spinning and weaving are being revived as rural subsidiary industries for utilizing time otherwise devoted to enforced idleness. Jamshedpur is the Pittsburgh of India and is increasingly able to compete with other countries in supplying the country with iron and steel. Today the industrialists aspire to promote the manufacture of bicycles, motor cars and railway locomotives. The development of hydraulic power has made possible the electrification of hundreds of miles of railways and the lighting of some of India's largest cities. But at the same time, in sight of endless miles of telegraph wires, and in view of fast moving trains and the ubiquitous motor bus which carries you from the principal railway stations to the more inaccessible corners of the country, and often with the roar of an Imperial Air Liner in his ears, the

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Indian farmer keeps on trudging behind oxen and a primitive plow as did his fathers since countless generations. Like Tennyson's brook, "men may come and men may go, but I go on forever," so the Hindu farmer goes on forever in his own placid way. Yet perhaps not forever, since the channel of the brook may be altered in such a way as to accelerate its flow!

For many years, and at great cost, the India government has maintained excellent agricultural colleges and experimental stations. These have encouraged the organization of all kinds of cooperatives, and in recent years elaborate rural uplift programs have been launched. In many ways the results have not been satisfactory. The present urge, therefore, is for mass education, and education of the type that will suit the peculiar needs of the rural people—who constitute more than 85% of India's population. To this end the whole educational system is being revamped, and a commendable effort to supply adequately the increased need of teachers is being made. Let the mentality of the masses be changed; then, perhaps they will be willing and able to intelligently utilize the helpful agencies of the government for their social and economic betterment, and so become useful and productive citizens of the new nation about to be born.

In the realm of social reform India is making fine progress. Today high caste children have to choose between having outcaste children as classmates and remaining away from school. Public institutions and wells are now accessible to high and low alike. In a few places the untouchables even have access to the temples. In spite of America's backsliding, India has courageously taken up the "noble experiment" of prohibition. Ahmedabad, the center of the textile industry, has been dry since a year. Bombay, "the gateway to India," fell in line recently. Our own district of Broach has been on the water wagon since Sept. 1 of last year. Liquor is also barred from several districts on the Madras side. Will the growing craze for gambling go next? Let us hope it will.

In no way has social reform been more noticeable than with respect to the new status of women. It is no longer universally considered that the sphere of their activities should be confined to their husbands and families. Many have taken up the professions of teaching, medicine, nursing and even law. Some of the best public speakers of the country are Indian women, and several of them help to make the laws of the land. Dr. Mrs. Reddi, the first woman member of the British Indian Legislature, has been able to introduce legislation to do away with the devadasi service in Hindu temples and the immoral traffic in women and children. It is maintained by the more progressive Indian women that "the new woman—as legislator, as teacher, as doctor—has shown that she is capable of carrying out her work ably and efficiently. If India is to take her rightful place among the nations of the world, the woman must be recognized as a partner of man and must be given her full share of responsibility."

Without doubt, the late Sarda Act which forbids child marriage is a boon to Indian women and will eventually result in the elimination of the evil practice.

Centers for the promotion of the health of mothers and children are established in all large cities and welfare programs are sometimes carried into the country villages. However, comparatively few of India's millions of village women know of the new day and the enlightened privileges which are theirs. Here is a field of effort which continues to challenge the best efforts of Christian missions working in the country.

India is fast becoming addicted to the cinema habit. The small theatrical troupes which used to act the parts of their national and religious heroes before delighted village audiences are being gradually edged out of the profession by the cinemas. These are invading every sizable town and village. They often portray the same scenes, but in a more attractive and artistic way. All the cities of the land of any size are lighted with electricity, and radios naturally follow in the wake of the white light. In the realm of the cinema and the radio you can have your choice of foreign or indigenous productions.

Mostly, India is changing for the better. Christian missions have played no small part in bringing about the reforms above mentioned. They have been the pioneers and leaders in modern education, in securing social rights for the backward classes, in the elevation of Indian womanhood, in temperance and village uplift. The Bible is read by most of India's thoughtful men. Its phrases are quoted in public utterances and its teaching has unconsciously gotten behind a good bit of the best thought and legislation of the day. Only recently, the prime minister of a certain province, in deprecating the alleged report of Indian congressmen preaching hatred against Christianity, declared that "if the report was true, they had acted not only against humanity and their country, but also against the high ideals of the Congress and the Congress government and brought into disrepute the good name of Mr. Gandhi whose political principles were shaped by the doctrines of Christianity." But it is not enough that the political prin-

ciples of India's great leader are shaped by the doctrines of Christianity. Our task remains unfinished until the economic, social and moral life of the whole nation is undergirded with the principles of Christ. This constitutes the unfinished task in India and in the whole world.

Anklesvar, India.

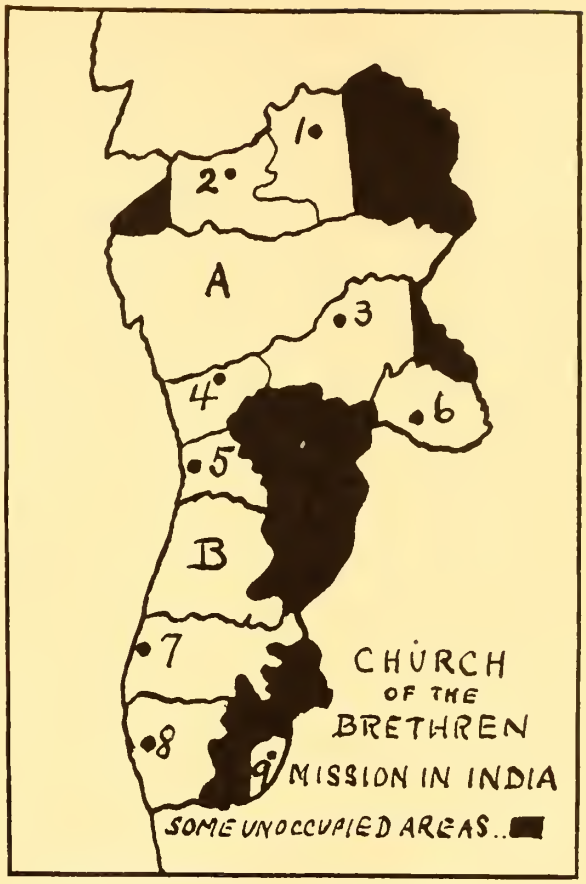
Our Unfinished Task

BY LILLIAN GRISSO

THIRTEEN years ago James Barton wrote a book with the title, *Our Unfinished Task.* In the book he said, "So much has been said and written about the number of missionaries already sent out and the stations now occupied in countries wholly pagan a century ago, that many have come to the conclusion that the missionary territory is already efficiently occupied." He then proceeded to show how mistaken was such a conclusion. May it be true that there are those who have a similar thought with regard to the work of the Church of the Brethren in India? Much has been written in recent years about the growth of the church in India, and the development of the work, and perhaps this may have led some to feel that the task of the church in India is almost completed. This article is written to indicate something of the magnitude of the task still waiting to be done in the territory in India for which the Church of the Brethren has assumed responsibility.

We have accepted as our share of the missionary task in India the evangelization of an area of approximately 7,000 square miles. If you will look at the map you will see what large sections of our field are as yet untouched. Portions of our field with a total area greater than that of the state of Delaware are virgin territory. These untouched areas contain more people than Vermont. Can we say our field is occupied when not one missionary or Indian teacher is working among these 400,000 people? In addition to these larger unoccupied portions there are many villages in the so-called occupied areas in which the Christian message has never been given.

Let us see the situation which faces the workers at some of our stations. Sisters Eliza and Sadie Miller have the supervision of the work in the Umalla station territory. This is an area containing approximately 600 villages. There are three Indian ministers and fifteen other mission workers to help these missionaries evangelize the district. There is a church membership of 470 living in twenty-seven different villages. We must remember, too, that many of the Christians



The map shows our mission territory in India. The two lettered areas belong to other missions: A to the Irish Presbyterians and B to the Wesleyan Methodists. The rest of the territory is ours, the black portions as yet unentered. The numbers indicate the stations: 1 Umalla, 2 Anklesvar, 3 Vyara, 4 Jalalpor, 5 Bulsar, 6 Ahwa, 7 Dahanu, 8 Palghar, 9 Vada.

living in these scattered villages are illiterate, so the only way to give them teaching and help is through personal contacts. Miles must be traveled to visit all these Christians and the traveling cannot be done in a motor car, either. But not only is pastoral care needed for the Christians, but there are thousands of the unreached villages to challenge the best efforts of God's messengers. Graph No. 1 will show you the comparative size of the task surrounding these missionaries and Indian ministers as contrasted with that which faces the average minister in America. The years of service which these two missionaries can give will soon be over. Think you, that they can retire feeling that their help is no longer needed or that no one need take their place? Limit the ministry at home in the same proportion as this station, and Elkhart, Ind., would have one minister, while Lancaster, Pa., could have two.

Anklesvar is the central station for a field containing approximately 196,000 people. Graph No.

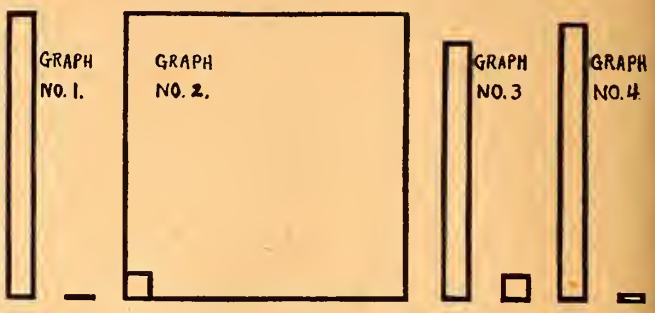
2 shows how small is the Christian population in comparison to the non-Christians of the area, although the former number 2,011. There are Christians living in forty-six villages but this leaves at least 250 villages in which no Christians reside. If we were to divide these 250 villages equally among all the missionaries and the Indian staff, each would have six villages as his share of the evangelistic task. But in thinking what this really means, we must remember that most of these workers are teachers who must be in the schoolroom most of each day. The major portion of their time is spent in communities where there are some Christians. Who will go out to the regions beyond?

The Alleys and Miss Ebbert are in charge of the work in the Dangs, a collection of small native states. The Dangs states cover a territory almost five sixths as large as Rhode Island. There are 212 Christians living in thirty-four villages. Of these only four villages have more than four Christians, and a number have but one each. Think what it means to give pastoral care to these scattered Christians, and then meditate on the opportunity presented by 225 villages in which there are, as yet, no Christians! To provide pastoral care for the Christians, to teach the mission schools (there are no schools except mission schools in the Dangs), and to enter the unevangelized villages, there is a staff of three missionaries and twenty Indian workers. They must serve a population equal to one third that of Nevada. Would you say that the work there is about completed?

If we take our entire field into account, Graph No. 3 shows the proportion of the villages in which Christians reside. Even in these, in most cases, the larger part of the population is non-Christian. Many of the Christians do not even have the privilege of attending Christian services regularly. Compare Graph No. 4 with No. 3 and you will readily see that the number of villages in which there are Sunday schools is much smaller than the number of villages in which there are Christians. Suppose that most of the parents in the city of Elgin were illiterate and then suppose that only a third of them and their children had a Sunday school or church service to attend, and only occasionally could anyone visit them to teach them, what would the results be? This picture is somewhat comparable to the situation existing among many of the village Christians. Are you surprised if the growth of the church is slow and if some stumble and fall?

But perhaps you have heard someone say that we have about all the missionaries that we can use in India, and you are puzzled as you try to reconcile such a statement with the facts as set forth in this paper. Let us at least suggest a basis for the reconciliation of the two views. In 1927-28 $134,495 was spent in India on missionary expense and annual budget items. In addition to this, $38,942 was spent on new property items. Eleven years later, or during 1938-39, less than half as much was spent for the first two items and nothing was spent on new property! In other words, the total amount spent dropped from $173,438 to $66,986. Such curtailment in funds has necessarily meant a curtailment in other ways. More missionaries means more money spent for transportation and missionary supports. Then, too, they must have bungalows in which to live, and a budget to carry on their work. An increase in the number of Indian workers also means an increase in the pay roll, more money for training workers, and money to carry on the work they do after they are trained.

Hence, unless the budget increases, it means that the work cannot be greatly increased—that the number of Indian workers and the number of missionaries cannot be increased. A number of our stations report calls from villages for help and teaching—calls which had to remain unanswered, open doors which could not be entered.



Graph 1. In the Umalla station territory are 150,000 people, or 30,000 each for the two missionaries and three Indian ministers. The long bar shows their responsibility, as compared to the number each minister in the United States would be responsible for—very short bar, if Americans were similarly apportioned.

Graph 2. The little square represents the 2,011 Christian in the Anklesvar area; the large square the 194,000 non-Christian or unreached portion of the population.

Graph 3. There are resident Christians in one tenth of the villages for which we are responsible—compare small square and bar nine times as large.

Graph 4. The long bar represents the more than 96% of villages in our territory with no Sunday schools; the tiny rectangle the 3½% with Sunday schools.

Who will be held responsible for these unused opportunities? In the Anklesvar district every year people are coming asking to be received into the Christian fold. But they must be taught and their pastoral care after their baptism provided for, and this requires more helpers. If all would help, how little the sacrifice that would be required to make possible the expansion of the work. What will you do to help us buy up the opportunities in some of these wide-open fields?

Anklesvar, India.

Our Unfinished Task—The Future

BY C. G. SHULL

THE church sends missionaries to India that they may introduce men to Christ and lead them to accept him as their Master and Savior. As a church we have assumed responsibility in India for the evangelization of an area covering 7,050 square miles, with a population of nearly two millions. It is a sobering thought to recall that no other Protestant-Christian agency is doing work in this assigned territory. If Christ is to rule in the hearts and lives of this area it will be because the Church of the Brethren is used by God to establish his kingdom in this section. God is depending on us. "Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained" (John 20: 23).

Other articles in this issue show what God has wrought during the relatively brief period of our mission work in India. Local churches to the number of twenty-five have been established, two church districts have been organized and indigenous church leaders are taking an increasing share of responsibility as teachers, ministers, and elders. "Hitherto hath Jehovah helped us," but "forgetting the things which are behind," it is our task just now to consider the work which is yet to be done.

Christian Homes

In the first place, we must multiply many times over the number of Christian homes in the villages of our rural area. The unit of life is the home and our Master can never be satisfied until the homes of India own allegiance to him. In the realm of worship this means that there will be no place in the corner of a room for a household idol, but that Christ is recognized as the Head of the home. It will mean that the God he revealed is the one whom the family worships, and that an attempt is made to discern and to follow his will. It will mean that fear of demons is gone and the cause of sickness understood. If a member of the family falls sick, there will not be recourse to the ignorant and superstitious village sorcerer; but instead, the well members of the family will take the patient to the Christian hospital. In childbirth the mother will not be cared for by the filthy and untrained village midwife, but by the skilled and sanitary Christian nurse or doctor.



A relief map of the Dangs made by fourth and fifth standard pupils which won first prize at the Durbar exhibit.

This Christian home recognizes the value of an education for all members of the family. Last winter on a tour of the district we were conversing with some of the village elders on one occasion concerning the advisability of starting a school in their village. An estimate was being made of the number of children available, and when some girls were mentioned one of the old men simply laughed, saying, "There is no need to send them to school." And if anyone should be inclined to think that forty years of mission work would be enough in a particular area, let him not only recall that some missions have been in India for more than a hundred years, but let him also ponder the words of this village father and bear in mind that there are still thousands in our area who have not yet come to realize the value of an education for women and girls. It is not by accident that whereas ninety-nine per cent of the women of India at large remain illiterate, only seventy-nine per cent of the Christian women are so classed. A missionary in charge of district work knows full well that wherever there is a Christian family, there the girls will attend the village school without any extra persuasion on his part.

Following the example of Jesus as seen at Bethany and elsewhere, the Christian home respects the personality of every member of the family. Woman is liberated and enjoys a status of equality not found in her former heritage. In a similar way the rights of childhood are respected and there is in the entire family relationship a spirit of

equality and co-operation which is a continued and effective witness to the other homes of the village. And in so far as the home is Christian in fact as well as in name, there are mutual confidence, trust, loyalty and truthfulness which are still another contrast to surrounding homes. Christ is the basis of these new character traits and the cornerstone of the home's true love and happiness.

Organized Churches

Homes of the above type must not only be greatly multiplied, but in local areas we must establish them in sufficient numbers that they may group themselves together for corporate worship and Christian fellowship. It is here that the church makes a unique contribution to the religious and social life of India. Hindus and Moslems go as individuals to their temples for worship in a solitary way, but public worship regularly as families and communities is a distinctive feature of the Christian church. The very hearty reception given in many quarters to books like the recent one by Bro. Edward Ziegler on the subject of worship shows that the church in these days is catching a new vision of the tremendous possibilities for good which lie in well-directed corporate worship. There is no more important feature of the task ahead than the training of leaders, parents and village congregations in this art. Within the past few years workers have been placed in several new areas in the territory where the writer resides. The children who come to the village schools come from homes which are for the most part illiterate both intellectually and spiritually. One of the first steps in winning such groups to Christ is the teaching of the Lord's Prayer, Christian hymns, some psalms and other scripture passages which are suitable for use by the group in Christian worship.

Brethren in Reality

The worship of these village congregations is open to all castes and classes who may choose through acceptance of Christ to enjoy its privileges. The fact that very many Hindu temples are not open to about one sixth of India's population is a sad commentary on the religious life of this faith. And this is true despite the fact that many of these temples have all along derived revenue from public funds. It is well known to some of you that an agitation is now going on to throw these temples open to all classes. Even while writing this there comes a report of how some orthodox Hindu women of South India appealed to Mr. Gandhi to aid them in helping to maintain the old custom of keeping the temples of their area closed to the outcaste group. They should have known that Mr. Gandhi would reply as he did, stating that he could give them no aid since he firmly believes that Hindu temples should be open to all. But honest observers of the terrible power of India's agelong caste system cannot but be convinced that Christ alone is India's hope and only he can guarantee religious democracy to the millions of India. Into his church "whosoever will" is welcome to come.

The Lord's Supper as observed by the church has, indeed, a great teaching value at this point. Here rich and poor, high and low, and those of varying degrees of education and culture, meet together at the Lord's table. *Brethren in reality!* How inspiring to vision the time when instead of twenty-five there may be 250 village congregations in our area where the now-separated groups will gather together around the one table of their common Lord and Savior.

Economic Democracy

And if in the Christian church we are *brethren in reality* this will certainly mean that the poor of rural India will enjoy a larger share of the abundant wealth which God has given to our world. The gospels say that Christ came to "put down the mighty from their seats" and to exalt them of low degree, and again that he came to "proclaim liberty to the captives" and to open the prison for those who are bound. Many, indeed, are the causes of the terrible poverty of India; and yet, someone has well said that nearly all of them have moral roots. Habits of indolence and drink on the one hand, coupled with a life which has not been awakened to the beauty of culture and the joys of better things; and then on the other hand, exorbitant rates of interest, inadequate wages, excessive expenditures at weddings, the lack of the education necessary to cope intellectually with others and be able to withstand injustice—all these are features of the rural life of India which the Christian church through her life and message must help to transform. Can one conceive of a greater joy than having a part in such an enterprise? No wonder that every missionary enjoys his task and is eager when on furlough to join the ranks again.

The Assurance of Victory

I have just been reading Dr. Robert E. Speer's memoir of the remarkable life of George Bowen of Bombay. For forty-four years (1844-1888) George Bowen labored in India's premier city with a devotion and self-denial which have verily few parallels in India's missionary history. In the midst of this period, and after a number of years of his utterly unselfish service, this man of God said that he could not point with certainty to a single individual whom he had up to that time won for Christ. But George Bowen died loved and re-

spected by hundreds in Bombay from simple servants to the governor and men of high estate. How he would have rejoiced to see our day! In the last government census before his death (1881), the number of Christians in India was only 73 per ten thousand of the population. Half a century later, or in 1931, the number was 179 per ten thousand. Forty years of effort by the Church of the Brethren in India has resulted in 6,486 baptized Christians with a Christian community of over 9,000. Have we the faith to believe that fifty years hence the increase will have been still more glorious than it was during the fifty years which followed the consecrated labors of George Bowen?

The golden age for the church in India is still ahead. Witness the group movements to Christ in so many areas and the abundant reasons they give us for faith in the future. Especially in the northern half of our field, groups are even now ready to learn of Christ in larger numbers than we are able to provide teachers for them. And the other ground for hope is the now established Indian church, small in numbers, but growing in strength and ability for the task. Let the church at home and here join hands in providing the missionaries, trained workers, funds and prayers in sufficient strength to gather the harvest.

Palghar, India.

Monthly Financial Report

During the month of December contributions for the Conference Budget and all general boards and agencies in the budget totalled $19,420.18. The total received for the year beginning March 1, 1939 was $128,696.68, detail as follows:

	Receipts for December	Total receipts since 3-1-39
World Wide Missions	$ 5,341.27	$ 19,459.53
Women's Work Project	690.70	6,713.73
Home Missions	3,901.91	5,291.43
Foreign Missions	293.28	3,622.10
Junior League Project	290.80	1,207.40
Home Mission Share Plan		12.00
Intermediate Project	5.00	66.50
India Mission	141.20	1,284.44
India Native Worker	25.00	74.79
India Boarding School	62.02	303.31
India Share Plan	155.05	1,444.84
India Missionary Supports	1,034.41	13,081.75
China Mission	268.98	1,836.94
China Native Worker	25.00	85.29
China Boys' School		1.50
China Girls' School		1.50
China Share Plan	6.25	700.00
China Missionary Supports	1,375.12	8,476.74
South China Mission		16.20
Sweden Mission		15.15
Sweden Missionary Supports		455.05
Denmark Mission		5.00
Africa Missionary Supports	769.39	7,710.88
Africa Mission	326.05	2,536.24
Africa Share Plan	69.61	779.80
Africa Leper	27.95	182.63
Conference Budget Undesignated	2,682.62	39,237.24
Conference Budget Designated for—		
Board of Christian Education	39.46	3,265.34
General Education Board	5.40	142.69
Bethany Biblical Seminary (at Elgin)	152.43	2,740.77
Bethany Biblical Seminary (at Chicago)	170.00	935.06
General Ministerial Board		100.32
Ministerial and Missionary Service Fund		15.00
Student Loan Fund		5.00
Conference Budget Share Plan		77.31
Youth Serves	561.28	5,813.21
	$19,420.18	$128,696.68
Non-Budget items—		
China and General Relief	359.98	3,403.26
China and Spain Relief		1,953.53
China War Relief	578.29	4,088.37
Finnish Relief	139.26	139.26
General Relief	242.14	765.47
Jewish Relief		67.35
Refugee Relief		10.00
Russia Inland Relief	10.00	10.00
Spanish Relief		507.09
Amsterdam Fund		978.59
	$20,749.85	$140,619.60

The following shows the conditions of General Mission Board foreign and home mission finances on December 31, 1939:

Income since March 1, 1939	$114,235.28
Income same period last year	112,401.56
Expense since March 1, 1939	161,265.95
Expense same period last year	151,733.48
Mission deficit December 31, 1939	20,569.83
Mission deficit November 30, 1939	17,133.46
Increase in deficit, December, 1939	3,436.37

The Inter-Mission Business Office

BY L. A. BLICKENSTAFF

By the time this is published the Inter-Mission Business Office should have completed five years of service in Bombay. The office is not a commercial institution, nor just another agency, but a cooperative endeavor to give larger and better service in business matters to the missionary enterprise in India, and to reduce the cost of carrying on the necessary business operations. There are now sixty-seven Christian missions and mission institutions affiliated. Only a few missions normally can arrange to have their own representatives in a large city like Bombay, but the Inter-Mission Business Office acts as the Bombay agent for all of these affiliated missions. At the present time the entire treasury work of eight missions is carried on in the office and plans are completed whereby two additional large missions will turn over their work. For all of its affiliated missions the office converts dollar and pound sterling exchange into rupees at more favorable rates and sends out remittances to missions and missionaries throughout India, Burma and Ceylon.

The Church of the Brethren Mission is not regarded as one of the larger missions in India, but it has a large interest in the affairs of the Inter-Mission Business Office since its Field Treasurer gives part of his time to the management of the exchange department handling for Christian missions about $3,000,000 annually, and gives supervision to the treasurership of several missions, including the Church of the Brethren.

The office is organized on a nonprofit basis, it being expected that it meet only its own cost of

operation. Opportunities for making profits constantly appear, but the purpose and policy that service be entirely in a "missionary spirit" is firmly maintained.

The office files would show many expressions of appreciation for services rendered to missions in India. The management expects that in times of stress, such as the war conditions experienced as these lines are written, the office will be able to demonstrate its usefulness even more fully than it has yet had opportunity to do.

Bombay, India.

Educating Our People

BY EARL M. ZIGLER

The Need For It

In spite of India having one of the oldest civilizations in existence, she is one of the most illiterate countries of the world. It is said that 62% of the people of the world are illiterate—that is, cannot read or write. But in India 92% of its immense population are illiterate! Of all the people in the world who cannot read and write, one third are in India. Therefore one of the big needs of India is education. And since the government cannot yet reach all these people it is a great opportunity we as Christian missionaries have, to contribute to the general uplift of these people through education.

Along with general education must be religious education. General education is dangerous without the religious, and religious education is inadequate without the general. Therefore our educational system is designed to take care of both of these needs. It is especially important that our religious leaders have good training. Before a person who has a non-Christian background, and who lives and works in such an environment, can lead his people very far in the new life, he himself must have a good training in the Bible, and in Christian culture and experience. This cannot come suddenly. For that reason it is necessary to have a fairly extensive training course for our Christian leaders. Now let us take a look at the kinds of schools we have.

Kinds of Schools

Village schools are by far the most numerous. There is usually a little one-room building situated in the village, in which the master teaches the first three standards. Some of these schools are registered by the government, but some are entirely under the control of the mission. These village schoolmasters are Christians, and for the most part have been educated by the mission and put back into the schools as Christian leaders and teachers. These schools are supposed to reach all the children in the village and give them sufficient training to be called literate.

These masters, many of them, carry on another kind of school, namely, *night schools*. In these they teach adults to read and write, or probably some children also who must work in the fields or herd the goats during the day. They also teach the Bible and Christian hymns, and give other instruction for better living in their homes and villages. These are all supervised by a missionary or Indian supervisors in the various areas.

The *boarding schools* for the fourth to sixth standard constitute the next grade of schools. If a boy wants to receive more than a third standard (fourth grade) education he must usually go away from home for it. There are government boarding schools, but they are all under non-Christian influence. It is also a distinct advantage for a boy to have several years in a Christian boarding school even though he may just go back to his village to farm. It is very difficult to lift folks very far from their old way of thinking and living while they are living in a predominately non-Christian environment centuries old. In the boarding school where the environment is controlled, and where pupils are actually taking part in improved methods of farming and simple industries, and where Christian principles are met with at every turn, experience is gained which cannot be forgotten. They also get much training in the Bible, and practically all of them become Christians before graduating.

The *industrial* and *training schools* for the few who can go on for higher training are located at Anklesvar. There the boys are fitted for entering the teaching profession, the carpentry trade, or such advanced positions as may be open. They also have a first-class poultry department that is doing much to improve the poultry industry and the consumption of eggs among the poor village people. Here also the Bible department is one of the big emphases. The training school for girls gives a course in practical arts that equips the girls to be better homemakers. They may also take training for entering college. We have no college, but some of our students enter other Christian colleges in India.

The *Bible School* is another specialized school. Its enrollment is limited, and is primarily for prospective pastors and religious leaders. Its standard of work approaches high school or junior college level. As many of our village teachers as can avail themselves of this training, do so. As mentioned above, this type of training is very essential for the leadership of our young churches. The people here have not been taught the Bible stories at their

mothers' knees or in Sunday schools for generations back. Therefore the leadership must be given a broader vision of the meaning of Christianity, the church and Christian living, so that those who would lead can make the word become "flesh" among their own people.

The *Seminary* is still nonexistent. But there are great hopes of having a union seminary for several co-operating missions of this language area. It is in the process of being evolved, and it is hoped that in the near future this means for having a better prepared leadership will be available.

Other Educational Considerations

It will be noticed in this brief survey of our educational system that the Sunday school has not been mentioned. Sunday schools are held in all places where we have Christian workers available for leaders.

It may also be noticed that there are no high schools or colleges as such under our control. Although these are desirable, yet the government is more and more taking over education. For this and other reasons it would probably be unwise to expand our system much at present, while fairly good Christian colleges are already available and not too distant.

Of course no one can tell just what the future may be, but we may have to specialize more on our Sunday schools, night schools, boarding schools and specialized schools since the government is increasingly taking over the primary schools. Changes in policy may come from time to time, yet we believe that our educational work should go right along with our regular evangelistic work in India.

Vyara, India.

Gujarat Mission Conference

BY RACHEL M. ZIGLER

This year our mission was host to the group of missionaries who work in Gujarat, at Anklesvar. Irish Presbyterian, American Methodist, Alliance and Brethren missionaries arrived in Anklesvar in the damp monsoon weather of late August, and enjoyed a day of fellowship and work together.

At this meeting, two objectives are accomplished. First, a great deal of necessary planning for joint activities is done. Sunday-school work, missionary language study, the proposed union seminary, and other types of united work are planned for. Second, missionaries of widely varying types and backgrounds can discuss and share together, and become more united in this great work. This year a special group sponsored a meeting on moral rearmament, for example.

These yearly meetings do much to further united mission work in our part of India.

Vyara, India.

Echoes From the Tambaram Conference

BY P. G. BHAGAT

The writer of this article is one of our own Indian Christian leaders, and was one of the two selected by the co-operating mission interests to represent the Bombay Presidency of Western India at the Madras Conference of December, 1938.—Ed.

What Tambaram Meant to Me

THE long-looked-for world missionary conference at Tambaram has come and gone. It was the third meeting of the International Missionary Conference. It was a great pleasure and privilege to attend this great conference which consisted of men and women highly educated and with such rich experiences of Christian life. I find it very difficult to put into words all it has meant to me.

This is the first conference where practically the whole Christian world was represented. There were delegates from older and younger churches, representing sixty-nine countries of the world. There were people from Africa, India, Japan and America—in a word, from the whole world. It was truly said that "east, west, south and central Africa had never met together before as they did at Tambaram." The theme of the conference, as has been indicated, was *The World Mission of the Christian Church.* To discuss the theme thoroughly, and to plan for the future upbuilding of the church, the whole Christian church ought to have been present there, and arrangements had been made accordingly. Practically the whole Protestant church was represented. It is said that "the capacity and penetration, the depth and consecration of the whole church of Christ were there, and it was the privilege of a lifetime to meet that group of four hundred and seventy men and women." While I am writing this article, my imagination takes me to the front door of the Central Hall of the Madras Christian College at Tambaram. I see men and women coming there from different countries, representing different nationalities, different skin colors, belonging to different denominations, but one in faith in our Lord Jesus Christ. To my mind it fulfilled the saying that "I, if I be lifted up, will draw all men unto me." It seems to me that the Tambaram Conference has drawn together the whole church of Christ. It has given us a real sense of the universal church of Christ. We came to see the universal church of the living God, the church of Christ, with God's good news in her hand. In spite of persecution and sufferings, hardships and depressions, wars and rumors of wars, the church of Christ is *living.*

We experienced what true Christian fellowship is at Tambaram. We all lived together, ate together, prayed together and discussed difficulties together. There was no feeling of inferiority, or any superiority complex. We were of one mind,

dealing with one common purpose to find the solution for the upbuilding of the future church of Christ. We were divided into eight sections. Each section consisted of fifty or sixty delegates. A week of intense discussion and study was given to sixteen different topics. There were unity of mind and spirit, brotherly love, confidence and comradeship which one cannot attain easily. The power of God was manifested, and love was working among the delegates. We were one in Christ. We shared the experiences of one another, remembering, "Bear ye one another's burden and so fulfill the law of Christ." Through the Tambaram meeting, I was encouraged to understand the "new meaning of the Christian leadership and world-wide Christian fellowship." We entered into a greatly enlarged fellowship through Tambaram.

The Tambaram conference meant to me the opening up of a new world. It was a great school for me in which to learn Christian experiences from the men and women of the different countries of the world, from the older and younger churches both of the East and of the West. It gave an opportunity to hear about the evangelistic work and general conditions in the church of Christ in the whole world. We learned many things, from topics such as: "The Recognition of the Call to a World-wide Evangelism," "The Unfinished Evangelistic Task," "The Place of the Church in the Work of Evangelism," "Mass or Group Movement in India and Other Countries, " "Group or Community Approach to Christ," "The Church, It's Nature and Function," "The Economic Life of the Church," "Christian Education," "The Indigenous Ministry of the Church," "Present Situation, Need and Training," "The Self-Supporting Church," "Church Unity," "The Relation of the Church and Mission" and "The Training of the Future Missionary." The time was short, but during the period of seventeen days, all necessary problems concerning the life of the church were well discussed and an effort made to find the possible solution for the upbuilding of the future church. The problems in which I was most interested were: "The Church," "The Witness of the Church" and "The Indigenous Ministry of the Church, Both Ordained and Lay." The things which I have learned there I would not have learned elsewhere in my whole life. The conference gave me a clear understanding of the living, growing, world-wide church of Christ. It has given me a vision of the place of the church in the purpose of God.

Tambaram was a mount of vision to us. We heard about the present undesirable condition of the world, and also of the suffering, persecution and tribulations which Christians are now undergoing in many lands. In spite of all the above-mentioned things, we saw the church of Christ coming out triumphantly. I began to realize the future of the church of Christ in India. I saw my responsibility as well as my weakness. A new realization came to me of what God can do in and through imperfect human beings. It is our conviction that by the grace of our Lord Jesus Christ, through the power of the Holy Spirit, the church will be strengthened to bring the kingdom of heaven on earth. Here we realized that the church of Christ stands with God's good news in her hand.

We realized God's will for his work, for the present and in the days to come. Some one said, "Here we caught the inspiration of God's own vision for the future and his wisdom for the present." For many the conference was the beginning of a new era. We entered into a new earth and a new heaven. What we have received here opened a great door of opportunity. It was the strength of our lives.

The closing message was: "To whom soever much has been given, from him much will be required." Much, very much, has been given to us who had the privilege of being at Tambaram. The echo of that message is still being clearly heard. It reminds me always of my responsibilities and I am always conscious of a desire to find an opportunity to invite people to share the experiences which we had at Tambaram. It is my earnest desire and hope that through the church, through his children—through even me, his will may be fulfilled.

The Conference Described

Tambaram is about sixteen miles southwest of Madras in South India. Being a small village, Tambaram itself has hardly any importance; but the transfer to it of the Madras Christian College has given it a significance. Moreover, the Missionary Conference has made it known to the whole world.

The college has three residential halls and in these delegates were housed, using the students' rooms. There was no difference of any kind in arrangements for any one. We were put on the same basis. It was arranged in such a way that the delegates talked, worked, ate and prayed together, and in that way an intimate fellowship grew among them that they felt themselves one large family in the household of God.

We shall never forget the scene of the college compound of Monday morning, Dec. 12, 1938. On the very entrance we became conscious of the fact that the whole world had come to our doors. We also were conscious of the purpose of the assembling together.



Some of our older schoolgirls who are learning to knit. They are holding samples of their work in their hands.

The opening meeting began with the singing of "All People That on Earth Do Dwell." That same evening, Dr. Mott spoke of Christ as "The Way, the Truth and the Life." The first full day of the Conference, Tuesday, Dec. 13, was kept as a quiet day—a day of prayer and meditation. The Bishop of Dornakal, in opening the first period, which was devoted to penitence, spoke about the churches described in the first chapter of Revelation.

Professor Farmer of Westminster College, Cambridge, centered his thoughts upon the three great thoughts, Christ the Prophet, Christ the High Priest, and Christ the King. The Rt. Rev. H. W. Hobson led the meeting on the theme of miracle workers, and spoke about the rule of life in seven simple terms: *turn, follow, learn, pray*—these may be called the individual steps; *serve, worship, share*—these may be called the corporate steps. Truly, it was a day of blessings—it was a day for obtaining power from on high for the work of the coming days.

The theme of the conference was *The World Mission of the Christian Church.* The subject was discussed under the following heads:

1—The Faith by Which the Church Lives.

2—The Church: It's Nature and Function.

3—The Unfinished Evangelistic Task of the Church.

4—The Place of the Church in Evangelism.

5—The Witness of the Church in Relation to Non-Christian Faiths and the Cultural Heritage.

6—The Witness of the Church—Practical Questions of Method and Policy.

7—The Inner Life of the Church—Worship, the Christian Home and Religious Education.

8—The Indigenous Ministry of the Church, Both Ordained and Lay.

9—The Relation of Christian Education, Medical and Social Reconstruction Work to the Christian Missionary Purpose.

10—The Place of Work and Training of the Future Missionary.

11—An Adequate Literature Program.

12—The Economic Basis of the Church.

13—The Church and the Changing Social and Economic Order.

14—The Church and the International Order.

15—The Problem of Church and State.

16—Co-operation and Unity.

The above mentioned series of sub-heads was sent to each of the delegates and each of the delegates was to select any two of the whole list. The first series of groups met the first four days and the second series another four days. Each of us was supplied with literature beforehand in order to be able to take part in discussions and to understand the theme well. After the discussion, the drafting committees framed the report of the group. The last two days of the second week were spent in surveying the work of the two groups and then the report was presented before the plenary session for final consideration. Besides these groups, there were eight special groups.

Each group, before coming to the main discussion group, came together for a mutual period of worship and hearing of the Word. Thus the day's work began with meditation, praise and prayer. In the evenings there were addresses delivered to the whole meeting by the chosen speakers. Some evenings, there were meetings of special groups.

We spent two Sundays there. On each, there was a special program. Each began with a celebration of the holy communion, one Sunday after the manner of the Reformed and Free churches, and on the other after the Anglican rite; and to each, all were invited.

Christmas Day was one which none of us will ever forget. On Christmas Eve we had a wonderful message, *The Word Made Flesh.* Christmas morning, at seven o'clock, the whole conference joined in a communion service. In the second meeting, some of the chosen delegates gave testimonies of what Christ had meant to his or her own people.

The conference was dispersed on the morning of Dec. 29, after the closing address by Dr. Mott. To my mind, Tambaram was a beginning. Its influence is going on all over the world. We hear the echo of its message every day. Let us pray that the kingdom of God may come on earth through his Son, Jesus Christ.

Anklesvar, India.

War, Famine and Pestilence

BY A. RAYMOND COTTRELL, M. D.

In meditation on the present world conditions, my thoughts have turned to Ezek. 14: 21 and Jehovah's warning as to his four sore judgments of the sword, the famine, the evil beasts and the pestilence, and their relation to our medical work here in India.

India being predominately agricultural, the welfare of its people is immediately affected by any crop failure. There have been grievous famines in India's past history and for several weeks this year it seemed that due to absence of the usual monsoon rains we would again be visited by famine. Happily some rains did come later, and while in Bulsar we have received less than half our usual rainfall, it is hoped there will be nothing worse than a partial crop failure and not a real famine this time. The shortage of crops will reduce the already very meager diet of the poor, with the result that those diseases due to inadequate food will surely increase. Even in the so-called normal times, there are always some patients who come for treatment because of nutritional diseases, mostly due to insufficient food.

During seasons when the rainfall is up to average we do not have as much water in the Bulsar hospital well as we need and we expect that during the coming hot season the shortage will be acute. How the supply can be increased we do not know at this time.

The judgment of evil beasts does not trouble us greatly in this part of India though a few times we have treated wounds caused by a leopard or tiger. Patients bitten by snakes come occasionally for treatment. It is said that for the whole of India some twenty-five thousand deaths are brought about every year by wild beasts. By far the greater part of these are due to snake bites.

Like the poor, who are always with us, so the pestilences of some variety or other and to a greater or lesser degree, are also always with us. Since the great influenza epidemic of 1918-1919 we have had no really severe, widespread epidemic. There is always some typhoid, cholera, smallpox, bubonic plague and influenza, and at times these become rather serious over considerable areas, affecting many thousands but not becoming country-wide. Year in and year out malaria and its complications continue to account for more patients than any other one disease. Small epidemics of influenza, whooping cough, measles, typhoid, and cholera have been experienced in parts of our mission area during the past year.

The sword is again unsheathed and few there are who are not in some way affected thereby even though they be as we who are in no direct danger. Our medical work is concerned chiefly on account of the abrupt rise in prices of drugs and medical supplies. The government has tried to limit the increase to twenty per cent above "pre-war" prices. How long that limit can be maintained is a question. Already the difference in cost of medicines and supplies coming from America is much more than twenty per cent due to increased shipping costs and the great change in the exchange rates of rupees and dollars.

The sore judgments of Jehovah are the famine, the pestilence, and the sword. The whole world is troubled, anxious and distressed. But, thanks to our heavenly Father, we as his children need not be as those who know him not. Though political peace between many of the nations is at this time nonexistent, every twice-born child of God may have the inside, heart-peace of the Great Physician, our Savior. This peace the world can neither give, nor can it take it away. It is our endeavor to be faithful and true witnesses that many in this place may be brought to a saving knowledge of the one Person in all the universe who can give a true and lasting peace both within and without. It is the peace enjoyed by the very Son of God, for he told his disciples, "Peace I leave with you, my peace I give unto you."

Bulsar, India.

What to Pray For

Week of January 27 to February 3

Time has a manner of winging itself away! It scarcely seems possible that more than two years have passed by since Earl and Rachel Myers Zigler sailed for India. They were located at Vyara and they have been studying the Gujarati language and taking an active part in the work of the mission station by looking after the Vyara Boys' Boarding School. They have enjoyed their study and their work in the school.

During the past year, they have been writing Share Letters to the groups in America which have been giving to the Share Plan for Vyara. These letters have been filled with interesting accounts taken from the experiences in the school. In their last letter they told the following story: "One Sunday, in the midst of the heaviest rain, several little boys came to the bungalow just ten minutes before church time. They were dressed clean and neat, but when they showed us their clothes, they were still wet. The weather was too damp for them to dry. (They had been to the river on Saturday afternoon to wash their clothes.) We found that most of the school boys were in a similar plight. Those who had any sort of dry clothes, either new or old, or not even perfectly clean, were sent to put them on, while those who had no clean clothes at all were put by the kitchen fire to dry out. There were ten boys who could not get to Sunday school, but they were dry by time for church services. No wonder that half of the boys suffer from colds in monsoon time."

HOME AND FAMILY

In a Brethren Home, Bombay

BY MARY D. BLICKENSTAFF

"Ting-a-ling-ling-ling-" goes the telephone.

Mary hastens to answer its summons. "Hello."

"Mary?" The voice is that of her husband in the Inter-Mission Business Office. "I have here a letter from Mr. Smith of the Presbyterian Mission. He and his family are arriving in Bombay on Nov. 16, and sailing for America on the eighteenth. They want us to arrange for their stay in Bombay. What is your calendar like?"

Mary: "Just a second and I'll see. We have the Gordon family of four already listed for that time and two Miss Sahebs. How many Smiths are there?"

Lynn: "There are three, Mr. and Mrs. and their eight-months-old baby."

Mary: "Yes, we can take them. We'll put them in the green room. That is convenient to the kitchen, for Mrs. Smith will probably have to prepare special food for the baby, and there is a line on the balcony for the baby's special washing."

Lynn: "Here is another request from people coming in on the boat on the eighteenth. You remember the Allens who stayed with us last year when they sailed?"

Mary: "Yes, very well. They were lovely people with four well behaved children."

Lynn: "All are coming back. They have a lot of luggage to clear and shopping to do before going to their jungle station in South India. They would like to stay with us for two days."

Mary: "That almost makes a conflict, but I think the other folks will be leaving before the Allens can get here. I'll put them down on my list."

This is typical of almost daily calls in the Blickenstaff home, particularly in the season when missionaries are sailing for furlough.

Our friends greatly appreciate being able to stay in a private home at cost rather than in a hotel. Good hotels are very expensive. Cheaper places are risky from a health standpoint and offensive to those who love cleanliness.

In rendering this service to Christ's ambassadors of Good Tidings we feel that we are rendering it unto him.

Bombay, India.

Sadhu John

BY KATHRYN KIRACOFE

A sadhu is one who has forsaken all for his religion. In India there are many sadhus, and all sadhus, Hindu, Sikh, Buddhist or Christian, are given much respect.

Sadhu John was the son of a Buddhist priest, and according to custom, was preparing to take up the work of his father. He entered a Christian mission school for his high school education, and here, with other students, he studied the Bible. He became so impressed with its teaching and with the great news of salvation which it proclaimed that he could not wait even until he had met the requirements for baptism to proclaim the good news to his fellow men. Six weeks before his baptism, he was preaching in the villages.

His parents were greatly grieved and felt it was their religious duty to disown their son because he had forsaken the religion of his fathers. However, Sadhu John had the great joy of baptizing his own father before his death.

Sadhu John goes all over India proclaiming the good news to his own people. He speaks in English in our area because he does not understand Gujarati, thus an interpreter is necessary. This year he spent several days in each of four of our churches: Dahanu, Bulsar, Vyara and Anklesvar. We were strengthened by his Spirit-filled messages and by our fellowship with him.

Vyara, via Surat, India.

Reminiscences of India

BY ELIZA B. MILLER

On Oct. 16, 1939, it was forty-five years since our first missionaries started to India. On Nov. 24 it was forty-five years since they landed in Bombay; on March 8, 1940, it will be forty-five years since they came and settled in our first mission station, Bulsar. With the first party of three, there have come to the field a total of 106 missionaries. Out of this number eighteen passed on to glory land—eleven in the homeland and seven on the field. Bro. J. W. Swigart, who was appointed in 1904, passed away before the time for sailing arrived. All these are a part of the history of the mission. As this is being written thirty-three missionaries and fourteen children are on the field; nine missionaries and four children on furlough. India missionaries have come out in groups or as individuals as follows: 1894, three; 1897, four; 1900, three; 1902, two; 1903, eight; 1904, nine; 1906, three; 1908, two; 1910, one; 1911, four; 1912, four; 1913, five; 1915, one; 1916, five; 1917, five; 1919, two; 1920, fourteen; 1921, four; 1922, one; 1923, four; 1924, three; 1925, one; 1926, one; 1927, one; 1929, two; 1930, three; 1931, five; 1937, six. If all of these could tell of beginnings from the date of their coming a volume of interesting history could be accumulated. It is unfortunate that none of the missionaries who came before 1900 are now on the field. Four of these are in the homeland, so we shall have to begin our story before 1900 from their records and the records of others.

Let W. B. Stover speak of events connected with the early years in the history of the India mission. "With instructions from the General Missionary and Tract Committee of the Brethren, to go to Bombay and there choose out a location for the work, on the 16th of October, 1894, three of us sailed from New York harbor. We came to India as strangers to a strange land, put up in a Parsee hotel, and in a few days were kindly received into the home of M. H. Mody, a Parsee Christian, where we stayed several months before determining upon a permanent location. During this time we gathered all the information we could, awaiting the guidance of the Lord. Finally we were led to Bulsar, as it presented to us a large and unoccupied field for our labors, and moreover was a healthful point. Bulsar was an unoccupied town of some 12,000 inhabitants. The nearest missions then were at Surat, the Irish Presbyterians, forty miles away to the north; at Nasik, the Church of England, sixty miles to the east; Bombay, with several missions, one hundred and twenty miles to the south. West of Bulsar three

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KINGDOM GLEANINGS

Calendar for Sunday, January 28

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Jesus Dramatically Proclaims His Messiahship.—Matt. 21: 1-16.

Christian Workers, The Business of Missions.

B. Y. P. D., "Lo, I Am With You."

Intermediates, The Oil of Joy.

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Gains for the Kingdom

Three baptized in the Myrtle Point church, Ore.

One baptized in the Brick church, Greenland congregation, W. Va.

Nine baptized in the Troy church, Ohio, Bro. J. Perry Prather, evangelist.

One baptized and four received by letter in the San Diego church, Calif.

Five baptized and six received by letter in the Rio Linda church, Calif.

Thirteen baptized in the Lititz church, Pa., Bro. Galen R. Blough, evangelist.

One baptized in the Strait Creek church, Ohio, Bro. W. R. Swinger, pastor.

Four baptized in the Lynchburg church, Va., Bro. J. S. Showalter, evangelist.

Eight baptized in the Osage church, Kans., Bro. Herbert Ruthrauff, evangelist.

Five baptized in the Chippewa church, Ohio, Bro. S. P. Early, pastor-evangelist.

One baptized in the Donnels Creek church, Ohio, Bro. H. H. Helman, evangelist.

Two baptized in the Tampa church, Fla., Bro. McKinley Coffman, evangelist.

Two baptized in the Hermosa Beach church, Calif., Bro. Galen K. Walker, evangelist.

Two baptized in the Franklin church, Iowa, Brother and Sister Frank Wagner, evangelists.

Two baptized in the Baltimore, Woodberry church, Md., Bro. Ralph E. Shober, evangelist.

Thirteen baptized and two reconsecrated in the Union Center church, Ind., Bro. J. W. Fidler, evangelist.

Three baptized in the La Porte church, Ind., Bro. William Thompson, evangelist; Bro. K. W. Murphy, pastor.

Nine baptized and two await baptism in the Chiques congregation, Mt. Hope house, Pa., Bro. Rufus P. Bucher, evangelist.

Eighteen baptized, thirteen received by letter and one reconsecrated in the Roanoke, Central church, Va., Bro. I. S. Long, evangelist.

One baptized and two received by letter in the Nanty Glo church, Pa., Bro. Arthur Rummel, evangelist; Bro. Chalmer Dilling, pastor.

Three baptized and three made confession in the Cherry Lane church, Pa., Bro. Lawrence Bianchi, evangelist; Bro. C. O. Beery, pastor.

Eleven baptized, three received on former baptism and one as associate member in the Eden Valley church, Kans., Brother and Sister Clinton I. Weber, evangelists; Bro. H. D. Michael, pastor.

Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Brother and Sister B. M. Rollins, Jan. 29, in the Black Swamp church, Ohio.

Bro. Ray Shank of Covington, Ohio, Feb. 18 to March 3, in the Painter Creek church, Ohio.

Bro. Jesse W. Whitacre of Keyser, W. Va., Feb. 25 to March 10, in the Myerstown church, Pa.

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Personal Mention

Bro. H. E. Helstern of Dayton, Ohio, changes his address to 311 Hamilton St., West Milton, Ohio.

Bro. I. R. Beery has time for revival meetings during the summer months. Churches desiring his assistance will please write him at Pleasant Hill, Ohio, P. O. Box 95.

Bro. Manly Deeter of Milford, Ind., needs your sympathetic interest. After several paralytic strokes Sister Deeter succumbed to the inevitable and the mortal remains of a faithful life companion were laid away on Thursday of last week.

Bro. J. J. Scrogum's address, 112 Graham St., Elkins, W. Va., is correctly given in the ministerial list of the 1940 Yearbook, page 62, but incorrectly under Bowden and Elkins in the directory of churches, page 45. His correspondents will please take note.

Bro. Ralph G. Rarick of Syracuse, Ind., has completed his work on the Pacific Coast and is available for two evangelistic meetings before his engagement, March 10, with the Flint church, Mich., as well as for other meetings after Easter. Churches interested will please write him at once, addressing him as above.

Brother and Sister I. J. Brenaman of La Verne, Calif., will be glad to have us rejoice with them. They've had a golden wedding. It must have been truly golden for they have been such loyal supporters of missionary and other church activities that "yea, and beyond their power, they gave of their own accord."

Bro. Newton L. Poling, a Bethany student minister, paid his very welcome respects to the Messenger on last week's Monday morning. His Sundays are spent regularly with the Elgin congregation in which, under the guidance of Pastor J. Clyde Forney, he studies methods of procedure and assists in the various Sunday activities.

Sister Irene Frantz Bittinger of Africa will be the principal speaker at the Southern Ohio women's mass meeting at the community hall, N. Main St., West Alexandria, Thursday, Feb. 22. Sessions at 9 A. M. and 1 P. M. will have other interesting features. "The women of every church come." "The men's meeting will be at the church, 22 E. Oak St."

Bro. Lester E. Fike, pastor of the Astoria and Woodland churches of Southern Illinois, naturally noticed the error in the first item under "Gains" in our issue of Jan. 13, an error due to an easy misunderstanding of the correspondent's report. The four were baptized as a result of a meeting at Woodland though they became members of the Astoria church where they lived. And Bro. W. J. Heisey's meeting, postponed on account of the big snowstorm, is yet to be held, possibly around Easter time.

Mrs. Rosa Page Welch, noted Negro soloist of Chicago who has served our church in the seminary, camps and conferences, will give a recital at Manchester College chapel, Saturday, Jan. 27, 8 P. M. She will also sing at the college Sunday school and Walnut Street church on Sunday morning following. Last Sunday evening she delighted the Elgin congregation.

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Miscellaneous Items

Middle Pennsylvania churches will please note that all material for the district meeting should be in the hands of Bro. H. B. Heisey, Lewistown, Pa., by March 1.

Achievement Offering materials should be ordered now. The date for the offering is Feb. 11. A convenient order blank listing the materials available is printed on page 29 of this Messenger.

Please remember to mention the name of your congregation and give your state district when sending in church news, Messenger club lists, and any other matter where you think we need to have this information. If you can remember to do this it will save us many headaches and prevent embarrassing mistakes.

"I want to tell you of one of the inspirations I received from the sermon Bro. —— preached at the funeral. He said my husband was one of the best listeners he had in his congregation. He paid such good attention that it helped him to do his best. . . . I never realized how much that must help the speaker." Did you realize it or don't you care?

Plans are being made for a youth conference of the Central Region to be held at Camp Mack, May 31 to June 2. Two youth representatives from each church and their adult advisers, as well as all district cabinet members of the region, are being invited. A strong leadership is being provided. The theme of the conference is to be Christus Victor. Additional information will be appearing from time to time.

Bro. Joel N. Myers counted the obituaries appearing in the Messenger from January to January for the past year and found the total was 1,187. There were deaths reported for every age from infant to one hundred and two years except for ninety-seven, ninety-nine and one hundred years. For age seventy-six, forty-four deaths were reported; for age seventy-eight, thirty-seven deaths; for age seventy-nine, thirty-five deaths; for age eighty-one, thirty-four deaths; for age eighty-two, thirty-four deaths.

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I Go South

En Route—Number Two

No doubt every mile of the way we travel from Nashville to Chattanooga holds secrets sacred to some either through local or more general history. Chattanooga itself is noted for its iron, steel, machine and textile products. Peaks of the Cumberlands surround it. Here some of the great battles in the war between the States were fought. You have not forgotten the battle above the clouds. The drive up, through, around and down the mountains is most delightful. There are no steep grades, some sharp but not dangerous curves, and nothing to fear so long as the machines are good and the drivers all safe. But that's the rub. Just beyond the next curve

(Continued on Page 22)

Classic Examples of Brotherhood in the Bible

Running through the Bible alongside its doctrine of God, is the ethic of brotherhood. In the story of the ancient clan, expanding into a federation of tribes which became a monarchy settled in their own land, human rights and values were always strictly guarded. The golden age of the future was pictured as a kingdom of justice and security, ruled by a prince who was a shepherd, not a tyrant. This ideal found its fulfillment in a Son of Judaism, Jesus of Nazareth. The simple story of his life exhibits his passion for human lives, and his gospel is a vision of a society ruled by love. So throughout the Bible, which is the history of a great religious movement, there are shining examples of brotherhood: of individuals like Joseph. David and Tobit; of groups like the family of Abram, the schools of the prophets, and the close-knit clan of Rechabites, who were the forerunners of the Essenes; and, finally, Jesus and his pupils and later the Christian brotherhoods. With regard to these last named groups, it may truly be said that they were the most important factor in the preservation of the church which was threatened with destruction at the hands of a hostile world.—W. W. Slabaugh.

1. Jacob and Esau forget their enmity (Gen. 33: 1-20).
2. Joseph saves Egypt from famine (Gen. 41: 37-49).
3. Joseph forgives his brethren (Gen. 45: 1-20).
4. Moses does not forget his people (Ex. 2: 11-15; 32: 7-14; cf. Heb. 11: 24-26).
5. Rahab saves the Hebrew spies (Josh. 2: 1-21).
6. Division of the land by families (Josh. 13: 32—14: 15.
7. The tribes help each other in time of distress (Judges 5: 6-15).
8. The good Boaz and the gleaners (Ruth 2).
9. The friendship of Jonathan and David (1 Sam. 18: 1-5; 23: 15-18; 26: 41, 42).
10. David's faithful friends (2 Sam. 23: 13-25).
11. Kindness of the men of Jabesh-Gilead (1 Sam. 31: 7-13; 2 Sam. 2: 4-7).
12. The schools of the prophets (1 Sam. 19: 18-20; 2 Kings 2: 19-22; 6: 1-6).
13. The generosity of a good ruler (Neh. 5: 14-19).
14. The Rechabite community (Jer. 35).
15. Tobit buries the bodies of his slain brethren (Tobit 1: 16—2: 8, in O. T. Apocrypha).
16. Brotherhood group of Jesus and the Twelve (Luke 5: 1-11, 27, 28).
17. The ministering women (Luke 8: 1-4; Mark 15: 40, 41).
18. Jesus pities the poor (Mark 8: 1-9; Luke 4: 16-19; 6: 20-23).
19. Jesus heals the sick (Matt. 8: 14-17; Luke 13: 10-17; 14: 1-6).
20. Jesus' compassion for the sorrowing (Luke 7: 11-17; John 11: 28-38).
21. No rich and poor in early church (Acts 2: 43-47; 4: 32-37).
22. The kindly Cornelius (Acts 10: 1-8; cf. Luke 7: 2-5).
23. The Antioch church sends alms (Acts 11: 27-30).
24. The churches of Macedonia give out of their poverty (2 Cor. 8: 1-9; 9: 1-5).
25. The generosity of the Philippian church (Acts 16: 14, 15, 27-34; Phil. 4: 15-20).
26. A session of an early Christian brotherhood (Acts 20: 7-12).
27. Paul preaches the gospel without charge (1 Cor. 9: 1-18; 1 Thess. 2: 7-12).
28. The friends of Paul (1 Cor. 16: 10-11; 2 Cor. 8: 23; Rom. 16: 3-15; Col. 4: 14).
29. The good record of the Hebrews (Heb. 6: 9-12; 10: 32-36).
30. John of Ephesus exhorts his children (1 John 2: 7-11; 4: 7-21).

Reminiscences of India

(Continued From Page 15)

miles is the Arabian Sea." (India, A Problem, pp. 262, 63.)

How many changes have come through the years! Into the area has come the American Wesleyan Mission with a station just next to Bulsar, and with several other stations between there and Dahanu Road, where our own missionaries went in 1903. To Surat has come another mission, the Seventh-Day Adventist. Here these people have built a commodious hospital. The town of Bulsar has increased immensely in population, and in extent, so that it is difficult to locate the old mission house in which the first missionaries lived. The old rented bungalow in which the orphanage was started is entirely gone, and new buildings line the road from the city to the railway station.

W. B. Stover and Mary E. Stover, and Miss Bertha Ryan were the three missionaries who came out first. They began the study of the language under a teacher whose name was Balabhai, concerning whom they always spoke in the highest terms. They had very friendly relationships with him and succeeded in turning his thoughts to the true God, and to the true Guru (teacher); but he never made open confession as a Christian. He was then the teacher in the Anglo-Vernacular School.

Three years after these three arrived at Bulsar, four more missionaries were sent out—S. N. McCann, D. L. Forney and wife and Miss Elizabeth Gibble (who became Mrs. McCann in June of 1898). With the arrival of these, additional quarters were rented in the same house in which the original three began their missionary work. Miss Ryan went on furlough to America in 1899; the Forneys located at a station twenty miles to the north; the McCanns began work at Anklesvar, seventy-five miles north. In 1898 land was acquired outside Bulsar, on the Dharampur Road, where building operations were begun. Of this Bro. Stover writes: "In 1895 and also 1898, Brother and Sister D. L. Miller visited us. It was on this last visit that we stood together on a piece of land which we earnestly desired, and Bro. Miller said he would give the first one thousand dollars toward securing the land, and building a dwelling house and orphanage. It was not long until we were getting ready to have mission quarters that we need not pay rent for." The Forneys at first rented a house on the outskirts of Navsari, and were there until land was secured on the other side of the railway in British India, and where building operations were begun, when they rented a small bungalow in Jalalpor and were in it until the present mission house was completed, about Jan. 1, 1900. The McCanns lived in a rented Mohammendan house while land and buildings were being gotten ready for their occupancy. This land and these buildings are now used by the girls' school. At Bulsar additional land has since been acquired on all sides for the expansion of other buildings, including the medical department. At Jalalpor a small amount of additional land was acquired from the government for building purposes as time went on. At Anklesvar the building site and farm lands for the vocational school were acquired in 1920.

Following Bulsar, Jalalpor and Anklesvar, came Dahanu Road, where now the dispensary and hospital for women and children are located. Next came the opening of Raj Pipla State, with the first resident missionaries at Vali, via Umalla. D. J. Lichty and wife, Sadie J. Miller and Mary N. Quinter were the first resident missionaries. If you wish to see a picture of their humble beginning turn to the Missionary Visitor for April, 1905, page 245. Most of the first residences of the early missionaries were old, unsanitary and uncomfortable; but this was only a Bhil hut. It was replaced by a house with bamboo wall, plastered, and tile roof; later a house of brick and mortar was built. After Vali-Umalla came the opening of Vyara by the Rosses in 1905. They laid deep and broad foundations upon which the extensive and fruitful work in that region is now carried on. The Berkebiles went to Vada in 1906, and were joined by Ella Miller (Mrs. Chas. Brubaker) and Josephine Powell in 1907. Unfortunately, because of lack of funds and workers, this station is now closed save for a few Christians who live there, and the work is cared for from the Palghar station. Ahwa, our jungle station (perhaps not jungle now with good motor roads and motor service to the railway) opened in 1907 with John and Florence Pittenger as the first pioneers. They lived in the government bungalow until land and buildings could be gotten ready. Out of their service and sacrifice has grown that promising and fruitful work now operated by the Alleys and Miss Ebbert. Palghar, our main Marathi station, after acquiring a forty-acre portion of land from government, was opened in 1916. The outstation from Bulsar, Khergam, under the efficient management of Miss Ida Shumaker, is the latest place opened and is in co-operation with the Bulsar station conference.

In the early experience of our mission came the terrible famines of 1897 and 1907. Of these the historian of 1908 says: "During the latter part of 1907 . . . the awful famine broke out. Preaching the gospel became secondary, for the one great cry was for bread for the body, and the missionaries were glad to be able to minister to the wants of the many of the suffering millions about them. Miss Ryan returned to America and wrote the call for famine relief, to which the brotherhood responded with gifts to the amount of $36,808.21." Miss Ryan, before going to America, had brought a group of famine-stricken children from the central provinces. To these later were added hundreds of other children. The historian goes on to say that "the largest number in the Brethren's orphanages at any time was 500," and he further states that "up to March 31, 1908, there has been donated and expended in orphanage work, exclusive of famine donations, $38,633.42."

Where have all these orphans gone? In the lines of the poet the answer is expressed:

"All are scattered now and fled,
Some are married, some are dead."

Naturally many of them have passed on. The ravages of disease following famine took many of them. The pathetic sights these waifs made as they were ministered to in their suffering can never be forgotten. Some ran away after the needs of the physical were supplied, and better days came, and they thought of their own villages from whence famine had driven them. Some proved unfaithful and went away in disgrace. But many remained, and are still with us, useful in the churches and communities in which they live, and a glory to their Lord with whom they came into fellowship through the seeming tragedy and calamity of famine. Splendid families have come out of the unions made between the boys and girls of the early days. There were weddings galore,

(Continued on Page 21)

THE CHURCH AT WORK

Successful Church Finance Calls For—

1. A worthy program—a Christ centered church.
2. Members sympathetic—informed of needs and enlisted in the work plans.
3. Stewardship and money management teaching.
4. An interested membership—fellowship.
5. A good financial enlistment—all members.
6. Weekly system of giving. Numbered envelopes recommended.
7. Proper accounting of funds.
8. Keeping members acquainted with need.

Our Financial Plan

The financial plan of our churches may well be based on the words of St. Paul in 1 Cor. 16: 2. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." This is the Christian rule of giving. Its practical application is as follows:

1. "Upon the first day of the week"—weekly envelopes.
2. "Let every one of you"—every member.
3. "Lay by him in store"—a definite pledge.
4. "As God hath prospered him"—the Lord's tithe.

1. Weekly Envelopes

A packet of envelopes, dated for each Sunday of the year, is provided for every member in most of our churches. Use them religiously. Upon receiving your income, from whatever source, fix your envelopes for each Sunday till your next income is due.

2. Every Member

Every member of our church or church school should make a pledge. Husband and wife may make theirs together if they wish. A separate pledge from other members of the family teaches individual responsibility. Begin with the children. Many of our people are not yet ready to make a pledge. The only thing we can do is to keep on teaching. In the meantime, keep the goodwill of nonpledgers. Accept their contributions by other methods if necessary.

3. A Definite Pledge

Definite pledging on the part of the members takes church finance out of guess work and gives some basis of certainty. Too much of our personal spending is haphazard. Making a definite pledge to the work of the Lord will stabilize and Christianize all the other spending of an individual. He will get more value from his dollars. He will be blessed of God.

4. The Lord's Tithe

What we give unto God will be determined by our love for him, his kingdom and his children. Most of us are satisfied to follow our ample meals with pie and cake while Chinese refugees gnaw at the roots and bark of trees. Malachi clearly teaches that a tenth of our income belongs to God directly. "Bring ye all the tithe into the storehouse" (Mal. 3: 10). "Give and it shall be given unto you; good measure, pressed down, shaken together, running over" (Luke 6: 38). That should be good enough for anyone. Don't expect all the returns in "kind."—*Howard H. Keim, Jr., Huntington, Ind.*

Ten Reasons for Giving to the Church

1. God has a purpose for every man, namely, to show forth his love. One way is by giving of money to achieve the works of God.
2. Giving brings a blessing from God. Givers on the average will be better earners and more sure of a job.
3. Giving requires the disciplining of life so that there will be money earned and saved to give. This process develops character.
4. All sincere givers get a joy from giving.
5. People who debauch life by excess of food, liquor or anything will be healthier if they give benevolently and spend less on self.
6. Givers make better neighbors because they are less selfish.
7. Because the church is appointed by God to represent righteousness on earth, we should support it.
8. The church needs funds to prepare and set to work its appointed ones.
9. Giving makes the gospel available for others, brings salvation to them and makes a better world in which we may all live.
10. Giving sets our affection on things of the church, rather than on money, the love of which is the root of all kinds of evil.—*H. S. Minnich, Elgin, Ill.*

How Much Should We Give to God?

It is a ticklish business to say how much one should give to God. We must be guided by general principles.

First. There is no question but that Old Testament law prescribed a tenth as the minimum for the ancient Jew. On top of that came offerings, and, later on, taxes, when Israel was a subject nation.

Second. The Christian ideal is a higher one and more just. It is all comprehended in the New Testament direction: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Here is a standard that applies to every income, from the least to the greatest. It is a sliding scale, a percentage of income, giving proportionately according to ability.

But every such plan has to have a starting point. Let the starting point be a percentage of income. The question which the Christian steward will want to ask himself is whether his New Testament starting point ought not to be at least as high as the Old Testament stopping point. Love is higher than law.

One thing seems reasonable, that in general the larger the income the higher the percentage ought to be. Generosity is determined, not by what one gives, but by what one has left.

A self-assessed proportion of total income is the just, practical and Christian plan.

This self-assessment of percentage ought to be preceded by a conscientious investigation of those needs of the world which the church can supply. Also let the pledge be the "Amen" of the prayer, Thy kingdom come."

When you draw your salary, deduct ten per cent, or whatever proportion you decide upon after prayer for guidance, and deposit in a separate account in the bank under your name as "Trustee"—trustee for God and his children! Do the same thing when you clip your coupons or deposit your dividend check, if you are privileged to do these things.

Then draw on this account for your local and general church pledges, and for special charity needs when they arise.—*Benjamin T. Kemerer in Episcopal Church Evangelist.*

Ways of Giving

Listed by John Wesley

I. THE CARELESS WAY—To give something to every cause that is presented without inquiring into its merits.

II. THE IMPULSIVE WAY—To give from impulse, as much and as often as sensibility prompts.

III. THE INDUSTRIOUS WAY—To make a special effort to earn money for Christian or benevolent objects.

IV. THE SELF-DENYING WAY—To save the cost of luxuries, and apply them to purposes which in our judgment are worthy of support.

V. THE SYSTEMATIC WAY—To lay aside each week, or whenever anything is received, as an offering to God, a definite portion, one tenth, one fifth, one third, or one half. Gifts would be largely increased if it were generally practiced.

VI. THE EQUAL WAY—To give to God, and the needy, just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

VII. THE HEROIC WAY—To limit our expenses to a certain sum, and give away all the rest of our income.

Thoughts on Giving

(1) If we have injected Christian standard into our giving, we need never apologize for the amount it happens to be.

(2) When people talk about not being able to give, they have thereby created their own world of falsity, if the story of the widow and her two mites has any meaning at all.

(3) When a man makes the voluntary confession, "I am not giving of my money to the Lord what I ought," then he is disobedient to the light of his own standard, and though he personify all other Christian graces, the disfigurement of disobedience will still stand out.

(4) If the boys and girls of today are to grow out of their selfishness, rather than be plunged more deeply into it, the parents will largely be the determining factors. Should father and mother fail to establish in the home a standard of giving—looming up in the clearest light, then it is unreasonable to expect anything different in son and daughter.

(5) A man who doesn't keep an account of what he gives to the Lord's work is by no means an intelligent Christian giver. Intelligence counts just as effectively in the realm of religion as it does in the world of efficiency.

(6) The Rich Young Ruler was flagrantly poor when he might and ought to have been gloriously rich. Our Lord dealt severely with this type of poverty. Time has in no way made his definite teaching less mild. Before him we are either spiritually rich or pathetically poor—as givers.

(7) You can sell your soul for money, and there are always a number of competitive buyers eager to make the purchase. You have the power within you to stoutly resist being bought, and also to aspiringly cultivate your soul. But this cultivation, to be ideal, must include the unselfish use of money—giving claims supremacy.—*William Porkess in Episcopal Church Evangelist.*

How to Give

CHEERFULLY:
"The Lord loveth a cheerful giver."

PROPORTIONATELY:
"As God hath prospered."

SYSTEMATICALLY:
"On the first day of the week."

REGULARLY:
"Lay by in store."

SCRIPTURALLY:
"Bring ye all the tithe."

SACRIFICIALLY:
"Shall I bring that which cost me nothing?"

LOVINGLY:
"Not grudgingly."

BLESSEDLY:
"It is more blessed to give."

2 Cor. 9: 7; 1 Cor. 16: 2; Mal. 3: 10; 2 Sam. 24: 24; Acts 20: 35.

How Much Shall I Give This Year to Missions?

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary, in both the home and foreign fields.

2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won, but I do not favor any forward movement. My song is "Hold the fort!" forgetting that the Lord never intended that his army should take refuge in a fort. All of his soldiers are under marching orders always. They are commanded to "Go!"

4. If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class?

Resolved, I do believe in greatly increasing the present number of our missionaries; therefore I will increase my former offerings to missionary work.—*The Lutheran Pioneer.*

To Give

The church is set to serve the whole world. Many people do not realize this. They think of the church in terms only of what it does for them and not in terms of what they, as individuals, may do through the church for others.

William Moulton Marston, who wrote a series of arti-

:les on "Problems in Living," for the Forum magazine, ıas one on "Must I Go to Church?" (June, 1938), in which :e makes significant comment on various aspects of :hurch attendance and attitudes toward the church. These articles are based on interviews and correspond-ence with hundreds of people. His comment on giving s as follows:

"The third outstanding fault of modern religion is nanifest in every single letter I have received. Not ne individual, according to his own statements, goes o church to give—all go to get something.

"What matters it, in the final analysis, whether you xpect from religion eternal salvation or a social con-act with some prospective customer? One benefit may ave you from hell in the next life; the other may save ou from bankruptcy in your present existence. My orrespondents may believe, theoretically, that God is ove, but they do not seek to become Godlike through eligious giving. If anybody asked me the one supreme ustification of churchgoing, I should reply: 'An oppor-unity to give.' "—*Merle N. English in The Stewardship Spokesman.*

WOMEN'S WORK COLUMN

Letter to Roanoke Regional Conference

This is the third section of the letter by Sister Thomas of Westminster, Md., to the women attending the Southeastern Re-gional Conference at Roanoke. Not being able to attend the Conference, she wrote them a letter of encouragement and help. —A. C. M.

In conclusion, let me say that I desire to be of any ervice or help in any way I can, however feeble it may e. My desire for my local group, as well as for each roup in the Southeastern Region, is an increased spir-tuality, or more of the life of Jesus in our individual ives. "Let the beauty of Jesus be seen in me" and our ives will count and our influence will be felt in church nd community.

Craving an interest in your prayers in my behalf for he days ahead, whatever they may be, I pray for a pecial blessing for each one in your various churches s you carry on this great work.

Take my hands and use them.
Take my lips and speak through them.
Take my heart and use it as a lamp of love by which thy light might shine in this dark world of greed and selfishness."

"And let the beauty of the Lord our God be upon us; nd establish thou the work of our hands upon us; yea, he work of our hands, establish thou it" (Psa. 90: 17).

ADULT DISCUSSION OUTLINE

Evangelism for Today

Part II. Secret Disciples—Nicodemus

Sunday, February 11

Note: Assign the subdivisions of Part I to different people to ead without comment. Let the leader read the statements before ach one so as to give unity to the story.

The facts of the story—

1. The kind of followers that were coming to Jesus John 2: 23-25).
2. Jesus had a night caller (John 3: 1, 2).
3. The new birth is essential (vs. 3-10).
4. The Son of man must be lifted up (vs. 11-15).
5. Jesus states the gospel in a few words (vs. 16-21).

II. The general truth taught in this incident—

Do you agree with the following, or would you change it?

To be saved, a man must have the Spirit of God in his heart and must trust and obey Christ. Education, profession, wealth and social standing do not change this fact.

III. The lesson for us—

1. What attitude shall we as evangelists take towards the big man in our community?
2. Shall we expect less of him than of others?
3. There are some things that one must take by faith. What are they?
4. Was Nicodemus saved that night? See John 7: 50-52; John 19: 39.
5. Would an open confession have helped Christ's cause?
6. Would an open confession have made Nicodemus stronger?

Reminiscences of India

(Continued From Page 18)

sometimes six couples at once. There were more boys than girls, so when our own mission supply of girls ran out a delegation of missionaries went over to Pundita Ramabai's school, and brought an installment of 25 or more girls. They went like "hot cakes."

As the years went by changes came in the orphanages as necessity demanded. First, the Jalalpor boys were taken to Bulsar and Anklesvar and the institution closed; later all Anklesvar boys were taken to Bulsar where both boys' and girls' institutions remained until 1919, when the girls were taken to Anklesvar and united with a smaller institution for girls there. Many of these orphan children are now grandfathers and grandmothers whose grandchildren are the children in the boarding schools of the present day.

Turning again to the historian of 1908, a short review of fourteen years is given in which he says: "Within this short scope of fourteen years, four churches have been organized, namely: Anklesvar, Bulsar, Jalalpor and Vada, and with six other stations have an active membership of 428, a nominal membership of 359 additional, and 267 adherents, making a total membership in these Christian communities of 1,054. They have nine Sunday schools for Christians, twenty-five for non-Christians, with an attendance of 1,027. They have contributed Rs. 500, $135.94 to missions within this time." The first district meeting was held at Jalalpor in 1901, with representatives from three organized churches. The district meeting of 1939 was held at Bulsar with twenty-six delegates from seventeen different churches. This is the outgrowth of the groups first baptized at Bulsar concerning which Bro. Stover says: "That was a happy day when we led our first-fruits down into the water, eleven of them, to covenant with God in Christ Jesus to live faithful until death." The last annual report at last district meeting of the First District of India records fifteen elders (counting missionaries), fifty-six deacons, 5,687 members (two church areas and area of the Second District not included), and eighty-five Sunday schools with an attendance of 3,160.

We are thankful for achievements so far. They are but the beginning of the greater works to follow. Our field is far from won for Christ. There are vast areas

untouched by the gospel, by the influence of schools, or by relief for the suffering in body. For the part left undone and those unreached we must push forward.

Men and women of faith, both American and Indian, are needed as much as ever to penetrate the jungle territory in east and south Raj Pipla, the other Indian states of Bansda, Dharanpur, Jhawar and portions of Baroda. What has been done is "only a drop in the bucket" compared with what needs to be done. The strongholds of idolatry and false teaching, ignorance and superstition, with unsanitary conditions in the towns and villages, poverty and economic stress, are still to be conquered by the power able to make "the desert rejoice and blossom as the rose."

Umalla, India.

I Go South

(Continued From Page 17)

there may a drunken driver, or the main "nut" at the wheel be "off." Fortunately we encountered neither. We hurry on to Atlanta which remembers Sherman all too well. Whatever effect his march had through Georgia on the products of the soil, we did not see any sweet potatoes start from the ground while we were autoing through Georgia.

At Macon we slept in a large colonial house built a hundred and forty-five years ago. The parents of the present proprietor moved into this house a few months after he was "bo'n," and he has lived there ever since. Once a wealthy business man of Macon, he went down with the crash of twenty-nine, and now he and his second wife, some years his junior, are running a tourist home and eating house. Taking him to be up in the eighties, I thought here was my chance to get a lad's impressions of the late war. What was my surprise to hear him say that he was not born till after the war! However, he did tell me how the soldiers of Sherman came into the home of his father, who was away in the war, while the mother, family and other white people were at the table. The soldiers speared the litter of little pigs that were taking their regular feast from the family sow, marched into the house, ordered the whites from the table, sat down to eat and invited the slaves to eat with them. This, of course, was the most severe insult that could have been offered his mother. "But," he remarked, "a general should not be held accountable for what a few disorderly soldiers might do."

Had we been better informed, we would have paused at Waycross to place a flower on the grave of the first Sister J. H. Moore, who was Mrs. Miller's first Sunday-school teacher at Lanark, Ill. Under that teacher she memorized many Bible verses which she can still repeat word for word. Memorizing Bible verses may not be so popular today, but it has lost none of its former value.

In future years as we think of Georgia, here are some of the things we will always remember: the mattresses and bedding out for a sunning, the lean cows attempting to find pasture on the road, the shabby houses with boards for windows, the wayside crosses telling us where people had been killed on the highway, the miles and miles of Georgia pines from which turpentine was being extracted, or at least the substance from which turpentine is made, the men in prison stripes working on the highway. And believe me, none were leaning on the shovel, but all were doubly active. Who would not be at work when guards with guns were standing watch? Above all, we will recall the good-natured folks so characteristic not only of Georgia, but of the entire South. After all, folks are more than material things, wherever you meet them. So why not remember them?

Jacksonville will always be remembered unfavorably because our route took us through unsightly quarters. The ferry across the river was out of commission so the toll bridge was carrying all the traffic. For blocks two lanes were headed for the bridge, and two lanes were coming from the bridge. Because each driver kept his place and took his turn all went well. A timely hint for all church workers. They were preparing to celebrate the lifting of the toll on Dec. 31.

Three miles out from St. Augustine we had a sound sleep in a clean cabin. A disgruntled trailer tourist from Maine, who had already been there for two weeks, complained that in St. Augustine only the air was free. Being the second oldest city in our country, St. Augustine capitalizes on the old things. Having studied the city map, we were able to economize in time. We entered the city through the old city gates, and old they looked, but I am not certain as to how ancient they are. We also saw the oldest schoolhouse in the United States, the oldest house in St. Augustine, and the remains of the old fort, and strolled through the old slave market. We drove along the high stone wall that shuts off the grounds where Ponce de Leon ended his search for the fountain of youth. Knowing of his failure we had no desire to bathe in the spring, nor did we even pay the seventy-five cents that would have admitted our party to the grounds.

Yes, Ponce de Leon failed in his search as must all others who desire to avoid the infirmities of age, but fail to live their best each day and leave the years with God. Jesus said, in speaking of the overanxious: "And which of you by being anxious can add one cubit to the measure of his life?" And Jesus knew. Trusting him we take the coast route to Daytona Beach, having been told by several that we would have about forty miles of scenic road along the ocean. We had the forty miles but saw the ocean only in spots. We did have a most delightful detour of eleven miles, passing through a large plantation, on a good road, much of which was shaded by overhanging trees. Here again we learned that in the detours of life God often leads by paths better than we would have found in the beaten route.

Yes, we knew of the world-renowned track at Daytona Beach, but as neither our car nor we are of the sporting type we did not register for the races. We have always placed safety before speed, and as for the racing mania we have never discovered a trace of it in our family tree.

Leaving the ocean we head west for Orlando and find ourselves in the land of oranges and grapefruit. As we had been coming south we met trucks and trucks loaded with Florida fruits. Now we see the fruit on the road on trees, and as it is being harvested and loaded. How could we live were it not for others, millions of others, who toil for our luxuries and necessities? Surely no man liveth unto himself these days. Next we turn south and arrive at our destination, Sebring, the spot we have been seeking, at four thirty in the afternoon of Dec. 19, having traveled 1,471 miles, without seeing one reckless driver, without a single misfortune, having enjoyed every mile of the way. Here we plan to be for the coming weeks. What have they in store for us? That depends largely on what we will make of them.—J. E. M.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Ashby-Emerson.—On Oct. 19, 1939, by the undersigned, Glenn Ashby and Doris Emerson, both of Pomona, Calif.—Harry E. Thomas, Pomona, Calif.

Ashby-Larick.—On Oct. 22, 1939, by the undersigned, Leo Ashby of Pomona, Calif., and Doris Larick of Ontario, Calif.—Harry E. Thomas, Pomona, Calif.

Conings-Kreitzer.—At the Church of the Brethren, by the undersigned, Jan. 1, Woodrow Conings and Elizabeth Kreitzer, both of Richmond, Ind.—E. O. Norris, Richmond, Ind.

Corl-Bowser.—By the undersigned, Jan. 1, 1940, in the Tyrone Church of the Brethren, Raymond Corl, Jr., of State College, Pa., and Leona Bowser of Tyrone, Pa.—John R. Snyder, Tyrone, Pa.

Hummell-Ditchett.—Elton Eugene Hummell of Elkhart, Ind., and Emily Jane Ditchett of Millersburg, Ind., Dec. 31, at the Rock Run church, by the undersigned.—J. S. Zigler, Goshen, Ind.

Koch-Salisbury.—By the undersigned, at his home, Dec. 31, 1939, Richard Koch and Hope Salisbury, both of Sequoia National Park, Calif.—W. R. Brubaker, Live Oak, Calif.

Lloyd-Alspaugh.—By the undersigned, in the parsonage, Nov. 23, 1939, Linwood L. Lloyd and Leora C. Alspaugh, both of Carlisle.—H. M. Snavely, Carlisle, Pa.

McMullens-Adams.—By the undersigned, Oct. 27, 1939, at the parsonage, Samuel McMullen and Edyth Corinda Adams, both of Tyrone.—John R. Snyder, Tyrone, Pa.

McNally-Arnold.—By the undersigned, Dec. 25, 1939, at the parsonage, William C. McNally of Ellenville, N. Y., and Meta Arnold of Alto Pass, Ill.—John R. Snyder, Tyrone, Pa.

Miller-McGill.—By the undersigned, in the Church of the Brethren, Hershey, Pa., Dec. 23, 1939, Douglas DeRay Miller of Fredericksburg, Pa., and Hazel Blanche McGill of Hershey, Pa. —H. M. Snavely, Carlisle, Pa.

Welch-Figg.—Perry John Welch and Betty Virginia Figg of Sunfield, Mich., at the home of the bride's parents, Jan. 7.—D. H. Keller, Battle Creek, Mich.

FALLEN ASLEEP

Alt, Sister Elizabeth, was born in January of 1857, and died Dec. 18, 1939. She had been a member of the Brethren church for several years. Funeral services were conducted at the Bethel church by Bro. P. I. Garber.—Gracie A. Shreve, Petersburg, W. Va.

Baker, Bro. Calvin, was born in Cumberland County, Pa., near Newville, Pa., Aug. 5, 1849, and died Dec. 20, 1939. For many years Bro. Baker served as deacon of the Shippensburg church. He served as a member of the building committee when the Shippensburg church was built in 1896. He enjoyed his usual good health until within forty-eight hours of his passing. Funeral services were conducted by the writer, his pastor, assisted by Eld. Samuel A. Meyers and Joseph Burkhart. Burial was in the Spring Hill cemetery.—J. Linwood Eisenberg, Shippensburg, Pa.

Baker, Kate Naftzinger, was born Oct. 15, 1860, and died at the age of 78 years, 9 months and 15 days. She was faithful to her Lord and devoted to her church. She was a member of the Servants of the Master class of the Sunday school, and a very active member of the Ladies' Aid Society. She is survived by one daughter and one granddaughter, with whom she made her home. Services were held in the Palmyra church, with interment in the Spring Creek cemetery.—Anna Smith. Palmyra. Pa.

Bechtel, Martha Hess, widow of the late Jackson Bechtel, and daughter of Henry and Sarah Frederick Hess, was born March 6, 1858, near Ankenytown, Ohio, and departed this life Dec. 30, 1939. May 25, 1881, she was married to Jackson Bechtel, and to this union were born four children, all of whom survive. She is also survived by six grandchildren, a number of nephews and nieces and a host of close friends. She united with the Church of the Brethren some time before her marriage. She and her husband were called to the deacon's office, serving faithfully to the end. She was a hard worker, and the work of the church and its interests always came first. She was blind for more than fourteen years. She attended Aid Society regularly, and helped in the planning and supervising of the work. She continued to do the greater part of her daily housework until about three years ago when she became sick, and had been confined to her bed most of the time since. Her husband preceded her in death on Aug. 8, 1934. Funeral services were conducted by the writer at the Owl Creek church, assisted by Bro. Martin Krieger. Interment was in the adjoining cemetery.—J. D. Zigler, White Cottage, Ohio.

Bennett, Sister Ida Showalter, daughter of Henry A. and Elizabeth R. Showalter, was born near Weyers Cave, Va., Dec. 12, 1867. On retiring from active duties of farm life, and eager to have closer church fellowship, she moved to Harrisonburg about thirteen years ago. Her highest enjoyment was in her church service and the fellowship of the church folk. She was active and young in spirit. She took a great interest in the poor and unfortunate and many were helped and made happy by her savings. She was an ardent believer that the Messenger should be in the homes of the members, and was a constant reader of her Bible. She is survived by six daughters, one son, a sister, two brothers, seven grandchildren and one great-grandchild. She was ill only ten days. She called for the anointing service and it was administered by her pastor, Bro. Earl Bowman, and Bro. A. S. Thomas of the Beaver Creek church, who also conducted her funeral services at the Harrisonburg church. Interment was in the Pleasant Valley cemetery near Weyers Cave, where she attended church in her girlhood.—Mrs. A. Fred Cline, Harrisonburg, Va.

Bollinger, Dr. John B., son of Elwin and Esther Brumbaugh Bollinger, was born in Wayne Township, near Versailles, Ohio, Sept. 8, 1855, and died Dec. 18, 1939. He was a lifelong member of the Oakland church near Gettysburg, Ohio, where he attended worship services the morning before his death. He was one of the oldest members of the Darke County Medical Society. He was a versatile man, with keen ability, and was a cultured Christian doctor. He was a constant inspiration to both young and old. For more than fifty years he ministered to the physical needs of his community. His wife, Mary Louise, preceded him in death twenty years ago. He is survived by three sons and two daughters. Funeral services were conducted by his pastor, the undersigned, with interment in the Greenlawn cemetery at Versailles. He will be greatly missed at this place.—Frederick Hollingshead, Gettysburg, Ohio.

Cosner, Bro. O. M., died on Dec. 8, 1939, at a hospital in Orofino, Idaho. He was 74 years of age, and was the oldest member of the Clear Water church. He came west with his parents years ago, first locating near Moscow, Idaho, and later moving near Peck, Idaho. He was never married. He was a faithful attendant at church as long as his health permitted. He often walked five miles and more to church each Sunday. Five brothers, one sister and a number of nieces and nephews survive. Funeral services were conducted by his pastor, Bro. A. R. Fike, in the Clearwater church, with interment in the cemetery near by.—Mrs. Carrie E. Herring, Lenore, Idaho.

Cripe, Mrs. Esther Elizabeth, daughter of Mr. and Mrs. Jacob Barringer, was born in Elkhart County, Ind., April 9, 1858, and departed this life Dec. 15, 1939, at the home of her son in Goshen, Ind. Sept. 20 Sister Cripe fell and fractured a hip and on Dec. 4 she suffered a stroke of paralysis, from which she never recovered. She was a faithful member of the Church of the Brethren for many years. She is survived by one hundred twelve descendants, including five daughters, four sons, fifty-one grandchildren and fifty-two great-grandchildren. One brother and two sisters also survive. Funeral services were held at the West Goshen church, with Bro. Samuel E. Miller officiating. Burial was in the Olive cemetery.—Mrs. Mina Ganger, Goshen, Ind.

DeLauter, Chas. R., son of Frank and Sarah J. Bussard DeLauter, was born near North Manchester, Ind., April 8, 1886, and passed away at his home at Berrien Springs, Mich., Jan. 4, 1940. He was married to Lina Mae Neher on Dec. 31, 1908. To this union were born one daughter and two sons, who survive. He is also survived by one brother. He was a faithful member of the church, and a loyal husband and father. Funeral services were held by the writer, assisted by Eld. T. G. Weaver, in the West Manchester church. Interment was in the cemetery near by.—A. M. Stine, North Manchester, Ind.

Duffield, Sidney Ann Kob, eldest daughter of Lewis M. and Anna Kob, was born May 1, 1858, near Garden, Iowa, and departed this life Dec. 26, 1939, at her home on the farm where she was born. On Jan. 26, 1879, she was married to S. H. Duffield, who preceded her in death ten years ago. To this union were born three sons and three daughters. Her youngest daughter, her father, mother, two brothers and a sister have preceded her in death. She is survived by her children and one sister. In her youth she was baptized into the Church of the Brethren, and remained faithful. She was ill with pneumonia for one week. Her suffering was intense, but she bore it patiently. Funeral services were held in the Franklin church, conducted by Pastor A. Q. Sears, assisted by Bro. F. A. Garber. Interment was in the adjoining cemetery.—Mrs. Ella Petticord, Leon, Iowa.

Ebersole, Jonas, of near Harrisburg, died Dec. 9, aged 69 years. He was a member of the Palmyra church, and lived near here until a few years ago. He is survived by two sisters and a brother. Funeral services were held in the Palmyra church, conducted by Brethren Zug and Garber, with interment in the Hanoverdale cemetery.—Anna Smith, Palmyra, Pa.

Fisher, Saloma, was born July 10, 1876, in Shelby County, Mo., and died Dec. 24, 1939, in a Sacramento hospital. She had been confined to the hospital for several months following a period of four years of affliction in which she exercised much patience and Christian fortitude. Her place in the church services was seldom vacant until failing health would no longer permit active Christian work. She was a faithful companion and mother. She grew to womanhood in the home of her parents, Christian and

Elizabeth Lapp. She went to North Dakota in the spring of 1897, and the following year was married to Levi Fisher. Five children were born to this union. The family moved to California in 1923, locating at Rio Linda and later in Sacramento, Calif. The children have all established their own homes. Bro. Fisher is a minister in the Rio Linda congregation, having served the church in this capacity for twenty-four years. Besides her husband and children she leaves eight grandchildren, one sister and two brothers. Early in life Sister Fisher united with the Church of the Brethren, and became a faithful Christian worker, assisting her father in his ministerial work. Later she proved a genuine helpmate to her husband in his church work. Funeral services were conducted by the writer, assisted by Brethren J. J. Ernst and J. F. Swallow. Her body was laid to rest in the East Lawn cemetery.—W. R. Brubaker, Live Oak, Calif.

Grim, Elizabeth Ulrey, daughter of the late Steven and Rachael Ann Ulrey, was born Feb. 3, 1868, at Liberty Mills, Ind., and died Dec. 28, 1939, at Timberville, Va. Her husband preceded her in death on March 19, 1931. She was a member of the Timberville congregation. Surviving are one daughter, eleven grandchildren and one brother. The funeral service was held in the Timberville church, with her pastor, the writer, in charge, assisted by S. W. Berry. Interment was made in the Timberville cemetery. —Samuel D. Lindsay, Timberville, Va.

Garber, Mary Frances, daughter of the late Abram and Catherine Good Knupp, was born July 21, 1856, near Timberville, Va., and died Jan. 2, 1940. She was a member of the Timberville congregation. Surviving are her husband, five sons, two daughters, twenty-four grandchildren, and seven great-grandchildren. The funeral service was held from the Timberville church, with her pastor, the writer, officiating, assisted by H. A. Behrens. Interment was made in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

Gerberick, Lydia, died Nov. 23, at the age of 65 years. She was a member of the Servants of the Master class in the Sunday school. She is survived by her mother, eight brothers and sisters and three daughters. Funeral services were held in the Palmyra church conducted by Brethren F. S. Carper and Zug, with interment in the Gravel Hill cemetery.—Anna Smith, Palmyra, Pa.

Judy, Chas. Edward, was born March 27, 1881, and died Oct. 4, 1939. He was married to Annie Hedreck Aug. 9, 1905. To this union were born three sons. His first wife preceded him in death. Later he was married to Clara Ellen Clem. To this union three children were born, all dying in infancy. He leaves his wife, three sons, three sisters, six brothers and several grandchildren. Bro. Judy united with the Church of the Brethren about thirty-five years ago. He was called to the ministry and was later ordained to the eldership. He lived a consistent Christian life, and was always ready to do anything he could to help in the work of the church. Funeral services were conducted at the Bethel church by Bro. P. I. Garber.—Gracie A. Shreve, Petersburg, W. Va.

Leffel, Maria, daughter of Jacob and Mary Barnhart, was born Nov. 20, 1853, near Twelve Mile, Ind., and died Dec. 23, 1939, at the home of a daughter at Flint, Mich., after a short illness. Uniting with the Church of the Brethren while young, she remained a faithful worker until death. Her life was spent in humble service to others. A faithful wife, a loving and self-sacrificing mother, a friend to all, she died as she had lived, ready to meet her Lord and Savior. She was married by her father, an elder in the church, to Jacob Leffel, April 13, 1873. To this union nine children were born. She lived in or near Cass County, Ind., until 1901, when she moved with her family to Manistee County, Mich., remaining there until the death of her husband in 1932. She leaves one sister, three sons, two daughters, twenty-two grandchildren and eighteen great-grandchildren. Her four oldest children preceded her in death. Funeral services were conducted by Eld. Hiram Peters of the Church of the Brethren, at Flint, Mich., with interment in the Oak Hill cemetery at Pontiac, Mich.—Earl B. Leffel, East Lansing, Mich.

Lindsay, Bro. Willard Freeman, was born June 14, 1856, and died at his home near Nampa, Idaho, Dec. 11, 1939. He was married to Lydia Ann Ransier in 1890. This home lasted nearly fifty years and was blessed with nine children. Bro. Lindsay spent most of his life on a farm and was a faithful member of the Church of the Brethren for many years. Funeral services were held in the Boise Valley church, in charge of the writer.—M. S. Frantz, Nampa, Idaho.

Mangus, Sister Ella, died Nov. 23, 1939, at the home of her daughter after a three weeks' illness. She was born Jan. 6, 1869, in St. Joseph County, Ind., and had spent her entire seventy years in that vicinity. Dec. 10, 1890, she was married to Bro. Delbert Mangus, who preceded her in death six years ago. One son also preceded her. She leaves one daughter, one son, six grandchildren, one brother, one sister and a host of friends. She had great concern for the spiritual welfare of her children, grandchildren and others. Funeral services were held in the Pine Creek church, of which she was a devoted member, with Bro. H. A. Claybaugh in charge. Burial was in the Fair cemetery.—Edith Rupel, Walkerton, Ind.

Markley, Carol Maxine, daughter of Bro. Floyd and Sister Mary Markley, was born Feb. 5, 1937, and died Dec. 27, 1939. She had been ill for one year, and the last three weeks of her life were spent at the Billings hospital in Chicago. Funeral services were held at the Pine Creek church by Brethren H. A. Claybaugh and Theo. Miller. Interment was in the North Liberty cemetery.—Edith Rupel, Walkerton, Ind.

McCulty, Sister Etta Florence, was born Oct. 15, 1871, and died Dec. 28, 1939. She leaves her husband, one daughter, two grandchildren, two sisters and two brothers. She united with the Church of the Brethren when a young girl and lived a faithful, Christian life. Funeral services were conducted at the home by Bro. P. I. Garber. Burial was in the family cemetery.—Gracie A. Shreve, Petersburg, W. Va.

Miller, Elmer, son of Levi and Sarah Miller, was born May 19, 1864, at Waukon, Iowa, where he lived until 1875, when he came with his parents to Fredericksburg, Iowa. On Dec. 11, 1887, he was married to Lizzie May Muir. Three children were born to this union. He was a faithful member of the church, serving in the office of deacon for thirty years. After a prolonged illness, he passed away at his home in Fredericksburg, July 11, 1939. He bore his sufferings very patiently and uncomplainingly. He is survived by his wife, two daughters, one sister, eight grandchildren and many other relatives and friends. Funeral services were conducted by the writer, assisted by Lyle Klotz.—Roy E. Stern, Fredericksburg, Iowa.

Poorman, Lucy, wife of Harry Poorman, died Aug. 28, after a prolonged illness. She was a loyal member of the church and attended the services whenever she was able. Funeral services were held in the Palmyra church, conducted by Eld. F. S. Carper. Interment was in the Gravel Hill cemetery.—Anna Smith, Palmyra, Pa.

Robson, Mrs. Elizabeth Hensley, daughter of Benjamin and Mary Jane Hensley, was born at Bolivar, Mo., Aug. 23, 1872, and died on Dec. 27, 1939, following a stroke of paralysis. She was one of a family of twelve children, her father and mother, a brother and sister preceding her in death. Six brothers and three sisters survive her. Her father was a minister in the Baptist church and early in life she confessed Christ as her Savior and became a member of the Baptist church. Later, after moving to Omaha, she was baptized by Bro. W. W. Blough into the fellowship of the First Church of the Brethren. She was always interested in the work of God, and was a kind neighbor and friend. On Nov. 20, 1892, she was married to T. J. Robson, and to this union eleven children were born. One son and one daughter preceded her in death. Besides her brothers and sisters she leaves her beloved husband, seven daughters, two sons, twenty grandchildren, twenty-two great-grandchildren and a host of other relatives and friends. Funeral services were conducted at the First Church of the Brethren by the undersigned, assisted by Bro. L. A. Walker of Adel, Iowa. Burial was in West Lawn cemetery, Omaha.—Ralph R. Hatton, Omaha, Nebr.

Root, David James, was born Sept. 28, 1873, in Kansas. He also lived in Oklahoma for a while and then moved to California where he resided until his death, Dec. 6, 1939. Bro. Root was an honest, kindly man who had many friends. He was a faithful member of the church at Hermosa Beach and was regular in attendance until recently when he became stricken with cancer of the stomach. He was a patient sufferer. He was married to Emma Henricks, who preceded him in death, Oct. 11, 1902. To this union three children were born. Later he was married to Myrtle Farnsworth who passed away Dec. 21, 1933. To this union three sons and three daughters were born. Also surviving are three sisters and seventeen grandchildren. A few years ago Bro. Root married Mrs. Gertie Stockwell, who also survives. Funeral services were conducted by Pastor Galen K. Walker of Hermosa Beach. Interment was in the Pacific Crest cemetery.—Mrs. Vinna Bowman, Hermosa Beach, Calif.

Shenk, Sister Barbara Etter, died in her home Dec. 16, 1939. She was the widow of the late Daniel Shenk, who preceded her more than fifteen years ago. They formerly lived at Huntsdale, and were members of the church for many years. They moved to Carlisle soon after the church was organized here. Sister Shenk attended church regularly until her health prevented it. She was in poor health for several years. She is survived by two brothers and several nieces and nephews. She was seventy-four years old. Funeral services were held in the Lutz funeral home, conducted by the writer and Eld. J. E. Trimmer. Interment was in the Westminster mausoleum.—H. M. Snavely, Carlisle, Pa.

Snyder, Luther S., died at his home in Carlisle, Pa., Dec. 29, 1939. He was 83 years old. He is survived by his wife, Sara, two sons and five daughters. Brother and Sister Snyder were married in October of 1881, fifty-eight years ago. He united with the church in 1883 in the Antietam congregation. They moved to Carlisle in 1900, and were charter members of the Carlisle congregation. He was in good health, and was employed up until a few years ago. Funeral services were held at the Shulenberger funeral home by the writer, assisted by Rev. J. E. Strine pastor of the Church of God. Interment was in the Westminster cemetery.—H. M. Snavely, Carlisle, Pa.

Stephenson, Lewis L., was born near Osceola, Iowa, July 8 1902, and passed away at a local hospital Dec. 15, 1939. He was married to Phoebe Propst in August of 1922. To this union were born seven children, one dying in infancy. He united with the

hurch of the Brethren when a young man, and lived a consistent Christian life. He leaves his wife, six children, three rothers, two sisters and many other relatives and friends. Fueral services were conducted by his pastor, the writer, at the Vebster funeral home, with interment in the Maple Hill cemery.—J. D. Brower, Osceola, Iowa.

Strauss, Charles R., son of Mr. and Mrs. Milton Strauss, was orn in Howard County, Ind., June 4, 1900, and departed this fe Nov. 26, 1939, at the Dukes hospital. He accepted Christ at ie age of fifteen and rededicated his life in the Church of the rethren in April of 1936. During the past three and a half ears he was active in the Peru congregation. His labors in the ingdom were sincere, and those who knew him recognized his piritual growth and faithfulness to duty. He was married to Irs. Marjorie Rosander on Nov. 6, 1939. He leaves his wife, his ather and mother, three children by a former marriage, a sister nd a stepson. Funeral services were conducted in the Peru nurch by the pastor, assisted by an Evangelical minister. Burl was in a Howard County cemetery.—Daisy Peters, Peru, Ind.

Stutz, Henry J., son of John and Catherine Stutz, was born near ayton, Ohio, June 2, 1848, and departed this life at the home of is daughter, Mrs. Almedia Brubaker, Jan. 8, 1940. The greater art of his early life was spent in Montgomery and Clarke counes. He was married to Elizabeth Snyder some seventy years go. To this union five children were born, two sons dying in nfancy. One son passed away ten years ago and his companion ied three years ago. He is survived by two daughters, ten randchildren, fifteen great-grandchildren and one brother. He nited with the Church of the Brethren in 1885. He attended hurch as long as his health permitted. His greatest affliction as deafness. He was ambitious and industrious in providing for is home, and was always ready to assist those in need. Funeral ervices were held at the Church of the Brethren in New Carlisle y Eld. H. H. Helman, assisted by the writer. Interment was in ie New Carlisle cemetery.—J. B. Gump, New Carlisle, Ohio.

Swihart, Mrs. Esther May, daughter of Mr. and Mrs. Harry H. by, was born in Elkhart County, Ind., Jan. 8, 1901, and departed is life Dec. 16, 1939, at her home in Goshen, Ind. She had been edfast for six months. In 1920 she was married to Carl Lester wihart, and to this union three children were born. She was a ember of the West Goshen Church of the Brethren. Surviving re her husband, three children, her parents, four sisters and our brothers. Funeral services were held at the West Goshen hurch, with Brethren H. A. Claybaugh and Foster Berkey offiiating. Burial was in the West Side cemetery.—Mrs. Mina Gaer, Goshen, Ind.

Swihart, Joseph, son of Aaron and Mary Swihart, was born in Iarshall County, Ind., Feb. 10, 1864, and departed this life at his ome in Brethren, Mich., Nov. 4, 1939. He was married to Ellen Varstler, Sept. 4, 1887. To this union four children were born. ne son preceded him in death. He leaves his wife, one son, wo daughters, thirteen grandchildren, six great-grandchildren, wo brothers and two sisters, besides many other relatives and riends. He united with the church in early life, and lived a aithful Christian life. Funeral services were conducted at Brethren, Mich., with burial in the Hart cemetery.—Ella Keith, Brethren, Mich.

Vanpherson, Martha Ann, was born in Switzerland County, nd., Dec. 8, 1861, and passed away Dec. 31, 1939, at the home f her daughter, Mrs. Rolland Munn. She had been in ill-health or many years. She was a devoted mother to eleven children. hree children and her husband preceded her in death. She was member of the Church of the Brethren for several years. he leaves eight children, twenty-eight grandchildren, thirtyx great-grandchildren and a host of other relatives and friends. uneral services were conducted from the Blissville church, by ro. William Overholtzer of Warsaw, Ind., assisted by Bro. Edard Stump of South Bend. Burial was in the Oak Hill cemery.—Mae Pippenger, Plymouth, Ind.

Wampler, William C., was born May 13, 1862, and died Dec. 23. llowing a brief illness. He spent his entire life on the farm on hich he died. He was a man of devout Christian character, and as admired and respected by all for his deep religious conctions and his sunny disposition. He was a lifelong member of ie Pleasant Valley Brethren church, and was seldom absent om services. He is survived by his wife, Mrs. Eliza Cline ampler, five daughters, three sons and nineteen grandchildren. nree years ago Brother and Sister Wampler celebrated their lden wedding anniversary. Funeral services were held from ie Pleasant Valley church, conducted by Bro. P. F. Cline, asted by Brethren M. L. Wagner and F. L. Garber. Burial was the adjoining cemetery.—Frank S. Driver, Staunton, Va.

CHURCH NEWS

Arizona

Glendale.—The regular election of officers has taken place, e outstanding change being in the office of Sunday-school suerintendent. Orpha Statler is our new superintendent. The me builders class gave a Spanish supper, to which the public as invited. A substantial amount of money was resultingly aced in the church improvement fund. A Men's Work group has been organized. They have sponsored several church activities and have shown that they are out for action. Bro. Frank Heatwole is their president. The Women's Work group and the Dorcas club are in full swing also. They have adopted the booklet, The Upper Room, for use in daily devotions. Nov. 26 the evening service was conducted by the Berean class, the theme being Pioneers in Religion. A worship and praise program was held at the church Thanksgiving morning, with a basket dinner following. We have also held our rally day program, the exercises being participated in chiefly by the beginner and primary departments. Dec. 4 Bro. Arthur Arnold of Phoenix began our revival meetings, which continued for two weeks. At the conclusion the love feast was held with members of the Phoenix congregation joining. Christmas Eve a program consisting of songs and readings was held at the church.—Thelma Heatwole, Glendale, Ariz., Jan. 5.

Alabama

Fruitdale.—We met in council Dec. 14, and all officers were retained for another year. Sunday-school officers will be elected in September so that new officers will take up the work with the new Sunday-school year. Plans for financing and building the four new Sunday-school rooms which we have under construction were discussed. This work is progressing nicely. We have a good Sunday school, with an average attendance of about sixty, mostly young people and children.—Eva Carpenter, Fruitdale, Ala., Jan. 5.

California

Fresno.—At our fall council we reorganized for the year. The superintendent of missions reported that the giving for different departments for the year amounted to $1,740.47. The finance committee presented a duplex envelope system for the church. The treasurer reported all bills paid. The following officers were elected: elder, Bro. Forest S. Eisenbise; clerk, Harry Hoff; treasurer, Rudy Frank; superintendent of church school, Floyd Yearout; secretary, Freda Hylton; president of women's auxiliary, Mrs. Thelma Pearson; president of men's brotherhood, Mr. Lee Pearson. Mr. Howell, representative of La Verne College, preached for us one Sunday in October. We have four of our young people attending La Verne College this year. We held our communion service on Nov. 26. The women's and men's organizations of the church financed the remodeling of the church kitchen, including an outside entrance. Bro. Niels Esbensen, pastor at Empire, will hold a series of meetings for us, beginning Feb. 25. The peace play, No Banners Flying, directed by Thelma Pearson, was presented in our church and in the Reedley and Raisin churches. Bro. Walter Kahle and his family of Virginia were with us Dec. 3, 4. He gave us a series of studies on The Christ Approach to Mastery in Money Management. His messages were of vital importance and very much appreciated. On New Year's Eve we met for young people and adult C. W. meetings, after which we assembled in the basement for a social time. Refreshments were served by the Altruistic Sunday-school class. About 11 o'clock we met in the church auditorium for worship.—Mary A. Jones, Fresno, Calif., Jan. 4.

Glendale, First.—Those who were baptized during the year were presented with a New Testament on Nov. 5. Nov. 19 our offering was given to home missions. Nov. 18 the high school age class of the school gave a four-course dinner. The courses were served in different rooms and represented different nations. The proceeds were used for furnishing one of the rooms. Bro. Geo. C. Carl preached evangelistic sermons during the week of Nov. 26. With the co-operation of the Sunday school, church and pastor we had a week of blessings. Ten were baptized and thirteen received by letter. At the close of these meetings we observed the Lord's Supper, with Bro. Carl officiating. Seven ministers were present. The men and boys' banquet on Nov. 27 was quite successful. Bro. C. Ernest Davis, president of La Verne College, was the main speaker. The Christmas program, consisting of a cantata and play, was well attended. The Sunday school gave a program on Dec. 22. We had a white gift service. Dec. 25 received an offering for world-wide missions. The Ladies' Aid held a good sale and bazaar Dec. 8, 9.—Mrs. Lulu Terford, Glendale, Calif., Jan. 3.

Hermosa Beach.—Two were baptized in October at the time of our love feast, and two were received by letter. On Dec. 24 we had a program by the Sunday-school children in the morning. In the evening the choir presented Christmas music, directed by Bro. Dan Weaver. The men's brotherhood gave a number of baskets to needy families. Some food for the baskets was received at the white gift service. The parsonage has been completed and the grounds are being improved. We were glad recently to see one of our members, Bro. Adron Way, from Hawaii. Mrs. Vinna Bowman, Hermosa Beach, Calif., Jan. 6.

Live Oak.—Nov. 19, 20 we had the privilege of having Brother and Sister Walter Kahle and family from Virginia with us. Bro. Kahle brought a very interesting lecture on money management. After the morning services we enjoyed a basket dinner in the social room. Dec. 6 we met in council. Dec. 10, 11 pictures of the mission schools in Africa, China and India were shown. Dec. 19 the La Verne College deputation team brought us a very fine program. Dec. 24 at the evening service the choir gave a Christmas program. Our white gift offering amounted to $33. The Ladies' Aid and Dorcas Society filled baskets for the poor and the

sick. Dec. 31 an inspiring New Year's sermon was brought by our pastor. In the evening we had a watch night service. Jan. 7 the young people of Circuit No. 1 will meet here.—Mrs. Dale Ferris, Gridley, Calif., Jan. 8.

Pasadena.—Our church began its fall program of activities Oct. 15, with a rally day service in the Sunday school. In the evening Prof. Gladdys Muir of La Verne College began a series of lectures on the beginning and growth of the Church of the Brethren along the Pacific Coast. Nov. 9 Mrs. Pauline Hare, daughter of Amos Ross, former missionary to India, addressed the women's missionary society on the peace work of the organization among the colleges. Nov. 12 the young people put on a peace program in their own group. The proposed church budget for the year, presented at the business meeting Nov. 17, was approved. At this meeting church officers were also elected, some of whom were Mrs. John Gibbel, superintendent of missionary committee; Mrs. J. Z. Gilbert, member of board of Christian education; Mrs. Iva Brubaker, Messenger agent; the writer, Messenger correspondent. An offering was received for home missions on Nov. 19, and the children brought gifts of food for Thanksgiving baskets. A father and son banquet was held in the church bungalow on Dec. 1, at which time Bro. D. W. Kurtz was the speaker. On Dec. 3 our pastor and the pastor of the Long Beach church exchanged pulpits. Bro. W. T. Luckett brought us a stirring message on What Think Ye of Christ? In the evening a jail workers band brought to our adult group some interesting testimonies of their work in the Los Angeles jails, A white gift service was enjoyed on Dec. 17. It was a beautiful and worth-while service. From the gifts about a dozen Christmas baskets were made up and distributed to families inside and outside the church. On Dec. 22 the Sunday school held a Christmas tree festival in the bungalow, especially for the children. They participated in an informal program of music and readings, and each child received a treat. The young people and adults met together for a special service of worship on Christmas Eve. We are expecting Bro. Walter Kahle of Virginia to be with us the first Monday of the new year and the following Monday. Our school of missions will begin the following Sunday. It will be conducted in the lower grades of the Sunday school in the morning during the Sunday-school period, and in the adult and young people's groups in the evening. During the past quarter two were received by baptism and seven by letter. Two letters were granted.—Maud Newcomer, Pasadena, Calif., Jan. 5.

Raisin.—We started the new year with the purpose of making this the banner year in church activity under the leadership of Brother and Sister W. I. Liskey. Much growth has been made in the Christian Endeavor group. Bro. Fisher was elected president and is manifesting an intense interest. We have just finished studying the book, The Greatest Thing in the World. Sister Liskey organized the juniors and they are increasing in attendance and interest. They had part in the evening services during the story hour recently. Our young people have a spiritual group, with Mrs. Gordon as sponsor and Marie Berg as president. We are rapidly increasing the ranks of the Sunday school, with Lucile Ransier as superintendent, and Mrs. Frantz as junior superintendent. A splendid program was given on Christmas morning by the junior group. In the evening the young people gave a play, Why the Chimes Rang. On Christmas Sunday our attendance was over one hundred, a treble increase since June 1. Pastor Liskey has been bringing spiritual sermons and making pastoral visits. Eleven adults have received baptism and one came as associate member. Bro. Frank Howell's visit created a greater interest in La Verne College and Christian education. Bro. Walter Kahle and family were with us two evenings and brought helpful suggestions on money management. Eld. Forest Eisenbise was with us at our business meeting, at which time we eradicated all of our indebtedness. At a later meeting we raised sufficient money to start changing the front entrance of the church building. Sister Liskey has created an interest in the music by organizing a young people's choir and a mixed quartet. A peace play, No Banners Flying, was given by a group from the Fresno church on Dec. 17.—Elizabeth Kimmel, Raisin, Calif., Jan. 5.

Rio Linda.—Our church and Sunday-school attendance are steadily increasing. We have been making some improvements in our church in the way of painting and new seats. Bro. Walter Kahle and family of Virginia were with us, and we enjoyed his talks. Brethren W. R. Brubaker of Live Oak, D. C. Gnagy of Lindsay and H. R. Livingston of Empire were with us in council at which time Bro. Joe Jennings was licensed to the ministry. Bro. L. W. Smith of Paradise, Calif., held our revival meetings recently. Five were baptized and six received by letter. The meetings closed with the love feast on Dec. 18. We had a Christmas program on Dec. 24. The B. Y. P. D. meets on Sunday evenings. Prayer meetings are held on Wednesday evenings.—Dicia J. Lehman, Rio Linda, Calif., Jan. 8.

Florida

Sebring.—A social and fellowship supper were sponsored by the Women's Work group in early November. Attendance was good. The program consisted of impromptu speeches and songs. Supervised recreation was provided for the children. Nov. 13 we met in council, at which time the officers were elected. Pastor McKinley Coffman was re-elected as elder. Special programs were given both morning and evening on Dec. 24. A pageant, The Light That Ne'er Shall Fade, directed by the pastor's wife, was the outstanding feature of the evening services. Special music was furnished by the chorus and a guest soloist. The Ladies' Aid completed several quilts for Christmas orders. In addition to their regular work they are making baby shirts to be sent to Africa. The pastor and family expressed their appreciation to those who participated in the redecorating of several rooms in the parsonage. The District of Florida and Georgia held its annual life conference at the Seneca church, Dec. 30, 31. The winter Bible conference is scheduled for Feb. 4-18. The guest speaker will be Bro. R. H. Miller of North Manchester, Ind. Attendance is increasing each Sunday.—Mrs. Nora Hollenberg, Sebring, Fla., Jan. 8.

Tampa.—Nov. 26 Bro. McKinley Coffman of Sebring, Fla., began a two weeks' series of meetings at this place. His messages were strong and convincing. Three souls were converted. One elderly man joined the Baptist church. Two young people were added to our fine group of young members. Dec. 24 the primary and junior children gave an interesting program, which was followed by the morning message by Bro. H. M. Landis. In the afternoon Eld. A. D. Crist preached a funeral sermon. In the evening a joint program, consisting of slides on the Life of Christ, recitations and songs, was given by the young people. Following this service many were invited to the home of Mr. and Mrs. Harry R. Durham, where their daughter, Clara Belle, was united in marriage to Woodrow Hill. Dec. 30, 31 the life conference was held at the Seneca Church of the Brethren at Eustis, Fla. We will have our communion service on Jan. 21, and visiting members are cordially invited to be with us at this service.—Mrs. Corda E. Crist, Tampa, Fla., Jan. 3.

Illinois

Sterling.—On rally day, Oct. 1, an installation service for Sunday-school officers and teachers took place. We had with us Bro. Edward K. Ziegler, who spoke for us at our morning and afternoon meetings. Dinner at the church was enjoyed by the members. Our love feast was held Oct. 15. Alcohol education pictures were shown Oct. 29. World peace Sunday was appropriately observed with a peace reading and a sermon. This congregation greatly appreciated a program, The Challenge of the Cross, which the young people of West Branch presented for us on Nov. 12. Our Thanksgiving morning service was largely attended, and the play, Thanksgiving Ann, was given by some of our young people. Slides by the American Bible Society, The Old Book Finding New Friends, were shown Dec. 10. A supper, followed by a dedication program for our new hardwood floor and chairs in the basement auditorium, was held Dec. 14. A good literature program was given Dec. 17. The children's department gave our Christmas program on Dec. 23. A cantata sung entirely by men was beautifully rendered in the evening. We have held Sunday evening group discussions during a part of the fall and winter. These group meetings have been quite successful. The Men's Work group has been using The Pacifiist's Handbook.—Helen Hoak Eikenberry, Sterling, Ill., Jan. 6.

Indiana

Center.—At our December council Bro. Ervin Weaver was elected elder; Eli Berger, clerk; the undersigned, Messenger agent and correspondent. On Christmas morning the children gave a program and in the evening they gave a play. Sister Burke told us of Christmas in Africa.—Sylvia Dutcher, Plymouth, Ind., Jan. 11.

Fairview.—We met in council the evenings of Dec. 15 and 29. Two letters of membership were granted and two received. Some of the business considered was the laying of a new floor in our church and some changes to be made at the entrance of the church. It was decided to extend our lighting system to several more of our Sunday-school classrooms. A revival meeting will be held during the fall season, and our Sunday services are to be continued. The home minister, assisted by our program committee and Bro. John Robert Wagoner, will have charge of the services. The church and Sunday-school treasurers gave encouraging reports. Church and Sunday-school organizations were effected. John W. Root, who has had charge of the church for a number of years, tendered his resignation, to become effective Jan. 1, 1940. Eld. Robert Sink, pastor of the Rossville and Pyrmont churches, was selected as our elder. Sister Eunice Wagoner was elected clerk; Bro. Clyde Dick, treasurer; Bro. Danie Stong, trustee; the undersigned, correspondent; Sisters' Aid Messenger agent; Bro. Lowell Brooks, Sunday-school superintendent; Bro. Roy Welch, treasurer; Bro. Keith Felix, secretary.—Lulu E. Root, LaFayette, Ind., Jan. 10.

Markle.—Pastor Roger F. Shively has been giving us some very good talks. Bro. Edward Kintner of North Manchester, Ind. was with us the latter part of December and gave an inspiring talk. Other ministering brethren during the past year were John H. Eberly, Howard H. Keim, O. W. Winger and T. A. Shively. At our December council the following officers were elected Bro. D. W. Paul, elder; Daniel Heaston, treasurer; Muriel Freds clerk; Joseph France, member of finance board; Dale Hoover trustee; Elsie Hart, member of ministerial committee; Paulin McClurg, member of nominating committee; the writer, Messenger correspondent. One letter of membership was received. I was decided to have two council meetings during the year instead of four. Our Sunday school and church services have bee

airly well attended, but there is room for progress. The young eople and our pastor sang carols to the sick and shut-ins at Christmas time. A pound shower was given for our pastor and is family at Christmas time in appreciation of the work done uring the past year. A Thanksgiving pound gift was given in ehalf of those in need throughout the town. The children gave program showing the spirit of giving, directed by Mrs. Yetieve hively. The Aid Society has been making quilts, comforters nd rugs. They donated money for painting the church. They ave also helped in various other ways. A member of the Aid, ister Sarah Elizabeth Fahl, passed away during the year. Offiers were elected as follows: president, Elsie McHenry; vicesident, Pearl Cline; secretary-treasurer, Lena Heaston; superntendent, Cora Ewart. Our white gift service was held at the hurch on Dec. 24. After a program given by the children, each lass presented its special gift offering which was presented to he General Mission Board.—Lillian Earhart, Markle, Ind., Jan. 5.

Middletown.—We met in council Dec. 14. A building was torn own in town and the old bricks were given to the church to be old. The money received was applied on the building fund. Ve had a Christmas program on the night before Christmas. We re expecting to have Brother and Sister B. M. Rollins conduct ur revival meetings in May. Our business meetings will be held he first Wednesday of every quarter.—Florida J. E. Green, Midletown, Ind., Jan. 7.

North Webster.—Nov. 26 Brother and Sister R. H. Nicodemus egan our evangelistic meetings. Attendance and interest were ood. Pastor Emeral Jones and his wife and the evangelists isited in many of the homes, and many were brought nearer to Christ. We appreciated very much the efficient leadership of isters Florence Shock and Grace Karns in our song service. Our Aid has been doing efficient work. We are looking forward o a very active year in all departments of our church and unday school.—Mrs. Rhoda Mock, Syracuse, Ind., Jan. 8.

Peru.—Nov. 22 union Thanksgiving services were held in our hurch, with Rev. Ashman, the local Brethren pastor, as speaker f the evening. The men's organization gave us a splendid rogram on Nov. 26. Bro. Oberlin assisted the Huntington hurch in a revival meeting. At our December council all vaancies for the new year were filled. Among the many reports iven at this council an offering of $104 was recorded by the radle roll department for 1939. Dec. 15 the Aid and missionary ocieties combined their meetings and a play was given. Our unshine pals were revealed and gifts were exchanged. On Christmas Eve a play, The Home the Star Shone On, was preented. A missionary offering was received and we also had a hite gift service. Several filled baskets were distributed to the oor. The young people, accompanied by their adult adviser, ang Christmas carols at a number of different places. Dec. 31 Dr. McConn, president of Marion College, was our guest speaker. —Daisy Peters, Peru, Ind., Jan. 5.

Pleasant Hill.—Bro. Theodore E. Miller of North Liberty, Ind., ssisted in revival services Nov. 12-26. Bro. Miller preached owerful sermons, bringing us heart-searching messages. At ur last council meeting Bro. Everett Chapman was ordained to he eldership. For the last two weeks the men of our congreation have worked hard redecorating the inside of the church. Brother and Sister Chapman presented the church with new hairs for the pulpit.—Grace L. Gump, Churubusco, Ind., Jan. 8.

Plymouth.—We have been enjoying some splendid services. n October Bro. Chas. Oberlin of Peru, Ind., and Sister Elma Rau of Beaverton, Mich., assisted with our revivals. Bro. Oberlin reached the Word with power and Sister Rau very ably directed he music. Eleven were baptized. Our love feast followed the evival and was so largely attended that many members could ot get to the tables to commune. A number of visiting minsters were present. Bro. James Kessler officiated. Our pasor, Bro. A. C. Keim, and his wife are spending the winter at Bethany Biblical Seminary. Bro. A. C. Wieand was with us reently and gave two wonderful sermons. Christmas programs ere rendered by the children and young people. The aged and hut-ins were remembered with gifts.—Cecil Reed, Plymouth, nd., Jan. 6.

South Bend, Second.—Our church work has been progressing icely. Attendance has been good and spiritual interest has rown in many ways. We have a growing Sunday school, under he leadership of Adult Superintendent Kenneth Hawblitzel and unior Superintendent Mrs. Geo. Heeter. Our pastor, Bro. Edard Stump, has been away in revival meetings, but our work ever stops. Our pulpit is always filled with capable men, but e are always happy to have our pastor and his wife home with s again to bring to us those inspiring gospel messages.—Mrs. . H. Stanley, South Bend, Ind., Jan. 6.

Union Center.—On Nov. 9 we held a peace meeting in our hurch for our people and seven adjoining churches, with Bro. an West as principal speaker. Seventy were here for supper. n Nov. 12 we began a very spiritual revival, with Bro. J. W. idler of Brookville, Ohio, as evangelist. On Nov. 26 thirteen ere baptized and two reclaimed. We had a large attendance ach evening to hear the gospel messages. So far during this hurch year we have had twelve weddings among our young eople. At Thanksgiving time we sent boxes of clothing and ood to the Douglas Street Mission in Chicago. On Nov. 30 our roup was hostess to the ladies of Northern Indiana. Seven hundred men and women attended. Bro. C. D. Bonsack was the main speaker. A potluck dinner was enjoyed at the noon hour. On Dec. 26 we had a program for the primary pupils and their parents, at which time the Walter Meyers family of Wakarusa furnished the program.—Mrs. Amzy L. Miller, Wakarusa, Ind., Jan. 8.

Union Grove.—We have enjoyed a varied and helpful program during the autumn months. One brother has been received into church fellowship. On Oct. 22 we observed a day of worship and fellowship in our harvest meeting. A most beautiful display of harvest bounties was arranged by a committee. The morning sermon was given by our pastor, and the afternoon address was given by Evangelist B. M. Rollins. A missionary offering was lifted at our Thanksgiving service. A father and son banquet in December proved to be very inspirational. Attorney Fred McClelland was guest speaker. A local school orchestra furnished special music. Our young people's class accepted the responsibility of planning the Christmas Eve program, and put on two short plays, More Blessed and A Sign Unto You. In the morning we enjoyed a Christmas sermon and special numbers by the children. A world-wide mission offering was received. The choir is directed by Mrs. Bertha Pease. Our missionary society meets every month for a devotional period. They have met their quota for the national project. They have earned some money by serving at sales. Thirty boxes of homemade candy were packed and delivered to aged and shut-in friends at Christmas time. Every Sunday evening we have a Bible study on the Book of Matthew, with the pastor in charge. A short story or something of special interest to the children precedes this. The adult Sunday-school classes have their monthly meetings, and during December carried out some very pleasant and helpful gift surprises for the pastor and his family. Interest and attendance are increasing.—Mrs. Virginia Snavely, Muncie, Ind., Jan. 4.

Iowa

English River.—Dec. 25 Brother and Sister David F. Coffman celebrated their fifty-fifth wedding anniversary. They have both been members of this church for over fifty-five years, always giving of their time and money for the benefit of the church and community. While at home for Christmas vacation, Bro. Raymond Flory, a senior in McPherson College, was relicensed to the ministry. We appreciate very much having young men of his ability choose to serve God and humanity in this field.—Virgil S. Coffman, South English, Iowa, Jan. 8.

Fairview.—Our Sunday-school officers are as follows: Bro. J. W. Tarrence, superintendent; John Burger, assistant; Margaret Carr, secretary-treasurer; Helen Crow, assistant; Mrs. Edna Moore, cradle roll superintendent; Sister Lorena Caster, home department superintendent. The following church officers were elected recently: Sister Meda Powell, clerk; J. W. Tarrence, treasurer; Sister Ruth Ogden, Messenger agent; the undersigned, Messenger correspondent. Bro. Lawrence Crow was elected president of B. Y. P. D. We have a wide-awake group of ladies in our Women's Work organization. The undersigned was reelected president, and Sister Bernice Carr, secretary-treasurer. Our church has adopted the envelope system of giving. The young married people's class presented a fine Christmas play, The Children of the Inn, on the evening of Dec. 24. The children's classes also rendered a short program of readings and exercises. We were happy to have several of our young people who are usually away with us in our services during the holidays. Bro. Galen Ogden, a student in Bethany Biblical Seminary, brought the morning message on Dec. 24. Bro. Richard Burger, a student in McPherson College, brought the morning message on Dec. 31. Some of our people took part in a union watch night service at the Baptist church in Unionville. Two were baptized recently. Bro. Edgar Caster has been relicensed to preach. Our Christmas offering for world-wide missions amounted to $25.—Mrs. J. W. Tarrence, Udell, Iowa, Jan. 4.

Franklin.—Dec. 3 Bro. Frank Wagner and his wife of Waldo, Kans., came to us and began a two weeks' revival meeting. He preached sixteen Spirit-filled sermons. We greatly appreciated the help of Bro. M. P. Garber, who led the song services, and also the efforts of Brother and Sister Delbert Smith's little daughter, Greta, who brought wonderful messages in song. The interest was good and the members were spiritually blessed. Two were baptized as a result of the meetings. One had been baptized a week previous to the meetings. Quite a number from the Osceola church participated in our love feast, which was held on Nov. 26, with Bro. J. D. Brower of Osceola officiating, assisted by several others. Thirty-three surrounded the Lord's tables. Our Ladies' Aid, assisted by the men, sponsored the digging of a cistern, the installation of pumps and a sink at our church. An aged sister was called by death during the holiday week. Our Sunday school, with the co-operation of two rural schools, presented quite an entertaining Christmas program. Treats were given to the children. Our Sunday school is moving along nicely, with Sister Myrtle Hughes as superintendent; Sister Ruth Kemp, superintendent of the primary department; Sister Anga Snyder, assistant. Some of the Aid members set out narcissus bulbs on the church lawn last fall. We expect to hold a food and bake sale soon.—Mrs. Ella Petticord, Leon, Iowa, Jan. 10.

Osceola.—We have made much progress during the past year,

and appreciate the help of some families who have moved into this church territory during the past year. We still have room and need for more. Farms can be bought or rented cheap for general farming. Two members were received by baptism on Thanksgiving Day. Some time ago our group gave the play, Abundance of Corn. Our Sunday school and Men's Work group have added much to our church building and grounds during the year. We have a loyal and faithful little group, and begin the new year with a hopeful outlook.—J. D. Brower, Osceola, Iowa, Jan. 9.

Kansas

Conway Springs.—At our council meeting Kenneth Beal was elected Sunday-school superintendent; Lucile Funk, assistant; Ida Brubaker, secretary-treasurer. The student loan fund board prepared a paper of rules and by-laws which was accepted with some changes. Delegates to district meeting at Wichita, Oct. 13-16, were Mildred Funk and Amos Brubaker. Prof. William Beahm was our guest speaker. Our next district meeting will be held at Conway Springs. Bro. Albert Whitmore of Chicago, Ill., preached for us on Oct. 22. He is a student in McPherson College. His wife and daughter were also with us. The officers and teachers of the Sunday school meet on the last Friday evening of each month. Four of our members attended the county Sunday-school convention at Caldwell, Oct. 31. The men's organization had charge of the evening service on Nov. 19. They made a new table and put a blackboard in one of the classrooms. Union Thanksgiving services were held at the M. E. church. A musical was given on Dec. 3 by local talent. Prayer services for world peace have been held each Sunday evening. Dec. 10 we had a union Christmas service at the Presbyterian church. Prof. Oberg of Enid, Okla., presented Christmas Carol, by Chas. Dickens. Treats were given to the children and young people. Dec. 24 the children gave a Christmas program. The young people's banquet was held on Dec. 29. The trustees bought a piano for the church.—Amos O. Brubaker, Conway Springs, Kans., Jan. 9.

Osage.—In November we held a two weeks' series of meetings, with Bro. Herbert Ruthrauff of Independence, Kans., as evangelist. Interest and attendance were good. His sermons were inspiring. He organized a children's choir, which sang several songs each evening. He told the children interesting stories preceding the sermons. Eight were baptized. Our love feast was held at the close of the meetings, with Bro. Ruthrauff officiating. During his stay with us a men's organization was effected. Theodore Nicholson was chosen chairman, with George Garrison as secretary. Nov. 19 Bro. Ernest Sherfy of Norborne, Mo., was guest speaker. At our December council Bro. D. P. Neher was elected elder. Dora Pierson is librarian. At the close of Sunday school on Dec. 24, the superintendent, in behalf of the Sunday school, presented the elder and his wife with a radio as a Christmas gift. This gift is greatly appreciated and they are enjoying it very much. On Christmas Eve the young people rendered a good program.—Mary Neher, McCune, Kans., Jan. 9.

Quinter.—We met in council Dec. 17, and elected Sunday-school and church officers. It was decided to hold pre-Easter services with our love feast on Saturday before Easter, if a minister can be obtained to conduct the meetings. At the close of our council Eld. D. A. Crist tendered his resignation as elder of the Quinter church. His son, Floyd Crist, was elected as elder. The Ladies' Aid has a large amount of quilting to do. Dec. 15 being Eld. D. A. Crist's seventy-third birth anniversary, friends planned and successfully carried out a special service on Dec. 17. There were special songs and a poem in honor of Bro. Crist. The speaker of the hour, Bro. J. J. Yoder, of McPherson, paid tribute to Bro. Crist's untiring work in the Quinter church and community. At noon a bountiful basket dinner was enjoyed. A special table was decorated with flowers and a beautiful birthday cake for the honored guest and his immediate family. A large crowd attended the morning service. After dinner many gathered about Bro. Crist and visited for a while. Words cannot express what his life means to the church and community. —Mrs. H. D. Wertz, Quinter, Kans., Jan. 7.

Sabetha.—At our last business meeting the following officers were elected: LeRoy Sell, elder; John Maynard, clerk; H. J. Bechtelheimer, treasurer; Vera Keller, finance secretary; E. A. Funderburg, superintendent; Mrs. LeRoy Sell, assistant; Clarence Bechtelheimer, Sunday-school secretary; Viola Bechtelheimer, librarian. Our pastor was elected elder of the Morrill congregation for the coming year. The young people sponsored an all-church social, which proved successful. A union Thanksgiving service was held at our church, with Rev. Carter of the Baptist church as the speaker. Dec. 24 the children gave a program, directed by Mrs. John Maynard. In the evening the B. Y. P. D. presented The Topaz of Ethiopia, directed by Mrs. Violet Frick. At the close of the play a white gift offering was received, which amounted to $22. This money was sent to the General Mission Board. Our young people joined with the Baptist young people in singing carols on Christmas Eve. Nineteen of our young people enjoyed a watch night party. Mrs. Sell is again telling the children a story at the close of Sunday school.—Mrs. H. J. Bechtelheimer, Sabetha, Kans., Jan. 8.

Wichita, First.—On Dec. 17 a Christmas program was given under the direction of Prudence Romine. Dec. 24 the primary department gave an interesting program. In the evening we enjoyed a candelight vesper service. On Dec. 17 we had with us six couples who had passed their fiftieth anniversaries and two women who also had passed their fiftieth anniversaries, whose husbands were not present. The work of the kingdom is moving steadily forward under the direction of the Holy Spirit. Our pastor is giving us some good spiritual sermons on practical Christian living. The various church groups are active. Our basketball team is doing good work. Three letters of membership have been received and one has been granted. There is considerable sickness in our midst. Bro. Will Newton is experiencing a tedious illness as a result of a heart attack. Prayer in his behalf will be appreciated. Bro. Elrod's mother has been critically ill, but we are happy to report a decided improvement. We met in council Dec. 28.—Dora Cripe, Wichita, Kans., Jan. 10.

Maryland

Flower Hill.—Bro. Jesse Ziegler and his young bride are doing splendid work in the Flower Hill church. They were ordained to the eldership on Sept. 24. A B. Y. P. D. has been organized. A splendid Christmas program was given by the Sunday school. On Dec. 10 we had the privilege of having with us Brother and Sister Edward K. Ziegler, missionaries to India. Bro. Ziegler gave a wonderful talk on the missionary work. Bro. Walter Mahan conducted our evangelistic services, which closed with the love feast. Thirteen were baptized. We hope to be organized as a separate congregation in the spring.—Mrs. Charles Clinedinst, Bethesda, Md., Jan. 10.

Westernport.—Our Sunday-school attendance has increased during the quarter. Dec. 17 our program was An Evening With Christmas Hymns. Pastor N. D. Cosner gave the background of the hymns, after which the choir and the congregation sang them. Dec. 24 the children gave their Christmas program. In the evening the pageant-cantata, The Story of a Christmas Gift, was given by the young people and the choir. The same night after midnight the choir, directed by R. F. Devore, sang carols in the tri-towns, Westernport, Md., Luke, Md., and Piedmont, W. Va. They traveled in a truck and had an organ with them. Before caroling they had devotions at the pastor's home. Three fourths of the families of our congregation are now getting the Gospel Messenger. Our prayer meetings are progressing, with the Sunday-school classes taking turns in conducting the services. The peace historic group has charge the third Tuesday of each month. The young people are doing their part in the work of the church. The first Sunday in December they gave an unusual program at our morning church service. It was in the form of a radio broadcast.—Mrs. Dorsey Rogers, Westernport, Md., Jan. 10.

Michigan

Battle Creek.—On Oct. 22 we had dedication services for children. Nov. 5 Sister Corda Wertz brought us a much appreciated message. Nov. 5 our choir was privileged to attend the Bible institute at Lansing, Mich. Nov. 10 the Friendly Bible class met at the home of our new president, Bro. Walter Fisher, for our monthly business meeting. We met in council Dec. 9, at which time Brethren Ollie Hammond and Lester Hand were chosen as deacons. A number of young people from the Elmdale church and their adviser met with our young people on Dec. 10. At our morning worship Dec. 24 we all participated in making a cross of dimes. The offering, which amounted to $56, was given to missions. In the evening the Christmas play, Holy Night, was presented to a large audience. Dec. 31 Bro. Ted Gandy was licensed to preach, and Brethren Ollie Hammond and Lester Hand were installed as deacons. Bro. Peters was here and assisted Bro. Floyd Mallott with these services. The Lansing peace team was with us on Jan. 7. They held a meeting in the afternoon with our young people. Homer Peters explained the purpose of the peace call and answered questions. In the evening several spoke on different phases of the work. Special music was furnished by the Bell sisters.—Mrs. Florence Snow, Battle Creek, Mich., Jan. 11.

Lake View.—Beginning Oct. 30 we held a week of song services with Bro. Charles Stroup as director. Nov. 6 Pastor Galen Barkdoll began a week of revival meetings. Nov. 11 we held our communion, with Bro. Barkdoll officiating, assisted by Bro. J. E. Joseph. On Nov. 22 a union Thanksgiving service was held, with Rev. Bartholomew of the M. E. church bringing the message. Dec. 17 a union Christmas program was given. Dec. 24 Bro. Barkdoll preached a Christmas sermon which was greatly enjoyed by all present. In the evening slides of the work in Africa were shown. Dec. 30 we met in council, at which time Bro. Clifton Leckrone was elected to the ministry. Bro. L. H. Prowant was present and assisted in the work.—Ella Keith, Brethren, Mich., Jan. 4.

Minnesota

Worthington.—On New Year's Eve the members of the Worthington church divided into three groups to welcome 1940. The men's and women's Bible classes presented a purse of silver to Brother and Sister Ralph Shade in honor of their twenty-fifth wedding anniversary. Brother and Sister Arnold Schutz were also honored at a gathering at the church on Dec. 14, the date of their twenty-fifth wedding anniversary. We are happy to report that Pastor Joshua Schechter, who is so faithfully serving the church here, expects to be able to return home this week, afte

being in the hospital since Nov. 20.—Mrs. H. H. Hauenstein, Reading, Minn., Jan. 10.

Pennsylvania

East Fairview.—We met in council Dec. 11 and a splendid interest was shown. A good report was given by the deacon brethren as a result of the annual visit. During November Bro. James M. Moore of Lititz conducted an evangelistic meeting. His visits, sermons and the inspiration brought to our congregation have proved to be a great blessing. Two were baptized and three were added by letter. Feb. 4 the Bittinger family will give an illustrated message. The young people, assisted by the chorus, rendered our Christmas program. Seventy-five boxes were distributed during the Thanksgiving and Christmas seasons by the Aid Society and B. Y. P. D. The Christmas message was given by Bro. J. Norman Weaver, and the new year's challenge was brought by Bro. Harry G. Fahnestock. Our Sunday school, under the leadership of Bro. Jacob H. Ruhl, is continuing with increased interest and attendance. Bro. J. Stanley Earhart has been re-elected president of the B. Y. P. D. We are entering into the new year's program, endeavoring to do great things for God.—Mrs. H. A. Merkey, Manheim, Pa., Jan. 2.

Elizabethtown.—Brother and Sister Chalmer Faw were with us as temporary pastors from Sept. 24 to Dec. 7. In the short time they were with us they endeared themselves to all with their untiring efforts. We were loathe to part with them, but bade them Godspeed in their greater task as Africa missionaries. Installation services for Sunday-school officers and teachers were held Oct. 1. Nov. 6-19 Bro. Warren Bowman of Washington, D. C., conducted evangelistic services for us, and the church was greatly benefited by his inspiring sermons. Five were added to the church by baptism. Our love feast was held Nov. 19, with Bro. Bowman officiating. There were 435 communicants. Bro. C. C. Ellis delivered a most practical sermon on education day. Harvest home services were held Oct. 26, with Bro. I. N. H. Beahm as guest speaker. An offering was lifted for the Allentown church fund. Nov. 19 we had a unified morning worship program, with the intermediates in charge. One Sunday evening in November the B. Y. P. D. dramatized The Influence of the Gospel Messenger, sponsored by our Messenger agent, Bro. Aaron Hollinger. The men organized by electing Bro. Paul Grubb as president; Bro. Jos. Kettering, vice-president; Bro. Elmer Eshleman, secretary; Bro. Paul Zug, teasurer. The women's organization elected Mrs. A. C. Baugher as director of missions, with Sallie Groff as secretary-treasurer; Mrs. D. L. Landis, president of mother and daughter association, with Katie Shearer as secretary-treasurer. Mrs. Lewis Leicht is president of Aid Society; Mrs. Jno. Martin, vice-president; Mrs. Joe Bashore, secretary-treasurer. A baptistry has been installed. A Christmas program was rendered by the primary and junior departments on Dec. 24, under the supervision of Mrs. Elmer Eshleman and Miss Grace Blough. The young people rendered a Christmas pageant in the evening of the same day. Since our last report we have lost four members by death, Sisters Minnie Seiders, Malinda Gibble, Hettie Shumaker, and Bro. Tobias Gerlach. We are looking forward to a Bible institute to be held at the college Jan. 21-28.—Mrs. Mary B. Reber, Elizabethtown, Pa., Jan. 2.

Hollidaysburg.—On Oct. 1 the teachers and officers of our Sunday school were installed. We organized our women's missionary society for the coming year. A harvest home program, sponsored by the Winsome Bible class, was held in our church. All the produce was taken to the Martinsburg Old Folks' Home. Our love feast was held on Oct. 15. A Thanksgiving and dedication service was held on Nov. 19. An offering, which amounted to $134.85, was lifted for the parsonage. On Nov. 26 Bro. Lloyd Hines and his sister from Windber presented a program, which consisted of a reading and moving pictures of our mission work in China.—Myra Albright, Hollidaysburg, Pa., Jan. 8.

Lost Creek, Bunkertown.—We met in council on Dec. 30, and Elders Levi K. Ziegler and Earl S. Kipp were with us. Sister J. A. Buffenmyer, the pastor's wife, was licensed to preach. The offices of the congregation were filled to carry on the work of the new year. During the year we took thirty-five into the church by baptism.—J. A. Buffenmyer, Bunkertown, Pa., Jan. 6.

Martinsburg.—We held our communion service on Nov. 5, with a large attendance. Pastor A. R. Coffman officiated. Bro. James A. Sell, who is ninety-four years old, preached an inspiring preparatory sermon in the morning. Services were conducted several evenings during the week prior to the love feast by our local ministers, Brethren Holsopple, Zook and Batzell. The Men's Work organization of Middle Pennsylvania held a meeting in our church on Oct. 31, and 125 were present. Pres. R. H. Mohler from New Enterprise presided, and R. J. Elliot was master of ceremonies. G. A. Trontman of Saxton was guest speaker. The pastors of the churches in the district were called upon and responded with short talks. There was music by the men's quartet, a duet from the First church of Altoona, and the men's chorus from the Martinsburg church. The mission study class realized about $50, which was given to missions. Bro. A. C. Vieand of Bethany Biblical Seminary, Chicago, Ill., conducted a Bible institute in our church Nov. 26 to Dec. 3. His teachings were enlightening and he instructed us very plainly and kindly how to live the Christian life. The men's choir of our church sang several numbers. Dec. 23 the primary and junior departments presented a Christmas program which consisted of music, recitations and a play, A Carol Is Born. Dec. 17 the young people's department, directed by their leader, Mrs. Harry B. Rhodes, held a candlelight service. Thirty-five young people participated in the event. The title of this service was The Coming of the Great Light. The young people's department went carol singing to the Home of the Aged and to the homes of many shut-ins on Christmas Eve. A white gift offering was received on Dec. 24 for missions. The service was conducted by Mrs. A. R. Coffman.—Kathryn L. Lehman, Martinsburg, Pa., Dec. 29.

Pleasant Hill.—Our revival at the Beaver Creek house, conducted by Eld. Quincy Leckrone of Ohio, Nov. 5-19, was well attended. Seven stood for Christ and have been baptized. Others are counting the cost. Our Thanksgiving services were held at the Pleasant Hill house, conducted by the home ministers. An offering was lifted for foreign missions. On Christmas the Sunday schools at Pleasant Hill and Beaver Creek were given their annual treat. Bro. Ollie Hevener of Manheim was with us at Pleasant Hill and spoke to the children and delivered the Christmas message. We are planning for a revival meeting to be held at the Pleasant Hill house in May, with Bro. Graybill Hershey of Manheim as evangelist.—Paul K. Newcomer, Spring Grove, Pa., Dec. 29.

Roaring Spring.—We met in council Dec. 4 and church officers were elected as follows: elder, Bro. T. F. Henry; clerk, Bro. Ross Berkhimer; member of ministerial board, Bro. Howard Long; member of trustee board, Bro. Dale Detwiler; superintendent of temperance and peace, Mrs. T. F. Henry; superintendent of prayer meeting, Bro. T. F. Henry; member of board of Christian education, Mrs. Ralph Over; auditor, Bro. Ralph Over; superintendent of missions, Mrs. Harvey Replogle; superintendent of publicity and Messenger agent, Mrs. Elmer Hoover; correspondent for District Echo, Miriam Long. On Dec. 24 the children gave a fine Christmas program of songs, exercises and recitations. In the evening the young people and the choir rendered the Christmas pageant, O Little Town of Bethlehem, directed by Brother and Sister Ralph Over and Brother and Sister Wm. Metzker. Our offering was lifted for missions and is to go toward the support of Mrs. F. H. Crumpacker in China. Our church is cooperating with the other churches in the town in the annual week of prayer services Jan. 1-7. Our pastor and a delegation of members from our church will conduct services in the chapel of the Morrisons Cove Home for the Aged at Martinsburg Jan. 7. We gave our annual donation of food to the Home on Nov. 19. —Mrs. Lena M. Hoover, Roaring Spring, Pa., Jan. 2.

Shamokin.—Since our last report two have been baptized. The sum of $22 was given to Bro. Zug for the Allentown church. Six churches in our end of town participated in union Thanksgiving services. Our pastor, Bro. R. A. Nedrow, delivered the sermon. The offering from this service was divided between the Salvation Army and the visiting nurse association. Dec. 24 an offering was received for world-wide missions. At the evening

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service our young people presented a Christmas play, Christmas Blessings in a Blizzard. Following the service a number of folks went carol singing and visited most of our members, the county home and Shamokin hospital. Several boxes of clothing, donated by a class and the Aid Society of the White Oak church near Manheim, were received before Christmas and distributed among needy families. Everything was most gratefully received. On Dec. 31 the pastor preached an appropriate sermon, and in the evening a watch night service was held. Several short playlets were given by the junior girls and the service concluded with the presentation of a sacred drama, The Story of the Pink Rose. This was very impressive and inspiring. We are looking forward to successful evangelistic meetings to be held Feb. 12-25. We are striving for greater accomplishments during 1940.—Desna Weikel, Shamokin, Pa., Jan. 2.

Spring Grove.—Our love feast was held Oct. 1. Brethren Thomas Patrick, Harvey Frantz and Ralph Heisey were the visiting ministers. They brought fine messages and Bro. Patrick officiated. Nov. 12 Bro. Earl Keeny of Myerstown, Pa., paid us a surprise visit and brought a fine message. Bro. Aaron Reber of Palmyra preached the Thanksgiving sermon for us. We met in council Nov. 25 and decided to lift a quarterly mission offering. A series of meetings was held Dec. 3-17, with Bro. Graybill Hershey of Manheim as evangelist. His sermons were inspiring and helpful. One was baptized on the following Sunday. —Noah W. Martin, Ephrata, Pa., Dec. 30.

Welsh Run.—On Oct. 1 we were glad to have with us Bro. P. S. Heisey of Sheridan, Pa., who preached for us. In the afternoon we held our Sunday-school meeting. The opening devotions were conducted by Bro. Edgar Landis of the Back Creek congregation. Brethren P. S. Heisey and Otho Hassinger of Carlisle, Pa., gave good talks. Bro. Howard Danner of Abbottstown gave a talk to the children. We held our love feast on Nov. 5, with Brethren Paul Newcomer, L. R. Dettra and Albert Niswander present. They all gave us good messages. Brethren Newcomer and Dettra preached for us on Sunday morning. On Sunday evening Bro. Newcomer began a series of meetings in Mercersburg. The meetings were well attended. We feel we have been greatly benefited by his efforts. One was reclaimed. One was baptized prior to the meeting. On Thanksgiving Day we held a meeting, with Bro. Edgar Landis bringing the message. An offering of $45.69 was received for home missions. On Christmas Day our services were conducted by the home brethren.—John D. Martin, Mercersburg, Pa., Jan. 1.

West Conestoga.—Our young people gave a splendid program at the Annville church and about one hundred of our people accompanied them. Our love feast was held at the Middle Creek house Oct. 25, 26. Our visiting brethren were Alton Bucher and Charles Cassel, who officiated. We remodeled our church house at Middle Creek to meet the needs of our Sunday school. On Oct. 22 we held our dedication services. In the morning we had Sunday school at nine o'clock, with Eld. Rufus Bucher of Mechanics Grove, Pa., bringing the morning message. In the afternoon Eld. James Moore of Lititz, Pa., delivered the dedicatory sermon. In the evening Bro. R. W. Schlosser, president of Elizabethtown College, brought a peace message. On Nov. 23 Bro. Reuben Myers gave an appropriate Thanksgiving message. Our young people gave a Thanksgiving program on Nov. 26 at the Middle Creek house. We have just closed a two weeks' revival with Bro. Frank Carper from Palmyra as evangelist. He preached the Word with power, bringing us some heart-searching messages. As a result one was baptized. Much good seed was sown and the church is much strengthened. Interest and attendance were good throughout the meeting. Dec. 24 our young people rendered a Christmas program and went Christmas caroling.—Emma L. Zook, Lititz, Pa., Dec. 29.

York.—Bro. Ralph Schlosser from Elizabethtown College conducted a Bible institute in our church Nov. 4-11. There was a fine interest manifested during the week. We had a number present from other denominations at all of the services. Bro. Schlosser remained for our love feast Nov. 12. A room is being made in the basement of our church by the men of our congregation. This room, which has a seating capacity of one hundred, will be used for B. Y. P. D. meetings as well as midweek prayer services. Services were held on Thanksgiving Day, and Bro. Arthur Hess preached a very fitting sermon. In the evening there was a missionary service. The B. Y. P. D. held an impressive white gift service on Dec. 7. These gifts were given to the needy people of our church at Christmas. A large group attended the B. Y. P. D. social Dec. 23. A fine amateur program was given by our talented members, followed by a worship service, centering around the birth of our Lord. The next evening, Christmas Eve, at 11 o'clock a candlelight service was conducted by this organization. The program centered around the picture, The Arrival of the Shepherds, which was described by Bro. Blough. The Christmas carol, Silent Night, was sung in four different languages. Immediately following the candlelight service, about fifty young people went caroling. The Christmas program was given by the Sunday school on Christmas Eve, and on Christmas night a program was given by the Sunday school of our East End church. Every Sunday-school pupil received a treat on Dec. 24. The cantata, The Holy Child, was given on Dec. 31. This same cantata will be repeated in a neighboring church on Jan. 7. We met in council Dec. 15 to elect a presiding elder, and Bro. J. J. Bowser was elected to this office. Bro. S. S. Blough was elected as our associate elder. Our Second church will be dedicated Sunday afternoon, Jan. 21. The dedication address will be given by Bro. J. A. Robinson, pastor of the Walnut Grove church, Johnstown, Pa. There will be services throughout the following week, and Bro. Robinson will deliver the sermons. On Jan. 27 the Juniata College a cappella choir will render a program of sacred music in the auditorium. The concluding services of dedication week will be held on Sunday, Jan. 28. Our revivals will be conducted this spring by Bro. Galen Blough of Ephrata, starting March 25.—Mildred Meals, York, Pa., Jan. 6.

Virginia

Johnsville.—We met in council Nov. 11. Our church has been wired for electricity. Bro. O. S. Garber was elected pastor and elder. Church officers are as follows: treasurer, Bro. Wilbur Hylton; clerk, Sister Maud Wells; correspondent, the undersigned; Messenger agent, Sister John Giles, Sr.; members of ministerial committee, Brethren Wilbur Hylton, Byrd Fransisco, John Giles, Sr., and Joel Grisso. The following Sunday-school officers were elected: Bro. J. R. Giles, Jr., superintendent; Bro. John Barton, assistant; Sister Irene Wells, treasurer; Sister Clyde Starkey, teacher of adults; Bro. Wilbur Hylton, assistant; the undersigned, teacher of young people; Bro. J. R. Giles, Jr., assistant; Sister Mamie Starkey, teacher of intermediates; Sister Maud Wells, assistant; Sister Cleo Martin, teacher of primaries; Sister Doris Shelor, assistant. Our pastor and his wife were installed Dec. 10 by Bro. John Showalter. Although it grieves us much to give up our former pastor, Bro. H. S. Spradlin, whom we all loved very much, we welcome Bro. Garber with open hearts and intend to give him our full co-operation.—Trula Bradford, Blacksburg, Va., Dec. 29.

Mill Creek.—We met in council recently and the visiting brethren gave good reports of the annual church visit. Favorable reports were given by the treasurer and chairmen of committees. Brethren C. P. Harshbarger, I. J. Long and Hilderbrand were chosen as members of the ministerial committee. Brother and Sister Homer J. Miller were elected delegates to the regional conference at Roanoke, Va. The committee which was appointed to replace and repair hymnals was continued. Bro. William Rodeffer gave favorable reports of the work at his two preaching points, Mt. Vernon and Baughers Chapel. There has been a steady increase in interest and attendance. It was decided to continue Sunday school at both churches throughout the winter. The spring communion date has been permanently set for Thursday of Passion Week, and the date of the fall communion this year was set for Oct. 21. Brethren Earl Cline and Clifford Good were elected deacons, and Eld. C. E. Long was re-elected elder. On Nov. 5 Bro. John T. Glick began our two weeks' revival, this being his third meeting here in thirteen years. Each evening he brought a forceful message to a full house. He visited in many homes, and twenty were added to the church by baptism. We were very glad for his brief stay among us and feel that we have been benefited greatly. Our fall communion was well attended. Bro. C. G. Hesse of Bridgewater, Va., brought the message of the evening. The B. Y. P. D. visited all the shut-ins of the community at Christmas time and each was presented with a little remembrance.—Lera Bowman Jarrels, Penn Laird, Va., Dec. 30.

Moscow.—Our church work is moving along nicely. Attendance at Sunday school and preaching services has been good during winter months. Oct. 8 Bro. J. M. Foster preached an interesting sermon. Oct. 22 Bro. Wilmer Crummett, a student at Bridgewater College, was with us and gave an interesting sermon. On Nov. 19 Bro. W. H. Sanger preached our Thanksgiving sermon. The B. Y. P. D. seems to be growing in attendance and interest. Dec. 23 an instructive play, Peace I Give Unto Thee, was given. Our special offerings for November and December amounted to $71.81. Our Aid met Dec. 29 in an all-day meeting to sew for the war sufferers. Quite a number of articles were completed. We expect to pack a box in the near future. The same day our missionary sister names were revealed, and presents were exchanged. New names were drawn for another year. We have reorganized, with Mrs. O. S. Miller as president of Women's Work; Gladys Shull, Aid president; Annie Reeves, vice-president; Evelyn Reeves, secretary; the writer, Messenger agent. We are putting the Messenger into every home in our congregation for 1940.—Mrs. Verna Z. Sheetz, Mt. Solon, Va., Jan. 2.

Oakton.—Sept. 24 Bro. Melvin Landis preached for us. In the evening of the same day we had a social to welcome our pastor and his wife. Sept. 27 the men and women met in two separate meetings to organize and talk over new phases of the work. Sister Howard Myres gave a fine talk. Our Aid Society had two or three special meetings in November and December to make extra things for a Christmas sale. Our church collections for the past three or four months have been on the increase. We met on Dec. 23 and had a Christmas program and filled five baskets with food for the needy. The young people presented our pastor with a nice Christmas gift. The Men's Work sponsored a father and son banquet, with the local Methodist pastor as guest speaker. The B. Y. P. D. has been active. Dramatic message

ere presented for Armistice and Thanksgiving days. They ang Christmas carols to the shut-ins on Christmas Eve. The pri-ary department gave Christmas exercises. Their offering of 17 was applied on the junior missionary project. The young eople gave a Christmas pageant, The Heart of Christmas. Our astor and his wife gave a Christmas pageant at Dranesville. ec. 3 was financial enlistment day. At the regular service Pas-or A. J. Caricofe brought the message. In the afternoon nine eams called on every member. Our trustees have been author-ed to make investigations regarding the buying or building of parsonage. Our Sunday school is showing splendid attend-nce under the leadership of Brethren E. L. Myers and H. O. ason. The mission department of our Women's Work is plan-ing a public mission program for Feb. 11. We expect Bro. hester Harley, executive secretary for the district, to be with s on Jan. 28. Since our last report five letters have been re-eived and two have been baptized by our pastor.—Mrs. Pearl R. iller, Vienna, Va., Jan. 3.

Pleasant Valley.—We met in council Dec. 16. Sister Livie Reed as elected secretary-treasurer, with Bro. H. E. Reed as assist-nt; Sisters' Aid, Gospel Messenger agent; the writer, correspond-nt; Sister Mattie Dulaney, assistant. The necessary commit-ees were appointed. The Sunday school gave a Christmas pro-ram on Dec. 24. Our Sunday school is progressing nicely under ne efficient leadership of Bro. Ezra Mitchell, superintendent, and . E. Reed, assistant.—S. P. Reed, Floyd, Va., Dec. 28.

Washington

Mt. Hope.—Regular services are being held each Sunday at ur church, with preaching services every other Sunday con-ucted by David Ensign. Our Sunday-school convention was held t Forest Center in October. A joint communion service was eld at their church. Bro. Paul Longenecker of Yakima was ere Oct. 9, and showed some interesting pictures. On Nov. 24 ro. Clement Bontrager and a group of young people from llisforde spent one evening with us and gave an interesting rogram. The Ladies' Aid held a bazaar on Nov. 18. The Sunday chool presented a Christmas program on Friday evening before hristmas. A play was given by the young people.—Mrs. Leona arnhart, Chewelah, Wash., Jan. 3.

Sunnyside.—At our December council we decided to have our nstitute March 3-10, to make a special study of dramatics. With astor June Yearout as evangelist we began a three weeks' eries of meetings on Jan. 7. Interest so far is very good. Sun-ay school and other church groups are slowly increasing in umber and interest. We have a vast unreached territory which ffers a challenge to those who are sincere in spreading the gos-el. We need more workers.—Pearl Hixson Boyd, Sunnyside, Vash.

West Virginia

Keyser.—Oct. 15 the new addition to our church and the new lectric organ and chimes were dedicated. The dedication serv-ces were in charge of the three Showalter brothers, all elders n the Church of the Brethren. Eld. C. O. Showalter is pastor of ne Keyser church, Eld. Russell K. Showalter is pastor of the andy Creek congregation in West Virginia, and Eld. Ray A. howalter is pastor of the Copper Hill church in Virginia. The neme for the dedication services was The Church Triumphant. ct. 14 Bro. Foster Bittinger of Eglon preached. At this serv-ce the Everett Orgatron organ and the tower chimes were eard by the congregation for the first time. Sunday morning, ct. 15, Bro. Russell K. Showalter preached the dedicatory ser-ion. In the afternoon an organ recital was given by Mr. Wal-rd S. Binder of Chambersburg, Pa. The evening service was n charge of Bro. Ray A. Showalter. Dec. 24 the children gave eir program in the morning. At the evening service the young eople gave a delightful program consisting of Christmas read-ngs, organ melodies and other beautiful music.—Mrs. George cNeill, Keyser, W. Va., Dec. 28.

Tear Coat.—Our pastor has been rehired again on a part-time asis. The men's organization met and planned the sponsoring the Messenger club and also the envelope system of giving. oth of these plans are progressing nicely. During October an very-member canvass was made in order to secure a more cor-ct record of membership and get some financial aid. As a sult $34 were turned into the treasury. On New Year's Eve ir Christmas program was rendered, with about 300 attending. drive is being made to increase Sunday-school and church at-ndance. In connection with this a special service is being held the church on Jan. 7.—R. E. Martin, Augusta, W. Va., Jan. 2.

White Pine.—We decided to build a Sunday-school room to the urch, with a basement under it and also under part of the d church, and it was finished by Nov. 5. We also put in a fur-ce. The church was rededicated on Nov. 12, with Bro. C. O. owalter, pastor of the Keyser church, preaching the dedica-ry sermon. Bro. Daniel B. Spaid of Eglon, W. Va., began a re-val on Nov. 6, which continued for two weeks and closed with love feast. Six were baptized and two reconsecrated. Eld. W. Smith of the Beaver Run congregation is now our elder r the White Pine congregation. We met in council Dec. 2 and ree were received by letter. Several members were appointed see after the work of the church.—R. A. Rinker, Purgittsville, . Va., Dec. 29.

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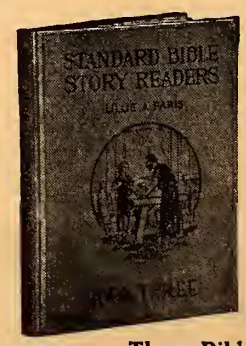
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February 3, 1940

THE ACHIEVEMENT OFFERING . . .



What Is It?

1. The offering to help complete the year with no deficit. February 11 or 18 are suggested dates.

2. The money is used for the brotherhood program as adopted by Annual Conference. It includes home and foreign missions, Christian education, Bethany Biblical Seminary, ministerial administration, aid for aged or disabled ministers and missionaries, advanced training of prospective missionaries.

3. The goal is $230,000. Last year giving totaled $225,243. Giving for the first ten months this year showed no increase. Therefore, to reach the goal the Achievement Offerings need to be larger than last year.

4. Extra contributions needed! Will one hundred members help by sending special contributions of from $25 up to $200?

Seven Reasons for It

1. God works through the church.

2. Our church has a world program.

3. This program needs the support of all congregations.

4. Every congregation for its own sake needs to participate in a program as wide as the world.

5. Every congregation wants to feel it has done well in relation to other congregations.

6. Every member needs a missionary challenge from his congregation.

7. Peoples of the world need salvation which can come only from God through Christ Jesus.

GENERAL MISSION BOARD
CHURCH OF THE BRETHREN
22 South State St., Elgin, Illinois

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, February 3, 1940 No. 5

EDITORIAL

But the Dream Remains

THE dreamer is gone but the dream remains. The fertile mind which conceived how water could be brought to irrigate that six hundred acres of land John Barton used to dry farm will dream no more, but the miracle that was wrought is with us still.

What was once but a shimmering stubble field in summer time is now the site of many homes. Row after row of green trees stand where foxtail and fireweed once struggled with barley or wheat for a chance to live. Gullies twenty feet deep are no more. They have been filled or changed into paved lanes serving the double purpose of streets or waterways.

Your community is as good as it is because of the dreams of pioneers and their spiritual sons who followed in their steps. You, too, can think of dreamers gone where much of the miracle of their dreaming remains. Of course, what we need is a new crop of dreamers—for where no vision is, the people perish. H. A. B.

Big Business and Brotherhood

THE scene described was that of an eighty-two-year old executive, ill at home of pneumonia, yet propped up by pillows so he could be seen by and wave weakly to the thousands of workers who had marched out to pay the company president a personal tribute.

If you want to know why this happened, it may be in place to say that many years ago this sick man said: "It seems to me that an industrial leader should consider other possibilities beyond making profits." And he was as good as his word. He put brotherhood into big business in very concrete and practical ways. Thus it is not surprising that in a day of testing, when called upon to choose between leaders, four out of five of the thousands working in the plant came marching out with such banners as: "We Trust George F."

Big business usually seems so tremendous and driving, so completely impersonal, as to leave no opportunity for the practice of brotherhood. And yet, the case cited reveals something as intimate and beautiful as that which can be achieved in a little industry in a home. Yes, there is a place for brotherhood in big business. It can be realized by men who freely say with George F. Johnson: "This business doesn't belong to me. It belongs to the workers, to the customers, to the public as well." H. A. B.

Nations Which Need the Gospel

WHETHER India is ready for a dominion government like Canada and Australia, becoming thus another member in the great British Commonwealth of Nations, we do not assume to say, but the facts presented in our last week's issue make it impossible to doubt that it needs the gospel of Jesus Christ. And is getting it. Perhaps there is no brighter spot in the present day dark picture of the world life than what William Beahm has called "the startling success of modern missions."

That unexpected adjective, after hearing his defense of it, strikes us as quite justified. The response in our own fields as well as in many occupied by other communions is exceedingly encouraging. We refer to this not to elaborate the fact but to point the urgency of another aspect of the case: the failure of nations which have had the gospel for hundreds of years to live up to its obligations. Nothing hinders the progress of the gospel more than this. England and America need the gospel too. They need to appreciate its meaning.

The nationals of less favored lands are often

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quite taken aback when they learn of our higher living standards and the slight sacrifices we make for the gospel we preach to them. So are they when they see the injustice and unbrotherliness in so much of our economic life. And when they see Christian (?) nations trying to destroy other nations if not each other, and that by the most terrible cruelties which human ingenuity can devise —well, what must any pagan think of that?

And what must he think of the strange notion, expressed in practice if not in words, that the good news of God's forgiving grace brought to men through Jesus Christ, *can* be appropriated by anybody without regard to how the rest of the world is faring? Paul knew better. The sense of obligation was so strong in him that it made him debtor to all men. The gospel cannot get into a selfish heart. The volition which opens the heart door to let God in opens it also to the call of your needy brother. If the door isn't open wide enough for you to hear that call, then it's too tight shut for even God to squeeze through. He can go right through shut doors of wood or steel but not through unsympathetic wills.

What we are trying to get said is that if we would make faster progress in the evangelization of the heathen nations, we must do a more thorough job of evangelizing the falsely so-called Christian nations. We Americans and Britons must actually accept the gospel of Christ ourselves. We must receive it more deeply into our own hearts and lives, if we would succeed better in putting it into the hearts and lives of the peoples of India, China and Africa. E. F.

The Council Meeting Needs You

One reader of this paper with a higher estimate of the effect of Messenger editorializing than we are able to command, asks us to write on the "value of attending all council meetings." He says a good motion was lost because some who would have voted for it were not enough interested to come to the meeting. Which, of course, was just too bad. And now that we have said so, the likes of it should never happen again!

If only the correction of such delinquencies were as simple as that! But we do share the brother's wonder that so many members, who seem to appreciate the blessings of church fellowship, take so lightly their responsibilities in the transaction of church business.

The complaint one sometimes hears that council meetings are not interesting is no excuse. They can be interesting and are if rightly managed. They are if a good percentage of the membership is really interested in the business of the kingdom. When they are not interesting, that fact is a challenge to every loyal member to help make them so. E. F.

Why Four People Became Friends

In a recent issue of *The American Friend* there is a symposium in which four persons endeavor to state why they became Friends. The significance of these statements for us is that they throw light on why younger college folk with ample opportunity for choice decided to associate themselves with a minority religious group. The brief statements which follow are attempted summaries of more detailed apologies.

Case One is that of a young theological student who finally found with the Friends what seemed to her the largest opportunity for doing the things she considered most worth while. She says also: "I was happiest when among them, because they have loved me." Perhaps realization and fellowship would sum up the reasons in this case.

Case Two felt that in the more liturgical churches one is a mere spectator, that in the average church he is "preached at, sung to, and prayed for." This did not answer to her felt needs. What she liked most about the Friends was their "emphasis on the importance of the individual." Her heart was won because here was a group where "people are important just because they are people."

Case Three says: "It was the Quaker stand for peace that made me acquainted with Friends, and the doctrine of the Inner Light that made me a member of the society." Again: "For the first time in my religious life I met with people who had unsolved problems, who were concerned about vital matters, who had no race hatreds or group superiority. Further, they were still seekers after truth; not the possessors of it."

Case Four was that of a German refugee, brought up as a Protestant. His two chief reasons for becoming a Friend were: "Educated in a martial spirit, I feel in me the urge to do my part in preventing war, . . . to help spread the idea of peace. . . . I have experienced myself what it means to receive help. . . . I feel strongly that everybody who has been helped in that way must afterwards pledge all his forces to help others in the same way."

The four cases have much in common as to intellectual qualities, but in so far as they represent a cross section of their group their confessions show what attitudes and doctrines appeal to one desirable group of young people. H. A. B.

THE GENERAL FORUM

We Shall Have Peace

BY WM. KINSEY

In boyhood days of yesterage,
My peace was marred betimes;
A heavy hand—the meted wage,
For my aggressor crimes.
The lightning flash, the thunder roll,
The mystery of death—
Gave me a bayoneted soul,
A scar that lingereth.

Today, a man am I, with grief,
With curses still pursued.
The hell of war, with no relief—
How long, O Lord, the rude?
They pale the earth, and cloud the skies,
And shower death with glee.
I dreamed for earth a paradise—
She's still a Calvary!

How long, to whom, and when, and where—
That "peace, goodwill to men"?
When mine have love, and dare to dare,
To trust, and die, why then
'Twill come, that peace; and brotherhood
Shall reign from sea to sea,
And midst an everlasting good—
No more a Calvary.

New Windsor, Md.

The New Testament Confessional

BY JAMES M. MOORE

We are inclined to think of the confessional as Roman Catholic. Because of abuses, real and probably exaggerated, there is a prejudice against it. I shall not take up those abuses, for much of truth might be said on both sides of the question. There have been abuses; and there have been great benefits, both spiritual and physical. Laying aside all prejudice, let us consider the subject from the angle of the Scriptures.

The confession of sin is an old and divinely-established principle. It is a part of God's plan whereby his children rid themselves of sin and avoid its consequences.

In the Old Testament we find many texts, such as Lev. 5: 5, 6: "And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing: and he shall bring his trespass offering unto the Lord for his sin." Another is in Num. 5: 6, 7: "When a man or a woman shall commit any sin, . . . then they shall confess their sin which they have done."

The New Testament

In the New Testament the confession of sin is set forth first in connection with baptism. John the Baptist was in the wilderness announcing the afore-promised and long-expected kingdom. In connection with his announcement he called for a turning from sin—repentance, confession, baptism. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins" (Matt. 3: 5, 6). Thus John revived that largely-forgotten institution of confession. It has an appropriate place in connection with baptism for the remission of sins.

In the second place confession of sin is closely associated with the anointing for the sick. One of the promises in the anointing is: "If he have committed sins, they shall be forgiven him." This promise is immediately followed by the statement: "Confess your faults one to another, and pray one for another, that ye may be healed" (Jas. 5: 15, 16). It is evidently very important that sin be gotten rid of in order that God's healing power may have a chance to work.

Then we have that general confession of sin set forth by the apostle John in 1 John 1: 9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Here is a growing Christian, growing into Christlikeness. This development calls for continual cleansing, and therefore for the confession of sins.

True confession calls for a separation from sin. "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Cor. 7: 10). Mere sorrow for having been found out is not godly sorrow. Confession is more than just acknowledging, "I did so and so." Such a statement might be a boasting of sin. There must be a sorrow for the sin, and a genuine desire to do better.

For example, Billy has been playing in the dirt. We must accomplish three things. First, we must get him to see that there is something on his hands that ought not to be there. Second, we must get him to dislike that something. Then we must get him to do something about it. The greater the abhorrence of the dirt, the better the job he will do with the soap and water.

The Church's Past Provision

From the beginning of its existence the Church of the Brethren has had in its council meeting a complete confessional. Other churches also have employed that method of helping people put away sin. When the confession was sincere and wholeheartedly given, many a burdened and sin-sick soul has found relief.

Had the individual members been prepared to do their part, very much more good might have been accomplished. Here, as in other matters, human failure sometimes made impossible the best results.

Often the anointing occasion has taken the form of a real confessional, as the sin-burdened and bodily-sick one found blessed relief. This, too, calls for a Christlike attitude of heart on the part of those present in order that the greatest blessing may be realized.

In the last few years Protestant ministers have been writing on this subject. One prominent minister has always maintained a confessional in connection with his pastoral work. That is very likely true of many ministers. But we must be careful how we emphasize the institution, lest we fall into the errors that brought it into disrepute.

The Need of a Confessional

Since confession is set forth by the Scriptures as necessary in the putting away of sin, there is real need of a confessional. It is useless to deny that we have sinned; for as John says: "If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1: 10).

It is folly to claim that there is no such thing as sin. That would be saying God was mistaken when he warned us against sin. It would be taking the position that Jesus' death on the cross was needless. The presence and results of sin are too manifest to doubt its existence.

It is a mistake to say that time will heal. Many have found through sorrow, burden and remorse that even time does not take the place of a confession of sin.

As to where the sin should be confessed, I once heard Eld. D. E. Price, the elder of the Silver Creek church at Mt. Morris, Ill., and now of sainted memory, say that if the sin is between us and God alone, it is sufficient to confess to God. If we have wronged a brother, we should confess to that brother. But if the sin has been before the public, we will do far more to make matters right by an open confession. That appealed to me as being sound.

Where relief cannot be found, it is good to find some child of God who is spiritual and sympathetic, but strong in conviction, in whom we can place confidence, and then confess. Tell it as it is; be honest. If we are not true to facts, we prevent the one to whom we have gone from giving the most help.

Origen, that great saint of the second century, writing on the subject, says: "When you have eaten some indigestible food, and your stomach is filled with an excessive quantity of humor, you will suffer until you have gotten rid of it. So in like manner sinners, who hide and retain their sins within their breasts, become sick therefrom almost to death. If, however, they accuse themselves, confess their sins, and vomit forth their iniquity, they will completely drive from their souls the principle of evil. Consider carefully whom you choose to hearken to your sins. Know well the character of the physician to whom you intend to relate the nature of your sickness. . . . If he gives you advice, follow it; if he judges that your sickness is of a nature that it should be revealed publicly in church for the edification of the brethren and your own effective cure, do not hesitate to do what he tells you."

In a public confession it is not necessary to give all the unpleasant and ugly details. There is great danger of harm resulting rather than good. There are reasons to question the sincerity of one who in making a confession goes into all the sordid details, sometimes seeming even to enjoy telling it over and over. It has the appearance of boasting of sin.

The Qualifications of a Confessional

A great responsibility naturally falls upon any individual or group that receives a confession. That responsibility is at least fivefold:

(1) To receive the confession and forgive as Christ would do, and as he would have us do.

(2) *Not* to make it a matter of gossip. We must keep confidence, and yet be ready if need arises to inform others that the matter has been adjusted.

(3) To give counsel or advice, not from our own heads, but as God would give. In some cases there are things that need to be done to make matters right.

(4) We must not let the confession destroy our confidence in the penitent one, or our love.

(5) In all things we must remember Gal. 6: 1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted."

An individual or group receiving a confession and not measuring up to these qualifications might easily turn the whole situation into a tragedy,

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

A girl on the waiting list promised a Girl Scout friend the use of her cot for a camping trip. Later, she herself was invited to go. "But I promised you the cot, so I'll either get another or remain at home," she said.

New York City, N. Y.

rather than the blessing God intended. It is quite evident that some council meetings have failed here. It is a question whether a general council is able to receive confessions of serious matters without harm resulting.

The Blessedness of Relief From Sin

A thorough and sincere repentance will come as near removing the evil results of sin as anything known. Possibly a perfect repentance would remove all. So many confessions and repentances are strained and only halfhearted. Their power is not so great.

It is sad when people have sinned; but it is sadder still for them to go on through life without fully repenting, suffering the many consequences, until they can bear it no longer. There is no need in that, since God has made such great provisions.

Psalm 32 is the expression of joy that came to a sin-burdened soul who found peace of mind and body through sincere and open confession. He exclaims: "Blessed is he whose transgression is forgiven, whose sin is covered." The resultant joy is as boundless as the confession is sincere and wholehearted. Even after years of heavy-heartedness and even misery, joy has come through taking God's way to the blessed assurance of full forgiveness. That joy is always available.

Lititz, Pa.

Prayer

BY GALEN B. ROYER

Introducing the last of the seven doctrines studied in this series.

I. Prayer Important—Is God's Method of Communion With Man

PRAYER, a Christian's glad and heartfelt response to God's offer to meet and commune with him, is needful and essential unto salvation. It would seem that all God has said urging us to ask blessings of him, and his dealings with us in answering our prayers are a challenge to our faith and hope. For prayer gets things from God. The promises to the praying heart are without limit on God's side. "Ask" how often? No limit is set by heaven. Large asking and large expectation on our part honor God by showing our confidence in his promises.

God has order, law and method in all his work. His method for us to get things is through and by prayer. "Ask, and it shall be given you; . . . for every one that asketh, receiveth. . . . How much more shall your heavenly Father give good things to them that ask him" (Matt. 7: 7, 8, 11)? Prayer is so important in the Christian life that we are commanded to be "steadfast" (Col. 4: 2) and "unceasing" (1 Thess. 5: 17) in prayer. "Men ought always to pray, and not to faint" (Luke 18: 1). But oh, how many faint—are weak, languid! Paul prayed unceasingly (Rom. 1: 9).

On that Great Day when all men shall come forth to be judged, the believer will meet the Judge at his mercy seat of prayer (Ex. 25: 22), but the unbeliever must meet him at his judgment seat (2 Cor. 5: 10).

II. The Sin of Neglecting Prayer

The Christian "walking in the King's Highway" is never so exactly and so closely in the footprints of his Lord as when he is praying for others: nor is he more benefited than when he intercedes for others.

But how can neglecting to pray be sin? Jesus says it is a sin not to believe on him (John 16: 8, 9). He came that all men might be saved (Luke 19: 10; 1 Tim. 1: 15). He had no other purpose or mission. The believer (and the church as a body) is primarily in the world to reach the unsaved for Christ, even to the uttermost parts. "As the Father hath sent me, even so send I you" (John 20: 21). A few have the privilege of going in person. Very, very few are not able to help send those who do go, and to sustain the blessed work. None, no, not one, is so situated that he cannot pray for the advancement of the kingdom. It should be remembered that while every other channel of doing good is circumscribed, prayer, and particularly intercessory prayer, is boundless. Through it the believer can take an effectual part in reaching those otherwise unaccessible—the guiltiest and farthest from God. To neglect this opportunity and disregard the command to pray for the salvation of the world is missing the mark (sin) of Christ's mission in the world. What a foregleam the prophet Samuel had of our responsibility today when he said in his day, "God forbid [or, be it far from me] that I should sin against the Lord in ceasing to pray for you" (1 Sam. 12: 23). But this is not all. We know not how many evils have come into our lives as Christians because of this neglect. "All this evil is come upon us: yet we have not entreated the favor of God" (Dan. 9: 13).

"Too busy! Impossible to find time in the press of daily duties," is the common excuse. Praise God! For even if impossible with man, "with God all things are possible" (Matt. 19: 26). To hold and teach that God requires what man can not do is unreasonable and blasphemy. The crux of the matter is largely found in the following: The Christian carnally minded has neither disposition nor strength to seek God in prayer. He is satisfied with the prayer of habit and custom. Nevertheless, the life that is successful, joyous,

beautiful and glorious is one that is praying always with all prayer and supplication in the Spirit (Eph. 6: 18).

III. The Trinity's Part in Our Prayers Being Heard and Answered

A. God's Attitude Is Wonderful. "Call and I will answer" (Jer. 33: 3). "Open wide thy mouth and I will fill it" (Psa. 81: 10). "Before they call I will answer" (Isa. 65: 24), even "exceeding abundantly above all we ask or think" (Eph. 3: 20). Hence, "Cast thy burden upon the Lord" (Psa. 55: 22). "The supplication of a righteous man availeth much" (James 5: 16). This has been translated: "The glowing, competent prayer of a man of character has great dynamic." Jesus said: "Ask . . . seek . . . knock" (Matt. 7: 7). Therefore, we may "come boldly to the throne of grace" (Heb. 4: 16). In fact, the only limitation on God's part, i. e., his hearing and answering, is the boldness which we have toward him (1 John 5: 14).

B. God Desires Our Unceasing Communion With Him. This communion should touch every changing experience in our lives; for God is nearer, more sympathetic and responsive than our dearest and closest friend. Therefore, we are to pray "at all seasons" (Eph. 6: 18).

C. The Name and Mediation of Christ Is Our Ground of Faith, Boldness and Hope in Prayer. "No one cometh unto the Father but by me" (John 14: 6). "One mediator between God and men, himself man, Christ Jesus" (1. Tim. 2: 5). Through him we have access to the Father (Eph. 2: 18). "He ever liveth to make intercession for us" (Heb. 7: 25). "Having a great high priest, Jesus Christ, let us draw near with boldness unto the throne of grace, that we may receive mercy and may find grace to help us in our time of need" (Heb. 4: 14, 16).

D. The Holy Spirit Inspires and Helps in Our Prayers. "The Spirit also takes hold of us in our weakness: for we know not how to pray as we ought; but the Spirit himself intercedes for us" (Rom. 8: 26). "Praying in the Holy Spirit" (Jude 20). Eph. 2: 18 clearly sets forth that "through him [Christ] we both [Gentiles and Jews] have our access in one Spirit unto the Father." Christ, the Mediator, reveals the Father and is our Advocate and Intercessor with the Father. The Holy Spirit reveals Christ in his saving work and inspires and aids us in our prayers. It follows that as our thoughts and feelings move respecting the things desired, we are privileged to pray alike to the Father, to his Son, and to the Holy Spirit, this the triune God yet always One.

Which, then, is the greater wonder: the Christian duty to pray which is so easily engaged in, so readily adapted to his powers, skill and opportunities, and attended by so great an effect and producing such wonderful blessings, or his unwillingness to use such facile means to produce so much?

Huntingdon, Pa.

Who Understands the Drink Problem?

BY A DRUNKARD'S WIDOW

OFTEN preachers preach against alcohol and seem to feel that they really understand all there is to the problem, but they cannot know the problem in all that it means, even if their hearts are sorely burdened about it. To you, the expressions, "broken hearts—broken homes—the drunkard's grave," can only be expressions, be they ever so terrible.

I have read reports from civil officers giving many kinds of statistics on the liquor traffic and its resulting problems. There are a thousand things about the whisky demon that no set of statistics can ever reveal. Even the drunkard's mother cannot know all about this monster demon; for since she is a mother, her son is not quite a drunkard in her eyes, and even a drunkard will shield his own mother from some things.

How about the drunkard's child? Men, it doesn't make any difference if you are a drunkard, a murderer, or a thief; if you are a father you are still a hero in your child's eyes, at least in some degree. God help. I can tell you of one who does know, really and truly, all about the effects of drinking even better than the drunkard himself, or his mother, or his child, or the officer, or the preacher—and that one is the drunkard's wife.

To her, the expression, "broken home" or "broken heart" is not just a terrible expression, but it is her very life—the very danger which she actually faces. Nobody can tell her it is all "personal liberty" or any other kind of liberty. I was a drunkard's wife for seven years and I know.

If the President and all the other officers, if all Christians, and even preachers, and if all the people who voted for whisky could endure for just one solid period of twenty-four hours what I have endured time after time, the United States would be dry within a week. We would not even have to wait until fall to have an election to make it so.

If these people could endure what I endured the day I was called to the telephone and told that my husband was in the morgue! He had gone on a drunken spree the evening before and was so drunk that he ran out into the street, and two cars

ran over him, crushing out his very life—sometime after midnight. Of course, the drivers were drunk, and so were the girls with them. Oh, yes, if the lawmakers could endure what I endured that day, we would have some different laws, and that quickly.

If my husband had been a sober man, and had sickened and died, he might have left me some kind of a living, or at least the influence of a departed sober citizen; but the way it was, I am left a widow, without a home, without money or the influence of a departed Christian husband. No—my pocket was empty, my life was empty, my heart was empty, with nothing left but a funeral bill to pay, life to meet and my family to rear. God in heaven, show mercy and pity to the drunkard's widow and orphans! I tell you, I surely needed God then, and he did not fail me. He was my only stay.

I hear someone saying, "Sister, how could you love your husband, a drunkard?" Surely I loved him; however, I did not know what I was getting into. Yes, I loved my poor drunkard husband as long as he had breath, and I will love his memory as long as I have breath; but girls, do take warning before it is too late!

No, it was not altogether my husband that brought all these sorrows to me. He was only a tiny twig of a great tree made up of all of the wet officers, all the people who voted for whisky, all the professed Christians who are slumbering, and all the preachers who fail to pray and preach mightily against this thing.

Many times my family and I went hungry. I well remember the week that there was not a crust of bread in our house except what a bootlegger's helper brought to us—the stale bread which the drunkards of that dive wouldn't eat.

I hear some good old gray-haired preacher say: "God, help that woman." I also say, "God help us all." I could tell things that would make you weep for me, out of pity; but brother, save your tears for some poor drunkard.

I am not going to sign my name to this, for my son was too little to understand, and no one in our present neighborhood knows. There is no use to brand my boy, but with God's help I'll teach him that there was whisky in the bottle in his father's pocket when his body was crushed.

You can vote liquor for money, blight human beings for money, but remember you are on your way to destruction and doom. Death is not going to change your wicked, selfish, money-loving soul.

Which do you value the higher, your soul, or strong drink? "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder."—*Selected by Florence D. Lyday, Dayton, Ohio.*

I Go South

BY J. E. MILLER

Getting Located

Getting settled in a new environment is always a problem. The problem becomes more serious, if for many years you have been furnishing your own house with the view of making it your home. Leaving home, coming south, and selecting an abode that will meet your requirements for three months isn't an easy matter. But many have done it, so why not run the risk?

For our temporary location we had several things in mind. Here are a few of them: A restful place—where one could relax. A good outlook—we would be looking out of the house more than toward it. A desirable neighborhood—the worst people do not, as a rule, live around heavily churched communities. (We have five churches within a few blocks.) A porch facing southward—we came to Florida partly for its sunshine. Quiet—ours is a very quiet street; even the children who daily play hard by our house are unusually quiet in their play. Not too far removed from God—from our porch we can see the sun rise (if we do not sleep too late), and from the same porch we see the sun set just back of the lake which is only two blocks away. You will not go far astray, if you keep your eye on the Florida setting sun. But more of our sunsets later. To enjoy all these we had to give up our own home with its many conveniences, and accept a place that may have its shortcomings, but does offer the above coveted blessings.

Before our arrival friends had been on the lookout for our favorable location, and, while ready to offer their suggestions, wisely left it to us to make our own final decision. Offering advice to a friend, but allowing him to accept or reject it, is one mark of true friendship. Real estate men also were ready to show what they had for rent. And how patient they were! They well knew that we would be like most folks—somewhat critical. Nevertheless they spared neither time nor gas. If you are short on patience never plan to be a real estate agent—there is too much human nature connected with it for the impatient man or woman. When the first agent failed to find what we wanted, he, with a smile, told us to try another. We did, and were soon located. As it turned out, the first man had listed the same place, but said he just did not think of showing it to us. How often we fail to grasp the opportunity because we did not think of it! The men who think and put their thoughts into action are men who do things.

So here we are located for the time being at 940 Eucalyptus Street, Sebring, Fla. Yes, comfortably located, too, though we do miss many of our home household helps. Instead of brooding over this, we recall the many years we lived without them, and try to think of the millions who have never had modern conveniences. Did not the Master say, "A man's life consisteth not in the abundance of the things which he possesseth"? You can have any kind of apartment or rooms you desire, if you are willing to pay the price, even here in Florida. And here in Florida, as elsewhere, you get what you pay for.

Sebring, Fla.

OUR MISSION WORK

Betty Rogers Blickenstaff

BY L. S. SHIVELY

Ella Elizabeth Rogers, more commonly known as Betty, was born Dec. 2, 1913, in Converse, Miami County, Indiana. She is the second child of Charles William and Iva Lorena Rees Rogers. The other two children are her brothers, William E. of Newcastle, Ind., and Paul Eugene, who is living at home with his parents.



The family moved to Darke County, Ohio, when Betty was five years of age. She attended the public schools of New Madison, Ohio, for all her elementary school work and for all her high school work except the last semester of the senior year. During her senior year, the family moved to Lynn, Ind., where she completed her high school course. After graduation, she returned to high school for another year to act as office girl for the school and to take business courses before entering college.

In September of 1932 she entered Manchester College, where she enrolled for a two-year course preparatory to teaching in the public schools. She worked her way through college by working in the college library and cooking for the Dean of Women. It was at Manchester that Betty received inspirational guidance for her spiritual life and educational guidance for her chosen career. She took an active part in the college Sunday school, as a Student Volunteer, and in the Madrigal club and the girls' choir.

During a part of the time when she was a student at Manchester, she lived with Bro. and Sister Adam Ebey and daughters. Their influence upon her had a great deal to do with her choice of the mission field as a place for her lifework. Later she shared an apartment with Miss Lillian Grisso, and from the close friendship that developed came further spiritual insight and guidance that are very dear to Miss Rogers. A further influence that was without doubt a strong factor in molding her decisions for lifework was the inspiration which she received while attending the International Christian Education girls' camp at Lake Geneva, Wis., and the young people's camp at Camp Mack.

After leaving Manchester College, Betty taught for two years in the primary department of the Lynn, Ind., schools. But as time went on, she thought more and more about serving on the mission field and she realized the inadequacy of her training for such work. Accordingly, she entered the Ball Memorial Hospital Training School for Nurses, Muncie, Ind., in July of 1936. Her work there was done in a most creditable manner, and she is well prepared for the particular kind of service which she desires so much to render.

As a child she was baptized into the United Brethren church. Later she became a member of the Church of the Brethren. As the readers of this sketch will already surmise, she has always had a keen interest in missions. This interest was motivated by a similar interest on the part of her parents in the work of the local church. The family frequently entertained visiting missionaries, and as a result there was a close contact with the work which these missionaries were doing on foreign fields.

At the age of fifteen Betty took a definite stand for Christianity and manifested the same by working in the Christian Endeavor Society and in Sunday-school activities. She has always been interested in music as a hobby and has sung in church choirs, quartets and high school glee clubs, as well as having acted as accompanist for several musical organizations. From the time Betty was a little girl, she liked music and enjoyed playing the piano. There were times when she sang and played, forgetting that something on the stove should be watched. She said she must learn to sing and play the piano so that when she grew up and married a preacher, she could help him with his church work. During her high school days, she devoted a large share of her time to the Southern Ohio Chorus of the Church of the Brethren. This contact with Dunker youth was a definite influence which resulted in her decision to go to Manchester College.

While in college, Betty met Leonard Blickenstaff, who had entered Manchester College two years prior to her coming. It was not long until they discovered that they were friends. This friendship found expression in listening to good music together, in playing duets on the piano and in discussing missions. Their friendship continued to grow until they knew that their interests should be united and directed to serve to their fullest ability on the India mission field. Holding this goal constantly before them, they continued to study and prepare themselves for missionary service. Because Betty felt that she could best help Leonard in his medical work if she would be medically trained also, she entered nurses' training and their wedding day was postponed until after he had finished his medical course and she had graduated from the Nurses' Training School.

Even though her work in the hospital during the period when she was in training for nursing was arduous and the hours were long, she found time to attend services in the local church. She was as active in these services as time and strength permitted. Her sincerity of purpose and her definite Christian living are contagious. I doubt whether, among the many who have chosen to devote their lives to work on the foreign field, any have been more enthusiastic or more eager to enter upon the work than Betty Rogers Blickenstaff.

On July 2, 1939, Betty and Leonard were married. State and national examinations faced both of them, but they felt that they should leave no stone unturned to prepare themselves for their medical service, and so they took these examinations while they lived in Chicago, and until the way opened up for them to sail.

Finally, on Jan. 22, 1940, they sailed from Seattle for India, and they will be located at Bulsar where they will carry on the medical work as Drs. R. Raymond and Laura Cottrell return on furlough. They will enter into a field of service which will call forth their finest ability and demand their highest loyalty. To such a program Betty and Leonard Blickenstaff have dedicated themselves.

Muncie, Ind.

Leonard E. Blickenstaff

BY ANETTA C. MOW

Leonard E. Blickenstaff was born in La Verne, Calif., on Nov. 11, 1913. His parents, Lynn A. Blickenstaff and Mary Brubaker Blickenstaff, had moved to the sunny land of Southern California several years before, coming from Southern Illinois and Southern Indiana respectively. Leonard was the first child in the family, but after two years his brother, David, was born. The two sons loved one another and were very close companions as they grew into manhood. In recent years his brother, David, has given outstanding service by administering neutral relief in Spain. It was not until Leonard was ten years old that his younger brother, Stephen, joined the family circle.



From 1913 until 1921, Leonard lived in La Verne, and grew as would any normal, hearty boy who loved his parents and enjoyed his home. His father worked in a bank as cashier. His mother made their home beautiful and comfortable. Leonard started to school and advanced to the second grade when his parents answered the call to serve their Lord on the India mission field. These plans came to the little brothers as something strange and wonderful, for they could not fully comprehend what it meant to go across the ocean to a far-distant land to live for the sake of people about whom they did not know. But the boys glimpsed something of the high purpose of their parents and understood that they were answering the call of God.

On Feb. 8, 1921, the Blickenstaffs set sail from the San Francisco harbor for Bombay, India, on the S. S. Siberia Maru to Hong Kong, and from there to Colombo on the S. S. Porthos. Leonard retains many joyful memories of the six weeks when they crossed the great Pacific, circled through the Straits of Singapore and sailed to the island of Ceylon, then went by ferry to the mainland of India and by train to Bombay and on to Bulsar.

India was a great, new land to Leonard. All the manners and customs of life he had known in La Verne were different in Bulsar. There were many things to see and hear. There was a new language to learn. There were things he must learn to avoid. He was warned against snakes and scorpions. He must never drink water unless it had been boiled. He must not play in the sunshine without his sun helmet on his head. There were many "musts" and many "must-nots" to be remembered.

Almost immediately school days began for him in India, first at Bulsar and later at Landour, high in the snow-clad Himalaya Mountains. Arrangements had been made for the children of the missionaries to attend Woodstock School. Leonard and David went to this school with the other missionary children. They would take the train at Bulsar for a two nights and two days' trip to Landour. For seven months he was separated from his parents. It is true these were busy weeks and months for Leonard because he was a good student and pursued his studies and all school activities with eagerness. Then in December, when the school year was ended, he returned to the western plains near the Arabian Sea and spent three delightful months with his parents. During some five or more years, Leonard attended Woodstock School and lived in the Woodstock Boys' Dormitory except for the few weeks each year when his parents came to be with their sons.

Vacation months at Bulsar were months which meant much in Leonard's life. All about him he saw mission work being carried on. Missionaries were his associates. His own father and mother were in the service to which they had dedicated their lives. His father was treasurer for the mission, and his mother made their home a place where refinement reigned, and where the highest values of life were taught and understood. The best of music was heard, whether from the phonograph or when Leonard was at the piano, or when David played his violin.

Many happy hours were spent playing with fellow missionary children and with the Indian children. No finer place for games could have been found than under the branches of the great banyan tree planted by Bro. Wilbur Stover. There were playmates of both high and low degree. With none did Leonard have more pleasure than when flying kites with the low caste sweeper boys. Friendships were formed on the playground which have remained through the years.

What to Pray For—*Week of February 3 to 10*

From the Lassa mission station in Africa, two of the missionary families are now home on furlough, and so also is Sister Evelyn Horn, the nurse from the Lassa hospital. Harold and Gladys Royer and family are now at Ames, Iowa, attending school. The Dr. Homer L. Burkes are located at Lapaz, Ind., and Sister Horn is at her home in Roseville, Ohio.

Sister Grayce Brumbaugh is carrying on her nurse's work at the Lassa hospital and every moment of her time is filled. It will be remembered that Sister Brumbaugh wrote an interesting account of her work with the African babies which appeared in the special Africa number of the Gospel Messenger on Dec. 2, 1939. If you have not read this story, turn to it and read it for it is a fine picture of the black pickaninnies of Africa. The schedule of a nurse is always heavy and especially so when the oversight of a nursery is added to other medical duties. Let us pray for Sister Brumbaugh and all her associates.



Bashore Hospital at Lassa

It was always a treat for Leonard to step over to the Bulsar dispensary to watch Dr. Raymond and Dr. Laura Cottrell at work. He spent hours with the doctors and with Miss Jennie Mohler, the nurse, and his joy could scarcely be measured when they assigned him to some simple task about the medical plant.

Whether in his play or in ministering to patients who were sick, he was always sincere and real in his friendship. He showed wholehearted interest in each person as an individual, giving due respect to each one's personal feelings. He identified himself with those with whom he came in contact and treated them as if they were of his own family.

The other mission hospital located at Dahanu was several miles south from the Bulsar hospital. When Leonard visited Dahanu, Dr. Ida Metzger showed him the hospital, the dispensary and the touring medical car. He was deeply interested and said he was eager to study medicine and return to India as a doctor. Leonard testifies that it was mostly through the example and inspiration of these doctors and nurses that he resolved at the age of ten to become a medical missionary. Toward that aim he has worked and everything has been subjected to the one purpose of attaining that goal.

In the same year that he resolved to prepare himself as a missionary doctor, he also dedicated his life to the Lord. On Dec. 29, 1923, he was baptized by Bro. E. H. Eby. It was an impressive occasion when he made his vows to the Lord as he knelt in the little cement tank just back of the mission bungalow. The light green leaves of the banana trees and the arching branches of the tall neem trees made a perfect setting for the sacred service. He arose to pursue a life dedicated to the work of the kingdom of God.

In March, 1928, the Blickenstaffs returned to America for their furlough. Eighteen months later, it was time for them to return to India, and Leonard remained in America to continue his education. He was then a youth of sixteen years. He lived in La Fontaine, Ind., with his mother's brother, O. O. Brubaker, and attended the local high school. In 1930, he finished his high school course with high grades and with the honor of being the youngest pupil ever to graduate from this school. During his stay on his uncle's large farm, he learned many things which cannot be taught in schools and which he considered a very valuable part of his experience and education.

In the fall of 1930 he began his studies at Manchester College. He was primarily interested in the sciences necessary for a medical education; yet he also enjoyed music and took work in the Bible department. He was active in the Madrigal club, was chosen president of the French club, was a member of the Student Volunteers, served as pianist in the college Sunday school and worked in the church. He felt that this was also definite preparation for a medical missionary's work. In 1934 he was graduated with the A. B. degree, "with distinction."

Manchester College was one of the high spots in Leonard's life. Many factors contributed to make this true. One of these was his acquaintance with Betty Rogers. This acquaintance grew into friendship and then into love. Both of them purposed within their hearts to become medical missionaries together and they also decided that they would complete their formal and necessary education before their marriage. They remained true to this resolution through seven years of preparation.

In the fall of 1934, Leonard was ready for medical school, but he faced a hard problem. Where was he to get the money? He knew that it was expensive to take a medical course. But when the way seemed closed, Leonard had faith to believe that a way would be found. In former experiences he had found that his prayers were answered most wonderfully, so he knew they would be answered this time. A way was found. Dr. Ida Metzger and two other friends, Miss Julia Garst and Miss Ethel Roop, gave such substantial help to him that he was able to get though five difficult years of hard work and study. The General Mission Board also helped by making use of the Student Loan Fund. These gifts, plus the confidence and faith of his friends, helped in a most definite way to make his medical course a reality. From 1934-1939, he attended the Indiana University School of Medicine. While in Indianapolis he associated himself with the church and served as Sunday-school superintendent and pianist, and helped as much as his heavy schedule at the hospital would permit. He took his internship at the Indiana University Medical Center in Indianapolis, Ind., and he was graduated in June, 1939.

On July 2, 1939, he was united in marriage to Betty Rogers. Four days before, on June 28, she had finished her nurses' training.

In order to be as fully prepared as possible, both Dr. and Mrs. Blickenstaff have taken several state and national examinations. The last examination, the third part of the National Board of Medical Examiners, was finished on Jan. 18. That same evening they left Chicago for Seattle to sail on Jan. 22 for Bombay, India. As they cross the Pacific on the Hie Maru, their friends wish them God's speed.

The task for which they have prepared themselves awaits them. The same spirit of deep personal concern for those they serve, the same respect for personality, the same expression of love, revealed in Christ's name, which they have shown during their years of preparation, will be required of them in the seven year term of service lying ahead.

Elgin, Ill.

Missionary Society Program for February

Women and the Way

Doors of opportunity have opened up to women wherever Christ has gone. They have been able to enter the professional and political world as well as maintain Christian homes.

In order to make the most of these opportunities, we are studying about Christian women at home and abroad. In this review you will find the mission study book, *Women and the Way,* to be very helpful. With it you can order, *How to Use Women and the Way.*

In this booklet we find outlined a program based on the activities of Christian women under seven different flags. The material lends itself to a round table discussion.

By this program we hope to learn how each one of us may better uphold the standards of Christ.

If you have not already gotten started with your mission study book, send at once for *Women and the Way,* 50c, and *How to Use Women and the Way,* 10c, to the General Mission Board, Elgin, Illinois.

HOME AND FAMILY

A Prayer of Thankfulness

BY EDNA C. CAIN

With reverence I bowed my head
To thank the Lord for daily bread.
Remember those with less than I,
The ones, that health somehow passed by.
I thank the Lord for loyal friends,
For showers of blessings that he sends;
I thank him for dear ones today;
Help make me worthy now, I pray.
Dear Lord, my sins, please to forgive;
Help me a nobler life to live.

Dayton, Ohio.

The Broken Dish

BY LEO LILLIAN WISE

Alma and Gayetta were spending the day with Laura. She had laughingly rejected their offers to help with the meal, saying, "If you girls really want to help, you will have a chance to wash the dishes!"

Now the meal was over and they were busily engaged in clearing off the table. Alma claimed for herself the washing of the dishes. They bantered each other about their ability to do a good job. Suddenly a dish slipped out of Gayetta's hands and crashed into many bits upon the tiled linoleum. Just then Laura came in from outside where she had taken feed to her chicks.

"O Laura!" exclaimed Gayetta, her voice quivering, "how can I ask you to pardon my clumsiness? I'll purchase you another dish to replace this pretty one."

"Indeed you will not!" said Laura warmly as she swept up the splintery pieces. "Forget it."

"Aren't you one of the women who expect two more dishes to be broken since this one cracked up?" asked Alma curiously.

"Not any more," Laura replied, shaking her head. Then as she looked up at the two faces turned questioningly toward her, she half smiled. "Perhaps you'd like to hear why," she offered.

"Will you please tell us?" asked Gayetta, watching each move lest she drop another dish.

"When I was younger," she began, "I was a careful housewife. I was so anxious to do my whole duty in all lines that I lost my perspective of values. One day my two small daughters were washing and wiping the dishes. Ellen dropped a ten-cent glass dish and broke it.

"At once I flew into a tantrum, wailing at the top of my voice because the dish was broken. The wee girls looked as frightened as tiny chicks when something threatens their safety, and backed off toward a corner of the room. I cannot tell how many times since I have mentally cringed at the remembrance of the scene.

"And in my caustic scolding I cried: 'Now, there will be two more broken dishes before we are through with it!' I admit the dish was pretty; it appealed to my love of color and line, but after all it was a ten-cent dish.

"Before the day was over news came to our home of three breakings, breakings far more costly than the value of any dish I might hope to possess. Jim Allen fell out of an apple tree and broke his leg, just when he had weeks of heavy work ahead of him. And at that time he was so heavily involved in a financial way that the nights must have been well nigh crushing for him and his wife to face.

"Hardly had I caught my breath from that shock, until we heard that Nell, a very close friend of mine, was prostrated because her husband had run off with another man's wife. With the breaking of marriage vows a dreadful situation was created.

"My tears were not dried from that shock until we heard that darling Sue Ann, an only child, had died. A home bereft of its dearest light."

As Laura paused her guests were silent, deeply moved by the pictures she was bringing to their mind. She went on: "That night was a terrible one for me. Only too vividly could I see an ugly vision of myself swooping down upon my lovely little daughters with anger almost insane in its intensity. I had subjected them to the stress of an emotional upset liable to do them far more damage than the value of the dish. I saw how I had drifted into the habit of making it a terrible offense because an inanimate possession was damaged. And broken bodies, broken vows, broken homes, they are of the things which count. I vowed then and there that never again would I fly into a passion over a broken dish. And in the morning I humbly asked my small daughters to forgive me."

Again she paused and the loveliest smile came over her face as she said softly: "I learned for myself that morning a bit of what Jesus meant when he said, 'Except ye become like a little child,' for in their darling ways they said, 'Why, Mummie, it's all right!' "

Bellefontaine, Ohio.

Sympathy in Its Working Clothes

BY GEORGE W. TUTTLE

Before me as I write is an account in a daily paper of a kindly act by a motorcycle officer who had arrested a man for failing to make a boulevard stop. Upon investigation the officer found that the man he had arrested was having a very hard time financially as he had a wife and family to support on fifteen dollars per week. When the case was called a fine of five dollars was imposed, and it was promptly paid by the officer who had made the arrest.

Note that in this interesting little incident duty came first, then sympathy, and then sacrifice. Are these not the big three of character? Was this not the Golden Rule in action? Certainly this was not the easy-mark sympathy that fills the cells of desperate criminals with flowers, but it was sympathy in working clothes.

Practical religion is always helpful; a smile instead of a frown, words that are helpful instead of being repellent, good deeds instead of idle dreams of service. Being good and doing good are never divorced, they are wedded for life.

Lack of practical helpfulness—of sympathy in its working clothes—is often a sad stumbling block to a seeking soul. Can we say, "I believe, therefore I live as a believer should live"? A young fellow who had

lived a somewhat hard life was moved by the appeal of a friend who was urging him to become a Christian. He said to his friend: "If I became a Christian I would simply have to make my religion practical. How could I be a Christian and turn a deaf ear to one who needed my help, as one of your own deacons did the other day when a boy was badly injured by a fall from a tree?" Here is the way Sam Walter Foss has it in his poem:

"Let me live in my house by the side of the road,
And be a friend to man."

I have seen a heart open as the flower opens to the sun in response to an act of helpfulness that was wholly unexpected on the part of the recipient. One kind deed outweighs many words from an unabridged dictionary. That which costs us nothing is usually worth just about what it costs.

Pasadena, Calif.

Life After Death

BY ESTHER N. SWIGART

"Precious in the sight of the Lord is the death of his saints" (Psa. 116: 15).

Only one life,
'Twill soon be past,
Only what's done for Christ
Will last.

"He is gone." Just one year ago in January of this year these startling words fell on our ears from the doctor and nurse who stood by my dear father's bedside, ministering to him in his last moments. Why, he had been so well only a few hours before. What did it all mean? For a while the entire world seemed to stop. Also this same month, seventeen years ago, my precious mother slipped from us. They are gone. Where?

But we dare not sorrow as those who have no hope. As we study and meditate upon the Word of God, we find it a glorious experience. My dear ones are now in the presence of him whom they loved and served. Proof of this may be found in 2 Cor. 5: 8 where Paul speaks of the believer's walk: "Absent from the body and present with the Lord." Also, Paul in Phil. 1: 23, 24, says that he is in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better; nevertheless to abide in the flesh is more needful for them.

The prayer of Stephen as recorded in Acts 7: 55-60 is, "Lord Jesus, receive my spirit." Where? The beginning of death is the beginning of life. The end is really the beginning. The shutting door to us is an opening door to them. At once they are in the immediate presence of our glorified Lord Jesus Christ. A convoy of angels takes them into the presence of Christ. According to Luke 16: 22, Lazarus was carried by the angels into Abraham's bosom. Psa. 49: 15 has the same exultant assurance. "But God will redeem my soul from the power of the grave; for he shall receive me." The same strain is found in Psa. 73: 24: "Thou shalt guide me with thy counsel, and afterward receive me to glory."

"The lights are all out
In the mansion of clay;
The curtains are drawn,
For the dweller's away;
He silently slipped
O'er the threshold by night,
To make his abode
In the city of light."

Job 19: 25-27: "For I know that my redeemer liveth, . . . and though, after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." Now this distressed man was in the tightest corner of his life, wealth gone, home, children, standing, reputation, and almost his life gone before these nagging, pretender friends. He cries out, "I have a redeemer. At last, at the end of this troubled earth experience, he will stand up on behalf of me. Death will have done its worst. It's the last of things here, but the first of things there. Then apart from my flesh I shall see my Redeemer; I, even I myself, shall see him." The truth taught is a continuation of life beyond the grave for this man who was in touch of heart with God.

Make a note of Psa. 21: 6: "Thou hast made him exceeding glad with thy countenance."

In Luke 16: 19-31 our Lord draws aside the veil and gives us a glimpse of the unseen. Two men are mentioned, the one a rich man and the other a poor man. There was no sin in being rich or credit in being poor. This rich man's trouble was, as he confessed, that he did not believe God. How do we know that? When he left the earth he begged for someone to go and tell his brethren who were still on earth about the realities of the torment upon which he had entered. He was told, "They have Moses and the prophets," implying that while he was on earth he had Moses and the prophets and he did not believe, and that is why he was there then. "They have Moses and the prophets; if they will not believe them, neither will they believe, though one rose from the dead." The rich man called for a drop of water, wanting the poor man to bring it to him that his tongue might be cooled. The answer was, "Remember." To remember and to receive no possible help—what a tragedy for the lost! "Only remember that thou in thy lifetime received thy good things and likewise Lazarus evil things, but now he is comforted and thou art tormented." After individuals leave these mortal bodies, they either go into comfort or torment. Here it is in the Word of God!

What about the bodies of the departed loved ones? Thus far we have been talking of their souls. Not so much is said about the time between one's death and the resurrection of the body, but we are assured by the foregoing that the righteous dead are happy now, and it is made plain that the wicked dead are in misery. On that resurrection morn, the natural body is to be raised a spiritual body. Also we know that the resurrection body of a believer is to be like the resurrection body that was given to Jesus Christ himself.

The wicked will also have resurrection bodies. They are now in Hades in a disembodied state. At the last trump, when time shall end and eternity shall begin, to end no more forever, they too shall be given resurrection bodies and shall reap the harvest of their wicked, unrepentant, unbelieving life; for then it is that the dead, small and great, shall stand before God, and whosoever is not found written in the Book of Life, we are told, shall be cast into the lake of fire—"forever and ever." This is the "second death" and this is Hell.

How shall it be with you when the last grain is running through the hourglass of your life? Shall it be into the presence of Christ and his holy angels, or shall it be into Hades to await the awful hour? Why not answer now? Some other time may be too late. To delay is costly. Man dieth, and where is he? No

man ever repented of being a Christian on his death bed.

John 5: 24: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Rev. 14: 13: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Philadelphia, Pa.

Thoughts on the Day of Prayer

BY ELIZABETH HOWE BRUBAKER

"Ye will not come unto me, that ye might have life" (John 5: 40).

As the World Day of Prayer comes we are asked to bow in intercession for our own community and its special needs, also for the world. How practical to begin at home! The disciples were told to begin at Jerusalem to witness for Christ, and then to work toward the uttermost parts of the earth (Acts 1: 8). The great reform the world needs should begin in one's own community, in the hearts of individuals. It should work from within out.

As we reflect and observe, we can see that the special need of the home community is that of the whole world—Jesus Christ in the heart and life of the individual, with obedience to the will of God. May God lead us back to the Bible, which was the strength, the bread of life for our fathers. May we be familiar with the teachings of the Bible, and live them, that we may inherit God's precious promises.

God made the earth and all things therein. He created man and placed him here. All was pronounced good until the enemy of souls appeared, then began disobedience and suffering, continuing through the centuries. In the fullness of time, God in his great mercy sent his Son (Gal. 4: 4-7) and delivered his own from the bondage of darkness and translated them into the kingdom of his dear Son by whom we have redemption through the blood, even the forgiveness of sins (Col. 1: 13-14).

Did not God's chosen people have the law given them at Mt. Sinai? Yes, but the law was weak through the flesh (Rom. 8: 2-4), and they could not keep it (Gal. 3: 10, 13). "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made" (Gal. 3: 19). Is the law then against the promises of God? God forbid, for if there had been a law given which could have given life, righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Gal. 3: 21, 22). "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3: 24; Acts 13: 39). "The law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death," and the followers of Jesus have a power in him, greater than all the power of evil (Rom. 8: 2-4, Matt. 28: 18).

God gave the promise of Christ early in Bible history, in Gen. 3: 15, and again in Gen. 12: 1. In the intervening chapters we have the record of the failure of the races. Then God took from the great stream of humanity just a little branch in the person of Abraham (Gen. 12: 1). This was the beginning of God's chosen people, Israel, through whom we have Christ and our Bible. God gave the law at Sinai in the midst of thunderings, lightnings and the noise of the trumpets. When the people saw it they removed and stood afar off. And they said unto Moses, "Speak thou unto us and we will hear, but let not God speak with us lest we die." And Moses said unto the people, "Fear not; for God is come to prove you, and that his fear may be before your faces that ye sin not" (Ex. 20: 18-20). Throughout the succeeding centuries God has been proving his people. Finally, he sent the Redeemer in the person of Christ, not only for Israel his chosen people, but for the whole world (John 3: 16). Yet, the Voice is still saying to many Jews and Gentiles, "Ye will not come unto me that ye might have life" (John 5: 40).

New Windsor, Md.

Uncle Charlie's Secret

BY CHESTER E. SHULER

"Tell me how you do it! Please do!" exclaimed a friend as he dropped to a seat on the edge of Uncle Charlie's front porch one hot July afternoon.

"Do what, my friend?" the old man queried.

"Live so contentedly. I declare I don't think that I have ever heard you complain—no matter how hot it gets, how cold it is, how sick you are, or anything else! How in the wide world do you do it?"

Uncle Charlie smiled.

"Well, I haven't thought much about it," he said, slowly, "but I guess it has come about largely because I learned, years ago, to use my eyes in the right way."

"Use your eyes? Now how in the world could that bring contentment? When I use my eyes, I generally see something I want and cannot have, and that makes me more discontented."

"I long ago formed the habit of looking up to heaven first, no matter in what state I found myself; I look up to heaven and remind myself that my principal business here in this world is to get there. Then I look about me here on the earth and think about the very, very small place I shall occupy here when I die and am buried. I next look at folks in the world and manage to see so very many who are more unhappy than I, or who have fewer blessings than I have. In this way I learn the secret of true happiness, I realize where our cares must end, and what little reason I have to repine and be discontented. That is what I mean by using my eyes in the right way. Yes, I feel pretty sure that is the secret."

" 'Godliness with contentment is great gain,' " quoted the friend, reverently.

Harrisburg, Pa.

Bits of Brotherliness

BY PAUL F. BECHTOLD

A high school teaching position opened in a nearby town. One of the ministers in our city thought at once of his friends in a nearby state who were anxiously seeking such an opportunity. At considerable expense, he immediately telephoned the school board, then sent messages to his friends.

New York, N. Y.

KINGDOM GLEANINGS

Calendar for Sunday, February 4

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Holding Life Sacred.—Gen. 1: 27-31; 1 Cor. 6: 19, 20; 2 Cor. 6: 16—7: 1.

Christian Workers, Wayside Evangelism—The Woman at the Well.

B. Y. P. D., Youth and the Labor Market.

Intermediates, Why a Church of the Brethren?

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Gains for the Kingdom

Two baptized in the Johnson City church, Tenn.

Two baptized in the Los Angeles, First church, Calif.

One baptized and six received by letter in the Lima church, Ohio.

Eight baptized in the West Milton church, Ohio, Bro. H. E. Helstern, pastor.

Twelve baptized in the Sterling church, Colo., Brother and Sister Oliver Austin, evangelists.

Ten baptized in the Falling Spring church, Pa., Bro. Paul Miller of New Oxford, Pa., evangelist.

Six baptized in the Peach Blossom congregation, Fairview house, Md., Bro. Walter Hartman, evangelist.

Two baptized and five received by letter in the Frederick City church, Md., Bro. Ralph E. Shober, pastor.

Ten baptized and two received on former baptism in the Roann church, Ind., Bro. Edward Stump, evangelist.

Thirteen baptized and eighteen received by letter in the First church, Roanoke, Va., Bro. Ralph E. White, pastor.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Brother and Sister Oliver H. Austin, Feb. 6-18, in the Ames church, Okla.

Bro. Paul B. Studebaker of Modesto, Calif., Feb. 18, in the Reedley church, Calif.

Brother and Sister B. M. Rollins of Keyser, W. Va., Feb. 12, in the Shamokin church, Pa.; May 6, in the Middletown church, Ind.

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Personal Mention

Bro. J. E. Rolston of Sheldon, Iowa, always leaves an atmosphere of good cheer in the halls of the Publishing House when he drops in for a friendly chat. This time it was no doubt due in part to the fact that his son Lawrence was with him.

Brother and Sister W. R. Cline of Denver, Colo., have lately celebrated their sixtieth wedding anniversary. They have also renewed their subscription to the Gospel Messenger which they have been taking all these threescore years. Congratulations on both accounts.

Bro. W. E. Kohne, elder in charge of the Lower Lost River congregation of Northern Virginia and for many years assistant district director of Sunday-school work, died suddenly at his home near Lost City, W. Va. An account of his life and labors will be given later.

Bro. C. D. Hylton of Roanoke, Va., full of years and faithful service, has crossed over to the other side. Older readers will remember him as a one-time frequent contributor to the church paper. There will be more soon about his life and homegoing.

President Schlosser of Elizabethtown College will be the speaker at both morning and evening services in the Madison Avenue church, York, Pa., Feb. 11. The occasion is the fourth anniversary of the church. The Lancaster mixed chorus will sing in the evening.

Bro. A. W. Arnold, 806 N. Seventh Ave., Phoenix, Ariz., who is planning a trip to West Virginia the coming summer, will be available to conveniently located churches for evangelistic services. Churches interested should address him as above as early as practicable.

Dr. J. G. Meyer, formerly president of Elizabethtown College and more recently Dean of Education in Manchester College, has been elected president of Milton College, effective at once. His address is changed accordingly from North Manchester, Ind., to Milton, Wis.

Bro. Henry L. Hess and wife, steward and matron of the Brethren Home, Neffsville, Pa., for the past four years, will relinquish that service April 1, next, "with a view of conserving the health and strength of Sister Hess," according to the annual report of Secretary John C. Zug.

Brother Bonsack has at length yielded to the advice of his physicians, has canceled all speaking engagements for some weeks to come and, as this issue went to press, was preparing to enter Bethany hospital for a period of rest and needed surgical treatment. Your prayerful remembrance of him will be appreciated as we all wait confidently for his prompt recovery and early return to his busy round of church activities.

Bro. Michael Kurtz, elder in charge of the Richland church of Eastern Pennsylvania, and Sister Kurtz, with their son Earl of Wilmington, Del., and Miss Esther Myers of Ephrata, Pa., were among the Messenger's last week's visitors. One of the two most interesting features of the visit was the fact that the son is soon to take up his new duties as accountant for the Brethren Publishing House, and it was felt that a parental looking into the situation right on the ground might be useful all around. The other feature of special interest—well, more about that a little later, perhaps.

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Miscellaneous Items

We heartily endorse this sentiment from a local church bulletin: "The Gospel Messenger will provide your home with excellent reading material for the amazingly low price of two and one-half cents per week. The Messenger club is now forming. We should have ..... subscribers. Give your name and $1.25 to ..... by next Sunday."

I Go South will this week be found on page 9. There was J. E. M.'s review of Miss Muir's Settlement of the Brethren on the Pacific Slope, which was a must item for the middle pages in this Messenger. And that, with the fact that the next in Bro. Miller's travel series came to hand a little later than we expected, explains why J. E. Miller's I Go South is found in a new place in this issue.

To churches of Northwestern Ohio: The annual district conference of Northwestern Ohio for 1940 will be held in the Stony Creek church, March 26-28, instead of the regular date, March 19-21. Since Easter is on March 24, and many of our churches desire to conduct services during Holy Week, this change has been made. C. C. Ellis, Huntingdon, Pa., will be the principal speaker. Watch for further announcements and program.—J. F. Hornish, Writing Clerk.

The Children's Fellowship of Prayer booklets, called Thoughts of God, may still be had. This worship material was written especially for the Lenten season, beginning Feb. 7, but the booklets may be used at any time. The use of this series of forty-seven worship services in the home may well result in permanent family worship. Thoughts of God was prepared by Bro. J. Quinter Miller. Order from the Board of Christian Education, 22 S. State Street, Elgin, Illinois. Single copies, 10c; 1 dozen or more, 8c each, postpaid.

Rites and Ordinances of the House of God, written by Alexander Mack and printed at Schwarzenau in 1713, is the first bit of literature produced by the Brethren. The treatise is cast in the form of a conversation between father and son. It covers a variety of subjects ranging from baptism to avoidance, and from the supper of the Lord to the reward of the believers. At the same time and place Mack also published Ground Searching Questions. Through the years several editions of these two works have been printed, and the two bound together. The last brought out by the Brethren Publishing House was at Mt. Morris in 1888. We are now informed that the Brethren Publishing Company of Ashland, Ohio, has just published a new edition of these two works in convenient pamphlet form. This edition was edited by Prof. M. A. Stuckey. The book may be ordered direct, or through the Brethren Publishing House, Elgin, Ill. The price is 40c. We are happy to know that Rites and Ordinances and Ground Searching Questions are in print again. They are of special interest to Brethren historians, but many others will be grateful to know more about the mind of Mack and what he considered essential.

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In the Messenger Thirty Years Ago

Bro. Alvin G. Faust and wife of Windber, Pa., who are now attending Bethany Bible School, called at the Messenger sanctum.

Bro. Rufus Bucher did some real effectual work in the Chiques congregation, Pa. There were twenty-six applicants for membership.

Bro. A. C. Wieand writes us that the winter term at Bethany Bible School, Chicago, starts out well. The enrollment is 155 and the outlook is encouraging.

A few days ago we were favored with a call by Bro. S. C. Miller, one of the ministers at McPherson, Kans., and professor of English in the college. This was his first visit to the Publishing House.

Eld. C. F. Yoder, former editor of the Brethren Evangelist, and author of "God's Means of Grace," but now missionary sent to South America by the Progressive Brethren, has located at Rio Cuarto, Argentina.

Bro. I. N. H. Beahm wishes us to say that the instructors for the Bible Institute at Hebron Seminary, Nokesville, Va., will be Brethren J. Kurtz Miller, P. J. Blough, S. A. Sanger and members of the school faculty.

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Settlement of the Brethren on the Pacific Slope

A Study in Colonization, by Gladdys Esther Muir. Brethren Publishing House, 1939. Over 500 pages. Price, $2.00.

History is the record of past accomplishments and failures. When that record deals with movements of a religious organization, it appeals especially to those of that particular faith. When that record analyzes the methods by which the ends were achieved it appeals to a wider circle. When that record shows thorough study, a full appreciation and an impartial evaluation of the problems treated, the appeal is still wider. When all is systematically assembled, with exact references to original sources, then students know that they are reading history in the making. All of the above may be true of a book, but the literary style still such as to arouse no interest. But when the literary style is of a high order, winsome and easily followed, readers multiply and are loud in their acclaim of the author and his book.

The author of The Settlement of the Brethren on the Pacific Slope has combined all of the above characteristics in her late volume. The book will have a strong appeal to all Brethren people, and to others who are interested in "colonization" as a method of planting new congregations in new territory.

The author's story is fascinating from start to finish. To meet the pioneer men and women who went to the Pacific Coast, partly for cheap homes, partly to gain wealth, partly to establish Brethren churches, at first attracts, then begets a growing interest that holds to the last chapter.

To read of Brethren who settled in those regions when the gold rush was on, to see them in their simple homes, to watch the pioneer preacher build up a new flock on his own, or almost his own financial support, while at the same time he does much of the work in building the new meetinghouse, to attend the funeral of a preacher-business man of very limited education while 1,400 people of all classes are present to mourn his departure—such things cause us to forget the one minister who left his fold on the coast and hurried off to Alaska in search of yellow gold.

To see the Pacific Coast without a single Church of the Brethren, to watch new settlements grow spiritually until more than a hundred congregations are organized and meetinghouses are built, to follow their struggles and see some of them die, while eighty-five grow into permanent organizations until today some 12,000 communicants are united in one fellowship—these are some of the pictures one gets to see as he follows the author.

This new church history is unique in our church literature. Here is the first attempt by our people to review and study church extension by colonization which was once so popular, but which later lost its popularity because of the zeal of a few promoters who led settlers into regions that were overadvertised. The contents, the pictures, the style combine to make The Settlement of the Brethren on the Pacific Slope an outstanding book for Brethren people. J. E. M.

THE CHURCH AT WORK

ADMINISTRATION

Meeting of the Executive Committee of Central Region

By H. F. Richards, South Bend, Indiana

The members of the Executive Committee of the Central Region met Jan. 2, 3 in the Walnut Street church, North Manchester, Ind. Bro. H. L. Hartsough, chairman, was in charge. All but one of the nine districts were represented. Representatives were also present from Manchester College, Bethany Biblical Seminary, and the Elgin Staff. M. R. Zigler presented a most comprehensive report on membership and pastoral service in the various districts and individual churches of the region. Of total baptisms numbering 1,865 during 1939, Southern Ohio led with 457. There are 78 full-time pastors and 160 part-time pastors. There are 222 rural and 76 city churches, with a total membership of 38,798.

The roll call of district representatives was answered by each presenting some problem faced by his district. The following were some of the problems: pastoral service for weak churches, districts not producing their own ministers, inactive members, churches disinterested in the larger program of the church, inadequate district administration, doctrinal problems, missionary funds and workers diverted to other fields, when our own is so needy.

Bro. H. Spenser Minnich led a most interesting discussion on church finance, presenting well prepared data on giving, showing the per capita for the region to be $1.32 for missions. Some districts are considerably higher, others lower. The matter of administering district and local church finance was ably presented.

Women's Work was presented by Anetta Mow, young people's work by Leland Brubaker, children's work by Ruth Shriver, peace by Dan West, church literature by E. G. Hoff, and adult work by M. R. Zigler. The latter called attention to the new Protestant adult emphasis on loyalty and a unified program for all adults.

Some plans were made for the meeting of the boards of the region at Camp Mack on July 4 and 5, the closing days of the Leadership School. Two recommendations were endorsed in connection with plans for the Leadership School: (1) that an effort be made to interest laymen leaders; (2) that a seminar be conducted for district board members.

On Tuesday evening those present were guests of the college at the supper hour. President Winger gave a splendid message on the work of the church, emphasizing the fact that the end of all our work and the measure of its success is the kingdom of God.

A stirring closing message was given by Leland Brubaker in which he said: "It is better to light a candle than to curse the darkness, to put on a program than to wish we had." We need a larger perspective to show us the growth and spreading of Christianity, and a faith to act on the power available to us. Being placed at the task with a feeling of rightness with God, we can go ahead in spite of problems and difficulties.

The verdict of those present was that the hours of fellowship and work together were abundantly worth the trip which brought some as much as two hundred and fifty miles from home. It seems safe to say that all returned with something added to their spiritual stature, and with new strength for hard tasks.

ADULTS

Gambling—What About It?

Just now there is considerable discussion as to th advisability of legalizing race track gambling. It i being argued that our present laws in this regard ar not being enforced and cannot be; therefore, they shoul be repealed. This, they say, will solve the race trac racketeer gambling problem just as the bootleg probler was solved by legalizing liquor.

Christian people everywhere ought to be weighin this argument pretty carefully. They are largely re sponsible for the present antigambling laws being o our books. They must see that they remain and ar enforced, or be content to see gambling legalized.

Christians need to inform themselves as to the natur and extent of the gambling problem in its many form They should know what betting and lotteries do to th individual and to society. They should know that bi lions of dollars change hands each year, a large part c which comes from poor people.

We are suggesting that every church make availabl to her people the little booklet, Gambling—What Abou It? by George Drew Egbert. Single copies, 4c; 10 c more, 2c each, from the Board of Christian Educatio 22 S. State Street, Elgin, Ill. Then call your adults t gether at the time of the B. Y. P. D. and let them discus the issue. After the problem has been thoroughly re viewed, let the group decide what they will do abou the gambling problem. Fool's Gold, by Deets Picket (25c) is a more extensive study of the problem.

ADULT DISCUSSION OUTLINE

Evangelism for Today

Part III. When a Sinner Meets Christ—Zacchaeus

Sunday, February 18

Note: Make sure that each detail of the story stan out. Assign scripture texts to be read. Give plenty time to the application for our day.

I. The Facts of the Story

1. Jesus was on an evangelistic tour (Luke 18: 35-3 19: 1).
2. A worldly man tries to see Jesus (verses 2-4).
3. Jesus seeks the sinner (verses 5, 6).
4. The saints complain (verse 7).
8. Zacchaeus is gloriously saved (verses 8-10).

II. The Principle

Would you say Jesus stated it in the 10th verse? would you state it differently?

III. The Application to Our Lives

1. Some people who appear to be hard, bitter, selfis greedy, are at heart hungry and bewildered, longing f the touch of a friendly hand and the sound of a friend voice. Are you seeking for such? Give experience.
2. Most people want to be loved. Some have hea of the love in the church of Christ. How alert are v to respond to their interest?
3. Are the ungodly invited to join you in fellowshi Do you go to their homes without invitation? If y did go, would you be criticized by the members of yo church?
4. When a man is saved, God and not gold, Jes

nd not wealth, become his master. Give modern examples of this transformation.

5. A saved man not only gives to the poor, but gets onestly.

6. A saved man will right past wrongs as far as possible.

7. How much did salvation cost Zacchaeus? How uch does it cost today?

8. How may a soul winner prove to a miserly person at he is after him or her and not his or her money?

9. Where do you look for prospective church members?

HILDREN

Little Comrades Circling the Globe

Little Comrades Circling the Globe is the title of ie 1940 Junior Missionary Project. The Juniors will e learning about children in many countries. The ook, *Far Round the World,* 50 cents, contains many fine tories about children of other races and other lands. *Guide for the Teacher,* 10 cents, is based on the study ook, and it is filled with excellent suggestions and elps about how to conduct the class study.

In 1940 the juniors will give their missionary offerngs in behalf of the children of Africa. These money ifts will be given especially to the children who come rom leper homes.

The little folder, *Little Comrades Circling the Globe,* xplains the Junior Missionary Project. You will want ie folder. It is free. Write to the General Mission oard, Elgin, Ill., and ask for a folder for each boy and irl in your junior group.

IEN'S WORK

Evidence of New Life

By Roy E. Stern, Fredericksburg, Iowa

At the beginning of my pastoral work here with the pring Creek church twelve years ago, I had hoped to ave our men organized and at work at some definite roject. And though we attempted to organize, various ings hindered, and it was not until a year ago that e were able to go forward. At that time Edwin Klotz, ho is chairman of our district Men's Work, called a en's meeting in his home and served an oyster supper. ighteen men were present to enjoy the occasion. After ie supper their pastor explained the object of such an rganization and spoke of some possible projects.

At that meeting we organized with Brethren Edwin lotz as president and Callie Dutcher as secretary-easurer. We decided to have regular meetings once month, to be opened with devotions. So far, the ieetings have been for fellowship, and for the planing of our project. In some of our future meetings e plan to take up a peace study. We have also decided at each man pay twenty-five cents per month to be sed as needed.

As a definite project, we decided to rent some land farm. A committee was chosen to see if they could cate a suitable acreage. A fifty-six acre farm was nted. We planted eighteen acres to hybrid corn and venty-eight acres to soy beans. The remainder was timothy hay. The hay was a light crop, netting us 5. Ten acres of the soy beans were cut for hay and ghteen acres were combined, yielding 300 bushels of ans. Our eighteen acres of corn yielded 1,080 bushels of good dry corn. We built a new corn crib, the men doing the work, and sealed 1,000 bushels. Eighty bushels were sold out of the field.

The women's organization of our church was ready to co-operate with the men. When we went to plow and plant our crop, there were enough men, tractors, horses and machinery, to get the ground all ready and most of it planted in one day. The women came with well-filled baskets, tables were set up, and we were served our dinners there in the field. None of our members live nearer than one and a half miles to this farm. Some of our men who helped live more than eleven miles from the farm. This kind of co-operation was manifested throughout the season.

When it came to husking the corn, the women served dinner both days at the Elliott home, a mile and a half distant from the field. This again provided splendid fellowship. The last day, at noon, we saw we were not going to get done that day unless we got more help. Soon after we men got back into the field, here came seven of the women to help, and the corn was all finished in good time.

Among other things done during the year, our men cut down a row of willows along the west side of the church ground, and sawed them up for fuel for the church. We also grubbed out the stumps, then had a wiener roast and fellowship together.

Later in the summer we decided to dig out a basement room under our church and put in a furnace. This has been accomplished, and we have done away with the two stoves in our church.

We have rented the same farm for another year and the men plowed part of it last fall.

We closed our year's work with a fellowship supper, inviting as our guests all the men who had in any way contributed to our project: such as the men of several seed companies who furnished all our corn for planting. One gas company donated 100 gallon of gas to help put in the crop. One of our implement dealers furnished a tractor and corn plow for a day to help cultivate the corn. Some others outside of our organized group helped to pick the corn. As our guest speaker for this occasion, we had Bro. J. H. Mathis, our district fieldman, of Lewiston, Minn.

We feel much encouraged with the efforts put forth this year. This co-operation and working together, and this fellowship, have meant much to us all. We hope that we can soon be able to support a pastor and work a larger program of spiritual service.

WOMEN'S WORK

The Reality of Forgiveness

By Effie F. Long, Baltimore, Maryland

During this year, when we are often reminded of Brethren in Reality, it seems good to recall some of the Christlike deeds of those who have gone before.

Who has not heard of Elder Peter Miller? I got this incident of his life, not from our own Brethren, but from a book written by a well-known Christian statesman of another faith.

I will give it as I remember it. During the Revolutionary War, Peter Miller had an enemy—a man, who, perhaps through envy, did all he could to rile Peter Miller and to work against him.

One day word came to Ephrata, the home of Peter

Miller, that his "enemy" had been sentenced to die and was to be hanged at a certain time and place.

Now this was the cause of great sorrow to Miller, so he walked the seventy miles from Ephrata to Philadelphia to plead with George Washington for the life of his "enemy." He pleaded so earnestly and eloquently that Mr. Washington said: "That will do. Mr. Miller, you may go. I will spare the life of your friend." "But, Mr. Washington, he's not my friend, he's my bitterest enemy!"

So with the pardon in his hands, he hastened to the place of execution. As he neared the place, his enemy saw him just as he was ready to climb the scaffold. "There comes old Peter Miller," he said, "to have revenge and to rejoice in my ignominy."

"Hold, hold!" cried Miller as he came up, breathless. Then he produced the pardon and the man was set free.

This story was given by the author to illustrate forgiveness. It does show that it is possible to forgive our enemies and pray for them if God's grace abides in our hearts.

The Women of Southern District of Pennsylvania Meet

By Ora E. Good, Waynesboro, Pennsylvania

The women of Southern District of Pennsylvania held their annual meeting in conjunction with the district meeting held in the Three Spring church, on the afternoon of Oct. 24.

The morning program of the same day is given to the Children's Aid Society of our district each year, and on this occasion at 10:30 o'clock opened with song service led by Mrs. Miriam Boldosser of Carlisle, Pa. Mrs. L. K. Ziegler, Waynesboro, Pa., contributed a very beautiful devotional service. Mrs. Luther H. Leiter, Greencastle, Pa., the Executive Secretary of Children's Aid Work in the district, was in charge of this service. She gave a very concise report of her work in connection with the Children's Home of the Church of the Brethren in Carlisle, Pa. Mrs. Lottie Newcomer was introduced to the assembly. She and her husband are superintendents of the Children's Home. Special music was provided by a ladies' quartet. The very interesting address of the morning was given by Mrs. Desmond Bittinger, on the subject, Childhood in Africa, after which an offering was lifted, and this service was closed with prayer.

At 1:30 o'clock the women assembled and were led in song by Mrs. J. I. Thomas of Smithsburg, Md. These songs of praise seemed to fit the audience for the spiritual uplift that permeated the entire afternoon service. The hymn, A Charge to Keep I Have, was sung by the audience, after which Mrs. Mervyn Mensch of Mifflinburg, Pa., led in the devotions. The district president, Miss Ora E. Good, Waynesboro, Pa., gave a brief opening address reviewing the past year and looking forward to the opportunities that lie ahead in the coming year. The director of missions gave a statement of her work, and the business of the meeting followed, which consisted of reports from the secretary-treasurer, Mrs. Bertha Maderia, Dover, Pa., and the election of one officer, the director of missions. Mrs. H. M. Snavely, Carlisle, Pa., was re-elected for a period of three years. The ladies' quartet supplied several numbers for this service also.

Prior to our district meeting, a questionnaire was sent to the various churches of the district asking for a report of the work done during the past year relative to the five point outline we emphasize in our Women's Work program. These were to be a feature of the district women's meeting. There was a very interesting response which brought new ideas and inspiration to the group in this service.

Mrs. Desmond Bittinger gave the afternoon address on Womanhood in Africa. This message thrilled the heart of every hearer. The offering was lifted, and the meeting closed with the benediction. Many were heard to say, "It was good to be here."

CORRESPONDENCE

Central West Regional Conference

The Central West Regional Conference will be held at McPherson College, McPherson, Kans., Feb. 25 to March 1. It is a conference planned for ministers, Sunday-school teachers and officers, young people's workers and all others interested in the Christian cause.

The guest speakers are: President Charles Schofield of the Iliff School of Theology, Denver, Colo., Edward Frantz, editor of the Gospel Messenger; Raymond V. Kearns, a well-known pastor of Salina, Kans., Ruth Shriver, national director of children's work. The detail of the program is as follows:

Monday

R. E. Mohler, Presiding

9:40—10:10 Chapel .....James H. Elrod

Clinton I. Weber, Presiding

10:15—11:05 Bible Hour, Facing Toward Jerusalem .....Edward Frantz

J. F. Hoke, Presiding

11:10—12:00 Address, Aggressive, Intelligent Good Will .....Burton Metzger

Mrs. Nevin Fisher, Presiding

1:30—2:10 Address, The Church and the Children for a Time Like This .....Ruth Shriver

Ralph R. Hatton, Presiding

2:15—3:05 Evangelism, The Larger Meaning of Evangelism .....Edward Frantz

3:10—4:00 Making Instrumental Music Worshipful .....Nevin W. Fisher

7:30 Evening Session .....W. Earl Breon, Presiding
Devotional Talk, Herbert Ruthrauff—Music
Address, Possessing Our Possessions .....
.....Raymond V. Kearns

Tuesday

8:30—9:35 Sectional Conferences
(a) Ministerial, A Ministry for Our Church .....W. H. York
(b) Children's Workers .....
.....Mrs. Clinton I. Weber, Presiding
Program by Ruth Shriver

J. W. Boitnott, Presiding

9:40—10:10 Chapel .....Ora I. Huston

Paul Brandt, Presiding

10:15—11:05 Bible Hour, Looking for Life .....
.....Edward Fritz

James Elrod, Presiding

11:10—12:00 Forum, Children Look to Their Peers
.....Ruth Shriver

Paul Swigart, Presiding

1:30—2:10 My Years With the Churches, W. A. Kinzie

J. H. Mathis, Presiding

2:15—3:05 Evangelism in the Local Church .....
.....Russell G. West

3:10—4:00 Improving the Church Choir .....
.....Nevin W. Fisher

7:30 Evening Session .....Dr. J. J. Yoder, Presiding
Devotional Talk, X. L. Coppock—Junior Choir—Offering
Address, Doctrine and Life .....Edward Frantz

Wednesday

8:30—9:35 Sectional Conferences
(a) Ministerial .....W. H. Yoder, Presiding
What Can We Do About More and Better Leaders? .....Ruth Shriver
(b) Children's Workers, Mrs. John Mohler, Presiding
Program arranged by Mrs. Nevin Fisher and Ruth Shriver

9:40—10:10 Chapel .....V. F. Schwalm, Presiding
Youth Wonders What to Do .....Edward Frantz

Geo. W. Burgin, Presiding

10:15—11:05 Bible Hour, The Doctrine of Blood ...
.....Edward Frantz

Leonard Lowe, Presiding

11:10—12:00 Forum, Building a Rural Church Program .....Earl M. Frantz

Floyd Crist, Presiding

1:30—2:10 Stewardship, Stewardship and Kingdom Building .....Bernard N. King

President Schwalm, Presiding

2:15—3:05 Peace, Peace-Makers ..Charles E. Schofield

O. E. Messamer, Presiding

3:10—4:00 Missions, Keep the Home Fires Burning
.....M. S. Frantz

7:30 Evening Session .....Burton Metzler, Presiding
Devotional Talk, Harold Miller—Music
Address, I Believe in the Church ....C. E. Schofield

Thursday

8:30—9:35 Sectional Conferences
(a) Ministerial .....W. H. Yoder, Presiding
What Gospel Preaching Means ....Edward Frantz
(b) Children's Workers, Mrs. Paul Swigart, Presiding
Program under the direction of Ruth Shriver

9:40—10:10 Chapel .....R. E. Mohler, Presiding
The Master of the Centuries ...Charles E. Schofield

Homer Caskey, Presiding

10:15—11:05 Bible Hour, From Corinth to McPherson
.....Edward Frantz

Oscar Fike, Presiding

11:10—12:00 Forum .....Burton Metzler
12:05 Fellowship Luncheon
1:30—2:10 Sectional Conferences
(a) Men's Work, Program arranged by R. E. Mohler
(b) Women's Work .....
.....Program arranged by Mrs. J. H. Mathis

W. Harlan Smith, Presiding

2:15—3:05 Peace, Message by Regional Director ...
.....Hylton Harman

Charles Albin, Presiding

3:10—4:00 Address, Personal Christian Living ....
.....V. F. Schwalm

7:30 Evening Session .....V. F. Schwalm, Presiding
Devotional Talk, Earl M. Frantz—Music—Offering
Address, In This Mad World ...Charles E. Schofield

Friday

8:30—9:35 Sectional Conferences
(a) Ministerial .....W. H. Yoder, Presiding
The Ministry, a Sacred Calling, Charles E. Schofield
(b) Children's Workers, Mrs. Nevin Fisher, Presiding
Program under the Direction of Ruth Shriver

9:40—10:10 Chapel ....President Schwalm, Presiding
Youth Asks How He Can Know ....Edward Frantz

R. A. Haney, Presiding

10:15—11:05 Bible Hour, The Battle of Armageddon
.....Edward Frantz

President Schwalm, Presiding

11:10—12:00 Closing Address, When God Does Something About It .....Charles E. Schofield

McPherson, Kans. W. Earl Breon.

Dedication of the Oak Grove Church

The Oak Grove Church of the Brethren, five miles west of Lowpoint, Ill., passed another milestone in its history when on Sunday, Dec. 17, 1939, the new house of worship was dedicated to the service of the Lord.

The old building, erected in 1883, largely through the efforts of the late Bro. James R. Gish of Roanoke, Ill., was destroyed by fire on June 3, 1939. However, the morning services went on uninterrupted in the near-by schoolhouse. By June 18, the following committee was chosen to provide a suitable building to replace the one that had been lost by fire: Roland Braun, Wm. Hare, John Raney, Ben Moreland, L. E. Ogden and Pastor M. A. Whisler.

It was decided to have the men of the church and neighborhood do the excavating and the work of building the basement. A day's work was also donated by the men of the Panther Creek church. Then the contractors put up a neat building, 40 x 28 feet, with two Sunday-school rooms and a vestibule with stained glass windows. The building is wired for electricity. A furnace was installed; also a baptistry. Most of the furniture was donated. With the donations and offerings received, there remains but $654 indebtedness on a plant valued at more than $4,000.

The regular Sunday morning services were held in the church Dec. 17. Following the Sunday-school hour, Bro. Otho Winger brought the message on, The Kingdom of Heaven. "Not, are you a member of some church, but are you a member of the kingdom of heaven?" was the message he brought.

At noon a bounteous dinner was served in the basement. At 2 P. M. the church was filled to overflowing for the dedication service. Bro. W. T. Heckman conducted the devotions. The Schrock male quartet gave two numbers of sacred music. A history of the Oak Grove church was then read by Mrs. M. A. Whisler, and there were short talks by Brethren I. D. Heckman and W. T. Heckman of Cerro Gordo, Ill., and J. E. McCaulley of Roanoke.

The pastor again introduced Bro. Winger, who brought the dedication sermon. Back to Bethel was his subject, and a fine message was presented. Following the message, donations were called for and the offering received, which totaled $536.22 for the day. Bro. Winger gave the dedicatory prayer.

We praise the Lord who has made it possible for us to have a lovely little country church that meets our needs.

Our membership has never been large, but others have helped in our building, for which we are grateful.

There were but thirty-five members here in 1926 when the present pastor came, but now we have seventy-eight enrolled, and seemingly a bright future ahead. May the church be renewed in spirit as the building has been made new, and may it go on to greater heights than ever before.

Lowpoint, Ill. Mrs. M. A. Whisler.

Passing of Sister Rebecca Kaufman Wineman

Rebecca Kaufman Wineman, daughter of the late County Surveyor John B. and Susanna Ebersole Kaufman, was born April 5, 1858, near Upper Strasburg, Pa., and died at her home in Mummasburg from the infirmities due to old age, Dec. 4, 1939. She was bedfast for ten days.

She was married to Eld. David B. Wineman on Jan. 12, 1892. Eld. Wineman passed to the great beyond Nov. 23, 1930. On June 2, 1892, she united with the Brethren church, after being a member of the Lutheran church for nine years. She loved her church and was a regular attendant when health permitted. She loved to read her Bible and church papers. She was a member of the Marsh Creek congregation since 1907. Her smile and words of encouragement will be missed by many who knew her.

She is survived by one daughter, Rebecca, who so kindly cared for her to the end, and two stepsons, John M. and Jacob B. Wineman, both of Gettysburg, Pa.

Funeral services were held in the Strasburg Mennonite church by Eld. W. G. Group, assisted by Rev. Amos W. Meyer and Rev. Kenneth James. Interment was in the adjoining cemetery.

Gettysburg Pa. Mrs. Walter A. Keeney.

Elder Lewis L. Paul

Elder Lewis L. Paul was born to Isaac H. and Rebecca Jane Paul, near Blountsville, Ind., Sept. 11, 1871. He died at his home not far from the place of his birth, Jan. 8, 1940. He was one of eight children, of whom four remain. All but a few years of his life were spent in the one community where he was well known and highly respected.

On Dec. 13, 1891, he was married to Mittie Swoveland, who remains. Ten children were born to this union, all of whom remain. There are also nineteen grandchildren, and eight great-grandchildren.

The Buck Creek church has long known Bro. Paul's efficient services. More than twenty-one years he served as a minister. Of this time seven and a half years were given to the pastorate of the Lower Deer Creek church, the remaining time to his home church. For nearly six years he has been the elder in charge. He was able to think clearly, he wanted to know what was right, then he moved courageously ahead. In preaching the Word and in the administration of duties he humbly and unselfishly sought the interest of others, preferring to be a servant. He served with his whole heart the One whom he called his Lord. He did much in his community, in the district, and sometimes evangelistic work in other churches.

As a father and companion he was true in every way, ever keeping the highest of respect of a large family. In the vicinity he was known for his upright ways, his ability as a counselor, his quality as a neighbor, and many sought his judgment and advice in many ways.

On the day before his death he preached the morning sermon. He passed away before the return of another day. Failing health had been his lot for some time and the end was expected soon. At the time of his passing he was sixty-eight years, three months and twenty-seven days old.

Funeral services were in the Buck Creek church Jan. 12, conducted by the writer, assisted by Elder Perry Hoover. Burial was in the Mooreland cemetery.

"Servant of God, well done;
Thy glorious warfare's past,
The battle's fought, the race is won,
And thou art crowned at last."

Anderson, Ind. A. P. Musselman.

Passing of Elder David Hamm

Elder David Hamm was born March 22, 1871, near Cerro Gordo, Ill. He was the eldest son of Abraham H. and Sarah Frantz Hamm.

The earlier years of his life were spent in Nebraska, Missouri and Kansas. He graduated from Emporia College, Emporia, Kans., in 1896, and spent nine years teaching in the public schools of Kansas. He first came to Rocky Ford, Colo., in the year 1897, where he resided till 1926, when he moved, with his family, to Denver, Colo.

In 1932 he again moved his family, establishing a home in Colorado Springs, where he passed to his reward Jan. 5, at the age of sixty-eight years, nine months and fourteen days.

In 1896 he united with the Church of the Brethren and remained faithful through life. He was called to the ministry by the Rocky Ford church in 1904, was ordained to the eldership in 1907, and remained active in church work as minister, elder and layman throughout his life, during which time he served for thirteen years on the mission board of the District of Southwestern Kansas and Southeastern Colorado.

Aug. 12, 1908, he was united in holy marriage to Emma Florence Beckner of McPherson, Kans. To this union were born five children, Paul David, Mark Beckner, Wilbur Joseph, Margaret Florence and Oscar William. These five children and his wife survive.

The work of his life is expressed in the text which he chose, "I have fought a good fight. I have finished my course. I have kept the faith," and his reward in a hymn that he repeated almost daily during the last weeks—

"My heavenly home is bright and fair,
Nor pain nor death can enter there;
Its glittering towers the sun outshine
That heavenly mansion shall be mine."

Funeral services were held at the Rocky Ford church where he had done most of his preaching. They were conducted by Brethren Roy E. Miller and X. L. Coppock.

Rocky Ford, Colo. Roy E. Miller.

Detroit Chinese School

Our Chinese school has increased in average attendance about one third since Oct. 1. Our average attendance of Chinese is about thirty. We now have about twenty-five teachers, and these are a great help. Brethren Moy Way and Moy Wing are creating a greater interest by visiting in the laundries. The pupils are responding in a excellent way.

On the Sunday nights of Nov. 12 and 19 twenty Chinese and as many teachers gave a missionary program in a church on the east side of our city and in the Leitch Memorial Presbyt

church on the west side. Both churches were well filled. Way had charge of the programs. One church gave $5 to Chinese relief fund. Sunday, Dec. 24, we had our Christmas gram, with about 125 present.

he program consisted of special music, recitations, and ser-ns by Moy Way and Pastor Harvey R. Hostetler. They made pecial appeal for the Chinese to accept Christ. Two men onded. One is a son of Deacon Yee Sing. His brother came ut a year ago. The other man also came from a Christian ne.

Many nice presents were exchanged between pupils and teach-

Our white gift service followed with a good offering for na relief and $10 for our Chinese school in South China. money order for $65.85, divided $55.85 for Chinese relief and for the South China school—was sent to the General Mis-n Board. This amount has been received since Oct. 1, 1939.

etroit, Mich. E. B. Williams.

Golden Wedding Anniversary of the Showalters

n Dec. 3, 1939, a golden wedding anniversary was celebrated he Chippewa Church of the Brethren north of Wooster, Ohio. honored couple was Elder and Mrs. Simon A. Showalter, since 1910 have lived in the bounds of this congregation. rough the co-operation of the pastor, Elder S. P. Early, the



rning worship service was in charge of the members of the walter family. Roland L. Showalter, pastor of the Mansfield rch of the Brethren, and grandson of the couple, delivered the rning sermon, The Happy Life. Mr. and Mrs. D. Warren Sho-ter, nephew and niece of the couple, and the mixed quartet he church, provided worship and anniversary music. A sur-e dinner was served to about 100 members of the family and nds in the church dining room following the morning serv-

At the dinner the gift of the family, and the gift of the rch, a large reclining lounge chair, was presented to the ple. Open house was observed in the family home during afternoon. Many friends called to extend their congratula-s and wishes.

mon A. Showalter and Nora A. Fike were married Dec. 5, , in the parsonage of the Ashland Dickey church by Elder . Parker, the pastor. They had been raised in the bounds he Mohican church, and returned to that community to live 1 1910 when they moved to their present home. In 1890 the le united with the church, and in 1896 they were elected to office of deacon. In 1913 Bro. Showalter was called to the istry, and a short time later elected to the eldership. For it forty-five of their fifty years of church service Bro. Sho-er has taught a Sunday-school class. Since their marriage have been Gospel Messenger subscribers. For many years Showalter served the Chippewa church in the free ministry, ys making his living farming. The past four years, until the ing of Bro. S. P. Early in Sept., 1939, he had been sharing preaching responsibility with Elder Claude H. Murray. He served many years as the elder of the congregation, and for ty-six consecutive years, until the meeting this fall, he has esented his people in district meeting. Today, at seventy-Bro. Showalter is active and still farming. Sister Showalter , and in good health.

cob Fike, ninety-three, was privileged to see his daughter rate her golden wedding anniversary. In good health, and e, he speaks clearly of events that happened seventy-five s ago.

have great respect for my grandfather as a minister. In day when youth and age often have difficulties in under-ling each other, we have been able to retain remarkable and likeness of thought. I take no credit for this, for it gs solely to grandfather; he is a thinking man. A deep , coupled with years of rich experience in the service of our ch, have made him hopeful amid hopelessness, and radiant the shadows, knowing well that "in all these things we are than conquerors, through him that loved us."

nsfield, Ohio. Roland L. Showalter.

Andes Golden Anniversary

A host of relatives and friends very pleasantly surprised Brother and Sister Adam Andes with letters and cards commemorating their fiftieth year of wedlock. Brother and Sister Andes were married in Virginia and lived there for many years. Due to failing health and an adventurous spirit, they moved to Michigan. About a year later they were to be found in Kansas, where they made many friends and renewed acquaintance with relatives. From there they moved to Missouri where they have spent many happy years in and near Mound City.



On Monday, Dec. 25, 1939, the bride and groom of fifty years ago had the honor of having seated at their Christmas dinner table four of their five living children (two of whom live near their home) and five of their ten grandchildren. Besides the many cards received, they were presented with a studio couch and many other useful gifts. We wish for them many more happy married years, and may the future give them as good health as they have seen in the past.

Among the guests were Miss Lucy Lea Andes of Washington, D. C., Mr. and Mrs. Clifford Andes and son, Bruce, of Kansas City, Mo., Frederick and Jesse Heddings of Catlett, Va., Orpha Marti of Elgin, Ill., Miss Julia Browning of Mound City, Mo., Mr. and Mrs. John Marti and daughter, Eloise, and John D. Andes of Mound City, Mo. Mr. and Mrs. Godfrey Marti of Mound City, along with their daughter Anna of Chicago, Ill., were afternoon callers.

Elgin, Ill. Orpha E. Marti.

Mrs. Hannah Blickenstaff

Hannah Brookins, daughter of Henry and Catharine Newcomer Brookins, was born in Greenville, Ohio, Dec. 14, 1858, and departed this life at her home in Long Beach, Calif., Dec. 31, 1939. When she was but a child the Brookins family moved to North Manchester, Ind., where the subject of this sketch grew to womanhood. Here she was united in marriage to David Blickenstaff, who not only sought and found a good wife, but was desirous of a mother for his five motherless children. They came to Cerro Gordo, Ill., where she became their mother in the truest sense. The youngest of this family was Lynn A., a babe of less than two years of age, to whom she was a very dear mother. Three daughters were born to David and Hannah Blickenstaff. They are: Mrs. Ray Bunch, Mrs. Leon England and Mrs. Ruth Lichtenwalter.

Two sons and five daughters were reared in this home, and they all reside in southern California except Lynn A., who is serving his church faithfully and well as a missionary in Bombay, India.

Mrs. Blickenstaff is survived by fourteen grandchildren, eight great-grandchildren, three sisters, one brother of North Manchester, Ind., a large number of more distant relatives and a host of friends.

When a young woman she gave her heart to the Lord and became a member of the Church of the Brethren, to which she was faithful and devoted. She served as a deaconess and did honor to the office. For years she taught in the Sunday school and was always ready to serve whenever called upon. The Blickenstaff home was noted for its kind hospitality, and many people were entertained there.

The family resided near Cerro Gordo for twenty years. In 1910 they moved to La Verne, Calif., where they lived until 1922, when they moved to Long Beach, which had since been her home.

Aunt Hannah, as we all loved to call her, was bedfast with her last illness for more than two years, in the home of her youngest daughter, Mrs. Ruth Lichtenwalter, where she had every care and comfort that it was humanly possible to give. She bore her affliction with such wonderful patience and Christian fortitude that she became a real benediction to all who visited her. She was such a genuine, genial personality, with a character above reproach, that she built a memorial in the memories of all who knew her.

Funeral services were conducted by Pastor Luckett from the Mottell funeral home in Long Beach. The body was laid to rest in the beautiful Evergreen cemetery near La Verne, Calif., beside that of her husband who had preceded her in death, April 25, 1934. The many beautiful floral offerings and large audience gave evidence of the high esteem in which the family is held.

Long Beach, Calif. Mrs. Emma Simmons.

Passing of Solomon Garber Cline

Solomon Garber Cline was born near Broadway, Va., Dec. 4, 1864. He died at his home in Staunton, Va., Oct. 28, 1939. He was the son of Joseph and Polly Flory Kline. In 1890 he married Miss Elizabeth Virginia Sanger, and had he lived until June they would have celebrated their fiftieth wedding anniversary. All through these years they were subscribers to the Messenger.



Bro. Cline was talented in music, and as he grew to manhood he became both a teacher and composer of music. His love for music grew, and for many years during his active life he was a leader of music in his church. He was called to direct music for evangelistic meetings and community hymn sings. His attendance was frequent at the old folks' sings, which have become very popular in the Valley of Virginia in the last thirty years.

Early in life he became a member of the Church of the Brethren. He loved his church and was interested in its activities. He was the senior member of the choir of the Harrisonburg church and was rarely absent from the church services until ill-health prevented his attendance.

Bro. Cline was a member of the group which established the Church of the Brethren in Harrisonburg. He was privileged to see it grow from a small mission to the church it now is. He served the church as teacher in the Sunday school and as music director in its earlier history. He had a keen interest in young people, having a sense of humor that attracted them to him, making for him many loyal friends among them.

He was a pioneer in the Shenandoah Valley in the music business, and under his direction the Cline Music Company, which was begun in Harrisonburg forty years ago, and moved to Staunton in 1925, grew from a small beginning to what is now one of the leading music stores in this part of the country. After moving to Staunton the business was expanded under the leadership of Bro. Cline and his son, Solomon Glenn Cline. Bro. Cline was president of the firm at the time of his death.

Besides his wife, three daughters and his son survive. The oldest daughter, Tenney, preceded him in death three years ago. The other daughters are Edith, Mrs. A. T. Garber; Marjorie, Mrs. D. A. Snyder; Mary, Mrs. Jno. E. Stoddard. Eleven grandchildren and a brother, Andrew Cline, of Broadway, also survive.

The funeral services were held from the Harrisonburg church on Oct. 29, with burial in the cemetery at Bridgewater. Officiating at the funeral were his pastor, Bro. Earl M. Bowman, and a former pastor and close friend of the family, Bro. N. D. Cool, of Bridgewater College. Prof. Nelson T. Huffman sang as a solo, Good Night and Good Morning. A favorite hymn, My Faith Looks Up to Thee, was sung by the choir.

Harrisonburg, Va. Mrs. A. Fred Cline.

Passing of Harvey C. Royer

Harvey C. Royer, son of David and Barbara Royer, was born Nov. 7, 1877. He met his tragic death on the evening of Dec. 22, 1939. His boyhood days were spent in the vicinity of Greenville, Ohio, where at an early age he united with the Church of the Brethren, remaining faithful until death.

On Dec. 22, 1900, he was united in marriage to Anna Neher, who became the mother of three sons and one daughter, all of whom are living in the vicinity of Grand Rapids.

For a number of years Bro. Royer and family lived in the Sugar Ridge church vicinity near Custer, Mich., or until the death of Sister Royer, Aug. 12, 1924. Soon after her departure Bro. Royer sold his farm at this place and came to Grand Rapids to seek work.

On June 3, 1925, Bro. Royer was married to Sister Katy Register, a widow with five children, all at home here in the city of Grand Rapids. To this home Bro. Royer was invited to bring his four young children, which he did, and the two families lived together as one until God saw fit to remove the mother about nine years ago.

The two families have continued to live together until now, excepting a few who have married and established homes of their own.

Nearly three years ago the family moved to a suburban home about six miles northwest of the city. Since Bro. Royer had been employed in one of the large factories in the city for many years, he decided to board and room in the city for the winter, and thus be nearer his work and the church.

On the evening of his death while returning from work about 5:30 o'clock, it was necessary to cross a series of railroad tracks. On one of these tracks was a northbound freight train entering the city. Bro. Royer waited for this to pass, and then stepped onto another track to proceed home, when he was struck by a southbound passenger train which evidently he did not see.

Bro. Royer had long been a faithful church and Sunday-school worker. He had attended Bethany Biblical Seminary which especially fitted him for teaching. For many years he taught the Bible class in our Sunday school and was a member of several important church boards. His passing is a severe blow to the Grand Rapids church. He leaves a host of friends both in the church and out, and a number of close friends and relatives. The funeral service was held in our church, conducted by the pastor, Bro. Kenneth Long. The body was interred in the cemetery near the Sugar Ridge church at Custer, Mich.

Grand Rapids, Mich. M. M. Chambers.

MATRIMONIAL

Please note that the fifty cents required for the publication o a marriage notice may be applied to a three months' Gospe Messenger subscription for the newly-married couple. Reques should be made when the notice is sent, and full address given

Sibbitt-Allbaugh.—Charles E. Sibbitt and Margaret Mae All baugh of Flora, Ind., by the undersigned, at the parsonage Oct. 17, 1939.—Robert L. Sink, Rossville, Ind.

FALLEN ASLEEP

Biser, Martha Jane, was born Oct. 2, 1865, and died Dec. 3 1939, at the home of her daughter, Mrs. Flora Maine, Rawling Md. She was the daughter of Nicholas and Hannah Leatherma About fifty years ago she was married to Nicholas Biser, wh preceded her in death eight years ago. Besides the daughter sh is survived by two sons, two sisters and four brothers. Early i life she united with the Church of the Brethren. Funeral serv ices were held at the Beaver Run church, with Bro. B. W. Smit in charge. Burial was in the Beaver Run cemetery.—Bessie Holsinger, Burlington, W. Va.

Blough, Sister Amanda Hostetler, of Hooversville, Pa., w born April 16, 1854, and died Jan. 1, 1940, at the home of h son, Vernon Blough. Her husband, Jacob Blough, died in 191 Four children also preceded her in death. She is survived b one son, four grandchildren and one brother. She was a lifelon member of the Church of the Brethren. Funeral services we conducted by Bro. John F. Graham in the Berkey church, wi interment in the Berkey cemetery.—Mrs. John F. Graham, Win ber, Pa.

Bozarth, Mrs. Harry, was born in Knob Noster, Mo., April 1874, the daughter of Mr. and Mrs. Marion Kinman. She pass away in Haxtun on Jan. 3, 1940. On April 8, 1891, she w married to Harry Bozarth of Beatrice, Nebr., and they ma their home at Beatrice for a number of years. In 1915 th moved to Colorado. Mrs. Bozarth is survived by her husbar three children, five grandchildren and two brothers. Funer services were conducted at the Church of the Brethren.—M Warren D. C. Wood, Haxtun, Colo.

Edwards, Sister Leona, was born in Stoddard, Mo., Jan. 1873, and departed this life at the home of a daughter, M Aaron Edwards, in Roseville, Calif., Jan. 8, 1940. Mother E wards, as she was affectionately called, united with the Chu of the Brethren in 1906, and remained faithful to the end. week before her departure she was anointed by her pastor. S leaves her husband, J. E. Edwards, two daughters, six gra children, three great-grandchildren, one brother and two siste besides a host of friends and neighbors. Funeral services w conducted in the Lambert funeral parlors by the undersign Interment was made in the East Lawn cemetery in Sacrame —John J. Ernst, Rio Linda, Calif.

Fike, Sister Rachel, daughter of Levi and Rebekah Fike, born in Preston County, W. Va., on Feb. 19, 1865, and died at home of her daughter, Mrs. Edgar Whitmer, of Midland, Mi on Dec. 31, 1939. At sixteen years of age she became a mem of the Brethren church. She was the oldest of fourteen c dren. When her mother passed away, leaving an infant she filled her mother's place in rearing this family. Besides daughter she leaves four grandchildren, three great-grandc dren and several brothers and sisters. Funeral services w held at the Midland church by Eld. John Van Meter and undersigned. Burial at the Coleman cemetery was in charg Eld. D. P. Schechter.—Chas. A. Spencer, Shepherd, Mich.

Fitt, Minnie Maulman, was born in Berlin, Germany, May 1849, a daughter of Mr. and Mrs. Christian Maulman, and at Johnstown, Pa., Dec. 19, 1939. When three years old she brought by her parents to America. They located on a f near Meyersdale where they remained until the death of parents many years ago. On May 28, 1870, she was marrie Henry Fitt. They resided on a farm near Somerset until

came to Johnstown in 1904. Mr. Fitt died in 1922. Mrs. Fitt is survived by five children, nineteen grandchildren and sixteen great-grandchildren. Three children preceded her in death. Mrs. Fitt held membership in the Roxbury Church of the Brethren in Johnstown. Funeral services were held in the Middle Creek Church of the Brethren, conducted by Rev. Archie Lynn of the First Brethren church of Johnstown, assisted by Bro. W. F. Berkebile of the Middle Creek church.—Daisy Berkebile, Rockwood, Pa.

Fitz, Mary Worshek, was born near Prague, Bohemia, Sept. 30, 1857, and died Jan. 8, 1940. She and her parents came to America in 1867. They landed at Baltimore and later moved to Jackson County, Iowa. From there they moved in a covered wagon to Guthrie County, Iowa. On Feb. 23, 1882, she was married to E. S. Fitz in Guthrie County. Mr. and Mrs. Fitz located on a farm in Illinois and lived there until the spring of 1904, when they moved to this county and settled on a farm southeast of Red Cloud. She was the mother of four girls and two boys, who survive. She also leaves her husband, fifteen grandchildren and four great-grandchildren. She joined the church in 1937. Sister Fitz was a quiet, home-loving person. Funeral services were conducted by Bro. J. E. Jarboe, assisted by Rev. W. J. Etherton, at the First Church of Christ. Interment was made in the city cemetery.—Effie L. Fitz, Red Cloud, Nebr.

Green, Mary Susan, daughter of David S. and Mary Catherine Garber, was born April 28, 1863, at Polo, Ill., and passed away July 1, 1939, in Kansas City, Mo. She was one of a family of four girls and two boys, one of whom survives. She resided in Illinois until 1883, at which time she moved to Polo, Mo. She was married to George W. Green, Oct. 4, 1885, and to this union were born seven children. One son passed away in 1911. Besides her children she is survived by seven grandchildren and one great-grandchild. She was a member of the Log Creek Church of the Brethren near Polo, Mo. She will be greatly missed. As a wife and mother she was a worthy example. Funeral services were conducted at the Bethel Christian union church by Rev. Butterfield, with interment in the Bethel cemetery near her home.—Bernice E. Martin, Polo, Mo.

Hiteshew, Harry W., was born Sept. 12, 1886, and departed this life Jan. 8, 1940. He was married to Christina Wentz, Dec. 24, 1908. To this union were born six children, five of whom survive. Two brothers and one half sister also survive. He was a member of the Church of the Brethren for twenty years. Funeral services were held in the Rummel church by Pastor W. K. Kulp, with interment in the Berkey cemetery.—Mrs. Charles Statler, Windber, Pa.

Hoover, Jacob W., son of John and Martha Hoover, was born near Weilersville, Ohio, Nov. 5, 1876, and passed away at the University hospital in Ann Arbor, Mich., Dec. 15, 1939. He was one of a family of five children. In 1888 he came with his parents to Michigan. With the exception of ten years' residence in Gladwin County, Mich., and fifteen years in Woodland Township he spent the remainder of his life in the community of Sunfield, Mich. At the age of twenty-one years he united with the Church of the Brethren. He enjoyed the worship services in his church. On Dec. 24, 1899, he was married to Fannie L. Meadows. Seven children were born to this union. He was preceded in death by one brother and one sister. Surviving are the faithful companion, the seven children, twelve grandchildren and other relatives and many friends. Funeral services were held in the Sunfield church by the undersigned, with burial in the cemetery near the church.—Harley Townsend, Woodland, Mich.

Lambert, Charles Franklin, son of John Louis and Susan Erisman Lambert, was born near Dayton, Ohio, Aug. 13, 1856. In 1884 he was married to Cynthia Ann Kinsey, who preceded him in death in 1937. Surviving are the two sons and six grandchildren. At the age of seventy-nine he became a member of the Church of the Brethren and lived a devoted Christian life until the time of his passing on Dec. 25, 1939. Funeral services were conducted by Bro. Lon Karns and the writer in the Happy Corner church, with interment in the near-by cemetery.—Roy G. Engle, Clayton, Ohio.

Link, Verney Cash, wife of Bert Link, died suddenly at her home on Dec. 8, 1939, aged 69 years. Sister Link was baptized under Natural Bridge by Bro. A. F. Pursley in 1896. She was a faithful member of the Brethren church for forty-three years. She lived quite a distance from the church and was unable to attend as much as she would have liked to. She was always present at communion services. She leaves many friends and relatives to mourn her departure. Funeral services were conducted at the Presbyterian church by Rev. B. L. Wood of the Presbyterian church, assisted by Sister S. B. Broughman and Bro. O. L. Bryan.—Mrs. Alvin Walker, Buchanan, Va.

Lyon, Paulina, daughter of Benjamin and Jane Cosner, was born in the Bismarck section of the Allegheny congregation, W. Va., Oct. 14, 1856, and died at the home of her daughter, Frances Blackburn, Dec. 27, 1939. In March of 1881 she was married to John W. Lyon, and moved into the Greenland congregation. Three sons and four daughters were born to this union. One daughter passed away two years ago. She united with the church early in life and was a faithful attendant at all church services. She was a good neighbor and a true friend. During her last illness she called for the anointing two or three times. Besides her children she is survived by one half sister, twenty-six grandchildren and fifteen great-grandchildren. Her husband preceded her in death twenty-three years ago. Funeral services were conducted at the Brick church by Brethren Peter I. Garber and Norman A. Seese. Interment was in the family burying ground.—Loretta M. Idleman, Scherr, W. Va.

Marlatt, Ida May Cain, was born Oct. 31, 1858, in White County, Ind., and passed away Dec. 22, 1939. She grew to womanhood in her home town in Indiana, and on Feb. 12, 1879, was married to John W. Marlatt. They moved to Illinois where they resided until 1886, and then moved to Hastings, Nebr. They also lived at Laurel and Newark, Nebr., before moving to Haxtun in 1918. In February of 1938 she moved to Longmont to make her home. Her husband preceded her in death in July of 1927. She was a member of the Methodist church in Haxtun. To Mr. and Mrs. Marlatt nine children were born, all of whom are living. She is also survived by one sister, twenty-two grandchildren, four great-grandchildren and many other relatives, friends and neighbors. Funeral services were held from the home in Longmont and from the Church of the Brethren in Haxtun. Services in Haxtun were conducted by Bro. E. F. Weaver, with burial in the Haxtun cemetery.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Miller, William Knox, died Dec. 21, 1939, aged 42 years, 11 months and 1 day. He accepted his Savior in his youth. Surviving are three sisters and four brothers. Funeral services were held in Somerset, with burial in the Marsh Creek cemetery near Gettysburg, with Bro. Walter Keeney officiating.—Mrs. Walter Keeney, Gettysburg, Pa.

Olinger, Jonathon, was born May 12, 1866, and departed this life Jan. 2, 1940. He spent his early life on the farm where he was born near Sugarcreek, Ohio. For twenty-one years he lived near Canton, Ohio. He was never married. In early manhood he united with the Church of the Brethren. He leaves two brothers and two sisters. Funeral services were held in the Union church at Sugarcreek, conducted by the writer, assisted by Bro. Howard Shepfer.—J. C. Inman, Canton, Ohio.

Sharsel, Rachel Margaret Clark, daughter of Hendricks and Mahala Michael Clark, was born July 27, 1868, in Grant County, W. Va., and passed away Dec. 16, 1939, in the home of her daughter at McPherson, Kans. Influenced by the background of a Christian home in which her father and grandfather were both elders, she united with the Church of the Brethren early in life and willingly accepted the tasks assigned to her. After moving to Parsons, Kans., in 1907 she and her husband were called to the deacon's office. She was for many years teacher of the women's Bible class and president of the Ladies' Aid Society. In these offices her unfailing energy and determination made her a most competent leader. She was a loving, faithful wife, a devoted mother, a loyal friend and a cheerful neighbor. Her husband preceded her in death thirteen years ago. Her passing leaves a sacred memory of a challenging life to her five children, eleven grandchildren, one great-grandchild, two brothers and numerous other relatives, friends and neighbors. Funeral services were conducted at the Parsons Church of the Brethren by the writer, assisted by Bro. Paul Swigart. Interment was in the Memorial Lawn cemetery.—J. A. Campbell, Parsons, Kans.

Stephens, Nancy Ellen Childers, was born on Dec. 25, 1851, in Martin County, and died Jan. 8, 1940. She resided in Martin County most of her life. In 1871 she was married to Henry Stephens who preceded her in death twenty-six years ago. Ten children came to bless this home, five having preceded her in death. Besides the children she leaves sixteen grandchildren, nine great-grandchildren and a host of other relatives and friends. She united with the Church of the Brethren sixty-eight years ago and was steadfast in the faith to the end. She was a kind and loving mother and grandmother, always willing to help someone in need. Most of her life was spent in the house they built in the early seventies. Funeral services were held at the Sampson Hill church by Bro. J. Andrew Miller. Interment was in the Pleasant Valley cemetery.—Gertrude Tranter, Shoals, Ind.

Weaver, Dean, was born near Windber, Pa., June 17, 1920, and died Nov. 12, 1939. He was the son of the late Oliver and Maggie Weaver. His mother, five brothers and five sisters survive him. He was instantly killed when struck by an automobile. He was baptized Sept. 26, 1937. Funeral services were conducted by Pastor John F. Graham from the Meek funeral home, with interment in the Richland cemetery.—Mrs. John F. Graham, Windber, Pa.

Wirick, John Edward, was born Jan. 3, 1890, and died Dec. 11, 1939. He is survived by his widow, one son, two daughters, one grandchild and a number of brothers and sisters. One son preceded him in death. He united with the church in 1912. Funeral services were conducted in the Rummel Church of the Brethren by Pastor W. K. Kulp, with burial in the Berkey cemetery.—Mrs. Charles Statler, Windber, Pa.

Worley, Harvey Addison, son of the late George and Lydia Hamm Worley, was born Nov. 14, 1861, and died Jan. 4, 1940, at the home of his daughter, Mrs. Wesley Garvick. Before his retirement he had been employed by the Western Maryland Railway Company. Surviving are his wife, Savilla Trostle Worley, three children, fifteen grandchildren, four great-grandchildren and two brothers. Funeral services were conducted in the Church of the Brethren by Brethren Jacob Stauffer, J. E. Myers

and Monroe Danner. Interment was in the Mummerts cemetery. —A. P. Hetrick, Hanover, Pa.

Zellers, Eliza, died Dec. 4, at the age of 83 years. She was a member of the church and of the home department of the Sunday school. She is survived by five children. Funeral services were conducted by Bro. F. S. Carper. Burial was made in the town cemetery.—Anna Smith, Palmyra, Pa.

CHURCH NEWS

California

Lindsay.—We have had a number of very inspiring and helpful programs. Bro. D. C. Gnagy has been leading a group of young men between the ages of fifteen and thirty-one in a peace study. A Friendly Indian club has been organized for boys between the ages of nine and thirteen, under the leadership of Stanley Kennedy. Nov. 12 the peace committee of Women's Work had charge of the evening service. The program consisted of special worship in song, readings and a one-act play, The Wooden Soldier. This was presented by Mrs. Louise Stoltenberg and Mrs. Virginia Collins. At the B. Y. P. D. hour on Nov. 12 Mr. Springfield, a teacher in the Strathmore High School, gave the young people a timely address on peace. Thanksgiving Day was observed, with the pastor bringing the sermon in the morning. Many brought their dinners and enjoyed a day of fellowship and worship. Nov. 26 Bro. Frank Howell, field man for La Verne College, spoke to us at the morning service. In the evening Bro. C. Ernest Davis, president of La Verne College, brought the message. The following Monday evening Bro. Howell was guest speaker at a men's brotherhood dinner. On Dec. 3 Friends of Many Firesides was presented in picture by Mrs. Gnagy. The evenings of Dec. 12-15 Bro. Walter Kahle presented his lectures in a gripping and masterful way. Dec. 22 the choir presented the cantata, The Christmas King. After the regular evening services on New Year's Eve the young people were invited to the home of Brother and Sister Gnagy where they enjoyed a few hours of fellowship together. At 11:30 the group went to the church where an impressive candlelighting service was enjoyed. As the new year was beginning lives were reconsecrated.—Mrs. Edna Shryer, Lindsay, Calif., Jan. 9.

Los Angeles, First.—Two have been baptized since our last report. Union prayer and Thanksgiving services were held in our church on Wednesday evening preceding Thanksgiving Day. The Italian Baptist minister brought the message. Our love feast was held on Nov. 19, with Bro. J. E. Steinour of the Belvedere church officiating. Twenty Chinese from our Chinese Mission communed with us. On New Year's Eve a number of members met at the home of Sister Della Lehmer for a watch night service. Jan. 2-4 Bro. Walter Kahle and family were with us. Bro. Kahle delivered three very interesting and instructive lectures. Dec. 24 we had an interesting Christmas program. Jan. 3 the district officers of the women's council rendered an interesting and much appreciated program. Jan. 14 Dr. George W. Hunter, world traveler and lecturer, spoke on The European Jew in Prophecy and History. Our Wednesday night prayer service and Bible study, which is conducted by our pastor, is proving interesting and helpful. The Sunday-school and church attendance are gradually increasing. Pastor Fred A. Flora is giving us some good sound doctrinal sermons.—Cora A. Rife, Los Angeles, Calif., Jan. 15.

San Diego.—Our pastor and family are happy in the new parsonage. The debt on the parsonage is being met each month according to agreement. During Pastor Charles Forror's absence the pulpit will be occupied on Jan. 14 by our former pastor, Bro. J. M. Boaz, and by Bro. Geo. C. Carl on Jan. 21. Our Sunday-school enrollment is 160, with an average attendance of 140. Mrs. Forror is Sunday-school superintendent, with Maxwell Old as secretary. Our Christmas program was given by the primary department on Dec. 17 in the morning. In the evening Living Pictures was presented by the young people, assisted by the choir. The church has a junior choir. Since our last report four have been received by letter and one by baptism. Our Women's Work, under the capable leadership of Mrs. Jett, meets each Wednesday. They aid the church in various ways. Plans for our Easter services are under consideration. The church officers are as follows: elder, Chas. Forror; assistant, J. M. Boaz; trustees, Richard Gardner, C. W. Allen and I. M. Beekley; members of finance committee, Mrs. Mary Venters, Mrs. Hutchens and J. M. Boaz; treasurer, Mrs. Ruth Neff; members of ministerial committee, H. H. Masterson, Arthur Garber and Mrs. Heiny; clerk, Harlan Hansen; Messenger agent and church correspondent, the undersigned; choir leader, Mrs. E. Jett; assistant, Mrs. Edna Boaz; auditor, Tom Hutchens.—Mrs. Mary B. Venters, San Diego, Calif., Jan. 12.

Colorado

Haxtun.—On Dec. 24 a Christmas cantata was rendered here by a union group, directed by Mr. Talcott. On New Year's Eve a visiting group of young people from Enders, Nebr., rendered a cantata, The Christ Is Come. A social hour was enjoyed, followed by a candlelighting and watch night service. On Jan. 4 a choir was organized under the leadership of M. G. Talcott. The choir rendered its first numbers on Jan. 7. The mothers' class sent Christmas greetings to shut-ins and other friends of the class. Due to weather conditions and sickness our Wednesday night class has been postponed for a while. A world-wide mission offering was received on Dec. 24. A social time was enjoyed by the Home Makers class on Jan. 5, at the home of Mrs. Tom Crist. Our Ladies' Aid held an all-day meeting on Jan. 11 at the home of Mrs. Nellie Baker. They quilted for the hostess. We met in council Jan. 9. Our deficit has been reduced to $96.20. It was decided to dispense with our Sunday evening service on Jan. 14, and attend the closing revival service of Brother and Sister Oliver H. Austin at the Sterling church. In the afternoon of the same day our young people's group will meet with the Sterling B. Y. P. D.—Mrs. Warren D. C. Wood, Haxtun, Colo., Jan. 10.

Sterling.—Dec. 31 Brother and Sister Oliver Austin began a revival for us. They made many calls with our pastor and wife. Sister Austin conducted the singing and brought interesting stories for the children. Bro. Austin brought Spirit-filled messages. The interest was good. Twelve were baptized, one was reconsecrated, and the entire membership was inspired to a deeper spiritual life. Jan. 14 a large group from Haxtun was with us for a young people's meeting in the afternoon and stayed with us for the closing meeting of the revival. During 1939 three were baptized and one reconsecrated. A Christmas pageant was given by the young people. Our church building has been painted recently. Our missionary society meets once a month. We are studying Women and the Way.—Mrs. Ollie Ullery, Sterling, Colo., Jan. 16.

Delaware

Wilmington.—On Dec. 17 our choir sang the Christmas cantata, Memories of Bethlehem. On Dec. 24 they repeated it in the Norristown church. Dec. 24 the Sunday school gave a Christmas program. Following this service the children received treats. On Christmas morning the young people went caroling, after which they had breakfast at the parsonage. In the evening a candlelight service was held. We were happy that Brother and Sister Middlekauff could spend part of the Christmas holiday at their homes in Hagerstown and Schellsburg. On New Year's Eve the young people enjoyed a watch night service. The pastor gave an inspiring New Year's message and Sister Mary Selders told of her visit to Europe. At 11:30 a candlelight service was held. The group was engaged in silent prayer as the new year began. Members of the Ladies' Aid are studying the book Women and the Way. On Jan. 4 we held our council meeting, at which time Eld. Ross D. Murphy installed Bro. Earl Kurtz into the ministry. Bro. Ezra Selders was elected deacon. On Jan. 1 the young people had a surprise farewell party for Bro. Kurtz who has accepted a position in the Brethren Publishing House, Elgin, Ill. Bro. Kurtz was presented with a desk lamp as a token of our love and esteem. We are sorry to lose Bro. Kurtz, but wish him much success and happiness in his new work. Beginning Jan. 21 our church will enter a campaign of visitation and evangelism with the Wilmington churches.—Mrs. Edith Maxwell, Wilmington, Del., Jan. 15.

Idaho

Payette Valley.—Our church had a very nice father and son banquet on Dec. 8, with forty-four present. Bro. Lauren Beck was toastmaster. Pastor E. J. Glover was song leader, and Bro. Walter Coffman of the Fruitland church gave the main address. On Christmas Sunday the children gave a program in the morning. In the evening a program was given by the adult. We had good attendance at both services. Our Sunday school is growing wonderfully. The enrollment has reached the 1[illegible] mark, with 106 present last Sunday. Two new families have moved into our congregation. They are the Ellenberger family of five and the Shelly family of three. Sister Ellenberger and Sister Shelly are both teaching classes and some of the others are helping out in the choir. Brother and Sister G. G. Canfield expect to be with us the last of January to hold a ten-day meeting. On New Year's evening a beautiful wedding was performed in our church, with Pastor E. J. Glover officiating. At our last council the C. W. officers were chosen.—Mrs. Marvel Bower, Payette, Idaho, Jan. 10.

Illinois

Champaign.—Pastor M. E. Garber is attending Bethany Biblical Seminary this year, but comes to us every Sunday to bring the messages and visit the sick. Sister Allie Eisenbise has charge of the work during the week. She conducted a dedication service for six babies. The men painted the church and parsonage last summer. The Ladies' Aid and Gleaners' class helped to buy the paint. The Ladies' Aid helps the church in many ways. During the year they received $227.63, and their disbursements amounted to $194.82. We are looking forward to having the interior of the church decorated. On Dec. 17 we met in council, at which time we elected church officers. Bro. M. E. Garber was chosen as elder for the coming year. Bro. W. T. Heckman has been our elder for the past several years. We have had a fine group of young people. The missionary society is very active and is planning some interesting programs for this spring. We are looking forward to a rich year in the service of the Master. —Mrs. Clyde Lewis, Champaign, Ill., Jan. 17.

Oak Grove.—We are happy to be able to worship in our new church, which was completed in December and dedicated

ec. 17, 1939, with Bro. Otho Winger as speaker. Our council eeting was held in the schoolhouse on Oct. 1. Sunday-school ficers were elected as follows: superintendent, L. E. Ogden; as-tant, John Raney; secretary-treasurer, Wilma Kenyon. B. Y. D. officers are as follows: president, Ralph Whisler; vice-pres-ent, Lloyd Knoll; secretary, Alberta Whisler. Missionary, peace d temperance committees were also chosen. The Aid Society ld a rummage sale recently and cleared $22. One has been ceived into the church and one reconsecrated since the first the year.—Mrs. M. A. Whisler, Lowpoint, Ill., Jan. 16.

Indiana

Roann.—We held our love feast on Nov. 1, with a good attend-ce. A number of visitors from adjoining churches were pres-t. Bro. W. W. Peters officiated, and also delivered the sermon the following morning at our home-coming service. The ternoon address was given by Eld. Edward Kintner, after de-tions by Bro. Russell Weller. The pleasant associations of ends and the picnic dinner in the basement were enjoyed by who were present. Bro. Edward Stump conducted our re-val meetings, Nov. 20 to Dec. 3. The members were greatly engthened, ten were baptized and two were received on for-er baptism. The Anti-Saloon League sent a representative to eak to us on Dec. 10. The Sunday school gave a Christmas ogram on Dec. 24. Our pastor, Sister Mary Cook, has improved health so that she was able to return to us the first of the ar. Our Aid Society has been busy. Recently they sent a x of miscellaneous articles of clothing and a comforter to the exico Welfare Home. They also gave a conforter to a family ose home burned, paid $65 on the pastor's support, and paid 35 on our church debt. The women's cabinet of our district et with the Aid on Jan. 17, at which time fourteen of our mem-rs were present. Sunday school is moving along very nicely der the leadership of Bro. John Mishler.—Mrs. J. E. Morphew, ann, Ind., Jan. 18.

Sampson Hill.—Jan. 11-14 Bro. J. Andrew Miller of Muncie nducted services for us. He preached the Word of God and s interesting sermons were enjoyed by all. We had the pleas-e of having Bro. Winger of Manchester College with us a few ndays ago.—Gertrude Tranter, Shoals, Ind., Jan. 15.

Iowa

Prairie City.—Our love feast was held on Oct. 8. Installation rvices were held in October for Merlin Brewer and Louis Birk-holz who were chosen deacons. Our Women's Work council ected the following officers: associate presidents, Myrtle Tim-ons and Dean Buckingham; secretary, Norma Brubaker; treas-er, Gertrude Birkenholz; missionary director, Maud Cadwalla-r; director of mother and daughter, Flossie Buckingham. Our nual fall chicken supper and bazaar was held on Oct. 5. A strict workers' conference was held at this place on Nov. 16, lth a basket dinner at noon. A peace lecture was delivered in e evening by Bro. Ora Garber. A large number attended ese meetings and inspiring messages were brought. Morning rvices were held on Thanksgiving Day. A father and son ban-uet was held on Nov. 22. A young people's conference of the cal churches of the community met here on Dec. 2, with a ban-uet in the evening. Pastor B. F. Buckingham exchanged pul-ts with Bro. J. A. Eby of Marshalltown on Dec. 3. The Wom-'s Work council enjoyed an all-church day on Dec. 13, with Christmas program in the afternoon. The mystery sisters ex-anged presents. Toys and clothing were brought and sent a children's home. We also served dinner at an auction sale at day. The proceeds were used to help pay for the painting the church building. A Christmas program was given by the nday school on Dec. 24, after which a white gift service was ld. The young people went caroling on Christmas Eve. We e again putting the Messenger in the homes of our members the special club rate.—Myrtle Timmons, Prairie City, Iowa, n. 12.

Sheldon.—Our communion services were held Dec. 1. The Y. P. D. presented the play, The Topaz of Ethiopia, on Dec. 22. 1 Christmas Eve a small group of young people and some older es sang carols to several shut-ins. On New Year's Eve the Y. P. D. sponsored a watch night party at the home of one the members. Our Ladies' Aid reorganized on Jan. 10. The eldon church lost one of its founders on Jan. 1, 1940, in the ath of Mrs. Emma Kimmel. She and her husband, the late L. Kimmel, did much to make this church what it is today. e need men and women of like character to take their places if r church is to be kept alive and growing. We are planning on ving a summer pastor again this year if one can be found.—s. D. P. Kimmel, Sheldon, Iowa, Jan. 15.

Robins.—Sunday-school officers are as follows: general super-endent, Mrs. N. A. Burgess; primary superintendent, Mrs. A. T. ing; secretary, Corrine Knapp; treasurer, Ralph Knapp. The dget for the coming year was accepted. Our furnace has been erhauled. Our promotion and rally day services were held on t. 1, with a basket dinner at noon. Our annual cemetery bene-supper and program were held on Oct. 12. Bro. D. W. Miller president of the organization. Our love feast was held on t. 20, with most of our members present. Brother and Sister L. Barnhart were present, and Bro. Barnhart officiated. Our e and supper were held on Nov. 8. The proceeds of the sale ounted to $128. The Bethany and Home Builders classes spon-sored a pigeon supper on Dec. 8. The young people gave a radio program over station BYPD, introducing the play, The Gospel Messenger Comes to Robins. As a result we have a Messenger club. Five young brethren subscribed. A group went caroling to the sick and shut-ins at Christmas time. Our Christmas program was given on Dec. 24. On Dec. 31 the young people had a chili supper, followed by a watch night program.—Mrs. O. A. Myer, Robins, Iowa, Jan. 15.

Kansas

Newton.—Although attendance was good at the beginning of the quarter, an increase was evidenced after the district meeting which was held in Wichita, Oct. 13-17. On Oct. 22 a mother was baptized and partook of the communion that evening. Pastor C. E. Schrock officiated at this service. The following Sunday evening we began Bible study and discussion, with the pastor as leader. This seemed to add numbers to our evening attendance and practically all participated in the reading and discussion. Nov. 16 our pastor called a meeting of Sunday-school teachers and officers to discuss programs for special days. On Nov. 19 the district leader of Men's Work, Bro. Clark, of Wichita, gave us an interesting chalk talk. He also organized the men of our church. On the following Sunday Bro. Emery Lawver of Enid, Okla., gave us an earnest, persuasive sermon on brotherly love. The children sang for us, and the young people enacted a play in the evening. On Thanksgiving Day we attended the union services at the Christian church, at which time our pastor brought the message. Dec. 24 the white gifts were offered. In the evening we enjoyed a program, which consisted of two plays and carols sung by groups of various ages and the congregation. On Wednesday before Christmas we were saddened to hear of the sudden death of Bro. John Ramsey, Sr., father of our faithful pianist. One elderly mother was injured in an automobile accident, but speedily recovered. Several showers were given during the last quarter. The Ladies' Aid members have been busy quilting.—Mrs. Glenn A. Johnson, Newton, Kans., Jan. 8.

Maryland

Baltimore, Woodberry.—Our love feast was held Oct. 29, with our elder, Bro. J. H. Hollinger, officiating. Our fall evangelistic meeting was conducted by Bro. Ralph E. Shober of Frederick. His consecrated spirit and inspiring messages were a source of great blessing to every member. Two were baptized and many were drawn closer to the Lord. At a business meeting on Dec. 3 our church elected Bro. Ralph E. Shober as elder. On Thanksgiving Day a special service was conducted by Pastor C. H. Hinegardner. Members of the Reformed church were our guests. The Women's Work group has been diligently carrying out its program. The opening meeting was a candlelight consecration service. Dec. 19 our women sponsored an all-church Christmas social, at which about 150 assembled in our new and beautifully decorated basement. After an interesting program an offering of $38.25 was received and will be used in buying additional equipment for our new kitchen. Dec. 24 we had a special white gift service. Besides the cash offering twelve baskets were filled which brought the spirit of Christmas to worthy homes. In the evening the B. Y. P. D. gave a play. The young people's department has been active. Their excellent programs have attracted the interest of a large number of young people. Our church is profiting by the Tuesday evening class for teachers, directed by Charlotte Chappell. Recently our pastor conducted the morning sermon over station WBAL. On Jan. 14 our evening program was given by the gospel team of the Baltimore School of the Bible. We are looking forward to the school of missions, which will be held in March.—Mrs. W. T. Horn, Baltimore, Md., Jan. 16.

Michigan

Grand Rapids.—The annual Christmas party was held Dec. 15. The ladies held a rummage sale Dec. 8, with very good results. On Dec. 28 the ladies held their annual mystery friend party. Why the Chimes Rang was presented on Dec. 24. The men's organization raised money and cleaned the church auditorium early in January. The father and son banquet is being planned for Jan. 26. Two members of our congregation passed away shortly before Christmas. Bro. H. C. Royer was instantly killed by a train and Bro. Joseph Boerma passed away in a local hospital. Both are greatly missed.—Mrs. Thelma Royer, Grand Rapids, Mich., Jan. 18.

Rodney.—We have organized a junior Sunday school, with an average attendance of fourteen. Sister Martha Flory was elected superintendent, assisted by the following teachers: Sisters Marjorie Holt, Alice Van Westrienen and Florence Van Westrienen. In early December Bro. Ezra Flory suffered a stroke, and he and Sister Flory were forced to give up their work here. They are now back in Goshen, Ind. We miss them very much. The primary and junior classes made Thanksgiving posters. They also gave a short play. At our love feast we were happy to have visitors from Lansing, Crystal, Shepherd and Jackson. The Men's Work group has elected Bro. Leslie Van Westrienen as chairman. They planted three maple trees in the church yard. They also sanded, varnished and waxed the church floor. Our Ladies' Aid purchased the varnish and wax. The Aid meets one day each week. They have been busy quilting. We had a fine

Christmas program. The pageant, Worship the King, was presented. On New Year's Eve the B. Y. P. D. had a candlelighting service. At their last business meeting the following officers were elected: president, Bro. Ernest Jehnsen; vice-president, Bro. Charles Jehnsen; secretary, Sister Alice Van Westrienen; treasurer, Sister Donna Jehnsen; adult adviser, Sister Florence Van Westrienen. We were happy to have Bro. Charles Spencer of the Shepherd church fill the pulpit the first Sunday in January. Other brethren of neighboring churches have promised to bring us messages. Bro. Ernest Jehnsen, one of our fine Christian young men, has been licensed to preach for one year. He is enrolled in the Ferris Institute at Big Rapids, Mich., to prepare himself for the Lord's work.—Florence Van Westrienen, Rodney, Mich., Jan. 17.

Sugar Ridge.—Oct. 22 the young people had charge of the worship hour. Oct. 25 about seventy-five attended the father and son banquet. Nov. 5 a men's meeting was held. Nov. 18 the Aid had a food and fancy work sale at Scottville. On Dec. 2 the young ladies gave a program at the mother and daughter meeting. Dec. 20 the Aid had a meeting and the members exchanged gifts. Dec. 22 the young people gave a good program. Dec. 24 the children gave their Christmas program. Jan. 3 the Aid reorganized as follows: Sister Lizzie Cable, president; Sister Mary Miller, superintendent of work; Sister Maggie Flory, secretary; Sister Tina Kirkman, treasurer; Sister Mary Miller, president of mothers and daughters. Jan. 6 we met in council and elected the following: Bro. Monroe Williams, trustee; Bro. Alva Kirkman, treasurer; Sister Edith Wilson, member of auditing committee; Bro. J. H. Reinoehl, member of ministerial committee; Sister Lizzie Cable, member of temperance committee; Bro. Orvan Saxton, member of finance committee. We decided to have a daily vacation Bible school in June, with Sister Mary Prowant as director.—Mrs. Eliza Blocher, Custer, Mich., Jan. 15.

Sunfield.—Nov. 3-9 several of our members attended the joint Bible institute in the Lansing church. On Nov. 19 the deputation peace team, with Bro. Stephen Weaver of Elmdale as leader, met with us and gave three fine programs. We enjoyed a potluck dinner together. A group of our young people organized a peace cell. Several of our B. Y. P. D. members attended the state young people's conference at Midland, Dec. 9. We met in council Dec. 2, at which time the following were elected: elder and pastor, D. H. Keller; clerk, W. R. Cheal; treasurer, C. D. Frantz; Messenger agent, Walter Kimmel; correspondent, the writer; foreman of Bible institute, C. D. Frantz; district meeting committee, W. R. Cheal, Royal Frantz and Ethel Kimmel. On Dec. 24 the white gift service was held. The children's department undertook personal projects from May until the Christmas season. The program consisted of a pageant, Good Will Among Men, and the singing of carols. Our white gift offering amounted to $60.79, and was given to foreign missions. The children gave $26.05 for relief work in China. The Aid Society held a bazaar and food sale on Dec. 16, at which time nearly $26 was taken in. On Dec. 7 the following officers were elected: president, Mrs. Nellie Figg; superintendent, Mrs. Rilla Haskins; secretary, Mrs. Verna Cheal; treasurer, Mrs. Lulu First.—Mrs. Jennie Ulrey, Sunfield, Mich., Jan. 13.

Missouri

Bethany.—Bro. Max Hartsough of Redfield, Kans., recently conducted our revival meeting. Attendance was good throughout the meeting and two were baptized. The love feast was held at the close of the meeting, with Bro. Hartsough officiating. At our fall council the following officers were elected: Bro. W. Harlan Smith, elder and pastor; Grace Hawkins, clerk; E. W. Mason, treasurer; Floyd Mason, Sunday-school superintendent; William Henry Mason, treasurer. Brother and Sister B. M. Rollins of Keyser, W. Va., will conduct revival meetings in November. The work at this church is progressing nicely, under the leadership of Brother and Sister Smith. We have the church and parsonage wired for electricity. We redecorated the parsonage this fall. New copies of the Brethren Hymnal have been purchased. The children gave a Christmas program on Dec. 24. In the evening the young people gave a play, He Sat by the Fire.—Effie Mayden, Norborne, Mo., Jan. 5.

Mountain Grove.—Our Ladies' Aid has been active during the past year. The young people's rally was held in Mountain Grove in October, and a large group of young people enjoyed the sermons by Brethren A. W. Adkins and R. L. Gass. Our love feast was held on Nov. 21, with Bro. Gass officiating. We are glad to have Brother and Sister Peterson and daughter with us again after an absence of two months. Our Christmas program was enjoyed by all. After several readings and stories the young people gave a play, A Little Brother of the Blest. The district rally was held at the Fairview church Dec. 4, 5. Several young people from Mountain Grove attended and all report a profitable and enjoyable time.—Stella Lady, Mountain Grove, Mo., Jan. 9.

Nevada.—Sister Nell Beshore is Sunday-school superintendent, with Betty Garfield as assistant. The other officers were re-elected. Sunday-school attendance has increased. In September Bro. L. L. McWhorter and family of Wetmore, Kans., began pastoral work here. A revival meeting was held by our pastor in October. One confession was made. A Christmas program was given on Dec. 22. A Christmas offering was received for world-wide missions.—Mrs. Smith Hamersley, Nevada, Mo., Jan. 13.

Rockingham.—Our church has been moving along fairly well. Our young people put on a Christmas cantata. There has been much sickness, and several deaths have occurred among our members. Our Aid Society has been active and has contributed substantially to the church. We are planning to have electricity soon.—Mattie Lam, Hardin, Mo., Jan. 13.

Montana

Poplar Valley.—Bro. D. A. Miller of Minot, N. Dak., was with us Nov. 23-26, and preached six inspiring sermons. We held our love feast on Nov. 25, with an attendance of twenty-seven. Nov. 26 was our harvest meeting day, with basket dinner at noon. One young man accepted Christ. We have Sunday school and preaching each Sunday morning, C. W. meetings on Sunday evenings, and young people's meetings on Tuesday evenings.—Mrs. W. Glenn Swank, Poplar, Mont., Jan. 5.

North Carolina

Spray.—We met in council Dec. 13, and Bro. J. A. Naff of Callaway, Va., was re-elected elder. Several officers were elected. The B. Y. P. D. is doing wonderful work. We have started a church library. Our Christmas pageant, The First Christmas, was sponsored by the B. Y. P. D. Many Christmas baskets were sent to the sick and needy. The attendance and interest continue to be good. Our building fund is steadily increasing. We are hoping and praying for the day to come when there will be a church here large enough to care for the people.—Mrs. Sam B. Thomas, Leaksville, N. C., Jan. 9.

Ohio

Donnels Creek.—Dec. 17 marked the close of a two weeks' evangelistic campaign, which was conducted by Bro. H. H. Helman of New Carlisle. Bro. Helman's practical gospel messages were a challenge to all. We feel his efforts have resulted in much good. One was received by baptism. On Nov. 4 three members of the peace deputation team of Southern Ohio presented a program of special interest to young people. About forty ladies met Nov. 29 for an all-day Aid meeting. After a forenoon of work and fellowship a potluck dinner was served. The afternoon program was in the interest of peace. Many women from neighboring churches were present and co-operated splendidly in the program. In the evening we met in council. The year closed with no financial deficit, and the budget for the coming year was adopted. Bro. Rolland Flory, Jr., was elected to the ministry. The licensing service was in charge of Bro. Hugh Cloppert of Dayton. Christmas baskets were distributed to a number of families.—Mrs. Edith Woodard, New Carlisle, Ohio, Jan. 4.

Hartville.—The every member canvass was made in September. Peace instruction classes were conducted by our pastor for men between the ages of eighteen and forty-one during September and October. The Ladies' Aid sponsored a bazaar and bake sale Nov. 4 and the proceeds were applied to the parsonage fund. Harvest day was observed Oct. 22 in the morning service, and in the evening representatives of the Goodwill Union Mission of Canton rendered a program of vocal and instrumental numbers. The fall communion service was held Oct. 29. The local Prince of Peace contest was held in our church this year. The father and son banquet was held Nov. 10, with Mr. R. C. Custer, local school superintendent, as main speaker. A Christmas pageant At His Throne, was presented Sunday evening, Dec. 24. Our pastor has been kept busy visiting and cheering the sick and doing whatever his hands find to do. We are praying for Mrs. Mulligan, who has been ill since the latter part of August, and for the many others in our midst who are sick and afflicted.—Mrs. Russell Stickler, Hartville, Ohio, Jan. 6.

Lima.—In December the Aid Society elected officers, at which time Bess Clum was chosen as president. Lucy Armentrout had been our very efficient president for the past two years. They had a Christmas party at the church, and presented an interesting program. The mystery sisters exchanged gifts, and new mystery sisters were chosen. On Dec. 22 Brother and Sister D. S. Early celebrated their golden wedding anniversary with open house. They received many visitors, congratulations and gifts during the day. On Christmas Sunday the primary and junior departments presented a program of recitations and dramatized carols. In the evening, under the able direction of Prof. Sims, the choir presented a program, Where Love Is. Early on Christmas morning the carolers sang at many of the homes of our members after which they enjoyed breakfast together at the home of George Vore. Through the Sunday-school classes the church was able to distribute twenty baskets of food to needy families at Christmas time. Our church and Sunday-school attendance have been splendid. Some of the classes are working out programs for study at their monthly meetings. Some of the officers are as follows: elder, Chas. E. Zunkel; trustees, Weldon Klingler, Virgil Turner and Clark Anspach; treasurer, Claude L. Miller; clerk, Ora Blickenstaff. Brother and Sister Chas. E. Zunkel are delegates to district meeting.—Ellen Vore, Lima, Ohio, Jan. 9.

Painter Creek.—On Nov. 12 we had a peace declamatory contest in our church. Edna Goodner, one of our faithful Sunday school girls, won the bronze medal. Nov. 26 one of the peace teams of Southern Ohio gave a program. The speakers were Bro. John Kneisley, a teacher in the Dayton schools, and Frankl

allick, a pupil in the same school. Dec. 17 our B. Y. P. D. ive a play, Christmas With the Home Folks. On Friday before ıristmas Pastor Roy Honeyman, his wife and their two sons ft for Florida for the holiday vacation. We are looking forward our revival services which will be held Feb. 18 to March 3, ith Bro. Ray Shank of Covington as evangelist.—Mrs. Levi Min-ch, Greenville, Ohio, Jan. 10.

Troy.—Interest and attendance have been good, although we ive had much sickness among our people. Pastor C. L. Flory as ill during August and September and we are happy that he well again. Brethren Obed Hovatter and Carl Lehman filled e pulpit during the pastor's illness. Bro. J. Perry Prather of ayton, Ohio, held our revival in October. He preached the ord with power and nine were added to the church. Bro. rather and our pastor drove over 800 miles and visited in many omes and several schools. The missionary society, with Mrs. L. Flory as leader, is doing fine work. Just before Christmas ey sent clothing to Harlan County, Ky., and food and clothes Constance, Ky. Several of our teachers are now attending the iami County leadership training school which is being held in roy. We hope to do more work for the kingdom in 1940.—Cora rill, Troy, Ohio, Jan. 11.

Oregon

Myrtle Point.—Our communion service was held Nov. 17 at the ose of a three weeks' revival held by Brother and Sister G. G. anfield. The services were well attended and much good seed as sown. On Nov. 4, 5 Bro. Walter M. Kahle and family were ith us. Bro. Kahle presented his messages on money manage-ent. Nov. 5 was home-coming day, at which time we had a rge attendance. We had our Christmas program and white gift rvice on Dec. 24. On Dec. 31 three were baptized.—Mrs. C. E. olff, Myrtle Point, Ore., Jan. 8.

Pennsylvania

Big Swatara.—Bro. Nathan Martin conducted our evangelistic rvices Oct. 1-15. Seven children accepted Christ. Oct. 28, 29 e observed our love feast, with Bro. Martin officiating. Breth-n Harry Fahnestock, W. A. Forrey and Graybill Hershey were so present and spoke to us. Nov. 19 Brother and Sister Des-ond W. Bittinger brought their message on Africa. Dec. 9 e met in council and Bro. Norman Patrick was installed into e ministry. Dec. 23 the children of the Hanoverdale Sunday hool gave a Christmas program. The B. Y. P. D. sang Christ-as carols to shut-ins. Miller Peterman of Harrisburg was a cent speaker to the group.—Irene K. Frysinger, Harrisburg, a., Jan. 8.

Cherry Lane.—We began our evangelistic meetings on Nov. 19, ıd continued for two and one-half weeks. As a result of the eeting three were baptized and three made confession. Bro. awrence Bianchi labored faithfully and brought inspiring essages. Brethren Bianchi and C. O. Beery visited in all of e homes of the congregation. The young people gave a can-elight service on Christmas night. The children also gave a ogram. Electric lights have recently been installed in the ıurch and parsonage. A furnace will soon be installed in the ıurch.—Faye Koontz, Clearville, Pa., Jan. 4.

East Petersburg.—A peace program was given in the Salunga ouse Oct. 22, with Bro. M. J. Weaver of Lancaster, Pa., bring-g the message. The young people have elected the following ficers: president, Mark Weaver; vice-president, Mildred For-y; secretary, Anna Mary Forney; treasurer, Earl Hostetter. ıe district ministerial meeting which was held in the East etersburg church on Nov. 1 and 2 was largely attended. On ednesday evening an overflow meeting was held in the base-ent of the church. The meeting proved a feast of inspiration the many who attended. Nov. 5 Bro. Alton Bucher preached r us. Our love feast was held Nov. 19. Visiting ministers were ethren I. N. H. Beahm, Christian Gibble and H. B. Yoder, ıo officiated. After the morning service two were baptized. ı Thanksgiving Day a unique service was sponsored by the Y. P. D. The opening devotions were conducted by six girls. o. Earl Brubaker gave a short sermon, and the chorus sang o selections. An offering was received for the Allentown proj-t. The men effected an organization as follows: president, rman Bowers; vice-president, Earl Hostetter; secretary, Har-y Groff; treasurer, John Gingrich. They have painted the nce around the church cemetery, have canvassed the mem-rship for contributions for the Allentown church and are w making a driveway at the Salunga church. Nov. 26 Bro. ıarles Resser of Washington, D. C., brought the morning mes-ge. Nov. 30 a junior Aid Society was organized. The follow-g officers were elected: president, Martha Hershey; vice-esident, Jean Weaver; secretary, Esther Haverstick; treasurer, atora Hollinger. Dec. 24 the East Petersburg Sunday school esented a Christmas program, and in the evening the Salunga ınday school presented a pageant, The Shepherd's Staff. Dur-g 1939 ten attended camp, eleven were baptized and eleven ere anointed. Six have passed away. Nov. 27 Sister Emma obler, wife of Bro. W. N. Zobler, passed away.—Mrs. Emanuel ifert, Landisville, Pa., Jan. 5.

Ligonier.—We met in council Jan. 1. We are using the envel-e system of giving. Our love feast was held in October, and o. William Kinsey was with us. A committee was appointed to secure a minister to hold a meeting for us prior to our love feast in May. Our Sunday school and Christian workers group are growing in interest and attendance, under the leadership of Bro. Chester Park. We are planning on doing some repair work on our church house this spring.—Mrs. H. H. Wolford, Ligonier, Pa., Jan. 4.

Lititz.—Eld. Galen B. Royer was the surprise guest speaker on Oct. 1. Eld. Royer was present forty years ago at the organization of the Elgin, Ill., church, at which time Pastor James M. Moore was called to the ministry. The male chorus sang several selections in the Reading church on Oct. 14. Our church joined in the union Bible study course, sponsored by the Ministerial Association of Lititz and vicinity. Rev. J. B. Baker was the teacher. Those who attended the meetings were greatly benefited. Bro. Galen R. Blough, pastor of the Ephrata church, conducted a series of meetings in our church. Thirteen were received into the church then and one has been received since that time. The meetings were well attended. We will have the privilege of hearing the Juniata a cappella choir on the afternoon of Feb. 4, and the Elizabethtown a cappella choir on the evening of Feb. 11. The primary children gave a Christmas program on Dec. 23. A program was rendered by the older members on Sunday evening, Dec. 24. The various music groups are busy practicing and we appreciate their contributions.—Mrs. Louis Huebener, Lititz, Pa., Jan. 9.

Lost Creek, Free Spring.—Dec. 4 Bro. J. E. Rowland of Mechanicsburg, Pa., came into our midst and opened a two weeks' revival meeting. He preached the Word with power and conviction to large audiences. Bro. Rowland had served as a former pastor of this congregation. As a direct result of the meeting four confessed Christ and were baptized.—J. A. Buffenmyer, Bunkertown, Pa., Jan. 6.

Midway.—Education Day was observed Nov. 5, when Bro. Forest Weller of Elizabethtown College delivered the message. Nov. 12 the student volunteers of Elizabethtown College presented a challenging Armistice Day program. Bro. Edward K. Ziegler, missionary on furlough from India, conducted a series of evangelistic meetings Nov. 23 to Dec. 3. His Spirit-filled sermons stirred us to a deeper consecration to the Lord's work. We appreciated the special music rendered by the various congregations. Twenty accepted Christ and were baptized. Dec. 24 the play, The Cobbler Shop, was presented by the young people. Dec. 26 the annual ministers' meeting of Eastern Pennsylvania was held in our church. Bro. Roy Forney was the guest speaker at a program given by the Men's Work group on Dec. 28. One hundred per cent of our homes are again receiving the Gospel Messenger.—Nora L. Zug, Lebanon, Pa., Jan. 2.

Myerstown.—Oct. 19 Eld. Michael Kurtz conducted a consecration service. Nov. 11, 12 we enjoyed our love feast. Brethren Aaron Heisey, Ralph Heisey, Irvin Heisey, John Ebersole, Alton Bucher, Henry King, John Royer and Reuben Myer were with us. Nov. 19 two young people were baptized. Our Thanksgiving sermon was delivered by Bro. Paul Myer. We met in council Dec. 4 and Bro. Harvey Frantz was elected elder-in-charge, with Bro. Paul Myer as clerk. Bro. John A. Gibble and Brother and Sister Harry Hacker were reinstated as deacons. Dec. 17 a Christmas program, And the Angel Spake, was rendered by the young people. Dec. 24 the Sunday school gave a Christmas program. Bro. A. Lester Bucher preached our Christmas sermon on Dec. 25. The Ladies' Aid Society prepared Christmas boxes for the shut-ins. We are looking forward to our revival meeting which we expect to hold the latter part of February, with Bro. Jesse Whitacre as evangelist.—Mrs. Clarence Dubble, Myerstown, Pa., Jan. 2.

Nanty Glo.—We met in council in October, at which time the following officers were elected: clerk, Bro. George Dilling; treasurer, Bro. Esco Long; financial secretary, Sister L. J. Learn; Messenger agent, Sister George Schlosser; Messenger correspondent, the undersigned; auditor, Bro. Chalmer Dilling; trustee, Bro. Leo Fisher; member of pastoral board, Sister Earle Lantzy and Bro. John Hopkins; member of board of Christian education, Sister Esco Long; member of financial board, Sister John Kellner and Bro. Eugene Biss. We elected five delegates to district meeting which was held at Windber, Pa. The week preceding our love feast services were held by Bro. Arthur Rummel from the Pleasant Hill church. His messages were very helpful to us. Brother and Sister Richards were received by letter, and one was baptized by Pastor Chalmer Dilling. On Oct. 15 we held our love feast, with Bro. Dilling officiating. Our Christian Endeavor holds its meetings on Sunday evenings. On Dec. 31 they elected the following officers: president, Bro. Carol Lantzy; vice-president, Sister Chalmer Dilling; secretary-treasurer, Sister Ruby Dilling. We are looking forward to our revival services which will be held March 3-17, with Bro. Jesse Whitacre of Keyser, W. Va., as evangelist.—Dorothy Paul, Nanty Glo, Pa., Jan. 8.

Palmyra.—The Sunday-school officers and teachers were installed with an impressive service Oct. 1. Our annual Thanksgiving services were held Nov. 23. All the home ministers present gave short talks, and also two visiting ministers, Jesse Ziegler of Kensington, Md., and Stauffer Curry of Westminster, Md. Bro. Jesse Whitacre of Keyser, W. Va., came to us Nov. 5 and conducted our evangelistic meetings. Bro. Whitacre preached seventeen strong gospel sermons, and the entire church was

strengthened. A fifteen-minute prayer service was held each evening before the services and also after the services when there were converts. We appreciated special numbers of music from our church and five neighboring churches. We had splendid attendance every evening, with more than 1,300 present the last Sunday night. Thirty-eight were baptized, one was received on former baptism, and one awaits the rite. There have been eight letters received since the last report, making a total of 587 members. The spirit of the revival prevailed at our love feast Nov. 26. Brethren Desmond Bittinger, returned missionary from Africa, and Ralph Lehman of York, Pa., were with us. Bro. Henry Gottshall of Annville, Pa., has organized a men's chorus, a women's chorus, and a junior chorus in our church. We enjoy spiritual messages from one of them each Sunday morning at our regular services. The mother and daughter meetings are held quarterly, with good attendance. At our last meeting Mrs. Falkenstein, her daughter, Mrs. Willoulby, and her granddaughter from Harrisburg gave us a splendid program. Our junior and intermediate leagues, the B. Y. P. D. and Christian Workers meetings are held each Sunday evening. The young people have recently carpeted their B. Y. P. D. room. The Christmas program was given Dec. 24, with all departments of the Sunday school and the three choruses contributing special numbers.—Anna Smith, Palmyra, Pa., Jan. 5.

Sipesville.—We met in council on Jan. 9, at which time favorable reports were given by the treasurers and secretaries. We decided to have pre-Easter services, beginning March 20 and closing with a love feast on Easter Sunday. Our pastor will be in charge of these services.—Mrs. J. Lloyd Nedrow, Sipesville, Pa., Jan. 10.

Virginia

Greenmount.—The latter part of October and the first of November Bro. A. J. Caricofe of Vienna, Va., held a meeting in the Fairview church. His messages were interesting and inspiring. He was absent for several days because of the death of his sister-in-law. Several ministers came in and filled his appointments. One was baptized. We met in council Dec. 29. Bro. D. C. Myers, who was our church secretary, resigned because of ill-health. Bro. Frank Ritchie, one of our older members, resigned his work as missionary treasurer. These brethren were given a rising vote of appreciation for their long and faithful service. Bro. Howard Lam was chosen as secretary, and Virginia Armentrout was elected missionary treasurer. The vacancy on the board of religious education, left by the death of Bro. J. H. Kline, is to be filled by Effie Wampler. Our congregation has lost some members by death and letter, but there was an increase of twenty-five during the year. There has been a growing interest in several of our smaller Sunday schools.—Effie S. Wampler, Harrisonburg, Va., Jan. 15.

Harrisonburg.—The fall program has gotten well under way, working for some very vital goals. We decided to adopt uniformity in all of our church programs and have the church year end with September. This meant a great program for rally day on the first of October. Bro. Bowman's sermon on that day was very fitting and was followed by installation services for all officers. Bro. Earl M. Bowman, our pastor, held a revival meeting in York, Pa., in October. During his absence Brethren Marshall Wolfe of Bridgewater College and J. M. Henry, our former pastor, brought us interesting and inspiring messages. Bro. Bowman and Bro. C. G. Hesse of the Bridgewater church exchanged pulpits one Sunday night in November. Recently a group from the volunteer band from the college gave a program of musical selections and a short address under the direction of Wendell Flory. On Sunday evening before Thanksgiving our church enjoyed a spiritual love feast, with Bro. F. D. Dove officiating. Bro. Bowman's preparatory sermon was very fitting. Our union Thanksgiving service was held in the Methodist church, with our pastor bringing the message. Recently we enjoyed special music by the Royal male quartet of Bridgewater, and also an organ recital by Miss Ruth Weybright, instructor in piano and organ at Bridgewater College. She was accompanied by Prof. Nelson T. Huffman, who sang several solos. The senior B. Y. P. D. was organized, with Bro. Robert Garber as president and Bro. H. E. Shull and Sister Ruth Good as sponsors. The intermediate group is led by Janet Coffman. The B. Y. P. D. sponsored a Sunday night program in October, and Bro. I. C. Senger brought helpful suggestions. A play, The Meeting Will Come to Order, and a tableau, The Family Album, sponsored by one of the women's circles, were given twice in the social hall recently. A peace play, 1918 and Now, directed by Mrs. Mattie Textier, closed the peace day program on Dec. 3. The women's organization is again led by Sister C. S. Mundy. The Bible department of our Women's Work, sponsored by Effie Glick, secured Mrs. C. G. Hesse of the Bridgewater church to speak on the subject, The Bible. The men's organization, under the leadership of Lawrence Hoover, was led in its fall opening program by Bro. Paul Bowman. The Northern Virginia men's banquet was held in our church on Oct. 24, with a large attendance. Bro. Raymond Peters, our regional field worker, was present Bro. Jno. S. Flory had been engaged as the speaker of the evening, which opened a series of lectures on Brethren in Reality, sponsored by the men. This banquet stressed racial brotherhood in reality, and there were two Negro leaders of the city at the banquet. The library was revised and a number of new books have been added. It is now in charge of Janet Puffenbarger. The church had great reason for rejoicing on Dec. 12. It was the day set aside for lifting the church deficit and we went over the top. Much work was done by our pastor, the finance board and others.—Mrs. A. Fred Cline, Harrisonburg, Va., Jan. 4.

Lynchburg.—At our council meeting Brethren G. H. Decker, E. W. Layne, E. C. Kiger and R. M. Smith, Jr., were elected as deacons. We elected Bro. E. C. Kiger as Sunday-school superintendent, with Bro. M. D. Campbell as assistant. Our attendance has shown a marked increase. Bro. Kiger was licensed to preach. Eld. J. S. Showalter was with us Oct. 15-29 for a revival meeting. Four were added to the church. Our church was greatly strengthened by the inspiring messages which were brought to us. Our love feast was held Oct. 28, with a splendid attendance. Eld. J. S. Showalter officiated. We enjoyed a program presented by the Terrace View church on Nov. 19. A very good Christmas play was given by the young people of our church on Dec. 24. Our women's and men's groups are contributing much to our program. Through their untiring efforts we have cleared our church deficit.—Dorothy Norris, Lynchburg, Va., Jan. 13.

Mount Joy.—We met in council Dec. 16, at which time the deacons gave the annual visit reports. Recently the Women's Work group met at the home of Mrs. Irene Wymer. They exchanged gifts at Christmas time. They have made quilts and other things. The Women's Work furnished the money, and the men built a woodhouse back of the church. Since our last report three have been added to the church by letter and one by baptism, making a total of nineteen during the year. The Sunday school rendered a fine Christmas program on Dec. 23. The Sunday school received treats. Seventeen aged and sick people were remembered with fruit. A large per cent of our families take the Gospel Messenger. Pastor Elizabeth Broughman and our home preacher, Bro. O. L. Bryan, filled their regular appointments each month. We are looking forward to a very successful church year.—Mrs. Alvin Walker, Buchanan, Va., Jan. 16.

Mt. Hermon.—Bro. F. B. Layman of the Antioch church held our revival services. He preached seventeen sermons. As a result eleven were baptized and one was reclaimed. Oct. 15 the women gave a program on missions. They are working on the Messenger club. Nov. 19 we met in council. The juniors gave a program Nov. 19 at the completion of their project. Dec. 22 the Sunday-school group gave a Christmas program. The men have completed the Sunday-school rooms in the basement. The different organizations gave boxes of groceries and fruit to the needy for Christmas.—Laura Stone, Bassetts, Va., Jan. 5.

Mt. Vernon.—Our church is growing nicely, under the untiring efforts of Eld. G. K. Stump. Despite the zero weather o

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30) the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-15; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christan life.

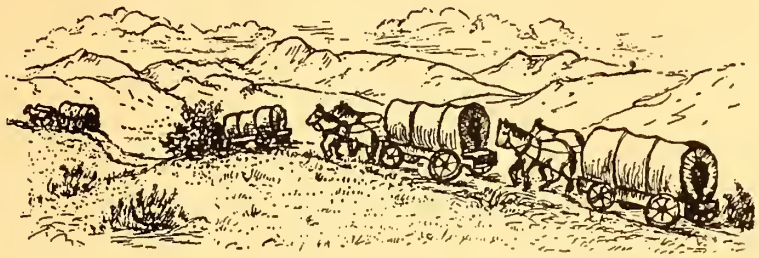
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-17); games of chance and sinful amusements (1 Thess. 5:22; 1 Pet. 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:9, 10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

SETTLEMENT of THE BRETHREN on the PACIFIC SLOPE



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nday we had a good attendance for Sunday school and preaching service. A Christmas program was given on Dec. 24 by the nday school. In the evening the young people gave a play, e Voice of Christmas, directed by Mrs. O. C. Powell. A social s held by the young people on Dec. 23. The Women's Work up is making rapid progress. The love feast was held before nksgiving. We hope to accomplish greater things with each : doing his part in the work of the Lord.—Mrs. A. M. Powell, ynesboro, Va., Jan. 9.

eters Creek.—Our church work and attendance have kept up y well during the fall and winter, although sickness has kept ne of our best workers away. Since the coming of our pas- Bro. Robert Strickler, he has visited in almost every home. our December council it was decided to have a mission study ss in January, conducted by Bro. Strickler. We will have one ek of pre-Easter services, closing with a communion. The y, White Christmas, was well rendered by the young people Christmas Eve. A few of the younger folks went caroling er the play. A few baskets were sent out to needy families, l others who could not attend church services were remem- ed with a little gift in appreciation of their loyalty and help en health permitted. Our various departments are progress- , with very few changes in officers. The young people's group been divided. The junior department now has charge of devotional part of the Sunday-school hour on certain days. are trying out a different method of leadership this winter. There are two leaders or superintendents who call on two helpers to be responsible for one month. The Aid Society finds enjoyment once a month in a fellowship dinner and a day of quilting. Our main project is helping to pay our pastor and his wife, whose efforts we appreciate.—Mrs. C. P. Plunkett, Salem, Va., Jan. 5.

Timberville.—Our annual harvest offering was received Oct. 19. Rally day was observed in the church school on Oct. 29, with the address by Bro. Minor C. Miller. The autumn love feast at Mt. Olivet was held Nov. 11, with Bro. C. E. Nair officiating, assisted by Brethren C. E. Carr, Olen Lantz and Pastor Samuel D. Lindsay. The young people's department presented a play on Nov. 17, which was well received. Recent visitors with timely messages have been Raymond Peters, regional director, and E. J. Richarson of the Virginia Anti-Saloon League. Our union Thanksgiving worship service was held in the Lutheran church, with the sermon by our pastor. Basket donations were given to needy homes during the Thanksgiving and Christmas seasons. Our financial report for 1939 shows a commendable record. The young people of the community held a watch night worship service and social in our church, with the three local pastors taking part. We are planning for a tri-congregational Lenten program and a tri-congregational cantata by the adult chorus, with the children of the three congregations also presenting a program during our Lenten and Easter worship. Three have been lost by death since our last report.—Mrs. Pauline M. Lindsay, Timberville, Va., Jan. 6.

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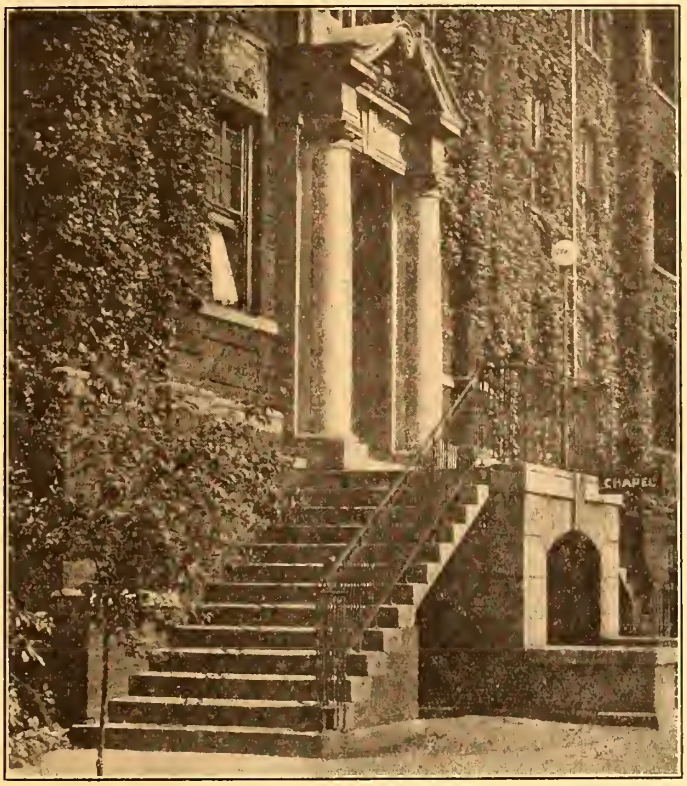
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GOSPEL MESSENGER



Bethany
Biblical
Seminary

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February 10, 1940

THE GOSPEL MESSENGER

is published for Brethren homes, but how can I get the most out of my copy of the paper? Here are four suggestions—



This picture of Brother and Sister Samuel D. Miller of Mt. Sidney, Va., was taken by H. Spenser Minnich but a few weeks ago.

1. **Read** your Gospel Messenger. A typical paper begins with editorials and essays. Then, there is church news, and such departments as Our Mission Work, Home and Family, and The Church at Work. Whatever your interest, you will find something worth while in every issue.

2. **Lend** your Messenger to neighbors and friends, for it is made to be used. The Messenger had better be worn out by readers than preserved on some dark shelf. If you find something you like, tell others about it. If they can't or won't take their church paper, lend them yours.

3. **Clip** the items you want to save before the Messenger is finally worn out. This applies especially to those who want a file of mission material, or who want to keep up-to-date on church work methods. Then there are those who keep scrapbooks of articles on special subjects. Whatever your interest, don't let the useful items get away.

4. **Boost** for the Messenger, and especially for the club plan, since this is one effective way to get your Gospel Messenger in more and more Brethren homes where it can be read. The Messenger now goes into more than twenty thousand Brethren homes. As many more such homes should be taking it. Read, lend, clip and boost for your Gospel Messenger!

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, February 10, 1940 No. 6

EDITORIAL

Rising Above Failure

DON'T brood over it. That is the secret of success. Turn toward the future. Consider this sensible counsel which we found a while ago and now gladly pass on to you:

"So far from being told to deplore the past and dread its repetition in the future, the penitent should be advised to turn his attention away from the thought of his own weakness and sin, to concentrate on the power and the desire of God to help him, to think no more of past failure but of the possibility of doing useful, constructive work in the world."

Repentance is not living over and over again the blunders of the past. It is turning with full purpose of heart away from the sinful past toward a future of great and glorious possibilities, great because of the capacity for goodness with which God made you, and glorious because of the loving grace with which he will inspirit and empower you. E. F.

Too Many Potatoes

THERE are children who are very fond of potatoes. Indeed, there is a stage in the life of a good many youngsters when nothing is so acceptable as more potatoes. And yet, would you agree with a certain society person who ventured that excess in potatoes is quite as bad as excess in drink? Yet Bishop Hughes is said to have met such an individual. And his answer was three verses from Proverbs, changed a bit to meet the exigencies of the occasion. Said the bishop: "A potato is a mocker, more potatoes are raging; and whosoever is deceived thereby is not wise" (Prov. 20: 1). "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at potatoes; they that go to seek mixed potato salad" (Prov. 23: 29, 30). We would suppose the bishop's adaptation was enough to dispose of one flippant argument in favor of drink. H. A. B.

Mars Takes the Count Again

THE strange hesitancy which has characterized the opening months of the most recent of wars is doubtless due in part to the increasing conviction of its essential futility. On the part of the average man there is a strong feeling that for him war is all suffering and no gain. He has been helped to this point of view by the services of current literature. For many of those who write have found in war, and its fruits, the sort of stuff of which the starkest tragedy is made.

But what the common folk feel and the intellectuals seek to explain is getting through to the so-called statesmen. Even they are beginning to see that as prisoners for life or death on one of the least of the heavenly bodies, men must now find a way to get on together, or relapse into barbarism. Just as Lincoln pointed out that no nation can long exist as a house divided against itself, so our present neighborhood world cannot long continue as half slave and half free. It is in view of this realization that Mars is taking the count again.

Let us be a bit more specific. It has been clear to some for a good many centuries that war was morally wrong. The early Christians took that view and certain historic peace groups have clung to the conviction through thick and thin. Now it is very generally conceded that war is a nasty business, something quite unworthy of the capacities of man. All of this is supported by clarification from new and significant points of view. Thus science makes it clear that killing off the best entails racial decline.

Other recent recruits are the intellectuals who have come to see that knowledge is not greatly hindered by natural barriers, but like an atmos-

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phere, tends to envelope the world. There is no final defense against ideas. It is seen, too, that there are essential unities which transcend racial prejudice. Three of these are man's typical responses to the good, the beautiful and the true. The good deed is universally accepted at par, beauty is an object of adoration the world around, and the true is sure of ultimate respect.

Mars is also taking a beating at the hands of the sociologist and the economist. With respect to social organization it is clear that conflict does not offer as much total good as does co-operation. The newer economics involved is well stated in a brilliant article in a recent issue of a well-known weekly magazine. Garet Garrett there shows that War Has Lost Its Pocket, or is outmoded at the current stage of the world's economic development. This article makes evident why Mars must take the count again, for war is economic insanity.

It is impossible to say how many more times, or in how many more ways, it must be proved that war belongs to the past. But sooner or later the truth will get through, and make a difference. May God grant that it will be sooner rather than later. H. A. B.

The Verities in Modern Life

We of today are so accustomed to seeing old things discarded for the new, so conscious of change and its implications, that we overlook the verities in modern life. Stop and think of the things on which you can depend. There is the magnificent order implicit in the universe which assures one of many things from the rising of the sun and the sure turn of the seasons to the chemical reactions which men take for granted.

Thus the change which we see is so undergirded by the changeless, is in itself so periodic and inevitable as to constitute another class of verities. Or, take this other approach, that while the increase of knowledge has served to upset much of the detail of life, it has not altered the basic realities. And what is more, the truth about many an ancient mystery has come to light. Thus in the midst of all our change we can and often do know more things for certain than ever before. If we are conscious of more uncertainties, we should also remember that we have more certainties with which to work toward a right solution of the problem of life and its meaning.

With the increase of our knowledge of the verities which underlie all life there goes added responsibility for right use. It is a sobering thought with which the writer to the Hebrews closes his eleventh chapter. Recounting the marvelous things done through faith, he remarks: "And these all, . . . received not the promise God having provided some better thing for us that they without us should not be made perfect.' We do not comprehend all that this means, bu we are sure that the more one knows of th verities in modern life, the more he should b able to achieve as compared to the men who ha to walk by faith alone. H. A. B.

What Jesus Said About Swords

Would any sane person suppose that when Je sus said he came not to send peace on the eartl but a sword (Matt. 10: 34) he meant to contradic what the angels said at his birth and what he him self said in the Sermon on the Mount and on nu merous other occasions? Why do would-be ex pounders of Bible teaching indulge in such fool ishness about this? The context of the saying it self and the larger context of his whole teachin unite to forbid such a manifest perversion of hi thought.

In fewer and more forceful words than the full er statement would require, he is saying that h came to do a work which would inevitably caus division and strife. Not that he desires this, bu it cannot be avoided in a world of carnally minde people. And so by a bold and not uncommon fig ure he states in the form of purpose what is reall inevitable result, assuming that his hearers woul have a little common sense. They probably di then.

The same kind of realism and rhetoric explain his injunction to buy swords (Luke 22: 36) on th night of his arrest. It is his way of warning h followers of impending trouble. If he had a tually meant to equip them for physical conflic he would not have said that two swords we enough for twelve men.

And why do our sword literalists so convenien ly forget what Jesus said that same night in r buking one of his disciples who made a dash wi one of their two swords: "All they that take th sword shall perish with the sword" (Matt. 2 52)? Because there never was nor can be a tho oughgoing literalist. Anyone who tries it has forget the texts that do not fit in with his schem

How can you tell then which ones to take lite ally? The spirit of Jesus' life and teaching, co sidered as a whole, is the answer. There need no question about that. This is the test of wh the Bible teaches about war and about everythi else. He is the Bible boiled down. The whc marvelous story comes to its fruitage in him.

E. F.

THE GENERAL FORUM

Bethel

BY LUCILE LONG

I came
Unto a place forbidding, filled with tears,
Unhappiness,
And thought, rebellious, that the years

Would never change.
In vain I sought relief.
At last,
Weary, I ceased to strive, accepted grief.

And now
In gratefulness I consecrate that spot,
Set up a stone, pour oil.
For God was in that place—I knew it not!

Bridgewater, Va.

Prayer

BY GALEN B. ROYER

Last week we studied the importance of prayer, the sin of eglecting prayer, the Trinity's part in our prayers being heard nd answered. The present article concludes our discussion of is subject and the series.

IV. Man's Part in Becoming an Accepted Suppliant

. The Parts Which Constitute Prayer

1. Praise normally is first. "Hallowed be thy ame" includes ascriptions of honor, holiness, ajesty, might, glory, adoration, homage and de- otion. These are not only commanded to be giv- n to God, but are illustrated in the Psalms and rayers of the Old and New Testaments. 2. hanksgiving. This is demanded by Old Testa- ent leaders and urged in the New. "Giving anks always for all things" (Eph. 5: 20). "In verything by prayer and supplication, with anksgiving, let your requests be made known nto God" (Phil. 4: 6). 3. Penitent confession. If we confess our sins, faithful is he and just to rgive us our sins, and to cleanse us from all rongdoing" (1 John 1: 9). 4. Supplication and ntercession. Supplication is asking earnestly, sub- issively and imploringly, primarily referring to ur own needs. Intercession is entreaty in the same pirit in favor of others. These are the constit- ents of prayer. "I exhort that supplication and ntercessions be made for all" (1 Tim. 2: 1).

. The Attitude of the Accepted Suppliant

In addition to the foregoing, the following atti- ides suggest the conditions of acceptable prayer: 1) Our prayers are to be in harmony with God's ill and for his glory. "If we ask anything ac- rding to his will" (1 John 5: 14), "that the Fa- er may be glorified" (John 14: 13), then he has promised to hear. There must be an "abiding" which is loyal to Christ in all ways. Then, "ye shall ask what ye will, and it will be done unto you." (2) Thankfulness for God's blessings and pardoning grace is necessary. "Every day will I bless thee, . . . [for] the Lord is gracious and of great mercy" (Psa. 145: 2, 8). (3) Feeling deeply our dependence, need, unworthiness and sinfulness. "The sacrifices of God are a broken spirit and a contrite heart" (Psa. 51: 17). "God be merciful to me a sinner" (Luke 18: 13). (4) Obedient self-surrender. "Whatsoever we ask we receive of him because we keep his commandments" (1 John 3: 22). (5) A heart-trust that God will hear and answer our prayer. "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them" (Mark 11: 24). (6) Expecting and waiting in patience God's time and manner of answering. "Our eyes look unto the Lord until he have mercy upon us" (Psa. 123: 2). (7) Pure hands, whole heart and life serving Christ. "That men pray everywhere, in every place, lifting up holy hands" (1 Tim. 2: 8). "They that worship him must worship him in spirit and truth" (John 4: 24).

V. Rejected Prayers

It should always be remembered that the object of prayer is not to inform God, but to train us, his children, in habits of personal intercourse and sonship with him. Being adopted by his favor, as sons, we should have personal, intelligent co-operation with God—a growing familiarity as person to person.

In this light, then, it is not difficult to understand why prayers are rejected. "If I regard iniquity in my heart, the Lord will not hear" (Psa. 66: 18), because our "sins have hid his face from us" (Isa. 59: 2). Refusal to obey God makes our prayers "an abomination" (Prov. 28: 9). An element of vengeance (Luke 9: 54) or "wrath and doubting" (1 Tim. 2: 8), asking for our own selfish pleasure (James 4: 3) and "vain repetition" are all factors that make for rejected prayer.

VI. Some Outstanding Subjects for Prayer

The only specific subject Christ mentions is an *increase of ministers.* "Pray ye the Lord of the harvest that he send forth laborers into his harvest" (Matt. 9: 38). We gather from the Word that we should pray "for wisdom" (James 1: 5), "against temptation" (Matt. 26: 41), for persecutors (Matt. 5: 44), "one for another" (James 5: 16), "for all men, kings, rulers and all that are in

high places" (1 Tim. 2: 1, ff.), for physical recovery, knowing that "the prayer of faith shall save him that is sick" (James 5: 16), for the church and its peace (Psa. 122: 6), for its increase (Isa. 62: 1, ff.) and for its reviving (Psa. 85: 6).

VII. Manner in Prayer

One may be engaged in prayer no matter what the attitude of the body is. The Bible does not specify posture. Christ, our Example, prayed standing (John 17: 1), kneeling (Luke 22: 41), with his face on the ground (Matt. 26: 39).

One should have regular times for prayer (Dan. 6: 10; Acts 3: 1; 10: 9): early in the morning (Mark 1: 35), at meals (Matt. 14: 19; 1 Tim. 4: 4, 5), after great success (John 6: 14, 15), in times of great trouble (Ex. 2: 23).

VIII. "Praying Always" and "All Your Needs"

"Continue to pray at all times, with all prayer and supplication in the Spirit" (Eph. 6: 18), for "will not he who did not spare his own Son, but gave him up for us all, with that gift give us everything" (Rom. 8: 32)? Paul answers his own question: "All your needs my God will fully supply, according to his riches in glory in Christ Jesus" (Phil. 4: 19). Jesus promised all this bounty in five words: "Ask, and ye shall receive."

All our needs? Yes, there is *nothing* which concerns us which is a matter of indifference to God. Hence, with holy habit we should hasten to God with everything: not only in the weightier things that distress and oppress us, but amid the annoyances of ordinary life, the difficulties in business, the perplexities of the home, the changes of health and spirit, the slight, the look of unkindness and the silent rebuke. These are some of the everything that may properly be disposed of at the throne of prayer.

Finally, "If thou wouldst be perfect" (Matt. 19: 21), Christ's standard for every believer, seek daily an ever increasing, well balanced life. Too many are good in certain areas and sadly deficient in others. Some pray but do not support the Lord's work "as he hath prospered them" (1 Cor. 16: 2); others give liberally but neglect daily devotions—they really have no prayer closet. Some profess loyalty through meticulous observance of the traditions and precedents of the church, but are not interested in her world-wide program; others are well informed in the progress of the kingdom, but enter not into sacrificial service for her advancement. The life which will call forth the Master's "well done" consists in both being and doing, in subjecting all to the glory of God while engaged in service to men.

Huntingdon, Pa.

The Credit Union

BY ROBERT J. NOFFSINGER

EDWARD A. FILENE brought the credit union idea to the United States in 1909. From that date until 1921 there existed a period of experimentation. The result was measured in 190 credit unions and appropriate laws in three states. This period was one of trial and error in Americanizing a German plan of co-operative credit.

At the present more than two million members are organized into 8,000 credit unions contributing in one sense or another to the economic system of America.

The idea of serving one's fellows is a fundamental tenet of the credit union movement. Some of the results of the establishment of the credit unions in America should be noted.

First, it has been discovered that money exists for the service of mankind.

Second, it has been found that it is definitely our responsibility to harness our own money and use it in the service of our fellows.

Third, we know that the small savings of a group of people combined into a credit union can render a real service to the individuals who have made the savings possible.

Fourth, we have learned that the average layman can learn to manage his own money.

Fifth, we now know that high rates of interest are not only unnecessary but also wrong.

Sixth, it has been proved that the average man is honest and entitled to credit at normal rates. A minister of one of the largest churches in the state of Ohio recently made the statement that sixty per cent of his people could borrow money from no source! This, in face of the fact that the banks of America hold greater amounts in their vaults in cash than has ever been true in our history.

Lastly, we feel that economics is an essential subject for people to study.

Some of the fundamentals of the credit union movement are important to this discussion. First such an organization is strictly co-operative both in its technical and common sense. It exists not for profit, not for charity, but for service. If there is any thought about the capitalistic system it is that there should be a prompt reformation of the same.

A second basic fundamental is its catholicity. There are credit unions of white people, of brown people, and of black people. Blickenstaff's Indians run eleven of them. The Belgian peasant enjoy its benefits. Jews have made much of co-operative principles. Catholic parishes and Prot

stant churches have credit unions. The Com-ıon Bond Credit Union of the Southern Ohio 'hurch of the Brethren does business with its ess than one thousand dollars in shares along eside International Harvester Company Em-loyees who have pooled their $105,000. Raif-eison was a German Protestant, Desjardines a anadian Catholic, and Filene a Jew; each of hese leaders gave much to the inauguration of he idea.

In the credit union a state of democracy is eached. In Southern Ohio's credit union every ttempt is made to incorporate the ideas of the ıan with twenty-five cents to his account as well s of the man with one hundred dollars in shares.

There has been constant growth of the small roup of interested young people who started in 937 to bind themselves together by means of a ommon Bond Credit Union, the first in the hurch of .the Brethren in America.

We believe that the accumulated savings of eople can be used in broadening the capacity to njoy life in its fullest. The credit union is one actor that can be used to broaden the usefulness f the Church of the Brethren.

Dayton, Ohio.

Christ's Purpose in Our Lives

BY NAN WEIGOLD

As everybody agrees that earth has never seen a ner man than Jesus, would it not be well to know is purpose? "My meat is to do the will of him ho sent me, and to finish his work." This purpose apparent in all his life. Jesus' first recorded ord is that he must be about his Father's busi-ess, and in his prayer at the close of life he could ay: "I have finished the work which thou gavest ıe to do." He came to build on this earth a hu-ıan society in which the law of God shall be the ıpreme law in all human relations and in which ıe will of God shall be done in all human ıoughts and actions (Matt. 25: 14-30).

The supreme purpose of our lives, then, is to ow into the likeness of God, this being the end ır which each of us was created. What we are is vealed by what we do. The soul is a plant that ourishes only within the right environment—ıe soil of a high purpose, the atmosphere of iendship and love, and the sunshine of God's ap-oval. Evil thoughts and deeds stunt the soul, in-atitude shrinks the soul, and separation from od starves the soul.

When Jesus was on earth in human form he inistered to the needs of those around him. He id to his disciples: "As the Father hath sent me, even so send I you." We represent him. He lives in us. He can speak only with our lips, he can walk only with our feet, and he can help only with our hands. Shall we withhold from others what he would give? Shall we co-operate with him, or shall we take that which he has entrusted to us and use it only for ourselves? He also lives in those who are in need. Their needs are his needs. We are obligated if he will permit us to do him a favor.

Jesus sat at the well and removed ignorance and superstition from the mind of the listener. He healed the sick and made the lame to walk. He challenged men to delve into the mysteries of science, that men might not only live, but live abundant lives. We have the gift of love, the story of humble service, his teachings and example, the promise of grace and pardon; we have the resurrection and its message of life and immortality, the gift of the Holy Spirit. We know that Jesus is the ever-present and ever-living comrade. What religion has better news than this?

"Jesus increased in wisdom and in stature and in favor with God and man." He grew into man as he grew into God. Because his character was love he knew God and entered by sympathy deeply into the lives of those about him. This profound sympathy revealed to him the fact that humanity is, in the eyes of God, one great family. When asked to decide the mooted question as to which was the greatest commandment, he declared that it was to love God with all the resources of life, and to love other people as ourselves. This is the description of the way in which a life, controlled by love, may be expected to work. Jesus taught that the Sabbath is useful only as it ministers to the needs of men. His commands are few but they govern the motives and the purposes of our lives. "In this [way] we come to understand that we really know him, if his commands we carefully attend to."

The keywords of Jesus' teachings were kindness, forgiveness, service, unselfishness, love, purity and faithfulness. He not only taught these ideals, but he lived them. They were the controlling motives of his life, and the chief characteristics of the civilization he would build. So Jesus came as the revelation of the ideal life. His character ever beckons us forward and upward.

You young people of today face a new era. This is the day of hope for you. All your best opportunities are still before you, and you are laying your plans for the future. Why not lay them in Christ? Who has planned for you as wisely and faithfully as he?

The burden of accomplishing Christ's purpose

for this world must fall on the young people of today, for we must take the places left vacant by those whose work is done. Let us endeavor to emulate the example of the risen Christ in all our relations of life, and may the close of each day find us nearer to our chosen goal, the perfectness of God!

Buckeye, Ariz.

A Conference With the President

BY RUFUS D. BOWMAN

THE 10th day of January, 1940, will remain in my mind as a busy and very valuable day. It was the privilege of Dr. Paul H. Bowman and myself to represent the Church of the Brethren, together with delegates from the Society of Friends and the Mennonite Church in conferences with government officials. On Feb. 12, 1937, we made a similar visit to Washington. The purpose at that time was to give the President the fundamental beliefs of the church regarding peace and war, and to lay the foundation for future dealings with the government. He received us graciously and we interpreted the visit as worth while.

This time the representatives of the historic peace churches went back to take further steps toward laying the basis for working out the program for conscientious objectors in case of war. A first and second memorandum were presented to the President. The first memorandum is printed following this article and needs no further explanation. The second memorandum offered more detailed suggestions.

The President again received us in a friendly spirit. Following this conference, the delegates had conferences with Attorney General Murphy and Robert Jackson, the incoming Attorney General. Both officials received us cordially and manifested interest in our statements.

In my opinion these conferences were all that we could hope for. I have the feeling increasingly that our government will respect conscience. We have laid the foundation for any further conferences that might need to be carried on with the government if war comes. The step ahead is for the church to give a courageous testimony of her faith and work in a suffering world. The following is the statement presented to the President.

Statement Presented to President Roosevelt

Dear Mr. President:

On February 12, 1937, you graciously received representatives of the Society of Friends, the Mennonite Church, and the Church of the Brethren, who presented to you statements expressing the historic and unbroken convictions of these groups against war, and their devotion to peace and goodwill. These attitudes grew out of deep religious convictions, based on the spirit and teachings of Jesus, and are a part of a way of life which we believe cherishes the highest values for all men. Today we again submit to you our concern in view of present world conditions.

We desire, first of all, to express our deep appreciation for your repeated effort to prevent the European war, our warm support of your confident insistence that the United States shall not be drawn into this conflict, and our hope that opportunity will arise for our nation to co-operate with other neutral nations in offering mediation or other peace-promoting techniques toward the earliest possible establishment of peace. We have also warmly appreciated your personal interest in the large number of political and racial refugees whose relief and resettlement are so urgent a present obligation for all men of good will. Your recent challenging appeal for humanitarian relief to European war sufferers has likewise won the hearty response of our groups. Our own organizations are definitely planning to contribute to such projects in the future, as in the past, not only with the desire to minister to human need, but also to keep vivid the vision of a better way of life than that of intolerance, persecution and war.

Opportunities and responsibilities of relief and rehabilitation for the war sufferers in Spain and elsewhere have come to us recently through the American Friends Service Committee and the service agencies of the Mennonite Church and Church of the Brethren. Our Spanish relief program, after more than two years, is probably drawing to a close, but relief responsibilities in China continue. Refugee colonies in Paraguay and Brazil still require our care and support. Just now we are being asked by interested American groups to assume important new responsibilities for the many tragic Polish war sufferers, and our representatives are now in Europe to investigate, and if possible, to inaugurate this project.

If, in spite of all efforts to maintain neutrality, the tragic day should come when our beloved nation is drawn into war, we should expect to continue our work for suffering humanity, and to increase its scope because of the greater need at home and abroad. Such service would permit those whose conscientious convictions forbid participation in war in any form to render constructive service to their country and to the world. We appear today chiefly to discuss with you plans to provide for this alternative service as it may relate to possible conscription, reserving the privilege to offer at a later date a supplementary memorandum dealing with other types of conscientious objectors.

As you know, in the last war the United States Government finally authorized such non-military humanitarian service to be substituted for military service and furloughed conscientious objectors to this relief work or to farm labor. But this arrangement was provided only after months of confusion and distress, and only after repeated conferences between our representatives and officials of the War Department, because of the lack of any previously established policy. Since we understand that plans are now being formulated for mobilization of the nation's man power if war should come, and since the need for dealing with conscientious objectors would again emerge to confront government agencies, we venture to suggest the advantage of a

ance discussion of the problem with the appropriate ficials. We should much appreciate the opportunity or such discussion and are prepared to make concrete roposals to such officials regarding procedures for andling conscientious objectors and types of service hich might be provided. In this connection we also enture to suggest the desirability of again setting up civilian agency for dealing with this problem. There a precedent for this in the action of President Wilson 1 1918.

We have come to you, Mr. President, with these equests, because our previous conversations with you ave persuaded us that you both understand and appre-iate the position of the historic peace churches. Our esire is to co-operate in finding the best solution to ne problem of the conscientious objector, and it is even nore to render as loyal citizens the highest type of onstructive service we can to our country and to the vorld.

OR THE
OCIETY OF FRIENDS
Rufus Jones
Walter C. Woodward

FOR THE
MENNONITE CHURCH
P. C. Hiebert
Harold S. Bender
E. L. Harshbarger

FOR THE CHURCH OF THE BRETHREN
Rufus D. Bowman
Paul H. Bowman

A Busy Day in Washington

The following is taken from an article by Walter C. Woodward, member of the delegation, that appeared in the Jan. 18 issue f the *American Friend* and is used here by permission. This rticle furnishes interesting details regarding the conferences.

As the hour of our appointment with the President pproached, the smaller group walked to the White Iouse grounds and made its way to the Executive Offices. . . .

Genial General Watson, Assistant to the President, vho manages appointments, radiated an atmosphere f friendly hospitality in which one feels no sense of orbidding officialdom. He must be purposeful as well s gracious, however, and as he ushered us in to the President, he admonished us that we could expect but wo or three minutes out of a crowded schedule. It vas a bright, cheery room we entered, made more so y the sun shining on the snow just outside the large vindows. General Watson asked Clarence Pickett to ccompany and present us. Seated at his desk, the President shook hands with each of us with a charac-eristically hearty greeting. Instead of retreating to ne chairs around the walls of the room, we stood in-ormally about the desk, giving the occasion an inti-nacy and a directness that a more formal audience vould have lacked.

Knowing our time was short, Rufus Jones, as spokes-nan, . . . presented without reading the statement, xplaining briefly its nature, also submitting a supple-nentary statement prepared primarily for the Attorney-General, in which were outlined various types of alter-ative service in case of war—several of these services eing already engaged in by members of the three hurches in peace time.

President Roosevelt evinced appreciation of the con-ern presented, assuring us that he thoroughly under-tood and respected our position, and encouraging us to lay the matter before the Attorney General as suggested.

Turning from the statements placed before him, the President began talking quite frankly of his concern over the present state of the world, and particularly of his deep interest in the problem of the refugees. Indeed, as we had learned outside, the appointment following ours was, by his own initiative, with a man active in Jewish relief who was leaving in a day or so to help with a big refugee resettlement project in the Dominican Republic.

Addressing the Mennonites, President Roosevelt asked of the progress of their Mennonite resettlement venture in Paraguay, which he had followed with interest since it was started some years ago. When told that the Paraguayan colony was carrying on without jails and policemen, the President laughingly rejoined that if we could do that here we could balance the budget.

Stressing the need of tolerance and single-mindedness for restoration of world peace, the President spoke frankly of his purpose in appointing Myron Taylor as his personal representative to the Pope. . . .

Referring again to Myron Taylor, Rufus Jones said that while he is of Quaker nurture, Taylor is now an active Episcopalian. "That makes an excellent combination," exclaimed the President heartily.

Thus we talked back and forth, the President speaking feelingly of some of the things he wishes earnestly to do for world reconciliation, as opportunity offers. Having stretched our "two or three minutes" to nearly a half-hour, our group started to leave when the President interposed with an impulsive gesture, saying, "If you have a minute, I would like to tell you another story!" It was an impressive incident from his own observation and experience, again illustrating the fact that personal worth and excellence transcend man-made barriers of race and creed. . . .

While awaiting Attorney General Frank W. Murphy, we noted on a table in the ante-room copies of an address, "The Test of Patriotism," delivered recently by him. In the first paragraph he gave it as his "settled conviction that the finest contribution which America has made to civilization is our loyalty to the idea of civil liberty." This was the theme of his address—and our interview with him was related to this very issue.

Striking in appearance, Mr. Murphy speaks softly and weighs his words carefully. He gives one the impression of absolute sincerity, and of being a man who holds as priceless the dignity and sanctity of the human spirit. Accepting the statement of suggestions, he readily agreed that it was timely, and assured us that our concern would have sympathetic consideration. As an evidence of his personal commitment, he told us how he, a captain during the last war, had worked hard in behalf of friends who suffered penalties for their conscientious scruples against participating. He gave voice to one significant sentiment in his conversation with us; it was in effect that it is not the men who are true to their conscience who constitute a problem to the government.

Before leaving him, we congratulated Mr. Murphy on his appointment to the United States Supreme Court, much as we regretted his retirement from his present position. Thanking us, he assured us we would find a worthy successor to him in Robert H. Jackson, whom we were next to see.

(Continued on Page 19)

OUR MISSION WORK

Joe W. Bowers

BY I. D. LEATHERMAN

Joe W. Bowers sailed for India on Jan. 8, 1940, to teach in the school for missionaries' children. He goes as science and physical education director in the Woodstock school at Landour, Mussoorie, United Provinces, India. He is the only son of W. Ray and Hazel Turner Bowers. Joe was born on a farm near Milledgeville, Ill., on Sept. 9, 1915. He has one half brother, Blaine Hardacre, aged seven years, one stepbrother, Delbert Hardacre, a junior in the University of Illinois, and one stepsister, Mrs. Thelma Mowrey of Shannon, Ill.



His earlier life was spent near Lanark, Ill., where he went to the country school and attended the Lanark Community School. When Joe was ten years old, his father died, and he went to live in the home of his maternal grandparents, Mr. and Mrs. F. B. Turner. While there he finished his grade school work in the country school near Milledgeville. In 1929 his mother was married to N. J. Hardacre, and the family moved on a farm east of Lanark. Joe completed his high school work at the Lanark Community High School in the spring of 1933.

In the fall of the same year he enrolled at Manchester College where he received his A. B. degree in 1937. While in college, he majored in biology and took chemistry. He also worked out an Optional teaching license in social sciences. After graduation he spent the next two and one half years teaching science in the Ossian, Ind., High School, where he also served in the capacity of assistant coach.

Throughout his life, Joe has demonstrated a very energetic spirit, for he has earned much of his way through college. He was active in the Y. M. C. A., having served as president of the college organization for a period of two years, 1935 and 1936. He was president of the college B. Y. P. D. in 1936 and 1937. He was also a member of the German and International clubs.

When a lad of eleven, he was baptized into the Lanark church by the late P. F. Eckerle. It is characteristic of Joe's life and interests that on the morning of his baptism he approached his paternal grandfather on the subject of joining the church with him. The grandfather had been approached many times in regard to church membership, but he withheld his final decision until Joe's childish appeal. They were baptized the same day.

Joe has been most active in Sunday-school and young people's work. He was always ready to do his part and to help guide other young people into paths of service. He is deemed by his mother church as one of her outstanding products and one of whom they are justly proud. He is consecrated to his church and to her work and we feel confident he will radiate the same enthusiasm and good will in the field to which he is going.

The best wishes and earnest prayers of his many friends follow him as he enters upon his new work.

Lanark, Ill.

Lassa News Notes

BY MODENA MINNICH STUDEBAKER

New Party

How eagerly, how eagerly we are watching the mails for some news, by letter or cable, which will tell us about our new party of missionaries. Where are they now? What are they doing? When will they get to come? We can hardly wait to hear. We have so much work for them to do, and we are looking forward to the inspiration of new blood and their fellowship. We pray that they may not be too long delayed.

Nursery Babes

Due to the absence of a doctor and various other reasons, there have been no babies in the Lassa nursery for some time. Now Nurse Grayce Brumbaugh and Dr. Lloyd Studebaker have six howling, adorable black babies in the building. The walls alternately ring with laughter, and wails.

The nursery is divided into two rooms. Along the walls of one room are lined six little beds. The second room has the familiar looking nursing bottles, scales, baby bathtub on a table, and a cupboard to hold necessary linens. Two young Christian girls care for the babes.

Meet three of our six babies. Here is our pet, a roly-poly girl baby, Yuwanna. She has the sweetest smile! (Not a one of you proud American mothers could produce a baby with a sweeter one, I'm sure.) She has been cutting teeth lately, however, so has been fretfully chewing her fists. And there in the crib beside hers, lies a baby so pitifully thin that he looks exactly like the pictures one sees of Armenian or war refugee babies. Wularamu is about a year old, and can sit alone only a few minutes at a time. His mother was ill for months before her death. The poor child is literally almost starved. Poor little Wularamu, we'll do our best to put a little fat on your bones. Another child is Bukar, a little coal black boy with a huge tummy. He has had a hard babyhood also, and as a result has a frightful temper. Just try to take a cup of milk away from him and see what happens. Little Bukar, we'll try to make you happy and healthful enough that part of your temper may disappear.

Adult Classes

We have been made very happy with the response the adults of our community have given to the classes being conducted in reading, writing and Bible. Mr. Minso, the African headmaster of our regular school, has now fourteen men, all in different stages of reading, who are coming to him for help. They often come after a full day of labor.

Mrs. Kulp has the Margi women at the church for four days a week, while Mrs. Studebaker has the Bura women at the school. It is often slow and discouraging work. Yet the look of incredulous happiness in their eyes, as they realize that they are beginning to open up the great world of literature, which has hitherto been a closed book to them, is pay enough.

In the Bible classes some unexpected and humorous statements are often made. One day as we discussed Jesus, and heaven, one of the women suddenly asked—

"Aren't you afraid of Jesus?"

"Why, no, are you?"

"Oh, my, yes. If he should come into the door of this room now, I'd be so frightened I'd jump out that window [pointing to a high, small one] and run as far as could."

"But why?" asked the teacher in amazement.

"Oh, because my heart is so black. I want it to be white, but it isn't. It's black, and I'm afraid of him."

Translation

We have two persons gifted in the art of translation at the Lassa station. Mrs. Kulp is constantly busy translating new school books, Gospels and songbooks for the use of our Margi people. Just now she is working on the Gospel of John, besides her other duties. Bro. Kulp, who is our mission secretary, has so many duties to claim his attention that he cannot work a great deal on translation.

Church Council

The chapel was quite well filled recently as the Christian group met in general council. Two rather important decisions were made by the church group. One was a decision to send a committee of three to the surrounding villages which have been calling for teachers and preachers. The committee is to investigate conditions. Then it is hoped that the local church may begin a real missionary endeavor in a couple of these villages.

A second decision was regarding the organizing of a Women's Work group. This group is to hold regular meetings, to assist women in times of sickness, and to encourage all women in church attendance and spiritual growth. May we pray definitely for these two new and worthy projects.

War

We are grateful to be able to assure our church friends in America, that although Nigeria is a part of the British Empire, our work is not being interferred with in any vital way by the distressing war situation.

Our mail is being delayed, which causes us some real heartaches. Our supply of gasoline, sugar and flour is limited. The women are all experimenting in the gentle art of baking with whole wheat flour, and substituting honey for sugar where possible. Our traveling is limited. But all in all, we are probably better off with fewer pastries, and bicycle riding and walking are still excellent exercises. So we are happy over continued blessings.

What to Pray For

Week of February 10-17

If you turn to your Prayer Calendar for the week of February 10-17, you will find the names of Sisters Anna Hutchison, Velma Ober and Corda Wertz. Let us remember all three of them in our prayers during this week.

Anna Hutchison and Velma Ober are living at Liao Chow, China, which is a station off the railway, to the south of Ping Ting. Those who have read the Wamper Diary will have a clear idea of the circumstances under which all of the Liao Chow missionaries have lived during the past two years. Many experiences have been theirs which have been hard to bear, but they write that they have been conscious of the Father's protection and care. The work in both the schools and the hospital has been broken up several times, and yet they go bravely on doing all that they can.

The last letter from Sister Ober tells about the accident she had when she fell off a donkey and sprained her wrist. For several weeks it was very painful.

She speaks of the difficulty of securing grain and enough food for the women's and children's schools. There were 70 pupils in the women's school at the time she wrote about the middle of November. They were finding it necessary to put people on the waiting list because of this shortage of food.

The first half of January must have been a sad time for the missionaries at Liao Chow, for we know by cablegram that their fellow missionary, Nurse Myrtle Pollock, was sick with typhus fever and passed away. Sister Hutchison has been called upon to pass through such days of grief several times. She needs our sympathy and our prayers.

Sister Corda Wertz is home on furlough and at the present time is taking some special work at the Cook County Hospital in Chicago. A missionary nurse is always eager to prepare herself for every kind of work since she is called upon to do many things on the field which tax her skill. We hope that Corda may get just the type of help she most desires.



Heil Hamilton Hospital, Liao Chow, China

THE ACHIEVEMENT OFFERING

The Achievement Offering

The Goal, $230,000

Last year's giving totaled $225,243.

Thinking of Goals—

The Goal Jesus Set for Himself

"I seek not mine own will, but the will of the Father which hath sent me" (John 5: 30).

"His face was as though he would go to Jerusalem" (Luke 9: 53).

The Goal Paul Set for Himself

"Necessity is laid upon me; yea, woe is upon me, if I preach not the gospel" (1 Cor. 9: 16).

"I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 14).

The Goal Set Before Us

"So run, that ye may obtain [the prize]" (1 Cor. 9: 24).

"I have chosen you, and ordained you, that ye should go and bring forth fruit" (John 15: 16).

"I send you forth" (Matt. 10: 16). "Go, . . . teach all nations" (Matt. 28: 19). "Other sheep I have" (John 10: 16). "Feed my sheep" (John 21: 16).

"No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9: 62).

Record of Giving

Our record of giving is helpful for seeing the possibilities of what we may do in the future. The depression years had their effect and we have not yet recovered. But we are climbing. Every year since the 1934 low, we have made some gain. Let us keep the trend upward this year.

The record is for the fiscal years ending Feb. 28.

1928—$278,811

1929—$276,047

1930—$361,079

1931—$288,363

1932—$232,568

1933—$201,716

1934—$183,847

1935—$195,376

1936—$197,931

1937—$214,969

1938—$218,269

1939—$225,243

Reaching the Goal Means—

The increase over last year will be used for missions.

New missionaries will be sent.

More jungle children in India will be taken into the mission schools.

More lepers will be saved from a leper's death.

New territory in Africa may be entered.

Teaching for China's eager inquirers will be provided.

Home mission work will be strengthened.

Our own souls will be refreshed by our interest in the souls of others.

The Spirit for Achievement

The church is eager for joy such as comes from achievement. Many church leaders express conviction such as:

Elder Michael Kurtz, Richland, Pa., feels the church ought definitely to reach a proper goal.

B. F. Studebaker, district fieldman, West Milton Ohio, labors for the day Southern Ohio may reach $2 per capita in Conference Budget giving.

Manassas congregation, Virginia, writes asking for its record so that it may definitely do as well as or better than last year.

Arthur F. Morris, district fieldman, is leading his district, Northern Indiana, toward a goal of $15,100, an 18% increase over last year.

For the first eleven months seventeen districts showed a gain over the corresponding months of the previous year. See figures for the districts on page 13.

Your Congregation's Goal

Here are steps toward success—

A harmonious, spiritual, missionary-minded membership.

A goal that calls for sacrifice from your members.

A plan by which every member is invited to share in giving.

An active person or committee working your plan.

A realization of God's will for your members.

Individual Gifts Needed

Victories of other years were achieved in part because of contributions of from $25 up to $1,000 and more from earnest members. Many of these generous souls have now gone to their eternal home. Who will take their places? You, dear brother and sister, may be called of the Lord to make a special gift. Last year a good woman who had spent long weeks in the hospital was so thankful for recovery that she made a very generous gift. Have you been spared illness and medical costs? How much more then, have you reason to make a special contribution enabling the church to be victorious in its world wide work of witnessing for Christ!



This is the hour of duty. This is the only hour we have now. Why put off for another day that special missionary gift you have often contemplated? For some this is the final hour.

A good young woman was unable to be sent as a missionary. She became a hired girl, saved her money and in the past nine years has given $348 to missions.

GENERAL MISSION BOARD
CHURCH OF THE BRETHREN
22 S. State St., Elgin, Illinois.

Conference Budget

The Annual Conference Budget has grouped the financial requirements of the several agencies of the church into one budget. Distribution of Budget for—

GENERAL BOARDS	FULL*	PARTIAL**
Mission	$208,000.00	$158,243.51
Christian Education	19,250.00	19,250.00
Ministerial	6,750.00	6,750.00
Education	1,500.00	1,500.00
Bethany Seminary	25,500.00	25,500.00
Ministerial and Missionary Service Fund	12,000.00	12,000.00
Student Loan Fund	2,000.00	2,000.00
Total	$275,000.00	$225,243.51

* If raised in full, the money will be divided this way for year ending Feb. 28, 1940.

** These figures represent the actual giving for year ending Feb. 28, 1939. The brotherhood strives toward a working goal of $230,000 this year.

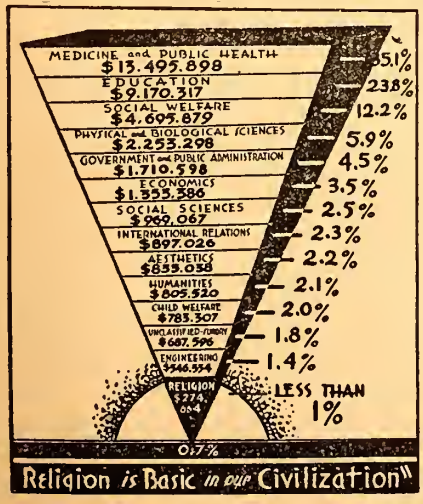
Items From the Churches

Charles Brechbiel sends a contribution of $11 for world-wide missions from the prayer meeting group of the Beech Run house, Aughwick congregation. Fully believing that more achievements are wrought by prayer than man dreams, we publish this note trusting the number of prayer groups may increase.

Foster B. Statler from Mount Morris, writes, saying that thirty copies of Desmond Bittinger's book, Land of the Monkey Bread Tree, have been purchased and more will likely be needed. He also refers to the school of missions held in January and indicates that the church has a definite financial goal which it hopes to reach in full by Feb. 29.

A good brother in Iowa sends $15 in memory of his departed companion. He has been doing this for a number of years. He writes: "It does my heart good to be able to do this in addition to my full support of the regular program of my local church. I still remember her wishes for missions and we were nearly always of one mind. I spend no money on tobacco or liquor and feel sorry to see the Lord's money spent for such degrading things."

Victoria Stoneburner of the Pleasant Dale Sunday school, Middle Indiana, has just sent to the General Mission Board $25, which completes a five-year India share. The Sunday school started a share plan fifteen years ago with a China share, then subscribed and paid in full five years on an Africa share and has now completed five years on the India share. The total money given was $375. Congratulations to Pleasant Dale for this fine achievement. What will you take up next?



Eleven-Month Record of Conference Budget Giving

(Not Including Relief)

REGION	Year Ending Feb. 28, 1939	Average Per Capita—Year Ending 2-28-39	11 Months—Mar. 1, 1938, to Jan. 31, 1939	11 Months—Mar. 1, 1939, to Jan. 31, 1940	Suggested Goal for Year Ending Feb. 29, 1940
Eastern					
Pa., S. E., N. J. & E. N. Y.	$ 4,895.46	$1.41	$ 3,694.30	$ 4,163.43	$ 5,500
Pa., Mid.	14,059.18	1.31	9,454.60	10,597.96	14,500
Pa., W.	11,057.52	.94	7,724.45	7,311.56	11,200
Pa., E.	35,257.09	3.41	24,143.30	22,262.42	36,000
Pa., S.	11,739.08	1.76	7,233.97	7,047.39	13,000
	$ 77,008.33		$ 52,250.62	$ 51,382.76	$ 80,200
Southeastern					
N. & S. C.	$ 95.98	$ .06	$ 71.03	$ 61.39	$ 150
Fla. & Ga.	1,281.66	1.80	774.87	960.72	1,700
Md., E.	8,166.20	1.57	5,573.79	5,470.68	8,500
Md., Mid.	5,359.10	1.55	3,660.40	3,405.53	5,500
Md., W.	493.29	.43	237.31	242.38	500
Tenn.	827.29	.31	407.15	384.81	900
Va., E.	1,947.10	.61	1,465.44	1,506.89	2,000
Va., 1st	3,408.13	.57	1,670.18	1,071.30	3,600
Va., N.	3,830.26	.52	2,628.55	2,787.74	3,900
Va., 2nd	5,739.63	.92	3,845.47	3,801.20	6,000
Va., S.	1,716.85	.29	652.36	1,371.12	1,800
W. Va., 1st	2,088.50	.61	1,134.27	842.13	2,100
W. Va., 2nd	122.12	.17	101.52	157.94	150
	$ 35,076.11		$ 22,222.34	$ 22,063.83	$ 36,800
Central					
Ill., N.	$ 7,683.92	$1.59	$ 6,368.49	$ 6,136.93	$ 8,200
Ill., S.	2,941.36	1.08	2,298.05	1,841.93	3,100
Ind., Mid.	11,828.29	1.91	8,572.60	8,417.11	12,100
Ind., N.	12,733.48	1.46	9,210.73	10,185.01	15,100
Ind., S.	4,566.48	1.28	2,876.78	3,311.30	6,300
Michigan	2,245.99	.81	1,886.64	1,755.56	2,500
Ohio, N. E.	6,843.68	1.18	4,985.59	4,823.85	8,500
Ohio, N. W.	3,253.61	1.02	2,459.93	2,625.31	4,200
Ohio, S.	16,899.89	1.58	13,074.75	12,028.29	17,000
	$ 68,996.70		$ 51,733.56	$ 51,125.29	$ 77,000
Central West					
Colorado	$ 1,255.06	$ .76	$ 899.20	$ 642.20	$ 1,350
Iowa, Mid.	3,971.66	2.04	3,409.27	4,089.52	4,250
Ia., N., Minn. & S. D.	4,403.80	1.85	3,760.26	3,441.69	4,400
Iowa, S.	1,402.76	1.18	1,037.38	1,000.70	1,500
Kans., N. E.	1,407.16	.74	1,152.89	1,087.59	1,400
Kans., N. W.	419.28	.49	356.33	345.87	400
Kans., S. E.	590.76	.69	510.82	419.20	600
Kans., S. W.	2,690.52	1.29	1,867.33	1,248.87	2,800
Mo., Mid.	381.12	.44	308.07	305.23	400
Mo., N.	442.87	.40	337.85	364.19	500
Mo., S., & Ark.	217.76	.33	152.51	169.15	270
Nebraska	927.15	.65	661.56	547.58	930
N. Dak. & E. Mont.	454.17	.82	357.95	314.98	400
Okla., Pan. of Texas & N. Mex.	1,099.53	.92	810.89	729.39	1,000
	$ 19,663.60		$ 15,622.31	$ 14,706.16	$ 20,200
Western					
Calif., N.	$ 3,844.06	$1.39	$ 3,000.99	$ 2,582.13	$ 3,850
Calif., S., & Arizona	10,564.80	2.71	8,431.00	6,542.42	10,500
Canada	98.97	.26	80.50	112.28	100
Idaho & W. Mont.	931.66	.58	683.16	716.19	1,300
Oregon	821.74	1.42	524.79	564.75	1,000
Texas & La.	334.26	.75	254.31	254.06	400
Washington	1,863.54	.94	1,407.74	979.22	1,900
	$ 18,459.03		$ 14,382.49	$ 11,751.05	$ 19,050
Unallocated	6,039.74		5,984.74	3,939.98	
Grand Total	$225,243.51		$162,196.06	$154,969.07	$233,250

HOME AND FAMILY

To Ethel at Worship

BY LUCY GEARHART

You came into the church today,
A prayer net halo on your hair;
And as you walked among your friends
We felt another Presence there.

The young folks could not help but smile,
Their eyes a deeper blue;
Their parents thought the less of care,
And more of love, because of you.

And as you passed me in the aisle
I thought the angels, too, had known,
And sweeter for a breath their song
As you came near unto the throne.

Tacoma, Wash.

Flowers That Turn Winter Into Spring

BY MARGIE JOHN GARST

What an interesting coincidence! The day was cold and bleak, the sky was overcast with a gray, hazy look that suggested snow by the morrow. The birds seemed to sense the coming storm, for outside the library window red and brown birds were so busy picking the crumbs put there for their enjoyment. The birds suggested thoughts that wanted to be penned—penned without a name. But there was the right name, the right title for thoughts, and right there on the reading table in a garden magazine! Yes, a coincidence, that so unexpectedly before one's eyes would loom up in large print words suggestive of musings—while the wind blew and the birds ate and the teakettle hummed a little tune on the stove near by—Flowers That Turn Winter Into Spring. To be sure the writeup in the garden magazine had reference to the lovely blossoms—the amaryllis in all of its beauty, the rose of Sharon with its daintily colored blossoms, the forsythia with its sunshine suggestiveness—these plants only needing water and sunshine and warmth to awaken them from their dormant stage and to start them on their mission of cheeriness.

And then the crocus and the daffodil and the fragrant beauty of the hyacinth! How they all add cheer and coziness to their surroundings! And then the question came to mind demanding an answer, an answer perhaps that we do not like to give: "Do we possess any of the attributes of the springtime flowers, or do we prefer grim winter's cold indifference of unkindness, hate and selfishness?"

Flowers on the window sill in winter need attention. They must root in deep soil and be cultivated and watered. If they are blooming plants they need the sun's life-giving rays to make foliage and blossom alike more luxurious. How true of life! We, too, must root in deep soil if we would develop into well nurtured Christians, the soil of service that helps us to go deeper and deeper into the real joy of living. Yes, 'tis true, that service may demand that we go into the depth, yet what satisfaction the depths may mean to another!

It was a rainy afternoon when some members of a Sunday-school class planned to take a worship program to a shut-in, an afternoon when a cheery fire was so inviting, when books and the radio offered a pleasant afternoon at home, and when cold wet streets were offering discouraging suggestions. Did any member feel the worship service should be called off? Surely not, for wouldn't it bring some sunshine to the little crippled lady? Wouldn't it add some coloring to the bleak day if various ladies would just meet her with a smile and sing and read and have prayer with the little stranger? Didn't we have warm coats, umbrellas, cars and galoshes for our feet? The little lady could use none of these, for she had been in a cast for months and months. Oh, we need oft times to go into the depths to make us more fully appreciate what our Christ means to us.

Going into the depths of sorrow and suffering, getting down into the mud and scum of things, maybe we dislike going into the home where want and hunger stare us in the face. Maybe we don't like to be seen on a back alley in a hovel or hut, maybe it makes us enjoy less our dinner hour when clean linen, a blooming flower, a well-planned meal await us. Perhaps something within suggests that we share with the unfortunates and we just can't enjoy our dessert after a full meal as much as we would have had we not seen some starving children.

Perhaps the chill of winter has frozen the tendrils of life's tender plants and we have become stiffened against the need and want of others.

The flowers that turn winter into spring in real life are the love and kindness that make us want to do for another, the love that suffereth long and is kind. They are the love and kindness that Jesus showed toward Judas. He believed in him, and called him; later he hoped in him and warned him; finally, he endured.

In the study of the life of Peter we are impressed with the worth of the flower of beginning again. The same was true of David.

"I wish that there were some wonderful place
In the Land of Beginning Again,
Where all our mistakes and all our heartaches,
And all of our poor, selfish grief
Could be dropped like a shabby, old coat at the door,
And never put on again."

Isn't this flower of beginning again a heartening message? As we rise in the morning what a joy to know that we may undertake the day with God as a new beginning, and say with the poet:

"Every day is a fresh beginning;
Listen, my soul, to the glad refrain;
In spite of old sorrow and older sinning,
And troubles forecasted and possible pain,
Take heart with the day and begin again."

And there is the flower of comfort! How often our help is needed to speak words of comfort to another, or perhaps they are spoken to us in a still small voice. Dr. Jowett says, "If I had my life to live over again I would give myself more to the ministry of comfort." Answering others and myself with the knowledge that our God is everywhere, that God is with us in all of life's changes and will be our Comforter if we attune our hearts, is a comforting promise.

Annie Johnson Flint comforts in these words:

"God hath not promised
Skies always blue,

Flower strewn pathways,
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

"But God hath promised
Strength for the day,
Rest for the labor,
Light for the way;
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love."

And the flower of sacrifice gives till it hurts, gives something that we so much need for ourselves, or want for ourselves, gives in time and money, gives one's self for another's cause. Surely this could be counted as a sunshine plant that would soon outgrow and outlive the frigid zone plant of selfishness.

On and on we go, finding the flowers that can add to the joyousness of living.

Flowers that turn winter into spring! How we watch with interest the first sign of life as the green begins to come through the moist brown earth, and the buds to swell. Then comes cultivation.

We, too, have been planted in the garden of life. We, too, need care and a watchful eye over us. Perhaps we will need pruning by the hand of God, that we grow into strong followers of him, followers that will add beauty and give coloring to his earthly kingdom, flowers, if you please, that turn winter into spring.

Salem, Va.

More Thoughts on The Day of Prayer

BY ELIZABETH HOWE BRUBAKER

Certainly the world without Christ is dead spiritually, but God is not dead and the church should not be dead. Many are crying, "What can be done?" God has already done all for us. He has nothing more to do. He gave his only begotten Son, who suffered and died for us that we might live. Christ finished his work, and his finished work was accepted by the Father through the resurrection and exaltation of Christ. What is needed now, is that we rededicate our lives to Christ. Let us go back to the Bible. Let us pray for a revival of Bible reading, Bible study and Bible living.

Let us pray for our pastors, elders and evangelists that they may preach the gospel (Rom. 1: 16), and not become weary in well-doing. May every sermon be full of the Holy Spirit, full of the Word of God, and full of Christ, for thereunto are they called, "for the perfecting of the saints, for work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." May they speak the truth in love. See Eph. 4: 12-16.

May we pray also for those in the pews that we produce good soil for the good seed that it may take root, grow and produce good fruit. May we as hearers witness at home in our own communities. Recall Paul when he said, "When I became a man, I put away childish things," and so may we as mature ones learn to relish the strong meat of the gospel. May we entertain ourselves, and others too, by reading the Bible. This, of course, is contrary to the popular social methods of the world, and contrary probably to much of the church social life, but what a transformation it would work in the life of the individual, the church and of the community! One time a friend called in the home of another where she found the Sunday-school lesson being studied. Said she, "They did not put aside their study. They asked me to join them and I enjoyed it."

God would have us enjoy the Bible. The Holy Spirit wrote the Bible (1 Peter 1: 21), and joy is the fruit of the Holy Spirit (Gal. 5: 22). Our religion is not a sad religion. Paul, in Col. 1: 9-11, makes a wonderful prayer for the brethren of Colosse, and ends with the thought of joyfulness. God would have us be joyful as well as prayerful.

Let us thank God that we live in a land blessed with the light of pure religion, where we may worship God according to the dictates of an enlightened conscience.

Yes, the great reform needed in the world should begin in the hearts of regenerated church members and work from within. Why, then, is the world dead spiritually? Hear the answer of Jesus: "Ye will not come unto me that ye might have life" (John 5: 40). These words were spoken to Israel, but are true of the world today.

God gave the law to his chosen people, Israel, to show them the need of a Savior. Now we have Christ for the world. We should pray for all men (1 Tim. 2: 1). The love of God takes in the whole world (John 3: 16).

New Windsor, Md.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

Having worried for a long time on account of a low income, a laboring man was attracted by the glowing promises of a sales promotion scheme. A letter had been written. "Tomorrow," he thought, "I will send my first payment and be on the road to prosperity."

That evening a business friend stopped to chat. Enthusiastically he was told of the important decision.

As tactfully as he could the business man referred him to another man in the community who had suffered a great loss by dealing with the same company. "At least I'd talk with him," he suggested.

Investigation was made and some hard-earned savings remained in the bank.

New York, N. Y.

An Appreciation

Mrs. Levi Minnich of Greenville, Ohio, sends us these verses by Ethel Loxley. What is here said of two who have lived so nobly, could be said of many others throughout the brotherhood. See Painter Creek news note on page 27.—Ed.

We extend you our greetings on this happy day,
For the twenty-five years which behind you lay,
Since you pledged your love to one another
To always be true and cherish each other.
You've traveled it well as far as you've gone,
Although every day isn't always a song;
You built you a home by the side of the road,
A fortress of love where you share your load.
Your bright cheerful faces now lighten our way
As you give us a message on each Sabbath day.
Neither wealth nor fame is your hope or dream,
But into each heart you're sending a gleam
Of faith and content, that all may find
A mansion with God and peace of mind.
May God send rich blessings upon you two,
For we look to you both as shepherds true.
We give you our thanks and appreciation,
And love from us all, as a congregation.

KINGDOM GLEANINGS

Calendar for Sunday, February 11

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Perils of Rejecting Christ. —Matt. 21: 28-43.

Christian Workers, Secret Disciples—Nicodemus.

B. Y. P. D., This Question of Making a Living.

Intermediates, Beginnings in a New Land.

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Gains for the Kingdom

Five baptized in the Akron church, Ohio.

Four baptized in the Salem church, Ind., Bro. C. C. Cripe, evangelist.

Six baptized in the Baugo church, Ind., Bro. Wilmer Petry, evangelist.

Eight baptized in the Middlebury church, Ind., Bro. J. O. Winger, evangelist.

Nine baptized in the Troutville church, Va., Bro. E. C. Woodie, pastor-evangelist.

One baptized in the Oak Grove church, Ohio, Brother and Sister B. M. Rollins, evangelists.

Two baptized in the Ashland church, Ore., Brother and Sister G. G. Canfield, evangelists.

Ten baptized in the Twenty-eighth Street church, Altoona, Pa., Bro. A. M. Dixon, evangelist.

Six baptized and three received on former baptism in the Pine Creek church, Ind., Bro. J. W. Fidler, evangelist.

One accepted Christ and awaits baptism in the Scalp Level church, Pa., Bro. Jesse W. Whitacre, evangelist; Bro. G. E. Yoder, pastor.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. C. E. Grapes, pastor, Feb. 4-18, in the Chambersburg church, Pa.

Brother and Sister G. G. Canfield, Feb. 13, in the Weiser church, Idaho.

Brother and Sister B. M. Rollins, Feb. 26, in the Bellefontaine church, Ohio.

Bro. Mark Schrock of Olympia, Wash., Feb. 11-18, in the Sunnyslope church, Wash.

Bro. J. Edson Ulery of Onekama, Mich., March 3, in the Lancaster congregation, Pa.

Bro. B. B. Ludwick of Markleysburg, Pa., March 11, in the Bethel church, Markleysburg congregation, Pa.

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Personal Mention

"**Arriving** Lagos today. Pleasant voyage. Everyone well and happy." Such was the message received last Monday morning from the Africa party consisting of Sara Shisler, the Faws, the Weavers and the Petres.

Bro. Levi Minnich of Greenville, Ohio, will please permit his friends to congratulate him on bringing all of his seventy-eight years successfully through his encounter with an unexpectedly deep snowdrift, and that with a promise of yet more years to follow. We are sorry about the broken ribs and bruises and the overturned wreck of a car, but glad that a fair appraisal of the conflict shows victory on his side.

Bro. R. H. Nicodemus informs us that he will be glad to conduct evangelistic meetings during the months of March, April and May as his services may be desired. He may be addressed at 105 Washington St., Sturgis, Mich.

Elder D. B. Eby of Olympia, Wash., passed to his reward on Feb. 2. From Mrs. Maude E. Gregory, his daughter, we have the following brief message: "Father quietly went to rest early this morning. The direct cause was a heart attack. . . . We shall be sending a fuller account before long."

Bro. N. S. Sellers, elder-in-charge of the Upper Codorus congregation of Southern Pennsylvania, writes us that the following names of ministers should have appeared in the 1940 Yearbook: G. M. Resser, Manchester, Md.; Henry E. Miller, Raymond Bucher, Daniel Mummert, all of Brodbecks, Pa.

Rev. W. Russell Shull of the National Forum of Chicago, Ill., was the speaker before at least two Elgin groups last Sunday. It is the purpose of the forum to offer factual presentations of vital social problems in a popular and visualized form. The speaker did just that at the evening service with the current alcohol problem before an appreciative audience at the Highland Avenue Church of the Brethren.

Brother and Sister G. G. Canfield, in evangelistic work under the direction of the General Mission Board, are now in a meeting at the Boise Valley church, Idaho, in which state they will continue to serve until late in May. Bro. William Riddlebarger, fieldman for the district, writes that their schedule for other Idaho churches is as follows: Feb. 13-25, Weiser; Feb. 27—March 10, Payette; March 12-24, Fruitland; March 26—April 1, Emmett; April 10-21, Clearwater; April 23—May 5, Nezperce; May 7-19, Winchester.

If the name of Bro. W. E. West's father had been William, as inadvertently stated in the golden wedding account in our issue of Jan. 20, it would have been all right, but it happens to have been Amos E. The son and daughter, by the way, parents of the seven grandchildren also present, have a unique record. They both attended golden weddings of both sets of their grandparents. And in the case of Sister W. E. West's parents, that was a double golden wedding, the two couples of which had had their original weddings in double fashion. How is this for an accumulation of golden values of a quality more significant in our national life, we suspect, than all the gold now buried in Kentucky?

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Miscellaneous Items

Sending the Messenger to those who would like to have it and are not able to pay for it is one fine way of doing good. Would you like the joy of making one such eighty-five-year-old sister happy?

Don't you think this brother is a bit extravagant in his speech? Perhaps we can forgive him, for he evidently means well. "After having read the Messenger for half a century, perhaps never missing an issue, either in my father's home or my own, I can truly say that there never was a time that it was more helpful to me than it is right now. It is the best ever."

Notice to the churches of Northwestern Ohio: All urches that have not paid their quotas for the support the Old Folks' Home, Fostoria, Ohio, should do so be- re March 1.—L. V. Rodabaugh, Treasurer, Williams- wn, Ohio.

The increase in Messenger circulation which has tak- place in recent years has added to the difficult edi- rial problem of putting into thirty-two pages all that ems to need to be said each week. We trust our read- s will remember this when they wonder why there is lay in the appearance of certain types of matter.

The Achievement Offering is an urgent issue, especial- because of the decrease in giving below last year. or the eleven-month period March 1, 1939 to January , 1940, brotherhood giving is down 4.4% below the rresponding period of the previous year. By regions e decrease indicates acute economic problems in the est. All regions are down as follows: Eastern 1.6%, outheastern .7%, Central 1.1%, Central West 5.8% and estern 18.2%. Turn to pages 12 and 13 for further in- rmation.

Summer pastorates for 1940 are being considered. nurches desiring to have the services of a summer stor in 1940, please write to the General Ministerial oard, 22 South State St., Elgin, Ill., stating your de- res and giving information about your arrangement r the summer. Many churches, not able to have a full- ne pastor, greatly appreciate the services of a summer stor serving in the church community during June, ly and August. Also it is an excellent laboratory for e young man as he studies in college and seminary.

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With Our Schools

Bridegwater College

Miss Naomi B. Miller joins the college staff as Direc- r of Residence at Rebecca Hall, relieving Miss Mildred eroney, whose teaching duties have become too heavy r dormitory service.

The second semester opened on Jan. 29 with several w registrations to give this session the largest attend- ce in the history of the college. The freshman class mbers 118, which also sets a new freshman record. ne convocation address was delivered by Rev. H. L. offman, pastor of the Bridgewater Methodist church.

The Annual Spiritual Life Institute, which inaugur- ed the new year on the college campus, was largely tended and was generally regarded as one of our best stitutes. The work of President V. F. Schwalm of cPherson College was most stimulating. The institute greatly indebted to him for the heavy part which he rried in the program and for his able messages. The llege was especially pleased to have Mrs. Schwalm as institute guest, and also daughter Betty and Miss ella Lehman of the McPherson faculty, who after two ys hastened back to Kansas for college duties.

Bishop Edwin H. Hughes delivered three helpful mes- ges on the closing day of the institute. The college d one hundred and twenty-six ministers and their ives as dinner guests on the last evening of the insti- te. Edward Ziegler of India was a welcome leader for ree days. Many pastors and several college profes- rs contributed to the program. Brethren pastors were attendance from Virginia, West Virginia, Maryland, nnessee, North Carolina and the District of Columbia.

I Go South

Bok Singing Tower and Sanctuary

Of the Bok Singing Tower and Sanctuary that great lover of nature, John Burroughs, said: "I come here to find myself. It is so easy to get lost in the world." And I might add: "Here is a place where 'way-faring men, yea, fools', need not fail to find God." If you read Bok's autobiography, you will recall his love for the Bible and devotion to his family. That love and devotion account for these two inscriptions on the tower; the first one, spoken by his grandmother, reads as follows:

"Wherever your lives may be cast, make you the world a bit more beautiful and better because you have lived in it."

"I will make a covenant of peace with them. . . . And will set my sanctuary in the midst of them" (Ezek. 37: 26). Though Bok took these words out of their setting, he did make good use of them.

Bok Tower is an hour's drive from Sebring. It stands on Iron Mountain, which boasts of being the highest point in Florida, and the highest point within sixty miles of the Atlantic and the Gulf between the Rio Grande and Washington. The official record says its elevation is 324.3 feet. "Not much of a mountain," you may say. No, not in a land of mountains, but Florida is a land of lakes where every foot of elevation counts. Note that they record even the three tenths. I should say that there are other places that boast that theirs is the highest elevation in Florida. However unanimous the people of Florida are as to their wonderful climate, they do not agree when it comes to the highest elevation.

Standing on Sunset Plateau one can see fourteen lakes. Should one be so fortunate as to ascend the tower, his eyes could look down on thirty-six lakes. The grounds cover fifty-three acres artistically set with trees, shrubs and flowers nearly all of which are native in a radius of twenty miles of the tower. The lawn is the largest and most beautiful we have yet seen in Florida. Two immense tanks in the tower store the water so freely used to keep all in the very finest condition. Spring finds the flowers and grounds at their best.

The tower itself rests on one hundred and sixty concrete piers which support the foundation concrete mat. It is constructed of Florida stone and Georgia marble. It rises from a base fifty-one feet square. This square form gradually changes to an octagon which is thirty-seven feet wide at the top. This shift in form increases the harmony. The heavy yellow brass door to the north depicts the six creation days of Genesis. Every bit of space from base to summit, two hundred and five feet, adds grace and beauty. A moat, spanned by four bridges, surrounds the tower, while four massive iron gates shut out the public. It has become necessary to lock the gates because some insisted on abusing the privilege of access to the tower. Thus the many, who know and do what is right, are shut out—because the few who know, but will not do the right, abuse their liberty.

Bok was a lover of birds, and a bird sanctuary was his first thought when he planned the sanctuary. One hundred and eleven species of birds have been identified on the grounds. This does not include Florida's aquatic

(Continued on Page 19)

THE CHURCH AT WORK

CHRISTIAN FINANCE

"A Habit Forever After"

Last year Mr. Average Church Member in the United States gave $13.47 so that his church might continue to serve persons in the local community, the homeland, and abroad. This represents his giving to all church purposes. This year he has given $13.57. Mr. Average Church Member has increased his giving by only ten cents per year or less than one cent per month. Last year he gave in the United States less than four cents per day. This year he is still giving less than four cents per day.



These figures, as released by Harry S. Myers, secretary, United Stewardship Council, indicate that Mr. Average Church Member is not yet a good steward of possessions. No doubt they indicate also that in those churches in which leaders are guiding persons to become God's trustees, Christian stewards of possessions, persons are increasingly investing their money in the work of the Christian church. The trend is upward.

To make the upward trend significant we must increasingly lead and guide persons in a growing experience of oneness with God. Through preaching, study and counseling, we must help persons to know that their resources are God's resources, that their strength is the strength by which his work is carried forward. We must continue to help persons to experience the joy of investing their possessions in the Christian program: in schools that open opportunities to young people; in hospitals in which sick persons are made well; in churches which offer a new way of life to many who have never heard of Jesus.

The task is yours and mine. Give in 1940—Stewardship Year. One leader has aptly said, "Stewardship—an emphasis in 1940; a habit forever after." May that be our goal.—Used by permission of Stewardship Spokesman.

Giving

Give not from the top of your purse, but from the bottom of your heart.

God will not judge you by what you give, but by what you withhold.

You cannot get fire from heaven until you get an altar with something on it.

Give, not to enrich God, but to develop yourself. The liberal soul shall be made fat.

"Giving" has been shot through with the ascetic and pagan notion of "giving up"; it seldom has reached the normal Christian conception of administering for Another.

Giving belongs in the field of fundamental doctrine, rather than of church efficiency.

"It is in loving, not in being loved,
The heart is blessed;
It is in giving, not in seeking gifts,
We find our quest.
Whatever be the longing or the need,
That do thou give;
So shall thy soul be fed and then indeed
Shall truly live."

Love never asks, "How much must I do?" but "How much can I do?"

"For thou must share, if thou wouldst keep
That good thing from above;
Ceasing to share, you cease to have;
Such is the law of love."

If a church died from giving too much, we could say "Blessed are the dead which die in the Lord."

Someone said, "Give until it hurts." Someone replied, "Keep on giving until it stops hurting."

It costs to follow Jesus Christ, but it costs more not to follow him.

Will your money make your children better than you? Some men have to die before God gets anything out of them.

Many Christians are not going to need a will. They intend to know how their money is used and to have the fun of giving it away.

MEN'S WORK

Men's Work in the First District of West Virginia

By Charles Bobo, Keyser, West Virginia

The men of Eglon have been busy making a better church at Maple Springs. They organized their work through the organized Bible class. This group of twenty-seven men has carried on the following program in the National Men's Work: home mission offering, father and son banquet, Messenger club, and personal evangelism. They have contributed to the district camp—material, money and labor. At home the men have decorated the interior of the church, repaired the furnace and planted shrubbery on the church grounds.

At the White Pine church, Pirgitsville, W. Va., the men demonstrated their worth in giving much labor and money in building a much needed Sunday-school addition to the church. They also did the digging for a basement and the installation of a new furnace.

At Petersburg the men backed the movement in building a new brick church building which was dedicated this winter. The church is much inspired since moving from the court house to the new church. Bro. Norman A. Seese, the new pastor, has come to work with these good men and their future church.

The men of Keyser are still pushing the work. Twelve regular meetings were held during the year promoting the work on the church. The church has added new Sunday-school rooms, a new furnace, and a nice new electric organ. The men sponsor a splendid male chorus of seventeen voices. This chorus meets each week. They have been making many trips to other churches, singing for revivals and dedications. Fourteen programs have been given in other churches, besides standing back of the local church with much good

usic. Beside this the men have done much to pro-ote Camp Galilee in labor and money. With the in-rest and work of the men the church is having the est year in attendance and offerings it has had for veral years.

The little church at Wiley Ford, W. Va., is a good xample of what a few men can do when they work the Lord's work. Here they are building a nice little urch. They have the ground floor completed and ork is underway on the second story. The men have onsored a father and son relationship, Messenger ub, and personal evangelism.

We are sure other men's groups, of which we have report at present, have been working. We would ke to say to the churches and pastors, "Do not forget our men in the Lord's work."

OMEN'S WORK

A Friendly Letter From a District President

I received the blanks and letters for Women's Work, nd I want to tell you how much I appreciate the ange in the Local Report Blanks. These will simplify atters a great deal and save worrying about statistics. hanks so much.

Our district funds seem to be coming in rather owly, so we have prepared a letter and sent it out each women's group. How fine it would be if our omen would keep our project in mind during the year nd not wait till a month or two before the fiscal year oses. It would relieve some anxiety on the part of e district officers, and also ease somewhat the burden the secretary-treasurer. How much better it would e all around if the money would be sent in at regular tervals.

Here in our church, we lift a large offering in our omen's and girls' planning classes and in our Aid and issionary societies just before Conference, then an-her in the fall, say a month or two before Christmas, nd then finish up in January. This year we were most paid up before Christmas.

Yesterday we had a good meeting of the district uncil. We had quite a bit of business to transact ong with our program for district meeting.

I often think of your little visit with us last winter. hope to see you again at Conference next June.

DULT DISCUSSION OUTLINE

Evangelism for Today

Part IV. Workers, Together With God—Philip

Scripture: Acts 8

Sunday, February 25

Note: Assign scriptures to be read without comment parts of the story of one man's evangelistic efforts.

The Facts of the Story

1. Philip, a Spirit-filled man, is called (Acts 6: 3-6).
2. Persecution in Jerusalem drives him out (Acts 8: 3).
3. Philip brings joy to Samaria through his testimony erses 4-8).
4. Simon the sorcerer is baptized with others (verses 13).
5. Philip is prompted to go to the desert (verses , 27a).
6. The Spirit urges him to speak to the Ethiopian on the highway (verses 27b-31).
7. Philip preached unto him Jesus (verses 32-36).
8. The statesman is baptized (verses 37, 38).
9. Philip is led by the Spirit to preach elsewhere (verses 39, 40).

II. The Central Truth

The true evangelist never works alone; the Spirit of God is ever with him (see Matt. 28: 19, 20).

III. Questions for Discussion

1. How may the laity today be inspired to greater evangelistic effort? Does your church expect it? Encourage it? What plans do you have to use the laity in evangelism?

2. How may one know when he is being called by the Spirit to go places and do things? What place for John 7: 17, for prayer, for meditation, Bible reading, common sense?

3. Give other examples of God preparing two individuals for the same interview. Does he do it today (Matt. 28: 19, 20)? See also Saul and Ananias, Cornelius and Peter.

A Busy Day in Washington

(Continued From Page 9)

Our impression of Mr. Jackson amply justified what Frank Murphy had just said regarding him. On greeting us, Robert Jackson immediately expressed some apprehension lest our mission indicated that we were expecting this country to enter the war. He was most emphatic in deprecating such attitude. On being reassured that we did not come in a jittery frame of mind, that we were doing our best to help keep us out of war, and that our proposed action was but a precautionary measure, he was quite receptive and sympathetic. As to his personal stand on war he certainly left no doubt. He said he opposed our entering the last war and would oppose war now and forevermore. It will certainly give strength to the "stay-out-of-war" cause to have Robert Jackson in the Cabinet.

I Go South

(Continued From Page 17)

brood. So far we have been disappointed in not seeing many birds in Florida. We did not even see many of them at the bird sanctuary, where we saw our first robin redbreast. We looked closely but it was not the one on which Mrs. Miller and I once performed a surgical operation when we found a robin whose leg called for immediate amputation. Amateurs as we were, the operation was a success. For three days we housed the patient. Father robin called repeatedly and chided the good mother for neglecting her brood. Finally we set her on a post and, by proper balance, she soon spread her wings and flew up into a tree where she again took up her domestic duties like the good mother she had been before. Next year she returned and again built her nest, but of her later meanderings we know nothing.

Bok brought nightingales from England to add to his sanctuary brood. With what results? The mockingbirds stole their sweet notes; the nightingales sickened and died. Was it because the mockingbirds stole their notes? Were they jealous? Did longing for their old English haunts overcome them? Or were they disap-

pointed in the climate? Your guess is as good as another's. The best time to see the birds is early in the morning or in the evening. But how can one be around early in the morning where morning sleep is so sweet? We were at the tower at noon because we were eager to hear the chimes.

The lawn, trees, shrubs, flowers, birds—all these add to the tower's glory; but its crowning glory is the carillon and the sweet music broadcast as the bells are played by Anton Brees, who has added fame to his father who was also a distinguished carillonneur. The carillon consists of seventy-one bells with a range of four and one-half octaves. The largest bell weighs nearly 23,000 pounds; the smallest one, eleven pounds. One bell was damaged in shipment and had to be returned to Wales, where all had been cast, to be repaired and tuned anew. To transport the building material and bells from Lake Wales to the tower grounds a temporary railroad of three miles had to be constructed.

Regular recitals are given from Dec. 15 to April 15. Why at this time? Because all Florida caters to the tourist from the north. Florida lives and moves and finds its prosperity in the tourist. But this is not as one-sided as it may seem. The tourist comes because of what Florida has to offer. Any time is a good time to visit the Singing Tower, but the supreme time is found at the time of the Easter Sunrise Service, which always draws a record attendance of interested and devotional folks. J. E. M.

CORRESPONDENCE

Bethany Biblical Seminary Accredited

(See Picture on Cover Page)

The faculty members of Bethany rejoice in announcing to the alumni of the school and to all members of the Church of the Brethren that our seminary has been accredited fully by the American Association of Theological Schools as a standard seminary. We have been working for this for several years. Its coming places the school in the front ranks of theological seminaries and will enable our graduates to get better consideration for their work in universities. It is the conviction of our faculty that Bethany should have strong scholarship, a deep and abiding Christian faith which emphasizes the study of the Bible, a fellowship that is warm and winsome, loyalty to the heritage, ideals and program of the Church of the Brethren, and those riches of spirit and vision that lead to a life commitment.

The seminary experienced a healthy increase in enrollment this year. The Church of the Brethren can rejoice over the fine young people who are consecrating their lives to Christian service.

We are doing our best with the help of God to develop the school in the way that will best serve the church.

Chicago, Ill. Rufus D. Bowman, President.

At the Morrison's Cove Home

The Morrison's Cove Home for the aged brethren and sisters of the Middle District of Pennsylvania is still on the map and in active operation.

The co-operation of the churches and the executives of the Home has been very cordial, with the result that the year 1939 closed with a very satisfactory record. There are at this date fifty guests, all seemingly conte with their lot.

The growing season the year past was one of t most fruitful on record. The small plot of ground co nected with the institution was judiciously planted a cultivated. Products from this plot added much to t larder. Some of the churches sent fine donations whi added greatly to the support of the Home.

A number of Sunday-school classes came with pr grams of entertainment, and also gifts during the ho day season, which were greatly appreciated.

There is a service of worship every morning in t chapel, and frequent preaching services and prograr are conducted by visitors.

And while the Home is not considered or operated a hospital, still there are always some cases of helpl patients. The Home is now filled to capacity, and a plicants are waiting for an opportunity to enter.

Truly the Lord has been favorable unto our land a people.

Martinsburg, Pa. James A. Sell

On the Wing in West Virginia Again

My first report on West Virginia meandering was kindly received, I have the urge to write again.

The Nelson Williams' home extended the hand welcome with all its comforts and fellowship at Uni Chapel, near St. George. I found great pleasure labor here among these interesting people. In ye gone by there have been much activity and reactivi The Bible girls wrought a good work here. Genera speaking, the outlook is for peace and hope.

Shiloh, presided over by Bro. A. C. Auvil, is one much local history. The opening wedge here w driven in by that saintly man, James Quinter. Sir that holy origin ups and downs of a sundry type ha come and gone. New preaching forces here unc present leadership are lifting the curtain of hope.

The next very captivating observation was at t district meeting during four busy days at Junior, Va., the capital of Second West Virginia district. B W. J. Row is the shepherd of this flock, along w worthy ministerial help. It was especially interesti to see just how all the responsibilities of the vari offices were concentrated on so few outstanding men the district. Also, it was even more interesting to how the conference went on record to harness n forces to the eldership and to lessen the burden of ti men on whom the labors of the district have rested long. A new and interesting conference decision v scatter the official burdens and harness new talent carry on. Other districts will do well to take notice such a forward step in having more persons chosen a a wider choice of men and women as district offici The idea of limiting tenure in office and of obviat interlocking of board membership is a reform to l come general brotherhood wide. Bro. Paul Bowm took active part in this great meeting. The work of general boards seems much appreciated in the distr Bro. R. L. Byrd is wisely kept on in the field as distr man.

Beans Chapel comes in for prominent mention as t home church of our Bro. S. N. McCann. Much histo gathers about the old Indian Camp Rock and the church house. Hardships have fallen here. Bro. H.

Sanders as elder and Bro. Clark Bean, a staunch and growing preacher, should lead this people into green pastures.

Goshen, near Canaan, is a lively spot. The eldership is under the district board. Bro. Grant Sines is the pastor and Bro. P. M. Sines has charge of the Sunday school. Amid such names one almost feels in the Holy Land.

Glady is a fine place in which to spend some days. Even the trough of the valley is near 3,000 feet above sea level. At Glady Bro. J. J. Scrogum recently resigned as pastor and elder. The duties fall squarely on the broad shoulders of H. Phares and his father, Peter, long an outstanding deacon.

A return bus ticket took me via Charleston and permitted a day's stop at Oceana, where there is a nucleus for a future church. The ministry of Kentucky and First Virginia are showing interest here. More elders, more ministers, more Messengers, more harnessing of youthful talent, more dynamic leadership, more generosity in substantial help and more love for the general membership are prospective things to be coveted in this great and growing field.

Nokesville, Va. I. N. H. Beahm.

Dr. David M. Brower

A short time ago, brief mention was made of the passing of one of Oregon's distinguished pioneers—Dr. David Marcus Brower—whose death occurred on Oct. 27, 1939, at his home in Ashland, Oregon.



Dr. Brower was the son of a pioneer. His father, Elder David Brower, was one of the earliest Brethren missionaries in the Northwest, coming to the coast from Keokuk County, Iowa, in 1871 when young David was only a lad of thirteen. Means of transportation were not well developed then, and the family had to journey from Iowa to San Francisco by rail, then from San Francisco to Portland by boat, and then by rail again to the Brethren settlement at Albany, a journey requiring more than three weeks. After visiting friends from the East, the family settled on a farm in Marion County not from from Salem. Here the young man grew to maturity.

He was ambitious to learn and eventually decided to study medicine. In 1888 he graduated from the medical school of Willamette University—now the University of Oregon.

In the meantime other interests had developed. In 1883 he married Delilah Miller at Macleay. To this union were born ten children, five of whom survive—three sons and two daughters.

Dr. Brower was a practicing physician for more than fifty years, serving at Damascus, Roseburg, Myrtle Point and Ashland, Oregon. He also served as coroner both in Coos County and Jackson County. He began his practice in the days when the family doctor was expected, at the call of distress, to go any place at any time. He knew what it meant to travel many miles over rough roads, late at night, to relieve sickness and suffering at some lonely farmhouse. But though the conditions of life were hard, his life was enriched by the friendship and gratitude of many of his patients who did not forget what he had done for them even after many years. The many persons who flocked to the church to lay flowers at his bier, and to hear his old friend, Elder George C. Carl, and the Reverend Melville T. Wire pay a last tribute to the dead, are evidences of the esteem in which he was held.

Dr. Brower's interests were not confined to his profession. He was active in civic affairs, supported the Temperance movement and at one time served as first judge of the city court at Ashland. He was also active in the church. Since his father was so devoted to the interests of the church, it is not surprising to find the son following in his footsteps. In 1885 the District of Oregon appointed him chairman of the Missionary and Church Erection Committee, a position which he held until the end of the century. During this time a number of missionaries were sent out to Washington and Idaho: George C. Carl, J. U. G. Stiverson, S. S. Barklow and others; new churches were organized and weak ones strengthened. This Dr. Brower considered one of his most constructive efforts in behalf of the church. In 1890 he became a deacon, and a few years later was elected to the ministry. Dr. Brower was a thorough Bible student and was quite independent in his thinking. In a letter which he wrote to the author in 1937, he said: "I admit that tradition is hard to shake loose, . . . but I can do so. . . . I am thinking that the expression, my church, family, people, or party, right or wrong, is stupid. My motto [is] 'First things first.'"

Because Dr. Brower was not a conventional person, he was sometimes criticized by those who did not understand his real views, or sympathize with his desires to make the changes he considered necessary. This was hard to bear. His sense of humor, however, helped him. In alluding to an irritating situation in another letter, which he wrote to the author only about a year ago, he wrote: "That as well as a lot of other things can be laughed at with tears in the eyes. May the Lord forgive his people for their many mistakes both of omission and commission. Our love is extended to all the Brethren who have lived, and are living now. I have forgotten and forgiven the past. As I have forgiven may I be forgiven." Surely no words are more fitting with which to close a life.

Pasadena, Calif. Gladdys Muir.

Only One Way

I read in the Gospel Messenger recently an article written by Bro. Grant Mahan. It was entitled *Some Other Way*. There are many ways and byways, but there are only two mentioned in the Bible. These

are the broad way that leads to destruction and the narrow way that leads to life.

God's way is the only one for us to take. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14: 12). If one follows any other way than that given in God's Word he is the same as a thief and a robber. That is why so many fail and cannot be successful in building up God's kingdom here on earth. They want to have a way of their own. We must submit our ways to God, for our way is not his. Our motto must be "Not our will, Lord, but thine be done."

If our ways are in balance with his, then we will find ourselves successful in building up his kingdom here on earth. Then at the last he will say: "Well done, thou good and faithful servant. You have been faithful, enter into the joy of the Lord."

Middletown, Ind. Florida J. E. Green.

Elder C. D. and Mattie Bowman Hylton

Father was born June 21, 1859 in Floyd County, Virginia, to Elder Harden P. and Frances Hylton. Mother was born Oct. 11, 1861, near Johnson City, Tenn., to Daniel and Catherine Lair Bowman.

They both united with the Church of the Brethren in the year 1876. Mother was fifteen and father seventeen. It was rather unusual for the youth of their day to join the church so young. It was during this year, while father was visiting relatives in Tennessee, that they met. They were married five years later on Dec. 22, 1881. For fifty-eight years and four days they lived together most happily. To them were born six children. The oldest died in childhood. Those surviving are: D. Price, Alda Crumpacker, Pernie Faw, Wilbur and Walter. There are thirteen grandchildren and two great-grandchildren.

For seven years father taught in the public schools of Floyd County. On Sept. 6, 1884 he was elected to the ministry and on Oct. 2, 1892 he was ordained to the eldership. From that time his greatest interest was in the church. In 1896 the General Mission Board sent him to Florida to take charge of the churches at Keuka and Hawthorn. After three years he resigned the work in Florida and moved to Daleville, Va., in order to give his children better educational advantages. For several years he served as district evangelist for the First District of Virginia. After that for years he spent most of his winter months holding revival meetings in the states of Pennsylvania, Maryland, North Carolina, West Virginia and Virginia.

While he was away from home in the service of the church, mother gladly assumed the responsibilities of the home and family, saying that was the part she could do. He told his nurse a few days before he died that always during those years as he came home through the gate, he would see her open the door for him with a smile.

Eight months ago father became quite ill with heart trouble that left him a semi-invalid. Mother's constant care and concern for him during those months showed that their lives had been beautifully knit together in truest devotion.

Many times they told us that they were looking forward to their home-going in the same manner in which they had often planned trips together. Their great desire and prayer was that their separation would not be long. That prayer was answered in that death separated them for only three weeks.

On Sunday, Dec. 24, all their children and most of the grandchildren spent the day with them. Everyone seemed well and happy as we gathered around the Christmas tree. Father prayed then that we would all be ready and willing to go when the summons comes to leave this earth. Little did we think that it would come so soon to them. Mother became ill that night and passed away Tuesday afternoon. Three weeks from that day, on Jan. 16, father joined her.

Both their funerals were conducted by their pastor, Bro. M. Guy West, at the Central church in Roanoke, Va.

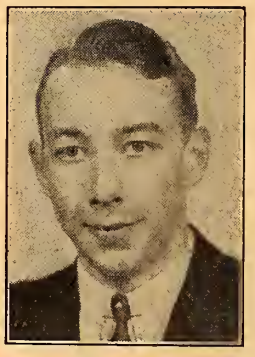
At mother's funeral Bro. M. G. Wilson, pastor of the Cloverdale church, assisted. The text was Mark 4: 35, "When the even was come he saith unto them, Let us pass over unto the other side." Bro. John S. Showalter assisted the pastor at father's funeral. The text was Rev. 14: 13, "Blessed are the dead which die in the Lord, . . . that they may rest from their labors; and their works do follow them."

Father and mother are lying side by side in the Daleville cemetery. Not only will they be missed by their children, but by many who always called them "Father and Mother Hylton."

Roanoke, Va. Alda Hylton Crumpacker.

The Tragic Passing of Robert Gerald White

The many friends and relatives of Robert White were indeed grief stricken to learn of his fatal accident on Nov. 22. He was the youngest son of Elder and Mrs. John B. White of Nashville, Tenn. Mrs. White is better known to our young people as "Cheerio,' her camp name. Robert also leaves a brother, John Bennett, of Nashville.



Robert was staying at the White homestead with his aunts while he was going to college in Johnson City, Tenn. On Tuesday evening, Nov. 21, he left home early in the evening to visit a friend in a neighboring community. As he approached the Watauga River bridge on the Johnson City-Bristol highway, he met a car which crowded him from the pavement. His car struck the abutment of the bridge and hurtled 150 feet over a steep embankment. Robert managed to remain inside the wreckage, and although conscious, was too weak to solicit aid. He remained undiscovered until the following morning when a farmer found him in his plight. He was removed to the hospital, where his condition was regarded as serious. However, his consciousness and his response to treatment appeared hopeful. He talked with friends throughout the day and appeared in good spirits until after eating his supper, when suddenly and without warning, he succumbed. His passing was a terrific shock to his family and friends who arrived later.

Robert was born in Mount Morris, Ill., on Jan. 15, 1920. Early in his life he moved to Nashville, Tenn., where he spent the greater part of his life with his parents. His life of only nineteen years tells the story of a most unusual character. From early childhood he possessed an admirable disposition to look after himself and adjust himself in all situations. His qualities of intelligence, speed, accuracy, good judgment, promptness and courtesy distinguished him in all of his associations. Robert was an honor student in all of his high school work. He was more than that, for he was an honorable student, winning the high esteem of all teachers and classmates. He was a member of the National Honor Society and won many distinguishing awards in extra-curricular activities. Above all else, he was truly a Christian gentleman, and was respected as such by all who knew him.

Upon graduation from high school, Robert immediately accepted a position with one of the largest banks of Nashville in which he served with remarkable efficiency. He later accepted a bookkeeping position with Neuhoff Meat Packers of Nashville and

vas rapidly promoted to the managership of the Credit Union. Robert liked the business field and made up his mind to be a certified public accountant, and resigned his position to study to his end. After spending a year at Bowling Green Business University, he decided to work off his literary credits at State Teachers' College at Johnson City, Tenn., where he could be near the church of his choice, and live with relatives on the farm. He had completed his work here in two quarters and planned to return to Nashville in a few days to spend a while with his family before resuming his work in Bowling Green University.

Robert was a perfect specimen of young manhood. He was absolutely clean in both body and mind. He possessed a reserved dignity, with admirable poise. He had a high regard for other people's rights, and never purposefully hurt anybody's feelings.

At the early age of nine years Robert identified himself with the Church of the Brethren. Although he held his membership in the First Church of the Brethren in Johnson City, he was active in churches of other denominations in his absence from his own church. He spent the last six months of his life in active service in his own church. He served faithfully in every responsibility in which he was placed. Only forty-eight hours before his fatal accident he played the rôle of the hero in an impressive peace drama before a large audience at his church in Johnson City. His last speech in the interest of peace and goodwill among the nations of the world made a lasting impression in the minds and hearts of all who heard him.

The funeral service was conducted by his pastor, the undersigned, assisted by Eld. S. H. Garst and Dr. C. C. Sherrod, President of State Teachers' College. The many friends attending the service and the many floral tributes were indicative of the high esteem in which he was held in the hearts of his many friends.

The physical life of this Christian youth has come to an end, but his spirit lives on as an ever-abiding testimony for the forces of righteousness. His life has been an inspiration to all who knew him, and the memory of it will continue to buoy up our courage and help all of us to live more virtuously. His life was short in years but long in quality.

Johnson City, Tenn. Cecil C. Ikenberry.

MATRIMONIAL

Please note that the fifty cents required for the publication of marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Fry-Zimmerman.—By the undersigned, on Dec. 23, 1939, George Russel Fry and Orpha Mae Zimmerman.—W. E. Wolford, Lignier, Pa.

Davis-Brubaker.—Lester A. Davis and Eunice J. Brubaker, both of North Vernon, Ind., at the home of the bride's mother, Mrs. Ella M. Brubaker, in North Manchester, Ind., by the undersigned, Dec. 27, 1939.—Ralph G. Rarick, Syracuse, Ind.

Loughner-Hershberger.—Clare H. Loughner and Bernice Hershberger, both of Goshen, Ind., at the home of Mr. and Mrs. John Hurtig of Syracuse, Ind., by the undersigned, Jan. 20, 1940.—Ralph G. Rarick, Syracuse, Ind.

Sharpe-Hausenfluck.—At the Washington City Church of the Brethren, Dec. 1, 1939, Robert Graydon Sharpe and Edith Marie Hausenfluck, by the undersigned.—Warren D. Bowman, Washington, D. C.

Miller-Newcomer.—By the undersigned, at the Spring Creek Church of the Brethren, Nov. 24, 1939, James Miller and Vivian Newcomer, both of Sidney, now of North Manchester, Ind.—Joyne Landis, Pierceton, Ind.

Greuel-Etter.—By the undersigned, Dec. 20, 1939, in the church parsonage at Astoria, Ill., Edward Greuel of Industry, Ill., and Myrtle Etter of Astoria, Ill.—Lester E. Fike, Astoria, Ill.

Furry-Gibble.—By the undersigned, Jan. 21, 1940, at the home of the bride's aunt, Lizzie Riebling, Astoria, Ill., Bro. Charles I. Furry and Sister Verna Gibble, both of Sterling, Ill.—Lester E. Fike, Astoria, Ill.

Tennis-Leister.—John C. Tennis of McAllisterville, Pa., and Esther Leister of Cocolamus, Pa., at the Bunkertown Church of the Brethren, Dec. 24, by Rev. Morris Leister, brother of the bride, assisted by the undersigned.—Ira D. Brandt, Elizabethtown, Pa.

Shively-Cobb.—By the undersigned, at his home, Dec. 24, David A. Shively of Columbia City, Ind., and Helen Cobb of Churubusco, Ind.—Chas. O. Gump, Churubusco, Ind.

FALLEN ASLEEP

Almack, John T., was born on Aug. 25, 1855, at Coshocton, Ohio, and passed away on Jan. 20, 1940, at the home of his daughter, Mrs. Josie Landis. He was married to Sarah J. Roadarmel on March 3, 1877. She preceded him in death twelve years ago. To them were born four children. When a young man he confessed Christ and united with the Christian church. In later years he had made his church home with the Walnut Street Church of the Brethren. Funeral services were conducted by the undersigned.—H. L. Hartsough, North Manchester, Ind.

Atkinson, Sister Josephine Gilbronson, was born in Norway on Jan. 3, 1866, and died at her home near Mitchell, S. Dak., Nov. 29, 1939. At the age of three years she came to America with her parents, locating at Morris, Ill., and later coming to Iowa. She was married to George Atkinson in 1887. Her husband, one son, one daughter, two grandchildren, one great-grandchild and one brother survive. Funeral services were held at the Noble funeral chapel at Mitchell, with Eld. H. H. Wingert of Kingsley, Iowa, in charge.—Edith Lehman, Kingsley, Iowa.

Brumbaugh, John Daniel, died Jan. 5, 1940, aged 67 years, at his home in Elkhart, Ind. He was the son of James and Elizabeth Brumbaugh. Bro. Brumbaugh had been a lifelong resident of Elkhart County. He became a member of the Elkhart Valley Church of the Brethren. He was married to Ella Angelmyer, who survives. Six children also survive him. Funeral services were conducted in Elkhart by the writer, with interment in the Inbody cemetery near Goshen.—G. W. Phillips, Elkhart, Ind.

Burd, Allison Kimmel, was born on June 27, 1916, and died Dec. 11, 1939. At fifteen years of age Bro. Burd united with the Church of the Brethren. He leaves his mother, Mrs. Rhoda Burd, three brothers and three sisters. His father preceded him in death. Allison died as a result of a shot from a gun that he thought was empty. Funeral services were conducted by the writer, his pastor, in the Union Chapel church. Interment was in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

Casteel, Marguerite Elizabeth, daughter of Samuel and Debbie Savage, was born Aug. 6, 1912, and died Nov. 29, 1939. She united with the Church of the Brethren at the age of twelve years, and remained in that faith until death. On Jan. 25, 1936, she was married to Daily Casteel. She is survived by her husband, father, mother, two brothers and two sisters. She had suffered much during the last year, but was very patient. She was a member of the home department of the Sunday school. Funeral services were conducted by the undersigned, her pastor, assisted by Rev. Geo. Petette of the Church of God, in the Markleysburg Church of the Brethren. Interment was in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

Coulter, Augustus Mason, son of Mason and Blanche Coulter of Yarrowsburg, Md., was born Feb. 21, 1920, and died Oct. 11, 1939, from injuries received in an automobile accident. He was the oldest child of a family of eight children. One brother preceded him in death. He leaves his parents, three brothers, three sisters and his grandparents, Brother and Sister Charles Coulter. Funeral services were conducted in the Brownsville Church of the Brethren by Pastor Roy K. Miller. Interment was in the adjoining cemetery.—Laura E. Fouch, Brownsville, Md.

Cump, Sister Sarah A. Sweigert, widow of David B. Cump, died on Oct. 15, at her home in Harrisburg, Pa., after a lingering illness. She was aged 80 years, 9 months and 4 days. She is survived by six children, fourteen grandchildren, seven great-grandchildren, four brothers and two sisters. Private funeral services were held at the home of her daughter in Greencastle, Pa., conducted by Bro. Welty Smith. Burial was in the Brown's Mill cemetery.—Grace E. Smith, Waynesboro, Pa.

Cupp, Abraham P., son of Daniel and Barbara Raleigh Cupp, was born near Ottobine on Sept. 2, 1853, and died Sept. 27, 1939. He was married to Lydia Garber. To this union two sons and one daughter were born. These children and a granddaughter survive. His wife preceded him in death seven years ago. He was a quiet, unassuming man. When a young man he joined the church, and remained faithful. Funeral services were conducted at Sangerville by Bro. A. S. Thomas. Interment was in the cemetery near by.—Meda Argenbright, Bridgewater, Va.

Davenport, Susana, daughter of John and Martha Greenawalt, died in Elkhart, Ind., Jan. 18, 1940, aged 87 years. At the age of two months she was brought by her parents from Ashland, Ohio, to Elkhart County, Ind. Most of her life was spent in the Wakarusa community. Her companion, Noah Davenport, died in 1900. Three children also preceded her in death. Four children survive. She was a member of the Elkhart City church. Funeral services were conducted by the writer, with interment in the North Union cemetery near Wakarusa.—G. W. Phillips, Elkhart, Ind.

Divine, John W., was born Jan. 12, 1912, and met his death in an automobile accident, Oct. 8, 1939. He held his church membership in the Brownsville Church of the Brethren, having united with the church in May of 1927. Funeral services were conducted by Bro. Roy K. Miller in the Baptist church, Brunswick, Md.—Laura E. Fouch, Brownsville, Md.

Fary, Mary E. Gailbreth, wife of William M. Fary, died on Oct. 14 at her home near Fetterhoff Chapel. She was aged 43 years. Her husband, two small boys and a sister survive. Funeral services were held in the Falling Spring church, conducted by Bro. D. E. Stouffer, assisted by Bro. Welty Smith. Burial was in the cemetery adjoining the church.—Grace E. Smith, Waynesboro, Pa.

Fazenbacker, Susan Bittinger, daughter of Joseph and Elizabeth Bittinger, died at the age of 87 years. She was the wife of John Fazenbacker, whom she married in 1873. To this union were born eight children. The oldest child preceded her in death thirty-six years ago. She is survived by her husband and her seven sons. She united with the Church of the Brethren at Bethesda Chapel in her early youth. Her aged husband was baptized about six months ago.—Mrs. Arthur Resh, Grantsville, Md.

Frazee, Amanda, wife of Matthias Frazee, was born July 29, 1862, and died Sept. 28, 1939. To this union were born six children. The husband and three children preceded her in death. One son, two daughters and one sister survive her. While in her teens Sister Frazee united with the Church of the Brethren, and lived a consistent Christian life. She will be greatly missed in both home and church. Funeral services were conducted by the undersigned, her pastor in the Asher Glade church. Interment was in the family cemetery.—B. B. Ludwick, Markleysburg, Pa.

Gilbert, Charles D., Jr., was born Sept. 14, 1920, to Charles D. and Lena Lenwell Gilbert, and was killed Jan. 20, 1940, near El Paso, Tex., when a truck in which he was riding plunged from the highway and struck a tree. He united with the church Nov. 9, 1936. Funeral services were held in the Huntington Church of the Brethren, with the undersigned officiating. Interment was in the Mt. Hope cemetery, Huntington, Ind.—Howard H. Keim, Jr., Huntington, Ind.

Glover, Ira, son of Harrison and Ellen Glover, died Dec. 13, 1939, aged 73 years, at his home near Clifton Mills, W. Va. He is survived by his wife, two daughters, two sons, one stepdaughter and two brothers. One daughter preceded him in death. He united with the Church of the Brethren in early manhood. Funeral services were conducted by Rev. Ryan, assisted by Brethren Showalter and Chester Thomas, at the Shady Grove church. Interment was in the Shady Grove cemetery.—Mrs. Hosea Wolfe, Clifton Mills, W. Va.

Graham, Annie, daughter of Albert and Elizabeth Nicodemus, was born in Benton County, Iowa, Feb. 28, 1880, and passed away at her home in Kingsley, Iowa, May 11, 1939. She was married to John Graham, March 9, 1904. To them were born three sons and three daughters who, with the husband, three grandchildren and four sisters, survive. She united with the church early in life and was much interested in its work. She was a member of the W. C. T. U. and served as local president and also held a county office for a number of years. Funeral services were held in the Congregational church in Kingsley by Eld. H. H. Wingert, assisted by Eld. J. E. Rolston of Sheldon and Rev. T. F. Proctor of the Congregational church.—Edith Lehman, Kingsley, Iowa.

Hennencamp, Daisy Saylor, was born Nov. 8, 1883, and departed this life Oct. 5, 1939. She was married to Bruce Hennencamp, May 7, 1916. Her husband preceded her in death in 1923. She is survived by her father, Nelson Saylor, and two brothers. Sister Hennencamp was a lifelong member of the Middle Creek Church of the Brethren. Funeral services were conducted at the home of her father and brother by the undersigned, assisted by Bro. Kulp.—W. F. Berkebile, Rockwood, Pa.

Himes, Sister Annie C., was born Nov. 22, 1888, and departed this life at the home of her brother, John W. Phillips, on Aug. 20, 1939. For six years she was in ill-health, and for three months was in a serious condition. She was very patient through all of her illness. At the age of eleven years she gave her heart to the Lord and united with the Church of the Brethren at Brownsville, Md. She was an active worker in the church and Sunday school until her health failed. She taught a class of girls for a number of years. Besides her husband, Joseph E. Himes, she is survived by two daughters, three sons, five grandchildren and three brothers. Funeral services were conducted at the Brownsville Church of the Brethren by Bro. C. F. Holsopple, assisted by Bro. H. C. Eller and Bro. Gilbert. Interment was in the cemetery adjoining the church.—Mrs. Mary E. Harris, Knoxville, Md.

Hisey, Sister Lula B., was born near Sangerville on Sept. 16, 1874, and died Jan. 2, 1940. She was a daughter of David and Emily Hisey. Early in life she united with the church, and remained faithful. She was a loyal member of the Aid Society. She had been in ill-health for more than a year, but bore her suffering with patience and cheerfulness. Besides the sister with whom she lived and a niece whom they cared for she is survived by one sister, one brother and a number of nieces and nephews. Funeral services were conducted by Bro. J. M. Foster, with interment in a cemetery near by.—Meda G. Argenbright, Bridgewater, Va.

Hoffmaster, James E., was born Oct. 16, 1887, and died at his home in Yarrowsburg, Md., Jan. 4, 1940. He is survived by two brothers and one sister, besides a number of other relatives and friends. Funeral services were conducted by Bro. Roy K. Miller in the West Brownsville Church of the Brethren.—Laura E. Fouch, Brownsville, Md.

Hopfinger, Agness, was born July 28, 1870, near Kirksville, Mo., and died Jan. 14, 1940, at her home in Kansas City, Kans. She was married to Frank Hopfinger on Dec. 28, 1910. She and her husband united with the Calvary Church of the Brethren in 1929. On Nov. 27, 1932, she and her husband were installed into the ministry. She is survived by her husband, one son, two grandsons, one granddaughter and one sister. Funeral services were conducted by Bro. Hylton Harmon from the First Central church in Kansas City, Kans., with interment in the Maple Hill cemetery.—Jesse C. Kalebaugh, Kansas City, Kans.

Karn, Mary, died in August of 1939. She had been in failing health for several years. She was a member of the Church of the Brethren. She had been a teacher in the rural schools of Miami County, Ohio, for a number of years. She is survived by five sisters, one brother and other relatives. Funeral services were conducted Aug. 6 at her home, with Bro. G. L. Wine officiating. Burial was made in the Highland cemetery.—Mrs. F. A. Watson, Covington, Ohio.

Kuns, Bro. John S., was born in Clinton County, Ind., July 27, 1849, and passed away at his home in Los Angeles, Calif., Jan. 15, 1940. He was married to Sarah M. Hawver of North Manchester, Ind., on March 22, 1872. Six children were born to this union, three of whom survive. There are also eight grandchildren and five great-grandchildren. He was engaged in the banking business in Cerro Gordo, Ill., for a number of years. In 1898 he came to California, locating at Lordsburg, now known as La Verne. He made large contributions in both time and money to the promotion of La Verne College, and served for years as one of the directors. Locating in Los Angeles some thirty years ago, he was associated with the First church. He served as deacon and Sunday-school teacher of the young people's class. Because of failing eyesight he was not able to attend services regularly for the past few years, but was interested in the progress of the work. Funeral services were conducted by the undersigned, in the First church, with interment in the Forest Lawn cemetery in Glendale beside his wife, who preceded him in death about four years ago.—Fred A. Flora, Los Angeles, Calif.

Landis, Mina, daughter of Levi and Mary Reesor Landis, was born April 24, 1878, and departed this life Oct. 15, 1939. Early in life she became a member of the Church of the Brethren and was actively interested in its work. She spent her years in the home of her parents. She had been physically afflicted from early childhood. Since the passing of her parents more than fourteen years ago she and her sister had kept the home together. She leaves one sister, one brother and other relatives and friends. —Mrs. Fred A. Watson, Covington, Ohio.

Miller, Mary, wife of Joseph K. Miller, died on Sept. 10 from a complication of diseases. She is survived by her husband and five children. Funeral services were conducted in the Middle Creek church by the undersigned.—W. F. Berkebile, Rockwood, Pa.

Peters, Preston, oldest son of Eld. Daniel Peters, was born Dec. 25, 1855, and died Dec. 6, 1939. He was elected to the ministry in 1903, and ordained to the eldership in 1911. In both capacities he served the Bethlehem congregation faithfully as long as his health permitted. He was very patient during his long illness. He was married to Eva Bowman on Dec. 4, 1877. They had just passed their sixty-second wedding anniversary when death called him home. Surviving besides his devoted wife are three sons, three daughters, nineteen grandchildren, six great-grandchildren and one brother. Bro. E. E. Bowman conducted the funeral service in the Bethlehem church, assisted by Pastor M. E. Clingenpeel and Bro. B. T. Naff. His body was laid to rest in the family burial ground near the church.—Katie Bowman, Callaway, Va.

Plunkett, Mary Lavina, daughter of Cary F. and Catherine Johns, was born in Roanoke County, Va., Nov. 22, 1858, and died Jan. 11, 1940. She was reared near Roanoke, Va. On April 11, 1895, she was married to John Plunkett. They lived in Franklin County, Va., until 1909, when they moved to Miami County, Ohio. Since her husband's death seven years ago she had made her home with her son, Herman Plunkett, of Trotwood, Ohio. At an early age she united with the German Baptist Brethren church, to which she remained faithful. She attended services as long as health permitted. She is survived by her son, two grandchildren and five stepchildren. Funeral services were conducted in the Old Order church at Maple Grove, with burial in the adjoining cemetery.—E. R. Fisher, Trotwood, Ohio.

Rarick, Samuel, son of John and Elizabeth Rarick, was born Jan. 28, 1857, in Miami County, Ohio. In 1869 he came to Delaware County, Ind., where he lived the remainder of his life. In December of 1885 he was married to Lilly Belle Kirkwood. To them two children were born. Brother and Sister Rarick united with the Church of the Brethren many years ago. In 1917 they left their farm and moved to Eaton, Ind., where in 1921 Sister Rarick passed away. The daughter also preceded him in death. He is survived by the son, eight grandchildren and one sister. He passed away Jan. 21, 1940. Funeral services were conducted in the Union Grove church by the writer, assisted by Pastor I. C. Snavely.—J. Andrew Miller, Muncie, Ind.

Sanger, Julia, daughter of Bro. Abraham and Sister Sallie Zimmerman Sanger, was born Aug. 22, 1890, near Sangerville. On Oct. 25 she and other relatives started on a trip to Ohio to visit a sister. Just as they reached the Ohio state line they had a serious accident. Sister Sanger died on Oct. 27 without regaining consciousness. At ten years of age she united with the church. She was a loyal member of the Aid Society. She will be greatly missed in the home where she cared for her aged mother

and an invalid sister. Besides her mother she is survived by two brothers and six sisters. Funeral services were held at Sangerville, conducted by Bro. J. M. Foster. Interment was in the cemetery near by.—Meda G. Argenbright, Bridgewater, Va.

Sanger, Nina L., was born near Troutville, Va., on Feb. 13, 1872, and died Nov. 5, 1939, after an illness of ten days. She was a daughter of Mark and Hester Graybill. She was married to M. G. Sanger on Aug. 11, 1892. Early in life she united with the church. She was a faithful helpmate to her husband in his ministerial work. She was a loyal member of the Aid Society. They lived in the Sangerville congregation until a few years ago when they moved to Bridgewater. However, they continued to labor in our congregation. Besides her husband she is survived by one son and a granddaughter. Funeral services were conducted at Sangerville by Elders J. M. Foster and D. B. Garber. Interment was in the cemetery near by.—Meda G. Argenbright, Bridgewater, Va.

Sease, Mrs. Martha, aged 75 years, died Sept. 20, 1939, at the home of her daughter, Mrs. J. E. Kelsey, Covington, Ohio, with whom she resided. Sister Sease was a respected member of the Covington community, and a devoted member of the Church of the Brethren. Her husband, Joseph Sease, preceded her in death about twenty years ago. She leaves her daughter, a son, five grandchildren, eight great-grandchildren, two brothers and one sister.—Mrs. F. A. Watson, Covington, Ohio.

Shock, Sam, was born Sept. 19, 1857, at North Webster, Ind., and died Jan. 8, 1940. On Jan. 5, 1880, he was united in marriage to Sophrona Strieby. To this union eleven children were born. Three sons, five daughters, thirty-one grandchildren and sixteen great-grandchildren survive. In 1902 he and his family moved from Indiana to North Dakota. Bro. Shock endured much suffering, having been totally blind for the past six years. Funeral services were conducted by Brethren J. M. Myers and W. W. Smeltzer. Burial was made in the Zion cemetery.—Mrs. Lloyd R. Maust, Cando, N. Dak.

Whitmer, Dorothy Ann, infant daughter of Mr. and Mrs. Galen Whitmer, was born Sept. 6, 1939, and died the same day. She is survived by one brother, four sisters and her parents. Short services were held at the grave on Sept. 7, with Bro. B. E. Cupp in charge. Burial was in the Lebanon cemetery.—Oneitta Byers, Mt. Sidney, Va.

Wise, Sarah Annis, daughter of Joseph and Minerva Martin, died at the Elkhart general hospital, Jan. 10, 1940, aged 46 years. Most of her life was spent in the Wakarusa community, where she became a member of the Church of the Brethren. She is survived by her companion, Vernon Wise, five children and two stepchildren. Funeral services at the home in Elkhart were conducted by the writer, with interment in the North Union cemetery near Wakarusa.—G. W. Phillips, Elkhart, Ind.

Wolfkill, Sister Lulu M., daughter of Bro. Joseph and Sister Emma Stouffer Grossnickle, died at her home in Hagerstown, Md., Dec. 2, 1939, after an illness of two months. She was married to John Wolfkill on Dec. 15, 1895. At the age of sixteen she united with the church. She lived in the Beaver Creek congregation. Her quiet, consistent, Christian life was a power for Christ. Sister Wolfkill contributed generously to those in need. She spent much time in prayer. She is survived by her husband, two daughters, six sons, eleven grandchildren, one great-grandchild, her father, three sisters and four brothers. Three children preceded her in death. Funeral services were held in the Church of the Brethren by her former pastor, Bro. A. M. Dixon, assisted by Bro. Harry Rowland. Interment was made in the Rest Haven cemetery.—Gamma Lee Krider, Hagerstown, Md.

CHURCH NEWS

California

Los Angeles, Belvedere.—We have been enjoying some fine meetings under the leadership of Pastor J. E. Steinour. On Dec. 17 Brother and Sister Geo. C. Carl were with us and Bro. Carl brought us an inspiring sermon. A program was given on Friday night before Christmas, and our auditorium was crowded with children of the neighborhood and their parents, many of them of foreign extraction. Most of these were brought in by Mrs. Smith, who conducts child evangelism classes in her home and has a splendid enrollment of sixty or more. On Christmas Eve the Christmas story was presented. On Christmas morning a group of young men and women sang carols in the neighborhood. Several churches co-operated for the week of prayer services. On Jan. 14 Dr. Matthews, president of the Los Angeles Baptist Theological Seminary, gave an interesting address. We are looking forward to a visit from Bro. W. M. Kahle. All elections have been held and the new officers are functioning in their various places.—Mrs. Violetta Oliver, Los Angeles, Calif., Jan. 17.

Modesto.—Our revival services were conducted by Bro. S. Paul Daugherty, pastor of the Live Oak church. The membership has been greatly benefitted by his spiritual sermons. Bro. Studebaker directed the music, assisted by the choir. Eighteen were baptized and two received by letter. Previous to the meetings three were baptized and three received by letter. Bro. W. M. Kahle gave us some interesting and practical lectures while he was with us. The men's organization sponsored a dinner for the underprivileged. Sixty-five were fed. Our annual birthday dinner will be held Feb. 8. The proceeds will go to the building fund. Plans have been drawn up for a new church plant. Twenty-eight were on the Sunday-school honor roll for perfect attendance during the last quarter. A boys' club has been organized, with Homer Messemer as leader and Raymond Algers as assistant. Several boys have been brought into the Sunday school through the club. Our choir has been invited to broadcast at a neighboring city on the afternoon of Jan. 21. They will also give a concert at one of the churches in the evening.—Edith Bohn, Modesto, Calif., Jan. 20.

Reedley.—At our last council the following officers were elected: clerk, Anna Furnas; member of program committee, Belva Clark; member of ministerial board, Mary Rupert; Messenger agent, Grace Fike; Messenger correspondent, Mamie Sink. Our girls have organized a junior missionary society, with nineteen members. Sister Anna Furnas is their adviser. They sponsored a white gift service in connection with the Christmas program on Dec. 24. After the program the gifts of food, toys, books, etc., were packed and distributed to the needy families. The young people sang carols. An offering was received for world-wide missions. Our women's group, with the help of the trustees, is making some improvements in our church basement. We have received two letters of membership. There are two applicants for baptism. Our attendance is increasing. The young people's circuit No. 3 will hold a meeting in Reedley on Jan. 21. The deputation team from La Verne will be present and contribute to the program. Last Sunday a basket dinner was held at the church in honor of the golden wedding anniversary of Brother and Sister P. H. Smith. They have lived in this congregation for thirty-three years. Their entire family was present. No death has occurred in this family during the fifty years. We are looking forward to a revival meeting to begin Feb. 18, with Bro. Paul B. Studebaker of Modesto, Calif., as evangelist. Our services until that time will be largely in preparation for the revival.—Mrs. Mamie Sink, Reedley, Calif., Jan. 15.

Colorado

Rocky Ford.—Our communion service was held on Nov. 22, at which time Brother and Sister O. E. Messamer of Wiley, Colo., were present. Bro. Messamer officiated. Dec. 3 the welfare committee presented a play, The Other Side of the Picture. This play was written by Mrs. Ruth Hoover. The Fidelis class held a meeting at the home of Paul Lusk. They presented Pastor X. L. Coppock and his wife with a beautiful sugar and cream set in honor of their twenty-fifth wedding anniversary. A group of young people presented the Christmas play, Shadows, on Dec. 17. It was enjoyed by a large audience. Dec. 24 the churches of our town presented a musical program in the high school auditorium. The ladies' octet of our church sang two numbers. The church officers were elected at the December council meeting. Eld. Edgar Harris was re-elected elder. Our missionary society held a covered dish luncheon at the home of Mrs. Pearl Snyder. A special Christmas missionary offering was received at this meeting. Our pastor's wife has organized and is training a young people's choir. We appreciate very much the work and faithfulness of the adult choir.—Mrs. Roy E. Miller, Rocky Ford, Colo., Jan. 21.

Illinois

Allison Prairie.—We met in council Dec. 30, at which time the following officers were elected: treasurer, Adam Jellison; clerk, Ernest Frye; trustee, Jacob Elder; member of the ministerial committee, Adam Jellison; member of peace and temperance committee, Vera Douglass; Messenger agent and correspondent, the writer. The fathers and sons held their banquet on Dec. 8, with forty-four present. Pastor Dolar Ritchey was the speaker. Ernest Frye was chosen president of this group; Ernest Fisher, vice-president; Kenneth Fisher, treasurer. A number of our young people went Christmas caroling on Saturday night before Christmas. After the caroling they met at our pastor's home and presented to him and his family a rocking chair. Members of the church had a shower for the pastor and his wife on Nov. 29 in appreciation of the good work they are doing at this place.—Mrs. Viola Frye, Lawrenceville, Ill., Jan. 23.

Cerro Gordo.—The men of our church farm eighty acres of land which belongs to the district mission board. This year they harvested almost 1,900 bushels of corn from twenty-seven acres. Our father and son banquet, with Bro. A. Wayne Carr of La Place, Ill., as speaker, was well attended and successful. Pastor Wm. J. Tinkle was the speaker at the Oakley father and son banquet. The mothers gave a tea for the daughters during the Christmas holidays. Two Christmas programs were given—one in the morning by the children, and a cantata in the evening by an older group. On a recent Sunday night we gave a successful temperance program. This program will be furnished to other churches of the district upon their request. Our pastor is temperance director for Southern Illinois. On Dec. 7 Sister Anetta Mow was with us for a missionary meeting. The congregations of Decatur, Oakley and Okaw co-operated in this meeting. During January we have been having a school of missions. At our last council we decided to hold a musical institute.—Edith M. Gossett, Cerro Gordo, Ill., Jan. 23.

Indiana

Nettle Creek.—Dec. 17 Bro. A. D. Helser gave two challenging missionary messages. Our offering for world-wide missions was lifted at these meetings. The Brick church has purchased new benches. During the holidays a sub-district B. Y. P. D. banquet was held at the White Branch church, with Bro. J. O. Winger of Manchester College as speaker of the evening. We met in council on Jan. 13, at which time officers were elected. The church decided to support Sister Betty Rogers Blickenstaff on the India mission field.—Mary Dutro, Hagerstown, Ind., Jan. 22.

Pine Creek.—We held our love feast on Oct. 21, with 300 around the Lord's tables. Bro. Walter J. Heisey of North Manchester led the meeting in an inspiring manner. Morning devotions were held preceding breakfast on Sunday. We met in council on Nov. 17, at which time five letters of membership were granted. Committees and Sunday-school classes are responsible for the programs on special days during 1940. Nov. 19 a group of Manchester students gave an interesting program. Our members from eighteen to thirty-one years of age have organized a peace group. Christmas was observed with a fitting program by the young married people's classes. A large group sang carols to the sick and shut-ins. A watch night service was held, with a varied program of music and readings and a consecration prayer for 1940 as the New Year dawned. Jan. 7-21 Bro. J. W. Fidler of Brookville, Ohio, assisted us in evangelistic services. He preached eighteen soul-inspiring sermons. The evangelist and Pastor Theo. Miller visited in many homes. Six were baptized and three were received on former baptism. We will have services each evening during the week before Easter. Several of our number are enjoying weekly prayer meetings.—Edith Rupel, Walkerton, Ind., Jan. 24.

Iowa

Coon River.—The father and son banquet was held Nov. 14. Eight-two were present to enjoy the fellowship together. The Aid held a bazaar and supper on Dec. 6. The proceeds amounted to $58. A large group went caroling on Dec. 23. We visited in twenty-nine homes of the aged and shut-ins. After singing we returned to the church for an oyster stew. We were glad to have the college students and schoolteachers home with us during the Christmas vacation. Bruce Wood, a student in Manchester College, gave us the Christmas message on Dec. 24. In the evening we presented the pageant, The Forgotten Gift. Every other Sunday evening the B. Y. P. D. and C. W. meet together to study the book, To Fight or Not to Fight. The Men's Work group is taking care of the subscriptions for the Gospel Messenger. They helped two members pick corn and saw wood. Dec. 31, after our regular evening service, we held a watch service. After the social hour we sang songs and Bro. Earl Deardorff had charge of the devotional service.—Mrs. Ralph Wood, Panora, Iowa, Jan. 23.

Waterloo City.—The annual business meeting was held on Jan. 8. The church is in excellent financial condition. The membership has been steadily increasing. The following officers were elected: Charles Meyers, member of board of trustees; Mrs. Charles Meyers, member of nominating committee; Dewey Strong, member of financial board; Charles Meyers, member of pulpit committee; F. D. Beck, treasurer; T. N. Miller, clerk; G. A. Downs, Messenger agent; Mrs. Miriam Thompson, correspondent; E. M. Lichty and Mrs. M. A. Miller, members of board of religious education; O. W. Hamer and Mrs. Dorcas Burd, members of auditing committee. We decided to hold meetings during Holy Week, and are making plans to secure the services of an outside speaker.—Mrs. Miriam Thompson, Waterloo, Iowa, Jan. 24.

Kentucky

Constance.—We held our communion service on Nov. 19, with forty-eight communing. It was a pleasure to have with us Brother and Sister Thomas Karns and Brother and Sister Alfred Flora from Trotwood. On Dec. 20 we held our special council meeting to complete the organization of the Constance church. The following officers were elected: Nora Hankins, treasurer; Lloyd Hankins, clerk; Madge Dolwick, correspondent; Elmer Peeno, Ben Reeves and Wm. Lane, trustees. Brethren B. F. Click and Lawrence Rodamer were elected deacons. The installation service for the deacons and their wives was held on Dec. 31. The visiting elders present were Brethren Harley Coppock and Clarence Erbaugh. We had our Christmas program on Dec. 23. The children gave a program of recitations, songs and scenes, after which the B. Y. P. D. put on a play, Old Growler's Christmas. We have had much sickness in the community this winter. The interest and attendance have kept up very well. The Ladies' Aid had their annual oyster supper last week. They enjoyed the fine fellowship. They elected officers two weeks ago.—Madge Dolwick, Erlanger, Ky., Jan. 24.

Maryland

Brownsville.—In November the fathers and sons held a fellowship supper. Bro. Ralph Shober, pastor of the Frederick church, was the guest speaker. Nov. 26 at the morning service the men gave a Thanksgiving and mission program. The offering of $62 was for home missions. At the Brownsville church on Dec. 22 the young people gave a program which included the Christmas story in the Word and in the old hymns, arranged and directed by Bro. Roy K. Miller. Dec. 24 the children rendered a program. Pageants were given at the other two churches. All the services were impressive and well attended. The Christmas offering for world-wide missions amounted to $125.26.—Mrs. Laura E. Fouch, Brownsville, Md., Jan. 18.

Peach Blossom.—On Nov. 14 the W. C. T. U. sponsored a temperance program in the Ebenezer Methodist church. The Brethren young people gave the play, Experience Is a Dear Teacher. Our male quartet rendered two selections. The Loyal Temperance Legion is increasing in number, with Sister Alice Hickson as leader. At a recent state convention they were one of the four groups to receive a prize portrait of Frances Willard. On Nov. 19 Bro. Walter Hartman of Annville, Pa., began revival meetings at the Fairview house. Six were baptized. Previous to the meetings members of the Fairview B. Y. P. D. visited in many homes in the community to create interest in the revival. At Christmas time they sang carols at a number of homes. Some of their group and the Easton B. Y. P. D. have been singing at the jail and the Home for the Aged, with Sister Florence Sanger as director and one of the ministers as speaker. Bro. Ralph Hutchison and wife were installed as deacons. The Ladies' Aid, with Sister Anna Fike as president, did commendable work during the past year. Several of our members have been ill for some time. We decided to place the Messenger in each home again this year.—Mrs. C. W. Walbridge, Easton, Md., Jan. 18.

Pipe Creek.—Our B. Y. P. D. won the attendance banner at the district round table at Westminster in October. They held a candlelighting service on Oct. 8, at which time new officers were installed. The Men's Work held a meeting on Oct. 9. Bro. B. O. Bowman officiated at our love feast on Oct. 15. A six weeks' teacher training course was held in the Union Bridge church, beginning Oct. 24. The Pathfinders class entertained the Sunday school on Nov. 1, at which time a program and refreshments were enjoyed. The father and son banquet was held on Nov. 15, with 110 present. Bro. F. E. Williar was guest speaker. Bro. B. O. Bowman preached our Thanksgiving Day sermon. The mothers and daughters held their quarterly meeting on Dec. 3. On Dec. 20 the B. Y. P. D. gave a Christmas pageant, Starlight of Peace. The Sunday-school children gave their Christmas program on Dec. 24, at which time they received their Christmas treat. Several of the Sunday-school classes remembered the sick and shut-ins with baskets of fruit, nuts and candy.—Mrs. H. Paul Hull, Linwood, Md., Jan. 17.

University Park.—The work of our church is going along nicely under the leadership of Brother and Sister Jesse H. Ziegler. This is Bro. Ziegler's fifth year as our pastor. Our love feast was held in October, with Bro. S. L. Brumbaugh officiating. The young people are studying Brethren in Reality. Brother and Sister P. M. Radcliff are spending the winter in Florida for Bro. Radcliff's health. We miss them in our church and Sunday-school work. We hope they will soon be with us again. On Dec. 17 our church had the privilege of hearing Brother and Sister Edward K. Ziegler, missionaries to India. A Christmas party was held in our church on Dec. 21 for the children. The children received treats. On the first Sunday evening of each month Bro. S. L. Brumbaugh is conducting the study of The Life of Christ. On Jan. 7 we were fortunate in having with us Bro. V. F. Schwalm, president of McPherson College.—Mrs. M. L. Baliles, Washington, D. C., Jan. 23.

Missouri

Leeton.—Pastor Harold W. Miller held a two weeks' revival Oct. 15-29. The members and the community co-operated splendidly and we had good attendance throughout the meeting. Eight were baptized preceding our communion on Nov. 3. Following the love feast, ordination services were held for Bro. Miller by Eld. I. V. Enos of Kansas City and Eld. James M. Mohler of Leeton. Sister Louise Reed Miller was licensed for one year. We are having cottage prayer services in the homes of the members each first and third Wednesday evening of each month. The adult group is studying the Book of Hebrews. The young people and children have Bible quizzes and puzzles and are learning how to use their Bibles. The members of the Aid Society elected Mrs. John Stone as president; Mrs. Anna Pentacost, vice-president; Mrs. Ira Saxton, secretary and treasurer. We have quilted four quilts in the past few months. We meet regularly the first Thursday of each month for an all-day meeting. However, when we have plenty of work we meet each week. We enjoyed the fellowship of our students and teachers who returned during the holiday season. A program was given on Christmas Eve. The play, Peace I Give Unto You, was enjoyed. The children gave recitations and drills and the adult group gave special music. At the close of the service Eld. James M. Mohler presented the pastor and wife a beautiful friendship spread. They appreciated this fine gift. Our Messenger club subscriptions have been sent in. We are looking forward to the following events: young people's rally, seventieth anniversary of the church and district meeting here this year.—Lela McMillen, Leeton, Mo., Jan. 15.

Peace Valley.—We met in council Jan. 6, at which time we elected the following Sunday-school and church officers: Bro. S. L. Jarboe, superintendent; Margaret Jarboe, secretary-treasurer; the writer, assistant superintendent and corresponding

ecretary; Bro. Quinter Bosserman, C. W. president; Bro. Aaron ike, trustee; Bro. W. P. Bosserman, member of ministerial oard. Brother and Sister Virgil Jarboe and Bro. William Bosrman were received into the church by letter. We are expectng to wire the church for electricity in the near future.—Virgil . Jarboe, West Plains, Mo., Jan. 22.

North Dakota

Surrey.—We had a program on Thanksgiving evening, at which ime the young people gave a short play. We met in council)ec. 3. Since our former elder and pastor, Bro. D. T. Dierdorff, as moved to Seattle, Wash., Bro. Ralph Petry was elected as lder. A special council was held on Dec. 17 for the purpose of lecting a new minister and a deacon. Bro. John Sheets was hosen as minister and Bro. John Kauffman as deacon. These rethren and their wives were installed at our regular church ervices on Jan. 7. Dec. 24 the Sunday school gave a Christmas rogram and the children received their annual treats. We are njoying good attendance at our services. We appreciate the nessages given us by the Minot ministers in the absence of a esident pastor here. We are looking forward to the return of he district field man, Bro. Ralph Petry. Bro. Petry and his wife ave been attending Bethany Biblical Seminary in Chicago.—)orothy Kauffman, Minot, N. Dak., Jan. 16.

Ohio

Chippewa.—In September Brother and Sister S. P. Early began heir work with us as pastors. Having been without a pastor or almost ten years we deeply appreciate the loving care and piritual guidance which they are giving us. Bro. Early conducted a two weeks' revival meeting. Five were baptized at the lose of this meeting. Our love feast was held Oct. 22, with Bro. Early officiating. The Ladies' Aid sponsored a successful bake ale on Oct. 28. They have been very busy quilting. At Christmas time they sent a box of quilt patches to Sister Anna Crumacker in China. During the past year the Aid contributed 100 to local church expenses. The average attendance is only ight, but they are willing workers and have accomplished much.)ec. 3 the fiftieth wedding anniversary of Brother and Sister Simon Showalter was celebrated during the morning services. Bro. Roland Showalter of Mansfield, a grandson of the honored ouple, gave the address of the morning. Music was furnished y Mr. and Mrs. Warren Showalter of Tallmadge. At noon a famly dinner was served at the church. The children presented heir Christmas program on Dec. 24. In the evening a play, The Children of the Inn, directed by Bro. Early, was given by the oung people and adults. An offering of $25 was given to missions. Dec. 28 we held our annual church Christmas social. The hildren received a treat from the Sunday school.—Mrs. Elvin eaman, Creston, Ohio, Jan. 15.

Lower Stillwater. Happy Corner.—We enjoyed a very spiritual love feast on Nov. 4, with Bro. W. E. Hamilton officiating.)n the following morning Sister Katie Flory gave a Bible talk o the children, and Bro. Earl Gorell gave the morning message.)n Nov. 12 Don Falkenburg of the Bible Meditation League rought an inspiring message and told of the work that is being lone by the league among the boys of the CCC camps. Our hanksgiving service consisted of personal testimonies of praise nd a spiritual message by Bro. Lester Heisey. The children onducted the worship program of the Sunday school on Dec. 24.)n Christmas Eve our young people sponsored a program. We ave had very good interest and attendance at our Sunday eveing services the second and fourth Sundays of each month.)uring recent months five of our faithful members have passed way. Our Sunday school enrollment is 175. Our church is lanning to entertain the district conference in April.—Mrs.)rpha D. Engle, Clayton, Ohio, Jan. 15.

New Carlisle.—Dec. 17 Bro. Paul Kinsel gave us an address on he Amsterdam Conference. Our children's department rendered an interesting program on Sunday morning before Christmas. The white gift service was in charge of the adult departnent. This included an offering for missions from each class f the Sunday school. Our children's group remembered several nfortunate families with Christmas gifts. On Christmas Eve ne cantata, Songs of the Ages, was given. Jan. 7-21 Bro. Rufus ucher of Quarryville, Pa., assisted our church in a revival meetng. The attendance and interest were very good. During these wo weeks Bro. H. H. Helman, our pastor, and Bro. Bucher vised in 125 homes. All special music and delegations from neighoring churches were greatly appreciated. Bro. Bucher gave us onvincing gospel sermons. Nine made their decisions for Christ. -Ida Kempton, New Carlisle, Ohio, Jan. 25.

New Philadelphia.—The woodwork on the outside of the church as been painted. As the result of a united effort of all groups ne pulpit was recarpeted. Plans have been made for the imrovement of the interior walls. On rally day we enjoyed an nteresting service, with a fellowship dinner at noon. In the fternoon the harvest home sermon was given by Rev. Rodney ould of the Baptist church. In the evening we held our love east. In October our Aid Society reorganized as follows: presient, Sister Anna Kuhns; superintendent, Sister Emma Wood; ecretary and treasurer, Sister Mary Snyder. We have had regar all-day meetings during the year. Our work consists of uilting, piecing quilts, making aprons and pillowcases, and elling vanilla. On Nov. 22 we had a bake sale. The proceeds will be used for the improvement of the church building. Under the guidance of Brother and Sister A. H. Miller our spiritual needs have been receiving careful attention. There has been an increase in attendance at both Sunday school and church. Bro. J. W. Fidler conducted our evangelistic meetings. Twelve were baptized at the close of the meetings and one has been baptized since. Twenty-two were baptized during the year. We are looking forward to a week of pre-Easter services, which will be conducted by our pastor. Our love feast will be held on March 25. On Oct. 16 a large number of members and friends gathered at the home of Brother and Sister Miller to celebrate their fortieth wedding anniversary. They were presented with a bouquet of flowers. We also had a pound shower for them. Dec. 2 a father and son and mother and daughter meeting and fellowship supper was enjoyed. Probate Judge J. H. Lamneck of this city was our guest speaker. Our Thanksgiving service was held at 6:30 in the morning. Dec. 24 the Sunday school gave a Christmas program. After the children's program the young people gave a play, Emmanuel. The children were given treats. We are holding midweek prayer services in various homes during the winter. Jan. 7 our adult C. W. and the young people began the study of The Doctrine of Peace.—Mrs. Anthony Kinsley, New Philadelphia, Ohio, Jan. 23.

Oakland.—Since our last report ten have been received by letter. Our evangelistic services, conducted by Pastor Frederick Hollingshead, were exceptionally well attended. An impressive baptismal service was conducted for two fine young people on Dec. 3. Our children's department has purchased new chairs and rugs. A nursery has been organized and equipped. It is working nicely under the efficient leadership of Irene Bowersot, Elsie Miller and Mrs. Lloyd Miller. Our young people's class had a Christmas party on Dec. 23, and caroled to the shut-ins. On Dec. 24 the children gave a short program in the morning. Why the Chimes Rang was presented to a full house in the evening. Our offering for world-wide missions amounted to $164.50. A beautiful pulpit Bible, presented by the Women's Work, was dedicated on Universal Bible Sunday. We are looking forward to the coming of the Manchester College male quartet on Feb. 4. The college chapel choir will present their sacred concert to our people on Easter Sunday. Our pastor is planning to conduct pre-Easter services. The spirit and consecration of our group are encouraging. We hope to do better work for the kingdom.—Mrs. Wm. Toman, Gettysburg, Ohio, Jan. 12.

Olivet.—District meeting was attended by our pastor and chosen delegates. On Oct. 22 we observed our communion, with Pastor Ora DeLauter officiating. On Oct. 29 an impressive play, The God of Mars, was given by a group of young people from the Springfield church. At a well attended meeting of the Perry County Ministers' Association at Olivet on Nov. 1, Bro. DeLauter was elected to the district program committee for the Ohio pastors' convention and the Ohio Council of Churches. A leadership training school was conducted one night each week from Oct. 31 to Dec. 5. The first session of the evening was spent in class work. Returned missionaries from various denominations talked to the entire group during the second session. Bro. A. D. Helser and family arrived home Nov. 5. A reception was given for them by the church on Nov. 12. The mite box offering for Esther Mae Helser amounted to $25.03. The women held three all-day meetings, with an average attendance of eighteen members, four visitors and six children. They held two markets, the proceeds of which amounted to approximately $82. Dec. 3 we were glad to have with us the district B. Y. P. D. cabinet. A Christmas program, consisting of recitations, songs and exercises was given on Dec. 24 by the children. The Senior class sponsored a watch night party on New Year's Eve. Enrollment for the quarter was 140, with an average attendance of 101.—Mrs. Chloe De Rolph, Thornville, Ohio, Jan. 24.

Painter Creek.—On the first Sunday of the New Year the Painter Creek church planned to express a bit of their appreciation for the faithful work of our pastor, Bro. Roy Honeyman, and his wife. Just after the benediction, as he was leaving the pulpit, he was asked to tarry a moment. His wife was requested to come forward, and as she did so their son, Kenneth, played the Bridal March, after which he sang I Love You Truly. A few words of appreciation were given from the B. Y. P. D. for Bro. Honeyman's help as adult adviser. Expressions of appreciation also came from the older group. A poem written for the occasion was read by the author. Our Sunday-school superintendent then came forward. After a few appropriate words he handed them a crystal plate, containing twenty-five dollars, in honor of the silver wedding. After this service many extended congratulations to the happy couple.—Mrs. Levi Minnich, Greenville, Ohio, Jan. 22.

Pleasant Hill.—We enjoyed a two weeks' revival, with Bro. Ray O. Shank of Covington as our evangelist. He brought very spiritual sermons. Nine were added by baptism. One of our Sunday-school boys came forward a few weeks before the meeting. Our song services were exceptionally good. The men's chorus of Covington came one evening and gave several selections. One of our Sunday-school classes purchased new songbooks, which were used during the meeting. Our Ladies' Aid donated some spreads to Bethany hospital at Christmas time. One of the Sunday-school classes remembered each member at the old folks' home with a gift. Dec. 30, 31 we had the pleas-

ure of entertaining the young people's conference.—Mina Alspaugh, Pleasant Hill, Ohio, Jan. 23.

Trotwood.—Bro. Fisher has been preaching some helpful and interesting sermons on the Ten Commandments. We have had several meetings in favor of peace, including a young people's oratorical contest. Under the direction of Thelma Shellhaas, Dec. 17, the choir presented the cantata, The Starlight of Peace. On Dec. 24 the children gave their message in songs and readings. An all-church watch night service was planned by Bro. Fisher and the young people for New Year's Eve. Two interesting sound moving pictures, Life of St. Paul, and Beyond the Horizon, were shown. After a fellowship hour a pageant, The Church Marches On, was presented. This was brought to a close with an impressive candlelighting service as the New Year dawned. Jan. 14 the Joy Bell Ringers of Columbus, Ohio, brought their version of the Prodigal Son, by means of beautiful music. On Jan. 21 Frank Shultz will give a lecture on Religion in Art. **A father and son banquet** was held in November, with Bro. J. Perry Prather bringing a message on his trip to Europe. Bob Tully is expected to meet with the men of our church on Jan. 25. Our Women's Work was reorganized in December. The Aid Society had charge of the evening program, at which the Bear Creek church women presented a missionary play. A women's quartet from the Salem church rendered several songs. New officers were installed by Bro. Fisher. Our quarterly Sunday-school officers and teachers will hold a meeting on Jan. 24.—Mrs. Eugene Landis, Trotwood, Ohio, Jan. 16.

Oklahoma

Ames.—On Dec. 13 Sister Lula Munkres had charge of the women's meeting, which met with Sister Susie Reynolds. Mrs. Media Morgan of the Assembly of God gave a Christmas message. The next meeting was held on Jan. 10 at the home of Sister Myrtle Fyffe. The men cut and sawed wood for Sister Fyffe and the ladies served dinner. Bro. Harry Kurtz, who has been ill for so long, is showing only slight improvement. The Ames churches co-operated in securing a hospital bed for him, and a number of men gave blood. The bed will be kept for use in the community. At Christmas time our church gave an offering to world-wide missions. A group of children sang carols at eight homes of shut-ins. Our pastor attended the ministers' meeting at Thomas. Because of his father's death he was called to Lawrence, Kans. Bro. Emery Lawver preached for us on Dec. 31. Bro. Barnhart conducted the Christmas and New Year assemblies at our public schools. Because of the severe cold and drifted snow we did not have services one Sunday. We are taking advantage of the club rate again this year. Sister Myrtle Rairigh is our Messenger agent.—Mrs. Florence Barnhart, Ames, Okla., Jan. 22.

Guthrie.—Nov. 12 our young people gave a pageant, Are We Keeping Faith? We have a growing Sunday school. We have a short story period for the children between the forenoon services. Nov. 26 we had an impressive candlelighting service. Nov. 19 the colored Baptist choir gave us a praise service. Dec. 3 our pastor and others attended the young people's rally at the Big Creek church. Bro. Guy George filled the pulpit on this Sunday. The last week of December Sister Bertha Frantz conducted a teacher training class. On Bible day, Dec. 10, Sister Bertha Boggs, our pastor, gave an inspiring message on the Bible. Many Bibles were on display. A Christmas program was given by the children. Gifts were distributed to the needy. We are looking forward to a revival to be held sometime in the spring. Sister Boggs attended the pastors' conference at Thomas, Okla. We have prayer meetings each week.—Mrs. Ellen Lehman, Guthrie, Okla., Jan. 20.

Pennsylvania

Altoona, Twenty-eighth St.—We just closed a two weeks' revival with Bro. A. M. Dixon of Elizabethtown as evangelist. Bro. Dixon in his strong, gospel sermons made an appeal to all for more consecrated living. The prayer meeting before each service had a prominent place in the success of these meetings. Ten were baptized. Our church continues to grow and prosper under the leadership of our pastor and his wife, Brother and Sister Glen Norris, and Superintendent Galen Bittner. We met in council recently and re-elected Bro. D. B. Maddocks as elder, and Bro. Cyrus Replogle as clerk. Our congregation has assumed the support of Bro. Paul Weaver, newly appointed missionary to Africa. The women are quite active in their two organizations, missionary society and Aid. They sponsored the Gospel Messenger subscription campaign, securing enough subscriptions to receive the benefit of the club rate. The mixed chorus, under the direction of Clair Replogle, will present a cantata on Easter.—Mrs. Galen Bittner, Altoona, Pa., Jan. 25.

Carlisle.—We met in council Jan. 1, at which time favorable reports were made. Our pastor, who has been with us for eight years, gave an interesting report. During the last month he was called upon to officiate at two funerals. We expect to have Bro. Ralph Schlosser of Elizabethtown, Pa., with us soon, and Bro. M. J. Brougher of Greensburg, Pa., in May.—J. E. Faulkner, Carlisle, Pa., Jan. 15.

Chiques.—We met in council Nov. 25, at which time we accepted the charter and by-laws for the cemetery. Brethren David G. Gibble, Henry E. Ginder, B. S. Stauffer, Ed Gibble and Phares B. Ginder are cemetery trustees. We expect to hold a Bible institute in the near future. Our prayer meeting committee consists of Brethren Elmer H. Zug, H. E. Geib, D. G. Hosler and Stanley Greiner. Bro. S. S. Eshelman was re-elected elder to serve for three years. Dec. 10 Bro. Rufus P. Bucher began our revival meeting at the Mt. Hope house. He brought nineteen Spirit-filled gospel sermons. The church has been revived and eleven stood for Christ. Nine were baptized on Jan. 7 and two await baptism. Special singing was rendered by groups from neighboring congregations. Dec. 31 our B. Y. P. D. rendered a special program, The Life of Christ, at the Chiques house. The B. Y. P. D. officers are as follows: president, David G. Haldeman; vice-president, Paul W. Hosler; secretary, Arlene Shelley; treasurer, Lester Stauffer. Brethren Mervin Gibble and Ray Shelley from the Mt. Hope Sunday school and Morris H. Shaffer and Lester Stauffer from the Chiques Sunday school have canvassed the district to get the Gospel Messenger in all of the homes. They are to be commended for their splendid work. At present Bro. B. G. Stauffer is holding a series of meetings at the Akron church, Pa.—Mrs. Fanny Zug Shearer, Manheim, Pa., Jan. 12.

Conestoga.—Our revival meetings opened at Bareville, Nov. 12. Since Bro. Emra T. Fike, our evangelist, could not be with us on the first day, Bro. Aaron Heisey of Midway brought the morning and evening messages. Bro. Fike arrived on Monday, and the meetings continued until Nov. 26. He labored earnestly, preached inspiring sermons and visited in many homes. His chalk talks to the children were very interesting. We appreciated the special numbers in music that were given by various groups from neighboring churches as well as from our congregation. A service was held on Thanksgiving morning. The offering was used for home missions. On Nov. 29 thirty-five of our members attended the Midway church where Bro. Edward K. Ziegler, missionary to India, was conducting evangelistic meetings. Eld. D. S. Myer had charge of the devotions, and our mixed chorus rendered several selections. We met in council Dec. 9. The church decided to make necessary repairs on the Monterey house. They also plan to hold a series of meetings there this summer. The young people have elected the following officers: president, Robert Buckwalter; vice-president, Mildred Myer; secretary, Ethel Myer; treasurer, Jay Good. During the last year there were twelve baptized, six letters received and six granted. Our Sunday school rendered a program on Christmas Eve, after which a number of our young people sang Christmas carols. On Jan. 7 a group from Myerstown gave an interesting program of songs and readings, followed by an inspiring message by Bro. Lester Bucher.—Mrs. Addie A. Myer, Leola, Pa., Jan. 11.

Falling Spring.—We held our love feast on Nov. 4. Every available place was filled around our communion tables. Bro. Henry King of Myerstown, Pa., officiated. On Sunday morning we lifted an offering for district missions. We held our Thanksgiving services at the Hade house, at which time Bro. Clarence Hunsberger of Mercersburg brought us a helpful sermon. We lifted an offering for the home church. Bro. Paul Miller of New Oxford, Pa., conducted our evangelistic meetings, which closed on Dec. 10. Attendance was good. Ten were baptized. On Dec. 30 we met in council, at which time Bro. Franklin Wagaman and his wife were ordained to the eldership. Brethren Howard Danner and M. C. Valentine were with us at this council.—Grace E. Smith, Waynesboro, Pa., Jan. 21.

Lebanon.—We met in council on Jan. 2. We are eagerly looking forward to the time when we may occupy our new church building at Fourth and Locust streets. We hope to have our dedication services the first of March. We are greatly in need of better facilities for our Sunday school, which is steadily growing in attendance and interest. The present church property has been sold. Our prayer meetings are under the supervision of Bro. Carl Zeigler. The interest and attendance have increased. Our ministers are giving us some helpful doctrinal sermons. The young people's organization presented a beautiful candlelight service on Christmas Eve. Bro. Lloyd Miller was the speaker. On the morning of Dec. 24 the primary department presented the Christmas program to a large audience. Many of our classes sent greetings to Sister Florence Bollinger, our missionary, to reach her as she sailed for the India field. Quite a number of our aged and shut-ins were remembered with fruit and cards by the mothers and daughters and women's adult Bible class.—Elizabeth Martin, Lebanon, Pa., Jan. 18.

Maple Glen.—We sent two delegates to the district meeting at Windber, Pa., in October. Dec. 17 the singing class, directed by Pastor A. Jay Replogle, gave a cantata, The King Cometh. Some of the members of the Springs Mennonite church helped in giving this program. We met in council Dec. 30, at which time eight letters were granted to members who have moved to other congregations. Through the Messenger club we hope to increase the reading of the Gospel Messenger. We have not had an Aid Society in our church for several years, but met on Jan. 12 to organize again.—Ruth Lohr, Springs, Pa., Jan. 15.

Parkerford.—Bro. Ralph Jones of the Mingo Brethren church delivered an inspiring sermon on Oct. 15. The Jones children brought us a message in song. On the evening of Nov. 12 the Linfield intermediates, under the leadership of Mrs. Fry, had charge of the Christian Endeavor meeting. Our congregation was well represented at the Four School Convention conducted at the Coventry church on Nov. 19. Our young people had charge o

e devotional service in the evening. Nov. 26 a capacity audi-ce enjoyed several soul-inspiring musical selections by the ringville chorus, directed by Floy Myer. While the chorus ıg certain hymns Ruth Royer illustrated them in colored pic-es. On Dec. 24 the primary department gave a Christmas ogram, after which the children received treats. In the eve-ıg the young people presented a cantata, under the able di-tion of Mrs. Gerald O'Donnell. On Christmas morning there s an early service at the church. After the service thirty-four skets were packed for shut-ins and needy folks. Before the ly morning service a large group of young people sang Christ-s carols for the folks of the village. The primary depart-nt sent a box of useful gifts to a missionary in Georgia. The arterly council was held Jan. 3. The following were elected: stees, Clarence Quay, Sr., John Hall and John Simon; members ministerial board, Harold Shanaman and John Simon; Mes-ıger correspondent, the undersigned. Howard Bronson was cted as treasurer to fill the vacancy left by the late Henry er.—Flora Bronson, Phoenixville, Pa., Jan. 22.

Philadelphia, Germantown.—Eld. B. F. Waltz took up the work the Germantown church July 1, 1939. When the family moved e from Hershey, Pa., a goodly number of the women of the urch gathered to welcome them, and had a generous lunch epared. The church and parsonage have been repainted and old church repointed. Bro. Waltz has been doing sound ceptable preaching. For two months he preached on the doc-nes of the church. On Wednesday evening he conducts Bible dy. The Brethren youth group gave their first talks here on their return from the Amsterdam Conference. Bro. Le-d Brubaker also had part in the service. During recent nths Brethren H. Spenser Minnich, David Blickenstaff, C. D. nsack, J. W. Fidler and Otho Winger worshiped here and ought helpful messages. The Juniata College student volun-rs gave their message at a recent Sunday service. Sister R. D. urphy addressed the women of the church, telling of the omen's Work of the brotherhood. Offerings have been given the support of the Kulp children. Bro. M. J. Brougher of eensburg, Pa., conducted revival meetings Dec. 3-17. He gave ong, gospel sermons. Four were baptized during the fall. cently four more have accepted Christ. One of the first group s a man ninety-two years old. He attends all services regu-ly. The letters of Eld. H. H. Moyer and his wife of Read-g, Pa., were received. Jan. 8 the regular council meeting was ld. The love feast date was changed from Thursday night to nday night. The following officers were elected: clerk, E. W. senberger; financial secretary, Irma Hinkle; Sunday-school perintendent, John Landis; Messenger correspondent, the un-rsigned. Jan. 21 installation services were held for the officers d teachers. Bro. Waltz gave an impressive talk on their du-s and responsibilities. The Aid Society has been organized. ster B. F. Waltz was elected president. The trustees have thfully met some serious problems. With the aid of loyal offi-ls, Bro. Waltz is laboring earnestly to restore the work at this ace. He has done much visiting as well as other labors neces-ry. He will be glad to know of any members coming to the y or of those in hospitals who desire a visit.—Rebecca Foutz, iladelphia, Pa., Jan. 22.

Rummel.—Our church and Sunday-school year began Oct. 1, th a rally day program. Pastor W. K. Kulp conducted our vival services. Eight were baptized. Our pastor also held vival services in the Tire Hill church, Pa., in November. Dur-g his absence our pulpit was filled by Eld. J. E. Murphy, a del-ation from Juniata College and Bro. M. R. Zigler of Elgin, Ill. o. Zigler presented the needs of the world in a very inspiring y. On Nov. 22 an offering was received for the old folks' home. Christmas Eve a program was presented by the Sunday-hool department. Our Christmas mission dime card offering ounted to more than $100. Watch night services were held Dec. 31, the young people of Circuit No. 1 conducting these rvices. Services were held in our community during the week prayer. Mrs. Kulp, our Messenger agent, is endeavoring to ace the Messenger in at least seventy-five per cent of the mes, making it possible to take advantage of the club rates ain.—Mrs. Chas. Statler, Windber, Pa., Jan. 13.

Windber.—Much interest was shown in the revival meeting ld Nov. 20 to Dec. 3 by Brother and Sister B. M. Rollins. The rvices were well attended by the local members and also by number of delegations from other churches. Special music hich was furnished by delegations from other churches, by other and Sister Rollins and by local talent was appreciated. ster Rollins led the song services, told stories to the children d made rag paintings. Eighteen were baptized. On Dec. 17 had a unique worship service in the evening. After the ging of each carol Bro. Hertzler told interesting facts concern-g the author. On Dec. 24 the children gave a program of rec-tions, exercises and songs. In the evening of the same day embers of the B. Y. P. D., under the leadership of Sister Ethel mes, presented a beautiful pageant, Follow the Star. A white t offering was received for missions. Following the pageant, r B. Y. P. D. met with the young people of three adjoining ngregations and sang carols to the sick and shut-ins. They o sang at the Old Folks' Home at Scalp Level. On Dec. 31 a aldean Sheik, Raphael Emanuel, a native of Mesapotamia, oke to an appreciative audience on Bible Lands of Yesterday d Today. He appeared in costume and his talk included dra-matic interpretations of the customs and habits of the people of the Holy Land. In November we secured the capable services of Esther Hower of Westmont, Johnstown, as choir director, and organized a choir. She also organized a junior choir. We are planning to have a noted Southfork choir give us a program in the near future. This church is co-operating in the week of prayer services.—Mrs. Calvin L. Blough, Windber, Pa., Jan. 17.

Texas

Falfurrias.—Since our last report two have been added to the church by letter. Elder and Sister J. F. Hoke of Welsh, La., were with us Jan. 6, 7. Bro. Hoke brought us inspiring messages. The communion service was held on Sunday evening. Our business meeting was held on Jan. 6, at which time the following were elected: Bro. Hoke, elder; Sister Pearl Whitser, secretary-treasurer; the writer, Messenger agent. Brother and Sister F. E. Marchand of HcPherson, Kans., and Brother and Sister P. Somer of Hancock, Minn., are spending the winter in Texas. We are happy to have these people with us.—Mrs. A. A. Dague, Falfurrias, Tex., Jan. 18.

Virginia

Branch, Sangerville.—Bro. D. D. Fleishman of Dallas Center, Iowa, gave us a thought-provoking sermon recently. Our Sunday school is moving along nicely, with Ora Huffman as superintendent and Orville Cupp as assistant. Brethren Adam Miller and A. S. Thomas officiated at our communion service on Oct. 15. The three churches of the congregation co-operated in Thanks-

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giving services at the Branch church. Bro. Ernest Muntzing gave a challenging message in the morning. In the evening the program was put on by members of the congregation. We met in council Dec. 2, at which time Brethren P. E. Ginger and A. S. Thomas were present. Bro. J. M. Foster was re-elected elder. Four letters of membership were granted. We have a total membership of 697. The pastoral committee was selected. Dec. 2, 4 Bro. P. E. Ginger of Warm Springs preached for us. The Women's Work and B. Y. P. D. are doing active work under the leadership of Mrs. Raymond Newman and Ervin Hall. Dec. 15 the women met at the schoolhouse for a short program and social time. Aid sisters were revealed. Dec. 21 they packed thirty Christmas boxes for the sick and needy of the community. They recently decided to meet in the homes and have one all-day meeting each month. The B. Y. P. D. is having meetings every second and fourth Sunday night. Dec. 24 they put on the pageant, No Room in the Inn. They also sang carols for the shut-ins. On Christmas morning the children gave their program under the leadership of Mrs. G. C. Wine. Three fourths of the families are again subscribing for the Messenger.—Hazel M. Foster, Bridgewater, Va., Jan. 23.

Green Hill.—Nov. 26 we celebrated the payment of the last note on our new church building. We had a special Thanksgiving service, with a sermon by Pastor L. N. Kinzie in the morning. After the burning of the note we enjoyed lunch in the basement of the church. Bro. H. A. Hoover of Roanoke brought the afternoon message. The three churches of the community held their joint Thanksgiving service at this church. At our December council the following brethren and their wives were called to serve as deacons: B. H. Byrd, M. D. Wimmer, G. L. Brogan and Rudolph Reynolds. We observed Christmas by having a beautiful candlelight service. The needy and sick members were remembered with bountiful baskets. The second Sunday afternoon of each month we hold services at the Mercy House, a hospital for the needy, sponsored by the Red Cross and doctors of the surrounding territory.—Mrs. L. N. Kinzie, Salem, Va., Jan. 24.

Linville Creek.—During November the young people studied the Negro problem and how to bring about better race relations. On Nov. 12 Miss Grace Bowman was our guest speaker. On Nov. 19 Mr. W. N. P. Harris, principal of the Negro School at Harrisonburg, gave us a splendid address. On Nov. 17 seventy-five fathers and sons enjoyed a banquet. Bro. John Flory was the speaker. Bro. J. C. Myers delivered our Thanksgiving sermon on Nov. 26. The music club presented a program on Dec. 3. On Dec. 17 we sang Christmas carols and heard the story of the carols. A finance institute was held at our church on Dec. 6. At the afternoon session financial problems were discussed. A fellowship supper was enjoyed. In the evening Bro. H. Spenser Minnich showed interesting and educational pictures of church work. Bro. Desmond W. Bittinger gave a splendid address. On Dec. 10 the men's organization gave an interesting program on the theme, Brethren in Reality. The play, A Stranger in Bethlehem, was presented by members of the B. Y. P. D. on Dec. 24. After the play forty-two of our group went caroling and delivered baskets to the needy. Dec. 29 our council was held. Our men's organization has almost completed the new entrance and driveway to the church grounds. We will join with the Timberville and Unity congregations for our Lenten services and cantata. The cantata will be directed by Joseph Miller. Mrs. Eva Huffman is director of the children's choir.—Lillian Moyers, Broadway, Va., Jan. 22.

Roanoke, Central.—In November Bro. I. S. Long of Baltimore, Md., conducted a week of revival meetings for us. He preached nine inspiring and spiritual sermons. These meetings were well attended. Fifteen were baptized, ten received by letter and one reconsecrated. Since the meeting three others have been baptized and three received by letter. Our Christmas pageant was given on Dec. 24, at which time the white gift offering of $600 was received. This money is being used for the building fund. An appropriate watch night service was held New Year's Eve.—Oneida F. Hylton, Roanoke, Va., Jan. 13.

Roanoke, First.—On Oct. 1 we launched out on a year's program under the leadership of Pastor Ralph E. White and Sister White, who came to us the first of July. Every department and organization of our church and Sunday school has shown considerable increase in interest and attendance. Eighteen have been received by letter and thirteen by baptism as a result of the evangelistic meeting held by our pastor in October. On Dec. 17 at the morning service we had our white gift program. More than a hundred dollars worth of groceries, clothing and money was laid upon the altar for the needy of our city. Our church choir, under the direction of Miss Dorothy Miller, rendered a beautiful cantata, The King Cometh, on Christmas Eve. We are fortunate in securing as our music director Miss Miller of Bridgewater, who is teaching music in one of the high schools near by. Our men's organization has been very active. They have graded and put down an asphalt driveway to the garage of the parsonage, put in a concrete floor in the basement of the parsonage and installed a laundry room. A men's chorus has been organized. The men's group sponsored the father and son banquet on Nov. 30. We have a very active women's organization. We have started on a year's voyage in Women's Work. Interesting programs have been planned for the entire year. Booklets have been made and given to the women. We meet the third Thursday night of each month. Our first meeting was th mother and daughter banquet. Deane Rumberg, who attend the Amsterdam conference this summer, was toastmistress. Mr John Crumpacker was the guest speaker. More than 200 a tended this banquet. The average attendance at our women meetings has been more than one hundred. We are grateful Mrs. White for her help and interest in this work. One of th Women's Work groups, the Elizabeth Miller circle, has purchas an electric refrigerator for our church. Nov. 19 the B. Y. P. sponsored a peace play, In the Emperor's Garden. On Dec. they also gave the play, Why the Chimes Rang. They sponsor the drive for new church hymnals. On Dec. 3 two hundred ne books were dedicated. At this service we had the privilege having with us Augustus Zanzig of New York City. We ha reorganized our junior, intermediate and young people's choi Our junior and intermediate league has been reorganized. the present time we are having a school of missions on Sund evenings. This will continue for six weeks. We had our f communion service on Nov. 12, with a good attendance. A boy club has been organized and meets each Thursday night. number of our senior boys who were being lost to the chur have come back and brought others with them as a result this club. We feel that this is a very worth-while proje Yearbooks have been prepared and will be put into each hon in our congregation.—Maude Cundiff, Roanoke, Va., Jan. 18.

Sangerville.—We met in council on Dec. 1 at the Branch hous We had 712 members at the beginning of the year. Ten we received by baptism, eleven were given letters and fourte died, leaving a membership of 697. On Dec. 2 Bro. P. E. Ging of Warm Springs, Va., brought us an inspiring message. On De 10 Bro. Paul Bowman spoke to us in the interest of our distri work. On Dec. 24 the children gave a short Christmas progra followed by a pageant, Why the Chimes Rang, by the B. Y. P. Later the young people went caroling. After the evening servi on Dec. 31 the young people held a recreation hour, followed a program and impressive watch night service. Vera E. Mill one of our delegates to the Youth Conference at Amsterdam, w the guest speaker. Bro. Wise Driver of Beaver Creek brought a splendid message at the morning service on Jan. 17. Bro. W mer Crummet, student minister in Bridgewater College, broug the morning message on Jan. 14. Bro. J. M. Henry of Bridg water College was with us in a series of four peace lectures Dec. 29, 30 and 31.—Meda G. Argenbright, Bridgewater, V Jan. 18.

West Virginia

Beaver Run.—The following officers were elected: Bro. A. S. Holsinger, elder; Bro. Galen Ludwick, Sunday-school superinten ent; Sister Vivien Miller, Messenger agent. Our revival meeti was held in October, with Bro. J. W. Fyock of Alliance, Ohio, evangelist. This is the third time Bro. Fyock has conduct evangelistic meetings for us. Many attended from adjoining co gregations and gave special music. Two were baptized. In N vember the deputation team from Bridgewater College gave us program. Our 1940 revival will be held Oct. 7-20, with Bro. E nest Muntzing as evangelist. The children and young people re dered a Christmas program on Dec. 17. Bro. A. N. Burgess Keyser, W. Va., also gave a Christmas talk.—Bessie A. Holsing Burlington, W. Va., Jan. 15.

Brick.—Bro. Norman A. Seese of Denton, Md., was unanimous chosen to serve the Greenland and Petersburg congregations. moved to Petersburg in October. An installation service was he for him in the Petersburg church in November. Oct. 21 we he our love feast. A sister was received into the church by baptis previous to the love feast. A deputation team from Bridgewat College gave a program at the Brick church on Nov. 26. A ch lenging message was given by Bro. Foster Bittinger of Eglon, Va., the first Sunday in December. Several new members ha been added to our women's organization, which meets at differe homes monthly. We have taken up the study of Women and t Way, which will be taught by Mrs. Seese. Dec. 23 a Christm program consisting of music, recitations and the play, And The Were Shepherds, was given to a large audience by the Sund school. Attendance and interest at Sunday school and preachi services are commendable. We are expecting Bro. Ernest Mun ing, one of our home boys, to hold a revival for us in June Loretta M. Idleman, Scherr, W. Va., Jan. 15.

Petersburg.—Oct. 1 we dedicated our new church building, whi has been named the Memorial Church of the Brethren in memo of our former pastor and his wife, Brother and Sister Alva Har who lost their lives on the China field. A large crowd attend these services. The speakers of the day were Brethren C. Bonsack, E. E. Muntzing and Ezra Fike. A bountiful dinner w served in the church basement. In October Pastor Norman Seese and family moved into our midst and have begun th labors with this group of churches. We appreciate their work a pray that their labors among us will bear much fruit. We ga them a pound shower soon after their arrival. Our wome council and B. Y. P. D. are active and are putting on constructi programs. The women's council went over the top in raisi their pledge for the building fund. The B. Y. P. D. has chos church improvement for its special project and has already out two fine trees at the front of the church. They will seed t lawn this spring and add other shrubs and improvements fr

e to time. A pageant was presented on Christmas Eve. The ldren's program was given in the morning. The B. Y. P. D. d women's council prepared several baskets for needy families. had a watch service on New Year's Eve. On Jan. 17 a district Y. P. D. rally will be held in our church. This week we are ginning a study of home enrichment under the leadership of pastor. We will close this study with a fellowship supper Feb. 2. In March our B. Y. P. D. will study the ideals of us, with our pastor as teacher. A father and son banquet will held in February.—Mrs. Carl Welch, Petersburg, W. Va., . 11.

andy Creek.—The congregation is co-operating splendidly in new pastoral program under the leadership of Russell K. walter. During October and November Bro. Showalter con-ted five weeks of Bible institute work. There were 272 per-s enrolled and the interest was good. We expect to have ther institute next fall. A second B. Y. P. D. was organized November in the Hazelton-Mt. Dale community. They have d six meetings, with an average attendance of forty. The tor is printing a church paper which we call The Brethren itor. This paper is creating much interest and is serving a inite need in our large congregation. The Salem B. Y. P. D. sented two Christmas plays, sang carols, and gave baskets of d to thirteen needy families. One adult has been baptized ce our last revival. Our elder, Bro. C. A. Thomas, preached funeral sermon for one of our local ministers, Bro. Lloyd ton, who died Dec. 25. He is greatly missed. We are planning en revival meetings for our pastor next summer. Our con-gational line extends across the state line into Pennsylvania. s community is called Canaan and has over one hundred mem-s. In special council it was decided to build a new church se. Committees are busy with plans. We are trying to or-ize a Messenger club in our congregation. Because of the vy snow our church work has been slowed up some during uary.—Mrs. Florence Showalter, Bruceton Mills, W. Va., . 23.

Viley Ford.—Our fall council meeting marked the end of the t year of our organized church. Reports of the various or-izations indicated a very successful year. The church offi-s were elected. The building committee was authorized to tinue plans for the furtherance of the building program. e first Sunday of October was observed as promotion day and ly day in the Sunday school. The last week of October was served as consecration week. Bro. D. W. Tusing brought a cial message on Oct. 24. Bro. Vernon N. Shanholtz brought messages on Oct. 25, 26. Bro. Shanholtz preached the pre-atory sermon for our love feast, which was held on Oct. 27. . Shanholtz officiated, assisted by Brethren D. W. Tusing, A. J. itacre and J. S. Whitacre. This was a new Christian experi-e for many. Bro. Shanholtz brought the message on Thanks-ing Day. The service was sponsored by the Men's Work up. A home missionary offering was received. The children e a Christmas program on Dec. 23, at which time a mission-offering was lifted. Much good is being done by the Wom-s Work group. They have raised more than $200 as payment the new church. They send flowers and baskets of fruit to sick. The young people sent out sixteen Christmas cheer kets. They are preparing a play, What Shall It Profit?—Mrs. e Shanholtz, Ridgeley, W. Va., Jan. 19.

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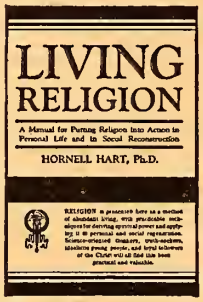
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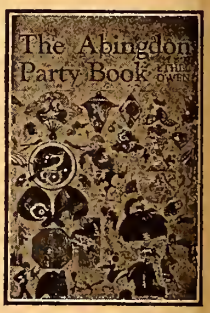
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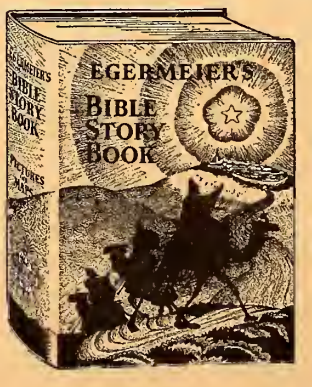
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GOSPEL MESSENGER

VOL. 89 NO. 7

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February 17, 1940

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 89 — Elgin, Illinois, February 17, 1940 — No. 7

EDITORIAL

Don't Take This Job

GLANCING down the columns of the want ad page in a local paper, a certain reader noted one beginning: "Wanted—girl to work in a tavern, stay nights," etc. Now we know that in most communities work is scarce, but even so would it not be better to miss some meals, even suffer cold, rather than work in a tavern?

We believe that labor is necessary, honorable, a most effective way to make one's contribution to the common good. But predatory activity is something of another color. Labor is creative. It results in beneficial services, commodities, instruments. The true laborer is worthy of his hire because he has added something really useful to the life about him. Such is not true of those who destroy rather than create, who leave the world poorer because they have lived.

How do you feel about what you are doing? Are you increasing the sum total of real human happiness? Those who are at the point of choosing a vocation should give thought to the social implications of what they would do. Some who have jobs may well consider whether or not they should continue. The land suffers from a plague of parasites as it is. H. A. B.

Harness the Atmosphere

SHAKESPEARE says something about there being certain times which are more propitious than others. Yet he was only stating a very basic law of life. Consider the farmer's round of activities. The time to plant is in the spring, or when the whole atmosphere of conditioning factors is most favorable to germination and growth.

Is not the same true for the church year? What the church would do at any given time is not unrelated to the other years that help to spin the web of life. Take thought, then, how what is in the very atmosphere may be harnessed to the wheel of your church year.

We are not meaning to suggest that church activities should merely reflect what is going on in the world about us. But, rather, turn the currents of interest against the blades at just the right angle, and see how the very atmosphere may be harnessed to further God's purposes.

On occasion, we have marveled at how little use certain leaders have made of the tides of their times. A sudden shaping up of dramatic possibilities in, say, the local situation, too often breaks fruitlessly against some monotonous program. What might have been turned into a mountain peak experience was just another service as usual. Why not harness the atmosphere? H. A. B.

God Loves Righteousness Too

The Doctrinal Basis of Evangelism—Number Five

"THAT other factor in the suffering love of God which is symbolized in the shed blood of his Son" is God's love of righteousness. This is involved in his love of sin-cursed men. He could not love men without loving righteousness because sin, the opposite of righteousness, is what destroys men. And so, that great passage in Rom. 3: 25 and context tells us, it was to show his righteousness that God "set forth" his Son "in his blood."

There was danger, the passage seems to say, that men might think that God was indifferent to sin. His long forbearance might be thus misinterpreted. But that was not true at all. His own holy nature makes him unalterably hostile to sin. It would be impossible to exaggerate the deep and settled antagonism of his nature to sin. He cannot look upon it with the least degree of allowance because the least degree of it cherished in the heart has a deadly, damning influence on the character. Men must know this. They must un-

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derstand what an awful, soul-destroying thing sin is. What could so effectually show this as the infinite lengths of self-sacrifice to which God went in his effort to get men to hate sin as he does and to seek righteousness instead? Suffering love, love suffering to the uttermost in behalf of its object, is the most powerful, most compelling instrument for this purpose. There is nothing beyond this to which even Infinite Love can go. And short of this, Infinite Love cannot stop. Wherefore God, loving men thus and knowing that only righteousness can make men happy, "set forth" his Son "in his blood."

The opposition which has sometimes been predicated between love and righteousness in the nature of God is mostly a figment of man's imagination. There is a grain of truth in it which has been so magnified as to obscure the larger truth. The grain of truth is that love cannot rejoice in the suffering of its object and never inflicts upon it unnecessary pain. The larger truth is that God cannot be indulgent with men in their sin because he loves them and knows that sin is destroying them. The suffering which sin entails is demanded by his love quite as much as by his sense of justice. It is necessary in order that men may see the viciousness of sin and be persuaded to turn from it. No, God's love and holiness are not fighting each other. They are working in perfect harmony to accomplish man's redemption and eternal happiness.

We should not underscore the "*show*" too heavily in that Romans text, as if the only point were to vindicate God's righteousness in the eyes of mankind. The passage itself is careful to guard against such an inference. It was not merely to appear righteous in the sight of men that he "set forth" Jesus "in his blood," but to *be* righteous, "that he might himself be just, and the justifier of him that hath faith in Jesus." He would have been convicted of criminal negligence, so to speak, at the bar of his own sense of right, had he done less than what he did.

If you saw a blind man headed toward a steep cliff, you would put yourself to great inconvenience and heavy cost if need be, to rescue him from his peril. Your simple humanitarianism, your unselfish interest in the welfare of a fellow being like yourself would lead you to do this. But there would be another urge in you to the same conclusion. Your own self-respect would demand it. You could not feel that it would be right to let the man plunge to his death when it was in your power to save him. You would be in your own eyes as well as in the eyes of your fellow men a most despicable specimen of humanity. In short, your standard of righteousness would join with your love of a fellow mortal in need, in impelling you to do everything in your power to help him.

The illustration is far from perfect, as any drawn from human relationships must be, but it may help a little to see that God's righteousness, as well as his love, was involved in that supreme act of self-sacrifice in which he "set forth" his Son, "the very image of his substance," his own very heart and self, "in his blood." The two elements of his character were not in conflict. They both pulled in the same direction.

One reason some good folks have been confused about this is that they have thought of the death of Jesus not only as vicarious but as *punishment* for the sins of men. As if that was how God showed his righteousness! An intimation of that sort would be little short of blasphemy if men realized what they were doing. The innocent often suffer and sometimes choose to suffer, but the ends of justice were never served by *punishing* an innocent person. God is not like an infuriated mob whose passion for vengeance is satisfied with blood, without being very careful whose it is. There is nothing false or fictitious about his righteousness. It is the real thing. The demand of his nature for it is so absolute, so unrelenting, so irrevocable, that nothing can satisfy it but the sinner's wholehearted choice of it and repudiation of all forms of iniquity. Which choice and repudiation he makes when he has faith in Jesus—not always when he says he has but when he has.

"Jesus paid it all," not by rendering in pain and suffering a legal equivalent of all the suffering which sinners deserved, a thing as irrelevant to the real issue as it was impossible, but by drawing a gushing stream of his own rich red blood (the suffering, forgiving, love of God) across the penitent sinner's renounced and hated sins, and blotting them out forever. He stamped the account "paid in full" and left it for delivery to "him that hath faith in Jesus." For that man loves righteousness and hates sin, the only thing that can ever satisfy a righteous God.

This kind of debt paying amounts, of course, to cancellation, which it is and has to be if forgiveness is a reality. It has to be that also because Jesus was the Agent of his Father in this whole transaction. It was God himself who "set forth" Jesus "in his blood." He did it all. He was Payer as well as Payee.

But there is one word in this great Romans passage which we seem strangely to have overlooked

E. F.

THE GENERAL FORUM

To Live, My Cross

BY ROBERT A. BYERLY

The Son of Man once walked this earth.
O'er trafficked path and open field
We find his steps. A life of worth
He lived. He loved, and many healed.
The Christ impressed eternity
With life divine, with purity.

He walked and lived the master life.
He proved that man is more than clay,
That love transcends all mortal strife
In this the life, the truth, the way.
And as he walked he made this plea,
"Take up thy cross and follow me."

Ripley, Okla.

Pastoral Visitation

BY J. W. LEAR

As Given to a Conference of Ministers

First Half

THE pastor has a unique vocation. He is monrch of all he surveys. Even the church he serves oes not outline his work for him. He charts his wn course and steers his own vessel. He is not ven required to make an accounting of what he oes. He may volunteer a report of his work, but ven that is not taken with great seriousness. This act ought to spur him to greater diligence and urpose if it makes any difference.

The wise pastor will at once study his parish nd attempt to acquaint himself with the persons nd families in his own church membership, and ny others unattached from the general church. will be of value to catalogue the people, both in nd outside the membership, into classes, which lan will assist in understanding his field of work. his classification, however, will be kept within is own laboratory.

The minister as shepherd deals firsthanded ith his people. He lives among them to help em live the abundant life. Like a gardener mong his plants and flowers, the pastor moves mong his people to bring them culture and help em to grow. His life is an example of poise, ower and purity. They come to know him, reect him, consult him, and follow him. At once is measures off for him great opportunity and sponsibility.

Clinic or Itinerant

The study of mental hygiene and the prevalent ention of psychiatry may trick the pastor into elieving that he can do most of his work, and n do better work, if he establishes a clinic. On e other hand, he has listened to light-minded inisters cracking jokes about the "bell ringing" pastor, and this helps him to lose faith in the old method and determines him to launch a new system. Occasionally some writer or speaker commends the Catholic confessional and hints loudly that the Protestant church has lost a valuable means of grace. Granted that there is a modicum of truth about all this, we are not yet ready to turn our pastors into father confessors. Moreover, the polity of the Protestant and Catholic churches is quite different. In the Catholic order the church practically resides in the hierarchy. The members are mere puppets. In the Protestant church the balance of power resides in the pew. There is as much difference in the two churches as between American democracy and the German social state. The priest in the Catholic order is an autocrat. In the Protestant church the pastor is a servant.

No one, of course, desires to be a mere "bell ringer." Moreover, if that is what the pastor is, the sooner he quits the business and gets into another type of work the better for himself and the people. Be it said, however, the virtue of pastoral work does not turn on whether the individual goes to the pastor's study or whether the pastor goes to the member's home; but, rather in what happens when the two of them get together. Mere technique has often been the undoing of leaders. The thing to be accomplished is the all-important matter. If the heart and soul of the pastor is in the work and he is completely submitted to the guidance of the Spirit, and he uses all the wisdom at his command, something worth while will be accomplished. The technical side will take care of itself.

Our Lord used both of these methods with telling effect. He did not despise the method of a traveling healer. The record says that he went about doing good, and also that he was thronged with seekers wanting his skill. The pastor should not attempt to be greater than his Lord. It is enough for him to be as his Lord. Let me say, too, that an attempt to establish one's self in a clinical practice, as hopeful as that method may seem to be, will not come about through mere desire and a bit of technique. It cannot be accomplished by hanging out a shingle or advertising one's ability from the pulpit. Just recently, I heard of a pastor who loudly advertised the fact that he had taken a course in mental hygiene and psychiatry and would be qualified to help people with their mental quirks. When the people failed to take him seriously, he grew sarcastic in his indictments. He reminded the membership in no un-

certain terms that they did not know what they had for a pastor. I guess he was right, and what was more, they did not seem inclined to discover him. Suffice it to say, this beloved minister has relocated; and let us hope he has learned his lesson.

There are some things that must be earned. A successful clinical experience may come. If it does, it will be after the people have discovered the ability and the worth of the pastor as a counselor and after he has earned the right of the people's confidence. This confidence will be generated through the minister's spiritual quality of life, his compassion for souls in need, and a willingness to "ring doorbells." The change in technique will come when the folk, on their own initiative, begin to ring the minister's doorbell. May we remember that the method of doing a thing is not the most important item. The "cure of souls" is the imperative objective.

Purposeful Calling

Calling should never be done in a haphazard fashion. It is not a matter of chores. It is one of the minister's main lines. It would be well to ask one's self before starting to make a call: "Just why am I going to this home?" If it is just to make another call, to mark on the record and report to the church as so much advertisement, likely the time will be pretty largely wasted. A pastor can train his people to appreciate the fact that a call has great significance. He may do this both from the floor at a business meeting and by his demeanor while out making calls. A real need and a definite purpose for every call should be the slogan. This plan will effect two things: first, it will prevent making a joke of his work; second, it will put a definiteness into his work that will encourage the patient and delight his own soul.

One might assign many good reasons for visiting. It may be necessary many times to make a social call. You desire simply to get better acquainted with a family. You do not know them well enough to preach to them helpfully. This type sounds so easy that one may be indifferent to it and its possibilities. The pastor must remember that his people study him and some of them are quite good at it. A minister may wonder sometimes why he is losing his hold on certain people. Well, it may be something like the story of the little boy. He was asked by a friend how he liked his new Sunday-school teacher. "I don't like her," he said. "Why?" queried the other. "Because when I add her up there is nothing to carry." It will require tact, poise and soul force to make even a social call effectively.

Glendora, Calif.

The Ministry of Lent

BY ROY D. BOAZ

DURING the last sixteen years the Christian church has set aside the forty days prior to Easter as a separated opportunity for spiritual exercise. For forty days and forty nights following his baptism, our Lord fasted in the wilderness. If that was necessary for him, it could be no less necessary for us who profess to be his followers.

"Man shall not live by bread alone," the Master said, when first tempted. That, too, is a fairly good interpretation of Lent. Isn't it a pity, isn't it a real shame, isn't it really unchristian that in this world of plenty there should be so much want? However, the "giving of a cup of cold water," which never loses its reward, does not furnish the solution to our social problem. We have the "bread." Suppose we do distribute it more equally, will that solve our problem? No. We must dig deeper even than that. Our difficulty lies not in the consumption of "bread" as much as in living by "bread." Man has been living too much by "bread alone." Man has been living too much by the wages he earns, and the money he makes. He has been living too much by the car he drives and the clothes he wears. He has been living too much by the movies he sees, and by his travels about. It is not an easy thing during these days to live in this world and not be too much a part of this world.

There are several very pointed meanings that may be derived from our Lord's experience in the wilderness.

First of all, is a practical recognition of a living God. The real reason Jesus was able to withstand temptation was his practical reliance on a living God. When requested to make stones into bread, he showed this by saying, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." When requested to cast himself down from the pinnacle of the temple, in the faith that the angels would save him, he said, "Thou shalt not tempt the Lord thy God." And when worldly glories were spread out before him in panorama style, and he was asked to worship them, he said, "Thou shalt worship the Lord thy God, and him only shalt thou serve." So the first thing to think about during Lent is God.

We are so apt these days to separate the ethical teachings of Jesus from God. So, when people are hungry, we pass laws to feed them, and call it religion. When people are out of work, we set up social service agencies to give them jobs, and say this is religion. But taking all the slum people

out of New York and placing them in Fifth Avenue apartments will not necessarily make them religious people—worshipers of God. Social service is, most assuredly, the fruit of Christianity, but is not Christianity itself. In our serious moments, we know that what we crave for most of all is a living relationship with a living God. We want to stand in relation to God as the branch to the vine. Our Lord lived in continual touch with his Father. How can we escape if we neglect so great an opportunity?

Another message of Lent is that of strength in weakness. There is something very moving in the way some great men have portrayed this faculty. When weak men falter, we pity them, but when strong men falter we almost worship them, because we know of another source of strength on which they depend. Do we think of Lincoln as strong or weak, as we gaze upon the sad face, with its lines of sorrow? What is our impression of Washington alone in the Pennsylvania woods on his knees? What of Luther before the Diet of Worms, overheard in an agonizing prayer, using almost the identical words of "Ein' Feste Burg"? Think of our Lord, weakened for lack of food because he divined the real issue of life, the issue between the material and the spiritual! When we are able to sense that distinction, we shall recognize that which is more than "bread."

It is not easy to live nobly. Noble living engages constant contact with the Divine. No matter how little we wish to recognize it, there is a downward pull in life. It is easier to be lazy than industrious. It is easier to be worldly minded than spiritually minded. But just as the carpenter saws against the grain, so we must learn to swim upstream. Lent provides this opportunity. The chief question of Lent is this: Is the cross a sign of weakness or of strength?

Finally, there is the power inherent in self-denial. Can you imagine what the life of our Lord would have been like if he had yielded to those temptations? What if he had made stones into bread, and what if he had secured the keys of this world? We may be sure that if he had, his name would have been forgotten. He would not have become our Lord and Master.

We have, figuratively at least, made stones into bread in this country. We have made two blades of grass grow where but one has grown before. Our production of "bread" has so been speeded up that it has seemed necessary to curtail it by law, even in these times when there are many cries for "bread." We need to learn this lesson: The message of Lent for 1940 is the power of self-denial for a principle. Give a child all that he wants and he cries for more. Teach a child the principle of self-denial, and you will build him strength and power. So, if there be one single outstanding principle to be observed these days, it may well be that of constraint—the realization of power in self-denial. "If any man would come after me, let him deny himself, and take up his cross and follow me." All real progress has come about because some in every generation have taken this injunction seriously.

Look at the rich young ruler. On his girdle hung all the keys necessary to unlock the highest in living. He had money to travel, he had money to be entertained, and to do what he wished. He evidently had social standing and friends. He had a clean record, yet this young man looked into the eyes of Jesus and said, "Tell me the secret." Here was the answer: that he deny himself, sell his goods, take up his cross and follow the Master. Our Lord always spoke like that. He never said, "It is reasonable to suppose," or "in all probability." He never said, "All things being equal." He never uttered a word that was speculative. He spoke plainly. No wonder the people said, "He speaketh as one having authority and not as the scribes."

How we need that power that comes from self-denial! There are just as many people suffering from too much of this world's goods as there are who suffer from too little. Let us not think of this as a sad story. It is a joyful experience. The common people heard our Lord gladly. People felt that he really lived, and they felt that he knew and, above all, they felt that he cared. These qualities of our Master endeared him to his people. His temptation experience is the message of Lent.

West Haven, Conn.

What Christians Can Do to Keep Out of War

BY JEWELL PETERS

Given at a Young People's Program

THE most discouraging thing about the crisis in Europe and Asia is that most of us feel so helpless to do anything about it. We are not presidents, or statesmen or national leaders; we are not even important financiers or business executives. We are humble citizens of the nation and presumably citizens of the kingdom of God.

It is well to remember, however, that though war continues to shake the world it does not alter the unshakable fact that the vast majority love peace and long for it.

At this moment public opinion in the United States is overwhelmingly against war. Many people have recognized that this is a strange war. It is not like the world struggle of 1914. People are dreading the thoughts of it. They want peace. They have realized the horrors of war through education and the results of the last one.

The church today is more conscious of the fundamental difference between Christianity and paganism.

A larger and deeper fellowship of the churches throughout the world has developed. This can be seen through such meetings as the World Conference for Christian Youth at Amsterdam this last summer and through organizations such as the World Council of Churches, World Alliance for International Friendship, World Student Christian Federation, and National Intercollegiate Christian Council. This shows that the churches and Christian organizations of the world are uniting in their efforts to fight such evils as war.

Sometimes we become discouraged and say, "It seems as if there is not much Christians can do." But we should not give up hope.

First of all, let us see what Jesus said: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you, and persecute you."

Have we gotten as far as that last verse, or do we still follow the old rule? Do we hate the Germans? Do we hate Hitler? Do we love them? Can we bless them and do good to them? Lastly, do we pray for them?

Jesus' way of treating enemies was derived from the fact that the earth is a part of God's home with every human being a member of God's family. Every child of God is kin to every other child of God, and men ought always to treat each other as brothers. Do we sometimes forget that the Germans, Jews and Russians are our brothers, or that Hitler in a very important sense is God's child, too? Is our attitude toward our brothers the attitude that Jesus taught?

Christians must realize that God is love, and whatever is not motivated by unselfish love is not of God. True Christians will love even their enemies, though they may oppose their enemies' purposes and acts. Christians will be ready to forgive as Christ forgave, and will seek their enemies' highest good. True love, faith and forgiveness are a sign of strength, of godlikeness, and have no element of fear or weakness.

What about our faith? Is it unshakable? Do we keep a firm grip on faith in God and the ultimate triumph of righteousness? This is the way to maintain poise and moral balance in the midst of chaos. Jesus told his disciples to have faith in God. He says the same to us, his disciples today. If God is with us, who can be against us? Trust in God, and then work to do his will. This will help to keep us out of war.

One of the best ways for us to work is through education. Although a majority of our people in America are opposed to war, yet some are not. Evidently they do not realize the wickedness of it. And even those of us who are opposed to it must train our children and young people to love peace. We must carry on the constructive work of Christian education so that the coming generation will know and love God as he is revealed in Jesus. We must continue to promote the kingdom of God and seek earnestly to win men of all nations to faith in his Son.

Teaching against war is a gigantic task, and one the schools cannot do alone; but where else except in the home, the school and the church, does the growing child learn the feelings and thoughts that later lead into peace or war? In the church we have our ministers and Sunday-school leaders who should try continually to lead us to God, to take our hands off the guns and armaments of worldly things and put them in the hands of God. In the schools we must put Christian teachers who will conduct a classroom in a spirit of cooperation and love, teaching their pupils to do likewise. In the home we must continually talk and act peace.

Bruce Barton says, "We cannot keep war out of the papers nor off the radio; but we can keep it out of the pulpit." However, he says also, "We cannot pretend to be unaware of the facts concerning the rest of the world." We should continually guard against war propaganda, but see to know the truth and consider it with intelligence. What are our emotions when the newsboys cry, "Extra! Extra! Read all about it!" Do we read and believe it all, or do we seek to uphold the truth, as Jesus teaches, against the false propaganda which is sweeping over the country? Let us try to replace this war propaganda by peace propaganda. Frank H. Underhill says, "Nothing is more depressing in Canada today than the almost complete lack of interest shown by our newspapers in the questions of our peace aims."

One answer to the question, What can Christians do? is to write to the leaders of our government. Harold E. Fey says, "Let every Christian who believes in prayer pray that America will not

fail peace now. Let everyone who can take a pen write President Roosevelt that he may not fail humanity. Let us write and visit congressmen, especially senators. The time to act is now. Tomorrow, next week, America's greatest opportunity in a generation may be past.

Although we are not having elections soon, what is our attitude when we go to the polls to vote? Do we vote for a Democratic leader, a Republican leader, or a Christian leader?

Our political and social order must be permeated by the Christian idea. Only through deliberate Christian education of the people and leaders can this be attained.

Along with our work and faith we must pray. Draw nigh unto God and he will draw nigh unto you (James 4: 8). God's will is the important factor in every problem. To seek to know that will and receive power to perform it, Christians must constantly turn to God in prayer. We cannot pray for the defeat of our enemies because it is not his will that one of his children should perish. But we must pray for the establishment of peace based on righteousness and harmony with the love of God. Prayer is the supreme energy of the Christian.

Then constantly, not on a Sunday schedule or even a Monday, Wednesday or Friday schedule, but every day we as Christians should work and pray to keep the people of God's world out of war. And through faith in God certainly our combined Christian efforts will count toward establishing his kingdom of peace on earth.

Rockymount, Va.

What Is the True Christian Attitude Toward War?

BY ALBERT C. WIEAND

WHAT is war? What makes it so evil? Where is it different?

War is *fighting*, organized and on a large scale. War is compulsion; it is the use of *force* to compel the other fellow to do what we want him to do. It is the use of every possible means (good or bad) within one's power, in order to gain one's ends. It is doing evil with a vengeance in order that good may come.

In war all the evils in the category of crime are licensed, approved, organized, wholesaled, and men are trained to do them with fierce efficiency. And so the ten commandments are canceled completely by war, and war becomes the negation of every principle of morality and righteousness. Let us look at some of the details that justify these startling statements.

1. Murder

The ten commandments say, "Thou shall not kill." War approves killing, licenses killing, organizes it, and trains men in the most efficient ways of killing. Without killing there could be no war. Above everything else, that is what war does. It is this that differentiates it from everything else. In the ten commandments murder is the greatest of all crimes, so in the category of all the crimes that are forbidden murder is the greatest crime, because if I kill you I rob you not only of your life, which I can never repay, for no one but God can give that, but I also rob you of all your property. If I kill you I rob you of your family; I rob you of your work, of your achievements, of all the joys of living. When I take your life, I take your all. In any system of morality or society murder is the greatest of crimes. But war counteracts all this moral consciousness and authorizes, even organizes murder and trains men to do it most efficiently, by every means in their power. How fundamentally, then, war is immoral, unethical, destructive and subversive of every good!

2. Adultery

In the ten commandments adultery is put second in the category of crimes. When you rob a man of the love of the woman who is dearer to him than all else, it is an enormous wrong which you do him. It is one that strikes deepest into his life. You are violating the most sacred of ties between human beings. And yet, war makes possible adultery, fornication and sexual licenses of all kinds. Indeed, war provides for it, acknowledges it. Wherever men in large masses are torn away from their homes, adultery and sexual licentiousness are rampant. Nothing else is expected. If a protest is made against it, "Well, this is war," is the reply, "and you can expect nothing else." And so again, war is the reverse of another of the fundamental and essential principles of morality, without which society cannot prosper. Here, again, war is one of the greatest enemies of the welfare of humanity.

3. Stealing

The law puts stealing third in the category of great crimes. If stealing was made really universal the whole structure of business would be disrupted and undermined. Property rights, or the right to one's own possessions which one has gained by legitimate means, is one of the fundamental principles of morality and social well-being. Stealing, robbery, cheating and dishonesty are so many immoral things which disrupt society.

And yet, war authorizes robbery. In war men

take things from their enemies by force; they destroy their property. War not only authorizes stealing, but organizes it, and trains men to the highest efficiency in methods of destruction and robbery. In fact, stealing from the enemy is made an act of virtue. War destroys the foundation on which business, social well-being and individual welfare are based; it brings poverty, distrust, famine and suffering without end. Here, again, war is the very contradiction of the ethical foundations of humanity.

4. Lying

The next of the ten commandments says that we should bear no false witness, or as told in the New Testament, "Lie not one to another." Without truthfulness there can be no proper reckoning of facts, nor what realities there really are. Justice is based upon the search for truth. All human progress is based upon truthfulness. Our Lord said, "You know the truth, and the truth will make you free."

But war makes a virtue out of this crime. War organizes propaganda, which is a high-sounding name for lying. Lies are manufactured and endorsed universally, and publicized in every possible way, in order to fool the people. Without lying war could not possibly be carried on. War is utterly unscrupulous about lying when it serves the immediate purpose in hand. Wars bring confusion of truth. And so, again, war is found to be utterly unethical, immoral, unrighteous.

5. Coveting

The last of the ten commandments says, "Thou shalt not covet." Coveting is desiring and scheming to get that which belongs to another. It is coveting that leads to lying, stealing, murder and adultery. Coveting is the central sin of the heart which is the seed of all wars; and war by every means in its power tries to get its people to covet the things that belong to the enemy.

In face of all this, how utterly silly it is to ever speak of a righteous war. How can a war be righteous when it uses every unrighteous means and approves, organizes, wholesales and trains in and encourages the committing of every kind of crime? Do you know what is meant by a holy war? By a holy war, is meant a war that is approved and fostered by God, one that is carried on for him and with his help. How unthinkable it is that God should be a party to murder, adultery, stealing, lying and coveting, which are the exact contradiction of his commandments, and are the things that he has always forbidden!

And so we find that the ten commandments are canceled by war, for the means and methods of war are evil. And more, war is a complete contradiction of the teachings of Christ and the New Testament. Christ came to save, not to destroy. Christ taught us to love our enemies, not to hate them. Christ taught us to do good, not evil. Christ said, "If your enemy hungers, feed him"; war says, "Starve them." Christ taught us to forgive; war teaches us to revenge. Christ taught us to be merciful; war teaches us to show no mercy, to give no quarter.

The fruits of the Spirit are love, but war teaches hate. The Spirit brings joy; war brings sorrow. The Spirit brings peace with God; war brings enmity. The Spirit is long-suffering; war delivers ultimatums. The Spirit brings gentleness; war promotes cruelty. The Spirit promotes good; war is the sum of evil and wickedness. The Spirit gives us faithfulness; war breeds treachery. The Spirit gives self-control; war fosters anger to the limit. The Spirit teaches condemnation of war by the cross of Christ. Jesus Christ came to save others; himself he could not save. He came not to be ministered unto, but to minister. He came to give his life a ransom for sinners. God gave his love to us while we were yet sinners. Christ died for the ungodly. He gave his life that others might live. War says, "The other must die that we may live." War, in fact, is the exact contradiction of everything that is ethical or Christian or Christlike. How, then, can any man think that God would endorse war or that Christ would approve it? He gave his own life, refusing to fight. When others wanted to fight for him, he stopped them immediately saying, "The cup which my Father gives me, shall I not drink it?"

If war is all this, then, and more than words can tell of unspeakable sin, or all evils and unholiness, as evil as any crimes that humanity has ever known; if war is the exact opposite of everything

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

"I'd surely like to attend business college," the young man was saying, "but you can see how hopeless my financial situation is."

The field representative made a note of the conversation. In about two weeks he met the boy's mother and asked if her son was as enthusiastic as ever about going to college. The reply was a strong affirmative.

Handing her the address of a business firm, he said: "Tell him to get in touch with them at once. I believe they have a part-time job which will make it possible for him to attend next year."

The profuse expressions of gratitude from the mother, and later the son, put "a little bit of heaven" into the day's work.

New York, N. Y.

that Christ stood for, in word and in deed; if it is the exact opposite of all he lived and died to accomplish, it is absurd to think of God as approving war. How then, can Christians endorse it, or participate in it, or give it any kind of countenance or encouragement?

Oak Park, Ill.

The Perils of Propaganda

BY J. M. HENRY

PROPAGANDA is good or bad, helpful or harmful, beneficial or baneful. It is not historically accurate to say that all propaganda is bad, and certainly few would grant that it is always good. Whether it is good or bad depends on the ultimate purposes, aims and objectives of the propagandists. President Conant of Harvard University has defined propaganda as "any concerted movement for the propagation of a particular doctrine." This definition has three significant terms. First, the movement is a concerted one for a definite aim and end; second, the aim and end is to propagate something; and, third, the something is a particular doctrine.

Propaganda may be perilous to the individual as well as to society. It may be perilous to our emotions, refined sensibilities, rational powers of forming correct ideas and judgments, and to our intelligence. It may be perilous to our systems of education, to our forms of government, to our social concepts and to our religious beliefs—in fact, to the whole cultural life of man.

Bad propaganda is dangerous because being directed to, or against our reason, it often results in arousing unreason. False propaganda has two poisonous effects on the individual. If it is bad it has a tendency to deaden the rational thinking of the individual so that when he is called upon to form sound judgments it becomes increasingly hard to do so; and in the second place, when the individual discovers that he has been deceived, then he often turns antisocial and destructively critical.

Propaganda is dangerous for many reasons. Specifically, let us point out some of the ways in which it is perilous.

1. The very essence of false propaganda is the technique of deception. It proceeds upon the principle of dividing life into parts instead of uniting it into a harmonious whole. Such propagandists create dangerous ideologies, such as all dictators are demoniacal, while kings and presidents of democracies are pious and saintly. Such idealization often makes it appear that governments of totalitarian states are wicked and devilish while democratic states are angelic and always do right. The matter cannot be resolved so easily as that.

Suppose propagandists could push the United States into the present European war on the ideology that democratic states should rise up in murderous hate and destroy the imperialism and world power politics of the dictators of Russia and Germany. Would killing millions of Russians and Germans banish imperialism from the earth? What about France in Africa and Indo-China? What about 35,000,000 Englishmen subjecting 350,000,000 in India—however humanely it may be done—to imperialistic control without the voice of self-determination? What about the imperialistic eyes of the United States being turned to different corners of the earth?

Furthermore, suppose propagandists should arouse the emotions of the Americans to go out to war against Hitler and Stalin to make the world safe for democracy? Would that end autocracy? Autocracy is not banished from the earth by merely killing some people where dictators use autocratic methods of control.

2. Another peril of propaganda is shown in time of distress and strain where a false notion of safety and security is set forth for the people by their governments, as where they are encouraged to trust only in the state. Much of the propaganda of this class is atheistic in claim and false in principle. It negates faith in God and exalts the state as worthy of the whole devotion of man. It centers man's attention on material things and leaves undeveloped the spiritual nature of man. To such materialistically-minded propagandists the spiritual heritage of the past is not worth preserving.

3. Another peril of propaganda is the effect that it has upon the emotional life of children and young people. Dr. John DeBoer in a recent article in School and Society stated that upon investigation he had discovered two vital facts. First, that the average child in America spends three hours each day listening to the radio; second, that by experimentation, he found that children select programs of action, excitement, swift movement and conflict. It should be observed that much of the news now is of that type. War scares have been frequent in recent months. Many programs coming over the air are set to arouse the emotional life of the people.

4. Another peril in much of our modern propaganda is the nature of the appeal. Some of it appeals to fear and mistrust, instead of to faith and trust. Much of the present propaganda effort is a complete negation of love and goodwill. It sometimes appears that the whole fabric of faith is being undermined by destructive propaganda.

But one takes courage and hope when the other side of the picture is presented. Not all persons propagating doctrines by a concerted movement, or by individual effort, have had as their aim and purpose the objective of misleading mankind. Great propagators of truth have been frank, honest and helpful in trying to tell man what he ought to know and how. Such persons as Paul, Socrates, St. Augustine, Wycliffe, Huss, Luther, Calvin and the martyrs of all ages, not to exclude Jesus himself, have given their very best to propagate the truth which will make man free. Many great souls have lived to give the world truth and multitudes have died for the cause. How many propagandists today are starving in attics in order to give the world the truth. "By their fruits ye shall know them."

Bridgewater, Va.

Flashing Truth

BY FLORENCE C. HEBEL

A YOUNG girl attending rural school had a most striking instance of the way a truth may burst upon one. In arithmetic, she always followed the rule for division of fractions: Invert the divisor and proceed as in multiplication. She never even wondered why. It brought the answer so she blindly followed it.

Then a teacher put himself to considerable work to show her why the rule was true. She grasped his meaning and the facts stood out, vivid as lightning. The pupil was so happy and the teacher was happy too. The experience is keenly recalled after more than thirty years.

Recently a boy told of some research he had been doing. He read book after book. He made notes. He talked it over with friends. Then he began to write. As he was doing this most serious thinking, suddenly the truth of the subject matter burst on him in a flood of illumination.

One more illustration may serve to show how truth can flash forth. There are drawings in which one is asked to locate a hidden face, a bird or an animal. One turns the page upside down and around and around. One looks for the picture in these lines, or in those. All at once it becomes clear and one cannot glance at that page again without at once finding the outline that was so baffling at first.

Then try to show it to some one else. An especially hard one comes to mind. "Here is his beard," we pointed out. "Those dark spots are his eyes." Of course, it took an effort of the imagination, because it was not at all a good likeness. But the person to whom it was being shown could see nothing. It remained a tangle of indefinite lines This illustrates our efforts to understand spiritua things.

Beginning at conversion, much depends on how children have been raised as to whether they desire to become Christians. Brought up in a religious home, it is as natural for them to turn to God as for a flower to turn to the sun, though there are sad exceptions.

One girl, always taught to say prayers, was asked to accept her Savior publicly. She had been waiting only to be asked. She thought she had the needed faith and would be speedily blessed. To her grief and consternation, she prayed night after night and nothing happened. She began to pray hysterically, until her father worried about her, told her she could not stand to go on like that and she should sing. She sank back and sang some sweet old chorus of faith along with the others, and was at peace. The religious ecstacy for which she had hoped was not given then or ever. But she knew the presence of the Spirit which overflowed in happy tears down her cheeks.

Many times a woman worried because she never heard God speak to her, as the ministers were often telling. Was she not good enough? She surely wanted to hear the voice of God with all her heart. Finally, she went to her pastor about it. He asked whether new thoughts had not often come into her mind when she was meditating about holy things. She quickly assured him that was so. "That was God talking to you," was the assured answer. What joy that caused! The thought that others might be as mystified as she kept her telling that conversation, over and over. She was a Sunday-school teacher and had many opportunities to repeat it. She talked of it to friends. She wrote it in letters.

Perhaps the hardest thing is to try to point a weeping penitent to his Savior. One so wants him to understand. Yet in a way, the discovery must be his own. As in the illustrations above, they must think, study and have faith. Pray, read the Bible and talk to Christian people. The vision may come quickly or it may be long before their spiritual eyes are opened. Of one thing they can be assured—God is seeking them much more earnestly even than they are seeking him.

It is like that all through life. New truths are being discovered—new thoughts, new joys, new fellowship. That is the way a Christian "grows in grace." The saddest thing is that some stop growing and even forget the little they have experienced. May the dear Father make us helpful to such by our own glowing, vital life.

Liverpool, Pa.

OUR MISSION WORK

Thanksgiving Sunday at Show Yang

BY HAZEL ROTHROCK

Have you ever been to a Sunday-school basket dinner in a country schoolhouse? That is what we had here at Show Yang, excepting that the food and the building were not exactly as in America. It was our Thanksgiving Sunday, and although the Chinese do not observe our American holiday, we like to encourage them to have a church thanksgiving occasion. At morning worship in the big church house there were about 150 persons, some of whom brought gifts of food for the poor. Pumpkins and squashes, grain, potatoes, carrots and turnips were stacked on the platform in front. It was cold outdoors, about ten degrees above zero, and people had on their thick padded winter garments. Some had walked the day before from their village homes ten and fifteen miles away.

For dinner we sat in fours at the school desks, two turned together to make a table. About 116 children and women ate in the main schoolroom, the men in the school dining room. I must tell you about the three girls with whom I ate.

One was fifteen, a tall girl with a pretty complexion and a long braid down her back. The latter meant she was not yet married. But she was to be at Christmas time, to a boy no older than she. The father, a Christian, upon being asked why it should be so early, replied that the boy's mother is old and needs help in her home. For, of course, the girl will go to live in her husband's home. She wore a pretty rayon figured outer garment and her braid was tied with bright red yarn, as one usually sees.

Across from her was an eighteen-year-old girl, really seventeen by American count, whose coiled hair showed her to be a wife. I asked her how long she had been married, and she answered that it had been two years. The coarse blue cloth of the poorer class, made into trousers and upper garment, was her clothing. Her face seemed pathetic to me; there was a ready smile on it, but something there was that indicated a hard life in the past. This girl is a pupil in the women's school. Miss Clapper said that she must work very hard in her husband's home for her mother-in-law. She recognizes characters to some extent, having been taught to read at home by the Bible woman who makes trips out to villages and does home department work. The girl's name I shall easily remember, for the first part is the same as my Chinese surname. (If you ever come to China to live you will get a new Chinese name!) Glorious Flower is the English translation of her name.

Feng Ying sat across from me, a young woman of twenty with bobbed hair, as quite a number of both single and married women have nowadays. Her father-in-law is an official and wanted her to attend the mission school because she was hard to manage at home. Last summer she stole some sweet corn from the mission garden and hid it away in the ash pit beneath the floor boards near the kang in her room. The Christian way in which she was dealt with seemed to impress her, for she returned to school this fall. She is only a beginner in knowing "tao li," or teaching of Jesus; but we pray that she may come into a real experience of Christ some day.

I must not forget to tell you what we ate. There were three things: millet soup, steamed buns, and a dish of mixed vegetables. Chop sticks, of course, were our tools, but the logical and altogether proper way with the soup was to simply drink it from our bowls. I liked the food quite well, even though the potatoes had not been pared and there were no napkins nor tablecloths. But I am in China now. To really help folks one must enter into their life and love them in spite of differences in living and cleanliness standards from the west. The Orient helps one to know so much better how simply, and often crudely, Jesus must have lived in Palestine. Praise God that salvation depends neither on economic status, social position, nor intelligence level. "Whosoever will may come," be he rich or poor, learned or ignorant, Oriental or Occidental.

Show Yang Hsien, Shansi, North China.

Bon Voyage!

BY FLORENCE M. BOLLINGER

Bon voyage! Sayonara! Farewell! The gang plank is lowered, the gay music silenced, the moorings cast off; your missionary party—the Bloughs, Bollingers, Goldie Swartz, Anna Warstler, and Hazel Messer—mingle with the throng of passengers who press to the railing on the deck of the motor ship Hie Maru. There are more Japanese than Americans standing on that Seattle pier and pressing the railing of the ship; but whether Japanese or American, at such a time as this heart throbs and emotions are the same. Ears listen for a last greeting, eyes strain for a last sight of friends, as the ship moves slowly out to sea.

The sea gulls encircle the ship, their wings flashing white and silver in the sunset that lights up the city and mountains round about. In the sunset's fading light, Puget Sound takes on a mystic beauty, with green waters changing to grey and clouds of the sky resting like islands on the sea.

October 17. Weather—good, bad, worse. Morning seas are calmer than the night before, but by afternoon, there are heavy swells. A peagreen tinge comes to the faces of many passengers. Dickie Bollinger alone of our party braves the dining room for evening dinner. Waves are washing lower decks; spray is sprinkling the bridge deck. It is night, and we are rolling, rolling with no need of beauty-rest mattresses.

October 19. We find ourselves far north on the Pacific. The ship is rounding the curve south of the Aleutian Islands. We watch the indigo blue sea and white-capped waves. Albatrosses are following the ship, their wings reflecting shadows as they dip on the crest of a wave. Always on the wing! Where do they rest? Bright sunshine, then a sheet of darkness brought snow squalls, and the open deck was soon white with hail-like snow.

October 22. What happened to Saturday, Oct. 21? We went to bed Friday night, Oct. 20, and awoke Sunday morning, Oct. 22! Somewhere during that time the International Date Line was crossed and one day lost. We turn clocks back 30 to 50 minutes each night. What long nights!

October 24. Our ship is curving toward Japan.

"Mother, come see, the ocean looks like a desert," exclaimed Dickie, calling me from the cabin below to see what did look like a desert of water, leaden grey, stretching to the horizon. The ship's crew were busy covering port holes with metal plates, preparing the ship for a storm. There were reports that we would run into a typhoon by night. Twelve days at sea, for ten days no sight of land or other ship, and now running into a typhoon!

Then happened one of those wonders at which a voyager never ceases to marvel. The Master Painter was mixing his colors, and on the wide canvas of the western horizon the first faint traces of light and color broke through the grey. Slowly it brightened into a flaming sunset, a symphony of light in gold, rose, blue and grey. To our group watching from the deck, it appeared more like a picture than a sunset, a picture in which we saw an island surrounded by an inland sea, and again waving wheatfields, stacked hay, homes, hills and trees on the banks of a broad river. Over the picture the lavender haze of a sunset fell; the gold faded, the shadows lengthened, and then strangely the summer scene was changed to the crystal-clear, blue-white of a winter night. Snow banked the trees at the river, and the forest edge seemed so real that one could imagine the snap of twigs and branches as wild life would venture forth from the shadows. Slowly, very slowly, the colors faded; the crystal white turned to grey and mauve, dissolving in the darkness. We had watched for an hour. To have run into a sunset instead of a typhoon!

October 27. Mount Fujiyama in sight! The echo ran through the dining room at the breakfast hour and at the word passengers were thronging the deck for the first glimpse of Japan's national mountain, 12,365 feet high, conical in shape, snow-covered, rising white and dazzling in the morning sunshine. The sea was blue and quiet, the sunshine golden—a wonderful day to be nearing Yokohama, the first lap of the long journey ended. Our fellow passengers were of varied nationality and diverse language. They were from Canada, America, Japan, Russia, the Philippines, India, Yugo-Slavia. Upon entering port at Yokohama, we would scatter far and wide.

October 28. October's bright blue weather was wonderful for a day of sight-seeing in Tokyo. We experienced the unexpected pleasure of meeting Kagawa in person and hearing him speak at the Kagawa Retreat in Union church. How we did enjoy the Christian fellowship with many missionaries of Japan at a fellowship dinner which followed the morning services.

October 29. We had a drive through the lovely countryside to Kamakura. 'Tis a beautiful garden spot surrounded by hills and at the entrance is this inscription:

"Stranger, whosoever though art and whatsoever be thy creed, when thou enterest this sanctuary, remember that thou treadest upon ground hallowed by the worship of ages. This is the temple of Buddha and the gate of the Eternal and should therefore be entered with reverence."

In this garden is enshrined a bronze statue of Buddha, 42½ feet high. He sits in the posture of repose and meditation and on his forehead is the characteristic bump of mercy. For the past 687 years he has sat there unchanged, save when the earthquake, which seventeen years ago totally destroyed Yokohama and three fourths of the capital city, Tokyo, moved the statue a foot and a half. Thousands upon thousands of people seeking peace in religious pilgrimage must find in this spot the spirit of meditation and worship. To anyone who has visited the Church of the Holy Sepulchre in Jerusalem or sacred shrines in other countries, the quiet and beauty of this sanctuary appear in striking contrast.

October 30. This is the end of a week of practice air-raid drills in the coast cities of Japan. At night the siren signalled the blackout, and with windows covered with black cloth and all lights dimmed, the cities and ships in port or sailing near the coast lay in darkness. Traffic halted, activities ceased for the period of a few hours. By day, at the siren signal, traffic stopped, pedestrians halted under trees or shelter of buildings. Mock enemy planes flew over the city and dropped mock bombs. "Who is the enemy?" we asked one day when halted under a tree. A shrug of the shoulders. "Who knows? Russia perhaps."

November 3. We set sail from Kobe on the steamship Tango Maru, which will take us to India. This is a much smaller and poorer equipped ship than the Hie Maru. A fine wide upper deck is the only saving feature of this thirty-seven-year-old boat. This deck will see us reading, writing, sewing, or playing games in the three or more weeks of voyage until we reach Bombay. The sea should be calmer; the weather will be warm enough as we near the equator at Singapore.

New sights await us at Hongkong, Singapore, Penang, Colombo, and other ports of call.

Memories of homeland and loved ones there remain keen, and are not erased by new sights. Though sailing far at sea our hearts remain in America and have already reached India.

Bon voyage—a wealth of meaning to one embarking on a far journey! It is beautifully expressed in this little poem by my friend, Mary Grace Martin.

"God keep a big ship floating
As it goes out to sea,
And a purposeful hand directing
Its path all masterly.

"God give thee feasts of beauty,
Calm seas and a setting sun
Bathed in riotous colors,
When day is done.

"God keep a big ship floating
Out upon the sea,
Then bring it again to harbor
With friends love-filled for thee."

Written en route to India.

The Color Card

By Viola Burkhart Wieand

Nature displayed to me last night
A color card of brilliant hues.
She offered neither black nor white
But scores between from which to choose.

For there were blues of every shade
From midnight deep to faintest tint;
And reds and scarlets all ablaze,
And ,too, a dainty baby pink.

As though she feared I had not seen
The one soft tint that I desired,
She brushed again and there appeared
Fine shades in which to be attired.

But there, I am too hard to please.
The color card now fades away.
The painter wants to take his leave,
And now there's only evening grey.

Decatur, Ill.

Home Missions and Human Need

The Home Missions Council meeting was held at Indianapolis, nd., Jan. 11 to 16. Usually this meeting is held in the East. Representatives from the Church of the Brethren were H. L. Hartsough, L. W. Shultz, M. Clyde Horst, Anetta C. Mow, D. D. Funderburg and M. R. Zigler. The following statement summarizes the discussion of the council meeting.—M. R. Z.

The Home Missions Council and the Council of Women for Home Missions, representing some thirty denominations and about fifty national mission boards and societies, held their annual meeting in Indianapolis the week end of Jan. 11-16. They are the arm of the church called upon to meet the social and religious needs of a vast population on the North American continent. They are particularly concerned to render a religious ministry to minority group such as Indians, Negroes, and people speaking foreign languages, to the disadvantaged and the underprivileged. They seek to join the forces of denominational mission boards in a united fellowship and in a united ministry to the neglected peoples of America. Whoever, in the final analysis, is able to capture the allegiance of the underprivileged peoples on this continent will determine the ideology, the social and religious life of the nation.

We are living in bewildering days. The present situation at home and abroad demands a prayerful, united and unprecedented emphasis on religion and a new Christian advance. Mankind is perplexed and fearful. Men and women are burdened with evils and oppression almost insupportable and with problems apparently insoluble. Poverty abounds in the midst of plenty. Racial suspicion and hatred are rife. Everywhere people are conscious of uncertainty and chaos. Youth is at a loss to know what to do next and is concerned as to the future. No wonder the mood of disillusionment and even despair is widespread. No wonder that vast multitudes of people are ready to respond to the appeals of new cults and movements that are foreign to the religious history of this country and to the American way of life. These agencies are claiming the allegiance of the human spirit, an allegiance which should belong only to God.

Confronting such a challenge, the national mission boards are preparing to make a new advance to meet the obstacles that ever arise in human crises. They seek to recapture the fearless aggressiveness of the Christian church, and rekindle the fire of the pioneer spirit of religion, to meet the need of the new masses of dispossessed and disinherited people. Home missions is Christianity in action. It is in particular an attempt to make Christianity available to the needy sections of the country.

Three alternatives confront society today: the collapse of civilization; the acceptance of a new pagan faith like fascism or communism; or the revival of Christianity on a scale of new values and at an intensity quite beyond anything that our day is visualizing.

To this end, these home mission agencies in annual session were concerned to relight the fires of religious passion and discover more dynamic ways and means of rendering service to America's needy multitudes. They sought first, to discover anew the transforming grace for God for their own lives, and then to relate their noblest inspiration to the social hurts and the social needs of our generation.

Some two hundred and fifty people, representing executives and staffs of national missions agencies, responsible for the administration of approximately $25,000,000 annually, and with schools, hospitals and churches covering every section of the North American continent including Canada, the United States, Puerto Rico, the Dominican Republic, Alaska and Hawaii, constitute the personnel of these Home Missions Councils.

The increasing problem of transient peoples was given a thorough hearing. For nearly twenty years the

(Continued on Page 21)

What to Pray For

Week of February 17-24

Children of Active Missionaries

Children of India Missionaries

Alley
Lawrence
Ralph
Erma
Raymond
Thelma
Nina

Blickenstaff
Leonard
David
Stephen

Bollinger
Lowell
Virginia
Stephen

Brooks
Betty Jane
Margaret

Kinzie
William
John

Moomaw
David
Richard

Mow
Lois
Joseph
Merrill

Shull
Lorita
Gordon
Esther Ruth

Ziegler
Robert

Children of China Missionaries

Bright
Calvin

Cunningham
Larry

Crumpacker
Haven

Ikenberry
Ernest
Susan
Elizabeth
Esther Marie

Myers
Wellington
Donald
Doris

Oberholtzer
Henry King
Catherine
Marie

Parker
Donald
Robert

Smith
Pauline
Helen
Dorothy
William
Lloyd
Edward
Shirley
Maurine

Sollenberger
Howard
Alberta

Wampler
Sara Ann
Joseph
Donald

Children of Africa Missionaries

Bittinger
Stanley
Patricia
Richard

Bosler
Esther

Burke
Royce
Lynn

Faw
Myrna
Linda

Kulp
Philip
Naomi

Royer
Ralph
Nora

Studebaker
Melvin
Marilyn

Weaver
Nelda

Let us pray for these children as if they were our own children placed under similar circumstances.

KINGDOM GLEANINGS

Calendar for Sunday, February 18

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Good Citizens and Good Neighbors.—Matt. 22: 15-22, 34-40.

Christian Workers, When a Sinner Meets Christ—Zacchæus.

B. Y. P. D., Harnessing My Energies.

Intermediates, Westward Bound.

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Gains for the Kingdom

One baptized in the Pittsburgh church, Pa.

Twenty baptized in the Mountville church, Pa., Bro. Rufus Bucher, evangelist.

One baptized in the Sugar Creek church, Ind., Bro. Howard Kreider, evangelist.

Thirty accessions in the Walnut Grove church, Johnstown, Pa., Bro. M. J. Brougher, evangelist.

Eight baptized in the Graybill house, White Oak congregation, Pa., Bro. I. N. H. Beahm, evangelist.

Five baptized in the New Salem church, Ind., Bro. I. N. H. Beahm, evangelist; Bro. H. J. Kreider, pastor.

Five baptized in the West Marion church, Ind., Bro. Robert L. Sink, evangelist; Bro. Glen M. Baird, pastor.

Nine baptized and two await baptism in the Myersville church, Md., Bro. C. F. Holsopple, pastor-evangelist.

Nine baptized and one reconsecrated in the Bowmont church, Idaho, Brother and Sister G. G. Canfield, evangelists.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Wilmer Petry of Akron, Ohio, Feb. 26, in the Eaton church, Ohio.

Bro. W. E. Hamilton, pastor, March 10, in the Swan Creek church, Ohio.

Brother and Sister B. M. Rollins, July 1-15, in the Sugar Ridge church, Mich.

Bro. Ernest E. Muntzing of Rockingham, Va., Feb. 18 to March 3, in the Selma church, Va.

Bro. Ben Stauffer of Manheim, Pa., March 10, in the Manheim house, White Oak congregation, Pa.

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Personal Mention

Bro. Desmond Bittinger of Nigeria will be in the New Fairview church south of York, Pa., Sunday, Feb. 25. At 10:00 A. M., he will speak on missions and at 7 P. M., he will show pictures of his work in Africa.

What a sermon theme is that which Pastor DeWitt L. Miller of Meyersdale, Pa., has chosen for Feb. 25. The Peril of a Vacant Soul is one of the series he has planned for his people to think about and pray over during the Lenten season.

Bro. L. W. Smith, formerly of Lincoln, Nebr., is now located at Paradise, Calif., and writes very enthusiastically about the outlook there. He will be glad to answer inquiries concerning material conditions and the opportunities for Christian service. He did not ask it but it would be nice to enclose a postage stamp or two.

Nurse Evelyn Frank, you will recall, was obliged to return from Africa recently on account of the failure of her health. She is now resting in a sanitarium at Fort Wayne, Ind. Last week her good mother, Mrs. H. R. Frank of Columbia City, Ind., accompanied by her daughter-in-law, Mrs. Hugh Frank, made a first visit to the Publishing House.

Sister Nora Rhodes of Dallas Center, Iowa, member of our General Mission Board, would be too modest to ask for your sympathetic interest but she is confined to her bed with a broken hip, unfortunate result of a fall. Bro. H. Spenser Minnich learned of it through a telephone conversation on the occasion of his visit last week end with the Ivester church.

Bro. A. S. Baugher of Lineboro, Md., along with a fine family of sons and daughters, will appreciate your sympathetic interest in the passing of Sister Baugher. In ill health for some time, the climax came with a slight stroke of apoplexy two weeks ago. Because of their connection with our educational and general board activities, the two sons, J. I. of Hershey and A. C. of Elizabethtown, are most widely known.

The more critical phase of Bro. Bonsack's surgery was scheduled for last Monday morning, as this issue was closing its forms for the press. His response to a preliminary operation ten days earlier had been so favorable that every confidence was felt for a successful outcome. To this end the prayers of the whole brotherhood will continue to be made, conditioned only by the supreme desire that in all things God's will may prevail.

"We are glad that we returned when we did even though the dailies when we left reported most disconcerting news. . . . It would have been a great disappointment to our colleagues had we not returned for workers are badly needed, and neither would we have been happy had we remained at home because of reported conditions. The staff here have been under a tremendously heavy strain and most of them are extremely tired." From the Minor Myers New Year greetings from China.

Bro. Amos J. Nickey, residing in recent years at North Manchester, Ind., though most of his life was spent in the West and Northwest, passed peacefully into rest Monday, Feb. 5. He was best known to the brotherhood at large through his two India missionary daughters, Sister Flora Ross Bjorklund, now of North Manchester, and Dr. Barbara Nickey, still in active field service. But a long life of faithful devotion to the church, largely of the pioneer type, well entitles him to recognition in his own right. There will be more about him in due time.

Bro. Ezra Flory writes from 315 N. Indiana Ave., Goshen, Ind., to which address the Florys removed recently from Rodney, Mich.: "I am a paralytic and cannot be kept from writing to my good church paper. . . . I peck on typewriter with left hand only." While we are all glad for that much improvement we shall hope for more and more. Bro. Flory had been counting up the baptisms reported in the Messenger in 1939. His two columns, one by states and one by months, would not quite agree in their totals. He suggests taking the smaller figure which is 5,377.

The Williams brothers look so much alike that they are easily mistaken for each other but it's M. B. that lives in Detroit. E. B. is at home in Naperville, Ill. The signature to the correspondence about the Detroit Chinese School in our issue of Feb. 3, pages 22 and 23, should have been that of M. B. Williams.

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Miscellaneous Items

"In my article on Prayer, page 7, second column, eighth line from the top, Feb. 3 issue, I used unguardedly the reference 2 Cor. 5: 10. In this reference, however, the "all" that shall be judged refers to those who "walk by faith" (v. 7). The unbeliever is not included. Rev. 20: 11-14 is the proper reference for the thought expressed in the paragraph."—G. B. R.

Toward the Achievement Goal of $230,000. Congregations all over the brotherhood are earnestly expressing their missionary zeal. W. S. Barnhart, fieldman for Southern Indiana, writes, "Watch our districts; we are going to surpass last year's giving." C. G. Hesse of Bridgewater writes, "We are doing our best to reach our goal." A. C. Miller, Nampa, says, "We are putting forth efforts for the Achievement Offering and hope they are worth while." Orders for over 30,000 leaflets setting forth the Achievement Offering bespeak the interest and efforts leaders are making. Yet the goal is not assured without the generous giving of all members.

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With Our Schools

Bethany Biblical Seminary

Dr. H. R. Heininger, president of the Evangelical Theological Seminary, at Naperville, Ill., addressed the students and faculty recently. His subject was How Present Trends in Theology Affect the Evangelism of Today.

Dr. Wilhelm Pauck, professor of historical theology in the Chicago Theological Seminary and in the Divinity School of the University of Chicago, gave a helpful lecture on The Significance of the Theology of Karl Barth.

Miss Ruth Brandt of Elgin gave an interesting lecture on Dec. 26 in the Bethany chapel, on A Friendship Tour in Europe, telling of her experiences as a tourist last summer and in attendance at the World Youth Conference at Amsterdam.

Bethany Biblical Seminary was recently granted accreditization by the American Association of Theological Schools. This recognition marks another step forward in the efforts of the administration to maintain the highest standards possible for our seminary.

The Chicago chapter of the Bridgewater College Alumni Association met in the Bethany dining hall on Friday evening, Jan. 26, for the annual banquet and a period of fellowship. The seminary is always glad to welcome to its campus such groups from our colleges.

President Rufus D. Bowman and Paul H. Bowman, president of Bridgewater College, represented the Church of the Brethren on the commission composed of representatives of the historic peace churches, which called upon President Franklin D. Roosevelt recently in the interest of the conscientious objectors. The commission also consulted with Attorney General Frank Murphy and the Honorable Robert H. Jackson, who has since succeeded Mr. Murphy to the position of Attorney General.

I Go South

Florida's Frost

"I see by the papers" that the North has had cold weather. That's hardly news for the papers. Southern papers stress the snow and cold of the north, and are not silent concerning the frost of the south. Tourists know without reading the papers that it is cold. Whenever the north leaves its south doors open the south gets the reaction. Yes, we have had winter weather, or should I speak of the climate rather than the weather? Some years ago a young fellow left Pennsylvania for Illinois. Homesick he returned to the old home. Asked about the climate he said they had none in Illinois. Florida has climate, but it is wonderfully influenced by the northern climate.

Hot and cold are relative terms. The other morning our thermometer registered 25. It seemed cold until we read a letter from Illinois reporting 30 and a foot of snow, and another from Iowa reporting 25 and eight inches of snow. Those letters and the snowless ground at once shot up our temperature. There was a difference of 55 degrees, and all in Florida's favor. Ours was above zero while the other readings were below zero.

This is Florida's coldest winter in years. Florida follows the prevailing fashion in weather to a limited degree. London and all Europe report their coldest winter for nearly a half century. Freaks of cold in Sebring are these: One neighbor had to take his sprinkler to the stove, and then the icicles formed on the trees. Another had to thaw his hose before he could use it. (They sprinkle here in all seasons.) Faucets froze, but ours never went out of commission. Many sun heaters burst pipes, and gave the plumbers a harvest. It's a very ill wind that does not blow in someone's favor. Undrained radiators froze.

But you want to know about the fruit. Well, that's what everyone wants to know. Folks are waiting to see how great is the damage. At present one guess is as good as another. There are at least three points to consider: the new fruit, the matured fruit, and the wood. Young trees would suffer most. Looking at the orange and grapefruit trees, a tenderfoot notes no difference between now and before the cold wave. But a tenderfoot's judgment is not inerrant on subjects about which he knows nothing, however free he may be to pronounce it. Old-timers are making no definite announcements. They know the tricks of frost.

At least these parties are concerned about the fruit: the growers, the packers and canners, the law enforcement officers, and the consumers. The growers want to salvage and sell as much of the crop as possible. The packers and canners prefer to buy cheap, and to run no risk. Officials desiring to protect the good name of the state have put an embargo on shipping fruit from the state for seven days. Consumers object to frozen fruit. Citrus fruit problems are many-sided. The damage done in different parts of the state varies. Vegetables in the Everglades region are said to have suffered severely. Last week I paid 25 cents for three pounds of fine green beans. This week I paid the same amount for two pounds. So far we have bought few oranges and grapefruit but have eaten to our complete satisfaction.

Talking with a prominent grower I inquired concerning his crop. His reply was: "We think our crop is com-

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HOME AND FAMILY

A Forgiving Heart

BY DESSA A. KREPS

A forgiving heart is a joyful heart,
Grateful for pardon and peace.
A forgiving heart is a faithful heart;
Its patience shall never cease.

A forgiving heart is a humble heart—
Feels ever its own great need.
A forgiving heart is a gracious heart
And kindly in thought and deed.

A forgiving heart is a loving heart
That eternally shall live.
A forgiving heart is our Savior's heart . . .
It is Christlike to forgive.

La Verne, Calif.

Not So With the Map of the Believer

BY GRACE HILEMAN MILLER

DURING the World War a tank belonging to the Allies had a part in a minor engagement. Suddenly, observers saw it stop. As they stared, one said to another: "It could not have been disabled by being hit, for it was not yet under fire."

"There is no possibility that the mechanism could have gone wrong, for the tank was thoroughly inspected," said another.

"But there it stands, taking no part in the action of the hour," exclaimed the commanding officer. "Run over there, John, and see what is the trouble."

"The man in charge of the tank says they have come to the end of their map, sir," reported John upon his return.

A map had been given the man when he started out with the tank, showing the ground over which it was to be moved; beyond that he did not know what was ahead and was unable to proceed farther.

Such is not so with the map of the believer; he begins his journey with the consciousness of sins forgiven and with the "peace that passeth all understanding," which follows surrender to Jesus. But this is only the beginning. He has started out on a journey which proves that each successive mile offers more glorious scenery and radiant beauty and the promise that the road is endless and may be followed without thought of termination.

Traveling day by day on the upward trail, following his map, the Word of God, the believer realizes a deepening consciousness of fellowship, friendship and intimacy with God, giving him a threefold sense of peace—yes, realization of peace with God, the peace of God and peace with his fellow men.

La Verne, Calif.

The Awkwardness of Virtue

BY PERRY L. ROHRER

A sundry lot of women prisoners were lounging about in the jail where they were being held awaiting trial. For the most part they were an experienced lot. They walked jauntily, puffing cigarette smoke in a nonchalant fashion. Outwardly they appeared relaxed in a blasé manner. They talked with a deliberate arrogance using a vocabulary all their own. Among their ranks were petty thieves, shoplifters, prostitutes, wives who drink too much and desert their children, and a few who are charged with murder in the first degree. All of them have much in common. They know the language. Those charged with murder ranked highest among the group.

Presently there was a sound of large keys opening massive locks. The heavily barred steel door swung open and a stout policewoman ushered in a shrinking, bewildered girl of eighteen. It was obvious that she was a stranger in this world. Her clothes showed evidence of good taste. There was timidity written all over her face.

One of the more aggressive girls advanced toward the newcomer and blew a terrific blast of cigarette smoke in her face, took her by the arm, and with a wise jerk of her head, said: "Come over and sit down, sister."

Here was a study in contrasts. The newcomer had never seen the inside of a jail before. She used excellent English. She came from an excellent home where she had been carefully reared. She had been taught honesty, chastity and refinement. She had been brought to jail due to no misdeed of her own, but because of an unfortunate chain of circumstances which she could not avoid.

She appeared very awkward in this environment. The prisoners looked at her with derision because she seemed so dumb. To them she was just a dumb girl who didn't know her way around. They even amused themselves by inviting her to talk just to see how little she knew about their world.

It is always refreshing to see symptoms of virtue, character and refinement. There is a blush which is becoming and beautiful. There is a stage of hesitancy which permits of further expansion of personality. There is a type of ignorance which is all too rare. There is a type of awkwardness which is refreshing and is akin to the awkwardness of a rosebud which has not yet opened.

How can we get youth to more fully understand this important truth?

Chicago, Ill.

Sisters in Reality

BY REBECCA FOUTZ

We know that the motto for the year, Brethren in Reality, includes the sisters, but felt to especially mention how they, too, have lived up to being Sisters in Reality. In reading the obituaries of older sisters, how often one notices that they include recitals of lives of personal ministrations, not only to their families, but to those who lived round about them as neighbors.

While it would be interesting to collect such records, it would not nearly cover the actual amount of the humble, everyday needs of service that sisters' hands have rendered to others. There are few but know of such lives.

One incident will serve to show the spirit that prompted such living. A visitor in a sister's home in the country noticed that regularly each day the sister would go away for a while. A comment caused her to explain.

There was illness in a near-by home. These folk were not members of the church. They were too poor to afford a nurse and district nurses were not then available. But with the help that she could give the family was able to get along.

The sister was surprised that anyone should even wonder about her doing this. She took it quite for granted that it was her duty to help wherever there was need if she could at all do so. The visitor never forgot the sister's reasons. She said that she had not only taken vows as a member of the church, but also as a deacon's wife, and felt that she would be false to her vows if she failed to serve.

Some may feel that because of the social service agencies that exist now to meet the varied needs, that opportunities for such service are lacking. But just look about you. For as good and helpful as these are, there is no agency that can either reach or meet all of the needs. There are many services that only the outpouring of a Christian heart can render. The needs of Matt. 25: 35, 36 are still with us.

Some say that our work is to save souls. Most assuredly so. But souls dwell in bodies that get cold and hungry, that hold lonely, aching hearts and troubled, tempted minds. God does not cast the body aside. He teaches keeping it fit for service and finally will resurrect it in glorified form to dwell with him.

When vows to God and the church are such a reality as they were to this sister, then those of the household of faith will be brethren and sisters in reality.

Philadelphia, Pa.

The Record of Life

BY L. H. PROWANT

"What I have written I have written" (John 19: 22).

This text is very timely for our day. For we are writers, all of us, of life records, and the records when finished will be final.

Some things can be ignored, but not this matter of making records, for it is an issue that demands our attention now. These, then, are days of importance for "time is the stuff life is made of."

From the pulpits of our land in recent weeks we have been stressing the importance of the individual and the church, diligently considering the claims of the Christ upon us. We have been stressing not so much formal fastings as an essential thing; but we have been using the occasion as a time for thoughtful living, inasmuch as some people have lived carelessly much of the time, and the church and her interests have been neglected.

Our empty pews, unappreciative attitudes toward kingdom values, and our "ease in Zion" attitude toward the unsaved are not speaking but screaming to the world that what we offer is not equal to what they have, for we are not even interested in our own program, and the world is not blind to our witnessing. Is it any wonder that Jesus said, "If therefore the light that is in thee be darkness, how great is that darkness"?

The alarming thing is that opportunities of the past are lost, and cannot be regained; they are gone forever. However, there is hope, for God has very graciously granted pardon to those who have become conscious of past failures, who humbly draw nigh, seeking forgiveness and guidance for the future. To neglect to do this means loss of all, as Jesus once said in his story of the house built on the sand.

There are many Biblical illustrations of the truth of these statements. In Judges 16 we read: "Samson wist not that the Lord had departed from him." Trifling with sin often results in loss beyond measure in values which can never be regained. The record of Samson's life is written and remains. Here great opportunity turned to great failure.

In 1 Sam. 15: 23 is the warning message which came to King Saul: "Because thou has rejected the word of the Lord, he hath also rejected thee from being king." His stubbornness, pride and disobedience shaped the record of another life that began with great opportunities but finished as a failure.

"Thou art the man." This time it was a great king trifling with sin. Quickly the picture passes—idleness, lust and murder of a devoted and loyal subject. Following this come the hours of remorse, of darkness and disgrace. Again the record is written, and it remains.

How can we profit from these experiences? "Now all these things happened unto them for ensamples: and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10: 11).

Our Master is on trial today. While we warm by the fire of his enemies his sad eye will be upon us if we deny him, or if we write failure into the records of our lives.

At some future time as the records are before us, and as we scan the pages of another year, what will we find there? Will it be a time of seed sowing, to be followed by an ingathering as we labor faithfully together and with the Lord? God grant it may not be only the rust and mildew of careless living—even though this is altogether possible.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not" (Mal. 3: 16-18).

Custer, Mich.

"Look thou not upon the wine
When it is red,"
For multitudes have looked, and looking died.
Behold the city of the drinking dead!
Oh, world, turn back unto the Crucified."

—*Robert Byrd.*

THE CHURCH AT WORK

ADMINISTRATION

Church at Work Calendar for March

"Such as I have give I thee" (Acts 3:6)

Emphasis for the year: Brethren in Reality

Special Days

Decision Day—March 10.

Palm Sunday—March 17.

Communion—March 21.

Easter Sunday—March 24.
Offering for Christian Education.

Activities

Meeting of program planners.

Workers' conference.

Plan Easter offering for Christian education.

Completion of plans for evangelism.

Plan to make meaning of communion service clear.

Palm Sunday roll call of members.

Holy week services. Work out detailed plans so life is really made more abundant.

Plan program from Easter to Pentecost.

Plan for vacation church school—if your church and community need a vacation church school and if you have adequate leadership. Include intermediates in your planning.

Continue appreciation to givers who are faithful in weekly payments of their dedicated portion. This stimulates others who may have grown careless.

B. Y. P. D. Social—sunrise service and fellowship breakfast.

Young People's Sunday Evening Topics

March 3—Expensive Pastimes.
March 10—Recreation With Dividends.

Youth and the Church

March 17—Youth and the Established Church.
March 24—Easter Program.
March 31—The Living Church.

Adult Discussion Themes

Four Tests of Character

March 3—Am I Honest?
March 10—Am I Pure?
March 17—Am I Selfish?
March 24—Am I Loving?

Chapters of Pure Gold

March 31—The Growth Chapter—2 Peter 1.

ADULT DISCUSSION OUTLINE

Tests of Character

Part I. Am I Honest?

Scripture: Matt. 5:33-37

Sunday, March 3

I. To Truth Jesus Gave First Place

1. Jesus is truth (John 14:6).
2. He spoke the truth (John 16:7).
3. He witnessed to the truth (John 18:37).
4. The Spirit he would send would be the spirit of truth (John 14:17; 15:26; 16:13).
5. Spoke of himself as a man who told the truth (John 8:40).
6. His enemies admitted he told the truth (Matt. 22:16).
7. "Liar" was the name Jesus gave the devil (John 8:44).
8. Jesus told the truth when it cost him his life (John 18:5, 8).

II. Truth Is a Thing to Be Told and a Thing to Be Done

Lip service is not enought (John 3:21; Rev. 21:27).

How can a person live or act a lie? Give examples.

III. Truth Telling Is a Fountain of Strength

Jesus prayed that his disciples might be sanctified through truth (John 17:17).

Jesus told the truth in kindness when it was hard to do so (see John 13:36-38; Matt. 16:23; John 16:5, 6).

How may one tell the plain truth without being rude and discourteous?

IV. Telling and Living the Truth Make One Free (John 8:22; Mark 12:14).

Show how a liar's life is full of uncertainties and fears.

V. Even Worship Must Be in Truth (John 4:24).

Give modern examples of untruthfulness in worship.

VI. General Discussion

1. Can there be any more justification for lies in us than there was in Christ?
2. Does using the words, "I affirm," instead of "I swear," help the cause of truthfulness?
3. Where are the places in modern life that it is easiest to be untruthful?
4. At what points are we tempted most to lie?

WOMEN'S WORK

Women's Work Activities in Northern Virginia

By Olive Flory, District Secretary, Harrisonburg, Virginia

Our council of district officers finds it most helpful to meet together at least once each year to plan in detail its program of work for the year. Here we discuss our problems, exchange ideas and get new suggestions.

In our district we have twenty-two local groups, representing the same lines of work and the same interests as are found in the national and district organizations.



This is the Women's Work Cabinet for Northern Virginia. Reading left to right the women are: Miss Olive Flory, Mrs. Howard E. Kline, Mrs. Ralph M. Myers, Miss Mamie Myers, Mrs. Fred Cline.

The larger groups are well organized to meet every phase of the church's work, but to get the smaller groups scattered over the district interested in the different departments of work is the chief concern.

Last year we felt that there should be some definite goal or objective toward which each women's organization in the district could work. After a careful and prayerful study of the problem, each director setting up standards in her respective field of work, the following program of activities was adopted.

I. Chief Goal

Enriching the spiritual life of every woman by working for a better home life, a deeper devotional life, improved moral conditions and local aid and world service was set as our chief goal. We think this can be done best by organizing the following departments: Home Enrichment, Bible Study, Peace and Temperance, Aid Society and Missions. Next, make a definite plan of work for each department for the year.

II. Departmental Goals

Home Enrichment

Give programs on home improvement.

Encourage mothers to secure good literature for their homes which will help to prepare their young people for Christian home building. Home Builders of Tomorrow by Bowman is suggested.

Use study and discussion groups on problems of the home.

Bible Study

Urge some plan of Bible study each day.

Have a time for prayer and meditation each day.

Encourage the family altar.

Peace and Temperance

Enlist the co-operation of all pastors and elders in instructing our young people on the position of our church on why we should not go to war.

Encourage more self-denial among our members that we may advance in the peace action program to a greater extent.

Urge the teachers of children in Sunday school to give some time to the teaching of temperance.

Aid Society

Help the needy.

Keep alert to opportunities of brightening the lives of the sick and shut-ins by sending cards and sunshine boxes and by visiting.

Make a special effort to have meetings interesting so our young married women will attend.

Plan meetings so full of inspiration and good things that there will be no thought of gossip.

Encourage the co-operation of every woman.

Encourage tithing and freewill offering instead of schemes for raising money.

Missions

Study of Moving Millions or some mission book for the year.

Use of the Prayer Calendar.

Strive to reach the district quota for the national project.

Arrange service for the World Day of Prayer.

This year we hope to continue the goals already set up, and to press on with renewed strength toward a realization of these standards.

Home Missions and Human Need

(Continued From Page 15)

social and religious needs of migrant people have been the responsibility of these national councils. Long before the federal and state governments were concerned about these people the Council of Women for Home Missions had established ministries to migrant folk. Mrs. F. E. Shotwell, the western representative, and Miss Helen White, the central representative, gave vivid presentations of the increasing needs of migrant people in California and the central and southern states. Reports were made that revealed an increasing interest and a growing response to the program now conducted. During the year the leadership was increased, and there was every reason to anticipate a further increase during the coming year.

The councils were particularly desirous to extend the work among Indians, at the government homesteads, and to establish work among the sharecroppers.

Among the visiting speakers, the following persons of national reputation made a great impression upon the conference: Howard Kester of the Fellowship of Southern Churchmen, who spoke on the sharecropper; Dr. Alva W. Taylor, manager of the Cumberland Homesteads, who presented the cause of the homesteads; and Dr. Conrad Hoffmann, Jr., who stirred his audience with his thrilling messages on the refugee. Bishop Francis J. McConnell gave the address at the Sunday evening mass meeting. Speaking upon the theme, Home Missions and World Mindedness, he revealed the significance of home missions to the success of foreign missions, and stressed the importance of a Christian attitude to the depressed peoples of America as the best possible answer to the problem of getting Christianity accepted in foreign lands.

The councils in joint session passed a resolution to hold the next annual meeting in co-operation with the Foreign Missions Conference and the Federal Council of the Churches of Christ in America.

I Go South

(Continued From Page 17)

ing out well, probably one of the least damaged. We did not fire, though many around us did. However, we aim to keep our trees in a healthy condition by the use of much fertilizer and thorough cultivation. Our trees are sturdy." "Perhaps," I remarked, "with trees, as with men, storing up good health builds a resistance that tells when the crisis arises."

Do we keep warm? Of course we do. You would hardly expect those who have always lived in the cold north, where the fuel bill easily mounts to one hundred dollars, to allow themselves to suffer undue cold in Florida where a few dollars will keep them warm all winter. Our house is equipped with portable oil stove and fireplace. The stove, like some folks, was an inveterate smoker until the "fix 'em" man set it in order. The fireplace, true to its kind, was cheery to look at when the wood burned, but like some folks was warm to the face and cold to the back. We closed it and set up a small sheet iron stove. That stove is like some folks—they grow very warm during the revival, but grow cold as soon as the revivalist leaves town. They need reviving "powerfully often," as the colored mother put it when asked how she raised such fine children: "I

raised them with the barrel stave and I raised them powerfully often."

If you ever deal with a sheet iron stove in the South learn these fundamentals: Learn what not to do, learn what to do, and do it without fail. I now know these three things. I learned them so that they will stay stuck. In my first effort I fed too much pine—southern pine. You'll never know the heat in a small stick of southern pine heavy and dripping with turpentine and resin, until you try to burn it in a small sheet iron stove. Just a little too much pine and it works a greater transformation in the color of that stove than the most highly advertised face lotion promises every woman. Now that we have learned to mix pine and oak properly and feed moderately we have no more scares at our house. Experience is still the best teacher, and it is well to let your "moderation be known" to your stove as "to all men."

The people of Florida apologize for their cold winter. Most of them know how to take it, especially if they have lived here a long time. No locality can have all the good things. If it did all would want to live there. The Tampa Morning Tribune of Jan. 31 columnist who penned the following knew how to enjoy a Florida frost:

"Our ash heap's growing higher
And the woodpile's mighty low.
They whisper it in secret, but—
On Thursday there was snow!

"The water pipes are frozen,
The chimney's all ablaze.
Our bathroom is so chilly
That I haven't washed for days.

"Cold blows the Northern tempest,
The thermometer slides down.
I think I'll hunt red flannels out
Before I go down town."

J. E. M.

CORRESPONDENCE

Are We Christians?

It was the last Thursday of November, 1939, and about 8: 30 o'clock in the morning, when an antiquated Model-T came chugging up our driveway and jerked to a stop at the end of the sidewalk leading to our back door. A man of past middle age, larger than the average, but clean cut and with an honest countenance, got out of the car and came to the door. He was looking for a place to work and live, as he had just helped a man get in all of his crops for a meager wage and then had been turned out. He brought in his battered trunk, parked his auto in the barn lot and began working for my father.

It was on Sunday morning that he said he must go to town and see his sister. Father told him that they expected him to attend Sunday school and church with them. Looking up with rather a shameful expression, he spoke, "I would like to go, because as a child I enjoyed going, but you see my clothes are not good enough!" Here was a man who had worked hard all of his life, yet his wages had not permitted him to own a white shirt or tie, or shoes other than those work shoes on his feet. Worse than this, he realized that although his clothes be clean, he would not escape peculiar glances and unkind thoughts should he appear, even at the small, country church where my father ministers!

If such be the case in even a small, country church, how then can our large city churches extend a sincere and meaningful invitation to the man, woman and child of the street?

Must we have a stately building, architecturally perfect, adorned with ornaments to show forth the love of Christ, or will such effect another reaction in those who need help most? Did Christ speak in places of man-made beauty, with flowery words, uttering lengthy prayers on the street corners? How, then, can we justify all of the expenditures of our churches when, right in this our own country, people are starving to death every day? And not because they have to starve, but because they are more Christian than we, and prove this so, by suffering the excruciating pains of starvation, rather than steal from us who have too much!

Do we feel guiltless or do we compromise? Do we think of such, or do we put those thoughts out of our minds? Are we ignorant of such conditions? Are we Christians?

N. Manchester, Ind. Paul W. Browning.

Co-operative Church Activity Advances in Virginia

Excerpts from a report of the Annual Meeting of the Virginia Council of Religious Education

The outstanding activity of the council is in the field of weekday religious education. The promotion of this movement was begun in 1925, but no classes were started until September of 1929. During the decade the movement has been established in 194 communities in the state, and these communities are distributed in twenty-six public school divisions. There are thirty-one full-time, professionally trained teachers, who receive approximately the same salary as public school teachers, and six part-time teachers. The total enrollment is 23,963. Every teacher has been elected by a representative committee of church people in the local community and all funds are raised by the churches of the community. The present teaching staff has been chosen from seventeen states and they received their training in some of the leading schools and seminaries of the country.

Prominent churchmen from many denominations participated in the discussion at the annual meeting. Dr. Theodore F. Adams, pastor of the First Baptist church, Richmond, spoke on The World Today and the Need of Religion. He affirmed the need that Christians must do more together. Rev. James F. Ferneyhough, rector of the Ascension Episcopal church, Richmond, told of the significant results in the field of co-operative church work in Fauquier County. He expressed the view that the paganism of the present day is partly due to the fact that Christian effort has been divided. Rev. J. M. McBryde, pastor of Augusta Stone church, Ft. Defiance, talked about the modern ecumenical movement and declared that the work of the Virginia Council of Religious Education constituted the finest example of ecumenicity brought down where people live. Dr. W. T. Sanger, president of the Medical College of Virginia, told of the great need for more funds to be used in promotional and supervisory work. He expressed the hope that local county and city councils of religious education, and denominational boards of Christian education and home missions, and local churches, and individuals, would contribute toward the support of this state-wide co-operative movement.

The concluding speaker was Dr. E. L. Fox of Ran-lph-Macon College, president of the Co-operative ducation Association of Virginia. He addressed him-lf to the problem of how to provide large support for uncil work and thus make possible a program of ad-nce. He stated the following basic assumptions:

1. For our individual lives and for our political in-itutions it is necessary to strengthen moral founda-ns.

2. That moral foundations arise out of religious faith.

3. That, however effective our denominational re-gious activity may be, we are falling short in reaching ung people.

4. That the Virginia Council of Religious Education reaching far more young people in the communities which it is working than the denominations, working parately, are reaching in the same communities.

5. That these denominations, both in their own inter-t and the interest of the young people concerned, ght to support the Virginia Council of Religious Edu-tion.

6. That whatever the denominations may do, we must ce the question, as individuals, as to whether we have ligations.

It was apparent throughout this annual meeting that terest in co-operative church activity in Virginia has eatly increased during the last decade, and there were any words of appreciation of the strong program of -operative work which has been developed by the ate Council of Religious Education. The outlook for rther advance in the several phases of work during 40 is encouraging.

Minor C. Miller,
General Secretary.

Bridgewater, Va.

The Dividing Word

"For the word of God is quick and powerful, and arper than any two edged sword, piercing even to e dividing asunder of soul and spirit, and of the joints d marrow, and is a discerner of the thoughts and tents of the heart" (Heb. 4: 12).

Somewhere along life's journey, or at the end of e way, there must be a division made in the life of ery living soul. God's Word will either separate us m the sins of this life, or separate us from his pres-ce in the next world. No one dare deny this, yet fear we think too little about it.

Consider the separation at the last day. "Then shall say also unto them on the left hand, Depart from e, ye cursed, into everlasting fire, prepared for the vil and his angels" (Matt. 25: 41). What a sad final ntence to be given anyone! Yet, it seems to me, sus was speaking to those who profess to know him.

Again, in Luke 13, Jesus says: "Strive to enter in at e straight gate, for many, I say unto you, will seek enter in, and shall not be able."

Here Jesus is very definitely speaking to professors o have not walked with him in this life. What a l thing to accept Jesus, and then play along with the lish things of this life, and neglect salvation. "He at putteth his hand to the plow and looketh back is t fit for the kingdom of heaven." Jesus said, "I judge u not, but the words which I have spoken unto you all judge you at the last day."

A citizen must live according to the laws of his country. So it is with a Christian. The only way we can live according to the law of God is to live in Christ Jesus. Our citizenship is in heaven, we are not of this world, we are ambassadors for Christ, so we are taught in his Word. "And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5: 24). Some folks get the wrong idea of Christ's life. They say, "Jesus ate with the sinners." So he did, but not at a night club. He was always about his Father's business. When he ate with a sinner there was usually a conversion. What power he possessed! He also talked with an adulteress, but she was soon converted. That was his mission. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Sparrows Point, Md. Ola W. Shanholtz.

Mary Elizabeth Snell

Mary Elizabeth was the daughter of William and Margaret Carl Fitzgerald. She was one of a family of ten children, three sons and seven daughters. She was born in Fremont County, Iowa, Aug. 30, 1871.



On Sept. 11, 1892, she was married to George Snell. Eight children have graced their home, a home which has always been characterized by hard work and a fine family devotion. She experienced one of her highest joys in seeing all of her family excepting one daughter grow to manhood and womanhood.

Her early life was spent in the West. In 1897 the Snells moved to Indiana where she spent most of her remaining life. However, several years were spent in Cuba.

In 1897 she and her husband united with the Church of the Brethren. In this faith she lived, sharing with her husband the responsibilities of the Christian ministry. Her interest in the church and its work was evidenced in many ways. One of the greatest privations experienced in her illness was her absence from public religious services. She made use of the Christian anointing service and always appreciated devotional service in her home.

She had been in declining health for a number of months. She closed her work peacefully in death on Dec. 21, 1939, at the age of 69 years, 3 months and 21 days.

She is preceded in death by one daughter, Alice, her parents and six sisters. She is survived by her husband; three sons, Carl and John of Winona Lake, Ind., and Irl of La Grange, Ill.; four daughters, Mrs. Charles Heckman and Mrs. Donald Swartz of Sidney, Ind., Mrs. Elmer Fry of Wabash, Ind., and Lois of Detroit, Mich. There are five grandchildren, three brothers and numerous friends.

Sister Snell's life was characterized by a deep devotion to her family, a great interest in people at large and a wholesome outlook upon life.

The funeral services were held at her church home,

Spring Creek, on Dec. 23. The sermon was given by the writer, using 2 Tim. 4: 7, 8 as a text. Eld. Chester Brallier assisted in the service. The burial was made in the South Whitley cemetery.

Pierceton, Ind. Moyne Landis.

What About the Underprivileged Children?

What would happen to the Church of the Brethren, yea, to the kingdom of God, if its Christian families would undertake a united project to take into their homes underprivileged or delinquent children for the purpose of offering to them the best of Christian influence such as they might offer their own children?

Since Sept. 6 up until a few weeks ago I worked as manager of food supplies in an institution for problem boys and girls in central New York It was known as the George Junior Republic. It was started forty-four years ago by a social worker, known as "Daddy" George, from a New York City settlement house. The place has had its ups and downs since that time, and now houses in various cottages from eighty to ninety boys and girls who have had difficulty in adjusting themselves to their environment and society at large. Some are the products of deceased or divorced parents, and could not get along with foster or stepparents. Some are waifs found on city streets among gangs of boys, and some are court commitment cases, boys who have got into wrong company and have committed petty crimes. In fact, most of them are victims of circumstances and have a better side to their natures.

When they are thrown together with not much good influence and interest from a superior type of adult, they often learn bad habits from one another, and some deteriorate rather than grow.

Then, too, many find it difficult, after leaving the institution, to find respectable work in their chosen trade or vocation, for the marks of an institution on their record cause them to be mistrusted.

How much better would it be if these boys, and possibly girls, difficult though they may be to handle, could be taken into normal Christian homes. There they could be given the best home training possible, showing that genuine love does exist, that a positive attitude toward their possibilities can be taken and developed, and that through means of round table discussions and family chats a wholesome atmosphere can be given the delinquent.

But the time to begin such a program is as early in life as possible, or before habits are firmly established. Of course, that is where the difficulty lies. Most parents who have the desire to foster someone else's child prefer that child to come from good blood and background. But what about the child who doesn't come from the best home? What chance has he or she to develop the best of personality traits? Studies have shown that environment has more far-reaching influence on a child's life than has heredity. If both are negative there is little chance for the child to make the most of himself.

There should be ample opportunity and encouragement for those interested in the fields of psychological and social studies in the Church of the Brethren to do some intensive study along this line and organize a program whereby this transfer from slum to Christian home might take place.

Or what would happen if Christians would take up their abode in slum districts, as Kagawa has done in Japan, dangerous though it may seem? Yet bandits do find their way into respectable communities and do damage to other homes there. Can we bring God's kingdom to earth by complacently letting the world go by? True, where Christ is, the evil influence of the world cannot exist. Yet, what do our foreign missionaries do among the many sins they find? Isn't there a great need for missionary work to be done among the underprivileged of our American cities?

Many of the boys with whom I have talked have told me that they have no use for churches. It is certainly too bad that such ideas need exist, and perhaps they would not if Christians truly lived up to their profession. What good will it do for us to express good will and brotherly love for our neighbors across the seas if we ignore them when they come to make their homes on our own shores and crowd together in our cities? Can social workers do the job alone? No, it will take the united effort of every Christian and civic agency to help raise the standard of all those who have not found the Christian way of life.

Is this too big a task for the Church of the Brethren to undertake? Not if there are enough faith, interest, zeal and properly devoted talents to carry it forward. But we cannot do it alone. We need much prayer and guidance and a real Brethren in Reality spirit. And we need a leader. Who will lead? Many of us might like to furnish help with the talents we have, but do not have the authority to lead the way. There are many of us who would be laborers in the Lord's harvest if we only had leaders to lead the way, for the harvest is plentiful all around us.

Greenville, Ohio. Esther Hoke.

Brubaker and Heestand Anniversaries

Brother and Sister D. M. Brubaker of Orrville, Ohio, and Brother and Sister Heestand of Chippewa Lake, Ohio, celebrated their sixtieth wedding anniversaries on Nov. 26, 1939, at the Wooster Paradise church. An impromptu program was given by the visiting ministers, Brethren Petry of Akron, Moherman of Ashland, Showalter of Creston and Fisher of the local church. There were also songs and talks by several friends and relatives of the two couples. About 200 friends gathered to pay homage to these two veteran Christian couples. Many gifts and flowers were given as substantial expressions of the love and esteem in which they are held.

Bro. Heestand and Sister Brubaker, being cousins, chose about the same time and place for their weddings. Daniel Brubaker and Mary Bowser were married on Thanksgiving Day, 1879, at the home of D. M. Irvin. They were attended by the Heestands, Anna Hoover Garver and Dan Bollinger. Of the original wedding party all are living except Bro. Bollinger.

Bro. Henry Heestand and Jennie Kindig were also married by Bro. Irvin, but on Nov. 27, 1879.

Daniel and Mary Bowser Brubaker united with the Church of the Brethren in 1879, at the Wooster Paradise church, under the preaching of Silas Hoover. In 1879 they were chosen to the office of deacon, and in 1883 were called to the ministry in the Chippewa congregation. In 1898 Bro. Daniel was ordained to the eldership at Williamsport, Ind. After serving the local church in various capacities, they moved in 1896 to Williamsport, Ind., and were in charge of the work there under the supervision of the mission board of Southern Indiana.

It is interesting to note that they received fourteen dollars a month from the board for support, the rest being made up by taking in washings, clerking, gardening, etc., to feed, clothe and house a family of five children. In 1900 they moved to Liberty, Ill., and worked under the mission board of Southern Illinois. They had charge of the local church, where Elders Geo. Wolf and J. H. Moore, the latter long time editor of the Gospel Messenger, had labored in years gone by.

Bro. Brubaker also had charge of the Hadley Creek church and served part time in the Lorain and Camp Creek churches. These appointments were from fifteen to sixty miles apart over unimproved roads. At that time it was necessary to travel with



horse and buggy as the nearest railroads were from nine to twenty miles away. Bro. Brubaker was especially beloved in the ministry of sickness and death. His labors were blessed with many conversions and increased spiritual life among the membership.

In writing this sketch the loyal wife must be remembered not only for her loyalty to the church, but for her encouragement and helpfulness.

In 1907 they returned to the old homestead in Wayne County, Ohio, and lived with Grandmother Bowser until her death. Bro. Brubaker did supply work and also served as elder in the Wooster church for some time. In 1924 they took the pastorate of the Maple Grove church, where they served five of the happiest years of their lives. At the age of seventy-one years Bro. Brubaker retired from the active ministry, although he was willing and ready to serve his beloved church wherever possible. They celebrated their fiftieth anniversary at the Wooster Paradise church. Now, after ten more years, they are devoted and happy in their pleasant home in Orrville, Ohio. Four children are living, Della Long of Peru, Ind.; Anna Ulrich, Betty Kinney and Paul, all of Orrville, Ohio.

Jennie Adelia Kindy was born and reared in Wayne County, Ohio, and united with the church when but thirteen years of age. Henry Heestand, brother of A. A. Heestand and Eli Heestand, now of sacred memory, united with the church when seventeen years of age. After they were married they lived on the old Heestand homestead for several years. Here Henry served the church as a leader of song and Jennie taught the primary class. They then moved into the bounds of the Black River church, where for eighteen years they drove with a horse and surrey eleven miles to Sunday school and church and were always on time. They were called to the office of deacon in 1900. In this office they served faithfully, although Bro. Henry was handicapped by poor health. After retiring from the farm they lived in a home at Chippewa Lake, where they made many friends. One daughter, Amanda Fulton, blessed this union. Since Bro. Henry lost his eyesight a year ago they are tenderly cared for in the Fulton home at Creston. There are also four married grandchildren and one great-grandchild living near the family residence.

Orrville, Ohio. Anna Ulrich.

Sword Golden Wedding Anniversary

The golden wedding anniversary of Brother and Sister Melvin B. Sword of Detroit, Kans., was celebrated at their home north of Detroit with all the children present: Elmer Sword of Eldora, Iowa; Mrs. D. J. Engle, husband and four children of Alta Loma, Calif.; Ray Sword, wife and two children of Salina, Kans.; Mrs. Marion Sword and Elizabeth of Kansas City, Mo.; Charlie Sword, wife and daughter of Hamlin, Kans.; Dewey Sword, at home; Mrs. C. R. Freed, husband and five children of Abilene, Kans.

A delicious wedding anniversary dinner was served cafeteria style Monday noon, Dec. 25, as a surprise gotten up by the children.

Brother and Sister Sword were married at Lanark, Ill., in 1889. They moved to Morrill, Kans., in 1892, from there to Clay County, and later to Dickenson County, their present place of abode.

They were congratulated by many friends and neighbors who wish them many more anniversaries. The occasion was also the silver wedding anniversary of their daughter, Mrs. D. J. Engle.

Hamlin, Kans. Mrs. Ruth Sword.

Harrold Sixtieth Wedding Anniversary

On Feb. 26, 1880, Melissa C. Miller became the bride of Joseph Harrold. This marriage was performed by the Lutheran minister of New Springfield, Ohio.

Both joined the Church of the Brethren a few years after their marriage. The Zion Hill church which they attended was on land adjoining the farm they owned, and was built in 1872, or just eight years before their marriage.

The Harrolds have been faithful and dependable members and contribute liberally in the general work of the church.

Bro. Harrold served as deacon and clerk for thirty years. He was also janitor of the church regularly for fifty-five years, receiving no compensation for his work, and missing only one year in all this time, which he spent in California.

He has served as sexton for the cemetery adjoining the church for sixty years and is still serving in that capacity.

Brother and Sister Harrold have both served as teachers and assisted in the song service in their earlier years. Bro. Harrold is still teaching every Sunday. He is the last of twelve children, his brother, Eld. Albert Harrold, having passed away Sept. 13, 1939.

Both Brother and Sister Harrold's general health is good and they are very active for their ages. They are aged 83 and 78 years respectively.

Sister Harrold is the last of six children. She does all her own housework and helps in sewing outside her home. Bro. Harrold still does a good day's work when called upon.

They have always lived in the same community, having left the farm twenty-eight years ago and moved to the edge of Columbiana. The children in the neighborhood call them Uncle Joe and Aunt Melissa.

They are faithful readers of the Messenger and look forward to its coming.

They have two children, Mrs. Ira Martin and Mrs. Raymond Poulton, of Columbiana. There are six grandchildren. They plan to have a quiet family dinner in their home in Columbiana on their anniversary date, Feb. 26.

Columbiana, Ohio. Mrs. Raymond Poulton and Mrs. Ira Martin.

The Clines of Denver Have Sixtieth Anniversary

The picture below is that of William R. and Sally Cline, husband and wife, of 1618 Pennsylvania St., Denver, Colo. Brother and Sister Cline, through the Denver church, have just renewed their subscription to the Messenger. About the same time they celebrated their 60th wedding anniversary. In Beaver Creek, Rockingham County, Virginia, on Nov. 16, 1879, they were married and subscribed for the Messenger which at that time was called The Gospel Visitor. They have taken the paper continuously ever since. The paper was forwarded to them when they went to Kansas in 1886; followed them during their residence at Rocky Ford, Colo., from 1902 to 1915; then followed them to Long Beach, Calif., from 1915 to approximately 1933, when soon after the Long Beach earthquake they returned to Denver, where they are now making their home. Denver is also the home of their three children: Foster Cline and Carl Cline, attorneys; Furman Cline, a realtor. The Messenger is a most welcome weekly visitor and they take the keenest interest now at the age of eighty-four and eighty in reading the paper from cover to cover each week. It is one of their greatest pleasures, and through it, and it alone, they gain information concerning the numerous friends they have made during the past sixty years, from Virginia to California. They are both in fairly good health and anticipate many more welcome visits from The Messenger.



Denver, Colo. Foster Cline.

Memorial

Sacred to the memory of Sister Emma S. Andes Zobler, who departed this life Nov. 27, 1939. Dedicated to her sister, Lovena Andes Harley.

When weary with the toils of life,
She laid her burdens down;
And now, with loved ones gone before,
She wears a starry crown.

Her life was peaceful and serene,
And all to her she drew.
Her kindly deeds and influence sweet
Fell like the morning dew.

She's walking now the golden streets
Arrayed in robes of white;

Forever free from toil and care,
And sin's most deadly blight.

And half we deemed, she needed not
The changing of her sphere,
To give to heaven a shining one,
Who walked an angel here.

Sweet promptings unto kindly deeds
Were in her very look.
We read her face as one who reads
A true and holy book—

The measure of a blessed hymn,
To which our hearts could move;
The breathing of an inward prayer;
A canticle of love.

We miss her in the place of prayer,
And by the hearth's firelight;
We pause beside her door to hear,
Once more, her sweet "Good night."

There seems a shadow on the day;
Her smile no longer cheers;
A dimness on the stars of night,
Like eyes that look through tears.

Alone unto our Father's will,
One thought has reconciled,
That he whose love exceedeth ours
Hath taken home his child.

Fold her, O Father, in thy arms,
And let her henceforth be
A messenger of love between
Our human hearts and thee.

Martinsburg, Pa. James A. Sell.

Bro. Hasting Wm. Herring

Bro. H. W. Herring was born May 10, 1861. He was married to Sarah E. Specht, July 7, 1881, in Pennsylvania. Soon afterward he was baptized into the Church of the Brethren, remaining a staunch member to the day God called him home.



The Herrings were blessed with ten children, two of whom died in infancy. The living children are all in the Church of the Brethren. They are as follows: Edward K., William H., Charles C., Quinter J., John P., George W., Clara F. and Bertha L.

Sister Herring died July 23, 1936. Bro. Herring died Jan. 21, 1940.

Bro. Herring's parents, Henry Allen and Julania Hall, were thrifty farmer folk, and were born in Albemarle County, Va., near the spot where Wm. C. Thurman grew up—the false prophet in the sixties on the second coming of our Lord. Bro. Herring had tendencies toward public benefaction, giving largely to Brethren education.

Funeral services were conducted by the writer and Brethren A. K. Graybill and N. J. Miller. As a suitable text for a business man, Acts 8:2 was used.

As a business man Bro. Herring was far-sighted and industrious. He was a real friend to many, especially to those in need.

He was laid to rest in the Valley View cemetery beside his faithful companion, who preceded him nearly four years.

Bro. Herring's membership was long held in the Nokesville church. Long live the good influence of good men!

Nokesville, Va. I. N. H. Beahm.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Laudner-Jarboe.—By the undersigned, in the parsonage, Dec. 30, 1939, Russell Laudner of Bristow, Iowa, and Violet Jarboe of Fernald, Iowa.—Earl E. Jarboe, Fernald, Iowa.

Cash-Foley.—At the home of the bride's parents in Bridgewater, Dec. 23, 1939, Jesse Cash and Alma W. Foley, by the undersigned. —Jno. S. Flory, Bridgewater, Va.

FALLEN ASLEEP

Brower, Daniel, the oldest son of John and Rebecca Marsha Brower, was born in Preble County, Ohio, Oct. 19, 1868, and departed this life Jan. 18, 1940. With the exception of seven years when he lived in Fayette County, he lived all his life in this community. On Feb. 25, 1896, he was married to Maggie Sheets Five daughters were born to them, two dying in infancy. During the summer of 1903 he united with the Church of the Brethren, and remained faithful. He was a quiet, hard-working man He will be missed by many. He had been ill for several years but bore his sufferings with patience. He leaves his widow and daughters, five brothers, three sisters and a host of other relatives. Funeral services were conducted by the pastor, the undersigned. Interment was at Concord.—F. E. McCune, Kitchel Ind.

Brumbaugh, Mahlon Edward, son of Isaac and Sarah Brumbaugh, was born in Blair County, Pa., June 23, 1876, and died Jan. 10, 1940. The first four years of his childhood were spent in Pennsylvania. Then with his parents he moved to Waco, near Canton, Ohio. On March 4, 1900, he was married to Margaret Ebie of near Hartville. To this union were born five children three daughters and two sons. He is survived by his wife, five children, two sisters, one brother and eleven grandchildren. In 1904 he and his family moved to Denton, Md., where he resided for five years. At the time of his death he was living in the Hartville community. While in Maryland he united with the Church of the Brethren. The church feels a keen loss in his going, for he had been active and helpful whenever asked to serve. In his last years he had served his church on the trustee and finance boards, as janitor and usher, and had also sung in the choir. Funeral services were held in the Hartville Church of the Brethren, with his pastor, the undersigned, in charge Burial was in the East Nimishillen cemetery.—Clyde Mulligan Hartville, Ohio.

Cakerice.—Mrs. Elizabeth Meyers, daughter of Michael and Anna Meyers, was born April 16, 1863, in Somerset County, Pa. and died at her home near Marshalltown, Iowa, Jan. 11, 1940 She was united in marriage to David M. Cakerice Nov. 22, 1883 and to this union nine children were born. Of these, eight survive. She also leaves two brothers and eighteen grandchildren Early in life she gave her heart to Christ and became a member of the Church of the Brethren. She loved her Lord and her church, and lived faithful until death. She had a very pleasing personality, which endeared her to all.—J. A. Eby, Marshalltown Iowa.

Drake, Clement, was born Nov. 11, 1855, near Reading, Pa. He was married to Lavina King, and to this union was born one son who died in boyhood. In 1900 he and his family moved to the Eastern Shore of Maryland in the bounds of the Ridgely Church of the Brethren. He died in the Fifer hospital in Ridgely, Jan. 17. His wife died about twenty-six years ago. He was a member of the Church of the Brethren for about sixty-two years. He is survived by his foster daughter, one sister and a number of nieces and nephews. Funeral services were conducted at his late home near Denton, by his pastor, Eld. Joseph Rittenhouse. Interment was in the Denton cemetery.—M. F King, Ridgely, Md.

Evers, Mrs. Effie, was born Sept. 23, 1882, near Bridgewater Va. She was the daughter of the late A. R. and Nancy Miller Hollen. On Feb. 15, 1912, she was united in marriage to William D. Evers of Bridgewater, Va. She is survived by her husband two daughters, four brothers, two sisters and one grandson. Two children preceded her in death. She was a faithful member of the Church of the Brethren. She will be remembered by her family and by her many friends as a woman of Christian principles, a devoted wife and a loving mother. Funeral services were held in the College Street Church of the Brethren, with Pastor C. G. Hesse and Bro. John S. Flory officiating.—Mrs. J Elmer Seehorn, Bridgewater, Va.

Fahnestock, Elizabeth Emma, daughter of Jacob and Mary Weigle, was born March 6, 1853, in Lancaster County, Pa., and passed away Dec. 30, 1939, at the home of her daughter, Lulu Standke, near Clinton, Mo. She was married to John H. Fahnestock, May 1, 1884. Early in life she moved with her parents to near Lanark, Ill. After she was married she and her husband came to Henry County, Mo., to make their home. They lived on a farm most of their married life. After her husband's death she moved to Deepwater and later to the home of her daughter She became a member of the Church of the Brethren. She was a Sunday-school and church worker in her younger and more active days. She was very kind and always willing to help others. She was patient in her suffering. She received the anointing service about a year ago. She leaves her five children, three grandchildren, two half sisters, two half brothers and many friends and other relatives. Funeral services were conducted at Teayes Chapel by Eld. James Mohler of Leeton, Mo., assisted by Pastor L. M. Baldwin of Osceola, Mo. Her body was laid to rest in the cemetery near by.—Lulu Standke, Clinton, Mo.

Fry, Effie W., daughter of James A. and Anna Wine Fry, was born at Bridgewater, Va., March 9, 1888, and departed this life Nov. 14, 1939. She had been a faithful member of the Church of the Brethren for thirty-seven years. She was always present

church services and was a willing helper in the work of the urch as long as health permitted. Two sisters, one brother, ree nieces and three nephews survive. Funeral services were eld in the College Street Church of the Brethren, with Brethren G. Hesse and C. B. Smith officiating. Interment was in the metery near Bridgewater.—Mrs. J. Elmer Seehorn, Bridgeater, Va.

Garman, Sister Mary Shively, daughter of Robert and Fietta hively, was born in Clarion County, Pa., in 1859, and died Jan. , 1940, aged 81 years and 5 days. When she was six years of ge her parents moved to a farm near Georgetown, Ohio, where her early teens she united with the Reading Church of the rethren. Feb. 12, 1880, she was married to Edwin F. Garman, ho survives. She also leaves two sons, five grandchildren, two rothers and three sisters. Brother and Sister Garman were nong the charter members of the Alliance church. They were oth active in the church work until hindered by physical disbility about a year ago. Even though they were not able to ttend the services they never forgot to make their financial ontribution. On Dec. 24 Sister Garman fell downstairs and roke her leg near the hip. She was taken to the Alliance hosital where she lingered until her death on Jan. 13. The devoon and love for each other manifested by this aged couple ave formed a beautiful picture in the memory of the writer, her astor.—J. W. Fyock, Alliance, Ohio.

Haugh, John P., son of Jacob and Mary Haugh, was born at ima, Ohio, Jan. 21, 1877, and met death by asphyxiation, Jan. 19, 40. At an early age he moved with his folks to Leeton, Mo. bout thirty-seven years ago he came to Kansas and located in IcPherson. He was married to Ida Saylor, Oct. 12, 1907, and one aughter was born to this union. His wife died Aug. 18, 1925. At n early age he united with the Church of the Brethren and erved as chorister of the McPherson church for some time. esides his daughter, two brothers and two sisters survive. Fueral services were conducted in the McPherson Church of the rethren by the undersigned and J. J. Yoder. Burial was in the IcPherson cemetery.—B. N. King, McPherson, Kans.

Hinebaugh, Mabel Ream, was born at Swallow Falls, Md., Sept. , 1910, and died Jan. 22, 1940. She was united in marriage to enry H. Hinebaugh, Sept. 25, 1928. She was baptized into the hurch of the Brethren at the early age of twelve years, and ontinued in that faith until the time of her death. She leaves er husband, two young daughters and many friends. Mabel as loved and respected by all who knew her. We can never rget her kindness and smiles even under the most trying cirumstances. Funeral services were conducted in the Pine Grove urch by Emra T. Fike.—Ardith W. Fike, Oakland, Md.

Hoover, Clare M., was born in Humbolt, Iowa, May 20, 1886, nd died Dec. 28, 1939. At the age of eight years he came with s parents to Boulder, Colo., where he resided at the time of s death. He was married to Nellie Fitz, June 24, 1914. He is rvived by his wife, two sisters and two brothers. Funeral rvices were conducted by the writer in the Hall-Kelso mortuy in Boulder. Interment in the Boulder cemetery.—I. J. Solnberger, Denver, Colo.

Klein, Ernest, husband of Sister Pearl Klein, died suddenly on an. 22. He was aged 46 years. He is survived by his wife, his ged father, Eld. David E. Klein, and two brothers. Funeral rvices were held at the home of Mrs. Rachel Foreman, Sister lein's mother, and in the Locust Grove Church of the Brethren. ro. S. Ira Arnold was in charge. Interment was in the adjoing cemetery.—B. R. Purdum, Mt. Airy, Md.

Mathias, Eva Mae, daughter of John and Mary Clemmer Force, as born at Mount Carroll, Ill., Sept. 22, 1881, and passed away her home in Lanark, Ill., July 19, 1939. She was the only aughter of a family of five children. Two brothers preceded her death. She was married to Harvey W. Mathias, Nov. 25, 1905, Lanark, by the late Rev. I. B. Trout. To this union were born ree children. There are three grandchildren surviving. Bedes those mentioned and her devoted husband she leaves many latives and a host of friends. She spent her entire life in the cinity of Lanark. Their active life was spent on the farm until r health would not permit. The illness which claimed her body tacked her about two years ago and much of this time she as almost or entirely helpless. Patient and loving care was prominent characteristic of her devoted husband and chilen. At fifteen years of age she was baptized into the Church the Brethren and proved to be a faithful and active Christian uring her entire life. She taught in the primary department of e church school for a number of years and served as church iorister for more than twelve years. Funeral services were eld from the Church of the Brethren, with Pastor I. D. Leatherman officiating. Burial was in the Lanark cemetery.—Mrs. E. ood, Lanark, Ill.

McClain, Bro. Wm. F., son of the late Wm. H. and Ann Wagaan McClain, died at his home in New Midway, Dec. 13, after a ng illness of cancer of the stomach. He was aged 60 years, 9 onths and 8 days. Besides his wife, Sister Emma Renner Mclain, he is survived by one brother. He was a member of the onocacy Church of the Brethren at Rocky Ridge. He was a nd husband and a good neighbor. He bore his suffering with atience. As an evidence of his many friends his funeral was ne of the largest ever held in the Rocky Ridge church. Eld. has. A. Stover had charge of the services, assisted by Eld. Elmer P. Schildt. Interment was in the adjoining cemetery.—Elsie A. Eigenbrode, Rocky Ridge, Md.

Monighan, William Geddes, was born in Waynesboro, Pa., fifteen years ago, and died on Jan. 9, 1940, in the Waynesboro hospital. While coasting down a hill his sled collided with an automobile, causing severe internal injuries which proved fatal. He was the son of James Calvin and Laura Geddes Monighan. He is survived by his parents, one brother and four sisters. Funeral services were conducted by Eld. Levi K. Ziegler. Interment was in the Burns Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Montel, Phoebe, daughter of Joseph and Elizabeth Metzger, was born in Kosciusko County, Ind., May 19, 1857, and passed away at the same home, Jan. 10, 1940. She spent her entire life in the same community. June 3, 1877, she was married to Samuel Montel. She united with the Church of the Brethren in 1880, and remained faithful. She was the last of a family of twelve children. She leaves her aged husband, two daughters, five sons, forty-seven grandchildren and twenty-eight great-grandchildren. Funeral services were conducted at the Eel River church by the writer and Eld. Raymond Lantis.—Geo. W. Deaton, Claypool, Ind.

Morningstar, Sister Leila, died Jan. 15, 1940, at the home of her daughter, Mrs. Wm. B. Lippy, Reisterstown, Md. She was aged 65 years. She was the daughter of the late Bro. John H. and Maria Garber of Johnsville, Md. Her husband, Bro. Harry C. Morningstar, preceded her in death three years ago. Sister Morningstar was a member of the church since childhood, and lived a quiet, consistent, Christian life. Besides her daughter she leaves three grandchildren, a sister and a brother. Funeral services were conducted in the Westminster Church of the Brethren by Brethren A. Stauffer Curry and Geo. A. Early. Interment was in the Meadow Branch cemetery.—Mrs. H. Edgar Royer, Westminster, Md.

Mullendore, Sister Elizabeth Ann Musselman, was born in Greenville, Ohio, May 27, 1866, and died at the home of her daughter, Mrs. Preston Vance, in Elizabeth, N. J., on Jan. 17, 1940. At the age of fifteen she consecrated her life to her Savior and united with the Church of the Brethren. At the time of her death her membership was in the Broadfording church, Md. On Nov. 26, 1891, she was married to Aaron F. Mullendore. After her marriage she lived for many years in the vicinity of Hagerstown, Md. For the last four years she lived with her daughter in New Jersey. She is survived by two daughters. Funeral services were held in the Waynesboro church, Pa., by Eld. Levi K. Ziegler. Interment was in the cemetery near the Broadfording church in Maryland.—Sudie M. Wingert, Waynesboro, Pa.

Repp, Charles W., son of Ephraim B. and Susan Wolf Repp, passed away at the home of his son, Wm. A. Repp of Centerview, Mo., Jan. 18. He was born in Carroll County, Md., Sept. 22, 1852, and came to Centerview with his parents in 1867. In 1876 he was married to Minerva Fry. To this union were born seven children, three dying in infancy and one at the age of nineteen years. Mrs. Repp passed away in 1907. On June 10, 1917, he was married to Mrs. Narcissa Owings, who passed away July 29, 1938. Since then he resided with his son. Surviving are three sons, nine grandchildren, eight great-grandchildren, two brothers and a host of relatives and friends. He united with the Church of the Brethren and remained faithful to the end. Funeral services were held in the Sweeny-Phillips chapel in Warrensburg, Mo., conducted by Eld. James M. Mohler of Leeton, Mo. Burial was in the Centerview cemetery.—Grace B. Grim, Warrensburg, Mo.

Rood, John Ellsworth, son of Addison and Sarah Rood, was born April 18, 1856, and died Dec. 8, 1939. He had been living at the Welfare Home since 1918. His wife preceded him in death two years ago. Surviving are a son, two daughters, thirteen grandchildren and three great-grandchildren. Funeral services were conducted at the Welfare Home by Eld. Walter Balsbaugh, assisted by Eld. Frank Fisher.—Mrs. Ernest Fisher, Mexico, Ind.

Seefong, William H., son of Jacob and Hannah Seefong, was born Feb. 24, 1865, and departed this life Jan. 6, 1940. On Dec. 25, 1904, he was married to Lotisha Sell, and to this union were born one son and one daughter. On Aug. 18, 1923, he became a member of the Center Church of the Brethren. He was called to the office of deacon on Aug. 27, 1933, and served in this capacity until he was called home. He was a good neighbor and a devoted husband and father. He leaves his son and daughter, one sister, a number of nieces and nephews and a large circle of friends. Funeral services were held in the Center church by Bro. M. M. Taylor. Interment was in the adjoining cemetery.—Mrs. Jennie Weyand, Louisville, Ohio.

CHURCH NEWS

California

Bakersfield.—Jan. 18 we met in council, at which time we decided to have a revival meeting in the near future. On Jan. 17 a number of La Verne College students, including Bro. Frank Howell as leader, presented an inspiring program. Dec. 13 the Sunday school rendered an interesting program. An inspiring

pageant was given. Dec. 24 the young people conducted a beautiful vesper service. Sister Mable Birkin was in charge of this service. Dec. 19-21 Bro. Walter Kahle and family were with us. Bro. Kahle gave some interesting and helpful lectures.—Mrs. Belle Hylton, Bakersfield, Calif., Jan. 29.

Covina.—Miss Martha Rupel of Pasadena was the guest speaker at our mother and daughter meeting in December. Members of the district women's council were our guests on Dec. 7. We enjoyed the fellowship with them and the program they gave. The Christmas program which was given by the children on Dec. 24 was appreciated. Dec. 31 Esther Funk showed some moving pictures that she took on a trip into Eastern United States and Canada last summer. Jan. 19 Bro. Leland Brubaker came to visit us. We had lunch at the church so that many would have the privilege of visiting with him. About a hundred were present. He gave an inspiring talk. We pray God's blessing upon him as he goes to China and also upon his good wife and three sons as he is absent from them.—Mrs. Tempie S. Funk, Charter Oak, Calif., Jan. 26.

Santa Ana.—Since our last report the young people of our church were hosts to the district B. Y. P. D. A basket lunch was served. In the afternoon Rev. Kepner brought an inspirational address. In the evening a drama was presented by some of the young people from the San Bernardino church. In December Bro. Cleo Beery and wife were ordained to the full ministry. Bro. W. T. Luckett, chairman of the district ministerial board, was assisted by our pastor in the ordination service. On Christmas Eve the children's department gave a program. Early Christmas morning the young people went caroling. After they completed this service they assembled at the church for breakfast. Bro. Cleo Beery brought our New Year sermon. A dedicatory service was held for babies. Our teacher training course is held in connection with our monthly teachers' meetings. Our church united with the other churches of the city in observing the week of prayer.—Mrs. A. O. Brubaker, Santa Ana, Calif., Jan. 24.

Idaho

Weiser.—In October Sunday-school and church officers were installed. Sunday-school superintendent is Amos Rodabaugh; assistant, Willis Peterson; primary superintendent, Mrs. Berniece Miller; assistant, Florence Harmon; cradle roll superintendent, Florence Harmon. Ladies' Aid president is Emma Miller; vice-president, Naomi Stahl; secretary, Audrey Smith; treasurer, Mrs. Sam Lewis. The Aid has been busy quilting, sewing and helping to paper part of the parsonage. We had a birthday supper in October, with a large attendance. Our love feast was held in October, with Elders S. J. Kenepp and A. J. Ellenberger assisting the pastor, Bro. Glenn Harmon. The young married people's class sponsored a three-act play, which was given twice in November. The proceeds were used to help pay for the new coat of paint on the church. The children gave a Christmas program on Dec. 24. The young people gave a cantata on Christmas Eve. On New Year's Eve the churches of Weiser held a watch party. A candlelighting service was impressive. We are looking forward to our revival meeting to begin Feb. 13, with Brother and Sister G. G. Canfield as evangelists.—Mrs. Melda Rodabaugh, Weiser, Idaho.

Illinois

Springfield.—During 1939 Sunday-school attendance averaged 150. This was a twenty-two per cent increase over 1938. Giving for the fall quarter showed a sixty-two per cent increase over that for the same period the previous year. Over eighty had perfect records for giving every Sunday during the quarter. The Sunday-school children gave a splendid program on Friday before Christmas. Christmas Eve the young people presented The Sorrowful Star. A dozen families have worked out a plan whereby fellowship meals are enjoyed in the various homes each month. Bro. Chas. D. Bonsack of the General Mission Board brought us several inspiring messages on Jan. 7. Our church auditorium has been beautifully redecorated. Funds for this were raised by the Ladies' Aid. The Aid officers are as follows: president, Hilda Johnson; vice-president, Beulah Filbrun; secretary-treasurer, Vega Riffey.—Mrs. Gladys L. Hollis, Springfield, Ill., Jan. 29.

Indiana

Baugo.—Our revival meeting which was conducted by Bro. Wilmer Petry of Akron, Ohio, closed Nov. 24. Sister Elma Rau directed the song services. Sister Lizzie Nusbaum assisted at the piano. Bro. Petry gave very inspiring messages. There were six added to the church by baptism. We will take our achievement offering Feb. 18.—Fern Horein, Wakarusa, Ind., Jan. 29.

Lower Deer Creek.—The past year has been an enjoyable one for our church. We deeply regret losing our pastor and wife, Brother and Sister Clarence Sink, but are glad they can be in our seminary in Chicago. Bro. Sink preached for us on Jan. 21. This is the first time he preached for us since leaving in August. The Aid Society gave an encouraging report in January. We cleared over $200 last year. Our members were saddened by the sudden passing of Bro. L. L. Paul of Mooreland, Ind., who was our pastor for about eight years. Our church is working on the Messenger club. We gave the play, The Messenger Comes to Lower Deer Creek. Last year the Messenger was in practically every home and we are getting most of the subscriptions again. The Men's Work helps send it to those who feel they want it but cannot afford it. A Christmas program was given Christmas Eve. The children gave devotions and the pageant, Guiding Light, was well given to an appreciative audience.—Mrs. Sarah Spitler, Camden, Ind., Jan. 26.

Middlebury.—On Dec. 24 the children gave a program in the morning. It consisted of songs and pantomimes. In the evening several classes gave a cantata, directed by Prof. B. F. Hartzler of Goshen. On Christmas Eve a number of our young people went caroling with the Lutheran young people. The Homemakers class took Christmas cheer to the needy families of our community by giving them gifts of food, clothing, some bedding and money. The Ladies' Aid has made two comforters for needy families. The Ladies' Aid has paid its quota of $20 of the national project, and $10 for the district project. Dec. 31 the evening worship service was conducted by representatives of the two peace camps. Jan. 11-21 Bro. J. O. Winger conducted a series of revival meetings. His messages were uplifting and inspiring. The meetings were well attended. Jan. 28 eight were received by baptism.—Mrs. Gladys Schrock, Goshen, Ind., Jan. 30.

Monticello.—We met in council Jan. 8. The Men's Work gave a good report. The men of the Guernsey community donated an acre of corn each, which averaged from $18 to $24 per acre. This money was used to remodel their church, which now has a new entrance and vestibule and a basement under the entire building. The men of the Pike Creek community rented a twenty-acre field, in which they planted corn. Proceeds amounted to $234. Both houses are being wired for electricity. A children's department has been organized at Guernsey, with Mrs. L. B. Lantz as superintendent. A piano has been donated to this department by Brother and Sister L. B. Lantz in memory of their son, Franklin. The board of Christian education has planned a course in leadership training to be given week ends in February, with the pastor as instructor. Pre-Easter meetings will be held at Pike Creek. Our district B. Y. P. D. cabinet members visited the Monticello congregation last Sunday evening. Martha Keever favored us with two solos and Lester Young gave an interesting account of his trip to Europe. We are fortunate in securing Bro. Galen Ogden, student in Bethany Biblical Seminary, as pastor, and are looking forward to a busy year under his leadership. Our Messenger agent and Women's Work president, Mrs. Charles Guthrie, has been in the hospital since Christmas Day. We believe she is on the road to recovery now. The congregation was pleased to receive Christmas greetings from our former pastor, Bro. Frederick Hollingshead, and wife of Gettysburg, Ohio.—Mrs. Lloyd Bridge, Monticello, Ind., Jan. 25.

Mt. Pleasant.—In October during Pastor N. H. Miller's absence our pulpit was supplied by a group from Manchester College and Dr. H. L. Burke, our missionary to Africa. In November we attended revival services at Camp Creek. In December we held our revival with Brother and Sister R. H. Nicodemus as evangelists. Bro. Nicodemus gave us soul-inspiring messages. We feel the church received much spiritual strength from his messages. Our Aid Society is growing in interest and attendance. Most of last year was spent in sewing for the needy and Bethany hospital. The young married women of the Aid are taking up the study of Soudan's Second Sunup. The new Aid officers are as follows: president, Mrs. Alta Dillingham; superintendent, Mrs. Elva Miller; treasurer, Mrs. Cecil Rettinger. Dec. 24 the Aid Society presented a beautiful rug to Brother and Sister N. H. Miller. On Dec. 19 the young people gave an excellent missionary play, Under the Shadow. They will give it again Feb. 25 at the Walnut church near Argos. Bro. Floyd Leeper and family have moved from our midst into the Plymouth congregation. We are sorry to lose them, but wish them well in their new location. The church is planning for a father and son banquet to be held soon.—Vada M. Musser, Bourbon, Ind., Jan. 25.

Salem.—At our business meeting we elected a fine group of officers to carry on the church work. Bro. C. H. Rosenberger, who spent the summer here as our pastor, will carry on the pastoral work. Bro. C. C. Cripe of the Walnut church spent two weeks with us in evangelistic work. The meetings were inspirational, and four came forward for baptism. On Christmas Eve about thirty members portrayed scenes from the Christmas story. On New Year's Eve we took part in a beautiful candlelight service. Church attendance and interest are increasing. Recently we started a building fund to make some necessary improvements on the church building. Last summer the outside buildings were reset and repaired.—Helen S. Fehringer, Culver, Ind., Jan. 26.

Maryland

Westminster.—Bro. E. S. Coffman held a successful two weeks' series of meetings Nov. 5-19. Seven were baptized. The Women's Work held its annual meeting Nov. 30. Mrs. L. M. Bertholf gave a talk on Home Enrichment. Mrs. Geo. A. Early was re-elected director of Women's Work. Our elder, Bro. Geo. A. Early, officiated at our love feast on Dec. 3. The father and son banquet was held on Dec. 7. Dr. John Link of the Westminster Theological Seminary was the guest speaker. Sunday evening, Dec. 10, we had the privilege of hearing Bro. H. Spenser Minnich's message on Church Finance. The Ladies' Aid Society had an enjoyable social on Dec. 14. The dime plates were brought in at this time. The $82 they received will be given to missions. A returned Methodist missionary told of her work while in China.

ıristmas was observed with various activities and services. ec. 17 a group of young people, accompanied by Pastor A. Stauf- r Curry, visited the Fahrney Memorial Home near Hagerstown d gave a Christmas program. In the evening the choir gave the ntata, Chimes of the Holy Night, under the direction of Bro. ilip Royer. The Sunday school gave the drama, A Christmas essing, on Christmas Eve. At eleven o'clock the young mar- ed people's class presented the pageant, The Coming of Christ. ese services were all well attended. The B. Y. P. D. had arge of an impressive watch night service. A helpful district ult round table was held in our church on Jan. 14. Bro. Ray- ond Peters gave an inspiring address. Six discussion groups ere led by district leaders. A fellowship supper was enjoyed d at the evening service Bro. Desmond Bittinger gave his teresting lecture with motion pictures, In the Land of the onkey Bread Tree. The Sunday-school board has planned three richment or training courses to be held on Sunday evenings hour before the regular evening service. The courses are d Testament taught by Bro. Newton Long of Baltimore, and rsonal Religious Living taught by Dr. Link and Children's ork taught by Mrs. Carroll Rinehart. These classes will con- ue for ten weeks.—Mrs. H. Edgar Royer, Westminster, Md., n. 25.

Nebraska

Lincoln.—Before Christmas the women's council sent a box of okies, candy and games to the Old People's Home in Darlow, ans. The young people, young married people and adults had attendance and offering contest during the last six weeks of 39. The adult class was the winner, with the young married ople being second high. The two losing classes entertained the nners. Dec. 31 Bro. Chester N. Van Dyke from Bethany Bib- al Seminary spoke in our church. On the same evening the Y. P. D. held a banquet. Following the banquet the group joyed a watch night service. The women's council had a cov- ed dish luncheon on Jan. 10 for the Brethren ministers and eir wives that attended the ministerial convention in Lincoln, n. 8-11. Recently Brother and Sister J. Edwin Jarboe went to d Cloud, Nebr., where Bro. Jarboe conducted the funeral serv- e of Mrs. Ephraim Fitz. She was a member of our church. We ere very happy to have Brother and Sister Albert G. Eisele and eir three children join the church on Jan. 14. The B. Y. P. D. s charge of services at City Mission on the third Tuesday of ch month. This month Bro. Jarboe spoke, and several special mbers were given. Lloyd C. Barnes passed away Jan. 20. He d his father and mother and the rest of the family just re- ntly moved to Lincoln, Nebr., because of the son's illness. ıey are members of our church. Our men have been busy uccoing the basement and painting. The women served re- eshments after the night's work. Jan. 28 Bro. Jarboe broke s arm while fixing a flat tire. He is getting along as well as uld be expected at this writing. B. Y. P. D. had charge of the rvices that Sunday evening. They had as their guest speaker r. W. Glen Lewis, who gave a talk and showed pictures on frica.—Mrs. Robert H. Evans, Lincoln, Nebr., Jan. 31.

Ohio

Akron.—We were privileged to have Bro. Ralph Schlosser of izabethtown, Pa., with us in a Bible institute in October. He nducted seven inspiring services. We had an early morning anksgiving service Nov. 23. In the pastor's absence the Sun- y-school teachers and officers gave a program. Dec. 23 Brother d Sister Petry's daughter Genevieve, and Melvin S. Summy ere married. A large number witnessed the impressive cere- ony. On Dec. 24 the children gave a Christmas program in e morning. In the evening the Evangel chorus gave a short usical program preceding the play, Ye Who Sit by the Fire. nce our last report the chorus has made six appearances in ıer churches and has given one radio program. They will give program in our own church next Sunday night during the wor- ip hour. A junior C. W. has recently been organized. Splen- d interest is being shown by the children. On Jan. 12 the fol- wing deacons and their wives were installed: Elson Fry, Elmer own and Ned Rininger. We are looking forward to having o. Rufus Bucher with us in a revival in the near future. Our ring love feast will be held on Easter Sunday at 6:30. Since r last report five have been received by baptism, three on rmer baptism and one by reconsecration.—Edna Disler, Akron, io, Jan. 26.

Gratis.—Three young people of Southern Ohio came to our urch as a peace team and gave a program. At noon dinner as served at the church. The young people and Brother and ster Robert Tully enjoyed a visit to Constance, Ky., recently. Dec. 10 our young people entertained the young people from . McKinley. In the evening the Ft. McKinley young people ve a short program. On Sunday before Christmas the smaller ildren gave a short program. Treats were given to all pres- t. Pastor Wm. Deaton and his wife were presented several use- l gifts. The young people gave a Christmas play, Snow Bound, Christmas Eve, on Dec. 27. The mothers and daughters re- aled their circle friends by sending New Year's cards. On ew Year's night we had a circle party and again drew names r another year. Several of our young people attended the ung people's conference. The Men's Work has been reor- nized for the coming year, with Bro. Cyrus Kiracofe as pres- ent, and Bro. David Kalter as secretary-treasurer. They plan to purchase a prohibition sign and erect it on one of the main roads.—Mrs. David Kalter, Camden, Ohio, Jan. 27.

Greenville.—Our church work has been going along in spite of the fact that the attendance has been falling off during the cold weather. On Jan. 21 Bro. Ray Shank brought us an inspiring sermon in connection with the installation of Bro. James Rentz into the ministry. Our pre-Easter services will start on March 17, with Bro. R. H. Miller from North Manchester, Ind., conducting them. They will continue each night, ending with a communion on Thursday night, March 21. On Friday from twelve until three we will unite in union services with the other churches of the town. On Easter Sunday we will be privileged to have the North Manchester choir with us. We invite the public to attend any or all of these services.—Marlene Wandle, Greenville, Ohio, Jan. 27.

Middletown.—The Sunday school is progressing nicely under the superintendency of Bro. Ray Lentz and our board of Christian education. The laymen are quite active and at this time are sponsoring a play which is to be given on Easter evening. They gave a fellowship supper which was very successful. They also painted the church and made some needed improvements in the church basement. We enjoyed the presence of the district peace team on Nov. 19. Dec. 10 Prof. H. H. Lawrence, a teacher in the Middletown High School and a member of our congregation, gave a helpful temperance address. We are all interested in the Missiongrams which are read publicly. Programs were presented at both Thanksgiving and Christmas. A treat was

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Elgin, Illinois.

Dear Brethren:

Enclosed find ..... dollars. Unless designated on the blank line this money is to be used for the agencies included in the Conference Budget.

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Please place this money to the credit of

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Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

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given to the children and several baskets were presented to needy families. Carols were sung for a number of shut-ins. Jan. 3 the Women's Work met and reorganized. Sister C. W. Warstler was elected president, with Sister Rosco Lentz as secretary-treasurer.—Margie B. Young, Middletown, Ohio, Jan. 29.

White Cottage.—Our pastor and wife, Brother and Sister J. D. Zigler, entertained the young married people on Thanksgiving evening. Bro. Ora De Lauter of the Olivet church was the guest speaker. We had our Christmas program on Dec. 17. Bro. Paul Shrider of North Manchester, Ind., brought the morning message on Dec. 24. In the evening we dismissed our services to attend the Christmas program in the Methodist church. Our Sunday-school attendance averaged 103 during the last quarter. Bro. Zigler has been bringing us some wonderful spiritual messages. Our Women's Work has been kept busy filling orders for embroidered pillowcases and sheet sets. They also made bandages for our hospital in Africa. We have again succeeded in getting our Messenger club. We are hoping to get one hundred per cent of the members to read the Messenger. Our pastor will attend the state pastors' convention in Columbus, Jan. 29 to Feb. 1. We responded to the call for help from the Home Finding Society, a school in Kentucky. We are planning on doing some much needed work on our parsonage. A recent windstorm unroofed the parsonage garage.—Mrs. J. F. Shrider, S. Zanesville, Ohio, Jan. 29.

Oregon

Ashland.—In October several of our members attended the joint Sunday-school convention at Grants Pass. Nov. 11, 12 Bro. W. M. Kahle gave us his messages on money management. At Thanksgiving time a short missionary program was given. An offering was received for missions. Dec. 1 we met in council. Brother and Sister G. G. Canfield were with us Dec. 3-17. Their services were much appreciated. Two were baptized. Our love feast was held on Dec. 16, with Bro. Canfield officiating. Forty-two were present. Several members from Grants Pass were with us. At Christmas time The King of Kings was given by the chorus and the children. A Christmas offering was received. A New Year's Eve watch night service was held. A program was enjoyed by those present. Bro. Wine conducted the worship service as the new year began. Jan. 14, 15 we had with us a party of Indian ministers, Mr. Raincloud of the Chippewa tribe and Mr. and Mrs. Joe of the Yakima and Caldwell tribes. They gave interesting messages, telling of their customs. Our Aid Society reorganized recently, with Mrs. Louise Minear as president; Mrs. M. C. Lininger, vice-president; Edith Cox, mother and daughter director; the undersigned, director of missions.—Blanche Lininger, Ashland, Ore., Jan. 23.

Pennsylvania

Aughwick.—On Nov. 1 Bro. Martin Scholten took up the pastoral work of the Beech Run church. Brother and Sister J. M. Pittenger served faithfully as pastors at that place for eight years. During their pastorate the spiritual life of the membership was revived. Attendance had increased and various organizations came into existence to help with the work. Recently they installed electric lights, a new furnace and new benches. The Rockhill church has been redecorated through the efforts of the Ladies' Aid. The B. Y. P. D. gave a Christmas program and held a New Year's Eve watch party. A generous offering was lifted for general missions. The Sugar Run church was happy to close its financial year with all bills paid. Interior and exterior improvements have been made. The B. Y. P. D. rendered an excellent Christmas program. The Germany Valley church gave an excellent report for the past year. The B. Y. P. D. gave a Christmas program and held a social gathering. The Valley Point church is sponsoring interior and exterior repair work this year.—Marion Scholten, Rockhill Furnace, Pa., Jan. 27.

Harrisburg.—A farewell program was given by the Harrisburg congregation to our pastor, Bro. L. H. Brumbaugh, and his family on Jan. 24. Music was furnished by the Annville quartet, the young people's chorus and Bro. Wm. Blough. Rev. Alton Motter, pastor of the Lutheran church and representative of the Harrisburg Ministerial Association, gave the address of the evening. Words of farewell were given by Bro. I. F. Baker in behalf of the official board, Superintendent R. L. Fyock for the Sunday school and Bro. Robert Nelson for the B. Y. P. D. Bro. John Henry Graybill presented the gifts from the B. Y. P. D. and the congregation to the Brumbaugh family. Bro. Brumbaugh tendered his resignation in December to take effect Feb. 1. After this date he will take up the pastorate of the Roxbury church, Johnstown, Pa.—Mrs. E. M. Byrem, Camp Hill, Pa., Jan. 25.

Mountville.—Our love feast was held Nov. 18, 19, with Brethren Chalmer Faw, Harry Fahnestock and Alvin Wenger as visiting brethren. Our evangelistic meetings which were conducted by Bro. Rufus Bucher of Mechanic Grove brought to our congregation great blessings through visitation, sermons of practical value, and accessions to the church. On Dec. 2 twenty were received by baptism. On Dec. 23 the young people presented a play, Why the Chimes Rang. On Christmas Eve they went caroling to the aged and shut-ins. They also had charge of a worship service at Neffsville Home for the Aged. The needs of the blind were presented on Jan. 21 when Bro. Hiram Kaylor preached the sermon and Melvin Huber sang several selections. Both of these men are blind. An offering was received which will be used to help print Braille literature for the blind. We expect to have the Desmond Bittinger family with us on April 20. We are looking forward to a revival to be conducted at the Manor church by Bro. Clyde Weaver of Petersburg, beginning May 19.—Florence K. Herr, Millersville, Pa., Jan. 31.

Walnut Grove.—Bro. M. J. Brougher of Greensburg, Pa., began a revival meeting in the Walnut Grove church on Jan. 1. Each evening special music was rendered by the choirs and guests from near-by churches. By using effective lighting on the picture of Christ in the Garden and the choir singing appropriate hymns several of the song sessions were very impressive. There were thirty accessions to the church. This was the third revival held by Bro. Brougher in our church. On Jan. 14, the closing day of the revival, the Arbutus Mission, which is under the supervision of the Walnut Grove church, was dedicated in the afternoon. Bro. L. B. Harshbarger, pastor of the mission, was in charge of the service, assisted by Bro. J. A. Robinson. The dedication sermon was preached by Bro. Brougher. Members of the mission appreciate having their church painted by the trustees of the Walnut Grove church. Plans are being made for a self-denial campaign in the Walnut Grove church. There has been much sickness in the community.—Elda Wertz, Johnstown, Pa., Jan. 31.

Tennessee

Limestone.—We reorganized our Sunday school on Jan. 21. The old officers were retained. Dec. 24 our B. Y. P. D. gave a Christmas program. The offering for world-wide missions was $2. We held a Thanksgiving service. The offering for district missions amounted to $3. Oct. 22 to Nov. 5 Bro. R. B. Pritchett of White Pine, Tenn., held our revival. There were two confessions. One was added to the church by baptism. Bro. J. H. Peterson of Fountain City, Tenn., officiated at our communion service. His visit and message on Sunday were much appreciated. We are looking forward to the visit of Dr. Bosler, missionary to Africa. —Honoria Pence, Limestone, Tenn., Jan. 29.

Virginia

Bethlehem.—The officers are as follows: Bro. N. C. Peters, elder; T. M. Wood, assistant treasurer; G. L. Bowman, Sunday school superintendent; I. J. Flora, Men's Work president; Mrs. Levi Barnhart, Women's Work president; Hazel Flora, B. Y. P. D. president; Mrs. M. E. Clingenpeel, Junior League leader; Mrs. Blanche Wood, Children's Work director. Brother and Sister Coffman spent two weeks in our church in evangelistic services. His sermons were in keeping with the theme of the year, Brethren in Reality. Bro. S. H. Flora and wife of the Bassetts church were with us for our fall communion service. The women's group continues to have its regular meetings in the homes of the members. The young people have been very busy. They presented two peace plays at Bethlehem and also Monte Vista. They also prepared and presented a unique Christmas play on Christmas Eve. On Jan. 14 we were favored by a visit from our district B. Y. P. D. president and Miss Vera Miller. Miss Miller gave an interesting report on her trip to the Amsterdam Conference last summer. Quite a number of books have arrived for the library. We are hoping these will help meet the needs of our group Some of the church workers will attend and assist in the promotion of a training school in the Boone Mill church some time in February. Pastor M. E. Clingenpeel will be dean of this school. New hymnals have recently been purchased.—Katie Bowman, Callaway, Va., Jan. 31.

Bridgewater.—Some time ago we were glad to welcome Brother and Sister H. C. Early into our community. On the first Sunday in November six letters of membership were received. During the Christmas season the following programs and socials were given: Dec. 17, a cantata entitled The Christ Child, by the choir; Dec. 24, a program by the children; Dec. 20, an adult Christmas social in the basement of the church; workers' conference supper one evening; New Year's Eve watch party at the parsonage. On Jan. 1 our Spiritual Life Conference began, continuing through Friday, Jan. 5. Bishop Edwin Hughes, a Methodist churchman, delivered the closing address. President V. J. Schwalm of McPherson College made a large contribution to the institute. He gave five sermons and three addresses during the conference. A number of the pastors from the region made helpful contributions. Two mission study groups are being held at this time. The one on Sunday evening is led by Prof. M. J. Wolfe. They are using the book, From Tragedy to Triumph. The women's group which meets on Wednesday evenings is studying the book, Women and the Way. At a recent council we voted to install Bro. Robert Hoover into the ministry. We also voted to license Bro. John Evans Bowman to preach. Brethren C. G. Hesse and John S. Flory have been elected delegates to Annual Conference, with Bro. N. D. Cool as alternate. On Jan. 21 we celebrated the twenty-fifth anniversary of the church. Pastor C. G. Hesse gave the morning address. Bro. John S. Flory spoke in the evening on the history of the church and its progress in the past twenty-five years. Eighty-two members who attended the dedication service twenty-five years ago were present at the service last Sunday.—Mrs. J. Elmer Seehorn, Bridgewater, Va., Jan. 26.

Unity.—A mother and daughter banquet, sponsored by the men's and women's Bible classes of the Fairview Sunday school

s served in October. Mrs. J. C. Myers and Mrs. S. D. Lind- were guest speakers. One Sunday in the fall a group from r B. Y. P. D. went to a mission point at Trout Run, W. Va. e young people there went with our young people on a hike the mountain. In the evening our B. Y. P. D. gave a program their church. Rev. E. J. Richardson of the Anti-Saloon League Virginia gave temperance lectures at the Fairview and Bethel urches. The lectures were illustrated by chalk drawings and ies. Christmas programs were given at the three churches, thel, Fairview and Union Chapel. A group of young people nt caroling on Christmas Eve. Candy and oranges were left the homes of some needy families. At our January council legates were elected to district conference and Annual Meet-. Lenten services have been arranged for the three churches our congregation. Some of our members will again sing in tri-congregational Easter cantata. The cantata this year will The Crucifixion. It will be given in our congregation at Fair-w on Palm Sunday, March 17.—Minnie Roller, New Market, ., Jan. 29.

Washington

Sunnyslope.—Work at this place is going ahead steadily. At-dance during the fall and winter months has shown a marked provement. Bro. Noble Stutsman from Grants Pass, Ore., gave a fine sermon on Dec. 24. A Christmas pageant was given that ening by the young people. Our district secretary, Bro. Paul ngenecker, was with us on Jan. 11. Bro. Mark Schrock will d a series of evangelistic meetings for us Feb. 11-18. The dies' Aid meets twice a month with good attendance. At ristmas time they supplied a needy family with a basket of od. Much good is done by this group through their sewing and ier activities. The elder and his family were pleasantly sur-sed with a miscellaneous shower at Christmas time. The new urch building is growing rapidly through the co-operation of men. All the labor is being donated.—Ethel N. Deardorff, enatchee, Wash., Jan. 24.

West Virginia

Pleasant View.—On Dec. 10 we were privileged to have with Miss Deane Rumberg. She brought us a wonderful message out her trip to the World Youth Conference in Amsterdam, lland. This program was sponsored by the B. Y. P. D. On c. 17 we observed International Bible Sunday. The oldest ple present was forty-six years old. An inspiring sermon on e life of Tyndale was brought to us by our pastor. Our Sun-y-school treat was given on Dec. 24. A play, The Topaz of niopia, was given by the young people at the evening service. Sunday evenings we are studying Dr. Kirby Page's new ok, How to Keep America Out of War. We are looking forward having the district meeting at our church March 27-29.—Mrs. W. Foy, Glen Jean, W. Va., Jan. 29.

Valley River.—Our church has grown in many ways in the past v years. The membership has almost doubled. The interest good and the activities have been on a steady increase since we gan to use the new church building. Bro. Robert L. Byrd was cted as part-time pastor. He is also our district field secre-y. One Sunday Prof. Nelson T. Huffman and a quartet from idgewater College were with us. That same morning Bro. nn Hess of Harrisonburg, Va., brought us an inspiring sermon. e enjoyed both the sermon and the music. On Dec. 9, 10 Prof. nor C. Miller, Prof. Marshall Wolfe, and their wives came to as our leaders in a workers' conference. Our Men's Work nsored a lunch stand at the annual forest festival at Elkins, Va. This was part of the project for raising money for the w church building. The men also sponsored the sale of scrip-re text calendars. The Women's Work held their annual anksgiving sale on Nov. 22. They are very busy quilting. At eir last meeting they decided to purchase rubber matting for e aisles of the church. The Senior class, under the direction Mrs. Arthur Miller, gave a Thanksgiving program on Nov. 19. Dec. 24 we enjoyed a program, Christmas Tree Around the rld, by the children's department. In the evening a pageant, e Sorrowful Star, was given. On Christmas morning the Y. P. D. filled and delivered baskets to some needy families. ristmas night we sang carols to several shut-ins. On New ar's Eve a joint watch meeting was held in our new church. e other churches of our town were well represented.—Ermina ller, Junior, W. Va., Jan. 22.

Wisconsin

Rice Lake.—We met in council at the parsonage on Jan. 15. e are looking forward to our union meetings to be held at ster time. Bro. Rufus D. Bowman of Bethany Biblical Sem-ry will be the principal speaker. Our love feast will be held Thursday evening before Easter, with Bro. Bowman officiat-. Members of adjoining churches are invited to worship with Arrangements are being made for our vacation Bible school. e are hoping to be able to hold a series of meetings between e dates of Sept. 15 and Oct. 15 this fall. We are interested in taining the services of some good evangelist and wife or an sistant who will be at liberty at this time and willing to come us. If you are interested please get in touch with the writer our pastor, Bro. C. A. Bryan, West Allen St. Bro. John Heck-an has been appointed as our elder. We are taking advantage the Messenger club again this year.—Geo. M. Hineline, 605 tten Ave., Rice Lake, Wis., Jan. 25.

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VOL. 89 NO. 8

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February 24, 1940

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OUR MISSIONARIES

SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Note: Address all China missionaries % Hugh MacKenzie, 53 Race Course Road, Tientsin, North China.

Liao Hsien, Shansi, North China

Hutchison, Anna, 1911.
Ober, Mary Velma, 1936.
Sollenberger, O. C., 1919.
Wampler, Ernest M., 1918.

Ping Ting Hsien, Shansi, North China

Crumpacker, F. H., and Anna, 1908.
Cunningham, Dr. E. Lloyd, and Ellen E., 1938.
Ikenberry, E. L., and Olivia, 1922.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.
Wampler, Elizabeth B., R. N., 1922.

Show Yang Hsien, Shansi, North China

Bright, J. Homer, and Minnie, 1911.
Clapper, V. Grace, 1917.
Rothrock, Hazel M., 1938.

Tai Yuan Fu, Shansi, North China

Myers, Minor M., and Sara, 1919.
Shock, Laura, 1916.

Peking, China, % College of Chinese Studies

Susie M. Thomas, 1939.

169 Yuen Ming, Yuen Road, Friends Center, Shanghai, China.

Sollenberger, Howard E., 1938.

On Furlough

Oberholtzer, I. E., and Elizabeth, 801 Mulberry St., Muncie, Ind., 1916.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Senger, Nettie, South English, Iowa, 1916.
Sollenberger, Hazel, 418 Summit St., Oceanside, Calif., 1919.
Wertz, Corda L., R. N., 1900 W. Polk St., Chicago, Ill., 1932.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Harper, Clara, 1926.
Heckman, Clarence C., and Lucile, 1924.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, W. Africa

Brumbaugh, Grayce, R. N., 1937.
Faw, Chalmer E. and Mary P., 1939.
Kulp, H. Stover, and Christina, 1922 and 1927.
Petre, Ira S. and Mary M., 1939.
Shisler, Sara C., 1926.
Weaver, E. Paul and Zalma F., 1939.

Marama, via Damaiura, Nigeria, W. Africa

Landis, Herman B., and Hazel M., 1938.

On Furlough

Bittinger, Desmond and Irene Frantz, 337 S. Market St., Elizabethtown, Pa., 1930.
Bosler, Dr. Howard A., and Edith, % General Mission Board, Elgin, Ill., 1931.
Burke, Dr. H. L., and Marguerite, R. N., Walkerton, Ind., 1928.
Engel, Alice, R. N., 144 E. Main St., Westminster, Md., 1937.
Frank, Evelyn E., R. N., Irene Byron Sanatorium, Ft. Wayne, Ind., 1938.
Horn, Evelyn J., R. N., Roseville, Ohio, 1930.
Royer, Harold A., and Gladys H., 621 Clark Ave., Ames, Iowa.
Moyer, Edna Faye, Alvordton, Ohio, 1931.
Utz, Ruth, R. N., Brightwood, Va., 1930.

INDIA

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Bollinger, Amsey and Florence M., 1930.
Grisso, Lillian, 1917.
Kinzie, Wm. G. and Pauline G., 1937.
Lichty, D. J., and Anna, 1902 and 1912.
Warstler, Anna M., 1931.
Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India

Blickenstaff, Dr. Leonard and Betty, R. N., 1940.
Blickenstaff, Verna M., R. N., 1919.
Blough, J. M., and Anna, 1903.
Cottrell, Drs. A. R. and Laura, 1913.
Shickel, Elsie N., 1921.
Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.
Swartz, Goldie E., 1916.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India

Brooks, Harlan J., and Ruth, 1924.
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

82 Mahatma Gandhi Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921 and 1920.

Landour, Mussoorie, U. P., India

Joe W. Bowers, 1940.

On Furlough

Moomaw, I. W., and Mabel, 2134½ Indianola Ave., Columbus, Ohio, 1923.
Mow, Baxter M., and Anna B., % General Mission Board, Elgin, Ill., 1923.
Townsend, Ralph, % General Mission Board, Elgin, Ill., 1937.
Ziegler, Edward K., and Ilda, 3435 Van Buren St., Chicago, Ill., 1931.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 89 — Elgin, Illinois, February 24, 1940 — No. 8

EDITORIAL

Solving a Mystery

Do you like mystery stories? Nearly everybody does. But no sensible person expects to find the solution in the first chapter. It takes the whole story to unfold the plot. And to point the moral.

Have you read the greatest mystery story ever written? And found the answer? The problem was: What is God like? What is his attitude to men? What does he want to do with them?

The Bible is that story. And the answer is Jesus Christ. God is like him. His attitude to men is God's attitude to men.

It took thousands of years to make that story, because man learns so slowly. And yet some foolish people will stop right in the middle of it, or even before that, and say: "Just look! Here is what the Bible teaches about war."

Isn't it too bad that anybody could be like that, least of all, anybody presuming to tell people what the Bible teaches?

What the Bible teaches may or may not be found in this or that isolated text. It always can be found in the spirit of Jesus Christ. Whatever is in harmony with that is what the Bible teaches about war. And about everything else.

It was for the sake of producing him that the whole history was made. And it was for the sake of showing us him that the whole story was told. He is the answer to all your questions about what is right.

E. F.

Wilt Resistant Men

The progressive farmer is extending his line of advance into that mysterious region where the unseen and the unknown enemies attack. Glancing through a farm paper one swivel chair farmer noted that alfalfa growers can feel encouraged over the results of experiments in the direction of developing wilt resistant varieties. In the same paper was similar news for sugar beet growers. There is a new kind of beet that shows resistance to downy mildew. Such scraps of news but serve to remind one that plant breeders, and the farmers behind them, are pushing forward in many sectors by the disease-resistant route. Might it be that even nature teaches there is much to be said in favor of wilt resistant men?

H. A. B.

The Quintessence of Christianity

In the last analysis what are the qualities of Christianity which make it unique as a way of life? To some one set of characteristics will seem most important; to others yet another list or order will appear nearer the truth. For the sake of a bit of preliminary thinking consider four elements which reveal something of the quintessence of the Christian faith.

As Spiritual Mutation

Borrowing a biological term, now used to signify sudden and important variation from what has gone before, one may say that Christianity began as a significant spiritual mutation. The prophets gave foregleams of its nature. Yet, there is about Christ's teachings a uniqueness which makes his way a new thing in the spiritual realm. Christ suggests in the Sermon on the Mount something of the tremendous advances required. The law represented a tentative halfway position. The Master proposed what was ultimately desirable. As the writer to the Hebrews well says: "God, who at sundry times and in divers manner spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." And how marvelous is that new message!

As Obligation to Choose

But Christ's teaching was more than something new in the religious world. Just as significant as

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its uniqueness was its inherent moral imperative. The message and life of Christ make a profound appeal to man's sense of what is right. There is a drawing power about the way of love, about vicarious living which becomes a moral compulsion obliging one either to accept or reject the Christian way. It is this subtle obligation to choose between the right and the wrong, between the spirit and the flesh, which gives Christianity more moral dynamic than any other living faith.

A Compulsion Toward Action

However, Christianity runs to something still more practical than mere intellectual choice. It is an uncomfortable religion in the sense that those who take it seriously soon find it is hard to rest at a given intellectual position. There is an urge to find some way to translate the new light into effective action. The Master set the example by helping and healing as well as preaching. Thus through the centuries Christianity has acted as a potent leaven forever stirring up its most sensitive adherents to carry the message to others, to explore the frontiers of Christian living, and otherwise continue the process of giving substance to spiritual insight.

As Spiritual Venture

Perhaps at the heart of it all is its inherent challenge to the soul to venture. And naturally so since Christianity operates to clear away the old and make all things new. It can so revise one's concept of values as to make things of earth tend to lose their lure.

For narrow concern and selfish motive the Christian way offers the long view and the dream of God's final dominion. The Master pinned his faith to what love to the uttermost could do to the hearts of men. Think how it changed the twelve. Ordinary fishermen became great and fearless leaders. And there was that man from Tarsus whose whole course of life was altered. His dream of Christian empire carried him to Rome and fired him to think of Spain. And after such as these have come the thousands and even millions who have made Christ the Lord of life and his kingdom their great concern.

The quintessence of Christianity lies at least in such factors as its uniqueness, its imperative to choose, its compulsion to worthy action and its challenge to venture for the glory of Christ and his kingdom.

H. A. B.

The Cult of the Cross Section

THE cult of the cross section has a mighty grip on the imaginations of the men of our day. For by means of a cross section one can recover the main points in the life history of a tree, and much about such tiny units as seed or cell. By the study of still other cross sections the trends in public opinion can be revealed, and the probable fate of candidates disclosed before election day.

And yet, we have a feeling that cross sections are overrated, that they do not tell the whole story. A look at a cross section of a grain of corn would not necessarily reveal to the Hottentot that the germ, though the lesser part of a seed in size, is really the part for which the most was made. Nor are checks on voters' preferences, or on public issues, fool proof. At best they can be made to show what would happen if some unexpected factor does not interfere to upset calculations.

H. A. B.

The Way Some Preachers Are

WILL somebody tell me why some great men cannot say that one thing is more important than another without implying that the other is of no importance at all? Here is one of them, for instance, writing about "Millions of Backsliders" and essaying to tell why they have quit coming to church. He speaks much truth. He shows how disappointed the people are who hunger for a positive and constructive message, heart warming and spiritually rearming, and get either "a droning sequence of meaningless words" or a bitter attack on "cigarettes, cocktails and petting."

Why could he not make his much-needed plea for a greater positive emphasis without encouraging practices that most Christians agree are questionable and many hold to be definitely harmful? He could, and would, if he saw the whole case more clearly and had a keener realization of the effect of his ill-chosen words. Evidence of that effect has come to us in recent correspondence. The fact that some preachers make religion consist mostly in not doing such things as smoking cigarettes and drinking cocktails is indeed a pity. But so is the fact that other preachers in high place speak so lightly of these things as to throw the weight of their prestige and position on the wrong side of the scale.

"These ought ye to have done and not to leave the other undone." What a power for good, if that principle were put into general Christian practice!

A rather nice distinction? Yes, and it handles rightly the very important problem of emphasis and balance. There are things to be remembered and there are things not to be forgotten. There are things to be done and there are things not to be left undone. The first are at the center of life, the second, at the circumference. Real circles have both.

E. F.

THE GENERAL FORUM

Our Highest Theme

BY ORA W. GARBER

Let not the little we have done
Too great unto us seem;
But let the merits of God's Son
Become our highest theme.

He loved us in our lost estate;
For us was crucified.
For us he opened heaven's gate.
In him should be our pride.

Then let our praise to him arise.
Let joyous anthems ring
To Christ, the Lord of earth and skies,
Our Savior, Friend and King.

Elgin, Ill.

Harnessing Spiritual Resources

BY JOHN S. WHITENECK, JR.

A Devotional Talk Given Over KOA, Denver

As one views the profound problems with which en are called upon to grapple today, one cannot ıt feel that one of the greatest needs in most of ır lives is a more vital contact with the Source spiritual power.

We have become so accustomed to pushing a ıtton or pulling a lever to tap the harnessed re-ources of natural energy, that we find ourselves ewildered and confused before problems which nnot thus be solved.

Even a cursory examination of the problems hich vex our national and international life, as ell as our social and domestic life, will reveal at they are rooted in the moral and spiritual eakdown among men.

In the techniques whereby men are able to aw upon spiritual resources we have become nglers, and it is all but a lost art. We need an nplifier of the still small voice and that does not me by a Marconi or Edison, but by such an in-r experience as had Isaiah or John on the Isle Patmos.

One avenue of spiritual nurture which is open everyone is the secret chamber where one lds high converse with the Infinite. In the verish activity and high tension living to which e are accustomed, the quiet time seems out of ce. But precisely for this reason we should ep it with zealous care. It may be the one time the day when you relax and lay off the duties d anxieties with which life is burdened, for e does not truly pray until he turns loose of the ntrols of life. You cannot put in a rush order r divine blessings to be filled promptly tomorrow morning, as much as some might like to have it so. No, if one is to tap the profound spiritual resources available for daily living, he does it by discovering and doing the will of God. The key to spiritual triumph is still "not my will but thine."

It is reported of Lincoln that he was visited at the White House during the Civil War by a pious delegation of churchmen. After greeting the august body and providing them with chairs, Mr. Lincoln inquired, "Well, gentlemen, what can I do for you?" The spokesman with a stern countenance said in substance that it had been reliably reported that the President did not pray that God would be on the Union side, and they as representatives of the God-fearing people of the Union, wished to know if this report be true. "Yes, gentlemen," said Mr. Lincoln, "it is true. I do not pray that God will be on the Union side, but I have prayed earnestly that the Union may be on God's side."

For one who is beginning the practice of keeping a quiet time, it is well to remember that it is necessary to discipline oneself. Do not allow postponements and intrusion of other pressing things to crowd out this communion with the Divine. There doubtless will be times when you do not feel in the mood for devotions when the appointed time arrives, but by faithfully keeping it you will increasingly come to count upon it to raise the spiritual tone of your life.

From such a practice will come increasing suggestions that will lead you into an attitude of worship during the day. It may be a flock of clouds aglow with the light of the morning sun, the thoughtful kindness of a sincere friend, the plaintive melody of an old song, or a purple chain of mountains at twilight, but you will know that the Eternal speaks to your soul. Clinton Scollard has expressed it thus:

"Let us put by some hour of every day
For holy things—whether it be when dawn
Peers through the windowpane, or the noon
Flames, like a burnished topaz, in the vault,
Or when the thrush pours in the ear of eve
Its plaintive monody; some little hour
Wherein to hold rapt converse with the soul,
From sordidness and self a sanctuary,
Swept by the winnowing of unseen wings,
And touched by the White Light ineffable!"

Then, too, there is another means of spiritual sustenance which is available to most of us, and that is public worship. There is something which one gets in corporate worship which one does not experience in private devotions or even in a radio

audience like this. Man is made for fellowship. It has ever been so. Nowhere in history is this fact witnessed to more strongly than in the spiritual development of the race. From weird incantations of primitive man to the solemn and dignified worship in a great cathedral, we find that men have congregated themselves in their common spiritual quest. To come together with others of like faith, to feel the throb of lives devoted to the same lofty principles, unashamed to acknowledge the Christ as Lord of life, these are strengths the person who stands alone cannot know. A party of mountain climbers rope themselves together. Many a life has been saved when one made a misstep or lost his hold, because he was roped to his companions. The same technique is valuable in climbing spiritually.

When one loses himself in the strains of lofty music which is at home only in the church, or in prayer finds voice for needs one strangely feels but cannot express, or when one hears the challenge of a prophetic voice crying in the wilderness of hatred, injustice and bloodshed for the straightened path of justice, mercy and peace, one feels himself in the abiding presence of God.

The sanctuary will ever be a holy of holies where troubled and sin-burdened souls find forgiveness and strength. The expectancy, the atmosphere, and this sense of God's nearness, all strengthen the feeling that God undergirds and overarches our lives, giving them meaning and worth. During this Lenten season, when our thoughts in a special way turn to the deeper meanings of life, let us find time for quiet and prayer. Some of you have been reared in the church and have allowed other things to crowd it out of your lives. The church, which for over nineteen hundred years has been a haven of refuge for the weak and a song of joy for the strong, offers you a closer walk with God and your fellow men. As we approach Easter, everyone of us knows that our souls hunger for comradeship with the Eternal. If you would be assured of immortality, then live like an immortal. Don't starve your hungry soul.

Denver, Colo.

Pastoral Visitation

BY J. W. LEAR

Second Half

You will have in your congregation folk whose financial load is dreadfully heavy. Discouragements pile mountain high. They think about them in the daytime and dream about them at night. They have families of dependent children. Oftentimes the children fail to appreciate the load being carried by their parents and add to their distress. Here is a chance for a wise pastor. A careful study of the situation, both from the standpoint of the parent and the child, will give him concern. If he can be of any help in this touchy situation these people will rise up and call him blessed.

Business calls fall to the lot of an administrative pastor. Business, of course, harmonizing with his line of work. A busy man strives to superintend the church school. He often has no time to think through some things which need immediate attention. Can you, as pastors, discover when your superintendent is a bit worried and about ready to quit, or maybe go on in a listless sort of way? A talk with him, not critically, but creatively, will win his friendship and add to his usefulness to the work. It may be that your discouraged superintendent is a teacher in the school. These are only samples of what a wide-awake pastor may discover. To do this type of work skillfully requires prayer, patience and vicariousness. The pastor might well study the approach and follow through of a successful salesman or a superintendent of a group of workers under him. Determine the motive before hand. Do not tell the person how to do it. Help the individual find the way to a successful solution.

If the parish is to grow and prosper, evangelism must be central in the work of the pastor. There will need to be calls in the homes of the unattached. A friendly pastor, having a personal experience with Christ himself and an unconquerable passion on behalf of souls who know not the Lord, will have little trouble in finding occasion for service of this kind.

Closely allied to this class of calls will be those in the homes of folk who have recently been taken into this new fellowship. The pastor will be on the alert that these get properly started in the Christian life. Integration into the church school, into the different functions of the church and into the social life of the church are all important. Sometimes converts need to be helped in their daily reading, in the matter of grace at the table, and in the important matter of a quiet hour. Pulpit messages and oftentimes classroom lore are too abstract for these babes in Christ. There may be growing pains not quite understood by the one suffering them. Then there may be near-by wolves ready to take advantage of the tender lambs. If not caught at the proper time by some one who is able to minister properly to their need, growth may cease and even spiritual death ensue. The pastor dare not be unsympathetic no

egligent of his duty in such cases. He must not ke too much for granted. He must see to it that ormal food and normal activity conducive to ealth and growth are provided.

And there are the shut-ins. Most congregations ave them. Among them will be old people who ave been faithful to the church, whose hearts are ill warm, but whose bodies are weakened by ge or disease. No one will welcome the pastor nd appreciate his call more than these dear souls. hey deserve some of his time. A social occaon, a scripture and a prayer, will, to them, be ke an oasis in the desert. Occasionally, too, oung folk are physically laid by. Perhaps an ccident or a malady has checked their career. hey are young and hopeful for a future. What oes this mean to them? They will feel keenly he loss of their privileges and the regular routine o important to young life. They will need the astor to come in and give them a lesson on submation. They will sing loudly the pastor's raises if he takes time to cheer them when they re out of the going.

And now for the mental cases, of which the umber is increasing. Ignorant and faulty teachng about sex often leave youth crippled and randed. The church and religion hold no charm or them. The radiance has gone out of their ves. The pastor who is able to see beyond the ake-believe in their lives and conduct and can ring help at the right time, will be able to save ears of suffering and maybe the loss of a soul. ere is a place for private and wise counseling. ow is time for clinical work. Are you able? loreover, domestic problems, economic problems, nd many other causes might be enumerated. A olit personality, mental tensions, etc., short cirnit the spiritual in life. Such persons need to arn that they cannot serve two masters. A ouble eye will put them out of the running. The astor may be sought by some of these. He will iscover to his and their sorrow that the coming ould have been earlier. His task would have een easier if he had been consulted sooner. aybe he could, had he been more resolutely on he job. Jesus was expert in relieving these menl lesions. Who of us would not wish to know is secret? It cannot be purchased in the public arts or on the bookshelves merely. If we are illing, however, to pay the price he paid—i. e., mpty himself and go to the cross—our ability in his direction would develop amazingly.

The Pastor's Attitude

The pastor should have eyes to see and ears to ear. He should at least see and hear twice as uch as he talks, for he has twice the capacity. His task is to locate causes. Human nature is slow to incriminate itself. It is less painful to discover alibis. Do not take too seriously what a party in distress tells you. Do not be in a hurry to advise. Advice without the actual facts may add fuel to the flame. The person needing help may be covering because he is not quite sure that he can trust the actual facts to you. It may be because he is not sure that you know enough to advise, or that you can be trusted. Be patient, manifest interest, draw out carefully. Remember one can be so close to a difficulty, and be hurt so deeply, that one is completely biased and unfit to tell it straight or render a righteous judgment.

The counselor should take time to get all of the facts which may be secured. Let the individual lead in the conversation, but occasionally ask questions which will draw out further confession. The pastor is not trying to convict, but he is trying to assist the individual to reach and see the root of the difficulty.

Moreover, he should know that if he condones his own weaknesses, and has not dealt fairly and rigidly with his own inner urges and tensions, he cannot be trusted to assist another. Jesus' lesson about the beam and the mote should be sufficient warning here. Nothing reveals and drives out impurity like purity. I have known some who could not thaw out an enemy with "coals of fire" because they wanted to burn him up with brimstone. Paul said, "I became all things to all men, that I might by all means, save some." The four requisites of the Oxford group are apropos—honesty, purity, unselfishness and love.

The pastor must know the simple formula of salvation or divine fellowship. Membership without fellowship with God produces formal and legalistic religion. The individual must know and desire that fellowship. It is absolute, and anything that breaks this fellowship must be removed. James said, "My brethren, if any among you err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins."

Glendora, Calif.

The God-Man

BY A. R. COFFMAN

JESUS is both God and man. According to the record, his Father was the Holy Spirit of God and his mother the Virgin Mary. He is the only begotten Son of God. If he were not both God and man, he could not be the Savior and we would be without hope. In Adam all die, but in Christ all

are made alive (1 Cor. 15: 22). If the Holy Spirit had not come into the genealogy, and if Jesus be only the child of the human sons of Adam, then he could not be our Savior because he would be only one of us. If our salvation were something that we could accomplish for ourselves, then there was no need that anybody should come and suffer as Christ did to deliver us. In the light of this fact, how anybody can be indifferent to the miraculous incarnation of our Lord from the Holy Spirit by the Virgin Mary is more than we can understand.

We are glad also that Jesus is the Son of man, a term that he so loved to apply to himself. He was tested in all points like as we are, yet without sin (Heb. 4: 15). "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2: 14, 15). "It behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest because, in that he himself hath suffered, being tried, he is able to help them that are tried" (Heb. 2: 17, 18). When we suffer we can remember that the Captain of our salvation was made perfect through sufferings (Heb. 2: 10). All judgment has been given unto the Son because he is the Son of man (John 5: 22, 27). He is not part one and part the other, but fully God and fully man. The fact that he is completely one of us does not prevent his being more than that. We rejoice with unspeakable gratitude in his normal, sinless humanity.

Since Jesus is both God and man, he is both able and also willing to save us. He is more than the teacher, the example, the ideal. He must be the Savior first and then this other. His life is the ransom of the one for the many (Mark 10: 45). It is when we accept that as the cost of our forgiveness, and belong to his body, that we are saved. It is his blood that saves us just as definitely as the blood of the passover lamb in Egypt delivered the children of Israel from the death of the first born. We are under his protection for he stands between us and destruction. Those who belong to his body when he comes to gather his people together will be saved like the family that entered the ark; but he who does not, will be lost as the ones who perished in the flood. When we realize that Jesus is able to save us unto spiritual life forever, that he has already by his death on the cross made this provision for our acceptance, that he loves us, that his heart aches and bleeds when we do wrong because he as none other knows the depth of the tragedy, how can some resist and turn from him? This is the compulsion that sends us out again and again to give the invitation to salvation.

Martinsburg, Pa.

Prayer Suggestion

BY PAUL MOHLER

THE following came out of an effort to pray effectually for certain individuals in a group of young people. The writing made it definite and kept it available for daily use without loss by forgetfulness. It is offered as a suggestion for the use of others having the same need.

Daily Prayer for John or Mary Anybody

Our Father:—

I pray thee now in behalf of this dear one whom thou hast given me to love. I thank thee that thou hast so planned and arranged for his life that he can never in this whole world get beyond the reach of thy hand, the wisdom of thy thought, and the tenderness of thy love; and I thank thee for the authority, in the name of Christ, to pray and intercede for him in all good things according to thy will, as I now undertake to do.

I thank thee for the power given to our Lord Jesus Christ with the Holy Spirit to enter into the inner spirit of his life to prompt: his thoughts along lines of truth and beauty, his imagination in fields of creative and constructive development in all uprightness and purity, his emotions in strong support of every interest thou hast ordained for him, his faith in thy will to guide him definitely and to prosper him graciously in the life work thou hast chosen for him, his trust in thy providential protection and support, his pure love for others, and the full commitment of his life and interests into thy all-wise, all-powerful and all-loving hands. I pray that he may be so prompted in all of these things according to thy will, and that thy grace shall so surround and enter into him as to be inner strength, guidance and active agent working both around about and out through him in all the good works thou hast ordained for him to do.

I thank thee that thou hast provided so liberally all material powers and substances for the life growth, activity and usefulness of thy children in this world, and I pray thee to so guide and enable him that he shall have always all things necessary unto life and godliness.

I thank thee for the priceless human relationships which thou hast established between and among husbands, wives, parents, children, friends associates and members of the body of Christ; and

pray thee to bless him in every relationship hich he may now enjoy, and to guide him into ıy other relationship which thou hast prepared ›r him.

I thank thee for thy gift of salvation through ır Lord Jesus Christ, and I pray thee to guard ıis dear one unto this greatest of all blessings in :ernal life, now and ever more. In Christ's name, ask it. Amen.

Pasadena, Calif.

In a Different Age

BY GRANT MAHAN

THE present age would have been a delightful ne for the people of Athens in the days of Paul, For all the Athenians and strangers which were ıere spent their time in nothing else, but either › tell, or to hear some new thing." Those per-ons did not have the opportunity which nearly verybody has today, for we are constantly hear-ıg or telling some new thing. It seems that most ersons nowadays are satisfied to have it so. It is ften good to put off the old and put on the new, ut it is not always good so to do.

A recent letter from an old and dear brother eminded me of this, when he spoke of talking ith some young persons about the changes in ıe church ways. The reply was, "Remember, we re not living in an age like the one in which you ere raised." It is very true that the present and ıe time of sixty years ago are widely separated ı customs, manners and religion. In some ways ıere have been wonderful and desirable changes. Ve could hardly get along now with the con-eniences and few comforts which our parents nd grandparents had. We have these improve-ıents, and it is good to enjoy them.

But not all change is good. To have better ghted and warmed houses is all right, if the ouses are used for right purposes. But we must emur when we are told that the changes in our ıanner of worship make it better than that en-›yed by our fathers. Social customs change, but ıe religion preached by our Lord and his apos-es has not changed; it will not change; it will en-ure throughout the ages. We have believed in and accepted it for more than threescore years. ome things we used to doubt; but that is not ıe case now. It is all settled, all accepted. May ıe Lord give us the strength to live by it and die y it when that time comes for us.

The statements of Jesus, that he was not of the ›rld, and that his people are not of the world, ill bear being repeated daily; for what he said is nalterable truth. Men have changed, and they have changed some parts of their worship. Perhaps it is more entertaining to the average church-goer, but not so to the devout person who wants most of all to enter God's house in order to worship, and not to be entertained. The house of God should never be made a house of amusement.

We are not to remain the same after we choose the Lord for our part; we are to grow in grace and in the knowledge of the truth. We are to put off the old man and put on the new man, "which after God is created in righteousness and true holiness." "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

It is a mistake to think that less is required now of him who wants to be a Christian than was required at the beginning, nineteen hundred years ago. The Word will endure as long as time endures. In the beginning the whole gospel was necessary, and the same is true in our days. We must let no man deceive us by telling us that parts of Christ's teaching can be omitted without any loss. That is not so. That is the kind of gospel against which Paul warned the Galatians; for to add to or take from is to make another gospel. He who does that will not be blessed, but accursed. So it stands, has stood and will stand to the end.

We do not worship the past or its methods because of their age; we do not worship them at all. Human ways are not always God's ways. Human methods often need improvement. It is good to be careful lest when we change a method of carrying on the work left us to do, we change it to something else, and thus largely lose sight of the teaching of our Master. God's ways are best; the commands he gave were the ones best calculated to accomplish what he wanted.

Those who preceded us in the church had their weaknesses; they made mistakes, even as we do as we go along life's way. These did not claim to be perfect; they claimed perfection only for the teaching of their Lord. They were humble, they were not educated as our preachers are now for the most part. It is with deep thankfulness that one recalls the impressions made by those godly men who went out to make known to those who had no ministers near them the glad tidings of salvation. In many ways they could be imitated to the great advantage of the present generation. But this is not saying that our present-day ministers should be like them in all their ways.

Many of the things which are highly esteemed by men are not so considered by the Lord. After all our colleges have been able to teach us, we are

still somewhat lacking in the best things in the world, the qualities or characteristics which are highly esteemed of God. He does not see as we do, nor is his judgment so limited to what is on the surface. And so his judgments are right and ours are sometimes wrong.

It is not a matter of comparing one generation with another and esteeming one more highly than the other. But it is a matter of judging what has been given us, and of seeing that we do it to the best of our ability. Yet we have before us the past and the present; we see that they are not alike. We want so much to do the best we can, to follow the example that is most like Christ. And thus it comes about that we must choose to follow in the footsteps of one generation or another, or mark out a new path. There has come among us much that is new, much that we do not believe in entire harmony with the Bible teaching.

Our heart's desire and prayer for the Church of the Brethren has been and is that its teaching be wholly like that of Jesus, that the daily walk of the members should be patterned after his in all ways, and that finally all the church might be saved. We criticize, or aim to, only when there is some departure from what seems to be the true way that the followers of Jesus should follow.

Rehobeth, Md.

The Rôle of the Church Today

BY I. S. LONG

A DEAN of a theological school recently said, "The ethics of Jesus are not practical for this life." What a pity he isn't where he could do less damage!

These are awful days, admittedly. Still, the only thing we can do is to walk in the way of our Christ and be truly Christian. It is ours seriously to follow him.

Strange to say, the church accepted the war system after several centuries of true Christlikeness in convictions. For 160 years there was not a Christian soldier in the army. By the year 400 A. D. the whole army was Christian, so-called. Since Christ's time there have been 816 wars, and twenty-four wars since we fought the war to end war, and in nearly all of them Christians have been active leaders. What a shame! For we all know war is the antithesis of everything Jesus Christ said and did. Also we know that war is not the cure but the cause of most of the world's misery. After twenty years we are suffering from wounds that have not healed, from passions that were unleashed, from poverty made world-wide and from twenty million ghosts that still haunt us.

Speaking in Baltimore in the fall of 1938, Cano Raven said that London is prepared for one mi lion casualties during the first week of war an for 200,000 casualties during the first 24 hour It was feared Germany would send successiv waves of bombers over every two hours. For tunately, this expectation has not been realized.

War also breeds dictators, being a hydra-heade monster. We get rid of one and two rise in hi stead. The Kaiser was demoted, and Hitler an Mussolini arose instead. Dictators arise from tw major sources—war and economic crises. Mi lions are haunted by poverty. Men want goo salaries and security. Some would even trad liberty for the hope of these. Having our liberty the U. S. A. should stay out of all war, being a example of a peace-loving people.

The church should never again become the serv ant of the state. Niemoeller is right. The churc must retain her sovereignty, her right to put Go and his kingdom first. We must obey God rathe than man.

The worst heresy ever fostered by the churc was the sacrifice of the true God for the war goc Mars. From the time of Constantine, about 32 A. D., the church has usually praised what th state said is to be praised, and condemned wha the state said is to be condemned. It follows tha from that day the church blessed and sanctifie the wars of the state. Certainly, that is not th religion of Jesus.

Out of the Depths

BY ROBERT BYRD

I paused beside a murky pool one day
And looked within its depths,
  Perchance to see
Some virtue in its stagnant ugly clay;
Or yet, perhaps, some lesson there for me.
I saw it not, though seeking far and wide;
Naught but its foulsome mien
  Could I perceive.
I passed again that day at eventide
And saw what naught but seeing eyes believe,
For there, upon the bosom of that mire
A lily pure and white smiled up at me.
My spirit warmed, and like to sacred fire,
I seemed to sense a holy company;
For but the hand of God that there can take
The murk within the pool,
  And fashion free,
A lily pure and white, and in its wake
Make promise for a richer life for me.

Junior, W. Va.

The church should help us realize that people f so-called enemy countries are personalities vith needs similar to our own, and the difference etween them and us is due mainly to the type of ropaganda they read.

If there is maladjustment anywhere in the vorld, if some are deprived of the needed raw naterials, do we not need to consider whether we nay not be partly responsible for such condi-ions? Many leaders of thought today admit our ommon guilt. Perhaps twenty-five years hence, will be seen that we helped to produce naziism nd fascism, even as communism arose out of cor-uption in state and church in Russia.

It is time that America realizes that peace is not national but an international matter. Arma-nents will not assure peace, nor will neutrality aws. Even goodwill may not. Even giving the have-not nations" more territory and more raw naterials will not abolish war. We need to be id of the war mentality.

As an individual I say the way of Jesus alone an bring peace on earth. The worldly wise may ay that some sort of international government an secure it. Yes, some sort of international con-rol pervaded by the spirit of the Master can solve his problem. The world should not have become liscouraged with the League of Nations. The League of Nations is like the institution of mar-iage. That some marriages go on the rocks does not prove that marriage is a failure. It is the par-icipants who fail.

The statesmen of the world need to get to-gether on a brotherly basis, and plan for peace. In time of peace they should have prepared for peace, not for war. A United States of the World will be something like the kingdom of our Lord and of his Christ, when he shall reign forever and ever.

As for our own church, we should sincerely thank God for the stand we have taken as to war, from the beginning. Our attitude has been al-most wholly negative, I am sorry to say. It is not enough to be good. One must be good for some-thing. We need to be positively, actively good in our dealings with all. We should be cosmopolitan too, and without race pride. Our love must transcend race and color. Our Lord crossed the borders of race to heal the centurion's servant and the daughter of the Syrophoenician woman. St. Francis of Assisi went to a Mohammedan leader who had massacred Christians and offered for-giveness and the grace of our Lord Jesus. Gand-hi, often imprisoned by the British, says if any British soldiers are wounded and in the hospitals he would go to help bind up their wounds. In a day of discontent and fear and war we can save our souls only by mutual sympathy and service to all the needy everywhere. We need the spirit of the early Christians, of whom men cried, "How these Christian love!"

Baltimore, Md.

Adultery

BY EZRA FLORY

"WHOSOEVER putteth away his wife and marri-eth another, committeth adultery; and whosoever marrieth her that is put away from her husband, committeth adultery" (Luke 16: 18).

"And they said, Moses suffered to write a bill of divorcement, and put her away. . . . For the hardness of your heart he wrote you this precept: but from the beginning of creation God made them male and female. . . . What therefore God hath joined together, let no man put asunder" (Mark 10: 5-9).

"Unto the married I command, yet not I, but the Lord, Let not the wife depart from the husband. But and if she depart, let her remain unmarried, or let her be reconciled to her husband: and let not the husband put away his wife" (1 Cor. 7: 10, 11).

The teaching of the Bible is plain on the subject of adultery. Our ministers used to speak plainly upon this subject. But such speaking is no longer heard. Adultery is mentioned fifty-two times in the Bible. Fornication appears forty-two times, and whoredom eighty-three times. Jesus and Paul both taught that adultery means having an-other companion while one is still living.

This evil has made rapid growth in our land. More than 100,000 divorces are granted each year. Japan has a lower number of divorces than the United States. Add the divorces granted in twen-ty European countries, those in Australia, New Zealand and Canada, and you will have less than half the number granted in our land. More than 12,000 were granted in Illinois in one year. The situation is equally deplorable in other states.

This great evil has overtaken us as a church. Morals are always threatened, and degeneracy sets in, when the church lowers standards the Bi-ble tries to exalt.

You say, "Well, has not our Conference les-sened the rigidity of our ruling here?" I say, "Yes." Why has this happened? Because there is a tendency to settle to the level of standards permitted by the statutes of the land. Is that what the good old Book holds up for us to follow?

Goshen, Ind.

Prerequisites of Pentecostal Blessing

BY J. M. BLOUGH

PENTECOST wrought marvels in the lives of the disciples. It was the great experience which made them truly Christian and worthy to carry on the Lord's work. It gave them life, power, courage, zeal. The baptism of the Holy Spirit was an absolute necessity in their lives to make them Christlike and to equip them for their spiritual service. The same thing is true today. No one can be a heart Christian without the baptism of the Holy Spirit. No church can represent the Lord Jesus in the world unless its members are baptized with the Spirit. Therefore it behooves us all to know how this needful blessing can be secured. What are the conditions on which it is granted? A study of the first and second chapters of Acts reveals these prerequisites:

1. Obedience

Jesus had said to the disciples: "Tarry ye in the city until ye be clothed with power from on high." Further, "he charged them not to depart from Jerusalem, but to wait for the promise of the Father." Obedience to this command was essential. Had they separated and gone to their homes there never would have been a Pentecost for them. But in obedience to Christ's command there was no rush to go home; their fishing could wait; their business could wait; everything could wait. Nothing had interest for them except the meeting in Jerusalem. For them the command of Jesus took preference over everything else.

2. Faith

The disciples had implicit faith in Jesus for they had seen him die; they were convinced of his resurrection; they were witnesses of his glorious ascension in a cloud to heaven. There was no longer any doubt in their minds about his being their Messiah. He was true; he had never deceived them, so they firmly believed his promise about the Spirit and were willing to wait for it.

3. Expectancy

Jesus had promised them a wonderful gift. He had created in their hearts an expectation of a blessed experience. "Wait for the promise of the Father." "Ye shall be baptized with the Holy Spirit not many days hence." "But ye shall receive power when the Holy Spirit is come upon you." What a grand hope must have filled their hearts! They could not understand just what they were to receive, but they knew it was precious and worthy to be received. They were expectant and eager and longed for it earnestly.

4. Fellowship

The disciples returned to Jerusalem from Mount Olivet and "went up into the upper room where they were abiding." And when the great event took place "they were all together in one place." They stayed together and enjoyed one another's fellowship as they had enjoyed the fellowship of Jesus. They lived together, they ate together, they prayed together, and they enjoyed a series of meetings together. No doubt they experienced the blessedness of Jesus' promise: "Where two or three are gathered together in my name there am I in the midst of them." What blessed fellowship

5. Unity

"These all with one accord continued stedfastly in prayer." Unity is an absolute necessity for receiving spiritual blessing in any church, but it must be unity based on the mind of Christ. The disciples were all obedient to the same command, they all believed the same promise; they all cherished the same hope; they were eager for the same blessing; they were of one mind and that was the mind of Christ. O what power in such unity! And what beauty!

6. Prayer

The disciples were not idle while they waited, they were praying. Yes, they "continued stedfastly in prayer." That is just what we would expect them to do. Though Jesus was out of their sight yet they believed that he was with them and would hear their prayers. Prayer was natural to them in these circumstances. Prayer was the most excellent preparation for the blessing they hoped to receive. Prayer is the best preparation for any spiritual experience or exercise. Without prayer we cannot hope for any spiritual blessing or attainment. The prayer meeting which the disciples held had life in it, and a grand purpose, and they were not disappointed.

The virtues and activities of these waiting disciples show all of us the way to receive Pentecostal blessing. No church can acquire this blessing except it follow in this way. What wonder-working revivals we could have if we were eager to adopt the apostolic method. Spiritual laws do not change; heaven still responds to the worthy worshiper. The baptism of the Spirit can be secured in this same manner today. And the subsequent infilling of the Spirit which every earnest Christian must desire and seek, and without which no Christian can grow unto perfection, is available on the same conditions—obedience, faith, expectancy, prayer. These imply giving up all known sin, and complete surrender to the will of God. "Be filled with the Spirit." O glorious privilege!

Bulsar, India.

OUR MISSION WORK

The Joy of Helping Others

BY B. E. MINSO
African Headmaster of Lassa School

It Is a Real and Lasting Joy

I am definitely convinced now that there is a real joy n helping someone to know or do something, however mall that help may be. If Africa is to develop and ad-ance, it will depend upon how much help the Africans et, and how much effort they themselves are making n the wide field of education to help one another. Such elp has always been a source of great joy to the bene-actor. This personal story is one of the proofs of this act.

On a certain day three years ago, I met an old teacher f mine who gave me the preliminary education in the irst school I attended. He greeted me heartily and we hook hands. I noticed his face had radiant smiles, and e was earnest in his introduction of me to a companion f his who stood near by. Finally he said to me, "I hank God for you—" and then we parted. Traveling n alone I began to ponder what had heightened the nterest of our meeting on that particular occasion. Then the thought flashed into my mind that it might be ny old teacher was glad to see me look so robust and ealthy; and probably, too, that I had chosen a good areer. It could hardly be the number of whips he had given me when I tried to play truant, or did something wrong in the school. He knew I was now trying to do omething desirable, something which he had made n early attempt to instill in me. His delight had awak-ened in me a greater desire for service, and willingness o help others. In these activities alone lies real and asting joy.

Helping in School Work

It was five years last April that I joined the Church f the Brethren, and was posted here in Lassa. My hief work is connected with the school.

The people amongst whom I now live are of a differ-nt tribe; hence their customs and language are differ-nt. I first set myself to the study of these in order to understand the people. I found most of the people to be courteous and friendly.

New sets of boys began to come into the school. They had not grasped the main idea and purpose of educa-tion. Their parents, too, had a disrelish for schooling. They suspected the school to be an institution to train their children to abandon their hoes and be content to sit down to read and write and wash themselves to keep clean. They knew nothing of the essentials of modern education which every educationist holds in view. They made it their point to dissuade their chil-dren from coming to school, and I knew they were not to blame for it, but made it my business to persuade and convince and seek co-operation with them. The attend-ance in the school was a seasonal affair. This would increase and decrease, and at times I would be dis-couraged with a series of absent marks on the registers.

The parents did not find much fault with the girls, for they are always obedient to them in that they are always slow to show up in the school. When they do feel they should make an attempt to come out and see what the boys are really doing in the school, twenty or thirty of them would be enrolled in a month, but in the next month or two not a single girl would remain. No one would return alone, for all like to come in a group. It is a fact that one or two months is as much time as some of them can spend in the school in a year. A few others may join another group to try again another year. This state of things has often made me feel sad, for it is doubtful whether any race can ever hope to rise if the would-be mothers are not educated and evangelized. No girl has been willing to stay on as yet until she has attained the fourth grade or standard of our school. Several boys have graduated and are now helping in the mission.

Gradually the tide is now turning and there is much hope. The older folks who at first detested school education are now taking a friendlier attitude. They do wish to discuss matters with those who are responsible for the school in order to make suitable arrangements for their children's attendance. Their interest in the various activities of the school is growing. Evening classes are now held for adults and a number of interested men and women attend regularly. Men in other villages round about have begun to ask for schools in their own villages so that their children might be taught. This seems to be one of the most assuring and encouraging signs of progress in our educational activities. The way now seems open. There are great possibilities for service and help ahead. Herein lie my joy and hope.

Making Much of Little Efforts

I take time off my spare moments to go visiting. In some homes I call to inquire about absent scholars, and thus I learn about them and their parents. In other compounds I may happen to hear some African airs and rhythm which are very inviting as the people sing them at their work. If I learn that a song is decent, then it is easily enlisted for a game song at school. At other times through conversation I may come to know some of the people's funny and superstitious stories concerning the washing of the cooking pots and about the rubbish heaps. These suggest good topics for our hygiene class, or for our composition lesson in the school. Once in a while I come across one who has been hopelessly ill and has not much faith to approach the doctor for help. I then insist that the person be brought to the hospital for treatment. In many cases such sufferers are brought to the hospital and are healed.

My garden is a source of great joy to me. The missionaries were kind and liberal in giving me seeds and young plants with which to make a start. Now I would like to see others make their own gardens, for without these there can be no improvement in their usual form of diet.

I made an attempt to have a school choir with the hope of having much enjoyment out of our music in the school and in the church. This is developing and serving its purpose, too.

It does take time for anything to materialize as it ought, but all successful adventures have had little beginnings. One cannot help but feel happy to see a generation of promising pupils passing out of one's hands. There is joy also in making much of little efforts.

The Efforts Are Yet Imperfect

It is true something has been attempted and something done, yet there is much room for improvement. Burned children, who are often brought to our hospital, are proof of defective housing conditions. Many still suffer from diseases that can easily be prevented. Villages are still unsanitary. There is no local sanitary authority except the missionary doctor. He wants the help and co-operation of the people in all sections of the community in order that his teaching, advising and healing may be effective. I know the responsibility of the school in this project, and have much joy in helping as much as I can. I would like my pupils to read much more than they do, write much better, observe much more of nature's beauty and wonders, and then discover the real truths about some things which the older men have always regarded with great superstition. I want to see them sing more songs of praise and adoration to God. I would like to see them have a greater sense of responsibility at their tasks, however small they may be. I would like to see more girls responding to education, and above all, I would like to see them grasp the idea of right living so that they may grow up to be trustworthy and healthy men and women who will make a good Christian community. These are a few of the essential things which will enhance our Christian ideals. I feel I can help my people with what I teach them. I do find much joy in this work.

All to the Glory of Our Lord and Savior

The grand maxim which underlies any attempt to do something is "Do all to the glory of God." To God have all Christians looked for help and guidance in all that they do. He is liberal in his mercies and goodness. Whoever wants to help, that trusts in him and does all things to give him glory, has taken the right attitude, and will find much joy in all his work.

Lassa, Africa.

Beginning to Be a Missionary

Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. They sailed for our China mission field in February of 1938.—Ed.

Letter 15

Peking, China.

Dear Glen and Agnes:

I wish that you could all come and visit us in our new home. It is a Chinese house. Of course, it is one of the nicest Chinese homes I have seen. We enter a big gate and follow a sort of a hallway to a courtyard. This is full of idols, statues and the like. We then enter an alley to another courtyard. This one is ours. In all of the Chinese courtyards, the house is built part way around the court. The largest and the finest buildings will be at the back of the court. Then along either side will be smaller rooms. Our house happens to be the one at the back. The Chinese houses are built in such a way that the rooms are in a straight line. There needs to be no plan for them. All one needs to know is how many rooms he wants. The house then is built just as wide as he wants the rooms. Hence, the bathroom is just as wide as the parlor! Very seldom is there an upstairs, and if there is, it is always an afterthought and hence is not connected with the downstairs except by an outside stairway.

Let us begin at the west end of our place. First is the kitchen. It is a little dark hole. Of course, in China all the wealthier families never spend any time in the kitchen as they have their own cooks, so a kitchen is a small item with them. It is not connected in any way with the rest of the house. There is not even a door. They must cross the court to reach the dining room. Lloyd has suggested that we order soup for rainy days because he thinks that no matter what we order, it will be soup

Monthly Financial Report

During the month of January contributions for the Conference Budget and all general boards and agencies in the budget totalled $26,272.39. The total received for the year beginning March 1, 1939 was $154,969.07, detail as follows:

	Receipts for January	Total receipts since 3-1-39
World Wide Missions	$ 9,455.52	$ 28,915.05
Women's Work Project	1,706.81	8,420.54
Home Missions	784.98	6,076.41
Foreign Missions	655.65	4,277.75
Junior League Project	790.04	1,997.44
Home Mission Share Plan		12.00
Intermediate Project	13.50	80.00
India Mission	216.85	1,501.29
India Native Worker	30.00	104.79
India Boarding School	153.63	456.94
India Share Plan	448.90	1,893.74
India Missionary Supports	1,812.65	14,894.40
Rhodes Memorial (Anklesvar Training School)		1,000.00
China Mission	453.03	2,289.97
China Native Worker		85.29
China Boys' School		1.50
China Girls' School		1.50
China Share Plan	95.50	795.50
China Missionary Supports	1,730.82	10,207.56
South China Mission	20.00	36.29
Sweden Mission		15.15
Sweden Missionary Supports		455.05
Denmark Mission		5.00
Africa Missionary Supports	2,062.19	9,773.07
Africa Mission	395.64	2,931.88
Africa Share Plan	83.47	863.27
Africa Leper	43.15	225.78
Conference Budget Undesignated	2,965.89	42,203.13
Conference Budget Designated for—		
Board of Christian Education	54.16	3,319.50
General Education Board		142.69
Bethany Biblical Seminary (at Elgin)	110.25	2,851.02
Bethany Biblical Seminary (at Chicago)		935.06
General Ministerial Board		100.32
Ministerial and Missionary Service Fund	10.42	25.42
Student Loan Fund		5.00
Conference Budget Share Plan	12.50	89.81
Youth Serves	2,166.84	7,980.05
	$26,272.39	$154,969.07
Non-Budget items—		
China and General Relief	319.46	3,722.72
China and Spain Relief		1,953.53
China War Relief	955.71	5,044.08
Finnish Relief	5.00	144.26
General Relief	243.03	1,008.50
Jewish Relief		67.35
Refugee Relief	36.00	46.00
Russia Inland Relief (transferred to Conference Budget)	10.00 Dr.	
Spanish Relief		507.09
Amsterdam Fund		978.59
	$27,821.59	$168,441.19

The following shows the condition of General Mission Board foreign and home mission finances on January 31, 1940:

Income since March 1, 1939	$139,137.61
Income same period last year	139,874.56
Expense since March 1, 1939	171,940.38
Expense same period last year	164,321.91
Mission deficit January 31, 1940	6,341.91
Mission deficit December 31, 1939	20,569.83
Decrease in deficit, January, 1940	14,227.92

by the time it reaches the table anyway. When you take into consideration the distance he will have to bring the food through the rain, his conclusion seems plausible.

The next room has a door in it. It happens to be our bathroom. We had heard of bathrooms with glass doors and the like, but we never thought that the time would come when we would be using one, but here we are. There is a glass door and paper windows.

Next in line is our bedroom. It has only a curtain between it and the next room. This is very well, for the room is so small that when both of us, the bed, and the dresser get in at the same time, something has to give way and a curtain does this much better than would a board partition. I must say that these beds are queer combinations of hardness and softness, but a person is usually so tired that he soon forgets whether the bed is soft or hard.

Next comes the parlor. It really is very nice. It has a large over-stuffed set in it, which has been covered with a dark blue material. There is a lovely nest of tea tables in lacquer, a beautiful blue rug, and best of all, a nice piano. We are certainly going to enjoy that.

We pass through another door and this room is going to be our study, I guess. At the present time, it has only a lacquer table and a bookcase in it. This case looks imposing with all of Lloyd's pretty medical books in it. The room is rather bare, but I think that we will try to get a desk and fix it up as a study. Then in the other end of the same room is our dining room. It has a table in it, a small serving table and a china closet.

We are not all settled. Everything is furnished, but I am making my own drapes for part of the rooms. Take for instance, in the parlor, all is in blue, but the drapes are a funny green. A Chinese custom, I guess. Anyway I will need some drapes when we get to our station, so I decided that I might just as well get the benefit out of them while I am here. There are a few other items that I am fixing up, so we will be kept busy for a while.

Lloyd and Ellen Cunningham.

Another good sister sends $20 saying she would like half of it used for China, if it is possible to get money to the missionaries in these war days. We were glad to tell her that the mission work in China is going forward, and there is need for both workers and funds.

From Katie Z. Patches, treasurer of the Character Builders' Class of the Midway Sunday school in Eastern Pennsylvania, we received $13 asking that a new Vyara Boys' School certificate be issued. The class has completed full fifteen years of this support of $25 annually and now starts on another five-year period.

What to Pray For

Week of February 24—March 2

Last fall in the Oct. 14 Gospel Messenger, interesting news items appeared from Dr. Barbara Nickey of Dahanu, India. She told about the medical work in and about the station and informed us concerning several improvements which had been made at Dahanu. It was good to know that a new cement highway runs by the hospital, thus doing away with great clouds of dust stirred up by oxcarts and hundreds of barefooted travelers. The missionaries were also rejoicing in their bored well which gives them an abundant and safe supply of water.

In a letter, Dr. Nickey mentions the flu epidemic through which they had passed and speaks of tonsillar operations, the birth of babies, the throngs of people coming daily to the dispensary, the round of duties in the hospital and the nurses' classes to be taught. Such a constant heavy program draws heavily on the time and strength of a doctor.

On last Oct. 13, Hazel Messer started back to India to continue her nurse's work. Since arriving at Dahanu on the last day of November, there is no doubt that she has been busy. So quickly must a missionary take up her task upon returning to the field, and so filled is each succeeding day, that she finds it hard to realize that she has ever been away. Sister Messer teaches the Indian girls to become nurses and she also supervises the nursing in the hospital. Calls continue to come in for all types of medical and nursing care.

Both the Dahanu doctor and the Dahanu nurse desire our prayers. Let us be faithful to them.



Dahanu Hospital

KINGDOM GLEANINGS

Calendar for Sunday, February 25

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Stewards in the Kingdom.—Matt. 25: 14-27.

Christian Workers, Workers Together With God.—Philip.

B. Y. P. D., Youth and His Increased Leisure Time.

Intermediates, Jesus Lives.

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Gains for the Kingdom

Nine baptized in the Fairchance church, Pa., Bro. Geo. W. Wright, evangelist.

Twenty-six baptized in the Upper Codorus church, Md., Bro. R. W. Schlosser, evangelist.

Four baptized and one received by letter in the Indian Creek church, Pa., Bro. Samuel Lehigh, evangelist.

Nine baptized, three received by letter and two await baptism in the Sunnyside church, Wash., Sister June Yearout, pastor-evangelist.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Ellis H. Wagoner, pastor, March 3, in the White church near Colfax, Ind.

Bro. T. F. Henry of Roaring Spring, Pa., Feb. 26, in the Waynesboro church, Pa.

Bro. S. Paul Daugherty, pastor, in the Live Oak church, Calif., March 10-24.

Bro. D. I. Pepple of Woodbury, Pa., March 3, in the Madison Avenue church, York, Pa.

Bro. Rufus Bucher of Quarryville, Pa., Feb. 26 to March 10, in the Akron church, Ohio.

Bro. Ralph G. Rarick of Syracuse, Ind., Feb. 18 to March 3, in the Lansing church, Mich.

Bro. Walter Hartman of Annville, Pa., March 17, in the Florin church, West Greentree congregation, Pa.

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Personal Mention

Golden wedding congratulations are due to Brother and Sister Frank Peden of Mondovi, Wis. The celebration was held Sunday, Jan. 28, at the home of their son, Bro. Howard Peden, pastor of the Chippewa Valley congregation.

To Bro. Charles Bolyard of Guthrie, Minn., the Messenger extends a double measure of congratulations. On Feb. 3 he was one hundred years of age. He says hard work is the secret of his long life. See more about him soon in our correspondence columns.

Bro. Joshua Schechter, elder and pastor of the Worthington church of Minnesota, is a patient at the University hospital of Minneapolis, where he recently underwent a critical operation. You are asked to join his local congregation in praying that the healing and comforting grace of our heavenly Father may be sufficient for his need. His daughter who spent four years as nurse in our Africa mission field, now Mrs. Elnora Clingan of Detroit, is helping to care for her father.

Sister Mary C. Miller, 912 Howard St., San Antonio, Texas, would like to know "if there are any members' children in any of the army camps near San Antonio." If she had the names and addresses of such, she would see what might be done to get them in touch with our church life.

Bro. Wieand's trenchant discussion of the True Christian Attitude Toward War will be resumed next week. Last week he dealt with the bearing of the Ten Commandments on the subject. He will have two installments on the teaching of Jesus about war which you will not want to miss.

Brother Bonsack is reported to be making good progress. He has had many uncomfortable hours, some of them filled with keen suffering, and along with these the best possible care that the most competent physicians and nurses can give. He has also had the prayerful concern of thousands of friends with whom he has mingled and to whom he has ministered throughout the brotherhood. In so far as human eyes can see at this writing he seems to be well on the way toward complete recovery, for which we are all glad.

Bro. Ezra Flory, of whom we had occasion to make personal mention only last week and who has an article in this issue, passed into rest early Thursday morning, Feb. 15. Funeral services and interment were to be at Goshen, Ind., last Saturday afternoon. In due time we shall hope to have a suitable account of Bro. Flory's many years of faithful service to the church in such activities as Sunday-school secretary, pastor, teacher and writer. The family, Sister Flory in particular who is herself afflicted, needs your intercession.

Grandmother Brubaker of North Manchester, Ind., is also a hundred years old. And that makes two such subjects for mention in the same issue of the Messenger. The date was Jan. 18, but we have just been reminded of it. Her son, Dr. O. G. Brubaker, formerly of our China mission, will tell the story, probably next week. We are almost running out of appropriate words of congratulation but you may be sure we are highly pleased that Sister Brubaker still "enjoys the Gospel Messenger so much" and that it "has been a regular visitor in mother's home ever since it was born."

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Miscellaneous Items

The Cantilena choir of Manchester College will give a program at the Upper Deer Creek church of Middle Indiana on March 3, beginning at 10:30 A. M.

Four Iowa rural churches in the Church of the Brethren were awarded official certificates of merit on Feb. 5 at Iowa State College, Ames, during the Iowa Christian Rural Fellowship program of Farm and Home Week. The churches were chosen to receive certificates of merit in recognition of their 1939 achievement in "developing rural life." The certificates were awarded jointly by the Iowa Christian Rural Fellowship and the extension service of Iowa State College with the approval of the church executives. The Brethren churches receiving this recognition in rural community building were South Waterloo with W. H. Yoder as pastor; Ivester, Earl M. Frantz, pastor; Beaver, Oscar Diehl, pastor; and Panther Creek, L. A. Walker, pastor.

The Greencastle church of Southern Pennsylvania will ve an all-day Twelfth Anniversary and Achievement ogram Sunday, March 3. Dr. C. C. Ellis of Juniata llege will speak at the morning service, 10:45. The ernoon program at 2:30 will be historical in charac- . Eld. C. E. Grapes will preach at 7:30. Other inter- ing features promise a great day. "All are most rdially invited."

It is certainly kind in our correspondents to keep us well supplied with news from all parts of the broth- ood," wrote the Messenger editor in the paper for c. 23, 1911. "We are sure that their efforts are great- appreciated by our people. Quite frequently, how- er, we receive more reports from the churches than can possibly crowd into the space set apart for that rpose." Thus the problem of how to handle a flood of ws was old thirty years ago. The method used then s to condense the material as much as possible with- leaving out any of the real news. And this is what are trying to do today under similar conditions. rrespondents can help greatly if they will not report penings more than three months old, and if they l endeavor to state as briefly and interestingly as y can what they have to say. We are grateful for at one thousand correspondents are doing to make news department possible, and we are sure they l welcome any constructive suggestions for their rk.

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In the Messenger Thirty Years Ago

When a paper like the Messenger changes location, it es some people a long while to find it out. We still eive letters addressed to Mount Morris, and some ie ago received one addressed to The Brethren at rk, Lanark, Ill.

Bro. J. A. Sell of Hollidaysburg, Pa., says that the old- he gets the more he sees to do, and that some day th will find him with a lot of unfinished work on nd. The keeping busy habit is not a bad one for the n who takes pleasure in doing good.

While our missionaries in China have chosen their d of labor, they are to remain at Tai Yuan Fu, where y are at this time, till spring. They think of estab- ing two stations, one at Liao Chou, a place of about 00 souls, and the other at a point not yet chosen.

During 1909 Sister Mary Hoff Graybill of Union dge, Md., has kept tally on the conversions reported ough the Messenger. She says that during the year 22 persons were received into the church by confes- n and baptism, while 383 were restored to fellowship.

This week we are mailing the Brethren Almanac for 0. We are sending it out later than what we had ex- ted, but it was held back on account of the great rush work in the job department. We call attention to the of churches, with the pastors or elders in charge ned. We do not claim perfection for the list, but it s the best we could do with the information in hand.

We had an interesting service in Elgin last Sunday rning, and the attendance was fair, in spite of the rteen inches of snow that had fallen the day before. . J. H. B. Williams gave a good talk on Sunday-school rk, after which the Sunday-school officers and teach- for the present year were given their charge by Bro. len B. Royer. The Christmas Sunday-school exer- es were held on Thursday evening before Christmas l proved to be both entertaining and helpful.

Brethren in Reality Texts

Out of the Life of Jesus

In the past lists we have scanned the whole Bible for examples and teachings on brotherhood. A study of the Christian church after the apostolic period would yield proofs of the presence of the same spirit. But it seems good to center our attention for this time on the life of our Lord. The intention is to search out his deeds rather than his spoken words in order to find the truest exhibition of the spirit of brotherhood in the knowledge of men. The texts given are only suggestive. Reading one of the gospels, Luke for instance, or some good life of Christ, would be better. Shall we not approach this study with a desire to find anew the spirit of him who "came not to be ministered to but to minister and to give his life a ransom for many"? —W. W. Slabaugh.

1. Jesus gives himself to his people (Matt. 4: 23-25; Mark 1: 35-39).
2. The guest becomes the giver (Matt. 8: 14-17).
3. He restores a leper to society (Mark 1: 40-45).
4. He goes fishing with his friends (Luke 5: 1-11).
5. His compassion goes beyond the physical cure (Luke 5: 17-26).
6. "A friend of publicans and sinners" (Luke 5: 27-32; Matt. 11: 16-19).
7. He rescues a man from a life of beggary (Mark 5: 1-6).
8. He shares his counsel with his chosen twelve (Luke 6: 12-19).
9. He rejoices at the faith of a gentile (Matt. 8: 5-13).
10. A widow's sorrow turned to joy (Luke 7: 11-17).
11. He gives an only daughter back to her parents (Luke 8: 40-56).
12. He shares the good cheer of a wedding feast (John 2: 1-11).
13. He is not shamed by a woman's presence (John 4: 4-15, 27).
14. He commends a foreigner for her ready wit (Mark 7: 24-30).
15. He dares to cure a man on the Sabbath (John 5: 1-17).
16. He cannot send the multitude away hungry (Mark 8: 1-10).
17. He appreciates the quiet hospitality of friends (Luke 10: 38-42).
18. Again he breaks the Sabbath to help the suffering (Luke 13: 10-17).
19. The shepherd seeks the lost sheep (Luke 15: 1-7).
20. He defends a sinful woman (John 8: 1-11).
21. He proves that he is the light of the world (John 9: 1-12).
22. He praises the response of a Samaritan (Luke 17: 11-19).
23. He welcomes little children into the kingdom (Mark 10: 13-16).
24. Blind Bartimæus does not cry to him in vain (Mark 10: 46-52).
25. He honors the house of Zacchæus with his presence (Luke 19: 1-10).
26. He shares the sorrow of Martha and Mary (John 11: 1-44).
27. No act of love can be called waste (Matt. 26: 1-13).
28. He eats with his disciples for the last time (Mark 14: 12-31).
29. He pities the women of Jerusalem in the impending disaster (Luke 23: 26-31).
30. The repentant thief enters paradise with him (Luke 23: 39-43).

HOME AND FAMILY

Shadows

BY GERTRUDE LE FEVRE GRAFF

Shadows flit across our pathway,
Often—every day,
But the sunlight is so radiant,
Shadows cannot stay.

Oh! they'll come and oft arrest us,
Eyes will fill with tears;
But the sun disperses shadows,
Chasing all our fears.

Should there never be a shadow
O'er our pathway steal,
Then the utmost glow of sunshine
We could never feel.

God knew shadows were essential
On the path of life,
That the sun would shine the brighter,
After stress or strife.

Then let shadows cross our pathway;
Brief will be their stay;
Where the Christ-light sheds its radiance,
Shadows flee away.

York, Pa.

Life Weighs on Georgie

BY ADA CASSELL SELL

"Mary, darling, why are you crying?"

It was with genuine solicitude that Bob Reed waited for the answer. Great sobs shook his wife's shoulders. Through the living-room windows Bob could see their boy and girl of six and eight playing in the sandbox. They were happy children with a freedom of manner that showed there were no grown-ups tangling up the fine mechanism of their plastic minds.

"Oh, I had Dick and Betty along to Tweed's when I paid for the eggs."

"Yes? What then? You seem reluctant to speak."

"I can scarcely bear to. And it isn't the first time! I declare I'll never go there again! Never! You may do it after this!"

"What are you talking about, dear?"

"I have a good notion not to tell you. You'd find out soon enough after you had gone there two or three times."

"Well? Shall we wait? But I do hate to see you so distressed, Mary!"

"Distressed? That's hardly the word! I feel tempted to say I'm burned up. Bob, if we could only bring Georgie Tweed here and raise him with our two! It would be such a relief to me."

"Now, Mary, Mary! You are perhaps unnecessarily overwrought about something! Begin at the beginning, and tell me. I shan't wait now."

"That child is pitifully afraid of his parents! They are always finding something to raise a fuss about. He can hardly make a move in peace. His eyes have dread in them. It follows him when he plays here with our two. I tell you it isn't right that they should make their child so miserable!"

"Don't they love him, Mary?"

"I suppose so, but they have a strange way of show ing it. Georgie often tells me he'd like to stay here

"What starts these scenes?"

"Nothing! Everything! Those parents need sever children, then perhaps they'd get some common sens They seem to have forgotten they were ever childre themselves. Here are a few of the rules he brol when I was there a few minutes of a few days. Wh must be the sum of all his misdeeds, fancied on his pa ents' part? I gave him a cooky, and because he faile to thank me promptly, he was sent to his room f three hours. If I could have wished the cooky bac and saved the fuss, I would have."

Bob smiled, "Now, Mary, it doesn't harm a chi to require a *thank you.*"

"I know what you are thinking. 'I hope our tw thank folks.' Well, they do; but often I do have prompt them. It will come in time. So would it wi Georgie. You can't put old heads on young shoulder They scare him so he can't be sweet and natural."

"Go on, Mary."

"I will! Another time when Dick touched Georgie truck and Georgie pulled it gently away Georgie father grabbed it, gave it to Dick, and whipped Georgi I felt awful."

"That was too bad." Bob looked dismayed.

"Then another time Georgie stayed here ten minut longer than he was told to. When his mother came tried to tell her it was my fault. Georgie can't te time very well, and had me posted to tell him when was nearly time to go home. Then I was called to t telephone near the time, and our conversation lasted t long. I ran after Georgie and his mother, but sh wouldn't listen to me. I could hear the child's screan after she got him to their kitchen. It all makes n feel terrible. I feel that parenthood can be somethi more than a series of stormy emotional scenes. course, we punish; but we never have such terror sho in our children's eyes."

"Do you think one could talk to them, dear?"

"I'm sure I don't know. Georgie can't make t slightest misstep, or authority is exercised in a revoltin way. That man seems to expand if he can lord it ov a scene. He's a dictator if there ever was one. I Garry Myers says in his book, *The Modern Parent,* th parents teach their children to lie. He refers to cou trials held over children's misdeeds. When we kno they did a thing, and they know we know, why n punish them reasonably and quietly, instead of draggi admissions from them in lengthy court trials in t home circle? To know a string of questions will asked while punishment is delayed, may result in child learning to lie. Georgie's father should be jurist. He is a past master at conducting trials wi Georgie as the central figure. And Georgie has admit he did it, even if he did not, before his fath will shut up! Everlastingly a culprit, he seems mo like a victim to me. And his mother helps at t trial, Bob. But then she does everything to please h husband. I could scream! I'd do anything to s Georgie get a chance at normal, happy childhood. don't believe his parents realize how they are wreckin the child. His spirit was broken long, long ago. H

ever shows any now, but of course does break some f their numerous rules. Our children aren't perfect; either are we, but I believe we have our children's appiness at heart."

"Yes, indeed. I do believe something ought to be one about Georgie."

"Conduct! What a problem! Whose conduct? Georgie dmires you so much, Bob, because you do not smoke, r drink, or use profanity. His dad does all three, and hen pounds the boy for a mistake in etiquette. Can't e see his child might have ideals too for a parent's nduct?"

"Georgie's dad needs a Dutch uncle to talk to him. nd I've a hunch I'm he! I'm not having you all upset bout him, with Georgie playing here so much, and you ill feel it if there are scenes."

"Be careful, Bob. Don't go while you're angry. And sk if Georgie can go with Dick and Betty and me for heir two weeks' farm visit. We're leaving tomorrow. hat will give the parents time to find themselves, and ake stock. And, I hope make some good resolutions. d do a whole lot for Georgie's sake. Life's been much oo weighty for him, uncannily so."

Altoona, Pa.

My Code

BY VIOLET LAMBERT

To be more patient with my loved ones.

To be kinder to all whom I meet on life's road, espeially those unfortunate ones who need kindness so nuch.

Not to think or speak ill of my neighbor.

To be tolerant of all men and teach my children to be ikewise.

To be a real companion and helpmeet to my husband. Ie needs me.

To build up an affectionate understanding between nyself and my children, that will be neither dictatorial or suggest unlimited liberty.

To make of our home a place so full of love that each nember shall go forth to his duties clear-eyed and trong, and return each night eager for its blessing of eace.

To read my Bible and pray daily.

To attend the worship in God's house and work diligently in the building of his kingdom on earth.

To keep from heart all race prejudice and hatred, and rotect my family from the mania of war.

To trust God more when trials come, and show to hose about me the light of faith shining through the larkness.

To grow both mentally and spiritually by the experience life brings.

Dear God, this is my code. I cannot achieve it of my wn strength. Only through thy help can I hope to attain to its perfection. Help me each day to be stronger, nd when I stumble and fall, take my hand and lift me p, giving me new strength and courage.

Let me be a living example for thy dear Son, so that ll about me may see his power and beauty, and give their lives to his service. Amen.

Ajlune, Wash.

Morning Devotions

BY M. J. WEAVER

Jesus went to the mountains to pray
In the early morning at break of day;
He went by custom to the house of prayer
To hold communion with the Father there.

Jesus went to Gethsemane
And found God's will on prayful knee.
Jesus prayed the whole night through;
What an example for me and you!

The Psalmist said: "I will lift up mine eyes unto the hills, from whence cometh my help" (Psa. 121: 1). Let us also follow the thoughts of the great missionary, St. Paul, as he prays for the believers at Ephesus and the other Asian Christians, as recorded in Eph. 3: 14-21. I think some such emotions stirred the heart of Ralph Cushman, who wrote:

"I met God in the morning
When the day was at its best,
And his Presence came like sunrise,
Like a glory in my breast.

"All day long his Presence lingered,
All day long he stayed with me,
And we sailed in perfect calmness
O'er every troubled sea.

"Other ships were blown and battered,
Other ships were sore distressed;
But the wind that seemed to drive them,
Brought to us both peace and rest.

"Then I thought of other mornings
With a keen remorse of mind,
When I, too, had loosed the moorings,
With the Presence left behind.

"So I think I know the secret
Learned from many a troubled way;
We must meet him in the morning
If we want him through the day."

St. John, in his first epistle, writes about fellowship with the Father, with the Son, and with the believers, such as is necessary to the rich prayer life (1 John 4: 7-16).

The end of all our devotions is set forth by Paul in 2 Cor. 13: 5, and in this poem:

Jesus, engrave it on my heart
That thou the one thing needful art;
I could from all things parted be
But never, never, Lord, from thee.

Needful is thy most precious blood,
Needful thy correcting rod,
Needful thine indulgent care,
Needful thine all prevailing prayer.

Needful art thou, most precious Lord,
True peace and comfort to afford;
Needful art thou to be my stay
Through all life's dark and thorny way;

Nor less in death thou'lt needful be
To bring my spirit home to thee.
Glory and praise be ever his,
The one thing needful, Jesus is.

Lancaster, Pa.

THE CHURCH AT WORK

ADULT DISCUSSION OUTLINES

Tests of Character

Part II. Am I Pure?

Scripture: Matt. 5: 8; 1 Tim. 4: 12

Sunday, March 10

I. The Standard
1. Jesus' words (Matt. 5: 27-30).
2. Paul's teaching (Gal. 5: 19-24).

II. Impurity Destroys Well-Being
1. It endangers health.
2. In youth, it disqualifies for happy marriage.
3. In adults, it wrecks homes and happiness.

III. Self-Control Is Still an Essential Virtue
1. The present fashion is to discard it.
2. God's law cannot be broken (Gal. 6: 7, 8).

IV. Truth Is a Safeguard Against Evil
1. The truth shall make you free (John 8: 32).
2. Adults should seek accurate information.
3. Youth should have sympathetic counsel.
4. Children should have facts, not lies, in answer to their questions.

V. Dangers to Guard Against
1. Evil thought and loose conversation.
2. Immodest dress (1 Tim. 2: 9).
3. Dancing and petting, for there are other forms of social relations more elevating.
4. Indecent pictures and suggestive novels should not only be left alone, but exterminated if possible.

VI. The Reward of Purity (Phil. 4: 8, 9).

LEADERSHIP EDUCATION

Building an Intermediate Program

Reviewed by Merlin C. Shull, Elgin, Illinois

Intermediates are always interesting and often perplexing. They are easily led astray, but just as likely to be impressed by great truths and noble heroes. They are on the borderline between children and adults, sometimes acting like children and at others very grown-up. These are the years when we lose them or save them. Thus the author is right in speaking of this as one of the most strategic age groups in the church.

Building an Intermediate Program, by Lucile Desjardins, is a very practical book. It abounds in examples and illustrations. It would seem that nothing is omitted that a leader of intermediates needs to use or consider in order to make his work a success. The materials needed, the home life of the pupils, the helpful and harmful community agencies, teacher training with ways of checking results, charts for studying the child, reliable and helpful records of child growth and methods of organizing—all these and many more things are vividly and helpfully discussed.

The volume contains 212 pages and has the following chapter titles: Getting Acquainted With Younger Adolescents, Christian Group Life for Intermediates, Building the Intermediate Department in the Local Church, Essential Elements in the Program, Materials for the Intermediate Department. Procedures Within the Class or Club Group, Preparing Younger Adolescents for Vital Church Membership, Leaders Ar Needed, Organizing the Department and Class Grou Providing a Physical Environment for Work and Wo ship, and Building Together for Youth in the Com munity.

This is a new leadership education text for Cours 323b. The price is $1. It may also be secured for ex amination through the Brethren Loan Library. Send 5 to cover mailing cost.

WOMEN'S WORK

A Gift Within

By Anetta C. Mow, Elgin, Illinois

The ability to create beautiful things is indeed a Goc given gift. Many women have been endowed with th gift of making beautiful things with their hands. Som women recognize their ability and develop it, while a too many women allow the gift within them to die fo lack of use. This same thing is true concerning all ta ents—those of the mind and heart as well as of th hand.

After the story of the $1,000 hooked rug made by th Aid Society of the Society of Dunkards of Pennsylvani appeared in this column last September, an interestin letter came from Mrs. Lottie M. Hotchkiss of Sout English, Iowa, bringing nine pictures of her own beau tiful rugs.

The unique thing about her rugs is that they ar either original patterns or those which have been take off pictures. Historical articles and scenes have ap pealed to Mrs. Hotchkiss, and she has reproduced suc patterns as the design found on an old shawl fror France in 1811 which carries a Catholic symbol, also on from a tapestry hanging on the walls at Mt. Vernor dated 1775, and another taken from an old-time sample showing the furnishing of a nursery. Outstanding pic tures on the front covers of magazines have been source of inspiration for Mrs. Hotchkiss. Among he rugs are scenes enlarged from frontispiece pictures o The Woman's Home Companion, The Christian Herald The Farmer's Wife and other papers. Among her repro ductions are a bowl of flowers, the Mayflower ship, canal lined with quaint old houses and Kitzbuhlerhor in the Bavarian Alps.

God-given talents seek an outlet, and most wome should plan to take some time to follow an interes which urges for release. Many women can testify tha their lives have been enriched by having a hobby. W thank Mrs. Hotchkiss for sharing her hobby with us b showing how beautiful rugs may become the expressio of a creative gift.

MEN'S WORK

Men's Work at Outlook, Washington

By Tellie Sutphin, Outlook, Washington

In the early fall a group of our men took two truck and went for wood for the church. With the help c Bro. Adams, who lives near, we were able to secure tw loads of wood, mostly white oak. This we sawed an stored for winter use.

The men also built steps for the new addition to th church. This brings nearer the completion of the build

ing. Nine of us went to Glenwood, Wash., in Novem-ber. Bro. Fike preached for them in the evening. They enjoyed the services and we the visit. We have helped secure funds for the Messenger subscriptions and have contributed to the Hazel Rothrock mission fund. May she be a blessing to others!

Since we were not able to have a father and sons' meeting in November we are planning for one at a later date. We are hoping and praying for a more united effort in our Men's Work. May all our work prosper this year!

CORRESPONDENCE

Good Fellowship

On Saturday, Jan. 27, I was much impressed to see some boyhood surroundings and make renewal of old acquaintance. Therefore, I went to see the Ronks and to view the Green Ridge once more. I spent Saturday night with John Ronk and Sunday night with Charles Ronk. On Sunday morning, John M. Ronk took me to White Oak meetinghouse, near Hollins, where the Old Order Brethren were having preaching. The day was beautiful, but cold. A goodly number of people assembled for this occasion. Four of their preachers were present—two of the Jamison brothers, a Montgomery brother, and a Hubbard brother.

Before we were seated for the opening service, the elder Jamison invited me to lead off in the speaking; and, very modestly, I did not accept. The services were opened in an impressive way by singing, scripture reading and prayer. After more congregational singing, a chapter was read from the New Testament by a deacon, Bro. Brubaker. The ministry hesitating to preach and still insisting on me, I led off. The entire occasion seemed very impressive and spiritual—worshipful. I did the best I could in some reminiscences and in some scriptural exposition and application. Other brethren followed in speaking.

The entire occasion was one of welcome and fellowship, nothing cold and formal and stilted. It was easy. "Where the Spirit of the Lord is, there is liberty." On Sunday evening, Charles Ronk took me to a singing at Bro. Roscoe Reed's, near Cave Spring. This was a gathering mostly of young people. The Brethren Hymnal was used. In this meeting there were in this younger generation fourteen of the Old Order members and four of the Dunkard Brethren, and even the Church of the Brethren was represented. Thus, in this session of song, there were three Brethren conferences represented. The meeting was not only interesting, but it was inspiring as well. The company met in the home of Bro. Roscoe Reed, a Dunkard Brethren preacher. He is an attractive figure and good song leader.

The brother representing the Church of the Brethren was asked to speak, and he expressed his appreciation of the meeting and of such procedure. He went on to speak of singing and what a good thing it is to sing with the right tune and tone, yet it is even far more blessed to sing with the spirit and with the understanding also. He showed how singing develops breathing and lung power and, incidentally, helps to make good blood, and how singing was a great factor in the Hebrew worship from the song service led by Miriam on the bank of the Red Sea and throughout the worshipful days of Judaism, and will be carried on in the world to come "when all redeemed singers get home."

It was the heavenly host that sang to the shepherds on the plains of Bethlehem. He told that C. H. Spurgeon of London had a congregation of six thousand members, and yet only vocal music was used, and that the Greek church has never favored nor practiced mechanical music, because a machine cannot sing with the spirit and with the understanding.

The day impressed one with the great fact that all Brethren groups might some day be one again. If such a wish could be accomplished, it would speak well for a certain phase of church federation.

There is much said these days about church federation. But it does seem on the surface of the matter that for our people to launch out in a general church federation before we get our own church groups federated would be folly and even foolishness.

Why would it not be a splendid thing to aspire even to get the several Brethren groups into one? To aim at such an objective would certainly be a "noble experiment."

Such an effort would certainly require all groups in some form or other to seek a common ground and a common gospel ground and a common Brethren ground as a basis of unification. Such an objective would certainly require the preservation of our best Brethren heritage and a diligent and prayerful effort to find the expedient and spiritual common ground of unification. It is suggested that likely there would be found young and talented and consecrated men and women of all the Brethren groups who would like to identify themselves in and with such a worthy and strategic endeavor.

The experiences and brotherliness of Jan. 28, 1940, were certainly impressive and suggestive of the needed conservation of our best Brethrenism and the unification of all Brethren groups, thus to challenge the Christian world to the gospel standard of Bible interpretation and Christian living.

Nokesville, Va. I. N. H. Beahm.

Intercession

May the spirit of prayer and intercession be laid upon the heart of every child of God to spend much time in prayer for a war-torn world in which there is so much sorrow, pain and heartache. Pray for all who are in authority, both at home and abroad, that we may lead a quiet, peaceful life. Let Jesus Christ be lifted up, for he alone can solve our problems. Yes, our God is the only solution to life's ills. Let us begin each new day with the reading of God's Word and with prayer, praise and thanksgiving. Let there be intercession in the behalf of others. The quiet hours of the night, while others sleep, are a wonderful time to pour out one's soul in prayer to God.

There are those who would like to have gone to the foreign field as missionaries, but for some reason could not go. We thank our God that we all can be intercessory missionaries right in our homes. There is no limit to our far reach for a lost world in this intercessory work. May the Lord help each one of us to wake to this wonderful opportunity to be alone with God, praying in behalf of others.

"There's a holy, high vocation
Needing workers everywhere;
'Tis the highest form of service,
'Tis the ministry of prayer.

"Do you long to see the millions,
Who are perishing today,
Snatched as brands plucked from the burning?
Do you long, yet seldom pray?

"Come and join the intercessors!
Laurels then some day you'll wear;
For there is no higher service
Than the ministry of prayer."

Cumberland, Md. Cora L. Hamilton.

Our Fathers

Mother's Day has become a much talked of observance. On the heels of Mother's Day comes Father's Day. Is father adored equally as much? "The hand that rocks the cradle rules the world." Where was the father as the mother with her tireless hand did the rocking? He must have been about his business, earning the family's livelihood.

Looking into the New Testament records, one finds the fathers absent at times when mothers are spoken of. When Christ turned water into wine at the wedding at Cana, was the father at home in his carpenter shop? Christ was thirty years old when the wedding took place, and in the inauguration period of his ministry. His father may have passed away before this date. There were not less than seven children in the family—James, Joses, Simon and Judas, and sisters are referred to in Matt. 13: 55, 56.

When Moses was hidden in the bulrushes of the Nile River by his mother, Jochebed, the father, Amram, was absent. He must have been hard at work making bricks for the building of temples for the cruel Pharaoh and thus earning his bread and butter.

Zebedee must have been fishing for the market when his wife, Salome, asked of the Lord for her sons, James and John, to be seated by the Master in his kingdom (Matt. 20: 20, 21).

It has been said, "A mother's love never fails." The truth in this brief sentence can also be found in the father's heart. A father was known never to speak of his wayward son's mistakes. When the mother mentioned them indirectly he answered with but a forced smile. His heart was too heavy for expression by words or tears.

It is of interest to note one father's influence over his sons. In their boyhood days he offered each $50, to be given at the age of twenty-one, if the boy kept himself free from the tobacco habit. So pleased was the father after his challenge was met successfully that the sum given mounted to $100. The third son, unfortunately, fell into improper environment and failed to get the check intended for him.

One has suggested that the money spent for smoking in a lifetime would equal the sum needful to purchase a nice farm. Let prayers ascend for the protection of our boys. The father and son banquets and men's groups of workers may be a help to avert dangerous drifting.

A Sunday-school teacher spoke to one of her pupils as he was going away to college. She spoke of the dangerous influence of the smoking habit. "I think I can be a Daniel," he answered. And he was. He rose to a high position in his church and never participated with those who used the weed.

How is it that fathers who never smoke must learn that sons smoke, and that after all the sacrifice parents make in behalf of their children's well-being, and to give them the chance to take college work? Can a boy (or girl) face the danger of a roommate or chum who smokes? One writer says, "Do not allow a close social interest—such as rooming or chumming with those who smoke."

One grandmother offered $50 to a grandson at his graduation from high school. The grandfather advanced it to $100 at the close of a college course.

Usually the young have not learned to live by faith hence may need a visible goal. Those who cannot offer money may help by prayer and kind words. A brotherly fellowship between father and son is defensive against evil. Daniel purposed in his heart he would not defile himself.

A heart purpose goes far toward improving understanding between a father and his son. Have the Christian fathers gotten so far from God that he will not hear their prayers? Isa. 29: 13 suggests the possibility of worshiping with the lips while the heart is far from God.

May our prayers help the fathers. Great people often march on quite simply, and seem not to know they are doing remarkable deeds. Let us be true till death.

Nappanee, Ind. Amanda Blosser.

Elder W. E. Kohne

Elder William Erasmus Kohne, son of the late Adam and Carolyne Kohne, was born May 17, 1883, and died Jan. 19, 1940, at the age of 56 years, 8 months and 2 days. Death came suddenly from a heart attack while doing the evening chores at his home near Lost City, W. Va.

From his records we learn that he was baptized Sept. 12, 1903, by B. W. Neff; installed into the deacon's office Nov. 7, 1908, by L. D. Calwell; installed into the ministry in the Mt. View church of the Lower Lost River congregation in 1914, by Henry Moyers; advanced to the second degree Aug. 12, 1916, by J. Carson Miller and J. F. Driver, and ordained to the eldership Sept. 8, 1923 by J. Carson Miller and S. W. See. Since 1923 he has been the presiding elder of the Lower Lost River congregation, and for the past several years elder in charge of the Crab Run church of an adjoining congregation.

For many years he assisted the late Elder J. W. Wampler in the Sunday-school work of the District of Northern Virginia. Elder Kohne manifested an interest in the mission work both at home and abroad, and gave much of his time in free pastoral work among the churches of his locality.

He recorded 556 sermons preached in his ministry of twenty-six years, in addition to the baptisms, funerals, marriages and other duties of the ministry. In secular life he taught school for thirteen years, but spent most of his life on the farm. On Nov. 22, 1908, he was united in marriage to Elizabeth Teets, daughter of the late Elder L. W. and Virginia Teets. To this union were born six sons and two daughters. Four sons preceded him in death. Surviving are his wife, Elizabeth Kohne and four children: Mrs. Curtis Lewis, Eula, Irvin and Nolan Kohne. Also surviving are: two brothers, Eli J. C. Kohne and Floyde Kohne; one sister, Mrs. Russ Kohne; one granddaughter, Dorothy Lewis.

The funeral was held from the Mt. View church near Lost City, W. Va., where he had labored for many years. It was in charge of the writer, assisted by Elders Galen Wampler and C. E. Nair. Burial was made in the cemetery near the church. Probably no more fittin

ords could be spoken of our brother elder, who gave reely of his time and talents to the church which he oved, than the words of the text used at his funeral, rom Matt. 25: 21: "Well done, thou good and faithful ervant: thou hast been faithful over a few things, I ill make thee ruler over many things: enter thou into ne joy of thy Lord."

Timberville, Va. Samuel D. Lindsay.

Elder J. A. Miller

I am grateful for the privilege of paying tribute to the emory of one of God's great noblemen, Elder J. A. iller of Manvel, Tex., who passed away Nov. 15, 1939, ged 80 years, 5 months, 15 days. When the message f his passing reached me, the words of King David, poken of his great general, Abner, filled my heart: "A rince and a great man hath fallen today."

I first met Bro. Miller as a young and vigorous preach- r in a Texas-Louisiana district conference thirty-eight ears ago, and my first impression of him was that of a an great in the working of his mind in the realm of ruth, and great in the outgoing of his heart—an im- ression that many years of close association and fel- owship developed into a deep appreciation of his quick ntellect, his rare pulpit ability, and warm magnetic per- onality.

Born at Greenmount, Va., he came from a sturdy Brethren ancestry, and early in his youth united with ne church of his fathers. Twenty-one found him a apable public school teacher. Sept. 5, 1880, he married ennie C. Meyers of Greenmount, Va., and to them was iven but one child, Clora, who later became the wife of Elder M. H. Peters of Manvel, Texas. He was pre- eded in death by his wife, May 9, 1931, and by his aughter, Oct. 2, 1936.

Several years after their marriage, Sister Miller's deli- ate health drove them far south in search of a mild cli- nate. They settled at Manvel, Tex., where a little Brethren church had been organized five years before. On Oct. 23, 1893, he was elected to the ministry, a re- ponsibility that he accepted as a divine commission, ne challenge of which stirred him into a loyalty and devotion that made him the great preacher that he as. His type of preaching was expository, vigorous, cid, enthusiastic to a remarkable degree, and always yal to the gospel. More than once the writer has been nder the spell of his eloquence as he opened the Scrip- ures and made the hearts of his listeners burn, mining recious gems of divine truth from scriptures uninter- sting and hard to be understood by the less discerning.

For a number of years, Bro. Miller served his district traveling evangelist, visiting scattered churches and olated members. In the prime of his strength and the eight of his activity he knew intimately every mem- er of our district church constituency; and there were w homes in the district in which he had not been a sitor. There was no home so humble, there were no commodations so meager, as to keep Bro. Miller from eing a gracious and appreciative guest, leaving its in- ates spiritually warmed and fed.

I recall Bro. Miller relating one instance when he re- onded to the call of an isolated brother twenty miles om the nearest railway station. He was met by the other at the station late in the afternoon, and rode the venty miles in a little mule-drawn spring wagon. eaching home, tired and hungry near midnight, he was served a supper of southern flapjacks (corn meal and water batter) and syrup by his bachelor host. He tar- ried there a week and preached the free gospel to a much neglected rural community.

Bro. Miller served on Standing Committee seven times; was moderator of the district conference nine times; was delegate to the district conference twenty- eight times; was a member of the Child Rescue Com- mittee for a number of years; was active superintendent of and instructor in the Falfurrias Mexican Industrial school for several years, as well as a member of the trustee board of the school property from 1920 until his death.

At different intervals of his long active life, he had been presiding elder of almost every church in the district.

For several years prior to his death failing health kept him from doing much preaching, and the 1939 dis- trict conference missed his comforting presence and in- spiring council for the first time in many years. In 1936 the district conference, in recognition of his long, faith- ful, and unselfish service to the district, granted him free traveling courtesy to any church or meeting he wished to attend in the district at any time.

Universally loved and appreciated, he will be sorely missed! Farewell, Great Heart! We leave you in the keeping of that Compassionate Redeemer whose grace you proclaimed all over our great Southland, and who said, "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand."

Welsh, La. J. F. Hoke.

Passing of Jacob Heller

On Aug. 9, 1851, there came to bless the home of Henry and Martha Earhart Heller of near Pitsburg, Ohio, a son, whom his happy parents chose to call Jacob. He was one of a family of nine, all of whom have preceded him to the glory world. Jan. 20, 1940, the date of his passing, he had reached the ripe age of 88 years, 5 months and 11 days.



His early life was spent on the farm near Pitsburg, Ohio. He received his edu- cation in the rural school of the community. While a young man in his late teens he united with the Church of the Brethren at Pitsburg, and for more than seventy years he was loyal to his early profession.

In the spring of 1875 he was united in marriage to Miss Angeline Elzey. To this union were born six chil- dren: Wm. H. Heller of Decatur, Ind., Mrs. Margaret Jones of Ft. Wayne, Ind., Mrs. Martha Murphy of Mon- roeville, Ind., Orville Heller of Preble, Ind., Mrs. Pearl Brown of Grand Rapids, Mich., Roy Heller of Decatur, Ind. A great sorrow came into this home when in 1889 the mother was called home.

In 1891, Bro. Heller was united in marriage to Mary Landis, who passed to her reward in 1911. On Oct. 20, 1915, he was married to Mrs. Sarah Grafmiller, who sur- vives.

Soon after his first marriage he moved to a farm near Decatur, Ind. He was one of the charter members of the Pleasant Dale church. In the early days he served this church as trustee and deacon. He was active in the construction of the present church edifice. Forty-two years ago he was elected to the ministry. In this capacity he served faithfully during the rest of his active life, seventeen years at Pleasant Dale and twenty-five at Portland, besides preaching at other points. He did much to help keep the Portland church active during the days when they had no pastor. He was blind during the last five years of his life, but he preached many sermons during his blindness. He never received pay for his preaching, first earning a livelihood for his family by farming and later by following the profession of tree surgeon.

Bro. Heller was always an inspiration to those among whom he worked. He always felt that it was his duty to lead folks to better ways of living.

Besides his children and his companion he leaves to mourn his passing, three stepsons, twenty-three grandchildren, and twenty-nine great-grandchildren. He will be greatly missed by his church and his community.

Funeral services were conducted at the Portland Church of the Brethren on Jan. 22. Later in the afternoon a second service was held at the Pleasant Dale church, near Decatur, where a number of friends had gathered. Interment was made in the Pleasant Dale cemetery.

Services were in charge of J. F. Bright of Winona Lake, Ind., and the writer.

Union City, Ind. Theo. R. Eley.

Elder Israel R. Young

In Empire, Calif., on Jan. 12, Bro. Israel R. Young passed to his reward. He was the father of Bessie R. Bolinger of Empire, Calif., and the late Eva R. Guilfoil of Glendale, Ariz.; brother of Malinda Frye of Mogadore, Ohio, and three sisters and four brothers who have passed on before; grandfather of Dorothy Bolinger, Ronald and Betty Ruth Guilfoil.

He was born in Mogadore, Summit County, Ohio, on Jan. 13, 1864. Had he lived just four hours longer he would have been seventy-six years of age. His parents were Frederick and Elizabeth Young. He was married March 23, 1887, to Mary C. Royer, who preceded him in death on April 12, 1919.

Bro. Young got his early education in the state of Ohio, and in 1884-1885-1886 he attended Mt. Morris College, teaching for a number of years in various schools in the state of Ohio.

Bro. Young united with the Church of the Brethren in 1884 when a student, and was a faithful member until his death. In 1893 he was called to the ministry. He was then living at Cherry Grove, Ill. He served in this congregation as one of the ministers free of charge, and for about twenty years was presiding elder of that church.

Since 1931 he had been living with his deceased daughter's family at Glendale, Ariz. Bro. Young's health had been declining for about a year. Recently he consented to come and make his home with his daughter, Mrs. Harvey Bolinger, at Empire, Calif. The doctors declared the trip could be made safely, but shortly after his arrival he was called to his eternal reward.

Funeral services were conducted by the Empire church pastor, Bro. Niels Esbensen, assisted by Bro. Paul Studebaker of Modesto. The body was taken to Cherry Grove, Ill., for burial, where services were conducted for the old neighbors and brethren with whom he labored so many years. William Kendall of Milledgeville conducted these services. Burial was in the Cherry Grove cemetery beside his wife.

Empire, Calif. Dorothy Bolinger.

I Had Fun in Church

I had fun in church tonight.

I just dropped in on a little church service. All told there were but twenty-six persons there plus the pastor. The weather was cold and I guess people hated to leave their family fires. But they missed the fun.

The young people, when they came, all stood just inside the door in the shadow of the rear wall. No janitor had been on hand to turn on all the lights. Ten youths stood talking, laughing and joking, getting warm.

The service opened by the pastor asking that someone turn on the back lights. A young hand reached out and the dim back seats became clearly visible and then the young people slipped into them.

The pastor then asked, "Who will lead our singing tonight?"

There was a bit of joking, jockeying and gentle urging in undertones among the young people. They seemed to sense that one of them would do it. Finally, a high-school senior got up and in a clear vibrating voice said, "I'll lead if mom'll play. What will we sing?"

The pastor suggested, "Let's sing number 181, Shall We Gather at the River? I want to gather there."

So we sang, and how we sang! Everybody just pitched in. To a musical ear it probably was terrible, but to us it was real. Our second song was Softly and Tenderly.

We then prayed. The prayer was introduced thus, "Let's pray. Brother Bob, will you lead us? How shall we pray? Shall we kneel or stand? Let's just sit and bow our heads."

Then I prayed. I do not remember what I said, but it was quiet. It seemed as if God just came into each heart and made us all so big and pure that the room was full.

The sermon wasn't long. It wasn't perfectly constructed. In fact it wasn't given from the pulpit. It was just the outpouring of the heart of a good and honest farmer-preacher who lives his all for his Christ. His subject was Forgiveness, and somehow we knew that he knew what he was talking about.

The service ended as the pastor ended his sermonette with a short prayer and benediction.

Slowly all twenty-six persons started the process of bundling up to go out into the cold. It had been warm in that church, warm to the skin and warm to the heart. Everyone was friendly and very happy that they "could be out."

As I came home I thought. According to the best procedure, established by good taste and those who know that service was a perfect flop. Everything was done incorrectly. There was no finesse in that service.

Yet what of it? There was warmth, depth and feeling. The songs were poorly chosen, but they were the favorites, and had special meaning to two members o

he group, and all of us were glad to make that meaning richer to those two.

The sermon—why try to describe its faults according o seminary standards? Yet it was a real sermon, a erious discourse from one who had had the experience f forgiveness and had felt the joy when God forgives.

Yes, the service wasn't a model for any group to fol-ow, but it just fit the group and was just what that roup needed to make God seem more real to them.

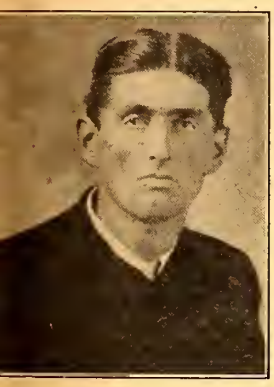
After all it wasn't the form of the service, the songs ung, the prayer, or the sermon. It was that the group vas one with God, not just tonight, but every day as heir lives contacted the community. It wasn't the ervice at all. It was the reality of the Spirit of God.

That's why I had fun at church one night.

Gratis, Ohio. Bob Tully.

Edgar M. Hoffer

Edgar Meckley Hoffer, son of Christian Longenecker and Susan Meckley Hoffer, was born in Conewago Township, Dauphin County, Pennsylvania, Nov. 27, 1885, on the Meckley homestead, near the Conewago (Hoffers) church, about midway between Elizabethtown and Deodate. He was the youngest of a family of six children, three sons and three daughters. Of the latter, two survive: Susan, wife of Allen G. Heisey; and Mary, wife of Irwin Shank, both living in Lebanon, Pa. Besides Edgar, three others of the family have passed on: Christian and Fannie, who died in infancy; Aaron, who by profession was a successful schoolteacher, having died thirty-six years ago.



Edgar remained unmarried, and lived on the place of his birth all his life. After the death of his mother, he and his father lived alone, until the latter died in 1937. Undaunted by these adverse conditions, he continued on, assisted by the loving ministrations of his sisters, as time and distance would allow.

Although not having the advantages of higher education, he attended the public schools, and applied himself diligently to books and the public press, to which he had access, the father having taught in the public schools for some time, and thus acquired what might be termed a fairly good education.

He united with the Church of the Brethren at the age of sixteen, being baptized by the late Eld. J. H. Longenecker in the stream close by the church where from his youth he attended Sunday school and religious services quite regularly until the later years of his life. Not being so strong physically, he was sometimes denied this privilege, but his interest in the kingdom continued unabated until the end, which came unexpectedly on the morning of Dec. 6, 1939. He had gone to procure some needed provisions in Elizabethtown. Hastening to take a car home, he succumbed to a heart attack.

Bro. Hoffer's career was unique in many respects. About a quarter of a century ago he asked the late J. Kurtz Miller in what capacity he thought it might be possible to serve the church of his choice. Bro. Miller suggested to him the securing of interesting facts about the ministers of our brotherhood. The challenge was accepted at once, and Bro. Hoffer went to work immediately, spending many weary hours and sleepless nights in tabulating data concerning our ministers, the like of which had not been duplicated heretofore in our fraternity, and possibly not in any other church.

The financial returns in this kind of work, as may be imagined, were meager indeed. Small gifts were extended, from time to time, from those who appreciated his efforts, but they were far from adequately reimbursing him for postage and stationery alone. At his death he had a mass of information as to birth, election, advancement, ordination, and services of our ministry. In later years he endeavored to secure like data for the deacons of our church. He had asked advice as to the disposition of these materials, and he was told to place it in some college library, or with some other institution where they could be held intact. The sisters, who have the distribution of his estate in charge, will not allow the loss of his patient and painstaking effort.

He was an observer and student of human nature, and could detect in a remarkable way the strong as well as the weak points of our ministers as he learned to know them. He was always appreciative of those who, by their appearance and conduct, manifested themselves as ministers and elders of our church.

During the sixteen years the undersigned was elder-in-charge of the Conewago church, of which Bro. Hoffer was one of the charter members, we had frequent personal contacts, and exchanged many letters. In this way we learned to know each other quite well. Thus ended a busy, devoted and consecrated life. The work which was begun by him, if it is to continue, will require some volunteer to complete the unfinished task.

In harmony with his wishes his body was laid to rest on the family plot in the Hoffer burial ground, adjacent to the Conewago church. In this church the funeral was held, being filled to capacity on that occasion by neighbors and friends, with not a few ministers in attendance to pay their last tribute of love and respect. The undersigned officiated, using Isa. 35:10. He was assisted by Eld. John S. Baker, one of the home ministers.

Palmyra, Pa. John C. Zug.

The J. C. Whitmers Celebrate Fifty-fifth Anniversary

On Saturday, Dec. 16, 1939, Brother and Sister J. C. Whitmer celebrated their fifty-fifth wedding anniversary at a dinner party in their own home in Glendora, Calif.

Present to extend congratulations and enjoy the evening were the three daughters, Mrs. Roy Brubaker, Mrs. Rollin Ball and Mrs. Lyle Carpenter, and their husbands. Also present were: Clella Brubaker, a granddaughter; Mrs. J. W. Lear, a sister of Mrs. Whitmer; and J. W. Lear.

The two sons, Loyal and Chalmer Whitmer, residents of Imperial Valley, found it impossible to attend the celebration.

The Whitmers were married in Illinois in 1884 and they made their home on a farm near Virden, Ill., until 1891. Then, with three children, they moved to California, settling in La Verne.

While living here Bro. Whitmer was elected to the deacon's office, in which office they have served faithfully to the present time. He also served for a number of years on the mission board of the district.

The family moved to Glendora in 1906 and they have made their home here continuously, with the exception of one year, since that time. Bro. Whitmer served as the Sunday-school superintendent for a number of years in the Glendora congregation. He was quite successful, and he introduced into the school some methods which were considered quite advanced for that time.

Bro. Whitmer has rounded out eighty years and his wife has passed the 73rd milestone. For that age they are enjoying very good health.

Glendora, Calif. J. W. Lear.

Shrider Fiftieth Wedding Anniversary

On New Year's Day thirty-three relatives and friends of Father and Mother Shrider met at their home for dinner and for the celebration of their fiftieth wedding anniversary. Open house was held in the afternoon with other friends calling. They received many beautiful gifts, cards of congratulations, baskets of fruit and flowers, and a sum of money. Only two were present who were at the wedding fifty years ago, mother's two youngest sisters.

Father was born in Perry County, Ohio, in the bounds of the Olivet church. He will be seventy-seven years old in February. He has been a member of the Church of the Brethren for fifty-seven years. Mother was born near Elkhart, Ind. She will be seventy-four in May and has been a member of the church for sixty-one years.



Father and mother (whose maiden name was Ritter) were united in marriage by Eld. Eleazer Bosserman at the Ritter home at Sethton, Mich. All their married life has been spent in Michigan, the last twenty-three years in their present home near Carson City.

Three children were born to them: Floyd, the oldest, who died at Camp Custer in 1918; Roy, the youngest, who died at eight

years of age; and Ruth, who with her husband and little son lives on the home place.

Father and mother have been in the deacon's office for thirty-three years. Mother was always active in the work of the Aid Society until ill-health forced her to give it up.

They have read the Gospel Messenger since childhood and remember it as the Primitive Christian (of which they still have three of the later copies) and Brethren at Work. They have taken it in their own home for thirty-eight years. Father has been Messenger agent for the past eighteen years; he has served in other offices also.

As far back as I can remember our home has always been home to visiting ministers and evangelists. I am most happy for the opportunity to pay tribute to a Christian home and parents.

Butternut, Mich. Mrs. Ruth A. Mishler.

In Memory of My Mother

Sister Josephine Evers Cline, daughter of John and Lydia Whitmer Evers, was born Nov. 29, 1866, in Augusta County, Virginia. She passed away Jan. 1, 1940, in the home of her daughter, Mrs. R. K. Showalter, in Bruceton Mills, W. Va. She was united in marriage to Samuel D. Cline, also of Augusta County, on Jan. 22, 1885. In the same year they united with the Church of the Brethren and started to build a Christian home, in which they were permitted to live together happily for fifty years. Into this home were born four children, all of whom grew to maturity, namely: Hugh E. Cline, Weyers Cave, Va., Mrs. J. D. Zigler, deceased; Mrs. R. K. Showalter, Bruceton Mills, W. Va., Mrs. C. W. Byers of Mt. Sidney, Va. Surviving also are thirteen grandchildren and three great-grandchildren. All of the children and grandchildren are active members of the church except one who is very young.

It is hard to think of one without the other of these two godly people. They served many years in the deacon's office in the church, doing all the good they could wherever there was opportunity. They were successful and busy with the many duties of the home and farm, but none of the children can remember a single time when they were too busy to be in their places in the house of worship, or to give assistance to their neighbors or any one in need. Their home was always open to visitors and many times they entertained the ministers during revival meetings. To them Christian service was a great privilege and source of joy. They were always interested in anything for the betterment of their community, and most of all the church. Mother was a charter member of the Aid Society in her congregation and continued to have a vital interest in this work to the end. After father went home five years ago, mother was very lonely for him, but her faith and devotion to her church and spiritual things never wavered. Truly she has done what she could, and her children with many others rise up and call her blessed.

Funeral services were conducted in the Lebanon church Jan. 3, by Elders A. S. Thomas and B. E. Cupp. She was laid to rest in the adjoining cemetery.

Bruceton Mills, W. Va. Mrs. R. K. Showalter.

Sarah G. Felthouse

Sarah G. Felthouse was born near Dayton, Ohio. Her parents, Brother and Sister Gilbert, moved to North Manchester, Ind., when Sarah was six years old and here she grew to womanhood. Here she was converted and became a member of the Ogan's Creek church.

On Aug. 4, 1886, she and Jeremiah Crill were united in marriage. To this union were born five children. Bro. Crill passed to his reward Nov. 17, 1903, from their Idaho home. On March 31, 1907, she and Bro. J. V. Felthouse were united in marriage in Nampa, Idaho.

During 1910, while serving the church at Logansport, Ind., it became evident that a change of location must be made for Bro. Felthouse's health and they came to Florida. Bro. Felthouse had pictured to him in a dream the kind of place they were to find for their home. When he saw the place at Seminole, he said, "This is the place," and here they located in March of 1911, and here they spent the rest of their earthly pilgrimage. This home became a Mecca to many of the early settlers of the Church of the Brethren. From this home Bro. Felthouse was laid to rest Oct. 30, 1925, and Sister Felthouse in December of 1939.

Besides her own church, she had time to help in the Seminole Methodist church near her home. Her work here was so much appreciated.

When the history of the Church of the Brethren in Florida is written, and especially the history of the Tampa congregation, these records will tell the story of her life and work for more than twenty-five years. At the silver anniversary of the Tampa church in 1937 Sister Felthouse was the only one present who had been at the organization of the church near Dade City in 1912. She and Bro. Felthouse were instrumental in holding these members together for about fourteen years without a church house.

Since the church house in Tampa was built, Sister Felthouse has been a vital part of the organization and was to its services as many times as convenient, even up to the last year. During the summer she was in Indiana, returning to Florida in September. Dec. 5 she suffered a paralytic stroke.

The funeral services were conducted by Brethren Landis, Ashworth and Lewis. She was laid beside her husband in the Seminole cemetery to await the resurrection morning.

Earleton, Fla. J. H. Morris.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Cazier-Dull.—Ivan George Cazier and Kathryn Louise Dull, at the Wilshire Wedding Chapel, Los Angeles, Calif., Feb. 2, 1940, by Bro. J. W. Deeter, pastor of Inglewood Church of the Brethren. —Mrs. Walter A. Dull, Los Angeles, Calif.

Kribs-Paul.—At the Church of the Brethren parsonage in Middlebury, Ind., May 20, 1939, Richard A. Kribs and Mildred E. Paul.—Ira E. Long, Middlebury, Ind.

Lathrop-Smith.—By the undersigned, in the Woodland Church of the Brethren, Sept. 23, 1939, Ferris Lathrop of Flint, Mich., and Eloise Smith of Woodland, Mich.—H. V. Townsend, Woodland, Mich.

Royer-Bailey.—By the undersigned, at the home of the bride's parents at Warsaw, Ind., Max Royer of North Manchester, Ind., and Neva Bailey of Warsaw, Ind., Dec. 25.—R. C. Wenger, North Manchester, Ind.

FALLEN ASLEEP

Arnold, Hannah, daughter of William and Mary Fergus Senseman, was born July 29, 1867, near West Charleston, Ohio, and died at the home of her daughter, Mrs. B. K. Mathias, Lanark, Ill., Jan. 23, 1940. On Aug. 21, 1890, she was married to Henry S. Arnold in Miami County, Ohio. To this union four children were born. She is survived by three daughters, one son, seven grandchildren and one brother. Her companion preceded her in death Feb. 22, 1936. Immediately following their marriage they came to Carroll County, Ill., where they continued to make their home. After the death of her husband, Sister Arnold lived with her daughter, Hazel. In 1902 she became a member of the Church of the Brethren at Lanark, remaining faithful until the Lord called her to a greater service. She rendered Christlike service in her many deeds of kindness, contributing to the comfort of those round about her. Funeral services were conducted in the Lanark Church of the Brethren by her pastor, the undersigned. Her body was laid to rest in the Lanark cemetery.—I. D. Leatherman, Lanark, Ill.

Baker, Sister Minnie, wife of the late Eld. C. L. Baker of the Upper Conewago congregation of Southern Pennsylvania, died at her home in East Berlin, Pa., from the effects of a stroke on Jan. 18, 1940. She was aged 67 years, 11 months and 19 days. She was a lifelong member of the Upper Conewago congregation, and will be missed by many. She leaves one daughter, two granddaughters, a brother and a host of friends. Funeral services were held in the Mummerts church, with interment in the cemetery adjoining. Services were conducted by Eld. R. W. Schlosser, Bro. Bruce Anderson and the writer.—W. G. Group, East Berlin, Pa.

Bowman, Mary Ann, daughter of John and Hannah Bowman, was born in Lancaster County, Pa., Oct. 3, 1849, and died in Monticello, Minn., Sept. 14, 1939. Funeral services were held at Monticello by Bro. J. R. Suter. The body was taken to Savanna, Ill., where another funeral service was conducted by the undersigned. Burial was in the Savanna cemetery.—I. D. Leatherman, Lanark, Ill.

Cain, John Edward, aged 62 years, 6 months and 14 days, passed away recently. He was married to Rosey Weese in 1896. To this union seven children were born, one preceding him in death. Bro. Cain united with the Church of the Brethren about twenty-five years ago. He was well liked by all who knew him. Surviving are his wife and children, twenty-four grandchildren and one great-grandchild. Funeral services were conducted in the Walnut Grove Church of the Brethren by Bro. P. I. Garber. —Esta Wratchford, Moorefield, W. Va.

Carpenter, Susannah, daughter of Henry and Magdalena Flory, was born Jan. 9, 1859, in Defiance County, Ohio, and passed away Feb. 3, 1940. She was the oldest in a family of nine children, four of whom preceded her in death. March 25, 1882, she was married to Isaac Monroe Carpenter. Seven children were born to this union, three preceding her in death. In early life she united with the Church of the Brethren, and was a faithful member. They lived in Defiance County until Sept. 25, 1912 when they moved to Beaverton, Mich., where she spent the remainder of her life. On May 30, 1934, her companion departed this life. She leaves her four children, one sister, four brothers

even grandchildren, two great-grandchildren and a host of relives and friends. Funeral services were held at her home near averton by the undersigned, after which she was taken to wel, Ohio, for last rites and burial in the Poplar Ridge cemery.—Chas. A. Spencer, Shepherd, Mich.

Christian, Nora Witwer, daughter of Peter and Anna Witwer Greenville, Ohio, died Nov. 10, 1939, after an illness of several nths at the University hospital in Ann Arbor, Mich. She was rn in December of 1891. In June of 1914 she was married to rest B. Christian of Woodland, Mich. She was a graduate of anchester College and taught school for several years. She ed a beautiful Christian life and was loved by all who knew r. She was active in church work as long as her health pertted it. She leaves her husband, two sons, her mother and e sister. Funeral services were held at the Woodland church, nducted by Pastor Harley V. Townsend. Interment was in e Woodland cemetery.—Mrs. Harley V. Townsend, Woodland, ich.

Frey, Anna Marie, daughter of Peter and Susan Scholl Reylds, was born in Washington County, Md., June 18, 1850, and ed at the home of her daughter, Mrs. Mary Martin, of Lanark, ., Jan. 8, 1940. She was married to John H. Frey, Nov. 6, 1876, Cavetown, Md. To this union six children were born, two of nom preceded her in death. She is survived by three daughters, e son, seventeen grandchildren and twenty-six great-grandildren. Funeral services were conducted at the Lanark Church the Brethren by Bro. Foster Statler of Mt. Morris, Ill., due to e illness of her pastor, the undersigned. Interment was in nerry Grove cemetery.—I. D. Leatherman, Lanark, Ill.

Fultz, Luther A., was born Feb. 25, 1866, and died Jan. 7, 1940. ro. Fultz was a victim of a paralytic stroke for several years. e was a member of the Church of the Brethren and always tended church when his health permitted. He is survived by s wife, three daughters and two sons. Funeral services were nducted by Bro. P. I. Garber. Burial was made at Lost River, . Va.—Esta Wratchford, Moorefield, W. Va.

Helman, Barbara Ann, daughter of Carl and Dortha Helman, as born April 7, 1939, and died at the Goshen hospital on Jan. , 1940. Surviving are her parents, two brothers and three andparents. Funeral services were held at the New Paris nurch of the Brethren by the writer, assisted by Bro. Wm. Bruker of New Paris. Burial was in the New Paris cemetery.—eroy Fisher, Milford, Ind.

Herbst, Samuel, son of Charles and Mary Hartzell Herbst, was rn in Adams County, Pa., July 9, 1866, and died recently at the ge of 73 years, 6 months and 19 days. He lived most of his life Franklin Grove, Ill. He was married to Laura Barber, who ed in 1926. An adopted daughter passed away the same year. ro. Herbst was a member of the Church of the Brethren and rved as janitor for about twelve years. He was quiet, unasuming, conscientious, and a hard worker. Funeral services were nducted in the Brethren church by Brethren S. L. Cover and . D. Buck. Interment was in the Franklin Grove cemetery.—ina Pfoutz, Franklin Grove, Ill.

Horner, William Edmund, son of Peter and Wilmena Beesecker orner, was born in Carroll County, Ill., May 30, 1861, and passed way at his home in Lanark, Ill., Jan. 19, 1940. At the age of teen he accepted Christ, and was baptized into the Church of e Brethren. Dec. 10, 1885, he was married to Hattie Grush at olo, Ill. To this union three sons were born, one dying in inncy. He is survived by his wife, two sons, five grandchildren d two great-grandchildren. Funeral services were held at the anark Church of the Brethren by Bro. Merle Hawbecker, owing the illness of her pastor, the undersigned. Interment was in e Lanark cemetery.—I. D. Leatherman, Lanark, Ill.

Howes, Francis, son of Calvin and Bessie Howes, was born Oct. 1907, at Carrington, N. Dak. When he was a small boy his rents moved to Pettibone, N. Dak. At the age of fifteen years was baptized into the Church of the Brethren. He had been ill-health for the past four years. He died suddenly of a art attack on Jan. 20, 1940, at his home. He is survived by his rents, three half brothers, and one brother. One sister died infancy. Three other children were reared in the home. Fural services were conducted at Medina, N. Dak., by Rev. N. E. cCoy of the Baptist church of Jamestown, N. Dak.—Mrs. Walr McKee, Carrington, N. Dak.

Kehr, Mrs. Bertha Agnes, widow of the late Erney C. Kehr, as born Feb. 13, 1889, and died in the York hospital on Jan. 27, 40. She is survived by four sons, four daughters, five grandildren and three brothers. Funeral services were held at the zweiler funeral home in York, with the writer in charge. Burl was in the St. Jacobs Union cemetery.—M. A. Jacobs, York, a.

Kinsey, A. C., was born April 29, 1860, and passed away quite ddenly Sept. 4, 1939. He was the son of John H. and Rebecca owman Kinsey. Sept. 26, 1880, he was married to Willie ances Akers, daughter of William M. and Frances Heckman kers. They had completed nearly sixty years of devoted comnionship when death separated them. Besides his wife he aves two daughters, two grandchildren and two great-grandildren. At an early age he united with the church, and lived faithful Christian life in the Bethlehem congregation. The fural service was conducted in the home of his daughter, Mrs. S. Bowman. His body was laid to rest in the Antioch cemetery. astor M. E. Clingenpeel and the pastor of the Baptist church of Boone Mill conducted the services.—Katie Bowman, Callaway, Va.

Kraning, Walter L., son of George and Martha Kraning, died Jan. 21, 1940, aged 50 years, 2 months and 29 days. On Dec. 18, 1909, he was married to Minnie Dillon. Bro. Kraning was a member of the Church of the Brethren. He was afflicted for several years, but bore his affliction with Christian courage. The anointing service was a real comfort to him. He leaves his wife, two sons, one daughter, two sisters and three brothers. Funeral services were held in the Mexico church, conducted by Eld. Frank Fisher, assisted by Elders H. U. Fisher and Walter Balsbaugh.—Mrs. Ernest Fisher, Mexico, Ind.

Layman, Ruth E., passed away Jan. 7, 1940, aged 78 years, 11 months and 20 days. She was a daughter of the late John B. and Frances Bowles Knibb of Goochland County, Va. Oct. 19, 1892, she was married to Charles C. Layman of Rockingham County, and for forty-seven years they maintained a Christian home near Harrisonburg, Va. She was a faithful member of the Mill Creek Church of the Brethren for many years. She was a devoted Christian wife and mother. Her simple, busy life was rich in beauty and good works. She found real joy in her Bible and Messenger. Each year she gave her children a Messenger subscription for a Christmas present. She had been ill for a year, but was bedfast only a short time. She leaves her faithful companion, three grandchildren, four sisters and two brothers. Funeral services were conducted from her home by Bro. C. E. Long. She was laid to rest in the Keezletown cemetery near by.—M. E. Layman Brown, Washington, D. C.

Longenecker, Sister Annie, died at the Brethren Home near Carlisle, Pa., Jan. 15, 1940, aged 69 years and 16 days. She was a faithful member of the Church of the Brethren for many years. She waited on her aged parents in their last years of life. Funeral services were conducted from the H. B. Bender and Sons funeral home in Gettysburg, Pa., with interment in the Mumasburg cemetery. The writer was in charge of the services, assisted by Bishop Meyer of the Mennonite church.—W. G. Group, East Berlin, Pa.

Miller, Daniel A., son of Joseph Miller, was born in Virginia, Oct. 23, 1855, and died at the age of 84 years, 2 months and 23 days. He leaves one son and one daughter. His good wife, Esther, preceded him in death. Bro. Miller was a faithful member of the Mexico church for many years. Funeral services were held in the Mexico church by Eld. Frank Fisher, assisted by Eld. Walter Balsbaugh.—Mrs. Ernest Fisher, Mexico, Ind.

Musser, Sister Jennie M. Hufnagle, passed away at her home in Lewisburg, Jan. 1, 1940, aged 85 years, 4 months and 29 days. She was a lifelong member of the Church of the Brethren, being baptized Dec. 23, 1872. Her faithfulness and loyalty to her church will long remain in the memory of those who knew her. Her death terminates a marital union of fifty-six years. Surviving are her husband, W. W. Musser, three children and two grandchildren. Funeral services were held Jan. 5, in charge of Bro. Greene Shively and Rev. E. C. Basom of the Evangelical church. Interment was in the Lewisburg cemetery.—Mrs. Mervyn W. Mensch, Mifflinburg, Pa.

Myer, Vesta Elizabeth, daughter of John B., and Mary Eikenberry Myer, was born near Flora, Carroll County, Ind., May 13, 1880, and passed away at her home on Jan. 24, 1940. She united with the Flora Church of the Brethren in 1904, and in the following years made a most significant contribution to the church. In a period of over twenty years she was absent from but one service, and for twenty-seven consecutive years she gave herself to the children's department of the Sunday school. Her last illness was of two years' duration. Twice she was anointed. Two brothers and four sisters are left in the immediate family. Funeral services in the Flora church were in charge of the writer. Interment was in the Maple Lawn cemetery.—Ray E. Zook, Flora, Ind.

Nicholas, Bro. W. Stewart, was born in York, Pa., Feb. 16, 1903, and died at the state hospital, Harrisburg, Pa., Jan. 30, 1940. He was a member of the Church of the Brethren for fifteen years. He is survived by his widow, Sister Carry Nicholas, four brothers, his father and an aged grandmother. Funeral services were conducted by the writer, assisted by Bro. J. J. Bowser, in the Guy B. Creep funeral home in York, Pa. Interment was in the Bairs cemetery near Hanover, Pa.—M. A. Jacobs, York, Pa.

Price, Argus J., aged 49 years, met an accidental death on Jan. 26, 1940. He slipped on the ice and fell, striking his head upon the running board of his truck. He was married to Mary Yoder, and to this union three daughters and two sons were born. One son preceded him in death. Bro. Price was a good man and was held in high esteem by all who knew him. Beside his wife and children he is survived by two sons-in-law, a small grandson and two sisters. Funeral services were in charge of Elders L. D. Young and D. O. Cottrell. Interment was in the East Liberty cemetery.—Leo Lillian Wise, Bellefontaine, Ohio.

Rinehart, Bro. Thaddeus, was born Sept. 28, 1866, and died Jan. 9, 1940, at the home of his daughter in Hanover, Pa. His wife preceded him in death a few years ago. He was buried beside his wife in the cemetery adjoining the Marsh Creek Church of the Brethren near Gettysburg, Pa. Services were conducted by Eld. J. M. Danner and the writer.—W. G. Group, East Berlin, Pa.

Roberts, John Hiram, son of John B. and Louisa Carpenter Roberts, was born May 19, 1861, in Buchanan County, Iowa, and

died at the home of his daughter, Mrs. Pearl Rahn, at Milledgeville, Ill., Oct. 28, 1939. Funeral services were held in the Cherry Grove Church of the Brethren, where he had been a member for a number of years, conducted by the undersigned. Burial was in the adjoining cemetery.—I. D. Leatherman, Lanark, Ill.

Rohrback, Mary Emma, daughter of Nathan and Susan Wean, was born in Shenandoah County, Va., Aug. 28, 1869, and died at the home of her daughter, Mrs. Iva Johnston, near Bellbrook, Ohio, Jan. 21, 1940. Early in life she became a member of the Hickory Grove Church of the Brethren in Southern Ohio. She was married to Ulysses Rohrback in 1890. Surviving are three sons, three daughters, twenty-one grandchildren and two brothers. Funeral services were conducted in the daughter's home by the writer. Interment was in the Bellbrook cemetery.—Hugh Cloppert, Dayton, Ohio.

Ruthrauff, Margaret Catherine, was born Jan. 28, 1863, in Stark County, Ohio, and departed this life Jan. 18, 1940. At an early age she moved with her parents to Indiana and from there to Kansas. She was married to George Ruthrauff, Oct. 8, 1885. After their marriage they moved to a farm near Redfield, Kans. She was the mother of five children, one son dying in infancy. Surviving are three sons, one daughter, two sisters and seven grandchildren. Sister Ruthrauff had been an active member of the Brethren church. She will be missed in the home church and community. Funeral services were conducted by the undersigned, assisted by Bro. Max Hartsough. Interment was in the cemetery adjoining the church.—D. P. Neher, McCune, Kans.

Sanger, Grace Viola, wife of Bro. Levi D. Sanger, was born near Sangerville, Feb. 2, 1898. On Oct. 25 she and her husband and other relatives started on a trip to Ohio. Just as they reached the Ohio state line they had a serious accident. Sister Sanger died on Oct. 30 without regaining consciousness. She was a daughter of Bro. Samuel and Sister Mattie Cupp Hess. At the age of nine years she united with the church, and was a faithful worker. She was president of the Aid Society last year. Her father and a small son preceded her in death. She is survived by her husband, one daughter, two sons, her mother, two brothers and eight sisters. Funeral services were held at Sangerville by Bro. O. S. Miller. Interment was in the cemetery near by. —Meda G. Argenbright, Bridgewater, Va.

Schoen, John, son of Carl and Christina Hoeger Schoen, was born in Lanark, Ill., July 31, 1869, and passed away at his home in Lanark, Nov. 9, 1939, after a lingering illness. On Jan. 5, 1893, he was married to Etta Niman Butterbaugh. Three children were born to this union. He is survived by his widow, three children, six grandchildren, one sister and six brothers. He united with the Church of the Brethren forty-three years ago, and remained faithful. Funeral services were conducted at the home by his pastor, the undersigned. His body was laid to rest in the Lanark cemetery.—I. D. Leatherman, Lanark, Ill.

Shopbelle, Mrs. Cora Kepner, was born Feb. 8, 1863, and departed this life Jan. 12, 1940. She was married to Daniel Shopbelle in 1880. One child was born to them. In early youth she united with the Church of the Brethren, and remained faithful and helpful to her church. She helped her neighbors in sickness, death and sorrow. She leaves one son, two grandchildren and two great-grandchildren. Funeral services were conducted by Pastor Harley V. Townsend at the Wing funeral home in Woodland, Mich. Interment was in the Lake Odessa cemetery. —Mrs. Harley V. Townsend, Woodland, Mich.

Thompson, Susan Nora, daughter of Mr. and Mrs. Jacob Harclerode, was born April 20, 1866, near Bedford, Pa., and departed this life Nov. 30, 1939, at her home in Sterling, Colo. She was married to Robert S. Thompson on Nov. 23, 1884. To this union were born five children, one daughter preceding her in death. Early in their married life they united with the Church of the Brethren. They were members of the Warrensburg church, Missouri, for years and later became members of the Mineral Creek church. The past twenty-five years were spent in the Sterling, Colo., congregation. Their home was ever open to friends and neighbors and those in need. While living near Oakley, Kans., a portion of their farm was donated to the building of a Brethren church. She leaves her four children, her husband and a host of friends. Funeral services were held from the Sterling church, conducted by Pastor O. P. Williams, assisted by Rev. Jackson of the Assembly of God church. Interment was in the Riverview cemetery near Sterling.—Mrs. A. G. Turner, American Falls, Idaho.

Workman, Mary C. Pryor, daughter of Hammond and Elizabeth Pyror, was born April 1, 1856, in Knox County, Ohio, and died Dec. 12, 1939. On June 12, 1878, she was married to Elisha Workman, who departed this life Sept. 22, 1936. To this union three children were born, one dying in childhood. She was a devoted and loving mother. On May 5, 1888, Brother and Sister Workman were baptized into the Danville Church of the Brethren. Through these years she was a devoted and faithful member, serving her Master and her church continuously until failing health kept her from the services of the church. In this beautiful Christian life was manifested the true Christian love of fellowship. She leaves one son, one daughter, two brothers, one sister, grandchildren and other relatives and friends. Funeral services were conducted in the Danville Church of the Brethren by the writer, her pastor, with interment in the Danville Church of the Brethren cemetery.—Daniel M. Brumbaugh, Danville, Ohio.

CHURCH NEWS

Idaho

Bowmont.—Brother and Sister G. G. Canfield conducted evangelistic meetings in our church recently. Bro. Canfield's messages were stirring and convincing. Sister Canfield very ably directed the music. We also appreciated Bro. Canfield's messages in song. Nine were baptized and one reconsecrated. Our church has been growing in number and in spirit, with Brother and Sister Samuel Bollinger as pastors. Prior to the meetings a heating plan was installed and the interior of the church was decorated.—Mrs. V. W. Goodman, Nampa, Idaho, Jan. 31.

Illinois

Franklin Grove.—We were privileged to have Bro. J. F. Burton of Lena, Ill., with us in an evangelistic meeting, Nov. 13-26. Bro. Burton brought us inspiring sermons. Our pastor and Bro. Burton made many calls during the two weeks. On Christmas Eve we enjoyed a Christmas program. Jan. 10 the annual birthday supper was held, with 164 in attendance. Feb. 4 closed the study of the school of missions. In the adult department Pastor S. L. Cover led the study for us. Sister Cover was in charge of this school. The play, The Color Line, will be given by the young married people on Feb. 11. The churches of our town will have a union World Day of Prayer service on Feb. 9. This meeting will be held in our church.—Nina Pfoutz, Franklin Grove, Ill., Feb. 6.

Polo.—Nov. 15 at our father and son banquet Dr. W. S. Bell of Milledgeville was guest speaker. On Nov. 19 the Friendship Circle gave a play, No Banners Flying. The men's organization had charge of the morning services on Nov. 26. They gave a peace program. Pastor H. Jesse Baker was the speaker at the union Thanksgiving services which were held at the Presbyterian church. A program of Christmas carols was given on Dec. 10 by the grade school boys' and girls' choruses. Other Christmas programs were given on Dec. 24, consisting of a program by our primary and junior departments, and a pageant, Christmas With the Home Folks, by the young people. Several of our members sang in the community chorus in presenting The Messiah at the local high school. Twenty young people sang Christmas carols to a number of shut-ins and elderly folks and presented them with gifts of fruit from the Friendship Circle. This is the fourth year we have taken advantage of the Gospel Messenger club rates. We have placed the Messenger into more than seventy-five per cent of the homes. Death has recently claimed two of our faithful members, Bro. Albert Gilbert and Sister Della Welty. The average Sunday-school attendance for the past quarter was 208. Brother and Sister Baker enjoyed a three weeks' trip to Florida and a visit with kin folks in Ohio and Indiana. They returned home on Jan. 16. Our spring love feast is always held on Good Friday night, so the date this year is March 22.—Mrs. Hazel Krum, Polo, Ill., Feb. 5.

Romine.—Feb. 1-3 Bro. Oliver Dearing held services for us. He brought inspiring messages which were appreciated. On Feb. 17 there will be an all-day stewardship meeting. There will be a basket dinner at noon. The B. Y. P. D. helped to raise the funds to refloor the church. They are also providing the services of Bro. Ausby Swinger for the fourth Sunday of each month. We have regular services on the first and third Sundays of each month, conducted by Bro. Urias Blough of Geff, Ill. Our love feast will be held on April 7.—Mrs. Merritt Bryant, Salem, Ill., Feb. 7.

Indiana

Bethel.—Sunday-school officers and teachers and church officers were re-elected. Our Sunday-school superintendents, Bro. Ben Zimmerman and Sister Rosa Shuder, with the help of the teachers and their classes, gave an interesting Christmas program. A play, The Story Beautiful, was given. The Aid Society has been making quilts, comforters, rugs and aprons. They sent boxes of clothing to Chicago to be given to the needy at Christmas time. They elected the following officers: president, Sister Denie Schuder; vice-president, Sister Nina Doty; secretary, Sister Agnes Neff; treasurer, Sister Chloe Neff. A group of young people from Manchester College had charge of the services on Nov. 5. Some of our officers are as follows: elder, Bro. Lee Cory; treasurer, Bro. Arthur Gilbert; clerk, Bro. Marion Deeter; trustees, Brethren Mike Reuter, Amos Hollon and Arthur Gilbert; Messenger agent, Sister Grace Noss; correspondent, the writer. On Jan. 28 a man from Russia gave a talk.—Mrs. Clara M. Price, Milford, Ind., Feb. 6.

Camp Creek.—We met in council Dec. 29, at which time the following officers were elected: clerk, Mildred Shively; secretary-treasurer, Carl Danner; cradle roll superintendent, Mina Heisler. The Ladies' Aid met at the home of Sister Zerush Shively for its annual Christmas meeting. A short Christmas play was given. Mrs. N. H. Miller was elected president of Aid; Mrs. Margaret Nifong, secretary-treasurer; Mrs. Amos Ruff, superintendent. The B. Y. P. D. of the New Salem church was with us on Sunday evening, Dec. 31, and gave a missionary play, The Harvest Abundant. The B. Y. P. D. is planning to give a play soon. Our attendance has been good considering the bad weather and sickness.—Laura Flory, Nappanee, Ind., Feb. 6.

Fort Wayne.—Pastor Van B. Wright spoke to the B. Y. P. D.

10. He also spoke to the Torch club at the Y. M. C. A. on 12. The white gift service was held on Dec. 17. Special ic was furnished by the junior and senior choirs and a soloist. junior and intermediate departments held a candlelighting ice. The evening service was conducted by the Plus Ultra . Mrs. Ruth Barrett told the story of The Other Wise Man. ial numbers of music were enjoyed. Mrs. Wright spoke to B. Y. P. D. on Growing and Sharing. Dec. 14 the choir re- nized under the leadership of Mrs. Van B. Wright. Dec. 21 B. Y. P. D. entertained a group of twenty underprivileged lren from the Kate Bilderback house. Each child received a Dec. 23 nine needy families received baskets of food. The l Temperance Legion held a Christmas party at the home ister Guy Carnes. Dec. 17 the Little Women's club spon- l Christmas caroling at the St. Joseph hospital. After carol- he group enjoyed a tea at the home of Sister Opal Stech. Dec. 22 an all-church party was sponsored by the children's tor, superintendent, and the helpers in the children's divi- The pastor and his family received a beautiful occasional and table from the church. On Dec. 24 the Christian Work- group conducted a program of meditation and worship. Va- lights were shown on the picture of Christ while soft music played on the organ. The B. Y. P. D. had been caroling and in in a processional singing Christmas carols. The message he evening was The Homeless Christ. Our prayer and praise ces are taking on new interest. Bro. R. L. Valentine is our tor. Dec. 31 Rev. L. Huddleston of the Anti-Saloon League ght a challenging message. The B. Y. P. D. held a New 's Eve party. After a recreational period the group went to home of Brother and Sister Wright for devotionals and re- ments. Bro. Wilbur Bantz of Toledo, Ohio, brought a help- nessage at our prayer meeting recently. Bro. James Renz Greenville, Ohio, now a student in Manchester College, ched an inspiring sermon on Jan. 7. Jan. 10 we met in coun- Special attention was given to some plan by which one hun- per cent of our people might receive the Gospel Messen- We will have a seven-week prelude to Easter. We will in the union sunrise service at Greenlawn Memorial ceme- On Jan. 27 Miss Smeltzley, a high school teacher, spoke to Women's Work and Little Women's club on her travels dur- he past summer.—Marie Valentine, Fort Wayne, Ind., Feb. 2.

w Salem.—Recently we have redecorated our church, pur- ed new blinds and installed an oil burning furnace. We are ning to remodel the basement and build a new Aid room . Our Aid Society meets every two weeks. Sister Irene der is our president; Katherine Dunnuck, secretary-treas- Elizabeth Baker, superintendent. We make quilts, com- rs and clothing for the needy, and serve dinners in homes e death has come. We have a Bible study period at each ing, directed by Dora Stout. Bro. I. N. H. Beahm of Nokes- Va., assisted us in a revival meeting Dec. 3-17. His mes- and personal work, assisted by Pastor H. J. Kreider, were appreciated. Our music was directed by home talent, with al numbers at each service. Twenty-four ministers from ning churches visited us during the meeting. Five appli- were baptized. Our young people presented two plays g the past year. They recently presented the missionary Harvest Abundant, at our church and at Camp Creek. In han six weeks we have lost four of our faithful members by , Bro. Roy Meek, Bro. Chauncey Weybright, Sister Eva erda and Sister Ida Deeter. We are looking forward to g Bro. Wilmer Petry of Akron, Ohio, assist us in a revival fall.—Dora Stout, Milford, Ind., Feb. 7.

gar Creek.—Bro. Howard Kreider conducted our evangel- meetings. Sister Neva Bourden had charge of the song ces. Eld. L. W. Kreider was present most of the time and ted our evangelist. One was baptized. At our December cil we elected officers. Four were received into the church tter, and one letter was granted.—Mrs. R. Arnett, South ley, Ind., Feb. 5.

st Marion.—A peace play, The Unknown Soldier Speaks, given as an Armistice Day program. Our communion serv- as held in November, with Bro. Oscar Winger officiating. vival meeting was held Nov. 13-26, with Bro. Robert Sink ssville, Ind., as evangelist. There were five accessions, two hich were by transfer of membership. We have granted letters of membership. A musical program was given on tmas evening. Our 1940 budget is the same as that for namely $1,500. Our new pastor, Bro. Glen Baird, of Beth- Biblical Seminary is busy getting acquainted with the mem- ip. We appreciate his sincere efforts in promoting the work ir church. Bro. Baird is exchanging pulpits with Bro. Paul all, pastor of the South Whitley church, Ind., on Feb. 11. district officers of Women's Work were guests of the church tly and dinner was served in the basement of the church. ppreciated their helpful suggestions.—Ruby Witter, Marion, Feb. 1.

Iowa

ian Creek.—On Dec. 17 Eld. M. W. Eikenberry brought the ing message to a well filled house. A number of our young le sang in the union Christmas cantata in the Presbyterian h in Maxwell. The Sunday school had their Christmas pro- on Dec. 21, at which time the pastor and his family were nted a substantial gift of money from the membership and ds. Our Aid has been active this winter and a great help in maintaining the church work. They gave the pastor's wife a fine piece of linoleum for the kitchen floor. We are planning to entertain the Men's Work conference of the middle section of this district on Sunday night, Feb. 11. Our revival will begin Feb. 12, and will continue for two weeks. On March 3 we expect to have with us Bro. Harl Russell in the interest of the peace movement. —Mrs. Ralph W. Quakenbush, Maxwell, Iowa, Feb. 3.

Maryland

Myersville.—Pastor C. F. Holsopple conducted our evangelistic meetings. The church was filled practically every night. We were favored with special music from neighboring congregations. The meetings closed with our love feast, with Bro. Ralph E. Shober officiating, assisted by visiting ministers. Nine were baptized and two await the rite. We united with the other churches of the town in Thanksgiving services. The young people have been following the topics as outlined in Our Young People. They co-operated with the Sunday school in giving a Christmas program on Dec. 22. The young people presented the play, Children of the Inn. On Dec. 24 the young people took Christmas baskets to a number of needy families and also went caroling. A furnace and bath have recently been installed in the parsonage. A number of other improvements were also made.—J. P. Grossnickle, Middletown, Md., Feb. 5.

Minnesota

Hancock.—We had our Christmas program on the Thursday evening before Christmas. Bro. Jefferson Mathis of Lewiston, Minn., was here on Jan. 31 and gave an interesting talk. He also attended our council meeting at the P. L. Dage home on Feb. 1. New officers were elected. We regret the loss of one family from the church. Brother and Sister Paul Sommen are moving to Iowa, but will enter the Brethren church there.—Mrs. Gilbert Dage, Hancock, Minn., Feb. 5.

Missouri

Kansas City.—On Christmas Sunday we had a short program and a white gift service. The gifts consisted mostly of groceries and were given to the Salvation Army to distribute to needy families. At our communion services in November there were sixty communicants, and the greater percentage of these were young people. The first Sunday in December Bro. Slater had charge of the preaching services. Our Sunday school is progressing nicely with Bro. Gene Easterlie as superintendent. About once a month different classes have charge of the opening services. On Jan. 14 two boys and two girls were baptized. On Jan. 21 the pulpit was ably filled by Rev. Vaughn, of the Y. M. C. A., because Pastor I. V. Enos was called to Adrian, Mo., to the deathbed of his father. Our remodeling project has been completed. We now have a modern basement and heating equipment.—Mrs. Erma Varner, Kansas City, Mo., Feb. 2.

Ohio

Eaton.—We closed a very successful year. The average Sunday-school attendance for the year was 120, with an average of 140 for the last quarter. Twenty-eight were baptized and six received by letter. The evening church attendance for the year averaged seventy-seven, with an average of ninety-two for the last quarter. Pastor Frank Eby officiated at four weddings, conducted one funeral service, and anointed two members. We had a white gift service at Christmas time with an offering of $60. Baskets of food were sent to the needy. Dec. 10 a Christmas party was held for the primary department. Each child received a gift. Our Aid Society quilted seven quilts, had six doughnut sales, served three dinners and made prayer veils. They have earned $224. At our council meeting Brethren Jesse Brubaker and Walter Denlinger were chosen as delegates to district meeting, with Brethren Earl Brower and Chas. Beasley as alternates. Our revival will begin Feb. 26, with Eld. Wilmer Petry of Akron, Ohio, as evangelist. Our love feast will be held the third Saturday in May. We are looking forward to a year of Christian fellowship and success in the Lord's work.—Mrs. Chas. Beasley, Camden, Ohio, Feb. 2.

Fairview.—We met in council on Dec. 5, at which time the following officers were elected: Bro. J. A. Guthrie, elder; Fred Stutzman, treasurer; Floyd Stutzman, clerk; Maybelle Weis, Messenger agent and correspondent. We have organized a peace group in our young people's department, with James Guthrie as president, and Betty Fike as secretary-treasurer. We are planning to give a peace play in the near future. Ladies' Aid officers are as follows: president, Orpha Titler; secretary, Margery Fike; treasurer, Audrey Stutzman. We have a large attendance at all of our meetings. Sunday-school and church attendance have been good all winter.—Mrs. Lawrence Weis, Metamora, Ohio, Feb. 6.

Swan Creek.—The work has been progressing nicely during the past few months. Pastor W. E. Hamilton was installed on Jan. 14, with Bro. J. A. Guthrie of the district ministerial board preaching the installation sermon. The church held a surprise reception and shower for Brother and Sister Hamilton on Feb. 4. A goodly number were present to enjoy the basket dinner and the song fest. Bro. Hamilton is going to conduct our revival meeting, beginning March 10 and continuing for two weeks. The young people's department went caroling before Christmas. On Christmas Eve the children and young people presented a worthwhile Christmas program.—Evelyn Wyse, Wauseon, Ohio, Feb. 6

Oregon

Albany.—On Dec. 29 the young people served a chicken dinner, at which time eighty guests were served. A freewill offering which was received amounted to $28. Rev. Harms of Eugene, Ore., gave an address. The young people have organized a B. Y. P. D., with Everett Tigner as president. They are preparing to give a play, Simon the Leper, at Easter time. On Jan. 22 fourteen men met at the church to redecorate the interior. The Ladies' Aid prepared the meal. At our Aid meeting on Feb. 1 a missionary program was enjoyed. The offering of $10.28 is to be used for the Women's Work project. Our elder, Bro. J. S. Culp, and his wife have gone to Fresno, Calif., for a visit with their son and family.—N. E. Miller, Albany, Ore., Feb. 6.

Pennsylvania

Huntingdon.—On the twenty-ninth anniversary of the dedication of the Stone church, new lights of Gothic design were dedicated on Dec. 10, with Bro. Calvert N. Ellis, elder, and Bro. Galen B. Royer assisting Pastor Geo. L. Detweiler. These nine fixtures are of ambered glass and hammered Swedish steel. The pulpit platform is flooded by indirect lighting. During college vacation periods the entire Sunday school met in the church auditorium for Sunday-school services. On Dec. 24 an impressive play, The Bethlehem Inn, was presented under the direction of Mrs. L. S. Knepper. We observed union week of prayer during the week of Jan. 8. In support of Bro. H. Stover Kulp in Africa, the Juniata student volunteers conducted their annual service on Jan. 14. Prof. H. H. Nye of the college faculty preached the evening sermon. On the following Sunday Bro. Edward K. Ziegler, missionary to India, gave inspiring and helpful messages. The Men's Work sponsored a father and son banquet on Jan. 25. Ralph Wolfgang of Tyrone was the principal speaker. Unique in type of evangelistic services is the hymn singing revival to be conducted during the week of Feb. 4-11. Assisting the pastor is Prof. A. F. Brightbill, Bethany Biblical Seminary professor, who will use his beautiful stereopticon slides of the great hymns of the church. The district conference repsentatives are S. M. Gehrett, Prof. H. H. Nye, Dr. C. V. Mierley and Mrs. J. Clyde Stayer.—Harold B. Brumbaugh, Huntingdon, Pa., Feb. 3.

Indian Creek.—Bro. Samuel Lehigh of Hanover, Pa., conducted our evangelistic services. Four young people were added to the church through baptism and one by letter. We were favored with visits by Missionaries I. E. Oberholtzer and Edward Ziegler, whose discussions of problems of the mission fields were much appreciated. Word has been received that Sister Sara Shisler of this congregation, in company with other missionaries, has safely crossed the Atlantic to Lisbon, Portugal. [See first Personal Mention Feb. 10.] During the Christmas season the Sunday school gave gifts to worthy causes and needy individuals. A few of the Sunday-school classes sponsored a Christmas Eve program on peace. Our Bible institute was held Jan. 13, 14, with Bro. Forest Weller of Elizabethtown College in charge. Bro. Weller gave us four challenging messages. Our winter midweek Bible study group is again meeting in connection with the prayer meeting on Wednesday evenings. The interest in our junior, intermediate and young people's groups is being kept up, with group meetings every other Sunday evening before church.—J. Wilford Price, Vernfield, Pa., Feb. 3.

New Fairview.—Nov. 5 we observed rally day. We had a surprise program which consisted of choruses from seven churches, two duets and two solos. Our total attendance was 554. There were twenty schools represented and 189 visitors. Our young people gave a program just before Christmas. A number of our young people went Christmas caroling. We had services at our church on Christmas morning. Our offering for missions amounted to $32.69. We met in council Jan. 1.—H. B. Markey, York, Pa., Feb. 5.

Pittsburgh.—Christmas was celebrated in a fitting manner. The children gave their program during the Sunday-school hour with Helen Lydick and Marguerite Berkley in charge. During the preaching hour the choir rendered a cantata. On Dec. 31 Bro. Emerson Shideler was ordained to the ministry, Eld. W. D. Rummel giving the charge to the ministers, Eld. N. M. Shideler to the church, and Eld. V. C. Holsinger to the young minister. The Christmas sermon in the union service was delivered by Emerson Shideler. The week of prayer, beginning Jan. 8, was observed by the five churches in the community. One young man has been received by baptism recently. We have been having some great assemblies in our church, the past month being the close of nine years of service and splendid sermons by Eld. N. M. Shideler. Brother and Sister Shideler had endeared themselves to our congregation and to the entire community. A farewell reception was held for them on Jan. 23. We wish them well in their new field at Roanoke, Va. During February the services of Eld. W. D. Rummel have been secured. We trust that a full-time pastor will soon be secured. We are planning to have in the church in May a celebration of forty years of service.—M. Elizabeth Barnett, Pittsburgh, Pa., Feb. 5.

Quakertown.—The churches of our community held a joint Thanksgiving service in the high school auditorium. Nov. 29 the women's council of our church sponsored a missionary program. The offering was used for the women's project. Mrs. Peter Boehr, returned missionary from China, was the guest speaker. During the Christmas season the Girls' Mission Guild, under the leadership of Lydia Marie Thomas, sent a large box of garmen to Laura Moyer for poor families in New York. They also se some money to help buy gifts for children. They filled stockin for the girls of the community children's home and gave a sho program at the home. At Christmas time our Sunday school d livered baskets of groceries and meat to needy families. Dec. the Co-workers class sponsored the Happy Clarks, who broadca each weekday over the air. They presented the life of Chri in story and song. Our Christmas program was given on Dec. New Year's Eve we had a watch night service. Our regular Su day evening service was postponed until ten o'clock. Bro. Ral Jones of Trappe was the speaker for this service. Jan. 7 t choir rendered a Christmas choral sing. In June Bro. Herbe Miller was granted a leave of absence to attend Bethany Bib cal Seminary. In October Bro. Miller, because of the great need there, accepted the pastorate at Hershey. Bro. Ralph Jon has been faithfully carrying on the work here. On Feb. 1 t mothers and daughters met in the home of Sister John Thom to sew for the needy. We are planning to build a baptistry. O prayer services and Bible study continue on Tuesday evenin Our Saturday night services have also continued throughout t winter months. We have been able to secure speakers each S urday night. Bro. Joseph Whitacre of Philadelphia brought t message last Saturday night. At present there is much sickn among the members.—Mrs. Raymond Bleam, Coopersburg, P Feb. 5.

Springfield.—The Sunday school gave a Christmas program Dec. 24. In the evening the young people's department conduct a candlelight service. They also had charge of the watch nig services. On Jan. 6 we met in council, at which time one let was granted. Bro. Alfred A. Landis was elected to the minist Bro. J. E. Whitacre of Philadelphia, Pa., will conduct our revi meeting, beginning May 12 and closing with the love feast May 26. On Jan. 20 our young people gave a program in t Quakertown church.—Miriam K. Steely, Quakertown, Pa., Feb.

Uniontown.—Our church program is being carried on very e ciently, under the leadership of Pastor C. C. Sollenberger, w the co-operation of Geo. W. Wright as Sunday-school super tendent; Grace Hager, C. W. president; Frances Gore, you people's president; Janet Moore, junior leader. The C. W. gro just finished the study of the mission book, Soudan's Sec Sunup. At the close of our revival meetings thirty were add to the church by baptism. Our recent building fund offeri amounted to $317.27. This made a total of $1,181.27 for the ye We met in council Jan. 15, at which time Sister Sollenberger w elected as delegate to Annual Meeting. Our church will ag co-operate with the other Protestant churches of our city union Sunday evening services. Pre-Easter services will be h March 17-21, with the love feast on Good Friday evening. T week of prayer was observed in our city, Jan. 8-14. Bro. S lenberger was in charge of the Wednesday evening service. father and son banquet was held the latter part of November, which time Quinter Barnthouse was elected president, Har Cunningham, vice-president, and Darwin Barnthouse, secreta Dec. 17 we sang Christmas carols in the evening. Dec. 24 morning message was followed by Christmas anthems. In evening the intermediates and juniors gave a program.—M Alta Lowdermilk, Uniontown, Pa., Feb. 7.

White Oak.—On Dec. 12 Eld. I. N. H. Beahm of Nokesville, V began a revival at the Graybill house. He preached heart sear ing sermons to large audiences for two weeks. Eight were b tized. On Dec. 4 the Bittingers were with us for the morn and evening services. On March 10 Bro. Ben Stauffer from Chiques congregation will begin a revival in the Manheim hou —Graybill Hershey, Manheim, Pa., Feb. 3.

Virginia

Bethesda.—A very successful supper was sponsored by women's organization on Nov. 15. The proceeds were very fav able, and a social hour was enjoyed by all. The organization a successful year, with good attendance and interest. Lucy Ri is president of the organization, with Mrs. R. M. Foster as s retary-treasurer. At the first monthly meeting of the new y we had a candlelighting service at the home of Mrs. R. M. F ter. Plans were made for the year, which include a dinner to given each quarter by different groups in the organization. Aid has been busy helping some of the needy in the commun A Christmas program was given by the children and choir, rected by Berta Richy. A silver offering was given as a Christ gift to Bro. O. S. Garber for his most commendable services our church. A favorable report was given by the finance secret of the building fund, Bro. Ray Williamson. We are working increase this fund so our new church can be started as soon we reach our goal. The young people's class and senior cla made a special drive for new members. They have divided i two groups and the group gaining the most points will be en tained by the losers on Feb. 14. Pastor M. G. Wilson has b busy visiting the sick of our community.—Ruby Eller Fos Blue Ridge, Va., Feb. 1.

Midland.—Obrey Messick has been chosen as secretary-tr urer of the Sunday school. In November the boys of the B. P. D. husked seven acres of corn for the adult adviser, who been ill. In December the boys cut enough wood to last church several years. On Christmas night the B. Y. P. D. sented a Christmas program. Jan. 13 the Messiah Bible Coll ladies' quartet and Prof. Hesse of Grantham, Pa., were with

. Hesse gave an interesting talk, and we enjoyed the music
ne quartet. The following Sunday morning they went to Mt.
non. Feb. 4 Bro. Chester Harley met with our B. Y. P. D.
are working to get the Gospel Messenger into all of our
es. Our spring council will be held on March 2 at 1 P. M.—
W. S. Heddings, Catlett, Va., Feb. 8.

laski.—On Christmas Eve the B. Y. P. D. presented a play,
stmas Destiny. The children gave readings and musical
bers. Bro. D. B. Wampler directed the play and Sisters
. Wampler and Helen Buckner were in charge of the chil-
's program. On Jan. 13 fourteen of our young people at-
ed the round table discussion for Southern Virginia at Chris-
burg. We met in council Jan. 12. Reports showed that the
lay-school attendance, though below normal, has been hold-
up well considering the winter months. An adult Bible
has been organized and meets each Sunday night while the
. P. D. and Junior League are in session. Bro. C. A. Powell
ucts the classes. The Junior League has been meeting reg-
y under the leadership of Sister Helen Buckner. The B. Y.
. is now working on an Easter play, For He Hath Great Pos-
ons. It will be directed by Bro. Wampler. Pastor D. B.
pler has been giving us many inspiring messages since mov-
ere in November. He has greatly aided the young people in
work.—Bertha Dickerson, Dublin, Va., Jan. 31.

outville.—Since our last report nine have been received into
church by baptism as a result of a series of meetings con-
ed by Pastor E. C. Woodie at the Cave Rock church of this
regation. At our Thanksgiving service an offering was re-
ed for missions. A special offering was also received at
stmas time. The finance committee has asked the Sunday-
ol classes to be responsible for raising the remainder of this
et. We met in council Jan. 14. Three letters of membership
granted. Brother and Sister W. H. Rader and Bro. G. B.
ie are delegates to district meeting, with Brethren J. G.
valter, Raymond Kinzie, and Sister G. B. Kinzie as alter-
s. The church decided to sponsor a Boy Scout organization
ur community. Several adult advisers were appointed. The
ch treasurer gave a favorable report.—Frankie Showalter,
tville, Va., Jan. 25.

akeman's Grove, Pleasant View.—Our Sunday school has an
llment of ninety members, with an average attendance of
nty. Bro. Galen Wakeman is our Sunday-school superin-
ent. Eld. L. S. Miller and Bro. B. S. Landis preach alter-
ly every fourth Sunday morning in each month. Bro. L. S.
er is elder of the Pleasant View congregation. Bro. B. S.
lis of Harrisonburg, Va., held our series of meetings. There
two converts. Electric lights and a new furnace have been
lled in the church house. The young girls' class gave a very
rtaining program on Christmas Eve. The young people or-
zed a class the first of December. There are twenty-one
bers. Mrs. Katie Hallar and Mrs. Maude Wakeman are the
sers, and Ruth Wakeman is president of the class. They
a window sale in Edinburg on Dec. 30 and cleared $10.45.
elder donated $10. Jan. 28 we had our colored friends from
dstock give us a program. On the fourth Sunday in Febru-
the young people will give another program. The young
le are planning to have a chicken and oyster supper in the
burg Lodge hall on Feb. 10. The proceeds will be used to re-
el the church house. The Sunday school donated $7 toward
building of the Memorial church in Petersburg, W. Va. We
have our council meeting on Feb. 10.—Ruth Wakeman,
burg, Va., Feb. 1.

Washington

nnyside.—Bro. Earl Roop of Seattle brought the morning
age on Jan. 7. That evening our pastor, Sister June Year-
began a series of evangelistic meetings, closing the evening
an. 28 with baptismal services. Sister Yearout also con-
ed the song services each evening. Three were received by
r, nine were baptized and two await baptism. Eight of the
members are heads of families. In spite of bad weather we
splendid attendance at our meetings. On Jan. 29 more than
communicants surrounded the Lord's tables, with our elder,
Paul Longenecker, officiating. Several from the Outlook
ch attended our love feast.—Pearl Hixson Boyd, Sunnyside,
n., Feb. 5.

West Virginia

iiths Chapel.—A social and fellowship banquet was spon-
d by the B. Y. P. D. on Dec. 1 at the home of Bro. E. H.
le. A pageant, A Little Child Shall Lead Them, directed by
Otis Lusk, B. Y. P. D. adult adviser, was presented to a
audience on Dec. 24. The same evening the intermediates,
ors and primaries gave The Wise Men, directed by Mrs.
. The Ladies' Aid meets every month with good attendance
interest. The January meeting was held at the home of
her and Sister E. H. Kahle. The Men's Work group is dis-
ing and planning improvements on the church. The young
le meet each Sunday evening. Interest is increasing. The
. P. D. will give a play the third Sunday evening in Febru-
As the result of a contest in the group a banquet is to be
n on Feb. 17. Our Sunday-school attendance and interest
good. We regret the absence of our pastor, Bro. D. P. Hyl-
of Roanoke, Va., due to the illness and death of his parents.
extend sympathy to the family in their sorrow.—Onida Kahle,
ceton, W. Va., Jan. 31.

Little Talks to Little Folks

By Charles A. Puncker

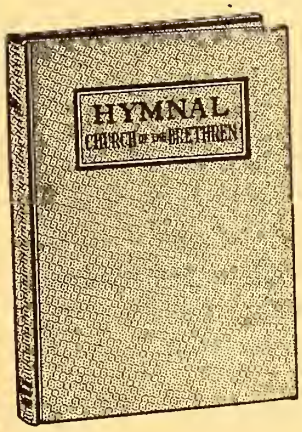
Here's a book by an Englishman—92 pages—containing 44 stories, drawing in themselves, and doubly so because the author knows what to say and how to say it. There's variety in the selection, and not a dull one in the whole collection. Study these talks and you too will learn how to talk to little folks. **Price, 60 cents.**

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A staunch believer in the Bible, the president of Moody Bible Institute presents 16 radio sermons, simple and direct, setting forth the message and value of the Bible in the world of today. There is a wide appeal to old and young. Religious teachers will appreciate the many timely illustrations. 156 pages. $1.25.

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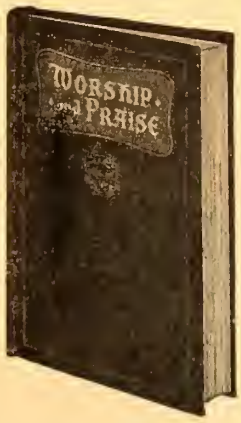
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Another Column of Books for Children

Last week we suggested a number of books for your children. This week we come with a second list. From these two lists you will be able to select what your own home needs. Make your own choice.



TELL ME ANOTHER STORY, ...$1.75

Carolyn Sherwin Bailey.

"An answer to the universal plea of childhood"—providing for children of three to eight years new stories of intense interest, based on a carefully considered plan to train the child to think. The same theme may run through a group of stories. "Another Story"—and still another—can be told to entertain and interest without diverting the train of thought. The first story appeals to the child's knowledge founded on experience, the second to his reasoning powers, while the third is fanciful and especially designed to stimulate the imagination. 335 pages.

AMERICA FIRST—One Hundred Stories From Our Own History, ...$2.50

Lawton B. Evans.

Illustrated in Color and Gravure by Milo K. Winter. "America First" is to a complete history of America what Lamb's "Tales From Shakespeare" is to the unabridged edition. Emphasizes interesting details. For every period of United States history, it supplies a human interest story.

"BROAD STRIPES AND BRIGHT STARS," 75c

Carolyn S. Bailey.

Colored frontispiece and six full page pictures by Power O'Malley. Presents the developments of our nation as one of the most vivid panoramas the world has ever known, its first scene laid on Plymouth Rock.

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A collection of nearly fifty adapted folk tales taken from the folk lore of the Norwegians, Celts, English, American Indians, southern Negroes, and from New England. The stories have been selected with a view to their accumulative, rhymed character, as appealing to the child's interest in jingle and ditty. Illustrated with full-page pictures. 192 pages.

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Here are 8 "OUGHT TO KNOW" BOOKS that you ought to know. That is, you ought to know the book that applies to your age and sex.

Sane Books for Sane People



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By Albert W. Beaven

Not a catalogue of the Weakness of the Church—
Not a Criticism of the Church—
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Will help every Live Church to Greater Efficiency—
Will stir the Church asleep on the job.
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By Pickering

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Brethren Publishing House, Elgin, Ill.

GOSPEL MESSENGER



Mrs. Mary Brubaker

See Article on Page 25

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Photographic Laboratories
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Volume 89

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March 2, 1940

WHAT'S THE MATTER?

By W. H. Zigler, Churchville, Virginia

This may seem like a peculiar caption, but facts are facts, and no amount of argument will turn them aside, and yet sometimes some thoughtful investigation will help to determine why some things are as they are. In the mind of the writer there has been no greater step taken by those in charge of the publication of the Gospel Messenger, to forward the interests and welfare of the local congregation, than when it was decided to place this periodical in the homes of the members of the church at the price of $1.25 where 75% of the resident families would agree to avail themselves of this opportunity; and yet there are places where this is becoming more and more difficult. What's the matter?

In consideration of the foregoing question there were some half dozen statements or questions that presented themselves, and peculiarly enough each begins with the letter "P." And the following are some of the things that have been met personally as I have been called upon by the committee of the church charged with this responsibility, to assist in getting the foregoing task completed.

First, let us consider the paper itself: No business man—banker, physician, lawyer, merchant, farmer or minister—would think of getting on in his given line of work without his regularly published periodicals. Nor should the loyal member of the church—any church—think of getting on in the Christian life without contacting those of his fellows who are likewise engaged in kingdom building. Nothing is much more gratifying to a pastor than to be able to refer his people to a certain article on a certain page of a given issue of his church paper, and know—if they have not already seen it—that they can go right home and get the full import of the matter in question. Taking the paper is also an evidence of church loyalty. But there are those who say, "It's too small. It's not worth the money." Others say, "I have my Bible to read, and that takes all my spare time." One has to wonder about the real sincerity of some such statements sometimes. One aged widowed sister, who has mothered to maturity eleven sons and daughters, and whose educational opportunities were exceedingly limited, when being interrogated about the Messenger said, "Yes, I'll take it again. I can't read much any more. I used to sort of spell the words and make out their meaning, but now the words are so big, some of them, that I don't know what they mean." This might be sort of a tip for those who write to bear in mind that a religious paper is not a sort of literary gymnasium in which we display our learning—or the lack of it—but that after all, the truly learned are those who are able to take the profoundest thought and clothe it in words simple enough to inspire and comfort the lowliest, for that was the class that gathered about the Master and "heard him gladly."

In the second place, let us look at the Publishing House: It is very difficult to get the membership, as a whole, to realize that the home of the paper belongs to them—to us—and that it is to their interest to use what belongs to them, and that those who are in charge there are working for the interests of the brotherhood. Personally, I am sure that a visit to that sanctum would change the attitude of many who have not had that privilege.

Thirdly, the price: As has already been mentioned, there are those who seem to think that the Gospel Messenger is a moneymaking proposition and that those who are operating the publishing interests are growing immensely wealthy from that source—not realizing that the subscription price is but a partial payment for the publication of the paper.

In the fourth place, the producer of articles for the pages of our periodical has been referred to previously, but when one feels moved upon to put his thoughts into words for the benefit of others, "quench not the Spirit." Personally, again, let me say that the reading of the accomplishments of another, as recorded in the church news, has sometimes been an incentive to me to do my best in my pulpit message, or some personal effort for my Lord, thus "provoking one another to good works." I consider that some articles in themselves have been worth more to me, many times over, than the regular price of the Messenger, and I don't aim to overstate the case.

The fifth "P" in this pod is the pastor: What's the matter that this special offer is not going across as it first did? I hope that this is not true everywhere. Isn't the pastor interested in this special offer? Doesn't he care whether his folks avail themselves of this opportunity or not? Does he announce the approaching solicitation as something entirely foreign to the building of the kingdom of God? Are not the plans of procedure practical? Or, what's the matter? I think I have known of cases where the truth was almost strained in order to make up the required 75%. Possibly the issue has been forced upon some folks really against their actual wish, but they have not so stated. We have even heard of places where the paper received nothing more than a passing glance and was used for kindling right soon. Should the church set aside a fund to supply homes where they are not able to furnish the necessary $1.25, or even for all alike? In grandfather's day he used to ride for miles on horseback to the post office, get his needle and thread on arriving home, and sew the pages of the paper together, read it all, then lay each issue aside until the yearly volume was completed. Then he sewed the issues together and laid them away in the attic to collect dust and grow brown with age. Sacred volumes they were. We never use one to start a fire.

In the sixth and last place, what of the people? "Too much reading matter," they say. Another said, "I'll let you know later." Still another, "I don't have the money now, just advance it, will you?" A sister said, "I'd like to have the paper, but my husband——" Well, the days of excuses are not past. People seem to forget that you know that they usually get what they want regardless of the price, if it is at all humanly possible. And we are just where we began: What's the matter? Do you know?

(If you have any suggestions regarding the matters discussed in this frank and interesting letter, please write them out and send to the Gospel Messenger, 16-24 S. State St., Elgin, Ill. We are seeking all the help we can get toward the making of a better Messenger.—Ed.)

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

DWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, March 2, 1940 No. 9

EDITORIAL

Good Mothers and Good Health

It has been said, "You really do need good ealth to be a good mother." And the reasons iven were two. Being a mother involves some retty strenuous physical effort. The kind of nothers who give us the sons and daughters the vorld needs usually have to take a hand at cook- ng and cleaning, washing and ironing, canning nd mending. Think of the hundreds of meals equired in the course of a year, of the big wash- ngs and seemingly bigger ironings! Then sum- ner brings its round of canning, and there are ew days which do not present some opportunity o sew or mend.

The second reason she who would be a good nother must have good health lies in the relation etween this condition and one's disposition. Motherhood calls for patience, for unusual poise, f the life of the family is to be what it should. And this must be the rule in the face of the dis- ractions and conditions which try one to the tmost.

But mothers should not be expected to achieve his serenity unaided. Fathers and children hould help in every way they can. Indeed, amily life goes better when all are in health and onsiderate of each other. Where health has ailed, there have been cases where beautiful and ffective adjustments have been made. But such s not too common and comes at a great price. Thus our main contention still holds: it is much asier to be a good mother if you have good ealth.

H. A. B.

Religious Symmetry and Health

Doctrine, conduct, ritual—these three abide in rue religion and we shall not undertake to say at his time which of them is the greatest, but every- ody ought to ask himself now and then whether he is holding them all in proper balance. Over- specialization in any one of them hinders healthy development. It tends to lopsidedness.

"A thing of beauty is a joy forever" and one of the characteristics of beauty is symmetry. In no phase of human experience is this more true than in religion. Religion of the right sort is a thing of beauty, most exquisite beauty, but to have this quality it must be symmetrical.

It must not be so exclusively enamored of sound doctrine that it forgets to practice the golden rule. Nor of ethical problems that it becomes a cold mor- ality or a godless social reform. Nor of ordinances that it can disregard the principles of common jus- tice and stand in the house of God and say, "we are delivered." It must regard doctrine, conduct and ritual in due proportion. It must have symmetry.

Then it will be beautiful and strong. And the possessor of it will grow beautiful and strong.

E. F.

Better Than You Think

There is the familiar story of the man who wished to sell his farm, but who on reading the real estate agent's advertisement of his property decided not to sell. As the farmer viewed the old homestead from a new and more detached van- tage point it looked much better than he had come to think.

Not unlike our farmer's experience was that of a much traveled young man. He lately confessed that his adventures have a way of bringing him around to a new appreciation of his church. For example, there is the well-known peace stand of his denomination. Should it be as drastic, as near the ultimate as the founders seemed insistent on making it? Circumstances are said to alter cases. Might they also alter principles?

But dip into our church history and see what

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factors influenced Mack and his associates to take the ultimate position which has been summed up as that of no force in religion. A little investigation will show that our historic peace position is based upon a logical tripod composed of three very good reasons.

There is the matter of experience. Who can gainsay the results of experience—at least the residues after two hundred years of testing? From Luther until Mack, or for two centuries, the Rhine Valley was the chief battlefield of a warring Europe. In this period came bitter struggles like the Thirty Years' War, after which Germany lay prostrate with her population cut in half and her wealth reduced in much the same proportion.

Two hundred years of that kind of experience with war did something to the peoples who passed through such an age of terror. Mack and his friends were convinced that war was not the solution to the problem of human relations. There must be a better way—the way of no force in religion. And to this agreed the teachings of Jesus and the practice of the early church.

It meant something to one young man, and it should mean much to others, to discover that a typical Church of the Brethren position was not a matter of happenstance. Two hundred years of experience with war, the religious experience of the Hebrew peoples as summed up in Jesus, and the deliberate and hard-held position of the early church undergird the principle of peace.

This Brethren heritage of which we hear may be better than many suspect. It may be even better than you think. H. A. B.

Looking Over a Membership Roll

On looking over a church membership roll one can experience something of the surprise the poet attributes to stout Cortez on the occasion of his first glimpse of the broad Pacific. For there is the marvel of the variety of interests represented, the strange way that memberships have of scattering to the four winds, the disconcerting fact that such lists begin to get out of date before the ink is dry, the interesting flood of thoughts stirred by such a roll of names—mostly familiar, but some the veriest strangers.

There are several reasons why a church roll carries the names of so many long lost to the fold. Some move far away. Years pass, and they come to be know to none but the church clerk and a few of the old-timers. Yet others get on the rolls as a result of some high resolve, but lose interest so quickly that they slip away before they become known to the general membership. Thus a church roll is interesting not alone for names of those one knows, but for those of strangers lingering on and on.

Then, too, one notes how a church membership list reveals the kind and state of interests of families. One comes upon a cluster of names showing quite plainly that the whole family is in the church. Here is the evidence of unanimity, the basis for the loyalty that makes a church go. Then there are names suggesting divided interests, or that some tragedy has removed members of the family. Thus each name on a church roll is good for a story if the salient facts could be assembled. A church membership roll is a revealing document. Think what tales names can tell—what even your name may tell to others! H. A. B.

First Corinthians Three Twelve

One of my correspondents is in trouble about the wood-hay-stubble people he has heard some preacher mention. He understood there was something in the Bible on this subject but got no clear impression of it and does not know just what kind of folks to watch for, or whether he has any responsibility in connection with them.

Well, there is and he has, the chief factor in that responsibility being not to be one of them. They do not last well. They are too flimsy and perishable. They are double first cousins to the stony ground people Jesus talked about. They cannot stand up against the elements.

A second obligation is that of great caution in the use of such folks in church work. They must be handled gently and not trusted with too much responsibility. It's too bad but some of them cannot be used at all, they are so unreliable. Along with this fact, however, is the equally important duty of care lest you break a bruised reed or quench smoking flax. Some very woody looking human material may turn out to be gold. To cause one of these little ones to stumble would be a terrible blunder. The safeguard is wisdom. Use all you have and ask God for more.

Paul's analogy may go beyond the use of persons as building material and include methods, policies, organization machinery, even principles, everything that goes into kingdom promotion. Some ways wear like gold and silver. Others burn up as easily as stubble. Again, use wisdom. Be glad God doesn't upbraid for asking when the supply is short.

This interesting passage is full of important implications and might be pondered profitably all afternoon. E. F.

THE GENERAL FORUM

A Prayer for Guidance

BY MRS. DELLA HILEMAN

O guide me, Lord; the way I cannot see.
One step alone I dare not take
For fear of losing thee;
The shadows deepen, Lord;
No other help I see.
Give me the faith that I may know the way
You planned was best for me.

O guide me, Lord; the way is dark and drear.
But when I know that thou are nigh,
I have no cause to fear.
The way is lonely, Lord;
Lead me to Calvary.
Teach me to pray the fervent prayer you prayed
In dark Gethsemane.

O guide me, Lord, until this life is o'er,
And then I'll praise thy name forever
Upon the other shore.
All tears shall then be dried,
Our loved ones we shall see,
Then I shall understand the way you planned
Was best of all for me.

Marion, Ind.

What Is the Christian Attitude Toward War?

BY ALBERT C. WIEAND

II

If war, as shown in part I in the Messenger for eb. 17, is "the exact contradiction of everything at is ethical, or Christian, or Christlike," what, en, is the true Christian's attitude toward war, d what can we do about it? If war is wrong, is ever right to do wrong? If war is the sum of all ils, is it ever right to do evil with a vengeance in der that good may come? If war is humanity's eatest sin, shall we sin that righteousness may ound? Shall we murder and kill that men may ve the more abundant life? Shall we lie, so at the truth of God may prevail? Shall we rob d steal, so that the true religion may come to en? Shall we use hatred and cruelty and hard-artedness, in order that the love, the meek-ss, the gentleness and compassion of Jesus ay prevail? Shall we "fight and war because we ve not"? Shall we "kill and covet because we nnot obtain"? "This wisdom cometh not from ove," but from beneath; it is not heavenly, but rthly; it is not divine, but sensual and devilish. ie fruits of righteousness and goodness are wn in peace, not in strife; and by those who ake peace, not by those who make war.

Now in all of these things we are more than conquerors through him that loved us, for we cannot do evil that good may come. It is never right to do wrong. A righteous cause does not make a righteous war. Even in the most perilous situation, "we must obey God rather than man." We must be obedient to the Supreme Commander of the universe, rather than to any military officer, when he contradicts the commands of our Lord and Savior. We must be true to Jesus Christ, to his example, to his teaching, to his Spirit. We must follow the example of our venerable forefather, John Naas, who was tortured because he would not enlist in the bodyguard of the king. When asked by the king, "Tell me why you refuse to enlist," he said, "Because I cannot, because I have long ago enlisted in the noblest and best army; and I cannot become a traitor to my King."

"And who is your captain?" asked the king. "My Captain," answered he, "is the great Prince Immanuel, our Lord Jesus Christ. I have espoused his cause, and I cannot and will not forsake him."

So also Christopher Sower, Jr., in the Revolutionary War, refused absolutely to participate in war, even for American independence. All of his property was confiscated, and he was driven out in the middle of winter, penniless and with scant clothing, into the bitter cold.

And so in meeting the war spirit we must follow the example and teachings of Jesus Christ and the apostles. What, then, would Jesus do? Or rather, what did Jesus do? I have just gone through again the whole story of the war situation which Jesus faced and in the midst of which he lived and taught and died. I have also gone through every incident of the life of Christ, and all his teaching, asking myself, "What did Jesus do when he faced a war situation and the war spirit?"

From the moment in B. C. 63 when Pompey conquered Palestine and the Jews were forced into subjection to the Roman Empire, up to A. D. 70 when the Jewish nation was finally destroyed and the Jews were scattered to the ends of the earth, there was a continuous war situation. From the time the Romans came nearly seventy years before Christ, to the time when they completely destroyed the Jewish nation seventy years after the birth of Christ, there were tensions between the Jews and their Roman masters. And every year or two there was a fresh flare-up of strife. There were literally dozens of false messiahs who tried to start revolutions in order to secure Jewish independence and national freedom. These tensions

became worse and worse until the final conflict and the utter annihilation of the Jewish nationality.

Jesus and the apostles, then, did face the war spirit, war tensions and war situations. What did they do about it? What did Jesus do about it? What did he teach his disciples to do about it?

1. In the first place, Jesus faced the war situation of his day frankly. He was perplexed by it and tempted by it, but he saw through it clearly. He considered and understood the various proposals to remedy the almost intolerable conditions under which the Jews had to live.

At the very moment of entering upon his life work and life ministry, he considered the various proposals. He went away into solitude to consider fully the alternatives.

(a) He considered the Pharisaic plan of a great sign from heaven. Again and again during his lifetime the Pharisaic party demanded such signs from him. But he steadfastly refused. That was not the way to bring the kingdom in; that was not the way to remedy the evils in the midst of which he lived. (b) Again, there was the Zealot party, which was the bolshevistic method, proposing to organize a revolution, using constant agitation against the government, hoping to recruit an army and by force throw the Romans out. When Jesus was a lad of ten or eleven years of age, in a town three or four miles from Nazareth, or at Sephoris, Judas of Galilee started an insurrection of military force. Judas was overthrown and literally hundreds of Jewish rebels were crucified by the Romans. Judas, himself, escaped and succeeded in organizing a revolutionary party.

Now, what was Jesus' attitude toward this method of violence and war? He completely repudiated it. In his temptation, when the tempter offered to "give him all the kingdoms of the world and glory of them," if he would turn military revolutionist, Jesus recognized the futility of this method of overcoming evil, and refused to fall down and worship or serve the devil.

2. Over against this method of remedying the evils of his time, Jesus proposed nonviolence. "Resist not him that is evil." Jesus recognized that violence does not remedy evil—but adds to it instead.

Over against the Pharisaic party, Jesus advocated and practiced non-co-operation. That is, non-co-operation in any evil means that he was tempted to use in order that good might come.

These twin principles then of *nonviolence* and *non-co-operation* are of fundamental importance. Non-co-operation applies wherever we are asked to do evil that good may come, to join others in doing wrong in order that right may prevail. If ever it were right to "do evil that good might come," and if it ever were true that "the end sanctifies the means," then certainly the higher the end to be accomplished the more fully you would be justified in using evil means to bring it about. The highest of all good things, however, is the cause of Christ, and if ever it were legitimate to "use wrong means to accomplish a righteous end," certainly one must do it for the sake of the cause of Christ, or to save the good name of Christianity. But our Lord utterly repudiated this principle.

So also the principle of nonviolence is just as logical—and for the simple reason that you cannot force any man against his will to do good. You cannot compel a man to believe the truth. A man's soul or spirit is beyond the place where force can reach him. So we cannot even use violence in order to propagate the truth of God.

3. There are two other twin principles which Jesus taught and practiced in meeting the war spirit and the social tensions that lead to war. They are *co-operation* on the one hand, and humble *service* on the other. Jesus taught co-operation with the powers that be. He told his disciples, "The scribes and Pharisees sit in Moses' seat, so do whatsoever they command you to do." He, himself, co-operated as fully as possible with the Jewish government, and even with the religious organization of his time. Jesus was no ruthless iconoclast. He believed in evolution rather than revolution in the matter of religion and its forms; he attempted to dissolve them from within rather than to smash them from without. He practiced co-operation to the limit of truth and righteousness and holiness. Where these stopped, he practiced non-co-operation toward everything that was evil. Jesus also instructed the cynical Jews to pay tribute to Cæsar, and taxes to the local government. He paid them, and taught his apostles to pay them. "Render to Cæsar the things that are Cæsar's and to God the things that are God's." He even said, "Whosoever shall compel you to go one mile, go with him two." Here the word "compel" means "impress." It was the case of a Roman officer or Roman soldier on a journey compelling one to accompany him to carry his burden or be his guide. You should co-operate with him in the spirit of the second mile religion. In this principle Jesus made adequate provision for an ardent patriotism: co-operation in everything that is good, non-co-operation in everything that is evil.

4. Another pair of twin principles which Jesus

taught was *humility and service*. Humility has two purposes: one is obedience, and the other is service. Obedience to another is impossible without humility. That is what humility is for. This principle Jesus dramatically illustrated in washing the disciples' feet and teaching them to wash one another's feet is the most dramatic possible way of visualizing "love humbling itself to serve." Humility unto service is a very great principle. Selfishness and perverted human nature and the war spirit desire to compel others to serve us. "The rulers of the Gentiles lord it over them, but not so shall it be among you. But whosoever would be greatest of all, let him become servant of all." In this principle Jesus strikes at the very heart of the military spirit. If followed, this principle alone would undo all militarism and end all wars. What Jesus meant he illustrated by his own example by saying, "The Son of man came not be ministered unto, but to minister and to give his life a ransom for many." The Christian's attitude, then, in a war situation and over against the war spirit is one of love humbling itself for service—sacrificing oneself for the good of others by all possible ways and means. We must, then, undo the war spirit by humble, loving service wherever and whenever and to whomever we have opportunity to give it.

Oak Park, Ill.

New Testament Priests

BY G. HOWARD DANNER

SOMETIMES it does us real good to know our position, also how to exercise ourselves in that position. Now what is our position according to what the Spirit says in Rev. 1: 6, speaking of what Jesus did for us? Here the Spirit says, "And hath made us kings and priests unto God and his Father." Therefore may I ask a few questions: "Are all apostles?" No. "Are all prophets?" No. "Are all priests?" Yes. As priests unto God we have duties to perform. Do not forget our theme, New Testament Priests. This, then, concerns all believers on the Lord Jesus.

The two great duties of a priest are: first, he must offer sacrifices; secondly, he makes intercession.

We shall now take up his first duty, that of offering sacrifices. The sacrifices to be offered are at least three in number.

The priest must first offer *himself*. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12: 1). The attitude of the believer should be such that the Lord can lay his hands on him at any time and for any work, even though that work might take him as a missionary to the uttermost parts of the earth. And it is useless for a child of God to think that he will be called upon by the Lord to do service for him until this one first thing of primary importance is done, namely, the yielding of the life fully and completely and unreservedly unto him.

The second offering is that of *praise*. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name" (Heb. 13: 15). Do we not sometimes forget this all important offering?

But someone says, "Where is the altar of the New Testament priest?" We have hinted at this in the verse quoted. "We [New Testament priests] have an altar, whereof they have no right to eat which serve the tabernacle" (Heb. 13: 10). Our altar is Jesus Christ. The high priest of olden times offered his sacrifices on the golden altar that was over the Ark, even the mercy seat. That was a type of something better. It told of Christ our Altar, our Propitiation, our Mercy Seat, and it is by him that we offer our sacrifices.

The third offering is that of our *substance*. "To do good, and to communicate, forget not; for with such sacrifices God is well pleased" (Heb. 13: 16). Your responsibility grows out of your relation to the Lord as one of his priests. And who would want to do anything but render such priestly service? We find in Luke 8 that Jesus healed certain women of evil spirits and diseases. Among that number were Mary called Magdalene and Joanna, the wife of Chuza, Herod's steward, and others. The Holy Ghost paid a fitting tribute to these women. "They ministered unto him of their substance." The Lord remembered them for this. Many a believer and many a church are doing a hundred different things, such as holding ice-cream festivals, sauerkraut suppers, shows, parties, etc., that minister only to the flesh, but of such the Holy Ghost takes no notice, only as he may witness against such things, and that with grief. Think of it, those who be priests, ministering to themselves! But the Spirit is always pleased when his children minister unto the Lord Jesus. The Holy Ghost is jealous of the person and work of Christ. He is pleased when Christ is honored and grieved when he is slighted.

The other duty of the priest as mentioned before is that of intercession. If we perform the work of the priest, as an intercessor, we can reach and touch lives that cannot be reached otherwise. By intercession we can penetrate, by way of the throne of God, the jungles and the uttermost parts

of the earth and call blessings down upon those for whom we intercede.

However, I would not like to leave this discussion without calling attention to the conditions under which an Old Testament priest performed such duties. The Law demanded that a priest be cleansed, clothed and anointed. Let us tarry here for meditation. The Lord asks no less of New Testament priests. In the priestly functions of a believer, there dare be no trickster business. A defiled priest of the Aaronic order could not minister in his holy office until he was cleansed. The same is true of us now as priests of the new order. "If I wash thee not, thou hast no part with me." Perhaps this is the reason that there are so many teachers and preachers and so few priests.

Abbottstown, Pa.

God in Concept and Experience

BY A. R. COFFMAN

THEOLOGY, as its name indicates, is a study of that which pertains to God. It is interesting to all classes of folk despite the much talk about its being dry. It is not only interesting, but primary, because God is certainly the center of the universe that he has created; and people are not only desirous of going to the center of things, but are compelled to do so if thinking is to be consistent.

Seeing God in that which he has created (Rom. 1: 20; Psa. 8 and 19: 1-6) is an incomplete concept, but we can be glad that it is there and open to all people all the time. Our own childhood picture was less nearly perfect than it is now, but it may have been potentially true, just as a grain of corn, when it comes through the ground, has all the possibilities of the full stalk and ear. Our mothers were not accredited theologians, but they told us about the Good Man up in heaven. In a college class, the teacher was talking about the slow process of visualizing in our thinking that might be discarded for the more rapid, abstract way. It was interesting when he took the vote and found that all but two in the class professed to think of God as a man. Most of us need the concrete as a vehicle for thinking and wonder how the others get along without it, if they do, and whether there will be ever an order in which the intangible is completely disassociated from the tangible.

We have not only a natural revelation of God, but also a written one in both the Old and New Testaments. The old came at sundry times and in divers manners and the new came through the Son (Heb. 1: 1, 2). Even though nobody has seen God at any time, Jesus has declared him, and through the Son we can know him (John 1: 18).

But God will do more than come to us in concept. Jesus wants us not only to know about God, but to know him. Our spiritual life does not consist in reading the Bible and in our own strength trying to follow its rules, laws and commandments, but it is in the experience of coming into Christ in life and Spirit. We do this by accepting in faith the salvation, the redemption, the eternal forgiveness, that he has provided through his sacrifice, his blood, his cross. "Ye search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye may have life" (John 5: 39, 40). "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17: 3). Jesus speaks of himself over and over as I AM, and says that unless we believe (or trust ourselves to him) we are yet in our sins (John 8: 24). He is the essence of God revealed in the "I AM" who spoke to Moses out of the burning bush (Ex. 3: 14). He is also the essence of the Holy Spirit of God (John 14: 16). The Lord (Jesus) is that Spirit (2 Cor. 3: 17). On this basis we say that it is not only better but necessary that we have both concept and experience of God in Christ if we are to have spiritual life. May God bless us all and bring us to the fullness of his own Holy Spirit through his only begotten Son.

Martinsburg, Pa.

"All These Things Shall Be Added"

BY W. GLENN McFADDEN

MANY times in the presence of the ills of the world we have given as the cure-all the verse which comes at the close of one of the chapters constituting the Sermon on the Mount. We find men depressed, in sickness, in poverty and worried about their future raiment and food. We see no way out for them. And then, as a solution, we often quote the verse that if men would seek first the kingdom of God and his righteousness all these things shall be added (Matt. 6: 33).

I am afraid that I have not always had faith that all these things would be added to the particular individual. And do I believe that if a person makes the kingdom of God first in his life as nearly as he sees what it means, that he will have no anxieties concerning food and raiment either in the present, or the future years that he sees coming with old age? I'm afraid I do not. Do we not have some tragic witnesses to bear this out? Did it work thus with Jesus himself?

The Jews believed that if one was righteous he would be prosperous and healthy. Did Jesus mean

to restate this belief in Matt. 6: 33? I am quite sure he did not. The Jews had thought of these blessings in terms of self. Jesus thought of them in terms of a new social order for all—the kingdom of God, when his will would be done on earth as it is in heaven.

Note what he had been talking about. He was talking about the poor being blessed and happy; about the meek inheriting the earth; about the merciful receiving mercy; about men being the salt and the light; about new ideals ruling men instead of old laws; about striving to be perfect in personality; about treasures in those things that do not fail in times of stress; and about the emphasis being placed on life instead of on raiment, with a calm trust in the future, replacing fear and anxiety.

Surely some must have asked as at another time: "But Master, when shall these things be, and how shall they be attained?" The answer: "*When* ye shall seek first the kingdom of God, and his righteousness, *then* all these things shall be added unto you."

The kingdom of God and his righteousness is not merely an individual matter. It is all inclusive. His righteousness would never permit the injustices of the order in which we live.

There are many isms in our world today promising that if we but seek them first, all these things shall be added unto us. Does the Christian church not have the original vision, and a promise that is far more inclusive, ministering not only to the material, but also to the spiritual needs of men? The world is hungering and thirsting for this message of hope. If the church does not give it, some other organization will.

Michigan City, Ind.

Intermediates in the Church

BY EDITH B. REPLOGLE

THE intermediates have perhaps rightfully been called the neglected age group of the church. For many years the younger children have received much attention through the Sunday school. We allow them to give special programs; we plan our Sunday-school picnics for them; we give them special incentives for attendance. The young people, too, with the help of able leaders have developed a program of their own reaching out into a wider area than the local church, while the adults carry on the burden of the whole church organization. Yet the children between the ages of twelve to fifteen are and have been for the most part neglected.

It is an age which is hard to understand. Adults and young people look upon intermediates as still children, while they themselves refuse to be treated as their younger brothers and sisters, and insist on the rights of grownups. Yet in many instances they continue to act as do children. Intermediates are in a stage of development in which they do not understand themselves, for they fluctuate between childhood and adulthood. How, then, can they be understood by others? Yet that problem of understanding the young adolescent is just the one which must be mastered by the would-be leader.

Intermediates have certain rather well-defined characteristics. One is their abundance of enthusiasm. We find much physical activity. They are willing, even eager to help in home tasks if only approached in the right way. They like to do things with their hands. However, they cannot be driven to their tasks or ordered to work or their independence asserts itself; but if they are directed by an older leader, led instead of being driven, they willingly lend their aid and enthusiasm to the task at hand. In fact, their exuberance may become great enough to carry to the opposite extreme, thus guidance is needed in controlling this enthusiasm.

Emotions at the intermediate stage are easily aroused and quickly changed. We find boys and girls fluctuating from a highly enthusiastic state to one where low spirits border on despair, and that in a brief period, and often all caused by what seem to an older person quite minor things. These emotional surges must be dealt with gently and tactfully or harm to the whole personality may result. With intermediates adjustment to the opposite sex has begun. Guiding them toward a wholesome attitude, rather than ignoring the problem, is a necessity.

The intermediate feels a definite need to be recognized as a distinct person. If he can excel in some phase of activity this need is met. If he cannot, it may take on a negative aspect, such as misconduct in school, where punishment is preferable to no attention at all. This explains much boisterousness, teasing, or boasting. Proper opportunities for self-expression provide an outlet for this need of recognition and turn a young savage into a respectable citizen.

It is at this age when emotions are strong, enthusiasm is unbounded, and the feeling of self as distinct from group important that religion can best enter the lives of these boys and girls. They are particularly sensitive to æsthetic qualities—to beauty, goodness, the consciousness of God. They are forming ideals of manhood and womanhood which will direct the course of their lives.

They are looking at the opening future. They suddenly find that religion has taken on new meaning, and because of that can be readily led to give their lives for Christ, taking him as their great example.

This fact is important to the church. It is at the intermediate age that most children join the church. Few young people and fewer adults unite with the church. Unless some special effort is made during the early years of adolescence by the leaders of intermediates, they may slip by, never having another urge toward religion. It is necessary to make Christianity real in the lives of boys and girls if one wishes it to remain real in their lives as young people and adults.

This is because it is at the intermediate age that life patterns are formed. The word *adolescence* means new birth, and the individual at this time is actually created again. With the coming of manhood or womanhood the entire personality of the child changes. New habits are established, new ideas of life, new ideals help to form character. The great challenge to the church for these boys and girls is to present a program which will meet their needs, help to mold their characters, and hold them for the future church. For if the church has no such program to meet their needs they will find fulfillment elsewhere. They are too full of energy, enthusiasm and emotion to sit idly by. They will find an outlet in activity. That which the church would provide is wholesome. That which is obtained elsewhere might not be. The church must act to keep her intermediates within the fold.

The question comes as to what intermediates can do. What activities can be fostered by the church that will provide the necessary outlet for their energies? Their separate meetings can be similar to those of the B. Y. P. D. There they can make out their own programs and carry them through under adult supervision. Intermediates do not need a larger organization than the local church. District organizations are thought inadvisable, but meetings for the purpose of social activity, such as an intermediate picnic or a camp rally, would be good.

For local churches our national leaders advocate clubs for boys and girls. The Pioneer Clubs of our church are comparable to the Boy and Girl Scouts. They or similar organizations promote such activities as dramatics, directed reading, nature study, handicraft, creative writing such as poems, plays or stories, sewing or building projects, making scrapbooks of things of interest, or a junior choir. These groups take care of the desire for activity on the children's part and at the same time build character and hold the loyalty of the intermediates to the church.

Intermediates like to be given a place in church work. They are glad to fold and distribute papers, to pass out hymnals, to help prepare for communion. In a certain church the intermediate boys offered to put up the tables for communion. At the appointed time they arrived only to find that the older men had already placed the tables. The boys' disappointment nearly spoiled their participation in the service. How much better it would have been for them to have felt they had a definite part in the preparation for that communion. The service would have meant so much more to them—even though the tables might not have been so straight. Participation in church work more than anything else will hold the intermediate for the future church.

In summarizing what has been said, these things about intermediates are most important:

1. Emotions are easily aroused and can be transferred.
2. Enthusiasm runs high and needs to be utilized.
3. Impressions gained at this age remain as life patterns.
4. Guidance is most important. Leaders must (a) understand their group, (b) talk their language, (c) challenge them to give their best in service.

Oaks, Pa.

Why Doesn't the Church Die?

BY X. L. COPPOCK

Text: Rev. 12: 4

Criticised by her enemies and caricatured by her friends; antiquated or modernized in the extreme; mingled with all manner of superstition, false philosophy, science that is untrue and history that never happened; obscured under absurd rites; buried in incredible creeds; professed by hypocrites and evaporated by mystics, the church lives on. Do you know an organization criticized as much as the church? Why doesn't she die?

Maybe she is dead. Look at the text. Here is a graphic picture of all hell against the church even before the birth of the Christ Child. Look at the majestic beauty of the woman representing the Jewish church, giving the world its greatest Leader, as compared with the grotesque, repellent dragon waiting to destroy the man-child and striving to do it still.

The church in America has 55,000,000 members, but only 20,000,000 attend services weekly, while 88,000,000 attend the movies in the same time at

an average cost of 23 cents. There are 210,924 church buildings in the United States representing an investment of more than three billion dollars. Since it is not the business of the church to build buildings, but character, perhaps this is not a fair way to judge. Since it is not the business of the church to gain numbers, but to Christianize them, perhaps the 55,000,000 say nothing. However, in 1800 one out of every six of the population was a member of the church; in 1900 three of every six.

Jesus spoke with astonishing authority, but where is the authority of the church? We advocate peace and brotherhood, but how much do we practice it? Ministers' salaries range from $1,000 and less to $10,000 and more, but where is the equality we advocate? We preach against dictators and politics, but are we sure the church is clear of either? We wonder again, "Why doesn't the church die?"

Henry Ford says: "The church is the greatest organization in the world because it exists in spite of the poorest methods." Nevertheless she exists. Who can estimate the value of 20,000,000 souls in worship every Lord's day? None but God. Men always have given, are giving, and always will give their lives for the church. The influence of the church touches every home and person in the average community. All the good I know about has its roots in the church that hasn't died, and for the following reasons:

First: Because Christ is the Foundation and no other can any man lay. Jesus told his disciples that the foundation of the temple would crumble. As the conversation continued he said that even though heaven and earth should pass away, his word would abide forever. If the church is built upon Christ and his teaching there need be no fear for her life. The real Jesus principles, however, would change the doctrines and practices of many churches; nevertheless, enough remain for life or the church would have died ere this. There may be much dross and debris to throw away, digging down to the solid rock; but we cannot go further until we go deeper, and we cannot go deeper until we go higher. The church is the only eternal organization we know about, and only eternal things are of real value; therefore she lives.

Second: Christ loved the church and gave his live for her. The church is the only organization for which Christ did this. Christ and his followers have put their lifeblood into the church. Anything that has lifeblood in it lives. "If you eat not of my body and drink not of my blood, you have no life in you." We all have sacred spots on the mission fields of the world which mark the places where missionaries have literally and perhaps suddenly given their lives for the church. Nevertheless, those at home and abroad who are wearing out their lives in service are contributing lifeblood as well. No organization has the lifeblood within it equal to the church's; therefore the church lives.

Third: The church does for all what it does for one. A certain life insurance company refused to accept a man because he was over ninety years of age, but the church places no such age limit. Color clashes in many organizations but it is being rapidly eliminated from the church. Financial status makes a difference in some groups but not in the church. Jesus accepted the woman at the well to whom the disciples would not speak; yes, even the thief on the cross. Love toward all and malice toward none help us all to live.

Fourth: A Christian experience comes only through the church. A certain burdened soul wept in my presence because he couldn't be saved. Reluctantly he told his sad story of which I quote in part, "You see it happened in the trenches. It had to be one of us, and it happened to be the other fellow." His hope of eternal life was gone. I explained to him that in Christ the old man is gone and we become new creatures. He accepted, his tears turning to smiles and his sobs to words of joy. Only Christ and his church can meet a challenge like this; therefore the church lives.

Five: The church is the only organization that attempts and succeeds with the humanly impossible. Think of twelve insignificant men from the lower walks of life assuming in the face of the strong Roman empire to build a kingdom that could outlast it. They proposed and did build a kingdom not from battles and blows, but from ideals and ideas. They attempted a new moral creation of the race—not only of the Hebrews and their proselytes but of the whole human race. Jesus even asserted that many should come from the East and the West and sit with Abraham, Isaac and Jacob in his kingdom. The Cæsars of the past and present may be conquerors, but Paul writes, "We are more than conquerors." It would be humanly impossible to turn John from a son of thunder to the apostle of love, or Saul the persecutor to Paul the persecuted. It is humanly impossible to sober a drunken man, soften a stony heart or make a thief honest; or to make low castes high and high castes low, but the church does it. Is it any wonder she lives?

At a recent summer camp, the instructor asked the group to name some of the values of life. Homes, health, churches and others were given.

"Which of these values would war destroy?" continued the teacher. "All but the church," immediately answered Bob, the black boy. "Why do you say, 'All but the church'?" was the next question. "I don't know," answered Bob. "It seems as if the church just goes on." And so it does. Bob was right.

Rocky Ford, Colo.

Ends or Means in Today's Church

BY CHARLES E. ZUNKEL

JUST now ecumenicity is one of the favorite words on the lips of churchmen. It is a good word. But more than that, it stands for a much-needed emphasis in Protestantism. I am in full accord with the effort to find unity in our hectic division of church life and interests. In spite of my sympathy with the ends sought, I feel wary of the means which so often seem to me to become ends in themselves. I may be unjust in my criticism, for it is so easy to misjudge the spirit or intentions of others. The thing which seems to loom too large in current thinking is the inherent value to be attained by the bigness of the organic church. Bigness is an idea which has too often become an obsession in American life. It has value, but the attainment of bigness in itself is not all pure gain. Unity of organization has value, but I have deep misgivings of the confusion in our minds—the reversal of ends and means. What we must have is a deep spiritual undergirding of this movement toward organizational unity, or else, it seems to me, means have become ends and we have gained little.

To give a slightly different turn to our thinking on this point, consider the argument which developed over the Madras conference. The argument seems to be whether Madras put primary emphasis on the church, an instrument, or upon the kingdom of God, the goal. Not having been there, probably one ought not enter into the discussion, but it may serve our thinking here to mention it. The thing for which we must drive is not so much a great organic church, fine as that is, but a finding of a great common spirit which is of the essence of the kingdom. When that is said, I am not unmindful of church history and the tragic, silly, wasteful division that has too often left the church impotent. But has not that very division really resulted from a lack of an essential spirit? I think it has.

Then why mention the trend toward ecumenicity at all? Because, it seems to me, that there is too much loose thought as to what we must have. Unless I misjudge, there are too many who fall in line and press for this goal because it is popular and because everyone else seems to be doing it. Unless something deeper undergirds us, the very unity which we might find would be only the shadow of the thing we desire.

Let me mention another evidence of the confusion of ends and means in church life today. There is a growing demand for a shift from a pulpit-centered church to an altar-centered church, from a preaching-centered order of service to a so-called worship-centered order. I am in sympathy with the essential spirit back of these emphases, I think. But here, again, I get disturbed over attitudes. There seems to be a prevalent attitude that to change to a fine ritualistic order of worship, is to guarantee the act of worship upon the part of the worshiper. Those who have been within the Anglican communion, and who have also served in the ministry outside it, seem to feel that other things being equal, a fine ritual goes farther toward bringing an experience of worship than the informal method. There is something majestic and gripping about a fine ritual of worship. However, I cannot forget history. I remember that our church fathers rebelled against the excesses which came out of ritualistic worship. Shall we blindly go back into the paths from which they came? The problem persists for us: Just how ritualistic shall our worship be? Where is the borderline of security from excess and from underemphasis?

To pick up the thought with reference to the altar-centered church. Probably we have leaned over backward to get away from anything formal within the church. But we have put form into our very absence of form. The altar-centered church has something fine in its emphasis. Worship ought to be central. Whether people shall find reality better in one type of church or in the other will depend largely upon the leader of that worship. I suspect that many have worshiped more sincerely in the pulpit-centered church than others have in the altar-centered edifice.

What shall we say by way of conclusion, then? It seems to me the thing that ought to be said, is that in each of these problems and in others like them, we should seek to be honest in our motives and think clearly to distinguish between ends and means. I know no other hope for us than this. We cannot go with the crowd, just in order to be in the swim. "Everybody's doing it," is not an excuse for any mode of conduct. For myself, I prefer simplicity in form, in architecture, or in organization. This also is a heritage we ought not lose. Honesty, the weighing of values, and simplicity should serve to guide us.

Lima, Ohio.

OUR MISSION WORK

News From the African Front

BY LUCILE HECKMAN

News From Africa

News! How important it seems these days. We are inclined to feel, however, that news from such an out-of-the-way place as this cannot have a very big place among the great affairs of the world of today. But we hope that there is still a large body of Christ's own who are more interested in knowing what the army of Jesus Christ is doing than in hearing of the destruction being wrought on other fronts. Here in Nigeria we are far away from the scene of action, and very unlikely will experience war at first hand. But, of course, we feel its effects in many ways, as is only to be expected.

Our Mission Staff

Staff seems to be our greatest problem these days. Last fall there were more missionaries in America than in Africa, and we miss them greatly. During the past year and a half ten people have gone home for furlough, and in the same period of time only three had returned from furlough and one new worker come out. We have been working with a very reduced staff for some time, and we were greatly rejoiced when reinforcements were on the way. War intervened to prevent their sailing at first. To say that they will be welcome will be putting it mildly indeed.

Enlarging the Garkida Church

The Garkida church building is being remodeled. In 1930 the present building was erected. But the congregation has outgrown the church building and we are now in the process of doubling the seating capacity. All the work is being done by the members and they are enjoying the experience. The men on the church roll were divided into four groups, and two groups work each weekday evening from 4 to 6 o'clock. At the end of the first week the foundation under the walls has been put in with stone which had previously been carried in. Some hundreds of mud bricks are drying in the sun against the day when they will be laid one upon the other to make the walls. The old roof has been torn off. Meanwhile we have had church in the commodious school chapel.

Choir Practice

The men's choir of sixteen or eighteen voices continues to enjoy weekly practices, especially since the arrival of the new songbooks which have just come off the press. The basses are getting a real workout on Hark! the Herald Angels Sing, but they think it is great. Harmony is comparatively a new thing to these people, but they like it very much and are doing very well indeed.

Forty-six Inches of Rain

Our rainfall this year has been heavier than average, though not quite up to last year when the river was in flood for so many days. This year it was much better distributed, and we scarcely realized we had had so much. From the end of April to the end of October, we had over forty-six inches of rain. The rains continued later than normally and only in the past few days have we begun to feel that the rain was really over for another year and the harmattan season begun. The Bura people are gathering in what little there is on their farms and wondering what they are going to use for food when this is gone. It is almost time to collect taxes and some people are having to sell what little reserve they had to pay their taxes.

Garkida, West Africa.

For Outgoing Missionaries

Keep them in memory, O Lord,
Our brethren sent to preach thy Word
In sickness, hunger, heat and cold;
Them with thy tender love enfold.

Lord, we beseech thee, evermore
Grant unto them an open door;
That they may find in every place
Room to declare thy boundless grace.

Go thou before them all the way,
Their fire by night, their cloud by day;
Till, all their journeying perils past,
They reach their home and rest at last.

—From an Old Moravian Hymn.

Beginning to Be a Missionary

Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. They sailed for our China mission field in February of 1938.—Ed.

Letter 16

Peking, China.

Dear Glen and Agnes:

We had planned to do a lot of sight-seeing this vacation week, but by the time we got moved and did several errands and the necessary shopping, we found that the week was pretty well taken up. We did manage to go out to the zoo. We had no idea how far it was nor where it was. We have one ricksha boy who speaks English, and if we know we are going to be going out somewhere we tell him. He would much rather come and wait for us than to pick up just anyone he can find, for we pay him better than the Chinese do. Then here at a hotel near by are several nice "pullers." I noticed sort of a queer look on their faces when we told them where we wanted to go. They said they knew where it was, and we started out.

Well, we went and we went and still we went. We followed the crookedest alleys that could be found anywhere. You know that the people used to believe that the evil spirits could go only in a direct line, so if you would follow a crooked street, the poor spirit would bump up against the wall at the end of the alley. Then you were free until the next one took after you, but if you were following a lot of crooked streets, the spirit couldn't follow you very long. I am sure that if any of the spirits started after us, they certainly met their Waterloo before they had gone very far.

After so long a time, we went out through the west gate. I began to think that the boys had misunderstood us, but they insisted that they knew where they were going. Soon we were out in the country among the lovely wheat and corn fields. I really did enjoy it and especially the road, for it was lined on either side with big trees whose branches met above us and formed an

archway. It was cool and refreshing there. Soon the boys assured us that we were nearing our journey's end, for in the distance we could see the wall of the zoo. Yes, even the zoo here has a wall around it.

This zoo was a great disappointment. What do you suppose we saw? Here is a fairly good list of the animals: cows, hogs, sheep, goats, dogs, guinea pigs, rabbits, pigeons, sparrows, gold fish. These by far were the most prominent creatures we saw. There were a couple of lions, but they slept through all of the confusion. There were also a few monkeys tied to poles. They could do nothing but climb up and down the poles. We smelled a skunk, so we decided not to investigate that building any further. There were a couple of deer and a few birds such as parrots, love birds and the like, but the zoo really was a disappointment after going that far.

Included in the zoo was a corn field, wheat field and little vegetable gardens, and a hothouse. This house specialized in geraniums. There were a lot of trees. There was one variety that was tall and just covered with beautiful yellow flowers. The caretaker told us that it was a tea tree, but I know that it isn't the kind from which tea leaves are gathered, for those are bushes. He may just have told us that for want of something to say. There were paths leading from here to there over a large area with, of course, the many little bridges for which China is so famous. I should not leave you with the impression that we did not enjoy the trip, for we really did. We were in the country once again under God's big trees and more or less to ourselves, for the place was so big that we could walk for five minutes or more and not see anyone, which is much more than we can say for busy Peking.

When we started home, our ricksha boy asked us if we didn't want to go and see the big west city fair as we could go right by it. The ricksha men are full of suggestions, for that gives them more rest and then too, they get paid by the hour and every extra minute helps them out. It was late, but there were a couple of articles that I did want, and the fair wasn't to come to our part of the city for several days yet, and so we stopped. There are six large temple grounds where these fairs are held. The merchants move from one place to the other as they make their rounds.

We stopped to see a juggler perform. One was quite clever with balls, and a little fellow not more than seven or eight years old went through all kinds of antics with a stack of dishes on his head.

Then I made a purchase. I'm almost ashamed to tell you about it, for it rather reflects on me. I saw some beautiful bunches of plants in bloom. Since we have moved into the new house, it is the first time in our married life that we have had any place at all. for flowers. There were a few vacant spots, so I decided to get some flowers. When once the Chinese merchants make a price, it is rather hard to get them down. If at all possible, they will add to the quantity rather than come down in the price.

One time, Lloyd went to see about some gold fish. The man said they would be two dollars Mexican. He got down a rather small fish bowl and put in a little fish and then looked at Lloyd. Lloyd just stood still, so he fished out a big one and put it in the bowl. Still Lloyd just looked. This time in went another little one, and still Lloyd just looked. After meditating a while, the man put in another large one, but the price was still two dollars. Lloyd got out of taking them by saying that the fish would smother to death. The bowl was so full of fish that there wasn't any room for water.

Now back to my flowers. When I asked the flower man the price, he said they were twenty cents a bunch. I just looked, so he added another bunch. I thought the price wasn't bad, but while I was wondering whether I wanted that bunch or another, he added another bunch, so I said that I would take them. When I got home, I found that to each bunch, there were only four or five roots. The rest were just stems and flowers! He had saved the roots of those for the next sucker. Really one just has to be on tiptoe all of the time! When we first came to China, I thought I could never be as fussy as some folks I had seen, but I fear I can be as persnickety as any of them now.

Really China is just so interesting, one can't begin to describe it, for words just are not adequate.

Lloyd and Ellen Cunningham.

Missionary Society Program for March

BY ESTHER BEAHM

Women and the Way

"We thank thee, Lord, thy paths of service lead." Christ not only changes lives, but he sends them out to change the lives of others.

In March our program based on *Women and the Way* deals with women and how they faced social problems.

The booklet, *How to Use Women and the Way,* suggests that you divide your women into groups. Each group is to be responsible for a certain country. They will present this information to the other groups.

Thus you will be renewing your acquaintance with such outstanding characters as Florence Nightingale, Elizabeth Fry, Octavia Hill, Josephine Butler and Pandita Ramabai.

If you are more interested in one particular country or person, you can spend most of your time on that. But first you will want to take a look at all the countries and see what Christian women have been able to contribute to them.

To be able to put on this program, you will need to order *Women and the Way,* 50c, and *How to Use Women and the Way,* 10c, from the General Mission Board, Elgin, Illinois.

Chicago, Ill.

What to Pray For

Week of March 2-9

Throughout this week let us pray for the new missionaries to China. The call for help has come from China during the past two years with increasing insistency. In every letter from the China missionaries, the request is made that new recruits be sent to them. They implore the church to send out workers.

At Christmas time a year ago a special plea was sent to the churches asking that eight new missionaries dedicate themselves to the work in China and be ready to go within the year. It was asked that eight men and women lift up the torches and go forth bearing the light. Twenty-two thousand posters bearing the call for eight new recruits were sent out among the churches and into the homes of our members. This call was made in hope

and faith that at least eight young people would gladly respond.

Sad to say, as yet no one has answered that call. This is extremely hard to understand. One new missionary did sail for China during the past year, but her dedication to China's need had been made previous to this special call for eight new workers. Just why no one has responded to the appeal is a question the church in America needs to answer. There have been days when answers were made to calls for help. When greater was the need, then greater was the response.

Let us pray for such dedication of life and courage as will gladly respond to the call for new missionaries to China.

Marama Church Statistics

BY HERMAN B. LANDIS

Marama church has sixty-four baptized members and sixty-four who have taken the covenant and await baptism. Some of these are in the farther villages, where we hope soon to organize churches. There were twenty-six baptized during the past year, and forty took the covenant.

Marama school has an enrollment of ninety-three, and six village schools, an enrollment of 118. We consider the school one of our best evangelizing agencies.

Each Sunday, services are held in thirty different villages, the average total attendance being well over 1,000 per Sunday. Most of the boys walk to their appointments three to five miles. For the farther villages, the motor or bicycles help.

Marama, Africa.

Juniors' New Picture Reel

Children of Africa

A new two-reel film (16 mm) showing pictures of child life in Africa is now available. No lecture accompanies the reels, but enough titles are in the pictures so that a lecture is not needed.

These pictures will be a welcome addition for the groups of Juniors who take up the Junior Missionary Project in 1940. The films will aid in the study of the storybook, Far Round the World, 50 cents. They make the mimeographed Africa Leper Program seem very true to life.

The reel, Children of Africa, may be secured from the General Mission Board, on payment of $1 for its use and the return postage on the parcel. As no projector is sent out from the office, each church will need to furnish its own machine. The fathers and mothers of juniors will enjoy these delightful pictures fully as much as will the juniors.

Book Review

Missions Tomorrow

For the men and women who like to be challenged with the "strong meat" type of book, Missions Tomorrow by Kenneth Scott Latourette would be a source of pleasure. It is a book which makes the reader think. It supposes that one has enough knowledge and background to understand what is said. The reader is urged to do some original thinking, and that is usually a hard task! However, the book is not primarily for experts but for those who form the mainstay of the churches. It is intended for mature students, for pastors and for thoughtful laymen and laywomen.

The book reveals Christian missions as a widespread and influential movement of our day, and looking into the future the author points out some alterations which need to be made. The writer is convinced that Christian missions, if rightly modified and faithfully supported, have an even greater function in the decades immediately ahead than they have had in the century just closing.

Write to the Loan Library for this book and read and study it during the two weeks it is assigned to you.

World Wide News

COMPILED BY ANETTA C. MOW

New Dalai Lama

Tibet has been without a sovereign since 1933, when the Dalai Lama died, for the usual divination had failed to produce one who fulfilled all requirements. Tibetans do not believe that their Grand Lama dies, but that from time to time he lays aside his human envelope to be rejuvenated at a later time. The boy selected must be between four and five years of age, and four are chosen, one each from north, south, east and west. These four have been kept under severe observation for a year. The year has now passed, and it is supposed that the proper choice has been made. The boy's parents are plain Tibetan farmers. Mr. F. D. Learner, of the China Inland Mission, asked the privilege of meeting the little new Dalai Lama, and gave him some Tibetan gospel text cards which he eagerly accepted.

Surrounded Baptist Church in Tai Yuan, China

The North China Daily News for Aug. 4 published the following story from Peking, which was received in Washington, Sept. 7: "On a Sunday in August, three truck loads of anti-British pickets surrounded an English Baptist church in Tai Yuan Fu during the evening service.

At the conclusion of the service, they arrested and put in jail the entire congregation of 150 Chinese. After being detained for three days, the women and children were released, while the anti-British committee informed the missionaries that unless they evacuated, an unpleasant fate, possible execution, would face the Chinese members of the congregation.

In order to save these men from possible torture and death the missionaries agreed to withdraw, closing the missions and the hospital. They are at present marooned at Shihchiachwang, where they are waiting for the floods to subside.

Canada to Have a Mosque

It is reported in a Canadian journal that work has been started in Edmonton, B. C., on the first Mohammedan mosque ever built in Canada. It is to be completed this autumn and is to cost $6,000. Canada has about 2,000 Mohammedans. In Edmonton alone there are about 150, and 350 in the province of Alberta. The name that appears on the building permit, issued by the city building department, is "The Arabian Moslem Association of Edmonton."

Elgin, Ill.

KINGDOM GLEANINGS

Calendar for Sunday, March 3

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson. In the Upper Room.—Matt. 26: 17-30.

Christian Workers. Am I Honest?

B. Y. P. D. Expensive Pastimes.

Intermediates. Brethren Ideals.

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Gains for the Kingdom

Two baptized and two received by letter in the Staunton church, Va.

Eight baptized and one reclaimed in the Broadfording congregation, Md., Bro. C. F. Holsopple, evangelist.

Fourteen baptized, one received by letter and one awaits baptism in the Burnettsville church, Ind., Bro. J. W. Fidler, evangelist.

Eleven baptized, one reclaimed, one received by letter and one awaits the rite in the Black Swamp church, Ohio, Brother and Sister B. M. Rollins, evangelists.

Eleven baptized, four received on former baptism and one received as associate member in the Eden Valley church, Kans., Brother and Sister Clinton I. Weber, evangelists.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. I. C. Snavely, pastor, Feb. 25, in the Union Grove church, Ind.

Brother and Sister B. M. Rollins, March 11, in the Peru church, Ind.

Bro. E. F. Weaver of Haxtun, Colo., March 3, in the Rocky Ford church, Colo.

Brother and Sister Oliver H. Austin, Feb. 27, in the Antelope Valley church, Okla.

Bro. C. H. Hinegardner of Baltimore, Md., March 5-17, in the Frederick City church, Md.

Brother and Sister Clinton I. Weber, pastors, March 10-24, in the Hutchinson church, Kans.

Bro. Ralph G. Rarick of Syracuse, Ind., March 10-24, in the Flint church, Mich.; March 27 to April 7, in the Onekama church, Mich.

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Personal Mention

Still another golden wedding to rejoice in. This time it is with Brother and Sister Philip H. Smith of Reedley, Calif. It happened Jan. 14. Yes, there is a little more to be said about it.

Dr. A. W. Cordier of Manchester College is giving a series of talks over WOWO (1160), Fort Wayne, Ind., every Wednesday night, 10:15 central time, on The Rôle of the Small Nations in the European Struggle.

A young man, now a student in a state university, who wanted to do relief work in a foreign field, thinks the other young man to whom the task was assigned is better equipped for it than he would have been. He sends a dollar for mission work and wishes it were more. Pretty fine spirit, not? The church will undoubtedly hear more from him.

Brother and Sister Peter H. Yost want you to rejoice with them. They have had a golden wedding. The time was Feb. 3 and the place was Frostburg, Md. There's more coming about this.

To Brother and Sister Samuel Northall of Rockford, Ill., last Christmas had a double meaning. It was their golden wedding day. Don't know why somebody did not tell us sooner, but we are glad to rejoice with them even now.

A radiogram from Shanghai was the first news that Bro. Leland Brubaker and the Dr. Leonard Blickenstaffs had safely crossed the Pacific. Slower word by letters posted at Yokohama indicated that the ocean passage had been very rough.

Bro. J. F. Graybill says, "We are experiencing an old-fashioned winter in Sweden. I know of only one winter of this kind since here. . . . The war is about as near as we care to have it. . . . The work has been rather encouraging during the past year."

Bro. Floyd Mallott of both Bethany and Battle Creek had business with the Messenger editorial department last week and Bro. Foster B. Statler, Mount Morris pastor, was seen about the House. The circumstantial evidence points strongly toward a Gish Committee meeting.

Bro. D. H. Keller of Battle Creek, Mich., pastor of the church at Sunfield, adds one more to the great majority on the other side. The end came suddenly Feb. 3, with a heart attack following a week's illness not thought to be so serious. Our columns will have more about him soon. Sister Keller has double need of your sympathetic interest for in addition to her personal grief she will for the time being carry the load of pastoral leadership.

A new name appears this week in the formal statement, which is printed regularly at the bottom of page 3, as required by the postal regulations. Bro. E. M. Hersch, a consecrated business layman, becoming known to the brotherhood at large through his Conference committee service, takes over the post of General Manager of the Brethren Publishing House, from which Bro. R. E. Arnold retires after thirty-six years of distinguished service. Many readers will recall Bro. Arnold's extended accounting of his stewardship as reported at the Anderson Conference. March 1 also marks the date when Bro. Earl Kurtz, mentioned a few weeks ago, takes up the duties relinquished by Secretary Lauren T. Miller, after almost as long a connection with the House as that of Bro. Arnold. To all these faithful servants of the Publishing House, both outgoing and incoming, the Messenger extends congratulations and best wishes.

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Miscellaneous Items

To churches of Southern Ohio: All reports, queries and other business for the district conference program should be in the hands of the secretary, H. H. Helman, New Carlisle, by March 25.

A correction. The pastor of the Bowmont church of Idaho informs us that the first word in the last item under "Gains," issue of Feb. 17, page 16, should have been Nineteen instead of Nine. It is an extra pleasure to make this kind of a correction.

All queries for the district conference of First Virginia should be sent to the secretary, M. G. Wilson, Cloverdale, Va., not later than March 15. All churches are urged to elect their delegates and be well represented at the Pleasant View church, Fayetteville, W. Va., March 27-29.—M. G. Wilson, Secretary.

District conference of Northern Virginia will convene at the Timberville church April 19 and 20. Elders will meet at the same church Saturday, April 13, at 10 A. M. In order to prepare the booklet for this conference all business for the conference should be in my hands by March 23.—Homer J. Miller, Secretary of Conference, Port Republic, Va.

Recent subscribers who have not yet gotten their Messengers will receive them in due time. We have had such a flood of subscriptions that our subscription department has been swamped and will need a little time to recover. Give us a week or two and things will get straightened out. If you don't get on the list as quickly as you think you should, just remember your subscription will not expire so soon.

The Men's Work of Washington (state) still stands ready to answer inquiries concerning the land reclamation projects in process of development in the Northwest. Several families were located this past year through the notice previously given in these columns. For more details write the president, Bro. L. Vern Swartz, Sunnyside, Wash. To get his reply back to you he has to put a stamp on the envelope.

An all-day peace conference for the purpose of "promoting, defending and preserving our nonresistant heritage" will be held tomorrow, Sunday, March 10, in the Upper Conewago congregation at the Mummert meetinghouse near East Berlin, Pa. At the morning session beginning at 9:30, after Eld J. E. Trimmer teaches the Sunday-school lesson, Eld. D. S. Myer will preach on God's Plan and Purpose in Separation. The afternoon session begins at 1:15 at which Bro. Milton Hershey will speak on Chosen to Be a Soldier, Eld. Michael Markey on A Conscientious Objector in Times of Peace, and Bro. E. J. Swalm on A Conscientious Objector Under Test. At 7:15 P. M. Eld. W. E. Roop will give Some Reminiscences of 1916 and Bro. J. Lester Myers will speak on Jesus Christ Our Example for All Times. "Everybody welcome."

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First Aid for Writers

Time schedules must be met, therefore submit materials as early as possible.

Names, dates, figures and quotations should be plainly written and rechecked.

Margins should be generous and matter double spaced to provide room for necessary editing.

Observe the style of a publication or department therein, being alert to submit material as it should appear.

Neat and correct copy, rather than a blurred carbon or careless first draft, saves time and insures better service.

Rewrite for clearness, conciseness and correctness, since the less you do the more another will have to do to get your material in shape.

Compare your copy with the printed form to note what changes were made and how you can improve your writing.

I Go South

Sebring

When we arrived Sebring was on Lake Jackson. Recently the city council changed the name to Rex Beach Lake. The name has been changed before, but the people continued to call it Jackson. It is hard to change an established name. Yes, we have several lakes hard by Sebring. Let me name some of them and tell how their names originated.

Once, so tradition runs, pretty Miss Lettie donned her sunbonnet, packed her dainty lunch in a beautiful basket and started on a stroll along the nameless lakes, sharing her dinner with old man Jackson. From that incident arose these names: Lake Lettie, Bonnet Lake, Basket Lake, Dinner Lake, and Lake Jackson. It is a charming story, but critics would shoot it full of holes in a minute. They would say that this modest pretty Lettie never existed, or if she did, she would have been too modest to eat with grouchy old man Jackson, and if she had desired to share her little lunch, there would not have been enough to call it a dinner for two. Thus do critics ever take the life and charm out of our fine traditions. Away with the critics!

Sebring was founded on the sands of Florida in 1912 by George Sebring of Sebring, Ohio, where the Sebring Brothers had built a town and were engaged in the pottery business. Every time we sit down to our little Sebring table we eat from Sebring plates made by the Sebring Brothers. The founder of the Florida Sebring wanted a city without dinner pails, so made no provisions for factories. Some now doubt the wisdom of that course, for men must eat, and how can working men do without dinner pails? After its founding the boom struck Florida and promoters pitched their tents at Sebring. They laid out many an addition that was stillborn or perished in the brains of the promoter who conceived it. I have before me a map of Sebring as laid out by the promoters during the Florida boom, when cities were planned in every nook and corner, by every lake, and in every wooded tract, and the price was not even limited by the sky. Sebring has a population of about 3,500 when its own people are at home, but the tourists double that number in their season. Greater Sebring, as once sketched, was much larger than the present Sebring. The country is full of town lots and there are miles of pavement and sidewalks that could be used to advantage elsewhere, were it as easy to move them as it is to move the deserted houses that are still bought for a song and are moved into more desirable quarters.

Sebring begins with a circle in the business section from which streets radiate in all directions like spokes from a wheel. These spoke streets are crossed by circular streets that take their direction from the circle. Washington and Paris were laid out originally in the same manner. My map suggests that possibly Sebring had an ambition to rival these older cities. It is easy to find any location in the city, if one knows where it is and how to get there. But how to get there is often as intricate as a Chinese puzzle. It often proves to be a game of hide and seek. When I get lost I make for the flagpole in the circle, and take a new start. I find many others doing the same thing.

As a rule the streets are named after trees, shrubs or flowers. They are narrow, many of them allowing

(Continued on Page 20)

HOME AND FAMILY

Aware

BY IDA M. FISHER

I am aware that God is here
When shadows lengthen and night draws near,
When the Master's hand in the dome has set
The starry lights in the firmament,
While the moon lights the path down the Milky Way,
And silence reigns till the break of day.

Aware am I, when the day dawns bright,
After a rest in the quiet night,
When the sun breaks through the clouds o'erhead
And changes their colors to gold and red.
Then at the close of day, when the sun goes down
Over the hills back of the town,
It leaves a painting of purple and gold
As the beautiful colors unfold.

Aware am I that God is near
As the glories of nature unfold; year after year
The beauties of spring, summer, winter and fall
Assure us that he is the Maker of all.
When bird calls come floating across the plain,
And myriads of voices join in the refrain,
I am surely aware of his presence here—
As I listen with reverent ear.

Lewistown, Pa.

Triumphant Safety

BY HOWARD HENRY KEIM, JR.

First Half of the Fifth Story-Sermon on The Quest for Happiness

David took an active part in the young people's work at the church on Central Park Avenue, just a block from the seminary campus. The young people's program committee asked David to address their group on Armistice Sunday evening, early in November. He immediately began searching for a subject which would be in keeping with the occasion, and which at the same time would not be hackneyed. His thoughts finally settled upon the statement of Jesus, "Blessed are the merciful: for they shall obtain mercy." David gave it the subject—

Triumphant Safety

Since the beginning of human existence one of the dominant urges of man has been the desire for safety. The instinct of self-preservation is evident in the life of man from the savage in the jungle to the emperor on his throne. Modern society has its safety campaigns of various kinds, to protect life and property from loss or damage. There are many kinds and degrees of safety, ranging from the temporary to the eternal, from the selfish to the heroic, from the unethical to the ethical, from the cowardly to the courageous, and from the flimsy to the triumphant. In the material world man has made notable advances toward the achievement of safety. Most modern machinery is well equipped with safety devices. Many such are almost fool proof. We are gradually learning how to safeguard the fertility of the soil, and even how to make it more fertile. Society is learning how to protect the natural resources of the earth. Our homes are made safe from fire by fire escapes, fire extinguishers and fire engines. All kinds of structures are made safe from the elements by covering them with paint or oil.

It is in the realm of social relationships that man seems to be most tardy in developing adequate safety devices. Men and nations still tear at one another's throats with primitive ardor. Class struggles go on with a zeal reminiscent of ancient tribal battles. What is the trouble? Is it because man has not tried to find safety in these areas? I think not. Is it because man has lacked schemes and devices and organizations to promote the desired end? Certainly there has been no shortage of these. The source of trouble is much deeper. Man has sought to solve his social problem of safety as he has been successful in solving the material problems, by mechanical means, or by exterior applications of the proposed cure. Some people have blamed our failure upon the defects of our safety devices. Social critics, almost ad infinitum, have shown the weak spots, according to their opinion, in the World Court, the League of Nations, the Kellogg Pact, the labor organizations and all the other machinery. No doubt many of these criticisms are well taken; but the basic trouble is not in our machinery, but in us. We have been able to perfect our devices, but not the motives of our hearts. The nations who today are seeking safety do not need better military organizations, nor bigger guns, nor more powerful alliances; but citizens with more love and mercy in their hearts.

One of the beautiful statements of our Lord is, "Happy are the merciful: for they shall obtain mercy" (Matt. 5: 7). Men have somehow felt through the ages that they would be happy if they could only be safe, so from the time of the man with the stone hatchet they have endeavored to protect and enforce their safety by inflicting death or slavery upon their enemies. In ancient times the erection of a stone wall or a wooden palisade was a popular way to seek safety. But these were never very effective. Sooner or later an enemy appeared who was strong enough to break down the wall or scale the palisade. Today man continues to erect his walls in only a slightly modified manner, through economic and political chicanery. These plans have never been effective, nor can they be. Our ultimate safety depends, largely, as the Galilean prophet suggested, upon showing mercy toward our fellows. What does this mean?

I. Safety in Good Will

One of the greatest needs of the world today is good will in human relationships. If we are to be merciful, in the spirit of him who said, "Happy are the merciful," we must act out of a heart of good will and not in a patronizing way. It surely requires no proof to say that like begets like. Cruelty begets cruelty. Hatred in my heart will arouse hatred in another's heart. Fear, envy, jealousy and all the other spiritual hosts of evil will soon have a large progeny scattered far and wide if they are given a foothold in even one heart or mind. When whole nations deliberately foster these attitudes toward others in the minds of their children, can we fail to foresee the terrific and tragic harvest that shall soon be reaped? The Quakers who came to settle in America in the early days demonstrated a more perfect way. Others were meeting the Indians with guns, whisky and trickery. These simple folk, who came to

ennsylvania because of a desire for religious freedom, pproached the red man with good will. Only in rare stances was that good will unfruitful or unrewarded. n the whole, the Quakers got along far better with eir new neighbors than those who relied on guns, quor or trickery.

Good will should be demonstrated today in co-opera-on. Modern science has reduced the world to a neigh-rhood. The old approach to safety is even less ade-uate now than formerly. Individuals, groups, and ations must learn to live together and work together a family. The person who is willing to work har-oniously with others will be happily surprised at the umber of those who are willing to work with him. he day of rugged individualism should be a thing of e past because it has encouraged man's desire for wer over his fellows. As in the time of Jesus, those power still like to lord it over their subjects (Matt. 0: 25). This has an unwholesome effect on both him ho exercises the power and him over whom it is mployed. The former soon acquires an oversized ego, distorted judgment and a prejudiced intellect. The tter often succumbs to an inferiority complex. More-ver, power is often used to corrupt society, distort stice, and crucify mercy. According to the teachings Jesus the possession of special privilege or position ly brings greater responsibility for helpful service Matt. 20: 26-28). Joyous, triumphant safety belongs those who exercise good will toward their neighbors all relationships and under all circumstances of life.

. Safety in Charity

Many unhappy situations of our world come from isjudging the actions or motives of others. We are kely to draw conclusions before all the evidence has een presented. Many times we judge others in the ght of our own weaknesses. If we understood the ther person, his temptations, his environment, his ruggles and his problems as we understand our own, e would not be so likely to misjudge. Because it is ery difficult to know all the details of another's life esus has instructed us to "judge not, that ye be not dged" (Matt. 7: 1). His own life is a fine example of is teaching. The scribes and Pharisees had judged e publicans and sinners as unworthy of their fellow-ip. But Jesus ate with them and welcomed them his hearers. He declared that his purpose in life was t to judge and condemn, but to heal and save (John 17). When the adulterous woman was brought to e Master by the self-righteous old scoundrels who ay have aided in her downfall, that he might judge er, he declined to pass judgment (John 8: 3-11). He ather tactfully aided the woman to judge her own life, nd rise to a higher.

Judge not, is a good policy for groups and nations s well as for individuals. We judge Italy for her con-uest of Ethiopia, but it is difficult for us to judge our exican War with the same impartiality. Japan's policy n Korea, Manchuria, and China seems barbaric to us ut we forget some of our own barbarous conduct ward weaker peoples of the western hemisphere. It easy for the nations which have possession of the ast resources and markets of the world to pass out othing syrup and sugar-coated pills of pious plati-udes about being good neighbors, but the only way the nternational difficulties can be permanently and satis-actorily settled is for the nations which have to share ith those who have not the essentials of our modern industrial life. These should be shared by means of fair trade agreements and not by direct gifts. The happy condition of triumphant safety will be reached not by judging, but by ministering to the needs of those about us both as individuals and as nations. Such merciful conduct would return to us untold dividends in mercy and kindness from others.

The true disciple of Jesus will look for the good in other people, races and nations. The Jews were seriously lacking in this quality. They had a narrow and selfish outlook. The Jew was everything. The other nations of the world were nothing in the mind of the average Hebrew. Jesus attempted to change this. Instead of thinking of God as the Father of the Jewish nation, he thought of him as the Father of the individual, every individual. So the Master looked for the good in everyone. He said regarding a Roman centurion, "I have not found so great faith, no, not in Israel" (Matt. 8: 10). He found the perfect neighbor who showed mercy on his fellow in need, in a despised Samaritan (Luke 10: 30-35). He discovered the richest, most noble love in the heart of a notoriously sinful woman (Luke 7: 37-50). He could see in Peter, beneath his fickle nature and his denial of his Lord, some rock-like qualities of character. In the Sons of Thunder, who wanted to call a destroying fire down from heaven on those who opposed them, Jesus could see hearts of mercy and compassion for a pagan world.

Sitting at the Feet of Jesus

BY ADA SCROGUM

Sitting at the feet of Jesus
Mary heard her Lord,
Listened to his gentle whisper
As he spoke his word.
That was not the time for serving,
Mary understood;
It was time to sit and listen—
Listen to her Lord.

There are hours when we should serve him,
Serve him through the day;
As we trust him, he will help and
Lead us on our way.
But the best hour of the morning
Should be set aside
Just to spend in Jesus' presence,
And with him abide.

Then it is that we should listen,
Listen to his word,
For he has a message for us
And he wants it heard.
'Tis a message of most precious
Meaning to our life;
'Tis the way that he prepares us
For our daily strife.

Sitting at the feet of Jesus
In the morning hour,
Learning from him words of wisdom,
Learning of his power,
Thus we get a heavenly blessing
For our work each day.
Let us have a daily prayer time,
Live for him alway.

Elkins, W. Va.

Today we have a tendency to be too censorious. We find fault and pick flaws in the other fellow's looks, words, or actions. We may sneer at the social group to which he belongs, laugh at his race, or make fun of his nation. These things are not of the spirit of the Christ, because he "chose the foolish things of the world, that he might put to shame them that are wise, and the weak things of the world that he might put to shame the things that are strong" (1 Cor. 1: 27). The person who finds fault with others opens the way for others to do the same in return. Happy is the one who has learned to be charitable and merciful in his statements about his neighbors. He shall obtain mercy. The safety of his own reputation will be guaranteed by his good life. Though he may be lied about as Jesus was, the ages will vindicate him.

The religious leaders of the Jews in Jesus' day were arrogant and proud. The high priest stood almost in the position of a modern dictator. With the exception of Roman supervision, his wishes were practically supreme. Whatever he said was usually rubber-stamped by the Sanhedrin. Jesus was said to have taught with authority (Matt. 7: 29), but it was a type of authority different from the self-righteous, dogmatic, superficial and overbearing attitude of the scribes and Pharisees. His was the authority of personality, of experience with God and man. The world of that day probably thought that the teachings of the Galilean Prophet would soon be forgotten because he did not use the methods which were supposed to make his position safe for the future. Yet time has proved the indestructible permanency of the Master's ideals. In our naive way we today seek to give safety to the things in which we believe by being dogmatic about them. No truth nor virtue nor any other value can be made safe by the use of the sword in its defense, nor by making it compulsory by law. Jesus' appeal to reason and to love in behalf of the things that are true, good and beautiful, will do more to promote their safety than all the arrogant, dictatorial authority we can muster. The mother who tells her children not to put beans up their noses, before she goes to town, usually has beans to fish out of those noses when she returns. We can hold inquisitions against communism and fascism and the promoters of those doctrines, but the extra publicity is likely to gain more adherents for those doctrines. Truth and goodness and beauty make their own defense. We had better be charitable and merciful in these things.

Huntington, Ind.

I Go South

(Continued From Page 17)

parking only on one side. One must often stop on meeting another car, when a car is already parked in his path. As it never snows here, the stop signs are painted on the pavement. Whether motorists cannot read, do not know the meaning of S-T-O-P, or do not care, matters little in the end. About the only time they stop for these signs is when another car is passing.

In the business section one finds many benches on the walks. Here friends and strangers meet and converse. Incidently and very commonly these same streets provide a place where one can sit in the sun and drink in its health-producing rays. I have a suspicion that many occupy the seats because it is more comfortable to sit in the sun on the street than in a cold room at home. I've tried these seats several times and have found them most delightful when the sun is not too hot nor the thermometer too low.

Flowers, shrubs and trees, especially many varieties of palms, combine to beautify Sebring. When we arrived they delighted us, though they were not yet at their best. A month or two later they would have been at their best. But alas! Old Jack Frost came this way trying to escape the cold of the North, and stayed a few nights. Chilled, he drew all the warmth from vegetation and sand, offered his apologies, pronounced his parting blessing, and returned up North, leaving our flowers, shrubs and fruits a sorry sight. But what he laid waste is being removed, and soon nature with Florida sunshine and warmth will bring forth new buds and paint new flowers in matchless glory. So, instead of grieving over what Jack Frost took away, we cheerfully await what warmer days are sure to bring us in a few weeks.

Yes, and Sebring has people widely known. We have passed the lovely home of Rex Beach a number of times in the eleven mile drive around Lake Jackson noting the fire plugs from the city all the way. We did not stop at the Beach home, because the enclosure tells the tourist that this house by the side of the road is not for him. Here is the home of General Higgins, who for five years guided the destinies of the Salvation Army after the death of General Booth. Sebring is the Mecca for pensioned Salvation Army officers. Here reside a Mr. Silverthorn and his wife, daughter of the late medical doctor Brumbaugh of Huntingdon, Pa. A visit in their home is an abiding joy. Mr. Silverthorn's father was born in 1790, he himself in 1863; those two lives cover a period which knew every President's term in these United States. There are not many families of which this can be said. J. E. M.

My Husband's Passing

Adapted by Mrs. C. N. Huff, Daleville, Virginia

Within our peaceful sheltered home,
Where all was bright and warm,
Was one preparing to go forth
But not into the storm.

We gathered round my husband's bed,
To catch his parting breath;
But one stood nearer to his heart;
We know his name was—Death.

And from our love and from our grief,
And from our dwelling warm,
He bore my husband in his arms
But not into the storm.

He went unseen, but not alone,
Dear Pilgrim of the earth;
For Jesus took him by the hand,
And gently bore him forth.

Wasted and wan we laid him down,
Worn out with mortal strife;
But fair and glorious shall he rise
To glad eternal life!

Oh! heavenly Father, teach me how
To live and how to die,
That I may with my husband rise
To immortality.

THE CHURCH AT WORK

GROWING CHURCHES HAVE GROWING WORKERS

"Who is this that darkeneth counsel by words without knowledge?"

The Importance of an Intelligent Laity and Leadership

By Ruth Shriver, Elgin, Illinois

Why is the Christian Science reading room? Everywhere over America they are dotted—twenty-eight of them in the one city of Los Angeles alone. I talked with a Christian Science reading room librarian yesterday. She lives in a town of 38,000. The local Christian Science group pays for her services from 11:00 A. M. to 5:00 P. M. each day of the week. They are a small group, but they can afford a library that is open seven days a week!

Why do Christian Scientists pay so much attention to reading rooms for their churches? Because they properly estimate the power of knowledge and the failure of ignorance.

A Pittsburgh rabbi once a week has a book review hour in his synagogue. To the book review hour come fifteen hundred people. Why do they come? Because they have found in books a wealth of human experience, both past and present.

Do Brethren people read? It would help if we could really know. One of our leaders with wide church experience says we do. He says that "because there was a time when we planted a college in every fence corner, we are above average in intelligence." But another leader, equally acquainted with our Brethren habits, says we do not read. What do *you* think?

The recent study of libraries by Adult Education shows that 45,000,000 people were without library service in 1938. Forty million of these are rural. If Brethren people are 81% rural, do we read—or are we among the 40,000,000?

How May People Read More?

By Anetta C. Mow, Elgin, Illinois

Is It a Question of Time?

Without doubt the most insistent remark concerning the subject of reading is, "How can I find time to read?" With many people this is a serious question, yet with persistent determination it can be answered very satisfactorily.

Use Leisure Moments

It is remarkable how much time may be conserved for reading. Leisure comes to everyone by bits and in small fragments of time. If these moments are treasured much reading can be done. It is said that the "magic of fifteen minutes a day" in reading will do wonders. Books should be kept in handy places where they may be picked up at a moment's notice. Many lines could be read if books were always kept by the kitchen sink, by the bed, in the bathroom, inside a brief case and in a suitcase.

Consider Books a Necessity

When books are considered a necessity it is more easy to get them read. No home should be without a library, or at least a bookshelf. A library is as important to the mind as a bed to the body or a cupboard for the stomach. A home and a church need to make provision for the feeding of the brain and the spirit through good books.

Awake Interest During Childhood

The interest in reading awakened in childhood usually carries through into old age. Hence it is important that the child's appetite be whetted for good reading. If books, papers and magazines are kept in sight and the child is constantly surrounded with such materials, he will certainly catch the reading habit. If a certain interest is cultivated and followed up by searching through books, a child is bound to discover that books are among his finest friends. And they remain a deposit of essential tools and a storehouse of inspiration for him on into his matured years.

Know the Best Books

To know the best books, it is necessary to use catalogues, read book reviews and keep in touch with local libraries.

All Folks May Read

Even the question of money for books can be solved to a large extent. Now and again a meal may be sacrificed for the purchase of a book, to the benefit of both the satisfaction of the head and the caloric intake of the body. Many times books may be borrowed. Most friends are glad to loan their books if they know they will be treated well and returned on time. These are days when libraries—public, church, loan and circulating—are available to all who care to use them.

Thoughts About Books

"Reading maketh a full man, conference a ready man, and writing an exact man."

"Libraries are never finished. They must include not only the books that never die, but those that gather fresh wisdom out of the present and look farther into the future."—*John Huston Finley.*

"These hoards of wealth you can unlock at will."—*Wm. Wordsworth.*

"The vivacity of his spirit amidst the books was like a great fire among gorse so active it was and indefatigable."—*Old French Writer.*

"The proper test for a good child's book is whether it is interesting to grownups, and the proper test of a grownup is whether he is interested in children's books."—*Author Unknown.*

"Some books are to be tasted, others to be swallowed, and some few to be chewed and digested."—*Bacon.*

"The miser gloats over his gold; the athlete prides himself upon his prowess; the singer glories in his voice. But they are all less fortunate than the poorest beggar who loves good books, for thieves haunt the dreams of wealth, age steals the rigor from iron sinews, and time hushes the purest voice, while the lover of books carries his treasure safely with him, even to the gutter."—*Author Unknown.*

Building a Workers' Library in Your Church

"Books are next to personalities in influence."

Are you thinking of the possibilities of a library in your own church? If so, there are certain goals and guideposts to be kept in mind:

1. Who is to be served—leadership of the church only, and/or adults, and/or young people, and/or children.
2. How choose the books.
3. How promote the use of the books.
4. How finance the library.
5. Qualifications of the librarian.
6. Housing the library.
7. Relation of the church library to other libraries.
8. Furnishing a library of periodicals to leaders.

How to Choose the Books

It is likely that every pastor, and perhaps many superintendents and other leaders, have a habit of culling from a wide variety of magazines, the titles of books and pamphlets that have meaning for their groups. Some of these periodicals that are definitely church-centered are The Gospel Messenger, International Journal of Religious Education, Epworth Herald, Children's Religion, Elementary Magazine; most of these carry both commercial advertisements and book review columns. Then there are other periodicals such as Parents, National Parent-Teacher, Forum, Atlantic Monthly, Harpers, Reader's Digest, and even the daily newspaper columns. All these are worth watching; and if the library enthusiast will read, with pencil in hand, that will be a good start.

A mimeographed leaflet of suggestive books is available for the asking.

How to Finance a Workers' Library

Here are three ways:

1. If your church or Sunday school has a budget, put it in with all other regular expenditures.
2. Put on a "drive" once per year, to get a number of persons each to donate one new book to the library. If it is to be a library primarily for your leaders then the "drive" perhaps should be made among the leaders only.
3. Birthday money.

What Types of Books to Buy

I. For Your Workers

Your workers—teachers, age group advisers, chairmen of committees, trustees, music leaders—are the most precious asset, or the most dangerous liability, your church has. Buy books for them first, and continuously. They should have access to the newest and best. The best books for young people's leaders, the best for adult leaders, the best for children's leaders, for your pastor's cabinet or official board—all these are vital.

Many churches will do well to build up their workers' library only, for the first few years. From twenty-five to fifty dollars per year would be much more than most of us now spend for leaders, but it isn't more than we spend for a vacation school, or an evangelistic meeting. Leaders are of crucial importance. We should spend the church funds as though they were. Study the types of books listed in the index of the Elgin Loan Library leaflet, as samples of types. One list of "types to buy" includes religion, general leadership training books, personal enrichment books, recreation, economics, marriage, parent education, personality guidance, mental hygiene.

II. For Adults

If there is money, and if there is need—books on home life, for adults.

III. Fiction

Without doubt, fiction for both children and adults would be an appealing thing, and popular.

Several things should guide here:

Is there a community library?

Is there a public library?

Is there state traveling library service? Available at very low cost?

Don't Forget the Pamphlets

Pamphlets are just as valuable as books at times. The "leader of leaders," the library enthusiast, and whoever else will, should eagerly jot down every reference to new pamphlet material that is of importance to the work of the church. Better yet, send a post card or letter with stamps at once, while the idea is hot.

Keep pamphlets in folders; the "book table" at your workers' conference should display the new ones as they come in.

There should be lists of both books and pamphlets frequently and conspicuously available so everyone will know what is there.

Who Will Keep the Library Going?

Usually an officially appointed librarian—who must love books, and believe in their power to help people.

The pastor, the "leader of leaders," the librarian, the Sunday-school superintendent, all can help to create enthusiasm.

The workers' conference is the natural place for creating interest. Have five to ten minutes in your program each time for someone who has the ability to make a good "sales talk."

The typed list—either on the bulletin board in the vestibule of the church, or near the library shelf or cupboard, or better yet, individual lists which conscientiously keep workers informed of all new materials added—this helps.

Someone (Dr. Edward Rafferty in Church Management, November, 1932) has suggested some qualifications for "a church director of reading":

"To every man his work. Every man on the church job where he can be most efficient. . . . In this instance the 'man' is more often the woman."

1. Someone "who has broad culture and familiarity with best . . . literature . . . and can judge character and literary values.
2. An everyday Christian life that measures up—the life back of the book.
3. "One who passionately believes in character-making through the printed page."
4. Must know the needs of people to be served.
5. Should know the community public library, school library, bookstore, and private magazine and book spending habits of the people she is to serve.

Where to Keep the Books

Perhaps the library should be in two divisions, one with locked shelves for reference books to be loaned to the teachers and workers, to be used by them. Then, possibly there should be open shelves for reference books and other material to be available to all for use in

e building and for magazines, pamphlet literature, etc. ving determined upon the books to be provided, the rary itself may be located in a corner of any of the ial rooms of the church or in the church vestibule t, of course, it would be fine if a small room could be apart for this purpose alone where the church peo- could, at all times, read or study without interrup- n.

Any good carpenter or cabinetmaker can build the elves as may be required. A hinged door could be ilt to cover some of the shelves in such a manner that could be opened down and used for a table. The ces between the shelves should be of different sizes accommodate different size books.

The Public Library in Your Community—Where Is It Going?

During the next ten years important changes are like- to take place in American communities with regard library service.

. There will likely be at least the beginning of a pub- library in every town, hamlet and rural community America. Forty-five million people in America—40,- ,000 of them rural—have no books now. A bill be- e Congress, quite likely to pass in 1940, provides ge sums of money to make this happen.

. There may be—hard to tell yet—a real battle be- en the American Library Association and other na- al agencies as to whether this library should be sed in the school or in a separate building. There a strong tendency to think of the public school as a mmunity center, and to want to save the extra costs a separate building and staff.

. Churches can help—if we believe in the spread truth as a part of our program—by encouraging the ablishing of the community library, and by acting as armonizing agency in communities where there are ferences of opinion as to how it should be done.

at Does Your Church Owe to Children in Books?

t is an obvious truth that children need to have books. open the door of biography, story, poetry, fiction to a ld is to give him a permanent gift, and most of erica's, rural children do not have many books.

t is another question as to how books may be pro- ed—so that all will have them.

believe that for churches that do not already have dren's libraries started, the wisest plan is to get k of whatever efforts there are in your school, coun- or community for providing one. Without doubt erica has "come alive" on the lack of any adequate lities; and we may expect to see everywhere in the t ten years libraries blossoming forth where there e none before. The only argument for a church li- ry for children themselves is that it is a drawing l to get children to come to the church. If however the children in the community can be better served a library that is housed in the community school or ary, the church will render a greater service by get- ; back of the efforts to provide such a community vice. Having a community or school library may in voting more tax money for the schools, and the rch may need to be the leverage to get this done.

The Library's Bill of Rights *

Today indications in many parts of the world point to growing intolerance, suppression of free speech, and censorship, affecting the rights of minorities and individuals. Mindful of this, the Council of the American Library Association publicly affirms its belief in the following basic policies which should govern the services of free public libraries:

(1) Books and other reading matter selected for purchase from the public funds should be chosen because of value and interest to people of the community, and in no case should the selection be influenced by the race or nationality or the political or religious views of the writers.

(2) As far as available material permits, all sides of questions on which differences of opinion exist should be represented fairly and adequately in the books and other reading matter purchased for public use.

(3) The library as an institution to educate for democratic living should especially welcome the use of its meeting rooms for socially useful and cultural activities and the discussion of current public questions. Library meeting rooms should be available on equal terms to all groups in the community regardless of their beliefs or affiliations.

* The Journal of the National Educational Association, February, 1940.

ADULT DISCUSSION OUTLINE

Tests of Character

Part III. Am I Unselfish?

Scripture: Phil. 2: 1-11

Sunday, March 17

I. Selfishness Is the Real Root of All Sin

1. Evaluate: "Overcome selfishness and you have solved all the problems."

2. Through selfishness: Friendships are destroyed, homes are broken, churches disintegrate, strikes are declared, wars are fought, fortunes are lost, people suffer, and no one is truly happy. See Luke 12: 13-21.

II. Am I Unselfish? Our Standard

1. Paul's teaching (Phil. 2: 3, 4; 1 Cor. 13: 5).
2. Jesus' example (verses 5 to 8).
   a. Emptied himself of high honor.
   b. Took form of servant.
   c. Lived, suffered and died to lift others to the place from which he came.

3. Do I have the mind of Christ when talking about and dealing with the unemployed? my tenants or landlord? the old people? the other members of the family? other church members? other races? other groups? other nations? the unsaved at home and abroad?

III. What Will We Do?

1. Repent, make confession, restitution?

2. Study the needs of others before passing judgment? Try harder to put ourselves in the other person's place?

3. Apply the Golden Rule in home, business, and all other relations? (Matt. 7: 12; Rom. 15: 1, 2; Gal. 6: 2, 10; 1 Thess. 5: 14, 15).

4. Do you agree with these resolutions? What will you add?

CORRESPONDENCE

Summer School at Bethany Biblical Seminary

Summer school at Bethany Biblical Seminary and Bethany Bible Training School is scheduled for June 24 to July 19.

For Whom—Ministers in service, young people preparing for the ministry, church school workers, music leaders, and other interested church workers.

Credits—Each student may take two courses and earn 8 quarter hours of credit. Classes will meet twice each day, five days per week, Monday through Friday.

Faculty and Course of Study

Director—W. W. Slabaugh

Expository Preaching—A. C. Wieand.
Survey of the Prophets—W. W. Slabaugh.
The Life and Teachings of Jesus—W. W. Slabaugh.
Hymnology—A. F. Brightbill.
Song Leading and Choral Conducting—A. F. Brightbill.

Expenses are held to the minimum in order that many of our active church workers may attend this session. The Incidental Fee is $2. Rental rates on rooms and apartments are the same as those published in our regular catalogue. Summer scholarships, which will cover a substantial portion of the room rent, will be granted ministers in active service. There are no tuition charges. Couples may board themselves in apartments. Single students may secure board in near-by restaurants. Write for further information regarding the school. Those planning to attend should write for application blanks and room or apartment reservations.

3435 Van Buren St.,
Chicago, Ill. Rufus D. Bowman.

The Date for Annual Conference

In regard to the date of the Annual Conference of the Church of the Brethren, which is to be held in New Jersey, June 5 to 11, I would like to say, and I think I am speaking for every young person who is a member of the church, we would like to have Conference held at a later date as it conflicts with our school work. Most schools are not out until the 10th or 12th of June.

The young people I am speaking of will be the future of our church. We would like to attend our great Conference, and would profit by it, if we could. We could learn much that otherwise many of us will never hear. The great fathers of our church will be lost to the next generation unless we can profit by what they teach us at Annual Conference. What will the next generation know of C. D. Bonsack and D. W. Kurtz unless the youth of today can tell the youth of tomorrow?

Many of us are carrying heavy loads in the church. We are members of peace teams, teachers of Sunday-school classes, presidents of B. Y. P. D.'s. Some of our young men have been called to the ministry; I can name six that I know of, and I know some of them have never attended Annual Conference through no fault of their own, but due to the date at which it is held. All of these young people could and would be helped a great deal if they were given the chance to attend the Conference. We are not privileged to go because of school work.

Last year at Conference I am sure there were fully twice as many older people, many of them gray and feeble, as there were those of high school and college age. I hope you will not misunderstand me; the old people are a great blessing to the young, but why not fix a date at which all could attend, and thus the blessing which is received reach farther than it does at the present time?

Lake Odessa, Mich. Ruth Kimmel.

My New Life

I am a boy of sixteen. I have started work for the Lord. It was on Sunday night, Sept. 24, 1939, that down deep in my heart I could feel a new experience. I did not go to the altar, but I could feel in my heart that the Lord really came in.

I attend prayer meeting and try to help out by leading the singing. I attend the Bible study on Friday night, which is led by Bro. Barnhart. I have been a member of the East Dayton Church of the Brethren for five months. I'll never turn back because there is nothing to turn back to. The Lord is all I need; he is all the world to me.

Dayton, Ohio. Jack Hanen.

A Saur (Sower) Bible Census

Will the readers of the Messenger and others cooperate with us in an effort to find out how many Saur (Sower) Bibles are still in existence?

Christopher Saur established his printing press Germantown, Pa., in 1738. He printed his first Bible the year 1743. Christopher Saur, Jr., printed a second edition in 1763, and a third in 1776.

A Saur Bible measures 10x8x3½ inches. If complete it has two title pages—a title page at the beginning both the Old and New Testaments. All three editions were printed in the German language.

If the title pages are missing and you are uncertain whether your old German Bible is a Saur Bible, mail the undersigned the book or any printed page from and I will identify it for you for the postage.

We are taking this census for historic reasons only. Other interests outside of our church and other Brethren bodies are now taking a census of all early American Bibles, which would be very incomplete without our Dunker press product.

In this effort we will share our findings with the brotherhood of all Dunker bodies. We expect soon to be able to answer almost any question relative to the most important early American Dunker press.

If you own or know of one or more of these Bibles, regardless of its condition, please copy the following questions, with your answer following each question, and mail to the undersigned.

1. Blank filled out by .....
   Address .....
   Date filled out .....
2. What is the copyright date of your Saur Bible (1743, 1776)? .....
3. Name of owner .....
   Address .....
4. Is your Bible still complete? .....
5. Do you know of any other Saur Bibles? .....
   Give name and address of owner .....
   .....
6. Remarks .....

I thank you in advance for the information.

White Pine, Tenn. Reuel B. Pritchett

Alma Mummert Oren

Alma Mummert Oren, daughter of Aaron and Minnie Mummert, was born near Phillipsburg, Ohio, July 5, 1877. She died Dec. 29, 1939, aged 62 years, 5 months and 24 days.

At the death of her mother when Alma was but one and a half years old she was taken into the home of David and Hannah Heckman of Union, Ohio. Here she grew to womanhood, graduating from the common and high schools of Randolph Township.

Feb. 4, 1899, she was united in marriage to Bro. A. W. Oren of Carroll County, Tenn. Six sons blessed this union, one dying in infancy.

After a few years spent in Tennessee and Oklahoma, they returned in 1903 to Ohio. In 1906 they located near the Happy Corner (Lower Stillwater) Church of the Brethren where they remained until her death.

She is survived by her husband, Eld. A. W. Oren, and five sons: John D., Eld. Ira H. and S. Byron of Clayton, Jesse M. of Ft. McKinley, and Harold A. of Merlin Heights, all of Ohio. There are nine grandchildren; also one brother, one sister, one half brother and one half sister survive.

When about fifteen she united with the Church of the Brethren at Ft. McKinley, living an exemplary life. She was a great help to her husband in the ministry.

Though her life was one of suffering, she radiated the spirit of the Master in patience and thankfulness to all about her. In her last illness she used her pen to warn some unsaved and to encourage sorrowing and suffering ones.

She selected as her funeral text, Job 19: 25, 26. The message was brought by Eld. Chas. Essick of Circleville, Ohio, assisted by Eld. Hugh Cloppert of Dayton, Ohio, to a large concourse of relatives and friends at the church near by. Burial was in the Fairview cemetery near Englewood.

Clayton, Ohio. A. W. Oren.

One Hundredth Birthday of Bro. Charles Bolyard

On Feb. 3, 1940, fifty-two friends and relatives met at the Church of the Brethren to celebrate the one hundredth birthday of Bro. Charles Bolyard. His youngest daughter, Mrs. I. T. Byer, and her family served a lovely dinner in the church dining room. There was a special song sung by two young ladies. The one hundred and twenty-first Psalm was read by the pastor, and all sang America and Star Spangled Banner. The room and tables were decorated with red, white and blue. There was a very pretty birthday cake, with red, white and blue ice cream served at the end of the meal. As Bro. Bolyard is a veteran of the Civil War, he received many cards, gifts and a telegram.



Bro. Charles Bolyard was born in Richland County, Ohio. He was the son of Solomon and Mary Bolyard. With his parents he moved to Wyandot County soon after the Wyandot Indian Reservation was opened to settlement. They located on a farm in Pitt Township in the primeval forest, where he grew to manhood. He volunteered his services in the Civil War as a member of Co. F, 123rd Regiment, and at the close of the war was honorably discharged. He was wounded in the battle at Winchester and still carries a rifle bullet in his back.

Returning from war, he lived in Ohio until 1898. Bro. Charles Bolyard was married to Catharine Fitzgerald in August of 1866. There were twelve children born to them, five of whom are living: Mrs. Mary Ida Freemantle of Los Angeles, Calif.; Clyde of Twin Falls, Idaho; Harry of Egeland, N. Dak.; Leonard of Upper Sandusky, Ohio; and Mrs. Cleo Byers of Bemidji, Minn., with whom he has made his home most of the time for the last twenty-six years. There are thirty-seven grandchildren, forty-six great-grandchildren and five great-great-grandchildren. His wife died Dec. 4, 1891. He kept his family together as best he could until March of 1898, when he moved to Cando, N. Dak., where he lived for some time.

At the age of ninety-six years he and his granddaughter were baptized into the Church of the Brethren near Guthrie, Minn. When he was eighty-seven years of age he purchased a car and drove it for five years. He never had an accident. Bro. Bolyard still enjoys good health, walks with a cane, goes to town and seemed to enjoy his birthday dinner very much. Two of his sons, one from North Dakota, and one from Ohio, also a granddaughter from Upper Sandusky, Ohio, his daughter with whom he lives and most of her family were present. He says his secret for a long life is hard work and plenty of it. He was always honest in his dealings and loved by all.

Guthrie, Minn. Mrs. Frank K. Allen.

Mother Is 100

(See Picture on Cover Page)

Way back when men drove oxen and women spun yarn; when young men went on horseback to see their bonnie lassies, and were entertained by them in log cabins; when children walked more than a mile to school where they sat on rough benches hewn out of native timber, and where reading, writing and arithmetic were the whole course of study; when people got their vitamins by eating good wholesome food; when doctors were scarce and nurses unknown, my mother was born in Union County, Indiana, Jan. 18, 1840!

On Jan. 18, 1940, when she was 100 years old, a number of her relatives and friends took dinner with her, which she enjoyed immensely. Among those present were: her two living children, Ida A. and myself; my wife, her only living daughter-in-law; her foster son, Wm. M. Eikenberry and wife, and their daughter and husband, Cora and Fred Myer of Flora, Ind.; her pastor, H. L. Hartsough, wife and daughter Lois; President and Mrs. Otho Winger of Manchester College; her grandson, Dr. Harold S. Brubaker, wife and daughter of Huntington, Ind.; her nephew, Elder David Betts of Boise, Idaho.

On the Sunday following her birthday, though the weather was bitter cold, four of her grandchildren and six of her great-grandchildren joined us in a family dinner. Mrs. Ethel Duffy, a granddaughter, and Ralph Brubaker, a great-grandson, coming from Crocus, North Dakota; Mary Louise Brubaker a great-granddaughter

from Minneapolis, Minn.; Leland, a grandson, and wife and two boys, Dick and Bob, from Sturgis, Mich.; and Edythe Erbaugh, a granddaughter and her husband, Lowell, from Mansfield, Ohio; Royce Stong, a great-grandson and wife from Chicago; Harold and family of Huntington, Ind. Many others came in during the day, and many more wanted to come but could not on account of sickness and inclement weather. It was too far for my daughter, Alice, of Los Angeles, Calif., to come.

It is a great thing to have a mother to live with while a boy is growing up, but to have a sainted Christian mother to live to be 100 years old is something else again—a blessing few men ever have. I do not remember the first time I went to church, for mother carried me in her arms! I do remember the first time I went to Sunday school, for I was twelve years old and mother was my teacher. The lesson she taught us that day was 1 John 2 and 3. She taught the lesson well. Mother has always been long in forgiveness. There are just two of a class of twelve still living, and not long ago the other "boy" told me that he never forgot that lesson!

Some forty years ago Leland Brubaker's parents, who were then living neighbors to my parents, moved to California. Before they left mother said to them that she would be so lonesome without them, for while she was much older, yet she enjoyed them so much and the church needed them, too. If she were lonely then, how must she feel now? Those with whom she played, and worked, and prayed and worshiped when she was active are all gone! Yes, it must be lonely at 100! But mother has learned to adjust herself to changing conditions in a remarkable way. She enjoys the friendship of children and young people so much.

May I give you some bits of conversation she and I have had since she is 100?

"Mother, do you remember Abraham Lincoln?"

"Yes, indeed, I do! He was such a good man and a good President! Some folks used to say that Lincoln was ugly. I never saw Lincoln, but he was too good a man to be ugly."

"Do you remember anything else about Mr. Lincoln?"

"He was shot in a theater in Washington by a fellow by the name of Booth, and we were so sad and just thought it could not be that our President had been killed! Those were sad days, and the whole country was shocked. The fellow who shot him was soon forgotten, but we shall always remember Lincoln!"

"What was the saddest experience you ever had?"

"When your little sister, Floretta, died! That was almost more than I could bear, to see her sicken and die so soon after little Howard had died!" (Howard and Floretta were older than I and died in early childhood.)

"Mother, can you give me the names of a half dozen outstanding church leaders whom you remember hearing preach?"

"My father, Hiel Hamilton, was one of the first I ever heard preach. And then, I remember Daniel P. Sayler, Peter Nead, D. L. Miller, J. H. Moore, James Quinter, Robert H. Miller and Sarah Major and others!" And how sweetly she smiled as she named them!

It is a rich heritage indeed to be able to cherish in one's memory the things such men and women have taught and stood for. No one had any trouble trying to understand that to them the church really stood for something, and that something was really more than a service club or a co-operative organization, as some modernists talk about. Mother loves the church and was a regular attendant as long as she was well enough to go. To go to church in our family was just as much a part of our way of living as it was to eat and sleep. We enjoyed it, too, and went because we liked it, not because we had to.

It has been said that the good die young. Maybe so but I say unto you that if mother lives another decade she will still die young, and when she does go I am sure some one will say she was a good woman.

Here's a toast that I have always liked—

"Here's to the happiest days of my life,
The days I spent in the arms of another man's wife—
My mother, God bless her!"

And to me the very best woman that ever lived is my mother, and may the sunset of her life be glorious and triumphant!

North Manchester, Ind. O. G. Brukaker, M. D.

Why I Appreciate Sister Brubaker

The fact that Sister Mary Brubaker lived to celebrate her hundredth birthday is only a small part of the distinction she deserves. It is a great pleasure to be her pastor. Because of her fine spirit she radiates a Christian joy to all who come in contact with her. One always gets more than he gives when he calls on her. She has mastered many of the Christian graces not by discussing them, but by taking them into her life and practicing them.

North Manchester, Ind. H. L. Hartsough.

Mrs. Ida J. Hoover Deeter

Mrs. Ida J. Hoover Deeter came as a blessing to the country home of Enoch and Harriet Hoover over seventy-three years ago, or on Sept. 16, 1866. With two brothers and two sisters she was reared in the type of home in which each child is given a task to be done right and on time. This splendid training grew to be a fine habit, the habit of having every item in its place.

Her education consisted of that early type in which reading, writing and arithmetic were thought sufficient. She knew what it was to work for seventy-five cents a week, milking cows, churning butter, baking bread, doing a week's washing and ironing, and when not too busy at these tasks plying the needle at quilt patches, comforts, pillows and all those things that make a real home.

At the age of seventeen she gave her heart to the Lord. It was the straightforward talk she gave the writer that brought him to the Savior.

When considering a life companion how could one be blind to her useful early life? On Aug. 5, 1884, she was united in marriage to Manly H. Deeter. They traveled life's road together for over fifty-five years. There came to bless this home: Roy, who passed away at the age of eighteen years; Mary, who died at three days of age; and Manda, who is the wife of Eld. Raleigh R. Neff of Syracuse, Ind. An orphan girl was raised to womanhood, Mrs. Daisy Collens of Chicago, Ill.

The subject of this sketch was an earnest church worker. She taught a Sunday-school class for many

ears, was an ardent Aid supporter, and often accom-anied her husband to help in evangelistic meetings, requently leading the singing.

After two weeks of serious complications and heart ffliction she quietly fell asleep the morning of Jan. 16. nterment was in the New Salem cemetery. Services vere conducted by Elders Howard Kreider and David letzler.

"Not dead to us who loved her,
Not lost, but gone before,
She lives with us in memory
And will forever more."

Syracuse, Ind. Manly H. Deeter.

Brother and Sister Peden Celebrate Fiftieth Anniversary

A host of relatives and friends very pleasantly surprised rother and Sister Frank Peden on Sunday, Jan. 28, to help iem celebrate their golden wedding anniversary at the home f a son, Bro. Howard Peden, who is pastor of the Chippewa alley congregation.

Francis Elzie Peden and Elizabeth Cassie Cripe were married eb. 12, 1890, at Monticello, Ind., by Eld. David Dilling. They igrated to Wisconsin by covered wagon in 1894. Three sons lessed their home: Lloyd, Howard and Herman (deceased). Both rother and Sister Peden are active and in good health.

A golden cake was made for the occasion by a granddaughter. purse of money was also presented to the couple.

Since early youth Brother and Sister Peden have been active iembers of the church, willing to serve and sacrifice that the ord's work might prosper. Many friends united in wishing iem happiness and God's choicest blessing.

Mondovi, Wis. Goldie Arvilla Peden.

The Longs Celebrate Sixty-Second Anniversary

Brother and Sister J. Robert Long celebrated their sixty-econd wedding anniversary on Dec. 20, 1939. Since several of ie children live in Ohio it was not possible for all to get together for the occasion.



Joseph Robert Long, born May 31, 1857, and Lucy Ann Knicely, born March 16, 1860, were married Dec. 20, 1877. They have lived the entire sixty-two years in the Branch community. Bro. Long has been a farmer and cattle herdsman. He enjoys hunting in the mountains near his home during the winter months. He killed his fiftieth bear during the past hunting season.

They united with the church about fifty years ago. Because of ill-health Sister Long hasn't been able to at-end church for some time. Bro. Long still attends every Sunday, valking about a mile and a half. They have been readers of ie Gospel Messenger for many years.

Seven sons and four daughters blessed their home. They are ll still living. The sons are: John D., R. Edgar, Elmer R., Gil-ert F., Lloyd and Cloyd (twins), and Paul. They all live near ieir home. The daughters are Mary (Mrs. R. P. Hussey), Mat-ie (Mrs. A. M. Andrew), living near their parents, and Cora Mrs. G. C. Rexrode), and Willie (Mrs. Frank Click), both of Eaton, Ohio. There are fifty-three grandchildren and forty-even great-grandchildren living.

Bridgewater, Va. Hazel M. Foster.

The Passing of Bro. J. W. Fyock

John W. Fyock, born Jan. 22, 1861, departed this life, Nov. 29, 939. His loving companion, Elvira E. Menser, to whom he was narried in 1885, preceded him in death a few months. To this inion were born five children: Ray L., Mark G., Anna Mary Trimble, Ira J., and Bessie M. (deceased). In addition to the chil-ren he is survived by one sister, Mrs. Matilda Donahue, seven-een grandchildren and one great-grandchild.

Bro. Fyock became a member of the Church of the Brethren at he age of seventeen years. He remained a faithful worker in the church until the close of his life. He was present at all church services unless unavoidably prevented. He was a man of many abilities. He could lead in worship, teach a Sunday-school class, and serve as an officer in Sunday school and church. Many improvements at the church and parsonage are a testimony to his skill as carpenter, mason and painter. Certainly he heeded the challenge given in Eccles. 9:10: "Whatever thy hand findeth to do, do it with thy might."

He spent his entire life in the community where he was born. He was held in the highest esteem by those who knew him.

Funeral services were conducted at the Purchase Line church by his pastor, the writer, assisted by Bro. Charles W. Blough. His body was laid to rest in the Taylorsville cemetery by the side of the one who had been his companion for fifty-four years.

Clymer, Pa. Dorsey Rotruck.

Passing of Joseph W. Myers

Bro. Joseph W. Myers died at his home in Forestville, Va., on Jan. 26, 1940, after a few years of declining health. He was a son of Bro. Samuel C. and Sister Julian Coffman Myers. He was born on Sept. 23, 1856; he died aged 83 years, 3 months and 3 days.



His grandfather, Isaac Myers, who died in 1848, was the first minister elected by the Flat Rock congregation after it was formed as such. His great-grandfather was Christian Moyer (Myers), whose eight sons are the ancestors of many of the Myerses in the Valley of Virginia and Ohio.

On Oct. 8, 1878, he was united in marriage to Barbara C. Wine, who preceded him in death Feb. 28, 1937.

The deceased and his good wife united with the Church of the Brethren in 1899. Three years later he was elected a deacon by the Flat Rock church and was one of the oldest in office at his death.

Bro. Myers was much interested in the work of the church. He served on a number of committees and was a faithful Sunday-school worker. He enjoyed reading the Gospel Messenger.

Surviving him are three sons, one daughter, fourteen grandchildren, three great-grandchildren and a host of other relatives and close friends.

Funeral services were conducted by Eld. M. L. Huffman at the Flat Rock church. Burial was in the cemetery near by.

Forestville, Va. Mrs. J. D. Wine.

Passing of W. C. Wampler

The passing of W. C. Wampler was a sad event for Christmas time, but such was true as he was buried on Christmas Day, Dec. 25, 1939, at the Pleasant Valley church near Weyers Cave, Va.

Bro. Wampler had been in ill-health for some years, suffering from hardening of the arteries, which at times caused him to lose consciousness for a short while. At other times he enjoyed fair health and was able to go about his home and attend church services—the last time being just three weeks before his death.



This picture was taken on the occasion of the Wamplers' golden wedding anniversary, Nov 23, 1936.

W. C. Wampler was born near Mt. Sidney, Va., on May 13, 1862, and lived all of his life on the farm where he was reared, dying at his home on Dec. 22, 1939.

He united with the church early in life and was a very faithful and devoted Christian, seldom being absent from services. He was a man of sound business judgment, one whose advice was often sought. He was deeply concerned about the welfare of those in the community who were less fortunate.

He and the writer were schoolmates and friends from early childhood, and spent many happy hours together, living on adjoining farms. His passing was felt almost as deeply by the writer as if he had lost a brother. The close associations of a lifetime were abruptly broken. Yet our loss was his eternal gain.

In 1886 Bro. Wampler was married to Eliza S. Cline, daughter of Elder J. M. and Lydia Cline of near Ft. Defiance, Va.

To this union there were born nine children, three boys and six girls, one of whom died in childhood. All are married except two who live at home.

The funeral services were conducted by Eld. Peter Cline, assisted by Brethren F. L. Garber and Murray L. Wagner. The text used was Psa. 90:12: "Lord, teach us to number our days that we may apply our hearts unto wisdom." A large crowd of relatives and friends attended the services and many beautful remembrances of flowers were received.

The Valley congregation feels its loss in the passing of one of its staunchest members and the influence he exerted in life as a benediction to us who remain to carry on.

Mt. Sidney, Va. S. D. Miller.

FALLEN ASLEEP

Bowen, Mrs. James W., of near Spring City, died on Feb. 8, and a daughter, Barbara Ann, aged 3 years, died on Feb. 10. Mother and child were buried together in the Green Tree cemetery. Bro. H. S. Replogle officiated at the funeral services. The husband and a baby daughter survive.—Mrs. R. E. Dunmore, Oaks, Pa.

Bowser, Lydia, was born Sept. 26, 1855, and passed away at her home near Kittanning, Pa. She had been a member of the Center Hill Church of the Brethren since 1874. She was the wife of Edward Bowser, who preceded her in death thirty-one years ago. She is survived by seven sons, one daughter, twenty-two grandchildren, sixteen great-grandchildren, a sister and a large host of friends. In July of 1884 she was called to the office of deaconess and served faithfully as long as health permitted. She had been a cripple and was not able to walk for almost thirty years. She was always interested in the work of the church. When health and weather conditions permitted she attended church in her wheel chair. The last service she was permitted to attend was the love feast in November. Funeral services were held in the Center Hill church by her pastor, Bro. W. C. Sell. Interment was in the adjoining cemetery.—Althea Bowser, Kittanning, Pa.

Clapper, Bro. George Z., son of Bro. Thomas and Sister Mary Zook Clapper, both deceased, died at the Everett hospital Jan. 16, 1940. He was born in Bedford County, Pa., Feb. 1, 1906. In March of 1939 he was elected to the office of deacon. On Oct. 8, 1938, he was united in marriage with Sister Elmira Cunard of Everett. He is survived by his wife, two brothers, two sisters and a foster brother. Funeral services were held Jan. 19, 1940, at the Yellow Creek Church of the Brethren, with Brethren Paul Dilling and E. M. Detwiler officiating. Interment was in the Steele cemetery.—Mrs. Bertha Snyder, Hopewell, Pa.

Clapper, Mary Ellen, infant daughter of Bro. Horace G. and Sister Mildred Fluke Clapper, died on Jan. 17, 1940. She was born on Jan. 16, 1940. She is survived by her parents. Bro. J. H. Clapper officiated at the funeral services. Interment was in the Bethel cemetery.—Mrs. Bertha Snyder, Hopewell, Pa.

Clark, Sister Alice, was born at Spring Creek, Va., March 30, 1865, and departed this life at the home of her son, Roy Clark, of Bridgewater, Mar. 9, 1940. She was a daughter of the late Zachary and Mary Lee. She was a faithful member of the Church of the Brethren. She was a woman of sterling character, and her lovely disposition won for her many friends. She is survived by one son, one grandson and one granddaughter. Her husband preceded her in death. Her talent lay in her beautiful handwork, especially her quilts. The funeral services were held from the College Street Church of the Brethren by her pastor, Bro. C. G. Hesse, assisted by Bro. C. B. Smith. Burial was in the Beaver Creek cemetery.—Mrs. J. Elmer Seehorn, Bridgewater, Va.

Culler, Jesse K., son of David and Elizabeth Culler, was born in Louisville, Ohio, Oct. 10, 1868, and departed this life in his home in Denver, Colo., Feb. 5, 1940. He was united in marriage to Mary Flora on Oct. 10, 1909. She preceded him in death ten years ago. To this union was born one daughter. He leaves, besides his daughter, two granddaughters, three brothers, two sisters and many other relatives and friends. Bro. Culler lived a life of Christian service, having given his life to the service of the Lord in early manhood. He was a member of the Church of the Brethren. He was a lovable father and friend, a liberal giver to the cause of Christ and to all who were in need. He will be sadly missed. Funeral services were conducted by Bro. John S. Whiteneck, Jr., and the writer at the Moore's Mortuary. Interment was in the Crown Hill cemetery.—I. J. Sollenberger, Denver, Colo.

Dooley, Sister Susan Teeter, daughter of Samuel K. and Catherine Stuckey Teeter, died Nov. 18, 1939. She was aged 76 years. She was married to Bro. Daniel R. Dooley, April 4, 1895, by Eld. W. J. Swigart. Bro. Dooley preceded her in death in 1926. Sister Dooley was born near New Enterprise, Pa., and spent most of her life in that community. At the time of her death she was residing with her daughter near Martinsburg, Pa. She lived a devoted Christian life. She was a member of the Church of the Brethren for more than sixty-two years. Surviving are one daughter, one stepdaughter, six grandchildren, one great-grandchild and one sister. Funeral services were held in the New Enterprise church in charge of Bro. A. R. Coffman, assisted by Bro. W. N. Staufer. Interment was in the New Enterprise cemetery.—Mrs. D. P. Hoover, New Enterprise, Pa.

Enos, Francis A., was born Nov. 22, 1857, in Henry County, Mo., and departed this life Jan. 21, 1940. He was married to Elizabeth C. Landes on March 14, 1878. To this union were born six children, two preceding him in death. He is survived by his wife, four children, fourteen grandchildren and nine great-grandchildren. Bro. Enos and his family moved to Bates County in 1893, and had made the Adrian community their home ever since. He was a consistent member of the Church of the Brethren. Funeral services were held from the Adrian Church of the Brethren, conducted by Bro. J. F. Eveland, assisted by Bro. James M. Mohler. Burial was in Crescent Hill cemetery.—Ruth L. Enos, Adrian, Mo.

Erb, John William, son of John Y. and Caroline Erb, was born March 23, 1880, near Naperville, Ill. He died on Feb. 10, 1940, after a brief illness with pneumonia. He spent most of his life on the home farm. Aug. 27, 1907, he was married to Estella Mohler. To this union five children were born. Bro. Erb became a member of the Church of the Brethren when he was nineteen years old. He had been one of our most faithful members during the past forty years. He served as a deacon in this church for twenty-seven years. He was much interested in community and civic organizations. He was a member of the Erb school board for many years, a member of the executive committee of the Farmers' Fire Truck Association, a member of the Rural Progress Club, and one of the early members of the Farm Bureau in this community. He is survived by his wife, four children, four sisters and two grandchildren. One child and three sisters preceded him in death. Funeral services were conducted at the Naperville Church of the Brethren by his pastor, the undersigned. Burial was in the Erb cemetery.—E. Earl Mitchell, Naperville, Ill.

Fillmore, Edward Franklin, son of Bro. A. G. and Sister Ann Worrell Fillmore, was born July 8, 1883, in Greenwood County, Kans. He was married to Frances Fralin, May 18, 1902. In 1918 they moved to Sand Springs, Okla., where they had since resided. To this union nine children were born. One son preceded him in death. He is survived by his wife, five sons, three daughters, ten grandchildren, four brothers and six sisters. When a young man he became a member of the Church of the Brethren. Although isolated from the church since living in the Sand Springs Community, he remained faithful and the family attended the Baptist church there, where their services were very much appreciated. He passed away Jan. 20, 1940, after several months of illness. Funeral services were conducted by the Baptist minister in Sand Springs, after which the body was brought to the Big Creek church for further services. Interment was in the cemetery adjoining the church.—Abbie S. Pote, Ripley, Okla.

Hill, Daisy, daughter of Amos and Ida Yoder, was born at Nappanee, Ind., Nov. 28, 1890, and passed away at her home near Limon, Colo., on Jan. 16, 1940. She moved with her mother to Colorado in 1910. She was married to George Hill in 1916. In her girlhood she united with the Church of the Brethren, but transferred her membership to the Methodist church several years ago. She is survived by her husband, her mother and stepfather, Brother and Sister A. A. Heaston, one sister, one brother and other relatives and friends. Funeral services were held from the Seal funeral home by Rev. J. V. Petit of the Full Gospel church. Burial was in the Bethany cemetery.—Eunice Akers, Limon, Colo.

Howdyshell, Cora Edna, daughter of Mr. and Mrs. C. P. Minnick, was born in Stokesville, Va., Aug. 4, 1908, and died in Rockingham Memorial hospital, Feb. 6, 1940, after a month's illness. She was married to Luther W. Howdyshell, Aug. 6, 1925. To this union five sons and two daughters were born. She was a loving mother and no sacrifice was too great for her to make for her family. She united with the church early in life and was faithful to the end. She was superintendent of the cradle roll department at the time of her death. Her family was always at church unless illness prevented. She was a woman of sterling character, and will be greatly missed in the home, church and community. Besides her husband and children she is survived by her parents, two brothers and three sisters. Funeral services were conducted at the Branch church by Brethren J. L. Driver, A. S. Thomas, J. M. Foster and A. L. Miller. Interment was in the church cemetery.—Hazel M. Foster, Bridgewater, Va.

Kauzmaul, Jacob E., son of Martin and Susan Kauzmaul, was born in Defiance County, Ohio, Nov. 18, 1860, and passed away Dec. 28, 1939. He was married to Mary E. Kintner on Dec. 20, 1885. To this union were born six children. Bro. Kauzmaul united with the Church of the Brethren more than fifty years ago, and lived a faithful life. He leaves his companion, one brother, six children, twenty-four grandchildren, ten great-grandchildren and many other relatives and friends. He was laid to rest in the cemetery near Pioneer, Ohio. The writer was in charge of the services.—Dewey Rowe, Bryan, Ohio.

Linville, Linnie, daughter of Frank and Maggie Mullins, was born in Rockcastle County, Ky., Sept. 16, 1913, and died at the Stillwater Sanatorium, Dayton, Ohio, Feb. 6, 1940. She was married to James Linville, and this union was blessed with four children. One daughter passed away in infancy. In January she reaffirmed her allegiance to Jesus Christ. She received the

ointing service just about an hour prior to her passing from s life. Surviving are her husband, two daughters, one son, mother, six sisters and three brothers. Funeral services re conducted at the East Dayton Church of the Brethren by writer, assisted by Bro. Henry Barnhart. Burial was in the morial Park cemetery.—Hugh Cloppert, Dayton, Ohio.

utz, Emerson Eugene, son of Charles and Bessie Lutz, was n near Union, Ohio, July 17, 1924, and departed this life at Good Samaritan hospital in Dayton, Feb. 8, 1940. He was otized into the fellowship of the Brookville Church of the ethren by his pastor, Bro. Roy B. Teach, Oct. 24, 1937. He eived the anointing service on Feb. 1, 1940, from which he eived much spiritual strength. He was a sophomore in the ookville High School. He leaves his father and mother, a other, two sisters. one half brother, his grandparents, Mr. and s. Longman, and many other relatives and friends. Funeral vices were held in the Brookville Church of the Brethren, ducted by the pastor and Bro. Paul W. Kinsel. Burial was the Bethel cemetery near the Salem church.—Roy B. Teach, ookville, Ohio.

Martin, Rachel Amanda Sproul, daughter of William and Sally roul, was born at Union Mills, Iowa, March 13, 1854. She grew womanhood on the farm, and in August of 1878 she was mar- d to Alexander Martin. She and her husband lived in Oska- sa, Iowa, until 1906 when they moved to the Haxtun com- nity. Mr. Martin passed away July 5, 1915. In 1932 she was otized into the Church of the Brethren, and remained faithful. e leaves five daughters, one son, thirteen grandchildren, nine- n great-grandchildren and many friends. Some months ago fell and suffered a broken hip. Since that time she had been fined to bed. She passed away at Haxtun, Colo., Feb. 1, 1940, the home of her daughter, Mrs. A. R. Gray. Funeral serv- s were conducted in the Church of the Brethren in Haxtun, by pastor, Bro. E. F. Weaver. Burial was in the Haxtun ceme- y.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Moore, Robert Lafayette, was born Oct. 18, 1880, and passed ay at his home Jan. 24, 1940. He was married to Lois Clark, rch 10, 1927, by Bro. Ralph White. Bro. Moore is survived by widow, one son, two sisters and three brothers. He professed th in Christ early in life and united with the Cumberland sbyterian church. A few years ago he was baptized into the urch of the Brethren at Limestone, Tenn., and remained faith- Funeral services were conducted at the Oakland Cumber- d Presbyterian church by his pastors, Brethren J. R. Jackson d Guy C. Presley. Interment was in the cemetery near by.— ry Slagle, Limestone, Tenn.

Mowere, David, husband of Mary S. Mowere, died on Nov. 4, 9, aged 66 years, 6 months and 23 days. Bro. Mowere was a thful member of the Green Tree church. The wife and four ldren survive. Bro. H. S. Replogle and Bro. Kolb of the Vin- t Mennonite church officiated at the funeral.—Mrs. R. E. Dun- re, Oaks, Pa.

Nolte, Drew Floyd, son of Mr. and Mrs. Frederick Nolte, was n in Independence, Kans., Jan. 31, 1897, and passed away at Mercy hospital, Feb. 5, 1940. His untimely death was the re- t of severe injuries received in an automobile accident. He ided in this section most of his life. He served as a corporal the medical corps of the United States army during the World r. On Sept. 28, 1918, he was united in marriage to Mittie Den- at Junction City, Kans. He was a member of the Church of Brethren since May 3, 1934, and served the church as treas- r and as a member of the trustee board. Funeral services re held at the Church of the Brethren by Bro. H. L. Ruth- ff. Burial was in the Mount Hope cemetery, with the Amer- n Legion presiding at the grave.—W. E. Burroughs, Independ- e, Kans.

odeffer, Sister Mary Ann Miller, wife of the late Noah Rodef- , died at the home of her son, N. B. Rodeffer, near Bridge- ter, Oct. 13, 1939, aged 76 years. At the age of thirteen years moved with her parents to Virginia, locating near Mill Creek. er they moved to Mill Creek, where she had since made her ne. She is survived by nine children and a number of grand- ldren. She was a member of the Church of the Brethren for ny years. Funeral services were held from the Mill Creek urch of the Brethren, conducted by Pastor C. G. Hesse, as- ed by Bro. C. E. Long.—Mrs. J. Elmer Seehorn, Bridgewater,

oyer, Jacob P., son of Daniel and Sarah Butterbaugh Royer, s born March 5, 1855, at Lanark, Ill., and passed away very ddenly at his home in Lanark, Jan. 2, 1940. On Sept. 30, 1880, was married to Lizzie Eckman. To this union four sons were n, one dying in infancy and one at the age of seven years. rviving are his devoted companion, two sons, two grandchil- n and one great-grandchild. In 1895 he united with the Church the Brethren, and remained faithful, serving in different offices the church until his hearing became impaired and prevented doing so. Funeral services were held in the Lanark church, ducted by his pastor, the undersigned. Interment was in the ark cemetery.—I. D. Leatherman, Lanark, Ill.

nyder, Sister Clara Miller, died at her home Jan. 30, 1940, fol- ing an extended illness. She was born near New Enterprise, , Dec. 20, 1874, a daughter of John H. and Susan Miller. On rch 10, 1895, she was married to William F. Snyder. She ed a quiet, consistent life. She was a member of the Church of the Brethren for many years. She is survived by her husband, five sons, a foster daughter, ten grandchildren, one brother and one sister. Funeral services were conducted in the New Enterprise church by Bro. W. N. Staufer, assisted by Elders Tobias Henry and D. I. Pepple. Interment was in the Koontz cemetery. —Mrs. D. P. Hoover, New Enterprise, Pa.

Snyder, Sister Mazie Bechtel, daughter of Daniel and Susan Bechtel, was born March 22, 1858, and died Jan. 25, 1940. On Oct. 14, 1880, she was united in marriage to Samuel R. Snyder by Eld. Jacob Miller. She was preceded to the grave by her husband, one son and a niece who had spent more than eight years in her home. She was a member of the Church of the Brethren and was always a regular attendant at services when health permitted. Funeral services were held in the New Enterprise church in charge of her pastor, Eld. Wilfred N. Staufer. Interment was in the Koontz cemetery.—Mrs. D. P. Hoover, New Enterprise, Pa.

Stermer, Joseph, was born Jan. 30, 1862, and died Jan. 5, 1940. He is survived by his wife and one son. He was a faithful member of the Upper Codorus Church of the Brethren for many years. He was always willing to help his neighbors and friends whenever they needed assistance. He attended church services regularly except the last few years when he was partially deaf. Funeral services were held in the Upper Codorus congregation, Black Rock house, conducted by Brethren G. M. Resser, N. S. Sellers and the undersigned. He was laid to rest in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Wilmoth, Jefferson Davis, was born June 25, 1862, and died Feb. 10, 1940. On Nov. 10, 1937, he and Sister Wilmoth, formerly Willa E. Kerr, celebrated their golden wedding anniversary. As a young man Bro. Wilmoth taught in the public schools. Later he became a merchant in Durbin, and during the latter part of his life he owned and operated the Hotel Wilmoth. He also served in public office in the town. Although a lifelong member of the Church of the Brethren, he lived at a distance from the church of his choice, which caused him to worship and teach in the Sunday school of the former M. E. Church, South. Besides his wife he leaves an adopted daughter. Funeral services were conducted by his pastor and Dr. D. L. Snyder of the M. E. church. Burial was in the Kerr cemetery, near Boyer.— Isaac J. Garber, Durbin, W. Va.

Wine, Sister Mattie E. Glick, was born near Mossy Creek, Va., March 23, 1871, and departed this life at her home in Bridgewater, Va., Jan. 15, 1940. She was the wife of Noah F. Wine, and had lived most of her life in the Bridgewater community. She was a devout member of the Church of the Brethren since early youth and took an active part in Sunday school and church work as long as health permitted. About twenty years ago she became an invalid and for a number of those twenty years she could move about only by the aid of a wheel chair. She suffered much, but never allowed her infirmity to dim her interest in her friends or in her church. She is survived by one son, one sister, one brother and two grandchildren. Funeral services were held from the College Street Church of the Brethren, conducted by Pastor C. G. Hesse, assisted by Bro. C. B. Smith and Rev. A. B. Link. Interment was in the Bridgewater cemetery. —Mrs. J. Elmer Seehorn, Bridgewater, Va.

CHURCH NEWS

California

Calvary.—Dec. 21 the Ladies' Aid held its annual Christmas party, with a turkey luncheon. The Gift Supreme was given Dec. 22 in connection with the giving of white gifts for the poor. Christmas Eve the young people sang carols, after which they enjoyed refreshments at the pastor's home. Dec. 31 a cantata, directed by Chas. Mahin, was given. We are happy to receive the letters of the whole Mahin family. On Jan. 19 family night was enjoyed, with dinner and reception for eleven new members. A Messenger club has been organized with the help of the pastor, Mrs. Robinet and Mrs. Wickert. Jan. 28, 29 Bro. Walter Kahle brought three inspiring addresses. Twenty teachers and officers are attending six conferences devoted to Sunday-school work. A committee for promoting personal evangelism has been appointed by Pastor Stutsman. Brethren hymnals are being bought for the church. The pastor is in his study for consultation every morning except Monday. World Day of Prayer was observed Feb. 9, with twenty-two neighboring churches co-operating. Mrs. Winger, sister of Melvin Price, spoke to the women on their work in Africa. Sixteen letters have been received.— Ethel C. Smith, Los Angeles, Calif., Feb. 10.

Colorado

Haxtun.—Our attendance is gradually increasing as weather conditions improve. The funeral of Mrs. Rachel Martin was held here on Feb. 4, with Pastor E. F. Weaver in charge of the services. Our Ladies' Aid held all-day meetings on Jan. 25 and Feb. 8, at the homes of Mrs. Henry Stryker and Mrs. A. C. Heaston, respectively, and quilted for the hostesses. On Feb. 12 they served lunch at the farm sale of one of our members. We have our children's services the first Sunday of each month. One young man was baptized recently. On Jan. 21 we were favored by a vocal number by our choir director and his wife, Mr. and Mrs. M. G. Talcott. On Feb. 11 a young men's quartet

sang for us. Our young people are having a valentine party on Feb. 14. Geraldine Gebhard is now president of the B. Y. P. D. An Easter cantata is now being arranged by the joint choirs of the town, directed by Miss Evelyn Scott, a teacher in the schools here.—Mrs. Warren D. C. Wood, Haxtun, Colo., Feb. 15.

Idaho

Nampa.—Our church house has served the community well. Recently six hundred meals were served to the Farmers' Institute by the women of the Ladies' Aid. Two young couples were married at the church by Pastor M. S. Frantz. During the absence of Bro. Frantz in attending the Pacific Coast conference at La Verne the pulpit will be occupied by Dr. R. Wayne Gardner of the Nazarene College at Nampa. Bro. Elmer Kinmey, Brother and Sister Harry Beckwith and Sister Grace Keim will also attend the La Verne conference. Pastor Frantz and wife and Sister Glee Yoder and Eld. C. A. Williams have been giving excellent children's sermons on Sunday mornings. Bro. R. A. Orr is seriously ill.—Stanley B. Keim, Nampa, Idaho, Feb. 11.

Illinois

Cherry Grove.—We enjoyed a Thanksgiving dinner at noon and a missionary program in the afternoon on Nov. 26. Our business meeting was held on Dec. 7. A number of our group went carol singing before Christmas. A large crowd attended the excellent Christmas program which was given on Dec. 24. A play, They That Sit in Darkness, was the main feature of the program. The Aid Society has been very busy this winter. At present they are doing some sewing for Bethany hospital. At the end of the year our treasurer reported that all bills had been paid and a small sum was left in the treasury. Sickness and blocked roads have hindered our attendance somewhat, but we are looking forward to renewed interest in the spring.—Ruth E. Sword, Lanark, Ill., Feb. 12.

Indiana

New Paris.—We met in council Dec. 7, at which time favorable reports were given by the secretaries and treasurers. Rev. Eldon Evans had charge of the Thanksgiving services which were held at the church on Nov. 23. Bro. A. D. Helser, a returned missionary from Africa, filled the pulpit at this place on Dec. 3. Rev. Russell Bollinger of Ashland College, Ohio, brought the message for us on Dec. 24. This church was his home for many years. The children and young people gave a beautiful Christmas program on Christmas Eve. The aged and sick were remembered with Christmas baskets. We succeeded in placing the Gospel Messenger in a large per cent of the homes. Our Sunday-school attendance is increasing. There is much sickness among our members. Bro. John James, who is now past eighty-five years of age, has been bedfast for over two years and is in serious condition. Bro. D. W. Weybright is also in serious condition. Mrs. Jennie Routson passed away recently. Brother and Sister Carl Helman's baby daughter died recently. The cottage prayer meetings are growing in attendance and interest. The pageant, Where Nations Meet, was presented on Feb. 4, sponsored by the missionary committee. The Sisters' Aid Society and the Men's Work group are doing very good work.—Mary C. Kiefer, Goshen, Ind., Feb. 6.

West Goshen.—We met in council Jan. 25, at which time one letter was granted. It was decided to hold our communion on May 9. Brethren H. F. Richards, Ira Long and John Frederick met with us, at which time Bro. Devon Martin was installed into the ministry. On Jan. 21 Mr. E. A. Miles of Indianapolis spoke to us concerning the work of the Anti-Saloon League. On Jan. 28 Brother and Sister Christian Metzler met with us. Bro. Metzler spoke at the morning worship hour. On Feb. 18 we will observe achievement day, with Bro. Edward K. Ziegler, returned missionary from India, as guest speaker. On Feb. 25 Bro. J. O. Winger will speak to us. Pre-Easter services will begin March 17, and continue each evening for one week, with Bro. Galen Bowman of Middlebury, Ind., as the speaker. One of our ministers, Bro. Samuel E. Miller, met with an accident, in which his left arm was badly broken. At this writing he is on the road to recovery. Bro. Wm. Hess, who has been ill, is slowly improving. Bro. M. D. Stutsman, who is suffering from a vertebra fracture, is improving.—Mrs. Mina Ganger, Goshen, Ind., Feb. 14.

Iowa

Des Moines City.—Over twenty of our young people with the pastor went to Boone, Iowa, on Oct. 22, where they presented an hour's service over the radio. We held our love feast on Nov. 5. The choir and dramatic group, under the direction of Mrs. Shenton, presented the pageant, Christmas Pilgrims, on Dec. 24. At the close of the service the pastor and his wife were presented a beautiful studio couch, a generous purse, and a food shower as a token of the love and good wishes of the membership. The young people's group and the Berean Sunday-school class made and distributed over fifty boxes of candy to members of the Bible class and shut-ins over the city. Besides this, several baskets were made up and given to needy families in the community. On New Year's Eve we held a watch night service at the church. After the regular church service we listened to the Fuller Old-Fashioned Revival Hour, after which Myrna Smithson and Virginia Treadwell, two of our number who are away at school, brought us short messages, as did also Bro. J. D. Kessler. Bro. Shenton has been selected as one of the instructors in the newly organized Bible Institute of Des Moines. Bro. A. D Helser spoke at a women's missionary meeting at our church on Dec. 29. He also spoke at the morning service on the following Sunday. Two of our young people, Bert and Pauline Abuhl are doing rural evangelistic work in the schools of this part of Iowa. They had charge of the worship service Sunday evening Jan. 28. The pastor and his wife and a group of the young people had charge of the morning chapel service at the Veterans hospital on Jan. 28. The average Sunday-school attendance the past quarter has been 180. We are looking forward to evangelistic services in April, with Bro. Ralph Hatton of Omaha, Nebr. in charge.—Dorothy Smithson, Des Moines, Iowa, Feb. 2.

Kansas

Wichita, West.—Some of our officers are as follows: elder Bro. D. H. Heckman; clerk, Anna McConnell; treasurer, Claytor Wyant; general superintendent, A. B. McAuley; assistant, Salome Terwillegar; junior superintendent, Nettie Clark; secretary, Maurice McConnell; the writer, Messenger agent and reporter. Delegates to district conference were Mrs. Shively and Mrs. Bradley. Bro. G. W. Burgin of Garden City was the speaker at our harvest day meeting. A basket dinner was served. We had our Christmas program on Dec. 17. The attendance at our December meeting of the women and girls' group was ninety-five. This group cleared $8 on the sale of Christmas cards. As a Christmas project they purchased greeting cards and 100 Gospels of Matthew to be distributed to the inmates of the county hospital and home. They have also purchased the book, Soudan's Second Sunup, to be used in missionary programs. A watch service was held Dec. 31. The Council of Churches radio broadcast was followed by a candlelighting service. The different groups of the church have been quite active. Men's Work is progressing. The basket ball team has been playing some good games. Our Ladies' Aid gave a very satisfying report of last year's work. A total of $65.33 was paid toward church improvements, the budget and district dues. Under the able direction of our pastor we are looking forward to a much better year, both spiritually and financially. On Sunday evenings we have a Gospel Messenger study club. The preceding week's Messenger is used for study.—Mrs. Guira Green, Wichita, Kans., Feb. 9.

Maryland

Upper Codorus.—Bro. R. W. Schlosser of Elizabethtown, Pa. conducted a two weeks' revival for us. Attendance and interest were excellent. His messages were spiritual and uplifting. Twenty-six were baptized. Bro. E. E. Baugher of Hanover, Pa. preached an inspiring message on Thanksgiving evening. Bro. Forest Weller of Elizabethtown, Pa., conducted our Bible term this year. A Christmas program was rendered on Dec. 24.—Mark A. Wildasin, Lineboro, Md., Feb. 14.

Minnesota

Guthrie.—We held our love feast in November. Brother and Sister J. H. Mathis and Brother and Sister W. O. Tannreuther came to us the day before our love feast. They showed pictures which were taken in the district by Bro. E. G. Hoff. Bro. Mathis officiated at the love feast. Many of our young people are away at school or work. Twelve left us in one week. Two others came here to work and were married on Thanksgiving. We had a fine Christmas program on Dec. 24, conducted by Sister Saathoff. On Dec. 31 Rev. Harold Garner of Oglesby, Ill. brought the New Year's message. Attendance has been good. On Jan. 24 Brethren J. H. Mathis and W. O. Tannreuther were with us. They purchased a farm for our district. This will be the home of our pastor. On Feb. 3 a large crowd met at the church in honor of Grandpa Bolyard's one hundredth birthday. —Mrs. Frank H. Allen, Guthrie, Minn., Feb. 15.

Montana

Whitefish.—On Feb. 4 we met in council to arrange for district meeting, which is to be held in our church. Bro. H. N. Webb was chosen as general chairman. We decided to have a revival meeting. The ministerial board was advised to secure Bro. A. F. Becker of Nampa, Idaho, as evangelist. Our preaching services, Sunday school and midweek Bible study are well attended. The World Day of Prayer was observed in our church. The Ladies' Aid served lunch after the services.—Lewis Fry, Whitefish, Mont. Feb. 14.

Oklahoma

Big Creek.—The Women's Work group prepared and served the father and son oyster supper in November. The guest speaker was Leo Bowers, superintendent of Norfolk schools. There were forty-seven at the tables. The Payne County Sunday-school convention was held here Nov. 15. Our school of missions was held during November. The adults studied Rebuilding Rural America; the young people discussed Youth in Quest, and Sister Helen Byerly and Beatrice Olwin conducted classes for children. Home talent was used entirely. Our pastor delivered the Thanksgiving message. An offering was lifted for home mission work. A B. Y. P. D. conference was held here Dec. 2, 3. Bro. Kurtis Naylor of Kansas was our guest speaker. He is a member of the National B. Y. P. D. cabinet, and attended the World Youth Conference at Amsterdam, Holland, last summer. The peace lecture which was given by Bro. Ora Houston, our district field

n, on Dec. 12 was very worth while. On Dec. 24 the children ıdered a program in the morning. The young people assisted pastor in an impressive candlelighting service on New Year's e. An offering was lifted for world-wide missions. Mite ces have been given to all the women. During the month of ıuary our pastor brought us an interesting series of sermons the morning services. Bro. Byerly attended the ministerial ıference at Thomas. Our church is now lighted with elec-ity. The Men's Work group deserves credit for installing the its. The men prepared and served a fine meal to the moth- and daughters on Feb. 2. A short program was rendered. s. Orville Pote brought an interesting and helpful message.—bie S. Pote, Ripley, Okla., Feb. 7.

Pennsylvania

Meyersdale.—The Lenten season in Meyersdale, with all the otestant churches co-operating, opened on Ash Wednesday. that evening the annual Ash Wednesday dinner was held in church, with Bro. Calvert N. Ellis of Juniata College as guest aker. An excellent and deeply spiritual program, worked out the local ministerium, will close with the services on Easter ıday. The pastors are delivering sermons each Sunday morn- on appropriate themes, and at the Sunday evening services effort is being made to have those present who are lax in ir attendance at the services of the churches. The following iting pastors will preach on Thursday evenings: Rev. Nelson Brown, pastor of the local Reformed church; Rev. S. D. Sig- pastor of the Lutheran church, Salisbury; Bro. T. R. Coffman the Somerset Church of the Brethren; Bro. Q. A. Holsopple the Mt. Joy Church of the Brethren, and Bro. L. H. Brum-ıgh of the Roxbury Church of the Brethren, Johnstown. rting Palm Sunday our pastor, Bro. DeWitt L. Miller, will ach a series of sermons based on the book, What Shall I Do th Jesus? On Good Friday from 12:00 noon until 3:00 P. M. re will be a continuous service in the Amity Evangelical and formed church. At 7:30 the play, Magda, will be presented in auditorium of our church by the B. Y. P. D. Each Friday ning the B. Y. P. D. will also have appropriate services. They l have the following guest speakers: Attorney Frank S. Lu-te, County Superintendent of Schools Guy N. Hartman and f. Charles F. Saylor, principal of the local schools. Union rise services will be held on Easter Sunday morning at 6:30 the Main Street Brethren church. There is a friendly rivalry ong the Protestant churches during these co-operative serv-s in the matter of attendance. An accurate record will be ot of attendance at all services.—W. A. Shoemaker, Meyers-e, Pa., Feb. 12.

The Church of the Brethren

Formerly Called Dunkers

. This body of Christians originated in the eighteenth century, church being a natural outgrowth of the Pietistic movement lowing the Reformation.

. Firmly accepts and teaches the fundamental evangelical trines of the inspiration of the Bible, the personality of the ly Spirit, the virgin birth, the deity of Christ, the sin-pardon- value of his atonement, his resurrection from the tomb, ension and personal and visible return, and resurrection both the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

. Observes the following New Testament rites: Baptism of nitent believers by trine immersion for the remission of sins att. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5: ; love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); mmunion (Matt. 26:26-30) the Christian salutation (Rom. 16: Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); anointing for healing in the name of the Lord (James 5:13-18; rk 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). ese rites are representative of spiritual facts which obtain in lives of true believers and as such are essential factors in the velopment of the Christan life.

. Emphasizes daily devotion for the individual and family wor-p for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of ne, talents and money (Matt. 25:14-30); taking care of the herless, widows, poor, sick and aged (Acts 6:1-7).

. Opposes on Scriptural grounds: War and the taking of hu-n life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); vio-ce in personal and industrial controversy (Matt. 7:12; Rom. 8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 8); going to law, especially against our Christian brethren (1 r. 6:1-9); divorce and remarriage except for the one Scriptural son (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5: ; membership in secret, oath-bound societies (2 Cor. 6:14-18); nes of chance and sinful amusements (1 Thess. 5:22; 1 Peter 11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-1 Peter 3:1-6).

. Labors earnestly in harmony with the Great Commission, the evangelization of the world, for the conversion of men to sus Christ, and for the realization of the life of Jesus Christ in ery believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

. Maintains the New Testament as its only creed, in harmony th which the above brief statement is made.

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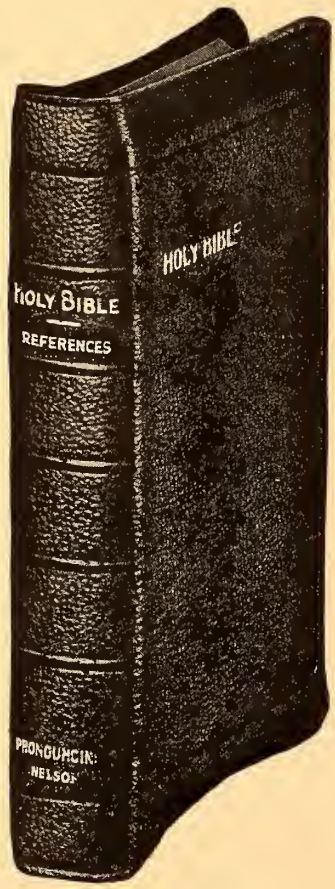
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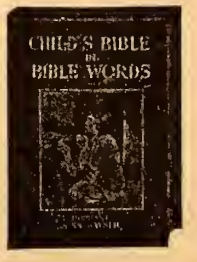
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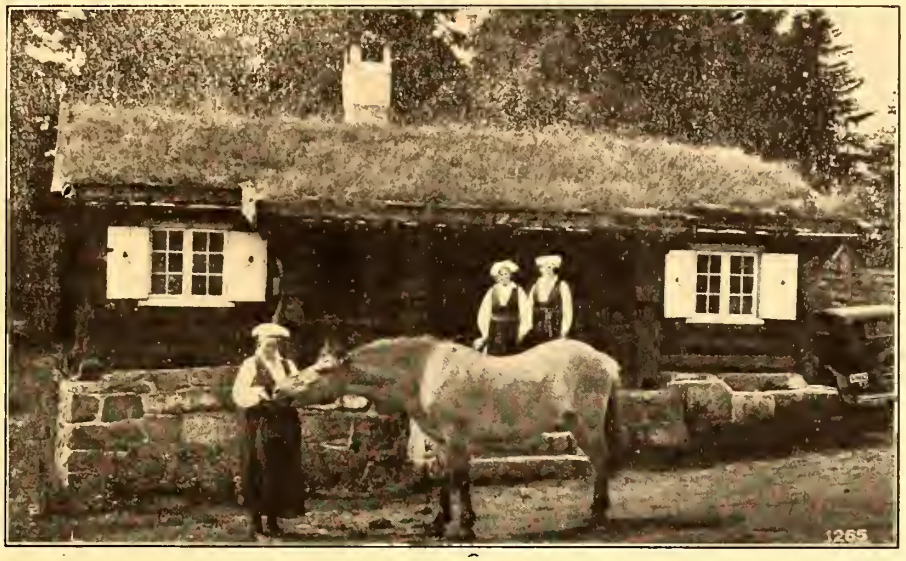
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GOSPEL MESSENGER



A Rural Home in Norway

VOL. 89 NO. 10

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March 9, 1940

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"The subscriptions for the Messenger will be coming along soon. We are trying a new way this year. We are putting the Messenger in our budget and sending it to all homes that can use it."

At an Indiana church council meeting the matter of organizing a Messenger club was up for discussion. It was decided to form a club by taking the price of a few needed subscriptions out of the birthday offering fund.

A brother in Michigan asked for sample copies of the Messenger to be studied at the midweek meeting. "I shall try to explain the different features so that when they subscribe for it they will appreciate it more than if they were to subscribe without a preview."

A Maryland Messenger agent writes to thank the office for the suggested Messenger program contained in the free booklet called The Gospel Messenger Comes to Cedar Grove. He was also grateful for free leaflets furnished to distribute when the program was given.

In an Iowa church "the Messenger agent sponsored a Gospel Messenger Sunday. A basket dinner was served, and in the afternoon testimonials were given concerning the Messenger. Following this program enough families subscribed to get the club rate again this year."

"An interesting note is that everyone of the ministers and elders in our congregation, and all but one deacon, are taking the Messenger. Our pastor is co-operating one hundred per cent in helping to get the Messenger in all homes."

A West Virginia sister writes: "I enclose $1 to pay for my Gospel Messenger for the next six months. Money is scarce but I will sacrifice in order to get the Messenger. It is just like a dear friend coming to visit me each week."

One pastor sends a sketch for an envelope bank to hold twenty-five nickels, or enough to bring the Gospel Messenger for a year where at least 75% of the Brethren homes in a congregation subscribe for the Messenger and are thus entitled to the dollar and a quarter rate.

From Louisiana a correspondent writes: "Our church decided to see that the Gospel Messenger was sent to the head of the home of every resident family. A committee was appointed to collect from as many families as can pay for their own subscriptions, the church to assume the deficit."

A mission church succeeded with this plan: "First, we announced an offering for the Messenger. All who could afford it were urged to give their subscription price, . . . and several gave more. We pooled our money, and then took the balance out of the birthday offering fund. We found it necessary to take a little over $5 out of the fund. . . . This way many who could not afford the Messenger will get it anyway."

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 89 — Elgin, Illinois, March 9, 1940 — No. 10

EDITORIAL

As a Man Thinketh

HAS the doctrinal emphasis in this department in recent months seemed a little heavy? Granted. These are not light times. There can be no more useful equipment for them than "the panoply of God" (Eph. 6: 11). The best way to put that on is through the undergirding of faith with foundation truths. And the right use to make of it is in service to your fellows.

That is the supreme test of its worth. Merely as something to argue about, doctrine isn't worth your bother. To give you strength in your battle with temptation, to straighten out the tangles in your dealings with the neighbors, to keep up faith and courage when the world goes crazy, in a word to help you to live victoriously—that's all doctrine is good for, but you do need the right kind tremendously for that. E. F.

On Every Road to Jericho

TODAY, upon every road to Jericho, cars are dashing along at speeds undreamed of a generation ago. The writer can remember when one of the Blanchard boys drove down Citrus Avenue in Covina at the terrific speed of thirty miles per hour! That was in the day of open cars and longer haircuts. Young Blanchard looked like Absalom pursued as he tried for his new record.

And there are still robbers of many sorts upon the roads to Jericho. Some of the newer kinds take more than their share of the cement. Other kinds insist on drinking what they please, although property and even human lives are endangered thereby. Says E. Raymond Cato, Chief of the California Highway Patrol: "Liquor offenses have increased to such an extent that thirty per cent of the fatal crashes are due to drunk drivers."

This officer thinks that a more rigid enforcement of the law is what is needed. Going back a step farther in the matter of control, we suggest that the real need is for more modern Good Samaritans on the roads to Jericho. These gentlemen would try to stay within their own traffic lanes, make sure they were physically fit to drive, and in other practical ways seek to befriend fellow travelers on the boulevards leading down to Jericho. H. A. B.

Propitiation

The Doctrinal Basis of Evangelism—Six

IF any man would set out to "do the work of an evangelist" he must needs give some attention to certain great ideas which gather about the cross. Is not the cross of Christ at the very heart of the Christian Evangel?

Not after the manner of the philosopher, indeed, but with a simple desire to make them helpful to the seeker after God and salvation. Which is the more reason that his use of them should be meaningful and sober.

To propitiate is to smooth the wrinkles out, the face wrinkles that make up the bitter frown of displeasure. This is the root idea, the philologists tell us. By a perfectly natural sequence, therefore, to propitiate somebody is to turn his attitude of disfavor into one of favor, and hence to do whatever is necessary to accomplish this. Propitiation is the act which propitiates, or the means used in performing the act, or both. In the case before us, the Means or Instrument was Jesus the Son of God. The act was setting him forth "in his blood." The Person who performed this act was God! And the Person who was propitiated by it was God!

Shades of Nicodemus! Come and help us to cry out, "How can these things be?"

Some have sought relief in the idea that the satisfaction was rendered not to God but to a prin-

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ciple of justice. This suggestion is impossible. Aside from the violence it does to the Scripture testimony, it overrides the plain meaning of propitiate, which requires for its object something that has feelings. You can expiate a crime, vindicate a principle, or substantiate a theory, but you cannot propitiate any of these things. The term applies to persons only. The only thing that was propitiated in the Calvary transaction was a Person. That Person was God.

Others have tried to escape from the dilemma by forgetting that it was God himself who "sent his Son to be the propitiation for our sins" (1 John 4: 10), and by magnifying the separateness of Jesus' personality, making him not only the Propitiation, but the Propitiator also. This again is to invite more trouble than it relieves. It is a direct denial of numerous Scripture statements and an implicit denial of the true deity of Jesus. If any teaching of Scripture is beyond question it is that Jesus in thought, feeling, every aspect of his nature, was the "very image" of his Father. "God was in Christ reconciling the world unto himself" (2 Cor. 5: 19). Jesus was the Propitiation. The Propitiator was God.

And the Propitiated also. Whether we can make any progress or not in harmonizing them we are bound to give due respect to both of these facts. Indeed, our only hope of such progress lies in doing this. To ignore either one merely makes confusion worse confounded.

Heaven keep us from presuming, from even seeming to presume, to say the last word on this great theme concerning which so many have already said so much! Possibly it would be the highest wisdom of all of us simply to stand before this mystery of mysteries with uncovered heads and closed mouths. Yet we cannot quite do that. We must "do the work of an evangelist." We must tell lost men that Jesus is the Propitiation for their sins. Shall we mean *anything* when we say that? What?

If then we go on to say anything at all, it is with the modest hope of pointing the direction in which the answer to that "what" is most likely to be found. That direction, we are fully persuaded, lies in a larger and clearer recognition of a well-known but much-forgotten fact: Christianity got its start in the midst of a Hebrew-pagan world and of necessity clothed its truths in thought forms that were intelligible to that world. Men moved by the Holy Spirit could not speak in other terms. Almost the whole art of good teaching consists in successfully relating the truth to be taught to the truth already known. The point of contact must be found. But it must be a point of contact not only with conceptions current but also with the new and greater truth. It must be a bridge, touching land at both ends.

One big idea in this Hebrew-pagan world was that God was so far off and self-contained that he had little interest in men. He did not really care for them. He was arbitrary, easily offended, angry with them most of the time. The great problem was to keep on living terms with him. His anger had to be placated constantly. He had to be propitiated. But access to him was very difficult, impossible except through some kind of intermediary.

The truth in this caricature of God was and is that he is unalterably hostile to sin and can have no fellowship with it or with a man who cherishes it in his heart. The truth which it denied was and is that God is kindly disposed toward men, is not far from every one of them, seeks their fellowship and stands ready always to take them to his heart, if they will hate sin and love righteousness.

Propitiation as a name for the reconciling work of Christ is a bridge between two conceptions of God's attitude to men. That terminology makes the necessary connection with the older view. The fact that God himself provided the propitiating Instrument connects the bridge at the other end. For this is proof positive that it is not what pagan thought meant by propitiation. Behold, God was already kindly disposed. He needed nought to make him so. But to make men understand this! We can hardly realize how hard the problem was, and is yet for that matter. To help solve it, divinely-inspired men took a familiar but very imperfect concept and by setting it in a new environment compelled it to make way for a greater truth.

Propitiation? Infinitely more than that word was capable of carrying. Because Jesus is *our* Propitiation and he is himself the perfect Likeness of God. Then we know that God is just like him and loves us already. He is *not* angry with us, but pleads with us to come and let him wash away our sins in the shed blood of his Son—his own forgiving, suffering love—if only we'll repent of them and hate them and love righteousness instead. That is the one absolute and indispensable condition of fellowship with him. He is a righteous God. His love is clean.

Propitiation—not the vicarious work of Christ but this name for it—is a bridge, not to live on, therefore, but to cross over on, from the pagan world which knew not our Christlike God, to the Christian world where he reigns supreme. Let's go.

E. F.

THE GENERAL FORUM

A Prayer for the Pagan World

BY ORA W. GARBER

From the spirits of which they're afraid,
From the gods which their own hands have made,
From their unfruitful searching for peace
May these souls, gracious Lord, find release.

From the chains that have bound them so long,
From the customs, unwholesome but strong,
From the sins which their soul-life impede
May they soon, loving Father, be freed.

To the Christ, who alone is the Way
That can lead to that eternal day,
Who the lost and the erring has sought,
May these dear ones, our Father, be brought.

Elgin, Ill.

What to Do About Evil

BY SAMUEL H. ZIEGLER

"Be not overcome of evil, but overcome evil with good" (Rom. 12: 21).

ALL of us have a general idea that evil is something unavoidable, but when we put our minds to this word we very likely find ourselves somewhat confused. I, myself, have heard evil defined as refusal to conform to social usage in such matters as clothes and manner of eating. I have heard evil defined as disloyalty to the commands of a dictator. I have heard evil defined as the possession of any property or money over and above the need of the moment. Some of the old churchmen, years ago, defined woman as being the root of all evil. Again, the love of money has been given as the root of all evil. We are told by some religious leaders that refusal to subscribe to their special creed makes one worthy of torture and death. Many of the colonial New England preachers claimed that the very air of New England was full of evil and to breathe it made one the servant of the powers of darkness.

This confusion of ideas should not confuse the serious students of the teachings of Christ. If one reads his words, observes his actions, considers his prayers and sermons, the answer to the question of what is evil must be very clear indeed. Our Lord divides our actions into two classes. On one hand there are the actions in which we engage for our own selfish interests and gratification. These actions, however innocent in themselves, are evil. In fact, our Lord makes it very clear that even thoughts which have to do with our own selfish desires are evil. On the other hand, if an act or thought of ours has as its basic motive a love for and an interest in the well-being of our neighbor and brother, that act or thought is good.

Good exists in the human soul on two levels, the defensive and the aggressive. On the defensive level the good is the self-protection of our personalities against the evils around us. We are like a ship which the captain anxiously examines to see that there are no leaks through which the destroying water may enter. We surround ourselves with the law of "Thou shalt not." We flee from temptation and enter into the cloistral solitudes in which we cannot be assailed and tempted by the evil of the world. Like the Pharisees, we study the words with anxious care. We ponder on the meanings of the different commandments. We strive to order our lives into the most exact obedience. Like King Josiah, we weep if we find ourselves even through ignorance in some transgression of the law. In the animal kingdom we find certain creatures whose bodies have so developed that they are wholly or partly protected from the perils of their environment. I am thinking of the turtle whose hard shell enables him to survive in an unfriendly world. I am thinking of the protective coloration of certain animals, birds and insects by means of which it is difficult for their natural enemies to locate them and destroy them. There are in the animal kingdom creatures whose whole being is a continuous effort to prevent them from being overcome with evil. Among us humans it is a desirable achievement to understand the law, to make a habit of obeying the law of God, to abstain from certain types of temptation, all in order that we may not be overcome.

But if one's spiritual experiences are to stop at this stage of development, he is incomplete. You may remain a magnificent turtle or you may remain a perfect Pharisee. Which you are depends on that stage of development which the church founders and leaders consider advisable. Even today it is easy to withdraw. It is comparatively easy to shield yourself. It is possible to stay out of the muck and grime and dirt of the market place, but according to our Great Master this is not the way of life. He condemned the Pharisees; he mingled with the world about him until he was accused of gluttony and drunkenness, too common amongst the outcasts of his people—the ceremonially unclean of his country-men. Even the women who seemed in a way of life to carry the death penalty of Moses were his daily companions. Why? Because our Lord had won the second level of good which is described by the text under consideration—"But overcome evil with good."

It is amazing what the mere presence of good does in a group of people. There are people, and we all know them, in whose presence one would not utter an improper or profane word. There are women who are safe from any conceivable attention from even the most depraved man, unless that attention be one of respect and reverence. There are men whose very presence radiates a strong influence of good wherever they may be found. As an excellent illustration of this recall the afflicted woman who had not the courage to speak to the Master. When she managed to get close to him in the crowd, she was healed. At the same time, the Master felt that there had been an outpouring of the divine force of good.

Go with me to the manufacturing laboratories of one of our great electrical concerns. You will see a fine drawn filament of tungsten inserted in a bulb of glass and then the air is completely exhausted from the bulb. Now what about that tungsten filament? It is utterly safe from all the accidents and perils of its environment as long as the bulb remains unbroken. It cannot be overcome by evil. But now let us place this tungsten filament in an electric circuit. It immediately flames with brilliance. It is no longer merely protected from being overcome with evil. It now overcomes evil or darkness for many, many feet around. And so we Pharisees or turtle Christians can be like that cold filament. But I beseech you to place yourself in the fine circuit of the spirit of God, and then you, too, will glow with that radiant outpouring of goodness that overcomes evil.

I am thinking of a less homely illustration to make this point clear. There is a proverb to the effect that you cannot touch pitch without being defiled. Very well, then don't touch pitch, and you won't be defiled! But if you have a knowledge of chemistry, you can touch pitch and turn it into all the colors of the rainbow. You can touch pitch and turn it into medicines for the afflicted, into perfumes, into 10,000 useful and beautiful things. Years ago, when my sons were home and when towards the end of the week their spending money became exhausted, there was usually an argument as to whether the car needed to be washed or not. If I consented, the boys took the garden hose, tied a sponge over the nozzle, turned the water on gently, and as the water poured into the sponge, they washed the car. At the end of the operation the car was clean and the sponge was not dirty. Why? Because that sponge had constantly welling up and into itself that material which not only kept it clean but cleaned that with which the sponge came in contact.

You know the old story which has come down to us through ancient times. Ulysses on his return from the siege of Troy after many adventures was forced to pass the island of the Sirens. He had heard of the fatal beauty of their singing. He had heard that sailors, entranced by the sweetness of the sound, permitted their ships to be wrecked on the rocks. So, in order to get his ship past this dangerous spot, he carefully sealed up the ears of his sailors with wax, having first given orders that he, himself, was to be bound to the mast of the ship with strong ropes. And so they sailed safely past the dangerous island of the Sirens. The sailors were unconscious of the magnificent music, and Ulysses, in spite of his struggles, was unable to tell the sailors to let him go. Thus Ulysses and his crew escaped. They were not overcome with evil. But a second story has come to us about the Sirens. Sometime after Ulysses had made his escape, the great musician, Orpheus, was on a ship which also had to sail past the shore of the Sirens. Fears were expressed by the sailors, but with a smile Orpheus took that marvelous instrument of which he was the master, and he with his marvelous voice gave the sailors such music that they sat around enraptured, utterly oblivious of what might be going on ashore. The Sirens did their best. The sweetest and most precious notes floated into the air, but not a man or even a bird or fish would listen to them. They were listening to Orpheus, and so with shrieks of rage, the Sirens dashed themselves upon the rocks and were destroyed. Orpheus was different from Ulysses. He overcame evil with good. Therefore, let those of us who love the Master's leadership, who would follow his example, so open our hearts to the influence of the Divine Spirit that we, too, will pass from the lower to the higher form of good; that we may be one of those who overcome evil with good.

Allentown, Pa.

Beneath the Cross

BY ROSALIE NICKLER MILLER

"Beneath the cross of Jesus,"
The hymn we used to sing,
Is more than just a song to me;
It is a living thing.

"Beneath the cross of Jesus"
We lay our burdens down,
So that when death has claimed us
Our souls in him are found.

"My Father, please forgive them,
They know not what they do,"
That was his plea, to God for us
And still today is true.

Goshen, Ind.

The Positive Program

BY KERMIT EBY

Rosika Schwimmer, the distinguished German pacifist, commenting on the American peace movement, said: "American pacifists are purely negative. They are against war but have no program for peace." Her statement startled her hearers for they, like most Americans, thought opposition to war equivalent to working for peace.

Oddly enough, another incident produced the stimulus to my thinking which suggested a positive program. The incident was the prayer for George VI, offered by the pastor of the Hyde Park Episcopal church, where President Roosevelt worships. Without minimizing the fact that George VI needs all the intercession in his behalf that ministers or laymen can give, and without denying that England represents certain values without which the world would be less livable, my reaction to the prayer was negative; the whole episode was lacking in taste. Perhaps it was even symbolic of the problem that Christians face. As a minister of Christ, as a servant of the lowly Galilean, should not the minister have breathed a prayer for the millions of slum dwellers who live in London, Manchester, Glasgow and Belfast, for the hungry miners of Wales, for the exploited victims of India and Palestine; yes, even for the mothers of London, lonesome for their evacuated children and for the wives with husbands "somewhere in France"?

Jesus certainly would have gone farther and recommended in his petitions the Germans who, too, face tragedy and sorrow. Somewhere I heard the following conversation: "Aren't you sorry for the forty million Englishmen and the forty-five million Frenchmen?" "Yes, but no less sorry for the eighty million Germans."

Frankly, we who believe that war can be prevented should have a program for peace. The basis of that program should be a determination to make our own institutions safe by making them work. To be specific, we should educate for democracy by inculcating the values of democracy; namely, respect for personality and faith in the popular decisions.

Today anti-Semitism and other racial prejudices are rife. If we would contribute to the cause of peace, we can do so by developing a scientific attitude on the Jewish question by refuting the charge that the Jews have the monopoly on wealth and are the sole leaders of radical movements in America. There is no better way to overcome these prejudices than by knowing Jews personally, by learning to appreciate their contributions to American culture and social progress. As a group, the Church of the Brethren should support the rehabilitation of Jewish refugees in America and by so doing, continue America as a haven for the oppressed of the world.

Similar tactics would work miracles with the Negroes and other minorities. The simple truth goes a long way in dispelling prejudice. Just the other day the statistical fact that Negro women in Chicago have fewer children than an equal number of white women dispelled the misconception of an increasing Negro population more or less dependent on charity.

There is no safer rule, when prejudicial statements are current, than to examine the facts before jumping at conclusions.

Returning to the positive aspects of our program, one third of the American people are still ill-housed and ill-fed. In Chicago one out of every five persons is dependent on charity. Money seems to be available for battleships and bombers. Why shouldn't it be equally available for houses and gardens? Ten billion dollars spent to rehouse slum-ridden America would do more to preserve democracy than an equivalent amount spent in foreign adventuring.

There is no more significant expenditure than our two billion, two hundred thousand dollars for education, our thirteen billion for crime, unless it is the amount we spend for war.

America's greatest resource is the black soil of the prairies. The Central West is a modern Garden of Eden. Daily our greatest heritage is being washed down the Mississippi, or blown away in dust storms. Thousands of tons of soil sink to the bottom of the gulf of Mexico hourly to be covered with sand on the ocean floor. Thousands of years ago China cut her trees and today the desert presses ever closer while China's millions struggle for existence. It takes real imagination to plant trees which mature when our grandsons are men.

War is a travesty on intelligence, for in wartime mankind co-operates for destruction. Peace is a challenge to our intelligence, for successful living in peace time today demands voluntary co-operation for construction. America is at the crossroads. If we choose war and its artificial economic boom based on destruction, there is no doubt that the boom will be followed by a greater economic collapse. Even a fool can distinguish between productive investments and destructive investments. A tree produces fruit and timber, shade for aesthetic enjoyment. A whiff of gas, a bursting bomb produces the antithesis, for its fruit is death and destruction and degradation.

As Christians and Brethren we should pray, "Father, forgive me if I glory from profits wrung from the blood of innocent people." This constructive program is positive. Its success is dependent on the character of our people. Every plan of man and every promise of mankind is dependent on the character of those who execute, so let's not forget when building for tomorrow that there is no substitute for character.

Chicago, Ill.

Sin Is a Fact

BY McKINLEY COFFMAN

Sin is the living worm, the lasting fire.
Hell soon would lose its heat could sin expire.
One sinless with infernals might do well,
But sin would make of heaven a very hell.
Look to thyself, then; keep it out of door
Lest it get in and never leave thee more.
Fools make a mock of sin, will not believe
It carries such a dagger in its sleeve.
"How can it be," say they, "that such a thing
So full of sweetness e'er should wear a sting?"
They know not that it is the very spell
Of sin to make men laugh themselves to hell.
Look to thyself, then; deal with sin no more,
Lest he that save against thee shuts the door.

THESE words of John Bunyan appear to have a definite ring out of actual experience. He spoke of sin in no uncertain tones. To him sin was a reality of the first magnitude—a monster—a dragon to be evaded. Today almost every attempt to define sin comes short of reality. Ours is a day of toning down and touching up. We tone down or touch up everything. Sin is no exception. In fact, who even recognizes sin? Jealousy, outraged trust, lying propaganda, throwing off parental love and restraint, taking advantage of widows and orphans—how far men will go in selfish ambition is often covered over by nauseating religious profession. Sir Oliver Lodge said, "The average man does not concern himself about sin." The popular way to think about sin is to not-think about it at all.

Sin, hell, devil are seldom mentioned today in church messages. These terms have become very grating to many ministers and churchmen. They have acquired the skill or art of using pleasing synonyms instead of these all too rigid words from the lips of Christ. Some would deny these terms any place at all in the modern religious life. In the past a person might fall into sin or error and a church council would be called or a committee appointed to deal with the erring one. Today the error may be just as gross as any of the past, and yet be very lightly spoken of, in such words: "So and So had a flop" or "So and So got into a mess." Others are minded to dismiss it lightly under the high sounding term of the *new morality*. Far too many of the ministers and churchmen of today are guilty of the methods of Pilate and Cæsar —that of smoothing over. But Jesus always used the strategy of divine truth. To him sin was sin and men were sinners. To Nicodemus he said, "Ye must be born again." And that was that. Let us beware of toning down and departing from truth and reality.

During the last world war there was much smoothing over. Perhaps the world's outstanding sin today, other than the rejection of Christ, is war; and even this is plainly a rejection of Christ and his methods of love. War is futile, suicidal and wholly unchristian. But this tremendous and murderous sin was preached from many pulpits as a holy war, as a righteous war. God forgive such blindness!

Sin abounds everywhere today. It still goes about as a poisonous serpent wrecking and destroying human lives. Sin used to be defined as missing the mark. Today it might be defined as hitting the mark. It all depends on what you mean by the mark. Sin is hitting the mark so hard today that there are many rebounds. There are thousands who bear in their bodies the marks of sin. The sins which Paul mentioned in Gal. 5: 19-21 are still with us. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

In our young people's camp a popular definition for sin is, "Sin is anything less than your best." This has a good many implications and is idealistic, but on the whole is not fraught with as much potential power for victory or overcoming in regards to sin as Bunyan's definition. A Sunday-school teacher or pastor may contribute far less than ability and not have much compunction of conscience about the sin or shortcoming.

Again we are accustomed to think from Bible knowledge that every life is God-planned. Every Bible reader should feel the right to remove the last word of John 6: 6 and insert his own name. Also in John 3: 16 we learn that Christ was God-sent for a particular purpose. He perfectly fulfilled his mission. He said, "I do always those things which are pleasing to him." For Christ to have lived less than the Father's plan would have been to miss the mark or be guilty of sin. Like-

wise if we fail to fit into the life God has planned for us we, too, are guilty of sin. "To him that knoweth to do right and doeth it not, to him it is sin." This is the condemnation, that Christ is come into the world and men love their evil deeds rather than Christ. Let us beware of toning down and smoothing over. The very citadels of sin need to be attacked. The only antidote for sin is the man from heaven—Jesus Christ.

Sebring, Fla.

What Is the True Christian Attitude Toward War?

BY ALBERT C. WIEAND

III.

5 and 6. THERE is another pair of twin principles which Jesus preached and practiced as over against violence and the military spirit and war situations. They are *vigilance,* on the one hand, and *meekness* on the other. With reference to vigilance and prudence Jesus taught, "Be wise as serpents and harmless as doves. When they persecute you in this city flee to the next." Use every possible means of prudence to avoid having possible means of irritation and conflict. Jesus himself practiced this. He said to Peter, "Lest we should offend them do so and so." No wiser teacher ever used every possible pedagogical device to avoid misunderstanding. This principle he pursued to the limits of honesty and truthfulness. But when he could have escaped, he abolished the thought absolutely to use evil means or to compromise the truth or purity or uprightness in order to save his life, or "save his skin," or "save his face." He said, "He who saveth his life shall lose it; he who loseth his life for my sake and the gospel's shall save it."

In such a situation Jesus taught and practiced the principle of meekness or nonresistance. In the same condition where he said, "Beware of men, and when there is persecution and they persecute you in this city flee to the next," he also contemplated the other possible alternatives. But "Beware of men," he said, "for they will deliver you up to councils, and in their synagogues they will scourge you. Yea, you will be brought before governors and kings." Then he counseled in such a desperate situation to throw one's self back on the mercy and perfection of God. "Be not anxious nor worried about what you shall say. Settle it in your heart not to meditate as to what you shall answer. For it will not be you speaking, but the Spirit of my Father. It shall be given you in that hour what to say. It shall turn out for a testimony to you."

Now, all through his ministry Jesus used the method of escape. But there came a time when this method would not avail him. He was confronted with the alternative of fleeing from duty or refusing obedience to the Father's will. In the twelfth chapter of John he faced such a situation. "And what shall I say? Father, save me from this hour? But for this cause came I unto this hour." And so he chose the other alternative.

He knew that he was facing death on the one hand, or on the other running away from duty, or refusing the Father's will for him. And if he adopted the other principle of vigilance and prudence or escape, now, it would not be submission to the Father's will; hence he refused to accept deliverance at the price of disobedience to God.

Again in the garden when confronted by the mob, with officers and the soldiers ready to arrest him, the apostles came expecting and wanting to fight. Peter actually began to fight, but Jesus stopped him instantly, saying, "The cup which my Father giveth me, shall I not drink it?" And so Jesus meekly accepted this evil situation as the Father's will for him. That is the true definition of meekness. It is gracefully, even graciously, submitting to the inevitable—accepting such a situation as the will of God. Only when one has exercised all possible vigilance and prudence, and has found no righteous means of escape from an evil situation, does the principle of meek submission to wickedness and evil come in. In the familiar circumstances all through his trial before Annas, Caiaphas, Herod and Pilate, Jesus very definitely recognized this hour as his hour of darkness. "Thou couldst have no authority at all against me except it were given thee from above." He clearly recognized the will of God. This is what he had prayed about in the garden, and there he had finally prayed, "Not my will, but thine be done." That is what Christianity does: it enables one to submit to evil circumstances when they are the will of God. Under similar circumstances when David was fleeing from Absalom, and his former menial servant, Shimei, was cursing him, he said, "Let him curse. Who knows? Perhaps Jehovah told him to curse me." He knew he deserved it and it was the judgment of God on his past sins.

7 and 8. Another pair of principles that come within the teaching and life of Christ, are particularly exemplified during his suffering and death. On the one hand, is *silence,* or what *not* to say in a desperate situation; and on the other is *testimony,* or what to say.

In the garden while Jesus was being arrested there were a thousand things he might have said,

railing against the wickedness, injustice and corruptness of his enemies. Or he might have spoken of the righteousness of his cause, but about that he said not a word. He saw clearly that it would do no good. It would be like giving holy things to the dogs. But when the police and the soldiers came to arrest him and in the darkness of the garden there was danger that the apostles might be taken instead of himself, out of merciful consideration for them, he went forward to the soldiers and said, "Whom see ye?" and then they answered, "Jesus of Nazareth." Jesus said, "I am he." And they were startled unto panic. He said to them again, "Who is it that you want?" Then they again answered, "Jesus of Nazareth." He said, "I told you that I am he. Take me, but let these other men be. Let these other men [the apostles] go their way. I am the One you want."

Then when Peter started fighting, he saw at once that it would precipitate a fight, and the apostles in spite of his care might be taken prisoners. He rebuked Peter and said, "Put up your sword in the sheath where it belongs." Then turning to the man who had been wounded by Peter, he asked for liberty to reach out his hand and heal his wound.

We see in this incident both the magnificent silence of Jesus and the sublime poise and presence of mind and loving thought for others. In a perfectly masterful way he controlled the situation.

In the same way when he was brought for trial before the Jewish authorities, before both Annas and Caiaphas and the Sanhedrin, he exemplified the principles of silence and of testimony. While they were falsely accusing him he kept silent, seeing clearly that a testimony would be unavailing. But when he was asked, "Art thou the Son of God?" he answered unflinchingly, knowing that in their minds he was incriminating himself hopelessly, but for the sake of the truth of God he bore his testimony.

When on trial before Herod, he again preserved his magnificent silence. So also before Pilate, so much so that Pilate marveled greatly and said to him, "Speakest thou not to me? Knowest thou not that I have authority to release thee and authority to crucify thee?" Jesus did not answer the threat implied in these petulant questions, but did testify to the eternal truth of God, saying, "Thou couldst have no authority at all over me unless it were given you from above." When you are arrested and taken before the military authorities and from there put on trial for your life, remember these words of Jesus—that your tormenters "could have no authority over you at all, if it were not given them from heaven." This principle is helpful in many of the difficult and even desperate situations of everyday life.

Summary.

What then should we do in facing the war-situation of our day? We must answer this question by answering another. What would Jesus do? Or rather, what did Jesus do and teach and live? What would Jesus have us to do in facing the war-spirit and the war-situations of our day? I think one must sum up the teachings and practices of Jesus and the apostles in these four sets of twin principles. *Co-operation and Service.* Co-operation with the powers that be and the government in the full spirit of ardent patriotism and every possible good; and in humility do service to the limit of our possibilities and opportunities for the good of the nation and society and the community in which we live. *Nonviolence and Non-co-operation.* And then, when we are faced with an evil situation which we feel is desperately difficult to overcome, we will practice nonviolence with silent means for the accomplishment of good. Closely coupled with this will be non-co-operation in the use of evil means for the sake of accomplishing good. *Vigilance and Meekness.* The third pair of these twins are on the one hand vigilance, the prudent use of every means of escape and of avoiding open rupture; and on the other hand, when caught in the steel jaws of an inevitable situation of evil, with all meekness in the Spirit of Christ we will practice nonresistance with the same graciousness and loving thoughtfulness that Christ did. *Silence and Testimony.* The fourth pair of these principles are on the one hand silence, or what not to say, because saying these things would avail nothing, and would only intensify the irritation; and on the other hand unflinching testimony to the truth for the sake of a witness to the governors and kings and judges and rulers who may not otherwise be confronted by the truth as taught and practiced by Jesus Christ.

Oak Park, Ill.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

It was during the war in Spain that a deacon said: "If a slice of bread and two spoonfuls of soup is all fellow humans in Spain are getting for a meal, I'm going to cut down on my meals and send one of them the equivalent of a loaf of bread per day during the next year."

New York, N. Y.

HOME AND FAMILY

Child's Idea of the Wind

BY ADA CASSELL SELL IN STORY ART MAGAZINE

The wind is a mean old tiger,
A-growling at his prey;
He munches and he crunches,
And then he sneaks away
Until he sees another
A-swaying in the breeze,
And all he does is grind his teeth!
And all he eats is trees!

Altoona, Pa.

Triumphant Safety

BY HOWARD HENRY KEIM, JR.

Concluding the Fifth Story-Sermon on The Quest for Happiness

III. Safety in Sympathy

The merciful are those who show sympathy for others, especially for those who are dispossessed of the good things of life. At Nazareth Jesus declared his kingdom of God program which he was instituting in behalf of the disinherited groups of society. He had come to show mercy on the economic outcasts of his time. Religion has a tendency to become involved in the economic system of its particular age and location. This is almost inevitable because of the need of some economic support to carry on any kind of organized religion. Many times this works out to the disadvantage of the poor. Religion may become a tool in the hands of the individuals who contribute most to justify their own lives. Or it may be used as a cloak under which the poor may be further disinherited, as was the case of the unlawful merchandising in the temple courts by the high priest and his adherents (Mark 11: 15-18). The church in Russia became so entangled with the corrupt economic practices of the tsaristic regime that when the inevitable revolution came the people overthrew the church as well as the tsars. The safety of religion will be found in ministering impartially to all classes. A church is on dangerous ground when it gets to the place where prospective members are evaluated as desirable or undesirable according to their financial standing, or when some members are given special attention and privilege merely because they have more of this world's goods. Any government may look for trouble ahead when it becomes common knowledge that justice in its courts is perverted by those possessing wealth, to achieve their personal desires. Safety will be found in showing mercy and equality to all.

Jesus brought, as a part of his program, a new opportunity for the socially and politically disinherited. The publicans who were engaged in raising taxes for the hated Romans were political and social outcasts. They were held captive by the prejudices and selfishness of the Jews. Jesus declared his intention to release them. The Samaritans, who were of mixed blood, only part of which was Jewish, were despised and hated though they lived almost at the heart of Judaism. Jesus did not hesitate to minister to them. Today also there are people who for various reasons are politically and socially ignored in America—the Negroes, the share croppers, the slum dwellers, and other oppressed groups. Other nations have their outcasts, also. It is the business of Christian people to follow their Master in showing mercy to these people. And in the light of Jesus' life, that does not mean merely temporary relief. It means the correction of fundamental wrongs within society. The joys of the merciful Christ will belong to those who have the courage to bring release to the captives.

Part of Jesus' ministry was in the form of healing broken bodies. His heart went out to those who were physically disinherited. A blind man would cry out above the babel of the multitude, "Thou Son of David, have mercy on me." The disciples would try to silence the noisy disturber, but Jesus would call him from his roadside perch and after a few questions restore his sight (Mark 10: 46-52). The physically broken are crying out for help to the followers of the Christ today. Some are pressing near in the throngs that they may touch the hem of his garment and be made whole. The modern disciples take various attitudes toward these who are seeking mercy. Some send them to the Red Cross or the welfare society. Some capitalize upon the credulity and faith of the afflicted to put on a show and get a crowd, then take a collection. Some push them aside and ignore them. A few try to teach them the gospel of contentment with things as they are. Thank God, a few are actually ministering relief in the merciful spirit of the Galilean. The physical and the spiritual are so intimately connected that we cannot truly be interested in humanity's spiritual welfare without being concerned also about the physical. Will Christian people continue indefinitely to permit the traffic in alcoholic drink which debauches otherwise noble young lives, wrecks homes, and leaves behind it a crimson trail of misery, wretchedness and death? Will not the Christian community soon have something to say about preventing the spread of social diseases?

"Something Within"

BY JULIA GRAYDON

I listened on a recent Sunday to the program on the radio called Wings Over Jordan, sponsored by well-known colored people. They were singing in low, reverent tones these words: "There's something within, something within that I cannot express."

Turn to your Bible and read these words, found in the nineteenth chapter of First Kings, the latter part of the eleventh verse and the whole of the twelfth verse: "But the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice."

And it is in the "still small voice" that we feel the "something within." It is not given to all to hear the still small voice, and we who feel it within should be very thankful, for it comes down from above when our hearts are receptive to the words of our Master.

We cannot describe it, but we recognize it in all who have it.

"Something within, something within" that the world does not know.

Harrisburg, Pa.

Should not the Christian church soon be able to make a united stand against the pagan practice of war which mutilates, mangles and dismembers millions of our best youth, which makes countless widows and orphans, and which brings pestilence, famine, and untold physical misery to innocent civilian populations? These millions are consciously or unconsciously looking to Christ and his followers. Christ has acted. What will we do about it?

Jesus found many who were morally and spiritually disinherited. Instead of condemning them as his contemporary Jewish leaders did, he showed them mercy, and lifted them to a new life of joy, peace and purity. He lifted them to a right relationship with God and man. He set at liberty the lives which were bruised by sin, the hearts which were pounded by the consciousness of their guilt, the souls which were distraught and torn by the fear of consequences which might come from their unrighteous conduct. He liberated them by transporting them to a higher realm of thought. It was no longer a matter of conformity to the law, but of thinking about the things which are good and true and beautiful, that their actions might become the same. He helped them find liberty in a consciousness of a loving heavenly Father's desire to forgive all who truly repent of their sins and turn to a new life. He liberated them to new realms of sacrificial service. Being good was no longer a matter of refraining from doing certain prescribed things; it was now a proposition of investing one's life, one's energies, talents, and wealth in a tremendous cause. The great crying need of humanity today is that it should lose itself in a cause greater than itself. Our modern life has been cluttered with so many things, that the vast majority of people are lost among the baggage. We have too often mistaken the issues of life. Too many of us have erected wrong scales of values. The Christian church today needs a revival from within. An awakening should come to the fifty per cent of the church members who are inactive and unconcerned about the program of the kingdom. Have we no passion to go to the bruised world and bring them the liberty of our glorious Savior? Too many of us have not, and that is one of the chief ailments of the church. Every Christian should be a missionary, going to his shop, office, factory, kitchen, farm or wherever he goes, to speak quietly but enthusiastically and convincingly and from experience, of the liberating power of the Son of God in human life.

Not an easy safety, but a joyous, triumphant safety will belong to those who show mercy through good will, charitability, and sympathy toward their fellow men. They shall find mercy in unexpected places in human relationships. Their lives will be so attuned to the merciful heart of the eternal God that they will possess a safety which nothing on earth can disrupt.

Let us unitedly seek the mercy of our heavenly Father in prayer: "We come unto thee, O God of eternal mercy, that we may have the strengthening power of thy forgiveness and the joy of thy salvation in our lives. Forgive us, we pray thee, for any sinful act, for any unkind word, for any unholy thought which we may have been guilty of either knowingly or unknowingly. Forgive us also for the things we have left undone, the acts of helpfulness, the words of sympathy, appreciation and encouragement, the friendly smile. We thank thee, Father, for thy nearness to us. In times of need we find thy strengthening power to support us. In times of joy and gladness thy presence casts a halo of sanctity around the simple and commonplace things of life. We thank thee for thy spirit which guides and keeps us in the way of truth. We thank thee for work to do, for tasks which challenge our best thinking and our most strenuous effort. We thank thee for friends with whom we can enjoy the beauties and share the burdens of life. Give us grace today, to do justly, to defend the right, not by force but by noble living, at whatever cost to us. Make us willing to pay the price of discipleship. Help us to show mercy toward our fellows, even as thou hast shown mercy toward us. Teach us to walk humbly with thee, that we may learn of thee how to live the victorious life. Our hearts go out to the millions who suffer because of war, famine, greed, unemployment and sin. May we be true followers of the Christ in pursuing errands of tenderness, mercy, helpfulness, healing and love to relieve human misery and to make way for the kingdom of our Lord. In the name of Jesus we pray. Amen.

Huntington, Ind.

The Balance Sheet for Christian Living

BY D. EARLE BRUMBAUGH

Assets

Current: Efficient Leadership
Good Equipment
Missions

Fixed: Christ's Principles
Christ's Promises

Liabilities

Current: Each Day of Life in Service

Fixed: Our Debt to Christ

Expense

Outside Interests
Indifference
Jealousy
Neglecting Opportunity to Serve
Taking Our Advantages for Granted
Conceit
Misunderstood Pleasures

Revenue

Happy Homes
Peace
Contentment

Placing the business of Christian living on a balance sheet basis reveals facts easily overlooked.

Similar to any enterprise, the fixed assets and liabilities do not change rapidly. Christ's principles never change. Our debt to him, however, increases proportionately to our understanding and enlightenment in this complex age.

Our current assets, like the merchandise of a business, must be kept up to date. We have good leadership, fine churches, and an opportunity for service. They must be maintained.

The fear of the expense account shading the profits is a matter of concern for every business. Just so do the expense accounts rob the revenue in a Christian life. The expenses above listed are only a sample of the many drains on our revenue.

If happiness is not complete, check the expense accounts!

Fruita, Colo.

OUR MISSION WORK

The Passing of Anders Andersson

BY J. F. GRAYBILL

Anders Andersson was born at Onnarp, Sweden, a country village forty miles from Malmö, May 2, 1856, and ended his long life in Malmö, Jan. 5, 1940, at the age of 83 years, 8 months and several days. Interment took place in the Limhamn cemetery Jan. 14, 1940.

Bro. Andersson was married to Karin Olsson of his own community in 1877. Shortly after this they moved to Malmö where they raised their family, nine children, three sons and six daughters. Two children passed to the other world in their infancy. He is survived by his widow and nine children, grandchildren and great-grandchildren.

When Bro. Andersson first moved to Malmö he was engaged as a sailor and had charge of a boat plying between Sweden and Denmark with brick and cement. His work caused him to lay overnight in the harbor in Copenhagen. Being a Christian man, he found his way to some mission hall and thus happened to find Bro. Hope's mission, which I understand was not so far from the harbor. In relating this experience Bro. Andersson said he was forcefully impressed with Bro. Hope's preaching, but also with the manner he was received at the close of the meeting. He felt they had a love for others and he had a desire to return. Whenever he had the privilege he found Bro. Hope's mission and tried to induce his comrades to accompany him. He told his pastor in Malmö about this mission he had found in Copenhagen, and induced him to accompany him to the meetings. The pastor was also captured by Bro. Hope's preaching and invited Bro. Hope to Malmö. The invitation was accepted. After preaching in the Lutheran Free church for some time, an organization of our church was formed and so the Church of the Brethren was started in Sweden. This was largely due to Bro. Andersson's influence. He was the first member baptized in Sweden.

Anders Andersson united with the Church of the Brethren in 1884 and was rapidly advanced. He was elected to the deacon office in 1886, elected to the first degree ministry in 1888 and advanced to the second degree the same year. In 1891 he was ordained to the eldership and had charge of the work until 1912.

During the first period of his ministry he ended his work on Saturday noon, cycled long distances to preach in the evening, then on to some other place Sunday morning, and likewise in the afternoon, getting home sometimes after midnight, and so to work early Monday morning. After being ordained to the eldership he quit his work and gave all his time to church work under the support of the General Mission Board.

Brother and Sister Andersson loved the church and gave their lives for it. He could not be termed a great preacher, but he was loved by both young and old. He was kind in his disposition, sincere and earnest in his work. The past five years he had been failing, and the last three years he did no preaching. But until his health failed he was always in his place at the services, and at the age of eighty he cycled four miles to church. In June of last year he took sick, but was up off and on until the few last days of his life. Upon visiting him about ten days before he closed his earthly career, he appeared better, and he had been hoping that he might rally enough to be able to come to services. I had promised to take him in the car when the doctor gave permission.

The interment service was conducted by the undersigned, and a memorial service was held in the church in Malmö, the text being 2 Tim. 4:7, 8. His place is vacant; his course is finished. Who will take up the course?

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Malmo, Sweden.

Adam Ebey—A Tribute

BY C. G. SHULL

It was my privilege to be rather closely associated with Bro. Adam Ebey during most of the latter half of his missionary career. My first assignment in missionary work was at a station where the Ebeys had previously been completely in charge. As my senior missionary, I found him wise in counsel and judgment, and patient and most considerate of one who had yet to get experience in the work. India is a land which gives special honor to age and experience, and this is one reason why the early years of a missionary career are often difficult. Bro. Ebey was most eager that his junior partner in the work should receive from the Indian workers and church the same co-operation, support, and esteem which he enjoyed. Perhaps he knew even better than I my indebtedness to him for help at this point.

Certainly one most effectual test of missionary success is ability to win one's way into the hearts of the people in the land to which one goes. Measured by this standard, Bro. Ebey passed with honors and has stars in his crown. In the early days of the mission, when we did not as yet have Indian elders and other leaders who took their place alongside of the missionaries in determining the policies of the work, the relation of a missionary to his converts was much like that of a parent and child. With hearts of unsurpassed kindness and love, it is not a surprise that the designations of "Ebey Papa" and "Ebey Mamma" clung to Brother and Sister Ebey to the very end of their missionary career. In them our Indian friends always felt they had found hearts which understood and could comfort, counsel, and inspire. Before becoming a missionary I remember reading a statement to the effect that the remarkable success of Jesus as a teacher was due not so much to the purity of his life, or supreme skill in teaching as to the sympathetic insight with which he entered into the experiences of suffering humanity. This was what the Ebeys did in India.

One of Bro. Ebey's chief fields of service was that of a lay medical missionary. How did he know medicine, having never learned in a medical college? His little dispensary would not have measured up to the standards set by an American medical commission, but still needy people came daily, frequently to the number of seventy-five or a hundred, to receive his help. The great needs of the area together with Bro. Ebey's natural aptitudes and diligent reading and study, all con-

tributed to his success in this sphere. But the greatest single factor was beyond question the respect and loving consideration which Bro. Ebey gave to every person. The poorest of the poor and the lowest of the low found in him a friend of whom they would say, as did those who bore the body of David Livingstone from the interior of Africa to the coast, "He was our great friend. He loved us and we loved him."

The writer witnessed a demonstration of this affection which he will never forget. For several years the Ebeys had served faithfully in the jungle station of the Dangs. Then their labors there came to a close. In the yard in front of their bungalow there gathered perhaps two hundred and fifty people to bid them farewell. Fathers, mothers and children wept as they came by families to clasp the hands of these beloved missionaries and receive their final blessing. The whole incident reminded me forcefully of the description of the triumphal entry of Jesus into Jerusalem on Palm Sunday. No government officer or other outside person was on the compound at the time, but I can well imagine that had there been he might have exclaimed, "Why all this fuss? Are there not others here to minister to the people and carry on the work?" But it was verily a situation in which if these had held their peace, the stones would have cried out. Bro. Ebey has now gone to the new Jerusalem, but he continues to live in many lives in India, whose testimony will always be that "he loved us and we loved him."

Palghar, India.

Elder Adam Ebey

BY ELIZA B. MILLER

India, 1900-1931

In one of the early days of the month of September of 1900, one of the trains bound for New York from Chicago stopped at the little town of Laketon, Ind., to take on two special passengers. It was a short stop for these passengers, with time to say only a hurried goodby to the host of friends who had come to bid them "God's speed" on their long journey that was to end at Navsari, India. Here, with their former friends and schoolmates, D. L. and Anna Forney, they were to begin their pioneer days as missionaries. These passengers were none other than Adam and Alice King Ebey, who had been married only a few days before this journey began. The train sped on to New York where other friends greeted them and enjoyed their fellowship in the Brooklyn Mission until the memorable day of sailing on Sept. 19, 1900.

The morning was bright and cheery. Other missionaries and friends gathered on the S. S. New York of the American Line to see the party off. In the group were three from the Church of the Brethren, Adam and Alice Ebey and the writer, two from the Mennonite church, and one from the River Brethren. All gathered at the stern of the ship's desk, grasped hands, and stood in a circle and sang together Blest Be the Tie That Binds. Soon the tremendous gong sounded for all visitors to leave the ship. In a short time the New York was on her way.

After just one month, the S. S. China of the Peninsular and Oriental Line, to which the party transferred in London, landed its cargo of passengers at the Ballard Pier in Bombay. The smiling face of D. L. Forney was recognized among the crowd of people waiting to welcome kinsfolk and friends to India. After a busy morning in Bombay, the missionary party broke up. The Burkhards went to the Central Province, Miss Herr to Bengal and our new missionaries started on their journey up country to Gujarat. They arrived at Bulsar on an evening train. It was welcome home where the Stovers and Indian Christians met them.

The Ebeys remained at Bulsar a few months until the new missionary residence at Jalalpor was completed. Then they went to live with the Forneys and remained there until the following year, when they returned to Bulsar to help in the work when the Stovers went on furlough. It was a busy year with language, orphanage and village work and all the station work.

After the Stovers returned at the end of 1902, plans were made for the Ebeys to open the work at Dahanu. There they passed many strenuous days serving the people round about. At first, they were near the railway station, but later they lived at Karadaho, about two miles toward the interior. Wherever they served, whether at Dahanu or Karadaho, at Vada or at Vali, or at Ahwa, it was always in the spirit of the One who came not to be ministered unto but to minister. The blessed service which they rendered will never be forgotten by the people to whom they ministered and brought the Word of God. When the passing of Bro. Ebey was announced, many responded by saying, "He was a good man." What better testimony could have been given? All who ever met Bro. Ebey can bear the same testimony.

Bro. Ebey was known as "The Big Ebey Sahib" among the Indian Christians because there was another Eby Sahib who arrived in 1904. He was known as "The Little Eby Sahib." This distinction was due to the difference in the stature of the two men, to their age and to the time of their arrival in India.

Three little graves at Dahanu and two at Bulsar are a memory of some of the suffering and sacrifice the Ebeys made while in India. The many who rise up and call them blessed do so in memory of their unselfish service rendered to the people in the various places where they lived. Service, sacrifice and suffering are triplets, and they are found in any part of the world where people willingly dedicate their lives to a great cause. The Ebeys experienced all three of these. They always proved that the source of their strength was not in this world, but in the living God whom they trusted, and to whom they had surrendered their lives.

The test of faith surely comes not when the days are bright and clear, but when the clouds and storms are at their worst. It can be truly said that Bro. Ebey triumphed in a living faith in God.

Umalla, India.

What to Pray For

Week of March 9-16

Sister Grace Clapper is at Show Yang, and Sister Hazel Rothrock is with her. Brother and Sister Homer Bright are also living at Show Yang. Throughout this week, let us pray especially for Sister Clapper.

Although letters do not arrive regularly or very frequently, we know that Sister Clapper's time is filled with the direction of the work in the women's and children's schools. Regular schedules are not always possible, and

yet the truth of Christian principles and the beauty of Christian love are understood and appreciated by the people who come in contact with the teaching and the service of the missionaries who have stayed by their tasks. Strange as it may seem, after all the experiences and hardships through which the Chinese people have passed, their hearts are open and receptive to the gospel message as never before. Those who are Christians reveal a courage and triumph which they had not known before. Their lives are a testimony of the Christ within.

Our deep concern for China's harassed millions should be evident in our prayers for them and in our response in giving what we can afford toward relief in their behalf.

Let us pray for Sister Clapper. Pray for health and strength, for protection, for courage, for discernment, for wisdom, for the constant assurance of the Father's presence.

A Tribute to Myrtle Pollock

BY NETTIE M. SENGER

Deep mourning and tears do not tell the whole story when great souls are called to their reward. This is so in the case of Myrtle Pollock's going. As the other member in her home these many years, and as a bosom pal, I have seen her at work and at play. With no reserve, I can say that a great and unselfish character, one full of truth and love, has gone. Nothing was too important to give up for a patient; no pleasure continued to be full of joy if duty called to the hospital. Food from our home and other things were freely carried to the hospital when the need arose. She not only had her busy hospital work, she also had her hobby. It was a most useful hobby—making substantial but inexpensive toys for the Chinese children. She never sold these. She gave samples freely that local Chinese, wherever they were, might make and sell. Through the National Christian Council her toys went all over China and were shown in many a national exhibit.

Another activity of hers, which could not be done with the hospital funds, was public health campaigns in all the surrounding villages. She hired a man, taught him the lectures, made the posters he used. Her thought was original and she could not purchase what she wanted. She sent this lecturer out to start a new idea among the people. The man who went out also had his message written on the back of the coat he wore and on the umbrella he carried. At one time he went as a large walking tomato, that he might the better impress the people with the food value of the tomato. She did not leave the Liao city people out of this campaign. She prepared a blackboard on which to write messages or paste posters. This was put up on the big market street in the center of the city. The message was changed each week.

Myrtle was original. She had a creative mind. She had a great vision for China. She was practical in all she did, and worked to help the Chinese realize her vision. Her place is empty, but her light has not gone out. Her torch is held by an angel hand. The breath has gone out of her mortal body, but the dynamic of her spirit has increased. As her tired body rests on the hillside overlooking the hospital her spirit speaks to the soul of China, and her work will go on till it is finished.

South English, Iowa.

Tai Yuan Notes

BY SARA Z. MYERS

Preparation for Christmas

This year, as always before, we were quite busy with music practice preparatory to the Christmas service. The different groups—young men students, young women students and various groups of children—put themselves into the pieces and parts assigned them in a most satisfactory manner. When the final service came each and all made a real contribution to the rendition of the Christmas program. We praise God for their young lives and hope to be able to go on training them for the work of the kingdom.

The Church Is Ours

Our own young girls, assisted by some of their school friends, beautifully decorated the church for Christmas and New Year. They are more and more becoming conscious of being a part of the church, and on one occasion expressed it in words to this effect: "Why shouldn't we help? The church is ours and we are a part of it!" This growing church consciousness, we feel, will definitely make for strength among its communicants.

Services in Double Relays

Our church building, this winter, has been much too small for the Sunday services. We are, therefore, running two services at the same hour—one in the church proper and the other in the big room on the opposite side of the court south. On Sunday before Christmas Day both were more than filled, with many standing outside. The program was so managed that all special numbers of music were sung to both audiences, and were much appreciated. The south room service is provided for a group of extremely poor women and families whom we are materially helping to "get over the days" of winter. We would not, of course, discountenance them from the other service, but until we divided the group the church was so crowded many students and church members had no place. Then, too, those people are mostly illiterate and the special service prepared for them is made extremely simple in the hope that they may each receive something of the gospel message to help them spiritually, while their main purpose in coming is, we know, for the material help received each week or month.

The Communion Service

Following the Christmas service we enjoyed a love feast and communion service. Fifty men and women took part and we felt that it was deeply helpful to all. Certainly to the Myers family, after more than two years' absence, it was a real joy to fellowship again thus with the members of this church even if they were almost altogether a different group from the one of earlier years.

Steady Work

The work moves steadily along. Conditions do not permit of spectacular efforts but we are endeavoring to strengthen the members so that they may, according to Paul's letter to the Ephesians, "be able to withstand in the evil day, and having done all to stand."

We Long to Do More

Miss Shock has been very busy all winter with Bible teaching in homes and with investigation of needs here and there. Surely there never were as many destitute

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KINGDOM GLEANINGS

Calendar for Sunday, March 10

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Gethsemane: Triumph Through Surrender.—Matt. 26: 36-46.

Christian Workers, Am I Pure?

B. Y. P. D., Recreation With Dividends.

Intermediates, Jesus in the Temple.

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Gains for the Kingdom

Eight accessions in the Guthrie church, Okla., Brother and Sister Oliver H. Austin, evangelists.

Eleven baptized, five received by letter and one by associate membership in the Cedar Rapids church, Iowa, Bro. Ray E. Zook, evangelist; S. L. Barnhart, pastor.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. H. Q. Rhodes of Berlin, Pa., March 11-24, in the Conemaugh church, Pa.

Bro. Jesse Whitacre of Keyser, W. Va., March 11, in the Nanty Glo church, Pa.

Bro. Galen Fike of Eglon, W. Va., March 17-24, in the Morgantown church, W. Va.

Bro. Raymond Peters of Daleville, Va., March 17-24, in the Staunton church, Va.

Brother M. Guy West of Roanoke, Va., March 10-17, in the Richmond church, Va.

Bro. Arthur A. Durr of Quincy, Pa., April 14, in the Long Green Valley church, Md.

Bro. Walter J. Heisey of North Manchester, Ind., March 10, in the Pleasant Center church, Ohio.

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Personal Mention

Bro. A. P. Becker and wife are open for several evangelistic meetings between now and the first of June. Address the Beckers at Nampa, Idaho.

Bro. Vernon N. Shanholtz of Ridgeley, W. Va., had an accident last December "which resulted in having an injured foot." His condition is serious enough that he desires the prayers of God's people.

Eld. Samuel S. Keller of Empire, Calif., was called to his eternal reward at the age of ninety years, seven months and twenty-one days. He had been a member of the church for more than seventy-four years. Within less than a year Bro. Keller has had two brothers and one sister pass away at the remarkable ages of ninety-eight, ninety-five and ninety-seven years. More of Bro. Keller's life and work in an early issue.

We do not ordinarily put two articles by the same writer in one Messenger, but this week we have made an exception in favor of Bro. J. F. Graybill. In the missions department there is his account of the passing of Bro. Anders Andersson, the first member of the Church of the Brethren baptized in Sweden. And then came his article on news from Sweden which you will find on page 22. It seemed a pity to delay publication of the second article just because the first article was already in the paper. So here is one Messenger with plenty of news from Sweden.

"Arrived safely," this was the message received from Bombay, India, the morning of March 2, and it meant that Bro. Joe W. Bowers was that far on his way to his new responsibility as a teacher in the Woodstock school.

For fifty-six years Brother and Sister John Andes of McPherson, Kans., have lived happily together. The anniversary usually occurs on the last day of the month and would have done so again this year but for the fact that February has an extra day every now and then.

The road is rough sometimes from home to hospital and back home again and longer than it looked at the beginning. A case of special interest to us all is that of Bro. Bonsack. Those who should know best say he is making progress as fast as there was reason to expect, but there is still need of patience, trust and time.

From China, sailing May 20 on the President Taft, Shanghai to Los Angeles, will probably be the following: the Brights, the Parkers, Mary Schaeffer and Haven Crumpacker. The doctor has advised a health furlough for Mrs. Bright. The father of Mary Schaeffer and the father of Mrs. Parker are both seriously ill and it would be advisable to get earlier sailings if possible. Haven Crumpacker, daughter of our pioneer missionaries to China, Brother and Sister F. H. Crumpacker, has grown up on the mission field and is returning to enter college.

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Miscellaneous Items

The Prairie Farmer for Feb. 24 contains an interesting write-up of the Charles Weybright home at Syracuse, Ind. Some three years ago the old home burned. The house Brother and Sister Charles Weybright have now built for themselves is pictured as about the last word in simple utility in home building.

The Fairview church, Masontown, Pa., is launching a program for the improvement of the cemetery, and invites everyone who has relatives buried here, or who is interested in the project, to send his contribution to John W. DeBolt, R. 1, Masontown, Pa. We will greatly appreciate your gifts, large or small.

Her Majesty Queen Wilhelmina of the Netherlands is scheduled to speak to America by shortwave radio on March 16 at 2:00 P. M., EST., as part of a nation-wide program calling attention to "the function of the Christian church and its missionary enterprise in a world of conflict." The queen's remarks will be followed by a radio address from the White House paying tribute to 10,000 missionaries supported by North American Protestants in seventy-three countries of the world. The broadcast will be picked up through the facilities of the National Broadcasting Company.

As previously reported by cablegram, the Africa mission party is safely across, but a letter written on the trip contains such statements as these: "Yesterday we learned that the sister ship of the Amstelkerk was sunk by a German submarine in the Bay of Biscay. . . . The first days out of Lisbon we traveled with the lifeboats on the side of the ship, ready for the passengers to get into them in case of need. . . . Some of us have not had a line from anyone since we left home. . . . We shall be so eager to see the Gospel Messenger and find out what is happening in the church at home."

District Meeting of Eastern Pennsylvania will be held the Richland church, Richland, Pa., April 24, 25. The urches should see that all queries for the booklet are the hands of the writing clerk by April 1.—Alvin P. enger, Writing Clerk, Ephrata, Pa.

Middle Pennsylvania Men's Work banquet will be ld in the New Enterprise church on Friday evening, arch 15, at 7 o'clock. Rev. G. Mason Cochran of Al- ona is to be the speaker, and the project of the Men's ork organization will be explained. All men of the strict are urged to attend and to send their reserva- ns to the undersigned not later than March 11.— avid K. Hanawalt, McVeytown, Pa.

The Grinnell Institute of International Relations will held at Grinnell, Iowa, June 13-22. Its purpose is to terpret world events through the study of the eco- mic, political, religious and social aspects of the anging international scene in the hope that an en- htened public opinion will develop which will lead peace rather than war. Harold Fey, Otto Klineberg, ns Simons, Clarence Streit and others suggest the ality of the leadership which will be present.

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Mission Heart Throbs

"**Enclosed you will** find $25 from our church. Fifteen llars and eighty-six cents of this was given by the in- rmediate class alone. Sort of made us older ones el small. We seem to have hard sledding raising our me expense, but we try to keep on sending our mis- n funds."—*A church in Illinois.*

"**Dear Brethren:** Received your card about helping th more money to make ends meet; but, dear Breth- n, I just can't do it. I have not got it. I must save to ep me going. I surely would give money if I had Hope and pray you will get along all right. Love d best wishes. P. S. I will give you one dollar. I nnot refuse."—*A sister in Ohio.*

"**I am happy** to enclose check of $406.79 for the Paul- e G. Kinzie fund. The money for the project has been ming in splendidly. Several churches paid back ap- rtionments as well as the one for the current year. e of the council are grateful for the interest shown by r young people."—*Florence G. Ritchie, Secretary- easurer, Middle District of Pennsylvania B. Y. P. D.*

Achievement Offering Announcement

Monday morning, March 4, is the closing period for e Achievement Offering. It is also the weekly closing riod for Messenger copy. Therefore we can only re- rt a hurried word concerning the Achievement Offer- g. The total is tentative and subject to revision.

	1939	1940
Giving for the full year ending February..	$225,243	$220,872
Giving for February	$ 63,047	$ 65,903

These figures indicate a larger Achievement Offering an last year. February was the best closing month ace 1931 when the month showed $70,218.

We confess with regret that we cannot report a great ctory in reaching the $230,000 goal. Certainly the con- rn and interest over the church warranted the attain- ent of the goal. More effort earlier in the year would ve made a full victory possible. In next week's Mes- nger we hope to report the accurate figure and give a ore mature appraisal of the situation.—H. Spenser innich.

I Go South

To Pray or Not to Pray

A strange question is this, when we are taught that "men ought always to pray," and "pray without ceasing." Once this became a most serious question in a certain Florida school. On the other hand, there are many schools in which the teachers never think of praying so the question is not raised. Strange there are laws in some states against living one's religion in our schools, is it not?

Every story has a setting that gives it color. Let me give you the setting of this story. Mine is a true story except for the names which are my own choosing. The facts are as stated. Recently I sat at the dinner table of Henry Brown, in a home where four generations abide, the oldest being "Grandma," who carries well her four-score and fourteen years. Both the dinner and the association were enjoyable, helpful. I came away feeling I had been somewhere. My story deals with Brown, a typical southern gentleman, a Christian who works at his profession. He has been mayor of his town, a member of the county school board, a judge of his county, and now is county superintendent of schools.

Brown is a good church member. Whether that is why he is a good man, or whether he is a good church member because he is a good man is not under discussion now. Rather, let us be thankful that this county has a good man and a church member for its county superintendent. Brown's parents were Primitive Baptists, often called Hard Shell Baptists. He says they were good Christian people, sincere in their faith. Their son, however, could not see the harm in Sunday schools, nor could he agree with them in some of the doctrines of their church.

While Brown was a member of the county school board (in Florida each county has a board of three members), charges were lodged against a certain teacher by the name of Timothy Smith. The time and place were set to hear the charges. A full house assembled for the trial, for neighborhood gossip had advertised it far and wide. Strange how a teacher can travel a beaten path and no one say anything about his good work, but let him make what one patron considers a misstep and the tongues begin to wag. Before the investigation began two of the board insisted that, since the teacher was working in that part of the county which was under Brown's jurisdiction, that Brown alone must be the judge. They, like us, were eager to shift responsibility to another when there were chances of incurring unpopularity. Brown assumed the responsibility, at the same time stating that he would decide the case and announce the verdict as soon as the evidence was all in.

"What were the charges?" Thank you for that reminder. I came nigh forgetting to state them. There were two charges, both brought by zealous religionists. Here they are: Timothy Smith is guilty of daily reading the Bible and praying in his school. Think of it! No, you and I would not bring such a charge, but have we never done something equally inconsistent for a Christian? **Truthful** witnesses testified against Smith. Smith himself, called to the stand, acknowledged that the charges were true. That made a decision as to guilt easy. But a just judge must consider more than

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THE CHURCH AT WORK

Evangelism

By Merlin C. Shull, Elgin, Illinois

The relationship between evangelism and Christian education should be well understood. Evangelism is the appeal by minister or personal worker, which leads persons to decide to accept Christ as their Savior and Lord. This is the time when one officially "joins the church." A person is being evangelized when the thoughts, emotions and commitments that lead to this decision to follow Christ are surging through his life. Christian education informs and instructs concerning the meaning and purpose of the Christian life and message. A person must have some instruction before an intelligent decision can be made. Thus Christian education is a continuous process. After the decision for Christ is made, comes the educational process of further instruction in the Christian way of life.

In a sense evangelism is also a continuous process. A sincere Christian will realize at times that there are areas in his life which are far from the ideals of Christ. This is to be expected when an imperfect person follows a perfect one. A person may have followed Christ for some time and discover that his ideals on war and peace and social justice are far from Christlike. The decision to follow this new light is part of the process of evangelism. As he learns more about what the decision involves in practical application to the problems of life, he is receiving a Christian education in this area of experience. Evangelism and Christian education are not identical, neither is one more essential than the other. The confusion existing between people who emphasize one or the other is largely due to lack of clarity of thought.

Evangelism has a twofold aim: to win those who have never accepted Christ and to lead them to a great consecration. The following discussion on evangelism will have two parts: first, the evangelistic meeting; second, the minister as counselor.

The Evangelistic Meeting

The evangelistic meeting with proper preparation, execution, and follow-up has a very significant place in the life of the church.

The enlarged view of the importance and place of evangelism has led many ministers to form classes for instruction in the meaning of the Christian life and the importance of church membership. Our present Sunday-school material in the junior and intermediate years contains helpful guidance in directing boys and girls to make a decision for Christ.

To promote a successful evangelistic meeting consider:

1. The type of meeting desired. Should it be held by the pastor or some visiting evangelist? An increasing number of pastors are becoming their own evangelists. This is a wholesome trend. The faithful pastor knows his people and has a pathway to their hearts. He should have the high privilege of leading them to the most important decision in life. Churches with capable pastors should insist that the pastor take the lead in evangelistic efforts. Pastors sometimes desire for other men to preach the sermons. In this case the pastor should still be the one to do the major personal work leading to decisions for Christ. He will organize his people to assist him. The pre-Easter meeting led by the pastor is one of the finest ways to bring a blessing to the church and community.

However, men who give their full time to evangelistic meetings are still needed, especially men who have had a rich experience as pastors. Many churches have a free or part-time ministerial leadership which often does not have time to properly prepare for the evangelistic preaching required in a series of meetings. However, these churches are robbing themselves of a great blessing if they depend entirely on outside evangelists

The Last Two Weeks of Lent

To a growing number of churches this is the great harvest season.

The dramatic events of Passion Week, the betrayal, trial, crucifixion, death, burial and resurrection, make Christ central in the minds and hearts of all true Christians. All alert ministers prepare well for these days. Many churches have one or more of the following:

1. Teams of personal workers seeking to rekindle dying fires in cold members and enlisting new ones by letter and baptism.

(An intensive week leading to Palm Sunday.)

2. A preparatory class of juniors and intermediates looking toward a beautiful and impressive decision day service on Palm Sunday.

(Sometimes these classes meet once a week during the whole of Lent, or each evening after school during the week before Palm Sunday.)

3. Evangelistic services each night during Holy Week.

4. A communion on either Thursday or Friday night of Holy Week.

5. A congregational, or participation in a union, three-hour commemoration on Good Friday.

6. A sunrise service for youth on Easter morning.

(Some churches have an Easter breakfast at the church for their youth.)

7. A great victory service on Easter Sunday morning.

8. A beautiful cantata or Easter program on Sunday night.

9. Many weeks before these important endeavors the minister has been preparing his families for an intelligent and wholehearted participation. Church school teachers and superintendents have co-operated. Special guides for private and family devotions have been provided for the whole of Lent. Special classes have prepared personal workers for the intensive week culminating on Palm Sunday. And the prayers and faith of all have been enlisted.

May these two weeks be the most fruitful for the kingdom your church has ever experienced!

lead their neighbors and friends to Christ. Every ristian should be a soul winner. Hiring a pastor or curing an evangelist does not remove the responsi- ity from the laymen.

2. The time of the meeting should be very carefully nsidered. The type of work of the members of the urch will determine in part the time of the meeting. it is a rural church, a time must be chosen when rmers are not too busy. The major factor should be e condition of the church. Does the church need a vival and is it spiritually prepared for one?

3. Personal work is a very important factor in the angelistic meeting.

4. A consecrated prayer band is essential to the pro- am of evangelism. Evangelism deals with the mental d emotional life of persons and certainly no one can estion the power of prayer in this realm of life.

5. The music, heating, ventilation, arranging of fi- nces and publicity should be carefully planned and ithfully provided.

Above all the human instruments, there should be abiding faith in the sufficiency of the gospel of rist to meet every need of the soul. There should be the hearts of the members a hatred of sin and a mpassionate love for sinners. They should make the eeting their first interest.

Find This Man

The following story might well illustrate the urgency the evangelistic message:

"When the Prince of Wales, now Edward VIII, was siting in this country he was entertained by a Wash- gtonian. The following Christmas, wishing to return e courtesy, the Prince sent his host a card, but not owing his winter address, the envelop bore only the ntleman's name and U. S. A. In due time the card as returned to England with the memorandum, 'Can- ot locate, insufficient address.'

"The Prince sent the card back to America, with this essage written across the envelop, 'Find this man!' ith his royal signature. The card was delivered!

"So it is with the Prince of Glory and with our evan- elistic message—all men must be saved, but *this* man ust be found!"

National Christian Mission

The following cities will be visited between Sept. 29, 40, and March 23, 1941, during the National Christian ission which is a united effort of Protestantism to ach the people of America:

pt. 29—Oct. 6, 1940, Kansas City, Mo.
ct. 6-13, Denver, Colo.
ct. 13-20, Minneapolis, Minn.
ct. 20-27, Oklahoma City, Okla.
ct. 27—Nov. 3, Houston, Tex.
ov. 10-17, Indianapolis, Ind.
ov. 17-20, Chicago, Ill.
ov. 20-24, Springfield, Ill.
ov. 24—Dec. 1, Baltimore, Md.
ec. 1-8, Hartford, Conn.
Jan. 5-12. 1941, Syracuse, N. Y.
Jan. 12-19, Philadelphia, Pa.
Jan. 19-26, Louisville, Ky.
Jan. 26—Feb. 2, Pittsburgh, Pa.
Feb. 2-9, Washington, D. C.
Feb. 9-16, St. Louis, Mo.
Feb. 16-23, Cleveland, Ohio.
Feb. 23—March 2, Portland, Ore.
March 2-9, Seattle, Wash.
March 9-16, Oakland, Calif.
March 16-23, Los Angeles, Calif.

In connection with the above missions to be held in ie cities, missions will be held in the areas around out each center. With two exceptions only, these rea missions will follow state lines and will be spon- sored and conducted under the auspices of the state councils of churches.

These state councils are authorizing the appointment of a special mission committee which will have re- sponsibility for the preparation for and the holding of the state-wide mission. This committee is selecting various centers throughout the state and area where missions are to be held, following the mission conducted in the large centers, as indicated in the above schedule of cities.

Easter, Evangelism and Children

I. Question—Is there any point in getting children to join the church at Easter rather than at just any other time during the year?

Answer—Yes. Something about spring and Easter gives it a great emotional significance. To tie up the experience of joining the church with all this natural joy is a tremendous asset. In addition, if all the children who would be joining the church at other times scattered through the year do it at the same time there is a better chance to prepare them, as a group, for the experience, and to make it seem a great ritual and important event in the year's program.

II. Question—Is it wise really to urge children of junior age, and older, to join the church?

Answer—Without doubt, this is a golden age to do such urging. The decision can be made with less self-consciousness than any time later and with more wholeheartedness. The only safeguard should be in not over-urging, and in not urging where the parents feel otherwise. Non-Brethren parents of children sometimes are planning to have their children unite with their own church at the proper age and would resent what would be "proselyting" to them.

III. Question—How old should children be before they join the church?

Answer—The Presbyterians do not permit church membership to children before fourteen years of age. They feel that intelligent understanding should enter into the decision. Most other denominations, including our own, encourage children who are of junior age—above nine—to think of being baptized. The majority of sentiment seems to be that children younger than this do not yet grasp what is involved. (See also Shall Juniors Join the Church? in March, 1940, Teachers' Monthly.)

IV. Question—How can children be prepared for the experience of joining the church?

Answer—The Brethren Graded Lessons, in the third year, second quarter, have a unit of thirteen lessons on Finding the Way. This material is also available from the Brethren Publishing House, in a separate booklet for teachers and pupils, for those churches that do not have Brethren Graded Materials. Teacher's Book, 15c; Pupil's Text, 25c.

V. Question—Should the pastor have a class for children who have decided to join the church?

Answer—In many places it does seem good to have a class for all those of every age who are planning to be baptized. It is good for the children to be in this group, provided the pastor can adapt his teaching to their understanding.

One pastor makes a point of coming into the junior department for a month of Sundays before Easter to talk

to the boys and girls. Certain it is that at this moment in life when they are making a new loyalty, the pastor should come to be a well-known, comradely person.

VI. Question—Are there any printed page helps for children themselves, beyond the quarterly?

Answer—Thoughts of God for Boys and Girls (price, 10c) is a devotional day by day booklet that is good to give to boys and girls and also for use in the family worship group.

ADULT DISCUSSION OUTLINES

Tests of Character

Part IV. Am I Loving?

Scripture: Matt. 5: 38-48

Sunday, March 24

I. There Can Be No Profit in Hate, Vengeance or Retaliation

1. Joseph's brethren suffered many years (Gen. 37: 27, 28; 42: 18-25).

2. The present war is a result of an unjust treaty at the close of the World War.

3. Evaluate: "Vengeance makes a quarrel perpetual." Give examples from modern life.

II. Am I Loving? Our Standard

1. Jesus' teaching (Matt. 22: 37-39; John 13: 34; Matt. 5: 43-45).

2. Jesus' example (John 3: 16; 13: 1-5; 15: 13; Matt. 5: 4-8).

3. Do I resist evil by love, kindness, suffering, prayer?

4. Do I believe in opposing evil with the sword?

5. Do I harbor ill-will, in any form, in my heart for my competitor? my enemy? the Russians? the Japanese? the Germans? the communists?

6. Are my good deeds to my enemies and competitors spasmodic or constant like the sun and the rain (Matt. 5: 45)?

III. What Shall We Do?

1. Shall we repent for our unloving practices?

2. Shall we purpose to know God better?

3. Shall we will to love as our Christian duty?

4. Shall we develop the habit of unselfishness, tenderness and service to all?

Tai Yuan Notes

(Continued From Page 15)

people in this city as now. How we wish we were allowed to render more assistance! We hear that on one bitterly cold day following a big snow in November one hundred and forty-nine people froze to death, sixty-three in one slum district outside of the South Gate. Opium addicts are legion, since the drug is now so easily available, and it is no uncommon sight to see them breathing their last right on the cold streets. Many of those freezing are, or course, drug fiends who have sold everything for opium and at last have no resistance left to keep them alive.

Young Men's Class

A class of fine young men has an hour of Bible and of English this winter. Four days are devoted to English teaching given by Brother and Sister Myers, and two days to Bible given by Miss Shock.

Older Men's Bible Class

Pastor Chang and Bro. Myers are now organizing a Bible class of older men most of whom are university graduates.

Sunday-school Sessions

The children's Sunday school is held in Miss Shock's home while the other two services are in progress at the church. Our student girls take turns in leading and conducting. Immediately following the eleven o'clock service each Sunday we have one half hour of Sunday school, dividing into four or five adult classes.

Gifts From Japan

A Japanese Christian gentleman called in the Myers home before Christmas bringing a letter and gifts from a church in his country. He attended the Christmas service and there saw gifts from the children of Japan distributed to children of China. While we sang the well-known Christmas hymns in Chinese he joined us heartily in his language, having brought along a leather bound hymnal.

Rejoice in Christian Growth

We are constantly praising God for the faithful Chinese Christians here. Although young in the Master's service, all of them having been baptized during the past two years, they are developing in their spiritual life and we crave the prayers of the home church in their behalf during these days of strain and tension.

Tai Yuan, Shansi, China.

Show Yang, China, Notes

BY HAZEL ROTHROCK

Increased Attendance

The first of October we began using the large church building in the south compound for Sunday morning worship. For the past two years we had been meeting in the school court in the residence compound. Attendance has noticeably increased, from about 100 average through the summer months, to 145 some Sundays this fall.

The Thanksgiving Meal

The Sunday following Thanksgiving the church platform was piled with gifts of vegetables and grain for the poor. At noon 160 persons ate a simple Thanksgiving meal and then met again in the afternoon for a second service.

Gift to the Show Yang Church

After being a year on its long journey from Pennsylvania to Shansi, a set of steel pipe chimes arrived in November for use in the Show Yang church. Bro. Ernest Statler of the Somerset congregation was maker and donor, having offered the gift when Sister Grace Clapper was home on her recent furlough.

Ping Ting Doctor Visits Show Yang

Dr. Parker spent three days at Show Yang the last of November, operating at the Chinese hospital and examining the school pupils. He made several trips in December and early January also.

Bright Winter Weather

Winter's blanket of snow came two days before Thanksgiving. The snow was more than a foot in depth. Temperatures hovering around zero at early morning have followed much of the time since, with bright winter sunshine during the day.

Sister Bright Is Improving

After a rather prolonged illness, Sister Minnie Bright was taken to the Ping Ting hospital the middle of December where services of the foreign doctors were available. Some improvement has followed. She received the anointing shortly before leaving here.

Our Annual Bible Institute

The annual Bible institute was held the week before Christmas. Many country Christians from outlying villages came for part or all of the meetings. Our visiting speaker was C. T. Yin, son of Elder Yin of the Ping Ting church. He is an earnest and spiritually-minded young man with a vision of the indigenous church in China. He brought messages of conviction and inspiration. The annual business meeting, baptism, and a love feast were events just preceding Christmas. The primary and women's schools each presented a play on Christmas Eve, and on Christmas Day contributed singing to the special service.

Show Yang Hsien, Shansi, North China.

Beginning to Be a Missionary

Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. They sailed for our China mission field in February of 1938.—Ed.

Letter 17

Peking, China.

Dear Glen and Agnes:

This is supposed to be the hot season. Often the hottest weather, so we have heard, comes in June. The rains have come early this year. So far we have had very comfortable weather, and I hope that it doesn't get too hot for too long a period.

One custom that looks so strange to us is to see these great big men going around with fans in their hands or stuck part way down the back of their necks. The teachers will stand before us and teach, all the while fanning themselves. Of course Lloyd feels that men should be comfortable as well as the ladies, so he may also blossom out with a fan! I must say that they do have beautiful fans, beautiful silk ones with lovely scenes. Some, especially the larger ones that the men use, have writing on them.

Yesterday I asked one of the boys in the store about his writing. Yes, you go into the stores and all of the clerks are standing around fanning themselves, and if you have forgotten your fan, they will most certainly offer you theirs to use while you do your trading. I asked this boy what the reading was on the fans, and he said that usually they were poems. Then he went on to say that the people in the States just used fans for the air and comfort they could get out of them, but that here in China while they fan, they can sit and meditate on the beautiful.

Really, it is touching to see these people who have so few earthly possessions and who suffer so much and so often, searching for shreds of beauty here and there in their drab life. It makes us feel more and more that the Chinese have a philosophy of life which has accounted for their years of history. Nations have risen and fallen, and still China has stood. We are wondering now what will happen. Often you will see Chinese carrying around a little potted plant, and very often you see old men carrying around birds. These they take to their place of business and hang them nearby while they work. Although they work under most unpleasant circumstances, they have the beauty of the bird's song to cheer them on their way.

An amusing incident occurred this evening. Mrs. Bright had brought some dried corn with her from the States, and you know how I enjoy that, so we decided that we would have dried corn for supper. We told the man who does the cooking how to cook the corn, describing it as best we could. Yes, he had seen it and knew what we wanted. At supper time, we sat down at the table and there before us was the most peculiar looking dish. I asked Mrs. Bright what it was. It looked like hominy, but we were sure that we didn't have any. When we tasted it, we decided that he had cooked us pop corn instead of the dried corn. He probably had never seen dried corn and thought that we were talking about pop corn. I must say that I would prefer my corn popped to being boiled!

I don't want you to get the impression that we do not have a good cook, for we really have an excellent one. This was just one of the many cases of misunderstanding that occur when people of different languages and different backgrounds attempt to live together. The cook is, I suppose, up in his fifties although he might be seventy as far as my guess goes, for I just can't begin to guess the age of a Chinese. Then his son, seventeen years old, is our table boy. He doesn't look to be more than ten or twelve. He is a very good worker also and we like both of them fine.

We tried out a Chinese dinner the other day and found that he is an excellent Chinese cook, so we decided to have Chinese food every noon. That will cut down on expenses, for the four of us can eat for about forty cents which at the present rate of exchange is a little less than ten cents a meal for all of us. I don't want you to worry that we aren't getting enough to eat, for we have a lot and it is a well balanced meal. Anything that the Chinese can raise is much cheaper than anything imported. Especially now all imported articles are sky high. I went down yesterday and put in a supply of sugar and things that we need on hand when we have guests. In the past two weeks, sugar has gone up thirty cents on ten pounds. Sometimes I wonder what is going to become of the poor Chinese. They have suffered a lot and still have a dark outlook.

Lloyd and Ellen Cunningham.

I Go South

(Continued From Page 17)

the mere facts in the case. He must look back of and beyond the mere facts.

Brown had heard all and his mind was made up. His decision ran something like this, though these are not his exact words: The charges are sustained. Timothy Smith stands convicted both by the testimony of others and by his own testimony. But whether he deserves a reprimand, or even to be dismissed, as his accuser contends, is another matter. I know no law nor any reason why one should not read the Bible and pray when he wishes to do so, even should it be in a public school. The case is dismissed. And as we are all in need of divine favor I will ask Timothy Smith to offer prayer here and now. And thus the court was turned into a prayer meeting, as Timothy Smith prayed for all those present.

"That night," continued Mr. Brown, "I offered my first prayer. Not long after I united with the church, though

I had been converted some years before. Possibly this does not agree with your theology, but such was my experience." I replied that I preferred this to what I have seen at times when folks who bore no evidence of conversion joined the church.

When Brown united with the church he made himself an asset. They soon made him superintendent of the Sunday school. He set himself to the task, firmly believing that if he would prove faithful the Lord could make him efficient. For eighteen years he held that office. Then he insisted that they elect a younger man, which they did. During those eighteen years he was absent from his school only five times—three times because of sickness and twice for other good reasons. Here is a challenge for all superintendents.

What about the schoolteacher's future? He became a minister and an evangelist of no mean ability.—J. E. M.

CORRESPONDENCE

News From Sweden

We have been criticized, and perhaps rightly so, for not keeping the Messenger readers better posted as to our work in Scandinavia, and especially on war conditions. I have promised to take a good brother's suggestion and write more. An article in our paper this morning has turned the spurs in and that accounts for this article.

We have been kept to the work fairly well since our return from furlough. The first month we used in trying to make the visit of Brother and Sister Levi Fahnestock of Manheim, Pa., as pleasant as possible, and showing them as much as possible of Scandinavia, and especially so since he volunteered to pay the running expenses. I think they got a fairly good idea of the lay of the land and our mission work in these three countries. Their visit was an inspiration to us and we were loath to see them leave. The young people often ask: "Did you hear anything from the Fahnestocks?"

Then there were a number of things in connection with the work and the mission property that required our attention. At the one station electric lights were installed. At the other station there was a new roof put on the mission buildings. While this was done during our absence, arrangements for the paying of the bills were to be made upon our return. At the Malmö property the heating plant required repairing before the heating season began. All this kept us busy.

In church work I have been relieved some by the assistance of the young man who had charge of the work in Malmö while we were away. He was not a member when we left, but was seriously considering the matter of becoming one. While we were gone he was baptized, married and also his wife was baptized. On our return there were four new members in the Malmö church. Two of these had been Sunday-school children. Since our return eight have been added to our number. All this is encouraging.

This young brother is now assisting us in the work in Malmö, which is quite a help. But while the load has been lightened in Malmö, one of the stations in the country is without a resident worker, the preacher having resigned and moved from the mission home. Now they look to me for assistance in the work until someone can be secured for them. So the work at that place is supplied from Malmö, the distance being sixty miles. I usually make the trip, giving them from three to five meetings over the week end. We are glad for a car in this work, as train service is not at all good and much time can be saved by using a car. Our roads are fairly good, but the good roads do not always take us to the place we want to go.

Our experiences are not so varied as those of our workers in India, China and Africa, but occasionally we get something out of the ordinary. They had desired our help at Olseröd for the watch night service at New Year. Sister Graybill, Ruth and two other sisters decided to accompany me. We left Malmö on the last day of the old year, made several calls with aged members living some distance from the mission on our way, and were on hand for the watch night service at 10:30 P. M. It had snowed some and drifted during the day. We got along all right as long as we were on the larger roads but when we turned off to the mission our trouble began. The narrow road was drifted and impassable and we were snowbound. With the aid of shovels, jacks planks and not a little manual labor we were able to get as far as a neighbor's home, where we got shelter for the car and walked the remainder of the way.

The snow interfered with the attendance at the meeting, but we watched out the year 1939 and welcomed in 1940. We had a good meeting. The people went to their homes, mostly walking, and we retired at the mission home.

New Year's Day there was an afternoon service at the home of a brother, about three miles from the mission. He thought I would be able to drive in to his home, being nearly a mile in from the highway. But the drifting snow had made this impossible and we were obliged to let the car stand and walk that distance. After the meeting we returned to our car, and then we had less than two hours to get to Malmö, a distance of sixty five miles, for the young people's New Year festivity at five o'clock, where I was to speak. We got there, but were twenty minutes late because of the bad driving. We were glad to get home safely.

Two weeks later we promised to be at Olseröd again for a festivity for the aged of the community, to which some fifty were invited. This winter has been exceptionally severe and has continued now for over six weeks. Sister Graybill and Ruth resolved to accompany me. On Saturday evening we had services at the home of members about five miles from the mission. In the evening it began to snow and drift. While on the large road we were able to force the drifts, but as we turned off our trouble began and resulted in being snowbound at the same place we were fast two weeks prior. By shoveling snow at ten o'clock at night we were able to get as far as to a family of members several hundred yards from the mission.

Sunday was ushered in with increasing snow and drifting, and by the afternoon less than half of the people invited could be present, on account of the snowstorm. We had planned to return home on Sunday evening, but were induced to remain until Monday morning, because of the condition of the road. The following morning we worked two hours to make the distance of fifty yards and finally got to the main road. Snow ploughs had been running and by keeping on the larger roads we arrived in Malmö Monday afternoon glad to be home again. These were the severest trips with one exception, during the twenty-eight years we

ve been in Sweden. We are having an unusual amount snow and cold this winter. Some days it was zero ather. This will give you a little insight into what missionaries in Sweden are up against at times.

said that the paper of today had spurred me to write. u may wonder how this came about. There happens ve so much of national pride with me, that I feel very ry when something evil is said about my native coun-, whether this be warranted or not. Our morning ver at this writing, after commenting on the sympa- the United States of America has for the Finns their hard struggle to retain their liberty, fails to see consistency in at the same time exporting gas to the ssian government to bomb civilians in Finland. I not sure that this is true. I was of the impression t an embargo was placed on the shipment of war terial to the armies that violate such international s and exercise such brutality. My attention has also n called to this by individuals. I was well pleased h the work headed by former President Hoover, in ying the part of the Good Samaritan. But that can- outweigh the evil that is being done by furnishing r material to an inhuman nation. The paper also ed that President Roosevelt's hands were somewhat nd by the approaching election. But this I consider oor excuse.

know that our readers would like to hear about the cts of the war on Sweden, but we are strictly cau- ned to refrain from this. It can readily be understood t Sweden's sympathies are with Finland. Great sac- es are being made to give that struggling country all financial and moral aid possible. Many Swedish unteers are fighting in Finland and several ambu- ce corps have been organized and are operating re. Sweden is preparing for any eventualities. This ek a special effort is being made to develop prepared- s for air raids in Malmö. The American consul from om I received a letter today has asked all American zens, who are not bound by their work, to consider ving the country. This would give greater prospects, ile limited sailing accommodations exist, for those o should have to leave if a crisis develops. Passen- s are taken from Bergen in Norway.

o far as we personally are concerned, I have notified consul, that there is too much at stake for us to ve the work. In case of an air raid we have planned nove to the country where the danger would be at a imum. We shall commit our way unto the Lord.

Malmö, Sweden. J. F. Graybill.

Be Thankful for Books

"But there are books!
Praise God above!
If we have books,
If we have love,
We can dispense with other things—
'Tis books, not crowns, that made men kings."

—*Unknown.*

In the highest civilization the book is still the high- delight."

"For books are more than books, they are the life,
The very heart and core of ages past,
The reason why men lived and died,
The essence and quintessence of their lives."

—*Amy Lowell.*

D. H. Keller—A Pioneer Pastor

Daniel Henry Keller, son of Jacob and Katie E. Keller, was born in Cumberland County, Pa., Feb. 6, 1873, and died at Battle Creek, Mich., Feb. 3, 1940. The family migrated and the early life of the deceased was spent in Iowa and Kansas. He graduated from Hope High School, Hope, Kans., and was attending McPherson College when he united with the church. He was accustomed to paying tribute to the godly influence of S. Z. Sharp upon his life.



He was elected to the ministry at the age of twenty-four. He was then a schoolteacher and he taught school a total of ten years, three years of which time he served as principal of Bennett High School, Bennett, Iowa.

Unlike some men of academic tastes, Bro. Keller was in addition an excellent mechanic. He was a student all his life, attending at various times Bethany Bible School, Lewis Institute, Chicago, Ill., University of Minnesota, The Reformed Seminary, Dayton, Ohio, and Battle Creek College, Battle Creek, Mich. At the last-named institution he received an A. B. degree in 1932. Always the eager student, Bro. Keller read from 20 to 30 books annually during the latter years of his life.

He had been active all his life in educational, social, and church work. From 1906-1912 he served as president of the Child Rescue Society of the Church of the Brethren and served the same agency again in 1924-1926. One of his admirable traits was his love for children, and children were drawn to him in a remarkable way.

He served as a member of the Children's Division of the State Board of Control of Minnesota. He was active in establishing minimum standards of child placement in foster homes.

He was always active in state and community religious educational organizations. He was an active champion of the Y. M. C. A. He was active in the various ministerial associations—serving as vice-president of the Battle Creek association—his last urban pastoral residence.

Combined with this vision and participation in community and interdenominational affairs, went a devoted loyalty to the Church of the Brethren. Bro. Keller never wavered in declaring the distinctive tenets of the church of the New Testament.

He and his wife, Martha (who is licensed to preach), entered pastoral service when it was still a new practice in the church.

He served the following churches as pastor: Nora Springs, Iowa; Winona, Minn.; West Dayton, Ohio; Grundy Center, Iowa; Minneapolis, Minn.; Akron, Ohio; Battle Creek, Mich. At the time of his death he was pastor and elder of the Sunfield church of Michigan.

He never really grew old. His last illness was of a week's duration, and he had been in the hospital one day when a heart attack ended his earthly pilgrimage. A lifetime of hard labor and sacrifice in the ministry was ended. His memory remains to strengthen and en-

courage the many who knew him and heard him preach.

A large concourse gathered for the funeral services Feb. 4 at Battle Creek. The services were conducted by Elder W. W. Slabaugh, assisted by Brethren Elmer Leckrone and Harley Townsend. The body was transported to Minnesota and a service in charge of Eld. J. E. Rolston was held in the Worthington Church of the Brethren. Of his immediate family, his widow, one brother and two sisters survive.

A statement of appreciation, framed by Brethren Royal Frantz and Wm. Cheal, follows:

The Sunfield church feels keenly the loss of Bro. D. H. Keller. Brother and Sister Keller came to us in a time of great need, when the church was unable to give a full support to its pastor. By their sacrificial service to the church, the church has been enlarged in membership and built up spiritually. They not only have won the love and respect of the entire community, but have enjoyed the co-operation of other churches.

As we are making plans to entertain the district meeting next August we shall greatly miss the leadership and organizing ability of Bro. Keller.

We thank God for his life and for the privilege we have had of working with him. May the influence of his unselfish service here continue to be a challenge to each one of this church.

Battle Creek, Mich. F. E. Mallott.

Elder Amos Joseph Nickey

Amos Joseph Nickey, eldest of twelve children of Benjamin F. and Catharine Wert Nickey, was born at Carlisle, Pa., Nov. 11, 1853.

His early years were spent in his native state where he taught in the public schools for a few years previous to locating in Cerro Gordo, Ill., where he continued public school teaching.



He united with the Church of the Brethren at La Place, Ill., in 1878. On March 2, 1880, he was united in marriage to Mary Heckman.

The church at Cerro Gordo recognized the loyalty, devotion and abilities of Brother and Sister Nickey, and on Dec. 30, 1881, Bro. Nickey was called to the ministry. He accepted the call and on Jan. 2, 1882, was duly installed. On Jan. 8, 1885, the church advanced him to the second degree of the ministry. Later they labored in the Oakley, Ill., congregation.

After fifteen years of faithful and fruitful service in Illinois they located in Nebraska, serving five years in the Juniata church, four years in the Alvo church, and the last nine years of their service in Nebraska in the Kearney congregation. On Oct. 23, 1905, while serving the Alvo church, Bro. Nickey was ordained to the full ministry. During thirteen of the eighteen years spent in Nebraska he served on the district mission board.

In 1916 they located in Minnesota where they organized the Monticello church. Brother and Sister Nickey were deeply interested in spreading the gospel of Jesus Christ. They shared the responsibilities and joys of carrying the good news to those in isolated places. County Sunday-school association, county ministerial association and district mission board work claimed much of their time and effort.

When their eldest daughter, Flora, with her husband, Bro. A. W. Ross, went to the India mission field in 1904, the missionary interest of Brother and Sister Nickey extended to lands beyond the seas. Through the Rosses they learned that a tract of land was needed to provide native Christians, regardless of caste, with a place to build homes. A splendid contribution by the Nickeys made possible the acquiring of this land, and today the church at Bulsar, India, and a number of Christian homes, stand on ground supplied by this fund, which is continuous in its service to native Christians. The Nickeys also made the first subscription and contribution by members of the Church of the Brethren to the support of an orphan student on foreign soil.

Six children were born to Brother and Sister Nickey, two of whom passed to the beyond in infancy. Those surviving are: Mrs. Flora Ross Bjorklund of North Manchester, Ind.; Paul A. Nickey of Monticello, Minn.; Dr. Barbara M. Nickey, medical missionary now stationed at Dahanu, India; Joseph G. Nickey of Modesto, Calif. Three brothers also survive. There are ten grandchildren and five great-grandchildren.

Brother and Sister Nickey labored faithfully many years and their labor for the Lord is reflected in the lives of their children, grandchildren, and the host of friends who have been made better by having known them.

Bro. Nickey went to his eternal rest on Feb. 5, 1940, at the age of 86 years, 2 months and 24 days, from his home in North Manchester, Ind., where they had resided during the past four and one half years, and where they had hoped to celebrate their sixtieth wedding anniversary on March 2. The prayers of all the saints who knew them go up in behalf of Sister Nickey in her bereavement.

North Manchester, Ind. Flora Ross Bjorklund.

Northall Golden Wedding Bells Ring

Dec. 25, 1939, was a happy day for Brother and Sister Samuel Northall, for it marked the half-century point in their happily married life.

Open house was held on Sunday afternoon, Dec. 24, for some seventy relatives and friends. Their children gave them a beautiful gold cake tray.



Samuel Northall was born at Attcliff in Yorkshire, England, in 1865. Mrs. Northall was born at Blackheath in Staffordshire, England, 1867. They were married at Blackheath in 1889.

In 1904 the couple came to America and settled in Rockford, where they have lived ever since.

Sister Northall was baptized by Elder P. R. Keltner in 1911 and Bro. Northall in 1913. Their five children all have been baptized into the Church of the Brethren.

Mrs. Northall says that Samuel has worked at only four jobs since she has known him: two jobs while in England, the other two here in Rockford. Recently he was retired from the Illinois Central Railroad Company, for which concern he worked the past thirty-two years. This is a record of which any man may be proud.

The Northalls are a Christian couple loved by all who know them.

Rockford, Ill. Ralph L. Fry.

From Waterford, California

On Sunday evening, Nov. 19, 1939, the women of the Waterrd church gave a program in honor of their twentieth year of ganization. This was much appreciated and very instructive.

The Waterford Aid was organized Nov. 20, 1919, at the home Grandma Ebey, with thirteen present. All of these are still ving although some have gone to other fields of labor. Ten arter members were present and took part in this program.

After the singing of the theme song, Let the Beauty of Jesus Be en in Me, Sister Peters led us in devotions. Readings by yrna Bashor, Iva Kennedy and Nellie Whitmer were given. ie history of the Aid was given by Ina Martin, and Ida Weaver ld of the future plans of the Aid. The first officers were: esident, Hattie Deardorff; secretary-treasurer, Anna Fike; orister, Iva Kennedy. For several years the meetings were ld in various homes, but after the church was built in 1925, ey were held in the basement until 1929, when they began ving them in homes again. This custom was followed until e social hall was built in the spring of 1934.

The ladies co-operated in building this hall. About this time e need of a church kitchen was felt, and the women furnished e funds for a modern kitchen in the basement of the church. hen the Men's Work sponsored the building of modern rest oms, the women contributed funds to this work also. Holdg outdoor ice cream socials, serving dinners at auction sales, anting the church lawn, papering the house for one of our milies, buying a drinking fountain, providing a rug for the strum and runners for aisles of the church, buying table and airs, two sewing machines and a stove, were some of the ojects.

Another project was the building and furnishing of a kitchen the social hall. This hall burned on the morning of Dec. 29, 38. However, the church started rebuilding right away, and e women furnished the cabinet work of the new kitchen and ought a butane range and other equipment. We have found at a yearly bazaar, food sales and chicken dinners create nsiderable interest and bring in a neat sum.

The group has studied two of the mission study books. Last inter we studied The Book of Acts, and we are now studying e second coming of Christ under the efficient leadership of ster Peters. We especially emphasize the spiritual part of ur meetings and try at all times to maintain a spirit of love nd unity.

In these twenty years we have held 473 meetings. The largt attendance was thirty-eight and the smallest two. Approxiately $1,700 has been raised. This has been used for the imovements of the home church and in many other worthy uses.

We meet all day on the third Thursday of every month. The urth Thursday is given over to the W. C. T. U. which most us attend. For this year our leaders are Sister Iva Kennedy, esident; Letha Brown, superintendent; Roberta Fager, secrery-treasurer.

Waterford, Calif. Mollie Bock.

Women's Work at Mt. Carmel Congregation

Our Ladies' Aid has been very active during the past year. e have twenty members enrolled. During the year ten regur meetings were held and five all-day meetings. The work the women consisted of sewing, quilt piecing, quilting, rugaking, apple butter boiling and in such work as aided the eedy and those who were sick.

For the improvement of the Mountain Grove church $128 was ised. The church was redecorated and rededicated last sumer. A fellowship supper was held at the schoolhouse. An ening of real fellowship was enjoyed, and $20 received. From e sale of twenty gallons of apple butter, $15.75 was realized. ater on, we boiled thirty gallons more for the Evergreen church. ur food and rummage sale at Christmas time amounted to 0.11. Of this $6.55 was given toward the Women's Work of e district, and $10 on the pastor's salary.

Bro. Harley met with the men of the church one day to get wood for the church. This was a very great help during the ng siege of winter.

The women plan for a greater achievement in the year 1940. ay we have your prayers in behalf of the mountain women of e church?

Geer, Va. Nelie Wampler.

District Women's Council at Glendale, California

When the District Women's Council met with us Jan. 25, our omen's group turned out en masse. The speakers did not sappoint us. They gave interesting truths such as the following:

"The true foundation is our Lord Jesus Christ." "Women's ork groups of the District are like personalities." That is, ach society has some peculiarity that distinguishes it. Each ociety specializes in some line, as missions, aid, giving to the eedy, or Bible study. How interestingly the speaker classified her observations. One sister spoke of a closer relationship between mother and daughter.

Poems along these lines of thought were read by some of the younger married women. The women's district financial budget for the year was explained, and we were encouraged to give. Two district officers were absent, but an extemporaneous specch was given by a distinguished guest. The outstanding report from our local group showed that a number of the young married women are taking an active part in Women's Work.

Since California is a tourist state, we always have guests with us. With us was one sister who came from Maryland to visit her son and family who are members of our congregation. She finds among us those of like precious faith, although our western customs differ a little from those in the East. A friendly, sisterly spirit of love, joy and peace permeated the meeting.

Glendale, Calif. Mrs. Lulu Terford.

White Branch Aid

The White Branch Aid of the Nettle Creek congregation met at the home of Mrs. Edna Simmons in a very special meeting on Nov. 22. It was thirty-one years since our Aid was first organized.

The work of the day was quilting, piecing and knotting on a comforter. In the afternoon we put all work away and enjoyed a short program and the fellowship of those who were with us for the day. Thirty-one members and seven children were present.

Our first president, Mrs. Jane Doughty, was to have charge of our meeting, but being sick, she was unable to be with us. Seven charter members were with us: Mrs. Ella Shock, Mrs. Ella Burrgress, Mrs. Ella Bowman, Mrs. Lizzie Hawkins, Mrs. Anna Dennis, Mrs. Letha Burettee and Mrs. Verga Shaffer. They told us many interesting things about the work they did when they first started. The things they did then, which we are still doing, are cutting blocks and the piecing of tops.

At the noon hour a lovely carry-in dinner was enjoyed by those present, and dinner was taken to ten of our number who were ill.

We all left for home feeling that it was a day well spent. We look back on such occasions and receive inspiration for the future. The lives of our older women, who always served so willingly, help us to pray that we like them may be faithful to the work until the end.

Hagerstown, Ind. Mrs. Mae O. Chamberlin.

Which Way Shall I Take?

During my recent serious illness I was like Paul in Phil. 1:23, 24, when he says, "For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better; nevertheless to abide in the flesh is more needful for you."

I was on the brink, and on one side a hand seemed clutching for me. How pleasant and easy it would have been to slip off into the valley of the shadow to be forever with my Lord, thus enjoying the blessings of heaven.

On the other side stood my Christ, holding on to my hand, saying, "My child, my poor suffering child." With his other hand he seemed to clasp that of our little boy as he looked sadly and pleadingly up into the Master's face. I said, "Not as I will, but as thou wilt."

Then through the anointing service, the prayers of God's people all over our little city, the daily visits of our pastor and wife with their prayers and words of cheer, the untiring efforts of our good doctor and nurses, and the words one night of our six-year-old son, I received much encouragement.

My pain and suffering all gone, I lay weak and helpless, but knowing which way I should take. It was not the easy way of shirking responsibility, but the way of living, the way of coming back to my family, my friends and my church that I love so well. My faith grows stronger in him, for—

"I know not why God's wondrous grace,
To me he hath made known,
Nor why unworthy—Christ in love
Redeemed me for his own.

"I know not how this saving faith
To me he did impart,
Nor how believing in his word
Wrought peace within my heart.

"I know not what of good or ill
May be reserved for me,
Of weary ways or golden days,
Before his face I see.

"But, I know whom I have believed,
And am persuaded that he is able
To keep that which I've committed
Unto him against that day."

Glendora, Calif. Flossie Moore Hartman.

Passing of Egbert D. Millen

Egbert D. Millen was born Jan. 1, 1860, and died Jan. 27, 1940, at the age of 80 years and 27 days. One by one those who helped us lay well the foundations of the Church of the Brethren in Greensburg are passing on to their reward.

Bro. Millen, by which title he was always known among us, united with the church March 14, 1914. A few years later he was called to the office of deacon in the church, in which office he continued in faithful service to the end.

In addition to this office he filled many other positions in the church, serving as trustee, financial secretary, Sunday-school teacher and in other positions from time to time. He was an ardent supporter of Men's Work. He also served many times as delegate to the district meetings of Western Pennsylvania, and on two occasions represented the local church at Annual Conference.

Although Brother and Sister Millen were always lovers of beautiful flowers, yet both expressed the desire that in the time of death the money which might be used for floral tributes would be expended for more useful purposes.

In harmony with the request to omit flowers, and the church desiring to express a token of sympathy, and knowing of Brother and Sister Millen's deep interest in missions, a resolution of sympathy was presented in the following form:

A Memorial Mission Gift for China

"As a token of sympathy to the family of our beloved brother, Egbert D. Millen, and in harmony with the request that flowers be omitted, and in the place of a floral expression, we make a mission contribution to the needy field of China, where today there is much suffering.

"This is done in memory of the benevolent spirit and faithful Christian work which characterized the life and interest of our brother, which he regularly manifested in the local church and in the cause of missions."

Greensburg, Pa. M. J. Brougher.

Mrs. Nannie F. Burkhart

Mrs. Nannie F. Burkhart, wife of Joseph Burkhart, and daughter of the late Jacob and Katie Fogelsanger, was born Oct. 9, 1870, near Shippensburg, Pa., and lived in that community all her life. At the age of sixteen she united with the church and during the following year became active as a Sunday-school teacher. Three years ago she received a medal from the Pennsylvania State Sunday-school Association for fifty years of service in teaching. She was still active in this capacity at the time of her death, having served as women's Bible class teacher the last few years. She loved her teaching work. She had also been a rural school teacher for three years.



On Dec. 26, 1893, she was united in marriage to Joseph Burkhart. Eight children were born to this union, five of whom survive her. She was a loving mother, a faithful wife and a real neighbor. She was never too busy to help others, never too tired to do something more for her own family. Since February of last year she had the care of a ten-year-old boy from the children's home at Carlisle. When she learned they had this child she requested that she might have the care of him.

Her final illness was brief, lasting only five days. She suffered from heart disease and pneumonia. She seemed to realize that the end might be near. She kept praying that it did not matter which way, just so it was the best way. She slept into death on Tuesday morning, Jan. 23, 1940, aged 69 years, 3 months and 14 days. She had requested of her children that rather than buy flowers for her burial they would put that money together for mission work instead. This has been done and has been credited to Paul Weaver and his family in Africa. She had known and loved the Weaver family.

Shippensburg, Pa. Mrs. John Boaz.

Mrs. Mary Belle Stauffer

Mary Belle Miller Stauffer was born July 9, 1864, to John A. and Sarah Miller of Darke County, Ohio. After a prolonged illness of three months she quietly fell asleep on Christmas Day, in 1939. Her age was 75 years, 5 months and 16 days.

On Feb. 26, 1887, she was united in marriage to John Stauffer. They lived a happy and successful life together until twelve years ago when Bro. Stauffer was called to his eternal home on April 27, 1927. Since then Sister Stauffer has traveled life's path way alone, but she was not alone for her Lord was her constant companion, and her faithful children rendered most devoted service.

Four children were born to Brother and Sister Stauffer: Mrs. Roy Dilling, who had a twin brother who died in infancy; Frankie, who died at the age of eight; and Robert Stauffer of North Manchester.

After the marriage of Brother and Sister Stauffer they moved on a farm near Pitsburg, Ohio. A few years later they moved into Dayton, Ohio, where Bro. Stauffer engaged in business. In 1906 they moved to North Manchester, Ind., then two years later to a farm near Laketon. In 1910, they moved into North Manchester, where Bro. Stauffer established himself in the foundery business. Here they lived for the last twenty-nine years, and deeply entrenched themselves in the business and spiritual life of the community. In her young womanhood Sister Stauffer accepted Christ as her Savior and became a member of the Church of the Brethren in which church she became deeply interested.

Sister Stauffer lived long enough in our community to make a lasting impression on the hearts and minds of our people. She will not be remembered for her public utterances or for official connections, but she will be remembered for values that are deeper and more lasting. Her efficiency as a homemaker was known best by her husband and the children, but everyone who came into her home felt the warmth and genuineness of its atmosphere, the beauty and appropriateness of its surroundings.

She lived for the children. She carried their interests on her heart day and night, and yet was wise enough to save them from the harm of overindulgence.

All this interest in her home life did not keep her from having an abiding interest in the church. She was a faithful attendant and grew homesick for her church when she was deprived of its fellowship by sickness.

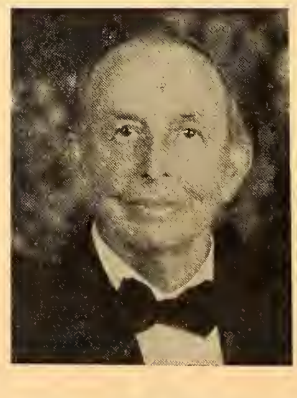
One of her unique characteristics was her practice of helping others. In all this she was very careful not to parade her kind and unselfish acts. Much of her generosity and helpfulness will be forever unknown to those with whom she associated, but he who does not forget to recompense even the gift of a cup of cold water will not forget her kindness.

In her passing she leaves besides two children and four grandchildren; four sisters, all of Ohio, Mrs. Margaret Hall of West Milton, Mrs. Ella Delk of Pitsburg, Mrs. Callie Honeyman of West Milton, and Mrs. Bessie Fisher of Union; also three brothers Chas. Miller of Georgetown, Ohio, Frank Miller of Union, Ohio J. E. Miller, Oakland, Calif.

North Manchester, Ind. H. L. Hartsough.

Bro. Moses E. Nafzinger

Moses E. Nafzinger, son of Peter and Lydia Yoder Nafzinger, was born Nov. 1, 1857, at Long Green, Md., and lived all his life on the same farm, except about two years spent in Hutchinson, Kans. He passed peacefully to his eternal reward on Dec. 13, 1939, aged 82 years, 1 month and 13 days, after a few years of declining health.



On Jan. 27, 1885, he was united in marriage to Emma C. Mast. Four children were born to this union: Mrs. John C. Breidenbaugh, Mrs. C. P. Breidenbaugh, Mrs. H. M. Eckhart Lewis M. Nafzinger on the home place.

He is survived by his widow, three daughters, one son, ten grandchildren, eight great-grandchildren and a sister at Denbigh, Va.

He formerly belonged to the Mennonite church. On Oct. 29, 1910, he was elected as trustee of the Long Green Valley Church of the Brethren, and as deacon Oct. 7, 1911, in which offices he served until relieved of earthly duties. On Jan. 27, 1935, the Nafzingers celebrated their fiftieth wedding anniversary.

While health permitted his place in church was seldom vacant. He was of a quiet and cheerful disposition, always willing to serve where needed.

Funeral services were conducted at his home by Bishop John S. Mast of Elverson, Pa., assisted by Eld. W. E. Roop, Eld. J. M. Prigel and Rev. Carl J. Scheidt. His body was laid to rest in the Fork cemetery.

Long Green, Md. Mrs. John C. Breidenbaugh.

MATRIMONIAL

lease note that the fifty cents required for the publication of narriage notice may be applied to a three months' Gospel ssenger subscription for the newly-married couple. Request uld be made when the notice is sent, and full address given.

eng-Kreider.—By the undersigned, at the home of the bride's ents, Nov. 9, 1939, Chester Seng and Olive Mae Kreider, both Milledgeville, Ill.—Paul E. Miller, Chicago, Ill.

mith-Pearson.—By the undersigned, in the Rockton Church the Brethren, William J. B. Smith of Rockton, Pa., and Olga Pearson of DuBois, Pa., Dec. 20, 1939.—Lewis S. Knepper, ntingdon, Pa.

FALLEN ASLEEP

ahn, Bro. Willis, husband of Sister Ellen Bahn, was born Aug. 872, and died Feb. 3, 1940. When a young man he united with Brethren church. Funeral services were conducted in the lorus church by Brethren S. C. Godfrey and Geo. H. Keeny. erment was in the adjoining cemetery.—Clara Keeny, York,

arcus, Ruth Evelyn, daughter of Wesley and Frances Barcus, s born Sept. 16, 1917, near Panora, Iowa, and passed away . 17, 1940, at Fruita, Colo. In 1927 she united with the Church the Brethren. During her last illness she was anointed. She ves to mourn her departure Benton Boyd, whom she was to e married on New Year's Day, her parents, three sisters, two thers, other relatives and many friends. Funeral services were ducted in the Fruita Church of the Brethren by Bro. Ralph Hoover. Burial was in the Elmwood cemetery near Fruita.— tha Shelly, Fruita, Colo.

ashor, David Garst, son of Michael and Sarah Bashor, was n Jan. 20, 1857, and died Feb. 1, 1940. He was married to rtha Elizabeth Garst on Oct. 3, 1879, and to this union were n fourteen children. His wife and eight children preceded n in death. Surviving are four daughters and two sons, lve grandchildren and one great-granddaughter. He united h the Church of the Brethren thirty-five years ago, and lived onsistent Christian life. He was a deacon for a number of rs. Funeral services were conducted from the Boones Creek otist church by Bro. S. H. Garst, assisted by the undersigned. ecil C. Ikenberry, Johnson City, Tenn.

rawford, William S., was born at Rebecca Furnace, Oct. 10, 7, and died Jan. 30, 1940, at the home where he was born. v. 14, 1917, he married Anna Miller, who survives with one ughter and two brothers. He was a member of the Clover ek church, where funeral services were conducted by Pas- Samuel C. Weyant, assisted by Bro. I. B. Kensinger. Inter- nt was in the Brumbaugh cemetery.—Pearl Snowberger, rtinsburg, Pa.

ick, Nora Jane Crist, daughter of Mr. and Mrs. William Crist, s born June 17, 1870, in Delaware County, Ind., where she re- ed her entire life. She was married to William C. Dick, Dec. 1896. She united with the Church of the Brethren many rs ago, and remained faithful. On Saturday she had gone to home of a sister, Mrs. John McIntosh, who had passed away. Sunday morning, Feb. 18, Sister Dick passed away very sud- ly. Her death was attributed to shock and other contribut- causes. She was returned home and was buried in the Beech ve cemetery in Muncie. She leaves her husband, two broth- , one sister and other relatives and friends. Funeral serv- s were held at the Meeks Mortuary by the undersigned.—J. drew Miller, Muncie, Ind.

river, Ira J., aged 69 years, died Feb. 5, at the Rockingham morial hospital in Harrisonburg, after a two weeks' illness of eumonia and other complications. He was the son of the e Samuel A. Driver and Mary Ann Click Driver. He spent st of his life on his farm on the Keezleton road. About een years ago he moved to Mt. Sidney, where he became en- ed in the mercantile business. He retired from active busi- ss about five years ago. On Jan. 1, 1902, he was married to cty A. Shumake, who survives. Beside his wife he is sur- ed by four sons, one daughter, two grandchildren and three thers. One brother and one son preceded him in death. He s a man of sterling Christian character. He had keen busi- ss judgment. He was active in church affairs and contributed erally of his time and means. He recently served as a mem- of the building committee for the new church parsonage. was a church trustee, member of finance board, and finance retary. Funeral services were held in the Pleasant Valley urch of the Brethren, of which he was a lifelong member, by . Murray Wagner, assisted by Brethren S. D. Miller and ter Cline. Interment was in a near-by cemetery.—Frank S. iver, Weyers Cave, Va.

Ferverda, Eva Miller, was born March 29, 1857, in Elkhart unty, Ind., and passed away Dec. 20, 1939, at the home of her ughter, Mrs. Rollo Robinson, of Leesburg, Ind. She was mar- d to Hiram Ferverda. The early part of their married life s spent in Elkhart County. Forty-seven years ago they moved on a farm near Leesburg, Ind. Bro. Ferverda passed away in 1916. Since that time Sister Ferverda made her home with her children. Brother and Sister Ferverda were charter members of the New Salem church. She was a faithful attendant at all church services whenever she could get there. She is greatly missed by all, especially the senior Bible class and Aid Society. She will be remembered by the Women's Work organizations of Northern Indiana because of her ability to give readings. She was the faithful mother of seven sons and four daughters. Two sons preceded her in death. She leaves five sons, four daughters, twenty-seven grandchildren, and twenty-four great-grandchildren. Funeral services were held in the New Salem church by Brethren Manly Deeter and H. J. Kreider. Burial was in the cemetery near by.—Dora A. Stout, Milford, Ind.

Harbaugh, Ella Cornelius, daughter of John and Cornelia Cornelius, was born May 14, 1867, near Polo, Ill., and passed away Feb. 13, 1940, at the Harbaugh farm home in Orange Township, Iowa. She was married to Samuel Harbaugh, Jan. 12, 1888, near Polo. Two months later the couple came with her father's family to Orange Township where they resided ever since. Sister Harbaugh was especially gifted as a teacher. She taught school for a number of years. Although the family in which Sister Harbaugh grew up had not been associated with the Brethren people before coming to Orange, they were here but a short time until she was teaching a class of junior girls. When this class of girls asked for church membership she and her good husband were led to come with them. She was a sincere Christian. She was always willing to help in the work at South Waterloo. She organized the first primary department and was the first missionary superintendent. Brother and Sister Harbaugh celebrated their golden wedding anniversary just two years ago. She is survived by her husband, three sons, a foster son, four grandchildren, one sister and two brothers. Three children preceded her in death. Her home was shared most generously with others besides those in the family. Eighteen boys and girls besides their own have belonged to the family circle for various lengths of time. Funeral services were conducted by the undersigned, her pastor, at the South Waterloo church. Interment was in the Orange cemetery.—W. H. Yoder, Waterloo, Iowa.

Holden, Sister Jennie, widow of James W. Holden, and daughter of Jacob and Rebecca Campbell, was born in Front Royal, Va., Oct. 17, 1860. While still a child she came with her parents to Maryland. In her early teens she united with the Church of the Brethren, and remained faithful. She was married to Bro. William Holden, who preceded her in death. Two daughters and one son were born to this union. The two daughters preceded her in death. After the death of her husband she lived most of the time with her son, John. She is survived by her son, nine grandchildren and five great-grandchildren. She was loved by everyone who knew her. Funeral services were conducted by Bro. John Bowlus, assisted by Bro. Roy K. Miller. She was laid to rest in the cemetery beside her husband.—Mrs. Mary E. Harris, Knoxville, Md.

Hoover, Maggie Claycomb, widow of C. C. Hoover, died Feb. 4, 1940, at the home of a daughter in Akron, Ohio. She was aged 78 years. She was baptized in 1876. Surviving are two daughters, five sons and nine grandchildren. Two daughters preceded her in death. Funeral services were conducted in the Rummel Church of the Brethren by Pastor W. K. Kulp. Interment was in the Rummel cemetery.—Mrs. Chas. Statler, Windber, Pa.

Hupman, Emma V., aged 69 years, died at her home at Williamsville, Va., Feb. 1, 1940. She was a daughter of the late James and Nettie Hupman. She was a member of the Brethren church. She was willing to help in sickness and trouble and was loved by all who knew her. Funeral services were conducted in the Laurel Gap church by Bro. M. J. Craun and Rev. L. M. Moffett. Her body was laid to rest in the cemetery near by.—Mrs. P. V. Hupman, Head Waters, Va.

Kmetz, Mrs. Grace, wife of John Kmetz, died Feb. 3, 1940, aged 28 years. She was graduated from the Shippensburg Teachers Normal School, and was a successful schoolteacher until her lingering illness. When younger she was a regular attendant at the Pleasant Hill Sunday school. Funeral services were conducted at the Burg funeral home by Bro. S. C. Godfrey and Rev. M. B. Heiland. Interment was in the Pleasant Hill cemetery.—Clara Keeny, York, Pa.

Lightner, Sister Ida Mae Pfoutz, wife of Eld. B. F. Lightner, of Gettysburg, Pa., was born Jan. 8, 1860, and died in a hospital in Bartow, Fla., Jan. 25, 1940, from infirmities due to old age. She was a daughter of Eld. Lehman Pfoutz, who was elder of the Marsh Creek congregation for many years. She was a member of the Marsh Creek congregation for many years, and was faithful to the end. Her physical life has come to a close, but her fine Christian spirit lives on as an ever-abiding testimony for the forces of righteousness. Her life was an inspiration to all who knew her. Her husband and a sister survive. Funeral services were held in Gettysburg at the Bender funeral parlors, with Elders W. G. Group and H. M. Stover officiating. Interment was in the Evergreen cemetery in Gettysburg, Pa.—Mrs. Walter A. Keeney, Gettysburg, Pa.

Marti, Godfrey, son of John and Rosina Sharrer Marti, was born at Thun, Canton Bern, Switzerland, May 18, 1864. At the age of nineteen he came with his parents to America, and lived in the Mound City community the rest of his life. He resided on the home place since 1888. He was united in marriage to Mary

Elizabeth Schneider, Feb. 15, 1894. Had he lived three more days they would have reached their forty-sixth anniversary of loyal companionship. To this union were born five children, one of whom preceded him in death. Surviving are his companion, three sons, one daughter, three grandchildren and a number of relatives and friends. He entered into eternal rest after an illness of four weeks. He will be sadly missed by the family and his many friends. He lived an earnest Christian life, having been a faithful member of the Church of the Brethren at North Bethel since 1925.—Mrs. John L. Marti, Mound City, Mo.

Miller, Mary Ferner, wife of Joseph K. Miller, died Sept. 10, from complication of diseases. She is survived by her husband and five children. Funeral services were conducted in the Middle Creek church by the pastor, the undersigned.—W. F. Berkebile, Rockwood, Pa.

Peifer, Della Myers, was born near Springfield, Ohio, Nov. 15, 1865, and departed this life Jan. 31, 1940. She was the youngest daughter of Lewis and Elizabeth Frantz Myers. She was in ill-health for more than a year, but bore her affliction with patience and cheerfulness. On March 29, 1885, she accepted Jesus Christ as her personal Savior and was received into the Donnels Creek Church of the Brethren. For fifty years she worked in the church of her choice in Ohio, Iowa and Illinois. Nov. 2, 1899, she was married to Bro. Lewis R. Peifer of Waterloo, Iowa. He was called to his reward on May 14, 1930. Since 1931 she made her home in Springfield, Ohio. On March 31, 1935, she entered into the fellowship of the First Christian church. She leaves one sister. Funeral services were conducted in the Littleton funeral home by her pastor, Rev. Floyd H. Pence. She was buried beside her parents in the Myers cemetery.—Ruth Dresher, Springfield, Ohio.

Robertson, Clara A., daughter of William and Catherine Smith, was born at Fostoria, Ohio, Sept. 25, 1864, and departed this life Feb. 8, 1940. In 1878 she came with her parents to Michigan, locating near where the New Haven church now stands. In girlhood she became a member of the Church of the Brethren. May 14, 1882, she was married to William Robertson, who passed away in 1919. One son was born to this union. She became afflicted with partial blindness, which confined her to her home much of the time for several years. Later, through an operation, her sight was improved. She greatly enjoyed going to church services. She was of a jovial disposition. She suffered a stroke of paralysis and was confined to her bed for nine weeks. During this time she called for and received the anointing service. She leaves her son, one sister and a host of friends. Funeral services were conducted at the home in Carson City, by Eld. David P. Schechter of Mt. Pleasant.—Lois Sherrick, Carson City, Mich.

Thompson, Bro. John Benjamin, was born April 5, 1853, in Philadelphia, Pa., and departed this life Jan. 25, 1940. He was the son of Edward and Elizabeth Swartz Thompson. He united with the Church of the Brethren, Feb. 4, 1871. He was married to Virginia Catherine Plaugher, April 2, 1880. He was elected to the deacon's office in August of 1895. He was delegate to Annual Conference three times and twice to district conference. Surviving are one son, one daughter, ten grandchildren and eight great-grandchildren. His wife and three children preceded him in death. Funeral services were conducted by Bro. Chas. Miller at the Conway Springs church. Interment was in the Conway Springs cemetery.—Amos O. Brubaker, Conway Springs, Kans.

Throne, Eld. George Michael, son of George and Hannah Lehman Throne, was born near Mansfield, Ohio, April 14, 1856, and died in the Los Angeles general hospital, Jan. 21, 1940, after seven weeks of illness following a stroke. He was married to Aldula K. Huffman, at Kunkle, Ohio, Dec. 5, 1880. His aged wife; one son, four granddaughters and three great-grandchildren survive. He united with the Church of the Brethren at the age of twenty-five, and took an active interest in the work of the church until illness and age interfered. Funeral services were held in Pomona, with Bro. D. W. Kurtz in charge, assisted by Bro. J. E. Steinour.—John E. Throne, Alhambra, Calif.

Weybright, Chauncey I., son of John and Sarah Weybright, was born Jan. 4, 1880, near Milford, Ind., and departed this life Dec. 9, 1939, after an illness of only a few days. He united with the Church of the Brethren in early youth and was a charter member of the New Salem congregation. His entire life was spent in this community. He was married to Bertha Ulery, Dec. 23, 1903. He leaves his wife, two daughters, three grandchildren and two sisters. Funeral services were conducted from the New Salem church by Brethren E. B. Jones and H. J. Kreider. Burial was in the cemetery near by.—Dora A. Stout, Milford, Ind.

CHURCH NEWS

Florida

Clay County.—On Jan. 28 Bro. J. Edson Ulery and family of Onekama, Mich., began a two weeks' series of meetings in our church. He preached eighteen soul-stirring sermons, each preceded by a fifteen minute Bible study period which was greatly appreciated. His daughter very ably conducted the song service, assisted by local talent. Many were the expressions of interest and appreciation by those who attended, despite the cold wave which swept over our state at that time. One awaits baptism. We feel that others are counting the cost. Our church has been strengthened and built up by his efforts.—Mrs. T. E. Jenkins, Doctors Inlet, Fla., Feb. 15.

Illinois

Pine Creek.—The work of this church has gone steadily on during the year. We have preaching services each Sunday morning and prayer meeting each Sunday evening. Attendance and interest have been fine. Fourteen were baptized several months ago. Nov. 23 a group of folks met at the church and put in new floors in two Sunday-school rooms and did some painting and cleaning. Dec. 24 the children rendered a fitting Christmas program. Christmas Eve a group of young people sang carols to shut-ins. Dec. 31 we met for a watch night service. The program consisted of music and a play, The Lost Coin. The young people conducted a candlelight service. We are looking forward to a well-planned year.—Mrs. Elenora Everly, Oregon, Ill., Feb. 15.

Indiana

Burnettsville.—We met in council Jan. 4. Bro. J. W. Fidler of Brookville, Ohio, conducted our revival meeting, beginning Feb. 4. He preached the gospel with power. We had the cooperation of all of the churches. Fifteen accepted Christ. Feb. 18 we had a fellowship dinner at the church. In the afternoon fourteen were baptized. One is to be baptized in the future and one was received by letter.—Martha R. Tobias, Burnettsville, Ind., Feb. 20.

Hickory Grove.—We met in council recently, at which time Elders J. A. Snell and Albert Harshbarger were present. Bro. Sylvan Studebaker was chosen as deacon. Dec. 24 the young people gave the play, The Topaz of Ethiopia. Feb. 18 Bro. Albert Harshbarger showed pictures of Safety, Temperance and Right Living. A mission offering was received. The third Sunday in each month Sister Harshbarger tells stories and conducts devotions for the primary department. The children were successful with the junior project last year and hope to do better this year.—Cyntha E. Fox, Redkey, Ind., Feb. 19.

Pittsburg.—One Sunday in November Bro. Lester Young, Middle Indiana B. Y. P. D. president, was with us and gave an interesting and educational talk on his trip to Europe last summer. We have bought fifty new copies of the Brethren Hymnal. Our Ladies' Aid is doing well. We have some of the communion equipment bought and have enough in the treasury to buy the rest. We have prayer meetings every Wednesday evening. We have Sunday school and preaching every Sunday. Considering the bad weather and the amount of sickness in our community we have been having good attendance. Three fourths of the families are taking the Gospel Messenger. We are planning to have one week of pre-Easter services, with communion on Thursday evening before Easter.—Mrs. Cornelia Cripe, Delphi, Ind., Feb. 18.

Union Grove.—Pastor I. C. Snavely has been chosen to conduct our revival meeting, beginning Feb. 25, and continuing for two weeks. Sister Bertha Pease will direct the singing, and other Christian groups have promised us special numbers to add to the inspiration and good fellowship. In January the church conducted a sale for the benefit of the farm and parsonage indebtedness. We were pleased with the response in gifts and salable material offered. We also received commission for selling private property. Some severe weather and considerable illness have hindered our attendance somewhat recently, but the interest has been encouraging.—Mrs. Virginia Snavely, Muncie, Ind., Feb. 15.

Kansas

Hutchinson.—On Nov. 27 the father and son banquet was well attended. A Thanksgiving program was given by the children. Pastor Clinton I. Weber was the speaker at the union Thanksgiving service of our city. The mothers and daughters held a party on Dec. 14. A choir of twenty-two voices gave the Christmas cantata, The Manger Prince, directed by Sister Weber. Members of the Pleasant View church enjoyed a watch night service with us. The program consisted of music, addresses by Brethren Earl Breon and Chas. A. Miller, and a candlelighting service. Just before Thanksgiving the young people served a dinner to twenty-five unfortunate children. At Christmas time they had a party and gave gifts to the same number of such children. The young people are busy working to raise money for our paint fund. For eight Sunday evenings Bro. Weber led them in discussions on the ordinances and doctrines of the church. Brother and Sister Weber will be the leaders in our revival meeting to be held March 10-24. Our communion service will be held March 24, at 6:30. Our young married people are sponsoring a galloping tea. Money is being raised for the furnace fund. Two new heaters were purchased for the basement. Sister Mary Gnagy drew for us just before Christmas a large picture of the Wise Men on their journey to Bethlehem. It was left on the wall back of the pulpit until it was replaced by an Easter picture of the empty tomb with the Master and Mary in the foreground and in the distance the three crosses on the hill. Her work is appreciated. Our annual birthday dinner was held Jan. 25, and we received $56.—M. Vivienne Moyer, Hutchinson, Kans., Feb. 15.

Eden Valley.—Brother and Sister Clinton I. Weber of Hutch-

n, Kans., conducted our revival meeting. Much interest was vn, and the messages were instructive and inspirational. en were baptized, four received on former baptism, and one received as associate member. At the close of the meeting enjoyed a love feast, with Bro. Robert Haney of Larned offi- ng. In November we had a father and a daughter banquet. have enough young people at home this winter to have Y. P. D. again. They seem much interested in the course g followed. On Feb. 11 we had an all-church and commu- birthday dinner for missions, which was well attended. fellowship was splendid. We received $55.96 for missions. correspondent, Cecilia McCandless, has improved in health can be back in college.—H. D. Michael, St. John, Kans., 17.

Maryland

eadow Branch.—We were favored with a very good ser- on Feb. 11 by Prof. Berkley Bowman. We will have our ıg love feast on Thursday before Easter. The date of our ıcil has been changed to March 14, to begin at 7:30 P. M. young people's meeting which is held every Sunday evening ell attended. A new furnace and additional radiators have ntly been installed. The Ladies' Aid meets regularly twice eek, with good attendance. The B. Y. P. D. will give its public program for the year on Feb. 25.—William E. Roop, tminster, Md., Feb. 17.

Pennsylvania

nbler.—Pastor Paul M. Robinson has been called to serve in her field. We regret losing him, but realize it is his duty o forward into a larger field of service. Our elder, Bro. . Hoffer, and his assistants have called in the following hren to fill the pulpit: Brethren Ralph W. Schlosser of Eliz- htown College, J. I. Baugher of Hershey, Miles Murphy ı the University of Pennsylvania, John G. Hershey from z, and A. C. Baugher of Elizabethtown. We greatly appre- e the sermons given by these brethren. The Empty Room presented by our young people. A fireside meeting was held he home of Brother and Sister Harold Hutt. Bro. Paul W. ris led the discussion, which was based on a question box in ch the young people were especially interested. The forty- members in Sister Amanda Kratz' Sunday-school class are cially grateful for their Gospel Messengers, her Christmas to them. Sister Kratz has her own reading machine for blind. Recently she listened to the reading of one hundred ms.—Elizabeth R. Blough, Hatfield, Pa., Feb. 10

oadfording.—Eld. D. R. Petre officiated at our love feast. J. Rowland Reichard of the Manor congregation took part he afternoon and evening services. Nov. 5-22 Bro. C. F. opple of Myersville, Md., conducted our revival meeting. preached the Word with power and conviction. Eight were ized and one reclaimed. The church received much spirit- strength from his messages. We were glad for the interest vn by our neighboring churches. The young people from Longmeadow congregation were with us one Sunday eve- . Funeral services for Sister Katie Cearfoss were held in church by the home ministers on Jan. 28.—Anna Parmer, ncastle, Pa., Feb. 18.

othersvalley.—We met in council Jan. 1. Most of the old ers were re-elected for the new year. Treasurers of all rch departments gave favorable reports. During the year were received into the church by baptism and one by let- Nine letters were granted. Our senior deacon, Bro. E. L. pper, who was very active in both Sunday-school and church k, passed away during the year. Our Ladies' Aid meets y first Wednesday of each month. We have an enrollment wenty-four. Three of our members had perfect attendance ng the year. Several of our members have been ill during weeks. Our work is mostly quilting and making prayer rings. We quilted one day for the pastor's wife. A number ur young people from Brotherton gave a play, The Whirl- d, in the local circuit. Bro. Glenn Reiman was re-elected rintendent, with Bro. Ben Donner as assistant. We were esented at district meeting by Pastor H. Q. Rhodes, Bro. . Reiman and Bro. A. R. Knepper. Our union Thanksgiving ice was held in the Lutheran church at Shanksville. Our or brought the message. We had our regular Thanksgiving ice on Thanksgiving morning in the Pike church. Rev. old Ash of the Reformed church filled the pulpit. Our istmas program was rendered on Dec. 22 by the primary, or and intermediate departments. At Christmas time a gift 25 was sent to Sister Ida C. Shumaker in India. Our church Sunday-school attendance has been small during January to severe winter weather and blocked roads.—Mrs. A. R. pper, Berlin, Pa., Feb. 17.

over Creek.—Bro. Galen B. Royer from Huntingdon deliv- l our rally day sermon. A large number of our Sunday ol received recognition for perfect attendance. Bro. To- Henry, pastor of the Roaring Spring church, delivered three iring messages before our love feast. Our Thanksgiving home missions sermon was delivered by Bro. E. S. Kiracofe uniata College. Dec. 23 the primary department gave some tations and songs, after which the B. Y. P. D. presented autiful candlelight service. During February we meet each day evening for the purpose of studying missions. We are g the book, Comrades Round the World, with either our pastor or elder in charge of the class.—Pearl Snowberger, Martinsburg, Pa., Feb. 15.

Codorus.—We met in council Jan. 1. Brethren A. S. Baugher and N. S. Sellers were present. Brethren Samuel Lerew, Samuel Sweitzer and Geo. Fuhrman were licensed to preach. Brethren John Krout, John Seiling, Curtis Godfrey and Emore Lehman were chosen as deacons. Our young people have recently organized a B. Y. P. D. A splendid group of young people have been quite active. They made a quilt and sent it to Sister Christina Kulp for a Christmas gift. This was under the leadership of Sister Mary Lehman. Our members have again responded to the Messenger drive. Our achievement offering amounted to $175.—Clara Keeny, York, Pa., Feb. 21.

Greencastle.—On Dec. 24 our church school gave an interesting and inspiring Christmas service, which was composed of recitations, songs and a pageant by our primary and junior department. The young people gave a cantata. For twelve years we have been renting the church we worship in from the Methodist brethren, but have always hoped that sometime we could have a church home of our own. Our hopes have not been in vain, as we have now purchased the church from the Methodists. On March 3 we plan to have an all-day service.—Kate E. Gilland, Greencastle, Pa., Feb. 17.

Fairchance.—The union Thanksgiving service was held in our church, with a capacity crowd. A splendid Christmas program was rendered by the children and young people. The pageant, Watchers on the Hills, was given. For the first time in the history of the Fairchance church the local church plans to be entirely self-supporting, beginning Jan. 1. In response to a call from the district mission board which plans to do definite work among the Italians, the Fairchance church offered to relieve the board of all financial help. We united with the other churches of the town in a revival effort. We had a week of evangelistic services in our church, with Bro. Geo. Wright as speaker. The church has been strengthened. Nine were added to the church through baptism. Our love feast was held Feb. 4. Our young people gave an exchange program in the Fairview church recently. Bro. C. D. Bonsack gave a much appreciated message recently. Other messages have been brought by Brethren Blair Myers and C. C. Sollenberger.—Janice Grimm, Fairchance, Pa., Feb. 9.

Lancaster.—Bro. Galen Blough of Ephrata officiated at our love feast in November. Nov. 10 Mrs. Desmond Bittinger of Africa addressed the women's missionary society with a most inspiring message. The junior project offering amounted to $115. Nov. 12 Christian education day was observed, with a helpful message by Pastor M. J. Weaver. Nov. 19 the Men's Work group had charge of the morning service, with Bro. W. E. Glasmire as speaker. The offering for home mssions was taken

ANNOUNCEMENTS

Annual Conference

Ocean Grove, N. J., June 5-11.

District Meetings

Canada, Western—Bow Valley, July 16-19.

Idaho and Western Montana—Whitefish, Mont., May 3-5.

Maryland, Eastern—Monocacy, April 25.

Maryland, Middle—Johnsontown, April 17, 18.

North Dakota and Eastern Montana—Surrey, June 27-30.

Ohio, Northwestern—Stony Creek, March 20, 21.

Ohio, Southern—Lower Stillwater, April 10, 11.

Oregon—Camp Myrtlewood, July 23-27.

Pennsylvania, Eastern—Richland, April 24, 25.

Pennsylvania, Middle—Williamsburg, April 9-11.

Pennsylvania, Southeastern, N. J. & E. New York—Philadelphia, Geiger Memorial, April 18.

Texas and Louisiana—Nocona, July 26-28.

Virginia, First—Pleasant View, March 27-29.

Virginia, Northern—Timberville, April 19, 20.

Virginia, Second—Pleasant Valley, April 24-26.

LOVE FEASTS

Illinois

March 21, Virden.
March 21, 7 pm, Franklin Grove.
March 22, Polo.
April 7, Romine.

Indiana

March 21, Pittsburg.
March 21, 7:30, Arcadia.
March 21, 7:30, Elkhart Valley.
March 30, 7:30, Michigan City.

Kansas

March 24, 6:30 Hutchinson.

Maryland

March 21, 6:30 pm, Meadow Branch.

Ohio

March 24, 6:30 pm, Akron.
May 18, Eaton.

Pennsylvania

March 21, 7 pm, Chambersburg.
March 22, Uniontown.
May 26, Springfield.

Virginia

March 21, 6 pm, Mill Creek.
March 21, 6:30 pm, Middle River.
March 23, Antioch.
April 29, Cloverdale.

West Virginia

March 24, Morgantown.

Wisconsin

March 21, 7:30 pm, Rice Lake.

at this service. A service was held on Thanksgiving morning. On Nov. 27 the Lancaster City Sunday-school Association held its meeting in our church. Bro. C. C. Ellis of Juniata College gave a helpful address. Dec. 3 the student volunteer group of Elizabethtown College rendered a program under the auspices of our young people's department. Dec. 17 a Christmas program was given by the children. A white gift offering of food and money was received. In the evening of the same day the cantata, Immanuel, was presented by the chorus, directed by Bro. W. E. Glasmire. In the evening of Dec. 24 the pageant, His Christmas Star, was given by the Bethany class. A large group of young people went caroling on Christmas Eve. Bro. Roy Forney was our guest speaker at our watch night service, sponsored by the B. Y. P. D. On Jan. 14 the district young people's rally was held in our church, with a large attendance. The guest speakers were Brethren Dan West, peace representative, and C. Ernest Davis, president of La Verne College. We considered it a great privilege to have Bro. Chas. Bonsack of Elgin, Ill., preach for us on Jan. 28. The chorus has been giving very good music during the Sunday morning worship service. The Ladies' Aid Society continues to meet each Wednesday. Mrs. Raymond Heistand has been elected president. We are looking forward to our school of missions to begin in April. Bro. Earl Kreider, our Messenger agent, reports a large percentage of our members are receiving the Messenger. Our pastor is directing a visiting program and planning for our revival meetings to begin on March 3 with Bro. J. Edson Ulery of Michigan, as evangelist. Many of us remember the interesting and helpful meetings conducted here eleven years ago by Bro. Ulery.—Mrs. Kenton M. Cox, Lancaster, Pa., Feb. 12.

Norristown.—Brother and Sister W. H. Row closed their ministry with us the last Sunday in August. In the three years among us they endeared themselves to us by their earnestness and faithfulness to the work. They are now located at Richmond, Va. Bro. Stanley Moyer is our Sunday-school superintendent, with Brethren Victor Hess and Earl Jamison as assistants. Eld. Trostle Dick officiated at our love feast. Rev. Garrett Kell of the Central Presbyterian church was the guest speaker at our fall Sunday-school workers' fellowship supper. Nov. 26 Bro. Alvin A. Alderfer of Morgantown took up the work as regular supply pastor. He has been giving us very helpful sermons. Dec. 17 the young people presented the play, The Empty Room. It was directed by Miss Wilma Stern. Dec. 24 the program was given by the Sunday school. The same evening we enjoyed a cantata given by the choir of the Wilmington church, Delaware. It was directed by Bro. Clarence Wickersham. Feb. 4 the ladies sponsored a peace program. A very interesting program was given by a group of young people and the speaker of the evening was Mrs. W. C. Haldeman.—Emma N. Cassel, Norristown, Pa., Feb. 21.

Philadelphia.—The attendance and interest in our various activities have been exceptionally good. Our Thanksgiving offering, which was used for the current expense account, totaled $1,443.49. The white gift offering was a little over $40, and was used to help others. Just now the men are interested in paying for the new heating system, which cost $1,200. Our Sunday-school children are looking forward to the Washington's birthday dinner on Feb. 21. Every member of the school who has attended six of the first seven Sundays in the new year will receive a free ticket. The women's council is in the midst of distributing the Fellowship of Prayer booklets and of appealing for self-denials during the Lenten season. Easter with its ingathering of souls is always a time of great rejoicing. Our B. Y. P. D., which was reorganized in 1938, is one of the most active of the church organizations. During the past two years exchange programs have been a means of becoming better acquainted with the other young people of the district. These meetings are usually preceded by an hour of fellowship, at which time light refreshments are served. This group presented the play, Peace I Give Unto You. During the spring several speakers are scheduled to talk on the subject of peace. In addition to the regular Sunday evening meetings the young people have various social functions. The Pioneer Girls club has been very active since the girls returned from Camp Stardust. They entertained the younger girls at a camp party, acted as hostesses at the December meeting of the Women's Friendly Circle, packed and delivered a Christmas basket and sang carols on Christmas Eve. During Christmas week they gave a party for their mothers, and on New Year's Eve they assisted in the candlelighting service. In December they took into their club several of the younger girls. These girls will be known as Pathfinders until they become twelve years of age, when they will become Pioneer Adventurers.—Mary Kirk Spence, Philadelphia, Pa., Feb. 12.

Royersford.—Dec. 10 we had our semiannual missionary day. Mr. Leader of the Presbyterian church was our speaker. Mr. Leader served as a schoolteacher in India in his missionary activities. Our missionary offering for the day amounted to $323.27. Our children's department presented an interesting Christmas program. On Dec. 24 the morning service was devoted mostly to the children. In the evening the older members had charge. Jan. 9 we met in council, at which time church and Sunday-school officers were elected. The treasurer's report showed all bills paid and a nice balance in the treasury. The exterior of our church has been painted and the interior has been redecorated. The cost of this renovating was met mostly by class and individual subscriptions. Jan. 11 the Ladies' Aid held its meeting for reorganization. Jan. 24 they held their annual social, which included a covered dish luncheon. The rainy day bags were brought in, and the offering totaled $32.16. On Feb. 11 our book committee presented a number of our Sunday-school members with books as awards for attendance. These books are well selected and greatly appreciated.—Ollive Felmings, Royersford, Pa., Feb. 13.

Scalp Level.—In November Bro. M. R. Zigler of Elgin, Ill., gave us a helpful message one Sunday morning. In the afternoon Brethren M. R. Zigler and C. D. Bonsack of Elgin, and Bro. H. F. Nye of Juniata College gave talks at the Berkey church, an adjoining congregation. We met in council Jan. 8. The late Joseph B. Miller of the Scalp Level church left us a legacy of $500. Two hundred dollars was placed in the Musselman and Miller fund to provide Testaments for all persons baptized in the Scalp Level church. Twenty-five dollars was used for purchasing a pulpit Bible. Seventy-five dollars was given to Bro. M. D. Neher of Akron, Ohio, for painting back of the pulpit a picture illustrating the Twenty-third Psalm. Feb. 4 two granddaughters of Bro. Miller unveiled the painting before a large audience. While the audience read the Twenty-third Psalm the artist pointed to different things in the painting, illustrating the meaning. Pastor G. E. Yoder delivered a wonderful sermonette on the Shepherding Ministry of Jesus. On Jan. 15 Bro. Jesse W. Whitacre of Keyser, W. Va., began an evangelistic meeting in our church. He preached twelve Spirit-filled sermons. Because of extreme cold and drifted roads the services were not very well attended. One was added to the church. The members of our church were provided with mite boxes for a sacrificial offering during Lent. There will be union Lenten services in the Presbyterian church in Windber each Thursday evening during Lent. The evening of Feb. 15 will be Church of the Brethren night, at which time Bro. M. J. Brougher of Greensburg, Pa., will deliver the sermon. On a recent Monday evening Bro. Alvin F. Brightbill of Bethany Biblical Seminary and Bro. William Beery of Elgin, Ill., stopped with us, and gave an illustrated message pertaining to sacred music.—S. B. Hoffman, Windber, Pa., Feb. 15.

Somerset.—Our activities for 1939 came to a fitting climax during the last quarter. Christmas was observed by the Sunday school on Dec. 24. A program was presented at the morning church service. In the evening a pageant was rendered by the young people's department, assisted by the chorus. A gift of eighteen Bibles was given to the local Children's Aid by Bro. C. S. Shober's class. Food was donated to needy families. A special Christmas offering was received, the proceeds of which were applied to the building fund. The amount of the offering and other donations to the fund during the year totaled $1,35[illegible]. A special New Year's Eve service was held. The young people of the district met in the Somerset church. The program included an interesting and helpful talk by Dr. Wilbur Westfall, followed by a panel discussion. A candlelight service was held before midnight. Our congregation co-operated in the local week of prayer services during the week of Jan. 8-14.—Mrs. R. [illegible] Frease, Somerset, Pa., Feb. 10.

Spring Creek.—Eld. Nathan Martin of Lebanon was re-elected elder-in-charge for a term of three years. Our associate pastors, Brethren Luke Ebersole and Norman Baugher, are rendering efficient Christian service for the Spring Creek church. Their sermons, visits, prayers and many detailed arrangements are worthy of much praise and gratitude, and challenge us to support them loyally with our prayers, offerings, attendance and interest. In June they will leave us to continue their education. Brother and Sister J. Herbert Miller will come to us in July as our pastor and wife. They are graduates of Elizabethtown College and are now attending Bethany Biblical Seminary. A very fine report of the Men's Work, recently organized by Dr. A. [illegible] Breidenstine, was presented to the council by Bro. Arch Shiffler, secretary. We believe the church and community will receive much benefit from a group of men organized with a spirit of service. Our young people's department is directed by Sister R. K. Eby and is quite active. Recently our women's missionary society met with the women of the other churches of the community one evening each week for three weeks to study the book, Right Here at Home. After the lesson a social hour was enjoyed together. On Feb. 9 we met in the Lutheran church to observe the World Day of Prayer. On Feb. 11 during the C. W. period Mr. and Mrs. Peter Krueger, Russian folks who worship with us and are active members of our Sunday school, told us of experiences in other countries. On March 10 Bro. F. S. Carper will address the congregation. On March 17 the Passion Play in pictures will be shown in the church by Bro. Victor Blough. The Easter program will be presented by the primary and junior departments in the morning and by the B. Y. P. D. in the evening. On March 31 Dr. A. G. Breidenstine will lead the congregation in learning new hymns.—Sara Schlauch, Hershey, Pa., Feb. 17.

Waynesboro.—On Dec. 17 a group of student volunteers from Elizabethtown College had charge of the morning worship service. In the evening of the same day our choir, directed by Prof. Charles Cassel of Hagerstown, Md., presented the cantata, The Christ Child. On Dec. 31 they rendered the same cantata in the local Presbyterian church. The pageant, Christmas With the Home Folks, which was sponsored by the Sunday school, was presented on Dec. 24 to a large audience. On Dec. 31 E. Snader, a student in Juniata College, was licensed to preach. Pastor Levi K. Ziegler had charge of the worship service, [illegible]

ed by Eld. J. I. Thomas of Smithsburg, Md. After the cere-
y Bro. Snader preached an inspiring sermon. On Jan. 28
a cappella choir of Juniata College presented a sacred con-
to a large audience. On Jan. 31 fifty women met at the
rch for a round table discusson of the current mission study
k, Women and the Way. They had morning and afternoon
ions with lunch at noon. We are now having an interesting
ership training class. They are studying How the Bible
e to Be. Our two weeks' evangelistic meetings will begin
26, with Bro. T. F. Henry of Roaring Spring, Pa., as evan-
st.—Sudie M. Wingert, Waynesboro, Pa., Feb. 8.

Virginia

onte Vista.—Our new Sunday-school officers are as follows:
ford Bowman, superintendent; Ralph Flora, assistant; Luther
y, secretary. Our young people have been active, holding
lar monthly discussion meetings, and presenting the Sun-
school worship service once each month. The Junior League
e a short program at Christmas time. At our last council
appropriation was made for cemetery improvement and a
has been launched by the Men's Work for this purpose.
women's group has been as active as weather conditions
nit. They have succeeded in getting the Gospel Messenger
seventy-five per cent of the homes. Plans are being made
our church library. Some books have been donated by in-
duals and donations have been given by the B. Y. P. D. and
day school for more books. Enthusiastic plans are being
e for our evangelistic services this summer, to be conducted
Bro. Carson Key.—Gertrude Bowman, Boone Mill, Va.,
19.

t. Carmel.—Brother and Sister Chester Harley from Bethany
e into Greene County some time ago to share in the work of
church in this field. Our elder and pastor, Bro. H. S. Knight,
been greatly relieved by their coming. They have divided
work so that each man has four churches. Bro. Harley has
mountain end of the work. He is also our field man for the
ern District and is giving one fourth of his time to the work
he district. We are very happy to have two services each
th at Evergreen and Mountain Grove. A volunteer group
oung men from Bridgewater College was with us in Decem-
and brought inspiring messages. An offering of $9.37 was
n for their work. The young people of the Evergreen church
lered The Topaz of Ethiopia for their Christmas play. The
ng people and children of Mountain Grove gave the play,
There Were Shepherds. A B. Y. P. D. has been organized
er Bro. Harley's direction. Bro. Clyde Knight is adviser.
en of our young people atended the round table at Nokesville
November. There have been much suffering and sickness
ng our people this winter. Many of the families lost their
ied goods and potatoes in the freezing weather. Those of
friends who remembered us with Christmas boxes will be
rested to know that twenty-seven families were helped
ugh your kindness and love. We express our sincere thanks.
s were taken to increase our giving. At our last preaching
ice our pastor reported that for the last quarter the moun-
churches had raised $44.02. The Evergreen church is now
ergoing repairs and will be redecorated. The outlook for the
k of the church is encouraging and hopeful.—Nelie Wampler,
r, Va., Feb. 8.

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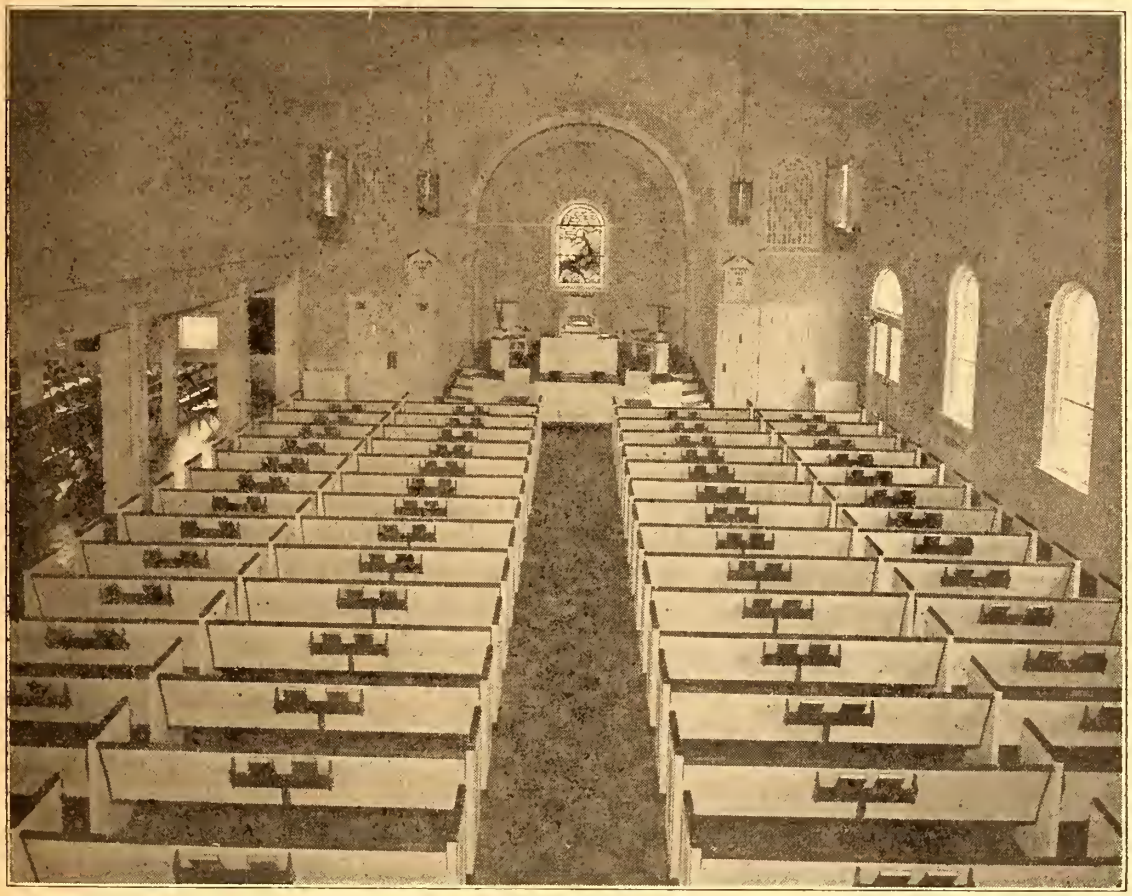
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GOSPEL MESSENGER



AUDITORIUM OF SECOND CHURCH OF THE BRETHREN, YORK, PA. SEE PAGE 20

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March 16, 1940

Dear Non-Resident Member

The interests of modern life serve to scatter many families to the very ends of the earth. The writer has experienced something of this as indicated by the fact that though he comes of Pennsylvania stock, he was born in Iowa, grew up in California, and now lives and works in Illinois. He has lived enough in non-Brethren communities to know something of the loneliness which isolation can bring.

There is little that can be done about the forces which scatter, but there is much which can be done to minimize their effects. Moving from one community to another is not a special reason why one should forget ideals or shed convictions. The great American wilderness was redeemed by courageous souls who established homes, churches and schools in the new land. They did not revert to savagery, but sought to build a new and better civilization.

Perhaps the most stirring chapters in the history of our own Church of the Brethren are those which tell of the determination of loyal families to carry on in the pioneer community, building there a new Brethren fireside, another Church of the Brethren, another community where men are brothers in reality. This is the reason why today there are more than 1,000 congregations in addition to the mother church at Germantown.

And what a tremendous difference even one or two righteous families can make in an indifferent community! Such families are as lights to light the way and as salt to preserve the good and true. The quiet and winsome stand for noble ideals is the position which every isolated member can and should take. These possibilities for righteous living are open to every person of conviction even though he cannot preach like Paul.

But how can the isolated member sustain his position against pressure from the world? He can reach back to the original fountain of inspiration. From one home there goes every week a letter to a daughter in college in Indiana and another to a son in California. Thanks to the mails, it is possible to keep in frequent and inexpensive touch with loved ones. The Gospel Messenger is the church family letter that warms the heart of many an isolated member. Is it welcomed in your home?

P. S. If you are an isolated member, and are now reading the Gospel Messenger, you know something of the lift which comes when you can sit down to read a new paper. You can read articles by people you know. You can read about old friends. Dear reader, if you know of those who should be taking their church paper, why not call this matter to their attention? There are some who give Messenger subscriptions as presents to relatives or friends.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, March 16, 1940 No. 11

EDITORIAL

Approaching Calvary

THE coming closing of another Lenten season urges us to face anew the two great facts about the cross.

The first is that man finds himself at the end of his rope, unable to extricate himself from the slough of his despair. He is helpless without God, the loving, seeking, suffering, sin-bearing God who was in Christ reconciling the world unto himself. This was and is his eternal attitude to man, of which mighty fact the cross gives us our most unforgettable picture. Wherefore it is that in the cross of Christ we glory, towering o'er the wrecks of time. The ground of our hope is there, for there we see in climax how much God loves us. We see him eternally pleading with us to give him a chance to heal our hurts and take us into his heart and life.

In this first fact the second lies locked fast in its embrace. The cross is not alone the way of God in Christ. It is the way of all his children. It is not alone the way by which God reaches down and lifts lost men from their pit of helplessness. It is the way by which men reach out and share life with one another. And in this sharing find it for themselves (Matt. 16: 25).

For it is exactly this self-committal to the interests of others, this spirit of self-surrender to the common good, which links the soul with God in his great act of self-dedication to the good of man, and makes possible the salvation he holds out to us. Without this we cannot take it, we cannot get close enough to him to receive it. We cannot have fellowship with him apart from fellowship with our brothers. We cannot love him without loving them. And we cannot love them without denying ourselves for their sake. We cannot glory in his cross without taking up our own.

This second fact about the cross is not a supplementary something which we may take or leave. We cannot have the first without it. They are inextricably tied up together. We do not first get right with God and then, if we don't forget it, get right with men. We get right with both, or with neither. The cross is the universal law of life for God and man.

Calvary gives us a fleeting glimpse of what God is doing all the time—bearing upon his heart the grief and shame and sin of all his prodigal children. Would that this glimpse could move us to profounder gratitude for his measureless mercy to us, and to truer self-denying love for all our distressed and wayward brothers. E. F.

Old Virtues in New Times

THE Greek philosophers distinguished four excellencies or virtues in the field of human conduct. They were prudence, fortitude, temperance and justice. To these the early Christian thinkers added three more—faith, hope and charity. Put these two lists together and you have the seven rung ladder called the cardinal virtues.

Prudence is the name the Greeks gave to a sagacious handling of the hard facts of life. It may seem like a far cry from a thoughtful Greek in grove or street corner, reasoning out that wisdom has a place in life, to a modern business man wrestling with the report of some investment service. Yet the two are seeking similar ends—the knowledge to live prudently.

Fortitude is but another word for courage. And what fortitude was required in those simple but difficult days when civilization as we know it was at its beginning! The world still thrills to the physical courage shown at Thermopylæ. But then, in our own times, there are those who are bracing themselves for the supreme ordeal on the bleak fields of Finland, in the ravaged provinces

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of China, in the miserable ghettoes of Poland and Germany.

Temperance in the mind of the Greek was the choice of the happy mean as between the extremes of excess and defect. However, we have the same problem today, but intensified by the complicated situations so characteristic of our modern life. The very variety of the foods we possess makes the harder the choice of a simple and health-giving diet. The multiplicity of contacts makes it harder as well as easier to be tolerant and Christian in all things.

Justice is the Greek equivalent for what the Hebrews called righteousness. But what a strange sound these words have in a world in which the sanctity of promises, and even of written contracts, is gone with the wind! Yet the drying up of confidence, with the return to barter economics and tremendously expensive defense systems, suggests that there may be more rather than less need for Greek justice and Hebrew righteousness.

Faith is what is left to man when the lamp of moral virtues burns low. It was about all that was left when the Roman world went to pieces. But it was a foundation on which to lay the beginnings of another and nobler order. And now, as another Dark Age seems imminent, it is faith—and faith alone—which can roll back the night.

Hope comes after faith. It is characteristic of the growing stage between the dream and its realization. Perhaps never before have men dreamed of so many noble possibilities. Indeed, their pessimism may be the result of having drunk so deeply at the Pierian spring. Should we forget, or should we try to go on toward accomplishment in the field of great possibilities? Yes, we men of these days need hope and yet more hope.

Charity comes as the climax and epitome of the cardinal virtues. Surely where love is in its Christian fullness there will be no want of the wisdom which gives prudence, the fortitude which gives substance to courage, the temperance which sweetens all of life, the justice which increases to righteousness, and the faith which sustains hope until the dream of love is realized.

Do we need old virtues in a new age? To the extent that our modern life is more trying and complex, it is our judgment that the need is not for less, but for larger resources in terms of those virtues which have ever made the better life possible. H. A. B.

Both Are Useful

A CERTAIN writer speaks in no uncertain tone of the "two valuable elements of religion and life, intelligence and mysticism." In that happy phrasing he has caught up together two avenues of truth which often look upon each other with suspicion, but which must learn to keep congenial company if religious experience is to keep healthy and sweet.

It is the greatest folly to speak lightly of rational processes and of patient, scholarly inquiry into truth. To do so is to invite all manner of superstitious fears and fancies and emotional excesses into the life. But so is it folly to discount the value of the direct and unreasoned knowledge which comes into the soul through the sincere reaching out of the heart after communion with God.

Preserving the proper balance between these "two valuable elements of religion and life" is what makes for strength of Christian character and power in promoting the kingdom of God.

E. F.

On the Need for Being Human

THE Congress for Medical Education and Licensure met recently in Chicago. From reports of some things said it seems leaders in the profession felt it time to speak a clear word about some of the more intangible elements required to make a good doctor.

"Today medicine is puzzled," said Dr. Irving C. Cutter, dean of Northwestern University Medical School. It is puzzled because "it has been said that our group now is accorded less respect and less understanding than at any time in the last two generations." Further, the doctors are sure it is not because of techniques, which all realize have made great strides in recent years.

The gist of the difficulty seems to lie in the decline of those human qualities, "those traits of heart and mind that will lead a doctor's patients to the certain knowledge that he is personally concerned and that he will leave no stone unturned for their recovery."

In a word, what a sick person desires is not the supertrained specialist who sees in the sick one just another interesting case. What he does desire is a physician with a heart as well as a brain. He wants a doctor who is a human being.

The rather sharp criticism which the physicians of the land have launched at themselves applies with equal force to other professions and the trades. Is specialized training to be considered and used as a convenient means to doubling or quadrupling one's income? To ask such a question is to suggest the need for being really human in all the relations of life. H. A. B.

THE GENERAL FORUM

We Shall Have Peace

BY VERA EMMERT JOHANSEN

We pray for peace each waking hour!
We try to make a plan
To bring the nations side by side
Not harming any man.

We seek to find a peaceful way
To settle hateful strife,
But fail to crush the hidden fire
That burns in human life—

The fire of hate of fellow man,
The jealousy we bear,
The cringing from the poor—oppressed,
Whose burdens we should share—

The selfish way in which we live,
Desire for all life's best;
Yes, these have made us slaves of war,
Of hate, and deep unrest.

There is no peace until we find
That these are tools of war
Which must be stricken from our lives
So they exist no more.

We shall have peace throughout the world,
And there shall be no strife,
When we have peace within our hearts
As Christ dwells in each life.

Freeport, Ill.

Victory! The King as a Servant

BY ROY D. BOAZ

It is estimated that over a million Jews would crowd into Jerusalem for the celebration of the sacred feast which memorialized their escape from Egypt. From every village and hamlet they came—the rich, on litters carried by slaves; the poor afoot; bankers and merchants on camels. Herod, most likely, came as did Pontius Pilate, from his official seat at Cæsarea-by-the-Sea. It was a real celebration. Caravans came from near and far, loaded with all kinds of goods for marketing purposes. The narrow lanes were choked with lambs—lambs without spot or blemish—to be sold to the worshipers. Vendors of doves, with crates piled high, edged into the temple to set up booths for the sale of their wares. Loads of palm branches were brought from along the Jordan for decoration purposes. Into this city came Jesus, riding on a colt. It seems to us that he entered as he did in order to exalt the real purpose of his mission, which was that of a servant.

Here was a strange type of king. We usually think of a king as an arbitrary ruler, one whose word is law, one in whom the law is vested; but here was an ambassador or a representative of a new kingdom, the kingdom of heaven. Here was one whose only claim to kingliness lay in healing the sick, in opening the eyes of the blind, or in loving human beings. Here was a king in the sense of being a servant. Just what does this profound event in the course of human history mean to us?

It affects us in our several capacities. In the home, a parent may become either a tyrant or a servant. In Roman days, the Roman father could toss his child out if it was not according to his liking. Today, the law interferes, even if a father punishes his child too severely. In the factory, an employer of men was, at one time, able to choose whether he should order his employees about like slaves or treat them with justice. At one time, he held the key to their bread and butter; but today the law commands that he must treat them with a fair degree of justice. Yonder sits a man at his desk in a swivel chair. I still remember the time when I felt as a slave in the city of Pittsburgh under the jurisdiction of such a man. But not so today. If he is to be successful, he must be more like a servant. Once upon a time a man elected to public office was a ruler, dictator, a political boss of his people. Today, the success of his administration is more and more to be measured by his service to the people whom he represents. There was a time when the officers of the church, elders, deacons, officials, bishops and trustees were keepers of the religious law. They ruled arbitrarily even in religion. Today any church official who in spirit does not try to be a servant in his capacity, is on the way out. The public conscience will not tolerate him. Hospitals, homes for the aged and insane, public education, free speech, free religion, are all here because Jesus was a new kind of a king. He was a servant. This transition from a tyrant to a servant is the greatest single fact in anyone's religious experience.

We may well ask how this may be achieved. It must be achieved in exactly the way our Lord achieved it; and that is, by working at it. It is easy for us to think that our Lord was just gifted to be perfect. He was as he was because he was the Son of God. We are still tempted to think of him as exempt from human limitations. But that is not so. Do you suppose he escaped suffering when he was tempted in the wilderness? What about sweating drops of blood in the Garden of Gethsemane? Do you suppose he enjoyed telling the Pharisees and Sadducees what was wrong with their religion? Everywhere he went he worked at it. Talking to the people by the way-

side, healing the sick, attending feasts, mingling with the peoples in the temple, he kept going through prayer.

A true servant moves from promptings from within rather than from laws imposed from without. A true servant has fallen in love with something that has happened within. A true servant is not forever measuring what he does, but he goes beyond what is expected of him. No man could ever have hired, bribed or compelled St. Paul to live the life that he did, but our Lord got him to do it. There is no telling how far a man will go when he loses his heart to something that is worthy of him. The greatest need of the world today is the primary need of a religion which will enable a man joyfully to give his life to a cause, a passion for righteousness, or, as Jesus put it, "a hunger and a thirst for righteousness." We are suffering far more from complacency than we are from lawlessness. Most people have a standard of conduct which is passable. Most people obey the laws, abide by the customs, and are as good as other people. The tragedy is that they are no better. I am reminded of a story which was told by Professor Palmer of Harvard. He used to tell of a boy who loved to lie in bed very late in the morning. "Aren't you ashamed of yourself to be lying in bed so late?" said his mother one morning. "Yes, mother, I am ashamed, but I had rather be ashamed than get up." We smile because the statement is too true. How many of us are ashamed of things we are doing, but would rather be ashamed than "get up"? How often shall I forgive my brother an offence? "Except your righteousness exceed the righteousness of the scribes and Pharisees." "Whoso shall compel you to go with him one mile, go with him twain." The observance of these simple teachings constitutes the heart of the Christian gospel—rising above legalism.

Finally, how may this be achieved? It must be achieved, in the final analysis, by the assumption of a debt that must be paid. Those who have advanced themselves and the public good, are those who have assumed the payment of a moral obligation. History is full of such people: Washington at Valley Forge; Lincoln in Washington; Elizabeth Fry, beautiful, charming, intelligent, and well-to-do, the mother of eleven children, who had plenty to do at home—but there were women prisoners in Newgate, living under such conditions that she could not tolerate. She had no direct responsibility for them; no one expected or required her to care for them. But she became interested in those poor women prisoners. The Parliament of England consulted her about prisons; the Republic of France sought her advice on prisons; one government after another "parked" on her doorstep because she felt a debt that should be paid. We could go on and on, citing the life stories of noted men and women who felt compelled to pay a debt they owed to themselves and to society. But not only noted men, all of us know men and women of our own faith who were driven by a passion to pay a debt of love for a father, or a sister, or a mother, or for their church.

In conclusion then, there is not a one of us who is not indebted to somebody. The moment we feel that someone has done something for us, something so great that we can never repay, then our lives are no longer our own; then we become servants, we become ambassadors; we become representatives of the kingdom of God. And so, if there is any supply of red blood in our veins, we are determined to pay our debt of gratitude. Mothers, martyrs, seers, prophets and saints have put us under an obligation which we can never fully pay. But our lives are measured to the extent to which we try to pay.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

West Haven, Conn.

"More Than Me"

BY GRANT MAHAN

In the tenth chapter of Matthew we have the account of Jesus giving certain powers to the apostles whom he was sending out, and also instructions as to how they should do under different circumstances. In verse 37 he told them something about the kind of persons they would meet. Some of them would love parents too much to forsake them for him; others would love their children too much to stand with him against them. And then he said: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." These are very positive statements, but must be taken to mean just what they say; Jesus never said anything he did not mean.

He made many other statements and comparisons, and in all of them he emphasized the fact that his followers must have greater love for him than for any other person, or for anything. It seems that making such a demand as this is asking for more than man can give; but when we consider that it is God who makes this demand, it does not seem that too much is asked. What is man, or what is anything in the world, when com-

pared with the Lord? To love any person or thing more than the Lord would be to make that person or thing an idol, and to do that would make those who do so idolaters. Jesus must come first at all times and in all things.

We are told to set our affections on things above, and not on things on the earth. There is good reason for each of us to do just that. We are going this way but once. After this life there will be no second, no chance at all to correct the mistakes we make here. And the greatest prize we can possibly win in this life will not be ours while we are here on earth. There are great stakes won or lost here; that is, there are what men call great stakes; but in the estimation God puts on them they are not so great, not great at all. On the one side is what we can gain of what the world calls valuable; on the other side is what the Lord calls valuable.

The question is, What are we living for? Is it for what we can get out of life, or what we can gain for eternity? What are we to think of the saying of Jesus when he asks, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" What has he to give after losing all he has that is of real and lasting value?

We are told to set our affections on things above, and not on things on the earth. Here all is transitory. We have no assurance that we shall have tomorrow what we have today. We do not know that our nearest and dearest ones today will be here tomorrow, or that we shall be here tomorrow. Wealth or position or fame do not make us a bit less uncertain as to the future. Recently one of our great and good men was told by his physician that he was in splendid condition physically. In a very short time he was stricken, and in a few days he was no longer of the earth. This goes to show how little even the wisest know as to the duration of life or anything else that is of the physical world.

We are passing through time and into eternity; the stream of life flows on and on, but the stream of death follows hard after it and finally swallows it up. That is man's destiny, and there is no escape from it. Here we have, and can have, no continuing city. We must look for that city "which hath foundations, whose builder and maker is God." Men do not make that kind of cities. Nineveh and Babylon were destroyed. Athens and Rome have been ruined at various times. The ruins of their former splendor can still be seen. Yet Rome has been called "the Eternal City." Jerusalem has passed through destruction several times, as is shown by the ruins and their rebuildings.

Our affections are so largely set on things which we know cannot endure. By profession we love the Lord above all else. But our actions, our strivings, do not show that we really do care most for him, judging from the time we give to him and the time we give to other things. Do we love our relatives more than Jesus? Is it our ambition to be something which he does not want his people to be? Do we love money and honor and position more than we do him? It must ever be borne in mind that to love any of these more than we do Christ, is to make ourselves unworthy of him.

We are to love him with all our hearts and with all our strength and with all our minds. What room is there for a greater love than he demands? Or for another love anywhere nearly as great? One writer has called love the greatest thing in the world; and it is the greatest. We need to commit to memory the things Paul says about it in that wonderful chapter, 1 Cor. 13. And love of Christ is not all of it, for we must love our neighbor as ourselves. If we love God we must love our brother also. Love means so much, includes so much. But if we have the love we are required to have, we need nothing more, for we have made Christ supreme in our lives.

Rehobeth, Md.

Death of a Young Man

BY JOE VAN DYKE

THE other day a young fellow was killed by a mob. Technically it was not a lynching because court procedures were followed in his trial and conviction and the execution was in charge of the officers of the law. But it was a trial without jury and the mob dictated the murder; the court and the police merely carried out their demands.

I did not know him personally, this young man, but I have the story straight from his close friends. They told me about his boyhood and his school-days and finally of his short career with its tragic end. It was odd how many details and little happenings they remembered. The only way I can explain it is by assuming that he was the sort of individual who has a genius for making friends—lifetime friends. They seemed to feel that they were extensions of his personality instead of separate beings.

He was born a small-town boy, his friends told me, and was never quite at home on city streets. He liked to be alone. As a boy and youth and even when he was grown he used to go off on solitary hikes and sometimes he would camp out alone for weeks in the hills. But he liked people,

too; in fact he had a passion for people: boys and girls and men and women. He learned a trade but he was never satisfied to work only with his hands. So he became a teacher. He was an unusual one in many ways, and very popular. His influence soon became greater than that of men many years his senior. The philosophy that underlay his teaching was simple enough to be understood by nearly everyone, and students flocked to him by the hundreds. He taught, however, only a few years before tragedy came.

I think I should say a little more about his ability to make friends; in some ways it was the most significant thing about him. He liked everybody. He seemed to have the gift of looking past the masks that people wear and recognizing the real person beneath. In that real person he always found something lovable. That was why he had intimates from all occupations and all social levels. And he loved babies and children and they loved him. He played with them a great deal and they accepted him as one of themselves. He never felt superior to anyone and he used to say that children could teach us much if we would only be willing to learn from them. Girls and women were his friends, too. They saw a part of him that most men are incapable of sensing. Call it tenderness, if you like, or call it understanding and sympathy. Whatever name you choose, he had it and anyone who knew him only casually was drawn to him by this quality. After he had died even those friends who were incapable of a responding tenderness were not ashamed to say, "We loved him."

It is difficult to believe that such a person could be the victim of mob violence in a civilized world. At first it was unbelievable to me so I went to some pains to uncover the real reason. In these days of Jew-baiting it would be conceivable that the reason was anti-Semitism, but he was not killed because of his nationality. Every year the United States sees the lynching of Negroes, but this man was not murdered because his skin was dark. He was a conscientious objector and a pacifist and the charge might have been treason against the state, yet though they did call him a traitor he was not killed because he believed in nonviolence.

As far as I can learn he met a violent death because of his teaching. The things he taught were unorthodox to say the least. But other people have taught radical ideas and lived to become reactionaries. The mistake this fellow made was to teach that ideas are valueless unless put into action. We all know, of course, that vested interests and heads of institutions are tolerant towards new ideas up to a certain point. That point is where the new idea threatens to become accepted by the masses and acted upon by them. Then there is only one thing to do—crush the man who teaches the dangerous doctrine. That is what happened in the case of the young man I am telling about. He not only taught new ideas—he lived them and urged his pupils to live them. Like Socrates, his crime was to win the young men to his way of thinking by the sheer force of reasonableness. Since it was impossible for his opponents to challenge and defeat his ideas on logical grounds, they took the remaining course of shutting his mouth by murdering him.

I can't see that his ideas were so radical or dangerous. I know many people who believe exactly as he did. He believed, for instance, and taught that we should make no race or class distinctions. So he treated the riffraff of the town the same as he did the swells, and he ate dinner with people that the "right" citizens wouldn't be seen speaking to. The preacher sometimes said in his sermon that we ought to be brothers to all men, but this listener went a step farther than talking about brotherhood. He *was* a brother to all men. He got quite a bad reputation among the church people because he was seen talking with a prostitute one day. It was acts like these, silently condemning the respectable people as hypocrites, which were the direct causes of his death.

His friends told me that it was the church leaders who were the brains behind the mob that lynched him (legally, you remember). The officials and influential laymen in the locality where he taught were pretty far gone in hypocrisy, and he criticized them openly for it. They, in turn, accused him of being irreligious because he did not always attend church services. He did not deny that charge for many times he was busy at more important business than attendance at a scheduled service, but neither could they deny his more serious charges. Their prestige and power were alike in danger, so word went out that some excuse must be found to get him out of the way.

It seems incredible that church people should go to such lengths to get rid of a critic, but everything I am reporting is substantiated by eyewitnesses to the whole affair. Not one witness, but many. All of them were convinced that the clergy believed their power was seriously threatened and that drastic measures were justified. So they started a whispering campaign to smear him and circulated lies that appealed to popular prejudices, and it was not long before the mob began to form.

Several of his friends wrote down accounts of the actual killing and I have them before me now. They tell how he was arrested on a trumped up charge and how he endured the farcical trial. It is a known fact that the judge believed in his innocence, but his job on the bench depended on the goodwill of the community so he acquiesced under pressure to the will of the mob. The police officials believed a miscarriage of justice was taking place, but felt obliged to carry out orders.

So he died, still a young man with a whole lifetime before him. But no teacher who is a good teacher really dies; his pupils see to that. It is a recorded fact that the death of this man inflamed the minds of his students and friends as his living and teaching never did. While they sat in his classes they agreed with his ideas, but few of them followed him in acting them out. Now that he was dead they saw the stark necessity of his method, and they began to live as he had lived—scores of them, hundreds of them. Where it will end, I do not know. Some are getting into trouble, too, and maybe they will be lynched. If they are it will only make more bold the ones who are left. He is dead but his ideas are spreading like wildfire.

I did not tell you about the actual death of this young man, and I don't mean to. Just how he died is not important. He has been dead quite a few years now, but his dying still counts; that is the important thing. It says, "Believing and talking about it are not enough. You must back conviction with action." Every time his friends remember him (and that is very often), they remember that. I have told you his story because I think everybody ought to know that he died, and why he died, and what his death accomplished.

The lynching took place in a corner of Asia and the young man's name was Jesus.

Beaverton, Mich.

This Is My Prayer

BY ADELE McCABE

As traveling on the path of life
I feel pleasure and pain,
Lord, help me bear my share of all
Its losses and its gain.

Help me to never ask of thee,
That all my path be bright;
For then I could not know the joy
Of dawn that follows night.

Help me to put my hand in thine,
And all life's journey through,
To trust thee, through cloud and sunshine,
Thou faithful one, and true.

Des Moines, Iowa.

How Do We Look at Things?

BY MRS. LEANDER SMITH

I WAS sitting on our front porch one day when I noticed a wagon passing. It was gliding along so smoothly, and without making any noise on the pavement. I looked at it again and discovered that the man had taken the wheels off the wagon and was using those from an automobile; and, of course, the tires being rubber, they made no noise. The man came to our house to sell vegetables, so I asked him why he was using automobile wheels instead of regular wagon wheels on his wagon. As I expected, he said, "Because we have paved roads now and the old wagon wheels were not so good. Such wheels make for easier riding and less noise."

"Well," I thought, "he is a very wise old fellow. Some people are too ready to discard the old things and take on the new, but this man is willing to use the things of yesterday as far as they are expedient, and he is also ready to take up the things of today where they can be used to the best advantage."

Why can't we be as sensible about our church work and use every means, old and new, that will advance the cause of Christ? The old one-room church belongs to the past, and while we want to take the spirit and enthusiasm of yesterday into today, we must build and live in the present. Other churches have long ago outgrown the little one-room church, but in many places the Church of the Brethren still clings to the old way. Many people who live in beautiful modern homes still go to worship in an inadequate one-room church and see nothing incongruous about it.

This same matter must have caused King David some concern, for he says, in 2 Kings 7: 2, "See now, I dwell in a house of cedar, but the ark of God dwelleth in curtains." This is a most striking contrast to which the great king had just awakened. He himself was dwelling in a house which in splendid proportions and completeness of equipment was the glory of the land. But the house in which the ark of the Lord was resting was a frail, shifting, precarious tent of the fields. When the new temple was built, the ark of God was carried into the new building and there it rested, thereby connecting the old with the new in a beautiful way.

We should not worry so much about the churches of the past, for they have done well, nor about the churches of tomorrow, but we should be concerned with what we are doing with our opportunities now.

Springdale, Ark.

A Revitalized Membership—Through Christian Education*

BY M. R. ZIGLER

THE Lenten season including Passion Week has been reserved by the church through the centuries as a time to revitalize her members. It is also a time when the church organizes itself to invite the unchurched persons of the community to enter her fellowship by accepting Christ as their personal Savior. The church school has made remarkable progress through the years by planned evangelism. The church and the church school have not only enlarged their fellowship, but have provided teachers and materials for Christian nurture. Christian education is also designed to create a Christian community in which the people have a mutual concern for each other's needs. The demand for this day is to revitalize our church members in such a way that each member will be sensitive to the needs of others and that this spirit shall reach out beyond the body of the local church.

To know the strength of the local congregation, it is necessary to take an inventory. Through many studies, it has been discovered that there are at least three groupings of church members. The average church roll throughout Protestantism shows that forty-seven per cent of the members do not attend worship or give financial support. Fourteen per cent attend occasionally and give irregularly. Thirty-nine per cent are regular in their attendance at worship and give systematically to the ongoing program of the local church, the district and world-wide needs. This does not mean that every church averages the same percentages as indicated. Some are much more effective, and others of course do not reach the average. Every church and church school should study carefully the local congregation to determine the percentage of members who are active or inactive. There is a law, "As a man soweth, so shall he also reap." The local church is a result of the sowing of yesterday. The church of today is the harvest. The harvest reveals the quality of the seed-sowing and cultivation. The present is the sowing time for the future. In agriculture, constant care is given to the improvement of seed and methods of cultivation. The public school, in its field, is diligently improving educational methods to produce more excellent citizens. The church, to meet the demands of this day, must sincerely, through experiences of adults, young people and children, search for finer ways:

To foster a consciousness of God as a reality in human experience and a sense of personal relationship to him.

To develop such an understanding and appreciation of the personality, life, death and teachings of Jesus as will lead to an experience of him as our living Savior and Lord, a deeper loyalty to him and his cause, and a daily life and conduct in accordance with his teachings and example.

To inspire a greater interest in and a deeper loyalty to the Bible as a trustworthy guide to Christian living.

To foster a progressive and continuous development of Christlike character through guidance in Christian living and through fellowship with and a sharing of his Spirit.

To develop the ability and disposition to participate in, and contribute constructively to, the building of a Christian social order throughout the world.

To develop the ability and disposition to participate in the organized society of Christians—the church.

To lead into a Christian interpretation of life and the universe and the ability to see in it God's purpose and plan.

To serve society by truly Christian and effective methods.

The Board of Christian Education has been authorized by Annual Conference to give guidance to the churches in developing Christian character and unifying the members of the church in service; to influence the communities in which the churches are located towards more righteous living; and to enter new areas through missionary enterprises.

Easter has been set aside by the church as a day to give a special offering to the work of the Board of Christian Education. Annual Conference has approved $19,250 for the work of this Board. It is essential that every local church and church school share in this effort so that the Church of the Brethren might continue to improve and enlarge its program of building Christian character which is essential to the coming of the kingdom of God.

Our Task

(1) If our local church is to be more dynamic in the community, it is essential that those of us who attend church regularly and give systematically make our testimony clear.

(2) A plan must be followed to enlist in definite church work the members who have become inactive.

(3) The church must constantly be aware of the fact that many persons have not been brought into the Christian fellowship, and should not rest until every person has had a chance to know Christ and his message.

Elgin, Ill.

*Available in leaflet form while the present supply lasts. Order from Board of Christian Education, 22 S. South State St., Elgin, Ill.

HOME AND FAMILY

Winter Hymn

BY EMMA K. BESHORE

For all things thy wisdom giveth,
Lord of earth, and sky, and sea—
For the seasons in their order,
Sing we praises unto thee.
Not alone for spring or autumn,
Nor for summer's sunny days,
But for loveliness of winter,
Sing we thee our hymns of praise.

Oh, how beautiful the snowflakes!
Thou each perfect form did'st mold—
O'er the earth a blanket spreading,
Sleeping roots shield they from cold.
See the trees, in leafless beauty,
Traced against the sky of gray;
Or, each twig in ice-mail coated,
Jewel-decked 'neath morning's ray!

Winter is not death, but slumber;
'Tis but nature's Sabbath rest,
Giving promise of th' awak'ning
In the springtime's morning blest.
For the quiet of the country,
For the calm fair winter brings,
To the Giver and Creator,
We, his children grateful, sing.

Chicago, Ill.

The Parable of the Empty Bucket

BY ADA SCROGUM

A farmer had a beautiful garden in his front yard. There were flowers of different kinds, but together they made a harmonious whole. It was a beautiful garden for the farmer to look upon.

One day as the farmer looked upon his garden he saw that it was parched and dry. A great heat wave was passing through the country, and there had been no rain for some time. Some of the flowers looked wilted and drooped, while others lay on the ground because they had not strength to stand. The farmer said, "My flowers are dying. I must give them some water as soon as I can. Where will I find a bucket in which to carry the water?" He went to the back porch of his house, and there on the porch was a bucket. He looked into the bucket, but it was full of potatoes. His son had been digging potatoes, and for lack of a suitable basket, he had carried the potatoes to the house in a bucket. The farmer walked into the kitchen and there was a bucket. As he looked into that bucket he found that it was full of water. His wife was doing the washing and she was using the bucket for her work. She did not have time to stop her work, and she did not care to give up the bucket until her work was finished. Across the room was another bucket, a new one just purchased. The farmer walked over and looked into it. It was full of blackberries. Two of his children, who liked berries so well, had gone out in the early morning to get some. They found that the berries were large and plentiful, and so they went from bush to bush as they filled their bucket full to the brim with the nice juicy berries. The farmer looked at it, but turned away as he shook his head.

The farmer walked out on the porch and stepped down to the ground. He stood thinking. What could he do? Must he empty those buckets and take them for his work? No, he could not do that. Must he wait until the buckets became empty and ready for use? No, he could not wait for his flowers were dying and he must get water to them as soon as he could. He glanced down to the ground; and there, to his surprise, was an empty bucket. It was one that had been roughly used and was battered and out of shape. The farmer looked at the bucket as he said, "Ah, here is a bucket, and so close to my feet! It is small and battered and empty, but it is just what I need. It can serve my purpose, and I will use it to carry water to my flowers."

So the farmer took the bucket, straightened it the best he could, and filled it full of the cool water from the spring that was near his house. Then he poured the water on the roots of his dry and thirsty flowers. The bucket was small but the farmer made several trips to get the water. He went carefully from flower to flower as he gave to each just as much water as it needed. Soon the flowers were revived and looked better. After the farmer had finished, he put the bucket again on the ground beside the porch as he said, "You have done good work. My garden is better. The flowers are revived. I will put you here, for perhaps I may need you again tomorrow."

. . . . .

The Master has a beautiful flower garden in this world. The garden is the church, and the flowers are the souls of men who call upon his name. There are souls of different kinds, but together they make a harmonious church. It is a beautiful garden for the Master to look upon.

One day as the Master looked upon his garden he saw that it was parched and dry. The great heat wave of materialism was passing through the country, and there had been a lack of consecration to the Lord and his work. Some of the souls of men were shrunken and small, while others had fallen because they had not strength to stand. The Master said, "The souls of men are dying. I must give them some living water as soon as I can. Where will I find a man through whom I can send this living water?" The Master looked around and saw Bro. A. Now Bro. A was a man who was very rich. He had his eye on money. He had gained great wealth. He did not spend much on himself, but he piled it up in a bank. He was working for the almighty dollar. The Master wanted to use him, but his life was full of money and there was no room for the living water. So the Master turned away to look for another man. He came to Bro. B. This man was busy doing his work. He was building his house larger and striving to enlarge his farm. He was building other houses. He was buying new clothes, new furniture, new equipment. He had all that he needed and was still buying more. He was self-centered. He was using all his time and energy on himself, and he did not want to stop until his work was finished. The Master wanted to use him, but his life was so full of selfishness that he did not have time to take the living water to the dry and thirsty souls of men. So the

Master turned away to look for another man. He saw Bro. C. He was a young man who had just recently finished his schooling. He had started out to get an education, and he soon found out that it was wonderful to gather the berries of new ideas. So he went from school to school until he filled his life full to the brim with the nice juicy berries of modern thought. The Master wanted to use him, but his life was too full of *bookism* and the theologies of men. He could not be used to reach the dry and thirsty souls who were crying out for water to save them from dying, and to help them to grow strong. So the Master shook his head as he turned away.

The Master stood thinking. What could he do? Must he force those men to empty themselves and be used in his work? No, he could not do that. Must he wait until those men became empty and ready for use? No, he could not wait, for the souls of men were dying and he must get the living water to them as soon as he could. He glanced down at his feet; and there, to his surprise, he saw the broken life of Bro. D. This man was one who had suffered hardships, disappointments, failures and sorrow, and at that time was just recovering from a long illness. He had given up everything he had, even his health, and his life was empty. However, during all his trouble and sadness he had developed a great faith in his Master. He had time to study God's word and meditate on the great truths. And he had learned, above all things, to stay close to his Master's feet. The Master looked at this man as he said, "Ah, here is a man, so close to my feet! He is small and battered and empty, but he is just what I need. He can serve my purpose, and I will use him to take the living water to the souls of men."

So the Master took the life of Bro. D, restored him to his usual health, and filled him full of the living water from the fountain of heaven. Then Bro. D was called upon to teach a Sunday-school class. In his class he found those who were in trouble and so discouraged that they had lost their faith in God. Because of his own rich experiences he knew just what they needed; and because he had studied the Bible so much he knew how to give to them the living water which revived their dry and parched roots and restored their faith in God. Bro. D's life was small and weak, but daily he received strength for the next task. His work was not all in the class. He found that there were souls in the community who needed help, and so he went carefully from soul to soul as he gave to each one just what it needed. He found those who were sick, and because of his own experience he knew just how they felt. He scattered the clouds of gloom by the sunshine of his own life, and the sick ones were refreshed and made happy again. He found that in one home death had entered. The members of that home were plunged into a sorrow so deep that nobody could understand except those of a similar experience. No one knew what to do to help the sorrowing ones until Bro. D arrived at the home. He administered comfort to them by soaking their parched roots in the wonderful promises of God, and their sad hearts revived. Bro. D also found that there were others in the community who needed help. They were the souls who had fallen because they could not withstand the great heat wave of materialism. They had left the church because they could see no value in religion. Bro. D lifted them up by pointing out to them the benefits derived from the church. He raised them above earthly things and set their minds upon heavenly things. He revived their dying souls with the living water, and helped them to return to the church and grow strong in the work again. Bro. D was very happy in his work and was glad that he could be used to help his Master.

But alas! Another sickness fell upon Bro. D. However, he was not discouraged. As he lay upon his bed, it seemed that he could hear the Master's voice as it said to him, "You have done good work. My church is better. The souls of men are revived. I will put you here and perhaps I will need you again tomorrow."

"Close would I stay to my Master,
Empty would I remain,
And maybe some day he can use me
To water his flowers again."

Elkins, W. Va.

Christian Education in the Home

BY EDYTHE PHILLIPS GARBER

Religious education needs to come back home. It started, like everything else, in the family; like nearly everything else it has left home. Education is the sharing of experience under expert guidance, but religious education is the sharing of experience of life's highest values. Religion, then, must have a home base. Calvin Coolidge expressed the belief that the greatest need of America is religion, the religion that centers in the home.

To keep the family Christian we must plan a campaign of religious education that is in accord with the best modern educational practice, and also deeply motivated by religious devotion. In order to create a Christian home and to establish the kingdom of God on earth, Christianity must first begin with each individual in that home. If Christian religion roots in the individual life, it grows up into its full leaf and fruitage only through the unity of the family life. Apart from Christian homes, religion can have but a limited growth.

Religion must be personal; a closer walk with God is what is needed in our homes. The chief purpose of the family is to produce better persons and a better race. Where the ideals of the parents are Christian, fathers and mothers will desire above all else for their children that they become Christlike men and women in order to render the largest possible service to the world. The highest right of the child is the right to a true home in which to find protection, guidance and training in preparation for the day when he is to take his place in the world. Childhood is the period for training, growth and development of social, moral and religious nature.

Religious education seeks the development of the whole life under the power and inspiration of an ever widening knowledge of God. The home is designed to be the first Christian sanctuary and the heart of the Christian parent the open doorway through which the child ascends into the higher fellowship with God. The child is blessed who finds in his father and mother the way to the heavenly Father. America's home life has been one of her greatest sources of strength. We have more periodicals published in the interest of the home and family life than any other nation of the world. If Christ is in the home, the Christian home should be a miniature church. Practically all of the functions of the church should be carried on in the home.

Religion ought to play a prominent part in our homes, because it can make them so much better. One gets a fairly good idea of a home from the actions of those who make up a home. How many parents, like a mother of old, are willing to consecrate their children to the Lord? It was indeed a sacrifice for Hannah to give Samuel to the service of the tabernacle, but after all his fine judgment worked wonders in Israel. Christian development in the child should be just like that of a rose. It will bud and grow and finally burst out into full bloom. No sensible person would impatiently seek to pull the rosebud apart to hasten its development. To do so would result in ruin. If evangelism has for its good the production of Christlike characters, then the earlier in life this process is begun, the better. One half of all the people who join the church, do so between the ages of eleven and twenty-one. The average age of conversion is fourteen years and seven months. Obviously most of these are from homes where Christ abides.

Christian mothers are God's most wonderful creation. Take away the *m* and we still have others—the ones our mothers live for. It is the mother who shares the joys and sorrows, the trials and cares of her children's lives. We should feel like Timothy, who had both a Christian mother and grandmother, who was doubly blessed. Paul wrote of the "unfeigned faith that is in thee, which dwelleth first in thy grandmother, Lois, and thy mother, Eunice," clearly showing that Timothy's faith came from and was due to these two godly women. We have many spiritual mothers today, but as we look around there are just as many who lack much of being such mothers. There are many parents who give so much effort to the training of their children in things of the world that there is little time and often no desire in their hearts to know more of the best things of life. Such parents do not put first things first in life. God placed woman in the home for a purpose. Our business as mothers and home builders is to give inspiration to all that is good in life; it is to build into little lives those qualities that fit them for a better life. A little girl once said, "My mother would love me a whole lot if she wasn't so busy." How many times have you heard a child sent from the house with "Now run along and be good, son. Mother is too busy to play with you"! How many eager questions are whispered in the ear of another because mother was not free to give a little time to a son or daughter! Your leadership and the impressions you make upon your children are far more important than fancy foods and social functions. Any way we look at it, growing up with our children is just about the most difficult task adults face.

We owe our children an honest effort to understand them and to provide a sympathetic approach to all their growing problems. In spite of all the social changes in these modern days, the home is the most important character-building agency in society. The home that has a religious attitude, a social vision, a feeling of civic responsibility and an appreciation of culture will have an influence upon children that cannot be lost as they take their places in the world. If our Christianity is to live, our youth must be taught the art of building Christian homes. There are four personal ideals every home should hold—reverence, purity, honesty and service.

The personal prayer life of the child has an important relationship to the atmosphere of worship in the home. If there is no prayer life in the family, how long will the little child keep up his bedside prayer? The custom of family devotions should be on the increase. A number of little books such as Today, The Upper Room, and others can be used, each person in the home taking some part. If such home worship is sincere, its sacred influence will never be outlived? It helps to win the child to a personal loyalty to Christ and his ideals of living.

Often when Christ was at work in Jerusalem, and when the sun would sink behind the Judean hills, he would turn his eyes toward Olivet with a longing in his heart that night would come, so he could walk over to Bethany and rest in the home of Mary, Martha and Lazarus. Jesus loved to visit this home. Some homes Christ loves more than others, not that he is partial, but because some homes are prepared for him, and there is nothing to drive him away. Some people would like to have him as a constant Dweller in their homes, but they do not make it a suitable place. He does not like to stay in a home where cards are on the table and beer and wine on the pantry shelf. To make their religion effective, parents need a modern religious experience. Home religion must be brought up-to-date. There is too much silence about religion in Christian homes. Loyalty to Christ requires enough vocal expression to convince boys and girls of its note of sincerity. To have grace at meals regularly announces simply and quietly to the children and every guest: "As for me and my house we will serve the Lord."

A little five-year-old girl recently had the privilege of being the only guest at a neighbor's home for dinner. When all were seated, she bowed her head as was her custom at home, and waited for something to be said, but nothing happened, except the embarrassment of the

(Continued on Page 20)

Don't Lose Your Tag

BY CHESTER E. SHULER

The express agent looked puzzled as he surveyed the crate.

"What on earth will I do with him, anyway?" he muttered, as he patted the sleek, brown head of the friendly little pup confined inside the slats. "Now what'd you have to go and tear up the shipping tag for, you little scamp?"

There was a perfectly fine dog, sturdy and strong and promising. Somewhere a fond master was awaiting his coming. But he had spoiled his chances of arriving—by chewing up his shipping tag and losing it.

He was just another lost dog.

Each of us has a destination which God has chosen for us. Whether or not we arrive there depends upon the care we take along the route.

Do we "chew up" our shipping tags? Do we thus become lost among the great crowd, and never really get there? Every time we carelessly throw away some trait or quality which would have made for strength of character; every time we wilfully waste precious minutes that might have been put to a useful purpose, every time we foolishly associate with the wrong kind of companions—these are all "bites" taken out of our "shipping tag."

Don't lose your tag!

Harrisburg, Pa.

OUR MISSION WORK



What to Pray For

Week of March 16-23

As this request for prayer is written, three good letters from the Sollenbergers lie before me. Bro. O. C. Sollenberger's letter came from Liao Chow, China, Howard's letter came from Loyang, Honan Province, and Sister Sollenberger's letter came from California. Without doubt, the Gospel Messenger readers know that Sister Sollenberger and daughter, Alberta, remained in America when Howard and his father returned to China in August, 1938. It requires the Christian type of courage for a family to be separated in this way.

Bro. O. C. Sollenberger has written a long, six-page letter. We quote as follows: "Never before during the years I have been in China have there been such great opportunities for Christian service as now. At our annual retreat more than ninety were baptized. There were many more in the country villages wanting to come in for baptism, but could not because of conditions. Relief has been given to those who were in most destitute circumstances. Christians as well as non-Christians had to leave their homes and flee to the mountains, but now some have returned. There are still many scattered out in the mountain villages. We are gradually becoming adjusted to our new environment and are going ahead with our work the best we can under the circumstances. We never know what to expect from one day to the next."

Howard's letter contains facts which every one would wish to read for himself. The following paragraph is taken from his account. "On our way here, Mr. Whitaker and I stopped at a Southern Baptist mission station. Their city had been bombed more than two hundred times. On several occasions as many as a thousand bombs were dropped within one week. Twenty-nine bombs were dropped on the compound. That is a tremendous strain under which to work. Bombs are something you do not get used to."

Our church can do nothing less than pray for those who bravely march to the front and stand by posts of duty. Let us pray for the Sollenberger family.

Lassa News Notes

BY MODENA MINNICH STUDEBAKER

Heart Aches

When Nurse Evelyn Frank became ill the Dr. Boslers and Nurse Alice Engel were almost due for a furlough. So it was decided that they should accompany her home. How we shall miss them! At one blow, we temporarily lose our friends and from the medical staff a doctor and two nurses. They were to leave Garkida on Nov. 21. They were to proceed by car and train to our port city, Lagos, 1,000 miles from Garkida. There they were to await a ship. No ship sailings are published at present, and ships are not at all regular. So one just has to go and almost literally sit on the wharf until a ship comes by. We shall be praying that they may have a safe journey homeward in these perilous times. (This party arrived in America on Jan. 22.)

Now there are just ten white adults left on the whole Africa mission field. We have splendid workers at home on furlough, but of course if the new party is unable to come out, our older workers cannot come either.

When we realized all of this, and counted over our family of ten, we felt somewhat as though we had been unexpectedly immersed for a bit in icy water. At first we thought, "How can we carry on the work which has been started with only a half or a third of the workers needed?" We met in our little missionary prayer meetings with sober hearts and faces. It is impossible not to feel the stress of such situations. But as we sang and prayed together, the words of some of our grand old hymns began to reach into our consciousness. "A mighty bulwark is our God, A bulwark never failing." And just as it has seemed to troubled peoples throughout the years, it seemed that those words must have been written just for our group, now, and we knew we could carry on because of that "mighty fortress."

Tea for Two

But this happened to be tea for about twenty-two women of the Lassa church Women's Work group. We have had several meetings at the church and the women seem to enjoy having meetings and a project of their own. A few tangible results can be seen. One is especially noteworthy. Among our Christian women in America when someone becomes ill, one of her Christian friends is at the door almost at once, asking what she may do to help out. This is not so in Bura- and Margiland. If a woman has relatives near by, they will probably assist her in time of illness and trouble. But if a woman happens to marry and move away from her people, she may really experience hunger and privation at such a time. There is practically no Christian conscience on this subject. So it became one of the goals of our women's organization to try to arouse such a conscience. Several test cases occurred and the women arose to the occasion nobly. They cooked *diva* twice a day and carried it to several of their number, until those women were able to do their own cooking again. One Christian man said, "What has come over the women? They never used to bother to cook for a neighbor like this. What's gotten into them?" We all rejoiced over this simple beginning.

But back to the "tea for twenty-two." The women

seemed to enjoy the meetings. Yet the missionary ladies felt the lack of that little informal neighborly chat which women so enjoy over a simple cup of tea. So Mrs. Kulp, Miss Brumbaugh and Mrs. Studebaker all said, "Why not have a cup of tea or the like occasionally, to introduce fellowship dear to every woman's heart?" Accordingly, after the last meeting, and with the assistance of our native president of the organization, Mrs. Minso, we served tea with whole wheat and honey cookies. All of the women sat in silence. What did this strange thing mean? "Dear, dear," we thought, "is it all to be a failure?"

Then the missionaries made a blunder which livened up the atmosphere. We started pouring a little milk into each cup of tea, and then the women began to talk. "I don't like milk." "No, I can't drink it if it has milk in it." "No, no milk." We saw our error. Many of the people here still think milk is quite unfit for human consumption. Hastily we began pouring back the "milked" tea into a container and squeezing the teapot to get out more plain tea. By the time all this had transpired, and the children were munching on a cube of sugar, the feminine instinct for conversation had been revived.

Most of the women seemed to enjoy it thoroughly. Some took as many as three cups of tea in all. A few of the women steadfastly refused even a sip of the stuff. But some of the children (who will be our second generation Christians) were the most amusing of all. They not only drank all they were given by the hostesses, but gratefully received offerings from the cups of any and all ladies around them who had a drop of tea left over.

Prayer Groups

After several Bible lessons on prayer in one of the women's school groups, the teacher quietly asked each woman whether or not she herself prayed to God. Some said, "Saka laga" (Sometimes). Some said, "No." One said, "I used to, but I don't anymore." The star pupil answered, "I have prayed for three days now, teacher, since you taught us to."

In a discussion by the missionaries, it was felt that there were probably quite a number of the newer and less educated Christians who hardly knew what the joy and power of prayer could be. Since these people are highly social and love to work and act in groups, it was felt that evening group prayers might cultivate a spot in the lives of some of the Christians which was now vacant. The church committee got back of the idea and divided the Christians into small groups, appointing someone to begin the group worship. Several of the sections have begun the group prayers with a good response from the people. Any and every service which will draw our Christians closer to God is surely needed, for the way is still quite new to them. Will you pray that these simple evening prayers may be a means of deepening the spiritual life of our people?

At the Hospital

With the coming of the dry season the hospital work has increased steadily. Recently Parmata, one of our young Christian women, came in with a very severe case of dysentery. She was so ill that Dr. Studebaker realized her only hope of recovery was really skillful and faithful nursing care. Our native boys have not yet learned the infinite pains and care which this means, so Miss Brumbaugh said, "I shall nurse her myself." So she began the long siege against death. She nursed the woman throughout the day and often into the night. She had a constant battle to keep the anxious relatives from taking the patient home, and also to keep them from giving their food to the woman. They felt that the doctor and the nurse were really starving the patient before their eyes. Miss Brumbaugh cooked liquid and semi-liquid foods for Parmata and insisted upon only this food. She even practiced some gentle deception on Parmata in order to get down some of the precious strength which comes from eggs. (Many of these people consider eggs, along with milk, entirely unsuitable for man's use.)

Gradually Parmata began to show a little interest in life. Her recovery was then quite rapid. Then the relatives could not express their thanks volubly enough. It was "Usa, usa, Hyel" (God) and "Usa, usa, Likita" (doctor). "Usa, usa, Miss Brumbaugh." (However, I regret to add they tried in many ways to avoid paying the small hospital fee which was asked in exchange for the life of their dear one. This almost reminds one of some people in America.)

Covenant Christians

Bro. Kulp has been faithfully teaching Bible classes in the elementary schools. His work is bearing fruit. For three Sundays recently at the church, a group of from six to nine school boys and girls have stood in line to receive the Christian covenant service. This is their first step in declaring to their friends that they have begun to wish to follow the new road or Jesus way of life. The step indicates they want to study more about it until they can be baptized. We pray that these school boys and girls who are learning of Jesus while still young may some day develop into strong, active Christians.

Lassa, West Africa.

World-Wide News

COMPILED BY ANETTA C. MOW

The Church Missionary Society (C. M. S.)

"The missions of the society will go on, war or no war. It is our policy to maintain the work as fully and as efficiently as circumstances will allow.

"C. M. S. work must go on because it is helping to build up the church universal. . . . We plan to maintain as far as we can the work of the society in all its branches. We do this because we are building for the future, because we know that when the war is over, there will still abide the things that cannot be shaken."

The Scudder Family

In all, forty-three members of the Scudder family have served as missionaries in India. They have given a total of 994 years of devoted evangelistic, educational, industrial and medical service to the people of India.

"Railroad Car" Church

At Pleasant Valley, Minnesota, a small Lutheran congregation bought an abandoned railroad coach for a hundred dollars, to be used as a church house. With another hundred dollars, it was moved to a suitable location and furnished with necessary equipment. Members and friends donated all the labor. The congregation enjoys the regular services in their attractive house of worship.

Elgin, Ill.

KINGDOM GLEANINGS

Calendar for Sunday, March 17

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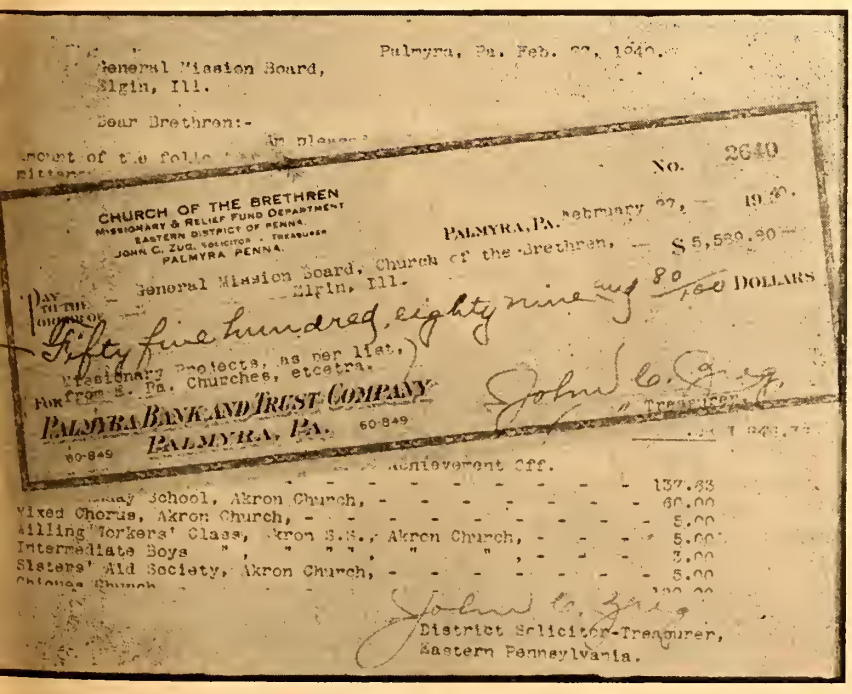
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Palmyra, Pa. Feb. 22, 1940.

General Mission Board,
Elgin, Ill.

Dear Brethren:-

Amount of the follo... Pledges

CHURCH OF THE BRETHREN
MISSIONARY & RELIEF FUND DEPARTMENT
EASTERN DISTRICT OF PENNA.
JOHN C. ZUG, SOLICITOR - TREASURER
PALMYRA PENNA.

No. 2640

PALMYRA, PA. February 22, 1940

PAY TO THE ORDER OF General Mission Board, Church of the Brethren, — $ 5,530.80

General Mission Board, Elgin, Ill.

Fifty five hundred, eighty nine 80/100 DOLLARS

For Missionary Projects, as per list, from E. Pa. Churches, etcetra.

PALMYRA BANK AND TRUST COMPANY
PALMYRA, PA.
60-849

John C. Zug
Treasurer

60-849

Achievement Off.

Sunday School, Akron Church, - - - - - - - - - 137.83
Mixed Chorus, Akron Church, - - - - - - - - - 60.00
Willing Workers' Class, Akron S.S., Akron Church, - - - - 5.00
Intermediate Boys " , " " , " , - - - 5.00
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Chicago Church - - - - - - - - - - - - 5.00

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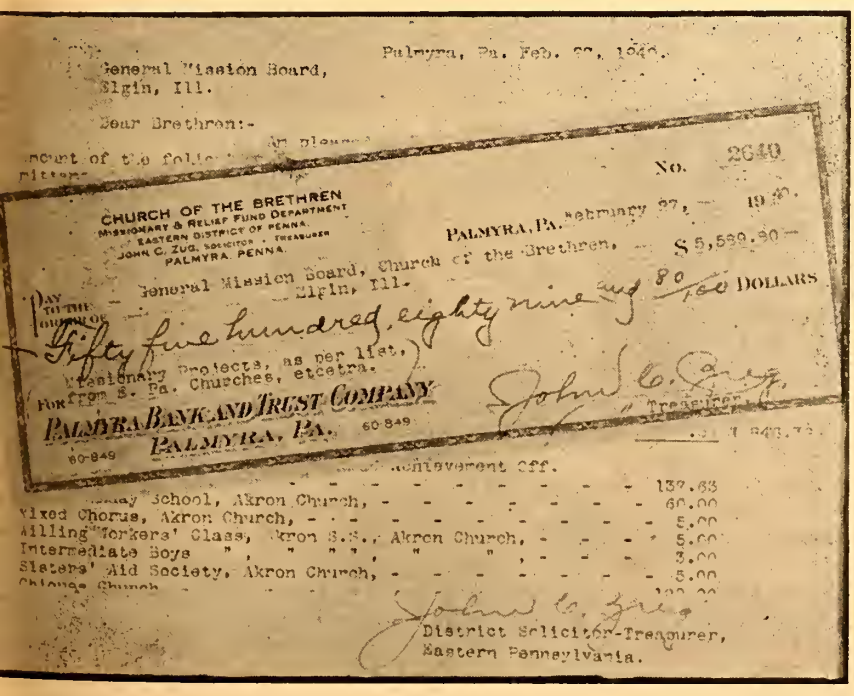
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EASTERN DISTRICT OF PENNA.
JOHN C. ZUG, SOLICITOR - TREASURER
PALMYRA, PENNA.

No. 2640

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General Mission Board, Church of the Brethren, — $ 5,589.90

Elgin, Ill.

Pay to the order of Fifty five hundred, eighty nine and 90/100 DOLLARS

Missionary Projects, as per list,
From S. Pa. Churches, etcetra.

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PALMYRA, PA.
60-849

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THE CHURCH AT WORK

Can You Say Christus Victor?

Reviewed by Grace Hollinger, Elgin, Illinois

The World Conference of Christian Youth at Amsterdam, Holland, last summer has set many young people to thinking. The motto of the conference, "Christus Victor," confronted each delegate as a searching question. A discussion outline has been written to help make this question the question of every Christian youth in the wide world.

The discussion outline includes ten studies. The titles of these studies are an indication of the contents of the booklet. They are: Ecumenism, What Is It? Worship and Togetherness; How Can You Listen to the Bible? Can My Education Be God Centered? Do You Try to Serve Three Masters? Is There Any Hope in Nations as Nations? Business Is Business; Who Said There Was No Superior Race? Is Love Enough? But the Church Can't Do Anything About Anything.

Each study is divided into three parts. First comes a series of questions such as you might hear in ordinary conversations, questions which came up in the discussion groups at Amsterdam, questions which you have to ask yourself if you really mean Christ to be victorious in your life. Then follows a section dealing with the general theme of the questions, designed to uncover any of the lurking self-deception to which we are prone when dealing with such questions. The third section suggests helpful reading and useful things to do to help in answering honestly the searching question which is used as the title of these studies.

This booklet helps to provoke serious thought and would be excellent as a basis of discussion in older young people's groups. Order from the Board of Christian Education, 22 S. State St., Elgin, Ill., for fifteen cents.

Preparing for Church Membership

Jesse D. Reber

Reviewed by Merlin C. Shull, Elgin, Illinois

Our most alert ministers have long wanted help in preparing applicants for church membership. Many have held classes for this purpose. Our men have hesitated to put their courses into permanent form. This has been in part due to our historic opposition to any document that bears a resemblance to a creed. Yet we firmly believe certain important Christian doctrines, and these should be more systematically taught. Church membership should become more meaningful and sacred. This booklet is an earnest and successful effort to meet this need. These lessons have been successfully taught. The writer's style is clear, thoughtful and forceful. Some may wish to use the lesson as written, others will find them a fine incentive or guide in developing their own courses. The author says, "No finality is claimed for this effort. If others are inspired to improve upon what has here been attempted, I shall be grateful."

The material is bound in an exceptionally attractive booklet form. The workmanship is excellent. It contains fifty-nine pages. A mimeographed packet of twenty-nine pages accompanies each book. This packet contains an enrollment blank, study help for each lesson and other valuable suggestions.

The printed booklet is divided into four parts as fol lows:

Part I. Fundamental Doctrines, considers the worl in which we live, God, man and his salvation.

Part II. The Way, contains one chapter entitled, Je sus Christ, God's Supreme Revelation.

Part III. The Bible the Word of God, tells what th Bible is, its origin, growth and purpose. This part als contains four chapters on the Ten Commandments an two chapters on the Lord's Prayer.

Part IV. The Church: God's Witness, deals with th church, her ordinances, public worship, church mem bership, a historical summary of the Church of th Brethren and ideals of the church.

The material is conveniently arranged for twenty-fiv one-hour periods. We understand the author used on each week during winter and spring, concluding o Palm Sunday. Daily Bible readings accompany eac lesson. Methods are suggested for securing the co operation of the parents of children and young peopl Here is valuable help for that high task of makin Christ, his way, his work, and his call to consecratio mean more.

Single copies sell for fifty cents. A discount of te per cent is allowed for six or more copies. Order fro The General Boards, 22 So. State St., Elgin, Ill.

The Church School Superintendent

Philip Cowell Jones

Reviewed by Merlin C. Shull, Elgin, Illinois

Here is a little book (112 pages) by a very successfu and inspiring superintendent. Dr. Jones is an associat pastor and director of Christian education in the famou Madison Avenue Presbyterian church of New Yor City. Here are words of wisdom and helpfulness fo all conscientious leaders in that great task of directin teachers and students of the Christian religion.

The superintendent is the focus of the whole churc school. "For performance of his many tasks he mu possess the abilities of a trained business man." He the supervisor of an educational system. He is re sponsible for that exceedingly important worship pr gram in the church school. He must be a real spiritua leader. "An effective superintendent must be able t inspire his associates, and boys and girls whom h would serve. He must be a real friend, believing in a and loving them resolutely, withal he should possess sense of humor, a capacity to grow and an overflowin spirit."

In addition to the qualifications of a superintende the author gives splendid advice on how to organize th church school, how to choose the course of study, di covering and enlisting teachers, training and supervi ing teachers, helping young people to worship Go keeping school and pupil records, and a closing and in spiring chapter on Maintaining Pupil and Teacher In terest.

The writer loves his task. This love overflows th pages of his book. The following statement is or among many that enhance the value of the volume. " should be added in no uncertain terms, that the superin tendent should be thoroughly appreciative of other pe

le and their devoted labors. Both from the point of iew of efficiency and of the Christian motive and spir-t, he should have the capacity to be grateful, which ift is the child of humility."

This book is the text for Course 617b of the Standard eadership Curriculum. It may be secured for reading nd examination from the Brethren Loan Library by ending 5c to cover mailing costs. It may be purchased hrough the Brethren Publishing House, Elgin, Ill.

Women's Work in Middle Indiana

By Mrs. Effie S. Douglass, Bringhurst, Indiana

The women of Middle Indiana met in their annual istrict conference Oct. 6, 1939 at the West Manchester hurch. The church was filled to capacity by repre-entatives from thirty-three churches. The meeting pened with our district president, Mrs. R. H. Miller, residing. Mrs. Glen Zook led us in the opening prayer. welcome was given by Mrs. T. G. Weaver of the West lanchester church. Devotions were conducted by Mrs. lbert Harshbarger. Special music was given by Clear reek, Huntington and Eel River. Mrs. Ray Reichly ave us a reading and Mrs. D. W. Boyer entertained us ith some of her original poems. The main address of he afternoon was given by Mrs. I. W. Moomaw who old us about life in India.

The treasurer reported that $899.44 had been given to he Women's Work project the past year. This is about hree hundred dollars more than our apportionment. n offering of $52.17 was lifted for the project fund.

The District Council of Women's Work has been quite ctive throughout the year. For the past several years has been the desire of the District Women's Cabinet o reach out in some way and meet the women in the ocal Aid Societies. We have felt that we could serve he district much more efficiently if we could meet the ndividual groups of women in their regular meetings. his project was finally undertaken the past year and o much interest has been manifested that we have de-ided to continue this over into the new year. It was ur desire in the beginning to visit especially the small-r groups and encourage them as much as possible by cquainting them with the work they are helping to do n the district.

Our cabinet is made up of six members: Mrs. T. A. hively, Pipe Creek, president; Mrs. Oren Eikenberry, lora, vice-president; Mrs. Effie S. Douglass, Bachelor un, secretary-treasurer; Mrs. Alice K. Ebey, Manches-er, director of missions; Mrs. E. H. Gilbert, Clear Creek, irector of mothers and daughters; and Mrs. Glen Zook, alamonie, director of Aid Societies. We meet the Aid ocieties in their all-day meetings, engage in whatever ork they are doing, enjoy the covered dish dinner with hem, and in the afternoon we usually furnish the pro-ram by each member of the cabinet explaining her articular phase of Women's Work.

We have noticed quite an increase in the amount of oney given to our national Women's Work project ince we have met these local groups and explained to hem just what their money has helped to do toward ransforming the lives of the girls in our foreign fields. Ve are very fortunate to have on our cabinet, Mrs. lice K. Ebey, who has spent many years on the India nission field and who always has something interesting o tell us.

We always take with us on our visits material from Elgin representing all phases of Women's Work. The women in the local churches have been glad to take advantage of the material which is available for them and we are sure they will find this very helpful to them in their local organizations.

During the past year we visited eleven local groups of women. Since Oct. 1 we have visited eight groups and we have plans made to visit several more in the next few months. As I said, our first aim was to visit especially the smaller groups, but we have gone wherever we have been invited or wherever we have felt we have been needed. If any local group would like the cabinet to visit them, they should get in touch with the district president or secretary-treasurer, as soon as possible so that plans could be arranged. Wherever we have gone we have tried to impress upon the women that our larger unit is made up of many small Aid Society groups, all working together in the cause of the Master.

Are You Planning for Vacation Church School in 1940?

By Ruth Shriver, Elgin, Illinois

"Of all the possible sessions for children under the guidance of the church, vacation school offers the best chance for really getting something done." This comment on the part of an experienced children's worker is worth thinking over. What did she mean?

Perhaps something like this: We are coming to know through recent years of testing the results of our work that we learn to do not by talking or by being talked to, but by doing. A test * made in the public schools a few years ago left little room for doubt. Four roomfuls of children were selected at the beginning of the church school year:

Room 1—The *control* group. Here the teacher did no more nor less than the average teacher does to strengthen conduct and character patterns of the children.

Room 2—The teacher *talked* to the children a great deal about ideals and good behavior.

Room 3—The children had *many projects and activities* during the year—they *did* many things; but they did not discuss,, nor did the teacher talk to them about the ideals of character that were operating.

Room 4—They *both talked and did.* They discussed with the teacher right ways of living and doing and then had many activities and projects where they had an opportunity to practice under the teacher's guidance the principles they were learning.

What were the results? Pupils in Rooms 1, 2 and 3 showed no improvement in attitudes and conduct whatever by the end of the year. Pupils in Room 4 showed a slight improvement. (The adjective *slight* shows the great difficulty in changing conduct, even under such ideal conditions, in the face of the influence of the home, playground associates, movies, radio and the newspaper.) For our purposes in the formal sessions of the church school, it is important to see that only those sessions where pupil activity and formal discussion are linked together really count, in getting character results.

Therefore, the uninterrupted three-hour daily session of the vacation school for two weeks, gives a chance to

*Jones, Vernon, Character and Citizenship Studies in the Public Schools.

combine all those delightful activities—study, storytelling, dramatics, music, play, hikes—which give a chance to learn to be co-operative by *doing* things where co-operation is required, to be persevering by *doing* things where perseverance is required.

If you are planning a vacation school don't wait until May or June to begin. *Do it now.* The director and every teacher of the school should be appointed not later than April 1; and the texts to be used, decided upon. From April on to summer these people can then be thinking into their jobs. It doesn't pay to have a vacation school unless it is well done.

Materials That Will Help in Getting Started

Administration

How to Plan and Conduct a Vacation Church School. 25c, 1937.
The Church and Community Co-ordination. 35c, 1937.
Curriculum Materials for Vacation Church Schools, Bulletin 803. 10c, 1935.
The New Vacation Church School—Blair. $1.50, 1935.
Administering the Vacation Church School—Armentrout. $1.00, 1929.
Teaching Religion Creatively—Myers. $2.00, 1932.

Books on Music and Worship

When the Little Child Wants to Sing—Laufer. For Beginners. $1.00.
Worship and Conduct Songs—Shields. For Beginners and Primaries. $1.00.
Primary Music and Worship—Laufer. $1.25.
Junior Church School Hymnal. Teacher's edition, 90c; pupil's, 75c.
Junior Hymns and Songs—Shields. 65c.
Living Hymns. 20c paper; 35c cloth.
Hymnal for Boys and Girls—Parker and Richards. $1.10.
Children's Worship in the Church School—Perkins. $2.00.
Junior Worship Materials—Burgess. $1.50.
Seventy-five Stories for the Worship Hour—Eggleston. $1.50.

Books on Handcraft and Play

Book of Games—Forbush and Allen. $2.00.
One Hundred One Things for a Boy to Make—Horth. $2.00.
Hundred Things a Girl Can Make—Snow and Froehlich. $2.50.
Amateur Poster Maker—Perkins. $1.00.
Make It, No. 1, for Beginner-Primary Children—Clyde. 50c.
Make It, No. 1, for Junior-Intermediate Girls—Clyde. 50c.
Make It, No. 1, for Junior-Intermediate Boys—Clyde. 50c.

For a list of the texts, order the leaflet, Materials for Vacation Schools, 1940.

ADULT DISCUSSION OUTLINE

Chapters of Pure Gold

Part 1. The Growth Chapter

Scripture: 2 Peter 1: 1-11

Sunday, March 31

I. Why Christians Should Grow (2 Peter 1: 3, 4)

1. God has given Christians, through Christ, all things needful for life and godliness (verse 3, also John 10: 10).

2. He has granted wondrous promises through which one and all may share in the very nature of God (verse 4; see John 3: 16; 7: 37, 38; 14: 1-3; 15: 16; Matt. 28: 20b; Acts 1: 8).

3. The Christian life is a high privilege and deserves one's best effort to grow and make the most of it.

II. The Way Christians Should Grow (Verses 5-7)

1. Beginning with faith, add virtue (manliness and noble character).
2. Add to these knowledge.
3. Add to these self-control.
4. Add to these power of endurance.
5. Add to these godliness (piety).
6. Add to these brotherly kindness.
7. Add to these love.

III. The Fruits of Christian Growth (Verses 8-11)

1. Help one to become more like Christ.
2. Keep him from stumbling.
3. Assure entrance into the kingdom of our Lord and Savior, Jesus Christ.

IV. Helping Christians Grow Today

1. Give them reasons why they should grow.
2. Stir the emotions to the point of effort.
3. Provide an atmosphere of Christian fellowship.
4. Furnish spiritual food through study and prayer.
5. Provide for exercise (work to do which demand growth).

Christian Education in the Home

(Continued From Page 13)

host. The little girl said nothing but showed she wa disappointed and a bit perplexed. A few weeks late this same little girl was a guest again at the same table Again she bowed her head and this time the host i simple words returned thanks for the meal, and thu made it a happier meal for all.

Real estate agents often advertise, "Own your ow home" and it is said that a certain modern woman re plied, "Why should I own a home? I was born in hospital, brought up in a kitchenette apartment, edu cated in a boarding school and married in a church. shall probably be buried from an undertaker's parlo But I live in my Packard car. I don't need a home. A I need is a garage and membership in the country club. Was this modern woman brought up in a home wher Christ was loved and adored?

Many of us need to face the fact that the home is fo the children. Often homes are built only for adult with children left out of the picture. Training i worship and instruction in religion should be the centra program in any plan of family religious educatio Children must practice religion to insure the growth c Christian character. To help growing boys and girls t meet emergencies calling for swift moral choices, w must equip them with high motives. Loyalty to Chri and his ideals must be constantly stressed. The valu of the Christian home has never been more real, an the Christian ideal is moving forward in the world i spite of the manner of life today. May we dedicate ou lives as well as our homes anew, so they may be a f place for the boys and girls of today. "More precio far than any cloth of woven silk or gold are boys an girls we have in trust, to lead and teach and moul May we with earnest, godly care weave in the good an pure, help build the pattern meant for them with thin that will endure."

Waynesboro, Pa.

CORRESPONDENCE

The York Dedication

(See Cover Page Picture)

The dedication of the new sanctuary and Sunda school rooms at the Second Church of the Brethre York, Pa., was conducted on Jan. 21, before an asser bled audience exceeding 1,000 people. The entire we following was devoted to a program of special meetin each night, closing with the administration of the ba tismal sacrament on Sunday, Jan. 28, at which tin seven were gathered into the fold. The week was o of great rejoicing to the many members who have d voted most of their lives to the problems of this mi sion church, and who have witnessed the rise and f of several previous efforts to expand when the c building, it seemed, would not contain their growi Sunday school.

Following the prayer of consecration by Pastor S. S. lough, Eld. J. A. Robinson, pastor of the Walnut Grove ıurch, Johnstown, delivered the dedicatory address. is theme was Building an Enduring Church, and for is text he quoted Matt. 16: 18, "Upon this rock I will ıild my church; and the gates of hell shall not pre-ail against it." Bro. Robinson declared that while the ıurch is being persecuted in many parts of the world, ıd church buildings are being destroyed in Russia, ermany, China, yet God continues to inspire others to ıild churches for tomorrow. He stated that the church built upon the works of the apostles and other great en; the foundation is solid. The church is builded in ccordance with the will of God; it cannot fail. The eys to the new building were formally presented by ro. John F. Sprenkel, chairman of the building com-ittee, with a brief address. Elder-in-charge Joseph J. owser accepted the keys in behalf of the church and knowledged its sacred responsibility to the communi-, to the Southern District of Pennsylvania, and to the otherhood. Following a statement by the treasurer, e offering appeal was made by Bro. Robinson. Over ,000 in cash was received. An electric recording was ade of the entire service for the benefit of those who uld not be present and for future commemorations.

Bro. Robinson preached each evening from Sunday to riday. On Saturday evening the Juniata College a ppella choir, under the direction of Prof. Chas. Row-nd, rendered a sacred concert in the auditorium. On ınday morning, Jan. 28, President Paul H. Bowman of ridgewater College delivered a deeply religious ser-on on the subject, What Is Spirituality?

The new church building is of American colonial type architecture. It has a portico supported on four large lumns protecting the entrance to the auditorium. The ructure is built of colonial brick with stone trim. ıe building is L-shaped. The main portion of the ıilding is eighty feet long and forty-one feet wide, and ntains the auditorium. The wing is forty-five by thir--six feet. It accommodates the Sunday-school depart-ents. This room is divided into nine classrooms by ller curtains. The auditorium has a capacity of 400 ople and the communicating Sunday-school room will at 300 persons, thus making it possible to address and e 700 people from the pulpit. An amplifying system as built into the walls of the building, with loud eakers in the prayer meeting room and the assem-y room on the basement floor, which rooms will ac-mmodate 100 and 300 persons respectively. Addi-nal rooms on the first floor are the pastor's room, omen's rest room, and a committee room. The dea-n's room and the Ladies' Aid room are on the second or. All floors are covered with asphalt tile. The bap-stry in the chancel is made of white ceramic tile sup-rted by reinforced concrete. The pews are of special sign to afford convenience and comfort at love feast rvices. The entire basement is finished, having plas-red walls, and is prepared for future Sunday-school e.

The building is equipped with a heating system hav-g several unique features, and affording the greatest se in firing and in heating the rooms quickly. The ıilding also has a complete system of electrical wiring ith numerous outlets for every purpose. The ampli-ing system permits the speaker in church or Sunday hool to be heard in any room in the building.

The building has been designed with the intent that in the near future the Second church would be organ-ized as a separate congregation. At present the First and Second churches comprise a single congregation of approximately 750 members. The building is con-structed throughout of new materials and cost approxi-mately $36,000. Work on the building operations was begun on March 12, 1939.

York, Pa. John F. Sprenkel.

Four Letters From Japan

On Feb. 29 Mrs. Leland Brubaker received four letters writ-ten at various times during Bro. Brubaker's stay in Japan. She was kind enough to allow us to glean the following general news from these letters.—Ed.

Our boat got to Yokohama Sunday evening about 5:30. By 7:30 we had our baggage examination and our quarantine and were docked. Our passport inspection was the most severe and the one who looked at mine had a hard time reading and talking English.

About 8:00 we found the N. Y. K. passenger agent and discovered that the Husievi Maru was not sailing till the twenty-third and would not arrive till March 3 in Shanghai. Well, I hardly knew what to do. We de-cided to go to Tokyo on Monday and then go see the American Express or Thomas Cook.

Then we called up Gilbert Bowles. He had on that morning's mail received a letter from Philadelphia stat-ing the purpose of my visit and had just read the letter when I called. In about thirty minutes he was here at the hotel. We were most anxious to get our sailings arranged. Finally we found a line that used to be with the N. Y. K. After a great deal of red tape I got sail-ings on it for the sixteenth out of Kobe. This will put me in Shanghai on the eighteenth.

To arrange all this took until 4:00 P. M. We were in-vited to the Bowleses' for dinner. A taxi took us to their home and we had a lovely chicken dinner. A Mrs. Seal from Whittier, Calif., is staying a time with them and she and I immediately found someone that we each knew. Then there is a Miss Taylor there who is quite well acquainted at Bridgewater. After we got home I wrote air mail letters to Tientsin and to Shang-hai and sent a wire to Minor Myers stating when I would arrive.

This morning we found a nice little restaurant close by and got our breakfast. I had baked apple, two fried eggs and toast and two cups of coffee for about 15c gold, and it was very good. So we will go there again tomor-row morning. At 10:00 we went back to Bowleses' where we had our first conference. Present were the execu-tive secretary of the Japanese F. O. R. and the secretary of the Friends Center here as well as Mr. and Mrs. Bowles. They outlined places to see and folks to inter-view.

At 3:00 P. M. we were in the Tokyo club and spent an hour with a Mr. Sumada, former ambassador to Brazil and now adviser to the government in international af-fairs. This conference was both very helpful and in-teresting. Tomorrow we visit Kagawa's co-operative hospital and hope to have a little time with him per-sonally.

We went to one of Kagawa's co-operative hospitals. They have one hundred two beds with twenty-two doc-tors. There were thirty-two babies in the O. B. depart-ment. This co-operative has 11,000 members, gives very good care and is much cheaper than the ordinary hospital.

In the afternoon from 3:00 to 4:30 o'clock we had a conference with a Mr. Aynsawa. He has spent twenty years in Geneva, Switzerland. He speaks excellent English. He is in the international labor office here.

Today we went to the Meiji shrine and walked and walked. I think we must have walked a good five miles. And it was cold. Then after our lunch we went out in one of the suburbs to Kagawa's home. We had a wonderful two hours with him. His wife and daughter served us tea, candy and fruit. While we were there a newspaper reporter came, the ex-secretary of Japan's National Christian Council, and the pastor of the largest church in Tokyo. I am having lunch with the two latter tomorrow at the Y. M. C. A.

We are having some excellent conferences. I have letters to Japanese in Shanghai that ought to be very helpful. It is most interesting to talk with these people. Bowles is surely helping us in a fine way.

Today we went to one of Kagawa's community banks, a kitchen, and to a store in the slums of Tokyo. We rode streetcars and the subway making our rounds. There were great crowds of people everywhere; they have money to buy and seem to be buying things.

We are taking the Bowleses out to dinner this evening in appreciation of their kindness to us while here in Tokyo. We are to go to a very famous Japanese restaurant.

I feel I have spent enough time here and will be glad to leave Tokyo Wednesday morning. My contacts have been most helpful and I have some rather definite ideas concerning the situation here. There is so much to say but you understand why I do not say more.

Tokyo, Japan. Leland S. Brubaker.

Pacific Coast Area Regional Conference

The Pacific Coast Regional conference, held Feb. 11 to 16 at La Verne College, with Sunday and evening sessions at the La Verne church, proved to be very inspirational and practical. The weather was ideal excepting for one rainy day; the attendance and interest were splendid. An unusually large number of people was present from Northern California, Oregon and Washington, including a delegation of young people from each of the northern states.

The program was diversified enough to be helpful to all. The pastors of the area held ninety-minute conferences each morning, beginning at 9 o'clock. These were under the general direction of Elder Edgar Rothrock, General Ministerial Board member for this region. At the same hour the women held an open conference under the leadership of Mrs. J. Z. Gilbert, area director. At a business meeting Mrs. Gilbert asked to be relieved, and Sister Martha Shick of McFarland, Calif., was elected to take her place.

Bro. M. Clyde Horst of Chicago brought nine doctrinal messages during the conference. Bro. D. D. Funderburg, director of adult work for the general brotherhood, gave five practical addresses illustrated by materials which he brought with him. He was also used in a number of group conferences, one being a meeting of the executive committee of young married people of Southern California. Bro. Clement Bontrager of Tonasket, Wash., was the peace expert for the conclave. He gave five addresses and met with various groups who counseled with him. Bro. Francis Barr of Myrtle Point, Oregon, brought three messages emphasizing the Holy Spirit in daily life. Brethren M. S. Frantz o Nampa, Idaho, Walter M. Kahle of Troutville, Va., Wil liam Riddlebarger of Boise Valley, Idaho, D. C. Gnag of Lindsay and D. W. Kurtz of La Verne, also made val uable contributions to the conference program.

Each afternoon a how-to-do-it-series of subjects, brotherhood interests program, and a series on churc administration were considered. Many departments conferences were held.

Miss June Yearout, woman evangelist from Sunny side, Wash., brought several earnest messages to th conference people.

The conference opened on Sunday, Feb. 11, with program of special interest to the young people; closed on Friday night with the annual La Verne Co lege New Era banquet. The speaker was Dr. Elam Anderson, president of the University of Redlands and former missionary educator in Shanghai, China. Pres dent C. E. Davis of the college was master of cere monies. About 400 people were present. The meal wa prepared by women of the La Verne church, assiste by the other Aid Society women of southern Californi

Preludes for the evening services and music for th conference in general were provided by the college mu sic people. Those helping included Miss Frances Camp bell, dramatics teacher and church choir director; Pro Ralph Travis, head of the music department; Prof. Ha old Reed, voice teacher; Miss Lois Clark, director of th children's choir.

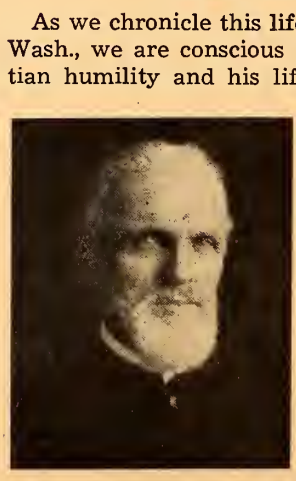
Guests were entertained at night and for breakfast i La Verne homes. This work was under the leadershi of Mrs. A. A. Neher and Mrs. S. J. Miller, lodging com mittee.

President Davis was in general charge of the con ference and was assisted by Dean Lorell Weiss, Rc Crist of the religious education department, and studer field secretary Frank Howell, who took turns conductin the conference program.

La Verne, Calif. Grace Hileman Miller.

Elder David Bowman Eby

As we chronicle this life of Eld. D. B. Eby of Olympi Wash., we are conscious of his inherent sense of Chri tian humility and his lifelong practice of letting goo deeds rest on their meri alone, avoiding person display or recognition. H works are truly his mon ment, and a grand and lof invisible monument it Still to his friends and a quaintances throughout t brotherhood who a w a word of his passing we fe indebted to give this bri account of his life. We su mit it in the same humb spirit that guided him.



David Bowman Eby w born into the home of Enoch and Hettie Howe Eby Huntingdon County, Pa., on May 10, 1851, which ma him 88 years, 8 months and 22 days of age at his deat He passed away peacefully at the home of his olde daughter in Olympia, Feb. 2, the immediate cause bei a heart attack. Funeral services were held in t Olympia church. His pastor, Eld. Mark Schrock, c

iated, assisted by eight visiting ministers who had ıg been associated with Bro. Eby. Interment was be-le his wife in the near-by cemetery.

Bro. Eby grew to manhood in the historic Waddams ove church in Illinois. In 1874 he was married to Han-h Studebaker, who preceded him in death twelve ars ago. They established their new home near Lena, ., and took up their membership in the Yellow Creek urch. His fine qualities of Christian leadership were rly apparent and he was called to the ministry. He aced that calling for more than sixty-five years. e was elected to the eldership in the Yellow Creek ngregation and served it there for many years.

In 1898 he felt the strong calls that were being made ɔm the still raw and undeveloped West for church aders, and came with his family to a farm in the sage-ush covered sands of the Yakima Valley, settling near nnyside, Wash. He began at once his western min-ry, gathering his neighbors and their children into e schoolhouse each Sunday, leading them in divine ɔrship. In 1899 the little community had grown to the ace where it had fourteen phone subscribers and uld install a telephone line. The young man who in-alled the phone in the schoolhouse told Bro. Eby that s mother was an invalid and he wished it were pos-ɔle for her to hear the services. Bro. Eby arranged to roadcast" over the phone line, and for a number of ars the sermon and songs were carried from the school-ɔuse to the shut-ins in the valley. We who pride our-lves on our modern services should recall that in 1899 dio had not yet been born in the minds of even our eat scientists.

His deeds soon did speak for themselves, and he found mself not only shepherding the little group at Sunny-le, but a leader for the whole northern half of the acific slope. He served as chairman of the district ission board for the states of Oregon, Washington and aho for a great number of years, and went about in e valleys and coasts organizing new churches wher-er clusters of the Brethren had settled. He repre-nted his districts on the Standing Committee at An-ıal Meeting for more than a decade. He served as airman of the committee of arrangements for the An-ıal Conference held on the university campus in Seat-e.

All this time he was developing a dairy farm and rais-g a family of eight children. Among the memories at his children treasure from their childhood are the collection of the long line of church leaders and iends who came and went in the Eby household. 'other and Sister Eby truly lived "in a house by the le of the road," and were friends to man. Particular-characteristic of Bro. Eby's thoughtfulness for others ıs the fine spirit of co-operation that he maintained ith Eld. S. H. Miller of Waterloo, Iowa, who moved Sunnyside and was the other resident elder.

In 1911 the area divided itself into the three states at were its component parts, and Bro. Eby was given e responsibility as chairman for the newly elected ɔard for Washington. This office he discharged with re grace and acumen until, with increasing years, he lt it should be carried by younger men. However, his isdom and guidance were still sought in church affairs. hen the United States entered the World War, and our :ethren boys came under the selective service act, Bro. ɔy was appointed by the board and the district to have the oversight of the work done in behalf of our conscientious objectors in the Washington camps. Until most recent years he had continued to preach occasionally and regularly filled the Olympia pulpit on his birthday. An increasing deafness robbed him of some of the joys of public worship. Then failing eyesight deprived him of the printed literature of the church. Both of these crosses he bore with Christian fortitude. Those who attended the Annual Meeting at Nampa will recall the grand old white-haired elder of the West who sat beside the speakers, to hear.

In 1917 he and his wife retired from the farm and moved to Olympia, where he has shared with all, the fullness of his bowl of life. Bro. Eby is respected throughout the West as a great pioneer minister, but is beloved for his own Christian personality. He loved and lived for the doctrines and principles of the Church of the Brethren, and as he increasingly gave over the reins into the hands of younger leaders, he was concerned about their ability to keep on the right course. Never was he dictatorial or dominating in his advice, and he recognized and encouraged the good in true Christian advancement. He was not dogmatic, but with a keen sense of humor and an ability as a story-teller, he never spared himself nor his generation in recalling their foibles or quibbling over trivialities.

He is survived by five children, three having gone on to enrich the gloryland for him and Sister Eby. The children are: Eld. Jacob Eby of Marshalltown, Iowa; Roy Eby of Pasco, Wash.; Mrs. Maude Gregory of Olympia, Mrs. Milo Barnhart of Olympia and Mrs. Ralph Eikenberry of Wenatchee, the daughters all of Washington; seventeen grandchildren and six great-grandchildren. Throughout Washington he was "Grandpa Eby" to all the members of his faith. His only surviving brother, Eld. L. H. Eby, now of North Manchester, Ind., was the "Grandpa Eby" of southern Idaho, and so they have nurtured and fostered families of Brethren through the West that no house can hold. We cannot say with some historians, "Washington has lost a great man." Rather, Washington has been blest with a great man, and she still has the high heritage of his rich experience, and heaven has claimed a new recruit, one who has proved his sterling worth. We would not be selfish enough to keep him longer from his reward.

Wenatchee, Wash. Geraldine Eller.

The Passing of Elder Samuel S. Keller

Elder Samuel S. Keller was born in Huntsdale, Pa., June 16, 1849, and was called to his eternal reward from his home at Empire, California, Feb. 6, 1940, at the age of 90 years, 7 months and 21 days. Bro. Keller joined the Church of the Brethren in 1865 at the age of sixteen, and was a most faithful member for more than seventy-four years. He moved to Indiana in 1871 where he attended Earlham College in Richmond, Ind. Later on he became a teacher in Salem College, Indiana, which was the first Brethren college in the entire brotherhood. In 1872 he was united in marriage to Ella Bland, and to this union were born five children: Arthur of Florida, Herbert of Indiana, Mrs. Besse Winters of Chicago, Mrs. C. C. Zinn and Mrs. W. A. Senior of Bourbon, Ind. Ella Bland preceded him in death in 1894. In 1899 he was married to Mary Wenger and to this union were born three children: Raymond of Turlock and Paul and Anna of Empire. He leaves to

mourn his departure his wife and children, and also twenty grandchildren and twelve great-grandchildren. Bro. Keller was elected to the ministry in October of 1900, and was faithful to his calling in the capacity any time he was asked to serve. He moved to Empire in 1910 where he engaged in farming. Bro. Keller had two brothers and one sister who have all passed away within the last eight months. One died at the age of ninety-eight, another at ninety-five and as this was written word was received that his sister passed away at the age of ninety-seven.

We have known Bro. Keller for more than two years and learned to love him. We have admired his lovely youthful spirit. He was always cheerful, always interested in others and the world and the church. It was an inspiration to many to see this faithful veteran enter the church every Sunday morning and take his place in his Sunday-school class, and also to see him listening carefully to the sermon and even helping in the singing. He will be missed by his loving family, but also by his church, and his many friends and neighbors. A great soul has passed after having lived a beautiful and useful life.

The funeral service was held in the Empire church in charge of the writer, his pastor, assisted by J. W. Deardorff of Waterford.

Empire, Calif. Niels Esbensen.

A Dream

One night as I lay sleeping I dreamed. My wife, who passed into the beyond a few years ago, and I were traveling on our way homeward. We had been traveling together for many days. The road over which we came stretched far back into the distance. Our conveyance was a horse and buggy. At a certain point along the road my wife stepped out of the buggy and disappeared from my view, and I was left alone. I knew not why. Wondering, reluctantly and hesitantly I traveled slowly on, alone, hoping and expecting to meet her again soon. I felt she would meet me or I would overtake her. The road we were traveling on was straight and narrow. Perhaps she had joined others who were traveling along the way and was with them. If so, I would most likely overtake them, and so we would be together again on our way home. But somehow there was a deep feeling of anxiety and concern about it all. Why this separation? Why could we not have continued on our way together? Might we miss one another and so never meet again? Restlessly I was wondering about it all.

With feelings such as these I kept traveling sadly along, all alone. I came to a crossroad and this added to my difficulties. I did not know which way my wife might have taken, or which road I should take that we would not miss each other. As I was wondering what I should do, my faithful horse followed the road straight ahead, and I let him have his way, and so passed on. I came to another crossroad. Here there was located a fine and well-constructed building which added to my interest and satisfaction in the way. Here my horse wanted to turn. The road he wanted to follow was like the one I had been traveling on, straight, narrow and well constructed. Believing that he knew the way home, I again let him have his way, hoping that my wife had gone this way, too. I had not gone far until another building appeared, larger and more substantial than the one I had passed, with a city lying just beyond it. I was impressed much by its substantial and permanent appearance. As I approached the city I wondered whether my wife had gone this way, and if she had, how could I meet her in a city like this? Again I became anxious about my meeting her again. Might it be possible that I would not meet her? There was a mystery about it all that I could not understand, and I became restless. And as I was musing and wondering she appeared at my side in the way. How I was thrilled! Happily, and with a deep settled peace coming upon me we were entering the city together, when I awoke—and behold, it was only a dream! Again I was alone, all alone.

A dream? Just a dream? Soul, do not mourn as those who have no hope. There is a city of splendor and glory that hath the foundations whose Builder and Maker is God, eternal in the heavens, the home of the redeemed. Look up; be not cast down, or discouraged. Even now it may be seen and greeted from afar. Fix thy gaze upon it, and it will be unto thee a source of strength and courage, and will lighten thy way. Thou art a stranger here. This is not thy home. Seek elsewhere for a country of thine own, where the redeemed who have passed out of the body, and from thy view are at home with the Lord, and in whose presence there is fullness of joy.

Thy faithful Monitor knows the way home. Let him be thy Guide and Comforter, and follow thou confidently on, and he will guide thee into all the truth, and thy longings shall come to an end. When as an hireling thy assigned task is finished, and thy day's work is done and the evening shadows shall lengthen, and thou shalt approach the gates of the City, thine own home, there thine own, thy beloved, shall appear unto thee, and with them thou shalt pass through the gates into the City to be at home together with the Lord forever.

"O death, where is thy sting? O grave where is thy victory? . . . Thanks be to God, who giveth us the victory through our Lord Jesus Christ."—*By One Who Was Helped by a Dream and Hopes It May Help Others.*

Report on Relief Clothing Sent to Elizabethtown

In answer to the call for clothing in the Messenger of October, Elizabethtown College is glad to report that the church people of the districts sent in more than four hundred articles of clothing for the American Friends Service Committee to distribute to the refugees. In a recent letter from the American Friends Service Committee in Philadelphia they say:

"Please thank for us all the people who gave you these articles of clothing, soap, etc.

"As to where they will be sent, probably France for the socks, stockings, underwear, boys' suits and girls' dresses. Men's clothing will perhaps go to Mexico. We have two workers on their way there, to work with the Spanish refugees. We are told that there is great need for men's clothing so we are hoping to send our workers several bales of it. The baby things, women's clothing, shoes, etc., will go to the bituminous coal fields of Ohio and West Virginia where we have workers. So the people who sent all these things are helping to care for the need in many places."

As an institution we have aimed to thank all those who have contributed to this worthy cause. If there are those who read this report who did not receive a p

nal letter of thanks, please accept this report as our ›preciation of your service.

We appreciate the fine spirit of co-operation in col-cting this large amount of material for those less rtunate than ourselves. We believe that the Master's atement, "I was naked and ye clothed me," applies to ›u who have participated in this worthy work.

Elizabethtown, Pa. Lavinia C. Wenger.

Another Golden Wedding—The Philip H. Smiths

The golden wedding of Brother and Sister Philip H. Smith of eedley, Calif., was celebrated at the church on Jan. 14, 1940.



Their four children, Cecil Smith of Fresno, Mrs. Inga Olson and aul Smith of Reedley, and Philip H. Smith, Jr., of Oakland, ith their families, were all present. There are ten grandchil-ren and four great-grandchildren. No death has occurred in is family circle. A number of other relatives were present.

Following the morning service a dinner was served in the urch dining room to the entire congregation. A program con-sting of readings, musical numbers and talks was given, with ro. L. M. Clark as toastmaster. A number of beautiful gifts ere received from relatives, friends and church groups. Open ›use was held at their home in the afternoon and evening. ards, letters and telegrams of congratulation were received.

Philip H. Smith and Laura Byers were married at Burnetts-lle, Ind., Jan. 16, 1890.

Prior to this, or in 1896, Bro. Smith attended Mt. Morris Col-ge and was baptized there.

They have lived in this congregation thirty-three years. Their ›ur children and five of their grandchildren united with the urch here. Bro. Smith served as church clerk for several ears, and they have served the Sunday school—he as superin-ndent and both of them as teachers at various times.

Bro. Smith still works at his trade of painting and manages s ranch. They are still young in heart and we wish for them any more years of happy companionship and Christian serv-e.

Reedley, Calif. Mrs. Mamie Sink.

Report of Women's Work Meetings at Regional Conference

The Conference of Women's Work for the Pacific Coast Region et in session each morning in La Verne College auditorium, eb. 12-16. Mrs. J. Z. Gilbert of Los Angeles was the general rector of the meetings. She began each session with an inter-sting devotional period, led by various women of the group. fter the devotional period some very interesting discussions ere given, led by D. D. Funderburg, director of adult work, on e subjects, How Can We Be Better Parents? and Vital Phases Home Life. Bro. F. H. Barr of Myrtle Point, Oregon, spoke n The Holy Spirit—His Issues in Daily Life. He impressed us ith the thought that holiness is a means to an end and not an id in itself. Clement Bontrager, pastor of the Ellisforde church Washington, gave us a talk on the Meaning of Baptism. He sed Rom. 6:1-11 as the basis of his talk. June Yearout, pastor-vangelist of Sunnyside, Wash., spoke of Child Evangelism.

Our last session was to take care of business items, with Mrs. Z. Gilbert presiding. Miss Martha Schick of McFarland was ected as regional director of Women's Work for a period of ree years. She accepted this new responsibility wholeheart-lly, and we wish for her the best. It will be a new experience, ut we hope a pleasant one. It was decided by a unanimous ›te that the Women's Work groups of this region purchase a ew refrigerator for the La Verne College dining hall, as their project for the coming year. Our week together was an inspir-ing one. We gave Mrs. Gilbert a vote of thanks for the com-mendable program that she had planned for the conference. We are looking forward to a larger representation of our Wom-en's Work next year.

Live Oak, Calif. Mrs. S. Paul Daugherty, Acting Secretary.

Tragic Deaths of Ora and Lillian Haas





The Wilmington church and community were shocked to read in the morning papers of Jan. 29 that Ora and Lillian Haas (aged 21 and 17 respectively) were instantly killed when the car in which they were passengers was struck by a truck on the road between Lancaster and Wilmington. With their mother and two other friends, they had been to Williamsport, Pa., to visit their brother, Charles, who is a patient in the sanitorium there. They were the only daughters of Mrs. Jennie Haas—their father being killed in a railroad accident eight years ago. They are survived by four brothers: Charles, William, Harry and Kenneth. At this writing Mrs. Haas is still in the Coatesville, Pa., hospital recovering from serious injuries received in the accident.

Ora and Lillian were active members in the Wilmington Church of the Brethren—both having accepted Christ and united with the church at an early age. Ora Haas was born June 1, 1918, and graduated from the Wilmington High School in 1935. At the time of her death, she was employed by the Addressograph Sales Agency of Delaware with whom she held a very responsible position. She was the only girl in the state who could teach the use of the addressograph and dictaphone, and in her capacity as instructor traveled extensively throughout the state. She also taught the use of this equipment in Goldey Business College.

In the church school she was an active teacher in the intermediate department, a teacher in Bible school, the organizer and leader of the Camp Fire Girls and an active worker in the B. Y. P. D. She was exceptionally talented in dramatics and took the leading rôle in the last play, No Banners Flying, given by the B. Y. P. D.

Her sister, Lillian, was born Dec. 9, 1922. At the time of her death she was a junior in Wilmington High School. She was the secretary of the B. Y. P. D. and a loyal teacher in the Vacation Bible School. She was Ora's assistant teacher and taught when her sister was unable to attend. Their home was in Elsmere,

about a mile from the church to which they walked for both morning and evening services. They were regular in their attendance at the services of the church and loyal in their service. At the time of their tragic death, they were preparing to assist with the campaign of visitation evangelism.

They were buried side by side in Silverbrook cemetery following funeral services conducted by their pastor, Bro. John C. Middlekauff, who was assisted by Rev. Raymond P. Sharp of the Elsmere Presbyterian church. Their many friends attending the services and the beautiful flowers were indicative of the high esteem in which they were held in the hearts of their many friends. Their memory abides as a never-failing inspiration to all who knew them, and it will help us buoy up our courage and live more victoriously.

"He liveth long who liveth well;
All other life is short and vain:
He liveth longest who can tell
Of living most for heavenly gain."

Wilmington, Del. Edith Maxwell.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Blosser-Flory.—By the undersigned, in his home, Feb. 18, 1940, Warren Blosser of Foraker, Ind., and Laura Flory of Nappanee, Ind.—N. H. Miller, Bourbon, Ind.

Cripe-Berkey.—Donald E. Cripe of Goshen, Ind., and Opal Berkey of Millersburg, Ind., by the undersigned, at the Rock Run parsonage, Feb. 21, 1940.—J. S. Zigler, Goshen, Ind.

Cripe-Ridenour.—By the undersigned, at his home, Owen D. Cripe of Camden, Ind., and Lottie A. Ridenour of Logansport, Ind.—Jeremiah Barnhart, Delphi, Ind.

Hollis-Miller.—J. Gordon Hollis and Melva Miller, both of Waterloo, Iowa, by the undersigned, in the South Waterloo Church of the Brethren, Feb. 25, 1940.—W. H. Yoder, Waterloo, Iowa.

Miller-Bridges.—Ward S. Miller and Ida Bridges, at the home of the bride's parents near Lima, Ohio, Dec. 23, 1939, by the undersigned.—Clarence R. Bowman, Lima, Ohio.

Russell-Kintner.—By the undersigned, at his residence, Feb. 22, 1940, Bro. Albert Russell of Morenci, Mich., and Sister Viola Kintner of Adrian, Mich.—J. A. Guthrie, Swanton, Ohio.

Sellers-Stuntz.—By the undersigned, in his home, Feb. 14, 1940, Paul Sellers, son of Mr. and Mrs. Chas. H. Sellers, and Ruth Stuntz, daughter of Mr. and Mrs. Jesse Stuntz.—N. H. Miller, Bourbon, Ind.

Weaver-Chokey.—By the undersigned, at his home, Feb. 20, 1940, Ora Noble Weaver and Mary Berneice Chokey, both of New Paris, Ind.—Ervin Weaver, North Liberty, Ind.

Welles-Flory.—Leonard Welles of Evanston, Ill., and Doris Flory of Dayton, Ohio, at the First Church of the Brethren, Dayton, Ohio, Feb. 3, 1940, by the undersigned.—J. Perry Prather, Dayton, Ohio.

FALLEN ASLEEP

Brubaker, Elizabeth Harnly, was born July 23, 1859, at Manheim, Pa., and departed this life at La Verne, Calif., Feb. 8, 1940. She was married on Dec. 7, 1879, to Riley Brubaker, with whom she lived for more than fifty-eight years. Eight children were born to this union. Her husband and three children preceded her in death. She is survived by three sons, two daughters, ten grandchildren, one great-granddaughter, twin great-grandsons, five brothers and one sister. Sister Brubaker came from a family of strong personalities and leadership. She loved her church and her Lord. She was always at worship services whenever it was possible. Her piety and loyalty were manifested in her quiet life of devotion to the church and the kingdom. Funeral services were held in the La Verne church, conducted by Pastor D. W. Kurtz, assisted by Eld. Galen K. Walker, former pastor. Interment was in the Evergreen cemetery.—Grace Hileman Miller, La Verne, Calif.

Brubaker, Ezra J., son of Jacob and Anna Frantz Brubaker, was born at New Carlisle, Ohio, April 6, 1860, and died Feb. 11, 1940, at a Springfield hospital, where he had been a patient for several weeks. He was the youngest of a family of nine children, all having preceded him in death. When he was but three years of age he moved with his parents to Illinois, locating near Virden. He married Ella Shipman, Sept. 27, 1882. To this union were born three daughters and five sons. His wife and eldest daughter preceded him in death. At an early age he united with the Church of the Brethren, and remained faithful. Besides the two daughters and five sons, he is survived by twelve grandchildren, ten great-grandchildren and many other relatives and friends. Funeral services were held at the C. M. Shane funeral home in Girard, with Bro. E. F. Caslow in charge. Interment was in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Crumrine, John Walter, was born April 25, 1872, near Littlestown, Pa., and passed away Jan. 2, 1940, at the Willamette hospital in Newberg, Ore. He had been in failing health, but was in the hospital less than six days. He moved to Galesburg, Kans., with his parents, Brother and Sister G. G. Crumrine. He was received into the Church of the Brethren at the age of fourteen years. In 1896 he was married to Mary Ullery. They served the church in the deacon's office for about twenty-nine years. The family moved to Oregon in 1922. He leaves his wife, two daughters, four sons, and fifteen grandchildren. Funeral services were held at Hodson's Mortuary in Newberg, Ore., by Bro. Stanley Keller, assisted by Bro. J. D. Miller of Albany, Ore. —Gussie V. McPheron, Newberg, Ore.

Dwyer, Anna Louise, daughter of Moses and Hannah Welker, was born June 10, 1871, near Brookville, Ill., and spent the years of her childhood in that vicinity. At the early age of ten years she united with the West Branch Church of the Brethren, and remained faithful. On July 4, 1889, she was married to James Dwyer and lived on a farm near Polo, Ill. To this union nine children were born, seven of whom survive. Five brothers and twelve grandchildren also survive. Two daughters, her husband, three sisters and eight brothers preceded her in death, but she bore her sorrow with a fortitude that only a heart so pure as hers can know. She was a wonderful mother, a kind neighbor and a good friend. Funeral services were conducted from the Polo Church of the Brethren, by the pastor, Feb. 21. Interment was in the local cemetery.—H. Jesse Baker, Polo, Ill.

Eavey, Sister Bertie, daughter of Mr. and Mrs. J. William Plaine, was born near Mt. Crawford, Va., Aug. 10, 1884, and died at her home near Ft. Defiance, Va., Jan. 12, 1940. She became a member of the Pleasant Valley Church of the Brethren in early childhood and remained faithful. She is survived by her husband, Walter E. Eavey, and seven children. Funeral services were conducted from the Pleasant Valley church by her pastor, Bro. Samuel A. Harley, with burial in the cemetery near by.—Bessie H. Diehl, Staunton, Va.

Fields, Lou Ward, was born April 20, 1875, at Laura, Ky., and passed away Dec. 31, 1939. She united with the Church of the Brethren on July 21, 1934. She is survived by her mother, one daughter, one son, four sisters and two brothers. Funeral services were conducted by Bro. Keither Wilson at the Wolf Creek church.—Mrs. Keither Wilson, Laura, Ky.

Filbrun, Sister Elizabeth, daughter of Moses and Susan Brubaker, was born near Cleveland, Ohio, June 3, 1862, and passed away at La Verne, Calif., Jan. 29, 1940. At the age of seventeen she became a member of the Church of the Brethren. On Sept. 20, 1882, she was married to Joseph Filbrun at Girard, Ill. They lived in the state of Washington for twenty-one years before coming to California, eleven years ago. Two children preceded her in death. She is survived by her husband, three children, nine grandchildren, four great-grandchildren, two brothers and two sisters. She was loved by all who knew her. She was a model mother and an ideal Christian. Funeral services were held in the La Verne church by Pastor D. W. Kurtz, assisted by Bro. Galen K. Walker, former pastor. Interment was made in the Evergreen cemetery.—Grace Hileman Miller, La Verne, Calif.

Friend, Emma Catherine Justice, was born Feb. 28, 1863, in Stark County, Ohio, and died Feb. 19, 1940. Jan. 12, 1890, she was married to Samuel M. Friend of New Philadelphia, Ohio. To this union was born one son. At the age of sixteen she united with the Church of the Brethren and remained faithful. She was active in the work of the Aid Society until near the end of life. She leaves her husband, her son, two grandchildren, two sisters and one brother. She and her husband lived for many years within the bounds of the Black River church. Funeral services were conducted by Bro. A. H. Miller of New Philadelphia, Ohio, and the writer. Interment was in the Black River cemetery.—Arthur L. Dodge, Spencer, Ohio.

Gates, Serilda Jane, oldest of the twelve children born to Cullen C. and Nancy Jane Daugherty Gibson, was born near Franklin, Ill., Feb. 24, 1845, and died at the Home in Girard, Feb. 13, 1940. When a small child she came with her parents to Macoupin. In 1861 she was married to Frank W. Gates. She lived her entire life in and near Girard. Had she lived until Feb. 24 she would have been ninety-five years of age. After the death of her husband in 1923 she lived with her several children, and the last eighteen months was devotedly cared for in the Home. She lived a happy and useful Christian life. From early girlhood she was a devoted member of the Church of the Brethren. She is survived by four daughters and two sons. One daughter and one son preceded her in death. Twenty-four grandchildren, twenty-six great-grandchildren, three brothers and three sisters also survive. Funeral services were held in the Church of the Brethren in Girard, with Bro. E. F. Caslow assisted by Bro. W. A. Deardorff.—Mrs. H. V. Stutsman, Girard, Ill.

Gehr, Sister Sarah Elizabeth, passed away at the home of her daughter, Mrs. Norman Robinson, near Fort Loudon, Pa., Sept. 22, aged 66 years, 8 months and 18 days. She was a lifelong member of the Church of the Brethren. Her loyalty and faithfulness will long remain in the memory of those who knew

her. Surviving are one brother, two sons and two daughters. Her husband preceded her in death, Nov. 22, 1935. Funeral services were conducted in the Brandt Church of the Brethren by the writer, assisted by Rev. M. C. Bottiger of the Lutheran church. Interment was in the Brethren cemetery near Welsh Run.—M. B. Mentzer, Chambersburg, Pa.

Hylton, Sister Sarah Jane, daughter of William and Mahala Duncan Carter, was born May 7, 1861, and departed this life Jan. 29, 1940. She was married to Eld. Hardin P. Hylton, who preceded her in death Dec. 24, 1905. She leaves one stepson, one brother and a host of other relatives and friends. She was a faithful, active member of the Church of the Brethren for fifty-three years. She was very much interested in missions. She called for and received the anointing service. Funeral services were conducted at the Coulson church by Brethren J. B. Sowers and Otte Utt. Her body was laid to rest in the family cemetery. —Virginia Lintecum, Hillsville, Va.

Kellner, John Albert, died at his home Jan. 29, 1940. He was unable to work since 1935, when he was injured in a mine accident. He was the son of Mr. and Mrs. Andrew Kellner, and was born June 13, 1874, in Johnstown, Pa. Bro. Kellner was a member of the Brethren church for about twenty-five years. He was assistant teacher of the men's Bible class. He was married to Annie Rininger on Dec. 5, 1901. He had been a resident of Jackson Township for thirty-nine years. Surviving are his wife and a foster daughter. Funeral services were held in the Nanty Glo Church of the Brethren, with Bro. Chalmer Dilling officiating. Interment was made in the Grand View cemetery.—Mrs. Dorothy Paul, Nanty Glo, Pa.

Laugerman, Sister Alvildia, wife of Charles Laugerman, was born Aug. 3, 1875, and died Feb. 15, 1940, after an extended illness of two years. Mrs. Laugerman was a daughter of the late Eli and Sarah Grimm McConley. She was a member of the Church of the Brethren. She and her husband served faithfully for many years in the deacon's office. Surviving are her husband, four children, seven grandchildren, two sisters and one brother. Funeral services were conducted in the Church of the Brethren by Brethren E. E. Baugher, J. E. Myers and J. M. Stauffer. Burial was made in the Mt. Olivet cemetery.—A. P. Hetrick, Hanover, Pa.

Markley, Lydia, daughter of Emanuel and Mary Pippinger, was born in Elkhart County, Ind., on Aug. 26, 1860, and passed away in her home near the Mt. Pleasant church, northern Indiana, Feb. 19, 1940. She was married to Henry Markley in 1884. They lived in the Blissville congregation until 1899, when they moved to the Markley home. She united with the Church of the Brethren more than fifty-seven years ago, and lived true to her God and her church. She called for and received the anointing service three years ago and again a few days before her death. She and her husband celebrated their golden wedding anniversary five years ago last fall. She leaves her husband, two sons and two daughters, all of this community. One son preceded her in death. There are also eight grandchildren, one great-grandchild, one brother and one sister. Funeral services were conducted in the Mt. Pleasant church by the writer, assisted by Bro. Floyd Leeper.—N. H. Miller, Bourbon, Ind.

Maust, Bro. Joseph William, was born May 12, 1871, at Somerset, Pa., and died Oct. 3 at his home in La Verne, Calif. He had been in ill-health for a number of years, but was seriously ill for less than a week. His wife has been an invalid for several years, and he was her constant companion. In 1902 he was married to Ellen F. Smith of Waterloo, Iowa. They moved to northern California in 1907, and to La Verne in 1922. In early manhood he became a member of the Church of the Brethren, and was active until his death. He is survived by his wife, three daughters, one sister, one brother and four grandchildren. His only son was killed in an automobile accident last spring. Funeral services for Bro. Maust were held in the La Verne church by Pastor D. W. Kurtz and Bro. Edgar Rothrock, a former pastor. Interment was made in the Evergreen cemetery.—Grace Hileman Miller, La Verne, Calif.

Norford, Joseph S., son of James Madison and Julia Dolin Norford, was born Oct. 12, 1870, in Albemarle County, Va. He died at his home near Ft. Defiance, Va., Feb. 4, 1940. On Oct. 17, 1889, he was married to Barbara Elizabeth Garber. They celebrated their golden wedding anniversary Oct. 22, 1939, at the Middle River church. Early in life Bro. Norford became a member of the Church of the Brethren. He loved his church and was interested in its activities. He taught the men's Bible class for a number of years and served as a very efficient church clerk for eleven years. Bro. Norford suffered much in his time, but he bore it all with patience. His presence will be greatly missed in the home, church and community. He is survived by his wife, one son, three grandchildren and one sister. Funeral services were held from the Middle River church by his pastor, Bro. Samuel A. Harley, assisted by Brethren B. B. Garber and J. W. Wright. Interment was in the adjoining cemetery.—Bessie H. Diehl, Staunton, Va.

Russell, Sister Susan Keller, widow of George Russell, was born near Ephrata, Pa., Nov. 16, 1842. She died at her residence in Shippensburg, Pa., Feb. 3, 1940. She was the daughter of the late Eld. Daniel Keller of Cumberland County, Pa. Mother Russell, as she was commonly known, was a lifelong member of the Church of the Brethren. She had a live interest in the Christian activities of the church and community. She is survived by seven children, one grandson and two great-grandchildren. Funeral services were held in her home. In the absence of the pastor the services were conducted by the writer. Interment was in the Spring Hill cemetery of Shippensburg, Pa. —Samuel A. Meyers, Shippensburg, Pa.

Sherer, Bro. Jacob A. Sherer, died at the home of his son-in-law and daughter, Mr. and Mrs. Robert W. Kline, in Souderton, Pa., aged seventy-three years, four months and twenty days. He was a most faithful and devoted member of the Brethren church in Ambler. Surviving are four children, two sons and two daughters. His wife, Salome Boyer Sherer, died in 1931. Funeral services and interment were at the Church of the Brethren in Vernfield.—Elizabeth R. Blough, Hatfield, Pa.

Shick, Sister Rosy C., daughter of John and Christina Albert, was born in Buffalo, N. Y., May 27, 1853, and died Feb. 11, 1940, at the home of her daughter, Mrs. Lewis Huppy, Lena, Ill. She came west with her parents in early childhood, and settled in Illinois. She united with the Church of the Brethren in early years, and lived an exemplary Christian life. Her husband, Bro. George Shick, died Jan. 30, 1917. She is survived by one son, one daughter, seven grandchildren and two great-grandchildren. Funeral services were conducted by the undersigned, assisted by Rev. W. C. Satre, pastor of the Lena Lutheran church. Burial was made in the family lot in the Louisa cemetery.—P. R. Keltner, Freeport, Ill.

Shoap, Robert Haze, was born in Shippensburg, Oct. 18, 1881, and met with a fatal accident on Feb. 3, 1940. It is believed he was struck by a train near Carlisle, Pa. Besides Mrs. Shoap, he is survived by ten children. Funeral services were held in the Garfield Barbour funeral home in Shippensburg, Pa., conducted by the writer. Interment was in the Spring Hill cemetery.—Samuel A. Meyers, Shippensburg, Pa.

Simmons, George W., was born in Rockingham County, Va., March 31, 1863. He passed away in La Verne, Calif., Jan. 8, 1940. He was married to May Fox on Dec. 25, 1885, at Garnett, Kans. To this union were born five children, who, with the beloved wife, survive him. Thirteen grandchildren and six great-grandchildren also survive. The Simmons family lived at Friend, Kans., before coming to California nineteen years ago. Bro. Simmons became a member of the Church of the Brethren in about 1894. Soon after that he was elected to the deacon's office. He was deeply interested in the church. He attended the church services the day before his departure. He was very active in visiting the sick and comforting them. Funeral services were conducted in the La Verne church by Pastor D. W. Kurtz. Interment was made in the Evergreen cemetery.—Grace Hileman Miller, La Verne, Calif.

Stuntz, Samuel, son of John and Catherine Stuntz, was born in Marshall County, Ind., Sept. 13, 1866, and departed this life Dec. 13, 1939. He spent his entire life in German Township. In 1901 he was married to Rosa Ellen Price. To this union eight children were born. In 1912 he united with the Church of the Brethren. Three years later he was elected to the office of deacon, and served the church faithfully. He served as trustee of the Bremen church for nineteen years, and as janitor for the past five years. He had been present at church every Sunday for eight years. Surviving are his companion, one son, seven daughters and twelve grandchildren. Funeral services were conducted by the writer in the Bremen church. Burial was in the cemetery near by.—C. C. Cripe, Argos, Ind.

Sunderland, William Henry Dehart, was born in Allen County, Ohio, Oct. 7, 1850, and died at his home near Jasper, Mo., Jan. 12, 1940. In 1864 Eld. Sunderland came from Allen County, Ohio, to Caldwell County, Mo., to live with his Uncle Isaac Schooler. Aug. 9, 1874, he was married to Harriet Ward. To this union nine children were born, five of whom preceded him in death. In March of 1887, he accepted Christ and was baptized by Eld. W. M. Harvey. In October of 1888 he was elected to the ministry by the old Spring River church near Carthage, Mo. It was in this church that he gave the most of his life, serving in the free ministry until this church was disorganized. Uncle Henry, as he was commonly known. was an earnest, loyal supporter of all the principles of the Church of the Brethren. His unwavering faith in God and his church was a great consolation to him. At different times he called for the anointing, and appreciated greatly the benefits derived therefrom. Before his death he made his own funeral arrangements and prepared his obituary. The large crowd that assembled at the Old Dry Fork church to pay their last tribute of respect gave evidence of the high esteem in which he was held. His body was laid to rest in the Spring River cemetery by the side of his wife, who preceded him in death several years ago. Funeral services were conducted by the undersigned.—A. W. Adkins, Cabool, Mo.

Talhelm, Edward, son of Humphrey and Nancy Talhelm, was born near Hampton, Iowa, July 15, 1864, and passed away at his home in Burchard, Nebr., Oct. 13, 1939. In 1880 he moved with his parents to Ottawa County, Kans., where he united with the Church of the Brethren in the Saline Valley congregation. Though isolated from its services he remained steadfast to the church of his choice. Nov. 8, 1886, he married Rosetta Bennett, also a member of the Church of the Brethren. To this union were born five children. The mother and two children preceded him in death. In 1890 the family moved to Pawnee County, Nebr., where he resided continuously for forty-nine years. Surviving are the three children, one sister, one brother,

several grandchildren and other relatives and friends. Funeral services were held in the Presbyterian church in Burchard, conducted by Eld. J. A. Strohm. His body was laid to rest in the Burchard cemetery.—Byron Talhelm, Erie, Kans.

Tedrick, Sister Anna Mary, died at the home of Brother and Sister Jacob Kriner, near Upton, Pa., Jan. 22, 1940. She was born June 11, 1864. She was a member of the Church of the Brethren for many years, and lived a faithful Christian life. Her husband was a deacon. He preceded her in death on Sept. 5, 1933. She was the last of her family. Funeral services were conducted in the Upton church by the writer, assisted by Bro. A. M. Niswander. Interment was in the Greencastle cemetery. —M. B. Mentzer, Chambersburg, Pa.

Whisel, Mrs. Myrtle J. Whisel, of Everett, Pa., died at the Blair Memorial hospital in Huntingdon, Pa., Feb. 9, 1940. She was born in Broad Top Township on Dec. 20, 1879, a daughter of Jesse and Mary Brallier Young. On Aug. 31, 1897, she was married to Marshel Whisel, who survives. To this union were born nine children, two of whom preceded her in death. Seven children, twenty-three grandchildren, three brothers and three sisters also survive. When she was young Mrs. Whisel united with the Brethren church. She was held in high esteem by all who knew her. She was of a cheerful disposition. She was a kind and considerate wife and mother, and will be greatly missed by all. Funeral services were conducted in the Church of the Brethren by Pastor E. M. Detwiler. Interment was in the Everett cemetery.—Mrs. D. B. Brallier, Everett, Pa.

Whitmer, Sarah, daughter of Henry and Magdalena Cripe, was born in Elkhart County, Ind., Jan. 11, 1854, and died Feb. 24, 1940. She was the last of a family of twelve children. She was married to Joseph Stickler, and to this union were born two sons. After her first husband's death she was married to Christian Hildebrand, who also preceded her in death. Later she was married to David Whitmer, who preceded her in death more than twenty-five years ago. Early in life she united with the Church of the Brethren, and lived a faithful, consistent Christian life. She experienced many of life's reverses, but maintained a patient disposition through them all. One son survives. Funeral services were conducted by the undersigned at Plymouth, Ind. Burial was in the cemetery near by.—C. C. Cripe, Argos, Ind.

CHURCH NEWS

California

Empire.—On Jan. 14 Pastor Niels Esbensen began a series of sermons on the Lord's prayer. Bro. John Heckman of Polo, Ill., preached for us on Jan. 14. The board of Christian education sponsored a contest between the Sunday-school classes in order to create more interest and increase attendance. The Fidelis club is sponsoring the friendship dinners for the entire church for six months. They will also put on the annual birthday dinner for the church and community. The Men's Work is divided into three divisions and is eager to do its part in the work of the church. They bought a piano for the parsonage this winter. The father and son banquet was held on Feb. 20. The women's group sponsored the world day of prayer program on Feb. 9. Our pastor and several others attended the regional conference at La Verne. On Feb. 18 Bro. F. H. Barr of Myrtle Point, Ore., preached for us. A workers' conference and potluck supper were held on Feb. 21 for the Waterford, Modesto and Empire churches. Bro. D. D. Funderburg was the main speaker. Bro. D. C. Gnagy was also present. We met in council on Feb. 22, with Brethren W. R. Brubaker and John Coffman present. We decided to retain our pastor for an indefinite period. Our church is growing under Bro. Esbensen's leadership. Attendance and interest are good at all times. We are planning to have four pre-Easter meetings. On Easter evening the cantata, Jesus Lives, will be given. We have put the Gospel Messenger into seventy-five per cent of the homes again this year.—Pearl Kappler, Modesto, Calif., Feb. 26.

Hermosa Beach.—Our new parsonage was dedicated on Jan. 28, with all-day services and home-coming. At the morning service Bro. D. W. Shock, a former pastor, gave us a Bible message and Sister Shock sang. A basket dinner was held at noon and we enjoyed an hour of fellowship with a number of friends and former members of this place. In the afternoon short talks were given by the following former pastors, Brethren J. Z. Gilbert, J. S. Zimmerman and J. W. Deeter, and a few others. J. A. Waters, Percy Brubaker and Hector Dickson were members of the building committee. An offering was received and we are bringing in our pennies every month. A great many people had a part in the building of the parsonage besides the giving of money. In the evening we had the privilege of hearing Bro. Geo. Carl preach. At two different times Bro. Carl served this church as pastor. Other ministers present were Brethren I. D. Long, Eisenbise, Jesse Hollinger, H. M. Brubaker and James Bowman. In the afternoon Pastor and Sister Walker had open house at the parsonage and welcomed all friends to visit. Bro. W. M. Kahle and family were with us Jan. 30 to Feb. 2. His messages were helpful. We spoke at the men's meeting on Feb. 2. The La Verne deputation team, with Bro. Frank Howell in charge, came to us on Feb. 18 and gave inspiring messages. After the services they were invited to the parsonage for a social hour with the young people. Some of our young people are attending La Verne College.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Feb. 22.

La Verne.—We are in the midst of an evangelistic campaign, which will culminate on Easter Sunday with baptismal services. Pastor D. W. Kurtz has been emphasizing evangelism since Jan. 1. He recently gave a series of Sunday evening messages on world problems. Bro. Walter M. Kahle of Troutville, Va., gave a series of lectures recently. The college deputation team, led by Bro. Frank Howell, student field secretary, put on a program at the recent meeting of the men's brotherhood. This group has been active during the year, sponsoring boys' work projects and a better lighting system, and assisting the Chinese mission in Los Angeles. The church choir, directed by Frances Campbell, is practicing The Seven Last Words of Christ, to be given at Easter time. A teacher training school will be held at La Verne College for six successive Monday nights, beginning March 11, and continuing until April 15. President C. Ernest Davis, elder-in-charge of the congregation, will serve as dean, and Prof. Roy Crist, Prof. Lorell Weiss, Pastor D. W. Kurtz and Eld. J. W. Lear are to teach classes. Last Sunday evening Dr. Russell Shull of Chicago gave an illustrated lecture. Dr. Shull is executive secretary of the National Forum in Chicago.—Grace Hileman Miller, La Verne, Calif., Feb. 27.

Illinois

Girard.—At our December council we elected our church officers. Bro. W. A. Deardorff was chosen elder. In appreciation of the work of Bro. I. J. Harshbarger, our elder for so many years, whose health does not permit him to continue, we voted to confer upon him the honor of elder emeritus as long as he resides in the Girard church. In the morning service on Dec. 24 the primary and intermediate departments gave a musical pro-

ANNOUNCEMENTS

Annual Conference

Ocean Grove, N. J., June 5-11.

District Meetings

Canada, Western—Bow Valley, July 16-19.

Idaho and Western Montana—Whitefish, Mont., May 3-5.

Maryland, Eastern—Monocacy, April 25.

Maryland, Middle—Johnsontown, April 17, 18.

North Dakota and Eastern Montana—Surrey, June 27-30.

Ohio, Northwestern—Stony Creek, March 20, 21.

Ohio, Southern—Lower Stillwater, April 10, 11.

Oregon—Camp Myrtlewood, July 23-27.

Pennsylvania, Eastern—Richland, April 24, 25.

Pennsylvania, Middle—Williamsburg, April 9-11.

Pennsylvania, Southeastern, N. J. & E. New York—Philadelphia, Geiger Memorial, April 18.

Texas and Louisiana—Nocona, July 26-28.

Virginia, First—Pleasant View, March 27-29.

Virginia, Northern—Timberville, April 19, 20.

Virginia, Second—Pleasant Valley, April 24-26.

LOVE FEASTS

Illinois

March 21, Virden.
March 21, 7 pm, Franklin Grove.
March 22, Polo.
April 7, Romine.

Indiana

March 21, Pittsburg.
March 21, 7:30 pm, Arcadia.
March 21, 7:30 pm, Elkhart Valley.
March 21, 7:30 pm, Fort Wayne.
March 22, West Marion.
March 22, 7:30 pm, Indianapolis.
March 30, 7:30 pm, Michigan City.
May 9, West Goshen.
May 19, Pleasant Hill.
May 25, 7:30 pm, Middletown.

Iowa

March 22, 7:30 pm, South Waterloo.
March 24, Fairview.

Kansas

March 24, 6:30 pm, Hutchinson.

Maryland

March 21, 6:30 pm, Meadow Branch.
March 21, 7 pm, Frederick City.

Michigan

March 24, 7 pm, Battle Creek.

Ohio

March 21, Lima.
March 21, West Charleston.
March 22, 7:30 pm, Fostoria.
March 24, 6:30 pm, Akron.
May 18, Eaton.

Pennsylvania

March 21, 7 pm, Chambersburg.
March 21, 7 pm, Mount Joy.
March 22, Uniontown.
May 26, Springfield.
May 26, 5 pm, Carlisle.
June 2, 6:30 pm, Middle Creek.

Virginia

March 17, Waynesboro.
March 21, 6 pm, Mill Creek.
March 21, 6:30 pm, Middle River.
March 23, Antioch.
April 29, Cloverdale.

West Virginia

March 24, Morgantown.

Wisconsin

March 21, 7:30 pm, Rice Lake.

gram. At the close of the evening service the many gifts which had been brought were presented to our pastor, Bro. H. C. Albright, in appreciation of his services. Our evangelistic services which were to have begun Jan. 15, with J. F. Burton as evangelist, were postponed because of the extreme cold weather and icy pavements. Feb. 9 we united with the other churches of the town in observing the world day of prayer in the Christian church. Feb. 11 a basket dinner was served in honor of the superintendent of our Sunday school, Chas. E. Gibbel, and his wife, who were celebrating their twenty-fifth wedding anniversary. Bro. Gibbel has served faithfully for a number of years. The Gibbels were presented a waffle iron. Feb. 17 a service was held in the Girard church, with members of the Virden and Springfield churches as our guests. This meeting was sponsored by the Men's Work of Southern Illinois, with Bro. J. W. Metzger of Decatur as director. Bro. Metzger had in his party Brethren Wm. Beahm of Chicago, John Wieand of Decatur, Wayne Carr of La Place and Wm. Tinkle of Cerro Gordo. We enjoyed a fellowship supper together. At the evening service Bro. Beahm gave an inspiring message.—Mrs. H. V. Stutsman, Girard, Ill., Feb. 24.

Virden.—We met in council Feb. 7, at which time three letters were granted. On Dec. 24 a Christmas program was given by the primary and junior departments. A rededication service was held following the completion of the redecoration of the church. The union communion service will be held at our church on Thursday evening preceding Easter. Good Friday services will also be held in our church. The world day of prayer service was held in the Baptist church. Plans are being made for a religious census, beginning Feb. 27. We have the Messenger club again this year, with more than seventy-five per cent of the members taking the paper.—Lillian Harshbarger, Virden, Ill., Feb. 24.

Woodland.—We met in council Jan. 31, at which time four letters were granted to individuals who have moved from the community. Cecil Royer was elected to take charge of the Men's Work. Feb. 18 Bro. Wm. Beahm spoke in the Astoria church in the interest of Men's Work. Bro. Metzger and his family worshiped with the Woodland group in the morning of that day. Some of the Woodland group attended the dinner and afternoon service at Astoria. The Aid Society has been busy quilting. The average attendance for the past year was ten. They have given a regular amount each month to the church expenses. They have a new cupboard and ceiling in the church kitchen. Plans are under way to secure a summer pastor. The S. T. A. R. Sunday-school class was given permission to hold a daily vacation Bible school again this summer. At Christmas time the Astoria church attended our play, Christmas Blessings in a Blizzard. The Easter committee is working on a program for March 24. Our Sunday-school attendance has increased because of better weather. The Berean class sold Christmas and occasional cards. They also sell candy at farm sales. They are circulating a contribution apron. Each one sews on a patch with her contribution under it. We hope the brotherhood has gone over the top in the achievement offering. The Woodland group tried to do their share.—Mabel Bowman, Astoria, Ill., Feb. 26.

Indiana

Bethany.—We have been enjoying various programs. Some evenings after Christian Workers we enjoy singing together. Bro. Leon Miller was with us Feb. 4, and Bro. J. O. Winger brought two messages on Feb. 18. The Christian Workers group is planning an Easter program. The Aid has been doing much good work, under the leadership of Etta Strang. The primary department gave a fine program the evening of Feb. 25. Mary Morehouse is teacher of that group.—Mrs. Bertha B. Weybright, Syracuse, Ind., Feb. 27.

Burnettsville.—Jan. 8 the White County pastors held their monthly meeting in the Brethren church. Nineteen ministers were present. Sister Petry's Sunday-school class furnished the dinner. Jan. 14 the Munn brothers were here from Bowling Green, Ohio. They gave a very spiritual program. Jan. 21 three members of the district young people's cabinet were with us. They had charge of the morning service. Lester Young gave a fine talk about his trip to Amsterdam. At noon we had a fellowship dinner. Jan. 24, 25 the Ladies' Aid and others served dinners for the Tri-County Farmers Institute. Feb. 9 we observed world day of prayer. All churches of Burnettsville took part. Feb. 4-18 Bro. J. W. Fidler conducted our revival. Feb. 23 the American Bible Society gave an illustrated lecture, The Bible Around the World.—Martha Reiff Tobias, Burnettsville, Ind., Feb. 29.

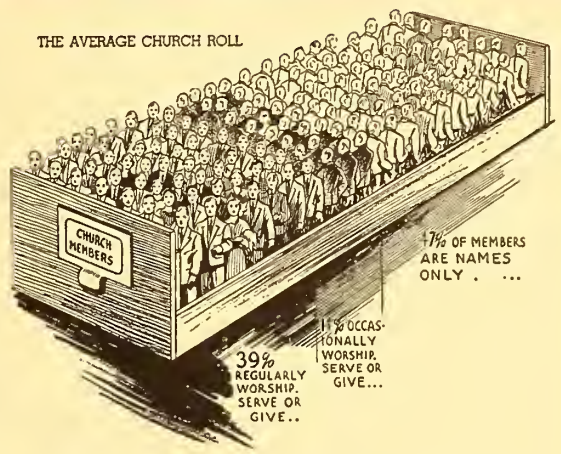
White Branch.—The Ladies' Aid met at the home of Sister Edna Simmons on Nov. 29 to organize their work for the coming year. The following officers were elected: Sister Grace Hilbert, president; Sister Mamie Bowman, vice-president; Sister Ruby Boroughs, secretary; Mrs. Maydorris Bowman, treasurer; Sister May Chamberlain, junior president. On Dec. 17 Bro. A. D. Helser gave us a challenging missionary message. At this time we lifted our world-wide mission offering. During the holidays our young people entertained the sub-district B. Y. P. D. at a banquet. Bro. J. O. Winger of Manchester College was the speaker of the evening. Jan. 7 we had an all-day fellowship meeting, with Bro. Estel McCullough as speaker.—Mrs. B. F. Hawkins, Mooreland, Ind., Feb. 23.

Iowa

Greene.—On Dec. 24 the children gave a Christmas program in the morning. The Women's Work gave Christmas boxes to the aged and shut-ins. The home department annual Christmas offering amounted to $10.25. It was sent to the General Mission Board. Two dollars was used for home work. Five garments were given to the poor. Elsie A. Pyle is superintendent of the home department. Feb. 18 Bro. Harold Royer gave a message on mission work in Africa. At the union service in the evening Bro. Royer showed pictures and Sister Royer gave a talk which was enjoyed by all.—Mrs. Clara Swab, Greene, Iowa, Feb. 23.

Kansas

Victor.—We met in council in December, at which time Bro. G. A. Merkey acted as moderator in the absence of Eld. F. A. Wagner. He and his wife were holding a revival meeting in



Easter Offering for the Work of Christian Education

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars. Unless designated on the blank line this money is to be used for Christian education.

.....

Please place this money to the credit of

..... Individual

..... Sunday School

..... Class

..... Congregation

..... District

Sender .....

Street or Route .....

Post Office ..... State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
..... 193..	$.....

Iowa. The men met one day while he was away and worked up his wood. They were also remembered at Christmas time with a grocery shower. Dec. 26 Bro. Kurtis Naylor and his parents and brothers were with us for the annual birthday oyster supper. The proceeds are sent in for missionary work. Kurtis Naylor gave a stirring message about his trip this past summer. On the following night the church held a shower for Bro. Paul Wagner and his bride, who were married Dec. 24. The Men's Work group has been organized. They bought a new stove for the church and spent several days cutting wood. On Feb. 5 the home of Brother and Sister Harold Lund was destroyed by fire. The Ladies' Aid spent two days sewing for them, gave them a shower and helped in other ways. At present the Lunds are living in the kitchen of the church. Because of the cold winter and bad roads we missed a few Sunday services. The attendance has been good all winter. Just now Bro. Wagner is attending the conference at McPherson.—Mrs. G. A. Merkey, Covert, Kans., Feb. 25.

Maryland

Long Green Valley.—We met in council Feb. 3. Bro. Arthur A. Durr will begin our series of meetings on April 14. The trustees were authorized to shingle the entire exterior of the church building. Bro. Lewis Nafzinger was elected as member of the cemetery board to fill the place vacated by his father, recently deceased. Delegates to district meeting are Arthur Southard and Lewis Nafzinger, with Mrs. Edith Prigel, Melvin Gunther and Earl Southard as alternates. At a special council on Jan. 13 Earl Southard was elected trustee to fill the place of Moses Nafzinger, deceased. Many favorable reports were given by various committees. One letter was granted. On Dec. 31 the B. Y. P. D. gave a Christmas play, Children of the Inn. On Feb. 4 Eld. W. E. Roop preached a sermon on peace.—Mrs. John C. Breidenbaugh, Long Green, Md., Feb. 25.

Michigan

Detroit, First.—Dec. 24 the junior departments presented small programs in their separate departments. In the evening the young married people's class gave the play, The Crowded Inn. On Jan. 21, after the evening's service, those present helped celebrate Mrs. Hostetler's birthday. We were very fortunate to have Bro. A. W. Cordier at both services on Feb. 11; he gave inspiring addresses. Feb. 18 the Cadillac Motor's male chorus presented a fine musical program. The ladies' spring luncheon was held on Feb. 22. Dr. Metzger gave an interesting talk, and a delicious luncheon was served. Coin calendars were turned in. The proceeds from these will go toward the church decorating project. The sum collected by the Lenten denial envelopes is to be used for the same purpose. Feb. 25 Garland Borden, one of our own boys, now a senior at North Manchester and a licensed minister, preached for us. In the evening the Manchester College male quartet entertained us with some fine music. Other interesting programs have been arranged for several weeks to come. Our church attendance has been good at both morning and evening services, although we have had much inclement weather.—Mrs. Walter K. Gordon, Detroit, Mich., Feb. 27.

Flint.—The Flint Council of Churches conducted a school of Christian education and leadership training last November. Eight of our group took courses in this school. An all-day service, conducted by our district peace director, Bro. Stephen Weaver, with the young people's peace team was much appreciated in November. On Dec. 17 our young people very ably presented the play, A Sign Unto You. During the week of Dec. 18-24 the moving picture, King of Kings, was shown each evening to a total audience of 1,125. Dec. 17 Eld. H. W. Peters of Lansing gave an inspiring message. A summarized treasurer's report printed in our regular bulletin on council meeting Sunday is appreciated by all. The budget for the ensuing year was accepted at this council meeting. A number of our members tithe. Our church board appreciates having no deficit at the close of the year, no soliciting, and no special money raising enterprises. A set of pulpit chairs, a picture, a set of tables, a class screen and two ferns were gifts presented to the church at Christmas time. Our Sunday evening services are varied. Once each month a different Sunday-school class is responsible for the service. Bro. Hugh Warstler of Durand has been bringing us some inspiring messages and occasionally we have an outside speaker. Our Sunday evening offerings, together with a weekly missionary offering in the primary department, keep our mission quotas paid up quarterly. We are looking forward to our pre-Easter evangelistic services, with Bro. Ralph Rarick of Syracuse, Ind., assisting. The earnest cooperation of our young folks is much appreciated, especially in our midweek Bible study and prayer service. They have charge of the janitor work and are ever ready to shoulder responsibility. Again we are happy to be able to make use of the Messenger club, as it is possible to get our church paper in more homes through the club. The reduced rate is much appreciated.—Anna Taylor, Flint, Mich., Feb. 23.

Nebraska

Lincoln.—On Feb. 4 Rev. Robert M. Dillworth of the Salvation Army brought the morning address. In the evening Rev. William Becker of the city mission brought an inspiring sermon. On the following Sunday we had as our speaker Rev. Burkhardt, a colored minister, who gave a resumé of the progress of the Negroes. In the evening Rev. Jimmy Sullivan, a traveling evangelist, spoke for us. The women's council has been meeting regularly every other Thursday. On Friday, Feb. 9, they held impressive world day of prayer services in our church. On that day they received an offering of over $20 for the state women's project. The B. Y. P. D. set aside the second Monday of each month to sing to shut-ins. This month they went to the homes of Bro. Frank W. Bowers, who is sick at this time, Bro. John G. Kilhefner, and Bro. F. T. Wing. On the third Friday of the month the young married people's and the young people's classes entertained the older class, the winner of the Sunday-school contest. Several games were played, and we reviewed the Book of St. Matthew. There were ninety-one present. The B. Y. P. D. had charge of the worship period on Feb. 18. Mrs. Marvin Plock is recovering nicely from an appendicitis operation. On Feb. 20 the B. Y. P. D. had charge of the evening services at the city mission. We have received Mr. and Mrs. Lloyd Barnes and Roy Dotson into the church by letter. Pastor J. Edwin Jarboe, who broke his arm last month, is recovering. Our church and Sunday-school attendance is increasing.—Mrs. Robert H. Evans, Lincoln, Nebr., Feb. 29.

Ohio

Brookville.—Report of mother and daughter society is as follows: There were twelve meetings during the year, with a total attendance of 550, and an average of forty-six. We have two missionary meetings with the Federated Missionary Organization of the town every year. Our March meeting was a family night service to which all the families of the church were invited. There were 170 present. Bro. E. R. Fisher of Trotwood, our elder, was guest speaker. The total yearly offering amounted to $275.40. We gave $35 to the Women's Work project. We received $27.81 from our birthday sale. We sent a suitcase to Spain for an eight-year-old girl. Our organization has given some practical help in meeting the problems of the home. Mrs. Roy W. Kuns is president, Mrs. Mac Mote, vice-president, and the undersigned, secretary-treasurer.—Mrs. Charles Price, Brookville, Ohio, Feb. 24.

Silver Creek.—We have just passed through a wonderful Christmas season. Excellent programs were given. The real spirit of Christmas was exemplified in the way we expressed our good wishes to others in giving of our material means to local needy families and also to those in other lands. Our Christmas offering amounted to $59.98. The Women's Work is increasing in interest. Quilting and other sewing keep a number busy every two weeks and sometimes oftener. We are trying out the secret sister plan this year. The Men's Work has been busy. These last weeks of February the members of both Aid societies are busy redecorating the church auditorium at the Hickory Grove house. This month our pastor brought messages by means of pictures of the China, India and Africa mission fields. Attendance and interest were good.—Mrs. Nettie Long, Pioneer, Ohio, Feb. 26.

Oklahoma

Guthrie.—We enjoyed a fine spiritual feast in the coming of Brother and Sister Oliver H. Austin. They conducted a two weeks' revival, which added much to the growth of our church. Each evening Sister Austin brought an interesting story. She also directed the song service, assisted by our local chorister. Bro. Austin brought a deep spiritual message each evening, which was so much appreciated. As a result of their efforts twelve have confessed Christ. Eight have already been received into the church and we believe others will make the decision in the near future.—Bertha Boggs, Guthrie, Okla., Feb. 26.

Oregon

Grants Pass.—Our church property has been improved by new cement sidewalks and curb. Some of the labor was donated by the men. Our Christmas program of mixed literary numbers was given by the young people on Dec. 24. Our mother and daughter group elected Sister Della Stutsman as president; Sister Lizzie Flory, vice-president; Sister Goldie Harlacher, secretary. Plans were made for raising funds toward a new building. The first monthly friendship supper was held Jan. 17 at the parsonage, with fifty-four present to honor those who had birthdays in January. Our Ladies' Aid met Jan. 18. They are using the study book, Women and the Way. Jan. 21 a group met at the home of a family where the father is an invalid to help them celebrate their forty-fifth wedding anniversary. Jan. 23 a card shower and radio notice helped Brother and Sister G. W. Burns celebrate their sixtieth wedding anniversary. We were made sad to hear that a young man, one of our former Sunday-school pupils, was killed instantly by a train. Feb. 18 a deputation team from La Verne College, accompanied by Dean Lorell Weiss, gave a program at our church. Our pastor and his wife have been gone for a month. They attended the regional conference at La Verne. During his absence the local ministers, Brethren Geo. R. Shade and R. C. Flory, filled the pulpit appointments. The majority of our people attended the church at work conference, which was held Feb. 24 at the Myrtle Point church. Three members have been received by letter, and one letter was granted.—Alta P. Morton, Grants Pass, Ore., Feb. 26.

Newberg.—Our church is moving along nicely under the ministry of Bro. Stanley Keller. His sermons have been following

he thoughts in the Sunday-school lessons. We were recently given a good sermon by Bro. E. M. Hubbard. Brother and Sister Hubbard recently moved into our town. Bro. Jesse Barnett brought us a good sermon recently. On Nov. 29 and 30 the W. M. Kahle family was at our church. Bro. Kahle's talks were much appreciated. On Feb. 21 the college debating team from La Verne, Calif., with with us. We appreciated their splendid talks and music.—Gussie V. McPheron, Newberg, Ore., Feb. 25.

Pennsylvania

Green Tree.—On the closing night of Christian Endeavor week, Feb. 4, a special service was given. There were talks by a number of members. On the evening of Feb. 11 a Lincoln service was enjoyed. Miss Marion Voganitz of Phoenixville sang several numbers and Prof. Willard Campbell, also of Phoenixville, who portrays Abraham Lincoln, gave very interesting facts in the life of Lincoln.—Mrs. R. E. Dunmore, Oaks, Pa., Feb. 14.

Nanty Glo.—During the week beginning Jan. 8 our church cooperated with the other churches of the community in a week of prayer. At these meetings they had song services, special numbers and a season of prayer. On the closing night the people decided to continue the prayer services every Saturday night. On Jan. 23 Bro. Medford D. Neher of Akron, Ohio, painted pictures illustrating hymns. The young women's class went to the old folks' home on Feb. 16 and gave a program. Our revival meetings will begin on March 11 instead of March 3, as stated in a previous news item. Our evangelist will be Bro. Jesse Whitacre of Keyser, W. Va. We are looking forward to having Brother and Sister Rollins with us again in 1941.—Dorothy Paul, Nanty Glo, Pa., Feb. 23.

Virginia

Antioch.—The men's group and the Ladies' Aid have been quite busy. Besides their other work they alternate giving public programs every fifth Sunday. The young people are trying to increase the interest of the young people of our mission points. They have organized B. Y. P. D. groups at both Fairview and Henry Fork, under the direction of their pastor, Bro. Joel Naff. The Antioch B. Y. P. D. is planning to give a special Easter play. The Junior League leaders and the choristers have recently organized a junior choir. They sing before the congregation every second Sunday. At our recent council meeting the list of members was revised. Several of the members are nonresident, and it was decided to send their letters to their respective pastors. Our achievement day sermon was preached by Bro. J. A. Naff. A liberal offering was received. Bro. Guy Wampler, pastor at Boone Mill, is to bring the special message on the first Sunday of March to begin the new financial year. At that time the members will make their pledges for the year. On March 17 we will observe decision day. Our communion will be held on March 23.—Frances Layman, Rockymount, Va., Feb. 19.

Henry Fork.—Since Sept. 1 Bro. Joel Naff has been serving our church and Fairview jointly as pastor. We have preaching every Sunday through the summer months and twice a month in winter. Our officers are A. L. Lynch, Sunday-school superintendent; A. L. Foster, treasurer; Catherine Dudley, secretary; Mrs. Viola Clark, B. Y. P. D. president; Noah Bowman, elder. Twenty-three new members were added during our last revival meeting. We plan to have another revival in July. A splendid Christmas program was given in our church on Dec. 23. An offering of $3.80 was lifted for home missions. The Antioch B. Y. P. D. gave a temperance program here Feb. 11. At our council meeting we voted to discontinue renting our building to the public school board. We plan to purchase some new songbooks, and also to paint our church this spring.—Johnie Lynch, Rockymount, Va., Feb. 18.

Staunton.—At a recent council the following officers were elected: Bro. J. C. Garber, elder; Herman Garber, clerk; Lloyd Kiser, treasurer; Lurty Grove, financial secretary; the undersigned, correspondent. A play, The Empty Room, was given by the young people at Christmas time. The women's organization is sponsoring a cherry tree [social?] on Feb. 22. The Staunton church is very fortunate to have secured the services of Bro. Raymond Peters in a series of meetings, March 17-24. Bro. Peters is young people's director for the Southeastern region. Since our last report two have been baptized and two received by letter.—Anna Flory, Staunton, Va., Feb. 20.

Washington

Forest Center.—Attendance has been good during the winter months and we are enjoying the sermons brought to us by Pastor David Ensign. Bro. Clement Bontrager and three young people, Betty Jean Sellers, Pearl Longnecker and Mr. Shamberger, were with us at Thanksgiving time. Bro. Bontrager gave us an inspiring talk on Nonresistance. Betty Jean Sellers discussed the work of the young people in other parts of the district, which was of great help and interest to the young people of our group. We had a program at Christmas time. A play was given by the young people. Bro. David Ensign and Charles Jepsen attended the winter assembly and brought back very good reports. We are having a discussion period in our Sunday school, led by Superintendent Paul Melville. We take up topics suggested in the Sunday-school lesson.—Mrs. W. A. Erickson, Valley, Wash., Feb. 20.

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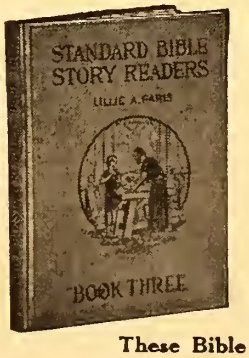
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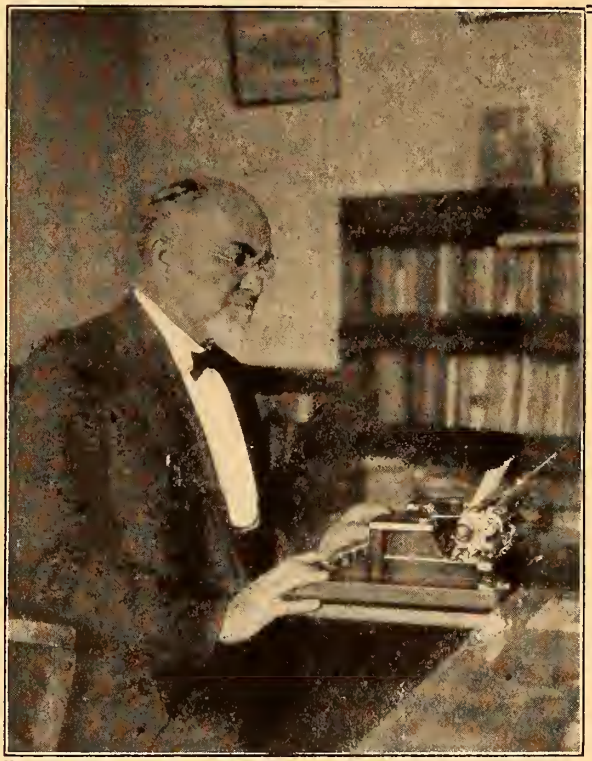
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GOSPEL MESSENGER



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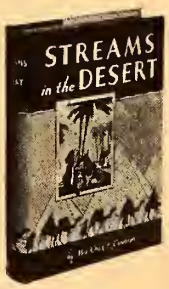
SPRING SNOW

March 23, 1940

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, March 23, 1940 No. 12

EDITORIAL

One Way to Teach Peace

MANY of those who read these lines can recall the day they sat on a front seat in the old home church, while the elder in charge read and explained Matthew Eighteen and otherwise prepared the applicants for baptism. Of course, not all of those who sat thus on a front bench understood all they promised. But, even so, it was a solemn and memorable occasion. Those who have had the experience certainly remember it still.

And then, there were the recurring other occasions, when as members of the listening congregation, we heard the applicants being prepared for baptism. If it was before joining the church, we heard again the position of the Brethren respecting peace and certain other emphases. If it was after we had joined the church, we heard the church position regarding peace and war restated under most impressive circumstances.

Recall the usual scene. There was the row of applicants, often ranging in age from boys and girls to men and women of mature years. See with memory's eyes the intent faces of the applicants as they followed what the minister was saying. And then there was the examining minister, reading from an open Bible, perhaps pausing to comment as he read. And ranged row on row in the church were the parents, other relatives, friends and neighbors.

How impressive was this historic method of teaching peace! It was not so labeled, but think how dramatic to publicly instruct and challenge the applicant as he or she prepared to enter the church! At the same time this recalled for the church members the day of their decision and something as to the extent of its implications.

If you have found an easier or less public way to instruct candidates for baptism you may be neglecting to use your one best occasion for teaching peace. And then there are the other distinctive emphases. Might it be that "for this cause many are weak and sickly among you, and many sleep"? Let us not neglect to teach peace.

H. A. B.

The Easter Conviction

"AND the Word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly. . . . So the church . . . walking in the fear of the Lord and in the comfort of the Holy Spirit was multiplied. . . . So the churches were strengthened in the faith, and increased in number daily."

And so the marvelous story goes on. The simple wonder of it, the irresistible fascination of it, grow on you as you face anew its implications. But is there really any mystery about what made the early church grow like that?

One of the three main factors in the case—never mind about the other two just now—was the driving power of a great conviction. There is always power in deep conviction and that power is multiplied in proportion to the significance of the matter involved.

The matter involved here was the tremendous fact that Jesus of Nazareth who had been crucified was alive. Wasn't that enough to set the little church-to-be on fire? It was and it did. Every sermon was built around it and because of it any kind of persecution was cheerfully endured.

Their faith was not vain. Their confidence in Jesus had been vindicated. Though not what they had expected, he was a better kind of Savior than they had hoped. That much they were sure of even though there was so much yet to be learned.

And how good it was to know that death mattered so little after all. Physical dissolution is a

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thing of flesh and bones. It cannot touch the spirit, and the spirit is the person.

"It was not possible that he should be holden of" . . . "the pangs of death." Nor is it that any other of like spirit should be so holden. It isn't strange that a church with such a conviction grew and grew. Maybe a church with a livelier like conviction now would grow and grow. E. F.

Four Other Good Things to Eat

RECALLING the well-known saying of Jesus, quoted by him from Deuteronomy, "Man shall not live by bread alone," a seminary teacher names four other articles of food belonging to the "every word which proceedeth out of the mouth of God." They are beauty, knowledge, love, worship. All good, aren't they, and all needed to provide a healthy, well-balanced diet?

Why should anyone try to live on bread when he can have such an interesting variety as this? Why make life the dull, dead thing it is without beauty, when nature and art are both so full of it? The pursuit of bread alone is sure to shut the eye and ear to both these beauty storehouses.

And knowledge? It is knowledge of the truth that makes one free. Life without this is slavery. How bitter the bondage of it is when every energy is bent to getting bread! There is neither time nor opportunity nor, worst of all, desire, to know the truth that sets the soul at liberty. It's chained to bread, and mostly moldly bread at that.

As for love, it is not life at all without that, only bare being, such as pigs have, or stones perhaps. Living *is* loving, loving God with all your heart and your neighbor as yourself. Nobody can do that who lives for or on bread only.

Worship? Avaricious bread hunters cannot worship, for worship is reaching up and they reach down, always down, down, toward the level of the brute. Worship is reaching up toward God and that is soul expansion, enlargement, enrichment, life.

Beauty, knowledge, love, worship—appetizers and nourishment combined. They bring fresh zest and more strength. And the Gospel of Jesus is full of all of them. Bread is needful but man cannot live by bread alone. E. F.

Worthy of a Better Cause

ISAIAH has a picture of idolaters straining every resource to be able to stand against Jehovah. Of men uniting in ways worthy of a better cause, he writes—

"They helped every one his neighbor; and everyone saith to his brother, Be of good courage. So the carpenter encourageth the goldsmith, and he that smootheth with the hammer him that smiteth the anvil, saying of the soldering, It is good; and he fasteneth it with nails, that it should not be moved" (Isa. 41: 6, 7).

How often one sees tremendous energy expended, with marvelous loyalty shown—and all for things which do not matter! Are you living and dying for idols that are unworthy? H. A. B.

We Need a Better Paper

WE need a better church paper. That there is great room for improvement must be manifest to any thoughtful reader. We are under obligation to our subscribers for suggestions as to the changes needed. Some of the most important would seem to be as follows:

1. The articles are too technical, philosophical, of interest to a few scholars, perhaps, but not to the rank and file. There should be more contributions of the earnest, simple sort, even though lacking in literary finish, the kind that appeals to the common mind.

2. Too much space is given to poorly written articles on unimportant topics. We are not a people of the backwoods and we should have more able, dignified and thorough treatment of modern, up-to-date themes.

3. Too much space is wasted on local news, often trivial and unworthy of the official church paper. That should be cut down and more space given to thought-provoking articles in the General Forum. This is the important part of the paper. We need what will make us think.

4. There should be more news matter and less of the heavy articles. Who reads them anyhow? It is the intimate personal experiences of everyday life that enlist the interest of the readers and do them good. Remember that the church paper is the church newspaper.

Other improvements would help, no doubt, but perhaps we should not try too many at once. It will keep us busy for a while to get these contradictory suggestions in harmonious working order. Reminds us of the hunter, who was relating his adventures in the pine woods where the trees were so thickly set that it was impossible to pursue the deer with their wide-branching horns. But how could the deer get through? somebody wondered. Oh, that was their lookout. We suppose it is the business of the editors to make these changes. Anyway, we ought to have a better paper. E. F.

THE GENERAL FORUM

The Greater Sorrow

BY WENDELL P. GLICK

A heart of selfish misery
I flung beneath the willow tree.

The willow loosed her soft white hair
And wept upon it lying there.

I cried, "Of all men great or small,
I have more sorrow than they all."

"Thou hast no sorrow, child," said she,
"My trunk they chose for Calvary's tree."

Worsham, Va.

The Resurrection of Christ

BY J. ALBERT WOLFE

THE birth of our Lord Jesus Christ and his death on the cross for our sins are considered the foundation of the gospel of salvation. This is as it should be, because without our Lord's atoning death for sinners there could be no salvation. However, his death had to be followed by resurrection in order to make effective the force or the power of salvation. Let me try to illustrate what I mean by this. You or I might write a check or prepare a bank draft, but that check or draft would be without value until you or I had signed it. The Emancipation Proclamation provided for the freedom of the Negro, but it was necessary for President Lincoln to sign the proclamation in order to make its force or power effective. The completion of the plan of salvation depended upon our Lord's resurrection and ascension into heaven. Thus our Lord's death had to be followed by resurrection in order to make effective the force or power of salvation.

The resurrection of our Lord forms the very keystone upon which rests the faith and the blessed hope of the church and all true believers.

When Paul wrote to the Corinthians, he said, "He rose again the third day, according to the scriptures" (1 Cor. 15: 4). The phrase, "according to the scriptures," means much to us who are Christians. It means that Christ's birth, death and resurrection were not by chance. They were planned in God's all-wise counsels and were written down in his unchanging Word, the Bible, which we believe.

Paul had preached to the Corinthians the good news of salvation, which he had himself received from the Lord, but in 1 Cor. 15: 12, we see that there were some members of the Corinthian church who said "there is no resurrection of the dead." There are many, especially among the Jews, who do not believe in Christ's resurrection. However, no one can fail to believe because of lack of evidence.

We are told by God-fearing Bible students that there is not anywhere in all Christendom any argument in any chapter of any book which can stand the closest examination, that can in any way destroy, damage or weaken the united, overwhelming proof that Christ came forth from the tomb in his own body on the third day after his death, as he said he would. The Bible shows in many ways that Christ died for our sins, without which there could be no redemption.

The death of Christ was real, that is, his body died on the cross. He was buried and "he rose again the third day, according to the scriptures." If the truth of this is denied, the result would be complete collapse of the gospel of salvation. There is so much evidence that Christ rose from the dead that we who are believers need have no doubts about this great truth of our faith.

Not only did our Lord rise from the dead, but he became the first fruits of them that slept. In his letter to the church at Corinth Paul said this: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15: 20-23). When you read and study this passage of Scripture, does it occur to you that nothing is said about the unregenerated, the unsaved, at Christ's coming? Paul says very plainly "they that are Christ's at his coming." The unsaved should think about this.

What is the meaning of Christ being the first fruits of them that slept? It means that the resurrection of our Lord Jesus Christ not only ensures the resurrection of the bodies of all true believers who have fallen asleep, died, but it is also clear that they will have bodies like his.

We should never cease to give praise and thanks to God, our Father, and to his Son, our Lord Jesus Christ, for the blessed assurance and the blessed hope this brings to all of us who have accepted Christ as our personal Savior.

Let us examine further the meaning of our Lord's resurrection for the church, and for you and for me, as believers. Read what Paul wrote to the Thessalonians: "But I would not have you to be ignorant, brethren, concerning them which

are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, *even so them also which sleep in Jesus will God bring with him* [*Jesus*]. For this we say unto you *by the word of the Lord,* that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then *we* which *are alive* and *remain* shall be caught up *together with them* in the clouds, to meet the Lord in the air: and so *shall we ever be with the Lord.* Wherefore comfort one another with these words" (1 Thess. 4: 13-18).

The glorious coming of our Lord and our looking forward to being ever with him are the comforting assurance and the blessed hope of the church and all true believers. This is wonderful, gloriously wonderful!

And there are other blessings to give us comfort and hope. He will transform us into his own image. "We shall be like him; for we shall see him as he is" (1 John 3: 2). He will give us bodies like unto his own glorious body. But, the changing of our bodies need not be by resurrection. The Lord can bring about the change without the experience of dying. Paul was careful to remind the Thessalonians, as well as all who read and study God's holy Word that not all Christians will need to be resurrected, for not all will have to die. "We shall not *all* sleep, but *we shall all be changed,* in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15: 51, 52).

The time of this blessing for the saved, for you and for me, is the second coming of the Lord Jesus Christ, as we have seen it so clearly and beautifully described by Paul. In this connection, we should not overlook the account of the ascension of our Lord as recorded in the first chapter of the Acts. "And while they [the apostles] looked steadfastly toward heaven as he went up, behold, two men [angels] stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

"All scripture is given *by inspiration by God,* and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." If we believe one part of God's holy Word, we cannot reject other parts of it. Let us strive to overcome our human weaknesses and our spiritual weaknesses, so that we will speak and conduct ourselves as we understand the Word and are led by the Holy Spirit.

Let us trust more fully! May the resurrection of our Lord constantly remind us that some day we shall have bodies like unto his own glorious body and ever be with him.

Philadelphia, Pa.

Vain Words

BY FLORENCE C. HEBEL

"Easter doesn't mean a thing to me."

Are you shocked as you read that?

It was not an infidel, or a Jew, or a vile sinner who said these words, but a young wife, a member of a church, one who was brought up in a professedly Christian home. I write "professedly" because, though the mother is a prominent church worker, I was very much shocked to learn that she could be vulgar in her rudeness to a neighbor who had incurred her ill will. I will not call her a hypocrite because she has done me kindnesses. Perhaps she is one of that larger number of people who do not realize that every relation in life must be influenced by the Master, if we are to show a real Christian character to the world.

Then, too, this remark probably did not mean at all what I am intimating. I asked her how she was feeling and she said, "Not so good." It was the day after Easter. Many churches had heavy programs. Many people had visitors. New clothes figure with many, causing last minute sewing perhaps. Thinking of all these things, I asked, "Had too much Easter?" Without a minute's reflection, she answered, "Easter doesn't mean a thing to me."

She was not sufficiently intimate as a friend for me to remonstrate with, yet I was so shocked, I almost did say something. Everywhere, in papers, over the radio, in church, the sacredness and importance of Easter in our spiritual lives were being emphasized. We had just gone through Holy Week. Christ's sufferings for our sakes had been vividly painted. My remark was too trivial, as I thought it over, but hers seemed terrible.

"Easter doesn't mean a thing to me!"

Yet Easter is the most important thing about the whole plan of salvation. Without it, all the rest would have been in vain. I wonder if I did not dishonor my Lord when I did not say, "Oh, my dear, you don't mean that. I should not have asked that trifling question, but Easter, as a Holy Day, does mean something to us all."

Liverpool, Pa.

"Thou Art the Christ"

BY ROY D. BOAZ

THOUSANDS of people from coast to coast will again seek the heights to worship in the early dawn of Easter morn. They will assemble in places touched by the hand of God—the Grand Canyon, picturesque spots in California, by rivers, lakes and on mountaintops. They will want to worship and to pay tribute to One who defied sin and death and was victorious. The spiritually maimed, the lame, the halt and the blind—people who are tired nursing aches and pains, all these want to rise above such limitations. They go hoping that their lives may also be transformed.

The profound question as to who Jesus was, and who he still is, comes to us afresh at Easter. At this season of the year, his pertinent question, "Whom do men say that I am?" comes to us just as it came to the disciples of old. It is easy to answer it by quoting what somebody else says of him. We are apt to say, for instance, what Robert Speer has said in his recent book, or what D. L. Moody thought, or what Fosdick, or Buttrick, or Sockman think today. We are running true to the tradition of the disciples, who said, "Some say thou art Elias, others say one of the prohpets." But it remained for Peter to sense the true answer, "Thou art the Christ." He did not say, "Thou art Jesus," but "Thou art the Christ, the Son of the living God." The secret of it all is that Peter had found his Master. Even though he stumbled several times after that, the gates of hell did not prevail against him, for he was changed. He proved this at Pentecost when he testified to the power of a risen Lord. It is not possible to completely rationalize the Pentecostal experience. There was something mystical about it. And, for the most part, people want some mystery. Prophecy had been fulfilled. Peter became the rock, the cornerstone of the Christian faith. What do you suppose would have happened if Peter had known only Jesus, only the *man* Jesus, who taught and suffered and died? What were the attractions of Pentecost? What stirred the people? Simply Peter's reflection on the life of Jesus and the story of his resurrection from the dead, with the injunction to his followers to go and follow him, and do it with courage and with joy, because God was back of it and behind it, and it was everlasting. And then Peter exhorted, saying, "Save yourselves from this untoward generation." "Untoward" is an English translation of a Greek word meaning "for in this way and that way without direction," or "dodging around without an objective." A still more recent translation is "peevish" or "bad tempered," because people who do not know where they are going and why, get irritable. Doesn't that sound as though it were written for today? So I have a feeling that many of the people who will again get up early on Easter morning to attend sunrise services are seeking about the same thing, with a few variations, that those who attended Peter's Pentecostal service were seeking. They wanted what Peter found, a Master, a Lord with divine power. They wanted some one who could lift them out of the vicious circle of life.

We need desperately today the power that Peter laid hold of at Pentecost. The majority of people pursue aims which are not worthy of their immortal souls. *Money*—it is right to be thrifty, but to seek money for the love of money is the root of all evil. *Pleasure*—innocent pleasures are wholesome, but to get drunk with pleasure very quickly deadens the spiritual capacity. *Applause and popularity*—most people working for these things wake up sooner or later to find that the mob which granted them popularity and notoriety is just as ready and willing to take it and give it to someone else. *Power*—yes, power is very largely bought at the price of hatred and abuse. *Learning*—those seeking between book ends often find there only greater mystery. Experts in finance and in education can miss the whole purpose of life itself. No, we are made for something higher and grander than those things which many seek. At one time the answer was found in the resurrected Christ. Is that still true? Is there power there for better and happier and nobler living? There is, if certain conditions are fulfilled. There are certain steps to be taken; and, like a little child learning to walk, we must take these steps ourselves.

The first step is a turn. Even Mary would never have seen her Lord as her Master if she had kept looking ahead into an empty void. She had to turn—to turn her back on what had previously occupied her sorrow in order to behold a face, a loving Master. This is a very hard thing to do. Many people refuse to do it, and so they keep standing in their own light. We like so much to do as we please in this land of religious freedom, but think of the "turnabout" that Peter made from the time he denied his Lord to the time he preached at Pentecost! Paul turned completely around before he owned his Lord and Master. Before that he had scoffed at the Christian religion. There is no need of hiding the fact that we are still sinners most of the time. We have not yet become so modernized as to escape sin. We all need to turn; in fact, we cannot recognize our Lord unless we do. If all the great moral and spiritual

leaders from Paul on down have uniformly confessed their guilt, who are we that we should be exempt?

Another condition is that we have the faith to believe that this Master, the risen Lord, loves us; in fact, we love him because he first loved us. If Mary had not so loved the Master, I doubt whether he would have appeared to her in strength and power. The record shows that he loved all men; but only those who loved him felt his leadership in their lives. Do you find it hard to believe this? If you do, try to believe a gospel which is not found in Matthew, Mark, Luke or John. It is the gospel of one who does not believe. Bertrand Russell, writing on A Free Man's Worship, has this to say: "Man is the product of causes which had no pre-vision of the end they were achieving. His origin, his growth, his hopes and fears, his loves and his beliefs, are all the outcomes of accidental collocation of atoms. No fire, no heroism, no intensity of thought and feeling can preserve the person beyond the grave. All the labors of the ages, all devotions, all inspiration, all noonday brightness of human genius are destined for extinction. The whole temple of what man has achieved must at last be buried in a debris of ruin." Can you believe such a gospel? That is the alternative of a faith in a resurrected Christ. Personally, I cannot believe it. The other alternative is a belief in the love of a Master, a Christ who was the incarnation of God. I believe with Studdert-Kennedy as he writes: "Through the vast complexities of our modern civilized world made by God, the crucified Christ is looking down upon us—with death in bleeding hands and feet—but eternal life in the light of his burning eyes—and demanding from us all a choice between the glory of reason, patience and love and the glory of force, wrath and fear. . . . He will not go away. I do not believe that the resurrected Christ will let us alone. He is making us waver all over the world, but is going to drive us to decision with wounded hands. He will not let us have his world for a playground, nor for a battlefield, nor for a factory, nor for an empire; we must give it to him. We must give it to him or there will be darkness over all the earth from the sixth to the ninth hour, which may be a thousand years." That is a choice which Christians may be called upon to make in the decade, 1940 to 1950.

On this Easter day, "Whom do ye say that I am?" God grant that the multitudes looking for a risen Lord this Easter may turn aside from those activities which are unworthy of them and lay hold of the resurrected Christ and follow him. God grant that we may all be pardoned for our indifferences, our wanderings of mind, and our coldness of heart. God grant that we may love him who first loved us, and thus believe him to be our Lord and Master, and to be the Savior of the world.

West Haven, Conn.

If a Man Die, Shall He Live Again?

BY J. F. BURTON

RECENTLY you stood by a grave, possibly, of your loved one, and when the casket was lowered into the ground it sent a shock through your very being, which came like a thunderbolt against your already breaking heart; and in that moment this thought found its way to your lips: "He is not dead; it cannot be. I must see him again. The contrary is unthinkable."

But if you could talk to the flowers in your garden each flower could say: "My beauty, fragrance, form and perfection have all been dependent on death, for I once lived a narrow, contracted life in a little seed, and that seed had to die in order that I might live in my present glory and beauty."

Why do the birds migrate to the sunny land of the South in the autumn when the winter winds begin to blow? Why do they come back from the sunny land of the South to the northern country and temperate zone in the springtime? There is no answer but instinct. By going southward repeatedly, there came to be in bird life a home feeling for the south land. The south land said, "Come." The bird's desire said, "Go."

Why do you have a desire for another life? Why is that desire so universal in the heart of humanity? One of the answers to that question is that the home feeling of the other country says, "Come," with about as much emphasis as the desire in man's heart says, "Go." This universal desire for another life was placed in the heart of man by the hand of the Creator.

The ancient Egyptians lived largely in the thought of a better country to which they all were rapidly moving. The savage Indian talked about the happy hunting grounds, the home of the Great Spirit. In almost every man, and everywhere, there seems to be the deathless desire for another life.

I have seen beautiful paintings. Many of you have seen such, and have stood before them in rapture as you looked at and admired them. Take Raphael's Madonna. Look at it. Let it live in you. Even though that picture is centuries old, the thought of the artist who painted it still lives and teaches you its lessons. Perhaps the world is

living in greater admiration of it today than ever before. Raphael died when he was thirty-seven years old, when he had just begun to live and do his best. The picture is greater than Raphael, who painted it, if his life ended when he passed out of this world.

I have stood by masterpieces of sculpture, trying to learn the lessons they taught. Often these pieces of art are hundreds of years old, and yet they are still teaching the truths that the artists who made them intended. If a sculptor's life ended when he laid aside his mallet and chisel, then a piece of stone is greater than the man.

Some years ago I sat in the home of a friend, and listened with great emotion to the voice of a dead relative which had been transmitted to a phonograph record. Even though he had passed away several years before, yet, I could hear his voice. Now, if the death of my kinsman ended it all, then I might have concluded that the phonograph record was greater than the man whose voice I heard.

Surely God did not equip a human soul with its present possibilities to disappear after a few brief years of existence. Man's very greatness in the universe demands another life. Immortality does not rest on any deductions or upon any discovery of revelation. I mean by that, that I am not immortal because the Bible tells me I am, but the Bible tells me that I am immortal because I am. Your spirit is not so much a creation as an emanation from God. The human spirit came from the bosom of the everlasting God as a beam of light comes from the bosom of the sun. It is our mental and spiritual qualities that make us akin to God.

Man has a moral nature which no other being possesses. You can teach a child moral law, but not so with the monkey. This is because the monkey does not have an intellect capable of understanding moral law, while the child does. You may try to teach a monkey that it is wrong to steal, but it will take the first cocoanut it finds regardless of the teaching.

Do not our moral nature and conscience argue another life? A compass always indicates deep sea sailing. You do not need a compass on a canal boat. We have a conscience, and we need a conscience, even as the ocean liner needs a compass for ocean sailing.

Man made the great Corliss engine, not for the purpose of grinding a couple of beans or splitting dry peas, but for the purpose of sending great liners from the shore of one continent to another. Man has invented the trip hammer. Its every blow strikes so many hundred pounds. By the manipulation of a lever, that hammer will go down so gently as to barely break the shell of an egg. It was not invented to crack peanuts, but for a much greater purpose. Man is like the trip hammer and the Corliss engine. Here is a child, endowed with potential powers and capacities, but an unfortunate accident occurs and a life of eight or ten summers is snuffed out. Will this be the end of that life? I think not. For the child possessed powers and capacities scarcely brought to their height in this present life. Surely there is another world in which these gifts can attain their highest development.

To live again has been the hope of man throughout the ages. Blot from the sky of humanity this star of hope, and you will leave the world in midnight darkness. This position is supported by the scripture: "If we have only hoped in Christ in this life, we are of all men most pitiable" (1 Cor. 15: 19). The assurance that we shall live again is an inspiration that has satisfied the heart of man; it has thrilled his whole being. This hope has lifted millions of people from the depths of sin and despondency. It has transformed them from sinners into courageous Christians, sending them forth as messengers to conquer sin and wickedness, to be themselves the embodiment of purity and truth, and to live the life of righteousness in Christ Jesus.

Yes, most of us desire another life. From whence came this desire? It must have come from God. When he planted that desire in your heart, he also made provision for the satisfaction of that desire. When he made my eyes, he made light to meet them. When he made man with lungs, he made air to breathe. When God made man with all his physical needs, he made provision by which those needs are abundantly supplied. When he made this deepest desire in your heart to live again, he made the future life in another world to satisfy that desire.

Lena, Ill.

The Scriptural Background of Jesus' Teaching on War

BY WARREN W. SLABAUGH

THE purpose of this paper is to discover what part of the Jewish scriptures influenced Jesus most profoundly in his attitude toward the age old problem of war. He could not ignore it for he lived in a world that had been shaped by the forces of violence. With Rome, might made right; the empire had been extended east and west by the invading legions. It was a time of peace, it is true, but a peace preserved by force of arms. On

the highways of the world which crossed Galilee, Roman armies marched back and forth. And the people to whom Jesus belonged could not be called pacifists; their traditions were those of war, and some of their greatest men had been warriors; Joshua, David and Judas Maccabæus were national heroes. Then their subjugation by one nation after another had left them bitter against the gentiles. No group preached peace except the compromising Herodians.

It is a commonplace to state that Jesus found himself at odds with his people, for there were few who were sympathetic toward his views. What was his attitude toward war as a way of life and as a means of bringing in the kingdom? It seems to me that in his decisions regarding the kingdom, of which the matter of war and peace is a part, he was faced by at least three options.

I. The Way of the Revolutionist

Jesus grew up in Galilee and most of his ministry as a prophet and teacher was performed there. Since the days of Judas of Galilee, this section had been the cradle of the movement of the zealots, that fierce, devoted group who believed that the national salvation must come through revolution. The Messiah who would come from the Davidic line would marshal the Jews to battle and throw off the yoke of Rome and establish a kingdom ruling the world. The zeal of Jehovah of Hosts would perform this. The great Messianic texts such as Isaiah 9: 6, 7 and 11: 1-5 were freely used in support of such a scheme. The Edenic picture of peace, with all nations coming to worship in an exalted temple would follow this conquest of the world. The credibility of such a program was assured by events which had occurred less than two hundred years before when the Maccabeans had won national independence against overwhelming odds. That to fight Rome was not in their minds a forlorn hope is shown by the patriotic fervor with which they threw themselves into two terrible wars with Rome, one in 66-70 A. D. and the second in 132, 133 A. D. There is little doubt that many would have rallied to Jesus had he raised the standard of revolt; even his immediate disciples were not free from the infection. But Jesus set his face against this temptation and even refused to allow his followers to take arms in his defense.

II. The Way of the Apocalyptist

But many of the people had given up hopes of accomplishing the national salvation through human agencies. Rome was in league with demoniac forces and only through a supernatural intervention by God could the Jews be saved. This would take place at the day of Jehovah when the Messiah would appear and destroy the enemies of the Jews, both human and demoniac. Traces of the apocalyptic are found as early as in Ezekiel and Zechariah, but the fuller expression appears in Daniel and such extra-canonical books as Enoch and others.

There is a difference of opinion among scholars as to what Jesus taught about the end of the age. In the Little Apocalypse of Mark 13 and its parallels, he speaks of "the Son of man coming in clouds with great power and glory." It is generally agreed that the apocalyptic cannot be excised from Jesus' recorded words. But it is true on the other hand that he refused to use miraculous power to further his cause. When tempted to leap from the pinnacle of the temple, he refused as well as when a "sign from heaven" was demanded; he submitted to arrest though the Father even then would have sent more than twelve legions of angels on his request. Surely it is a far cry between the lowly Nazarene and the Messiah of Rev. 19 who rides into battle on a white horse and slays the armies of the beast with the sword of his mouth. The God of the apocalyptic is not the heavenly Father of Jesus. In the apocalyptic the kingdom is won by violence; the gospel of Jesus would win it by love.

III. The Way of the Suffering Servant

But Jesus stood out against the insistent demands of the revolutionary and the apocalyptic, though either would have won for him popular favor, and chose to walk alone with God. There was indeed another conception, submerged and neglected, but valid in Jesus' eyes. It first found its expression in the so-called Servant section of Isaiah. Writing for his people in exile, the prophet dared to set up a plan for Israel, but not according to the hopes of the nationalists. The kingdom was not to be political; the word was not even used. The gentiles were not to be hated and destroyed but won by Israel the Servant. The prophet rose to the height of ascribing to innocent suffering a quality of vicarious atonement. This vision of the prophet is the antithesis of nationalism. No more daring challenge was ever made, and that to a people enslaved and scattered, than that the divine destiny of Israel was to be realized through the spiritual forces of love and service.

This high point of the Jewish scriptures influenced Jesus more profoundly than any other portion of the book. Here he found inspiration and vision. No wonder he called blessed the poor in spirit, the meek and the peacemakers, and himself refused to be made king. The prophetic vi-

sion, so long submerged, and exemplified only by the pious poor of Jesus' day, was made by him the "head of the corner." When Jesus spoke of the kingdom he was seeing a world where men lived together in peace, because love would be the way of life. When men sought the kingdom of God in the resulting fellowship all "these things would be added to them." He cried out against the mad nationalism which was driving his nation to a fatal war with Rome, and to the defeat of their mission as God's people. For this they crucified him, but so strong was his faith and so clear his vision, he died not in defeat, but in the assurance that his way of life would triumph.

Chicago, Ill.

Can the Christian Pacifist Be Neutral?

BY JOHN B. WHITE

To make the question more specific, have it read this way: Can a Christian pacifist be neutral in thought, word and deed in any war now being waged? Neutrality should be defined as opposed to indifference, and as a refusal to be lined up on either side in war but with a heart of love and mercy for all. Also neutrality should be thought of as relating to the method of settlement of issues and not as indifference to injustice. Put in a most positive way, it is to refuse to be brutal even to the most brutal by mere wish. Both the letter and the spirit of the New Testament say *yes*.

There are two small groups of people who find it quite possible to be so. First, there are saintly women who feel that they are never well enough informed to take sides. In truth few of us are. But to these human suffering is a thing to be relieved regardless of the nature of the cause. Then, there is a second group who are exceedingly well informed, so much so that they know that war guilt can never be fixed. They are so filled with the good spirit that in the face of the most bitter strife they can withhold judgment. Every war among civilized people reveals such rare souls. The views of such men are never questioned by those who take time to understand. By simple obedience to the great law of life they have become servants and not judges. They very modestly affirm that the war method is always wrong. They know the simple fact that there can be no strife until at least two people choose it, and that each was wrong in his choice. Such never attempt to fix unending responsibility. They may make personal enemies, but they never recognize them as such. Disaster is facing the world today because most of us fall between these two classes. We know so little and are not aware of it. We hear so much and believe we cannot discern the truth. Then there are so many of us who still like a good fight occasionally. Is there any wonder we lack stability?

There are those who would say our Lord took sides. He did, but he never took sides when both were wrong. He always tried to show a "more excellent way." On one occasion he deliberately refused to be a judge in civil matters. His disciples quarreled, but you never read that he ever said, "John, you are right and, Peter, you are wrong." His position was that both were wrong and needed more humility, to be the servant of the other. He was constantly teaching a way of peaceful constructive living.

Then there are those who say we are living in a world of reality. No one denies that. It is as real as Russian fighting Finn—an unequal, unjust and devilish war—and as ideal-real as brethren dwelling together in love. Most of us who read this prefer the latter and believe it as real as the former. But what should we do about the former? It is so unjust. There is much we can do, but that is not my theme. My theme is: Whatever you think, say, or do, make sure it is Christian. No fairminded realist would refuse to face all the facts. For too long the church has lost its power and opportunity by a process of determining who is the biggest sinner and then "laying on." We make a mess of the world about us and then argue that we must do something desperate to save civilization. We even go so far as to say we must kill off the worst sinners in order that the lesser may become the greater. The war method is a cycle, a never ending cycle.

Recently an English statesman in condemning pacifism said there are those who say war decides nothing. He argued that only thoughtless people make such statements. Then he concluded by saying that if this war goes against us it decides the fate of the British Empire. It is very true that wars do decide some things. But are we to assume that war-made decisions are the true ones? The only ground for the statement that war decides nothing is that such decisions are never permanent. The only permanence is that of physical and economic exhaustion on the part of one or both parties involved. Jesus said, "They that take the sword shall perish by the sword." Why did he say it? Because he was given to the utterance of eternal principles, and this is one. It shall always be so. He also said, "I came not to bring peace but the sword." This also is eternally true and by implication is just the opposite. For here he is saying that his way of life is also a warfare against evil and for high and noble principle, and if you are faithful your closest friends

and dearest relatives may turn against you. It is this last warfare that the Christian pacifist is called upon to fight. If you are ever tempted to wage the other in thought or deed, remember these are the words of Jesus and the unanimous verdict of history: "He that takes the sword shall perish by the sword."

Therefore, it is not only *just* possible for the Christian pacifist to be neutral, it is *necessary* that he be so to be worthy of the name he bears. Our attitude towards neutrality may be much like our attitude towards death when each strikes close home. Each may seem impossible or unexplainable until we take the eternity view of things. Kindness helps to make both understandable for that, too, is eternal. If by chance you or your nation should choose this way of life, and it would result in physical or national death, what then? Is that too great a price to pay for an eternal way of living? Not so, when the exact opposite is an eternal way of dying.

Nashville, Tenn.

I Go South

The Rise and Fall of Florida's Boom

As a lad I saw prairie schooners pass through Illinois, some venturing west, some returning east. Occasionally one carried this legend: "In Kansas we trusted, in Kansas we busted." There was better English for that last word, but only "busted" could fully express the feeling of those poor, disappointed folks. My tender years did not understand what those folks endured. Since that time I have discovered life is full of disappointments, and not all turns out as we expect.

There have been booms in other states besides Florida—booms just as disastrous, but I am not talking about them now. I am writing because folks everywhere try to get something for nothing. Being in Florida, this state furnishes the material. Any other state will answer the same purpose. If you challenge this statement, consider movie bank night, speculation in stocks and bonds, lottery tickets, betting at the races, gambling at games—professional and college, the recent real estate boom, raffles, games of chance at church parties with prizes, ad infinitum. Rural folks remember all too well the mad scramble for another farm before the bottom dropped out of farm land prices.

One sees many evidences of what the boom did to Florida. The state is dotted with ghost cities, cities with names, with large territory, with few residents, with few and deserted buildings. Learn the story of one and you know the rest. The locations differed, there were different individuals, but the results were much the same. They say that when the boom was over Florida had a city lot for every man, woman and child in America. Fortunately most of these men, women and children had not bought their lots. Unfortunately too many held titles to lots that never had and never will have any value. It takes more than a deed to put value into a city lot. This simple truth was forgotten when folks purchased at any price any parcel of ground offered by any dealer anywhere, either above or under water. Booms are governed by the mob spirit; the mob spirit never listens to reason; the mob spirit is mad. In speculation as in lynching, the individual does under the influence of the mob what he would not do alone.

Looking over the ground, one finds it hard to believe that men and women would pay for city property the price they did pay, especially when there was no city in sight, and no chance that there ever could be a city in so many uninhabited places. Bonds issued for improvements in these would-be cities saddled unpayable burdens on the property. As a result refinancing has been the rule. In this refinancing bonds have been cut to a rediculously low price. With the readjustment taxes are again being paid, business is picking up, and the future looks brighter. Refinancing has been found necessary in places other than Florida.

A few examples of actual transactions may help you to understand what the Florida boom meant. Here is a lot far out, close to but not on the lake. That it was under water mattered not to the man who insisted on buying it even when the agent told him it was worthless. He readily bought it for $3,500 and a few days later sold it for $4,000. Today you would not take it as a gift. Here is an ordinary bungalow that once sold for $20,000. The purchaser made a down payment of $4,300. A few months later he took his loss and handed the former owner the deed as a gift. This business lot sold for $30,000. On it the purchaser built a $100,000 business building. Last year it changed hands for $10,000. Look at this imposing hotel representing an investment of at least $300,000 in boom days. Recently it was purchased for $30,000. We are living in a very ordinary bungalow of five rooms that once sold for $12,000! We never lived in such a costly house before. No, we are not living in a fine house well furnished—far from it. We are simply living after the boom. Sanity has returned in Florida real estate, even though it may be still lagging elsewhere. You yourself saw land honestly valued at $75 per acre sell as high as $350. Beyond all reason? Yes. Why, then, did folks pay these exorbitant prices? Because they had lost their heads during the boom. "Everybody is doing it, so why not I?" "Jones made a fortune last week with a very small down payment. I can do the same." That's what folks said. Yes, it is hard to resist following the crowd.

Where did these lots come from? Once they had been only a farm, a wooded tract, a sand beach, a swamp. Little matter what they had been, they were now surveyed, staked, citified, dignified with a high-sounding name. A single lot sold for more than the entire tract from which the thousands of lots were carved for that particular city. Where did the money come from? From everywhere, from rich, poor, wise, foolish, learned, ignorant, nationally known and unknown. High rates of interest in Florida brought in idle capital. Thus both investors and those who would loan them money became involved, and when the crash came both classes suffered alike. When the embargo on shipping in Florida came, Jacksonville, for example, had a post office overflowing with first-class mail while four carloads waited for distribution.

The boom was over; there came "the day after." And the day after tells a different story. The Prodigal Son is not the only one who discovered the sorrows of the day after. He, however, had a rich father, compassion-

(Continued on Page 15)

OUR MISSION WORK

Brotherhood Record of Conference Budget Giving

The measure of our interest and financial ability as well as the missionary work to be done is given in the following figures. Indeed, these figures reveal what we are. They talk so loud that what we say can hardly be heard.

Giving, Year Ending With February	Conference Budget	Relief
1938	$218,269.63	$16,611.64
1939	225,243.51	29,690.35
1940	221,605.70	13,513.52

Interpreting our giving presents its paradox. We know many earnest members who have given generously, yes, even sacrificially. Yet the average per capita for the Brotherhood totals only $1.23. We are the world's richest nation. In no land are the homes more bountifully supplied with food, clothing, transportation and education than the majority of American Church of the Brethren homes. Yet we feel so hard pressed for money. But the world's millions are poorer than we. Brother, are you satisfied with what you gave? With great appreciation to those who gave sacrificially, and an appeal to others, we press on into the new brotherhood year. Let us increase our response in the Easter and Annual Conference Offerings over last year.—*The General Boards.*

	Year ending Feb. 28, 1939	Year ending Feb. 29, 1940	Average Year ending Feb. 29, 1940
*†EASTERN			
*†Pa., S. E., N. J. & E. N. Y.	$ 4,895.46	$ 5,623.64	$1.63
*†Pa., Mid.	14,059.18	14,867.72	1.34
*†Pa., W.	11,057.52	11,167.44	.89
*Pa., E.	35,257.09	34,043.08	3.26
*†Pa., S.	11,739.08	12,058.36	1.67
	$ 77,008.33	$ 77,760.24	
*†SOUTHEASTERN			
N. and S. C.	$ 95.98	$ 80.09	.05
*†Fla. and Ga.	1,281.66	1,777.04	2.39
*Md., E.	8,166.20	8,014.25	1.48
*Md., Mid.	5,359.10	4,951.84	1.35
*Md., W.	493.29	426.04	.34
*†Tenn.	827.29	833.34	.32
*†Va., E.	1,947.10	2,228.47	.70
Va., 1st	3,408.13	3,098.86	.50
*†Va., N.	3,830.26	3,932.34	.53
*†Va., 2nd	5,739.63	5,866.84	.93
*†Va., S.	1,716.85	2,363.17	.38
W. Va., 1st	2,088.50	1,379.01	.37
*†W. Va., 2nd	122.12	236.65	.29
	$ 35,076.11	$ 35,187.94	
†CENTRAL			
Ill., N.	$ 7,683.92	$ 7,567.05	1.53
Ill., S.	2,941.36	2,703.30	.95
*Ind., Mid.	11,828.29	11,099.77	1.79
†Ind., N.	12,733.48	13,474.78	1.52
†Ind., S.	4,566.48	5,341.42	1.47
*†Michigan	2,245.99	2,523.14	.89
Ohio, N. E.	6,843.68	6,462.29	1.11
*†Ohio, N. W.	3,253.61	4,506.14	1.49
*Ohio, S.	16,899.89	16,098.45	1.47
	$ 68,996.70	$ 69,776.34	
†CENTRAL WEST			
Colo.	$ 1,255.06	$ 1,048.30	.66
*†Iowa, Mid.	3,971.66	4,518.25	2.48
*Iowa, N., Minn., & S. Dak.	4,403.80	4,355.53	1.83
*†Iowa, S.	1,402.76	1,478.22	1.26
*†Kans., N. E.	1,407.16	1,452.65	.77
Kans., N. W.	419.28	399.19	.47
*Kans., E. E.	590.76	508.35	.58
Kans., S. W.	2,690.52	2,019.11	.98
*†Mo., Mid.	381.12	402.94	.45
*Mo., N.	442.87	400.99	.35
†Mo., S. & Ark.	217.76	255.25	.38
*Nebraska	927.15	809.25	.57
N. Dak. & E. Mont.	454.17	377.17	.79
†Okla., Pan. of Texas & N. M.	1,099.53	1,103.33	.89
*†Texas & La.	334.26	378.06	.84
	$ 19,997.86	$ 19,506.59	
WESTERN			
*Calif., N.	$ 3,844.06	$ 3,382.61	1.29
Calif., S. & Ariz.	10,564.80	8,372.28	2.09
†Canada	98.97	112.28	.28
†Idaho & W. Mont.	931.66	1,111.91	.71
Oregon	821.74	781.20	1.25
Washington	1,863.54	1,631.89	.77
	$ 18,124.77	$ 15,392.17	
Unallocated	6,039.74	3,982.42	
	$225,243.51	$221,605.70	

* Above average past two years.
†Above last year.

Liao Chow Notes

BY ANNA M. HUTCHISON

Our Schools

On account of existing conditions, our city schools at the opening of the school year were moved with the rest of our work to our east compound. The regular girls' and boys' schools, however, had to be closed and a co-educational school for day pupils was opened to partially take the place of these other schools. Even so this joint school was limited to about fifty pupils.

Passing of Sister Myrtle Pollock

Our station was saddened by the passing of one more efficient worker from our midst on Jan. 12. Sister Myrtle Pollock had been sick less than two weeks of that dread disease, typhus, which not unfrequently claims the lives of foreigners in this land. Dr. Parker from Ping Ting Chow had arrived and was at her bedside at the time of her passing. On Sunday afternoon, Jan. 14, her body was laid to rest by the side of Sister Winnie Cripe on the hillside overlooking the city of Liao from the north. A more detailed account will be sent in the near future.

Our Christmas Season

Perhaps if you knew fully the present conditions surrounding us here, it would be difficult for you to realize how we could possibly have a peaceful happy Christmas. But it was really one of our happiest in this land. The greatest happiness was in seeing so many of these new students so genuinely happy in participating for the first time in the joy of commemorating the coming to the earth of our Lord and Savior. It was a great delight to see their fine spirit of unselfish helpfulness as they contributed from their poverty to buy material to make little flowered kerchiefs as gifts for each of our 200 poor children in the refugee camp and to purchase colored paper and make clever bouquets of flowers for the classrooms of these children and for the rooms of the sick in the hospital. They themselves received no gifts, but instead they were treated to some extra food for Christmas dinner.

Unfortunately in our refugee camp recently, there has broken out an epidemic of flu and typhus. We are trying hard to bring this under control. A few cases also have begun in the women's school.

Liao Chow, China.

Beginning to Be a Missionary

Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. They sailed for our China mission field in February of 1938.—Ed.

Letter 18

Peking, China.

Dear Glen and Agnes:

It doesn't seem possible that this is almost the Fourth of July. Last year at this time Lloyd was in Indianapolis and I in Iowa. How much territory we have covered since then and how varied have been our experiences! We will spend our Fourth in school. Here where we have such a cosmopolitan group, we don't pay any attention to holidays that are peculiar to any one country.

It rained all day last Sunday and nipped a hot spell in the bud. They say that so often it gets almost unbearably hot here in June. The heat here is much like it is in Chicago. When it gets hot, it may continue so for several days and nights without any let up. With all of these hot old walls to hold in the heat, I can just imagine how very hot it can get.

Tuesday evening I invited in the girls that were in my English class this spring. Seven of them came for tea. Mrs. Bright helped me out with the games and they all seemed to enjoy it very much. When you are around the Chinese just as one contacts them, they are so polite and cultured that you wonder if they can ever break down and play. Mrs. Bright had worked with industrial women in Ping Ting, and she assured me that they would enjoy games just as American young folks would, and they certainly seemed to. We tried several guessing games which seemed to go over exceptionally well. How I enjoy these contacts with the folks! I can hardly wait until I can speak the language well enough to talk to those around me. When they came, they brought me a beautiful bouquet of gladiolas and a lovely set of cloisonnè vases. I have wanted some so badly and was so thankful for them.

Thursday evening we fixed our lunch and went out to Pei Hai. We rented a boat for an hour and had them row us out to the lotus bed and there we ate our lunch. It was beautiful. The lotus are just beginning to bloom and how beautiful and delicately fragant they are. Sometimes I wonder how the Empress Dowager with all of this beauty around her could be so cruel at times. We walked around the park a little. It is such an immense park one could spend days in it, finding new beauties every day. This time we had taken our victrola along with us. How grand it was! The sky was overcast with clouds so that we couldn't enjoy the beauties of the dying sun as it reflected on the calm bosom of the lake, but the beauty of the lotus made up for that lack. The lotus is of great significance to the Chinese. Everywhere on the bosoms of lakes and moats can be found the lotus pads. I have seen the breath-taking orchids and roses that are more of a dream than a reality, but the lotus bloom overshadows them all with its delicate beauty. They are large flowers, ranging from white through the shades of pink to the light purples. Later on when they are at the height of their beauty, people say that they would travel miles to see them.

I wish that I were twins or triplets or something. The Y. W. has asked me to teach a class in English. And then night before last, one of the boys came over from a near-by store and just begged me to teach a class of boys from there. Four or five of them are very eager to take more English. If they know English, they hope to get transferred to either Shanghai or Tientsin where they will probably be able to get better wages. They offered to pay me thirty dollars a month if I would teach them for five hours a week. I told them that I just couldn't give that much time and anyway I



What to Pray For

Week of March 23-30

B. Mary Royer and Goldie E. Swartz call for the prayers of the church during this week. They live at Dahanu, India, on the medical compound with Dr. Barbara Nickey and Nurse Hazel Messer.

Sister Royer fills a needy place in the missionary home. Although her health has not been good during the past two years, she looks after the household, is hostess to the guests who come and go, and does the dozen and one little duties about the place which make the home comfortable and efficient. Her life has ever been one of testimony to the gentle and loving life of Christ. Her life among the people of India has revealed the Christian way of life more than her teachings. Her life has spoken louder than her words.

Sister Swartz landed in India on last Nov. 30 to begin her fourth term of service. She has entered into all the various phases of mission work and has done all of them well; yet most of her time has been spent in village evangelistic work. This is difficult work and demands much physical strength. Long ago, Sister Swartz learned how to conserve her strength until she has been able to do the work of stronger people. She has traveled many miles by oxcart and by bicycle over the rough roads and bypaths of the villages. The tent is her home, and the space beneath the large overhanging branches of the trees is the village church. The camp is moved from village to village and as many as possible of the neighboring communities are reached.

During the week, let us remember these two sisters, asking for them the very richest of the Father's blessings.

would have to go to the Y. W. if they have a class for they asked me first. I finally said that I would try it for four hours a week if they didn't want me at the Y. They were afraid that I was hesitating on account of the money and said that they would pay more because it is so close to the store. Then I told them that I would do it for twenty dollars a month for four hours, and they acted like they couldn't believe their ears. I hope that the Y doesn't want me for these boys would come to the house here which is more convenient than going out. I feel sorry for these poor folks who are so ambitious but who have so little opportunity to do things.

More and more I feel how very much I have had and how selfish I would have been had I refused to come to China and do what I could to give these good deserving people more of the opportunities of life. They are so like us that if Americans just could learn to know them, I am sure that all of the laws restricting the entrance of these people to the U. S. would be abolished, for I still say that while they have been denied a lot of privileges that we have been fortunate enough to have, they have a lot of qualities in their make-up which put us Americans to shame. I'm not too sure but that they should send some of their people to America as missionaries.

Lloyd and Ellen Cunningham.

World-Wide News

COMPILED BY ANETTA C. MOW

The Bible Heads the List

Shakespeare has been translated complete into twelve languages, and in part into twenty-three languages. The Word of God has been translated complete, from Genesis to Revelations, into seventy-three languages. The complete New Testament, or portions of it, down to 1938, have been translated into 1,008 different languages.

Christ in Historical Novels

Since 1900 about seventy-five full-length novels in the field of historical fiction dealing with the life of Christ have been published in the United States alone. Some on this list are *Dawn* by Irving Bacheller, *Mary of Nazareth,* and *King of the Jews* by Mary Borden, *The Hidden Years* by John Oxenham, *By an Unknown Disciple* by Mrs. Cecily S. Phillimore, *King of Dreams* by Gertrude R. Warmington and *The Nazarene* by Sholem Asch.

From Dr. Florence Gribbel's Experience

Dr. Florence Gribble, missionary of the Brethren church serving in French Equatorial Africa, tells of a woman who heard the gospel message too late to understand it. "There is no path, there is no path" were her dying words. In her last days of intense suffering and dying agony, she had not been able to grasp the truth of salvation. Dr. Gribble says this woman was one of the many who hear the Word of God through the medical work at the hospital.

The Apostle of Literacy

Dr. Frank Laubach of the Philippines has become known as the Apostle of Literacy. Nine years ago he began to elaborate a system of teaching literacy by key words and syllables based upon them. He tried it out first of all upon the Moros of the Philippine Islands, and its success attracted so much attention that he has received invitations from governors and directors of education in various parts of the world to apply the method in their countries also. The method has already proved applicable to five Indian languages, and it looks as though, through the patient work of one man, a way is being found to deal with one of mankind's primary handicaps.

My Lantern

My Lantern is the title of a beautiful book by Miss Michi Kawai of Japan. Miss Kawai is probably the best known leader among the Christian women of Japan. She was, for many years, General Secretary of the Japanese Y. W. C. A. A graduate of Bryn Mawr College in U. S. A., she has traveled widely in Europe, the United States and Canada. Her book is a fascinating account of her own adventures in living bravely for Christ. 236 pages for $2.

Y. M. C. A.

In Manila, we note there are five "Y's" with 10,000 members and many times that number participating in such activities. In the Islands there are twenty-nine nationals on secretarial staffs.

Best Seller

The Bible is still the best seller in Germany, having outsold Hitler's Mein Kampf by about 200,000 copies yearly during the six years since the Nazis' assumption of power in 1933, according to the Prussian Bible Society. An annual average of 950,000 Bibles were sold in Germany, or a total of 5,700,000 in the six years.

I Go South

(Continued From Page 12)

ate and forgiving, to turn to. Not so with many of the boom victims. Many of them had neither father, nor home, nor money. They had spent more than their all, going the Prodigal one better. Many had so involved their best friends that they were left friendless as well as penniless. Let one example suffice for one who lost all but his determination to carry on.

He had been a wealthy Jew, with a wealthier father still living. He had plotted a new addition to a new town already overexpanded. Determined to carry through, he ventured to pour in all that he had. When the morning after came he was short a quarter of a million dollars. He paid out his last dollar. Then he started a peanut stand on the street of the very town where he lost his fortune, for he was determined not to give up. I do not know his future, but I do know that he had in him the kind of stuff of which men are made. He has paid an awful price for his education, but he has learned the lesson. Many lost their all, even their faith in men. They became soured on the world, forgetting that they themselves were to blame for their misfortune. Most of the heavy losers were good sports and took their medicine philosophically.

Well, what does all this teach me? That you just cannot get something for nothing. That you must pay the price for your folly. That material things are uncertain and unsatisfying. That so long as one tries to satisfy the deepest longings with the material things this world offers he is doomed to disappointment. That only the higher, the spiritual can satisfy Gods' noblest creation—a human being. J. E. M.

Elgin, Ill.

KINGDOM GLEANINGS

Calendar for Sunday, March 24

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Sepulcher: Triumph Over Death.—Matt. 27: 57—28: 6.

Christian Workers, Am I Loving?

B. Y. P. D., Easter Program.

Intermediates, Jesús Lives.

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Gains for the Kingdom

Three baptized in the Kokomo church, Ind.

Two baptized in the Allentown church, Pa.

Nine baptized in the Elizabethtown church, Pa.

Eight baptized in the Crab Orchard church, W. Va.

Two baptized in the Painter Creek church, Ohio, Bro. Ray Shank, evangelist.

Two baptized in the Larned Rural church, Kans., Bro. Robert A. Haney, pastor.

Seven baptized in the Second church, York, Pa., Bro. J. A. Robinson, evangelist.

Three baptized and eighteen reconsecrated in the Selma church, Va., Bro. Ernest Muntzing, evangelist.

Four baptized and one reclaimed in the Chambersburg church, Pa., Bro. C. E. Grapes, pastor-evangelist.

Seven baptized and one reconsecrated in the Lansing church, Mich., Bro. Ralph G. Rarick, evangelist; Bro. Gerald W. Munn, music director.

Ten accepted Christ and await baptism in the Myerstown church, Pa., Bro. Jesse W. Whitacre, evangelist; Bro. Harvey Frantz, elder-in-charge.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Brother and Sister B. M. Rollins, April 1, in the East Dayton church, Ohio.

Bro. J. F. Baldwin of Morrill, Kans., March 27, in the Quinter church, Kans.

Bro. A. P. Musselman of Anderson, Ind., April 1-14, in the Astoria church, Ill.

Bro. X. L. Coppock of Rocky Ford, Colo., March 31, in the Haxtun church, Colo.

Bro. Galen R. Blough of Ephrata, Pa., March 25, in the Second church, York, Pa.

Bro. Lawrence Bianchi of Park Hill, Pa., May 19, in the Middle Creek church, Pa.

Brother Wilmer Petry of Akron, Ohio, March 25, in the East Petersburg church, Pa.

Bro. A. W. Arnold of Phoenix, Ariz., June 25-30, in the Maple Spring church, W. Va.

Bro. J. E. Whitacre of Philadelphia, Pa., April 1-14, in the Second church, South Bend, Ind.

Bro. Ernest E. Muntzing of Rockingham, Va., April 14-28, in the Johnson City church, Tenn.

Brother and Sister B. M. Rollins of Keyser, W. Va., July 29 to Aug. 11, in the Fairview church, Ind.

Bro. Milton L. Hershey of Manheim, Pa., March 24 to April 7, in the Upton house, Back Creek congregation, Pa.

Personal Mention

Bro. Ralph R. Hatton, pastor at Omaha, Nebr., assisted by the First church chorus, will furnish the program Sunday, March 31, 9:00 A. M., for the "Omaha Church of the Air." He will speak on How Far Is It to Church?

Brother and Sister J. F. Blickenstaff of Quinter, Kans., have joined the growing company of golden wedding celebrants, and thereby increase our cause for gladness. The date was Feb. 23. Other columns will give more details.

Bro. Omer B. Maphis, superintendent of Bethany hospital, and Sister Maphis, were out looking the Publishing House over one day last week. It was not our good fortune to get close enough to them to ask them what they thought of it.

Bro. A. Stauffer Curry of Westminster, Md., has been called to the regular pastorate of the Elizabethtown church of Eastern Pennsylvania, his term of service to begin Sept. 1. This will fill the vacancy left by Brother and Sister Faw when they went to Africa.

Bro. John Grimley and wife of Eastern Pennsylvania and New Jersey respectively but now unitedly of Bethany were first-time visitors at the Publishing House last week. They are looking forward to summer pastoral work between this seminary session and the next.

Bro. Paul E. Miller, who graduates this year from Bethany Biblical Seminary, was seen about the Publishing House halls one day last week. During one year of his course he was student minister at Elgin, hence we of the offices were extra glad to hear of his progress.

Sister Martha H. Keller of Battle Creek, Mich., is very grateful for the "many, many letters and cards from dear friends all over . . . loving messages of sympathy since Brp. Keller passed on." You will understand why "I don't know when I will be able to get them all answered."

Bro. J. E. Miller's correspondents would better address him at Elgin from now on. They plan to leave Sebring, Fla., shortly after Easter and after making a week-end stop with Brother and Sister John B. White of Nashville, Tenn., hope to reach their Elgin home within the first week of April.

Africa missionaries the Harold Royers, Ruth Utz and Evelyn Horn are sailing for their field from New York the date of this Messenger. A two-weeks lay-over in Italy makes it possible to mail them letters, Genoa, Italy, care of S. S. Isonxo, sailing April 16. This mail must reach New York not later than March 29 and carry 5c in postage.

Mrs. L. J. Longanecker, 606 Monroe Ave., Asbury Park, New Jersey, wants to help three persons between the ages of eighty and ninety who would like to get the Messenger and cannot without financial assistance. Can you help her find them? Sister Longanecker says she loves the Messenger "very much" and "the Church of the Brethren next to God."

Bro. Ezra Flory's life story has been longer getting into print than we have wished but it will be coming next week, well told by Bro. J. E. Miller. So many expressions of sympathy have been received by Sister Flory that individual acknowledgment would be too much for her strength. She wishes us to say for her that they have been deeply appreciated, every one.

"Mary's father slept away this morning." This brief word, just received as this paper goes to press, indicates that Sister Mary Schaeffer, sailing from China, April 24, will not get to see her father again.

Dr. C. C. Ellis will speak Tuesday evening and three times Wednesday, March 26 and 27, at the Ministerial, Mission and Educational Meeting in the Stony Creek church, three and one half miles east of DeGraff, Ohio. It's district meeting time and the business sessions will convene Thursday. The elders meet Tuesday at 1 P. M.; also the women. The Tuesday morning session will be addressed by Pastors H. P. Garner and D. O. Cottrell. Wednesday afternoon India Missionary Mabel Moomaw follows Dr. Ellis.

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Miscellaneous Items

Juniata College is the first of our church schools to deserve our thanks for a 1939-40 catalog, with announcements for 1940-41.

Eastern Maryland district meeting will be held at Rocky Ridge in the Monocacy congregation April 24, 8:30 A. M. The elders meet April 23, 1:30 P. M.

A chorus from the Bush Creek congregation of Eastern Maryland, Bro. S. Ira Arnold, pastor, will broadcast Mary of Bethany over Monocacy broadcasting station (900) from Frederick, Md., Easter afternoon, 4:00 to 5:00, eastern standard time.

The new church at Fourth and Locust, Lebanon, Pa., will be dedicated with a series of meetings beginning Sunday morning, March 24 and closing Sunday evening March 31. The dedication preacher for March 31 will be Pastor Geo. L. Detweiler of Huntingdon, Pa. The evening program will be musical. "We extend an invitation to all."

To get to Northwestern Ohio district meeting at Stony Creek, March 26-28: Via Bellefontaine take 47 west five miles to road intersection marked with arrow sign pointing left. Go south three miles. Via 69 to DeGraff, at "Five Corners" see arrow pointing left. Go east three miles, turn left on bridge as sign shows. The church is eight miles southwest of Bellefontaine, three and one half miles northeast of DeGraff. John W. Vetter, Chairman Committee of Arrangements, DeGraff, Ohio.

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With Our Schools

LaVerne College

Our second semester enrollment is ahead of that for the first semester. The total for the year is 200 which is our largest number since 1931-32.

W. Russell Shull of Chicago, executive director of the National Forum, was our chapel speaker on Feb. 20. He gave his chart lecture, Hot Spots on Our Social Frontiers. The following Sunday evening he spoke at the church on A New Approach to the Alcohol Problem.

Leland S. Brubaker of the class of 1922 made a visit to the campus on his way to China to arrange for the more extensive relief program that is to be carried on here under the direction of the Church of the Brethren. Our students will give a benefit program soon for the relief fund.

A one-day extension session of the Whittier Institute of International Relations on March 19, will bring to the campus Dr. Hans Buchinger, German Quaker minister; Ray Newton, chairman of the peace section of the American Friends Service Committee; and Clarence Pickett, of the American Friends Service Committee.

James Whitcomb Brougher, Sr., eminent Baptist minister gave his famous address, What's Under Your Hat? at our chapel service on Feb. 8.

W. W. Slabaugh, representative of Bethany Biblical Seminary, paid LaVerne a most appreciated and helpful visit on March 4 and 5. His chapel address on Our New Frontier was a stimulating challenge.

Elam J. Anderson, president of the University of Redlands, gave an outstanding address on The Survival of Democracy at our New Era Banquet on the evening of Feb. 16. The banquet came as the closing event of an exceptionally successful Pacific Coast Regional Conference.

LaVerne students won some high honors in both the Southern California Speech Tournament, of which they were joint hosts with Pomona Junior College, and the Linfield College Tournament at McMinnville, Oregon. Dean Weiss took a team of four students to the latter tournament. They gave deputation programs in six of our Oregon churches en route.

Lorell Weiss was advanced from acting dean to dean by action of the board of trustees in their annual session on Feb. 10. The trustees also approved a plan whereby the children of ministers of the Church of the Brethren who are actively engaged in the work of the church will pay but half tuition beginning next year. A limited number of similar scholarships will be available for the children of active pastors of other evangelical Christian churches.

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McPherson College

McPherson College is enjoying a satisfactory school year. Our first semester enrollment showed a nice increase over that of last year. Our second semester is also an increase over the second semester of last year.

Bro. Desmond Bittinger, former missionary to Africa and now a student at the University of Pennsylvania, has accepted the call from McPherson College to become professor of Sociology. The Bittingers are moving to McPherson in June.

Our new physical education building has meant much to our student body during the year. More than 90 per cent of our young men are engaged in some form of intramural athletics. This is in addition to the regular training and health classes. The physical program for our girls is most satisfactory. It likewise reaches almost every girl and affords the opportunity for all to engage in helpful and pleasing recreation.

In their annual meeting Feb. 26 and 27, the trustees continued their program of looking forward to a greater McPherson College. Solicitation for funds for the new men's dormitory will continue throughout the year. Several substantial gifts have been received for this worthy cause. President Schwalm was again employed for a period of five years. His efficient leadership is truly appreciated by McPherson College.

Our regional conference began on Sunday, Feb. 25, and continued through Friday, March 1. By many it was pronounced the most successful regional conference that we have ever had. Our attendance was large. In addition to local and regional leadership, we enjoyed the inspiring messages of President Schofield, of Iliff Theological Seminary, and Editor Edward Frantz and Miss Ruth Shriver of Elgin. In every way we feel that the conference was a success and abundantly worth while.

HOME AND FAMILY

Perspective

BY EDWARD H. GRATER

I came with cares and worries on my mind;
The world itself was heavy on my back.
I felt that I was thwarted every way
And surely life was not worth the effort.

I sat there quiet in your house, O God;
I rested soul and body silent there,
And slowly in my mind there grew a peace
And then there came a calmer point of view.

And as I talked them over, Lord, with you
Those cares and worries lost their ugly shapes;
The world was light, and life worthwhile.
I left your house in happiness and peace.

Norristown, Pa.

The Wandering Jew

BY LEO LILLIAN WISE

"Oh, I was hoping that you'd come today," was the hearty welcome voiced by Edith as she opened the door to her friend.

"And why?" asked Alice as she placed her purse upon the library table and seated herself.

"I'll show you." Edith went out to her kitchen and returned with a flowerpot in her hand. "See this," she said. "At our last missionary meeting when the hostess served the refreshments, upon each plate there was a small sprig of wandering Jew. After each one had been served, one of the members of the entertaining committee talked.

"She began thus: 'I suspect the most of you recognize the bit of plant upon your plate; if you don't it is a start of wandering Jew. I have a request to make of each of you. Take the slip home with you and start it growing. As you place it in the ground, say a prayer for some bewildered, persecuted Jew. If the plant grows, take it as an omen that in some way some Jew has found what you prayed for.' "

Edith was silent a moment, then she continued. "You know, Alice, that appealed to me. I brought the plant home and put it in water for a few days. Then as soon as little roots had sprouted I tucked it into this pot of dirt, praying my request for a Jew. See! It has begun growing and I'm wondering if somewhere in another land some man or woman has been blessed by the prayer I offered!"

Again there was a hush; then Edith mused: "Of course, it may be only a fanciful thought. Again there may be a lot in it, for so many of us need a tangible reminder. I've been studying all winter about the conditions of the Jews in various countries. Fred and I have contributed to appeals for financial aid. My heart has been torn by the pathetic plight of refugees seeking a new home and being turned back from this haven or that port.

"But the planting of this bit of wandering Jew and praying as I did, have kept the problem on my mind. If enough of us get this problem upon our minds and hearts surely things will begin to happen. If enough of us ask God to intervene, floodgates of blessings will open. The dictators of the world cannot block the eternal forces of God. Do you agree with me?"

"I do." Alice was thoughtful. "And in the meantime I can see that as we pray we will look about us in our own community and see if there is one in need of sympathetic aid. As we pray, and at the same time study, our understanding of human relations will be deepened. As you say, if enough of us pray something is bound to happen."

"I pray daily that God's will may be done," said Edith softly, a very lovely look in her fine grey eyes, "and I pray that I may do my best each day."

Bellefontaine, Ohio.

Why I "Belong"

BY ROLAND L. HOWE

The fact that I joined the Church of the Brethren is of no personal credit. Perhaps "credit" is not the right word. Strictly speaking, I had neither choice nor judgment at the time. At least I exercised none. That is my way of putting it. My parents and grandparents were members. My father and maternal grandfather were ministers. Of twelve children, nine grew to maturity to have homes of their own. Early in life eight had joined the church. I was the last recorded in the family Bible, and in a family like ours some one had to be last. Besides, I was the only one "outside." It was perfectly natural, therefore, that I, too, should "belong," and thus preserve an unbroken sequence and make it unanimous!

I was midway in my teens, at the Brethren's Normal College, Huntingdon, Pa. Time, late afternoon. I was lost for the moment in one of those rare cycles of concentration, not on joining the church, but in trying to master a spelling lesson—a subject which took me three terms under two different teachers to satisfy a passing grade. At this point my chum entered our room, a bit excited, but not too much so to announce with becoming dignity that he was going to join the church that evening, and asked point blank if I would "go 'long." I said, "Yes, I'll go with you," and returned to my task of learning to spell. He seemed surprised at my lack of enthusiasm, and was plainly disappointed. This chum of mine was the late R. L. Himes, a sturdy, jovial, clean-cut young man, and a senior of the class of '88. Two hours later, Feb. 17, we were baptized by W. J. Swigart in the campus pool, surrounded by a blanket of snow and the full quota of schoolmates. Thus I came to "belong." There was no revival as a prelude, and no aftermath of excitement. I expressed no joy, and cannot say that I felt any, such as one often hears from the testimony of others. This I cannot explain, nor can I recall that I had given the matter any serious thought. I only knew that I had made a start in doing what I thought was my duty, knowing it would please my father and mother and others. I have never regretted the step.

If I had been rocked in the cradle of a Roman Catholic home—well, you know the answer! If we are sure of our faith, we owe a lot of tolerance to a lot of people. But we owe it in any event. If I had been reared by parents of any other one of the many other Protestant denominations than my own, the chances are equally

rue that I would have joined the church they spon-ored. Here we are again faced with a large obligation or the exercise of a Christian spirit towards many nillions who were brought up somewhat differently.

I can thus surmise how many have become members f the Church of the Brethren, but it is not at all clear o me why many more have not, and why some who ave, have taken their membership elsewhere.

There is a difference between joining a church and taying joined. In either case there may or may not e a good reason. Then, too, there is an immeasurable ifference between joining the church and joining the hrist!

Peter's caution presupposes the entertainment of ope: "Be ready always to give an answer to every ne that asketh you a reason of the hope that is in ou." This is both a privilege and a duty, and I am ondering how many church members of *any* denomi-ation can give an answer that would please Peter!

I was slow to find the Bible of interest. But as I rew older, I was pressed into service in the Sunday chool, and thus driven in a manner to know something bout the lessons. I then began to learn for myself the undamentals for which our church stands in relation o others, and I could not in conscience dissuade my nind from the decision already made.

I have been an eye witness to the "sacred" ceremonies ttending the launching of war vessels for the imperial avies of Russia, Japan and Turkey, and the traditional reaking of be-ribboned bottles of wine over the bow f similar vessels for Cuba and our own country. I ave attended the Catholic mass—both Greek and oman. I have been in the synagogue of the Jews. have attended services in many different Protestant enominations, but I have always felt more at home in ny own. All these experiences were after I became member of the church. As a boy I was not allowed o go to any other church. This is perhaps fine disci-line as long as it is well founded, and I have no eflections to register against it. What a grave respon-ibility rests upon parents!

Years ago an itinerant nondenominational preacher ame to our community each winter for a season of evival in our old frame country schoolhouse. If noth-ng more, it accomplished the annual inoculation of the evolving element of now-and-then believers. While he meetings were in progress, these re-awakened souls ang and shouted on the crest of a splashing wave of mpromptu glorification. After the meetings were over, nd the converts had settled back into the even tenor f their way, they became again as fallow ground, ontent to await the announcement of the next con-erter's excursion. I suppose it is better to be con-erted often than not to be converted at all, but this nerry-go-round system doesn't get one far from the tarting point. Other systems fail too, sometimes.

When our good friend and brother, W. J. Swigart so recently passed to his reward), spent seven weeks f suffering in one of our city hospitals last winter, I vailed myself many times of the opportunity of visit-ng him. I always came away a little higher in spirit, vith a feeling of joy that did not wear off, and ponder-ng to myself how little I had succeeded in bringing o him the well-intended good cheer which he so freely howered upon me. It is a strange turn in human elationships that the afflictions of another often bring is rare blessings in sundry ways and in a time and place least expected. Reminiscence, and prayers, and the concern of the church consumed our time on these memorable visits. We remarked the comparative slow growth of the church, and deplored it. We spoke of the alienation of many children of Brethren homes, and wondered how it might be remedied. We expressed gratification over occasional accessions from other denominations. We wondered what would be our number today, after over two and a quarter centuries of growth, if we had exercised as a constant background, the unalterable training and discipline that marks the upbringing of Catholic children. We wondered again why some members, who move to another section of the city, or to a more remote locality, request a certificate of membership recommending them to another denomination. This is not infrequent. A more extreme illustration is an applicant who came to us from another denomination, accepted our baptism, and later moved away with a church letter which was presented to still a third denomination. These moves are seemingly made with indifference, unconcern, and lack of evidence that would point to an intelligent reason. Evidently there is a lapse somewhere. Is there anything that the homes and the churches of the brotherhood can do about it? Whatever the cause, and whatever the remedy, it must be held plain that the Church of the Brethren cannot save. No church can save. *Jesus saves!* However, I believe in those things which our church was organized to teach, and the doctrines and life which it expects its members to practice. That's why I still "belong."

Sometimes I wonder whether genuine church membership (the Christian life in practice) is not much like the spelling lesson of years ago with more constancy in concentration: just a continuous forward endeavor, trying to master the orthography, and the spiritual etymology, of faith and hope and love, with the longing desire of an eventual passing grade.

Philadelphia, Pa.

Miracle

BY IDA M. FISHER

Just come to this window,
Look out and see—
What a miracle has happened
To the old pear tree!

I looked at this same tree
Only a few days ago;
Not a sign could I see
As I looked to and fro—

From the bottom to the top,
From the left to the right—
Now look up and see
A beautiful sight.

Every twig is covered
As thick as can be,
With ermine and emerald
All over the tree.

Through all of this miracle
God's hand we see;
As we look up
At the old pear tree.

Lewistown, Pa.

THE CHURCH AT WORK

The Churches of America Working Together for Peace

Under the joint auspices of the Federal Council of Churches of Christ in America and the Foreign Missions Conference an important study conference was held in Philadelphia for three days, Feb. 27-29. Official delegates from all the churches were invited; 250 were expected, but 290 came. Our representatives were M. R. Zigler, P. H. Bowman, R. D. Murphy, Desmond Bittinger, C. R. Keim and Dan West.

Out of all their toil came six statements which were presented and passed by the whole body. The action is not binding upon any person or church, but it indicates the movement of thought of church leaders and likely of the developing plans of the churches in America. Two of the statements of particular interest to our people follow in this department. In each case an introductory statement precedes the main report.

The Church and the Conscientious Objector in Wartime

To many of the delegates this was a new problem. For the first time in American history official representatives from a large number of churches considered this question. There was vigorous discussion and there were clear conclusions. The Oxford Conference Report on War (1937) was quoted, but the following new statements are interesting:

"The problems raised by military conscription face all citizens to a lesser or greater degree."

"If the Christian conscience leads some members of the church to support and participate in war, and others to refuse such support and participation, then the church must maintain the freedom of members to hold opposite views, in the spirit of Christian fellowship."

"There is a growing feeling that the churches should challenge the principle of military conscription, that the exercise of conscience on the part of its citizens may be protected. . . . The church does not seek special privilege for any persons, . . . nor do conscientious objectors take their position as an escape from risk and suffering."

Some examples of peace-time service were suggested —possibly useful in wartime, too:

(1) Self- and group-education for discipline, worship and action—through study classes, international friendship groups, work camps and institutes of international relations.

(2) Political activity to secure legislation for protecting conscience and civil liberties, for economic justice, for domestic and international goodwill and for disarmament.

(3) Projects for rehabilitation and reconciliation, for relief of war sufferers and others, for helping refugees and the underprivileged here in America.

A clear warning was made on some services which in the last war were intended to help the needy without aiding the war, such as ambulance work, Y. M. C. A. and Y. W. C. A. work, Red Cross service, and food-raising units, but which "were so drawn into military service that any protest against the war system by the individuals working in them stood in danger of being lost."

The conference asked the Federal Council of Churches to help set up a committee to deal with the problems of the conscientious objector in war. Its purposes would include:

(1) Guiding the churches in their relationships with conscientious objectors so that the fellowship with the church might not be broken.

(2) Conferring with governmental agencies on the status of the conscientious objectors and how the state shall deal with them.

The statement closed expressing "its strong conviction that the handling of the conscientious objector should be a matter of civilian control at all times."

One almost had to marvel to see honest minds—coming from a background widely different from ours, moving near the position of our own church. That should spur us on to greater fulfillment of our historic faith.

Provisional Report of the Seminar on the Church and the Conscientious Objector in Wartime

That part of the Oxford report entitled The Universal Church and the World of Nations, (pages 13-15) stated the views within the church as follows:

Here is the first obligation of the church, to be in living fact the church, a society with a unity so deep as to be indestructible by earthly divisions of race or nation or class.

Wars, the occasions of war, and all situations which conceal the fact of conflict under the guise of outward peace, are marks of a world to which the church is charged to proclaim the gospel of redemption. War involves compulsory enmity, diabolical outrage against human personality, and a wanton distortion of the truth. War is a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God as revealed in Jesus Christ and him crucified. No justification of war must be allowed to conceal or minimize this fact.

In all situations the Christian has to bear in mind both the absolute command, "Thou shalt love thy neighbor as thyself," and the obligation to do what most nearly corresponds to that command in the circumstances confronting him. . . . The search for the will of God is a matter of agonizing perplexity for the Christian whose country is involved in war. We have to recognize two widely divergent views regarding war—along with several that are intermediate. One view hopes for the elimination of war by the power of God working in history through the religious and moral enlightenment of men and the exercise of their free wills; the other view regards man as so bound in the necessities of a sinful world that war will be eliminated only as a consequence of the return of Christ in glory.

In practice this divergence issues in three main positions, which are sincerely and conscientiously held by Christians:

(1) Some believe that war, especially in its modern form, is always sin, being a denial of the nature of God as love, of the redemptive way of the cross, and of the community of the Holy Spirit; that war is always ultimately destructive in its effects, and ends in futility by corrupting even the noblest purpose for which it is waged; and that the church will become a creative, regenerative, and reconciling instrument for the healing of the nations only as it renounces war absolutely. They are therefore constrained to refuse to take part in war themselves, to plead among their fellows for a similiar repudiation of war in favor of a better way, and to replace military force by methods of active peace-making.

(2) Some would participate only in "just wars." Here there are at least two points of view, depending upon the definition of the "just war":

(a) Some consider that Christians should participate only in such wars as are justifiable on the basis of international law. They believe that in a sinful world the state has the duty, under God, to use force when law and order are threatened. Wars against transgressors of international agreements and pacts are comparable with police measures, and Christians are obliged to participate in them. But if the state requires its citizens to participate in wars which cannot be thus justified they believe that Christians should refuse, for the state has no right to force its citizens to take part in sinful actions. Many would add that no war should be regarded as "just" if the government concerned fails to submit the subject of dispute or casus belli to arbitration, conciliation, or judgment of an international authority.

(b) Some would regard a "just war" as one waged to vindicate what they believe to be an essential Christian principle: to defend the victims of wanton aggression, or to secure freedom for the oppressed. They would urge that it was a Christian duty, where all other means had failed, to take up arms. In so doing they would look to the verdict of conscience as their ultimate sanction. While recognizing the general importance of supporting civil or international order, the maintenance of such order in the present imperfect state of society cannot be a final obligation. The Christian, though he must be willing to accept martyrdom for himself, cannot expose others to it by refusing to fight for them.

(3) Some, while also stressing the Christian obligation to work for peace and mutual understanding among the nations, hold nevertheless that no such effort can end war in this world. Moreover, while recognizing that political authority is frequently administered in a selfish and immoral way, they nevertheless believe that the state is the agent divinely appointed to preserve a nation from the detrimental effects of anarchic and criminal tendencies amongst its members, and to maintain its existence against the aggression of its neighbors. It is therefore a Christian's duty to obey the political authority as far as possible, and to refrain from everything that is likely to weaken it. This means that normally a Christian must take up arms for his country. Only when he is absolutely certain that his country is fighting for a wrong cause (e. g. in case of an unjustifiable war of aggression) has the ordinary citizen a right to refuse military service.

Of those who hold this view, some would admit that individuals may be called directly by God to refuse categorically to take part in any war, and so to draw attention to the perverted nature of a world in which wars are possible.

In either case the individual must recognize in principle the significance of the state and be willing to accept punishment by the authorities for violating the national law.

We recognize that modern war has become totalitarian, and enforces its demands not only on men of military age, but upon the lives and conduct of all citizens, the productive machinery and the resources of the country, and that therefore the problems raised by military conscription face all citizens to a lesser or greater degree.

One of these problems is the exercise of Liberty of Conscience.

The church is only fulfilling its most elemental duty when it seeks to arouse men to use their God-given liberty of conscience to follow the clearest insights they are given with reference to war. When therefore some of its members come in honesty and solemnity to a conscientious repudiation of participation in war, the church has no recourse but to uphold both their right so to choose, and their freedom to take such action as the choice may involve. If the Christian conscience leads some members of the church to support and participate in war, and others to refuse such support and participation, then the church must maintain the freedom of members to hold opposite views, in the spirit of Christian fellowship.

To respect the rights of conscience is only the beginning of the obligation of the churches. The churches should make available machinery for registering conscientious objectors in their local churches and with their national bodies. There is a growing feeling that the churches should challenge the principle of military conscription, that the exercise of conscience on the part of its citizens may be protected. Minority opinion both within the church and state is indispensable to the welfare of both.

As a citizen the Christian engages in legislative activity because government exclusion acts, etc., stop the flow of goodwill and because the destruction of civil rights of freedom of speech, and of the press also interferes with freedom of religious faith.

The church does not seek special privilege for any persons in upholding the rights of conscientious objectors nor do conscientious objectors take their position as an escape from risk and suffering at a time when tragedy is the common lot of mankind.

In seeking to uphold by legal means the civil rights of conscientious objectors, the church does so as a means of maintaining the religious freedom which God-fearing men must and will act upon, no matter who seeks to deny it, and the civil rights basic to democracy.

The churches and the individual conscientious objector should not only study and explore the possibilities of services by the conscientious objector in wartime, but should undertake to co-operate in time of peace in activities which are aimed at the creation of a world wherein there shall be no occasion for war, and to show him now where he can demonstrate the use of ways other than violence as a means of solving conflicts both nationally and in the local community.

Many of these peacetime services have enhanced value in time of war and could be extended in such times as crises arise. Any service considered by the conscientious objector in peacetime or wartime should have value to society and to the individuals taking part in it.

Examples of service in peacetime might be classified roughly as follows:

(1) Self-education and group education to promote personal discipline, clarity of thought, spiritual integrity, training for social service, and group discipline for thought, prayer and action. Such activities would include study classes, international friendship groups, work camps, institutes of international relations, and efforts to overcome racial prejudices, national hatreds, and other divisive influences.

(2) Political activity, also, to secure legislation on foreign and domestic policies for protection of conscience and civil liberties, for economic and political justice, and disarmament; work against legislation, such as the Exclusion Act, which creates international suspicion and ill will.

(3) Projects of reconciliation, rehabilitation and relief at home and abroad, service to refugees, work with the underprivileged, assistance to foreigners.

In time of war many activities need to be continued and amplified. Efforts should be stressed for mediation and stopping the war, work with refugees, alleviation of suffering, relief and reconstruction fellowship with other conscientious objectors, care of their families, possible regular and frequent prison visitation, the organization of legal and spiritual advice, and the care of aliens who may be under a cloud of misunderstanding.

In the case of some conscientious objectors their services may take a nonco-operation form, such as a refusal to take part in any measures designed to help the war system in any way. In such cases it should be the part of the church to give understanding and support to the group whose conscience led them to make their protest in these terms.

It should be pointed out that the development of some services in wartime may easily become part of the military system. During the last war such work as that conducted by ambulance units, Y. M. and Y. W. C. A., the Red Cross, food-raising units, etc., were so drawn into military services that any protest against the war system by the individuals working in them stood in danger of being lost. Experiences of conscientious objectors in 1914-18 were often tragic stories of finding themselves actually part of the war machine, though their intention had been to protest against it.

This seminar requests the Federal Council of Church-

es to take the initiative in setting up a committee comprised of representatives of all interested religious bodies, such representatives to be named by them, to consider problems concerning the conscientious objector to war. The functions of this committee should include, among others:

(1) To study the church's obligation and duties to those of its own fellowship who take the position of conscientious objection to war and to give guidance to the churches concerning their relationship with such members to the end that their fellowship with the church shall not be broken. This may include the making of recommendations regarding official recognition of objectors through some method of registration in the churches and of providing forms of service for its conscientious objectors.

(2) To confer with the proper governmental agencies regarding the status of the conscientious objector and the procedures used by the state in dealing with him. The seminar declares its strong conviction that the handling of the conscientious objector should be a matter of civilian control at all times.

The Responsibility of the Churches in Relieving Suffering Caused by War

Hunger haunts increasing multitudes because of war. Watching the figures go on the blackboard and listening to the mounting evidence of the needy world given by people who know it, one is almost overwhelmed by the burden. Not one child or mother who is hungry—not one case of injustice in Poland, or Finland, or China, but we would like to do something. The most we can do is only a little bit, compared to the need. But the blasting fact is that we who call ourselves Christian have done only a tiny bit toward relieving that need.

The Jews, whose own folk have suffered in many lands, have given with a lavish hand to help their own, and even given large sums to the Committee to Aid Christian Refugees. Certainly they have been more "Christian" than many of us who call ourselves followers of Jesus. From this seminar came another paper which stressed a number of points:

1. Here in America multitudes are unsure how soon they will go hungry; in fact, some are hungry now, just because there is no profitable way to get food to them. But Americans have the means to supply needs.

2. Christians need not bear the whole burden but must be in the forefront of helpfulness. If we love our neighbors as ourselves, we will not forget the hungry around the world; and we will feel a special responsibility toward our needy fellow-Christians.

3. We must sacrifice as we have not yet learned to do; we must send our most capable youth to carry out our projects of mercy; and "the spirit of Christ must dominate both the presentations of the need and the administration of relief."

4. The Committee on Foreign Relief Appeals, composed of the Federal Council and the Foreign Missions Conference, are asked "to survey the need and give counsel to the churches, speedily to undertake the full task of co-ordinating . . . relief appeals . . . in such a way that the tragic total need and our Christian responsibility for meeting it may stir the heart and conscience of every Protestant church and individual Christian to a response much more nearly commensurate with our favored position."

Findings of the Seminar on Responsibility of the Churches in Relieving Suffering Caused by War

Our country lies in peace between two areas of war. To the west, the conflict in East Asia stretches on into an indefinite future. Millions of victims of war-caused floods have been added to the victims of direct military activity. To the east, while the horrors of modern warfare have not yet reached their impending full and men look with dread to the future, already other millions have been added by this conflict to those hundreds of thousands oppressed on account of race and creed.

America's own formidable problems of unemployment and economic maladjustment bring multitudes to the verge of starvation in the midst of national plenty. Yet even so we can give humble thanks that our homeland is free from invasion or the threat of war, and that we have the means to remedy the wrongs if we will. As Christians citizens of our country, we must face the obligations of privilege. It is for us to be the awakened conscience of its Protestant churches in the face of the tremendous need and our own comparative prosperity.

We recognize with joy and humility the impressive outpouring of gifts by our Jewish brothers and sisters, not only for refugees of their own race and faith, but also for Christian refugees. We are alike shamed and inspired by the way in which Great Britain, France and many smaller nations of the continent have carried uncomplainingly their heavy burden of refugee populations, and are still trying to carry the load which has become too heavy for them. We confess with shame that the total recent contributions of our Protestant churches and church members for the relief of suffering seem pitiably small in comparison.

The time has come to act. It is not necessary that we bear the whole burden, but it is our Christian duty to be in the forefront of all efforts to help the needy, and in certain cases to bear the burden in its entirety. We should be quick to respond to the cry for help from those who are hated for religious or racial reasons, or who are considered politically undesirable. We must not forget the missions of our sister churches, crippled by war conditions. Back of any defects of organization lie the basic facts of ignorance and a spirit which denies the validity of Jesus' teaching that we shall love our neighbors as ourselves.

We must make the situation in Asia and Europe grippingly vital to the rank and file of our membership, clergy as well as laymen. We must bring home to individual Christian men and women concern for individual sufferers. The sum total of even small gifts can work marvels and bear witness to Christ's grace. The essential sin of complacent comfort in the presence of distress must be made even clearer to all of us who bear the name of Christ. Prejudices unworthy of our Master must be dissolved by a fresh incarnation of God's love. Youth must be enlisted in such Christlike ministry. The Spirit of Christ must dominate both the presentation of the need and the administration of relief. There can be no more convincing witness of our faith than sacrificial service in Christ's name.

We therefore call upon the Committee on Foreign Relief Appeals, jointly constituted by the Federal Council of the Churches of Christ in America and the Foreign Missions Conference of North America, to survey the need and give counsel to the churches, speedily to undertake the full task of co-ordinating the relief appeals

which they have already endorsed and others which may need to be made, in such a way that the tragic total need and our Christian responsibility for meeting it may stir the heart and conscience of every Protestant church and individual Christian to a response much more nearly commensurate with our favored position. It should lead in other measures that may be necessary, such as approach to our government for co-operation. And we call upon the people of our churches to welcome and cooperate in such a program under its leadership.

ADULT DISCUSSION OUTLINE

Chapters of Pure Gold

Part II. Prayer Chapter

Scripture: Matt. 6: 5-13

Sunday, April 7

I. The Effective Private Prayer (Matt. 6: 5, 6).

1. Some persons have regular places for private devotions. Others find time to pray while riding the tractor or washing the dishes.
2. Some spend a few minutes in silent prayer just before rising in the morning.

"I met God in the morning when the day was at its best,
And his presence came like sunrise, like a glory in my breast."

3. What is your experience with private prayer? Do you recommend your program?

II. The Model Prayer (Verses 7-13).

1. It makes many words unnecessary.
2. It puts first things first (see also Matt. 6: 33).
3. It demands Christian character.
4. How does this prayer help you?

III. Christ's High Priestly Prayer (John 17).

1. Christ prays for himself (verses 1-5).
2. Christ prays for the Disciples (verses 6-19).
3. Christ prays for all his followers (verses 20-26).

Note: The sections of this chapter may be assigned to three persons to be read from a modern speech translation if available.

CORRESPONDENCE

Not One for War, But Three for Peace

A little more than twenty years ago huge guns were thundering loud in France, and men who possessed living souls were being killed, wounded, or disabled. America took part in the war to end war. But what a mistake!

France has many fields covered with row after row of small white crosses. They mark the graves of thousands of American young men who lost their lives in the World War.

In those days American mothers on Mother's Day were pinning stars with trembling hands on our glorious flag. The stars were for the sons in military service.

How well I remember the tears of grief and sympathy shed when the gold stars were pinned on.

We can't change the past, but we can change the future. We can change it by prayer. Let us as Brethren people look to God in oneness, knowing that Jesus repeated the greatest commandments. We are to love the Lord our God with all our hearts. And the second is like unto the first. "Thou shalt love thy neighbor as thyself" (Matt. 22: 39).

In such living is peace. This is an individual challenge, but also for all peoples. Let us love one another as Christ also loved us, for he was willing to fulfil God's plan that we might have an everlasting life of peace with him.

My three children see the signboards urging young men to "Join the Army," and "Enlist Now." But they have joined the church that peace may abound. Pray with me that I may have three for peace, not one for war.

Findlay, Ohio. Mrs. Helen Wilson Freed.

Elder William Minnich

William Minnich, son of Jacob and Anna Longenecker Minnich, was born May 8, 1868, near Hill Grove, Ohio. He was the youngest of a family of twelve children. His education was obtained in the common schools of Darke County, supplemented by a term at Ada in 1888 and a term at Gettysburg in 1890. He taught thirteen years in the schools of Darke and Montgomery counties. To meet in frequent reunions with his old school friends and pupils was one of his sweetest joys.



Dec. 20, 1890, he was united in holy wedlock with Sarah, daughter of David and Hannah Heckman. To this union were born three sons and one daughter, the daughter passing away in infancy.

Bro. Minnich was baptized by John H. Brumbaugh Dec. 17, 1894, during a series of meetings held by Andrew Hutchinson. In 1900 he was elected deacon, and in 1902 to the ministry. He was ordained in 1908, and became assistant to Eld. John H. Brumbaugh in 1909, and to the full eldership in 1910, in which capacity he served the Salem church twelve years. In 1914 he was chosen to preside over the Eversole church, which position he held for four years.

His sacrificial service to the church, often at the expense of his farm duties, deserves more than a passing notice. His keen insight, clear and comprehensive judgment, kind and Christian attitude, prompted his counsel to be sought by many people.

He possessed the happy ability of compiling historical data for church, Sunday school and family.

Because of his high type of spiritual devotion, it was a serious cross to be deprived of regular church attendance due to physical infirmities for several years, yet he possessed the happy ability of following other lines of spiritual enrichment.

After a week's illness following a brain hemorrhage, he peacefully passed on to be with the Lord, Jan. 25, 1940, aged 71 years, 8 months and 17 days, leaving to mourn his departure, his faithful companion; three sons, David of Dayton, Harold of Union, and Robert of Hamilton, Ohio; a foster daughter, Ida Gebhart, of Dayton;

two brothers, Ezra of Whittier, Calif., and Jesse of Hershey, Pa.; eleven grandchildren, and many other relatives and friends.

Bro. Minnich's body was laid away Sunday afternoon, Jan. 28. Services were conducted by Bro. Jno. Fidler and the home ministers at the old Salem church. Interment was made in the near-by cemetery.

Union, Ohio. Mrs. Edward Miller.

Passing of Bro. Lloyd Liston

Bro. Lloyd Liston, son of Abraham and Eliza C. Liston, was born near Bruceton Mills, W. Va., Nov. 27, 1888, and died Dec. 25, 1939. He was baptized into the Church of the Brethren at the age of sixteen years. He loved his Lord and his church, and lived faithful until death.



Bro. Liston was elected to the ministry in 1918, and served in that capacity until his death. He taught school for about twenty years. He is survived by his aged mother, two brothers and two sisters.

Funeral services in his home church were conducted by the writer and Bro. R. K. Showalter. Text, Psa. 116: 15. Interment was in the Mt. Grove cemetery.

Brandonville, W. Va. Chester A. Thomas.

A Prayer

Our Father, as we think of the soldiers over the world who think their way is right, our hearts grieve at their ignorance. Remembering those who know their way is wrong, but who are forced on by greedy men in power, our hearts bleed for their helpfulness. As we think of those so pressed upon that they feel they must in very honor make their defense, our hearts are pained at their dilemma. To the innocent women and children, the aged and infirm made homeless, helpless and hopeless by war, our hearts reach out in sympathy. By the despair of those who in forced idleness must hunger, suffer the ravages of disease, and go unprotected and unaided while our fortifications are enlarged, our hearts are touched. We decry the plundering of homes, schools, hospitals, churches, cathedrals, and the good earth, but above all our hearts are distressed at the colossal despoilation of our fellow men. For those who must answer to thee for having made the wrong, our hearts ache with pity.

"But how much do your hearts grieve, bleed, pain, and reach out in sympathy?" inquires a still, small voice. "You say that you believe in me, that you believe in the Prince of Peace I gave you, and in a brotherhood of man, yet you insist upon this needless destruction going on and on."

O God, forgive our lie. Let the light of thy love shine anew into our professedly believing hearts, that our yearning toward all suffering people may so draw us to thee that thy Spirit may work through us to the enlightening of the ignorant, the revelation of true possessions to the greedy, the succoring of the oppressed and helpless, and the opening of the eyes of transgressors to the folly of their way.

Bless our thoughts of love with power to permeate our world, and hasten the day when we shall busy ourselves with the turning of these hideous instruments of war into implements of rehabilitation and abundant living for all. The glory, honor and praise for this we joyously ascribe to thee, O God, through Christ our Lord. Amen.

Bridgewater, Va. Anna Thomas Edmonson.

Mrs. Sara Fausnight Is Ninety-Five

On March the fourth, Mrs. Sara Fausnight was ninety-five years of age. On Sunday the third, her birthday was celebrated at the home of her son, Morgan Fausnight, whose birthday was also on this date. About one hundred and fifteen of her descendants and friends visited her. Among them were seven of her children. They included Sylvanus Fausnight of Mogadore, Mrs. Caroline Werstler with whom she lives at Middle Branch, John and Morgan Fausnight also of Middle Branch, Keturah Hershberger of Akron, Chloe Goughnour of Canton and Minerva Brumbaugh of Phalanx Station, Ohio. Henry Fausnight of Hartville and Samuel Fausnight of Akron were not present.

There are several remarkable things about Grandma which are worth mentioning. She gave birth to eleven children, two of whom died in infancy; the other nine are still living and for the most part are in remarkably good health. She has fifty-four living grandchildren, and a year ago when the count was taken there were one hundred and fifteen great-grandchildren and six great-great-grandchildren. Grandma is in remarkably good health and still finds a lot of interest in life. Of all the people present on her birthday, she seemed to be the most calm and collected. She talked with everyone and inquired about those who were not present. Her hearing is surprisingly good and one can carry on a conversation with her with only a slightly raised voice.

Each year as her birthday comes around she says that she hopes it will be her last. While she enjoys life here, she looks forward to meeting and being with her Master. To her descendants she stands out as a great example of one who has worked hard, lived honestly and served her family well. The writer can remember how when he was but a small child she would often say that the most important thing in life was to be honest in one's dealings with men and to serve others in a Christian spirit. One of the sayings I shall never forget is, "In God's sight it is a sin to steal a penny or a pin." She still does a great deal of reading. She keeps up with the times by reading newspapers and reads her Bible and the Gospel Messenger regularly.

We trust that the heavenly Father will bless her with good health and permit her to stay with us many more years. Her life is a challenge to all who know her.

Ravenna, Ohio. Elmer Brumbaugh.

Ellen Wampler Morris

Ellen Wampler Morris was born at Weyers Cave, Va., on March 29, 1879. She was the daughter of the late Joseph B. and Mary Garber Wampler. Her early life was spent in the bounds of the Pleasant Valley congregation where she united with the Church of the Brethren early in life and remained true to its teachings to the end.



Having graduated from Bridgewater College in 1909 she came to Greene County and began teaching in the public school, giving of her spare time unstintingly to the church and to the mountain people whom she learned to love. She was a great reader and one of her delights was to read for the people who could not read for themselves. She loved the church and was interested in its every activity. Always she did her best to promote the upbuilding of its interests. Yet she was broad enough to work with others in the promotion of any Christian work.

Sept. 23, 1914, she was married to W. F. Morris and thus established a home which became a living example of what a Christian home could be. Three children came to bless this home

Ruby Mae and Galen Joseph remain with their father to mourn the loss of a devoted Christian companion and mother, a daughter having preceded her in death several years ago.

She was one of the first teachers in the Church of the Brethren Industrial School. There she sacrificed much, giving of her time unselfishly. She was eager for its development. She was never happier than when she could see boys and girls having a chance in life. She was a good teacher. There are many testimonies from her former pupils, many of them like this: "All we ever got in school we got from Mrs. Morris in Haneytown."

She stood right hand to her husband in the mercantile business for a number of years. By her sunny, cheerful disposition she made for herself friends not only among those of the humbler walks of life, but also among the scores of business folk with whom she came in contact, besides a host of young people and church leaders. A stranger, one who had not known her long, remarked, "I have been robbed of much, having not known her longer."

As a counsellor she had no equal. Her advice was sought because her judgment was sound.

Her characteristically cheerful disposition was dominant throughout her long illness. Her patience and devotion were a benediction to everyone who entered her room. She enjoyed company to the fullest. The showers of letters, greetings and messages of love and prayers were a source of great comfort to her even to the last. She enjoyed the Christmas season—the greetings, the friends, and carols—but the crisis came and she slipped away on Jan. 2, 1940. She leaves four sisters, two brothers, nieces and nephews, and a host of relatives and friends. The home, the church and the community feel the loss heavily, but we know that she is happier and heaven richer for her going.

She did not forget the last Christian privilege. She called the elders of the church and was anointed according to St. James.

The funeral was held at the Evergreen Church of the Brethren, Jan. 4, by her pastor, Chester Harley, assisted by Dr. George P. Mayo of the Episcopal church. Interment followed in the cemetery of the Evergreen church.

Geer, Va. Nelie Wampler.

Passing of Mrs. J. W. Stouffer

Mary Catherine Lerew, daughter of Elder Jacob P. and Eliza Day Lerew, was born March 25, 1858, near Latimore, Pa., and died in her home at St. Joseph, Mo. Her father was an elder of the Church of the Brethren, and her girlhood was spent on the home farm in an ideal Christian environment. She gave her heart to her Savior at the age of twelve, and lived a long and beautiful life, being faithful to the last. Her gentle and modest attitude proclaimed her Christian life more loudly than any words could have done.



In August of 1892 she was united in marriage to J. W. Stouffer of St. Joseph, Mo. The ceremony took place in the Plattsburg church, near Plattsburg, Mo., with Elder J. G. Royer, who was conducting evangelistic services at that time, officiating. This was the first of many visits paid to the church by this estimable couple, but it was not long until their friends in the community were legion.

They ever afterward made their home in St. Joseph. Sister Stouffer was instrumental in founding the church in St. Joseph. Gathering a few isolated members together, and calling Eld. Wm. Hipes to their assistance, the group began holding services in a small M. E. church on Hickory Street. Later they were permitted to use a room in the County Court House, thence to Tenth and Lafayette, and finally in the Stouffer home then located at Tenth and Pacific.

As a result of this patient and prayerful persistence, and with the co-operation of the district, a church house was built at 502 Kentucky St. in South St. Joseph. Later on another one was erected at Madison and Burnside Streets in North St. Joseph. Both buildings were largely financed by Brother and Sister Stouffer. While not a member of the Church of the Brethren at that time, Bro. Stouffer always conscientiously did all he could to further Sister Stouffer's plans by large donations, business acumen and free hospitality to her church people. Her happiness knew no bounds when on July 14, 1932, her beloved husband became converted and was baptized.

Sister Stouffer was an expert in all the housewifery arts and left many mementoes of her skill and industry. She was a great lover of nature and found a quiet joy in beautiful Krug Park which was overlooked by her home. At the time of her baptism her father gave her his Bible which was printed in both German and English. We are told that she read it through every year from then on. The Bible was used in her funeral service, after which the worn little book, companion of seventy years, was placed beside her in her casket.

As long as health permitted, Sister Stouffer enjoyed pilgrimages to Pennsylvania. Then, too, as long as it was possible, they attended church conferences, and were never happier than when entertaining church friends and workers.

Church committees found a warm welcome and a pleasant, quiet place for their conferences. This I know from personal experience and remember with gratitude. Sweet and beloved, "she did what she could."

She is survived by her husband; a stepson, Clyde Stouffer of St. Joseph; a stepdaughter, Mrs. M. E. Phillips of Stockton, Calif.; and their descendants—three grandsons, two granddaughters and two great-grandsons.

Funeral services were conducted in the South St. Joseph church by Bro. E. N. Huffman; text, 2 Tim. 4:7, 8. Burial was made in the cemetery at Parkville, just north of Kansas City, Mo.

So reads the brief story of the pure and saintly life of one whom we knew and loved for almost a half century. Hers was a life that will live on through the years because of her good works. She grew old gracefully because her heart was full of grace.

"Sleep on, dear one, and take thy rest;
We loved thee well, God loved thee best."

Tekamah, Nebr. Mary P. Ellenberger.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Daugherty-DeVore.—Richard Daugherty and Helen DeVore of Fostoria, Ohio, by the undersigned, at the Fostoria church, Sept. 29, 1939.—Reuben Boomershine, Fostoria, Ohio.

Fourman-Smith.—Joseph Fourman and Margaret Smith, both of Bradford, at the home of the undersigned, Feb. 25.—G. E. Weaver, Bradford, Ohio.

Kessler-McMullen.—Clinton E. Kessler of Astoria, Ill., and Ferne Evelyn McCullen of Ipava, Ill., by the undersigned, at his home, Feb. 18, 1940.—Cletus O. Deardorff, North Manchester, Ind.

Snavely-Schubert.—Leonard S. Snavely and Eleanor Myrtle Schubert of Fostoria, Ohio, by the undersigned, at the Fostoria church, Nov. 23, 1939.—Reuben Boomershine, Fostoria, Ohio.

Windle-Buser.—By the undersigned, at the home of the bride, Philip W. Windle of Winnebago, Ill., and Mrs. Nora Gouker Buser of Mt. Morris, Feb. 3, 1940.—Foster B. Statler, Mt. Morris, Ill.

FALLEN ASLEEP

Barger, Emeline, daughter of Mr. and Mrs. Henry Bellman, was born in Adams County, Ind., May 17, 1857, and departed this life Feb. 7, 1940. She spent her entire life in Kirkland Township. On Sept. 18, 1879, she was married to William Barger, who preceded her in death June 25, 1923. When the Pleasant Dale church was organized Sister Barger was a charter member and was the last to go to her reward. She always had the interest of the church at heart, but because of infirmities was unable to attend and enjoy the services for several years. For nine years she made her home with a daughter, Mrs. Thomas Griffeth. She leaves three daughters, seven grandchildren and four great-grandchildren. Funeral services were held at the Pleasant Dale church, conducted by Pastor Russell Weller. Interment was in the cemetery near by.—Mrs. Maude Weller, Decatur, Ind.

Bomberger, Sister Annie Gibble, wife of Bro. Joseph Bomberger, died at her home in Manheim, Pa., Jan. 17, 1940, aged 70 years. She was the daughter of the late Benjamin and Mary Gibble. She is survived by her husband and two daughters. She was a member of the Church of the Brethren for many years. She was deprived of attending many church services because of her heart and her nervous condition. Funeral services were held at the Manheim house by the home ministers. Interment was in the Kreider cemetery.—Susan M. Cassel, Manheim, Pa.

Buck, Sister Lizzie, wife of Monroe Buck, died at her home in Manheim, Pa., aged 73 years. She was in failing health for many years, but was patient through it all. She was a member of the Church of the Brethren for many years, and lived a consistent life to the end. She is survived by her husband, one daughter, three sons, one sister and one brother. Funeral services were held at the late home by Brethren Milton Hershey and Charles D. Cassel. Interment was in the Manheim Fairview cemetery.—Susan M. Cassel, Manheim, Pa.

Byers, Florence Emma, infant daughter of Henley M. and Emma D. Byers, died Feb. 27, 1940. She is survived by her parents, one brother and one sister. Funeral services were held at the graveside by Bro. R. M. Figgers. Interment was in the

cemetery near the Oronoco church.—Ethel M. Figgers, Oronoco, Va.

Carey, Mrs. Effie Miller, of Jonesboro, Tenn., wife of Bro. Joseph M. Carey, died Feb. 16, 1940, in a hospital in Johnson City, Tenn., after an illness of several weeks. Brother and Sister Carey formerly lived at Keebler's Crossroads, but moved to Jonesboro about a year ago. She was a Christian and was loved by everyone. Funeral services were held at Fairview by Rev. E. H. Yankee. Burial was in a cemetery near by.—Mrs. H. K. Keeble, Jonesboro, Tenn.

Carr, Mrs. Emma R., aged 71 years, 1 month and 3 days, wife of Charles H. Carr, died at her home in Chambersburg, Pa. She was a member of the Fourth Street Church of the Brethren. She is survived by her husband, two sons, a daughter, two grandchildren, three brothers and two sisters. Funeral services were conducted by Bro. C. E. Grapes, assisted by Rev. W. Edward Watkins. Burial was in the Norland cemetery.—Mrs. Geo. Haldeman, Chambersburg, Pa.

Deardorff, Catherine Ann, daughter of Mr. and Mrs. John Bonewitz, was born in Tuscarawas County, Ohio, Dec. 28, 1850, and departed this life March 2, 1940, after a lingering illness. She came to Clay County, Ind., with her parents, one sister and one brother in 1863. She united with the Church of the Brethren in childhood, and lived a faithful Christian life. She was anointed on May 6, 1939. She was married to David Deardorff on Dec. 30, 1872. To this union were born six children, one of whom died in infancy. Besides her children she leaves two stepsons, sixteen grandchildren and thirteen great-grandchildren. Her husband preceded her in death in 1929. Funeral services were conducted in the St. John's Reformed church by Eld. J. Andrew Miller of Muncie, Ind., assisted by the pastor of the church. Burial was in the cemetery near by.—David D. Deardorff, Center Point, Ind.

Garver, George H., was born near Cerro Gordo, Ill., on Aug. 9, 1888, and passed away Jan. 16, 1940, following a stroke. He suffered a light stroke about two months ago, but quickly recovered and seemed to be in good health until the sudden attack just before his death. He spent all of his life in the Cerro Gordo community. He was a member of the Church of the Brethren. For a number of years following his marriage to Lola A. Wine on Sept. 18, 1910, he farmed in this locality. For the past several years he had been residing in Cerro Gordo. He and his son had been conducting a grocery store. He is survived by his widow, his father, Jacob Garver, three sons and two sisters. Funeral services were held in the Church of the Brethren, conducted by Bro. Wm. J. Tinkle, assisted by Bro. I. D. Heckman. Burial was in the Cerro Gordo cemetery.—Edith M. Gossett, Cerro Gordo, Ill.

Hollar, Mrs. Fannie, was born in Rockingham County, Va., Oct. 10, 1861, and passed away Feb. 12, 1940. She was the daughter of John and Margaret Beery Swank. She was married to M. P. Hollar, July 6, 1879, at Cherry Grove, Va. To this happy union six children were born, two of whom preceded her in death. She leaves four sons, her devoted husband and seven grandchildren. At an early age she united with the Church of the Brethren, and remained faithful. Brother and Sister Hollar have been among the real pillars of the Church of the Brethren in Ray County, Mo., where they had lived and served for forty-six years. Because of ill-health in her sons' families only one son was able to attend the funeral services. Appropriate services were conducted by the writer, her pastor, assisted by Eld. Oscar Early.—E. F. Sherfy, Norborne, Mo.

Kimmel, Frances Will, was born July 10, 1854, and passed away Oct. 5, 1938. She was married to William J. Kimmel. To this union were born eight children, six of whom are still living. Mr. Kimmel preceded her in death in March of 1930. Mrs. Kimmel was a member of the Christian church, but was an active worker in the Middle Creek Church of the Brethren for fifty years. She served as Sunday-school teacher and president of the Ladies' Aid Society. Funeral services were conducted in the Middle Creek church by Rev. J. F. Messenger, assisted by Bro. W. F. Berkebile.—Mrs. Lillian Bruner, Rockwood, Pa.

Kinzie, Don Allen, was born Oct. 24, 1939, and departed this life at the age of three months. He was the son of Dale and Virginia Kinzie. Surviving besides his parents is one brother. Funeral services were conducted by Bro. Frank Fisher, assisted by Dr. Koonse.—Mrs. Ernest Fisher, Mexico, Ind.

Landes, Emmet T., son of David and Catharine Landes, was born in Augusta County, Va., March 1, 1862, and passed away Jan. 17, 1940, at Bowling Green, Fla. June 19, 1886, he was married to Edna M. Leedy, who passed away Oct. 25, 1903. To this union were born four children. Feb. 8, 1905, he was married to Mary A. Byerly, who preceded him in death May 13, 1935. He was married to Lola M. Grubbs on Oct. 17, 1936. Soon after his first marriage he united with the Sugar Creek Church of the Brethren. He held many important positions in the church, and enjoyed the work. Besides his wife, and four children, he is survived by eighteen grandchildren; four great-grandchildren and one brother. Five brothers and three sisters preceded him in death. Funeral services were conducted by Eld. D. P. Weller in the Sugar Creek church, with interment in the cemetery near by.—Walter D. Landes, Lima, Ohio.

Myers, Priscilla R., widow of the late Joseph S. Myers, was born Nov. 7, 1857, and passed away Jan. 27, 1940, at the home of her daughter and son-in-law, Mr. and Mrs. J. H. Smith. Sister Myers united with the Church of the Brethren in the Codorus congregation approximately sixty years ago, but later became a member of the congregation in York. She was very faithful during all these years. For a number of years she spent most of her time with her daughter, and Bro. R. D. Murphy of the First church in Philadelphia was permitted to minister to her spiritual wants, which he did by visitation, prayer and the anointing service. She leaves her daughter and Bro. Samuel Masemore of York, whom she reared, and a number of others for whom she cared through the years. Funeral services were conducted in the Futur funeral parlors in York by her pastor, the undersigned. Interment was in the Greenmount cemetery.—S. S. Blough, York, Pa.

Petre, Bro. Paul R., oldest child of John H. and Mary Byers Petre, was born near Hagerstown, Md., on Feb. 4, 1899, and died Jan. 12, 1940. At the age of fourteen Paul was baptized into the Church of the Brethren, and lived a consecrated Christian life. He served as church trustee for a number of years, and frequently went as delegate to district meeting. On Nov. 17, 1921, he was married to Elizabeth E. Horst. To this union five sons were born. One son died in infancy. Bro. Petre was especially kind and helpful to the poor and needy. He leaves his devoted companion, four sons, his parents, four brothers, six sisters and a host of other relatives and many friends. Funeral services were held at the home near Hagerstown, Md., with further services in the Longmeadow Church of the Brethren. Burial was in the Reiff cemetery.—Pearl Petre, Hagerstown, Md.

Rule, James Perry, son of Perry and Anna Rule, was one of triplets born Nov. 4, 1907, in Carroll County, Ind. He died at his home in Fortville, Ind., Feb. 26, 1940. He was married to Enid Trent of Flora, Ind., on March 18, 1933. To this union were born a daughter and a son, who with their mother survive. He also leaves his mother, three brothers and two sisters. He united with the Rossville Church of the Brethren in 1921. Funeral services were conducted by the undersigned, with interment in the Camden cemetery.—Ray E. Zook, Flora, Ind.

Saylor, Bro. Jonas R., aged 69 years, died at his home in Jonesboro, Tenn., Feb. 13, 1940. He had been in ill-health for some time. He was a deacon in the church and will be greatly missed. He attended church and Sunday school when he was able and gave his support to every good work. He is survived by his wife, two daughters and one granddaughter. Funeral services were held in the Jackson Park Church of the Brethren in Jonesboro by Pastor S. H. Garst. Burial was in the Fairview cemetery. —Mrs. H. K. Keeble, Jonesboro, Tenn.

Schweager, Bro. Herman, aged 74 years, 10 months and 2 days, died at his home near Lititz, Pa., in the bounds of the White Oak congregation. Some years ago he had a slight stroke which affected his speech. He was a member of the Church of the Brethren. Although he was deprived of going to services he seemed to enjoy his spiritual life very much. He is survived by his widow and two daughters. Funeral services were conducted at the Longenecker house by the home ministers. Interment was in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Shank, Bro. Frank, died in the Lancaster General hospital, Dec. 28, 1939, aged 85 years and 10 months. He was a member of the Mechanic Grove Church of the Brethren for many years. He is survived by his wife, Sister Emma Rineer Shank, who is also a faithful member of the church and loved by all who know her. He also leaves one son, two daughters, thirteen grandchildren and two great-grandchildren. Funeral services were held in the Mechanic Grove church, conducted by Bro. Rufus P. Bucher, assisted by Bro. Lester Schreiber. Interment was in the cemetery adjoining the church.—Martha A. Bucher, Quarryville, Pa.

Shidler, Vada K., daughter of Mr. and Mrs. Milton Hoffman, was born Aug. 29, 1887, at Homeworth, Ohio, and departed this life Feb. 23, 1940, at her home in Yuba City, Calif. She was married to William Shidler of Freeburg, Ohio, on Jan. 22, 1907. To this union were born two sons. Her father preceded her in death. She was a faithful and devoted member of the Church of the Brethren for more than thirty-four years. For several years she was a member of the Live Oak Church of the Brethren. She always had a smile and a word of encouragement for all of her acquaintances. She leaves her husband, two sons, her mother, her brother, a granddaughter and a host of friends. Funeral services were held at the Live Oak Church of the Brethren, conducted by the undersigned, with Eld. W. R. Brubaker assisting. Interment was in the Live Oak cemetery.—S. Paul Daugherty, Live Oak, Calif.

Snyder, Flora Elizabeth, daughter of Levi and Mary Jane Setty, was born in Highland County, Ohio, Oct. 10, 1865, and died at her home in Dayton, Ohio, Feb. 26, 1940. When a young woman she identified herself with the Church of the Brethren. She was a member of the Ridge congregation until its disorganization. She was married to William Henry Snyder on Dec. 18, 1884. This union was blessed with six children. Her husband passed away on Nov. 11, 1939. Surviving are three sons, three daughters, three grandchildren, three brothers and two sisters. Funeral services were conducted at the home by the writer. Interment was in David's cemetery.—Hugh Cloppert, Dayton, Ohio.

Swayer, John Elliott, youngest son of Henry and Edna Swayer, died at his home after a sixteen days' illness of pneumonia. He was aged 3 years, 1 month and 20 days. He will be

greatly missed in the home. Surviving are his parents, two brothers and two sisters. Funeral services were held in the Mexico Church of the Brethren by Bro. Frank Fisher, assisted by Eld. Walter Balsbaugh.—Mrs. Ernest Fisher, Mexico, Ind.

Teets, Virginia Ellen, infant daughter of Rollin and Eleanor Hinebaugh Teets, was born Jan. 23, 1940, and died two days later. Besides her parents she leaves her grandparents. Short services were held in the home by Bro. Walter Van Sickle, with burial in the Parnell cemetery.—Ruby Van Sickle, Hazelton, W. Va.

Walker, Susan Brougher, was born Aug. 1, 1881, and passed away Sept. 9, 1939, following a lingering illness. She was married to Bro. Milton A. Walker. To this union were born eight children. Sister Walker was a devoted mother and a loyal worker in the church. She is survived by her husband, six children and six grandchildren. Funeral services were conducted in the Middle Creek church by the pastor, Bro. W. F. Berkebile, assisted by Bro. M. J. Brougher.—Mrs. Lillian Bruner, Rockwood, Pa.

Wible, Mrs. Isabelle Picking, aged 77 years, 6 months and 3 days, died at the home of her daughter, Mrs. Elmer D. Hawk, Chambersburg, Pa., after a day's illness. She was a member of the Fourth Street Church of the Brethren. She is survived by a son, three daughters, six stepchildren, three brothers, two sisters, eighteen grandchildren and five great-grandchildren. Funeral services were held at the Sellers funeral home by Bro. C. E. Grapes. Burial was in the Salem cemetery.—Mrs. Geo. Haldeman, Chambersburg, Pa.

Wolf, Permelia Frances, was born March 30, 1852, and passed away at her home in Liberty, Ill., Feb. 16. She was the daughter of John and Amanda Wolf, and a granddaughter of the late Geo. Wolf. She had spent most of her life in Liberty Township. When quite young she united with the Church of the Brethren, and remained loyal and faithful. She leaves her sister, who is ninety-six years old. Funeral services were held in the Church of the Brethren, with burial in the Wolf cemetery. Bro. D. B. Cox officiated.—Florence E. Cave, Liberty, Ill.

CHURCH NEWS

California

Bakersfield.—We have recently enjoyed a number of good things. One Sunday night in January our young people. directed by Mrs. Leonard Birkin and Mrs. Arthur Fike, gave us a very fine musical program. At the close of the service Pastor Birkin gave a short evangelistic sermon. On Feb. 19 a group of adults went to the Lindsay church to join in a meeting with the McFarland and Lindsay members. About seventy enjoyed a good meal and a pleasant time in fellowship and friendly visiting. Bro. D. D. Funderburg gave an interesting and instructive talk. After Bro. Funderburg's talk the men had a conference concerning Men's Work, with Bro. Cecil Smith in charge. The women enjoyed hearing Mrs. Iva Martin of Waterford tell of the plans and progress of the Women's Work. Miss Martha Shick also told of some of her missionary work. On Feb. 22 the president and committee of Women's Work planned a very successful mother and daughter evening. Anna Shively, chairman of mother and daughter work, gave a helpful talk. Several musical numbers and readings were enjoyed.—Mrs. Myrtle Fox, Bakersfield, Calif., Feb. 28.

Inglewood.—Our church is glad to report a steady growth in Sunday-school and church attendance. The Aid is busy, mostly with quilting. A few days ago the district Aid officers favored us with their annual call and gave a good program. The Men's Work group, with Bert Smith as president, is planning some improvements. We have missed the presence and help of Mrs. Asa Thomas who has been confined to her home by illness. On Feb. 11 we were favored with two interesting sermons by Bro. Clement Bontrager of Tonasket, Wash. Bro. W. M. Kahle and family were with us Feb. 18. Bro. Kahle gave four talks that day and also brought a message on the next night. The choir has been strengthened by new participants. They are working on Easter music. Mrs. Deeter is the director.—Mrs. W. A. Dull, Los Angeles, Calif., March 5.

Florida

Arcadia.—Visitors on Dec. 16 were Brother and Sister McDaniel of Denton, Md., Brother and Sister L. A. James, Brother and Sister Joe Daniel of Rockford, Ill., Brother and Sister Calvin Ulery, Esther Westheaffer from Hershey, Pa., and Elizabeth Halk from Lancaster, Pa. We had a very nice program for the children on Dec. 22. On Jan. 14 Bro. Walter Coffman worshiped with us. On Feb. 25 Bro. W. N. Zobler of Lancaster, Pa., gave us a very good message. Brother and Sister Uriah Fasnacht of Mechanic Grove, Pa., and Annie Staman of Lancaster, Pa., were also with us. We are glad for all these visitors. We are planning to have an Easter program.—Mrs. Anna Westheaffer, Arcadia, Fla., March 1.

Okeechobee.—Brother and Sister Orion Erbaugh of Trotwood, Ohio, came to us Jan. 14 and stayed four weeks. Bro. Erbaugh conducted a ten-day meeting. He brought many interesting and Spirit-filled sermons. One member was added to the church by baptism, making a total of eight members added to the church in the last year. The Ladies' Aid met at the church Feb. 7 for a covered dish dinner. In the afternoon Sister Erbaugh led our meeting. Bro. J. E. Miller of Elgin, Ill., preached for us last Sunday. Our Sunday-school attendance is steadily growing and there seems to be much interest in both Sunday school and preaching services.—Mrs. Rosa Lee Hancock, Okeechobee, Fla., Feb. 24.

Idaho

Nampa.—We met in council Feb. 28. Brother and Sister Samuel Emmert, deacons formerly of Bowmont, were welcomed into fellowship. The following district meeting delegates were elected: Julia Graybill, Dr. Ray Blickenstaff and Iva Loeber, with J. C. Himler, Mrs. M. S. Frantz and Mrs. J. W. Blickenstaff as alternates. We decided to invite the district meeting for 1941. Pastor and Sister M. S. Frantz and Trustee Richard V. Keim and wife attended McPherson regional conference.—Stanley B. Keim, Nampa, Idaho, Feb. 28.

Illinois

Liberty.—We had a large attendance at our communion service. In the afternoon previous to our communion six were baptized. Brother and Sister J. H. Gish of the Shelby County church officiated and remained for the morning worship hour. After the service a picture was taken of the congregation. Recently the W. C. T. U. held a union service, at which time the moving picture, Pay Off, was presented. Bro. Chas. Dumond of Canton came to us recently in the interest of peace. The pageant, The Star Lighted Path, was presented by the young married people's class, directed by Helen Ogle. The men's group was organized with Robert Akers as president. They were successful in organizing a Messenger club. The Aid Society reorganized, with Mrs. Helen Fry as president. Brother and Sister B. M. Rollins will conduct our revival meeting from Sept. 23 to Oct. 6.—Florence E. Cave, Liberty, Ill., March 2.

Panther Creek.—We met in council on March 3. Our spring love feast will be held on April 28, at 7 P. M. Our revival meetings will be held the first part of September if our ministerial committee can secure an evangelist. Our delegates to district meeting, which will be held at Girard in August, are Brethren J. E. Small and Henry Bachman, with Brethren Guy Nofsinger and Amos Yardy as alternates. We are using the envelope system of giving. Our church will serve a supper for the community welfare club on March 24.—Elsie Nofsinger, El Paso, Ill., March 6.

Indiana

Anderson.—We enjoyed an active program during the winter. Despite much sickness and cold weather attendance has been good. We met in council Feb. 28. The primary Sunday-school rooms are to be renovated and the kitchen-dining room improved. Plans have been made for our coming programs. The weekly church bulletin was made a permanent feature. Our revival will begin March 10 and continue for two weeks, with our pastor as evangelist. The mother and daughter organization is planning a full program for mother and daughter week, May 12-19. The B. Y. P. D. has organized as an auxiliary a dramatic club. The chapel choir of Manchester College will be with us on April 14. Since our last report six have been baptized, three have been received by letter, and one has been reconsecrated. Two letters have been granted.—Mrs. A. P. Musselman, Anderson, Ind., March 5.

Mexico.—Our church was remodeled during January and February. A new pulpit was built and the front of the auditorium was resurfaced. Seven rooms were built for the children's department and one room for the Ladies' Aid. The men of the church assisted in the remodeling. On Feb. 18 Miss Anetta Mow of Elgin, Ill., gave the missionary address in the morning. She was also with us in the evening and brought an interesting address. The missionary offering amounted to $156.40. The children's offering amounted to $10.49. The Messenger committee is working to organize a Messenger club again this year. —Mrs. Ernest Fisher, Mexico, Ind., March 4.

Pleasant Hill.—On Feb. 13 we met in council. On Feb. 18 we received our achievement offering, which amounted to $20. We will hold our love feast on May 19.—Grace L. Gump, Churubusco, Ind., March 4.

Iowa

Cedar Rapids.—The Ladies' Aid cleared $235 at our annual bazaar and supper on Dec. 13. We began meeting in our new church on Dec. 17. On this day we had Christmas worship services. On Dec. 24 the children gave a Christmas program in the morning. They received treats. In the evening the young people presented a play, The Empty Room, directed by Mrs. O. A. Prather. We met in council Jan. 27. The Ladies' Aid held a chicken supper on Feb. 8, at which time they made $66. On Feb. 15 our church was host to the annual district ministers' conference and the Women's Work conference of Eastern Middle Iowa. They enjoyed a basket dinner at noon. During our evangelistic services seventeen responded to the invitation. Bro. Ray E. Zook was the evangelist, with Mrs. S. L. Barnhart as song leader.—Mrs. W. L. Northcutt, Cedar Rapids, Iowa, Feb. 28.

South Waterloo.—Our all-day business meeting was held on Jan. 2. Some of the officers are as follows: Mrs. William Mumper, clerk; Clyde Bechtelheimer, treasurer; Mrs. Harvey Hoffman,

Messenger agent; Everett Snavely, president of Christian Workers group. A gift of Venetian blinds for use as a background to the choir loft was presented by friends in memory of departed loved ones. Feb. 25 Brother and Sister Harold Royer and family were with us. They told of their work in Africa. The W. C. T. U. and missionary society meets regularly each month. They now have forty-five members. The Men's Work organization had a meeting recently and elected the following: Clyde Bechtelheimer, president; H. W. Miller, vice-president; D. W. Masrau, secretary. They decided to make an effort to rent a farm as a co-operative project this year. Our pastor is giving a series of Lenten sermons leading up to Easter. On the evening of Palm Sunday the young people will give the drama, For He Had Great Possessions. On Easter evening the church will present the cantata, Memories of Easter Morn. Our pastor and his wife, Brother and Sister W. H. Yoder, attended the McPherson regional conference.—Mrs. Alberta Miller Weigle, Waterloo, Iowa, March 1.

Spring Creek.—Our young people's class had a watch party at the home of our pastor. The Ladies' Aid Society elected the following officers: president, Hazel Waggoner; vice-president, Ollie Adams; secretary-treasurer, Winifred Elliott; superintendent of Aid, Clara Whitnable; director of missions, Maude Schmudlach; peace and temperance, Mildred Elliott; mothers and daughters, Evelyn Klotz. The Aid decided to have silver teas during March. Our Aid sewed and mended for an unfortunate family. The men's organization elected Edwin Klotz as president, Raymond Elliott as vice-president, and Lloyd Klotz as secretary-treasurer. A report was submitted for the fifty-six acres which they worked the past year. They took in $850.95. After paying rent, etc., they have a balance of approximately $510.24. We observed the world day of prayer with the Methodist and Baptist churches. On Feb. 18 the women had charge of the morning service, while our pastor was at Garber, Iowa. On Feb 25 Rev. Bonham of the Methodist church spoke to us. We are taking advantage of the Messenger club rate again this year. —Mrs. Glen Elliott, Fredericksburg, Iowa, March 4.

Kansas

Independence.—A watch night party was held at the home of Brother and Sister Virgil Wilson. At our council meeting on Jan. 15 the writer was elected to fill the vacancy on the trustee board made by the death of our beloved Sister T. H. Goad. Jan. 9 the men cut and hauled wood for the church. Jan. 21-26 twenty of our members attended the school of Christian living in one of our neighboring churches. The members of our church were made sad by the untimely death of Bro. D. F. Nolte as a result of an automobile accident. Feb. 1-8 Pastor H. L. Ruthrauff attended the national camp leaders meeting in Chicago. Sister Ruthrauff filled the pulpit on Feb. 4. The Leig girls conducted a beautiful candlelight service in the evening. A get-together meeting was held on Feb. 12. We also enjoyed a fellowship meeting on Feb. 21. Feb. 11 a group from one of the adult classes met in a cottage prayer meeting with one of the members who is unable to attend Sunday school because of his health. Our pastor and his wife and Brother and Sister J. L. Amos attended the McPherson regional conference. Our Messenger club proved successful and now many more are enjoying the church paper.—W. E. Burroughs, Independence, Kans., March 5.

Maryland

Denton.—Our father and son banquet was held on Dec. 8. Mrs. Elizabeth Helnbold, who recently spent sixteen months in China, was the guest speaker. A Christmas pageant was given on Sunday evening, Dec. 24. A missionary offering was received. We met in council on Jan. 18. Bro. Harold Holsinger and his wife were installed as deacons. Delegates to district meeting are Bro. Earl Holsinger and Sister C. A. Pentz. Bro. William McDaniel is delegate to Annual Conference. A missionary program was given on Jan. 14. The mite boxes were brought in at this time. We joined with the four other Protestant churches of the town in observing the week of prayer. Feb. 9 we joined with the other churches for a world day of prayer service. An appropriate program was given on Sunday evening, Feb. 18, when the proceeds of the dimes which were invested by the Sunday school were brought in. Feb. 11 we received our achievement offering. Eld. Harry Ziegler of Easton, Md., preached for us on Feb. 18. Bro. John T. Byler brought the message on Feb. 25. Our communion will be held on May 5 at 7 P. M.—Mrs. C. A. Pentz, Denton, Md., March 5.

Frederick.—On Dec. 10 the morning message was brought by Bro. H. Spenser Minnich of Elgin, Ill. Dec. 17 a special service was held for the dedication and distribution of church envelopes for 1940. Dec. 24 the senior choir, directed by Donald Leatherman, gave a cantata, The Child of Bethlehem. The children gave their program in the evening on Dec. 25. Dec. 31 our senior choir broadcast over station WFMD. On Jan. 1 our church had charge of morning devotions over the same station. On Jan. 11 our quarterly workers' conference supper was held. A panel discussion climaxed the evening meeting. Jan. 21 the evening service was in charge of the home enrichment organization, directed by the undersigned. A program of tableaux, entitled So He Made Mothers, was given. Mrs. Andrew Hoff of New Windsor, Md., district director of home enrichment, gave an address. Through contributions of various organizations and individuals our pantry shelf food supply for the benefit of needy families of our church has been replenished. Jan. 28 was pulpit exchange Sunday. Rev. W. T. Gover of the Methodist church brought the morning message. Our church was in charge of Hood College vesper hour over Station WFMD on Feb. 4. Scout Sunday was observed on Feb. 11. In the evening the B. Y. P. D. had charge of a missionary program. The speakers were Bro. Jesse C. Shaver and Sister Florence Brengle. Feb. 13 the Golden Rule class observed their twentieth anniversary with a valentine dinner and reunion in the social room. Forty members and guests were present, twelve of whom were among the twenty-five charter members. The class was organized by Mrs. J. Kurtz Miller. Feb. 25 the evening service was in charge of the Men's Work group. Special talks were given by Brethren Jesse C. Shaver and Norman Ford.—Mrs. John W. Wolfe, Frederick, Md., March 1.

Meadow Branch. —We were favored with a splendid program given by the young people on Feb. 25. Attendance was good. The two Ladies' Aid meetings each week are well attended, with an average of eighteen present. At times they have more than twenty quilts waiting to be quilted. Church and Sunday-school attendance are good. The writer, elder-in-charge of the church, gave an interesting talk to the primary department.—William E. Roop, Westminster, Md., March 1.

Union Bridge.—The latter part of 1939 a Bible study class was held at the Union Bridge church. Recently our church has been newly papered. The Sunday school gave a Christmas program on Dec. 22. The mother and daughter organization held a meeting at the church on Feb. 2. The Ladies' Aid Society met at the home of Sister Joseph Bowman on Feb. 9 to quilt. In the afternoon they had a world day of prayer program. Members from various denominations were present and took part in the service. Since Feb. 1 we have granted seven church letters and received one. The Sunday school has been well attended this winter. Bro. Lester Grossnickle is our superintendent.—Helen Peters McDaniel, Union Bridge, Md., March 4.

Michigan

Elmdale.—We met in council March 2. It was decided to hold

ANNOUNCEMENTS

Annual Conference

Ocean Grove, N. J., June 5-11.

District Meetings

Canada, Western—Bow Valley, July 16-19.

Idaho and Western Montana—Whitefish, Mont., May 3-5.

Maryland, Eastern—Monocacy, April 23, 24.

Maryland, Middle—Johnsontown, April 17, 18.

North Dakota and Eastern Montana—Surrey, June 27-30.

Ohio, Northwestern—Stony Creek, March 26-28.

Ohio, Southern—Lower Stillwater, April 10, 11.

Oregon—Camp Myrtlewood, July 23-27.

Pennsylvania, Eastern—Richland, April 24, 25.

Pennsylvania, Middle—Williamsburg, April 9-11.

Pennsylvania, Southeastern, N. J. & E. New York—Philadelphia, Geiger Memorial, April 18.

Texas and Louisiana—Nocona, July 26-28.

Virginia, First—Pleasant View, March 27-29.

Virginia, Northern—Timberville, April 19, 20.

Virginia, Second—Pleasant Valley, April 24-26.

LOVE FEASTS

California

March 28, 7:30 pm, Hermosa Beach.

Illinois

April 7, Romine.

April 13, La Motte Prairie.

April 15, Astoria.

April 28, 7 pm, Panther Creek.

Indiana

March 25, 7:30 pm, North Liberty.

March 30, 7:30 pm, Michigan City.

May 9, West Goshen.

May 19, Pleasant Hill.

May 25, 7:30 pm, Middletown.

Iowa

March 24, Fairview.

Kansas

March 23, Pleasant View.

March 24, 6:30 pm, Hutchinson.

Maryland

May 5, 6:30 pm, Pipe Creek.

May 5, 7 pm, Denton.

Michigan

March 24, 7 pm, Battle Creek.

March 30, Pontiac.

April 26, Florence.

May 25, Elmdale.

Nebraska

March 24, Lincoln.

Ohio

March 24, 6:30 pm, Akron.

March 25, Hickory Grove house, Silver Creek.

March 31, 7:30 pm, Swan Creek.

May 18, Eaton.

May 25, 7 pm, Eversole.

Pennsylvania

May 26, Springfield.

May 26, 5 pm, Carlisle.

June 2, 6:30 pm, Middle Creek.

Virginia

March 23, Antioch.

March 24, 6:30 pm, Meyersdale.

April 29, Cloverdale.

West Virginia

March 24, Morgantown.

our love feast on May 25. Our Sunday school is planning a program for Easter morning. In the evening the B. Y. P. D. will present the play, For He Had Great Possessions. The children and teachers in the junior Sunday school greatly appreciate the piano which we were able to purchase some time ago with the help of several adult classes. The junior Sunday school raised $25.17 for missions in 1939.—Mrs. Ray Wieland, Freeport, Mich., March 6.

Florence.—On Feb. 2 a group of members met at the home of Pastor and Sister George Sherck and pleasantly surprised them. Brother and Sister Sherck were presented with a supply of silverware. On Feb. 15 because of the illness of Sister Bessie Markley, the Ladies' Aid met with Sister Bessie Sherck. We knotted comforters and quilted. We decided to send post cards and baskets of fruit to our sick members. March 1 we met in council. Sister Sherck and Bro. Harry Oxender were elected as delegates to district meeting, with Brother and Sister Daniel Abshire as alternates. Brethren Arthur Reed, Harry Oxender and Daniel Abshire were elected trustees. Our communion will be held on April 26. We will hold our harvest meeting on Aug. 25.—Mrs. May Myers, Constantine, Mich., March 5.

Pontiac.—On Dec. 24 our church was presented a new piano by Sister Dorothy Ebey in memory of her mother. The men and women of the church have been busy fixing drapes for the picture painted on the wall by Bro. Neher. We are looking forward to our pre-Easter meetings to be held by Bro. Hugh Wartler of Durand, Mich. Our communion will be held on March 30.—Mrs. Paul Shafer, Pontiac, Mich., March 8.

North Dakota

Carrington.—During the past quarter our attendance has increased. Two have been received by letter. For the past few weeks prayer meetings have been held in the homes. During the week of prayer a union service was held at the Baptist church. A fine spirit of co-operation was shown. At present union pre-Easter services are held every Wednesday evening at the Federated church. The Aid Society was re-organized as follows: president, Mrs. W. I. Brower; treasurer, Mrs. A. B. Long; secretary, the writer. Mrs. David Graham had been president of the Aid for several years. Because of Bro. Graham's ill-health she requested that we not elect her again. Feb. 25 the B. Y. P. D. presented a play, Thou Fool. Feb. 26 a B. Y. P. D. social was held at the Albert Lutz home. We plan to have an all-day service on Easter Sunday, with a basket dinner at noon. We welcome any who might care to come.—Mrs. Walter McKee, Carrington, N. Dak., March 1.

Ohio

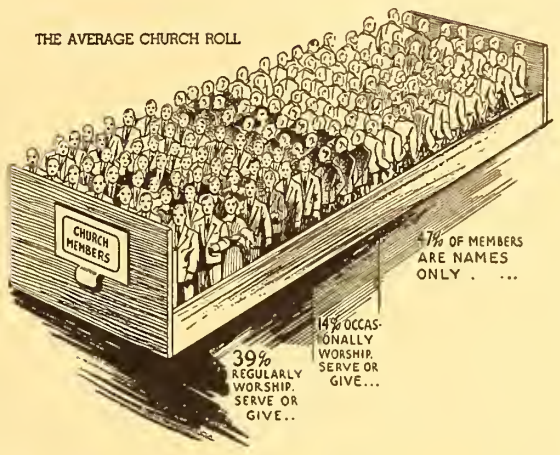
Eversole.—At Christmas time the primary department filled a basket and gave it to a needy family. Some of our young people attended the midwinter conference at Pleasant Hill. On Feb. 11 the Manchester College men's quartet and Prof. Paul Halladay gave a sacred musical program. On Feb. 29 we met in council. Bro. Parker Filbrun was the visiting elder. We will have our love feast on May 25, at 7 P. M. Our delegate to Annual Conference will be Fred Woodie, with Naomi Erbaugh as alternate. Delegates to district conference are Anna Landis, Orben Lentz and Crosby Simmons, with Alger Erbaugh, Quinter Musselman, Zelma Lentz and Jesse Bowser as alternates.—Anna M. Landis, Brookville, Ohio, March 1.

Lima.—Our men's organization held its regular meeting on Feb. 12, at the home of Clyde Tafflinger. Topics for discussion this winter have been dealing with war. The pamphlet, How to Keep America Out of War, has been used extensively. The men's project at present is furnishing the material and making trays for individual communion service sets. The Men's Work and Women's Work groups are planning a joint meeting. Brother and Sister D. S. Early have presented this church a new film projector. On Feb. 4 the play, The House on the Sand, was presented by the Manchester College student volunteers. Our young people served supper to the group that evening. We have started a nursery department to take care of our small children during the morning worship service. On Feb. 13 Susan Grady, aged ninety-five, departed this life, and on Feb. 17 Mrs. Fred Byerly also answered the call. Brother and Sister Morton Bovart are leaving us for their new home at Cambridge, Ohio. Our various Sunday-school classes have been having charge of the opening worship services on Sunday evenings. We are having adult Bible study on Sunday evenings, with Brethren E. D. Armentrout and O. E. Kettimon in charge. The Ladies' Aid meets every two weeks for all-day meetings. At every other meeting the afternoon is devoted to Bible study, with Mrs. Chas. Zunkle in charge. These meetings are well attended and much is accomplished. We are having Holy Week services March 17-22. On March 21 we will have our communion. March 8 will be family night. The men are planning an interesting program, and the women have charge of a covered dish dinner.—Ellen Yore, Lima, Ohio, March 5.

West Charleston.—We are having pre-Easter services, beginning March 17. Sunday and Monday evenings Bro. John Kneisley of Dayton will speak. Tuesday and Wednesday evenings Bro. Wm. Hollinger of Dayton will bring the messages. On Thursday evening we will have our communion service. Friday and Saturday evenings and Sunday morning Bro. W. W. Peters of North Manchester, Ind., will speak. On Easter evening our young people will give a play, A Great Adventure. A number of our women attended the district women's meeting at West Alexandria on Feb. 22. Our women are very active in the organization.—Mrs. J. C. Flora, Dayton, Ohio, March 6.

Pennsylvania

Chambersburg.—Our attendance has been fair during the winter months. On Dec. 24 our children gave a Christmas program. In the evening the young people gave a play, directed by their leaders, Brother and Sister C. W. Faust. In February we had a two weeks' revival meeting with our pastor, Bro. C. E. Grapes, in charge. Four young people were baptized and one man was reclaimed. We have had much sickness and several deaths during the winter months. We will hold our love feast on March 21. We are planning to have a Bible institute.—Mrs. Geo. Haldeman, Chambersburg, Pa., March 4.



Easter Offering for the Work of Christian Education

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars. Unless designated on the blank line this money is to be used for Christian education.

.....

Please place this money to the credit of

..... Individual

..... Sunday School

..... Class

..... Congregation

..... District

Sender .....

Street or Route .....

Post Office ..... State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
..... 193..	$.....

Conemaugh.—The children's department was in charge of the morning Christmas program. They gave two playlets and several musical numbers. In the evening the young people put on the play, Follow the Star. Our offering for the day amounted to $208.65. Feb. 18 the Women's Work was in charge of the morning and evening services. Several people gave talks, based on the missionary book, Soudan's Second Sunup. Our achievement offering amounted to $100. We have not neglected our debt on the annex, even though we have had these large missionary offerings. For the past three months we have paid $200 a month. We are thankful that Pastor S. W. Pearce is able to fill his place in the pulpit again after his illness. Our thoughts are turned toward our revival which will be held March 11-24. Bro. H. Q. Rhodes of the Brothersvalley church will be the evangelist.—Helen Stormer, Conemaugh, Pa., Feb. 27.

County Line.—Since our last report our church and Sunday school have been reorganized. Attendance has been good. Bro. F. A. Myers was re-elected elder. Bro. Jones of Wooddale has been preaching each Sunday morning during the last several months. Bro. George Nedrow has been elected superintendent of our Sunday school. Recently the ladies organized a Women's Work group. We have had an active Ladies' Aid, which continues as a branch of the Women's Work. Sister Anna Soloman conducted an interesting missionary program on Feb. 4. Bro. E. S. Coffman conducted an inspiring two weeks' meeting this winter. Several were baptized.—Louella Nedrow, Stahlstown, Pa., March 4.

Everett.—Bro. W. N. Staufer of New Enterprise, Pa., conducted a series of evangelistic meetings in November. Eleven were received into the church by baptism as a result of the meetings. At the January council reports showed the work of the church moving forward nicely. Pastor E. M. Detwiler gave a report. He preached twenty-one funeral sermons, officiated at six weddings and anointed eight members. During the year twenty-four were baptized and two were received by letter. The church lost six by death and ten by letter or transfer of membership. Prof. H. H. Nye of Huntingdon and the assistant county superintendent of schools filled the pulpit during the pastor's absence in an evangelistic meeting in late November. At present our pastor is conducting a special class for intermediate children.—Mrs. D. B. Brallier, Everett, Pa., Feb. 26.

Fairview, Georges Creek.—Brother and Sister John C. Middlekauff have taken up the pastorate of the Richardson Park church. Members and friends helped to excavate for a church basement. We have installed a hot-air furnace. On Dec. 13 the B. Y. P. D. of the Fairchance Church of the Brethren rendered a program, entitled A Closer Walk With God, for us. The young people of Circuit Six are sponsoring exchange programs. Our young people plan to give a program in the Fairchance church in the near future. At our Christmas program a play, The Birthday of the King, was given. An offering of $11 was received for world-wide missions. On Feb. 11 our achievement offering amounted to over $15. This makes a total giving of more than $75 for the year. At our last council meeting the church decided to improve our cemetery this spring.—Albert M. Haught, Masontown, Pa., Feb. 29.

Garrett.—Our church seems somewhat revived since our new pastor, Bro. A. J. Replogle, has taken charge. He is much interested in the church and especially in the young people. A Christmas program, consisting of exercises and a pageant by the young people, was given on Dec. 24, with the pastor as leader. Community services were held in all four churches in our town. The young people's class held a social to raise money to purchase new choir books. Union services are being held at this time in all four churches. Our Aid Society has been busy weaving rugs.—Louise Lehman, Garrett, Pa., March 5.

Mechanic Grove.—During the Christmas season the various organizations were active in spreading the Christmas spirit in many ways. One class sang carols at the Orphanage and Brethren Home in Neffsville. A number of our young people and older members sang carols to the aged and shut-ins in our local community. The Junior Aid Society gave gifts to needy children and aged folks. We were happy to have Brethren A. C. Baugher, dean of Elizabethtown College, and C. E. Davis, president of La Verne College, with us Jan. 13, 14. They conducted a most profitable Bible institute. Dr. R. H. Whiston, who was a chaplin in France during the World War and now lives in our community, delivered an excellent message at our young people's meeting on Feb. 4. Bro. Paul Wenger of Bareville, Pa., preached for us March 4. We appreciate the messages of these visiting brethren as well as of our home ministers. Bro. Lester Schreiber has been in charge of the services during the absence of Pastor Rufus P. Bucher in evangelistic work.—Martha A. Bucher, Quarryville, Pa., March 4.

Markleysburg.—The work here has been hindered much because of severe winter weather. Some of the roads are still closed. Our pastor could not get to several of our preaching points. Our Christmas program was rendered on Christmas Eve to a large audience. The program consisted of recitations, songs and exercises by the children, and a play, Seeking the Christ Child, by the young people. A watch night service was held in our church, and the Church of God joined with us in this service. We had a short business session after the services on Feb. 11. We retained all officers and elected a trustee and janitor. Plans are under way to build a parsonage this summer. Our Dorcas Circle is busy quilting this winter. Feb. 21 our B. Y. P. D. entertained the Bethel B. Y. P. D. at our combined Valentine and Washington's Birthday social. A fine social time was enjoyed by all. A group of our young people enjoyed a program given by the Bethel young people at the Bethel church on Feb. 25. Plans are being made for an Easter program.—Mrs. B. B. Ludwick, Markleysburg, Pa., Feb. 28.

Middle Creek.—We installed a new heating plant in the church last fall. The Women's Work has been busy quilting. Our church auditorium has been redecorated. Bro. Lawrence Bianchi of Windber will begin our revival meeting on May 19, closing on June 2 with the love feast.—Mrs. Lillian Bruner, Rockwood, Pa., March 1.

Mt. Olivet.—Dec. 24 the children gave a short program. On Feb. 4 Eld. J. E. Rowland brought us a message on stewardship, which proved helpful. We are looking forward to April 7, at which time Brother and Sister Desmond W. Bittinger, returned missionaries from Africa, will be with us. They will give messages in the morning and afternoon. We invite our sister churches to attend any of these services. The writer was re-elected as local children's director. On Feb. 24 the women met in the home of Brother and Sister M. S. Kipp to form a Women's Work organization. The following officers were elected: president, Sister Dorothy Kipp; vice-president, Sister Ada Brandt; secretary-treasurer, Sister Bertha Kipp. We decided to work in the interest of missions, and will meet the last Saturday afternoon of each month. Every two weeks the young people render a program on Sunday evening. They are studying the history of the church. We pray that much good may be accomplished.—Mrs. Ada Brandt, Millerstown, Pa., Feb. 27.

Shamokin.—Sister Nedrow is recovering from an operation. Because of icy roads Brother and Sister B. M. Rollins arrived one day late to conduct our evangelistic meetings, but stayed until Feb. 29. The second day of our meeting we had a blizzard which made roads almost impassable. Considering bad weather and the prevalence of the flu we had fine attendance at all services. Brother and Sister Rollins' messages in sermons and songs were well received. Sister Rollins' stories and rag paintings were very much appreciated. Bro. Rollins told the story of his blind mother. As a result of the meetings six were baptized, one was reinstated, one was reconsecrated and one awaits baptism. Bro. Rollins visited in many homes and anointed two members.—Desna Weikel, Shamokin, Pa., March 1.

Tyrone.—We are looking forward to special Holy Week services, beginning with Palm Sunday and closing with the communion on Easter. We are thankful that Mrs. J. R. Snyder, our pastor's wife, is improving after a serious illness. During the last year many improvements have been made in the church building, adding much to the appearance of the church. Some of the improvements were made by the G. V. Fagley daughters in memory of their departed parents who were so faithful here. The B. Y. P. D. is engaging in a contest for new members. The first evening of the contest showed more than fifty per cent increase in attendance.—Pearl Stewart, Tyrone, Pa., March 4.

York.—The Second church was dedicated on Jan. 21. Bro. J. A. Robinson of Johnstown delivered the dedicatory sermon. He also preached for us each evening throughout dedication week. As a result seven were baptized. The Juniata a cappella choir gave a sacred concert on Saturday night of dedication week. On the following Sunday the concluding sermons of this outstanding week were delivered by Brethren Paul H. Bowman, president of Bridgewater College, and Robert L. Cocklin, pastor of the Perry congregation. Through a house-to-house survey in the vicinity of the Second church several new members have been enrolled in the Sunday school, and there is an increase in attendance at all services. There will be special services in this church on Palm Sunday in connection with the anniversary of the ground-breaking incident. At a business meeting on Jan. 12 Bro. John W. Barwick was received into our congregation as a minister. The new room in the basement of our First church is now completed. There was a dedication service for this room in connection with the midweek prayer meeting on Feb. 21. Leadership training and Bible study classes have been formed and meet on Sunday evenings from six to seven. They are taking up the study of personal religious living. Bro. Joseph Baugher is the teacher of this class. Brethren J. J. Bowser and S. S. Blough are teachers for those taking the Bible study, which includes the study of the church. In connection with the discussion of the Ten Commandments at the B. Y. P. D. meeting on Feb. 1 each member present received a bookmark on which was printed the Ten Commandments. On March 2 about forty-four young people enjoyed a Dutch social, which centered around Holland. The Elizabethtown College choir rendered a concert in our First church on March 3. Bro. J. Monroe Danner preached for us on Feb. 18. Brother and Sister Desmond Bittinger will be with us on March 8 to show their pictures of Africa. Our services during Holy Week will be held on Wednesday and Friday evenings in both churches. An Easter program, including dialogues and chorus numbers, will be given by the B. Y. P. D. on Palm Sunday in the First church. There will be appropriate services on Easter at both the First and Second churches. On March 25 our revivals will begin in the Second church, with Bro. Galen Blough as evangelist. The New Fair-

ew B. Y. P. D. will present a program in the First church on arch 14. The young people's rally of our zone will be held the Second church on Sunday afternoon and evening of ril 21. At this writing a number of our members are ill. ir achievement offering amounted to $301.—Mildred Meals, rk, Pa., March 5.

Tennessee

French Broad.—In the absence of Eld. Reuel B. Pritchett, Eld. R. Jackson of Limestone, Tenn., officiated at our love feast. e met in council March 2. The budget committee gave a re- rt. We hope to dedicate the new addition to our church on. Bro. Reuel P. Pritchett is our elder, Niles Wine is clerk d the undersigned is church correspondent.—Evelyn Pritchett, nite Pine, Tenn., March 4.

Johnson City.—Since our last report two have been baptized. Christmas time the young people and children gave impres- e pageants. The children enjoyed a party, and needy homes re remembered with baskets of food. After the service on ristmas Eve the choir sang carols at many homes. The min- erial association of the city is sponsoring a morning devo- nal service over our local radio station. Our pastor had arge three mornings recently. The union missionary society the city observed the world day of prayer. Four of our men attended. Some special programs in recent months were: peace play, Brothers, a missionary program by the women and so one by the men, with a special missionary offering at each the two services. The evening services during February have en devoted especially to the young people, who appreciated e helpful messages brought by Pastor Cecil C. Ikenberry. The ung people enjoyed a Valentine banquet. Their guest speaker as Rev. Lewis, pastor of the Brethren church at Limestone. e father and son banquet was held on Feb. 23. We are happy have a Messenger club in our congregation.—Laura Gwin adley, Johnson City, Tenn., Feb. 26.

Virginia

Bassetts.—Feb. 18 we met in council. Our church treasurer ported that much progress had been made in securing funds r a parsonage. The men have put down a well, and have cavated for the basement of the parsonage. The building is w going forward by contract. Brethren W. L. Boone, L. C. rter, E. O. Nolen and W. H. Smith have been chosen as dea- ns. Eld. F. B. Layman, member of the district ministerial ard, was here and conducted an impressive installation serv- e. Three have been baptized since our last report and three ait the rite. Pastor S. H. Flora submitted his resignation as stor of the Bassetts church to become full-time pastor of the t. Herman church, effective Sept. 1. Our revival is scheduled r the last two weeks of April, with Bro. J. H. Wimmer as angelist. Our women's group gave a mission program on b. 25.—Mrs. Price E. Bowman, Bassetts, Va., Feb. 29.

Boone Mill.—We had good Sunday-school attendance through- t the winter months in spite of some cold weather. The men's ble class has cars go out each Sunday and bring in several milies. We held a white gift service on Christmas night. A geant was given by the young people. Baskets of food were ven to the needy and money was given for missions. We were ppy to have Brother and Sister Guy E. Wampler move in ring the Christmas holidays to take up the pastorate. Instal- tion services were held on Dec. 31, with Brethren J. A. Naff, B. Layman and M. E. Clingenpeel in charge. We are looking rward to a greater year's work. Feb. 9 our women observed orld day of prayer in a union service with the women from her churches of the town. The men's and women's groups e sending the Messenger again to some who feel they cannot ford to subscribe to it. Our women hold monthly meetings in e homes, with a large attendance. They quilt from fifteen to enty quilts a year. They gave $25 to the national project, $10 missions as a Christmas offering, and also have a monthly edge to our pastor's salary. Our offerings have more than ubled this year. A leadership training school will be held in ir church March 10-15. We will have pre-Easter services, be- nning March 18, with Bro. Wampler bringing the messages. ie children will give a program on Easter morning.—Mrs. I. D. oy, Boone Mill, Va., Feb. 28.

Cloverdale.—Since our last report four have been added to our urch by letter. Jan. 3 an informal social was held at the par- nage, honoring Pastor and Sister M. G. Wilson. Gifts were esented and refreshments were served. A program was given, cluding several brief speeches of appreciation for our pas- r and his splendid work here. Bro. O. S. Garber, one of our ung ministers, has been called to serve the Johnsville church, a., as pastor and elder. He will preach there the second Sun- ay of each month. We met in council Feb. 21. Delegates to strict conference are L. N. Layman, Mrs. Max Murray and . D. Rogers. Reports were heard from Pastor Wilson and va- ous committees. April 29 is the time set for our spring com- union.—Helen C. Flora, Roanoke, Va., Feb. 24.

Middle River.—Our Christmas program was given on Dec. 24. ir young people were hosts at a district B. Y. P. D. banquet ec. 29. Bro. B. J. Wampler, Jr., preached his first sermon for on Dec. 31. Our love feast will be held in connection with our pre-Easter services on March 21, at 6:30 P. M. An Easter sunrise service is being planned. We have lost two members by death this year. We met in council Feb. 24. Bro. Earl Spitzer was chosen to fill the unexpired term of Bro. J. S. Norford as church clerk. Delegates to district meeting were elected as follows: Brethren J. W. Garber and B. B. Garber, with Brethren Rufus Cline and W. E. Cline as alternates. Bro. B. M. Flory preached for us Feb. 25. We are glad to have him and his family back in our congregation again.—Bessie H. Diehl, Staunton, Va., Feb. 26.

Salem.—We met in council Feb. 17, at which time we decided to have electric lights installed in the church. A committee was appointed to take care of this matter. We are also talking about having the ceiling and benches in the church repainted. Our two weeks' meeting will begin May 19, with Bro. Quincy Leckrone of Thornville, Ohio, as evangelist. Brethren Emmert Dettra and Floyd Wine were elected as delegates to district meeting, with Brethren C. M. Myers and W. L. Riggleman as alternates. On Feb. 4 Bro. Sam Roller of the Unity congregation gave us an interesting talk.—Ollie Lee Cline, Stephens City, Va., Feb. 26.

Waynesboro.—On Dec. 22 the Sunday school gave the pageant, The Perfect Gift. We had a white gift service, the gifts being distributed among several needy families. On Dec. 24 the young people gave an interesting play, The White Christmas. The Aid Society and some of the Sunday-school classes sent boxes of fruit and other things to the shut-ins and the sick. We met in council Jan. 3. Two letters of membership were granted. Several letters have been received. Our love feast will be held on March 17. Bro. Paul Bowman from Bridgewater filled the pulpit on Feb. 11. Owing to so much snow and sickness the play had to be given up. We sent our achievement offering the last Sunday in February. Subscriptions for the Messenger have been renewed, with very few new subscribers.—Mrs. J. M. Wright, Waynesboro, Va., March 5.

Washington

Spokane.—Early in the winter we enjoyed a visit from Bro. Clement Bontrager, district peace worker, and a group of young people from various churches in the district. They gave a program on peace. Sister Eunice McIntosh was sent as delegate to the Spokane Council of Churches and brought us an excellent report. Bro. Paul S. Longenecker, district field man, was here twice on regular visits. We look forward to these visits and enjoy them fully. A fellowship dinner was held at the Hempleman home, honoring our pastor, Bro. David Ensign. We voted to hold fellowship meetings every other week. Bro. Ensign is with us on alternate Sundays. We have been fortunate in securing some fine speakers to help us out on the Sundays he is not here. A deputation team from Whitworth College gave us a program. Rev. Nelson brought an interesting address and Robert Johnson sang several songs. Mrs. Ingram, teacher of religious education, brought us a message one Sunday. She teaches nearly six hundred pupils. Several guests spoke on peace recently. The women's council has assumed responsibility for light and water bills. We completed several quilts and had an apron social. A birthday surprise was held for our president of Women's Work, Sister Jennie Colony. We were pleased to be able to fulfill our Rothrock quota. Bro. Ensign was in charge of the early morning devotional period over the radio this week. During the pre-Easter period we are engaged in evangelistic efforts, including personal visits and prayer meetings. All members of the Messenger club are enjoying their Messengers very much.—Gladys Helpleman, Spokane, Wash., Feb. 27.

Yakima.—Brother and Sister Wilbur I. Liskey of Raisin, Calif., held evangelistic services here the last two weeks in January. Three persons gave their hearts to God during these meetings. Each year the men's club puts out a church directory. The Friendship Circle officers for this year are as follows: Mrs. Grace Reed, president; Mrs. Paul Longenecker, vice-president; Mrs. Ray Clark, superintendent and treasurer; Mrs. Jess Thaeker, secretary. We regret very much that Brother and Sister Paul Longenecker have handed in their resignation, to take effect Aug. 31 of this year. They have done a great deed in helping to rebuild our church during the five years that they have been with us.—Mrs. Wendell Faw, Yakima, Wash., March 1.

West Virginia

Glade Union.—Our Sunday school has been closed since Dec. 31, but will organize soon to begin again the first Sunday in April. Pastor R. K. Showalter preaches here the second and fourth Sundays of each month. He conducted a Bible institute here this winter. Our young people have co-operated with those at Mt. Dale and organized a B. Y. P. D. Two meetings are held each month. September is the time set for our revival meeting this year.—Ruby Van Sickle, Hazelton, W. Va., Feb. 28.

Morgantown.—We just closed an interesting series of meetings conducted by Bro. Ernest E. Muntzing of Rockingham, Va. His sermons were forceful and we feel the church has been much benefited by his presence and help. Our achievement offering on Feb. 11 amounted to $10. We expect to begin our pre-Easter service on March 17, closing with our love feast on Easter Sunday. Bro. Galen Fike of Eglon, W. Va., will conduct the meetings.—Obed Hamstead, Morgantown, W. Va., Feb. 24.

NOTICE . . . WANTED . . .

Brethren Home For a Friend

Several have said they were deeply touched by the plight of the dear friend mentioned in this appeal when it was first published. We appreciate what has been done, but the friend is old and could use more help. Will you please see what can be done for him in your congregation?—Ed.

Will you help an old and reliable friend, now aged eighty-nine, to find a good Brethren home? The friend in question is quiet and well-mannered. You can rest assured his family connections are of the best.

Those who have had this friend in their homes have found him an agreeable companion in lonely hours, always cheerful and willing to help. Of course he would hardly venture to make his home with you without an invitation.

This friend will not require special attention unless you have time to spare. But he is well informed and interesting. He can tell you much about many people worth knowing. If you can give him a home we are sure you will never regret it.

Have you guessed the name of this worthy friend? In more than twenty thousand homes he is now respected and loved as the Gospel Messenger. In perhaps twenty thousand other Brethren homes he should have a permanent welcome. Will you give him an invitation and a home?

P. S. You will readily understand the Gospel Messenger will need a little assistance to reach your home. If you alone invite him, the expense will be about four cents per week, or two dollars for a year. If at least 75% of the resident Brethren families of your congregation join in offering the Messenger a welcome and a home, there is a club rate of but $1.25 per home per year. Please make all arrangements through The Brethren Publishing House, Elgin, Ill.

If you need help in interesting your congregation in this proposition, write for a free booklet entitled: The Gospel Messenger Comes to Cedar Grove. What is offered is a suggested program consisting of a dialogue and other numbers. This literature is yours for the asking. Order today from Brethren Publishing House, Elgin, Ill. Please post a copy of this notice on the bulletin board in the vestibule of your church. Thank you.

GOSPEL MESSENGER



THE TWENTY-THIRD PSALM

A Painting by Bro. Medford D. Neher in the Scalp Level Church of Pennsylvania. See Church News Note in the Messenger for March 9, Page 30.

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March 30, 1940

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OUR MISSIONARIES

SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Note: Address all China missionaries % Hugh MacKenzie, 53 Race Course Road, Tientsin, North China.

Liao Hsien, Shansi, North China

Hutchison, Anna, 1911.
Ober, Mary Velma, 1936.
Sollenberger, O. C., 1919.
Wampler, Ernest M., 1918.

Ping Ting Hsien, Shansi, North China

Crumpacker, F. H., and Anna, 1908.
Cunningham, Dr. E. Lloyd, and Ellen E., 1938.
Ikenberry, E. L., and Olivia, 1922.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.
Wampler, Elizabeth B., R. N., 1922.

Show Yang Hsien, Shansi, North China

Bright, J. Homer, and Minnie, 1911.
Clapper, V. Grace, 1917.
Rothrock, Hazel M., 1938.

Tai Yuan Fu, Shansi, North China

Myers, Minor M., and Sara, 1919.
Shock, Laura, 1916.

Peking, China, % College of Chinese Studies

Susie M. Thomas, 1939.

169 Yuen Ming, Yuen Road, Friends Center, Shanghai, China.

Sollenberger, Howard E., 1938.

On Furlough

Oberholtzer, I. E., and Elizabeth, 801 Mulberry St., Muncie, Ind., 1916.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Senger, Nettie, South English, Iowa, 1916.
Sollenberger, Hazel, 418 Summit St., Oceanside, Calif., 1919.
Wertz, Corda L., R. N., 1900 W. Polk St., Chicago, Ill., 1932.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Faw, Chalmer E. and Mary P., 1939.
Harper, Clara, 1926.
Heckman, Clarence C., and Lucile, 1924.
Petre, Ira S. and Mary M., 1939.
Shisler, Sara C., 1926.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, W. Africa

Brumbaugh, Grayce, R. N., 1937.
Kulp, H. Stover, and Christina, 1922 and 1927.
Weaver, E. Paul and Zalma F., 1939.

Marama, via Damaiura, Nigeria, W. Africa

Landis, Herman B., and Hazel M., 1938.

On Furlough

Bittinger, Desmond and Irene Frantz, 337 S. Market St., Elizabethtown, Pa., 1930.
Bosler, Dr. Howard A., and Edith, Churubusco, Ind. 1931.
Burke, Dr. H. L., and Marguerite, R. N., Walkerton, Ind., 1928.
Engel, Alice, R. N., 1509 N. Broadway, Baltimore, Md., 1937.
Frank, Evelyn E., R. N., Irene Byron Sanatorium, Ft. Wayne, Ind., 1938.
Horn, Evelyn J., R. N., Roseville, Ohio, 1930.
Royer, Harold A., and Gladys H., 621 Clark Ave., Ames, Iowa.
Moyer, Edna Faye, Alvordton, Ohio, 1931.
Utz, Ruth, R. N., Brightwood, Va., 1930.

INDIA

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Bollinger, Amsey and Florence M., 1930.
Grisso, Lillian, 1917.
Kinzie, Wm. G. and Pauline G., 1937.
Lichty, D. J., and Anna, 1902 and 1912.
Warstler, Anna M., 1931.
Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India

Blickenstaff, Dr. Leonard and Betty, R. N., 1940.
Blickenstaff, Verna M., R. N., 1919.
Blough, J. M., and Anna, 1903.
Cottrell, Drs. A. R. and Laura, 1913.
Shickel, Elsie N., 1921.
Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.
Swartz, Goldie E., 1916.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India

Brooks, Harlan J., and Ruth, 1924.
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

82 Mahatma Gandhi Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921 and 1920.

Landour, Mussoorie, U. P., India

Joe W. Bowers, 1940.

On Furlough

Moomaw, I. W., and Mabel, 2134½ Indianola Ave., Columbus, Ohio, 1923.
Mow, Baxter M., and Anna B., 3435 Van Buren, Chicago, Ill., 1923.
Townsend, Ralph, Woodland, Mich., 1937.
Ziegler, Edward K., and Ilda, 3435 Van Buren St., Chicago, Ill., 1931.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 89 — Elgin, Illinois, March 30, 1940 — No. 13

EDITORIAL

God's Spectroscope

ONE of the marvels of modern science is the spectroscope, an optical instrument for so breaking up a beam of light as to reveal the elements giving off the light. Thus by means of the spectroscope scientists can analyze the light of distant stars and tell of what they are made. Or a bit of material no larger than a pinhead may be forced to reveal the secret of its constituent elements.

One is reminded of a certain verse concerning the Word of God. In Heb. 4: 12 one may read: "For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Such is the uncanny power of God's great spectroscope.

H. A. B.

This Kind Cometh by Study

FAITH isn't the only thing without which it is impossible to please God. Another is study. "To show thyself approved unto God" requires study, Paul informed Timothy. God works hard himself and he likes to see his children do likewise. What good father doesn't?

And isn't study hard work? It is indeed a weariness of the flesh but to them that are exercised thereby it yields the peaceable fruits of clearer insight into the word of truth and approvedness before God. They are worth the price.

Some have thought to find a shorter and easier road to fitness for Christian service and whatever knowledge that requires. Remembering no doubt a certain text in James, they would simply ask God to supply their lack while they sit back and watch themselves suddenly become wise.

Disregarding the distinction between wisdom and knowledge, we must insist that the comforting words of James put no premium on laziness. God gives liberally but always in accord with man's capacity to receive. He will not force a closed door. Better dig while you wait. There will be more room for him to fill. E. F.

More Bridges

The Doctrinal Basis of Evangelism—Seven

BUILDING bridges over the deep, wide chasm which yawned between the prejudices and childish fancies of the age that was, and the diviner and sublimer truth of the age that was to be, was no small part of the work of Jesus. It was that chasm that made his disciples unable to bear the "yet many things" which he wanted so much to tell them but had to leave for the Spirit of Truth to unfold as the years unfolded. It was that chasm that made him speak in parables. He was building bridges then.

Building such bridges is always the big task of the teacher. He must put his lesson in the thought-terms of his pupils. He must not put it beyond their grasp, else they get nothing. At the same time he must put it in such manner that it will lure them on, or they will make no progress. He must build thought bridges for them which they can walk across on safely, as they gather more strength and greater steadiness of nerve.

This the wise leaders of the early church did. Whether they themselves always grasped the full implications of their own words may be a question, but if they did not, "the Spirit of Christ which was in them" did, and led them to present the Gospel message in the terms best suited to the thought life of that age, at the same time paving the way (to change the figure slightly) for its appeal to all the ages that would follow.

Advocate is an old name, hardly used nowadays, for an attorney or lawyer, one who argues your case for you before the judge or jury. He takes

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special interest in your side, brings out all the facts favorable to your contention and so renders more likely a favorable decision.

How could you ever hope to get a fair hearing before the great and most high Creator of the world, so far off, so unconcerned about the fortunes of men? If not actually hostile, as he certainly would be when you transgressed his laws, he would be indifferent, busy, preoccupied. And then you could never get access to him anyway. So thought and felt the ancient world. And so, to overcome the difficulty, that world had peopled its imagination with all sorts of intermediary agencies. To that thought world came the Gospel with its powerful appeal: "If any man sin, we have an Advocate" (1 John 2: 1). He will plead our cause. He can secure a favorable verdict.

The relief afforded by this knowledge was incalculable. It was inevitable, however, just as it was meant to be, that when the service of this Advocate came to be more fully appreciated, Christian thought should inquire more closely concerning him and the Judge as well. And when it was realized that the Advocate was indeed "Jesus Christ the righteous," the Son of God, "the very image of his substance," and hence the perfect and complete embodiment of God's own nature, that meant that Judge and Advocate were exactly alike in their knowledge of the case and disposition toward it. There is no room for argument and pleading when the Judge is already convinced and has even announced his decision.

It is a great satisfaction in an important case to have an able attorney. It is better yet to know that the judge himself is for you. The advocate idea as applied to the saving work of Jesus is a bridge, an excellent bridge, but not a very good place to stay indefinitely. It is an aid to travelers designed to help them over to the highlands inhabited by those who know that "the Father himself loveth" them.

There is a fine old hymn which very graphically pictures Jesus at the right hand of God, "there interceding" and "pleading that sinners may live." He calls his Father's attention to his wounds received on the cross, reminding him that it was for their sake that he endured all this, and begging forgiveness for them. But the Father needed not to be entreated. He was ready to forgive them "when they repent and believe." To anybody with a vestige of poetry in his soul it is a most picturesque and heart moving representation of the essential truth of the Gospel that God is always ready to welcome sinful men into his fellowship, but can do nothing until they repent. If there are still good Christian people who cannot see that end of the bridge, or do not know that any bridge is there, because an interceding Christ is for them the ultimate reality and they have never discovered his Father, let them have it so. But it is a thousand pities that they do not go on over to the greater truth to which all these thought bridges lead, namely, that Jesus had a Father just as good as he was, that God loves righteousness and men and wants men to love righteousness and him, and that, if they will do this, eternal joy is theirs and his. Let the people know this. "Do the work of an evangelist."

Advocate, interceding, propitiation—bridges from an inadequate grasping after a great reality, across to the larger, greater truth of it. These names, we mean, for the vicarious saving work of Jesus, not that work itself. *That* was no mere accommodation to the limitations of human thought. *That* lay deep at the very heart of things. E. F.

More Speed but Fewer Years

"One of every four Chicago children can expect to be killed or injured in an auto accident before reaching the age of twenty-one years." This is not a guess, but the grim warning presented in the annual report of the Chicago city council's committee on traffic and public safety.

What is the remedy? "The committee also found that, contrary to general belief, both traffic signals and widened streets increased rather than lowered the number of accidents in many cases." The reason or reasons seem to be that "disobedience of traffic regulations and lack of courtesy in the use of public streets" are still too common. It looks as if there was a wide field for the application of that Brethren in Reality emphasis on the highways of the land. H. A. B.

His Fiftieth Bear

If you do not know your America better than one editor, you will be surprised to know that Joseph Robert Long killed his fiftieth bear this past hunting season. We did not suppose there was a living American with any such record, and least of all in Virginia and thus not too far from the National Capital.

However, there are other unique things about Bro. Long besides the notches on his bear gun. He is reported as active in spite of his more than eighty-two years. Note also that the Longs celebrated their sixty-second wedding anniversary some weeks ago. All of which goes to show one never knows what interesting people can be found even in a quiet Brethren community. H. A. B.

THE GENERAL FORUM

Her Prayer

BY VERA EMMERT JOHANSEN

Each night as stars would twinkle out
She watched in silence there;
She paused a moment quite entranced,
Then breathed a little prayer:
"Dear God, I thank thee for this world
And all thy loving care."

Freeport, Ill.

The Church's Leadership in the Community

BY JESSE D. REBER

THE community approach to religious education is not a new venture. And even though all churchmen do not agree upon the method, it is generally agreed that the church should become a creative leader in shaping community life. For, if the history of the church reveals anything, it teaches that the church must move forward under its own power and direction or lose its freedom and creative ability. History reveals that when the church becomes parasitic, attempting to live on the vitality of other institutions and causes, it loses its appeal to bring men to believe in the Christian message and Jesus as the way of salvation.

Some Principles of Leadership

There are several principles which the church must scrupulously adhere to if it would take its rightful place in community life. Modern society demands that its leaders be positive and creative. This is in keeping with the method of Jesus. He changed the "Thou shalt not" of the Old Testament to "Thou shalt." "Go ye into all the world . . . and make disciples" is the keynote of the good news. Too long has the church been satisfied with denouncing certain evils and sponsoring taboos on a few objectionable mores current in our civilization, hoping by this process to guide people away from these evils and harmful practices, forgetting, almost entirely, that it is the shining hope of the New Testament that evil shall be conquered. Jesus was not satisfied to avoid evil, but commissioned his disciples to conquer it. With a little of the leaven of goodness, which is always positive, they were to overcome, or conquer the evils of the world.

In the second place, if the church would lead it must preach a practical message; that is, show men and women how to live in heavenly places here and now. Medieval otherworldliness does not appeal to people of a scientific age; and why should it? Even immortality does not get nearly so much attention as it once did, because we are slowly coming to realize that when Jesus taught the kingdom of God existed within the lives of men he referred to living men. This does not mean that we should not be deeply concerned about life after the grave, but all we can do about it is to make the most of our experience here, and then trust that the same God who made life possible on the earth will amply provide for life in the next world.

Too long has the church been in the position of an apothecary; it has had the medicine, but has never developed any diagnosticians who can diagnose the specific causes of evil and social unrest. The gospel of Jesus, I am persuaded, is the only solution to the world's problems; but that gospel must be interpreted and applied to specific cases. The church should have become expert long ago in doing the tasks which psychologists, psychiatrists, and social researchers are doing. For the church to become a creative leader it must be thoroughly acquainted with the Word of God and at the same time know something about man and his specific needs.

Finally, to be an effective leader the church must be void of sectarian bigotry and institutional selfishness. There are a few places where for the sake of Christian charity particular denominations should discontinue their work, and there are hosts of places which certain groups have no just right to enter. If the church is to become a leader in any particular community, that community must be convinced that it is not just another institution which is selfishly seeking to exist on the labors of an already overburdened people.

The Church and the Community

In attempting to become "the salt of the earth" in community life, the church needs to become vitally interested in community problems and see their relation to the entire community. Not the least of these interests is the search for truth.

For many decades, entirely too many, there has been a conflict between science and religion, or between truth as revealed through the test tube or the laboratory and faith or religious insights. This should not be, for all truth is rooted in God, and the church should strive to illuminate this conflict which is more apparent than real, because of what it does to the lives of young people, especially.

Colleges are often accused of destroying the faith of young people. What happens is some-

thing like this: In the church they are taught that certain dogmas are based on the truth of God. In the chemistry and biology laboratories they make discoveries which throw considerable doubt upon what they have been taught; and then when they discover through the study of history that many of the dogmas which the church has held did not originate in a religious atmosphere, but often in social and political strife, they lose respect for much that the church has taught and consequently for the church itself. This does not mean that the church has always been wrong and science right. It does mean that the church needs to begin to recognize truth regardless of the medium through which it is revealed. For the truth shall make us free and without it no community can be free.

In a similar way the church needs to do some serious thinking, if it would be a true community leader, concerning social problems. Ever since the industrial revolution our social problems have been on the increase, until today they are threatening our civilization. I firmly believe that the church is better qualified to bring a lasting solution to these troubled waters than any other institution. However, up to the present time it has done little.

Just what the solution to our social problems is going to be no one at this time knows. The church can make three essential contributions to the search for a solution: it can insist that human welfare and values be given first consideration; it can refuse to speak authoritatively about that on which it has no reliable information, and thus cease to be the mouthpiece of special interests; and it can encourage social research. It is appalling how little we know about social interaction and how to derive the abundant life therefrom. We have been too ready to accept easy answers which were easy but not always true.

The last interest to which we have any time to give consideration is that of education. And here we want to note more particularly how the church should relate its leadership to the whole community. A number of things have happened in recent years to emphasize the need of church participation in community education. It has been discovered through research that character is the resultant, to use the term of physics, of all the influences which bear upon the life of an individual. The home, free play, the school, movies and the church are the five most important influences. Their importance seems to be in the order here stated.

It has been lately discovered that learning in the final analysis takes place only in concrete situations. A child must get into the water to learn to swim. Just so, one does not learn honesty by memorizing the Ten Commandments, but in actual honest dealing with other persons. Still another very significant discovery is that made by the so-called character building agencies, namely, that without religion there can be no character which will enable persons to live the good life. Finally, we are coming to see that there is more to be gained by wholesome co-operation than by ruthless competition. We have seen the work of the church school destroyed by free play, or the home, in a few minutes after the child left the church, because these influences and the church were working at cross purposes.

If the church is to develop an effective leadership in community life, a leadership which will enable it to become the leaven of moral integrity, religious fervor, and spiritual vitality, it will need to develop a working understanding between the home, recreation—organized or unorganized, the school, and the movies. I have listed the movies because in spite of our long tradition our children go to the movies, whether we like it or not, and if we would avoid the evil effects of bad shows we had better become concerned about the kind of shows our children are seeing and do what we can to improve them.

At first thought this community idea may seem terribly unorthodox to Brethren tradition. But all the Brethren communities of which I have any knowledge have more or less attempted to do this same thing by means of segregation. Some of us can still remember the large crowds which came to our homes because our parents preferred to have us play in the barn rather than engage in what they considered harmful recreation of the community. We did then by means of segregation what we must now do by means of co-operation, for segregation is no longer possible in our highly complicated civilization. Instead of drawing ourselves out of the community we must now attempt the more difficult task of converting the entire community.

Cleveland, Ohio.

What Civilization Owes the Church

BY CHAS. DUMOND

THE things most sought after in life are things of recognized value. We know the value of material wealth in America, and we are willing to spend long hours working for material gain.

We know the value of education and culture, and are willing to skimp and save and deny ourselves a great many of the luxuries of life that our children may go to college.

We know the value of recreation and entertainment, and are therefore willing to spend millions of dollars annually in the maintenance of public parks and recreational facilities.

These things are of great value, for we know the strain of this fast moving age; but millions of America's 130,000,000 people have not recognized the value of the church in their lives.

"Exclude religion from education," said Dr. Chas. W. Eliot of Harvard, "and you have no foundation on which to build moral character." Perhaps, in a measure at least, this is the cause of the moral and social unrest in America today.

This attitude toward the church is apparent when one considers that in a city like Canton, typically American, with a population between eleven and fifteen thousand, the total Sunday church attendance of all the churches ranges from 1,500 to 2,000. These figures are not a reproach to the churches but rather a reproach to the citizens of Canton.

We are well aware that the services of the church are at times dry and uninteresting. Many changes could be made, and also improvements, but in the main the church services conducted in the Canton community are well up to par.

The primary function of the church is to minister to the spiritual man, not to compete with the moving picture industry in entertainment, nor with the various lodges of our community in offering fellowship. The work of the clergy is to preach the gospel. Well, if people are not interested in those things with which the church is to deal, there is very little that we can do about it. But there are values with which the church deals that civilization can ill afford to lose.

We owe our loyalty to the church because it energizes men, women and youth for finer and nobler living. The church calls people together for common worship and in that worship together they attain what none could attain alone.

There are very few people who would want to live in a churchless community, yet they will not support the church as an institution. They receive its contribution, often send their children to its Sabbath school, but do very little in a personal way to promote its interests.

The world's obligation to the church is great. Said Bushnell to a rich worldling who questioned the value of the church and refused to contribute to its support: "My friend, I want you to think of something; what was real estate worth in Sodom?"

There are a great number of reasons for the support of the church. The church is an institution for moral and social betterment. It makes good men better. You say, "There is much of imperfection among church people?" Surely. Henry Ward Beecher once said: "The church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

The church offers an opportunity for one to render a unique service to his fellow man. One should belong to church because of what he can give and do through it, as well as because of what he may get out of it. "The church is not a dormitory for sleepers; it is an institution of workers. It is not a rest camp; it is a front line trench."

Common honesty demands that one should belong to some church and support it with his means and attendance, because every man ought to pay his debts and do his share toward discharging the obligations of society. The church has not only been the bearer of good news, it has been and is the supreme uplifting and conserving agency without which "civilization would lapse into barbarism and press its way to perdition."

The church is America's greatest safeguard for democracy. Said Calvin Coolidge in a public address: "Our government rests upon religion. It is from that source we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind." If Mr. Coolidge spoke the truth, how long can a government "of the people, by the people and for the people" endure without a strong and worthy church? The first step to communism, fascism, and naziism is the destruction of the church.

If we want a totalitarian state in America, let the churches die.

Canton, Ill.

Men and Systems

BY FLOYD M. IRWIN

Good men functioning nobly in life are a worthy goal of Christian endeavor. Systems are only the tools through which men function. When the two are compared, men so far outweigh systems in importance and value that the latter are often considered unimportant. Consequently it is often stated that if we set ourselves to the task of developing strong Christian character we need not be concerned about the kind of systems which operate in our world. This is a self-evident truth. But it is only a half truth. Being a half truth it becomes dangerous if repeated too often to the neglect of the other unspoken half—namely, that bad systems limit, corrupt and destroy Christian character.

We all realize the truth of the maxim: "A poor

workman quarrels with his tools." That is, a good workman does not blame his tools for poor workmanship. A man should not excuse himself from being a Christian because he lives in a world of pagan systems. That is the first half of the truth. The other half is that the best workman is not satisfied with any but the best of tools. If he discovers that a tool causes bad results he discards it and secures a better one. Only poor workmen tolerate poor tools. In our business world we would not employ a carpenter who used a saw with which he could not make a straight cut and a plane which would not smooth a board because of nicks in the blade. A painter who would use a brush that would leave its bristles scattered over living room walls would not be considered a workman good enough to do interior decorating. A Christian who is content with a pagan economic system through which he must distribute the products of his hands in an unchristian way, should not be considered the highest type of Christian.

It necessarily behooves us to give some consideration to systems, or tools. In our workaday life we do. A school which trains mechanics necessarily teaches something about the kind of tools needed. A school which would send out its students as trained auto mechanics to go to work on a car with only a hammer, a screwdriver, and a pair of pliers would not be much of a school. Every farmer knows that the character of his seed corn has an important bearing on his corn crop. He is very careful to develop or buy the seed that will produce the biggest and best ears. But a good farmer will not stop at that. He knows that the best of seed corn, if sown broadcast or with a grain drill, will produce only fodder and nubbins. Hence he checks it carefully with a corn planter, dropping just so many grains to a hill. In this way each hill has a certain amount of space in which to grow. He demands that his corn of good character have a good system under which to grow.

The farmer also knows that good cows are essential to good returns in the dairy business. But he does not turn his good cows loose to a pile of feed to let each cow, calf or bull get as much as it will, or as the larger and stronger may permit. He sees to it that each cow gets the proper amount of feed at the proper time. He knows that to get results good cows need a good system of feeding.

Should we not give the same consideration to the system of feeding and supplying the needs of our fellow men? Are not men of much more value than many cows? Can we call ourselves Christian if we tolerate the every-man-for-himself system in feeding men, while we demand a better one for the feeding of our cattle and the growing of our crops? Should not the church in spiritual affairs be as wise as good farmers in material affairs? Is it wise and consistent for us to teach our children to love one another, to share and be generous, and to act like brothers, and then turn them out to make their way under an economic system that sets every business man against his neighbor (our principle of free competition), that for its motive power depends upon the love of money (our profit motive), and awards the crown of success only to those who crowd others back and get the most for themselves? To teach personal morality and Christian principles without pointing out a system through which these may best express themselves is not enough.

We demand that the railway engineers into whose care we trust our lives be men of ability and good character. But we demand more than good men. We demand that the railway company that we patronize have an up-to-date and adequate system of signaling and track inspection that will enable the good engineer to run his train in safety. In the world today we need good men. But we also need good systems through which good men may function.

In a negative way we very definitely express our belief in the importance of systems of government and economics. Christian Americans shrink with horror from the idea of our nation adopting communism or fascism. These are systems which we fear and actively oppose because of the effect we know they would have upon our daily lives and Christian endeavor. We say we prefer democracy. But we have democracy only in our system of government. In our economic life we have autocracy. The fundamental principles of our economic system are pagan and anti-Christian. Yet we are not zealously seeking and building a better system. Co-operatives have been pointed out to us as being more Christian and more democratic. Yet our positive support of and loyalty to a system which is better has not developed as has our antagonism to one which is worse.

Meanwhile millions of our fellow men are deprived of remunerative work and the comforts of life in an age of plenty. We limit the output of our farms and factories because those who do not have cannot buy. We know this is wrong. We need a positive and holy zeal to build and support an economic system through which we can do that which we know is right.

The emphasis of our teaching as a church should always be upon the development of Christian character. But so long as our fellow men suffer under the limitations of a pagan economic sys-

tem, to fail to build and support a more brotherly business system is to fail in our mission and limit the full development and expression of Christian character. Good men demand good systems.

Eustis, Fla.

What to Teach in Sunday School

BY D. E. CRIPE

In our Sunday school we aim to teach the children and young people truths that will be for their good both in their life on earth and in that which is to come. The foundation of all this teaching is Jesus Christ, the Savior of the world. The New Testament Scriptures are the inspired word of God. They contain all the record that we have of Christ's life here on earth, and of his work and his teaching while he was with his disciples.

The most important truths that can be implanted in the minds and hearts of children is the knowledge that Jesus Christ is the Son of God, that he loved all mankind and was willing to come to earth and suffer and die that sinful men and women could be saved. Now if we believe in him, and follow in his teaching, we may have everlasting life in that better world.

When these truths are early implanted in children they usually remain there for life and are a greater blessing than all the treasures of earth. They give peace and contentment which are better than riches. Neither poverty nor affliction can destroy these values. This enables men and women to be blessings to those with whom they associate.

In our busy everyday life the Scriptures are not taught as much in the family as they should be. From many pulpits they are taught but little. This leaves it largely to the Sunday school to teach what all children should know early in life. But some teachers are not very well qualified to teach truths, and others who are good teachers prefer to teach worldly things to their classes. As a result many children are not taught the Scriptures as they ought to be.

We use less than one hour in the Sunday school once a week to teach each important lesson. This makes fifty-two lessons in a year. One half of these lessons are taken from the Old Testament, and here the children learn little or nothing about Jesus and the truths he taught to his disciples. Thus there may be six months that the children learn little which will do them much practical good.

The Old Testament is a good Book and is splendid reading for mature people. However, it was not written for Christians, but for God's chosen people, the nation he was preparing to receive the promised Messiah, Jesus, the Savior of the world. In his earthly ministry Jesus brought over from the Old Testament and into his gospel, or the New Testament, all that he wants his people to observe. Our salvation depends on our obedience to the New Testament Scriptures.

It does not seem as though we respect and honor the Savior as we should, when we put as much time in studying and teaching the Old Testament as we do the New, or the life-giving gospel of our Savior. If we could make a change, and would study and teach the New Testament Scriptures every Sunday, we could learn to know the teaching of Jesus better than we now do. The more we know Jesus the more we will love him.

There are many things in the Old Testament which are good for mature people to know. There are also some things that are not best for children to know, because they cannot properly understand them. The Psalmist David had a high and clear conception of the worship of God. No man ever wrote more beautifully about the worship of God than he. But his enemies seemed to be ever on his mind, and he mentions them in some of his best psalms. He had no kindly feeling for them. He did not show toward them the attitude of love which Jesus later taught so beautifully. We would not want to have children look at enemies as David did.

The wise man, Solomon, has written much that is good and beautiful, but he was free to call other people fools, and this is something we would not want to teach to the young. Jesus tells us there is great danger in applying this word to other people (Matt. 5:22).

The prophecies which foretold the coming of Christ have been fulfilled. They are interesting history, and we can read them in the New Testament. There are prophecies which have not been fulfilled that are not well understood. Scarcely any two men will explain them alike, and therefore we are not wise enough to teach them. They are not essential to salvation, and we need not try to teach their meaning.

The history of the kingdom of Judah and Israel is interesting, but there run through it so much hatred, cruelty and bloodshed that it is not very suitable reading for a peace-loving people. We would not think of teaching such attitudes in Sunday school.

Many teachers and pupils do not like to leave the New Testament in which they feel at home, and go back to the Old Testament where they

find little that they can apply to their everyday life.

There is much in the New Testament which was not spoken by Jesus, but this matter was spoken or written by his faithful disciples and apostles who had been much with him. They were filled and guided by the Holy Spirit, who had come to take the place of Jesus on earth. They taught nothing in the Scriptures which is not good counsel for Christian people to follow, nothing that is not safe to teach to the young.

May all who love Jesus Christ and his church think on these things. Would it not be better to study the New Testament all the time in our Sunday school, than to study it only half the time?

Wichita, Kans.

Two Articles of Faith

BY PAUL F. BECHTOLD

Two religious journals are lying on my desk, side by side. Each is published by a reputable Christian denomination, one small, one large.

Both these articles were written by clergymen. Both claim to be Christian. In the first, the position is taken that human brotherhood is a superficial and secondary relationship, becoming children of God through Christ in the evangelical sense being primary. Not stated in these words, but implied, is the belief that those who become sons of God, "joint-heirs" with Christ, will act as leaven in an increasingly wicked world, remaining faithful themselves and snatching a few from the burning. These constitute the real family of God; others have a different parentage and set of relatives.

The second minister writes: "The world in which the preacher must preach today, instead of making his preachiing vain and futile, makes realistic preaching imperative and inevitable. . . . No preaching today can be inevitable—even worth while—that, with narrow-minded ignorance regards itself as the heaven-directed, heaven-born oracle to save the world. That, in the 'evangelical' sense, is concerned only with a small minority and with minor interests of life. The stage of modern life is too vast and too deep for such preaching to be heard, even as a whisper. The problems of modern Christianity are scaled to world dimensions. They are international, interracial, interpolitical, intereconomic and interreligious. They make it imperative for modern preaching to speak with a world inflection in its voice."

Which of these two good men is right? The latter has faith in a social gospel to bring in the kingdom of God, while the former is equally sure that only a personal gospel will suffice. Each, too, has his own type of personal and social gospel.

Recently I heard a report from a great international Christian convention. The speakers all agreed that the present trend was definitely toward a social interpretation of Christianity. Then I listened to a lecture in which socialism, collective security and all things social were subordinated to individualism. Thus the pendulum swings between the individual and the social philosophy of life. Are both extremes?

The writer was taught an individual gospel. It was accepted joyfully and others were "made disciples" and baptized. Later, after advanced studies of religion and life, the social gospel was enthusiastically welcomed as a kind of new religion. I recall, with both humor and shame, how I first lauded the personal and ridiculed the social; then praised the social and delighted in tearing to bits the old individualistic ideas and casting the pieces out into the laps of my classes and congregations.

Both ideologies have inspired the search for, and teaching of, much that is true, beautiful and good. Both are true, yet only half true. We may say we teach a class, or that we teach Ray and Lucie and John and Harry and Mary and Sue and Elsie and Robert. We may look through either door, but see the same room. Certain problems are better handled en masse, others by personal conference with the individual pupil. So it is in life. Some religious or political or economic activities are better left to the individual; others may be more efficiently handled by groups. The ultimate ideal is the same, whether we call it Christlike personality or world discipleship, individual or social salvation.

"The new individualism" includes the values found worth while in various social theories, just as "an adequate social gospel" is welcoming all the truths formerly peculiar to the individual gospel.

Thinkers in every field are always suggesting what men should believe and how they should live. Until a crisis of some kind occurs we rather casually select our theological ideas, or philosophy of life or economic theories, much as we buy one pair of shoes in preference to another. Very trivial and accidental factors often determine which it shall be.

Then comes a depression! Or a war! Or a revolutionary idea enters the world and our theory is seen to be in conflict with it. Now the mind is aroused to active analysis and constructive criticism. The result is a new synthesis, usually giving us a better ideal toward which to strive.

In such a period we are living today! What we need is not the mere pronunciation of names, whether magical or sacred, new or old, personal or social. We need vital meanings in terms of real life experiences which will give purpose and direction to life!

New York, N. Y.

"Be Ye Kind"

BY OLIVER H. AUSTIN

MANY of us who claim to be Christians are not kind enough in our actions, our thoughts, our deeds and our judgments of others. Commentators have suggested that this sentence might be translated, "Show yourself kind." We may be kind in our own hearts and know it, but fail to express goodwill—and that which is not expressed may be forever lost. Who of us has not had tender feelings upon different occasions, but been too busy or too careless to be considerate, too afraid to express an inner depth of tenderness? Thus others never know from our behavior that our hearts were strangely warmed and "touched with their grief," their disappointments, struggles, defeats or victories.

We are not sufficiently kind in our judgments of people; we condemn without mercy. We measure all by our standards, failing to remember that we are not qualified to pass judgment for we cannot know the motive of another. A statement that was not so complimentary may have been made by a neighbor but do you know how sorry he was after he had said it? Do you know how he wished he could get it back? We cannot always judge by what men say. "Many men are worse in their speech than they are in their hearts."

Yes, that was a terrible thing for a man to do—but do you know how bitterly he repented? How with hot tears of remorse he poured out his soul unto God, asking for forgiveness? No man should be judged by his deeds alone. The attitude which is taken after his deeds are done must be known. True, you may dislike a fellow businessman or churchman because he is cynical and sour—but do you know the experiences in his life which may have contributed to his cynicism and sourness?

Are we kind enough? Are we tender-hearted enough? Are we forgiving enough? Are we understanding enough toward that so-called enemy of ours? It might be that he is not as bad as painted by that wrought-up feeling of ours. He may have more good in him than we have given him credit for. He likely is not perfect but prone to make mistakes. Who of us are not?

Jesus of Nazareth believed that the world was better than it seemed. He helped men, not because of what they were, but for what they could become through his help. At least he had faith in men. I believe, with him, that at the center of each man's heart is a spark of goodness that will respond to the Infinite Goodness. When a man comes to himself he, like the prodigal, will return to his Father's home. Man is beside himself when he is living in sin. I believe with Christ, "I, if I be lifted up, will draw all men unto me." He meant that he will draw all men unto himself, not by force, but by loving them. If that be true, then every man at the center of his soul has a gleam of divine goodness.

While in a meeting several years ago I received a lesson that I hope I shall never forget. The pastor and I were speaking of one of his parishioners who made so many mistakes that he was more of a liability than an asset to the church. Suddenly the pastor said, "Brother Austin, I have a lot of sympathy for that man. As I compare his lack of culture and poor background with mine, I realize that I have had every advantage of a Christian heritage and education. I am ashamed of myself that I am no better than I am!"

McPherson, Kans.

Finca Paso Seco[1]

BY LOWELL WRIGHT

It lies along a tedious road—a road that may have had its beginnings in Berlin, in Prague, in Posen, in Vienna, in Budapest, or in Leipzig. And the road may have led through London or through Antwerp, through New York or through Rome, before it meandered with discouraging uncertainty through Havana, Cuba, to this Finca.

Here on a thirty-acre estate, twelve miles south of Havana, live almost sixty European refugees, who with the help of a small American staff are preparing themselves for entry into the United States as soon as immigration laws permit[2]. Their ages range from fourteen to forty-five. Almost all of them are men, though there are three married couples who have special duties in cooking, bookkeeping, or teaching.

In Europe they were merchant or locksmith, teacher or printer, banker or judge. They may have been rich or poor, cultured or uncultured, gifted or ordinary. Here they are all refugees—victims, without exception, of a racial 'purification" policy with which the world is all too familiar, but which few profess to understand. Some of them have had worse treatment than others. Some, for example, might have remained in Europe if they had renounced their parents or their religion, or if they had submitted to military service requirements. Others have been in concentration camps, and know almost the full extent of

1. In Spanish, Dry Pass Farm.
2. Each country has a quota, and each person here is waiting for his visa as the quota numbers permit. They have from one month to countless years to wait.

human perversion and cruelty. Most of them would not have been permitted to hold jobs if they had stayed, and many have been stripped of property which may have been a family possession for generations.

In Cuba they are permitted to enter as visitors, but cannot hold jobs, and so are dependent on the aid given by the Joint Relief Committee. This usually amounts to board and room and two or three pesos for pocket money each month. The Finca was established in July, 1939, by the Refugee Service of the American Friends' Service Committee, which provides a staff and contributes a portion of the running expenses[3]. Several campers have, in the meantime, received their visas for the States and have gone to begin their new citizenship. Others have taken their places, so that our accommodations here are usually full.

The program here is manifold. Mornings are devoted to work of various kinds: housekeeping, laundry, gardening, carpentry, auto mechanics, general repairing, bookbinding and weaving. Much of the furniture for the house has been made in the carpentry. Two lathes, one homemade, now provide leisure-time work with the beautiful Cuban woods—mahogany, cedar, acana, majagua and others. Sheds have been built for laundry, cars and an outside shower, all as lean-tos to the former garage, which is now our carpentry shop. A two-room addition has also been made to the garage, which addition serves as living quarters for a married couple and two staff members.

Flower beds and hedges have been tended and trimmed, the grass mowed with scythe and sickles. A double row of trees has been cleaned of weeds, and benches have been placed along it for the use of our Sunday visitors, who sometimes flood the place. The boys call this the Siegfried Line, because the man in charge was Siegfried Keller.

Only four or five acres of the land here are tillable, and they are of a very peculiar soil—hard when dry, slippery when wet. Although it was crudely plowed with oxen, and rains for some time made cultivation a matter of stubborn tenacity, the garden is at last bearing beans, radishes, eggplants and tomatoes, and will later afford other vegetables and fruits. A pipe line to the field is a partial solution to our present dry season, but much back work is involved.

The laundry has a huge job to keep the clothes of sixty people clean with one family-size washing machine, but they manage to do it well. Each person irons his own clothes.

Once every three or four weeks each person serves on the house-cleaning committee, and on the other weeks joins the other groups, thus getting a variety of experience at working with his hands—something which is for many entirely new.

Afternoons are devoted to classes—five in English, one in Spanish. Here some of the most important work is being done, for mastery of the language is quite essential to citizenship in a new country. Much progress is being made, as the growing use of English in daily conversations indicates. A small library of books and magazines provides reading material in English and Spanish. Contributions are continually being made to this library by interested Americans in Havana.

Various sorts of recreation are popular. A soccer field which for a time was in daily use lies out behind the house; a ping-pong table in the hall of the second floor of our huge house is often occupied. On Thanksgiving Day and two or three times since then we have organized softball games, and one Saturday recently we had a track meet in which more than twenty participated. Chess and checkers provide release from worries. One Friday evening Mr. Gulley directed a peanut party at which everyone enjoyed himself thoroughly. Several amateur musicians are among the group, and each Wednesday evening is devoted to a program prepared either by them or by "guest artists." A singing group prepared two or three programs, and sang carols on Christmas Eve—both German and American.

One evening each week is devoted to American history, taught by an American girl from Havana, Ann Craig Sutton. On another evening weekly there are discussions of American life and customs—usually by staff members in response to questions of the campers. Mrs. Hyman, a well-known German artist, recently volunteered to teach an art class once each week. Gary Herrnstadt, who teaches weaving, conducts a class in arithmetic which meets in the evening.

Jewish religious services are held each Friday evening and early Saturday morning, and on Sunday a half-hour silent meeting for worship is held. Silent grace is also observed at meals. Important religious holidays are observed, as are American holidays.

The staff is comprised of Emmett Gulley, an Oregon Friend who was for several years a missionary in Mexico, more recently a professor at Pacific College, and who during the first half of 1939 was in Spain administering relief; his wife, who is in charge of the household; Miss Helen Murray, a woman of wide interests and experience who has taught English and Spanish and has made several contacts with Cuban and American groups in Havana to further understanding of the refugee problem; Frank Rice, a North Carolinian, graduate of the University of North Carolina, whose special skill is German, and who teaches the beginning English classes; and myself, Brethren in background. In addition, several of the campers have extra responsibilities.

As is required by Cuban law, our project here is organized as a corporation, the American Friends' Cuban Service Committee, with Mr. Craig Sutton, Sr., as president, Mrs. Mauricio Schechter as vice president, Mr. Gulley as treasurer, Sr. Antonio Bustamonte as secretary, and Mrs. Gilbert Smith, Rabbi Meyer Lasker, Dr. Gustavo Montez, Dr. Uberta Valdivia, and Sr. Castalliro and myself as members. This board of directors, besides fufilling requirements of the law, provides a group who help interpret the work of the Finca to Cubans and Americans in Cuba.

Most of the Germans here, being registered with the consuls on a larger quota than the others, will be admitted within a few months to the United States. Others must wait for several years, unless unforeseen changes are made in the law, or unless conditions in Europe permit their return. All now intend to enter the United States as soon as permitted.

What can Brethren do to help these refugees? Some need affidavits of support; others need aid in getting their parents out of Europe. And all of them need good neighbors when they arrive in their adopted country. More than anything else there is needed in America a spirit of tolerance toward victims of oppression; a

3. With the aid of the Brethren, who support two staff members.

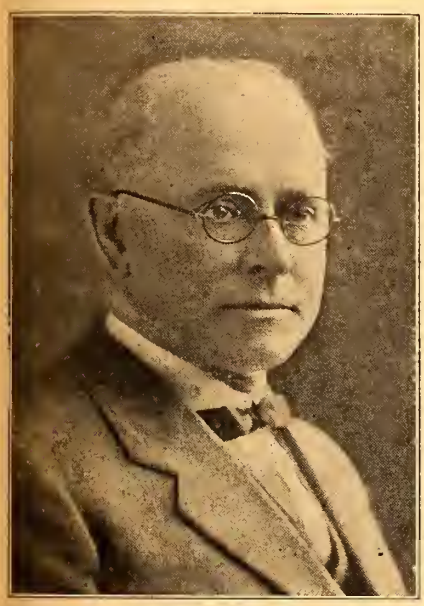
public attitude of sympathy, to forestall any such race prejudice as has driven these people from Europe. There is hardly anyone who cannot do something to help, if he is really interested. Whether he acts as a Christian in the spirit of the Golden Rule, or as a pacifist interested in international understanding, or simply as a fellow human being, his interest can be put to work for good.

Havana, Cuba.

The Passing of Elder Ezra Flory

BY J. E. MILLER

Ezra Flory was born, and reared, near Phillipsburg, Ohio. The date of his birth was Jan. 5, 1870; he died at Goshen, Ind., Feb. 15, 1940. His parents were John and Millie Younce Warner Flory. He was married twice. The first marriage was to Emma Brumbaugh in 1893. To this union were born Margaret Wondergem, Elgin, Ill., and Miriam Myers, Goshen, Ind. The second marriage was to Martha Brumbaugh, 1905. To this union were born James of Elgin, Ill., and Paul of Cincinnati, Ohio. Surviving are Sister Flory, the four children and six grandchildren, two brothers and three sisters.



Bro. Flory received his formal schooling in the country school, high school, Bethany Bible School, Hartford School of Religious Pedagogy, Chicago University, and Northwestern University. His best training, as is ever the case, was in the University of a Busy Life. For more than ten years he taught public school, and was a member of the faculty of Bethany Bible School from 1912 to 1920. He was awarded degrees as follows: B. Pd. by Hartford School of Religious Pedagogy, 1916; B. D. by Bethany Bible School, 1916; M. A. by Manchester College, 1918; D. Th. by Southern School of Divinity, 1929. He considered education a life-long process, always in progress, but never completed. Often as he had read the New Testament through, he again read it through the last two weeks of his life.

He was twice born—the second time in 1889 when he was baptized and united with the Church of the Brethren. He at once became active in the Lord's work, and throughout his entire life remained loyal to his church and Savior, as is shown by these dates and promotions: baptized in 1889, a deacon in 1890, a minister in 1891, an elder in 1911.

Bro. Flory's pastorates were: Sterling, Ill., 1907-12; 1934-35; Huntington, Ind., 1928-31; and Rodney, Mich., 1939, until failing health necessitated taking a rest. His ministerial career, however, was not limited to his years of formal pastorates, for during his years as a preacher he was active in the ministry. His carefully kept records state that he delivered 7,084 sermons. The last sermon he prepared was entitled The Same Jesus; but ere he was permitted to deliver it he was called home to be with this Jesus whom he had exalted in all his preaching and living. His files were left with more than 1,100 indexed sermon outlines. In his pastorates he ever continued his Bible teaching, thus helping his parishioners to a better understanding and fuller appreciation of the Bible. He was first, last and all the time a teacher.

Besides his contribution as preacher and pastor, his great work for the church was along these lines:

1. The eight years during which he taught pedagogy, methods of teaching and the Gospels at Bethany. Here his life contributed to the making of ministers and missionaries.

2. As a member of the Sunday-school Board where his presence was constructive in a period of transition in religious education.

3. As secretary of the General Sunday-school Board at a time when he wrote a number of the then popular booklets, and when teacher training was making rapid strides. During those eight and one half years of service he was more than busy in office and field. Here he helped to train religious leaders of all grades for Sunday-school and church. He had the wisdom to take new ideas and adapt them to the needs and capacities of those who were to use them. This saved him from running away from those whom he would lead.

4. He wrote much. His two books were Character Stories, and Bible Outlines. The Brethren Teachers' Monthly and the Gospel Messenger printed many of his articles. Besides, he left unpublished even more materials than ever found their way into print.

Bro. Flory loved old people, but found his great opportunity in working with children and young folks. Because he understood them, because he had faith in them, because he adapted his methods and messages to their views and understanding, they in turn trusted him and turned to him for guidance and help.

He knew how to tell stories, an art that many others might well cultivate. Children hung on the edge of the seat and on his every word as he piloted them through a story. He could take the most common incident, make it interesting, and teach a helpful lesson. Fortunately he never made the discovery that a speaker must never help his children to get the lesson of a story. Many are the religious leaders who from him discovered how to reinforce their teaching through timely illustrations.

Small in stature but great in soul, limited in physical strength but boundless in spiritual vision, handicapped by infirmities that would have crushed others, he carried on and succeeded. In our work at Elgin our paths crossed daily. Many were the times when he confided that after midnight he had seen the red light flash across his path, but he continued at work until the task in hand was completed. If he had a besetting fault, I would call it the tendency to overwork.

Funeral services were conducted by Eld. T. E. George at Goshen, Ind., where the body was interred but the spirit returned to God who gave it.

Sebring, Fla.

OUR MISSION WORK

The Home Call of Sister Myrtle Pollock

BY ANNA M. HUTCHISON

It was in the wee hours of the early morning of Jan. 12 that Myrtle received her home call, and her spirit quietly slipped away from its earthly tabernacle to the mansions prepared in the Father's home, there to meet with waiting loved ones who have gone on before. It was a sad good night here, but a glorious good morning over there.



All was done that human hands and hearts could do, but death had called, and even while our doctor and others stood by she peacefully breathed her last. We could but say, "Thy will be done." Yet it was a sad group, at that midnight hour, who gave the last ministrations to the body she had so recently tenanted. We realized that her voice would no more be heard in our midst, her presence no longer seen, and the place she had filled with loving and unselfish service among the sick and suffering would be left without anyone to take her place. However, we could but rejoice for her in her glorious translation from this vale of tears to the city of gold, there to be forever with her Lord.

Myrtle's last service was for the poor children in the refugee camp. Two hundred small boys and girls had been admitted and among them an epidemic of typhus had broken out. Some thirty or forty had taken down sick with the disease. From these sick children, Myrtle no doubt received her infection which in less than two weeks claimed her life. Our Chinese doctors and nurses worked faithfully in her behalf. When it seemed to us that she was getting seriously ill, we sent immediately to Ping Ting for Dr. Parker. He promptly arrived on his motorcycle. But Myrtle was too weary and her strength was not sufficient to combat a disease that has claimed a heavy toll of foreign life in this land. However, Sister Anna Blough is the only other one in our own mission who died of it.

On Sunday afternoon of the 14th, an appropriate and touching funeral service was held in our school chapel in the east compound. Our city church has not been used since the occupation, and we did not attempt to use it now. According to Chinese custom, groups of friends presented banners expressing appreciation, while school groups made garlands of flowers and expressed their love by presenting these. Several talks were given in appreciation of Myrtle's service of love during the years in behalf of the sick and suffering Chinese. Also an effort was made in the talks given to impress the large crowd with the enduring things of the spiritual life and tell the people of the hope beyond the grave. The hymns sung were Thy Will Be Done, Heaven Is My Home and There Is a Happy Land. This last song was sung by a group of pupils from our Women's Bible School.

Following the service, a small group accompanied the body to our mission burial ground on a hillside overlooking the city from the north. There she was laid to rest by the side of Sister Winnie Cripe. As we returned to the city and faced the uncertainties of the future in this war-torn land, we were reminded of the words of the prophet: "The righteous is taken away from the evil to come. He shall enter into peace."

Later we found in a box in Myrtle's room what was apparently her last message to us. The closing words

Monthly Financial Report

During the month of February contributions for the Conference Budget and all general Boards and agencies in the budget totalled $66,636.63. The total received for the year beginning March 1, 1939 was $221,605.70, detail as follows:

	Receipts for February	Total receipts since 3-1-39
World-Wide Missions	$12,347.15	$ 41,262.20
Women's Work Project	8,136.99	16,557.53
Home Missions	310.97	6,387.38
Foreign Missions	948.82	5,226.57
Junior League Project	189.45	2,186.89
Intermediate Project	3.00	83.00
Home Mission Share Plan		12.00
India Mission	570.49	2,071.78
India Native Worker		104.79
India Boarding School	77.06	534.00
India Share Plan	598.00	2,491.74
India Missionary Supports	6,406.28	21,300.68
Rhodes Memorial (Anklesvar Training School)		1,000.00
China Mission	671.27	2,961.24
China Native Worker		85.29
China Boys' School	1.00	2.50
China Girls' School	1.00	2.50
China Share Plan	681.25	1,476.75
China Missionary Supports	4,559.09	14,766.65
South China Mission		36.20
Sweden Mission	5.00	20.15
Sweden Missionary Supports	636.11	1,091.16
Denmark Mission	5.00	10.00
Africa Missionary Supports	4,708.79	14,481.86
Africa Mission	1,508.38	4,440.26
Africa Share Plan	263.97	1,127.24
Africa Leper	6.25	232.03
Conference Budget Undesignated	22,658.15	64,861.28
Conference Budget Designated for:		
Board of Christian Education	14.93	3,334.43
General Education Board	11.41	154.10
Bethany Biblical Seminary (at Elgin)	249.52	3,100.54
Bethany Biblical Seminary (at Chicago)	126.18	1,061.24
General Ministerial Board	157.51	257.83
Ministerial and Missionary Service Fund		25.42
Student Loan Fund		5.00
Conference Budget Share Plan	84.94	174.75
Youth Serves	698.67	8,678.72
	$66,636.63	$221,605.70
Non-Budget items—		
China and General Relief		3,722.72
China and Spain Relief		1,953.53
China War Relief	674.28	5,583.32
Finnish Relief	20.00	164.26
General Relief		1,008.50
Jewish Relief	5.00	72.35
Peace and Relief	447.75	447.75
Refugee Relief	8.00	54.00
Spanish Relief		507.09
Amsterdam Fund		978.59
	$67,791.66	$236,097.81

The following shows the conditions of General Mission Board foreign and home mission finances on February 29, 1940:

Income since March 1, 1939	$191,244.31
Income same period last year	194,029.48
Expense since March 1, 1939	203,898.00
Expense same period last year	190,964.52
Mission surplus February 29, 1940	13,807.25
Mission deficit January 31, 1940	6,341.97
February, 1940, increase in receipts, eliminating deficit	20,149.13

were these: "I am willing to tarry, but should I not—tell my dear ones at home—I am so glad to go. Grieve not for me, but rejoice with me instead. God always knows what is best no matter how hard it is to understand. Signed, Myrtle."

Except for a bit of sternness, which sometimes hid her finer qualities, Myrtle was a faithful, untiring, conscientious and efficient nurse. Many have testified to this. The writer has had personal evidence of her constant and thoughtful ministrations, having twice been under her care in the hospital during severe illness. The last time the disease being pneumonia, Myrtle did not spare herself, but insisted on remaining in the room even while taking her own necessary rest. She was very careful that no mistake be made by less trained nurses. When remonstrated with, she replied: "I must stay, for should anything serious happen I could never forgive myself."

She was ever keenly sympathetic with and unselfish and generous toward the afflicted poor. Many a blind,

(Continued on Page 23)

In Memory of Mrs. Myrtle Pollock

BY MRS J. HUGH HECKMAN

Word of the death of Mrs. Myrtle Ferris Pollock on Jan. 12 came as a shock to the citizens of McPherson and vicinity. Just a short time ago she walked and talked with us. She came home on a short furlough a year ago to be with her aged parents and to help her father celebrate his 84th birthday. All her immediate family were present on this occasion.

While Sister Pollock was here she addressed many church groups, missionary societies, schools and civic organizations. She shared her missionary experiences with the college students also.

During the past few weeks tribute has been paid to her on three occasions. A recognition service was conducted during the World Day of Prayer by Mrs. J. Hugh Heckman, and during the Regional Conference by Mrs. W. C. Heaston. It was impressive to remember that one year ago to the day Sister Pollock had brought to us from this same pulpit a message filled with courage and hope. On March 3 a memorial service was held at the Monitor church. This was her church home in the States. In this community she was born and raised; here she taught school and was married. Bro. J. J. Yoder and Rev. Kaiser of the Christian church in McPherson conducted this service, with Bro. Carl Smucker, pastor of the Monitor church, and Bro. B. N. King, pastor of the McPherson church, assisting.

The Monitor church dedicated to her memory a picture, Christ on the Mount of Olives. The church was filled with her friends from whom she had been separated for twenty-three years. She had kept these friendships warm by her inspirational addresses given whenever she was home on furlough. The late J. D. Yoder supported her on the field for twenty years. She was happy to visit him once more on her last furlough.

The last words of her pen told how busy she was in the hospital. She walked with the Lord. Her faith and trust in him made her a loyal, untiring worker on the mission field. The following lines, written by Mrs. Heaston, portray the secret of her life of service:

"She stood with meek and lowly heart
Too reticent to plead for just one ray of light
Upon her bended head.
A radiance shone about, a voice from out it said,
'Enter thou in.
You craved not power, fame nor wealth,
But loved thy neighbor better than thyself.'"

McPherson, Kans.

What to Pray For

Week of March 30—April 6

Sister Ruth Utz returned on furlough from Marama, Africa, in the spring of 1939. Her home is at Brightwood, Va. Her furlough time has been spent at her home and among near-by churches. When on the field her time is taken up with the usual duties which fill a nurse's schedule.

The undaunted courage of those who face hard tasks with depleted strength is shown in the statement which Sister Clara Harper of Garkida, Africa, made in one of her last letters. "I trust that although we are few in number, we will not be discouraged in the work. Each one will do his share and have added faith that recruits will reach us soon." It is good to report that such confidence was rewarded, for the seven new recruits have reached Africa by this time.



In another paragraph, Clara says: "Two new village schools will open. They will make added work for me, but I am trying to do the best I can. Fourteen village schools and this big task here at the station is no easy job for one to supervise. I wish I could spend more time in the villages. More time could easily be spent with the boarding school girls."

Brother and Sister H. Stover Kulp are located at Lassa, Africa, and much of the station work falls upon their shoulders. With no doctor living at Lassa at present, they will find that many medical responsibilities will also be theirs. In a recent share letter, Sister Kulp has given a very interesting report of the African Christian women. They have decided to set aims for themselves in doing Christian acts of service for one another and for their non-Christian neighbors. This evidence of concern for one another is to extend even beyond tribal boundaries.

The Kulps rejoice that the new party arrived in safety and that Brother and Sister Paul Weaver were located at Lassa.

KINGDOM GLEANINGS

Calendar for Sunday, March 31

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Continuing Task.—Matt. Matt. 28: 16-20.

Christian Workers, The Growth Chapter—2 Peter 1.

B. Y. P. D., The Living Church.

Intermediates, The New Kingdom.

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Gains for the Kingdom

Five baptized in the Emmett church, Idaho, Bro. M. G. Blickenstaff, pastor.

Thirteen baptized in the Woodland church, Mich., Bro. R. O. Shank, evangelist.

Eight baptized in the Payette Valley church, Idaho, Brother and Sister G. G. Canfield, evangelists.

Eight baptized, one reconsecrated and one received by letter in the Lansing church, Mich., Bro. Ralph G. Rarick, evangelist.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Brother and Sister B. M. Rollins, April 29, in the Killbuck church, Ind.

Bro. Wilbur Bantz of Toledo, Ohio, April 8, in the Reading church, Ohio.

Bro. Ray O. Shank of Covington, Ohio, April 1-14, in the Pitsburg church, Ohio.

Bro. R. H. Nicodemus of Sturgis, Mich., May 26 to June 9, in the Four Mile church, Ind.

Bro. Roy K. Miller, pastor, March 31 to April 14, in the Brownsville congregation, West Brownsville house, Md.

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Personal Mention

Bro. J. Elbert Reish of Lorida, Fla., now a senior student in Manchester College, was an early Monday morning first time visitor at the Publishing House.

Bro. John W. Barwick of York, Pa., was seen about the halls of the House last week in company with Dan West. The natural inference is that Dan was enlisting his interest in the cause of peace.

Bro. Leland Brubaker may be addressed at San Francisco in care of incoming S. S. Kamakura Maru. He sailed from Japan March 21 and is due to reach the above named port April 4.

Bro. E. E. Barnhart has resigned his pastorate of the Ames church of Oklahoma and will be available for a new pastoral engagement after Sept. 1. He may be addressed at Ames, Okla., Box 86.

Bro. George D. Sonafrank, minister of the Peru church of Middle Indiana, passed on into the reward of his earthly labors on March 17, according to word received from Pastor Chas. R. Oberlin.

Bro. William Beery, veteran song leader, will be eighty-eight on Monday, April 8. He will celebrate the occasion by singing over WLS (870), Chicago, in the dinner-bell program which covers the half hour from 12:00 noon to 12:30, C. S. T.

Bro. Albert D. Helser, now on furlough from the Sudan Interior Mission, Nigeria, Africa, was a visitor at the Publishing House last week and favored the Messenger offices with a few minutes of his time.

Bro. Herbert Funderburg of New Carlisle, Ohio, is not as widely known as his adult director brother, D. D., but he and his son are better known now to those who were fortunate enough to meet them when they called at the House one evening last week.

Missionaries en route to Africa, the Harold Royers, Edna Faye Moyer and Evelyn J. Horn are now scheduled to leave Genoa, Italy, on the S. S. "SISTIANA" April 16. Anyone wishing to write them at that address should send it via air mail not later than Thursday, April 4, to go by Atlantic Clipper.

The General Boards—General Mission Board, General Ministerial Board, Board of Christian Education, General Education Board and directors of the Brethren Publishing House, will be meeting in Elgin on April 15, 16 and 17. Any suggestions for the agenda of business will be welcomed by the boards.

Another golden wedding of the Christmas season has just come to our attention though it was long enough ago that somebody should have told us sooner. The honorees were Brother and Sister R. C. Davidson of Hollowtown, Ohio, whose "hospitality is well known in the southern Ohio hills" as also "their work among the isolated churches."

Brother Bonsack, after seven weeks and two days at Bethany Hospital, came home on Good Friday, attended a staff meeting Saturday morning, went to church on Easter Sunday, and on Monday began at once to show signs of attacking the accumulations at his office desk. We are all glad it can be so, even while we are doing what we can to slow him down a little.

Secretary Leslie B. Moss of the Foreign Missions Conference will speak over the NBC red network on the Fridays of April at 12:30 P. M., eastern standard time. His general theme is At Home in the World and the specific subjects are: April 5, Who Stands Alone? April 12, Low Ceiling for Ideals; April 19, The India of Tomorrow; April 26, Conflict for Freedom.

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Miscellaneous Items

The Christian Foreign Service Convocation broadcast on March 16, in which President Roosevelt, Queen Wilhelmina and representative Christian leaders spoke on the world mission of the church, will be rebroadcast tomorrow, Sunday, March 31, 3:15 to 3:45 P. M., E. S. T. The program will be carried by the Boston shortwave WRUL and, we presume, by various local stations. We hope you can find it.

Information is desired concerning those who are lineal descendants of Alexander Mack. The manuscript is now in preparation for a book upon Alexander Mack and his descendants. It is desired to include as far as possible all known descendants of the church founder. Dates of births, marriages and deaths on down to the present, including the present, are desired. Please send all information to the undersigned, also a lineal descendant of Alexander Mack, and one who is eager to complete the manuscript.—Rev. Freeman Ankrum, Pastor First Brethren church, Linwood, Md.

A Michigan correspondent writes: "Again we are happy to be able to make use of the Messenger club, as it is possible to get our church paper in more homes through the club."

The First church of Philadelphia will be the meeting place of the District Conference of Southeastern Pennsylvania, New Jersey and Eastern New York, instead of Geiger Memorial, as at first planned. The date is April 17 and 18.

Do not forget to give your name, address, and the congregation you are reporting for when writing the Messenger. These may seem like unnecessary instructions, but we have frequent cause to wish that such details would be more carefully observed.

The Friend, a Quaker weekly published in London, England, comments in part as follows in a reference to the booklet, To Fight or Not to Fight: "The book shows how similar to our own are the problems to be faced by young American pacifists." It seems the stand for convictions costs about the same in every land.

"It's good news that in a little over ten years the Mount Zion congregation of Page County, Va., has increased 100% in the stewardship of giving." Thus Pastor Henry C. Eller pays tribute to "the sacrificial and noble labors of former pastors, C. O. Showalter and A. Joseph Caricofe. This is a growing church."

The Raisin City congregation of Northern California invites all former members and friends to attend our home-coming April 28. A short letter from those unable to attend would be appreciated. A good program is being prepared and a basket dinner at noon.—Mrs. J. B. Flickinger, Chairman of the Program Committee.

Bro. J. S. Zigler, pastor of the Rock Run church of Northern Indiana, has worked out an efficient plan for assembling the names of Messenger subscribers and the necessary cash. He writes a mimeographed letter to each home, inclosing a leaflet furnished by the Messenger office. "I aim to address the letter as the address appears on the Messenger, and then have them put the money in the same envelope, with the address corrected if it is needed, and hand it to me at church. This worked fine last year and I shall try it again with the addition of the leaflet."

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In the Messenger Twenty Years Ago

The members of the Rio Linda church, Calif., have purchased a building, which they propose to remodel as a house of worship. The first meeting in the newly-acquired house was held Dec. 28.

Bro. A. P. Blough of Waterloo, Iowa, member of the General Mission Board, having occasion to visit Elgin last week in connection with the business interests of the board, favored the Messenger rooms with a brief call.

Bro. H. A. Brubaker has closed his pastoral labors at Akron, Ohio, and has assumed the pastorate in Pasadena, Calif., where he is located at 207 S. Catalina Ave. His correspondents will please note his change of address.

Bro. A. J. Culler, director of our Relief Work in Armenia, has returned home and resumed his former work in McPherson College. It should always be a source of great satisfaction that the Church of the Brethren was able to bear so honorable a part in the ministering to his most unfortunate people.

Conference Business

Northern California

The District Conference of Northern California, in session at Empire, Calif., Oct. 9, 1939, desires to petition Annual Conference of 1940, to be held at Ocean Grove, N. J., that hereafter, the Pacific Coast zone shall be granted Annual Conference every fourth year in regular rotation with other Conference zones; and that the Conference of 1941 be granted to the Pacific Coast zone.

At the present time the Pacific Coast zone is just granted Conference each seventh year. It is our conviction that the cause of the kingdom in the communities where our churches are located, and the church, is suffering because pastors and lay workers are unable to attend with greater frequency, and thus lose touch with the continuity of the brotherhood program.

Southern California and Arizona

1. We, the La Verne church, assembled in regular quarterly council on July 18, 1939, ask Annual Meeting through the District Meeting of Southern California and Arizona, to reconsider the decision of 1936 granting the conference to the Pacific Coast zone once in seven years, to put the Pacific Coast zone on a regular four-year cycle with the other zones, and to grant the 1941 Annual Meeting to the Pacific Coast zone.

2. The Glendora congregation, through the District of Southern California and Arizona, petitions Annual Conference as follows:

First, that the following districts—California, Northern; California, Southern and Arizona; Idaho and Western Montana; Oregon; Washington; and Western Canada—shall be designated by Annual Conference as constituting the Pacific Coast region of the brotherhood.

Second, that Annual Conference grant to this region the privilege of entertaining the Annual Conference each fourth year, beginning in 1941, and that all decisions to the contrary be repealed. Passed to Annual Conference.

Northern Iowa, Minnesota and South Dakota

The Ivester church petitions Annual Conference, through the District Conference of Northern Iowa, Minnesota and South Dakota to locate the Annual Conference of 1941 in the Western zone.

Answer: Passed to Annual Conference.

Southwestern Kansas

The elders' body of the Southwestern District of Kansas, assembled in District Conference in the First Wichita church, October 13-16, asks District Conference to petition Annual Conference, held at Ocean Grove, New Jersey, that the 1941 Annual Conference be granted to the Western zone.

Passed to Annual Conference.

Oregon

The elders' body asks district meeting of Oregon to petition Annual Conference of 1940 to reconsider the 1936 decision which assigned Conference to the Coast zone every seven years, and to assign said Coast zone equal classification with the other zones, giving the Annual Conference to the Coast zone every four years. Said plan to become effective by granting the Conference of 1941 to the Coast zone.

Answer of Conference: Granted. Petition to be passed to Annual Conference, 1940.

HOME AND FAMILY

Suppose It Were the Last

SELECTED BY DORA M. HARADER FRANZ, LOCKE, N. Y.

Suppose, dear wife, this day should be
The last on earth for you or me;
That one of us, life's journey done,
Would never see another sun
Arise upon the smiling earth,
Or see another spring day's birth;
Supposing all of this we knew,
But not which one—what should we do?

Would not each moment of our stay
Bring some new token on its way
Of fond regard, of love supreme,
To make each flying moment seem
A little space of heaven on earth,
A prelude to the heavenly birth?
Would we not each do all we might
To make the other's trials light?

Now very soon, for aught we know,
The call may come for one to go;
Then let us live each passing day
As if it were our last to stay;
You do for me; I'll do for you;
And so we'll pass life's journey through
And all there is of heaven below,
We'll get each moment as we go.

—*Author Unknown.*

The High Vision

BY HOWARD HENRY KEIM, JR.

First Half of the Sixth Story-Sermon on The Quest for Happiness

A smile of happy anticipation came over David's countenance when he received a letter from his married sister, Annette, inviting him and his roommate, Clyde, to spend Thanksgiving vacation with them in North Winchester, Ind. She also stated that her husband, who was filling the pulpit for a little church a few miles away, wished David to go with him and preach, on the Sunday following Thanksgiving Day. Annette had married a man with the same name as her own. Her husband, Dr. Clarence Hayes, was professor of history and a minister, who because of his willingness to serve the church for little remuneration, usually had a place to preach, in addition to his full-time teaching program. It was not difficult for David to make up his mind. Clyde was glad to go also. David answered the letter accepting both the invitation to spend a few days with his kin and to preach in his brother-in-law's pulpit, stating that Clyde would be along.

The vacation period was only two weeks distant. David could use one of his sermons previously delivered, but he had already decided that in order to develop his abilities to the best advantage he would not maintain the proverbial sermon barrel. Then, too, David had become immensely interested in the Beatitudes as a philosophy of life which could bring the highest happiness to the individual and to society. Though he was busy with term reviews and his work in the market, he determined to continued his study of these gems from the lips of the Master, that he might preach on one of them during his visit in North Winchester. In his regular correspondence with Victoria, in Kansas, he had explained his new interest in this introductory section to the Sermon on the Mount, and Victoria in her characteristic fashion had written back words of commendation and encouragement.

David worked out his sermon from the text, "Blessed are the pure in heart: for they shall see God" (Matt. 5 8). Thanksgiving morning found the two young men in North Winchester having a grand time and waiting patiently for the marvelous roast duck dinner, evidences of which they saw on many sides. It was no disappointment, nor was any other part of the visit. On Sunday morning Dr. Hayes and David drove out to the little church where the latter preached on

The High Vision

From the countless millions of those who have walked the earth since the beginning of human history we can without difficulty, select a few high-visioned souls, who because of the purity of their lives, saw God and lived and walked with him. They are silhouetted against the ages like snowcapped peaks against the blue of heaven. These personalities with the upward look appear in sharp contrast to their contemporaries, even as the giant redwood trees differ from the dwarf pines about them. Perhaps there have already come to your minds the names of such men as Enoch, Moses, Isaiah, Daniel, John, Paul, St. Francis of Assisi and others. What is the reason for the difference between the people of this kind and other folks?

I think we have the secret in the words of Jesus, "Blessed are the pure in heart: for they shall see God." These have been pure in heart and consequently have had visions to which the eyes of the average individual are closed. This statement of the Master might be paraphrased in these words, "Happy are those individuals whose personalities are clean, noble and righteous, for they shall have high visions of the Eternal." The use of the word *heart* in this beatitude is equivalent to personality. The word is said to occur 851 times in the Old Testament with the common implication that it is the center of intellect and will.* The Psalmist couples the pure heart with a right spirit (Psa. 51: 10), evidently referring to the condition of the personality as a whole. The New Testament conception of purity seems to include such qualities as integrity, diligence and high aim.

I. High Vision to Those of Integrity

The individuals who have seen God have demonstrated a goodness, strength and worth of personality surpassing their fellows who had no such high vision. They have been people of virtue. We know very little about the man Enoch, but the record states that he walked with God and was God's companion for a long period of time (Gen. 5: 22). Little wonder that he was made a religious hero among the Jews. Moses is the outstanding character of the Old Testament. His life certainly demonstrates these qualities. He was true to the best he knew to a remarkable degree. He was true to his own better self and the religious training of his childhood. He was true to the great commission given to him by Jehovah from the burning bush.

* Abingdon Bible Commentary, P. 962.

God is ever seeking to reveal himself to human personalities, but his plans are often frustrated because man, for one reason or another, seldom maintains the upward look long enough to allow his spiritual eyes to become accustomed to the light and be able to see his Creator. The burning bush and the pillar of fire were living realities in the life of Moses. He recognized holy ground where the average man could see only brown dirt. God was able to use him in a great way as a statesman, organizer and prophet because of his integrity.

Another way in which integrity has been demonstrated in the lives of those with the upward look is in honesty. One of the supremely beautiful passages of all literature is the vision of Isaiah (Isa. 6). He was a man of royal lineage and no doubt a man of wealth. He approached God in honest humility recognizing both his own sins and the sins of his people, in these words: "Woe is me for I am undone; because I am a man of unclean lips, and I live in the midst of a people of unclean lips" (Isa. 6: 5). Much of the preaching of this great prophet was directed toward the correction of Israel's sins of luxury, bribery, indulgence and injustice. Hear him say, "Cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow" (Isa. 1: 16, 17). "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. 5: 20). "Woe unto them that decree unrighteous decrees, and to the writers that write perverseness; to turn aside the needy from justice, and to rob the poor of my people of their rights, that widows may be their spoil, and that they may make the fatherless their prey" (Isa. 10: 1, 2).

Jesus had little sympathy for those who used religion to escape honest responsibilities to parents (Mark 7: 11). He gave his disciples to understand that one should be honest with his fellow man as well as with God. One of the needs of the world today is honesty in human relationships. Our desire for profits has too often led us into questionable practices. So today we are confronted constantly with advertising propaganda which is often falsified and deliberately misleading. Desire for greater profits encourages people to be dishonest. Such cannot see God because they are looking in the wrong direction. God is true and just and righteous altogether. The happy vision of his personality is open only to those whose purity of personality makes them like their Creator.

In another sense, integrity means soundness. Those who have a pure personality have a sound, integrated personality. Wise men have recognized for thousands of years that every normal human has possibilities both for good and for evil. We have a higher and a lower self. We have a tendency both to do the right thing and the wrong thing. This situation must be controlled by strength of will. Noble religion has always been a great help to man in unifying his inner life because it helps man to lose himself in a tremendous cause, goal, dream, ideal, or whatever you may desire to call it, which brings the conflicting elements within the individual into servitude to the larger something which becomes the drive or passion of life.

Daniel recognized this problem. He made up his mind very early in life to avoid anything which might tend to divide his allegiance to the God of his people. When some of the Jewish captive youths had been placed in the royal court at Babylon, Daniel and his companions refused to eat the king's dainties which had been offered as an oblation to pagan deities (Dan. 1: 8). They were willing to pay the price of loyalty to their ideal. No fiery furnace could scare them. They had no fear of lions' dens nor of those who might bring them to their doom therein. God was a constant reality, a glorious presence, a happy experience to these young men.

Jesus said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and Mammon" (Matt. 6: 24). That is what a great many people are trying to do. They are attempting to serve two masters. They cannot render satisfactory service to either. They cannot see God because their personalities are not pure. They are divided, unsound, rotten at the core.

II. High Vision to the Diligent

Those who have made specialized studies of man amaze us by the revelation of tremendous unused forces at the command of every normal individual. We fulfill a fraction only of our possibilities. We utilize but a small per cent of our mental, spiritual and physical powers. To be perfectly honest, most of us are downright lazy. We are too willing to do the thing that is easy, rather than the thing which is right, because the latter is more difficult. We know hard food is best for us, but we eat soft delicacies because they are easier to chew. We could have the best and be the best, but we are often satisfied with something less. The philosophy of the greatest pessimist of all time has found a place in the hearts of a great many people. This is the way he put it, "Be not righteous overmuch; neither make thyself overwise: why shouldst thou destroy thyself?" (Eccles. 7: 16). True, it is not popular to be more religious than your associates. Look at the fate of the prophets. See the Man of Galilee on his cross. You may have a good plan for the correction of a social evil, or an idea for a new invention to aid man to a larger life, but if you do not want to be laughed at, you had better keep it secret. They will call you a radical. Communist and red are two of the popular, stock epithets much used today. They will laugh you to scorn. Like Jesus, you may know that the little girl is not dead but asleep, but if you try to tell the sordid crowd which is already lost in the questionable pleasure of mourning, they will laugh at you and deride you as a lunatic (Mark 5: 39, 40).

But if you wish to see God, you will pay no attention to the crowd. You will go quietly about your business with a singleness of purpose which says, "This one thing I do" (Phil. 3: 13). Once you have set your hand to the plow you must not turn back. After you have fixed your gaze on a heavenly vision you must be true to it, as Paul was true to his, if you wish to see God (Acts 26: 19). It may cost you some inconvenience. It may send you as a missionary to Macedonia. It may empty your pocketbook. It may put you behind prison bars, but no one on earth will be more happy. You will feel like Paul in saying, "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ" (Phil. 3: 8).

Huntington, Ind.

Intellectual Honesty

BY KERMIT EBY

Next to a liking for children, the greatest asset to good teaching is intellectual honesty. By intellectual honesty, I mean a willingness on the part of the teacher to admit she does not know all the answers. Actually no one knows all the answers. It also means that the teacher is capable of recognizing and analyzing her own biases, which in turn means that the teacher is conscious of the fact that her attitudes are influenced by certain experiences. It means, furthermore, that the teacher is a human being; and like all human beings, feels more keenly on some issues than others. The intellectually honest teacher is the teacher who takes the position that the evidence is not all in and that she and the learners are taking part in the quest for truth.

The good teacher is not a dogmatist. The good teacher is a scientist. The dogmatist insists that the pupil must accept the dogma and interpretation of the teacher. The scientist says that the evidence is not all in, but up to this point, the conclusions seem to be as follows. So in analyzing intellectual honesty, we must emphasize the difference between the person who respects the searching mind and the person who resents the questioner.

At the outset of this discussion, it was suggested that the teacher admit that there are certain questions for which she has no answer. The honest parent does likewise. All of us who have youngsters, particularly in that questioning age from five to nine, have the experience of being asked: "Where did I come from, Daddy?" "What is God?" "How did God make me?" "What is *bad?*" "What is *good?*" "Where does the light come from?" "Where does the dark come from?" "What happens when I grow old?" "Where did your hair go, Daddy?" Now in answering these questions the wise parent does not insist that he has all the answers and that the issue is closed. He answers the questions to the limit of his ability and as honestly as he knows the truth; and the youngster is satisfied because he is convinced that the questions he has propounded were honestly answered and not evaded. My own youngsters do not expect me to be infallible, but they do expect me to answer them honestly and to admit just as honestly that some questions are unanswerable. The significant thing to remember in the parent-child relationship is this: in order to maintain the confidence of the youngster, questions are not avoided but answered, and never is the inquiring mind of the child rebuffed; for once the confidence is destroyed in the parent or in the teacher, the greatest opportunity for further exchange of ideas is destroyed.

The role of the parent has been emphasized because the same fact holds in school—and that is, school pupils of all ages easily discover the bluffer. They know when their teacher is skating close to the thin end of her information. Knowing this, the best thing for the teacher to do is to admit she does not know and say: "Let's see if we can find the answer," or "Won't you find the answer and tell us tomorrow?" By so doing she increases the pupil's confidence and feeling that he is contributing to the general welfare of the class.

There is no such thing as a purely objective human being. The fact of the matter is, if the teacher were purely objective, she would not be human; she would be a machine, a machinelike automaton in which a youngster dropped his nickel and expected information to flow forth. Everything that teachers say and do is conditioned by their own attitudes toward what they say and do. This being true, the honest teacher analyzes her biases.

It is a very simple and well-known fact that most of us belong to the political party of our parents; most of us belong to the church of our parents, if not for rational reasons, at least on account of our passion to follow the path of least resistance.

Developing the idea further, it is not only important to admit our biases, but very significant to be conscious of our emphases. When we are really teaching at our best, we are teaching out of our spirit; we are teaching from the assimilation of our factual material and our very beings; and as a result it is very easy for us to become very emphatic concerning the things which we hold precious. It is not a bad idea to tell the youngster to beware when his teacher waxes oratorical, pounds the desk, and gets emphatic; for it is then that her objectivity begins to decline. That is, there is real value in being honest enough with your boys and girls to admit you are just a human being, not Zeus on Olympus; and being human, you have some biases and prejudices, and occasionally an intellectual ax to grind.

In periods of historical crises, like the one through which we are passing, when old institutions are disintegrating and giving way to new, and old intellectual patterns are being challenged by the passage of events, there is a desire on the part of many of us to gain security by grasping at some dogma, by assuming that the evidence is all in and closing our minds to the new. For example, the Germans grew tired of thinking. Perplexed by events and harried by the economic struggle, they turned to Hitler and said, "Herr Hitler, do our thinking for us." To bolster their faith, they made a god out of the man they followed and today are in a state of emotional intoxication, for their creed is simple: "Our Fuehrer is right; Germany is a great state; we are the state; the state can do no wrong." Eventually, the disillusionment will come and with it suffering not only for Germany, but for the victims of their madness. The left is no less guilty than the right in its blind acceptance of dogma, for when fascist hate changes the front, people fall in line and follow until the front is once again changed.

Maintaining a scientific position vis-a-vis with dogmatists is very difficult, for all dogmatists insist that the evidence is all in; and when the evidence is all in, those who are not converted are to be pitied, not censured, for they are the victims of their own ignorance.

There are many dogmatists in the schools today. They have all the answers and insist that the youngsters repeat them after them. You see, we do not start out to create fascists in the school, but we help to develop them. For little fascists are the products of a type of teaching which says, "Here it is—take it. Two and two are four."

Those of us who resent dogma and the statement that "two and two are four" always ask the simple question, "Why are you infallible? Four what?" It makes a difference when two and two are four fascists; or two and two are four apples; or two and two are four bombs.

We cannot achieve intellectual honesty until we have it in the home, in the school and in the church, and until we are not all dictators at heart.

Chicago, Ill.

THE CHURCH AT WORK

ADULT DISCUSSION OUTLINE

Chapters of Pure Gold

Part III. Fruit Bearing Chapter

Scripture: John 15: 1-16

Sunday, April 14

I. Union With Christ, the Secret of Fruit Bearing (John 15: 1-6)

1. Christ is the Vine; believers are the branches; God the Father is the Vine-Grower.
2. Branches must bear fruit or be cut off and burned.
3. Believers are nourished by the life of Christ.
4. This allegory was probably suggested by the fruit of the vine used in the Holy Supper.

II. Obedience, the Secret of Abiding in Christ (verses 7-10)

Jesus is the Example in obedience.

III. Fullness of Joy, the Result of Fruit Bearing (verses 11-16)

1. Possessors of the joy of Christ.
2. Friends of Jesus.
3. Loving one another.
4. Privilege in prayer.

IV. Discussion

What are the fruits of the Christian life? See Gal. 5: 22-24.

What are the chief hindrances to fruit bearing today?

BOOK REVIEW

The Local Church

Albert W. Beaven

Reviewed by Merlin C. Shull

Dr. Beaven speaks the clear, simple and understanding language of experience. He knows the local church, believes in it and loves it. He has been a pastor of several types of churches. For twenty years he was with the Lake Avenue Baptist Church of Rochester, N. Y., a parish of 2,700 members. For the last ten years of this pastorate he received an average of 200 members each year, the church paid $350,000 of indebtedness, and he left for his successor a $10,000 building fund. At the same time the yearly benevolence grew from $10,000 to $60,000.

This book reveals a wonderful consecration and a remarkable wisdom. No wonder the author was at one time the president of the Federal Council of the Churches of Christ in America. The following statements reveal the richness of this volume of 254 pages: "The purpose of the church is to secure within individuals and society an ever-increasing practice of the attitudes toward God and man that were revealed in the life and teachings of Jesus Christ." "It takes infinitely more brains, a finer spiritual insight and a higher order of ability to deal successfully with persons than with things. We may say reverently that this is the element in life that makes a problem for God. No rebellion breaks out among the stars; no world goes wrong and debauches itself. There is no prodigal son among the trees or the mountains. The glory of the local church is that it is not local. It is a unit in a great system, one company in a great army. The saints of yesterday and of tomorrow as well as those of today are part of its fellowship."

The author gives a beautiful and well deserved tribute to missionary endeavors. Thirty thousand Protestant missionaries, generally high-minded and unselfish, supported by 60,000,000 dollars each year, given mostly by folk of modest means, is a record of which any world movement could well be proud. In thrilling words Dr. Beaven tells how a graduate of the Cornell Medical School and a Phi Beta Kappa graduate of Rochester University come forward, before a packed church on a Sunday morning, to take their marriage vows and to state their purpose to go to India. Together they were offered $8,000 a year to work in America, but happily accept the meager support of 1,400 dollars to go to India. With representatives like these in many parts of the world, and a constant contact with them by letter and visits, that remarkable growth in missionary giving for one great church is explained. How do you like this classification?

1. A small church—benevolence not less than one fourth of current expenses.
2. An average church—benevolences not less than one half current expenses.
3. A leading church—benevolences equal to current expenses.
4. An exceptional church—benevolences far beyond current expenses.

This book is in the Loan Library. You may read it by paying postage both ways. One wishes he could compel every minister to read it. It touches practically every phase of congregational life, and discusses it in concrete, vivid and challenging sentences. The chapter titles in Part I are: The Church's Real Task, The Process by Which It Is Accomplished, The Possibility of Achieving Its Goal. Part II deals with the program of the church under the following chapter heads: Securing Commitment and Enlistment Within Individuals, Building Them Into the Fellowship, Making Them God-Conscious Through Group and Private Worship and Inspiration, Enlarging Their Insight Through Education, Expanding Their Powers Through Stewardship, Increasing Their Effectiveness Through Organization, Securing the Tools for Their Work, Molding Them Into a Community Force for Righteousness, Broadening Their Horizon to Include the World Task, Developing Their Cooperative Relations With All Their Fellow Christians.

WOMEN'S WORK

Which Shall It Be?

By Lottie N. Hoff, Elgin, Illinois

The cycle of another year has passed, and we come again to the observance of Mother and Daughter Week. By the middle of March, calls come for banquet suggestions. This year we have two to offer.

1. *Lavender and Old Lace*, used at the First church, Chicago, was prepared by Mrs. Alvin Brightbill, Mrs. Rufus Bowman and Mrs. Josephine Yaney. This theme has many possibilities both from a decorative viewpoint as well as for theme values which bring to us life patterns we have from mothers and daughters of the past.

2. *The Captain's Dinner*, was used at the First church of Roanoke, Virginia, under the supervision of Mrs.

Ralph White. This banquet, using nautical symbols, deals with the voyage of life mothers and daughters make together.

Some family-minded individuals rightly prefer to think of this month of the year as a great home festival season. Program No. 2 lends itself as well to a family banquet as to a mother and son or to a father and daughter banquet. A bit of alteration in arranging the program, and search for additional appropriate poems, and it will fit any combination desired.

These programs will be available by April 1. Price, 5c. Order from General Mission Board, 22 S. State St., Elgin, Ill.

New Aid Program

A new program has been prepared for the women of the Aid Societies. It is a program filled with suggestions for Aid Society service groups. There are nineteen pages of ideas along the line of helpful acts of service. The title is *Suggestions for Aid Society Service Groups;* the price is five cents.

Another Aid program entitled *Suggestions for Aid Society Programs,* filled with worship suggestions, is also available. Price, five cents.

Each Aid group will find both of these programs helpful. Order from General Mission Board, Elgin, Illinois.

A Day of Rejoicing

When all the offerings were in and the final additions were made, the Women's Work Project total stood at $16,557.53 for the fiscal year 1939-1940. This result caused real rejoicing.

This total of $16,557.53 is $461.36 above the amount given in the previous year. Twenty-three districts have the joy of exceeding their apportionment and seven other districts lacked reaching their goal by fifteen dollars or less. Five districts gave more than $200 above their goal, and two districts almost doubled their apportionments. This is an excellent record for the women.

As we turn to the new year of 1940-1941, may the women enter it with courage and enthusiasm, believing that the Women's Work Project is a work worthy of our best endeavor.

CHILDREN'S WORK

Children's Work at the Central West Regional Conference

By Mrs. Nevin Fisher, Regional Director of Children's Work, Central West Region

The program committee of the Central West Regional Conference was generous to the Children's Work program this year. One day Miss Ruth Shriver, our national director, addressed the conference on the subject, The Church and the Children for a Time Like This. She emphasized the fact that all children in America are of concern to the church. She brought us some startling facts concerning the plight of children in America today, as revealed by the recent White House conference on Children in a Democracy. On another occasion she conducted a forum on the subject, Children Look to Their Peers.

There were four sessions of the sectional conference for children's workers. At one of these sessions, Miss Shriver explained the newer books and materials which are available. Dean Boitnott of McPherson College gave an excellent presentation of the important topic, Character Education From the Viewpoint of Church and School. At another session, Weekday Schools of Religion was the topic ably presented by Miss Elsie Miller, director of the Wichita, Kans., Council of Churches. She stated that since 1937 there has been a rapid increase in the number of weekday schools of religion in our country. Bro. James Elrod, pastor of the First Church of the Brethren, Wichita, Kans., concluded the sessions with a discussion of The Place of the Bible in Our Curriculum. He expressed the belief that the Bible should be used in the lives of both pupils and teachers in a vital, meaningful way.

During the week of the conference the regional retreat of the district directors of children's work was held under the leadership of Miss Ruth Shriver.

MEN'S WORK

Men's Work at the South Beatrice Church

By Ira N. Kindig, Holmesville, Nebraska

Our men here at the South Beatrice congregation, Holmesville, Nebr., have been formally organized and constitutionalized as a group for a little over a year. In that time the community project responsibility has broadened and the pastor's burden has been lightened. This is true in that now we have committees that are responsible for certain kinds of work. They assume the responsibilities and make plans to carry on the work. Under the older plan the pastor largely made the plans, assumed the responsibilities and did a good share of the work. He still does his part of the work that is done. And that, in my opinion, is largely responsible for the success of our organization.

As our activities are carried on largely through committee responsibility I will name some of the committees and write about the work that they do. Our *road committee* is probably the oldest. Through its activity we now have four miles of surfaced roads adjacent to our church building and parsonage grounds and cemetery, and about three blocks adjacent to our consolidated school. In December of 1939 we spent two days in laying a block of new surface near the school building and in repairing roads already surfaced. The Holmesville P. T. A. and the faculty and students co-operated with us on this project.

Our *agricultural committee* supervises our farming operations and manages other work along this line. Our farming operations were inaugurated to help pay our debt. The net gain from this activity has in two years enabled us to reduce our debt principal $1,500. We now have eighty acres of winter wheat for this (1940) harvest. There are thirty-five acres for corn and a possibility of fifty acres more. Last season we farmed eighty acres of winter wheat, thirty-five acres of barley and fifty-three acres of corn. We gave the landowner $\frac{2}{5}$ of the crops raised. That is the going rent of crop land here. In addition to our own corn we husked corn for five other parties, or a total of 4,323 measured and estimated bushels, and of returns, $212.44. By agreement twenty per cent of the returns was given to our Ladies' Aid Society to reimburse them for their expense and labor in providing dinner. Thus our net for outside corn husking in 1939 was $169.95.

For several years the fuel to heat our church building has been given in the form of unworked timber by

different ones of our community. Mostly, but not entirely, these have been our church members. Our *wood committee* supervises the cutting, hauling and storing of this fuel. We sometimes cut wood for those who are not able to do this kind of work for themselves. We have a project underway at the present time for this winter's fuel supply. Wood from this project, with the donor's consent, was taken to the home of a widow who cannot do work of this kind. Also we have underway an Osage orange hedge project which we hope will net as much or more than did our corn husking of last fall. Under this project there are 160 rods of hedge. It was pulled just a few days before the ground froze in December. We take a share of the posts and wood. For these there is ready sale. There are several cottonwood logs and some oak logs ready to be taken to the sawmill as soon as the roads are in suitable condition. The lumber from these logs will be sold.

In October of 1939 we held a community sale of donated and consigned merchandise for the purpose of raising a fund with which to resurface our church building. Articles were donated by many of the community and by some of the merchants in our county seat and smaller towns. Over $300 was netted to this fund. Our *buildings committee* will take the lead in disbursing this fund and resurfacing the building.

The grounds committee's responsibility is to keep the lawn and parking tidy. Under its supervision the lawn was mowed several times during 1939. Trees and shrubs were planted in the spring and cultivated and the weeds kept down during the season.

In October our organization arranged with a school-bus owner to bring children and others to Sunday school from Holmesville each Sunday. This arrangement increased our attendance by about four to eight per cent.

For a number of years the heating of the church has been done by the men. By turns one will be responsible for the heating for one month. Others take the responsibility of cleaning the building. The men do this from Jan. 1 to March each year and the ladies carry on to the end of December.

From Oct. 1 to Dec. 31, 1939, our organization averaged better than one day per week on project work. The attendance of our men has varied from around ten to more than thirty and with an average of about twenty.

The Home Call of Sister Myrtle Pollock

(Continued From Page 15)

suffering, needy one sought and received help at her door. Truly many must be the treasures she laid up over there!

Myrtle was one of the large group of recruits who came to the China field in the summer of 1917. After her first year in the language school in Peking, she was located as nurse in our hospital at Liao Chow. During the greater part of the following twenty-one years, she gave her service in that capacity at this place. First she served with Dr. O. G. Brubaker, later with Dr. D. L. Horning, then still later with our Chinese Dr. Wang Tzu Hsi. During this latter time she was also general superintendent of the hospital. In this position she also proved her efficiency.

In 1937 she was invited by a neighboring mission to assist them during a time of special need. Our mission granted the request and she accepted the invitation. For six months she assisted them as general anesthetist in their hospital. Following this, she was invited to assist in the hospital work at Ping Ting Chow where, including a period of public health work at Show Yang, she continued until her recent furlough of last year. On her return to the field, Liao Chow made a plea for Myrtle to assist in the much needed work at this place. Liao Chow had been left without a foreign nurse when Sister Corda Wertz returned home on furlough. Little did we realize that Myrtle would so soon leave us not to return. She was fifty-three years and five months old when she passed over to the other shore.

During the twenty-two years since her coming to the field, Myrtle had had two regular furloughs home and two inter-furloughs of shorter periods. These short furloughs were taken at her own expense. Last year she went home especially to be with her aged parents to whom she was deeply devoted. To them and to her brothers at home, we express our heartfelt sympathy and pray that the God of all comfort may give his peace till reunited in the Father's home.

"It seemeth such a little way to me
Across to that strange country, the Beyond.
And yet not strange, for it has grown to be
The home of those of whom I am so fond;
They make it seem familiar and most dear
As journeying friends bring distant regions near.

"I cannot make it seem a day to dread,
When from this dear earth I shall journey out
To that still dearer country of the dead
And join the lost ones, so long dreamed about.
I love this world, yet I shall love to go
And meet the friends that wait for me, I know.

"And so for me there is no sting in death;
And so the grave has lost its victory.
It is but a crossing—with abated breath
And white set face—a little strip of sea,
To find the loved ones waiting on the shore
More beautiful, more precious than before."

Liao Chow, China.

CORRESPONDENCE

Idaho and Western Montana Pastors Meet

The pastors of the District of Idaho and Western Montana are organized into a ministerial association which we greatly enjoy. Because of great distances it is possible for only six of us to meet regularly. At about six-week intervals we (pastors and wives) meet at one of the parsonages. A period of fellowship, a good potluck dinner, business meeting and then a program make a fine day.

One of the finest such meetings was held March 6 in the Payette church. The morning fellowship hour was used for an informal discussion led by Bro. D. D. Funderburg. At noon a delicious dinner was served by some of the Payette members. The afternoon was given over to a varied program. The Canfields, then holding evangelistic meetings at Payette, gave us several numbers of music. Brethren Canfield, H. H. Keim, Ellenberger, Glover and Kenepp, and Sisters Keim and Ellenberger, each gave impromptu talks which were impressive and challenging. Bro. Funderburg then gave us his message and led in some discussion of the problems raised.

After the program the pastors, in a short business meeting, decided to meet on April 8, at the Nampa church, shared traveling expenses (as we always do), and dismissed. It had been a day consisting of the best in inspiration and fellowship.

Weiser, Idaho. Glenn Harmon.

Marvels of Longevity

Daniel Good died at his home in the Mill Greek congregation, Rockingham County, Va., Feb. 8, 1940, at the age of 90 years and 3 months. He was united in marriage with Elizabeth Long, daughter of illustrious Eld. Isaac Long. Sister Good passed away about four years ago. Two sons and one daughter were born to them. The daughter passed away just as she was approaching young womanhood. The sons survive.

Bro. Good and his wife spent their lives within a radius of two or three miles of their birthplaces. They became members of the church at an early age. And they grew to be very staunch substantial members. They were quiet and unassuming folks, but made a large and valuable contribution to the kingdom of God. They were my close neighbors for a number of years and better neighbors are seldom found.

Bro. Good was a most striking example of the dignity of honest toil. His body was laid away in the Mill Creek cemetery beside his beloved wife to await the resurrection of the just. The funeral service for Bro. Good, which was conducted by Eld. Joseph Pence and the writer, was a duplicate of the funeral service for Sister Good as far as one service can be made the duplicate of another, except in the wife's funeral a stenographer was secured to make a report of it so that Bro. Good, who had grown to be deaf, could read the report. Rev. 14: 13 was used as the text for both funerals.

David Coffman, also of the same community, and a faithful member of the Mill Creek congregation for many years, departed this life Feb. 23, aged 87 years and 6 months. His wife passed away a good many years ago. He was a good citizen and widely known throughout his county. He was a public-spirited man. This brought him in contact with many people. He was buried in the Mill Creek cemetery. His funeral service was conducted by Eld. C. E. Long. I regret I do not have in hand more data concerning his life.

Here is an interesting situation of which I wish to speak. The Mill Creek congregation may be noted, I think for the number of elderly men in its membership. They are marvels of longevity. Brethren Good and Coffman, who have just passed away, were of this class. However, there are yet five living who are of unusual age. They are as follows: John Hinkle, 92; Benjamin Long, 91; Harrison Harris, 86; Marion Garion, 85; and Jacob Bowman, 84. The sum of their respective ages is 438 years, and their average is 87 years plus.

This is fine. If this balance had been struck a few weeks earlier, or while Brethren Good and Coffman were living, the average would have been slightly increased, but not enough to make it eighty-eight years. There are few congregations, I believe, where this situation could be duplicated except in old folks' homes and special climates where the aged and infirm go for reasons of health. I know these men and can understand how their integrity and habits of life helped in the accumulation of this multitude of years. The Lord be gracious and abundant in blessings to them in their years yet to come.

Bridgewater, Va. H. C. Early.

Your Messenger will reach you promptly at your new address if you will give us at least two weeks' notice of change. Help us to serve you better, avoiding both delay and expense, by sending us this information.

Be Thankful

Seated in a crowded restaurant, enjoying a quarter lunch, I shared the table with a middle-aged couple. They had a hard time deciding what they would have. Finally, they ordered a seventy-five-cent meal. Then they worried, fearing it would never come. When the food was placed on the table they kept the waiter busy making changes. Before I left the restaurant I thanked my waitress for her services, but she could not know how I wished I could go to father and mother and thank them for teaching me a great lesson in how to be thankful.

Continental, Ohio. John Noffsinger.

Needed: Pacifist Leadership

We of the Church of the Brethren often hear ourselves saying, and with a good deal of pride, that we are one of the historic peace churches. We have found considerable satisfaction in the belief that we as a church represent the peace principles exemplified and taught by Christ, and we are desirous of making an imprint upon the world to that effect. But I have seriously to question if we are worthy of all that we claim for ourselves.

I stand on the assumption, in this message, that the gospel of Christ is unqualifiedly against war; that to follow this teaching only in times of peace, as many churchmen have done, is the height of inconsistency; and that there are no justifiable wars. Also, that any participation in war is contrary to the peace principles that we profess. If you cannot accept these assumptions, then you will not follow me in what I have to say further.

Let us evaluate our own church as to her adherence to the principles of peace as we claim to believe in them, and as to how worthy we are of being designated a historic peace church. If we fail in our testimony it is worse than for others to fail, for we claim more. But we have failed—as ministers of the Church of the Brethren we have too largely failed.

We have not lived up to our profession at this point. We are trying to have a reputation without living up to it. Exactly that. We are in the position of the man who is trying to maintain a better reputation than his actual life warrants.

A few weeks ago I attended a pacifist rally in which the Church of the Brethren people predominated in the audience. (Dunker folks will attend meetings.) The speaker in the course of his address had occasion to make reference to the historic peace churches, mentioning the Friends and Mennonites by name. Some of the Church of the Brethren folks in attendance were somewhat piqued to think that we as a church were omitted in the reference. But that is the thing that is happening over and over again. A few days ago an announcement appeared in the Elkhart paper for the local Evangelical church, that Dan West, "a member of the Quaker church," was going to speak at their Sunday evening service. So it goes. Similar instances could be multiplied. It isn't because it "just happens." We have produced our own record.

As to the Friends, they have made a world record of pacifist service which extends back through the years. As to the Mennonites, they have made a great record for consistency of conviction. We have failed in both.

(I am speaking on the subject of peace.) Of the 360 conscientious objectors who were court-marshalled during the World War 186 were Mennonites and twenty-four were Brethren, despite the fact there are more Brethren people than Mennonites in the country. Not all conscientious objectors were court-marshalled, but the above figures do represent the ratio of those in these respective churches that maintained a consistent objection to war. We have been preaching peace, yes, but so prosaically, with too anemic a spirit, and only half believing it.

Consider some personal experiences. I was drafted in the World War and registered as a conscientious objector. As a member of a peace church I felt I needed help in filling out my questionnaire which was required of us after registration. There was no one of the church, near at hand, who I felt had the ability to assist me, so I went to a Mennonite minister. Previous to entraining for camp a church meeting was provided in the community for giving help to the conscientious objector draftees, but it was a Mennonite meeting. Our people did not afford any such help, although there were plenty of Brethren people about (we have sixteen churches in the county). The pastor of the Elkhart Mennonite church recently told how a certain young man of the Brethren church came to one of their ministers for help during the war, saying that he could get none from his own ministers. I have in my possession the names of over 200 conscientious objectors that were at Camp Taylor at a certain stage of the war. Seventeen different denominations are represented in the list, and the Mennonites greatly outnumbered the Brethren boys. The Brethren boys had a definite feeling that the peace principles had dropped out of the church at home. Expressions by people of my home church were made to the effect that I was one who ought to be shot.

Our record since the war has been none too good. I have watched with keenest interest the Annual Conference discussions on this subject. Many who participated in these discussions were reactionary. However, due to able sponsorship by a small minority we have been moving in the right direction in Conference pronouncements and decisions. A few years ago I sat as a member of the Standing Committee when a good portion of time in one of the half-day sessions was devoted to the discussion of this question. Seldom have I sat in a meeting that was so depressing. I could hardly believe that many of the convictions expressed could be representative of the church. The prevailing sentiment was certainly a betrayal of the boys who maintained definite conscientious convictions during the war, and would have been a disappointment to many youth of the church today if they could have heard it, and would hardly come up to the enunciations of many peace-minded individuals to be found in other than the historic peace churches.

A number of the young men in the church today are far ahead of the mass of our ministers in their thinking and in their convictions on the subject of peace. It frequently happens in peace meetings where discussion is freely entered into that many of the ministers are quite silent. For a number of them it is because they do not know what to say. They are being out-thought by the young people. They are trailing behind, hardly knowing what it's all about. This is not commendable for the leadership of the Church of the Brethren. We can be grateful for the things that are being done in the Church of the Brethren, and for the progress that is being made on this question, but it is not due to the ministerial leadership in general. There are thousands of young people in our local churches who are being denied spiritual culture in this direction because ministers are not alive to their responsibility. We cannot be an effective peace church until the local church moves in that direction, and we will not be able to be the help and stay to our young men should a more definite crisis arise unless we do far more now than we are now doing.

Elkhart, Ind. G. W. Phillips.

Jesse D. Clarke Passes

One of our great patriots of the gospel and a genuine and lovable father passed away quietly at the home of his youngest son, Dewey L. Clarke, Bristol, Va., on March 4. He had been declining in health for nearly two years, following a severe attack of neuritis which finally resulted in a weakened heart.

He and my mother had lived a most congenial life together for over fifty years, having been married Sept. 1, 1889. My mother, before marriage, was Eliza A. Fox of Jeraldstown, Tenn. They had maintained a home together during their married life until a little more than one year before father's death.

My father came with his parents, at the age of nine years, from Giles County, Va., to Washington County, Tenn., near Jonesboro, where he made his home until about one year ago.

He is survived by my mother, Eliza A. Clarke, who is now at the ripe age of 77 years, yet in reasonably good health. Four children are living: Paul R. Clarke, Knoxville, Tenn.; Will H. Clarke, Jonesboro, Tenn.; Dewey L. Clarke, Bristol, Va.; Roy E. Clarke, Blountville, Tenn. There are also living eight grandchildren, one great-grandchild, two brothers, two half-brothers, and one half-sister.

My father joined the Church of the Brethren early in life and was elected to the ministry at the age of 19. He served in the ministry for a period of sixty-two years, and perhaps was the oldest minister in this section in age and in service. He served as pastor of nearly all the thirty-odd churches within the Tennessee district, and held one or more revivals in most of these congregations. Most of his services were under financial difficulty, having received remuneration almost entirely from freewill offerings. His services extended over parts of Tennessee, Kentucky, Virginia, Alabama, North Carolina and Mississippi.

Funeral services were conducted at the home of my brother, where he resided, on March 5, in charge of Eld. S. H. Garst, of Blountville, Tenn., and Rev. H. H. Mauch, of Bristol, Va. Services were continued at Pleasant View church, near Jonesboro, Tenn., conducted by Brethren Garst and J. B. Hilbert.

The eighth chapter of Romans was read, having been requested by my father before his death. The eighteenth verse of this chapter was used as a text on this occasion. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Following the services, interment was made in the near-by cemetery.

Those who knew my father will corroborate the statement that he was a lovable character, a veritable

walking Bible, a monument of righteousness, a strong arm of the church and a true Christian. Our loss is heaven's gain.

Blountville, Tenn. Roy E. Clarke.

Passing of Bro. P. L. Fike

Bro. P. L. Fike was the son of Joseph and Anna Fike, being the next to the oldest in a family of twelve. He was born in Iowa, Nov. 15, 1866, and passed away Feb. 11, aged 73 years, 3 months and 17 days.

At the age of eleven years he, with his parents, moved to Plainville, Kans., where the family lived for six and a half years. Then because of crop failures the family moved to Lost Springs, Kans., where he spent his young manhood.

At the age of twenty-eight Bro. Fike enrolled as a student in a United Brethren college at Bell Springs, Kans. He went as a homesteader to Nezperce, Idaho, in 1897.

In 1901 he was baptized and united with the Church of the Brethren. June, 1908, he was ordained a minister of the gospel.

On Oct. 13, 1901, he was united in holy wedlock to Miss Ethel Johnson of Nezperce, Idaho, and it was in this vicinity that they established their home.

In 1911 the happy couple left the farm and entered Bethany Biblical Seminary of Chicago where they spent seven years in preparation for their lifework.

After leaving the seminary the Fikes moved to Gleichen, Alberta, in 1918. On April 6, 1938, they returned to Idaho, locating in Weiser.

Bro. Fike was talented in music, and in his earlier life he was frequently the song leader of the group where he worshiped. At various times he conducted singing schools and was greatly appreciated in this capacity.

He was conscious almost to the last breath, but was unable to speak. Though his physical strength was rapidly subsiding, he supported his arms upon the coverlet and waved both hands in triumph as if to say, "I am leaving you; I am going home." The face was then lifted heavenward, and there was a faraway gaze. It was a look of expectancy, a look beyond the walls of the death chamber, a glimpse into the heavenlies where he recognized angelic faces. The scene was beautiful and brought to mind the glorious declarations of the psalmist, "The angel of the Lord encampeth round about them that fear him, and delivereth them."

He leaves to mourn his loss his wife, two brothers, one sister and other relatives. The funeral services were in charge of Bro. Glenn Harmon, with Bro. S. J. Kenepp assisting. Interment was in the Hillcrest cemetery.

Caldwell, Kans. C. L. Fike.

Golden Wedding Celebration

Feb. 23, 1940, completed fifty years of wedded life for Brother and Sister J. F. Blickenstaff of Quinter, Kans. The event was celebrated in a very fitting manner. Their five sons and three daughters, with their respective families, were present to help celebrate the joyous occasion. Twenty of the twenty-five grandchildren were present. There are also three great-grandchildren.

The children are: Mrs. J. E. Himes, Miles Blickenstaff of Emmett, Idaho; Mrs. Curtis Bowman of Chicago, Ill.; Vernon and Carl Blickenstaff of Quinter, Kans.; Lester Blickenstaff of Scott City, Kans.; Mrs. Ernest Hill of Quinter, Kans.; and Archie Blickenstaff of Hutchinson, Kans.

At the noon hour sixty-six guests gathered in a beautiful flower decorated dining room where a delicious dinner was served. Six of the sixty guests were present at the marriage fifty years ago. During the dinner hour a splendid program was given with Miles Blickenstaff of Emmett, Idaho, serving as master of ceremonies.

From two till eight P. M. was open house, with nearly two hundred relatives and friends attending. Many beautiful and useful gifts were received. The celebration honoring this fine pioneer couple did not end on the day of the anniversary, but was continued on the Sunday following when they were given honorable mention at the services, with the program in the evening dedicated by their daughter, Mrs. Curtis Bowman, to the fifty years of service they have given the Quinter church and community. They are indeed a pioneer couple, and have weathered many hardships, and so have been a great blessing to the entire community.

Quinter, Kans. Mrs. Henry Wertz.

"Mother" Russell Goes Home

Mrs. Susan Keller Russell, who was ninety-seven years, two months and seventeen days old, was the oldest resident of Shippensburg, Pa., at the time of her death, Feb. 3, 1940. She was a daughter of the late Daniel Keller who lived and served as elder in the Huntsdale congregation of Southern Pennsylvania. She was a faithful Christian mother to the end, and a member of the Church of the Brethren since early life.



On March 7, 1861, Susan Keller was united in matrimony to George Russell, who operated a store in Centreville and later became a competent tanner at Newburg, Pa. In 1892 the Russells came to Shippensburg where the family is still residing. Sister Russell is survived by seven children, one grandson and two great-grandchildren.

A sister of "Mother" Russell's, who passed from this life about ten years ago, reached the age of 89 years. Two brothers, aged 98 years and 95 years respectively, passed away during the past year. A brother, aged 93 years, died on the day of "Mother" Russell's funeral.

She had acquired an interest in the church which she kept active as much as possible to the very last. Her hearing was dull for some years, but she continued to be an ardent reader of her Bible, the Messenger and other magazines and periodicals which enabled her to keep abreast of the day in church life and community affairs. She was a charter member of the Shippensburg Church of the Brethren, and when she could no longer attend services she never failed to get her church offering ready on Saturday to send to the church on Sunday.

We believe that another saint was ushered into the full reality of God's precious presence when "Mother" Russell departed this life Feb. 3 after a brief illness from cold and pneumonia.

Services were conducted by the writer in the Russell home in Shippensburg, Pa., on Feb. 6. Interment was in the Spring Hill cemetery.

Shippensburg, Pa. S. A. Meyers.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Beachey-Long.—At the home of the bride's parents, Brother and Sister Ira E. Long, on March 9, 1940, Samuel C. Beachey and Gladys Lenore Long.—Ira E. Long, Middlebury, Ind.

Fink-Kindig.—By the undersigned, at the parsonage, Feb. 21, 1940, Harold L. Fink of Elkhart, Ind., and Lucille Kindig of Osceola, Ind.—G. W. Phillips, Elkhart, Ind.

Fischer-Newcomer.—By the undersigned, March 1, 1940, at the bride's home, Robert Joseph Fischer and Norma Cathryn Newcomer.—D. W. Kurtz, La Verne, Calif.

Landis-Upright.—By the undersigned, Feb. 10, 1940, at the United Presbyterian church in Long Beach, Calif., John W. Landis, Jr., and Meribah Eudora Upright.—D. W. Kurtz, La Verne, Calif.

Lawyer-Spessard.—By the undersigned, at the parsonage, Feb. 25, 1940, M. Delmar Lawyer of Thurmont, Md., and Gayle E. Spessard of Hagerstown, Md.—I. S. Long, Baltimore, Md.

Zelger-Wise.—By the undersigned, at the parsonage, Feb. 24, 1940, Loren F. Zeiger of Bremen, Ind., and Rose Ellen Wise of Wakarusa, Ind.—G. W. Phillips, Elkhart, Ind.

FALLEN ASLEEP

Bond, Sister Sarah Catherine, daughter of Christian and Mary Martin Kinsey, was born in Noble County, Ind., Jan. 28, 1856. She departed this life at the Allen County hospital, Fort Wayne, Ind., March 10, 1940. She was a lifelong member of the church. She was very faithful in her church duties when health permitted. She is survived by one son and one sister. Funeral services were conducted by the undersigned at the Sonday funeral parlors in Churubusco, Ind. Interment was in the Eel River cemetery.—Van B. Wright, Fort Wayne, Ind.

Bowman, Joseph Weaver, son of John Dauernea and Mary Dritch Weaver Bowman, was born near Lewistown, Pa., Dec. 16, 1851, and departed this life Jan. 19, 1940, in the Brethren Home at Fostoria, Ohio. He was the last surviving member of a family of six children. He came from Pennsylvania to Ohio on Sept. 20, 1860. He was married to Huldah Rine Cole on Sept. 20, 1874. She preceded him in death in 1926. To this union were born five daughters and one son. Besides the children he is survived by twenty-two grandchildren and twenty-three great-grandchildren. In January of 1876 he united with the Church of the Brethren, and was baptized by Bro. Samuel Loose. Funeral services were conducted in the Harold funeral home by the writer, with burial in the Pleasant Union cemetery near Old Fort, Ohio.—H. V. Thomas, Tiffin, Ohio.

Brillhart, Mrs. Sarah Frances, passed away at the home of Bro. Sam Brillhart, March 1, 1940, at the age of eighty years. She was a beloved member of the Johnsville Church of the Brethren. She will be greatly missed. She is survived by two sons, four brothers and one sister. Funeral services were conducted at the Shiloh cemetery by Bro. Ed Barton. Interment was in the Beard family cemetery.—Trula Bradford, Blacksburg, Va.

Cripe, Jacob E., one of four children born to Leonard and Mary Deil Cripe, was born near Pyrmont, Ind., Jan. 17, 1851. He passed away at the Carroll County Home, March 8, 1940. He was married to Mary Weaver on Feb. 24, 1877. To this union two daughters and one son were born. His wife and two daughters passed away a number of years ago. His brothers and sister also preceded him in death. He united with the Pyrmont Church of the Brethren in February of 1915. He lived most of his life in this community, with the exception of a few years spent in the home of his son-in-law, Will Wigner, and a few years at the old folks' home at Middletown, Ind., and a few years at the Carroll County Home. He was blind for fifteen years or more. He leaves a son and two granddaughters.—Mrs. Ruth Liebert, Delphi, Ind.

Dierdorff, Elizabeth Rachael Foutz, was born Oct. 27, 1858, at Gettysburg. Pa. She was married to Bro. D. T. Dierdorff on Dec. 21, 1882, at Gettysburg, Pa. She united with the Brethren church at the age of fifteen. First she lived at Franklin Grove, Ill., and later moved to Nickerson, Kans. In 1894 they moved to Kingsley, Iowa, where they lived until moving to Surrey, N. Dak., in 1908. She and her husband had been devoted to the church and community continuously since their marriage. She leaves the following children: C. O. Dierdorff of Everett, Wash.; R. L. Dierdorff of Seattle, Wash.; Elva Chittick of Belt, Mont., and Lola Kluzek of Havre, Mont. Funeral services were conducted by Bro. Earl Roop, assisted by the undersigned.—C. H. Maust, Seattle, Wash.

Emery, Julius Leonard, died on Feb. 27, 1940, as a result of being struck by a motor vehicle in Chicago. He was born in Mifflin, Pa., Oct. 2, 1900. He was a son of Howard and Mary Derr Emery. On Sept. 17, 1924, he was married to Grace Steiner. Surviving are his wife, one son, his father, one sister and two brothers. He attended Sunday school and church services regularly and will be greatly missed in the church, his home and community. Funeral services were held in the Lafferty funeral parlors by Bro. Glen Norris.—Mrs. Valma Bittner, Altoona, Pa.

Fasnacht, Ammon, son of Ezra and Cora Stahle Fasnacht, was born June 13, 1903, near Bellgrove, Pa., and died Dec. 3, 1939, in a Harrisburg hospital. He united with the Church of the Brethren in the Spring Creek church in June of 1924. He leaves two brothers and two sisters. Funeral services were held in the Smith Mortuary in Palmyra by Rev. Rhine, pastor of the Church of God in Progress, Pa. Interment was in the Gravel Hill cemetery.—Oma Stahn, Palmyra, Pa.

Hauck, Celia Minerva, was born Jan. 18, 1903, and died March 1, 1940. She was the daughter of Milton and Sallie Ditzler Rupp. On Dec. 18, 1920, she was married to Thomas Hauck. To this union were born three children. She leaves her husband, three children, three brothers and three sisters. At the age of thirteen years she gave her heart to God and united with the Church of the Brethren. To her church and her God she remained true, and after a lingering illness she died strong in the faith. Funeral services were held at the Church of the Brethren, conducted by Pastor James M. Moore. Interment was in Longenecker's cemetery near Lititz.—Mrs. Louis Huebener, Lititz, Pa.

Homer, Mary M., daughter of Moses and Hannah Miller, and youngest of a family of four, was born near Mechanicsburg, Pa., March 4, 1853. She was married to Addison Homer of Adams County, Pa., Nov. 27, 1877. To this union one son and seven daughters were born. Two daughters and her husband preceded her in death. She was a widow for thirty years. In her eightieth year she was seized with a cerebral hemorrhage, from which she never fully recovered. Although she lived to the ripe old age of eighty-seven years she was never fully conscious of things, but lived in an abnormal mental state until the time of her death. While her body showed signs of much suffering she was very patient until her end came. She was a fervent believer in the anointing service, and had it administered at various times. She departed this life on Jan. 16, 1940, and was laid to rest in the Bakers cemetery beside her husband. Funeral services were conducted in the Lutz funeral home in Carlisle, with Brethren Otho Hassinger, Harper Snavely and John Rowland in charge.—Mrs. Stewart T. Ege and Mrs. Edwin D. Crow, Carlisle, Pa.

Huff, Bro. Joe Sylvester, son of John and Susan Huff, was born near Kahoka, Mo., Aug. 9, 1860, and died at his home in Floris, Iowa, Feb. 19, after a long illness. He had lived in Davis County, Iowa, for the last twelve years. He was a member of the Church of the Brethren in Ottumwa. Surviving are his wife, Carrie Etta Huff, two daughters, two stepsons and one granddaughter. Funeral services were conducted by Pastor Charles Albin. He was laid to rest in the Shaul cemetery.—Mrs. Charles Albin, Ottumwa, Iowa.

Klingaman, Mattie Magdalene Myers, daughter of Samuel and Barbara Myers, was born in Polk County, Iowa, July 29, 1869, and passed away Feb. 28, 1940. She was married to Ira Klingaman in Omaha, Nebr., on Sept. 12, 1912. She united with the Church of the Brethren in 1908, and remained faithful. She had been in failing health for several months and was confined to her bed for the last year. During her illness she called for the anointing. She leaves her husband, two sisters, two brothers and many nieces and nephews. Funeral services were held in the Indian Creek church by the writer. Interment was in the Brethren cemetery.—Ralph W. Quakenbush, Maxwell, Iowa.

Leatherman, Mary Catharine Rennecker, daughter of Brother and Sister Adam Rennecker, was born Aug. 16, 1862, and died Jan. 8, 1940. In 1879 she was married to John Schildts, and to this union two children were born. One preceded her in death. A number of years after death had taken her first husband she was married to Frank Leatherman, who preceded her in death four days. Surviving are one daughter, one granddaughter, two stepsons and many friends. She was a member of the Church of the Brethren for more than sixty years. Funeral services in the Holmes M. E. church were conducted by the undersigned, assisted by Rev. Haas of the M. E. church. Interment was in the Holmes cemetery.—A. H. Miller, New Philadelphia, Ohio.

Metzger, Hazel Irene, was born Jan. 8, 1903, and passed away March 8, 1940, in the bounds of the New Philadelphia Church of the Brethren. She was the daughter of George and Martha Uptegraph. She was married to Bro. Walter Metzger on April 8, 1919. She leaves her husband, three daughters (one infant of twelve days), her father and mother, three brothers, two granddaughters and many friends. This fact was evidenced by the large concourse of people assembled to pay tribute to her memory. At eleven years of age she became a member of the Church of the Brethren, and remained faithful and devoted to her Savior and her church. Funeral services were conducted by the undersigned in the New Philadelphia church. Interment was in the East Avenue cemetery.—A. H. Miller, New Philadelphia, Ohio.

Neff, Mrs. Mary A., was born to Christian and Barbara Heiny, near Noblesville, Ind., April 6, 1854. Her parents came from Pennsylvania to Wayne County, Ind., at first and later settled in Hamilton County, Ind. Mary joined the Brethren church and was a member of the Old Stony Creek church near Clarksville, Ind., until the spring of 1888, when she and her family moved to McCool Junction, Nebr. In the spring of 1890 her first husband, Samuel H. Caylor, died, and Mary and her son and daughter returned to her former home near Noblesville, Ind. Later she was married to John R. Neff, and they moved into the Raccoon Creek congregation near Ladoga, Ind. Having attended the Annual Meeting in California in 1907, she and Uncle John came to live in the Empire church in 1909. She had been a faithful member of her church for more than seventy years. She leaves a sister, and a son, Charles W. Caylor, who had been with her since the death of her late husband in 1933. She passed away March 5 in her home in Empire, where she had lived for the past thirty years, ending the struggle for a consistent Christian life and community betterment. Four grandchildren and five great-grandchildren also survive. Funeral services were conducted by the undersigned, assisted by Eld. J. D. Deardorff.—John R. Peters, Waterford, Calif.

Smith, Mrs. Ida V., aged 72 years, 6 months and 14 days, passed away Feb. 25, 1940, at North Redondo Beach, Calif. She was born in Alabama. When about ten years of age her family moved to Forth Worth, Texas. She was married to James H. Smith, who

preceded her in death May 3, 1927, in Cordell, Okla. Mrs. Smith joined the Christian church in Cordell, Okla, in 1906, and remained faithful until death. She moved to Redondo Beach, Calif., in 1927 and had been a faithful attendant of the Hermosa Beach Church of the Brethren. She is survived by eight children, eighteen grandchildren and six great-grandchildren. One child preceded her in death. Funeral services were conducted by Bro. Galen K. Walker.—Mrs. Vinna Bowman, Hermosa Beach, Calif.

Stauffer, Lucinda, daughter of Elias and Anna Hollinger Stauffer, was born March 14, 1860, in Montgomery County, Ohio, and died at Sebring, Fla., Feb. 3, 1940. Without apparent sickness, and without a struggle she quietly slipped into the beyond, as peacefully as she lived her unassuming life. At the midweek prayer meeting a few nights before the leader asked others to read the scripture or tell the special incident that finally brought them to Christ. Sister Lucinda quoted from the first chapter of James where the writer contrasts "hearers" and "doers of the word." Those words burned into her soul. Then and there she began being a doer of the word. She had a concern for the sick, and regularly called on them. She was always ready to do what she could for others and for her Master. A lover of roses, she cultivated them and made many tourists happy by providing roses for them. Though the request had gone out that flowers should be omitted, from two parties, who knew her only as the "little woman with the roses," came lovely floral offerings to express their sympathies. She leaves a sister, Lydia, of Sebring, and a brother, Harvey, of Mt. Pleasant, Mich. Funeral services were conducted by Pastor McKinley Coffman, assisted by the writer.—J. E. Miller, Elgin, Ill.

Stickler, Bro. William Wiley, son of Mr. and Mrs. William Stickler, was born in Pennsylvania, Jan. 7, 1858, and died at his home near Ottumwa, Feb. 29, 1940, after a long illness. He had lived in this community for the last twenty-nine years. He was a member of the Church of the Brethren. Surviving are his wife, Nellie E. Stickler, three daughters, two sons, five stepchildren, two brothers, three sisters and ten grandchildren. Funeral services were conducted by Pastor Charles Albin. Interment was in the Shaul cemetery.—Mrs. Charles Albin, Ottumwa, Iowa.

Woods, Bro. Charlie Lee, son of L. T. and Margaret Tharp Woods, was born June 20, 1877, in Roanoke County, Va., and died Feb. 2, 1940, after a lingering illness of five years. He bore his suffering patiently. May 3, 1896, he was married to Virginia Craghead. They had no children of their own, but took several who had lost their mothers into their home. When the Bottom Creek church, a mission point in the Copper Hill congregation, was opened up he took much interest in the building of the church. He helped with the money and lumber as he was in the sawmill business. During evangelistic meetings conducted by Bro. C. E. Eller of Salem, Va., he and his wife came forward and were baptized. They both remained faithful. Sister Woods preceded him in death on Dec. 2, 1915. Later he was married to Rena Shaver. To this union were born one daughter and three sons. All of his children have been baptized into the Church of the Brethren. He was a good neighbor, and will be greatly missed. The anointing service gave him much comfort. His father, mother, two sisters and four brothers preceded him in death. He is survived by his companion, four children, one sister, two brothers and many other relatives and friends. Funeral services were held in the Copper Hill church by Brethren R. A. Showalter, C. E. Eller and Joel Naff. Interment was in the Copper Hill cemetery.—Mrs. Rena Woods, Copper Hill, Va.

CHURCH NEWS

Colorado

Denver.—Our members appreciate the challenging messages by Pastor John Whiteneck, Jr., and are responding with increased interest and attendance. Our Sunday school is moving forward under the efficient leadership of Bro. Harold Fasnacht. Mrs. Ruby Fox superintends the juniors and Mrs. Simpson, the primaries. Our choir, directed by Viola Harris, is doing commendable work and adds much to the worship service. A cantata, The Glory of Easter, will be given on March 24. A general housecleaning of the entire church building was sponsored recently by the Crusaders' class. This was followed by a potluck supper. The benches and woodwork have been varnished. A beautiful wedding was solemnized at the church by our pastor on March 2. Frances Flora, daughter of Brother and Sister Elbert Flora, was married to Robert Knaus. The bride's parents celebrated their thirty-first wedding anniversary at the same time. Our finance committee has recently completed a most thorough canvass. A satisfactory amount has been pledged to meet our 1940 budget. Much credit is due Harry B. Sipling in satisfactorily completing this task. The B. Y. P. D. attendance and interest are increasing. Two of our faithful members, Sister Hannah Bashor and Bro. Jesse Culler, have recently been called to their reward.—Blanche A. Long, Littleton, Colo., March 12.

Haxtun.—We are sorry to learn of the passing of Bro. Ezra Flory and extend our sympathy to the family. On Feb. 25 we had as our guest speaker Dr. H. Leo Taylor, former chautauqua lecturer, who is at present pastor of the Holyoke and Wray Presbyterian churches. He gave an interesting talk. The request for an exchange of pastors was granted the Rocky Ford church recently, and Bro. E. F. Weaver will hold a series of meetings there from March 3 to 17. In return Bro. X. L. Coppock will be here for a series of meetings, beginning March 31. On Feb. 29 our Ladies' Aid met at the home of Mrs. Herbert Errickson. March 3 Bro. Roscoe Baker preached for us in the absence of our pastor. On March 10 Bro. L. L. Holmes brought the morning message. Our attendance has been somewhat hindered because of an epidemic of flu. Our choir, directed by Mr. M. G. Talcott, adds much to our church services. Their efforts are greatly appreciated.—Mrs. Warren D. C. Wood, Haxtun, Colo., March 11.

Illinois

La Motte Prairie.—We met in council on March 10. A committee was appointed to arrange for a daily vacation Bible school. Bro. Ausby Swinger and wife have moved to Pleasant Mound where they have charge of the Hurricane Creek church. Bro. Swinger also preaches at the Romine church one Sunday each month. Mertie Stoner was appointed district finance treasurer, and Bro. Henderson Benson was chosen as Sunday-school superintendent. We decided to have our spring love feast on April 13. We invite those from adjoining churches to attend. Recently the men cleaned up the churchyard and cut some wood. The Ladies' Aid has been quilting. They pieced a friendship quilt for Sister Mary Swinger. They are studying Women and the Way. Letters were granted to Kenneth Plunkett and wife when they moved to Oakley, Ill., recently.—Mrs. Laura Plunkett, Palestine, Ill., March 10.

Indiana

Buck Creek.—We met in council recently to elect an elder to fill the vacancy incurred by the passing of Bro. L. L. Paul. Bro. D. W. Bowman of Anderson was chosen. We met in council March 9, at which time four letters were granted to individuals who have moved out of this community. The committee that was authorized to investigate the possibilities of securing a pastor gave a report. For the present time Eld. D. W. Bowman will fill the appointments the first and third

ANNOUNCEMENTS

Annual Conference

Ocean Grove, N. J., June 5-11.

District Meetings

Canada, Western—Bow Valley, July 16-19.

Idaho and Western Montana—Whitefish, Mont., May 3-5.

Maryland, Eastern—Monocacy, April 23, 24.

Maryland, Middle—Johnsontown, April 17, 18.

North Dakota and Eastern Montana—Surrey, June 27-30.

Ohio, Southern—Lower Stillwater, April 10, 11.

Oregon—Camp Myrtlewood, July 23-27.

Pennsylvania, Eastern—Richland, April 24, 25.

Pennsylvania, Middle—Williamsburg, April 9-11.

Pennsylvania, Southeastern, N. J. & E. New York—Philadelphia, First church, April 17, 18.

Texas and Louisiana—Nocona, July 26-28.

Virginia, Northern—Timberville, April 19, 20.

Virginia, Second—Pleasant Valley, April 24-26.

LOVE FEASTS

Alabama

March 29, Fruitdale.

Illinois

April 4, Chicago, Douglas Park.

April 7, Romine.

April 13, La Motte Prairie.

April 15, Astoria.

April 24, 7:30 pm, Okaw.

April 28, 7 pm, Panther Creek.

Indiana

March 30, 7:30 pm, Michigan City.

May 9, West Goshen.

May 11, Beech Grove.

May 19, Pleasant Hill.

May 25, 7:30 pm, Middletown.

Iowa

April 20, Fernald.

Maryland

April 27, Longmeadow.

May 4, 2:30 pm, Piney Creek.

May 5, 6:30 pm, Pipe Creek.

May 5, 7 pm, Denton.

May 18, 4 pm, Beaver Creek.

Michigan

March 30, Pontiac.

April 26, Florence.

May 25, Elmdale.

Ohio

March 31, 7:30 pm, Swan Creek.

May 18, Eaton.

May 25, 7 pm, Eversole.

Oregon

April 7, 7 pm, Grants Pass.

Pennsylvania

April 14, 6:30 pm, Dunnings Creek, New Paris house.

April 28, Leamersville.

May 11, 12, 1:30 pm, Richland.

May 12, Spring Grove, Kemper house.

May 26, Springfield.

May 26, 5 pm, Carlisle.

June 2, 6:30 pm, Middle Creek.

Virginia

April 14, 6:30 pm, Fairfax, Oakton house.

April 29, Cloverdale.

Washington

May 25, Ajlune.

Sundays of each month. Our home ministers, Brethren A. C. Priddy and E. C. Teeter, will preach for us the second and fourth Sundays. We regret very much to have Bro. Perry Hoover and family leave us. Sister Neva Cross was chosen to fill Bro. Hoover's place as Sunday-school superintendent. Our aid workers have been quite busy the last few weeks. They have recently quilted a quilt and knotted a comforter. They have also made plans to help some needy ones in the community.—Mrs. Ella Oxley, Blountsville, Ind., March 15.

Four Mile.—The church members pleasantly surprised the pastor and wife, Brother and Sister F. E. McCune, during the holidays, showering them with many useful gifts. Our church recently had a new heating hystem installed. The church house has been reroofed and the inside decorated. All of these improvements cost $1,200, and it is all paid. The quarterly church night program was held on Feb. 28. A program of Negro spirituals and plantation melodies was given recently by the male quartet of jubilee singers in the interest of their school, the Prentiss Normal and Industrial Institution at Prentiss, Miss. A cantata, The First Easter, will be given on Easter Sunday morning. A Mother's Day program will be given. Our evangelistic meetings are being planned for May 26 to June 9. The evangelist will be Bro. R. H. Nicodemus from Sturgis, Mich. Several of our members are assisting with the community Bible school. —Dorothy J. Moore, Liberty, Ind., March 14.

Kokomo.—Our church has been progressing splendidly under the leadership of Brother and Sister Robert L. Sherfy of Bethany Biblical Seminary. The spirit of co-operation and enthusiasm is fine. The members have given generously of both time and money for the successful completion of several church projects. These projects have included the sanding and refinishing of the church floor, the placing of a new carpet in the aisles, the erection of a lighted outdoor bulletin board, and some painting both inside and outside. A Sunday-school class for seniors began less than a year ago with eight members and now has an enrollment of thirty. Three were recently baptized. Bro. Roy Richey, who was recently licensed to preach, is proving his ability to preach the gospel effectively. We are preparing for a revival to be conducted by Bro. Ray Shank of Ohio, beginning March 18.—Claudia Gardner, Kokomo, Ind., March 8.

Middletown.—We met in council March 6. We have changed our council meetings from the first Sunday of the quarter to the first Wednesday. We will have an Easter program. Bro. Zirkle preached for us on March 10. Our love feast will be held on May 25. One was received by letter.—Florida Green, Middletown, Ind., March 11.

North Liberty.—We met in council March 11. Bro. Chas. Cripe, district mission board member, gave some good thoughts on duty and disobedience. One letter was granted. Recently the B. Y. P. D. sponsored the coming of Pastor White and his singers from the colored M. E. church of South Bend, Ind. The program was greatly appreciated. Our Ladies' Aid gave a playlet recently. Our communion will be held on March 25, at 7:30 P. M.—Mrs. J. H. Markley, North Liberty, Ind., March 13.

Upper Deer Creek.—We met in council March 7, at which time ten letters of membership were granted to members who have moved out of the church. We decided to authorize as delegate any member who goes to the Ocean Grove Conference. The chorister and the pianist were directed to investigate new songbooks, with a view to the church deciding to buy a new supply. The treasurer's report shows a small balance. Sunday morning, March 3, Prof. D. W. Boyer brought his Cantilena choir from Manchester College and gave a most enjoyable program. The ladies served the choir a bountiful dinner. Eld. Forest Hostetler of Amboy fills our pulpit.—Mrs. George R. Murphy, Walton, Ind., March 8.

Iowa

Waterloo City.—On Feb. 19 the winners in our rally day contest were entertained with a dinner in the church social rooms by the losers. After a very delicious meal, at which 120 persons were served, entertainment was furnished by a group of six young people who sang old songs. A George Washington skit was given by Charles Burd and Mrs. Henry Kuehn. We enjoyed film pictures of the rapids and wilds of the Snake River in Idaho, shown by Mr. Erwin Sias. The annual father and son banquet was held on March 5. A fish dinner was served by the ladies. Mr. Richard Lingard, boys' secretary of the local Y. M. C. A., was guest speaker. Decision to purchase a new pipe organ was voted unanimously by the congregation at a special business meeting on March 29. The organ is to honor Bro. A. P. Blough, who has been our pastor for forty-two years, and will also serve as a memorial to Sister Blough, who died Jan. 19, 1939. Dedicatory services will be held next Sunday evening.—Mrs. Miriam Thompson, Waterloo, Iowa, March 12.

Kansas

Ottawa.—Christmas was observed with a cantata, Music of Christmas, by the choir, directed by Mrs. R. W. E. Bowers. A program was given by the Sunday school. On New Year's Eve the members and friends of the church enjoyed a social hour in the basement after the sermon. The attendance is now back to normal after many absences because of the severe winter and illness. On March 7 the members enjoyed a family night, with potluck supper. Following the supper we met in council. On March 24 the B. Y. P. D. will have charge of the program. They will present the picture, The Church of the Brethren at Work in America. Pastor L. Avery Fleming is leading up to Easter with a series of Sunday morning sermons for the Lenten season.—Louise Keim, Ottawa, Kans., March 11.

Pleasant View.—We decided to retain Bro. Chas. A. Miller as pastor and elder for the coming year. Bro. V. W. Hornbaker was elected as superintendent of the adult department. Sister Gertrude Finfrock is superintendent of the primary department. The writer was elected correspondent. The Sunday school gave a good Christmas program, under the leadership of Sister Martha Newton. On New Year's Eve the church attended the watch services at the Brethren church in Hutchinson. Because of bad weather our church services have been very small, and several Sundays we did not have services. Since weather conditions are more favorable we expect to get back to normal soon. Our Women's Work elected Mrs. LaMeta Dawson as president; Mrs. Eva Watson, director of Aid; Mrs. Nellie Hollinger, director of missions; Mrs. Gertrude Finfrock, director of mothers and daughters; Mrs. Clara Showalter, director of peace. We are planning to have a chicken supper as we have had many requests for a supper. The Aid has been meeting in the different homes this winter. We will have our love feast on March 23. The men got together one day and sawed wood for the church. The church people were invited to the old folks' home one day in December to help butcher. Most of the men responded and the women went along and quilted for the matron.—Mrs. Mary Finfrock, Hutchinson, Kans., March 8.

Maryland

Frostburg.—About ten years ago the Brethren people of Frostburg and community opened up a place of worship. We were few in number but were not satisfied to worship among the other denominations. We rented a hall, which met our needs for some time. Bro. Newton I. Cosner became our pastor about five years ago. Shortly after his arrival there was talk about a permanent place of worship. We worked patiently and faithfully and our membership increased. Early last fall the two Methodist churches united. We were given the opportunity to buy one of their houses of worship. Through the efforts of our pastor, we were able to buy the church, parsonage and the entire equipment last December. Our first services in our new place of worship were on Dec. 24. Bro. Cosner preached in the

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morning and in the evening the young people gave a pageant, Bethlehem in Our Town. We paid $500 when the purchase was made and are supposed to pay $2,000 more by the first of June. The Sunday school is growing under the leadership of Superintendent John Grim. The young people meet for worship and study each Sunday evening. They have had a number of outstanding social meetings recently. Bro. Cosner has been preaching inspiring Lenten sermons. A cantata and pageant will be given on Easter Sunday evening. For the last several weeks at our Wednesday evening prayer services we have been studying the book, Man of Sorrows. From Easter to Pentecost we will co-operate with the other churches in union midweek services. Bro. Cosner will preach in the Presbyterian church and the Evangelical minister will bring the message in our church.—Pearl Miller, Frostburg, Md., March 14.

Montana

Whitefish.—On Feb. 21 Bro. Becker and his wife came to our church and began a revival meeting. He preached fifteen sermons. Bro. Becker is a forceful speaker and his wife is a good singer. Our church received many blessings. One awaits baptism. We are looking forward to having a full-time pastor in the near future. We had a short council meeting recently.—Lewis Fry, Whitefish, Mont., March 8.

Nebraska

Omaha.—On Dec. 24 the children gave a Christmas program and the choir gave a short cantata. We also had a white gift service. Enough food was brought to fill ten baskets. The Christmas offering of $26.50 was given to the church decoration fund. The children brought in enough money to redecorate the entire church basement, including all the Sunday-school rooms. The church auditorium has just been redecorated through the efforts of the Sunday school. On Dec. 31 we enjoyed a candlelight service, led by the pastor, assisted by the young people and the choir. The interest of the young people has been good. We have twenty-two young people many Sunday evenings. Miss Anna Tawzer is the sponsor. On Jan. 28 we observed McPherson Day. Bro. V. F. Schwalm, president of McPherson College, was our guest speaker. On that day $49.67 was given to the college in cash and pledges. We are now in the midst of preparation for pre-Easter services to be conducted by the pastor. Six cottage prayer meetings are being held in the homes of the members. These are being well attended and we are looking forward to a deepening of the spiritual life of every member of the church. Our achievement offering was received on Feb. 18. With this offering our giving to the General Conference Budget was $119.03 for the year, against $114.19 for last year. On March 5 we met in council. We decided to try a nominating committee for the June and September business meetings. Six have been received by letter.—Hazel Hilligoss, Omaha, Nebr., March 8.

Ohio

Black Swamp.—Our evangelistic meetings were held from Jan. 29 to Feb. 11, with Brother and Sister B. M. Rollins as evangelists. Attendance was good throughout the meeting. Delegations attended from Fostoria, Oak Grove, Swan Creek, Fairview and Toledo. Sister Rollins directed the choir and congregational singing and told interesting stories. Bro. Rollins preached sixteen strong gospel messages. Eleven were baptized, one was reclaimed, one was received by letter and one awaits baptism. The pastor and evangelists visited in seventy-seven homes. Bro. Rollins addressed two high schools. He also conducted a class in personal soul winning. The church and community were greatly blessed by these meetings and we are looking forward to the time when these evangelists will be with us again. We met in council Feb. 7. We discussed the use of our missionary and birthday money, which is now in reserve to be loaned to any of our young people who attend our church colleges. One of our young ministers, Bro. Ercil Hanely, is anxious to start a mission point in the Douglas addition, where many children are living without a church or Sunday school. The church decided to help in any way possible with the aid of our pastor and Bro. Wilbur Bantz and the Toledo church. The following officers were elected: treasurer, Bro. Walter Kurfis; secretary, Sister Mercedes Tienarend; clerk, Sister Ella Korn; Messenger correspondent, the undersigned; trustee, Bro. Harold Johnson; prayer meeting leader, Sister Edith Baker; elder, Bro. Wilbur Bantz. Delegates to district meeting are Brother George and Sister Ida Garner. The church desires to give Brother and Sister Rollins an invitation to be with us again in 1943. An Easter pageant, The Voice in the Garden, will be given on Palm Sunday evening by the young people and children.—Olah M. Johnson, Millbury, Ohio, March 8.

New Carlisle.—A union Lenten and world day of prayer service was held at the Mennonite church on Feb. 7. Pastor H. H. Helman has been giving us stirring Lenten messages. Last Sunday one young man accepted the call of the Master. Feb. 13 the women's missionary society met in the home of Mrs. Herbert Barnhart. Rev. C. W. Balck of the Methodist church gave a splendid book review. He and his wife were our guests for the evening. Our Aid Society has been busy making pretty things to sell. Feb. 25 the B. Y. P. D. gave the drama, For He Had Great Possessions. A freewill offering was received for the young people's project. Our church school workers' conference was held Feb. 27. A potluck supper was served. The program of the evening was in charge of Superintendent James Barnhart. The guest speaker was Rev. R. T. Burton of the First Congregational-Christian church in Springfield, Ohio. His message was very helpful. Echoes were brought from the different departments of our school. Several special musical numbers were enjoyed. March 5 our women had a mass meeting and invited the men as guests. Supper was served. Reports were given from both the men's and women's conferences of Southern Ohio held at West Alexandria on Feb. 22. We met in council March 7. Delegates were chosen for Annual Conference and district meeting. We decided to co-operate with the other churches of our town in pre-Easter services. The mother and daughter society held a meeting on March 12 at the home of Mrs. Maud Plunkett. An interesting program was given. March 17 has been set apart for the consecration of babies at our Sunday morning service.—Ida Kempton, New Carlisle, Ohio, March 14.

Painter Creek.—Our evangelistic services began on Feb. 18 and closed on March 3, with Bro. Ray Shank as evangelist. He brought well-prepared gospel sermons. Some of our neighboring churches attended in groups and brought splendid messages in song. Bro. Shank and Pastor Roy Honeyman visited in many homes. Bro. Shank also spoke to the pupils in our centralized school. We had school night with a goodly number of our high school pupils present. The school chorus gave three appropriate numbers. Two of our Sunday-school boys accepted Christ as their Savior. Pre-Easter services in the Red River house will begin on March 21. Brethren John Eikenberry, J. E. Overholtzer, Lester Heisey and Roy Honeyman will each have a part in bringing the gospel messages.—Mrs. Levi Minnich, Greenville, Ohio, March 8.

Poplar Grove.—At a recent business meeting officers were elected and Pastor D. G. Berkebile was elected to represent us at Annual Conference. Brethren Hugh Blocher and U. R. McCorkle are delegates to district meeting. All bills have been paid. The funds have been subscribed to replace and make major changes on the heating system. The repair work is to be done in the near future. Plans are being made for a vacation Bible school to be held with neighboring churches if they so desire. The ministerial board has procured Brethren Edward Stump and Eldon Petry for evangelistic meetings. Bro. Stump is to be with us the latter part of November, 1940, and Bro. Petry will be with us in the fall of 1941. Our missionary director is planning a mission study class to be taught by Bro. W. U. Wagner. Homeland Harvest is the textbook to be used. The attendance has decreased somewhat because of a great deal of sickness. The interest has been good.—Homer Halladay, Greenville, Ohio, March 7.

Toledo.—We met in council Dec. 13, at which time favorable reports were given. Dec. 24 the children put on a Christmas program. On Dec. 31 a play, A Stranger in Bethlehem, was given. On Feb. 11 our missionary society gave a play. The offering amounted to $29.82. Feb. 25 we had an all-day meeting, with a basket dinner at noon. The Manchester College quartet sang in the morning and afternoon. Prof. L. W. Shultz gave an inspiring address. The meetings were well attended. Pastor Wilbur Bantz just closed a preaching mission in the Oakdale United Brethren church. Bro. Ray O. Shank started a preaching mission in the Toledo church on March 4. Our love feast will be held on March 21.—Fern Thornton, Toledo, Ohio, March 7.

West Alexandria.—Our women had the pleasure of being hostesses to the Southern Ohio women's conference on Feb. 22. Nearly six hundred women partook of the lunch served by the women of our church. A wonderful spirit of co-operation was manifested by all. Between six and seven hundred women enjoyed a program of music and talks. On the same day the men enjoyed a mass meeting in our church. Dinner for the men was served by the Ladies' Aid of the Reformed church. On April 5 we will hold our business meeting to choose delegates to district meeting and Annual Conference. We are looking forward with much interest to our two weeks' revival to be conducted by Bro. Ray O. Shank of Covington, Ohio, April 15-28. The children will give an Easter program. On Feb. 18 Bro. Wilbur Groff gave an address in the absence of our pastor. The Women's Work elected the following officers: president of Women's Work and Aid Society, Grace Campbell; vice-president of Women's Work and superintendent of Aid, Florence Erbaugh; secretary-treasurer, Ruth Landis; director of mothers and daughters, Beulah Reigel; director of Bible study, Gertrude Groff; director of missions, Mina Kempton; director of children, Frances Gilbert; director of peace and temperance, Hester Good. Several of our young people are competing in the temperance contest which is supervised by our former pastor, Bro. John Good, of Springfield. Despite the severe weather our attendance has been good.—Mrs. Virgil Cunningham, West Alexandria, Ohio, March 12.

Wooster.—We welcomed the return of the W. D. McFadden and Heber Buchwalter families from a California-Alabama trip Dec. 24 found us enjoying the added comfort of our new heating plant. A most appropriate Christmas program was given on Dec. 25. Sister Pauline Maag directed the chorus and music. The Good Will circle appreciates the work Bro. La Verne Berger of Wooster has been doing this year as assistant teacher. A snowstorm on Jan. 21 made it impossible to have services on that day. The district ministerial meeting was held here on Feb. 14. Attendance was good. Bro. M. R. Zigler of Elgin, Ill.

ought very impressive messages. It has been decided to have contact man here in regard to buying, renting or selling real tate to members who desire a satisfactory location in the unds of the Wooster church. Bro. A. C. M. Fetter was chosen fill this place. He can be addressed at Smithville, Ohio. Sis- r W. D. Fisher is back in services after an absence of several eeks due to bronchitis. The primary department and nursery ve been sadly depleted by a whooping cough epidemic, which ems to be subsiding. We are glad to have the two Stofer fam- es from the Freeburg church move into our district and be th us here. Bro. W. D. Fisher has been giving an inspiring ries of Lenten sermons. On Good Friday we will participate th the Smithville churches in the Seven Words From the oss. We are practicing for our Easter program, Joyful Easter- ie, directed by Brother and Sister Warren Showalter, to be ven March 24, at 8 P. M. We met in council March 8.—Miriam ff Fetter, Smithville, Ohio, March 11.

Oregon

Albany.—On Feb. 23 the mothers and daughters enjoyed a busi- ss meeting, banquet and social evening together. Five men lped prepare the meal and wash the dishes. Bro. D. D. Fun- rburg was with us on Feb. 26, and brought an inspiring mes- ge. On March 3 we met in council. Four letters were re- ived. Our love feast will be held on April 5, at 8 P. M. We e preparing for an evangelistic meeting this fall. We are pray- g for an outpouring of the Holy Spirit and the success of the eetings. On March 10 a beautiful wedding was solemnized in r church. Mervin H. Hoover and Iva Hall were united in arriage by Bro. Stanley Keller. The young couple will be at me in Corvallis, Ore.—Mrs. N. E. Miller, Albany, Ore., arch 11.

Pennsylvania

East Petersburg.—A missionary program was given in the lunga house on Jan. 21. There were selections of music by the ixed quartet. Mrs. Roy S. Forney gave the reading, Egypt lling. Mrs. Desmond Bittinger gave an inspiring address. eb. 4 the Elizabethtown College chorus gave a program, di- cted by Prof. E. G. Meyer. March 2, 3 a Bible institute was ld in the Salunga house. Bro. Forest Weller of Elizabethtown llege gave four helpful messages. March 13 our spring coun- l will be held in the Salunga house. There will be pre-Easter rvices in the Salunga house with the following speakers: ednesday, March 20, Bro. Roy S. Forney; Thursday, S. Clyde eaver; Friday, Earl Brubaker; Saturday, P. J. Forney; Sunday morning, Earl Brubaker. In the East Petersburg house Bro. Roy S. Forney will speak on Sunday morning. In the evening a musical program will be given. This will be the first of three musical treats to be given in the East Petersburg house. The chorus, directed by Mrs. Roy S. Forney, will present a program stressing the triumphal entry, the Garden of Gethsemane, the crucifixion and the resurrection. A reading, At Eastertime, will be given by Mrs. Earl Hostetter. On March 25 evangelistic services will begin at East Petersburg. Bro. Wilmer Petry of Akron, Ohio, will be the evangelist. On April 28 the second musical program being planned by our chorus will be given. On May 5 the Mothers' class, taught by Mrs. M. D. Hertzler, is sponsoring a musical program to be given by the Lincoln University male quartet. On Jan. 1 Pauline Redcay and Monroe Whitecraft were married in the East Petersburg church by Bro. Roy S. Forney.—Mrs. Emanuel Seifert, Landisville, Pa., March 11.

Meyersdale.—The friendly attendance contest among the Protestant churches during Lent is progressing satisfactorily, with our church showing up fairly well in the averages. Last week Pastor DeWitt L. Miller preached every evening in the Mt. Joy church, of which Bro. Quincy A. Holsopple is pastor. The midweek service during Lent closed last evening with a sermon by Bro. L. H. Brumbaugh, pastor of the Harrisburg church. Feb. 1 Bro. Brumbaugh took up the pastorate of the Roxburg church, Johnstown, having succeeded Bro. T. F. Henry. Starting Palm Sunday evening Pastor Miller will preach a series of sermons based upon the book, What Shall I Do With Jesus? Friday evening the B. Y. P. D. will present the play, Magda. Our love feast will be held on Easter Sunday evening, at 6:30.—W. A. Shoemaker, Meyersdale, Pa., March 14.

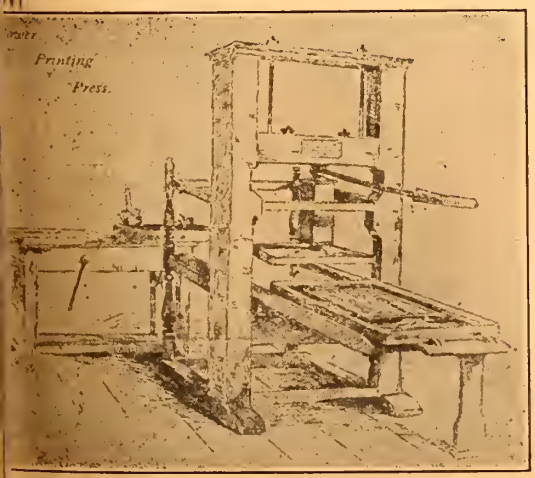
Summit Mills.—Since our last report we were abundantly blessed. Our services are growing both in number and interest. As we are without a regular pastor we were given many soul-stirring sermons by visiting ministers. Our Sunday-school and church attendance have been good. A fine co-operative spirit exists among our workers here. We are arranging to hold a two weeks' evangelistic campaign in the spring. Our average attendance for 1939 was eighty-two, with an average church collection of $3.91. Our total church collection was $121.33. Our total Sunday-school collection was $104.40, with an average of $2.01. Our average attendance was forty-five. This was certainly an increase over the previous years. Much credit is due our superintendent, Sister Ada Saylor, for building up our Sunday-school and church work.—N. C. Gnagey, Meyersdale, Pa., March 11.

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GOSPEL MESSENGER

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April 6, 1940

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Fairview
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Maple Grove
Markleyshurg
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Ridge
Rummel
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Swatara, Little
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West Greentree
Westmont
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Windber
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Pleasant Hill
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Beaver Creek (South. Virginia)
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Bethlehem
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Bridgewater
Christiansburg
Cloverdale
Cooks Creek
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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, April 6, 1940 No. 14

EDITORIAL

Two Interesting Controversies

A student in one of the great universities of the land writes us that he has a controversy with the present age because the forces of progress are leaving out the vital quality of life. He thinks it requires something more than mathematical exactness to estimate the worth of things correctly. He thinks there is value in an unscientific look into the blue sky.

He may be right. He made us think of another student, a student in the great university of human history and divine providence, who had a controversy with the people of his time. Or he was sure that God had, which is the same thing. By a thousand historic proofs of his goodwill, Jehovah had challenged his people to love and trust him. And yet they were searching for the secret of peace with calves a year old, with thousands of rams and ten thousands of rivers of oil, when he had showed them that all he wanted was justice, kindness and humility.

These poor misguided religionists would seem to have little in common with the scientific technician of our first paragraph. But they are much alike. To both of them life is law without a soul. The last part of that, the "without" part, is what works the mischief. Life is law, sure enough, or better, it operates in accord with law, but why blindly neglect to see the Soul of it which makes it operate and also makes it worth operating?

Scientific and ecclesiastical legalists really belong to the same crowd. They should make a very congenial company.

And we think Micah and our student correspondent would get along together very nicely too. It might do the rest of us good to step up close enough to listen in as they carry on their controversies with their respective generations.

E. F.

From Tekoa to Middletown

If Amos of Tekoa could visit the typical American community he would find much to remind him of his own land and times. Crops reported blasted by mildew, frost or drought would be familiar news. Wars and rumors of wars, with political upheavals at home, would have no strange sound. In the increasing luxury of the rich and the growing destitution of the poor he would find mirrored the social conditions and problems of his distant age.

"Pass ye unto Calneh, and see" what manner of land these United States have become. The day when ninety per cent of the population of America lived on the farm is gone. Nor do we mean to suggest regret that much of the back-breaking labor of the old way has been taken over by the machine. Our mechanical slaves are efficient and uncomplaining. In every way they are becoming bigger and better.

Yet, and because of our rural background, it is of interest to us to see how the machine is changing agriculture. It was the cereals that early proved adapted to large scale production. With the reaper and the threshing machine the American farmer was set free to think in terms of quarter sections rather than mere acres. Then came giant orchard plantings, thousand-acre vineyards, and vegetable gardens expanded to similar proportions.

Consider the humble potato. Out in Owens Valley the Bidart brothers have found some thousands of acres perfectly adapted to the production of potatoes. Last year their 1,200-acre patch produced at the rate of more than 300 sacks to the acre, with culls sorted out. Now 360,000 bags of potatoes ought to be enough to take care of the potato needs of about that many souls for the space of a year.

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Needless to say, relatively few men and mighty machines do most of the work on this great potato ranch. But the same technique is spreading through all of agriculture. Take corn and cotton. The machine has the little planter on the run. In his desperation he has sometimes taken to the road, trying to eke out a living gathering seasonal crops where the magic of the machine has not yet displaced the human slave. But all of this is not a circumstance besides what will happen when chemistry finishes with cellulose, or with coal, acids and air!

Think also what control over machines is doing to the hearts of their owners. It is tending to generate a kind of Cain and Abel feeling between men who should be brothers. We have heard a rumor that one from a gentle sect, long known for a co-operative spirit, has so far reversed the traditional procedure as to add farm to farm, this ever increasing acreage being worked by machines and dispossessed men. The old spirit of helping the young or the landless to become farm owners has in this case given away to the passion to add farm to farm to raise more potatoes to buy more farms to raise more potatoes.

"Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? . . . That we may buy the poor for silver and the needy for a pair of shoes. . . . Shall not the land tremble for this?" Suppose Amos should come to Middletown in our day of trembling? What visions would he see?

We venture that he would see a vision of continuing progress, for the machine in and of itself is good and should be made better. Through the centuries it has been the instrument by which man has gained the leisure to further emancipate himself. Amos would probably see increasing use of the mechanical slave, for why go back to the cradle and the reaper if the combine can do a better job?

But along with large scale production we think Amos would see groups working together as brothers, not using the machine to depress or enslave, but as a means toward producing enough for all, and sharing the products and liberty thus gained. We believe his vision would disclose that ancient ideal of every man safely sheltered under his own vine or fig tree. Of course, if those who emulate the rich fool drive hard toward the logic of selfishness, they may force the average man to take refuge on some subsistence plot where he will be obliged to eat the fruit of his hands simply because he cannot afford to buy the product of the machine.

But that kind of a dilemma can be avoided if men will determine to live as brethren, sharing and helping, while they place the principal emphasis upon those interests and values which make for simpler living but a richer life. Many are thinking that the church should more definitely pioneer in this field. Certain it is that Christ healed as well as taught, while missionaries frequently find that they must do something realistic about abysmal poverty before the people they have come to help can appreciate the better way.

Why should not the same principles apply to America, and even at Middletown? And where, more than in the church, can one hope to find the spiritual insight required to venture and the moral dynamic needed to sustain the experimenters? From all that we can see there will be even more need to strive for Brethren in Reality in 1940 than there was in the year now gone. H. A. B.

They Are for People

NOT "to make the state powerful but to make the citizens good" seemed to us an excellent way to put it, if the purpose of civil government is what you have in mind. And isn't something much like that the proper objective of church government as well? Come to think of it, that's exactly what Paul said about it. What are church offices and officers, apostles, prophets, evangelists, pastors, teachers—what are they all *for*? Why, they are "*for* the perfecting of the saints" (Eph. 4: 12).

Can we hold that truth fast while we take a minute out to look at the one on the other side? We do want powerful states and powerful churches, don't we, if the strength is of the right kind, used only for worthy ends? Indeed how can these great institutions justify their existence unless they are powerful? They cannot. We need only and always to remember that their strength must come from good citizens and church members in process of becoming perfected.

And so, even from that angle of the subject, we are driven back to the main point: The object of supreme concern is the making of good citizens and the "perfecting of the saints." By which phrase Paul meant nothing of that sanctimoniousness sometimes associated with its last word. They are simply the people undergoing treatment by all the agencies he named, looking forward to becoming full-grown men.

This is why such things as state and church are so important. It is because of what they can do for human beings. E. F.

THE GENERAL FORUM

When Faith Displaces Unbelief

BY ORA W. GARBER

Bright is the path which dim had been;
Dark clouds no longer hang above.
Dispelled are strivings, fear and sin
When doubt gives way to faith and love.

Quick is the step and light the load
From which we long have sought relief
As we have toiled along life's road,
When faith displaces unbelief.

There is release from that which bound
And fettered life—at best but brief.
A freedom, glad and new, is found
When faith displaces unbelief.

Life knows a deep, sweet, inner calm.
Gone now are restlessness and grief,
For God anoints with healing balm
When faith displaces unbelief.

Elgin, Ill.

The Roamer Looks at the Search for Truth

BY JOE VAN DYKE

No substitute has yet appeared for a well-worn phrase which is gradually disappearing from common use in the pulpit. Its three words were a label which was put on a certain kind of brittle and false wisdom. The phrase was: "of the world."

Many an idea so labeled was actually good and later was accepted as good, but many of the theories and assumptions and half-truths which good Brethren preachers styled "of the world" have proved to be vicious and wicked just as they said. This is true in spite of the fact that men who were highly regarded in intellectual circles or in the world of affairs sponsored the ideas.

Such ideas which pass as truth for a time but are finally discredited are the result of crooked thinking. They depend on premises which are invalid, on the naming as good anything which works for the individual or on the superiority of immediate value over future ones. A new generation grows up, and recognizing the falsity of the once fashionable "truths," discards them. The Church of the Brethren has always held to the conservative tradition, which means that its leaders have been slow to give up that which time and experience have declared to be truth, and equally slow to accept new "truth" which might prove in the end to be only some clever man's opinion and not ultimate truth at all.

As an individual lives and observes life he gradually becomes aware of these two bodies of belief. One, which is constant and is added to or substracted from rarely, we can call truth. It is the sum of all that man through the ages has found to be true, which he recognizes as self-evident and eternal. The other might be called human wisdom. It changes from generation to generation and from century to century, but at any given time, among those who created it, passes for eternal truth. It sometimes adds a little to the store of truth we jealously hoard, for divinity still speaks through human lips, but often it is spurious. It is the job of every individual to learn how to distinguish one body of belief from the other, how to tell which is real and which is imitation. Or, in the phraseology of the preacher, which is of God and which is of the world.

It is here that many ministers, and especially evangelists, have done us a disservice by attempting to define the truth. They were not so much to blame, however, as was the official church. For many denominations, including our own, have followed the practice of deciding, by majority vote, what is truth for any given time. This custom goes back to the first centuries after Christ and a student of the history of the Bible knows how close some of the books of sacred truth came to being rejected and by what narrow margins others were excluded. I remember, too, that when the doctrine of the trinity came up for a vote there were a lot of delegates who voted against it, so many in fact that it was necessary to excommunicate them all.

Surely that is all wrong. I do not believe it is in the province of the official church to decide what is or what is not truth by a majority vote. Time will always give the final verdict, and the correct one. But, you may say, how is an individual to know what to believe if his church does not hand down a set of doctrines and beliefs which he can accept ready-made?

That is exactly the point. Instead of saying "Yes, yes" to a body of ideas which he only half understands, but accepts because the church says it is the truth, the individual will be forced to experience real religion and make his own search for truth. I believe that a man who makes his own search is the best kind of Christian, and, as a corollary, that a great many church members have no intellectual understanding of the things they have promised to accept as truth. This is not to say that they are bad, but it is to say that they have been cheated out of the simplest yet deepest experience any man can have—that of

coming face to face with ultimate realities through his own volition.

I would have preachers talk less about what truth is and more on the techniques and skills necessary to find truth. I would like to see them stop asking people to accept a ready-made religion and challenge their listeners to start on a personal quest for a faith of their own. I believe the kingdom of God would come more quickly on earth if religious teachers would begin to tell people how to be self-reliant in the matter of religion. I want every man to be his own priest.

This is not an idealistic program; it is a practical one. Our church has suffered division over and over and many congregations have been split because it was believed that everyone must agree on what was true. More important than division, however, is the fact of thousands of members whose connections with the eternal verities is nominal only. They said "Yes" and so were accepted to membership, but their comprehensions and therefore their consciences were hardly affected. The cruel part is that they believe they have done all that is necessary. They have no idea that their experience is shallow and without meaning. They have done what they were told to do. No one can blame them for not starting out on the quest. They would be surprised to know there is such a thing as an individual search for truth.

Pilate would not have washed his hands and sent Christ out to die if he had been a genuine searcher for truth. But his question identifies him as one who was merely curious. What might have happened if Pilate had asked of the gentle Christ not "What is truth?" but "How can I find truth?"

What might happen today if we—170,000 strong—should start out on a passionate quest for truth?

Beaverton, Mich.

Some Interesting Questions

BY W. I. T. HOOVER

The Wounding of Malchus

WHY do not Matthew (26:51), Mark (14: 47) and Luke (22:50) mention the name of both the servant of the high priest and the disciple who struck off his ear?

The most probable answer is that both men were alive when the three evangelists wrote. Until the fall of Jerusalem 70 A. D. the Jews were possessed of both local and religious authority, and the writers of the Gospels did not risk mentioning the names because it would place evidence in the hands of the persecuting Jews. When John wrote near the close of the first century both Peter and Malchus were dead, and the Jews had lost their meagre power and could do the Christians no permanent damage.

La Verne, Calif.

The Two Visions

BY RUSSELL G. WEST

"Where there is no vision, the people perish" (Prov. 29: 18)

A Restored Fatherland

AT the close of the World War in 1918 the nations came together at Versailles to draw up a treaty. President Wilson had promised the German people, speaking for the Allies, that if the German people would do away with "the monarchial and military caste of rulers, the Allies would make a peace in which there would be no annexations, no contributions, no punitive damages. Relying upon that promise, the German people asked for an armistice. . . . But when the peace conference met at Versailles, the Allies, especially Lloyd George and Clemenceau, would not let Wilson live up to his promise. Lloyd George wanted to make Germany pay the whole cost of the war."

Maddened and crazed by the results of a horrible war, these so-called victors set about meting out punishment. The blame for the war was placed on Germany. Consequently—

1. They took away all of Germany's vast colonial possessions and divided them up freely among themselves.

2. They sliced off great sections of Germany's territory and deeded these to other countries.

3. This slicing included 1,000,000 square miles of territory, 18,000,000 of her population, 10% of her factories, 45% of her coal, and 65% of her iron ore.

4. They disarmed her soldiers.

5. Scrapped her navy.

6. Confiscated her merchant marine of 5,100,000 tons and divided it out.

7. They forced her to agree to pay in indemnities to France within three years: (a) 345,000 tons of minerals and chemicals. (b) 233,000 head of live stock—horses, cattle, sheep and goats. (c) Five billion dollars in money.

Under this heavy burden, with 1,700,000 of her men killed in battle and 1,150,000 others missing; with 4,200,000 wounded and a population of 62,000,000 to be reorganized, clothed, fed, and cared for, Germany, defeated, bankrupt, bleeding and broken, faced the future with utter despair. Consequently internal revolution and counter-revolu-

tion, bloodshed and chaos were the order of the day.

In the midst of this awful chaos a young army corporal had a vision. In 1924 he wrote a book called *My Battle*. And what was that battle? It was the battle of one man's lifetime to "scrap the Versailles treaty and restore the fatherland." That vision so obsessed Adolph Hitler that he was willing to stake his life on its fulfillment.

Obsessed with this vision, this dreamer started forth to win, work, scheme and fight his way to power. Thus in less than ten years he became the recognized Fuehrer, the Chancellor of Germany.

Christians who look to Christ as their Savior and the New Testament as their only rule of faith and practice might do well to apply the Golden Rule in their judgment of Hitler. Might it be that Germany was not the whole cause of the World War? Might it be the so-called peace treaty at Versailles was cruelly unjust? Have you ever thought that this vision of Hitler to restore the fatherland might be one of the most courageous and noble visions in our century? Let us suppose, for instance, that America had been treated as Germany. Would it surprise you if someone in this land of freedom should become obsessed with a vision? Personally, I find nothing ignoble about the vision of Hitler.

Does that mean that one should approve the program of the Hitler government? It certainly does not. I am convinced that where Hitler stands condemned before the judgment bar of both God and man is not in his vision, but in the methods he has adopted to realize his dream. Hitler holds the view that his vision of a restored fatherland is so noble, so utterly worthy, so all-important it justifies any means or methods he may use in its fulfillment. With him there can be but one cause, one voice, one program in Germany. Anything that blocks his path must be destroyed. The thousands of Germany who dared to think for themselves were killed in cold blood. Thousands of others were imprisoned or banished. The Jews were persecuted, their property confiscated and they banished from the land. God must be crucified, religion banished and Christians silenced or martyred. Thus after conquering Germany, and restoring her military power, this geat dreamer sets forth to fulfill his mission.

Personally I do not believe Hitler is dreaming of a world conquest. In the statement of his vision and purpose to do away with the Versailles Treaty, regain what was taken away and restore Germany to her place of power and prestige among the nations of the world—in the statement of this vision, I am convinced that he is both sincere and clear. That is what he has told the world. In every speech, in every document, in every move he has made that clear. And however we may detest his methods, however we may abhor his theory that the end justifies the means, however we believe he is utterly mad and possessed of devils, we must confess in sympathy and sincerity that he is obsessed with a vision.

A World Brotherhood

In the lovely painting by Feldmann, entitled The Holy Family, we find the adolescent Jesus standing silently in the carpenter shop. He has paused in the busy day of work for a moment of rest and reflection. In his hand he holds a scroll of the prophets. The rapt expression reveals the story of the picture. Here stands the Son of God in the midst of a ruined world, dreaming of a redeemed humanity.

If ever there was one obsessed with a vision it was Jesus. What was that vision? Was it not also the vision of a restored fatherland, the fatherland of God? To him Jehovah was the loving heavenly father of all mankind. Man was made to live in unity, love and fellowship, or in a world brotherhood. What a vision! A world redeemed! A restored fatherhood! He saw a new kingdom, the kingdom of God, a universal kingdom in which all people become the children of God in the brotherhood of man.

To Jesus this vision, this divine cause, was everything. The kingdoms of the world and their glory could not turn him aside. The comforts of life, all earthly pleasures, all earthly possessions, he cast aside. In loyalty to his vision no personal sacrifice was too great. From those who would share his vision he demanded all. In his way his demand for absolute loyalty is just as drastic as that of Hitler. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Furthermore, not only the glory of this vision, but the very nature of its fulfillment, is no less than amazing in its utter break with the traditions of history. Jesus lived in a time of turmoil and agitation. Roman oppression was heavy and unjust. Bitter resentment among the Jews was running high. They despised the very name of a Roman tax collector and classed these publicans with sinners. They were looking for a Messiah

who would mobilize the hosts of Israel and lead them forth in bloody conquest. Dean Shailer Mathews says, "They whetted their daggers to the sound of Psalms, and sharpened their swords to the martialed music of prophetic utterances, which to them, seemed only denunciations and imprecations on the enemy." "Fall down and worship me," said the devil, "and I will give you all the kingdoms of the world." But Jesus broke with the devil, he broke with Jewish expectation, he broke with the tradition of armed conquest and bloody strife, he broke with everything but his God.

"Put up your sword," says Jesus. "Take up your cross." "Love God with all your heart, and your neighbor as yourself." "Love your enemies, . . . do good to them. . . . Pray for them." "Forgive until seventy times seven." "Love one another even as I have loved you." Compare these striking statements of Jesus with the commands of some world dictators and you will begin to appreciate the word *Savior*. His methods are the very opposite of armed aggression. His methods of building the brotherhood of man under the Fatherhood of God are methods of love, goodwill, right living, forgiveness, humble obedience to God.

Conclusion

In the second chapter of Acts Simon Peter quotes the prophet Joel as saying the time is coming when God will pour out his spirit on all flesh, and their young men shall see visions and their old men shall dream dreams. What a thought! People filled with the Spirit of God; old men dreaming of visions faithfully followed; young men seeing visions and laying out conquests for God.

Someone has said that "No man is fit to live until he has found a cause for which he is willing to die." Where there is no vision the people perish. Life without an absorbing vision is tragic; life obsessed with a vision minus the motivating power of religion is dangerously tragic. Without a clear-cut vision of conquest we waste our lives in aimless wandering; obsessed with a vision without religion we not only waste ourselves against the walls of ultimate failure, but may wreck civilization in doing it.

The German dreamer is obsessed with a vision and goes forth in bloody conquest. The candles of Europe are going out. They are going out all over the world. Nothing but the clear-cut vision of the Son of God will ever relight them. Oh, that we might catch a vision of this world brotherhood, that we might share it with Jesus, that we might become radiant with its light and warmed by its fires, that we might become utterly obsessed with that vision, that we might practice its implications in our midst and proclaim its message abroad! This, to me, would make a good program for "Brethren in Reality." Might it not be that what we need most just now in the Church of the Brethren is the unifying force and the motivating power of this clear-cut vision? For "Where there is no vision the people perish." I believe the Bible is true. I believe that Jesus is right. I not only believe that the program of Jesus is workable, but I believe it is the only program that is workable in our world.

Pampa, Tex.

Written for Our Learning

Romans 15:4

BY REBECCA FOUTZ

THE children of Israel furnish us with many lessons. Their experiences have a spiritual counterpart. Their bondage in Egypt is like the soul that is in bondage to sin. Satan, like Pharaoh, is a hard taskmaster. The burdened soul cries to God for deliverance. But Satan battles to retain his slaves. Like Pharaoh he offers to compromise.

First he urges going just a little way toward God. Thus he would retain his sovereignty. But this would not really deliver, so the offer must be rejected.

Then Pharaoh offered that just the men should go to worship God. This would be leaving the affections back in the world. As Satan knows with the soul, this would mean a return to his power.

As with the wilderness temptation of Christ, Pharaoh offers a third compromise—that the people may go if they leave their possessions in his domain. Again God rejects. The soul, too, must spurn this offer of Satan if it wants release from bondage. For all one has—himself, his affections, his possessions—must be given over to God's control if he is to be truly free.

All the efforts of the soul to free itself, like those of Israel, do not avail. Only the grace and power of God through Christ can give deliverance.

After we accept deliverance, it must then be a journey of faith, relying on God to bring us through all the difficulties and testings along the way if we are to reach the desired haven.

The children of Israel sinned and murmured and complained until God felt to destroy them. They provoked Moses into an act of disobedience for which he suffered a severe penalty. And because of unbelief most of them failed to reach the promised land. What a reminder all this should be to us.

As with them, when the way is rough, sometimes there is a longing and a looking back to the lush and fleshly things left behind, the while we like Israel forget from what there was deliverance.

But also now, as then, God's presence, his cloud and pillar of guidance do not depart by day or night, while for the whole journey he provides manna for the hungry soul and water for the thirsty spirit—and a final safe passage through the Jordan of death.

Philadelphia, Pa.

Must Farmers Limit Production?

BY FLOYD M. IRWIN

I FIND that many Christian farmers who are being urged and even constrained to limit their crops are quite perplexed by the situation. Their Christian conscience tells them that so long as any fellow man is in need of their produce its production should not be limited. Yet they are told that unlimited production would result in such an abundance that it could not be sold at home or abroad, and that the surplus would cause the price to fall so low that they would not get paid for producing this larger crop. Those who have studied the situation realize that this is true. They know that while the farms produced more in 1932 than they did in 1924, yet for this larger crop the farmers received about half as much pay. So while they would like to tell the government to leave hands off, they reluctantly yield to its requests to limit their crops.

Yet they know that something is wrong about such a procedure. They know that there are millions of families in our country who would buy more bread and milk, more oatmeal and corn flakes, more pork and beef, and more warm woolen clothes if there were plenty and if they had the money. They know that there are millions more in other countries, too, who would buy their produce if they could. But they are told that these folks will not or cannot buy these surpluses. So the farmer, to survive, must limit his production. But he wonders why. Isn't it wrong? What should he do about it?

He may think that the trouble lies with the present administration, that if we would change political parties, all would be well again. But someone points out to him that the Democratic party now in power is only teaching him to do what Republican business men have practiced for many years—namely, the limitation of production to secure higher profits. He remembers, too, that he was in desperate circumstances when he was producing to his utmost under another administration. But he wonders if a change of party now might help the situation. Many are about ready to try it. They realize that something is wrong and should be changed. But what?

Some who think farther have concluded that the necessity for limiting production arises not from the political party in power, but from our system of distribution. They point out that our competitive or profit system worked well in the early days when goods were scarce and the population increasing, but that today it has broken down. They point to the fact that the profit system allows wealth to be concentrated more and more in the hands of a few. Thus the many have less and less with which to buy their necessities. They say that profits cannot be made when there is an abundance of goods on the market. So to make profits in this age of abundance, factories and farms must not produce to their full capacity. This will cause those who have money to pay higher prices, and those who have little money will of course get less and less. Our profit system of distribution is not designed to supply the needs of men. It is designed to make profits. They say the farmer must learn to farm for profit, not to produce all he can; or he must *build another system of distribution.*

The farmer has his choice. He can continue on with our present economic system under which he must either sear his conscience and produce less, or produce all he can and suffer economic tribulation. Or he can begin to build a system of distribution which will conform to Christian principles, one which will work in an age of abundance.

The way to get away from limiting output is to get a system of distribution that distributes.

The profit system is generally considered the good American way. But it did not originate in America; neither is it good. To continue under it farmers as well as business men will more and more be constrained to do that which they know is wrong. A few will need to limit production to get more, while many will get less and less. A growing number of farmers knowing this feel that it is their Christian duty to create and patronize co-operatives which more nearly conform to Christian principles because they tend to put more and more buying power into the hands of the many who need the goods we produce.

Building a new system of distribution is a slow and difficult task. A good building cannot be built in a day, nor without effort. But to tolerate that which is bad and outworn, and not to build better when we can, is folly. Let us not limit ourselves with an inadequate system of distribution. Let us

produce more and build a system that will distribute what we produce. That, it seems to me, is the American and the Christian thing to do.

Eustis, Fla.

"Hot Boxes"

BY PAUL H. BOWMAN

Note: This is an effort to express the central message of the National Study Conference on the church and the present world situation which was held in Philadelphia, Feb. 27-29, and attended by 290 representatives of thirty Protestant bodies of the United States and Canada.

TRAIN crews and travelers know the significance of "hot boxes." No matter how magnificent the equipment, how powerful the locomotive or how efficient the crew, one "hot box" baffles the greatest engineer, stalls the finest train and "ties up" important traffic. Great trains go forward on wheels, and wheels revolve on spindles or axles. The absence of proper lubricant in a single "box" is a peril to satisfactory travel and the odor of a "hot box" is a signal of grief to the railroad industry.

This is a world at war. Major struggles are now going on. It is reported that 2,000,000 men have already been killed in the conflict in China and that perhaps 60,000,000 more of our Chinese brothers are homeless. In Finland 500,000 refugees evacuated from war zones are experiencing human suffering beyond description. In all of Europe there are said to be 34,000,000 men, women and children cast adrift by the perils of war and the fires of persecution. And our world is preparing to plunge deeper and deeper into this dark and bloody morass of hatred and destruction. What can the Christian church do about it? Is she merely to protest against the war system and take no positive or constructive steps in the direction of peace on earth and goodwill toward men?

The missionary enterprise which has been the very heart of the Christian church and to which so many have given their all is confronted by one of the greatest crises of history. That movement cannot be exterminated, but its progress may be set back by centuries and much that has been accomplished in the recent decades in some of these foreign fields may be destroyed in the strife and turmoil of the present world situation. In some parts of the world those who dare to stand for the absolute values of the spirit are confronted by firing squads and other forms of persecution as revolting as those of the Middle Ages.

The spirit of nationalism hangs over the world like the shadow of a great monster. Domestic and foreign policy is determined among the nations of the world by self-interest and with little or no regard for the effect upon other nations and other peoples. There is need for world-mindedness in every nation on earth and the forces of government, science and education seem to be impotent to meet that crisis.

The American people are indifferent, self-satisfied, complacent; they are committed to a repulsive materialism. We are experiencing a rising prosperity; we are rapidly increasing expenditures for luxuries and showing a steady decline in our gifts to the things of the mind and spirit. Since 1928 the American people have increased their expenditures for the army and navy by 31% and decreased their gifts to the church by 36%. We are spending increasingly more for soft drinks chewing gum, theaters, tobacco and liquor, and making decreasing gifts to religion, missions, education and relief.

What shall the Christian church do about this situation? It would seem that 54,000,000 Christians in the United States could do much about it. In conferences and conventions throughout the Christian world impressive resolutions are passed and well-laid plans are developed. But that seems to be the limit of our accomplishment.

What is wrong? The answer is "hot boxes." The program of the Christian church goes forward on the back of the local congregation or stops in its tracks at that point. If one local church stalls the whole program is slowed down. If many local churches stall the whole program stalls. Where is the giving of the church done? In the local congregation. Where is the preaching and the teaching of the Brotherhood done? In the local church. Where is the living, the witnessing, the testifying for Christ done? In the local church. Where are the causes of peace, goodwill, brotherhood, temperance, evangelism, missions, relief and Christian education finally advanced? In the local church. Into whose hands are these great causes entrusted? There can be no mistake about it—into the hands of pastors, superintendents, teachers, officers and the forces of the local congregation. There is where the absolute values of the kingdom of God must at last be proclaimed. If the church is to do much to help the world out of its political and moral confusion it must function vitally at the point of the local church unit.

There is a remedy for "hot boxes" in the church of Christ. Let us find it.

Bridgewater, Va.

"When the school introduces and trains each child of society into membership within a community, saturating him with the spirit of service, and providing him with the instruments of self-direction, we shall have the deepest and best guarantee of a larger society which is worthy and harmonious."

OUR MISSION WORK

Missions and the World Crisis

BY DESMOND BITTINGER

Under the joint auspices of the Federal Council of Churches of Christ in America and the Foreign Mission Conference an important study conference was held in Philadelphia for three days, Feb. 27-29. Official delegates from all the churches were invited; 250 were expected, but 290 came. Our representatives were M. R. Zigler, P. H. Bowman, R. D. Murphy, Desmond Bittinger, C. R. Keim and Dan West.—Ed.

THE key thought of the seminar on Missions and the World Crisis was that the Christian church can function, very specifically, through its missionary enterprise in helping to bring about a peaceful Christian world community.

The mission organization is one of the world's best agencies for the building of the ecumenical church; it functions across national barriers and across racial lines to make all men brothers. In this respect it is also one of the world's outstanding peace agencies.

The seminar deprecated the claims of Western superiority, and appreciation was manifested for the contributions to world culture which all races of men can make, and have been making. Into this stream of culture should go our Western contribution, with the fact of salvation through Jesus Christ uppermost, and freely offered to all.

In this present crisis the church must summon youth to participate in missions as a means of building a more Christian world. These youth should seek to understand international and interracial affairs in order to promote acquaintance and understanding among nations and races. They should seek to lead individuals of all nations and races to a wider and more intelligent participation in the world-wide task of healing the wounds of the world, and co-operatively laying the foundation of, and building a peaceful Christian world community.

Elizabethtown, Pa.

The Beginning of a Church

BY HERMAN B. LANDIS

CHURCHES grow around a person or a group of persons. It was true in the days of the church pioneers. The church today is successful or failing according to whether it has one or more faithful members in it.

And so it was with a bit of destiny going along that we set out for a town twelve miles away to perform the first baptism there. We have had a school there for several years, and several had taken the covenant, but none to date had felt like going all the way and receiving baptism. The decision to take this step stamped the applicants as Christian truly. It took us five hours to make the trip, for the roads were muddy. We arrived early in the afternoon, and set up camp in the mission hut there. Soon people began to come to greet us and we went out to greet a number of the people. The schoolboys gathered around quickly. One old man, the father of a covenanter, came and greeted us. We talked to him about the reason of our coming, and why we baptize. He listened with great interest, and when we finished, he said he also would like to be baptized. We felt that he didn't understand enough to justify our baptizing him yet, so we told him that after he learned more about Christianity and Jesus, he also could be baptized.

At four o'clock twenty-five men and boys went a short distance from the village to a narrow creek. Here a young man about nineteen years of age received baptism. Because of lack of workers, we had decided to close the school in this village. When the young man heard of it, he asked if he could teach some of the children, so that they would not forget all about God. We were glad for him to do so. In the evening meeting the day of the baptism, after the sermon, opportunity was given for questions or expressions. The young man, just initiated into the Christian family, stood up and told of his plans to help the children and asked for their help. He also asked for the prayers of the Christians at Marama. Then he said: "God is my Master from now on, and I am going to do his bidding." God grant that he can keep this promise. If he does, there will be a strong church before so long at Birni.

Marama, Africa.

Liao Chow Notes

BY ANNA M. HUTCHISON

General Conditions

Scarcely a day passes that we do not hear from either near or far the sound of shot and cannon between the two contending armies. Yet none of us missionaries has as yet received any harm. There are four of us at present. Our Christian community has not been disturbed very much. One elderly Christian man, who was mistaken for a spy, succumbed from the treatment received, for he was not very well at the time. Since the "occupation" we have not been disturbed as formerly by air raids.

With the women's Bible school, which is being carried on in the large boys' school buildings, it has been different. Since the opening of the school in October, the younger women and older girls have been flocking to us seeking admittance. There were no restrictions from

the outside and the number admitted was limited only because of the difficulty in securing grain. Ninety are now enrolled and a number of others are on the waiting list. These have come mostly from the surrounding villages as many of our city people have not yet returned since the occupation. Of course these have to be supported partly by relief funds, more than one half being given from that fund. These schools present a great challenge and give a unique opportunity for molding young life and building up Christian character. These young people are eager to learn and they are responsive to the Christian message.

Evangelistic Work

Since the occupation in early July there has been but little opportunity for evangelistic work in the city or in near-by villages. This is because many of the people have not returned, and also because conditions make it unwise to venture out. Hence our city work has been limited largely to the institutional work. But many of those scattered out into the farther country districts have as of old "gone everywhere preaching the word." Others have been conducting Bible and reading classes. But because of the communistic armies being scattered in all these farther country districts, the people are suffering untold hardships. They have to support both themselves and the communists when they are already reduced to utter poverty. The price of grain has greatly advanced. Any suspected of being spies are also very cruelly treated and frequently they pay with their lives.

Liao Chow, China.

A Two-Day Retreat in the Jungle

BY ELIZA B. MILLER

Place

It was in the quiet, secluded village of Bhilvada. This little village is about three miles southeast of Jhagadia, just back of one of the maharajah's summer palaces. He often goes there for a day or two of hunting in the picturesque hills near by. The village of Bhilvada is built on two ridges of hills running parallel. There are about thirty houses in the village. The mission school is on the low land between the two hills. Within the last few years some fifteen or twenty families have become followers of the Jesus Guru (Teacher). This group of Christians with the teachers gave the invitation to the Christian schools and Christians of Raj Pipla this year. A hearty welcome was given to all, and the two days of fellowship with one another and the village folk were uplifting indeed.

Time

Christmas was over, and the New Year was near at hand. The Christmas programs in the schools and churches were over, so school children and village Christians came with an air of leisure which took away worries and a feeling of haste to get back home. The morning of Dec. 28 found teachers gathering their groups together and village farmers hitching up their oxen and loading their carts with those who were going to the jungle retreat. During the day Bhilvada became a center of activity such as had never been seen in that little village before. But it was a common Indian scene, for in that manner the people of India go on a pilgrimage. It was this pilgrim spirit which had been kept in mind when plans were made for this yearly retreat. Each person brought his own food, bedding and other necessities. At mealtime little groups could be seen here and there cooking their food under a tree, in a field or by the side of the hill. As one expressed it, "We are imitating the Israelites, doing as they did when they were on the journey from Egypt to Canaan." Could anything have been more dramatic?

Personnel

All the Christians of Raj Pipla State and the surrounding area were invited. Taking a count on the first evening, it was found that there were people present from twenty different villages. Some walked, some came in carts, some came as far as they could on the railway and walked the rest of the way. Some of the modern young men came on bicycles. Missionaries came to take part in the program and help in the management of affairs. Unfortunately our Bro. Kinzie who had just moved to Raj Pipla State was unable to attend on account of an accident in falling from a bicycle. The Lichtys came with their good cheer and Bro. Lichty brought daily lessons from the life of the Lord Jesus. Bro. Blough, just fresh from America, came and gave his usual helpful messages. He had not forgotten a bit of the Gujarati. Old and young could follow him in his messages. Brethren Nagarji



Mission Share Record by Westminster's Aid Society

In 1922 the Westminster Aid Society subscribed for a $50 share of support in the Ping Ting station, China, and since that date has contributed $1,050. The society also supports a $50 share in the Bulsar station, India, and since 1928 has contributed $810.

On Sunday evening, Dec. 10, 1939, in connection with the district tour made by Brethren Raymond Peters, Desmond Bittinger, and H. Spenser Minnich, a picture was taken of the officers present at the service and their names are from left to right as follows: Miss Elsie Roop, vice president, Mrs. J. T. Royer, president, Mrs. Harry Ditman, assistant secretary, Mrs. S. D. Haines, quilt superintendent, and Mrs. Charles E. Royer, quilt superintendent. Mrs. George Early, secretary of the aid, was unable to be present.

Dhanji and Devjibhai Ramji were absent on account of illness. A large group of children came from the schools. They had a reason for being there, for they were on the program to participate in song, in drama and in sport. How well they did acquit themselves! Everyone was interested as the children demonstrated health, village uplift, education and foolishness of caste in their presentations.

Conclusion

With a beautiful and quiet place for the meeting, with a good purpose for which to be present, with good fellowship, with an interesting program, and with blessed fellowship (Brethren in Reality) all went away refreshed and happy. All felt encouraged to go on in the good work. All said farewell with the hope that they might meet again a year hence to renew acquaintanceship, fellowship and goodwill.

I should not forget to say that the climax came on the closing night when the young men from the different villages entered in competition with their singing bands. How everyone enjoyed them! Taropa carried away the first prize and Sankalia the second. God bless these fine young men and make them a blessing in their villages and among their own people.

Umalla, India.

Beginning to Be a Missionary

Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. They sailed for our China mission field in February of 1938.—Ed.

Letter 19

Peking, China.

Dear Glen and Agnes:

While it rains, thunders and lightnings, I will try to get this letter started. Yes, we are still having lots of rain. We have a lot of electrical storms here, but practically never any severe wind with any of them, and the lightning usually is not sharp. I can say that I really don't mind them at all, and what a relief they always bring from the heat! This makes our second good rain this week. How thankful the farmers around here are, for this means their very lives in many places. These rains are producing wonderful crops everywhere this year, and they are certainly needed.

After time out to go to church. Mrs. Bright and I went over to the American Board Chinese church just next door to us. Of course I could not understand the message, but even so it was a great inspiration to see the big group of Christians who meet every Sunday to worship. There were probably close to three hundred present, and the large majority were young people between the ages of twenty and thirty. With them lies the future of China.

There is one store near here where all the clerks are Christian. They must have close to thirty young boys. You never see a Chinese lady acting as a clerk. These boys go to the American Board church every Sunday morning in a body. Each morning before they begin their day's work, they have devotions. One night a week they meet for Bible study and another night a week for hymn singing. I enjoy trading at that little store, for it is noticeable how they will go out of their way to help you. They always greet you with a smile and make it their business to learn your name, and then they are always very careful to address you by your name. One day I asked them for a couple of things that they didn't have in stock. They knew that I couldn't speak Chinese, so when I had finished my trading there, one of the boys who speaks English very well went with me to a couple of stores to help me get the things that they didn't have. It is such little courtesies as these that set such stores apart from others.

How I wish that all of you could have been here to dinner today. Yes, we had Chinese food. Today they brought on something that looked like real thin pancakes. They were made out of flour, salt and water. Then we had three dishes, celery seasoned as only Chinese can season it, green beans with a different but a typically Chinese flavor, and some bean sprouts with still different seasoning. We would take one of the cakes, wrap up a spoonful of one or all of the vegetables in it and then eat it. It was delicious.

The other day, we were served with a dish that we could not diagnose, so we called the cook to ask him what it was. He said it was yellow flowers. We didn't know whether to believe him or not, so we asked some more questions and came to the conclusion that he knew what he was talking about. You know what tiger lilies are? Well, these are lilies that are very much like them but smaller and all yellow. I have seen them in the States, but who would have thought they were good to eat? The Chinese gather them just before they are ready to open, take off the bud part, cook it, season it, and we consider it a real delicacy.

Lloyd and Ellen Cunningham.

Missionary Society Program for April

Women and the Way

BY ESTHER BEAHM

Is it possible to conduct a profitable industrial project on Christian principles?

During the last few months we have been studying Christian women in many walks of life. As we follow on in our mission study book, *Women and the Way,* we find women taking an ever larger part in industry.

Does it matter to you that women are putting in long hours under unsanitary conditions? Christ took an active interest in the health of his followers.

This fourth program on the book will acquaint us with conditions in industry in foreign countries. And it may awaken us to living conditions in industrial plants near our own homes.

An outline of this program is found on pages 16 to 18 in *How to Use Women and the Way,* 10c. Order it and *Women and the Way,* 50c, from the General Mission Board, Elgin, Illinois.

Chicago, Ill.

What to Pray For

Week of April 6-13

The members of the General Mission Board are elected by the church, and they are responsible to the church. The board is charged with the direction of the mission work of the church in foreign lands and holds itself under solemn responsibility to the Brotherhood. Every member and secretary of the board needs the faithful backing of the church. Prayer is requested for our General Mission Board that it may have wisdom to make right decisions in every matter brought to its attention.

HOME AND FAMILY

The Waiting Bride

BY VERA EMMERT JOHANSEN

So like a lily fresh with dew
In purity complete,
She stood beside her chosen one,
So slender, fair and sweet.

Her soft hair fell in shining waves
About her radiant face;
In eagerness she waited there
With simple, childlike grace.

She like a lily, straight and tall,
With petals still uncurled.
She was as yet unmindful quite
Of life in this new world.

Such strength and beauty hers to give,
Lord, make her brave and true
That she may keep her purity,
And rise to dare and do.

Freeport, Ill.

The High Vision

BY HOWARD HENRY KEIM, JR.

Concluding the Sixth Story-Sermon on The Quest for Happiness

The individuals who achieve most in life are not always the most brilliant, but they are the most diligent. Thomas Edison was sent home from school because he was too dumb to learn. His teacher didn't understand him. After becoming famous as an inventor, he suggested that genius is made up of two per cent inspiration and ninety-eight per cent perspiration. One reason why more people do not see God is because they have no religious industry. A young college student confided to one of his advisers that he could arrive at no conclusive belief in God. After some questions, the facts revealed that the young man was making no effort to find God. He did not go to church. He did not read the Bible his mother had sent with him. He never sought fellowship with God through prayer. He had not tried to find God in the beauties of nature nor in the orderliness of the universe. Human acquaintance can not be built up in absentia; neither can others find God for us. Too many are spiritually lazy. Half the people who belong to the Christian churches of the world are Christian only in name. They are not working at the job. They allowed their attention to drift from the high ideal with which they began the new way of life. Consequently, they have fallen before the spiritual hosts of darkness. Their feelings are hurt. Their discouragements and disappointments and problems and temptations have been too much for them.

A great deal of perseverance is necessary to maintain the high vision and the upward look toward God. A business man once wished to hire an office boy who would be dependable and who might grow into an executive position in the business. He advertised for applicants. Each boy who looked like a good prospect was given a simple reader and asked to start at a certain place and read aloud, regardless of any disturbances which might occur in the room, until he was told to stop. After the boy had started reading, the business man would go to a door and return with a basket of pups which he would place on the floor near the boy's feet. The cute, woolly inhabitants of the basket were then taken one by one from their cramped quarters and allowed to romp and play at the boy's feet. The lad's interest quickly shifted from the book to the playful little pets on the floor. The applicant for the business position lost the place where he was reading, stumbled over words, or forgot entirely what he was supposed to do. At last, after many boys had taken the test and failed, one young man was able to continue to read until the executive finally gathered the pups up again and removed them from the room and signaled the boy to stop reading. He then asked the lad how he was able to do what he had been told. The boy replied that he had been trained by his mother to keep on working at whatever task he might have to do till he was through. He had been taught that the race does not always go to the swift, nor the victory to the strong.

"So I just kept on reading, even though I do like pups awfully well," he said. "And I knew I would have a hard time getting started again if I ever turned my attention to the dogs even for an instant."

"You are the boy I want for the job, because I want someone with enough persistence to finish his task in spite of handicaps," replied the business man.

A lot of good, respectable citizens will never see God because they lack persistence in the upward look. Our complex life presents a thousand diversions to prevent us from seeking first the kingdom of God. It takes real persistence to be a systematic Bible reader, to have a daily period of quiet meditation and prayer with God, or even to attend church regularly. Persistence is always rewarded. The boy who persists in doing what he is told will get the job and will be advanced. The brick layer who persists in laying bricks will have a higher wall when day is done than he who becomes interested in all the attractions at hand. He who can persevere in the upward look will surely be rewarded with a vision of God which will make eternal sunshine in his soul.

III. High Vision to Those of High Aim

We may never be able to achieve our aims, but that is no valid reason for making them low. If anything is certain, it is this, no one will ever rise higher than that for which he aims. The person who forever keeps his eyes glued on the sidewalk for fear of missing a dime which has fallen from someone's pocket may find a dime occasionally but he will miss beauties whose value can not be computed in terms of dimes or dollars. If we are to see the smile of a friend, the graceful flight of the birds, the glory of the leafy trees, the grandeur of floating clouds, the twinkle of the stars, and the gorgeous colorings of the sunset, our eyes must be lifted upward.

If we aim at respectability we may be able to attain that end. But if we aim at the perfection of God as Jesus said we should (Matt. 5:48), though we will never reach it, we have possibilities of rising far above mere respectability. If we aim at accumulating a fortune we may be able to do that. But if we aim to lay up treasure in heaven as Jesus advised (Matt. 6:20), we may build a victorious, creative, dynamic personality, and we

may furthermore fill the lives of those about us with a radiant joy and peace and love and eternal riches. One who aims for the wide gate and the broad way is not likely to get through the narrow gate and walk along the straitened way. He who aims at selfish pleasure usually wrecks his own life and often the lives of others as well. But he who seeks to make others happy will find the greatest happiness in the world. He has brought to his own life that which he desired to bring to others. So our aim must ever be for the very best that we know. Second best is not good enough.

If Jesus could afford to take forty days from three short years of public ministry in order to choose the best methods to carry out his aim, we also can afford to take time to think through and plan our lives. We would achieve more if we would take more time to be alone with God and allow his Spirit to penetrate our innermost being. Jesus' aim in life seems to have been settled in his mind when he was twelve years old, but he waited until he was thirty before starting his public work, that he might perfect his plans.

How tragic it would have been if all Jesus' energies would have been used in feeding the multitudes of Galilee and Judea on loaves and fishes. There were many who were poor, as many as today comparatively who were economically oppressed and needed food, but Jesus decided that those problems could not be solved except by changing human hearts. As long as people are willing, because of selfish interests, to take food from children in order to increase their own profits, we cannot solve the difficulty by merely giving food to the children, though that is necessary as an emergency measure. Ultimately the hearts of men must be changed so that they will forego some profits in order that others may at least have the necessities of life.

How tragic it would have been if Jesus had allowed all his time and attention to be absorbed in healing the broken bodies of humanity. The care of the body is very important as Jesus knew and demonstrated, but it is not the most important. He taught that the body is the dwelling place of the Spirit which is of God (John 4: 24). He taught the importance of keeping the mind and heart pure. The Jews were meticulous in the care of the exterior. Jesus showed that the inner, spiritual life is more important (Mark 7: 2).

How unfortunate it would have been if Jesus would have allowed himself to be made king by the enthusiastic crowds who followed him! I believe he would have made a good king, as kings go, but that was not the greatest need of the world. The world needed a Savior, a Spiritual King and that is what Jesus determined to be.

What a mistake it would have been had Jesus called to his aid twelve legions of angels awaiting his call, who might have destroyed his enemies by force with fiery swords. That would have given an immediate advantage, but in the long ages to come it would have undermined the whole spirit of the kingdom of love which the Master came to establish in human hearts and lives. Yes, our aim must be high if we are to see God, and it will be high if we belong to the order of the pure in heart, but we must also be careful of the methods by which we seek to attain our aims. Some people get the idea that if they have the highest aim any method is justifiable to attain it. The church has expressed this idea at various places in her history, but it is proved false by every word and act of Jesus.

If we would see God, our high aim must be pursued with an eagerness and an enthusiasm which will carry us through every slough of despondency and over every mountainous obstacle which may confront us along the pathway of life. Look at the prophets of Israel who went from their sheepfolds or their farms or their positions of royalty to preach the gospel of love, truth, righteousness and justice to their brethren in other sections of the country without pay and without honor. Look at the early Christians who were driven by persecution from their peaceful, sheltered haven in Jerusalem. See them crossing rivers and deserts and seas and mountains that they might tell the good news to others. Watch them perform their sacred ordinances in secret, in the catacombs beneath the wicked city of Rome. Visualize them enduring the most severe persecution that the minds of pagan rulers could devise, and going to their death with joy in their hearts and a song on their lips. The arena, the sword, the fire, the cross, the beheader's ax meant only a short cut to glorious fellowship with Christ and God. Christianity needs that kind of eagerness for the best today, an eagerness that will cause Christian men and women to risk all. This spirit is not dead in the Christian church, but it is dormant in the lives of many Christians. Some disciples of the Prince of Peace worked in Spain under the organization of the Friends Service Committee, ministering to helpless women and children from both factions in the tragic civil war. Some Christians in Germany are now in prison for speaking boldly in behalf of the basic truths of the Christian religion, and for voicing their opposition to the neopagan state religion which their dictator is trying to force down their throats.

The quest for the highest and best in life is a challenging adventure which continues to lure the pure in heart, both old and young, into the most courageous living and the most exalted happiness that the world has ever known. If we keep our personalities pure, that quest will never cease. We will remain childlike, willing to forgive, anxious to discover new truth, and full of enthusiasm. We will maintain the integrity of our personalities, we will be diligent in season and out of season, we will plan our entire lives around the highest aim we know, and pay the full price for its achievement. The pure in heart are not in this quest because they expect a reward either here or hereafter, but because their personalities are dominated by an energizing love toward their God and their fellow men. But their quest is rewarded for the present, and we believe for eternity also, by a vision of the spirit and personality of God. Because they have seen him, their personalities have become like his.

May we unite our spirits in prayer. Eternal God, thou who art the Father of all the groping and stumbling children of men, continue to shine upon us with the radiance of thy love, that we may walk in thy light. We deserve nothing better than to walk in the darkness, for we have often chosen the ways of darkness. But do thou help us to turn our faces to the light of thy righteousness.

We cannot thank thee enough for thy divine patience with us. Though we have all at times turned our backs on thy wondrous light, thou hast ever sent after us thy luminous rays to show us our folly and to reveal to us a better way of life. When in our foolishness we have thought the darkness should hide us from thee, we

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KINGDOM GLEANINGS

Calendar for Sunday, April 7

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson. Amos Pleads for Justice.—Amos 5:1, 10-15, 21-24.

Christian Workers. Prayer Chapters—Matt. 6, John 17.

B. Y. P. D., Making My Church Membership Vital.

Intermediates. Come, Follow Me.

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Gains for the Kingdom

Two baptized in the Grand Rapids church, Mich.

Eight baptized in the West Eel River church, Ind., Bro. J. W. Fidler, evangelist.

Two baptized in the Middletown church, Ohio, Bro. C. Walter Warstler, pastor.

Eight baptized in the South Waterloo church, Iowa, Bro. W. H. Yoder, pastor.

Five baptized in the Union Grove church, Ind., Bro. I. C. Snavely, pastor-evangelist.

Twenty-two baptized in the Lincoln church, Nebr., Bro. J. Edwin Jarboe, pastor-evangelist.

Seventeen baptized and one reconsecrated in the Eaton church, Ohio, Bro. W. A. Petry, evangelist.

Five baptized and three received on former baptism in the East Dayton church, Ohio, Bro. Hugh Cloppert, pastor.

Five baptized, one restored to fellowship, one received by letter and two received as associate members in the Nampa church, Idaho.

Eight accessions and two reconsecrations in the Nanty Glo church, Pa., Bro. Jesse W. Whitacre, evangelist; Bro. Chalmer Dilling, pastor.

Seven baptized, one reconsecrated and one received as associate member in the Reedley church, Calif., Bro. Paul B. Studebaker, evangelist.

Twenty-two baptized, six await baptism and one reconsecrated in the Bellefontaine church, Ohio, Brother and Sister B. M. Rollins, evangelists; Bro. D. O. Cottrell, pastor.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Carl Hilbert of Hagerstown, Ind., April 7-21, in the Richmond church, Ind.

Bro. Otho J. Hassinger of Huntsdale, Pa., April 14, in the Greencastle church, Pa.

Bro. Ernest E. Muntzing of Rockingham, Va., April 1-10, in the Wiley Ford church, W. Va.

Bro. W. K. Kulp, of Windber, Pa., March 31 to April 14, in the Dunnings Creek congregation, Pa.

Bro. Robert Cocklin of Mechanicsburg, Pa., April 29 to May 12, in the South Annville church, Pa.

Bro. Galen E. Barkdoll of Copemish, Mich., April 28 to May 14, in the Thornapple church, Mich.

Bro. Clyde Weaver of East Petersburg, Pa., April 7, in the Middle Creek church, West Conestoga congregation, Pa.

Brother and Sister B. M. Rollins, April 1, in the Alliance church, Ohio; April 15, in the East Dayton church, Ohio.

Bro. Lawrence Bianchi of Park Hill, Pa., April 15-28, in the Pleasant Union church, Cherry Lane congregation, Pa.

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Personal Mention

Eastern Virginia will be represented on the Ocean Grove Standing Committee by Eld. Davis Nolley, with Eld. G. W. Maupin as alternate.

Pioneer residents of Parsons, Kans., they are and on March 17 they celebrated their golden wedding. We, therefore, extend congratulations to Brother and Sister John S. Clark.

Congratulations are hereby extended to Bro. Amos M. Kepner and Sister Laura Bosserman Kepner of the Thornapple church, Mich. Feb. 13 they celebrated their golden wedding.

Western Pennsylvania will have as Standing Committee delegates to the Ocean Grove Conference Elders J. A. Robinson, C. C. Sollenberger and Q. A. Holsopple, with Elders Arthur Rummel, F. A. Myers and T. R. Coffman as alternates.

Dr. A. W. Cordier of Manchester College, according to testimony hitherto found reliable, was inside the front door of the Publishing House recently for a short time. Little is known of his visit as he was seen by few but it is presumed that his mission was entirely peaceful.

Bro. L. H. Eby and wife and a sister of the latter, Sister Rummel, all of North Manchester, Ind., were visiting near kindred at Downer's Grove, Ill., last week and came on over to extend greetings to friends at the Publishing House. For their thoughtfulness they have our thanks.

Bro. D. T. Dierdorff has been staying with friends at Franklin Grove, Ill., since the mortal remains of Sister Dierdorff were laid to rest there a few weeks ago. We are sorry to learn through Brother and Sister Evan Kinsley of Franklin Grove, who called on us last week, that Brother Dierdorff has not been well, confined to his bed much of the time.

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Miscellaneous Items

And now comes Bridgewater College with another pull on our gratitude, gladly given. The 1940 catalogue replaces older editions in our files.

Middle Maryland meets in district conference April 18, 9:00 A. M., at Johnsontown, W. Va. Elders meet April 17, 1:00 P. M.—Rose E. Nichols, Secretary.

Bethany Biblical Seminary is the next of our institutions of higher education to favor our files with a catalogue for the current year, and thereby to command our thanks.

An Ascension Day program will be given Thursday, May 2, at Salunga, Pa. The morning session beginning at 9:30 will be devoted to Sunday-school interests with addresses by Sisters Martha Martin and Irene Bittinger and Brethren Galen Blough and R. P. Bucher. In the afternoon beginning at 1:00 Brethren Jas. M. Moore and Desmond Bittinger will speak on missionary themes.

The mixed chorus of the East Petersburg church of Eastern Pennsylvania, consisting of about forty voices with Sister Roy Forney as director, will render a special program May 5, 7:30 P. M., daylight saving time.

Southern Ohio will meet in district conference at the Lower Stillwater church, three and one half miles north of Trotwood, April 11. The elders meet at 10:00 A. M., April 10. Ministers' meeting in the afternoon and missionary meeting in the evening of the 10th.—H. H. Helman, Secretary.

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In the Messenger Twenty Years Ago

Bro. Wm. E. Hamilton of Browntown, Va., spent several days, recently, with relatives and friends in Elgin, at the same time making his first visit to the Publishing House.

Eld. S. R. Zug of Palmyra, Pa., is one of the few who have a birthday only once in four years. Last Sunday, Feb. 29, he completed the eighty-eighth year of his earthly career.

Bro. E. M. Butterbaugh of Warsaw, Ind., a member of the Auditing Committee, has begun the examination of the Publishing House books, preparatory to closing up the business of the past fiscal year.

Bro. Levi Minnich and wife of Greenville, Ohio, are spending several days at Elgin this week. Bro. Minnich is the father of H. Spenser Minnich, assistant to the secretary of the General Mission Board.

The Evangelistic Committee informs us that Bro. Wm. J. Tinkle and wife, now in Bethany Bible School, 3435 Van Buren Street, Chicago, expect to enter the evangelistic field again soon, and will have some dates available after June 15.

A new house of worship is being erected by the Clovis church, N. Mex., all the indebtedness on which has already been paid. The dedication of the house is to take place in March, at which time Bro. D. L. Miller is to deliver the address for the occasion.

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"Enter Into His Courts With Praise"

The church musicians of our brotherhood should note that the time is rapidly drawing near when we turn our eyes toward our Annual Conference. A part of the inspiration of Conference comes in the praise of God through music. The Conference choir has become a vital part of that praise of God through the years.

This year we want to invite entire choirs to become a part of the Conference choir, thus getting the inspiration that comes through singing with a large group. The directors, and choirs that attend in a group, will receive special recognition at the great Sunday afternoon program. Will all those desiring to join the Conference choir as a group send in the names of your choir and your director, and the number in the group, to P. L. Huffaker, 1927 Virginia Ave., Hagerstown, Md.

The music for the choir will be found in the book, Program Choruses, No. 1, published by Hall McCreary, Chicago, Ill. This and any other material may be ordered through the Brethren Publishing House, Elgin, Ill. Watch the Messenger for the announcement of the numbers. There will also be some mimeographed songs sent out from Elgin to all those who send for the same. A small charge will be made for this material.—P. L. Huffaker.

I Go South

The Colored Folks

It is to the credit of the Church of the Brethren that she never held slaves. On the other hand, it is little to her credit that she has done nothing or little for the colored race in America. When she was working among the colored race she did make some distinction. Did not Jesus speak of some who ought not to have left certain things undone? Before coming south I had planned to see something of the Negro race as a casual observer might take note.

Throughout the South the white and colored races have separate quarters for residential purposes. They have each their own schools, their own churches, their own standards. One must guard so as not to offend by doing the improper thing. You, of course, know about the separate coaches on trains, the separate rooms at depots, and that colored folks may not eat with nor stay with white folks in the same hotels. But I was partly prepared for some of these conditions, for not many miles from Elgin, Ill., even a Brethren Sunday school found it necessary to ask some colored children not to attend Sunday school because some said they would leave, if the black children would continue to come. And though we have two colored churches in my own town I have never attended one of their services. Because of these facts, and they are facts, it would not become me to criticize what southerners are doing to the colored race.

The colored folks may work for and with white folks. Yes, and they may spend their money in white folks' stores. The black and the white dollar mingle freely in the business man's dealings. In Sebring the colored folks live within the city limits but across the railroad tracks. Their streets are not paved as in the white section; their shacks are far from mansions. The furnishings are limited. Not infrequently when the weather is cold they build a fire in the open and gather around it to warm. I was told that most of the colored women refuse to use modern conveniences in doing the family wash for whites. A strange sight indeed, to see the black tub or kettle in the backyard, and to hear the woman sing as she rubs the clothes on the board, and wrings them by hand. Certainly most of the colored folks belong to that third of undernourished, underclothed and underhoused of whom we have heard so much.

Politics in the South, where one party rules, are much like politics in the North, where one party rules. For the primaries most of the folks register Democratic as only thus can they express preferences at the primaries. When it comes to election they can vote as they see fit. Scanning one poll list of three dozen names I discovered two Republicans. "Yes," said the good sister who registered the voters, "these two refused to have it otherwise." They say the colored folks are not voting. You can readily understand why this is so. It is easy to enact laws to regulate the rights and privileges of citizens, but it will require years of patient and persistent education to effect reforms. This applies to both races.

While here I have talked with colored folks, attended their Sunday-school and church services, been at their entertainments, and faced them in public school. Let me tell you about these occasions.

First, I went to a Monday evening entertainment in

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THE CHURCH AT WORK

THEME: CURRENT DANGERS THREATENING DEMOCRACY IN AMERICA . . .
THEIR IMPLICATIONS FOR THE CHURCH

"There is in America a wider disillusionment with democracy, a greater scepticism about popular institutions than at any period in its history."—Harold Laski.

Democracy and the Christian Religion

The following is taken from the Report of the Commission on Social Action for the International Council of Religious Education.—Ed.

The basic principle of the Christian religion is that God is the universal Father and that all men are his children. It holds that men, in consequence of their divine relationship to a common Father are brothers and members of a common human family. The basic purpose of the Christian religion is to lead all men to a realization of the divine heritage and to achieve their highest possibilities as children of God. The basic goal of Christianity is the creation of a social order in which men can live like brothers under the guidance of God, their heavenly Father.

We understand the basic principle of democracy to be the conviction that human beings are of supreme worth and are possessed of certain inalienable rights and responsibilities. These rights and responsibilities are not granted or conferred, but are inherent in the fact that human beings are persons. They belong to minorities equally with majorities. The basic purpose of democracy is the achievement of the highest degree of perfection of which human beings are capable. Social achievement is not automatic or inevitable, but grows out of the contributions of individuals and of collective life. All human progress should be interpreted as "mass gains and should be diffused through the mass by whom they were created as rapidly and as fairly as possible." The method of democracy is popular control over all means of life and government through recognized formulas for the creation and execution of the popular will. Democracy recognizes the fact of social change and believes that social progress can be made by persuasion and consent rather than by the process of coercion and violence.

Democracy, as we understand it, is the social expression of the religious conviction of the fatherhood of God and the brotherhood of man. Democracy is therefore for us the social expression of Christianity in the realm of organized human relationships.

The Present Situation

The democratic theory of human society and the principles of the Christian religion are both undergoing serious strain in America and throughout the world. An analysis of the dangers involved in the present situation and the elements of strength and hope to be found therein points to the necessity of the Christian churches of the world addressing themselves directly to the social issues that confront modern society, its government, and its churches as well.

Dangers in the Present Situation

The International Situation. The danger of a European and world war into which America may be drawn has been so great that there is a sense of futility and hopelessness in the attitudes and efforts of all except a devoted band of peace lovers who still hold that international quarrels, from whatever cause arising, should be settled and can be settled by pacific means. This pressure of approaching war has led in America to proposed legislation to expand armaments to unprecedented proportions and to call for the industrial mobilization of the nation on a war-time basis. As war inevitably sets up dictatorship in a democracy, all lovers of democracy, including those who support adequate measures for defense, must view with disquietude these extreme proposals.

The National Scene. The possibility of war abroad and the fact of economic distress and discontent at home have combined to make uneasy many groups in America. This uneasiness has led to numerous violations of free speech and other civil liberties. It has caused a popular distrust of forward-looking Christian citizens of whose loyalty there is no question, distrust that has been fostered by irresponsible charges, and a spy system that has some resemblance to the secret police of communist and fascist dictatorships abroad. There is increasing difficulty in determining what is the truth and what reports are reliable.

The Economic Order. The American nation is able to produce enough to feed, clothe and shelter adequately every person within the national boundaries. In spite of this capacity, we are distressed and frustrated by dire poverty, widespread unemployment and personal demoralization, inadequate compensation, conditions of oppressed tenancy, the use of child labor, and a vast amount of ill-health and suffering that adequate nutrition and medical care can prevent or relieve. The concentration of the control of industry in few hands and the consequent concentration of wealth are continuing problems. The gross inequality in earnings and possessions between the top 10% and the bottom 10% of our people is a denial of democracy. The growing economic tension occasionally results in acts of violence in labor disputes. These acts of violence, by whomsoever caused or done, express a disregard of the orderly processes of government, endanger the public safety and work against the interests of the parties involved in them. Political corruption and the lack of civic interest in public affairs are further threats against democracy. The attitudes of reactionary religious groups that divert attention from these social wrongs or even justify their continuance, and that fail to make helpful contacts with the general population of the community and their problems, is a further source of weakness. The failure of many church denominations and individual churches to practice democracy in their own affairs brings them under like condemnation.

Race Relations. The old discriminations and evidences of prejudice against Negroes, Orientals, and the foreign-born from Europe continue. There is also enmity and bitterness directed against our Jewish brethren. These racial differences frequently accentuate economic wrongs and the denial of civil liberties.

Problems We Must Face

At the Congress on Education for Democracy, held recently, it was decided to provide a continuation committee to deal with such problems as the seven here listed.

1. The relative responsibility of capital, labor, education, and enterprise in developing more jobs.
2. The nature of driving forces which produce creative activity.
3. The nature of the group that will assume the responsibility for co-ordinating all the educational influences of the community.
4. The birth, death, and growth of economic patterns.
5. How to get ideas from all groups into operation more effectively.
6. How to define an adequate minimum program for education.
7. How to provide more adequately for the religious instruction of youth.

Anti-Social Activities. The liquor traffic, the gambling rackets and organized crime and vice are wasting ıe economic resources of our people and destroying ıeir moral integrity. The direct or indirect approval or censing of such enterprises by a government that preımably seeks to promote the welfare of all the people an anachronism and a tragic denial of social happiess to millions.

Hopeful Factors in the American Situation

Against this dark scene we must list the great sources f strength and hope.

The Christian religion in the sense of the spirit of our ord Jesus Christ who declared the worth of all men, ave them the status of sons of God, members of one ast human family. The prophetic tradition on behalf f justice and mercy and integrity in which Christ himelf stood has not passed from our churches, and, adıitting our own weaknesses, we humbly believe that ıis Christian spirit remains the greatest single hope for emocracy in America and in the world.

We list all the forces of education, the public schools nd universities, the church related colleges, the new evelopment in adult education with forums, conferıces, informal discussion groups, and other procedures, ıe public libraries, the freedom of research and of pubcation, the unhampered work of the scientists. All ıese processes help to produce that love of truth, the ·itical judgment, the tolerant spirit that marks the lucated man and makes him a valuable citizen in a emocracy; without whom democracy could not exist.

We list the great civil liberties guaranteed by our onstitution and guaranteed even more securely by the eligious conviction of the great mass of our people that very man is endowed with these inalienable rights "by is creator": free speech, free press, freedom of assemly, the right to petition and the right to worship God cording to the dictates of his own conscience. These ghts we rejoice to see recognized not only in the press ıt in the radio as well.

We list special qualities and procedures in our democratic government: (a) the system of states united in a federal system which would greatly hinder the development of a dictatorship; (b) the independent judiciary and the consequent effective operation of legal justice; (c) the development of new political procedures such as the initiative and referendum and proportional representation; and (d) above all the right of every man and woman to vote under conditions of absolute secrecy, and to exercise all political rights without regard to race, creed, or economic condition.

We regard the American labor movement in its historic efforts for public education, for economic justice and the welfare of working people, and in its present possibilities and achievements, as a mighty force in setting up and protecting the ideals of democracy.

We note the development of new procedures in industrial relations, the acceptance of collective bargaining, the plan of the annual wage, the provision of a basic minimum wage and maximum hours that express a better relationship between employers and employees, and we note with satisfaction that many employers have expressed a Christian attitude and concern by going before and beyond the letter of the law in these and other matters.

The American farmers through their marketing cooperatives have not only helped to solve their economic difficulties, but have strengthened the ideals of Christian democracy by accepting such principles in the management of their own business, in the subordination of personal and immediate self-interest to the good of the whole, and in the social services developed in connection with their organizations.

We believe that the system of consumers' co-operatives offers an alternative plan of economic organization that will preserve the great values of individual ownership, and private property, avoid the abuses of unregulated capitalism or unlimited governmental control, and offer to America a middle way, at least for some of its economic units, as in Sweden and Denmark. We conclude from this analysis that while American democracy and the Christian religion face great and common dangers, the prospect is not hopeless, and we turn now with undiminished faith to point out the specific goals, methods of study and of action that the Christian churches may properly take to insure an America both democratic and Christian.

Educational Procedures

To this end certain educational procedures are suggested that would inform the present church membership of factual conditions and guide them in decisions growing into action; and eventuate in the church group widening its impact upon society. These procedures for education would be:

1. Study groups.
2. Forums and forum discussion groups.
3. Panel discussions and informal group conferences.
4. Round table discussions bringing together conflicting viewpoints under the unifying influence of the church.
5. Creation of a social action committee within each local church to develop the above methods.
6. These groups would make careful surveys of community conditions for fact finding. They would make investigating trips to the scene of social problems.
7. They would develop the conscience of each local church to ultimate and effective social action.

8. Graded and uniform lesson material should be prepared (intermediate up through adult groups) which would put into the focus of church teachings the great epic of social action as taught by the prophets of the Bible—climaxing in the lesson of self-giving love given by Jesus himself. Literature should also be devised to bring the church into closer contact with all groups in the community and their problems.

9. The church should seek to develop the idea of the freedom of small, evangelical crusading groups within the denominational structure, such groups having specific motives of study and action in view.

10. The use of plebiscites in churches should be further explored.

11. The churches should make much more extensive use of the radio.

12. The churches should set up each year schools in Christian living. Many of these could serve as community schools for democracy in the cities or as rural folk schools for rural groups.

Are Christian Women Awake?

A recent writer in her book makes the startling statement that "the world is not one rap better for women having been let loose in it." This seems like a very cruel charge against women, and we think it is too severe. However, there may be enough truth in the accusation to warrant an examination of the failures placed at woman's door.

Not many years ago the opportunity was extended to woman in America to become equal, useful units in society. She was given the right to vote, to be educated and to earn her own living. The statement is also made that woman wants these rights, but that all too often she is not willing to share the responsibilities which these rights demand.

We quote the following paragraphs: "Woman wants to be able to vote, even though she doesn't always want to bother to go down to the polls. She wants an equal job with a man but also wants special privileges as to hours and wages. She wants education but is not always willing to participate in the community problems which must be tackled by educated people. . . . Why are we women so easy going? Why isn't the world less warlike, less poverty- and disease-stricken, less criminal, because we have been given a part in administering its affairs? It is a sobering question." "Woman power today is definitely being unused to its full capacity, and we women in turn are not using to the full the power of God. One has a direct relation to the other."

In these days when the forces of evil seem to grow and flourish like weeds run wild, it is urgent that Christian women use the resources which are available for resisting the wrong. Even in the matter of retaining America's democracy, the warning has been made that if what semblance of democracy we have possessed passes from us, it is not so likely to be because of its violent overthrow by those considered its enemies, as by slow decay for want of substance and by political corruption and economic autocracy.

So long as children cry for bread in rich America, so long as hundreds of men ceaselessly walk our streets hunting for a chance to do honest work, so long as corrupt men hold local, state and national office, just so long are the Christian women of our land challenged to study the situation, take their stand and place their vote on record against the evils which gnaw at the vitals of our country. It costs something to be intelligent, informed and capable citizens of America and of the kingdom of God.

What Adults Can Do About Democracy

Adults can save or lose democracy for America. This is an adult world. Adults make the laws and elect the officials to administer them. Adults must face squarely this fact.

One of the fundamentals of a democracy is intelligent, informed, and capable citizens. Herein lies a major responsibility of the adults. Here is a task for adult education. There is much evidence that too many citizens today seem to have washed their hands of politics and allowed the government to drift into unworthy hands. Adults must inform themselves through study as to the nature, methods, value and strength of a government of the people, and by the people. It would not be amiss for adults in the church to form themselves into small discussion groups, meeting regularly, for this purpose. Study guides are available.

Adults can and must find a solution through democratic methods for the problems of unemployment, poverty, crime, war, inadequate distribution of food and clothing, and race prejudice, or dictators will be called forth to do it by force. Adults dare not be indifferent to these great injustices in their midst. They must do something about them. With insight from study and power through worship, adults can go forth to effective action. The adult program of the Church of the Brethren has a number of elective courses of study and action for use by any adult group of the church which cares to do something about these problems. Write the Board of Christian Education, 22 S. State Street, Elgin, Illinois, for further information.

ADULT DISCUSSION OUTLINE

The Christian Home

Part I. How Make Our Homes Happy?

Scripture: Prov. 31: 10-31

Sunday, April 21

Note: It is hoped that each group will consider the above question in the light of your own needs. The following are mere suggestions to start you thinking.

I. Homes Today

1. How do they differ from the homes of yesterday?
2. What per cent of our homes today are happy?
3. What are the major causes of unhappiness?
4. Which of the following are essential to a happy home today: (a) love, (b) lots of money, (c) good health, (d) no in-laws, (e) time and money for shows, parties, dances, (f) friends, (g) costly furniture, (h) big house, (i) good looks, (j) physical attraction, (k) money for the necessities of life, (l) savings for old age, (m) children, (n) religion, (o) character, (p) sense of humor, (q) co-operation, (r) ability to make adjustments to new situations, (s) a car, (t) honest sharing of experiences?

II. Spiritual Foundations for a Happy Home

1. Reverence for God and his Word (Psa. 127: 1; 128: 1-6).
2. Christian love (Col. 3: 12-25; Eph. 5: 22, 23).

3. Christian service the aim of each member of the household (Eph. 6: 1-9).

4. What others do you suggest?

III. Something to Do

What will we personally do to make our homes happier?

What can we do as a group? Here the members of the group may well share their purposes.

The High Vision

(Continued From Page 15)

have discovered that thou dost make the night to shine as the day. We thank thee that through the ages thou hast sent thy messengers into the earth to reveal and interpret thy light to those living in darkness and sin. We thank thee especially for Jesus, the Light of the world. Teach us to fully accept the light he has revealed. We thank thee for thy Word which truly is, as the psalmist said, "A lamp to our feet and a light to our pathway." Help us to walk in its light.

Strengthen us, O Father, that we may be able to keep the high vision even in times of discouragement and trouble and temptation. Wilt thou anoint our eyes with thy gracious love that we may not be blind but seeing. Help us to maintain, with singleness of purpose, the high ideals which have been ours through Christ Jesus. Aid us now as we consecrate to thee ourselves and our all. May we truly be, as Jesus wishes, the light of the world. Give us courage to let thy light shine through us, even though it may mean, as it has for others, persecution, ridicule, imprisonment, or death. Give us clear minds that we may discern the subtle ways of darkness and overcome them. Grant us spiritual insight that we may, through the guidance of thy Spirit, use all the forces of light at our disposal with such well planned wisdom that we may be most helpful in bringing thy kingdom of light in human hearts and lives on earth.

In the spirit of him who lights our way. Amen.

Huntington, Ind.

I Go South

(Continued From Page 17)

one of the churches. Most of the audience was white. Free admission with offering. The pianist and choir director were absent, but the music went on as planned. Trifles like these did not embarrass them in the least. The music and the readings were of about the same grade as a white church of equal attainments would have put on. The audience showed its appreciation by giving close attention and by the usual applause. The collection was unique. They asked for an offering of $12.50 to meet certain requirements. After the first collection was counted in public they were short $1.98. The little black woman with a winning smile said she really must have the full amount. A choir member added a nickel. Others added various amounts. They began to pitch coins to her. Finally, one man gave her a dollar bill which led her to say, "I knows that man is a Christian." The final count showed over $25 in the till. Profuse thanks followed. That little black woman might tell us how to put the Achievement Offering across.

I saw a colored school in operation and looked into their eager faces at chapel. The principal and his wife both teach. This school carries ten grades and does good work. I saw each teacher at work and was struck with the presentation of the lessons and with the smiling faces as I took their hands. The enrollment reaches the two hundred mark, but the attendance is far from perfect. Neither parents nor pupils realize the value of an education. Colored teachers are paid on the same basis as white teachers, but as their attainments are fewer, the remuneration is correspondingly lower. At chapel I heard them sing. And how they did sing, both as a whole and as special groups. The church that would work among these people must capitalize on their musical tendencies. This our missionaries do in Africa. My remarks were brief. The pupils were very attentive. I asked how many had ever seen snow. Five hands were raised. I shall remember this school for a long time.

I found three dozen in Sunday school. More were on the street outside, which was also the case when church services were on. The teacher in the class I attended was earnest and pleasing in his presentation. He knew the lesson and how to teach it. The children, too, had good teachers. At the close they called on a local preacher to review the lesson, which he conducted splendidly.

In church services, as in Sunday school, Mrs. Miller and I were the only white people. For some reason they suspected that I was a minister and honored me with a seat on the platform. It was the beginning of the new conference year and a new minister was in charge. His subject was The Great Discovery, based on the call of the first disciples. His sermon was a unit, well organized and delivered with a fervent spirit. I have heard sermons on that incident, not by colored preachers, that did not measure up to this sermon. We were well received and left the house feeling that we had really worshiped with our colored brethren that morning.

Isn't this a strange world, a world in which white folks can mingle freely with colored people in certain particulars without losing caste, but colored folks are not granted the same privilege? And yet God has made all races of one blood to dwell together under heaven. Some day this colored race may wake up, may claim their own—then what? A visitor was talking with an inmate of a feeble-minded institution, and was assured that all the inmates were of sound mind. "Why, then," said he, "are you all in here?" "Because," was the prompt reply, "we are in the minority. But they are putting them in here so fast that we will soon be in the majority. Then we are going out and lock up the rest of the folks while we will be free." The rapid increase of the colored population and their social and intellectual progress merit serious consideration by church and nation.

May God lead aright church and nation on the race problem. J. E. M.

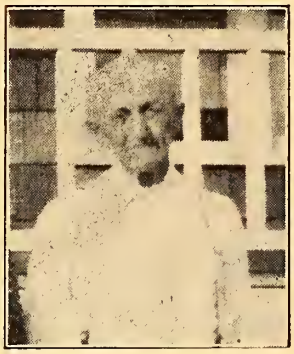
"Our democracy must recover its sense of responsibility if it is to survive. Puritanism gave to America her last formula for responsible living. It offered the people of the United States participation in the final act of a drama of divine redemption. It believed profoundly that the appearance of Jesus Christ constituted the greatest day in human history. But in the course of time our democracy has lost this sense of morality. We have turned our backs upon the God of Redemption and are now worshiping the 'God of Getting-on.'"

CORRESPONDENCE

Bro. Levi Gordon

On Feb. 5 Bro. Levi Gordon, the oldest member and one of the charter members of the Wilmington church, died suddenly after several years of failing health.

He was born in Somerset County, Pa., on March 2, 1858. At the time of his death he was eighty-two years old.



At the age of twenty Bro. Gordon accepted Christ and united with the Shade Creek congregation of Western Pennsylvania.

On April 28, 1883, he was married to Rebecca Statler. In his early manhood he was a carpenter and a farmer, living in Somerset County. However, in 1908 with his family he moved to Denton, Md., where he was associated with the Denton church.

In 1919 he moved once more, this time to Richardson Park, Del., where he worked as a contractor and carpenter.

While in Wilmington he met several other Brethren families and with them founded the church at Richardson Park. When the congregation grew large enough for its own house of worship, Bro. Gordon was chosen foreman of the building project, himself doing most of the carpentry. This was in 1926.

For several years Bro. Gordon was in failing health, which often prevented him from taking an active part in the life of the church. The last time he was able to attend church services was for the fall love feast last November. Bro. Gordon was a deacon and a life trustee. To these offices he gave the utmost of his time and ability.

Of the ten children born to Brother and Sister Gordon, eight are living: Mrs. Ralph Harner, Roy, Elva and Harry Gordon, Mrs. Vida Irwin, Bruce Gordon, Mrs. H. Dill, Robert Gordon. There are twenty-one grandchildren and eleven great-grandchildren.

Funeral services were held at the home by his pastor, Bro. John C. Middlekauff, assisted by his life friend, Bro. Mahlon J. Weaver, pastor of the Lancaster church. Burial was in the White Clay Creek cemetery, New Castle County, Del.

Richardson Park, Del. Mrs. Edith Maxwell.

Cyrus Replogle

On the afternoon of Feb. 15 Bro. Cyrus Replogle of Altoona, Pa., fell asleep in Jesus. The whole congregation feels deeply its loss in the passing of a Christian gentleman, a prominent merchant and a leader in religious affairs.



Bro. Replogle passed to his reward following an operation at the Cleveland Clinic hospital in Cleveland, Ohio.

Bro. Replogle was born on July 19, 1874, at Woodbury, Pa., a son of Rinehart L. and Mary Brumbaugh Replogle. He was united in marriage to Malinda Jane Stayer on May 14, 1899. He was preceded in death by his companion who entered into her rest in September of 1937. This union was blessed with two sons, N. Ardie and J. Clair.

In 1897 he graduated from the Normal English course at Juniata College, and taught school for several years in Bedford County. He then went to Pittsburgh where he was employed as a clerk with the Carnegie Steel Company. While there he was active in the church and Sunday-school work of the Pittsburgh church. Coming back to Altoona in 1904, he embarked in the grocery business, continuing in this business until his death.

In the passing of Bro. Replogle the Twenty-eighth Street church has lost one of her most loyal and devout members. He was a charter member of the above congregation, serving as church clerk since the organization of the congregation. He served his church in the office of deacon for thirty-four years, having united with the Church of the Brethren (Replogle church at Woodbury) more than forty years ago. He was the organizer and teacher of the Young Men's Service class of the Sunday school. He gave of his time and talents and means unstintingly to the local church. Being an enthusiastic lover of music, much of his effort was in this field. He served as church and Sunday-school chorister continuously and was a member of the choir. The church has lost a strong pillar, but his influence will live on in the lives of those whom he touched.

He is survived by two sons, and the following brothers and sisters: Mrs. Esther Strayer of Currysville, Mrs. Wilson Mentzer and Rinehart B. Replogle of Altoona, Mrs. George H. Miller and David B. Replogle of Woodbury.

Funeral services were held at the Twenty-eighth Street Church of the Brethren by Bro. Glen Norris, pastor, assisted by Bro. Walter Long, pastor of the First Church of the Brethren, Altoona.

Our hearts are made sad by his departure, but we rejoice in the blessed memory of a life well spent. May the life which he lived, his wise words of counsel, and his prayers ever be a challenge to us to walk closer by the side of our blessed Lord and do more and better work for the upbuilding of the kingdom.

Altoona, Pa. Mrs. Velma Bittner.

Mary Whitmoyer Strickler

Mary Whitmoyer was born to Fred and Rebecca Whitmoyer, Aug. 14, 1856, at Schaefferstown, Pa. She was the sixth of a family of seven children. She passed away at her home in Octavia, Nebr., Feb. 15, 1940, at the age of 83 years, 6 months and 1 day. She was baptized in the Lutheran faith as an infant of six months, and lived in that faith until after coming to Nebraska, when she and her husband united with the Church of the Brethren. They were two of the early prominent members of the Octavia church who resided here continuously the rest of their lives.



She was united in marriage to Henry K. Strickler on Dec. 25, 1885, at Schaefferstown, Pa., and came to Nebraska two weeks afterwards, where they have since resided, enduring the hardships of pioneer life in the west. There were three children born to this union: Rebecca, who passed away in infancy, Mrs. Lucy Strohm of Octavia, who tenderly cared for her mother during her illness; Ira Strickler of Surprise, Nebr. Thirteen grandchildren, three great-grandchildren and one sister survive her. Bro. Strickler departed this life Nov. 20, 1937.

Grandma Strickler was a lover of flowers and always had them around her. She had a wide circle of friends and was loved by all who knew her. If ever there was a truly Christian woman, it was Grandma Strickler. Her chief interest was in her home and family. With the help of her daughter, she cared for her husband during his long illness. Grandma Strickler and her daughter have quilted around eight hundred quilts for themselves and other people. She also loved to piece quilts, and did a great many. She had a quilt top pieced and had planned to give it to the Women's Work group. She was an active member in the Ladies' Aid as long as her health permitted. She was a regular attendant at Sunday school and church services when she was able. She had been in failing health for a year, but was seriously ill for one week only.

Funeral services were held in the Church of the Brethren in Octavia on Feb. 18. Brethren L. L. Meck and F. E. Ditzler were in charge. Home of the Soul, In the Garden, and The Lord Is My Shepherd were sung by a mixed quartet.

Octavia, Nebr. Mrs. Lillian Keller.

Special Contributions

The following contributions, which are not credits for the Conference Budget, were received in the months of **December, 1939, January and February, 1940:**

China and General Relief

California—$40.83

N. Dist., Fresno, $12.80; Oakland, $3.00; S. S., Reedley, $2.91 ..... $ 18.71

S. Dist., Pasadena 22.12

Florida and Georgia—$16.74

S. S., Sebring 16.74

Illinois—$57.87

N. Dist. & Wisconsin, First Chicago, $26.80; Mt. Morris,

$7.70; S. S. Stanley, $3.84; Sterling, $4.38 ..... 42.72
S. Dist., Astoria, $10.15; 2 Indvs., Martins Creek, $5.00.. 15.15

Indiana—$20.77
N. Dist., Indv. Goshen, $1.25; Middlebury, $8.52 ..... 9.77
S. Dist., Rossville 11.00

Iowa—$20.20
Mid. Dist., Women's Work Group, Des Moines City, $6.70; Women's Work Council, Prairie City, $1.50 ..... 8.20
N. Dist., Indv., Union Ridge 2.00
S. Dist., Libertyville 10.00

Kansas—$3.00
S. W. Dist., First Wichita 3.00

Maryland—$101.11
E. Dist., S. S. Pleasant Hill (Bush Creek), $2.65; Meadow Branch, $23.50; University Park, $24.85; Westminster, $29.76 ..... 80.76
Mid. Dist., B. Y. P. D. Broadfording 20.35

Michigan—$13.00
Thornapple 13.00

Missouri—$2.00
S. Dist. & Ark., Mountain Grove 2.00

North Dakota & E. Montana—$3.00
Minot 3.00

Ohio—$55.67
N. W. Dist., S. S. Fostoria, $16.00; Pleasant View, $24.00 40.00
S. Dist., S. S. Covington, $5.00; Ft. McKinley, $3.00; S. S. Happy Corner (Lower Stillwater), $7.67 ..... 15.67

Oklahoma—$4.70
Pleasant Plains 4.70

Oregon—$15.61
S. S. Grants Pass 15.61

Pennsylvania—$108.13
E. Dist., S. S. Hanoverdale (Big Swatara), $2.55; S. S. Manheim (White Oak), $13.28; Aid Soc., White Oak, $10.00 25.83
S. E. Dist., Indv. Parkerford 2.00
S. Dist., Juniors, Carlisle, $1.40; New Fairview, $35.58; Missy. Soc. Mechanicsburg, $1.55; S. S. Melrose (Upper Codorus), $3.63; Welty, $38.14 ..... 80.30

Virginia—$213.69
E. Dist., Fairfax 45.52
N. Dist., S. S.'s, Pine Grove, $1.25; Mt. Zion, $1.80; Fairview, $8.13; Greenmount, $16.93 (Greenmount) 28.11
Sec. Dist., Barren Ridge, $18.50; Bridgewater, $22.82; Senior Class, Bridgewater, $1.67; Middle River, $8.35; Mt. Vernon, $5.32 ..... 56.66
S. Dist., Antioch, $35.02; S. S. Antioch, $23.08; Bethlehem, $20.30; Mt. Hermon, $5.00 ..... 83.40

Washington—$3.12
Ellisforde, $1.12; Indv. Tacoma, $2.00 ..... 3.12

Total for period ..... $ 679.44
Total previously reported 3,043.28

$3,722.72

China War Relief

Africa—$15.00
Indvs. ..... $ 15.00

California—$74.14
N. Dist., Live Oak, $35.86; Reedley, $11.41 ..... 47.27
S. Dist. & Ariz., S. S. Glendale, $3.57; Hemet, $4.69; Three S. S. Classes, Long Beach, $9.51; Three Classes, Long Beach, $8.10; Indv. San Bernardino, $1.00 ..... 26.87

Canada—$20.00
Bow Valley 20.00

Colorado—$1.00
Indv., Rocky Ford 1.00

Florida & Georgia—$33.88
Indv., Sebring, $25.00; S. S. Sebring, $2.56; Indv. Sunnyland, $2.50; Tampa, $3.82 ..... 33.88

Idaho & Western Mont.—$64.85
Boise Valley, $25.00; Fruitland, $39.85 ..... 64.85

Illinois—$85.95
N. Dist. & Wis., S. S. Cherry Grove, $12.00; Chinese S. S., First Chicago, $46.60; Indv. First Chicago, $14.00; Indv., Rockford, $2.00; Sterling, $1.00; 2 Indvs., $2.00.... 77.60
S. Dist., Indv. Kaskaskia, $3.35; 2 Indvs. Martins Creek, $5.00 ..... 8.35

Indiana—$157.52
Mid. Dist., Eel River, $20.37; Monticello, $9.14; Pleasant Dale, $3.81 ..... 33.32
N. Dist., First South Bend, $26.11; Florence, $5.00; Indv., N. Winona, $8.00; Rock Run, $15.00; Walnut, $6.43; Aid Soc., Walnut, $10.00; Children's Dept., Walnut, $4.66 .... 75.20
S. Dist., Aid Soc., Fairview, $25.00; Missy. Soc., Muncie, $14.00; Richmond, $10.00 ..... 49.00

Iowa—$51.15
Mid. Dist., Cedar Rapids, $25.00; Prairie City, $4.69 ... 29.69
N. Dist., Minn. & S. D., Ivester, $10.00; S. S. Root River, $8.46; 2 Indvs., Spring Creek, $1.00; Indv., Spring Creek, $2.00 ..... 21.46

Kansas—$251.60
N. E. Dist., Topeka, $44.00; Indv., $200.00 ..... 244.00
S. E. Dist., Indv., Osage, $1.00; S. S. Osage, $6.60 ..... 7.60

Maryland—$101.95
E. Dist., S. S. Pleasant Hill (Bush Creek), $5.65; Meadow Branch, $24.98; Chinese S. S. Washington City, $9.00; Women's Work, Myersville (Middletown Valley), $5.00; Indv., $15.00 ..... 59.63
Mid. Dist., Pleasant View, $37.32; Stone Bridge (Licking Creek), $4.00; S. S. Stone Bridge (Licking Creek), $1.00 42.32

Michigan—$121.49
Detroit, $65.64; Chinese S. S., Detroit, $55.85 ..... 121.49

Missouri—$49.02
Mid. Dist., Indv. Kansas City 25.00
N. Dist., Bethany, $8.33; Plattsburg, $5.00; Shelby County, $4.69; 2 Indvs., Shelby County, $6.00 ..... 24.02

Nebraska—$21.00
South Beatrice, $20.00; Indv., $1.00 ..... 21.00

N. & S. Carolina—$5.25
S. S. Mill Creek 5.25

Ohio—$138.24
N. E. Dist., Bethel, $11.00; Black River, $5.00; Indv., Black River, $10.00; Center, $21.44; Indv., Cleveland, $5.00 52.44
N. W. Dist., Black Swamp, $6.00; Dupont, $5.88; Silver Creek, $19.20; Toledo, $2.00 ..... 33.08
S. Dist., S. S. Bear Creek, $30.51; Jr. Dept., Cincinnati, $22.21 ..... 52.72

Oklahoma—$3.00
Lower Division S. S., Ames 3.00

Oregon—$14.00
Mabel 14.00

Pennsylvania—$844.26
E. Dist., Akron, $30.80; S. S. Akron, $26.45; Young Men's Class, Akron, $2.00; Y. M. B. C., Akron, $1.00; Willing Workers' Class, Bareville (Conestoga), $21.00; Elizabethtown, $373.49; Women's Work Org., Fredericksburg, $5.00; Indv., Hatfield, $1.00; S. S. Lancaster, $56.25; Lititz, $16.32; Sister Kraybill's Class, Mountville, $10.00, Palmyra, $128.48; Spring Creek, $5.00; West Green Tree, $21.25; S. S. Manheim (White Oak), $16.75 ..... 714.79
Mid. Dist., Women's Missy. Soc., First Altoona, $5.00; Indv., Beech Run (Aughwick), $5.00; Huntingdon, $5.00; Indv., Huntingdon, $10.00; New Enterprise, $2.00; 2 Indvs., $5.00 ..... 32.00
S. E. Dist., First Philadelphia, $28.94; Richardson Park Methodist & Wilmington Brethren, $12.14 ..... 41.08
S. Dist., Indv. Shanks (Back Creek), $5.00; Lost Creek, $8.28; S. S. Mechanicsburg, $10.15; Truth Seekers Class, Waynesboro, $10.00; Weltys, $9.65 ..... 43.08
W. Dist., Center Hill, $6.31; Junior Dept., Morrellville (Johnstown), $2.00; Ligonier, $5.00 ..... 13.31

Sweden—$12.36
Sweden Mission 12.36

Tennessee—$2.00
Indv., Limestone 2.00

Virginia—$71.13
First Dist., Indv., Crab Orchard, $6.00; Indv., Mt. Joy, $5.00; Troutville, $17.63 ..... 28.63
Sec. Dist., Indv., Bridgewater, $6.00; Indv., Pleasant Valley, $10.00; Union Chapel U. B. & Pleasant Valley, $16.50 ..... 32.50
S. Dist., Cedar Bluff (Boone Mill), $5.00; S. S. Red Oak Grove, $5.00 ..... 10.00

Washington—$44.49
Tacoma, $21.81; Indv., Tacoma, $2.00; Indv., Tacoma, $5.00; Wenatchee Valley, $10.38; Yakima, $5.30 ..... 44.49

West Virginia—$20.00
First Dist., Maple Spring (Eglon) 20.00

Unallocated—$5.00
Indv. 5.00

Total for period $2,208.28
Total previously reported 3,375.04

$5,583.32

General Relief

California—$14.88
N. Dist., Indv., Oakland ..... $ 2.00
S. Dist. & Ariz., Primary Dept., Hermosa Beach, $4.15; Pasadena, $8.73 ..... 12.88

Florida & Georgia—$2.00
S. S. Seneca 2.00

Illinois—$103.80
N. Dist. & Wis., Bethel, $90.00; Elgin, $12.30 ..... 102.30
S. Dist., S. S. Walnut Grove 1.50

India—$10.00
2 Indvs. 10.00

Indiana—$33.50
Mid. Dist., Primary Dept., Roann, $1.00; A Family, Roann, $3.00; Indv., Roann, $1.00 ..... 5.00

N. Dist., Bremen, $4.50; New Paris, $1.00; Rock Run, $3.00; Indv., $10.00 ..... 18.50
S. Dist., Rossville 10.00

Iowa—$104.75
Mid. Dist., S. S. Panther Creek, $10.76; O. U. R. Class, Panther Creek, $15.00 ..... 25.76
N. Dist., Ivester 78.99

Kansas—$7.90
S. E. Dist., Parsons 1.00
S. W. Dist., 2 Indvs., McPherson 6.90

Maryland—$11.45
Mid. Dist., Beaver Creek, $1.15; S. S. Beaver Creek, $1.15; S. S. Downsville (Manor), $9.15 ..... 11.45

Michigan—$11.90
Indv., Battle Creek 11.90

Missouri—$3.00
Mid. Dist., Indv., Deepwater 3.00

Nebraska—$3.50
Silver Lake, $1.50; Indv., Silver Lake, $2.00 ..... 3.50

Ohio—$68.63
N. E. Dist., S. S. Zion Hill 3.00
S. Dist., Brookville, $16.00; S. S. Covington, $5.00; Ft. McKinley, $4.25; Trotwood, $17.04; S. S. West Charleston, $23.34 ..... 65.63

Oregon—$15.25
S. S. Albany 15.25

Pennsylvania—$68.87
E. Dist., S. S. Big Dam (Schuylkill), $11.09; S. S. Hanoverdale (Big Swatara), $2.55; Spring Creek, $2.00 ..... 15.64
Mid. Dist., 28th St., Altoona, $40.00; Roaring Spring, $3.60 ..... 43.60
S. Dist., S. S. Mechanicsburg, $2.00; Missy. Soc., Mechanicsburg, $1.47; S. S. Melrose (Upper Codorus), $6.16 9.63

Virginia—$22.74
First Dist., Central Roanoke 4.77
Sec. Dist., Lebanon, $7.00; Summit, $10.97 ..... 17.97

Washington—$3.00
Sunnyslope 3.00

Total for period ..... $ 485.17
Total previously reported 523.33

$1,008.50

Jewish Relief

Ohio—$5.00
S. Dist., Indv. (Hamilton) ..... $ 5.00

Total for period ..... $ 5.00
Total previously reported 67.35

$ 72.35

Peace and Relief

California—$51.33
N. Dist., S. S. Empire, $5.89; Fresno, $5.25; Indv., Oakland, $2.00 ..... $ 13.14
S. Dist., Covina, $21.79; Belvedere (Los Angeles), $16.40 38.19

Florida & Georgia—$5.00
Tampa 5.00

Idaho & W. Mont.—$1.70
Nampa 1.70

Illinois—$9.00
S. Dist., Indv., Canton, $3.00; LaMotte Prairie, $1.00; Indv., LaMotte Prairie, $5.00 ..... 9.00

Indiana—$39.21
Mid. Dist., Peru 3.19
N. Dist., English Prairie, $3.00; Michigan City, $4.18; Middlebury, $14.34; Rock Run, $1.50 ..... 23.02
S. Dist., Rossville, $10.00; S. S. White Branch (Nettle Creek), $3.00 ..... 13.00

Iowa—$16.01
Mid. Dist., Helping Hand Aid, Iowa River, $7.00; Prairie City, $9.01 ..... 16.01

Kansas—$2.91
N. W. Dist., Junior Dept., Quinter, $1.39; 3 Indvs., Quinter, $1.52 ..... 2.91

Maryland—$69.88
Mid. Dist., S. S. Beaver Creek, $1.15; B. Y. P. D., Broadfording, $8.69; Longmeadow, $19.96 ..... 29.80
E. Dist., Meadow Branch, $15.01; S. S. Union Bridge (Pipe Creek), $6.00; University Park, $6.30; Westminster, $12.77 ..... 40.08

Michigan—$4.85
S. S., S. Woodland (Woodland) 4.85

N. & S. Carolina—$5.00
Indv., Flat Rock 5.00

Ohio—$34.06
N. E. Dist., Indv., B. Y. P. D., Mansfield 5.00
N. W. Dist., Pleasant View 13.06
S. Dist., S. S. Covington, $5.00; Altruist Bible Class, Ft. McKinley, $6.00; Indv., May Hill, $5.00 ..... 16.00

Oklahoma—$3.68
Pleasant Plains 3.68

Pennsylvania—$103.47
E. Dist., S. S., Hanoverdale (Big Swatara), $5.10; Lititz, $11.72; S. S., Manheim (White Oak), $28.30; Palmyra, $36.53; Spring Creek, $3.00 ..... 84.65
S. Dist., Codorus, $7.82; S. S., Mechanicsburg, $1.00 .... 8.82
S. E. Dist., 3 Indvs. 10.00

Tennessee—$14.84
Knob Creek 14.84

Virginia—$86.81
First Dist., First Roanoke, $9.35; Green Hill, $11.25 ... 20.60
N. Dist., Flat Rock 3.00
Sec. Dist., Barren Ridge, $7.00; Bridgewater, $28.17, Pleasant Valley, $16.20 ..... 51.37
S. District, Bethlehem 11.84

Total for period ..... $ 447.75

Finnish Relief

Illinois—$5.00
N. Dist., Lena ..... $ 5.00

Iowa—$8.26
N. Dist., Curlew 8.26

Maryland—$131.00
E. Dist., S. S., Pleasant Hill (Bush Creek), $10.00; Edgewood (Sams Creek), $121.00 ..... 131.00

Pennsylvania—$20.00
E. Dist., 2 Indvs., Lake Ridge 5.00
S. Dist., Indv., Back Creek 15.00

Total for period ..... $ 164.26

Refugee Fund

Indiana—$44.00
Mid. Dist., Flora ..... $ 36.00
N. Dist., Syracuse 8.00

Total for period ..... $ 44.00
Total previously reported 10.00

$ 54.00

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Mahler-Hill.—George Mahler and Leota Hill, both of Nampa, Idaho, by the writer, in the Church of the Brethren, Feb. 4, 1940. —M. S. Frantz, Nampa, Idaho.

Messer-Wilson.—Homer E. Messer and Anniece Wilson, both of Hanoverton, Ohio, March 12, at the home of the pastor of the Reading Church of the Brethren, Homeworth, Ohio.—H. C. Lehman, Salem, Ohio.

Nolte-Lohof.—Glen Nolte and Hilda Lohof, both of Nampa, Idaho, by the undersigned, Feb. 11, 1940, in the Nampa Church of the Brethren.—M. S. Frantz, Nampa, Idaho.

Silver-Davis.—At the home of the undersigned, in Kitchel, Ind., James Silver of Camden, Ohio, and Leila Davis of Liberty, Ind., Feb. 3, 1940.—F. E. McCune, Kitchel, Ind.

Walters-Bjerkeseth.—By the undersigned, in the Seattle Church of the Brethren, March 1, 1940, Haven Walters and Olga Bjerkeseth, both of Seattle, Wash.—B. H. Suttle, Seattle, Wash.

FALLEN ASLEEP

Aleshire, Charles Trinton, was born Sept. 27, 1859, and passed away at his home near Luray, Va., Jan. 26, 1940. Bro. Aleshire accepted Christ and was baptized by the writer into the Brethren church many years ago. He was a hard-working man, and was always ready to help in time of need. He was a kind father and husband and a good neighbor. He will be greatly missed. He was twice married. To the first union twelve children were born. Four sons and his wife preceded him in death. Later he was married to Eliza Campbell, who passed away twenty-four days after her husband's death. He is survived by eight children, twenty-one grandchildren and five great-grandchildren, besides many other relatives and friends. Funeral services were held in the Bethlehem Christian church by the writer. Interment was in the Pine Grove Hollow cemetery.—H. F. Sours, Luray, Va.

Aleshire, Sister Eliza, aged 73 years, 4 months and 10 days, passed away at her home near Luray, Va., on Feb. 20, 1940, just twenty-four days after her husband died. She was a member of the Brethren church for over forty years, and lived faithful to the end. Surviving are one sister, eight stepchildren and many friends and relatives. Funeral services were held by her pastor, Bro. H. C. Eller, assisted by the writer in the Luray church. Interment was in the cemetery near by.—H. F. Sours, Luray, Va.

Baylor, Bro. Jacob Miller, was born March 20, 1858, and departed this life Feb. 25, 1940. Bro. Baylor was born in the Jennings Gap section of Augusta County, Va., but spent the greater part of his life in the Lone Fountain section of the same county. Since 1912 he made his home in Bridgewater. He had been a member of the Church of the Brethren for a number of years. He was a man of sterling character. Funeral services were conducted from the Rosenberger funeral home by Pastor C. G. Hesse.—Mrs. J. Elmer Seehorn, Bridgewater, Va.

Bowman, Maria Elizabeth, wife of David Bowman, was born June 1, 1869, and died very suddenly on March 2, 1940. She was a member of the Church of the Brethren for about forty-five years. She is survived by her husband, three daughters and two sons. Funeral services were conducted in the Longmeadow church by Elders H. R. Rowland and E. S. Rowland. Interment was in the Leitersburg Lutheran cemetery.—Genevieve Rowland, Hagerstown, Md.

Brower, John Riley, eldest child of Jacob and Elizabeth Brower, was born on Oct. 7, 1858, and passed away Feb. 26, 1940, at his home in Brethren, Mich. His birthplace was in Wabash County, Ind., and most of his years were spent in the vicinity of Roann and Mexico. He was a zealous Christian worker, devoting his talents to the service of the Roann congregation. He was called to the deacon's office by the Roann church. In 1917 he brought his family to Brethren, Mich. On Feb. 27, 1930, Sister Brower died. Late in 1932 he was married to Mrs. Elizabeth Burkholder. Their home has been an inspiration to the local community. Sister Brower's appreciation of her husband's constant ministry in her affliction has cheered the hearts of many guests and contributed much to Bro. Brower's courage and cheerfulness. Surviving are a sister, two sons, his wife, three grandchildren and eight stepchildren. Funeral services were conducted by Bro. Clifton Leckrone, assisted by the writer. Interment was at Brethren.—Galen Barkdoll, Copemish, Mich.

Brown, Katie E., daughter of Daniel and Emma Margenstern, was born in Marietta, Ohio, May 13, 1882, and passed away Feb. 24, at her home near Davenport, Nebr. She came to Davenport in 1902. She was married to John A. Brown on Aug. 23, 1905. To this union were born four children. Shortly after their marriage they moved to Waterloo, Iowa. In 1919 they returned to Davenport and located on a farm. She united with the First Brethren church in Waterloo. Later she transferred her membership to the Bethel church. A brother, a stepdaughter and two grandchildren preceded her in death. She leaves her husband, three daughters, one son, six grandchildren and one half sister. Funeral services were held in the Christ's Lutheran church, conducted by Rev. Henry Dumler. Interment was in the Davenport cemetery.—Mrs. Ora Horner Miller, Shickley, Nebr.

Cavanah, Mrs. Ada, daughter of Mr. and Mrs. H. T. Tears of Sylvania, Pa., was born Nov. 13, 1870, and passed away March 8, 1940. She was the mother of thirteen children, eleven of whom survive. Many years of her life were spent in Colorado. The last three months were spent in the home of her daughter, Mrs. R. R. Pixley, where during her last illness she was tenderly cared for. Sister Cavanah was a lifelong member of the Church of the Brethren. Funeral services were conducted from the church in Nampa, with her pastor, the undersigned, officiating. —M. S. Frantz, Nampa, Idaho.

Cooper, John R., native of England, citizen of America for many years, was born Jan. 2, 1856, and passed away March 7, 1940. He leaves his beloved wife, who was his constant companion for fifty-four years, one son, one daughter and five grandchildren. Bro. Cooper was a faithful and constant member of the Church of the Brethren. He was a good man, kind and upright in all his dealings. Funeral services were held from the church, with his pastor, the writer, officiating. The body was taken to Nebraska for burial.—M. S. Frantz, Nampa, Idaho.

Dalton, Kathleen, daughter of Mr. and Mrs. Forest Dalton, was born Aug. 25, 1921, and died Feb. 26, 1940, near Gretna, Va. She was baptized into the Church of the Brethren in July of 1936. She was very anxious to finish her high school course, but last year while a junior she was stricken with tuberculosis and never recovered. Funeral services were conducted in the New Bethel church by her pastor, the undersigned.—L. A. Bowman, Penhook, Va.

Emerick, Pheris Franklin, was born in Fort Wayne, Ind., on Nov. 28, 1864, and died at the home of John W. Moore near Medford, Ore., March 9, 1940. As far as is known Bro. Emerick was alone in the world. For the last eight and a half years he made his home with Mr. and Mrs. Moore. Last summer he gave his heart and life to his Lord, coming into the church which had been his parents' church. Bro. Emerick seemed to enjoy his short Christian experience, although poor health prevented his attending services. He spent much time reading his Testament. Interment was in the Phoenix cemetery, with the writer officiating.—Ernest J. Wine, Ashland, Ore.

Fowerbaugh, Lewis R., pioneer Huntington grocer and merchant and one of the early members of the Church of the Brethren in this city, died at his grocery store on March 11, 1940. Bro. Fowerbaugh was born to William and Barbara Fowerbaugh, Jan. 30, 1871, in Huntington County. He was married to Mary Alice Mininear on May 21, 1891. Surviving are his widow and three children. He had been in business continuously in Huntington for forty-four years. He and his wife united with the Church of the Brethren under the pastorate of Eld. Noah Fisher in the early nineties. He had been one of the strong supporters of the church, holding various positions of trust and responsibility, in which he always served commendably. Funeral services were held in the church, with the undersigned officiating. Burial was in the Pilgrims Rest cemetery.—Howard H. Keim, Jr., Huntington, Ind.

Hoover, William G., was born in Lancaster, Pa., Sept. 29, 1859, and departed this life Jan. 9, 1940. In 1884 he moved west, locating in Peabody, Kans. In 1889 he was married to Angeline Strycker. To this union were born three sons and three daughters. There are fourteen grandchildren and one brother, all surviving. His faithful wife preceded him in death in 1915. Bro. Hoover united with the Church of the Brethren at Peabody, Kans. Oct. 6, 1906, he and one son and one daughter were baptized at the same time. Bro. Hoover remained faithful to the church. He was a kind and faithful husband and father. He suffered intensely from cancer in his last illness. He appreciated every kindness shown him. Funeral services were conducted by his pastor, the undersigned. Interment was in the Riverside cemetery.—J. D. Miller, Albany, Ore.

Judy, Bro. James Edward, was born Aug. 22, 1893, in Franklin, W. Va., and departed this life Feb. 25, 1940, at a hospital in Washington, D. C. He was the son of the late Henry and Sara Judy. He spent his early life with his parents in Franklin, moving to Mt. Solon, Va., about twenty years ago. Nine years later he moved to Bridgewater, Va., where he had since made his home. In 1920 he was married to Dorothy Simmons, who survives. He also leaves two brothers and two sisters. Funeral services were held at the College Street Church of the Brethren, conducted by Bro. Homer Ziegler, assisted by Pastor C. G. Hesse. Burial was in the Brethren cemetery near Bridgewater.—Mrs. J. Elmer Seehorn, Bridgewater, Va.

Kimmel, Mrs. Emma Sheller, was born on May 15, 1862, near Lanark, Ill., the daughter of Samuel and Elizabeth Sheller, and died at the home of her daughter, Mrs. L. A. Miller. She had been in ill-health for some time, but was able to be up and around. She was always busy. On Sunday she attended the Church of the Brethren near South English, but during the night she grew worse and passed away on Monday morning. On Jan. 18, 1882, she was married to Tobias L. Kimmel. They lived on a farm near Sheldon, Iowa, until the death of Brother Kimmel in 1921. To this union were born six children, five of whom survive. Since the death of her husband Sister Kimmel spent her time with her children, living most of the time in the Miller home in North English. She was loved by all who knew her and will be greatly missed. The body was taken to her old home at Sheldon, Iowa. Funeral services were held in the Church of the Brethren by Bro. J. E. Rolston. Burial was in the Sheldon cemetery by the side of her husband.—C. E. Kimmel, Sheldon, Iowa.

Layser, Rufus K., was born on Sept. 4, 1898, and died on Feb. 12, 1940. He was an active member of the Church of the Brethren for eighteen years, and served on various committees, as Sunday-school secretary and in various other capacities. Although suffering from a heart condition for many years he never complained and was always willing to do what ever tasks the church found for him to do. He is survived by his wife, Helen Bard Layser, one daughter, his father, Milton Layser, his stepmother, two brothers, three sisters, two stepsisters and one stepbrother. He was preceded in death by his mother and one brother. Funeral services were conducted in the Richland Church of the Brethren by Elders Michael Kurtz and Iram Lentz. Interment was in the Heidelberg cemetery.—Eva A. Bollinger, Richland, Pa.

Metzger, Anna, was born in Miami County, Ind., Aug. 9, 1859, and died at her home Feb. 28, 1940. She was the daughter of Allison and Susan Fletcher. She was married to Allen Metzger, who survives her. One daughter, two sons, one brother, two sisters, twelve grandchildren and twenty-two great-grandchildren also survive. She was a member of the Dunkard Brethren church. Funeral services were conducted from the Pipe Creek church, with Rev. Peter Lorenz officiating.—Martha O. Hessong, Peru, Ind.

Milner, Sarah Agnes Jones, was born Feb. 2, 1856, at Leesburg, Ohio, and died March 17, 1940, in San Diego, Calif. She was married to Silas Milner on Nov. 12, 1872. To this union were born twelve children. Her husband and one daughter preceded her in death. She united with the Church of the Brethren at Fredonia, Kans., in 1900, and remained faithful.—Mrs. Ina Metz, San Diego, Calif.

Orebaugh, Daniel, was born near Camden, Ohio, April 2, 1854, and passed away at his home near Kitchel, Ind., Feb. 12, 1940. Early in life he moved to Union County, Ind., where he lived the remainder of his lifetime. He was married to Etta Lybrook on Dec. 14, 1893. To this union three children were born, two of whom survive. Funeral services were conducted by the writer in the Four Mile church. Interment was at College Corner.—F. E. McCune, Kitchel, Ind.

Peters, Grace E. Harader, only daughter of Samuel and Anna E. Harader, was born Dec. 12, 1879, at Mt. Etna, Iowa. In early life she accepted Jesus as her Savior and united with the Church of the Brethren. She was a faithful worker in the church until she was called home on Feb. 11, 1940. She was married to Herman W. Peters on Aug. 2, 1899. To this union were born three daughters. She is survived by her husband, three daughters,

seven grandchildren and one brother. She was a kind and loving wife and mother. Funeral services were conducted by Bro. Otho Winger, assisted by the writer, in the Swan Creek Church of the Brethren. She was laid to rest in the Green Lawn cemetery, Delta, Ohio.—W. E. Hamilton, Delta, Ohio.

Sell, Sister Mary Ann Benton, a lifelong resident of Blair County, died Jan. 9, 1940, at the home of her daughter, Mrs. E. M. Brubaker, Hollidaysburg, Pa. She was a highly esteemed resident of Freedom Township for more than sixty years. She was a daughter of Jonathan and Elizabeth Claar Benton, and was born Sept. 24, 1858, at Klahr. On Oct. 15, 1876, she was married to Simon Sell, the ceremony being performed by Bro. Daniel D. Sell of Plattsburg, Mo. Brother and Sister Sell resided all their married life at Donnertown. Bro. Sell died on Jan. 16, 1931. To this union eleven children were born, four of whom preceded her in death. She is survived by seven children, one sister, forty-nine grandchildren and forty-two great-grandchildren. Sister Sell was one of the few remaining charter members of the Leamersville Church of the Brethren. She took active part in the ladies' aid. Funeral services were conducted in the Leamersville Church of the Brethren in charge of Pastor G. Q. Showalter.—Mrs. Fred J. Claar, Claysburg, Pa.

Simmons, Sister Sara Margaret, well-known resident of Bridgewater, Va., died March 4, at the home of her niece, Mrs. J. E. Judy. Sister Simmons was the daughter of the late Elia and Catharine Simmons, and was born June 4, 1861, at Sugar Grove, W. Va. Forty years ago she moved to Mt. Solon, and about ten years ago she came to Bridgewater to make her home with Mr. and Mrs. J. E. Judy. She was a faithful member of the Church of the Brethren, and a woman of sterling character. She is survived by the niece with whom she lived. Funeral services were held from the Elk Run Church of the Brethren by Pastor C. G. Hesse, assisted by Bro. Homer Ziegler. Burial was at Elk Run.—Mrs. J. Elmer Seehorn, Bridgewater, Va.

Smith, Sister Rosa Dell, wife of Bro. Albert Smith, was born in Hampshire County, W. Va., May 14, 1873, and died Jan. 14, 1940. Her husband preceded her in death eight years ago. She was a member of the Church of the Brethren for a number of years. She was a loyal member, ever willing to do what she could for the cause of Christ. Last fall while Bro. Ernest Muntzing of Rockingham, Va., was holding revival meetings at Sunnyside she called for the anointing. Although she was confined to her bed the greater part of the time she did not miss the love feast. She had not missed a love feast at Sunnnyside since she was a member. Funeral services were conducted at the home by Eld. B. W. Smith of Burlington, W. Va. Interment was in the home cemetery.—E. Woodrow Baker, Laurel Dale, W. Va.

Spanogle, Flora, daughter of Andrew and Sarah Spanogle, passed away Feb. 25 in Sebring, Fla. She was a faithful and devout member of the Church of the Brethren for a long period of time. She served as superintendent of the primary department of the Sunday school. She was a member of the Links class and of various organizations of the church and community. She will be greatly missed. She is survived by two sisters, and three brothers. Funeral services were conducted by her pastor, Bro. H. B. Heisey, assisted by O. R. Meyers from Huntingdon. —Mrs. Mae Benner, Lewistown, Pa.

Tenley, John L., was born at Mercersburg, Pa., Oct. 12, 1870, the son of David and Harriet Tenley. He came to Illinois when a young man, and with the exception of four years' residence in Stanwood, Iowa, the remainder of his life was spent in the vicinity of Mt. Carroll, Ill. He was married to Lizzie Baker Nipe on Dec. 7, 1898. To this union two children were born. In 1907 he united with the Church of the Brethren at Hickory Grove and remained a true and faithful member until his death on Sept. 5, 1939. He called for the anointing service a short time before his death. He leaves his wife, one son, six brothers, two sisters and other relatives. His parents, two brothers, one sister and an infant son preceded him in death. He will be greatly missed in the family circle, in the church, and in the community.—Wm. Kendall, Milledgeville, Ind.

Tigner, Donald Lee Roy, was born in Valley, Wash., Sept. 24, 1922, and passed away Nov. 28, 1939. In the fall of 1936 he and his parents moved to Oregon, locating near Albany, where he resided until his death. At an early age he gave his heart to Jesus, and united with the Church of the Brethren, remaining faithful to the end. He was a willing worker for the church and Sunday school and will be greatly missed in the departments in which he served. He was of a sunny disposition and was loved and respected by all who knew him. He leaves his father and mother, Ernest and May Tigner, three brothers, three sisters, one grandfather, two grandmothers and many other relatives and friends. Funeral services were conducted by his pastor, the undersigned. Interment was in the Willamette Memorial park, Albany, Ore.—J. D. Miller, Albany, Ore.

Vore, Sister Prudence, daughter of Daniel and Sarah Miller, was born near Lima, Ohio, Nov. 13, 1870. When seven years of age she and her parents and one sister moved to Missouri, where she grew to womanhood. She united with the Church of the Brethren and lived a devoted Christian life to the end. She was a woman of sterling character. She was troubled much with ill-health, sorrows and disappointments, but bore it all with much patience and meekness. From 1908 to 1916 she did mission work in Kansas City and was then transferred to Warrensburg, Mo., where she continued in the work until Jan. 10, 1923. She was married to Jerry L. Katherman of Aurora, Colo. He passed away on May 8, 1928. She was married to Herbert Vore on Dec. 31, 1929. He passed away Feb. 15, 1935. She had a paralytic stroke four weeks before her death, and never regained consciousness. She passed away at the Old Folks' Home in Fostoria, Ohio, Sept. 1, 1939. She is missed very much in the home. She leaves three stepchildren, besides many other relatives and a host of friends. Funeral services were held in Harold's funeral home by Bro. Reuben Boomershine, pastor of the Church of the Brethren in Fostoria. Interment was in the Fountaine cemetery near by.—Mrs. Nellie L. Driver, Lima, Ohio.

Weist, Clara L. Wechter, wife of Monroe H. Weist, was born Jan. 27, 1855, and died Feb. 8, 1940. She was a faithful member of the Church of the Brethren. She united with the church forty-six years ago. Despite the handicap of defective hearing she was a faithful attendant at church services. She was held in high esteem by church members and also by neighbors. Besides her husband she is survived by one son, two sisters, four grandchildren and five great-grandchildren. Funeral services were conducted in the Richland Church of the Brethren by Eld. Michael Kurtz and Rev. Carl Henry, pastor of the Lutheran church. Interment was in the Richland cemetery.—Eva A. Bollinger, Richland, Pa.

Whitehead, Howard J., son of John and Jemima Roop Whitehead, both deceased, was born near Ryde, Pa., and died in the St. Joseph hospital, Pittsburgh, Feb. 24, 1940, after a lingering illness. He is survived by one brother and four sisters. He was a member of the Pine Glen Church of the Brethren for a number of years. He attended the Kauffman Union Sunday school near Ryde, and served as teacher of the adult Bible class. Funeral services were conducted at his late home by Bro. Lawrence Ruble. Burial was in the Mattawana cemetery, McVeytown.—Margaret L. Miller, Mattawana, Pa.

Wise, Sister Susan, was born Aug. 20, 1862, and passed away Jan. 25, 1940. She was married to Bro. Horace Royer. Four sons and two daughters were born to this union. One daughter and her husband preceded her in death. Later she was married to Frank Wise. One son was born to them. She was a member of the Church of the Brethren for forty-nine years. She is survived by her husband, six children and three stepchildren. Funeral services were held from her late home, with further services in the United Zion church in Rothsville, conducted by Eld. Milton Stoner, assisted by the writer. Burial was made in the adjoining cemetery.—Noah W. Martin, Ephrata, Pa.

CHURCH NEWS

Idaho

Payette Valley.—We have been improving the looks of the church house by sanding and varnishing the floors, painting the windows, putting on new paper and varnishing the seats and woodwork. We have enlarged the seating capacity of the primary room with eighteen new chairs. We have fifty children at present, whereas a few years ago there were only fifteen. Once each month we have a basket dinner in the basement, and the different classes have their own meetings quite often. We now have a choir of twenty voices, the members ranging in age from twelve years to seventy. For the last seven years our aid society has been serving meals at the auction kitchen. For the last year Brother and Sister E. J. Glover have been giving their services free to the church. Brother and Sister A. J. Ellenberger and family just recently presented the church with seventy-five copies of the Hymnal. On Feb. 27 Brother and Sister G. G. Canfield began a series of meetings here, and continued until March 10. March 3 we had a basket dinner and a get-acquainted meeting. There were 116 at Sunday school that day. We enjoyed having the Canfields with us. Their music was greatly appreciated. Sister Canfield had charge of the singing. There were eight baptized. Many rededicated their lives to God. Our prayers go with the Canfields as they go to other churches to labor.—Mrs. Marvel Bowers, Payette, Idaho, March 12.

Illinois

Douglas Park.—On Dec. 23 the young people of our church sang carols. An excellent Christmas program was presented to a large audience on Dec. 24. A party was held on New Year's Eve. Since the first of the year the work of the church has been going steadily ahead. Attendance has been above average. The ladies' aid donated rubber runners for the floor of the church. The B. Y. P. D. has been enjoying some exceptionally fine programs. Danny Evanshank, the program chairman, has obtained the co-operation of different groups from Bethany Biblical Seminary and the Moody Bible Institute. Their programs are worth while and interesting. Our young people were guests at a tea given by the B. Y. P. D. of the First church on Feb. 11. Following the tea our group presented an excellent program. The speakers were Eugene Parsh, Wm. Bosserman and Ralph Pfolsgrof. The mystery mothers gave a Valentine party for their daughters on Feb. 9. Our church was well represented at the young people's peace conference at Bethany. On March 3 we welcomed Brother and Sister Sterling Kaetzel as new members by transfer of their membership. Betty Rusky was taken into

the church by baptism recently. On March 6 the ladies of the Hastings Street and Douglas Park churches were entertained by our pastor's wife, Sister White. She served a delicious luncheon at noon. We met in council March 11. The daughters gave a party for their mystery mothers on March 13. The ladies' aid enjoyed a luncheon in the church on March 13. It was served by Sisters Evanshank and Cassio. Palm Sunday was the beginning of our pre-Easter services which are being conducted by Bro. Herbert Miller of Bethany. His wife is assisting with the children's work. Baptismal services will be held on March 31. We will have our love feast on April 4. Bro. White, with the help of his wife and Sister Wise, has worked out a fine spiritual program for the Sunday-school hour on Easter morning. The young people expect to attend the sunrise services at the Soldiers' Field. They will enjoy breakfast at the church. Our pastor and his wife are doing much Christian work for the Douglas Park church.—Mrs. Berniece Pfolsgrof, Chicago, Ill., March 19.

Okaw.—Attendance and interest have increased. Our financial system has been working satisfactorily. Feb. 22 we held our mother and daughter banquet, with 112 present. Sister Wm. J. Tinkle of Cerro Gordo, Ill., was the guest speaker. The men prepared and served the banquet. The women's missionary society is studying Women and the Way. Feb. 4 they gave two short missionary plays. The chorus will have charge of the evening service on Easter Sunday. At our recent council Doris Turner was chosen to serve on the Fourth of July committee. At this meeting Pastor A. Wayne Carr and wife tendered their resignation. They feel the Lord has called them to another charge. The B. Y. P. D. and intermediate groups are wide awake and enthusiastic.—Mrs. M. L. Emmert, Hammond, Ill., March 18.

Indiana

Beech Grove.—On Feb. 4 Bro. Ira T. Hiatt began a two weeks' series of meetings in our church. He preached fourteen soul-stirring sermons. Bro. Lloyd Fuqua conducted the song service. We were favored with several special numbers from other churches. Four accepted Christ and were baptized on Feb. 25. Three churches from Fortville united with us in observing the world day of prayer. Our aid society meets every Wednesday. We are busy quilting, making pillowcases, and serving plate lunches. Last year we made approximately $350. We donated $100 for the new furnace and $75 for remodeling the basement, and paid the janitor. We are studying Women and the Way, with Sister Hiatt as leader. We met in council March 5. Bro. E. O. Norris was re-elected elder. The peace committee has started a peace study group. They will meet each Tuesday evening. April 7 the peace cell from Manchester College will present the play, The Eleventh Mayor. Bro. Hiatt has been called to Pittsburg to hold pre-Easter services. We are planning an Easter program to be given on Sunday evening. Our love feast will be held on May 11.—Mrs. Even Fuqua, Fortville, Ind., March 15.

Blissville.—We met in council March 7. Bro. Clyde Joseph took charge in the absence of our pastor, Bro. Cecil Morningstar, who could not be with us because of illness in the home. The resignation of our pastor was read and accepted by the church. He will be with us until Sept. 1. We are not sending a delegate to Annual Conference. Our evangelistic services will be held the last week of October and the first week of November, with our love feast on Nov. 11. Bro. Charles R. Oberlin of Peru, Ind., will be the evangelist. Our Sunday school and church services are going nicely, although much sickness has lowered our attendance record.—Mae Pippenger, Plymouth, Ind., March 20.

Pipe Creek.—The district cabinet of the women's work met with our aid society on Feb. 1. Forty-two enjoyed the day together. The members of the cabinet gave helpful and interesting talks. Sister Paul Halladay of North Manchester was also present and gave a talk on temperance. Bro. Ritchie of Kokomo preached for us one Sunday in February. A sister was restored to fellowship since our last report. We met in council March 9. The yearly report of the aid society was read at this meeting and showed a busy, helpful year. Our communion will be held on May 24. A program which includes a pageant, Victory, will be given on Easter Sunday.—Martha O. Hessong, Peru, Ind., March 20.

Iowa

Fernald.—Our young people and the Lutheran young people went caroling at Christmas time. After caroling they enjoyed an oyster supper together. Our Christmas offering amounted to $28.45. The young people of two neighboring churches met with our young people for a fellowship meeting on Feb. 11. A guest speaker was invited and a helpful talk was given. The church surprised Brother and Sister Charles Hostettler on their twenty-fifth wedding anniversary. A basket dinner was served. A silver purse was presented them as a token of love and good wishes. Bro. Harl L. Russell of Marshalltown, Iowa, met with us Feb. 25, at which time a peace talk was given. We met in council March 8. Bro. Earl E. Jarboe was re-elected as pastor for another year. It was decided to hold our spring love feast on April 20. Our women attended the women's work conference in the Iowa River church on March 11.—Mrs. Earl E. Jarboe, Fernald, Iowa, March 18.

Iowa River.—On Christmas Eve we had a short program by the children, and an impressive cantata was given. A watch night program was held on New Year's Eve. A very impressive candlelighting service was led by our pastor's wife, Mrs. J. A. Eby. Our Sunday evening services have centered around missions. As a conclusion to these services a missonary play, Mud Walls, was presented. At a recent council it was unanimously voted to retain Bro. J. A. Eby as our pastor for another year. Bro. G. W. Keedy was elected as delegate to Annual Meeting. Delegates to district meeting are Mrs. Mayme Wheeler and Abe Propst. We decided to have a Memorial Day service. Bro. Eby gave an interesting report of the year's work, which shows much progress. Our pastor is bringing us some fine messages leading up to Easter. These messages together with personal evangelism have already brought conversions. We will have our love feast on Thursday evening before Easter. An Easter program is being planned. The men's work organization recently sponsored a neighborhood night at the church. Families who had moved into the community since March 1 were special guests. A program and a social time were enjoyed.—Mrs. Bernice Wheeler Lamer, Marshalltown, Iowa, March 15.

Kansas

Quinter.—Feb. 25 was a great day for our church. In the morning Bro. Miles Blickenstaff, pastor of the Emmett church, Idaho, gave a fine sermon full of good thoughts. The male chorus rendered a splendid number. In the evening Brother and Sister Curtis Bowman of Oak Park, Ill., showed slides of pictures Bro. Bowman had taken on a tour through the West. Mrs. Bowman dedicated part of the service to her parents, Uncle Jake and Aunt Katie Blickenstaff. She gave the reading, Let Me Live in the House by the Side of the Road. The pictures were very beautiful and inspiring.—Mrs. Henry Wertz, Quinter, Kans., March 5.

Maryland

Beaver Creek.—The Sunday school gave a Christmas program on Dec. 24, at which time a special offering was received for missions. Our young people gave Christmas boxes to aged members who are unable to attend services. The young people have a worship program every Sunday evening. A play, As Easter Dawns, is to be presented by the young people on March 25. Our mothers and daughters reorganized in January with Mrs. Catherine Valentine as president. In February they sent their quota of $22.50 to missions. March 16 we met in council. Delegates to district meeting are Katie Fahrney and Harry Grossnickle, with Howard Reese and Joe Grossnickle as alternates. Roy Kline and Joe Grossnickle were appointed as trustees. Two letters of membership were granted. Our love feast will be held on May 18, at 4 P. M.—Ruth Valentine, Boonsboro, Md., March 19.

Longmeadow.—On Dec. 24 the children gave a Christmas program. The Sunday school decided to give $50 to missions. The women rendered a program on the girls' schools of India, China and Africa. At the close of the meeting they gave their contribution to missions. The B. Y. P. D. is having interesting meetings. They sent some money to the district treasurer, having raised over half of the quota. We met in council on March 9, at which time Bro. Frank Hollenshead was elected trustee. Bro. Luke Petre was elected trustee to fill the unexpired term of a deceased member. The following officers were elected: Bro. Kermit Strite, Messenger agent; the writer, correspondent; Bro. Ezra Petre, treasurer; Bro. Cyrus Strite, secretary; Bro. H. R. Rowland, elder. Eld. E. S. Rowland was chosen to represent us at Annual Conference. Brethren Luke Petre and Frank Hollenshead were chosen as delegates to district meeting. Our love feast will be held on April 27. The last Saturday in April is a permanent date for our spring love feast. One letter was granted.—Genevieve Rowland, Hagerstown, Md., March 18.

Piney Creek.—We met in council March 9. Delegates to district meeting are Birnie Bowers and Silas Utz, with Harry Ecker and Edward Copenhaver as alternates. Bro. Charles Bowers is prayer meeting leader, with Maurice Bowers as assistant. Bro. Wm. Kinsey of New Windsor showed slides of The Birth of Christ. He also preached an interesting sermon. He expects to be with us three nights to show pictures of the crucifixion and the resurrection. He will preach for us on Sunday night, March 24. Bro. Walter Thomas was with us recently and preached a very interesting sermon. Bro. Charles Stover was re-elected elder for one year. We expect to hold our love feast on May 4, beginning at 2:30 P. M. The young people are having a prayer meeting for the benefit of one of our young brethren, Bro. Oscar Wolf, who has been in the hospital for four months.—Mrs. Vergie A. Bowers, Taneytown, Md., March 18.

Michigan

Beaverton.—March 3 was an epochal day in the Beaverton church. In an all-day meeting we welcomed back our former pastor and wife, Elder and Sister Perry R. Hoover, of Mooreland, Ind. Bro. Hoover has returned to serve in the combined capacity of pastor of the Beaverton church and field worker for the district of Michigan. The morning service was in charge of Eld. Charles A. Spencer of the district mission board. In an impressive service he installed Bro. Hoover into the sacred offices of field worker and local pastor. A fellowship dinner and very enjoyable social hour followed. The afternoon service was given over to the dedication of the newly erected parsonage.

Bro. David P. Schechter delivered the dedicatory address. During the past months the preaching appointments have been very ably filled by our local ministers, Bro. A. Arthur Whisler and Sister Elma Rau. Our elder, Perry. A. Arnold, and wife have been spending some months in Virginia. During their absence Bro. Whisler has been elder-in-charge. Pre-Easter services will be conducted by our pastor, beginning March 17. Our love feast will be observed on Good Friday. An Easter program will be given on Sunday evening.—Mrs. E. C. Rieley, Beaverton, Mich., March 15.

Lansing.—The old year was ushered out with a varied program, which included a cantata, The Manger and the Star, sung by thirty-two members of the Lansing church. Brother and Sister Boyer showed some interesting pictures of some of their travels in the midwestern and eastern states and also pictures of northern Michigan and of our local church. The young people conducted a candlelight service, Round the Year With Christ. The men's work is sharing in the various duties of the church. They had charge of the evening service on Jan. 14. Our business meeting was held Jan. 20, at which time work for the quarter was outlined. The young people had charge of the evening program on Feb. 4. Their theme was Youth Serves. Pictures of Camp Little Eden were shown. Reports of state and local peace work, charity and B. Y. P. D. projects were given. Our pre-Easter evangelistic services were conducted by Bro. Ralph G. Rarick. The meeting began Feb. 18 and closed with baptismal services on March 5. Bro. Rarick gave nineteen inspiring sermons and visited in many of the homes. Seven were baptized, one was reconsecrated and one was received by letter. One elderly mother gave her heart to God on March 17. If you know of anyone residing in our city who would be interested in the church, please notify the undersigned.—Homer Peters, 328 South Hosmer St., Lansing, Mich., March 19.

Woodland.—A program was rendered by the young people on Christmas Eve. After the program they sang carols to the shut-ins. A new furnace has been installed in the church, and the basement has been rearranged. The men of the church donated the labor. Bro. R. O. Shank of Covington, Ohio, came to us on Feb. 11 and conducted a two weeks' revival. His messages were spiritual and uplifting. Through his efforts thirteen were added to the church. On Feb. 22 our annual family night supper was held. It was also a welcome home to Bro. Ralph Townsend, who has been a teacher of the missionaries' children in the Woodstock school, India. One hundred fifty attended and enjoyed the chicken supper. Our pastor has asked for two months' rest from his regular duties. The ministerial committee has secured Bro. David Warner to fill the vacancy. Plans are under way for a vacation Bible school, which will be held early in the summer. Four of our members have been taken by death in the past six months. They are keenly missed.—Mrs. Walter Hershberger, Woodland, Mich., March 18.

Ohio

Fairview.—We met in council March 5. Brethren J. A. Guthrie and Wm. F. Roberts were elected as delegates to district meeting at Stony Creek. We decided to send Gospel Messenger subscriptions to two families not taking the paper. Our Sunday school is giving an Easter play, The Way of Life.—Mrs. Lawrence Weis, Metamora, Ohio, March 19.

Oklahoma

Ames.—Brother and Sister Oliver H. Austin conducted our evangelistic meetings Feb. 13 to March 3. Despite the handicaps of sickness and bad weather we had a good meeting. Four Sunday-school pupils were baptized. We met in council on March 14. One sister was received on former baptism. One young man and his wife await baptism. These folk are coming largely as a result of the witnessing and teaching of Brother and Sister Emery Lauver. Bro. Leroy Detrick was received by letter. Bro. E. E. Barnhart presented his resignation as pastor, to take effect at the close of the pastoral year. Bro. Oscar Fike of the district board presided at part of the council. The church voted to ask for help from the mission boards for another year. Our communion will be held on March 21. Our pastor gave a report. He conducted two funeral services, officiated at one communion, made many visits, baptized four and conducted devotional services at the schools. The writer was permitted to attend the regional conference at McPherson, Kans. Bro. B. F. Stutzman of Thomas paid the transportation to and from the conference. This was greatly appreciated. The pastor and his wife appreciate the generous support of the Ames church and the mission boards, in a financial way, and pray for a more wholehearted moral support of the cause of Christ and his church.—Mrs. Florence Barnhart, Ames, Okla., March 16.

Oregon

Grants Pass.—On March 1 Rolland Flory, one of our young people, left for Chicago to enroll as a student in our seminary. March 3 Pastor C. N. Stutsman and Sister Mary Harlacker gave echoes from the Pacific Coast regional conference, which was held in La Verne. A fellowship supper was enjoyed March 8 at the home of Brother and Sister Howard Johnson. Those having birthdays in February and March were the honored guests. Thirty-four were present. On March 10 an offering was received for China relief. We met in council March 10. Our love feast will be held on April 7, at 7 P. M. We decided to hold a vacation Bible school this summer. The church unanimously voted to retain our pastor for another year. Plans are being made for an Easter program to be given Sunday morning, March 24.—Alta P. Morton, Grants Pass, Ore., March 12.

Pennsylvania

Dunnings Creek.—We met in council at the Point church on March 10. Three letters of membership were received and one was granted. Nine of our members have been called by death within the past year. Brethren Sewell Rogers and Oscar Beach were elected as delegates to the district meeting to be held at Williamsburg, April 9-11. Our Gospel Messenger agent, Sister Ruth Rogers, secured enough subscriptions to receive the benefit of the club rate. Under the supervision of Sisters Callihan, Barefoot and Manges the joint missionary meetings are interesting and helpful. Sister Madolin Taylor has been bringing us spirit-filled messages. We are sorry to have Bro. Ross Callihan and family leave our district. During the ten years they were with us they reopened and built up the New Paris Sunday school. They are now returning to the Shade Creek congregation in Western Pennsylvania. We had a farewell social for them on March 18. After a very pleasant evening together Eld. T. B. Mickle spoke very fittingly of their helpfulness and then presented them with a purse. We are looking forward to a two weeks' evangelistic service to be conducted by Bro. W. K. Kulp of the Rummel church. Our meeting will begin on March 31, and will close with the love feast on April 14.—Mrs. Albert S. Ritchey, Schellsburg, Pa., March 21.

Jennersville.—Nov. 5 and 17, during the absence of our pastor, we had with us Bro. Lester Schreiber of Kirkwood, Pa., who brought us enriching messages. Nov. 12 our young people's class gave a program of readings and discussions. Our Christmas program was given on Dec. 24. A missionary program was given on Feb. 25. An open discussion was held on missons. An Easter service is being prepared.—Ruth M. Lewis, Cochranville, Pa., March 15.

Leamersville.—In December we elected the following officers: elder, Bro. G. Q. Showalter; secretary, Bro. F. A. Langham; treasurer, Bro. E. H. Claar; Messenger agent and corresponding secretary, the writer. Bro. Emmert Frederick of Roaring Spring has been asked to hold our revival in the fall of 1940. Eld. G. Q. Showalter plans to give instruction in a teacher training course in the near future. The Lehman mandolin chorus will give us a program of sacred music on April 14. Our love feast will be held on April 28. In a recent council Brethren B. F. Nelson and Fred Claar were elected deacons. Delegates to district meeting to be held at Williamsburg are Sisters Freda Showalter and Annie Nelson. Our pastors were re-elected for another year. Bro. G. Q. Showalter will conduct the morning services and Bro. Emmert Frederick of Roaring Spring will conduct the evening services.—Mrs. Fred J. Claar, Claysburg, Pa., March 15.

Lititz.—We were pleased to have Eld. Charles D. Bonsack of our General Mission Board as our guest speaker on Jan. 21. The midweek prayer meetings are being held in the homes of the members. A group of our members gave a program in the Lancaster County prison on Feb. 4. A committee has been selected to make plans and secure estimates for the improvement of the church kitchen. Recently Bro. John Barwick of York, Pa., brought an impressive message. The Eastern Pennsylvania class for ministers held its first session in the Lititz church on March 15. The class is under the general supervision of the district ministerial board. Eld. Nathan Martin, secretary of the board, took charge of the organization. The work was turned over to Pastor James M. Moore, as teacher. The class will be held each Tuesday evening from 7:30 to 9:00. While it is especially for ministers, others are also availing themselves of the instruction. At the second meeting the enrollment reached thirty-three. We met in council March 13. Delegates to district meeting are Eld. J. M. Moore, Sister Florence Gibbel and Bro. H. E. Nies. Eld. J. M. Moore is our delegate to Annual Meeting. Since our last writing one was received by letter. The Sunday school is making a six months' drive to raise funds toward the erection of a parsonage.—Mrs. Louis Huebener, Lititz, Pa., March 18.

Virginia

Christiansburg.—On Christmas Eve the young people and children gave a fitting program. On Dec. 26 the young people held a social and worship program. They have completed the study course, To Fight or Not to Fight. A survey of the New Testament is the course they will study for March, April and May. They are planning to rearrange their Sunday-school room. The district B. Y. P. D. of Floyd, Montgomery and Pulaski counties held their round table at Christiansburg on Jan. 13. Miss Vera Miller of Bridgewater, who attended the International Youth Conference at Amsterdam, Holland, was the guest speaker. At Christmas time a number of the aged and sick members were remembered with fruit baskets. Services which were held in these homes were appreciated. This work was carried forward by the church in co-operation with the Rotary Club of Christiansburg. The men have been active. They give a program once a month. They have repaired the furnace and built a cabinet in the basement for storage purposes. They also helped raise money for fuel and flowers. On Feb. 13 the young people held a Valentine social. Special music was furnished by the

pradling brothers. The women's work is moving forward with nterest. The monthly aid meetings are well attended. Their rograms each fourth Sunday evening are interesting and in-ructive. This year a new method was used to raise their ission quota. Missionary baskets were distributed among the embers. The amount raised was $12.06. This was an increase ver last year. The project was climaxed with a social in the urch basement on Feb. 23. A mission program was given. ur church raised its mission quota for the year. Our quota for e coming year is a slight increase, and we hope to be able to eet this. A series of Lenten services has been arranged by the astor. Recently three of our members have passed away.—Mrs. . S. Spradling, Christiansburg, Va., March 7.

Elk Run.—The aid society was successful in getting the Gos-el Messenger into seventy-five per cent of the homes of resident embers. They also observed the world day of prayer in the me of our pastor. At the April meeting of the aid society we ill have a special Easter service, and will meet in the home our pastor and his wife. We will have donation day for the ay meeting. The aid society and the men's work are co-oper-ing in putting in a new heating plant. We hope eventually to ut in a full basement. On Jan. 21 Bro. Carl H. Zigler was li-nsed to preach. Eld. John T. Glick of the district ministerial ard conducted the licensing service. This was Bro. Zigler's ther's sixtieth birthday anniversary, and at this time Eld. . H. Zigler had served the Elk Run church for nearly forty ars as minister and elder. On March 10 Bro. Carl Zigler eached his first sermon in the Griffin church, which his grand-ther, Eld. D. C. Zigler, was largely instrumental in founding. ur delegate to Annual Conference will be Carl H. Zigler, with . O. Varner as alternate. Carl H. Zigler and Lena Allanson are legates to district meeting, with Lena Eagle and Lucy Zigler alternates. Our annual old folks' singing will be held on pril 7, in the afternoon.—Zada E. Collins, Churchville, Va., arch 18.

Harrisonburg.—The Christmas activities and programs were ell attended and given with credit to both the sponsors and the ersonalities represented. The children gave their Christmas ogram in the morning of Dec. 17. The juniors presented The ttle Shepherd. In the evening the choir, led by Bro. Wine, ve the cantata, The Holy Child. On Dec. 24 the Christmas play, ne Tinker, was given. Pastor Earl Bowman played the chief le. It was repeated on Sunday night, Dec. 31, for those who uld not gain admittance on the Sunday night previous. It has en our custom to set aside one special council meeting near e close of the year for the reports of all the church activities. committee was set apart earlier in the year to study our church ganization and make revisions. This report was also given at e December council. The women's circles had as their guest eaker for a temperance program, Miss Vada Funk, president the W. C. T. U. Women and the Way is being studied by our omen, sponsored by the missionary director, Mrs. J. C. Harsh-rger. Mrs. C. S. Mundy and Mrs. Earl Bowman are the in-ructors in the study. A one-act play, The Whirlwind, in arge of Mrs. Olen Miller, director of the temperance division Women's Work, was given on Feb. 18. Two courses in lead-ship training, The Teachings of Jesus and The Art of Leader-ip, are being taught by our pastor. The six-weeks' Bible train-g course, sponsored by the Hi-Y organizations of Harrison-rg High School, is being taught by our pastor. We have had o special musical programs recently. On Feb. 4 the Bridge-ater College male glee club, accompanied by Nelson Huffman, rector, was with us and on March 3 the Shenandoah College cappella choir, directed by H. Caleb Cushing, gave a sacred ncert. Our home talent in music is being encouraged. The Y. P. D. has recently enjoyed lectures by Miss Lillian Comey, structor in weekday religious education work, and by Miss della Blackwell of the Madison College faculty. A pageant, ho Goes There? was given by the young people on Feb. 26. uring January our church auditorium was painted and redec-ated. Brother and Sister D. W. Shifflet had the happy priv-ge of enjoying their golden wedding celebration in their home Jan. 28. Brother and Sister H. E. Mason and children had a dication service for their new home, with the pastor in charge. order to create better understanding between the different ligious groups of our city our pastor and the Jewish rabbi, onard J. Rothstein, exchanged pulpits. The rabbi preached in r church on Jan. 28. Bro. Bowman preached in the Jewish nagogue on Feb. 2. Worship was the theme for our Sunday rning services in February. We were glad to welcome Broth-and Sister L. V. Sharpe and children back into our midst after ending eight years in North Carolina. Bro. Bowman will serve s church as delegate to Annual Conference. Representatives r our district meeting to be held in the Timberville church are ethren J. W. Hess, M. H. Adams and the writer. We are look-g forward to greater joys in service through our evangelistic eeting, beginning March 10.—Mrs. A. Fred Cline, Harrisonburg, ., March 9.

Johnsville.—We met in council March 9. Brethren O. E. Wells d Byrd Francisco were elected as delegates to district confer-ce to be held in Fayetteville, W. Va., with Bro. John Barton d Sister Mamie Starkey as alternates. The following visitors re appointed: Bro. O. E. Wells, Catawba district; Bro. Sam illhart, mountain district; Bro. Wilbur Hylton, Blacksburg strict. Because of sickness and death in the community there were only sixteen at this meeting.—Trula Bradford, Blacksburg, Va., March 12.

Pleasant Valley.—We met in council March 16, at which time Bro. Forest Hilbert and family were accepted into membership by letter. Brother and Sister Francis Houff and Brother and Sister H. Clay Wright were granted letters. The parsonage committee reported that their work had been completed with the exception of a cement floor in the chicken house. We decided to adopt the unified treasury plan for the congregation. The finance committee recommended a budget of $3,300 for the ensuing year. The pastoral committee recommended that the pastor's contract be renewed for another year. Bro. Virgil Weimer was unanimously elected as summer pastor for the Grottoes church. Brethren H. A. Driver and F. W. Wampler were elected as trustees to succeed their respective fathers, Brethren I. J. Driver and W. C. Wampler, deceased. Bro. I. D. Driver was elected as finance secretary. Pastor Murray L. Wagner and Bro. P. F. Cline were elected delegates to Annual Conference, with Sister Wagner and Bro. F. L. Garber as alternates. Brethren F. M. Cline, M. L. Wright and W. H. Wright were chosen as delegates to district meeting which will be held in our church in April. A committee was chosen to make arrangements for district meeting. Our communion services will be held on Saturday evening preceding Easter Sunday.—Frank S. Driver, Weyers Cave, Va., March 20.

Poages Mill.—At Christmas time fruit bowls were given the two aged members, Sisters Nannie Grisso and Sarah Henry, as a token of love from the aid society. The aid plans to purchase chairs for the choir in the near future. The Christmas program was given by the B. Y. P. D. and the Sunday school. The pageant, Why the Angels Sing for Joy, was presented. The Roanoke County training school was held in our church Feb. 12-16. The Copper Hill, Oak Grove, Peters Creek and Green Hill churches joined in this school. Bro. Carl Spangler was dean of the school, with Bro. Ray Showalter, Bro. Raymond Peters and Mrs. J. L. Kinzie as instructors. Bro. M. R. Wolfe of Bridgewater College was the principal speaker each evening. Bro. Robert Strickler of the Peters Creek church was in charge of the devotional services. The B. Y. P. D. met in a cabinet meeting recently and made plans for the next three months. A number of our young people attended the round table meeting at the First church,

ANNOUNCEMENTS

Annual Conference

Ocean Grove, N. J., June 5-11.

District Meetings

Canada, Western—Bow Valley, July 16-19.

Idaho and Western Montana—Whitefish, Mont., May 3-5.

Maryland, Eastern—Monocacy, April 23, 24.

Maryland, Middle—Johnsontown, April 17, 18.

North Dakota and Eastern Montana—Surrey, June 27-30.

Ohio, Southern—Lower Stillwater, April 10, 11.

Oregon—Camp Myrtlewood, July 23-27.

Pennsylvania, Eastern—Richland, April 24, 25.

Pennsylvania, Middle—Williamsburg, April 9-11.

Pennsylvania, Southeastern, N. J. & E. New York—Philadelphia, First church, April 17, 18.

Texas and Louisiana—Nocona, July 26-28.

Virginia, Northern—Timberville, April 19, 20.

Virginia, Second—Pleasant Valley, April 24-26.

LOVE FEASTS

Illinois

April 7, Romine.
April 13, La Motte Prairie.
April 15, Astoria.
April 24, 7:30 pm, Okaw.
April 28, 7 pm, Panther Creek.

Indiana

April 28, Union Grove.
April 28, 7 pm, Richmond.
May 9, West Goshen.
May 11, Beech Grove.
May 19, Pleasant Hill.
May 24, Pipe Creek.
May 25, 7:30 pm, Middletown.

Iowa

April 20, Fernald.

Maryland

April 27, Longmeadow.
May 4, 2:30 pm, Piney Creek.
May 5, 6:30 pm, Pipe Creek.
May 5, 7 pm, Denton.
May 18, 4 pm, Beaver Creek.

Michigan

April 26, Florence.
May 25, Elmdale.

Ohio

May 4, 7 pm, East Dayton.
May 18, Eaton.
May 25, 7 pm, Eversole.

Oregon

April 7, 7 pm, Grants Pass.

Pennsylvania

April 14, 6:30 pm, Dunnings Creek, New Paris house.
April 28, Leamersville.
May 4, 5, 10 am, Little Swatara, Ziegler house.
May 11, 12, 10:30 am, Falling Springs, Hade house.
May 11, 12, 1:30 pm, Richland.
May 12, Spring Grove, Kemper house.
May 26, Springfield.
May 26, 9:30 am, Lower Conewago, Bermudian house.
May 26, 5 pm, Carlisle.
June 2, 6:30 pm, Middle Creek.

Virginia

April 14, 6:30 pm, Fairfax, Oakton house.
April 29, Cloverdale.

Washington

May 25, Ajlune.

Roanoke, on Feb. 29. We met in council March 12. Brethren Fred Grisso and Lewis Mowles were elected delegates to district meeting, with Sister Lola Grisso and Bro. Irvin Grisso as alternates. Bro. Carl Spangler will bring us a sermon each third Sunday night. We feel this will strengthen our church program. Mother's Day will be observed, with services in the morning and afternoon. Lunch will be served at the church at noon. The Back Creek community choir, which is composed of members from our church and the Missionary Baptist church, will present an Easter program at our church on March 24. The choir is directed by Mr. Russell Turner.—Mrs. Luther Mowles, Salem, Va., March 14.

Selma.—We began our revival on Feb. 18, and continued for two weeks. Three were baptized and eighteen reconsecrated. Bro. Ernest Muntzing labored faithfully and brought inspiring messages. His plan of daily Bible reading will be of much value to many. Our delegates to district meeting are Brethren J. K. Hill and J. W. Golden, with Brother and Sister W. O. Wrenn as alternates. Our Sunday-school attendance has been good during the winter months. Our Messenger club was started the first of the year. We have preaching services on the second and fourth Sundays of each month, and prayer meeting each Wednesday night.—Mrs. W. O. Wrenn, Selma, Va., March 13.

Wakemans Grove.—Feb. 25 we met in council, at which time Bro. Luther Millar was re-elected as elder. Bro. Millar is doing splendid work as a leader. We appointed a building or repairing committee. Brethren Luther Millar, Galen Wakeman, Harry Barrick, Charles Cook and Frank Wakeman are on the committee. Our church house is greatly in need of repair. This work will start immediately. They expect to repair the roof, put ply board over the plaster, and remodel the pulpit. We expect to have a two weeks' revival the latter part of July, with Bro. Ernest Muntzing as evangelist. The young people are doing fine work in trying to raise money for the church. They organized in December as the Willing Workers. Since then they have raised $70 to be used toward the repair work. The council appointed Sister Alma Barrick as Messenger agent and Sister Ida Barrick as correspondent. Bro. Galen Wakeman is our delegate to district conference, which will be held in the Timberville church in April. We reorganized our ladies' aid. Sister Helen Millar is president; Sister Maude Wakeman, vice-president; Sister Rettie Bowers, secretary; Sister Grace Hollar, treasurer. We have about $80 in the treasury. This meeting was held at Sister Maude Wakeman's home. The next meeting will be held at the home of Sister Laura Cook, on the first Wednesday afternoon in April. We are planning to have a window sale in Edinburg on Saturday before Easter.—Mrs. Ida Barrick, Edinburg, Va., March 16.

Washington

Ajlune.—In January the men's work group sponsored a potluck supper, inviting the whole community. We had good attendance considering the flu epidemic and bad weather. We enjoyed a visit from Bro. Paul Longenecker a few weeks ago. The Ladies' Aid has had opportunity for some very helpful work during the last few months. They have given quilts to the Henry Cook family and the Senten family, who lost their homes by fire. The Homebuilders class sponsored a shower for the Cook family. The young people's class has been gaining in attendance. An attendance contest between the girls and the boys increased the interest. The boys won the contest and the girls will entertain them at an Easter breakfast. The young people's group lost a member, Bud Bartley, by death. Arnold Grose has been in the hospital for several weeks suffering from a broken leg. Sister Grace Moore has been very ill. We will have our Easter sunrise service on Rae's hill. We met in council March 13. We are looking forward to a revival meeting to be held as soon as an evangelist can be engaged. Our love feast will be held on May 25. The Washington Coast Sunday-school convention will be held on May 26. We invite any who can to attend both of these services. Lodging will be provided for those who can come and be with us for both of these services.—Mrs. Harry Steele, Riffe, Wash., March 14.

Wenatchee Valley.—Our members have topped the 1938 giving to missions this year as they got in their various funds before the March first deadline at Elgin. Because some other churches over the Brotherhood were falling below the previous giving, our pastor suggested that we put on a new drive after ours was in and give some of the fuel money we had saved by so mild a climate. Returns from that have not been made public. This valley has suffered a mild flu epidemic this winter, but church attendance and activities have been well supported. Fifteen or more of our young people are absent this winter attending our Brethren colleges, but the younger high school group has stepped in beautifully to carry on the work. Jess Graybill is their Sunday-school teacher. Bro. Clement Bontrager is the state trustee to La Verne College. He recently took part in the Pacific Coast conference and assisted in the business session of the college trustees. Bro. D. D. Funderburg of Elgin was with us one evening. Twelve of our young people and their two advisers just returned from Tacoma where they heard Gypsy Smith and other leaders at the Interdenominational Council of Protestant Youth for Washington and Idaho. One of our members, Ruth Shoemaker, was elected to a state office. At our recent council we called a man to become our pastor when Brother and Sister H. S. Will leave in the spring. We await word from him. Bro. Vance Sanger, one of our boys at Bethany, was relicensed to the ministry. Since the Annual Conference is so far east Brother and Sister Will are likely to be our only members present. The council elected them as official delegates. Eight have been received by letter recently, and some await baptism which will be administered during this holy season. Two of our young people, Elaine Kniesley and Arthur Darlington, were married recently at a beautiful church wedding and left to make a new home in Butte, Mont. Our spring love feast will be held on March 21. Nonresident members will be notified by Mrs. Tom Willey, but any members living in the valleys near here that are not listed with her are certainly urged to come. The carpenter members have done fine work this winter in repairing the basement floors.—Geraldine Eller, Wenatchee, Wash., March 8.

West Virginia

Crab Orchard.—Since the beginning of the church year much progress has been made. Eight new members have been added by baptism. Two deacons with their wives have been installed. At that service Bro. J. S. Showalter was with us. The B. Y. P. D. held a social at the home of Mrs. Myers, the adult adviser, on New Year's Eve. After the social they attended the watch service at the church. Talks were made by local ministers and young people. Prof. Leslie of Bluefield helped much with the music. Bro. Kahle and the Kahle quartet also rendered some good music. Our church has adopted the budget plan and find it very successful. Our council meeting was held on March 2. Our delegates and alternates for district conference were selected. The conference will be held in West Virginia this year. The B. Y. P. D. is looking forward to the round table to be held in our church in May. Sunday-school attendance decreased some during the winter months because of illness and bad weather, but we feel it will increase as the weather improves. Interest seems to be growing under the leadership of Pastor Eugene H. Kahle, who preached his tenth anniversary sermon on March 3. We are looking forward to a better year and hope for more progress.—Mrs. Ruth Quintier, Crab Orchard, W. Va., March 8.

Maple Spring.—The council of boards of the First District of West Virginia met Jan. 30 at the home of Ezra Fike in Eglon. Bro. Raymond Peters met with them. They encouraged the study of the kind of community life needed in West Virginia, oriented in a Christian faith and the resources of a Christian community. They wish to make a study of how Brethren and other pacifist groups can keep in fellowship with non-pacifist Christians in case of war or other strain. Summer pastors were discussed, and it was properly moved that the district ask for two summer pastors. It was decided to have the council of boards meet again during adult camp week at Camp Galilee. At noon the group was served a delicious dinner by Mrs. Ezra Fike. Feb. 22 the ministerial board met with the Brethren at Ben Bus

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d elected Bro. Thos. Ford to the deaconship. Feb. 28 we met council and installed Bro. Ford as deacon. It was decided at a daily vacation Bible school should be conducted at Maple ring some time during the summer. Sisters Rebecca Teets d Ora Wolfe were selected to arrange for the school. Our Y. P. D. group has been active during the winter. Fifteen of r young people met with the young people at Petersburg on n. 27, and were privileged to hear good talks and lectures from me of our outstanding youth leaders. A fellowship supper as served after the meeting. Pre-Easter services will be held r three nights previous to Easter Sunday. We are also look- g forward to evangelistic meetings to be held June 15-30 by o. A. W. Arnold of Phoenix, Ariz.—Ardith W. Fike, Oakland, d., March 11.

Spruce Run.—We met in council March 9. Brethren D. W. othe and Claud Holstead were elected delegates to district eeting. Brethren C. A. McDonald, Claud Holstead and Sister hel Boothe were chosen as members of the finance committee. e writer was retained as Messenger correspondent. The Sun- y school was reorganized with Bro. John Fleshman as super- tendent and Bro. D. W. Boothe as assistant. The Sunday- hool year will begin the first Sunday in April.—Lena B. Shaver, ndside, W. Va., March 15.

Wisconsin

Stanley.—We met in council March 16. The needs of the Sun- y school were discussed. We decided to hold a series of meet- gs some time during the year. It was left to the ministerial mmittee to secure help and name the date for the meeting. stor Lewis Hyde will go to the hospital in a few days for an eration. He has asked to be relieved of his duties until such ne as he will be able to resume his work. The ministerial ard will take care of the work during his absence. There is ite an epidemic of flu here at present, and a number of our oup are sick. Sister Belle Welch is seriously ill at present. e called for the anointing service, which was administered by ethren D. D. Funderburg and Lewis Hyde. The Bible class rvices on Tuesday evenings are increasing in interest and at- ndance. The aid society has done well. They paid $30 on the rsonage note and $21 on the church insurance. On March 27 e will serve dinner to the chamber of commerce. We held a od sale recently. We sew and piece quilt tops. We are few in mber but are trying hard to help lift the load that has held down so long.—Mrs. Jacob Winkler, Stanley, Wis., March 16.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30) the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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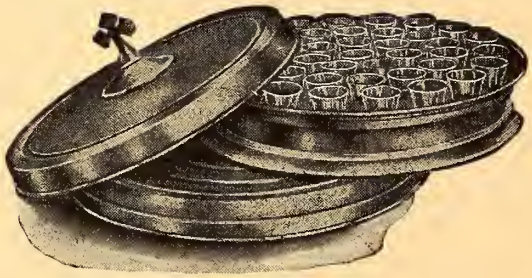
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GOSPEL MESSENGER

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April 13, 1940

THE BRETHREN AT MARAMA, AFRICA, SEND RELIEF MONEY FOR CHINA . . .

Our hearts should be touched as we read this letter from the African members of Marama, Africa, and as we see the gift which they have sent to the General Mission Board for relief of the Chinese Christians. Out of their poverty they have given, because their hearts are touched by the suffering of their brethren in far-off China.

The call to our American churches for relief for China has never been recalled. There is continued need for help in China. Will you not send your sacrificial gifts to the General Mission Board designated for China relief?

Letter With the Gift From Africa

Marama, Via Damatura,
Nigeria, West Africa,
Feb. 15, 1940.

Dear Mission Board—

The church at Marama wishes to give £2 (two pounds) to the relief of Chinese Christians. This is more money than any individual Christian here has. With wages for labor at five cents per day here, and counting $4 a day labor in America, I figure this gift to be comparable to an eight hundred dollar gift at home.

We are studying Acts in prayer meeting. In Acts 11: 27-30, it tells of the famine in Judea and the sending of help by the brethren at Antioch. The gift came out of this study.

Since I am the peace representative here, I thought this might be a peace gesture also, between the two people.

Sincerely,
H. B. Landis.





Above: African family with first fruits offering. A sample of those who gave for China relief.

Right, top to bottom: Children's refugee camp at Liao Chow, showing some of the 200 children in the yard; kindergarten group with teacher; ward for convalescents with Nurse Myrtle Pollock helping care for the sick; group isolated because of skin diseases.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 89 — Elgin, Illinois, April 13, 1940 — No. 15

EDITORIAL

Both Truth and Poetry

SOME verse does have more truth than poetry in it and some, no doubt, more poetry than truth and some, not much of either. In that great hymn by Katherine Lee Bates, which ought to be our national anthem, there is one line packed full of both: "Confirm thy soul in self-control, thy liberty in law."

The pronoun refers to America but the plea is just as pertinent if applied to the individual. Indeed the only way it can have any value for the nation is to make it be true in the citizens who make up the nation.

It's the truth of it, not the poetry that commands our chief interest and concern. Real liberty is found in law, not outside of it. Self-control, not self-indulgence, makes souls strong and is the way to true self-realization.

Paul's plea for freedom as against the law-bound life, such as the Judaizers promulgated, is in perfect conformity with the ideal of this hymn. He recommended the constraint of love as a safeguard against abuse of the freedom for which he fought so strenuously. He would have the dynamic which moves to action centered in souls confirmed in self-control. In such consistency and dependability, in such law, he would find liberty.

This is the truth behind the Master's own insistence on the permanent validity of law. He had his own way of interpreting the statutes, modifying them freely, but always to the end that the basic principle of love might be more perfectly expressed in practice. Perhaps you remember that he wanted men to know the truth because this would make them free. Jesus was strong for both liberty and law, for the liberty which is found in law, that is, the law of love.

One of his disciples, not one of the twelve probably but possibly his own brother in the flesh, wrote a letter to the scattered Jewish Christians in which he strongly stressed the importance of good deeds. Nothwithstanding all this emphasis, the law he had in mind was "the law of liberty."

Liberty and law, rightly conceived, fit together beautifully. With them thus blended you will confirm your soul in self-control and find liberty in law. E. F.

The Heroes We Forget

SOME of those who read of the heroic deeds of missionaries and others may wonder why something comparable seems never to happen in the lives of members of the Church of the Brethren. Our answer is that such things probably do happen, but as a people we are reticent about the deeds of heroes and heroines.

If the threefold tragedy which engulfed the Harshes and Sister Neher had come to almost any other group we would have heard more about it in the public press. Of course there was a memorial number of the church paper, but the case still stands as a mystery about which others would have had more to say. We are not urging that it should have been otherwise treated, but what has not been written about the tragedy of Dec. 2, 1937, explains why we have more than our share of forgotten heroes.

And now there is another case quite to the point. As nearly as we can discover it was sometime last December that two hundred small boys and girls were admitted to the refugee camp at Liao Chow, China. The reader knows why such a terrible condition obtains in that land of suffering.

Now the only foreign nurse in Liao Chow was Sister Myrtle Pollock. And those who knew her can appreciate how the plight of two hundred refugee children would appeal to her heart. When

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typhus broke out, several dozen cases of it, she still did what she could. But soon she was ill herself. "But Myrtle was too weary and her strength was not sufficient to combat a disease that has claimed a heavy toll of foreign life in this land."

In less than two weeks Sister Pollock was gone. A note that was found afterwards contained these closing words: "I am willing to tarry, but should I not—tell my dear ones at home—I am so glad to go. Grieve not for me, but rejoice with me instead. God always knows what is best no matter how hard it is to understand."

So do not feel that there are no heroes or heroines in the Church of the Brethren. Another missionary has laid down her life as deliberately and joyously as one of old broke her cruse of precious ointment. Not a great deal will be said about it for it was service in the line of duty and we expect our people to do their best though it takes their all. But this general attitude explains why we have so many heroes and heroines that we forget, and yet others we have never known.

H. A. B.

Science and the Simple Life

WHAT does science teach with respect to the importance of simple living? Consider this summary report of an address made by Dr. Allan Gregg, director of medical sciences of the Rockefeller Foundation: "The impact of science falls most heavily upon the nervous system and the endocrine glands. Man has survived against adversity and needs to beware against pampering and enervation. Dr. Gregg suggests the use of exercise, quiet meditation, play and relaxation, unprocessed foods, simple sensations." These suggestions look very sensible to us. There is no charge for or law against using them. Even so, we know that in view of the press of many things, not all readers will find the time nor have the inclination to make the most of what science recommends as the way to live. H. A. B.

When a Chemist Turns Prophet

WHEN a chemist turns prophet, one's head begins to whirl at the prospects for changes within the not distant future. The reader will recall something of the resources the chemist has uncovered in the humble peanut, the sweet potato and the soybean. But think what will happen in old-line industries when synthetic yarns, plastics and crude alcohol are really exploited!

Dr. William J. Hale is one of those urging the increased use of farm products in industry. He thinks that four fifths of agriculture can be diverted to industrial consumption and thus create a labor shortage within a year's time! "The key to a new and improved economic world will be found in the return to the soil." If our prophet from amongst the chemists is right there is a future on the old farm after all. H. A. B.

The Better Kind of Kingdom

A WHILE ago we had another lesson in the church school on those parables which tell what the kingdom of heaven is like. Remember them, seven of them in one chapter?

In our class the teacher began by asking whether we would be more interested in the kingdom or less, if we understood better what it is like. We agreed that if we really understood, fully understood, we would be more interested. But the teacher pressed the question. Suppose our evaluation of nice houses to live in and good things to eat was quite high while our appreciation of fine things to think about rated rather low, how much would we be interested if somebody who knew tried to tell us what the kingdom of heaven is like?

You see how he had us, don't you? He knew well enough where we stood on the point suggested. That was his way of showing us why we were not more interested in the kingdom. We did not understand its nature well enough and we did not understand because our sensitiveness to spiritual values was too dull.

So there's the job cut out for us this year and maybe part of the next: to sharpen the appetite for love and truth and righteousness and peace and joy in the Holy Spirit. Practice much in the exercise of these treasures of the spirit, in so far as our present limited capacities will allow. Look up people who need our love and kindly ministrations, and causes which need our prayers and dollars. Learning to enjoy this sort of thing isn't hard at all.

And the reward is great. Satisfactions multiply and deepen. Discernment of truth and beauty grows clearer continuously. And we can never get done being glad that the kingdom of heaven is what it is rather than the crude and carnal thing we once wanted it to be.

This is the way to understand the parables. This is the cure, and the only cure, for that strange fascination which a kingdom bespattered with the blood of its slaughtered enemies still has sometimes for our half-civilized minds. Let's *take* the cure. Jesus longed so earnestly to have his followers like his kind of a kingdom. It's *so* much better. E. F.

THE GENERAL FORUM

Waste

The Nofrontier News Service quotes this poem by Esther Eddy from Peace News, the organ of the British Peace Pledge Union. War has inspired much poetry, but usually of the martial type. Here is another emphasis.—Ed.

Waste is a sinful thing:
Save paper and string.

My heart leapt when I knew
A child within me grew,
And infinite the gain
Through soon-forgotten pain.
He clung and blossomed; steady, free,
In limb and spirit walked with me:
Had friends and found a woman kind,
Knew ecstasy, and peace of mind.

Waste is a sinful thing:
Save paper and string.

Life in the Forties

BY RALPH G. RARICK

THAT "life begins at forty" is the contention of one writer of recent time. However that may be as touching an individual's span of life, it is apparent that for all of us in the land of the living, who are so much yet upon the threshold of a new decade, life begins anew in 1940.

Among the multifarious things for which we should be grateful, there is this, that life has its reoccurring years, which in turn have their orderly arrangement of diversified seasons and days and nights. How unwieldy and wearisome life would probably be if there were no such provision for the division of time into definite steppingstones, which can be anticipated as well as realized as long as we are here on this mundane sphere; and if there were none of the manifold restful and inspiring changes which our human nature craves and which can be wholesomely had under the providence of our Father God.

Reorganization and program setups are being effected in all phases of our church work. If this is carefully, prayerfully and rightly done it should go far in helping us reach our objectives—provided we do not annul the usefulness of it all by stopping short, making it an end instead of a means to an end. For, important as machinery and organization are in rightful usage, they are definitely not of themselves going to bring in the kingdom. To suppose that they will is to take the way of least resistance. It needs to be remembered that both are vain unless they are vitalized by faith, love, spiritual fervor and work, and the infusion of it all with the power of the Holy Spirit.

An American Indian there was who joined a paleface army. He had made a record for acquitting himself well in times of actual fighting. Yet notwithstanding his plain enjoyment of that, he became discontented and withdrew in time and went his own way. When asked his reason for dislike of the army, he came through with a statement which, although characteristically brief, was right to the point and not to be misunderstood—"Too much salute and not enough shoot!"

Let this suggest a lesson to us in the Christian life. We need to beware lest our *salute* become too absorbing to the neglect of our *shoot*. Shall we continue with the secondary things? Yes, certainly. But stressing them must be only in proportion to the measure they contribute to the weightier matters.

Life in the forties should see us trying hard to get ahead. But ahead of whom? Indeed, not so much ourselves ahead of others, or our congregation ahead of other congregations, or our church ahead of other churches, or our nation ahead of other nations. That of course is the too-prevalent spirit in the world—to get ahead of others. While such an aim might have some merit in certain instances, it is more in accord with the teaching and ideals of our Lord and Master that we make it our chief business to get ahead of ourselves. This more excellent and urgent way of getting ahead has been worded in the following beautiful and impressive way by Maltbie D. Babcock:

"Our business in life is, not to get ahead of other people, but to get ahead of ourselves. To break our own record, to outstrip yesterdays by todays, to bear our trials more beautifully than we ever dreamed we could, to whip the tempter inside and out as we never whipped him before, to give as we have never given, to do our work with more force and a finer finish than ever—this is the true idea, to get ahead of ourselves."

"Time marches on," and the new decade will have passed almost before we know it. The books will be closed, and all that we have been or done, as well as our failure to measure up to what we might have been or done, will be altogether a matter of history. While the best we can do, then, will be to look back over the period in retrospect, it is fortunately our privilege yet to view most of it in prospect. It presents a challenge that should strike responsive chords within us, inciting us to a high reach in spiritual attainments, to courageous living and to an outstanding abounding in the work of the Lord.

Syracuse, Ind.

Do We Want Great Preachers?

BY C. H. SHAMBERGER

THE Chicago Church Federation sponsors noonday services in downtown Chicago during Holy Week. There is a three-hour service on Good Friday in which seven ministers speak upon the seven last words of Jesus. Some of the best preachers in the city speak at these services.

Two of the preachers this year came originally from one of the smaller denominations. They now serve in larger denominations. I made no attempt to study the route over which the ministers of the week came. There may have been others who grew up in the same denomination and it would be reasonable to expect that a goodly percentage of the others were born and educated in the smaller denominations before moving into places of prominence in the larger churches.

I have a fair knowledge of the background out of which these two ministers came. It has a "big family" spirit comparable to that of the Church of the Brethren. Promising young ministers do not move unnoticed from such a denomination into the ranks of the larger denominations. Why does it not retain them?

It would seem to be a rhetorical question to ask whether that church, or any other, wants great preachers. It isn't. There are some people who hold the view that nothing can be at the same time both good and great. There are others who are so inert that the very idea of greatness disturbs them. They do not know what it implies, but it runs counter to their make-up. They are against it.

Good preachers and great preachers are not synonymous. There are more good preachers who are not great than there are great preachers who are not good. For practical purposes here let us restrict ourselves to great preachers who are also good preachers.

Great preachers need great audiences. Not necessarily great numbers. Some large audiences go a long way toward making preaching mediocre. One of our men who graduated from the seminary and went to one of our larger churches told me that the second year out he realized that he couldn't be a great preacher. When he preached a sermon that measured up to his idea of what a sermon ought to be they didn't like it. They wanted to hear what they had always heard and wanted it said as they had always heard it said.

A big audience of people with little minds and narrow outlooks will neither make, nor hold, a great preacher. A local church of that calibre cannot long retain a great, or potentially great, preacher. Doubling the number of people in the audience wouldn't help much.

The hunger for a challenging audience is at the root of many a preacher's move. An intelligent minister seeks an alert audience.

The denomination out of which those two men came has much pettiness in it. Pettiness drives out strong preachers. It is more obvious and irritating in a smaller group than it is in a larger one. Preachers perish where there is no denominational vision, or where whatever vision there is is befogged with pettiness.

Insecurity must also have played a part in causing the two men to change. America is becoming security conscious. It has more older people than ever before and more of them are poorer than they were. In 1860 there were about 800,000 older people in the United States. Two out of three were self-supporting. We now have 8,000,000 who are sixty-five and older. Three out of four are dependent.

Thirty years ago ministers were not overly anxious about income for old age. They think more about it now and will think still more about it as the benefits of social security become payable to the rank and file of people. Most of the larger denominations have pension plans for their ministers.

The things which have been mentioned may not be the most important factors in developing and holding great preachers, but they must have an influence upon those men who want to be great preachers.

Does the Church of the Brethren want great preachers? Well, yes. But does it want them earnestly enough to do what is necessary to have them? Great preachers do not just happen nor are they retained without effort.

If we took this seriously we would have a definite and conscious idea about what a congregation should be and do to develop and hold great preachers. We would cultivate mental and spiritual interests and outlooks which would make us appreciative of strong preaching. We would put ourselves upon a basis which would make the inclusion of the abler people of our communities a normal thing. Some ministers in preaching to their congregations must preach a type of sermon which would have no appeal to the people of higher calibre in their communities. A great preacher tends to build a great audience, but it is much better to do it with his people instead of in spite of them.

The Church of the Brethren is a "folksy" church. That can easily lend itself to pettiness. There are

so many pleasant things about being small and knowing everybody. But there are some unlovely aspects to it. Comfort can become a substitute for vision. Little things seem important where there is nothing big to command interest and co-operation. Smugness smothers great preaching.

If we want great preachers we will do something soon to remove the haunting picture of poverty in their old age. A seminary student of more than average ability told me recently that he expects to receive a salary of about one thousand dollars per year. He will be expected to operate a car, buy books, rear his family and do all the other things expected of a present-day pastor. He can't do all those things and provide a pension for himself on that salary.

Does the Church of the Brethren want great preachers? Well, maybe.

Elgin, Ill.

An Arch Enemy of Christian Character

BY FLOYD M. IRWIN

THE building of Christian character is such an important function of the church that we need to give our attention not only to the positive factors that contribute to the development of character, but also to the negative factors that destroy it. We need to build character in our homes, churches and schools. We need also to restrain those forces in our environment which tear down that which we build. One of the chief forces which tends to destroy that which we build is our pagan economic system.

A few outstanding individuals are able to rise above the level of our pagan economic ethics, but millions are corrupted by it.

The church that gives no thought to this problem is in a position similar to that of a parent who would tell a child never to swim in the river, then place the child on a barren island in the midst of the river with no way to get food and shelter except to swim ashore!

We teach love, then thrust our young people out into a business system which depends upon selfishness for its motive power. We preach brotherhood, but insist that men must work in an economic system in which unbrotherly competition is fundamental. We teach that he who would be great should be servant of all, but in our business world we honor and acclaim those great who get the most regardless of whether they have gotten their fortune by making a contribution to society or by manipulation. We teach that the strong should help the weak; but under our competitive system in which the survival of the fittest (in an economic sense, not in a Christian sense) is a fundamental law, the strong get ahead by pushing back or trampling down the weak. We teach the dignity of labor, but in our business system often give the highest rewards to those who labor least, meanwhile depriving millions of the privilege of labor by refusing them remunerative jobs. We teach peace, but tolerate a competitive economic system, the natural product of which is war. We read in the Scriptures that "the love of money is the root of all kinds of evil"; but we expect good to grow out of a system in which the love of money, or the profit motive, is the mainspring. The harvest of evil growing out of this system founded on the love of money is evident all about us. We must rid our environment of this destructive system or witness our efforts at character building counteracted on a thousand fronts.

Look about and note some of the harvests of evil we are reaping as a result of our system. The tobacco companies, driven by the desire for profit, taught most of our American young men to smoke cigarettes. Seeking larger profits in the good American way, they then proceeded to teach our daughters and even our mothers to smoke their product! This was accomplished not because our women wanted to smoke; but because the tobacco companies for the profit in it, deliberately and subtly taught them to do so. Much the same thing is happening in regard to the use of alcoholic liquor. The character of our children is being undermined by degrading motion pictures because it is profitable to the motion picture industry. In politics we see representatives of the people betray their trust and use their influence as statesmen for that which they know is wrong because some powerful corporation seeking larger profits brings pressure upon them to do so. Or we see men of meager ability and low morals elected to responsible positions over men of outstanding ability and character because some group finds it profitable to lavishly finance their campaigns. Getting profit, that which one gets over and above his real earnings, is so honored and encouraged that the idea of getting something for nothing has become an obsession of the American people. This lays the foundation for our gambling craze which is one of our chief national sins. War, the epitome of all evil, is the natural result of the competition which sets man against man in business and nation against nation. Few are the evils of our day which are not caused by or accelerated by our pagan business system. No scripture has been fulfilled more clearly in our day than the one which tell us that "the love of money is the root of all kinds of evil."

If Christianity is to succeed in winning men to a higher and nobler way of life, it must grub out this root of evil from our economic world. We must have an economic system which fosters Christian character rather than one that destroys it.

Eustis, Fla.

What About the Jew?

BY WARREN W. SLABAUGH

First Half

SINCE the days of Columbus and later the Pilgrims, men have sailed west across the Atlantic to find homes in America. But not many months ago the attention of the world was attracted by the spectacle of a ship sailing up and down the West Atlantic with an unwanted cargo. It was a human cargo, Jewish refugees cast out of their homes in Germany without an open door of welcome elsewhere. This becomes a symbol of Judaism; through the centuries the Jews have been an unwanted people. This disaster which has befallen the Jews of Germany, terrible in its proportions, is only another chapter in a story of sufferings, already too long.

It may be well to recite briefly something of this record. It began long ago in the tales of bondage and exile, told in the Scriptures of the Jews. Then in the year 168 B. C. occurred their worst disaster up to that time when the Syrian king forbade the worship of Jehovah on pain of death, and hundreds died rather than renounce their religion. Under Rome they were protected in their religious practices though there were local prejudice and violence against the Jewish communities scattered throughout the world. And after the Jewish war of 66-70 A. D. the Dispersion became total; they were no longer a nation with a land and a temple, but become the guests of the nations, and too many times unwelcome.

The next chapter and the longest one began with the rise of the Christian church to power. The antagonism against the Jew which marked the early church was now implemented by the power of a friendly state. Popes and bishops found ready allies in kings loyal to the church. The opposition at first was limited to local riots against the synagogues. But it came to a climax in the eleventh century with the Crusades. In these times of religious frenzy it was easy to include the "Christ-killers" with the infidels who were desecrating the holy places. "The Crusades are a turning point in Jewish history. They mark the end of settled Jewish communal life in Europe, the beginning of intense race-aversions. They usher in the Jewish caricature who stalked through Europe until the eighteenth century, the pariah, with bent back and hunted look and obsequious manner, bitter over his yesterdays, and fearful of his tomorrows" (Sachar, A History of the Jews, page 192).

The only period of continued security for the Jews was under Moslem rule in Spain where for seven centuries Moslem and Jew worked together to produce the highest civilization of that time. But this came to an end with the driving out of the Moslems, and in 1492 (mark the date) Ferdinand enforced an edict compelling all Jews to leave Spain within four months. Both England and France had expelled the Jews before this. Doors everywhere were closed to the fugitives. Finally those from Spain and Portugal found a haven in Turkey, and Poland received those from northern Europe.

The story of these centuries is one of terrorisms: they were the object of special attention from the Inquisition; they were compelled to wear the *badge;* the ghetto was devised for their home; the doors of honorable professions were closed to them. They were blamed for every evil; the black plague was followed by massacres which wiped out scores of communities. The circulation of the ancient superstition that they used the blood of a gentile child in their secret rites was sufficient to start a pogrom. Often the only door of escape was through baptism into the church, and in times of frenzy, even this was not sufficient to protect them.

With the coming of modern times and the settlement of the New World, conditions became more tolerable. It remained for Russia to carry on the old program of the bishops. In the Partition of Poland in 1795, the more part of the Polish Jews became the property of Russia, which for two hundred years contained half the Jews of the

War or Peace?

BY BONNIE KELLER

War is a cruel, gruesome, thing
That takes the lives of youth today;
But have the war lords stopped to think
What the mothers of these boys would say?

How can they cause the suffering,
The moans, the cries of pain and dread?
Have not their hearts been touched by all
The wounded and the rows of dead?

Must we have hatred, greed and fear
That rule our war-torn world today?
Let's challenge those who say we must!
Lead on to peace, oh, U. S. A.!

Ankeny, Iowa.

world. Here they suffered all the ills of the Middle Ages and as late as the beginning of the present century pogroms against the Jews were common news items from that part of the world.

Chicago, Ill.

Jonah and John

BY PAUL MOHLER

Jonah and John were both remarkable prophets and great men. Jonah was the most successful evangelist whose record I have ever read. He preached to a very great Oriental city, which was very rich, very powerful, and very wicked. He brought the whole city, king and commons, high and low, man and beast to repentence, fasting, sackcloth, prayer and reformation, and so thoroughly that God spared the city. Match that anywhere else, if you can. But Jonah was peeved. He had prophesied the destruction of the city in forty days, and God did not destroy it.

John was also a great preacher. He did not have to go to where the people were—they came to him, from every direction, great multitudes of them. He, too, preached immediate results: the kingdom of heaven at hand; the king already present; the ax lying at the root of the trees; every tree not bearing good fruit to be hewn down and burned; the king to clean up the threshing floor, saving the wheat but burning the chaff. His was quite a pressing and imperative message of immediate importance. But he, too, was disappointed. Sure as he had been of the anointing of Jesus, he could not square the Master's subsequent course with the prophecies that had been given him. Instead of marching on the centers of corruption and oppression at once, Jesus was just going around and around among the common people in the outlying districts, teaching and healing, while oppression and treachery, hypocrisy and chicanery went on uninterrupted, their power not even shaken. Even John himself was caught and held by one of the very tyrants whose immediate overthrow he had expected. That was the grimmest humor of all—for the tyrant to catch and hold the very man who had prophesied his destruction! With all his wonderful qualities and abilities, John just could not take it. So what?

Jonah built a booth outside of Nineveh and sat down to wait and to pout. God had to raise a gourd—and send a worm to straighten him out. John sat in prison (or did he walk the floor?) and awaited events. Nothing happened but a series of useless conferences with Herod. How it must have ground his spirit to see his solemn warnings, his radiant proclamations, his earnest assurances all fail of fulfillment as the "generations of vipers" went back to their holes again, and the trees bearing evil fruits still flourished! John craved action, and action did not come. It was a sad time for John. So John began to doubt, then resolved to know what was wrong—maybe to stimulate some action in his behalf. So he sent his messengers to Jesus with that memorable question, "Art thou he that cometh, or look we for another" (Luke 7: 19).

John was just as courteous as he could be if he were to utter or imply any criticism at all. Just that simple question without any stated comment or complaint, but what an implication there was behind it! What courage—or what desperation it must have taken to prompt it! Like the Psalmist who said, "My feet were almost gone; my steps had well nigh slipped. For I was envious of the arrogant, when I saw the prosperity of the wicked," John must have been near the depths. And no wonder! For John was not only the prophet of a triumphal kingdom, but he was a wilderness man, who never asked for a roof or dainty food—only freedom; and he was in a prison! He was an eagle in a cage. Surely, few men have been so tried! Watch him pace that short floor, hands clenched, eyes blazing, prayers, ejaculations, pleas, cries and complaints all expressing his varying moods! And above all, to be tantalized with the fruitless interviews with Herod! Give a thought to John here, and do not judge him too harshly, "considering thyself lest thou also be tempted."

Now look at Jesus as he receives that message. What a blow that must have been. He was already used to the opposition of the Pharisees; he expected that. His disciples were none too strong, for they were but in the process of training, and he did not dare to reveal too much to them at once. But John was his own messenger before his face, the one man who bore authoritative testimony to his character and position as Anointed. There, if anywhere, should have been unquestioning loyalty. Was this a foretaste of the fulfillment of "He that eateth my bread lifted up his heel against me"? How did Jesus take it? Watch the expression on his face and his manner as he turns again to his work of healing. Do you see gravity there? Disappointment? Pain? Concern for John? Thought for the faith of those standing by who had heard the message and were awaiting the answer? Was he preoccupied as he worked? Eyes lifted up at any time? Is he thinking and praying it through before he makes his answer? This is a critical moment; watch him.

What was really wrong? Had John misread his

message to the people? Had the fulfillment been slowed up by any cause? To help you understand what might have been the difficulty, go out to a line of posts. Stand at one side at some distance and see how easy it is to estimate the distance between the posts. Now go to the end of the line and look along the line, and see how hard it is to guess at their distances. Remember that John was not standing at the side of the line of events which he saw in his vision, but at the end of it. Is it any wonder that he expected coming events to arrive long before they could be worked out in harmony with God's general plan? And how well swift action suited his impetuous nature. How he must have burned with indignation when he saw the evils everywhere, in church and state and in the homes and marketplaces. Such a man could hardly understand or be patient with a movement beginning unostentatiously and working underground for years—even centuries—to bring to pass the ideal conditions that John saw in prospect. Such men today face the same problem that John faced: how to reconcile faith in the certainty of the triumph of the kingdom of God with knowledge of the power and tenacity of existing evils. Are you one of that class?

Along with this, we must take account of the idea of the coming kingdom to be found in Old Testament prophecies outside of Isa. 53—a temporal kingdom establishing the rule of God by force, rather than a kingdom in which God's will is done by free choice. John may have had the dictator idea, that if a thing is right, men should be made to do it, regardless of their own desires and at whatever cost it may entail in suffering and loss of liberty. Do you have that idea? Evidently Jesus did not, or he would have been working in that way, and John would have been satisfied. It was another case of new wine in old bottles.

What answer could Jesus give to John? Could he tell him of the necessary delay, without casting doubt on the authenticity of his prophecies? Even if John should understand and have faith, how about Jesus' own disciples and John's, with the others who would hear firsthand or by rumor? Jesus had to answer for all who were interested; do you wonder that he told the messengers to stand by for an hour?

When the answer came, what did it reveal? Not anything about "another." Not anything about delays. Not anything about release from Herod. Not anything about axes and trees. Nothing but the report by John's own messengers of such a ministry of power and mercy as even John had not foreseen in the visions that he had been given. That report and a warning—not to stumble over anything Jesus did or did not do.

Did you ever see anything so clever? What bystander, what disciple could stumble over that? There, if ever, were signs of Christ power and authority. And the warning? It was not negative, but positive like the Beatitudes; blessings for the man who has faith to accept and go along with Jesus' program without question or criticism; the dangers in stumbling were left to the imagination.

Then to clear the air and to leave no question as to the standing of John and his relation to the Messiah, Jesus calls to the minds of his hearers again the kind of man they went out into the wilderness to see, and sets his own seal of approval on John, his ministry and his rank with the other prophets. An added word then points them again to the infinitely better things in store for all who were to enter into his kingdom. Let us, too, have faith!

Pasadena, Calif.

The Doctrine of Eternal Security

BY J. M. BLOUGH

The Doctrine of Eternal Security is being taught with great emphasis by certain Bible teachers. Because of it some congregations have been thrown into confusion and members are perturbed, not being certain about the truths involved in it. The doctrine simply stated is, "Once saved always saved," or, "Once in grace always in grace." This means that if a person is once saved it is impossible for him to be lost regardless of what his conduct may be afterwards, for he has become a child of God and so can never be anything else. Even though he may be a bad child, yet he is still a child and will not be cast out forever. Some Christians have taken advantage of this doctrine by doing wicked things in the belief that they could not come into condemnation since they were once saved. Is this scriptural or not? Is this doctrine true or false? It behooves us all to know what the truth is on this subject lest we fall into error.

1. How Are We Saved?

"For *by grace* have ye been saved *through faith*" (Eph. 2: 8).

Two factors enter into the process of man's salvation, viz., *grace* on the part of God, and *faith* on the part of man. John 3: 16 teaches this very plainly. God sent his Son into the world because of his great love for us, and all that he did for our salvation through Jesus Christ is the measure of his grace toward us. Without it no one could be saved. But another factor is also necessary:

"That whosoever believeth on him should not perish, but have eternal life." This is the *faith* which is required on the part of man. He must accept the Lord Jesus who is *the way* of salvation. This is the only way for man to be saved. God compels no one to accept this salvation, but he offers it freely to all. We are not predestined to be saved or lost, but "whosoever will" may be saved. Man is free to choose for himself.

2. How Is Salvation Maintained?

"Who are *kept* by the *power* of God through *faith* unto salvation ready to be revealed in the last time" (1 Pet. 1: 5).

Again two factors enter into the process of our salvation (maintaining our salvation), viz., *power* on the part of God, and *faith* on the part of man. Salvation once received must be maintained until it comes to completion at the end of our earthly pilgrimage. This is accomplished through co-operation between God and man, God *securing* by his effective power, and man *retaining* through his faith. This faith must be a living faith which leads to *faithfulness* in the saved individual. Now faithfulness, as we shall see later, consists of (1) abiding faith, (2) constant love, and (3) willing obedience. These are the virtues of the Christian life which are essential to maintain its salvation. This statement needs to be proved, but first let us consider the first factor, God's part in this process.

3. The Doctrine of Assurance

From the following verses we shall see that the Lord is both willing and able to save all who will come to him.

"All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out" (John 6: 37).

"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand" (John 10: 27-29).

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8: 38, 39).

"Wherefore also he is *able to save* to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them" (Heb. 7: 25).

"Now unto him that is *able to guard* you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for ever more. Amen" (Jude 24, 25).

These quotations are sufficient to show that God is able to keep and protect his own from every enemy for evermore. This is indeed "eternal security." O blessed assurance! Yes, we do have the assurance that we are safe and secure in the hands of a loving Lord.

4. Can a Saved Person Fall Away?

Now we come to the crucial question: Is it possible for one who was once saved to turn away from God and be lost? Does God's power keep us regardless of our attitude to him and our conduct in life? We have the assurance that God can keep us, but is this independent of our faith and faithfulness? This is the question that needs to be answered.

(1) Biblical Examples

(a) "God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment" (2 Peter 2: 4). See also Jude 6. Even angels could sin and lose their blessed estate.

(b) Adam and Eve were pure and lived in the fellowship of God, but when they believed Satan and disobeyed God they lost their beautiful home in the garden. They made the wrong choice.

(c) "Remember Lot's wife" (Luke 17: 32). She was saved from burning Sodom, but perished along the way because she was too eager for the things that were left behind and disobeyed the command of the Lord.

(d) The children of Israel were saved from the bondage of Egypt only to be destroyed in the wilderness because they lost their faith and disobeyed. "And to whom sware he that they should not enter his rest, but to them that were disobedient? And we see that they were not able to enter in because of unbelief" (Heb. 3: 18, 19).

(e) Unfaithful disciples. "Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away (John 6: 66, 67)? Here we see that it was a daily choice whether one would follow Jesus or not; and Jesus recognized the possibility of the twelve also forsaking him.

(f) Ananias and Sapphira yielded to covetousness and lied to the Holy Spirit and thus came to grief (Acts 5: 1-10).

(g) Condition of the Revelation churches. "But I have this against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent (Rev. 2: 4, 5). "I know thy works, that thou hast a name that thou livest, and thou art dead." "Remember therefore how thou hast received and didst hear; and keep it, and repent" (Rev. 3: 1, 3). "So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth" (Rev. 3: 16). Here we see that whole congregations had fallen away and were in danger of being blotted out. Comparatively few of the members had remained faithful. The Lord mercifully calls them to repentance. That was absolutely necessary if they were to be saved.

Now I know that some would contend that those referred to in the above examples who were lost

had never been really saved. Of course, only God can know that. But from the record we have I cannot see how this position can be established.

(2) Faithfulness Required

"But he that endureth to the end, the same shall be saved" (Matt. 10: 22 and 24: 13).

"Abide in me, and I in you. . . . If a man abide not in me, he is cast forth as a branch, and is withered" (John 15: 4, 6).

"He that saith he abideth in him ought himself also to walk even as he walked" (1 John 2: 6).

"Well; by their *unbelief* they were broken off, and thou standest by thy *faith.*" "Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, *if* thou continue in his goodness: otherwise thou also shalt be cut off" (Rom. 11: 20, 22).

"Be thou faithful unto death, and I will give thee the crown of life" (Rev. 2: 10).

"He that overcometh," or, "To him that overcometh"—these receive the eternal reward (Rev. 2: 7, 11, 17, 26; 3: 5, 12, 21).

These verses are sufficient to show that it is man's responsibility to remain faithful, and also that it is possible for him to be unfaithful and thus lose fellowship with God and be cut off.

(3) Warnings and Exhortations

"But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare" (Luke 21: 34).

"Wherefore let him that thinketh he standeth take heed *lest* he fall" (1 Cor. 10: 12).

"By which [gospel] also ye are saved, if ye hold fast the word which I preached unto you" (1 Cor. 15: 2).

"Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16: 13).

"Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in *falling away* from the living God" (Heb. 3: 12).

"For we are become partakers of Christ, *if* we hold fast the beginning of our confidence firm unto the end" (Heb. 3: 14).

"Let us therefore give diligence to enter into that rest, that no man *fall* after the same example of disobedience" (Heb. 4: 11).

"Ye therefore, beloved, knowing these things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own stedfastness" (2 Peter 3: 17).

If it is impossible for Christians to fall away, what is the meaning of all these warnings and exhortations? And many more like them might be given? Are they simply written for effect? Did the apostles believe what they wrote, or were they simply trying to frighten the Christians? The solemn truth remains that falling away is a possibility.

(4) Most Positive Statements

"For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then *fell away,* it is impossible to renew them again unto repentance" (Heb. 6: 4-6).

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries" (Heb. 10: 26, 27).

"For if, after they have escaped the defilements of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first" (2 Peter 2: 20).

These verses declare emphatically that such as have been enlightened and saved from the sins of the world, and even have been made partakers of the Holy Spirit, may fall away into a condition worse than at first. It seems very clear that these had once been saved. With such definite statements before us it is hard to see how any one can have the courage to teach *The Doctrine of Eternal Security* as some do.

5. Conclusion

We must therefore conclude that a saved person can be lost, but it is never due to the lack of God's willingness or power to save. It can only happen if a person loses his faith in the Lord Jesus as his Savior (for faith is always essential to salvation); or if he fails in his love and devotion to the Lord and breaks his commandments, and thus falls into the sins of the world. Praise the Lord for the assurance that no one need have any fear of being lost, for the Lord will keep us. But every Christian must remember that it is his responsibility always to choose the right, to abide in Christ, to stand fast in the faith, to hold fast the truth and to remain faithful to the end. He that overcometh shall inherit the eternal blessings. "Draw nigh to God, and he will draw nigh to you."

Bulsar, Surat District, India.

Workers Together With God

BY CHARLES E. SCHENCK

"We then, as workers together with him" (2 Cor. 6: 1).

By working *together with him,* the Great Teacher, results are achieved.

The right spirit is needful: the spirit of Paul, who after his conversion inquired, "Lord, what wilt thou have me do?" (Acts 9: 6); the spirit young Isaiah had when he heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" and answered, "Here am I, send me" (Isa. 6: 8). The spirit of these immortal leaders, available to any devoted Christian worker, is essential to true success in religious service. Whether the call is to serve on a mission field, to preach the gospel, to superintend a Sunday school, to teach a class, or simply to live as an exemplary Christian should, accept it and let God do his best with you! The harvest truly is plenteous, but the laborers are few

(Continued on Page 15)

OUR MISSION WORK

A Children's Refugee Camp at Liao Chou

BY ERNEST M. WAMPLER

See Pictures on Page 2

Knowing that food shortage and undernourishment always cause hardship on children, the mission started a relief camp at Liao Chou. Not being able to use the mission buildings in the city to good advantage, we decided to have everything in the east compound and use part of the hospital to house the children. This limited the number we could take. A few weeks after our opening on Nov. 1, the space was filled to capacity. Two hundred children were cared for in the compound. These were chosen from the most needy. Many more wanted to come, but we did not have the room. Many who were in bad circumstances were turned away. We also would have had a problem feeding more with our present kitchen limitations. Then, too, there would have been added difficulty getting in food.

We tried to limit the number coming in from any one home. We felt we could not take in more than two. Those who had bedding and clothes were asked to bring them, but many who came had scarcely any clothing and no bedding at all. Most of these children came from homes where they sleep in their clothes so they have never had bedding. It is the general rule that there is but one cover for three or four children. Naturally enough from such homes bedding could not be sent with the one or two leaving the home. We engaged needy women to sew for the children, supplying the barest necessities. We took children nine years old and under so we could house them together.

To every ten children we assigned a woman caretaker. These twenty women helped the children to wash, dress, eat, settle disputes. They were responsible for the children at night. These women were chosen from needy homes. They ate with the children. They received a small wage and could send a little money home to help their families through the winter. Some of the little tots were only three or four years old and required a lot of care. At first there was much crying and adjustments had to be made among the children and among the matrons with the children, but as time went on they became a happy, contented group.

The hospital staff looked after the health of the camp. Mrs. Pollock was in direct charge. This was no small task, for practically everyone had some physical ailment that needed treatment. Nearly two hundred pairs of eyes needed "drops" every day and itch and other skin diseases had to be isolated. At one time thirty were in the flu ward or in the convalescent room.

The school, with Miss Velma Ober in charge, arranged a daily program of instruction for all. There was even a kindergarten. It was impossible to supply everyone with books. Books could not be bought at Liao. We used white cloth on which their lessons were printed, and we taught them from these charts. Thus they were taught to read, sing and listen to good stories. A decided change was seen in these children after they received care and food for their physical development and after they lived in a more wholesome atmosphere.

Students of the advanced class of the Women's Bible School got practical experience in leading the daily devotional services and in teaching the Sunday-school classes for these children. While the little ones were in their classes, their matrons were given instruction in the care of children and in the laws of sanitation. In this way even the workers learn many valuable things

What to Pray For

Week of April 13-20

Bro. Ralph Townsend went to India in the fall of 1937 and returned to America in the early spring of 1940. While in India he lived at Landour in the Himalaya Mountains and taught in the Woodstock school. He lived at the boarding school in the boys' hostel. He considered it a rare privilege to teach in this school for the children of missionaries. This gave him the opportunity of becoming acquainted with many missionaries and the work of their missions. The children in his classes and under his direction held him in high esteem. Although it is not always easy to live in the midst of a large group of boys, Bro. Townsend enjoyed his close and intimate association with the children.

Let us pray that while he is home, he may be granted the opportunities which will prepare him more fully for his future work.



This picture shows Woodstock School, Landour, India. In the background are the Himalaya Mountains. The buildings on the left are those of the school proper; that at the right, the girls' dormitory; lower right, the boys' hostel.

that will be of use to them after they go back to their homes.

At the present time there are three regular teachers on the staff, one general supervisor, one buyer, four cooks, one cleaner and several water-carriers and haulers. Aside from wages and salaries, it costs about 4½ cents per meal to feed the group. This put back into U. S. currency, at the present rate of exchange, would be .003 per meal, or less than one cent per day for these little tots.

Liao Chou, China.

Paul Bowman, Jr., Writes Home

Excerpts from Paul Bowman's letter of Jan. 29, 1940, written from a small French town near Paris.—Ed.

This afternoon from 1:00 to 5:30 o'clock we gave shoes (the right size by actually fitting them), sweaters, overcoats and pants to each of 350 children from three months to fifteen years old. Every article was tried on to see that it was the right size. Each child got these four articles and no more. . . .

Yesterday we gave out numbers to all the children and adults. This morning we laid out our goods according to sizes. Then this afternoon the children came in by numbers. Of course there was pushing and misunderstanding. But we had four French mounted police who kept the children in line, required them to arrange themselves by numbers and then collected the numbers as they entered. Inside we had five Spanish women to do the distribution, and Miss Lienen and I hovered about keeping things moving. The director of the camp said it was impossible to do it this way, as at a former distribution the Spanish women rushed the house and carried away all they could get their hands on. The French president of this county said it was impossible, but he drove out about ten miles from his office this afternoon to see the distribution. Tonight all are convinced and in addition quite happy about it. . . .

It is warmer now, but for the past three weeks it has been terribly cold. Ever since we left Paris the last time we have had terrible weather—snow and ice everywhere. Highways are very dangerous and lined on both sides with wrecked cars. It has been from 17-20° below, centigrade. I left the car one hour in the street and the radiator froze. The people say it is the coldest they can remember. The greatest difficulty is to keep warm and dry when walking around in these camps. After searching for days for overshoes or galoshes, I finally bought myself felt and rubber ski boots. I have never been so thankful for a purchase. My feet have been warm and dry in all kinds of weather, and I haven't had even a sore throat. I wrote you that I was sick about the second week of January. I was in bed about seven or eight days with grippe. Two days after getting up I started on this trip, and in spite of severe weather I have improved each day and now I'm back better than normal.

Two days ago the cold spell suddenly broke while we were working in this camp. Then we have tramped in mud, slush and slime for two days. But you can't imagine how difficult it is to keep warm in these hotels when it is really cold. First, they are not used to such temperatures. Second, in many places there is no coal. . . . Cafe and dining room were so cold we had to wear overcoats. The only thing to do was to eat as quickly as possible, pile all extra clothes on the bed and crawl in. Of course all beds here are too short for me. In addition, instead of full length quilts they put on a bolster affair that covers about half the bed. Thus it's even difficult to keep warm in bed. . . . The only warm place I have found is the post office.

The other night we were driving in the snow and I had the first accident of any kind that I can remember having. We were coming down a hill at the bottom of which was a curve. I was going very slowly, but even so when I put on the brakes the truck started skidding and went right off the road into the ditch. But we were very lucky. We went just between two trees, landed astride a ditch four or five feet deep with no more jar than sitting down suddenly in a car. There was absolutely no damage in any way. All tires were intact, not a dent in the body and every fender okay. . . . We were near a city of some 30,000 but with several persons helping us we could not find a truck nor a man to help. All trucks were mobilized or frozen up. All men were mobilized. It is almost unbelievable. Finally we gave up and decided to take a bus back to this town. It was then we found that there were no busses running. All salesmen were staying in and there was practically no traffic because the highways were so dangerous. We also discovered that there had been eight cars in the same ditch where we were during the last four days. When we found the busses were not running, we went to the bus garage and hired one of the idle busses to pull us out. Once in the road, we drove right off without any difficulty.

We go back to Paris tomorrow. I have to renew all of my French papers. Then we have another trip to finish one department in central France. Then we are to go down to the Mediterranean coast where it is supposed to be warm. That should be a nice trip.

Beginning to Be a Missionary

Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. They sailed for our China mission field in February of 1938.—Ed.

Letter 20

Peking, China.

Dear Glen and Agnes:

Another week has passed, and with it we have completed one third of our summer term of school. It just can't go too fast for us, for this is considered one of the hardest terms, and the heat makes it all the more so.

We have had several hot days this week, but as long as we could stay in the house during the heat of the day, we could keep comfortable. The nights have all been cool, and we have been able to rest comfortably. One of my teachers has been saying that they always have one real hot week. This week he told me that it would be next week. They look for their hot weather around the twentieth of July.

One afternoon we went down to P. U. M. C. to see an exhibit of the Peking Man. A Mr. Pei, a Chinese scientist, was searching around some ten years or more ago in a fossil pit out about fourteen miles from Peking when he found a very unusual skull; or rather, I should say that he found a part of a skull. Being scientific they began studying it and have come to the conclusion that it dates back several millions of years. Since then they have found parts of five skulls. Of course these are kept under lock and key so we could see only the casts that had been made from them, but it was interesting. Another thing of interest was that he said they

didn't believe that their ancestors came from monkeys, as some American and British believed that theirs had. Then he went on to explain how different the skull of the Peking Man was from that of the monkey.

My class of boys started the first of the week. There are four of them. Everyone of them is on his toes every minute of the time, and it is a pleasure to help them, for they are so eager to learn. How I wish that my memory and ability for picking up the language were as keen as theirs.

The language study is getting more interesting all of the time. Instead of having a lot of names for vehicles, they call everything a "ch'e" which means a cart, and then add the distinguishing name of it: a cart that is drawn by a mule is called a mule cart"; a streetcar is called an "electric cart"; an auto, a "gas cart"; a train, a "fire cart"; and a bicycle, a "do yourself" cart. When it comes to riding, that is a different story. If you are sitting comfortably, they say you "sit the fire cart" or you "sit the electric cart." With a bicycle and a donkey, that is different, for you don't ride them, you "straddle" them. A blotter is an "eat ink paper" while ink is "black water." If something falls down from above where you are standing, then you say that it "fall down comes." If it is on the same level that you are, then it "fall down goes." Maybe that is where we get our expression, "falls down and goes boom," though I am sure I don't know. Cakes they call "sweet hearts." When they want to say "be careful," they say, "have a little heart." They explain this by saying that when one puts his attention very carefully to some one thing that his heart contracts and gets tight. When they say that they make an investment, Lloyd says that he can never remember whether they say "put up the cash" or "lay down the dough." They say "put up the money." When you want to inquire as to the time that someone is going to make a trip, you say, "When do you pick up your body and go?" When you ask anyone his name, you always say, "What is your most honorable name?" The answer is "My most insignificant name is ——." When you wish to ask where someone lives, you say, "At what place is your honorable palace?" You are to answer, "My low, mean hut is ——." We say, "This is a through street," or "This is a street with a dead end." They say, "This is a live street," or "This is a dead street." When you wish to tell the servant to turn on the electric light, you tell him to "open the electric gate" or, to turn it off, to "close the electric gate." A telephone is "electric talk," while a telegram is "electric news."

Lloyd and Ellen Cunningham.

Workers Together With God

(Continued From Page 12)

(Matt. 9: 37). *The time is short; the Master is urgent!*

How to work: "Whatsoever thy hand findeth to do, do it with thy might" (Eccles. 9: 10). Put your heart into it. Enthusiasm counts! Christian enthusiasm is born of God; it grows by prayer and effort.

Power for work: "Ye shall receive power after that the Holy Spirit is come upon you" (Acts 1: 8). "And he said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness" (2 Cor. 12: 9). "For the Lord God will help me" (Isa. 6: 8).

Results: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126: 6). Not necessarily tears in the eyes or in the voice, but genuine emotion—a feeling of love and joy—will be a factor in securing desired results. "And let us not be weary in well doing; for in due season we shall reap, if we faint not" (Gal 6: 9).

The need for loyal, consecrated service was never greater than in these fearsome times. Be a worker together with Christ. Get out on the front line—the line of privilege, the line of opportunity, the line of victory! Workers together *with him* cannot fail.

Decatur, Ill.

Peace and Contentment

BY FLORENCE C. HEBEL

Some folks look so placid. Nothing seems to disturb them—haymaking or harvest, or even threshing; a fractious customer, if they are pursuing salesmanship; one of the pillars of the church falling into sin, if they happen to be ministers!

Superficial observers may say they do not care. It may even be thought that they are not trying very hard to accomplish anything. They do not create a stir. They never fuss and splutter. They do not prophesy great accomplishments, knowing that adverse circumstances are always possible.

Are they pessimists? No, indeed. In spite of troubles, they are always bright. Thinking it over, the placid and peaceful are seldom running over with high spirits. They are not "the life of the party," though they are always willing to help along in a game or a project. They may be leaders, quietly planning to give each a part to accomplish some desired end.

One learns as one grows older. It used to seem that inherited dispositions made people what they are, or that hard work, bringing success, gave that feeling of security and content.

But life has taught that one does not always get what he wants. One may see others have those things, rejoice with them in their possession, and go home to less and still be content. It may take much arguing with oneself. In the heart's garden, the lively little weeds of discontent are constantly growing and must be pulled out. Counting one's blessings is a good way to keep them down.

The neighbors built a lovely new house, a dream of a home, but one that many cannot afford, no matter how hard they work. Another family has been able to encourage the children to get good educations and now they are helping to make little improvements to the old home. The first woman has had to suffer some shame and sorrow along with financial success. She enjoys her home but she is not proud. She, too, has weeds of discontent and unease to pluck from her heart's garden.

So make no excuses for discontent. There is not a soul who has nothing to keep him content and peaceful. There is God's love for all. The Bible never promised us ease in this world. We are here to work, and work makes us tired. The idea of comforts and luxuries is man-made. They are no sin if honestly come by, but no one should be envious and unhappy about them.

One very much in the world's eye at present said she meant during the new year to see with how little she could be content. It should be a good aim for us all.

Liverpool, Pa.

KINGDOM GLEANINGS

Calendar for Sunday, April 14

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson. Hosea Tells of God's Forgiving Love.—Hosea 6: 1-7; 14: 4-9.

Christian Workers. Fruit Bearing Chapter—John 15.

B. Y. P. D., The Church at the Crossroads.

Intermediates. There Is a Lad Here.

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Gains for the Kingdom

Five baptized in the Unity church, Va.

Four baptized in the North Winona church, Ind.

Seven baptized in the Linville Creek church, Va.

Nine baptized and one reclaimed in the Covington church, Ohio.

Six baptized in the Red River house, Painter Creek church, Ohio.

Six baptized in the Ivester church, Iowa, Bro. Earl M. Frantz, pastor.

Six baptized in the Raisin church, Calif., Bro. W. I. Liskey, pastor.

Three baptized in the Oak Grove church, Ill., Bro. M. A. Whisler, pastor.

One baptized in the New Hope church, Ark., Bro. J. D. Burnett, evangelist.

One baptized in the Upper Twin, Gratis church, Ohio, Bro. Wm. M. Deaton, pastor.

Four baptized in the Fruitland church, Idaho, Brother and Sister G. G. Canfield, evangelists.

Four baptized, one awaits baptism, and five received by letter in the Pitsburg church, Ohio.

Nine baptized and three received by letter in the Cedar Rapids church, Iowa, Bro. S. L. Barnhart, pastor.

Sixteen baptized and nine received by letter in the Detroit church, Mich., Bro. Harvey R. Hostetler, pastor-evangelist.

Nine baptized, two await baptism, four received by letter and seven received on former baptism in the Omaha church, Nebr., Bro. Ralph Hatton, pastor.

Eleven baptized in the Flint church, Mich., one placing membership in the Lansing church, Bro. Ralph G. Rarick, evangelist; Bro. Arthur E. Taylor, pastor.

Four baptized, one received on former baptism and one reconsecrated in the Ames church, Okla., Brother and Sister Oliver H. Austin, evangelists. Two have been baptized since the meeting and one received by letter.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Ralph G. Rarick of Syracuse, Ind., April 14-28, in the Rockford church, Ill.

Bro. H. M. Stover of Waynesboro, Pa., April 7, in the Ridge church near Shippensburg, Pa.

Bro. Arthur Durr of Quincy, Pa., April 14-28, in the Long Green Valley church, Md.

Brother Ora Huston of Oklahoma City, Okla., April 28, in the Washita church, Okla.

Brother and Sister Oliver H. Austin, April 14-28, in the Oklahoma City church, Okla.

Bro. Wm. N. Zobler of Lancaster, Pa., May 19, in the Friends Grove church, Marsh Creek congregation, Pa.

Bro. Jesse W. Whitacre of Keyser, W. Va., April 8-21, in the Bunkertown church, Lost Creek congregation, Pa.

Bro. Norman K. Musser of Columbia, Pa., April 28 to May 12, in the Gettysburg church, Marsh Creek congregation, Pa.

Bro. D. I. Pepple of Woodbury, Pa., May 5, in the Upper Conewago congregation, Berlin house, Pa.; June 3, in the Yellow Creek congregation, Bethel house, Pa.

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Personal Mention

Bro. Niels Esbensen, pastor of the Empire church of Northern California, will speak over KTRB, Modesto, April 15 to 19, 9:00 A. M.

Bro. Allen Weldy wishes all men's work correspondents and others to note that his street address has been changed from 1609 W. Indiana to 2101 Prairie St., Elkhart, Ind.

It was Ohio day when Brother and Sister Ralph Landis of Dayton, Mrs. Martha Shank of West Alexandria and Miss Frances Cart of Trotwood paid the Publishing House a visit.

Northwestern Ohio has selected Elders Walter D. Landes and Jay F. Hornish as Standing Committee delegates to the Ocean Grove Conference, with Elders Wilbur M. Bantz and Dewey E. Rowe as alternates.

Bro. Leland Brubaker reached home last Sunday morning in good time for church. Tomorrow (April 14) he will tell the local congregation about the conditions he found in China and next week will give his formal report at the board meetings.

Sister Nettie Senger has received a cable from China saying that Dr. Leonard Wilbur, who was her attending physician in Taiku hospital for nineteen months, had died of typhus on Easter Sunday. He was a son of Judge Curtis Wilbur of San Francisco.

Bro. Harvey R. Hostetler, pastor of Detroit, Mich., reporting "Gains for the Kingdom," writes: "We had a splendid Lenten season this year. In a time when it sometimes seems as though the forces of evil were on the throne, it brings rejoicing to our hearts to see the quiet working of the Spirit of God in the lives of men and women and young people."

Nearly twenty years ago Bro. J. H. B. Williams left Elgin on that visit to the mission fields from which he never returned. This fateful fact was freshened in our mind the other day when his youngest daughter, Bonnie Pearl, called on us, in company with her husband, Bro. J. Riley Fewkes, and Brother and Sister A. A. Peters, all of Wenatchee, Wash. They were on their way to the farther East.

Bro. I. W. Moomaw's little book on Education and Village Improvement, put out by the Oxford University Press, was put into our hands a while ago with a few pertinent remarks by Bro. Bonsack. He says it's just loaded with common sense and all kinds of practical wisdom. The looking into it which we have so far been able to do confirms that impression. It talks about soil and crops and weather and debt and the rural mind. In case you have forgotten it, Bro. Moomaw is one of our India missionaries. If all the ignorance and prejudice of some would-be Christian leaders who speak disparagingly of missions were put into a book it would make a much larger volume than this one.

The D. W. Bittingers will be at the Mohlers house, Springville congregation, of Eastern Pennsylvania, near Ephrata, this evening, Saturday, April 13, 7: 15.

Bro. J. E. Miller is back home but with the auditors occupying his desk and the decorators filling the halls of the Publishing House with office furniture and smells of paint he has found some difficulty in edging into a place to work. The Millers all three ("Aunt Cora" was along too) look as if the Southland had filled them with new energy.

Mrs. L. J. Longanecker, 606 Munroe Ave., Asbury Park, N. J., has found one person fulfilling the conditions named in the notice of some weeks ago, to whom she is sending the Gospel Messenger. Now she is looking for two others between the ages of seventy and eighty who would like to read the church paper but cannot without financial help.

Dean A. C. Baugher of Elizabethtown College will be the principal speaker (four addresses) at the Second Virginia District Conference in the Pleasant Valley church, April 24 to 26. But look at this imposing array of other speechmakers: F. D. Dove, Murray Wagner, Minor C. Miller, Raymond R. Peters, Elsie H. Harley, Wendell Glick, Isaac J. Garber, E. S. Coffman, Marshall R. Wolfe, John Evans Bowman, Naomi Wolfe, Lewis Garber, Wendell Flory, William Garber, Vera Miller. Guess you'd better revise your plans and decide to attend after all.

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Miscellaneous Items

The Yakima congregation of Washington invites friends and members to attend our Springtime Jubilee on April 21. Morning services will be followed by a basket dinner and a good afternoon program.—R. P. Miller.

Camp Mack was favored by an excellent response from the men of the Indiana churches during the week of March 25-30. The floor of the new auditorium platform was laid and finished, the electric wiring was installed, seats for 1,600 people were built, the steel trusses were painted, and much other work was done. Some 233 meals were served. Further help is solicited on Saturdays, April 20 and 27, and all Saturdays of May to get ready for the dedication on June 2. Men are welcome to come any of these days to help.—L. W. Shultz.

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The Children's Crusade for Children

The church should be aware of what the children of America are adding to their experience during the week of April 22-30. In every schoolhouse of the land, every child may make an expression of goodwill toward exiled children of warring nations by contributing as many pennies as he is years old. No one will know how much or how little each one puts into the collection can. It may be only a penny, if he can afford no more, or as much as he can afford. Offerings of money will be accompanied by teaching of the needs of Chinese, German, Polish, Czech, Austrian, Spanish and Finnish children. The learning will come through information, pictures, stories, dramatization. The children's Crusade for Children project was started by Dorothy Canfield Fisher. Other national figures are writing and speaking for the cause. (The overhead is financed out of publishers' profits from the sale of Mein Kampf.) Children of a whole nation will, perhaps for the first time, make a world-wide offering to the children of other nations.—Edith Barnes.

I Go South

The Church in Florida

The last Yearbook reports the following for the Church of the Brethren in Florida: number of congregations, 11; smallest congregation, Glendale, 6; largest congregation, Sebring, 151. For the church as a whole, exclusive of the foreign field, the Yearbook reports 1,021 congregations with a membership of 173,783, making an average membership per congregation of 173.

James H. Morris wrote up the history of the Florida churches covering the period of 1884 to 1929. Writing at this early date he was able to gather much information from those still living. This had much in its favor and yet one must always remember that when it comes to dates and minute accounts, unless written records are kept, the human memory is not infallible. This is a general observation and has no reference to Bro. Morris' history. On Nov. 27, 1884, the first congregation of the Church of the Brethren was organized at Keuka, Putnam County. Like so many of our congregations throughout the brotherhood, the record of the members of this church is all in the past, and lives only as a memory.

A number of good brethren and sisters were instrumental, some very active, in establishing the church in Florida. Their unselfish sacrifices of time, labor and money had much to do with the opening of new mission points and the organization of new congregations. I am in a strait betwixt two courses. There is the temptation to mention the names of leaders. But should I do this I would certainly miss some to whom much credit is due. Often the most vital personalities in establishing new congregations are not seen at the front. It is theirs to work in the background unnoticed and without flare of trumpet. But they work and do their part well. Thrilling are the stories of those who pioneered and laid the foundation for the Church of the Brethren in Florida. Let a few examples suffice.

Some walked miles to fill appointments. One even took off his shoes to save sole leather that he might save human souls. Men and women drove miles every Sunday over bumpy trails through treacherous sand, often finding it necessary to lift, push and shovel to keep the car going. Meals and beds were secondary matters in those days. Think of a minister driving at his own expense in the course of church work around 300,000 miles! Nor was it only in the pioneer days that sacrificial work was done. Even today you will find Florida ministers who do manual labor all week, or teach school, and then regularly teach a class and preach on Sunday. And they are not limited to one sermon a day. When it came to building church houses, again ministers and laymen were most liberal in their financial gifts. Nor were the sisters lagging in their work and gifts; nor do they lag today. Yes, the Brethren in Florida have been most liberal and consecrated. Their contribution of more than $1,700 to the Conference Budget in the year just closed speaks for itself.

Coming south primarily for rest and a change I was not active in church work, but did meet with the folks in four different places. So far as I could see the same message that reaches people elsewhere reaches them here, provided one speaks in terms of his hearers' experiences. At one place we met in an abandoned residence that had not a single glass window, but the open doors admitted plenty of light, and after they turned

(Continued on Page 22)

HOME AND FAMILY

I Saw So Many Things

BY VERA EMMERT JOHANSEN

I saw so many things today:
A group of children out at play,
A dewdrop on a bright red rose,
A line of flapping, new washed clothes,
A robin singing to his mate,
A squirrel perched upon a gate,
A golden sunset in the sky,
A fragrant breeze that passed me by.
But fairer than these beauty charms
Was the new babe held in my arms!

Freeport, Ill.

Misunderstood Fathers

BY JOE VAN DYKE

There has been quite enough talk about misunderstood children in recent years—one of the things wrong with some modern children is that they are understood up to the hilt but aren't ignored and left alone enough. Perhaps it would be a good thing if some of us would distribute our concern a little better. One group, which needs a great deal more intelligent interest than it ever receives, is our misunderstood fathers.

Practically all of us—part of the time at least—take our fathers for granted. He is the head of the house, the cashier of the bank, the chief of police. He is the main provider of shelter, of food, of new clothes, of luxuries which he often does not share. He is always there, doing the things that need to be done, and we take his services as a matter of course with seldom a polite "thank you" or other indication that we appreciate his efforts.

In most families, it is true, father is a figurehead of which everyone is secretly proud, and a bulwark against adversity for which each member is profoundly if silently grateful—but even when this pride and gratitude exist, father is not openly acknowledged to be a person. For a person has a life of his own; he has interests that are not identical with those of the group; he has the right to be selfish at times and to do things only for himself. We give everyone else the right to be such a person except, sometimes, our fathers and mothers. Father especially we think of as a valuable institution, but not as a person like ourselves. We assume that he has an adequate interest in his work and an intense interest in us, but beyond those two interests we rarely go.

I have a suspicion that men do not lose their passions and enthusiasms and wayward fancies just because they have sired some offspring who at once show strong evidence of having passions and enthusiasms and wayward fancies. I doubt that they shoulder their responsibilities and gradually become impersonal heads of households without regrets for their lost individuality. For it is sadly true that many men must bury their personal dreams of greatness or of careers in this line or that, in order that their children may have special opportunities of advancement. I think the sacrifice, as it is often made, is cruel and a mistake. In order to have a family the father may need to abandon some of his ambitions. But he should not be forced to give up too much. When he does I think the blame should go to the rest of the family, particularly the older children who should know better.

It is my conviction that children continue to be unduly selfish long after it is normal for them to think first of themselves. Most parents cultivate this selfishness. Instead of the family group being a partnership of individuals, all of equal value, the children are usually picked as the ones of greatest value for whom sacrifices must constantly be made. This begins at babyhood and continues until the children have come of age. Very rarely do we see children of any age making genuine sacrifices for the father or the mother—the parents never gave them the chance.

This abnormal selfishness affects the father more than the mother, as modern society is sentimental about mothers but decidedly unsentimental about fathers. He is accepted as a necessary and integral part of the family structure; he may even be loved and respected as he often is; but he is not understood. If he does not try heroically to understand his boys and girls he is condemned as a heartless wretch, but if they never recognize the need of trying to understand him no one says a word. Nobody seems to care what goes on beneath the surface of father's mind, though the needs and worries of the whole family are daily brought for father to take care of.

Perhaps you are not guilty, but just to make sure you can take this simple test. Think for a few minutes about the idiosyncrasies of your father. Every man has those oddities of behavior, those peculiarities of speech or thought or action which mark him as an individual, and which his wife has labored earnestly to erase. You have talked over these vagaries time and again in your family councils—but can you at this moment *explain* the behavior you have often deplored? Have you tried to understand *why* your father refuses to conform, why he insists on doing certain things against all reason? I am sure that you do not know. You have guesses perhaps, but you haven't begun to search out the real reasons. Your father is a stranger to you and you are satisfied to let him remain unknown.

Those idiosyncrasies are his last refuge of individualism. He has given up everything else, but he is determined to have his own way in little matters of personal behavior. We want him to be a machine, and, of course, he is a machine. He is the economic center of the family. He is the center of the family in the social sense. He must constantly produce wealth, prestige, and the solutions to problems. Yes, he is a machine and the wonder of it is that he is such an efficient one. It is not news when father stands up year after year under the terrific strain of all the demands made on him by that octopus, the family. It is news only when he breaks under the strain and gives up the struggle.

But is he more than a machine? That is the real question. Does he have a secret life of his own, a life seldom shared with those most dear to him because they are too busy living their own lives? Of course he has. It may be he can talk more of his own life to a casual stranger than he can to his own son and daugh-

ter. He talks to thin air when he tries to give his visions to the boys and girls who owe their lives to him. They cannot imagine that the dull cocoon known as father could contain any brilliance or beauty. If he talks to his wife he does not get much farther. After twenty years of married life a wife assumes that she knows all there is to know about her husband and so she listens with half an ear to his confidences. The stranger listens better.

I would like to propose a new deal for fathers, the forgotten men. I would like to see some adventures in understanding father. It is a good thing for parents to study their children; it would be another good thing if parents and children would unite in studying each other. Almost every family has in it a man nobody knows yet everybody loves. Why not pay him back for all he does for us in the coin of sympathetic understanding as well as affection? He can use that coin.

Beaverton, Mich.

The Minister

BY EZRA FLORY

I have preached over seven thousand times in about twenty-four states and Canada. I have often talked on human nature and on child nature. Besides this, I have taught as often as I have preached. I have traveled thousands of miles in trying to do what the Lord called me to accomplish. I have kept careful records of my work. I counted over Sundays for a period of time and discovered I was home 440 Sundays and gone from home 320 Sundays. I have tried to study tendencies in preaching, as well as preachers themselves.

It seems to me a minister is expected to do a wider variety of things than any other man in the community. He is an administrator, a pastor, a priest, a leader and a prophet. Like Moses, he must go high into the mountain to talk face to face with God, and then come down to his brethren to tell them about his latest revelation. He is an ambassador sent from the court of heaven. In all his work he is expected to be lighthearted and hopeful. People will come to him discouraged, but he must be cheerful. He must be sincere about the worthwhileness of his messages. Rome was near her fall when priests who ministered at her altars joked about mass.

Perhaps the greatest danger in America today is the possible decline of the pulpit. If our pulpit decays the cause of Christ is lost. The work of the ministry is today more difficult in many ways than in the days of our fathers. On the wall of my study hangs a picture of some of our leaders of less than a half century ago. I pause to look at their faces. I am moved. It is evident the work of our ministry has grown more arduous and taxing all the time.

There never have been so many papers and books, songs and concerts, entertainments and lectures, societies and socials as now. There are many ways to make money. Never have there been so many teachers who are ready to entertain, instruct and inspire.

For some years I have been clipping good things and filing them systematically. I believe what some one said, "Education is the proper classification of facts; and not the amount of reading done." I have a large filing of truths, including book references. Some one asked me recently, "Have you made a will?" I replied, "Yes." Then he asked, "Have you made provision for your vast filing of sermon materials?" I said, "No." He was surprised and insisted I should make the necessary provisions. This man is a seminary student. He declared we live in a time of great students, good linguists and church specialists. Such men are good for professors' chairs and research work, but are not effective pulpit preachers of the Word. Our churches have a wholesome reverence for learning, but they would rather listen to a man who can preach than hear a man who has two diplomas. God had only one Son and he made him a minister.

Congregations are built up by growth and exercise. Sermons are not made. They are grown. Do you bring yourself to preaching expositions of the Word? This is what feeds souls. There is too much sentimentality in preaching. Let us, like Paul, "preach the Word."

Deceased, Feb. 15, 1940.

The Three Homes

BY FLOSSIE MOORE HARTMAN

One day when I was calling in a home near the foothills I chanced to look out the window. It seemed I could almost touch the top of the near-by mountain with the tips of my fingers. Immediately the words of the Psalmist came to my mind:

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Psa. 121: 1, 2).

I glanced again about the room beholding the heavy velvet curtains, the beautiful Oriental rugs that covered the polished floors. I noted the expensive antique furniture and dishes, the polished brass of the fireplaces, the grand piano littered with modern music, the card tables, smoking stands, the various games scattered here and there to bring earthly pleasure and happiness. But no childish laughter rang out through the rooms of this home to gladden hearts.

Then I thought of a white cottage a little farther down in the valley. It is nestled among the pepper trees, neat and clean. Here love is and God reigns. The floor of this home is often strewn with toys, but childish chatter and laughter re-echo through its rooms to cheer the hearts of the dwellers. Here good books and magazines, and the Book of all books are ever ready at hand. Here kindly neighbors and friends are ever welcome to go in and out through the doors to exchange helpful greetings and encouragement. Here in the evening old and young gather around the family altar, and each in his or her own way offers a prayer of thankfulness for the blessings of the day.

The third home is the home over there, the home not made with hands, eternal in the heavens. It is the home where children will play on the streets of the new Jerusalem, where there is no more trouble nor sorrow. Here the heavens echo and re-echo with wonderful angelic music. Here Christ reigns supreme, for he has gone to prepare this home for all who love and serve him.

"O glorious homeland just over the line,
Prepared for the weary by Christ the divine,
Who says if I'm faithful that home shall be mine,
In the beautiful, golden sometime.

"When deep are the shadows encircling me here,
When beams of glad sunlight so seldom appear,
Hope whispers of homeland and glorified cheer,
In the beautiful, golden sometime."

Glendora, Calif.

THE CHURCH AT WORK

ADULTS

Brethren Service Committee

Recently a letter came from a distant state inquiring as to the cost of printing the following ad in the Gospel Messenger: "Wanted: a job for a young married man in a town or locality where there is a Brethren church. Have had farm experience, also retail lumber and hardware experience. Will go anywhere. Can give references."

From another state comes a letter from a church which is located near a newly-opened tract of irrigated land, a letter asking for information concerning Brethren families who desire new locations. That church stands ready to serve those who care to move within its reach.

What can the Brethren Service Committee do to help solve these problems of unemployment and rehabilitation? If you can offer suggestions, or are thinking of taking advantage of these new farming areas, write the Brethren Service Committee, 22 S. State Street, Elgin, Illinois. This committee is a part of the Brethren in Christian Service movement. This committee, through a sub-committee on American relief, unemployment, and rehabilitation, is surveying the field and is endeavoring to build a program based on need. Suggestions and co-operation are solicited.

MINISTRY

Ministry to Nonresident Members—A Report

By Merlin C. Shull, Elgin, Ill.

The quarterly bulletins for nonresident members are sent to nearly 3,000 addresses, representing approximately 6,000 people. There are about 15,000 nonresident members in the church. Several thousand of these live in Brethren communities while holding their membership elsewhere. In addition to the 3,000 addresses we have succeeded in getting mail to, we have failed to reach about 600 addresses sent us by the churches. Thus there are still something like 5,000 nonresident members we have not had the privilege of serving. We feel that this brotherhood contact helps both the local church and the nonresident member. All who read this report are invited to send the names of isolated friends. Be sure to give the street and route number if possible.

We wish all could read the many excellent letters we receive from these faithful isolated people. Many of them are greatly interested in the church. The elder of the church at Thomas, Okla., recently sent a check for $102 from the nonresident members of his church. This makes over two hundred dollars this group has given during the year. A family in Florida sent a total of $37. A mother and daughter in Arizona sent $30. The following is of special interest.

"A second letter to nonresident members reached me recently. Before another arrives, I want to express my appreciation of these messages. The diversity of interests and the unusual opportunities for service found in this group are very impressive. What a diffusion of the spirit of the Church of the Brethren this represents!

"You may be interested to know something about our school tucked away in the mountains of eastern Kentucky in notorious Harlan County. The school was founded twenty-five years ago by talented women who overcame almost insurmountable obstacles to carry out the dreams of Uncle William Creech who gave hundreds of acres of land for a school for the children of the area. Uncle William was a typical Southern highlander whose grands and greats live all about us and many of whom are to be found in our student body. But the school draws students from a larger radius than the surrounding "hollers" and mountain farms. Many parents prefer the atmosphere of this happy busy school to that of the coal camps and lumber camps. Students under the supervision of workers do all the work on the campus: farming, milking, hauling coal from our own coal mine at the edge of the campus, woodworking, printing, cooking and all attendant duties, cleaning, assisting in medical clinics and in the infirmary, running the co-op store, home visiting, school visiting, and operating the electric plant which means a knowledge of Diesel engines. The curriculum is that of a vocational school with plenty of emphasis upon learning by doing. There is also a very helpful guidance and counseling program. Our greatest joy is to see what can be done by careful guidance and wise teaching. Student response is very heartening and rewarding to the teacher.

"I shall look forward to your next message. My small contribution for the February Achievment Offering is being sent to the Mission Board. Sincerely, Vera R. Hackman." (Miss Hackman holds her membership with the Heidelberg church of Eastern Pennsylvania. She is a teacher in the Pine Mountain Settlement School, Pine Mountain, Ky.)

ADULT DISCUSSION OUTLINE

The Christian Home

Part II. Democracy in the Home

Scripture: Gal. 5:25, 26; 6:1-5

Sunday, April 28

Note: Choose a good discussion leader and allow the group freedom to look at the problem. Evaluate the solution and decide what they will do about it.

I. The Problem

1. In many modern homes father's word is no longer accepted as law. He has ceased to be the "head of the household." What effect does this change have on the family and society?

2. What happens to the children and mother when father assumes the rôle of dictator?

3. How is the family affected when mother dominates the home?

4. Describe the chaos and confusion when the child rules the family, always getting what he wants when he wants it?

5. Can we expect to have a democracy in the church, in the state, in industry, without experiencing it in the home, our greatest agency for character building?

II. The Family Circle a Possible Solution

1. What are the advantages of the family circle where each member of the family has a voice in deciding the important issues of the home? What effect on father? on mother? on the timid child? the aggressive child?

2. Should children be consulted in such matters as

where the family should live? When and who shall use the car? How shall the family budget be spent? What shall be the rules and standards of conduct for the family? What discipline should be administered?

3. What are the difficulties involved in allowing each member of the family to share in the government of the home? How may these be overcome and the highest welfare of the family be achieved?

III. What Will We Do?

1. What will we do to make our homes more democratic and co-operative? Let each parent make a list of the changes he or she will endeavor to make in his or her own family.

2. Can your group do anything to help other homes with this problem, through sermons, literature, personal counseling, etc.?

PEACE

A Message From the National Study Conference on the Churches and the International Situation

Reviewed by Merlin C. Shull, Elgin, Ill.

Two hundred and eighty-five carefully chosen representatives from more than twenty-five denominations and other important organizations, such as the Y. M. C. A., Y. W. C. A., and the World Alliance for International Friendship Through the Churches, met in a study conference in the First Baptist church, Philadelphia, Pa., Feb. 27-29, 1940. This conference was a result of that growing concern for our war-torn world, so keenly felt by all who truly love Christ, and believe that his message, his saving grace, and his spirit are the chief sources of hope.

The conference was divided into six seminars. This booklet of 35 pages contains the recommendations of each of these seminars. The topics are:

I. The Ecumenical Movement and the Peace and War Problem. A. Tasks of Churches in Time of War. B. Toward a World Fellowship of Christians. C. Churches of World Urged to Study Bases of Durable Peace.

II. The Churches and American Policy. A. Domestic Policy. B. A Negotiated Peace. C. The U. S. and the World Community. D. International Cooperation. E. Colonies. F. The Conflict in East Asia.

III. Missions and the World Crises. A. The Forward Movement of Christian Missions. B. War Versus the Christian Gospel. C. A Blueprint of Action for Christians to Advance the Missionary Enterprise.

IV. The Conscientious Objector in War Time. A. Declarations of Oxford Conference (1937). B. Liberty of Conscience. C. The Churches and Conscientious Objectors. D. Services by Conscientious Objectors in Peace and War. E. Recommendations to the Federal Council of Churches.

V. Responsibility of the Churches in Relieving Suffering Caused by War.

VI. The Local Church and the World Crises. A. Principles of Action for the Local Church. B. Programs of Action for the Local Church.

The conference as a whole made special plans for transmitting the results of the conference to the churches and for a united peace program.

Several impressions abide after reading this pamphlet. One is touched by the note of sorrow and confession for the sin of the church in relation to the present world chaos. One is pleased by the high standards and wonderful spirit evidenced. There is the strong statement that Christianity knows no race or class distinctions but that it is a universal message and is for all men or for no man. Some would go farther than others in participating in war, yet all agreed that the most ardent pacifist must have a right to his belief and be protected in living his faith. This is the Christian spirit at its best. *The pamphlet, containing the results of this study, may be secured from the General Boards for ten cents per copy, or four for 25 cents.*

WOMEN'S WORK

There's No Place Like Home

By Mrs. E. G. Hoff, Elgin, Illinois

There's No Place Like Home is a new Loan Library book which will be of interest to all who read it. It is a 1939 book and written by James Lee Ellenwood. He has spent much time working with young people. He has spent twelve years in the ministry and at present is associated with the Y. M. C. A.

The book is an account of his own family living together. There are seven in the family, with an age range from grandma down to a child of eleven. As you read, you do not feel sorry for these various individuals for being thus publicized. It is done in a commonsense, understanding way, seasoned with a knowing sense of humor which makes the whole book live with a contagion that is wholesome.

The home still has a place for character development in spite of the fact that any influences tend to take folks from it. Each member likewise has his or her special talents, tasks, hobbies and inclinations which may tend to break down family unity. However, when each one recognizes that personality is sacred and the rights of others are considered, home becomes very vital to life.

The writer does not spare himself or his wife in this family picture. He considers whether or not they are capable of giving advice and how good it is when it is given. He questions to what extent parents may become dictators, saying what shall and what shall not be. He gives some rules and reasons whereby the right guidance may be given. He cautions also against too much interference in youth's choice of a vocation. Lastly he discusses the place of religion in the home.

Any parent or young person will enjoy reading this book even though he does not agree with everything in it. Family conflicts, finances, morals, neighbors, sex education and the radio are all considered.

This book may be gotten for reading from the Brethren Loan Library, Elgin, Illinois.

WOMEN'S WORK

That $1,000 Hooked Rug Again!

By Sannie Shelly Beery, Clearville, Pennsylvania

The reprint of the newspaper clipping about the "$1,000 Hooked Rug Shown" in the September 16, 1939, issue of the Gospel Messenger, and a reference to the rug in a recent Messenger, has led me to believe that the women of the brotherhood might be interested in knowing the name of the sisters' aid society which made the rug and what price was received for it.

The rug was made by the sisters' aid society of the Fairview church near Williamsburg, Blair County, Pa.

The price received for it by the aid society was $60. Bro. Grover L. Wine was pastor of the church at the time, and he and his wife helped in the making of the rug, which was no small task in one of its size—11 x 12 feet.

Indeed the completion of the rug made by busy farm women represented toil, perseverance and devotion. Sister Sarah Shelly, now of Williamsburg, was president of the aid society at the time and to her and her faithful colaborers belongs the credit for accomplishing this gigantic task.

It is past computing what the women of the church in their aid societies have contributed of themselves in real devotion as they labor with their hands, especially in quilt and rug making, that they may help propagate the Lord's work at home and abroad.

MEN'S WORK

Saving the Day at Hermosa Beach

By Jos. E. Stephens, Hermosa Beach, California

At a recent meeting of the brotherhood, the ladies being present, at the Church of the Brethren in Hermosa Beach, Calif., a unique meal was served that may be patterned after or enlarged upon according to one's pleasure. At an advanced hour it was found the program planned could not be carried out, so some hard-headed reconstruction was required at once. Remembering the narration in the sixth chapter of John, beginning with the ninth verse, a lad was secured, who at the appointed time came in with five loaves and two small fishes. Men waiters retired to the kitchen, but soon returned bearing baskets laden with dried fish and homemade buns. Butter was provided, water and coffee were served, and a meal similar to that partaken of in the desert was enjoyed.

The meal being disposed of, Bro. Walker conducted a short Bible quiz which was instructive in two ways.

MEN'S WORK

Northeastern Ohio Men's Work

Members of subdistrict No. 3, of Northeastern Ohio, held the third regular meeting for this year at the West Nimishillen church. Eight of the fourteen churches were represented, with an increase of twelve persons over the previous meeting. We are very grateful for the interest shown in men's work in this part of our district.

At this meeting we discussed What a Man Owes His Church and What the Church Owes the Man. These subjects were very ably handled by Brethren Eugene Aiken of the West Nimishillen church, A. Ray Walters of the First church, Canton, and Bro. Galen Young of the Center church. Special music was furnished by the Hartville men's chorus and the Wortlefts of the Freeburg church.

At this writing seven of our fourteen churches have paid up their Camp Zion quotas for this year. We have taken it upon ourselves to raise $125. We have $62.50 raised to date.

We men of this subdistrict appreciate Camp Zion as we are putting some of our life into it through gifts of some of our earnings. This camp will be a living monument, one future generations can enjoy.

Sunday, April 21, is the time for our next regular meeting. It will be held at the Maple Avenue church, Canton, at which time Man's Relation to His Community will be discussed under two heads: his civic relation and his spiritual and moral relations. Special music will be furnished by the Hartville men, and the Center and Maple Avenue junior girls' choir.

We urge all churches from this subdistrict to make a special effort to attend.

Canton, Ohio. John Meyers.

I Go South

(Continued From Page 17)

the stove over and emptied the water, the fire within furnished all the heat desired. We usually have an abundance of light and heat in our places of worship. What we may lack is the light from above and the heat engendered by the indwelling Spirit. The three dozen present were attentive and appreciative. Some of them had never attended church until the Brethren began services in their community something over a year ago.

Because we have been in Sebring for three months I will speak more particularly of the church at Sebring. The Sebring church has a good reputation in the city and community. It is an inestimable asset when a people have a good standing with those from without. The congregation carries a full program. Sunday school, two meetings a Sunday, sectional sessions before the evening meeting, a live prayer meeting, and such other meetings as a growing church has throughout the week. The Thursday aid is outstanding. Many women tourists, not members of our denomination, find joy and fellowship at the Thursday aid.

The Annual Bible Conference of two weeks has become a fixed matter at Sebring. Held in January, when many tourists are present, the audience is made still larger by other tourists who spend part of that time in Sebring that they may have the fellowship and help that comes from a strong Bible conference. An outstanding man is called in as guest speaker. He speaks at both of the daily sessions. Others, both local and tourists, are assigned such parts as come especially in their own line of work. The attendance and interest were all one could ask for and far above what it would have been in some places of which I know. Already plans have been made for next winter's conference. One finds a warmth, a welcome, a fellowship in Sebring that send him from the house of worship better prepared for the duties of the week.

I cannot close without speaking of Bro. J. H. Moore, long-time editor of the Messenger. When he retired he did not sit down in idleness, but coming to Florida he became a vital factor in establishing the Church of the Brethren in the Southland. As I stood by his grave I recalled our years of acquaintance, and the remark that a Sebring business man once made at a special meeting in our church in Sebring. I repeat it for your benefit: "When I see Elder Moore on the streets I say, 'There goes the saint of Sebring.'"—J. E. M.

CORRESPONDENCE

McPherson Regional Conference

Another very successful conference of the Western Region has come to a close. It was heard about the campus, "This was the best conference we have ever had." If one measures it from the angle of attendance he could well say it was one of the most largely at-

tended conferences for years. Almost every district, and certainly every state of the region, was represented. Iowa furnished a very splendid group of delegates, for which we were more than grateful.

If one judges the conference in terms of leadership and inspiration, then again the quality was high. This year a number of ministers were heard, and without an exception they gave a good account of themselves. The guest speakers, Miss Ruth Shriver, Editor Edward Frantz, and Dr. Charles E. Schofield of Denver, each made a splendid contribution in their respective fields. Miss Shriver's leadership, both in the children's division and in the general assembly, was very stimulating and helpful. Bro. Frantz in his characteristic style, by his keen analysis, beautiful imagery, and wholesome humor, led us again and again to heights of vision and insight through which we beheld God and man and our responsibility to each more clearly. Dr. Schofield, from his rich background of historical information, lifted many of life's problems up to the light of true perspective. Not only by analysis, but by offered solution he led us on to a new appreciation of the possibilities of the Christian way of life. The force of his presentation completed the full orb of the well rounded program.

As the years come and go the conference is reaching out into the various aspects of the church life and lending inspiration and help. No longer can the conference be contained in one assembly. As our Annual Conference has developed its special interest groups, so the Regional Conference is meeting this need also.

Not only is one aware of this as he observes the program, but also in the various sessions during the conference it was evident. In this region, as well as others of the church, there is a growing consciousness of some special needs of the region which must be met by the constituency of the area. In the light of such needs regional activities are having a very large and definite part in program planning. Along with the general inspirational sessions one finds conferences of district representatives of children's work, men's and women's work, peace, members of district boards, district board members and young ministers, college trustees, and various other more local groups.

It was a good conference. It is with a great deal of gratitude that we who attended it and received the inspiration have turned to the work of making its blessings felt in the larger area of the brotherhood.

James H. Elrod, Secretary Western Region.

Wichita, Kans.

Our Jewish Friends and Brethren

It is true that the Jewish people gave us our religion and Christianity and we in turn should be sympathetic toward their Christian missions. At least all may be able to help by not taking part in persecuting them either in word or deed. Remember how Jesus said, "Father, forgive them for they know not what they do." The apostle Paul wanted them to be saved. It behooves us to remember that we, too, helped in the crucifixion of Christ. We understand that our own Savior was of Jewish descent. Think how Paul labored among the Gentiles. Shall we do less for the Jews? When they are converted they sometimes have an insight into the Scriptures that is clearer than ours. Especially do they understand the Old Testament, while we have to dig to learn the meaning. They suffer when they are converted because they see the blindness of their own people. And sometimes the blindness of the Gentiles, who do not have the right perspective of the Scriptures, causes them to suffer. We are all one in Christ.

The Jews also suffer ostracism from their own people when they are converted, and this means loneliness. The Jewish people by nature are quick to see and make a bargain. They are frugal in their way. I think they must often smile at our stupidity in not being able to make money. But of course money is not our goal, or at least it should not be. They have a better understanding of such scriptures as "For the love of money is the root of all evil," and "For where your treasure is there will your heart be also." I once knew a Jewish lady who was thrown on her own resources. Her resourcefulness led her to secure remnants from dry goods stores and her neighbors gave her pieces of dry goods left over from dressmaking. She learned how to make men's ties, and true to her nationality, she soon established herself in business selling men's handmade ties. We can learn from their frugality. Speaking of remnants makes me remember that the prophets of the Old Testament often spoke of a remnant. And I once knew a Jew who was converted to Christ. He went about saying, "And to think salvation is free." To him it was a bargain. He was laughed at by some unthinking Christian Gentiles and he turned away. We know that such carelessness and ignorance on the part of the Gentiles should be strictly avoided. Those who have the love of God in their hearts have an understanding heart in regard to those things. Both the Jew and Gentile alike must have faith in the blood of Jesus Christ. Certainly he went to the cross for all who will accept him. And the Jewish people who are keen to see a bargain should recognize the above statement as the best bargain that was ever made, or that ever shall be made. We understand it was made in heaven before Christ ever came to the earth. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). The truly born again will not persecute nor wage war with anyone. That is true pacifism.

Glendale, Calif. Mrs. Lulu Terford.

Dedication of the Miami Church of the Brethren

Prior to October of 1930, Bro. J. H. Morris met with the east coast members every three to six months. From October of 1930 to June of 1935 meetings were held in homes in Homestead, Miami, Ft. Lauderdale and West Palm Beach. During this time plans were made for an organization. Although these services held once a month in the homes were a feast to the membership itself, yet it was felt that they were not making a large enough contribution to the evangelizing program of the church at large.

In October of 1933, Brethren Amza H. Price and Simon Richardson went to district meeting asking for the privilege of organizing. On June 16, 1935, the Miami Church of the Brethren organized with twenty-three charter members. These members lived along the east coast from Homestead to West Palm Beach, a distance of one hundred and five miles.

Directly north of the city, a new subdivision known as Pinewood Park was laid out, and into it some of our

members moved and made their homes. The growth of this community was phenomenal. Seventy-five homes were constructed in the course of a few months. They were largely owned by working people and most of them had families of children.

Upon the heart of one of the residents of this community, Sister Enos Overholser, was laid the burden of the numerous children without a Sunday-school. The first session was held the first Sunday in November. On that Sunday morning a tarpaulin was stretched over a framework, seats were constructed from plank, and forty-four people met for the first religious service ever conducted in Pinewood Park. After Sunday-school it was decided that a preaching service should be held. Every Sunday, there in the open air, two services were conducted. This program continued until the new church was built. Bro. Ellis Wagoner, who had moved into the community, did the preaching. So enthusiastic was the support of the membership that before a month was ended it was decided this community should be the future home of the Miami congregation.

Bro. Enos Overholser donated one lot and made arrangements for deferred payments on another adjoining lot. On Thanksgiving Day the membership met to clear these lots and to lay a foundation for a new house of worship. At that time only seventy dollars was available, but through the sacrifice of the members and the help of friends, a church twenty-four by forty feet was erected. On Feb. 2, 1937, it was dedicated free of all debt. The dedicatory sermon was preached by Bro. Ernest Coffman. On that date he also began a series of evangelistic meetings which resulted in six being added to the church.

From Dec. 1, 1936 to April 1, 1937 Bro. Irvin Pletcher of Okeechobee had pastoral charge. From April of 1937 until May, 1938, Bro. Ellis Wagoner served as our minister. Since Bro. Wagoner left in 1938 Bro. T. Simon Richardson has faithfully served as our minister.

During the fall of 1938 the churchhouse was enlarged and a basement was added. Bro. Enos Overholser gave all of this time for this construction, and others helped.

Two years ago, largely through the efforts of Sister Overholser, a fine boulevard was constructed directly in front of the church, thereby giving us a very desirable location. This last fall the district meeting was held in the Miami church. Visitors were surprised and pleased to see the progress the church had made.

Since the building of the church there have been revival meetings held by Brethren Ernest Coffman, Ellis Wagoner, A. D. Crist, B. M. Rollins and J. Edson Ulery. The membership now stands at sixty-seven and our average Sunday-school attendance is eighty-five.

We thank God for his abundant blessings and for the help and guidance he has given us in doing his work. We pray that we may continue in helping to build his kingdom here on earth.

Miami, Fla. Mrs. Elta Hamblen.

The Franciscan Missions of the Pacific Coast

In 1769 the first mission in California proper was built at San Diego, Calif., by the Franciscans. Since that time twenty more have been erected along the Pacific Coast, the last one in 1823. Some of them are now used for worship. Some are in a state of decay. At Santa Barbara the bodies of 4,000 Indians lie in the tree shadowed mission cemetery.

Much interest is manifest in the mission of San Juan Capistrano, Calif. Each year, for more than 150 years, the swallows have departed from there on Oct. 23 for their unknown destination. On the following March 19 they return. Last fall they got in a hurry and left before the usual date, but returned on March 19. The estimated number of birds is 5,000.

Efforts have been made, so far unsuccessful, to follow the birds by plane in an attempt to discover their secret hideout.

So much interest has been aroused by the mysterious flight of these birds that for several years the National Broadcasting Company has broadcast to millions of listeners the departure and return of these swallows.

As soon as the swallows vacate, the sparrows and swifts take up residence in their summer home, but when the swallows return in the spring, eviction is prompt and thorough.

Glendale, Calif. Martha Click Senger.

The Vandyke Mission

Down the Juniata River from Port Royal, Pa., on the side of the Tuscarora Mountain, is an expensive brick plant where they make fire brick from the rock which nature had deposited in the mountains. About this plant a village grew and homes were established. A schoolhouse was built for the education of the children. This is Vandyke. A Sunday school was started in the schoolhouse in 1932, and has continued to grow until this time. Bro. Robert L. Ditmer, a young minister, then living about twenty miles away in New Bloomfield, agreed to come and meet with them each Lord's Day afternoon. All seemed pleased. The Word of God was taught and appreciated. Characteristic of our ministers, Bro. Ditmer was willing to be used, and soon preaching services were arranged for each Sunday evening.

A series of evangelistic meetings was arranged for, and about fifteen persons were baptized by trine immersion, and received into the Church of the Brethren. Living in the village was a family, some of whom had belonged to our church in Virginia, and this gave prestige to the movement.

Bro. Ditmer was also willing to meet with them on Wednesday evenings, and a weekly prayer meeting was started, which has continued for more than five years, with an average attendance of about thirty.

Church services continued; a series of evangelistic meetings was held nearly every year; new members have been added until the number had increased to about forty. The district mission board purchased nearly three acres of ground, very suitably located, with a small mountain stream running through one corner of the plot. The board is now waiting for sufficient funds to build a house. Most of the members are under twenty-five years of age and are filled with enthusiasm, but lack financial ability to build.

Last summer another schoolhouse out in the valley, four miles toward Port Royal, was secured for Sunday-school and church services. On March 3 a meeting was started in the evenings, with borrowed lanterns and coal oil lamps, but with good crowds all the time, and Bro. Ditmer doing the preaching. On a recent Sunday morning eighteen precious souls met in this Olive Branch schoolhouse, and were instructed for baptism and church fellowship by one of the members of the district mission board. In the afternoon they were received into church fellowship by baptism.

This nucleus of members is a part of the Vandyke mission, although they cluster about the Olive Branch schoolhouse just across the Juniata River from the town of Mexico, where Fort Patterson, an Indian fort, was built in 1735, and where our own Annual Meeting was held in 1885. Although less than one-half mile distant, it is seventeen miles by automobile, for the 1936 floods washed the bridge away.

The Olive Branch group, like the Vandyke group, are mostly young people who do not have much financial ability, but they do have enthusiasm and a love for the church. Now we do find it to be the older members who are able to build church houses, but the younger people who build church organizations.

Waynesboro, Pa. H. M. Stover.

God Does Guide Us

Many things of intense interest have taken place and I would love to share them with you, but I am afraid it would take too long to tell it all. However, if it would be as interesting to you, as our own Gladdys Muir's book has been to me, it would be intensely worth while. There are so many things beautifully real to me as I rethink how much our early pioneers endured

that we might have such a rich heritage. I am more determined than ever to carry on, that the ideals of those early Brethren may not perish from the West.

Our remote mountain school served its purpose. Much experience came, but gradually we saw that a more accessible location seemed to be demanded, and the second location is Paradise, Calif., and the school has been named the Minneva J. Neher Memorial School.

You would be pleased if you could be here and see how interested people are in Bible study, not only children but all ages. It is simply thrilling. In Minneva could be in our midst she would see how pleasant it is for "brethren to dwell together in unity."

At the Empire district meeting we were introduced to Brother and Sister L. W. Smith and their daughter from Paradise, Calif. We told them we had just been to their community, where, to our amazement, we learned that they lived directly across the street in the Church of the Brethren mission home, and that the sponsors of the work, Brother and Sister C. D. Fager, lived back of the property, adjoining it even; and so I said, "God truly is guiding." We had been praying to be led, but this incident startled us, and we had praise in our hearts. They needed helpers in the work so badly.

Early last Sunday morning found three unexpected guests at the mission home for breakfast. Soon everybody was up and briskly tripping about, setting everything in order. The comfortable leather chairs were set in order. A lovely bouquet was placed on the piano. June Smith had picked out the songs the night before. Although her mother is a trained nurse, and is often called to a hospital in Chico about eighteen miles away, yet Mrs. Smith was at home to act as hostess and play the piano.

Then people began to arrive, some walking a mile, others more. There were a few cars. Sixty-one were present in Sunday school—most of them not from Brethren families.

The preaching period was very interesting. The house was crowded. People are intent on searching the Word, and came back for B. Y. P. D. and evening Bible study.

The B. Y. P. D. circuit group of Northern California will meet here June 30 for the opening day. All former Lordsburg Academy or La Verne Academy students are invited to come to a reunion and stay for as much of the camp meeting as possible. Camping out is going to be enjoyed.

If you know of people interested in personal evangelism, or a summer vocational school project, please let us know.

Paradise, Calif. Elice B. Neher.

Tragic Death of Hazel Miller McAvoy

Mrs. Homer McAvoy, 23, died of injuries received in an automobile collision as she was on her way to her home at Clinton from Putnam where she was a member of the school faculty.



Mrs. McAvoy was the elder daughter of Mr. and Mrs. J. P. Miller, of Hydro. Her husband is principal of the Nance grade school at Clinton.

She was married to Homer McAvoy, Aug. 22, 1937, at Clovis, New Mexico, at the home of Mr. McAvoy's favorite aunt, Mrs. Minnie Rhoads.

She was graduated from the Hydro High School in 1934; afterward she attended A. and M. College three years. The next year she received her degree at Southwestern State Teachers' College. She began work on her master's degree and completed her Smith-Hughes work at Oklahoma University last summer. This year she was teaching in the Putnam High School.

She was valedictorian of her class when she was graduated from high school and was an honor student every year of her college career.

In addition to her teaching at Putnam, she was coach of the girls' 4-H club. The night before the tragedy occurred her club put on a demonstration at a 4-H banquet at Taloga.

She had been an active and faithful member of the Church of the Brethren at Thomas since she was twelve years old.

Mrs. McAvoy is survived by her husband; her father and mother; one sister, Olive Miller, of Hydro; one brother, Frank Miller, of Warner.

She was deeply devoted to her family and was beloved by a great many friends who sorrow because of her untimely death.

Funeral services were conducted from the First Methodist church, of Clinton, with Rev. Joseph A. Gist, the pastor, officiating, assisted by Bro. A. L. Williams, minister of the Church of the Brethren at Thomas. It was estimated there were 950 people present, and more than 75 cars were in the procession. Forty floral pieces bearing the names of 136 persons spoke mutely of the love and sympathy of relatives and friends.

Interment was made in the Masonic cemetery at Hydro.

Hydro, Okla. Mr. and Mrs. J. P. Miller.

Kepner Golden Wedding

The golden wedding of Amos M. and Laura R. Kepner was celebrated Feb. 13, 1940. Amos M. Kepner and Laura R. Bosserman were united in marriage Feb. 13, 1890, by Eld. Daniel Chambers, at the home of the bride's parents near Middleton, Mich.

They have lived in the New Haven, Rodney, and the Thornapple churches, the latter their present residence.

Feb. 13 the members of the Thornapple church, and friends met at their home in Lake Odessa for a potluck dinner and a short program, under the leadership of the writer.

The following relatives were present: a half brother and a sister of Bro. Kepner, Mrs. Kepner's oldest sister who is past eighty years of age, and a number of nieces and nephews. All enjoyed being with them on the occasion, and wish them many more happy days together.

Clarksville, Mich. W. E. Tombaugh.

Passing of Benjamin Franklin Hoffman

Benjamin Franklin Hoffman was born March 2, 1871, and passed from this life Jan. 9, 1940, at the age of 68 years, 10 months and 7 days. He is survived by his widow, Emma D. Hoffman; a son, Norman; two daughters, Mrs. C. E. Colestock and Mrs. E. M. Byrem; a sister, Mrs. John Myers; a brother, William; and two grandchildren.



Forty-four years ago Bro. Hoffman accepted Christ as his Savior, was baptized, and received into the church by his father-in-law, Hezekiah Cook. Bro. Hoffman was a man who expressed his religion in deeds and not merely in words. He was always ready and glad to help those in need. Many of his acts of kindness and helpfulness are known only to the recipients. His loved ones are continually being told by those befriended by Bro. Hoffman, "B. F. was the only friend I had." He loved to help folks from whom no return of favors could be anticipated.

He was deeply interested in the work of his Sunday school and church. When this church building was remodeled much of his time was given to this project. During his attendance at Annual Conferences he became interested in the men's work organization. His influence was an important factor in the establishing of our present men's work group.

Upon moving to Harrisburg, Pa., thirty years ago he became interested in the coal business, and followed this vocation until his retirement a few years ago. In the years immediately prior to his death he assisted in promoting a real estate development in Camp Hill. In business his policy and guiding principle was, "Do right and you will have no one to fear."

Brother Hoffman was a devoted and loyal husband. He was a true father, devoted to his children and grandchildren. He was always ready to do all in his power to help them realize their worth-while desires and ideals.

Funeral services were held in the Harrisburg church. Interment was made in the Dillsburg cemetery. Bro. Lewis H. Brumbaugh officiated, assisted by Bro. J. E. Whitacre of Philadelphia.

Camp Hill, Pa. E. M. Byrem.

Christene Marie Johnston Noland

Christene Marie Johnston was born a twin, in Sweden in 1859, and passed away at her home in Yale, Iowa, March 16, 1940, at the age of 81 years and 24 days.

She was left an orphan in early life, and came to the United States at the age of nine years. She made her home with her sister-in-law in Jasper County, Iowa.

She was married to Philip Noland in 1877, and for a time continued to live in Jasper County, then moved to Yale and vicinity, where for forty years or more she had made her home, her husband passing away on March 15, 1921.

She united with the Church of the Brethren many years ago, living a faithful and consistent Christian life in that faith. Sister Noland had no living children of her own, but soon after her widowhood she took a little girl of six years, Dorothy Marie Burns of Yale, into her home. The two were almost inseparable companions until the time of Mrs. Noland's passing.

By hard work and thrifty habits Brother and Sister Noland accumulated a good-sized fortune, and because of their great love for the church and its causes, they were not unmindful of its needs. They gave thousands of dollars to the General Mission Board, Bethany Biblical Seminary, Bethany Hospital, home missions in the state of Iowa, and the home church and

for the new church building, besides helping many other causes and many friends in her local community.

Sister Noland seemed to delight in making other people happy, and had many friends. Her health was quite rugged and good over many years. Her last sickness was of but ten weeks' duration. All that medical aid, good nursing and loving hands could do was done for her, but to no avail.

When she was taken sick shortly after the holidays she called for the anointing and expressed herself as being ready to depart this life and go home to her Lord.

She loved to attend the Sunday-school and church services and was rarely absent. She will be greatly missed by all her friends in both the community and the church.

Services for her were conducted in the home church near Panora, Iowa, in charge of Brethren Earl Deardorff and E. C. Trostle, and at Prairie City, Iowa, by Brethren Ben Buckingham and Earl Deardorff, with interment in the Griffith cemetery near by, at the side of her husband.

Panora, Iowa. Wm. Cordis.

FALLEN ASLEEP

Berkey, Effie, daughter of Mr. and Mrs. John Rensberger, was born June 29, 1883, in Marshall County, Ind., and departed this life March 19, 1940, at her home in Goshen, Ind. She was the widow of Warren T. Berkey, who died in 1926. She was a member of the West Goshen Church of the Brethren. Surviving are four sons, two daughters, a foster daughter, four brothers and three sisters. Funeral services were conducted in the West Goshen church, with Brethren Edward Stump and Foster Berkey officiating. Burial was in the Rock Run cemetery.—Mrs. Mina Ganger, Goshen, Ind.

Brant, Sister Hattie Berkley, daughter of Israel and Lydia Shumaker Berkley, was born in Somerset County, Pa., March 23, 1886, and passed away at her home at Geiger, Pa., March 14, 1940. She was married to George C. Brant. She united with the Church of the Brethren in the Brothersvalley congregation, and remained faithful. Two brothers, two sisters and a son preceded her in death. She is survived by her husband, ten sons, four daughters, a stepson, five grandchildren, nine brothers and three sisters. She was a loving mother. She will be greatly missed by many friends and neighbors. Funeral services were conducted in the Hauger funeral home in Somerset, Pa., by Bro. H. Q. Rhodes, pastor of the Geiger Church of the Brethren, with interment in the Pike cemetery.—Wilbert G. Beeghly, Somerset, Pa.

Brown, Mrs. Emma, daughter of the late Christian and Susan Hunsicker, was born Sept. 2, 1877, in Lebanon County, Pa. She was married to Bro. Amos Brown, June 15, 1895, by Eld. Jacob Meyer. To this union ten children were born. She was a faithful member of the Church of the Brethren for thirty-five years. She led a quiet, unassuming Christian life. On March 12, 1940, she departed this life after a short illness. Surviving are her husband, nine children and nine grandchildren. One son preceded her in death. Funeral services were held in the Wolfe's Union meetinghouse near Fredericksburg, conducted by Bro. Ira D. Gibbel, assisted by Brethren Elias M. Frantz and George G. Snyder. Interment was in the adjoining cemetery.—Stella D. Merkey, Bethel, Pa.

Brumbaugh, Floyd Monroe, son of Charles and Fanny Brumbaugh, was born Nov. 19, 1897, in Elkhart County, Ind., and departed this life Feb. 5, following an accident near Las Vegas, Nev. At the age of eleven years he united with the West Goshen Church of the Brethren. He is survived by his wife, three children, his parents and one sister. Funeral services were conducted at the West Goshen church by Brethren Foster Berkey and Leander Kurtz. Burial was in the West Goshen cemetery.—Mrs. Mina Ganger, Goshen, Ind.

Bushman, Sister Arminta Margaret, wife of Samuel S. Bushman, died on Jan. 31, at the home of her daughter, Mrs. Dorsey Cluck, of Fayetteville, Pa., where she had been taken three months before when she became ill. Death was due to paralysis caused by diabetes. Sister Bushman was aged 73 years, 1 month and 2 days. She was born at Altenwald, the daughter of Bro. James and Sister Margaret Benedict Heefner. She lived most of her life in the vicinity of Mont Alto. Surviving are three sons, five daughters, twenty-five grandchildren, two great-grandchildren, three brothers and two sisters. Funeral services were held at the Cluck home in charge of Brethren D. E. Stouffer and Welty Smith. Burial was made in the Grindstone Hill cemetery. —Grace E. Smith, Waynesboro, Pa.

Eikenberry, Susan Sturtz, was born in Greene, Iowa, July 31, 1856, and on Feb. 24 she departed this life. She was spending the winter at the home of her daughters, Mrs. F. R. Winegar and Miss Lelah Eikenberry, of Des Moines. Mrs. Eikenberry was a charter member of the Greene church, and as long as she was able she participated in the work of the church. Her husband preceded her in death many years ago. Besides the above named children she leaves three daughters, one son, seventeen grandchildren and twenty-seven great-grandchildren. Funeral services were conducted in the church with her pastor, Bro. D. D. Harner, in charge. Burial was in the Brethren cemetery.—Mrs. D. D. Harner, Greene, Iowa.

Harshman, Ursa Peter, son of Ira V. and Ann Elizabeth Harshman, was born in Wolfsville, Md., Sept. 18, 1892, and departed this life March 13, 1940. On Aug. 23, 1918, he was married to Pauline Smith of Hagerstown, Md. At an early age he united with the Church of the Brethren, and was a faithful and zealous member. During the many years of service which he gave to the Hagerstown church he held many positions of responsibility. He was a faithful deacon. At the time of his death he was a member of the finance board and treasurer of the church broadcast fund. Until the time of his illness he was treasurer of the church school. Death came after an illness of about six months. Although he realized that he could not get well his faith never wavered. He leaves his wife, his mother, one brother and one sister. Funeral services were held in the Hagerstown Church of the Brethren, with his pastor, the writer, officiating. Burial was in Rest Haven cemetery.—Paul M. Robinson, Hagerstown, Md.

Lambert, Sister Jessie May, daughter of Edward and Bertha Newsham, was born at Central City, Nebr., Sept. 13, 1887, and passed away at her home in Carleton, Nebr., June 30, 1939. She was married to Wm. J. Lambert at the home of her parents near Carleton, Nebr., Feb. 18, 1906. For twenty-four years they lived on a farm near Carleton, and then they moved to town to spend the last nine years of their married life. Three children were born to this union, one of whom preceded her in death. She is survived by her husband, two children, her mother, Mrs. Bertha Newsham of Cashmere, Wash., three brothers, four sisters, one grandmother, and one granddaughter. For nearly twenty years she had been a member of the Bethel Church of the Brethren and was active in its missionary society. She suffered a paralytic stroke and was bedfast for four months. Funeral services were conducted in the Bethel church by Bro. J. D. Kemper. Burial was in the adjoining cemetery.—Mrs. Ora Horner Miller, Shickley, Nebr.

Mathias, Benjamin K., son of Franklin and Emma Hoak Mathias, was born at Brookville, Ill., Jan. 8, 1887, and passed away at his home in Lanark, Ill., March 3, 1940. His death came as a shock to his family and the community as he had been at his place of business until late Saturday evening, apparently in good health. In the early morning he was seized with a heart attack and died within a few minutes. At the age of fourteen he united with the Church of the Brethren, and remained faithful, serving on various church boards and committees. His presence will be missed keenly in the local congregation. For a period of twenty years he had been in the grocery business in Lanark. His congenial spirit and cheerful personality had won for him a host of friends, evidenced by the large concourse of people in attendance at his funeral. May 3, 1914, he was married to Hazel Arnold at Lanark, Ill. To this union one son was born. He leaves his devoted wife, his son, two brothers and two sisters. Funeral services were conducted by his pastor, the undersigned. He was laid to rest in the Lanark cemetery.—I. D. Leatherman, Lanark, Ill.

Noss, William Henry, one of six children of John and Sarah Noss, was born July 13, 1856, in Pennsylvania, and died recently at his home in Milford, Ind. He was bedfast for ten months and was blind for three years. At the age of twelve years he came to Indiana with his parents and located near Goshen. In 1885 he was married to Ella Weybright. Their married life was brief because of her early death. On Dec. 13, 1891, he was married to Nina Moyer of Wakarusa. She passed away in 1922. He had been a resident of Van Buren Township for sixty years. Forty years ago he moved from his farm to his late home in Milford. For twenty-five years he was custodian of the Bethel Church of the Brethren. He was a member of the church for sixty years. He leaves two daughters and one grandson. One brother and three sisters preceded him in death. Funeral services were held in the Bethel church by Bro. Lee R. Cory. Burial was made in the Baintertown cemetery.—Mrs. Clara M. Price, Milford, Ind.

Riemenschneider, Ray Walter, was born April 6, 1939, and passed away Feb. 23, 1940. He was consecrated on Aug. 27, 1939. He leaves one brother, his parents, George Walter and Esther Riemenschneider, and his grandparents. Funeral services were held in the Center church, with Pastor M. M. Taylor in charge. Burial was in the adjoining cemetery.—Mrs. Jennie Weyand, Louisville, Ohio.

Sluder, Thomas Newton, son of William and Catherine Sluder, was born in Indiana, Jan. 27, 1866, and passed away at his home near St. Elmo, Ill., March 14, 1940. At an early age he moved to Illinois with his parents and lived in Fayette County the remainder of his life. He was married to Jennie Guthrie on Jan. 16, 1895. To this union were born five children. Early in life he united with the Kaskaskia Church of the Brethren, being a charter member of that congregation. He was chosen as deacon. Bro. Sluder's loyalty to his Master was manifested by his willing sacrifice to attend church regularly, often walking a distance of seven or more miles. He was afflicted for a few months, but bore his affliction with great patience and fortitude. He leaves his faithful and devoted companion, two sons, one daughter and three grandsons. Two children preceded him in death. He will be sadly missed by the family, the church and a host of relatives and friends. Funeral services were conducted in the Kaskaskia church by Bro. Oliver Dearing. Burial was in the cemetery near the church.—Mrs. Dorse Rogers, Beecher City, Ill.

Warlitner, Bro. Thomas, died suddenly at his home on March 2,

1940. He was born in Germany, May 10, 1871, and came to this country sixty years ago. His boyhood and young manhood were spent in the home of Miss Lucy Irvine, deceased. Bro. Warlitner was a member of the Church of the Brethren for a number of years. He was a member of the board of trustees at the time of his death. He was an employee of the C. & O. shops for forty-seven years, and was pensioned two years ago. He was married to Olivia Leftwick in 1898. To this union ten children were born. He is survived by his wife, nine children, thirty-nine grandchildren and two great-grandchildren. One daughter preceded him in death. Bro. Warlitner was a kind and loving husband and father, a true friend and neighbor. Funeral services were conducted from the Selma church by Bro. A. R. Showalter of Air Point, Va., and Bro. Ernest Muntzing of Rockingham, assisted by Rev. Palmer Eubank of the Methodist church. —Mrs. W. O. Wrenn, Selma, Va.

Woods, Sarah Ann Spessard, daughter of Jacob and Leanna Grisso, was born Feb. 19, 1867, and departed this life Feb. 22, 1940. She was the oldest of five children. At the age of nineteen she united with the Church of the Brethren, and continued in the same faith until death. Feb. 12, 1902, mother was married to Michael G. Spessard. To this union three daughters were born, all surviving. Father was called to his eternal rest only eight years after their marriage, leaving mother with the three children to rear. With the help of God she managed very well. Nov. 21, 1920, she was married to John L. Woods, who also preceded her in death. She was a constant reader of the Messenger, and seldom a day passed that she did not read her Bible. Mother was recovering from an operation when she passed away as a result of a heart attack. Besides her children she is survived by two sisters and two brothers. Funeral services were conducted at the home by Pastor O. S. Garber, assisted by Bro. M. Guy West. Interment was in the Cedar Lawn cemetery.—Mable Spessard Hylton, Catawba, Va.

Yoder, Joel H., son of Henry and Gertrude Hostetler Yoder, died March 11, 1940, aged 77 years, 7 months and 28 days. He grew to manhood in Pennsylvania. At an early age he united with the Church of the Brethren. He taught school for eight years in both Pennsylvania and Iowa. Sept. 19, 1889, he was married to Maderia Miller of Waterloo, Iowa. Two years later they moved to Carleton, Nebr., at which place they resided forty-eight years. They celebrated their fiftieth wedding anniversary Sept. 19, 1939. Bro. Yoder was a man of sterling Christian character. He served the church at Bethel as a Sunday-school teacher and deacon. He had keen business judgment and was always interested and well informed on current affairs. He is survived by his wife, one daughter, one son, three grandchildren and two sisters. One son, three sisters and one brother preceded him in death. Funeral services were conducted in the Bethel Church of the Brethren by Rev. A. B. Cover of the Carleton Brethren church. Burial was in the Bethel cemetery.—Mrs. Ora Horner Miller, Shickley, Nebr.

CHURCH NEWS

California

Covina.—Feb. 25, 26 Bro. Walter M. Kahle of Virginia gave us four instructive and and helpful lectures on money management. At the February mother and daughter meeting the Bible director conducted a Bible quiz. At the March meeting Miss Gladdys E. Muir, professor of history in La Verne College, gave a talk on the pioneer mission work of our church on the Pacific coast. The director of missions had charge of this program. March 1 we met in council. We regret that because of ill-health Bro. Mark Cripe felt it necessary to hand in his resignation to take effect Sept. 1. March 10 the deputation team from La Verne College, with Bro. Howell in charge, gave an interesting program. On March 3 the Achievement Offering was received. On March 17 Bro. Ernest Carl, representing the board of Christian education of the district, gave a talk and showed pictures of last year's camp at Camp La Verne. Our church co-operated with the other churches in union pre-Easter services. The children had charge of the services during the Sunday-school hour on Easter Sunday. The young people had charge of the evening service. We had the largest attendance of the year at the morning service. Two young men accepted Christ.—Mrs. Tempie S. Funk, Charter Oak, Calif., March 26.

Reedley.—Our two weeks' revival conducted by Bro. Paul B. Studebaker of Modesto, Calif., closed last Sunday night. Bro. Studebaker gave us Spirit-filled messages and we feel the entire church has been greatly benefited. Four were baptized, one was reconsecrated and one was received as an associate member. On the last Sunday of the meetings we had a basket dinner at noon. Baptismal services were held in the afternoon. Sister Studebaker and her daughter were present on Saturday night and Sunday and made their contribution to the services. Members from Modesto, Fresno and Laton were present at various times, the latter bringing musical numbers. One week prior to the beginning of our revival three young people were baptized. We have recently built a baptistry. On two evenings of this week Dr. A. W. Michelson of the Christian Synagogue of Los Angeles gave addresses in our church.—Mrs. Mamie Sink, Reedley, Calif., March 22.

Idaho

Fruitland.—The church here is progressing nicely under the leadership of Pastor Walter S. Coffman and his wife. The women's work group is busy quilting. They have served several banquets during the winter months. A missionary program is given once a month and an offering is received. The men's group entertained groups from other churches of the district on March 6. The young people and intermediates had a sunrise service and breakfast on Easter morning. An evangelistic campaign just closed. Brother and Sister G. G. Canfield brought inspiring messages in sermon and song. Much good was done. A great-grandmother and three intermediate boys were baptized on Easter.—Helen Schubert, Payette, Idaho, March 26.

Nampa.—The Easter services were fruitful. Five were received by baptism, one was restored to fellowship, one letter was received and two were accepted as associate members. The Hosanna Cantata was given under the direction of R. Gordon Yoder. Louise Keim and Doris Eshelman were accompanists, Madge Wyatt was soprano soloist, Hilda Himler was alto soloist, and the Lapp brothers sang a duet. Many members attended the sunrise service held on Lizard Butte overlooking Snake River. Two thousand persons filled the natural amphitheater. Bro. John Cooper, faithful member of the Nampa church, was called to his reward last week.—Stanley B. Keim, Nampa, Idaho, March 24.

Indiana

Antioch.—We met in council March 19. Our revival meeting will be held beginning April 29, with Brother and Sister B. M. Rollins as evangelists. Our love feast will be held in the Antioch house, Killbuck congregation, on the fourth Saturday night in May. We are praying for Brother and Sister Lewis Childs and Sister Pearl Starner, who are ill.—Mrs. Maude McKinley, Muncie, Ind., March 26.

Middlebury.—On Feb. 4 Frank Wright, a representative of the Anti-Saloon League, spoke to us in the morning. Feb. 18 we took our Achievement Offering, which amounted to $70. On March 8 the church had a get-together meeting. A potluck supper and a social time were planned by the young people. March 9 one of our young men, Sam Beachy, and Gladys Long, the pastor's daughter, were married. The young people attended a district conference in Goshen on March 17. The Homemakers club entertained the Rock Run Mothers' Study club at a tea on March 20. The churches of Middlebury held union services during Holy Week. The meetings were held in our church on Thursday and Friday evenings.—Mrs. Gladys Schrock, Goshen, Ind., March 26.

South Whitley.—A Christmas program was given by the children. Bro. George Deeton was elected elder at our last council meeting. Brother and Sister Kimber Humbarger moved to Marion, Ind., and they are greatly missed in our church. On Easter Sunday our adult chorus will give a cantata, Our Living Redeemer, directed by Sister Mary Kendall, our pastor's wife. Bro. Paul Kendall has been bringing us splendid sermons. Good interest has been shown in the church work this winter. Sister Letha Striggle is president of our ladies' aid. Bro. Dan Rau will have charge of our revival meeting in August.—Mrs. Edna Senger, South Whitley, Ind., March 22.

Spring Creek.—Feb. 18 Professor Detrick of Columbus, Ohio, gave an illustrated lecture in our church. March 4 we met in council, at which time we elected Sister Moyne Landis as delegate to Annual Conference. March 10 four of our young brethren had charge of the morning service. Bro. Vernon Miller gave the message. On March 17 Bro. Clarence Sink began our pre-Easter services. He brought us ten good messages. On Good Friday afternoon we had services in our church, with the neighboring churches participating. On Easter morning the young people had charge of the sunrise service. After the service they had breakfast at Bro. Moyne Landis' home. We are expecting the members of our district cabinet to meet with us in our April aid society meeting.—Mrs. Ella Tridle, Sidney, Ind., March 26.

Union Grove.—Our two weeks' revival effort by Pastor I. C. Snavely was a season of refreshing for all of us. The fellowship in song was very inspirational. Special effort was made to bring new recruits in attendance for one certain night, and the response was most encouraging. A gift picture was presented to the family whose invitation brought the largest group of folks not having previously attended. Five were added to the church by baptism. A family recently moved among us and was received by letter. We will hold our love feast on April 28. Our church plans to have another farm sale next fall. Various groups are undertaking projects through the summer for that purpose. On Easter night the Challengers' Sunday-school class presented the play, The Way of Life.—Mrs. Virginia Snavely, Muncie, Ind., March 25.

Walnut.—We met in council on March 8. Our love feast will be held on May 7. The young people of the Mt. Pleasant church presented a missionary play, Under the Shadow, on March 10. The ladies' aid and the men have been busy decorating the church basement and varnishing the seats and woodwork in the auditorium. The interior and exterior of the church have been painted. Our pastor held a pre-Easter evangelistic meeting in the Center church. On Easter a musical program was given. Several men from our church went to Camp Mack to help with the carpenter work. The pastor and his wife received

a beautiful bedspread from the aid society. They appreciated this very much. We are looking forward to a mother and daughter banquet. Bro. Fred Heck has been bedfast for several months. Illness has hindered our attendance somewhat, but we hope to have the attendance back to normal soon.—Mrs. Broda Starner, Argos, Ind., March 26.

Iowa

Dallas Center.—We met in council March 12, at which time a number of officers were elected. Pastor D. D. Fleishman was retained as elder. He was also chosen to represent us at Annual Conference, with Eld. M. W. Eikenberry as alternate. Our congregation was well represented at the district workers' conference at Prairie City, and also at the recent women's rally in the Panora church. Mrs. Ziegler, India missionary, was the guest speaker at our women's rally. The aid and missionary societies meet regularly. The aid does quilting and other sewing. They sponsored a bazaar and food sale in December. The missionary society uses the mite boxes. Both groups contribute to the national project. The men's organization has been sponsoring family night with a co-operative supper and a program. One served as a reception for Eld. M. W. Eikenberry and his bride, who comes to us from Long Beach, Calif. We had a farewell for Harold and Gladys Royer who are now en route to the Africa mission field. The B. Y. P. D. is a live, active group. They have regular Sunday evening discussion sessions and monthly social meetings. They gave the church a set of individual communion cups. At Christmas time they sponsored a white gift service, at which an offering was received. This offering and the proceeds from the doughnut sale were used toward their pledge to the youth serves project. Easter Sunday evening they presented a play, The Way of Life. It was given on the preceding Sunday evening at Panther Creek in return for a Christmas play presented to us. Bro. Fleishman is their adult adviser. Our pastor gave us a series of Lenten services, which were advertised by blotters, the gift of the B. Y. P. D. During Holy Week five churches in the town co-operated in a series of five evening services. March 10 Bro. Edward Ziegler gave us an inspiring sermon and also spoke to the B. Y. P. D. Sunday-school attendance is increasing. We have a home department for those who are unable to attend. Seven have been added to our member by letter recently. Our communion will be held on June 2. Recent improvements include repairs and fresh paint on the church and parsonage. Nearly every family is receiving the Messenger through the club plan. Our regular services are well attended and worth while.—Maud L. Moser, Dallas Center, Iowa, March 28.

Kansas

Belleville.—We met in council March 16. Our revival meetings will begin April 21, with Bro. Frank Wagner of Covert, Kans., as evangelist. Our love feast will be held on Monday evening following our revival meetings. Some of our young people are planning to attend the young people's conference which will be held at Lovewell. It was decided to plant potatoes on the church lot. These potatoes will be used for our fall district meeting. We also have our weekly share plan in which each member gives a nickel a week in preparation for this meeting. We were favored by having the McPherson deputation team here on March 25. The program consisted of quartet numbers, a chalk picture with music, and a very interesting talk given by the German refugee who is attending the college this year. The program was very inspirational. Our attendance has been rather small this winter because of blocked roads and bad weather.—Mrs. Vera Dooley, Scandia, Kans., March 27.

Gravel Hill.—Bro. H. L. Ruthrauff, field secretary, met with us March 26 to arrange to have Bro. Lawrence Lehman of Eureka serve the Verdigris and Gravel Hill churches as pastor until Sept. 1. The men installed electric lights in the church in December. The women have been meeting regularly. They are preparing for a spring bazaar. They have been using the book, Women and the Way, in their worship program. The children were given an Easter party. They took part in the Easter program.—Clara Kaufman, Gridley, Kans., March 27.

Paint Creek.—We observed Christmas with a program. Treats were given to the children. While the weather has been severely cold and roads almost impassable much of the time no services were missed owing to the faithful efforts of our pastor and his wife. We are looking forward to a better year for the church. More people are interested in the work here. At most of our services we have a larger attendance of young people and children than adults. Pastor Max Hartsough is teaching the children songs. Every Sunday the pastor's wife tells them a story. Our sister's aid has reorganized and meets twice a month. A large box of clothing was sent to the war refugees.—Mrs. Ruby Dare, Uniontown, Kansas, March 25.

Michigan

Grand Rapids.—The father and son banquet was held Jan. 26, with Professor Heaney as guest speaker. There were fifty-eight present. Improvements have been made in the church basement. The beginners' room has been remodeled in preparation for a nursery. The ladies held a pancake supper on Feb. 8. The mother and daughter program was held recently, with Mrs. Elaine Cherry in charge. On March 3 Ralph Townsend told us about his experiences in India. We met in council March 6. Special Holy Week services were conducted by our pastor, with our love feast on Saturday evening. Two were baptized. An Easter sunrise service was held. A dedication service was held for babies. Plans for a daily vacation Bible school are being considered. The men's and women's organizations are planning a birthday supper for April 3.—Mrs. David Royer, Grand Rapids, Mich., March 25.

Thornapple.—The children and young people gave a Christmas program. A large crowd was present. The offering was sent in for relief. The father and son banquet was held Jan. 19. Harold Chambers of Grand Rapids was one of the speakers. Because of stormy weather the attendance was small. We met in council March 2. The aid society meets twice a month. On March 9 we had a bake sale at Lake Odessa, and earned about $8. Feb. 22 the men cut wood for the church. Our Easter program was given by the children and young people. The offering will be set aside for new songbooks. We are expecting Bro. Galen E. Barkdoll of Copemish, Mich., to hold revival meetings for us from April 28 to May 14.—Mrs. Karyl Livingston, Clarksville, Mich., March 26.

ANNOUNCEMENTS

Annual Conference

Ocean Grove, N. J., June 5-11.

District Meetings

Canada, Western—Bow Valley, July 16-19.
Idaho and Western Montana—Whitefish, Mont., May 3-5.
Maryland, Eastern—Monocacy, April 23, 24.
Maryland, Middle—Johnsontown, April 17, 18.
North Dakota and Eastern Montana—Surrey, June 27-30.
Oregon—Camp Myrtlewood, July 23-27.
Pennsylvania, Eastern—Richland, April 24, 25.
Pennsylvania, Southeastern, N. J. & E. New York—Philadelphia, First church, April 17, 18.
Texas and Louisiana—Nocona, July 26-28.
Virginia, Northern—Timberville, April 19, 20.
Virginia, Second—Pleasant Valley, April 24-26.

LOVE FEASTS

Arkansas

April 21, New Hope.

Illinois

April 13, La Motte Prairie.
April 15, Astoria.
April 24, 7:30 pm, Okaw.
April 28, 7 pm, Panther Creek.
May 4, 7 pm, Oak Grove.

Indiana

April 14, Blue River.
April 14, Wabash City.
April 28, Union Grove.
April 28, 7 pm, Richmond.
May 4, 7:30 pm, North Winona.
May 7, Walnut.
May 9, West Goshen.
May 11, Beech Grove.
May 12, Bremen.
May 19, Pleasant Hill.
May 24, Pipe Creek.
May 25, Killbuck, Antioch house.
May 25, 7:30 pm, Middletown.

Iowa

April 12, 7:30 pm, Libertyville.
April 20, Fernald.
June 2, Dallas Center.

Kansas

May 25, Maple Grove.

Maryland

April 27, Longmeadow.
May 4, 2:30 pm, Piney Creek.
May 5, 6:30 pm, Monocacy.
May 5, 6:30 pm, Pipe Creek.
May 5, 7 pm, Denton.
May 12, 7 pm, Locust Grove.
May 18, 4 pm, Beaver Creek.
June 1, 3:30 pm, Long Green Valley.

Michigan

April 26, Florence.
May 18, Thornapple.
May 25, Elmdale.

Ohio

April 26, 7 pm, West Milton.
May 4, 7 pm, East Dayton.
May 4, 7:30 pm, Bear Creek.
May 5, Center.
May 5, 7:30 pm, Troy.
May 18, Eaton.
May 18, Middle District.
May 25, 7 pm, Eversole.

Oklahoma

April 21, Big Creek.
May 13, 7:30 pm, Washita.

Oregon

May 4, Mabel.

Pennsylvania

April 14, 6:30 pm, Dunnings Creek, New Paris house.
April 21, 6:30 pm, Lost Creek, Bunkertown house.
April 21, 7 pm, Fairview.
April 21, 7 pm, Ridge.
April 28, Leamersville.
May 4, 5, 10 am, Little Swatara, Ziegler house.
May 5, Ephrata.
May 5, 6 pm, Hanover.
May 5, 6:30 pm, Roaring Spring.
May 7, 7:30 pm, Greencastle.
May 11, 12, 10:30 am, Falling Springs, Hade house.
May 11, 12, 1:30 pm, Midway.
May 11, 12, 1:30 pm, Richland.
May 12, Spring Grove, Kemper house.
May 12, 2 pm, Manheim.
May 12, 7 pm, Jennersville.
May 18, 1:30 pm, Conestoga.
May 18, 19, Upper Conewago, Mummert house.
May 19, 2 pm, Maiden Creek, Mohrsville house.
May 21, 22, Springville, Mohlers house.
May 26, Springfield.
May 26, 9:30 am, Lower Conewago, Bermudian house.
May 26, 5 pm, Carlisle.
June 2, 6:30 pm, Middle Creek.
June 9, Yellow Creek, Bethel house.

Virginia

April 14, 6:30 pm, Fairfax, Oakton house.
April 29, Cloverdale.
May 5, 7 pm, Mt. Zion house, Greenmount.
May 5, 7 pm, Timberville.

Washington

May 25, Ajlune.

Nebraska

Bethel.—Our annual birthday Sunday was observed in Decem-er, with Supt. C. L. Wescott of Deshler, Nebr., as the speaker. Tusic was furnished by the Davenport school band and by hyllis Fischer, who played a marimba solo. The birthday ffering amounted to $35. Dinner was served to a large group. ecause of the severe cold and drifted snow we missed having unday school for eight Sundays this winter. The women's or-anization served hot lunch at a sale recently and earned $17.10. he Thayer County interdenominational Sunday-school conven-on was held in the Bethel church March 13. There was a good ttendance. Rev. Henry J. Ludeman of Lincoln, Nebr., secretary the Nebraska Council of Churches, gave the address. The avenport Lutheran church received the attendance trophy. he men's group will seed barley and oats this spring where ey planted wheat last fall. Because of the dry weather the heat did not grow. Death has taken two of our members, Sis-r Katie Brown and Bro. Joel Yoder. On Easter Sunday we ere happy to have with us Brother and Sister Ralph W. John-son of Beason, Ill. Bro. Johnson preached for us. A basket dinner was served at the church at noon. They returned to Illinois Sunday afternoon.—Mrs. Ora Horner Miller, Shickley, Nebr., March 25.

Ohio

Bear Creek.—The subdistrict missionary rally was held in the Bear Creek church. The church was filled to capacity. Refreshments were served in the evening. At the March council Bro. Frank Brower was elected to represent our church at Annual Conference, with Bro. P. M. Filbrun as alternate. Brethren Howard Erbaugh and George Hunn and Sister Anna Stoner were elected as delegates to district meeting. Our spring love feast will be held on May 4, at 7:30 P. M. March 17 the Pleasant Valley church presented a pageant, The Lost Church, which was enjoyed by all. Early Easter morning forty-two young people met at the church, made visits and sang Easter songs to the aged and shut-ins. They enjoyed breakfast together in the church basement. Our pre-Easter services were conducted by Bro. A. R. Eikenberry of Manchester College. As a result of these serv-

WHAT TO DO WHEN YOU HAVE ALMOST ENOUGH FOR A MESSENGER CLUB . . .

Recently we heard of two congregations with almost enough subscriptions to have a club. In both case the question was: What shall we do next? Doubtless there are other congregations with much the same problem. Therefore, allow us to make the following suggestions—

1. When just a few more subscribers are needed it is often possible to interest an individual, a class, or some other church group in donating the needed subscriptions. Sometimes there is a special fund that can be drawn on for the needed money.

2. One Indiana pastor has suggested setting up a congregation-wide plan to save nickels and dimes for the church paper subscription money. Each Brethren home would have a bank of some sort in which the needed funds could be accumulated. It would not take long to get the necessary $1.25 where the club plan is used, and not much longer to get the $2.00 required for subscribing at the regular rate.

3. In some situations it may be advisable to have a responsible church group discuss the church paper. Surely it would help to have at least seventy-five per cent of the Brethren homes reading the Messenger. The official board, pastor's cabinet, worker's conference or even church council might well discuss this question.

4. If you seem to have special problems, do not fail to write the Brethren Publishing House for suggestions. Out of the experience of hundreds of other congregations there is surely something that could be passed on to you that would be suggestive.

5. In any case the House will be glad to send you free literature to use in your local church subscription campaign. There are leaflets for general distribution, a suggested Gospel Messenger program, and we gladly furnish sample copies of the Messenger where they can be used to advantage.

6. If these suggestions fail to touch your problem we urge beginning a long-time campaign to interest your people in their church paper. Call attention to helpful articles; distribute sample copies. One Michigan leader set up a kind of a study group to help people get acquainted with the church paper. Where there is a will there is a way.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

We are interested in ways to get the most out of the church paper. It would help if we could get at least 75% of our resident members to reading the Gospel Messenger. Please send us samples of your free literature including a set of The Gospel Messenger Comes to Cedar Grove. We want to give the suggested Messenger program.

Name .....Congregation .....

Street or Route .....City .....State .....

ices two girls united with the church.—Mrs. Harry Gilbert, Dayton, Ohio, March 28.

Bellefontaine.—Brother and Sister B. M. Rollins conducted our evangelistic services March 3-17. The messages were inspiring. Sister Rollins was in charge of the music and story hour. We wish to express our appreciation for the delegations from sister churches. A group of seventy-seven came from the Lima church. Members from the County Line, Eagle Creek and Stony Creek congregations were also here. On Monday night following the close of the meetings twenty-two were baptized by Pastor D. O. Cottrell and Bro. L. D. Young. The latter had the privilege of baptizing his youngest daughter. Because of illness two were not baptized. On Easter Sunday four came forward, making six awaiting baptism. Throughout the meetings our pastor and his wife were zealous in their efforts to win souls for the kingdom. We met in council March 21. Brother and Sister Cottrell were elected delegates to district meeting which will be held at the Stony Creek church.—Leo Lillian Wise, Bellefontaine, Ohio, March 25.

Center.—At the morning services on Dec. 24 the members of the church presented our pastor, Bro. M. M. Taylor, a purse of $425 to be used toward the purchase of a new automobile. On Jan. 17 we met in council. The Sunday-school attendance has been good considering the cold weather we have had. Bro. LeRoy Domer is our superintendent. A number of our teachers attended a leadership training school in Canton the first of the year. The church and community were saddened by the death of Bro. Wm. Seefong, one of our deacons, and also by the death of little Ray Walter Riemenschneider. We held pre-Easter services, beginning March 21. During this time Bro. I. W. Moomaw gave us several inspirational sermons. On March 24 Bro. C. Ray Keim of North Manchester, Ind., gave us a temperance talk, using charts to illustrate his talk. At present our aid society is meeting once each week. We plan to hold our love feast on May 5.—Mrs. Jennie Weyand, Louisville, Ohio, March 28.

Kent.—Our church is enjoying a week of pre-Easter services conducted by Pastor E. A. Edwards. Attendance and interest have been good. Baptismal services were conducted on Good Friday afternoon, with the love feast in the evening. The children presented a short program on Easter morning. In the evening the young people presented a play, The Unshadowed Cross. The mother and daughter and missionary societies sponsored a church fellowship supper at the church on March 16. Seventy members and friends enjoyed the evening together. After the supper the two societies and the men's organization presented a short program. Mrs. Paul Spaght gave an inspiring talk. The men's organization has made and placed several new bookracks, and the young people presented the church fifteen new hymnbooks. About thirty members surprised Bro. S. S. Shoemaker of Hartville on Feb. 24 on the occasion of his birthday. Prof. Packard of Kent State University gave us an interesting and instructive talk on March 10. We are anticipating programs from the colored singers in Kent and the male quartet from Springfield during April. We met in council March 15. The ministerial committee has completed plans to secure Bro. Quincy Leckrone of Thornville to hold our fall revival meetings from Sept. 15 to 29.—Dorothy Frame, Kent, Ohio, March 25.

Marble Furnace.—We were privileged to have Bro. H. M. Coppock with us at our quarterly business meeting on March 13. It was decided to have Bro. Van B. Wright of Ft. Wayne, Ind., hold our revival meeting, beginning Aug. 11, and continuing for two weeks. We are happy to have as our pastor Bro. Paul Wright of Ft. Wayne. Bro. Wright will also serve the churches at Strait Creek and May Hill. The ladies' aid has held several splendid meetings, and has been wonderfully blessed in its business enterprises during recent months. They also gave a shower and spent an afternoon making a comforter and other articles for a family whose home was destroyed by fire. Our church and Sunday-school attendance are increasing.—Mrs. Fanny Keplinger, Peebles, Ohio, March 27.

Middletown.—Recently we met in council, at which time Brother and Sister Warstler were elected delegates to district conference. On March 10 the young people of the seven churches of our district circuit met in our church. Bro. Orion Erbaugh was the speaker. At the close of the afternoon service a covered dish supper was served. Pastor C. Walter Warstler conducted fitting Easter services. Two were received into the church by baptism. One member was anointed. On Easter evening a play, For He Had Great Possessions, was given. This play will be given in some neighboring churches in the near future.—Margie B. Young, Middletown, Ohio, March 26.

Reading.—The ladies' aid reports a total of $147.85 received during 1939, forty-two regular meetings and an average weekly attendance of five. The aid society is very active in the work of the church. The men's work cleared about $55 in a corn-raising project. Land, seed and labor were donated. Two members have been received into church fellowship recently. Our Sunday school has received more than $7 from the collection of sales tax stamps. The young married people's class held a bake sale this winter, and recently they cleared about $40 by selling lunches at a public sale. A large picture, symbolizing the twenty-third Psalm, painted by Bro. Medford Neher of Akron, Ohio, was presented to the Reading church by Sister Rena and Mary Heestand. It was dedicated on March 3. Bro. Wilbur M. Bantz, pastor of the First Church of the Brethren of Toledo, Ohio, will conduct a two weeks' revival meeting in our church, beginning April 8.—Mrs. H. C. Lehman, Salem, Ohio, March 15.

Strait Creek.—Brother and Sister Walter Swinger closed their pastorate here in January of 1940. We appreciated the earnest efforts put forth by them to enlarge the kingdom during their ten and one half years of service with us, and wish them many more years in God's service. Bro. Paul Wright accepted the pastorate here and came to us March 3 for his first service. We heartily welcome him. He is the son of Bro. Van B. Wright who came to this field in 1911 and labored faithfully until 1923. We met in council March 12, at which time we elected Brethren Paul Wright and Elsworth Overholser as delegates to district meeting. The ladies' aid meets regularly every month for quilting and sewing. They give liberally to the support of the church. Our membership is small and we have suffered heavy losses by death during the past year. We are striving for greater gains for his kingdom.—Pauline Garman, Peebles, Ohio, March 25.

Upper Twin, Gratis.—On March 10 Bro. T. G. Weaver and wife of North Manchester, Ind., were guests at the home of their daughter and family, Mr. and Mrs. Bob Tully. Bro. Weaver brought a splendid message on Sunday morning. Our pre-Easter services were conducted by Pastor Wm. M. Deaton. These services were designed to bring new members into the fold and also to help us appreciate more fully the true meaning of Easter. We dismissed our Friday evening services in order to co-operate with the other two churches in sponsoring the production, King of Kings. On Easter Sunday one young lady accepted Christ. An Easter cantata, directed by Mrs. Robert Tully, was presented by the young people in the evening. The entire program provided a splendid worship service for all present.—Mrs. David Kalter, Camden, Ohio, March 26.

Pennsylvania

Ambler.—Our services have been well attended. The following ministers have served us: Ralph W. Schlosser of Elizabethtown College, Silas Shoemaker of Ambler, John Bleu, Jr., of Lewes, Del., Irwin S. Hoffer of Ambler, and Ralph W. Jones of Mingo. The Junior League meets at the church each week for the church school of Christian education, under the leadership of Harold Hutt and Mrs. John Snyder. The missionary circle met in the home of Mrs. Jacob Munkenbeck. Mrs. Floy Hoffer spoke on the needs of Japanese women. We enjoyed a congregational singing which was led by John Snyder. Delegates to district meeting are Mrs. Edward Schwass, Mrs. Floy Hoffer and Mrs. John Snyder.—Elizabeth R. Blough, Hatfield, Pa., March 25.

Annville.—We met in council March 11, at which time Brethren H. F. King and Nathan Martin, members of the ministerial board, met with us to assist in the election and installation service for Bro. Harvey Kline, Jr., who was licensed to preach for one year. Brethren Walter Hartman and Hiram Gingrich were elected as delegates to Annual Conference. Brethren Wilmer Zeigler, Perry Liskey and Harold Bomberger were elected delegates to district meeting. We decided to have our two church houses repainted and also to have one papered. The aid society elected the following officers: Sister Sue Zeigler, president; Sister Annie Hicks, vice-president; Sister Larena Long, secretary-treasurer. The B. Y. P. D. has elected new officers. On March 10 Brother and Sister Bittinger gave an illustrated talk on the mis-

On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the

sum of .....dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED
Elgin, Illinois

sion work in Africa. On March 17 our chorus, directed by Henry Gottshall, gave a request program at Annville. We expect the Hatfield chorus to give a musical program at Annville on April 28. Our revival at South Annville will begin April 29 and close May 12, with Bro. Robert Cocklin of Mechanicsburg, Pa., as evangelist. Our love feast will be held May 11, 12, at 1:30 P. M.—Mrs. Fannie K. Longenecker, Lebanon, Pa., March 25.

Conestoga.—On Jan. 21 we were pleased to have with us Bro. W. E. Glasmire. He gave an excellent message on the first commandment. The local chapter of the W. C. T. U. arranged an interesting program of recitations and song which was given in our church. The churches of the community observed the world day of prayer at Bareville on Feb. 9. On our missionary Sunday Eld. H. A. Merkey preached an inspiring sermon. An offering of $105 was lifted for world-wide missions. On March 9 the Messiah Bible College ladies' chorus of thirty voices gave a splendid program of gospel songs to a large and appreciative audience. They remained for the Sunday morning service, at which Rev. Mark Winger of the Church of Christ preached a splendid sermon. We met in council March 9. Our delegates to Annual Conference are Brethren D. S. Myer and Paul D. Wenger. Sara Groff, Jacob Ebersole and Anna Ebersole are delegates to district meeting. Three certificates of membership were granted and one was accepted since our last report. Our home ministers have been giving us rich spiritual food at our regular services. On Easter evening the Bareville Sunday school gave an interesting program. Music was furnished by our mixed chorus. Our love feast will be held at Bareville on May 18, at 1:30 P. M.—Addie A. Myer, Leola, Pa., March 27.

Coventry.—Twenty-three have been baptized during the past year. Our love feast was observed on Easter Sunday. Attendance was good. On Palm Sunday and Easter morning a beautiful cantata was given by the choir. The young people are preparing to give a temperance play the last Sunday in April. A mother and daughter meeting will be held May 9. The first Sunday in December Bro. R. W. Schlosser brought us very helpful messages in a Bible institute.—Elizabeth Kulp, Pottstown, Pa., March 26.

Falling Springs.—We met in council on March 2, at which time we chose May 11 and 12 as the dates for our love feast to be held at the Hade house, beginning in the morning at 10:30 o'clock. Brethren Welty Smith and D. E. Stouffer were chosen as delegates to Annual Meeting, with Bro. Omar Nicary as alternate. Permission was granted the sisters' aid society to put a new carpet in the Shady Grove church. Brethren Howard Danner and C. E. Grapes were with us to take the voice of the church in an election. After the report of each group of visiting brethren we adjourned to meet again on Aug. 31.—Grace E. Smith, Waynesboro, Pa., March 28.

Green Tree.—We enjoyed our Easter services. A Good Friday service was held. Short talks were given on the last words of Jesus. Easter morning a sunrise service was enjoyed. Bro. Israel Yost of Phoenixville delivered an inspiring sermon. The children's program was enjoyed by all. In the evening the choir gave the Easter message in song. Mrs. White, the director of the choir, sang a solo. All the services were well attended.—Mrs. R. E. Dunmore, Oaks, Pa., March 25.

Hanover.—The children rendered a program consisting of songs, recitations, a play and a candlelight service on Dec. 24. On the following Tuesday the B. Y. P. D. presented a play, With the Bethlehem Shepherds. The cast included twenty-one characters. The chorus sang between acts. A group from the B. Y. P. D. sang carols on Christmas night, under the leadership of Mrs. Horace Walker. During February Eld. J. E. Myers stressed our giving, and with special effort we succeeded in raising our Conference Budget quota. On March 2, 3 Bro. R. W. Schlosser of Elizabethtown College conducted a Bible institute in our church. Our pre-Easter services during Holy Week were well attended. The theme, In His Garden, was the basis for our program which was given by the Sunday school on Easter Sunday morning. Our love feast will be held on May 5, at 6:00 P. M. —A. P. Hetrick, Hanover, Pa., March 27.

Little Swatara.—The local welfare committee arranged for a program on neighborliness on March 10 at the Merkey house. Eld. S. G. Meyer of Fredericksburg brought the address. We met in council March 16. Elders Ira D. Gibbel and George G. Snyder were elected as delegates to Annual Conference. Brethren, Levi Gibbel, Samuel Ziegler and Paul Keeney were elected as delegates to district meeting. We held pre-Easter services every night from March 17 to 23 at the Frystown house. The home ministers brought the messages. On March 24 the Easter program was given in the Ziegler house, with members of the intermediate department taking the main part. Our spring love feast will be held in the Ziegler house, May 4, 5, at 10 A. M.—Stella D. Merkey, Bethel, Pa., March 26.

West Virginia

Oakvale.—Our pastor and elder, Bro. J. S. Barton, filled his regular appointment this month. Attendance was good. Prayer meetings are making progress. They are held at the church on Sunday nights and in the homes on Wednesday nights. Through the cottage prayer meetings there have been three members taken back into the church. Our Sunday school is also making progress.—Fannie Wimmer, Oakvale, W. Va., March 24.

THE SEVENTH PRINTING IS NOW READY...

STUDIES in DOCTRINE and DEVOTION

is the manual for new converts prepared some years ago at Conference request. The volume has been widely used for class study and for devotional reading. Churches should put a copy into the hands of every new convert and into the Sunday-school library. The book is divided into three parts as follows: Part I, Studies in Doctrine, written by D. W. Kurtz; Part II, Studies in Ordinances, written by S. S. Blough; Part III, Studies in Christian Living, written by C. C. Ellis. The whole makes a volume of over three hundred pages. Price per copy, only **75c.**

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This is Part I of the book described above. It discusses the fundamental doctrines of the Christian church. A convenient and useful volume where it is desired to stress the basic Christian doctrines of God, man, sin, Christ, salvation, the church, the Holy Spirit, faith, Christian experience, our hope and the Holy Scriptures.

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Your CHILDREN

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GOSPEL MESSENGER

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The farmer sows in spring in hope of a bounteous harvest. Rural Life Sunday, April 28, will be a good time to think of sowing and harvesting. See pages 18-21 for materials suitable for Rural Life Sunday. Photo by E. G. Hoff.



The Church of the Brethren Today—

The institution now known as the Church of the Brethren was organized at Schwarzenau, Germany, in 1708, by Alexander Mack and seven others of like convictions.

Persecution soon resulted in most of the membership fleeing to America. Peter Becker came with twenty families in 1719. Alexander Mack headed a group of thirty families arriving in 1729.

The original settlements were made in the vicinity of Philadelphia, Pa. The mother church is located at Germantown, same state.

Naturally Pennsylvania has continued as a stronghold of the Brethren people. At present approximately one fourth of a total membership of over 170,000 live in this state.

However, the Brethren joined in the westward movement of the American people and today have churches as far west as the Pacific Coast, as far north as western Canada, and as far south as Texas and Florida.

Interest in foreign missions dates from the seventies. The principal fields of work are in Scandinavia, India, China and Africa, begun respectively in 1876, 1894, 1908 and 1922.

The mission force on the foreign fields is nearly one hundred missionaries, the native membership upwards of 8,000, and the fields for development large and promising.

Official headquarters of the Church of the Brethren are maintained at 16-24 South State St., Elgin, Ill. Sometimes known as the conservative branch of the Dunkers, the Church of the Brethren should not be confused with the United Brethren. The church-owned Brethren Publishing House is also located at Elgin. Here are published the Gospel Messenger (the church paper) and a full line of Sunday-school papers and helps.

The 1,021 congregations are organized into 48 state districts under a general Annual Conference. Officers of this are a moderator, reader, secretary and treasurer. The Conference proper is made up of two delegate bodies: the Standing Committee representing the state districts, and the delegate body composed of representatives from local churches.

Special interests are cared for by boards or committees, for example: General Mission Board, General Ministerial Board, General Education Board, Board of Christian Education.

The church has one seminary, Bethany Biblical Seminary, in Chicago, Ill. Interest in education of college grade is evidenced by a chain of colleges located as follows: Juniata College, Huntingdon, Pa.; Elizabethtown College, Elizabethtown, Pa.; Bridgewater College, Bridgewater, Va.; Manchester College, N. Manchester, Ind.; McPherson College, McPherson, Kans.; La Verne College, La Verne, Calif.

The Church of the Brethren has no creed but the New Testament, is evangelical in faith and outlook, and is definitely striving to realize the ideals set forth in the New Testament.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, April 20, 1940 No. 16

EDITORIAL

The Marvels of Nature

THERE are those who enthuse over the marvels of nature as with returning spring the earth is reclothed in shades of hopeful green. There are also those who prefer the autumn with its riot of colors resulting from arrival at maturity in certain nature processes. But the year around one is recurringly tempted to say with the Hebrew poets: "How wondrous are thy works, O God!"

But the marvels of nature are no less wonderful in the things not so easily seen. The lowly sweet potato, peanut or soy bean is not much on looks, but in them the modern chemist finds the basis for many unique and useful products. Thus it is said of the soy bean, that every day the industrial chemist is finding some new use for what it can be made to yield. In this sense the chemist joins in the chorus of praise, saying in his practical way, "How wondrous are thy works, O God!" H. A. B.

How to Avoid the Jitters

ONE way for this year's graduates to avoid job-hunting jitters, according to the findings of the faculty of a certain midwestern college, is for students to look for jobs before they need them. Thus since 1935 Grinnell College students have each year trouped off to some large city to interview business executives and otherwise survey the job situation long before graduation. This procedure provides valuable contacts and gives the factual basis for the study of vocations.

The principle applied here is the old one of preparing in advance for the expected. There is something to be said in favor of awaiting the inspiration of the moment, but it is our conviction even that can mean more if it is backed by a thorough study of the possibilities involved. The man of the hour, if he really proves to be such, is more than the fortunate victim of circumstances. He rides to fame not alone because of good fortune, but also because his abilities and training enabled him to fit into a special pattern.

There are many practical aspects to the suggested method of overcoming the jitters. The young job hunter gains assurance through a preliminary survey and a study of the facts uncovered. A teacher acquires added poise through thorough preparation. The preacher is the better for his years of special study. One and all will profit if they give reasonable thought today to what may have to be faced on the morrow. This is one way to accumulate the treasures which are forever secure. H. A. B.

Choosing an Adjective

The Doctrinal Basis of Evangelism—Eight

THE New Testament does not provide us with an adjective to describe the nature of the atonement. In fact it scarcely provides us with the noun. In the one passage where the word is found in the King James version (Rom. 5:11), it is replaced in the later versions by reconciliation. This is better because its cognate, reconciled, is used in the preceding verse, and also because the word is in common use today and its meaning is easily understood.

We have only to keep in mind this fact: The change in relationship between God and man from estrangement to reconciliation is effected by a change in man's attitude, not God's. It is a one-sided affair, entirely. God's feeling and action toward man have always been right. No change was needed there. It was man's attitude that needed changing to bring about reconciliation. "Reconciled to God," "reconciling the world unto himself"—that is the scriptural representation, not the other way around.

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Atonement, however, has come to be the technical term for Christ's work in this reconciling process, and we shall not quibble over the word. Our present inquiry concerns the adjectives used to qualify it. Which one is most helpful? Which conveys the best, truest idea of its nature? Which describes it most accurately?

The suffering of good men is one of the oldest of human problems. The most ancient solution of it was simply a flat denial of the fact. Good men did not suffer, it was held. When a man suffered, that was proof that he was not good. Crop failure, sickness, disaster of any kind whatsoever, was the direct judgment of God upon men for their sins. It was impossible, however, for the mind to rest indefinitely in that conclusion. The accumulation of experience and observation demanded a different answer.

The book of Job was written around that problem. It supplied a different answer. Whatever else it teaches, it teaches beyond question that innocent men sometimes suffer greatly. The three friends who represented the traditional position had not spoken the thing that was right, Jehovah said, as his servant Job had. The problem was not solved but it had secured a permanent place on the docket. The fact could no longer be denied. It was a great step in advance but the mystery remained.

A large section of the book of Isaiah from chapter forty onward, especially chapters forty-two to fifty-three, deals with the same problem. Why did the faithful remnant of Israel have to suffer exile along with the unfaithful ones and even suffer much more keenly by reason of their faithfulness? The mystery of it, the injustice of it, was the bitterest part of it. There is no formal answer, but these facts are brought out: Israel is Jehovah's servant to bring the other nations to him. The faithful remnant is Jehovah's servant to bring the unfaithful back to him. The inference is that the guilty need the suffering, sacrificial love of the innocent to win them from their sins. This is the only thing that will help them to realize their condition and persuade them to abandon it and return to God. The moral justification of this apparent injustice is found in the joy of those who have loved and served and suffered, and won the erring ones. That is ample reward. Ask those who have done it, and know. "He shall see and be satisfied with the travail of his soul" when he shall "make many righteous" (Isa. 53:11, margin).

The word which best describes this kind of suffering is vicarious. This is suffering for the sake of others, for the sake of the good it may bring to others. It may be sharing the suffering of others, or it may be suffering in such a way as to relieve others of suffering in part or altogether, in which case it is not only in behalf of, but instead of, others. It then becomes substitutionary, but without the punitive or penal implications which are often associated with this word. The end which it serves is not the satisfaction of retributive justice but the satisfaction of bringing blessing to those for whose sake the suffering is endured.

The suffering of Jesus was unique in the service which it rendered to humanity but not in the principle involved in it. He was doing what every disciple of his must do, he told Peter when this impetuous apostle dared to revise his Master's program. It was a universal law, the law of service through self-sacrificing love, love that suffers to the uttermost. This was the supreme instance of it in the history of the world, because it involved the Supreme Person, the Son of God, the Word of God, the Substance-Image of God. Because, therefore, it involved God himself. He was doing it. This is the central fact which must never slip from our consciousness. It wasn't Jesus doing something *to* God. It was God doing something *through* Jesus, *for* men. This was vicarious at-one-ment at the top notch of its possibilities. It was Infinite Love weeping its hottest tears and stretching out its hands to their greatest length and saying: "Come."

It was Absolute Righteousness also. Had it been less than that God might have been satisfied to let man seek his salvation while continuing in his sin. Knowing the certain deadly effect of sin, he could not do this. And just because his standard of righteousness *is* unerring, such adjectives as penal, punitive, and the like can not truly describe the suffering of Jesus. Substitutionary may do so, but it is not the best word because it is so often used with penal implications. Righteousness never punished innocence. It cannot. No principle of justice was ever vindicated by the practice of injustice. Righteousness can suffer vicariously, and is the more manifest when it does this voluntarily. The more absolute it is, the more gladly it suffers, for that is when righteousness is perfected by love, and love by righteousness. It doesn't matter which way you put it. Neither can exist in perfect measure, as they both do in God, without the other.

The atonement which God wrought in Christ was accomplished through vicarious suffering. Vicarious is the best word. It tells more truth than any other. It tells of the suffering of the righteous God in behalf of sin-cursed, death-doomed men.

E. F.

THE GENERAL FORUM

We Plant a Tree

BY MAY ALLREAD BAKER

Today we plant this little tree
And soon unfolding buds we'll see.

While multiplying, strong roots tap
The soil, beneath, to find the sap . . .

So, that in time, its slender stem
May form a leafy diadem . . .

While branching limbs shall sprout and rise
Forever reaching to the skies.

Then winter's cold and winter's snow
Give it a resting time, we know.

And summer's sun and summer's rain
Shall nourish, time and time again.

And thus, by God's good plan is made
A thing of beauty, fruit and shade.

Arcanum, Ohio.

The Secret of Fulfilled Desire

BY MERLIN G. MILLER

What a Sermon Did to Me

No, I was not asleep. Still the minister's voice had that distant, drowsy tone that comes to the ears of one about to succumb to slumber. It was the verse we had read in the responsive reading that did it. *That* was still ringing in my ears, so that I was but dimly aware of the song or the minister's prayer or now the words of his sermon.

Delight thyself also in the Lord,
And he shall give thee the desires of thy heart.

I cannot remember back to the days when I first heard those familiar words. But had I every *really* heard them? As a child I had thought, "That is one of the promise verses. If I do the things God says to do, then he'll give me anything I want."

But now, how clear and different the meaning seemed. All these years I had still been a child! Now I was seeing the real promise for the first time. No wonder I missed my pastor's sermon this morning. I knew he was speaking on some other text—I wished that he would help me frame the words for the sermon which was coming to me out of that old, familiar verse.

"He shall give thee the desires of thy heart." Not any capricious desire. Not the selfish impulse, not the new car nor the greedy profit on that next week's sale. No, never. For the "desires of the heart" which God is ready and able to give are the desires of one who "delights in the Lord."

This verse, this pledge of fulfilled desire, is not for the bargain hunter. It is not for the man who would honor the Lord formally with his lips, who would be religious on Sunday, in order to get his private ambitions realized on Monday. God couldn't be God and make a bargain like that!

If this verse means that, then on Sunday I should fulfill my bargain. I should "pay my vows," say my prayers, sing my hymns, and give my offerings. On Monday I would call on God to live up to his part of the agreement, to "deliver the goods," so to speak. Here, then, would be God giving me my unholy desires—wealth to live luxuriously and selfishly, without regard to the source of my riches; power to crush my "enemies." (I would call them "the opposition" but crush them I would!) God—exalting greed and graft and lust! No, *this* was not the meaning of the verse I had so often repeated.

The man who "delights in the Lord" must be delighted with the same things which delight God. This was sensible, and it squared with experience. Surely I have lived long enough to learn that I cannot delight myself in even an earthly friendship without coming to delight myself in the things which please my friend. Does my friend enjoy the great out-of-doors? Then for the sake of having his comradeship I, too, will love to be in the open—in order to be with him. How much more shall I seek what God seeks!

What pleases God? A score of texts come trooping to mind. . . . Why, yes, I am listening to the pastor after all. Didn't I hear him just now say, "He maketh his sun to shine on the just and the unjust"? Of course, it pleases God to be merciful to all kinds of men. But my mind is wandering again. The next text comes from remembered childhood. "Who shall ascend into the hill of the Lord? He that hath clean hands and a pure heart." Another verse comes to me, one I haven't seen or read for years. (Yes, I am ashamed to admit it. But I can say this: it is a verse that comes to me often from memory in the hours when my heart looks up.) "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

Are these, then, the things which delight me? Honestly, now? What delights me in my home? Is it to give happiness to those dear to me, or to be fatly fed and have every little thing just the way I want it?

What delights me as I walk the streets of our town? Is it the chance to be friendly, and now

and then to do a neighborly deed? Or is it that my neighbors speak to me with the respect that is proper for a man of my station and importance?

What will delight me as I enter the office tomorrow morning? Will it be the look of prosperity about the place and that pack of mail that means orders and the chance to "make an honest profit"? Or will it be the sincere gladness of a heart delighted at an ever-widening opportunity to serve with honest goods an increasing number of God's children?

Which will it be indeed? Go easy there, oh, mind of mine! You've touched a sore spot. Is it my mind? Or is it the finger of God, probing the inner recesses of my heart and turning out to the blazing light of his righteousness the hypocrisy he finds there?

I shift uncomfortably in my pew. Perhaps I should have been listening to the minister instead of letting my "mind wander." What's that he is saying now? . . . "By their fruits ye shall know them." And that is as true of towns as of individuals? As true of political parties as of churches? True, too, of a nation's foreign policy?

What was that speech I made at the chamber of commerce luncheon the other week? That we could be proud of our little city because we had no labor troubles? Had I forgotten the strawberry pickers who lived in the camp down by the river? We "had no labor troubles"—but the pickers who wanted five cents more an hour had been "advised" to leave the county. Some, I knew, who hadn't been interested farmers had had a hand in it, too. Could it be that we who tolerated such action had "delighted ourselves in the Lord"? Just how delighted was he with these events? . . . "And the second commandment. . . . Thou shalt love thy neighbor as thyself."

To escape the tortures of self-condemnation, I go back to the preacher's word about judging a nation by its fruits, its foreign policy. But here, too, my conscience, now thoroughly awake, brings back to mind the heated words I'd spoken about "dictators getting their deserts" and "starving those Japs into decency." While these rash words come back to ring in my ears, I hear also a voice saying, "He sendeth his rain on the just and the unjust." My heart is bowed in contrition. How far have I been from delighting myself in the Lord!

But hark, the minister is still speaking. More, he *is* preaching the sermon my heart craves.

" 'Blessed are they that do hunger and thirst after righteousness, for they shall be filled.' . . . Not those who toy with ideas *about* righteousness, but those who deeply desire righteousness for themselves—*they* shall be satisfied.

"Here is the miracle of grace. The more I hunger for right living, indeed the more nearly I seem to achieve the noble life, the more sensitive I become to my own shortcomings. As the appetite for good develops my consciousness of sin deepens. I become aware of the harshness—nay, bitterness of the unkind word spoken to my loved ones at home. I see the cruelty of my disregard of little children about me, for whom I ought to be concerned. As stark murder would appall me, so I see the sickening horror of the poverty that saps men's manhood, a poverty brought on by a blind business system of which I am a part.

"It is a miracle, I say, that the cultivated appetite for right living can and will be satisfied. For the appetite for righteousness is progressive—the more we have, the more aware we are that we do *not* have.

"That miracle the Master promised. If you and I seem not to see the fulfillment of that promise in our lives here, then we know why heaven is necessary in a moral world. Let us pray . . ."

The congregation rose. The pastor prayed, but I heard not his words. For, as one of old, I could only say, "Lord, be merciful unto me, a sinner."

North Kansas City, Mo.

Prayer

BY MARTHA H. KELLER

PRAYER is one of God's ways for us to obtain guidance. Prayer is a phase of worship. We must pray in spirit by the help of the Holy Spirit. We fail so many times because we pray in our own spirits. If we have any acquaintance or experience with God, it must be a process that takes place between God and our spirits. This process is called prayer.

Prayer, then, is an act in the spiritual realm in which the Holy Spirit makes possible, through Christ, a spiritual transaction between God and our spirits.

There are some laws that govern prayer. The first I wish to speak of is being right with others. Jesus says: "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother and then come and offer thy gift." Being right with others is a very vital law that governs prayer. If we have wronged someone we should get that right first, then finish our praying.

Another law that governs prayer is pure motive

in prayer. We pray to God, not to man. Jesus warns that we are not to be like the Pharisees, for they valued more the praise of man than the approval of God. As a result of improper motives in prayer, Jesus gave us the Lord's Prayer, a model prayer. It is a model of simplicity and comprehensiveness. It comprehends all the Christian should pray about.

Then, too, if we want God to hear us in prayer, we must get sin out of our lives. The Psalmist said, "If I regard iniquity in my heart the Lord will not hear me." If we cover up sin in the life, God will not hear our prayer.

We can always be sure of absolute victory in prayer if we pray in the Father's will. Jesus prayed that way. "Not my will but thine be done."

May we make our prayer lives more of a reality, for prayer is the heart and center of the Christian life.

There is nothing so powerful as prayer. Prayer moves the hand that moves the world.

Prayer opened the prison doors and let Peter out. Prayer brought Lazarus back from the dead. Prayer closed the lions' mouths and Daniel came out unharmed. So then, let us come boldly unto the throne of grace.

Many times we think we are too busy to pray. If we are too busy to pray we are busier than God wants us to be. None was busier than Jesus. The busier he was the more he prayed. Prayer was the secret of his perfect life. Prayer was his guide, so it should be ours.

May we realize more and more the great value of prayer, and learn that time spent in prayer is not wasted, but invested to bring great returns.

We should not become impatient in our praying. God is longsuffering, and yet he works speedily. He is working as rapidly as he can. So then we should never give up, but patiently and persistently pray through all our problems.

"For years I've prayed and yet I see no change.
The Mountain stands exactly where it stood;
The shadows that it cast are just as deep;
The pathway to its summit e'en more steep.
Shall I pray on?

Shall I pray on with ne'er a hopeful sign?
Not only does the Mountain still remain,
But while I watch to see it disappear
Becomes the more appalling year by year.
Shall I still pray on?

Yes, I will pray on; though distant it may seem,
The answer may be almost at my door,
Or just around the corner on its way.
But whether near or far, I shall pray.
I will pray on."

Battle Creek, Mich.

Amen!

BY PAUL F. BECHTOLD

Do you remember the "Amen corner"? Or didn't you have one in your church?

In my home church it was located just to the left of the pulpit and parallel with it. The name was probably coined because most of those who punctuated the sermon with "Amens" sat in that part of the church auditorium.

As I read a recent issue of the Messenger it occurred to me that I've been sitting in the "Amen corner," mentally, while reading it; in fact, often read it with a pencil. For instance, in a recent number an article entitled "I Love the Sinner" was pretty well decorated with pencil marks. Many a sermon, or lecture, or article, or conversation has been inspired by an idea thus handpicked from the forum or editorials.

Today a vigorous "Amen" was pronounced, via pencil, after reading the following lines:

Readiness to denounce the weakness of others in their personal habits has often outpaced our readiness to understand what lies behind their desires. . . . Surveys would unquestionably show that intemperance in drinking is most common where living conditions are intolerable: where incomes are below the subsistence level; where squalor and lack of life's essentials make any escape from reality welcome. . . . I for one am convinced that if basic problems such as this were attacked with courage and vigor by Christian people, and effectively solved within a reasonable period of years, the secondary problems such as temperance would not be difficult to solve. I am also convinced that the church which places secondary problems first and pays little attention to the basic problems, will find itself an impotent force in the solving of the secondary problems. . . . Certainly it will do us little good to powder our faces to cover a skin disease whose origin is in poisoned blood."

Now some good brother may say: "Yes, you brethren allow your enthusiasm for social reform to lead you into unbrotherly criticism of the church!"

The first answer to this accusation would be: One who is deeply enough concerned to spend the time and effort necessary for such constructive thinking about the church and her work is apt to be a pretty good friend of the church. Also, it requires years of Christian development and spiritual conditioning of the most ideal type to be found within the church to produce such insight and understanding. The author of those lines is undoubtedly reasonably free, at least, from all forms of intemperance and has a clear vision of the future course both individual and church should take in advancing the kingdom of God.

Recently the writer had a minor personal problem and, partly because of a desire to experiment,

sought advice from the customary sources. The reader would be surprised to know how much of this was superficial and conventional because of ignorance, a desire to appear pious and respectable, or fear that telling the truth might be financially detrimental.

One of our home ministers once told of a mother's honest remark after spanking her boy: "Well, I don't know whether it does him very much good or not, but it certainly gives me a great deal of relief!"

How much of our church service in the community and the world is undertaken with this motive!

New York, N. Y.

Church Union

BY GRANT MAHAN

THE tendency in these our days is for the various denominations to draw together, to minimize their differences and emphasize the points of agreement. This is not the case with all of them, but it seems to be with the majority. The differences have been too much stressed; sometimes men in the pulpit have given more time to demolishing another's faith than to the building up of the faith plainly set forth in the New Testament. It would be well if there were less diversity and more unity among the various bodies of those who profess to be followers of the Lord Jesus.

Yet we may well doubt whether the present plan would prove to be satisfactory. Writing as a member of the Church of the Brethren, with which body I was united more than half a century ago, it does not seem the best way to bring about the unity desired. Union would be a good thing, an advantage to all concerned, if. It is a big IF.

This *if* includes all that we hold to be true and essential. At the time of his temptation the Lord said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We have ever taken those words to mean just what they say, and all they say. Under this condition, this *if*, we can unite with everybody in the world—if they will live by every word that comes from the Lord.

Our desire is not to judge any other body of people. Each body must render its own account to God. What each decides to do is a matter between it and the Lord, just as what we decide to do is between us and the Lord. Our denomination has never held or preached that anything less than the whole gospel of Christ is sufficient for salvation. But there are now among us some who think we should no longer hold fast to all the commandments. I could not, and would not, try to bring myself to such a belief, for it does not come up to what we are told to do. This is a personal matter, something between me and my Lord. It is that way for each of us.

We must not forget that there has been no change in the rules laid down to guide us through this world and up to the desired home above. More than nineteen hundred years ago the word came that the words spoken by our Lord would judge each of us in the last day. We do not know when that last day will come, but it *will come.* Sometimes it seems as if the professed followers of Christ were becoming like the servants who thought their lord had delayed his coming, and that therefore they could live and do as they desired, neglecting the duties which were given them. To such our Lord will come when he is not looked for.

It is our business to let our light shine, to live and to teach according to our orders. What others do has nothing to do with us. Peter was concerned as to what John would do, and was very plainly told that that was not his concern; his business was to follow Jesus. And that has been the great business of professed followers of Jesus from that day until the present time; and it will continue to be so until he comes again. We are inclined somewhat as Peter was, and if Jesus were to speak to us as he did to Peter he would use practically the same words.

Our business is to obey, fully obey. It is not so much our business what others do. If we do the right, if we let our light shine, others will see it, and some will be led to glorify God. It is not our business to follow others or try to be like them; one example was given us, and but one. If we follow any other, we do so at our own risk and to our great sorrow. There is no future security for those who do not follow Christ.

Church union is all right, if it is on the right basis, and that basis is a full obedience to all the commandments of our Lord and Master. Why have we not had such a union in the past? Simply because there has been no time since the early ages of the church when professed Christians were able to agree as to just what that meant. There can be no objection to a church union if it is really a union in fact, and not just in name.

A union must be based on unity. This unity must be of faith and practice. Without the same faith there can be no unity, and without the same practice there can be no unity. You must believe and practice what I believe and practice, and both of us must believe and practice what Jesus did.

Anything short of this is not unity. We cannot all be one with each other and with Christ and God without the closest possible unity of faith and practice. Words do not count; there must be the actual obedience. Obedience is a proof of love. We have the word of Jesus for that. If we love, we obey; if we do not obey, we do not love; and without love there cannot be the close union which is necessary before we can be one with Christ and with our Father in heaven.

If we will take the Book at what it says, take each command at what it says, and obey it, then there can be union. When it comes to the commandments of our Lord there is no essential and nonessential—all are essential. He would not come to earth to give a nonessential command. The safe way is to take him at his word, believe it all and obey it all. When we do that, then we have the assurance that he will be pleased with us and that he will give us our reward. Without this belief and obedience we have no promise of the reward.

If a closer union among ourselves and with the Lord can be brought about, then there will be better prospects of a wider and closer union among all those who profess to follow our Lord.

Rehobeth, Md.

What About the Jew?

BY WARREN W. SLABAUGH

Second Half

THE rise of the modern totalitarian state marks a new chapter in this bloody story. Not only in Germany but in all of eastern and southern Europe, the old story is being re-enacted, of prejudice and violence and robbery and deportation. And the nations which are not persecuting the Jews are not willing to receive more Jews. But is there a nation free from anti-Semitism? Even in our Western world of liberty, societies are being formed to defend us against the evil machinations of the hated Jew. A certain priest feels himself a divinely appointed prophet of an angry God. Though the church as an organization has gotten out of this bloody business—and thank God for that! the individual is not free from the virus. Raise the question of the Jew in even a Brethren community and someone will voice his suspicions of the Jew.

What is the explanation of this state of mind? Why can every other man be referred to as Smith or Jones, except this one who must always be called "Jew"? Is it not the fact of his persistence as a people? A dispersion throughout the world for the most of their history, they have refused to be assimilated and lose their identity. Though they have lost their distinctive racial features through intermarriage, still they remain Jews.

What is the explanation of this strangest of all social phenomena? A pious explanation is that it is the judgment of God. They were so blind and stubborn as to reject God's plan and his Christ, therefore, they must remain a marked people, the perpetual object of God's displeasure. How absurd and unchristian to blame a whole generation for the mistakes of a few leaders who probably had less blame than the Roman governor; and then to blame all succeeding generations, going beyond the stern demands of the Old Testament which carried the judgment only to the fourth generation. Innocent III declared, "The Jews, like the fratricide Cain, are doomed to wander as fugitives and vagabonds." Some, more kind, declare that they must continue because it was so prophesied that in the end of the age they shall share with the Christ a kingdom on earth. During this period (much to their relief, no doubt) the gentile church will be caught up in the air.

If I may venture an opinion, the reason for their persistence is less spectacular. They have a religion which is worth perpetuating, an ethical monotheism, which, by the way, is the basis of our own. They have a living hope of the future which has sustained them in their dark hours. In the providence of God they developed sound methods of perpetuating their culture—the careful teaching technique of the home and synagogue.

What is the basis of anti-Semitism? It is a prejudice, and prejudice rarely has a rational basis. For instance it is the technique of a certain group to call the Jews "Reds," and that is sufficient for people who do not think for themselves. With many the reason is cultural, difference of habits and social conventions. The perspective may be so limited that small irritations assume major proportions. For some people the term Jew is synonymous with garlic and other odorous effects. Or prejudice may be based on fears, vague and unfounded. Some believe that the Jews have cornered the wealth of the world, a tale as old as the Middle Ages. As a matter of fact, the wealth of the Jews of America is not above the average of non-Jews. They are blamed for their clannishness—their treatment through the centuries has driven them in upon themselves. But the main ground is religious; it is good to hate the Jew in the name of the Lord.

What shall be the Christian attitude in the matter? It is a ground for rejoicing among the Jews that in this last series of disasters, the church has

come out of the ranks of the persecutors and is speaking out against the acts of the dictators. It remains for every Christian to put away contempt in the name of Christ, and out of appreciation for their worth give them respect. For they are beloved in the sight of God "for the father's sake." We must remember that the church is the child of Judaism, and that its Founder and early leaders were Jews. The things which we have in common are far more in number, and of greater importance, than the things in which we differ. Their goal is the kingdom of God, as is ours. There can be the finest kind of co-operation in many fields of social and ethical progress. And we shall not worry too much because they do not yield to our proselyting. There might have been a time when that was in place, but the Christian church spoiled her opportunity. The scars are too deep for the Jew to forget easily, but he will respond to our advances if we treat him with respect. And we need to remember one grim fact. The totalitarian state is not hand in glove with the Christian church. Both the church and the synagogue have their backs to the wall. As we have a common heritage and a common task, so we share a common danger.

Chicago, Ill.

Camps and the Building of the Church of the Brethren in Our Day

BY L. W. SHULTZ

An Anderson Conference address, timely now as another camp season draws near.—Ed.

During the last thirty years organized camp life has been used by Christian churches as a means of training and inspiration for Christian service. In the year 1916 in Nebraska, Edgar Rothrock and V. C. Finnell led our first attempt in organized camp life. During 1920 and 1921, the first camps were held in Pennsylvania, Virginia and Indiana. Today across the nation from coast to coast we have become camp-minded and are putting some of our best efforts into these summer training endeavors. Camps have become agencies of the church. They are servants of the church and help to do its task.

What does this special phase of our church life now mean in the building of the church? What should we expect camp life to do to aid the Sunday school, church service, and the Sunday evening departmental meetings?

1. Camps help to build the Church of the Brethren by presenting *an understanding of more great fundamental truths in our church life.* Some of the great worlds of truth which the church in its local program has not yet been able to offer adequately, are being presented in a challenging form in our summer camps by a sharing of leadership. Bible study, an acquaintance with missionaries and our great mission program, learning to know the secrets of God's great out-of-doors, the principles of living together, the best ways of teaching, great church hymns, the beauty and meaning of sacred pictures, the way and art of peace, the history of the church—all these and many more are the basic elements of our Christian knowledge essential to growth and preparation for Christian service. Brethren attitudes and action are based on the essential Christian truth that we know. Camps aid in building the Church of the Brethren by presenting more of the truth of God.

2. Again, as a natural sequence to the acquisition of truth, camps give a clearer *outlook on life, and deep emotional reactions result.* Our children, our youth, and our adult leaders cannot go through camp experience without feeling deeply a sense of duty and receiving inspiration to do and dare for Christ and his cause. Knowing the truth is essential as a basis for correct emotional responses. These responses are sources and springs of activity. A sense of the beauty of God's creation, a respect for his law, a desire to fellowship with him in close communion and to love his children, one's fellow men—all these and more are being achieved in many lives in camp.

Living with God in closer contact with his world helps to develop a love and appreciation of him.

Living with missionaries makes us love them and their cause.

Living with our teachers causes us to appreciate them more.

Living with our fellow campers tends to aid us in developing respect for the rights and personality of others.

Living in the atmosphere of God's great out-of-doors tends to cause us to want to give our life in his service.

3. Our summer camps help build the Church of the Brethren through *giving opportunity for decision and action.* Impression without expression is harmful and dangerous waste.

Camp life brings to a climax for many the opportunity for life decisions; to others it will mean the decision to become a Christian.

Camp offers an opportunity to serve and to give. Learning to do the chores of camp life (cleaning, sweeping, washing dishes and making bunks) happily and willingly, to be mutually helpful as neighbors, to do the work of preparing and presenting programs to the campers become practice in the work of the church. These, and many more, are the ways campers have to act and become, for after all our religion is our daily living—acts and attitudes.

Campers respond to calls for need—China, Spain, Africa and India. Literally hundreds of dollars can be secured through giving campers a chance to contribute to their fellow men's needs. Is it not true that when we give to the Lord, we give to our fellow men?

The Church of the Brethren is facing a new world—a confused world. We want to live well in this day. The church would serve this age and fulfill its calling. To do so we can well afford to draw apart for periods of meditation and quiet study, learning the truth that will inspire us to go on in the great work that our Lord has asked us to do.

Camps as agencies of the church can do that for us. May this 25th year of camping in our church bring many happy and fruitful results.

North Manchester, Ind.

OUR MISSION WORK

Beginning to Be a Missionary

Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. They sailed for our China mission field in February of 1938.—Ed.

Letter 21

Peking, China.

Dear Glen and Agnes:

This letter is a little late again this week, but since it was exam week for Lloyd, he wanted me to help him read over several of his lesson sheets. By the time that I had done that for a while, had taken a little nap and attended church twice, there wasn't much time left for letters.

Last week was a very common, ordinary week. I had an invitation to a tea on Thursday, but it was out in the West city, and by the time we were ready to go the windstorm had arrived. When the wind blows here it really is a windstorm. One can hardly see across the street. Drifts of dust gather under the doors. No matter how clean the house is when the wind arrives, it never stays clean for long. Soon one can write his name anywhere. It was also quite cold, so I decided to stay by the fire.

On Friday night Nettie asked the women down there for tea. Men are not allowed in the Y. W. C. A. She had fixed up some very good sandwiches and cakes. She had invited some other folks in and we did have a very nice time.

Saturday morning when we got up we found the yard covered with snow. This was our first snow fall of the season. Although it snowed most of the day, by night the only evidence of it was on the roofs facing the north. It gave us a taste of home though and we did enjoy it. It then turned quite cold yesterday, but it is warmer today and the sun has come out. It looks as though our snowstorm is over for this time. We are hoping that it will snow for Christmas.

It certainly doesn't seem possible that Christmas is so near at hand. In the first place, the stores carry on much as usual. They always have a lot of toys, so they don't have any more now. In fact, they seem to have fewer, for they have had a greater demand than they could fill, and they never keep great stocks on hand. Some of the native stores that do cater to foreign trade are having sales for the next two weeks. Their sales are not like American ones, for here they will have a sign up which reads, "Sale—10% discount on everything." Everything you buy then will be 10% less. They don't mark the prices up just before a sale either, and so their sales are sales in a real sense. There are about four foreign stores in town, and they look quite "Christmasy" with a little red and green paper and with tinsel and cotton spread over the counters. Nothing is very elaborate for the expense would be too great. Of course, in these stores they have their toys in a prominent place and their nicer things on display. Aside from that one would hardly know that Christmas was near.

Then, too, all of our letters and cards had to go off so long ago that we have almost forgotten about them. I do want to get a couple of gifts yet, but that won't take long as I have a pretty good idea of what I want to get.

We haven't made many plans for Christmas. Lloyd has decided to go to Ping Ting, so Hazel and I will be here by ourselves. Since Christmas comes on Sunday, both churches are to have special services. We will probably attend both of them. We may invite in a group of language school girls who have no friends here. One of the girls from the school and Nettie plan to come

What to Pray For

Week of April 20-27

It must have been a happy day on Sunday, Feb. 11, when the new Africa missionary party reached Marama and took dinner with Brother and Sister Herman Landis, and then in the afternoon drove on to Garkida to be with the Heckmans, Studebakers and Clara Harper. It was a brand-new experience for all except Sara Shisler. She was returning home. She had been away from Garkida since 1930 because of health conditions and because of family obligations. Without doubt Feb. 11 will long remain in her heart as a memorable day.

Her days are filled with language study and with many varied duties as she helps out with the school program at Garkida. Let our prayers and sympathetic interest be helpful to her during this term of service.



Garkida Station on the Bank of the Hawal River

over next week. Then we are going to make some candy. It seems so good to have a home to which we can invite people.

Would you like to go shopping with me for a while this morning? I think that we shall go to a native store, for things will be much more interesting and much cheaper, and you will be surprised at what one can find in these stores. I really am sorry that I brought so many things along with me, for they are much cheaper here than at home, and then most of them are more interesting. Of course the nicer stores, where we can be sure of not being cheated, and where one can depend upon quality, really can no longer be called typical native stores. The foreigners just naturally gravitate to such places and soon they build up a large list of foreign customers.

As we enter there is always someone standing by to open the door. They always have some little fellows around who do not look to be more than ten or twelve years old. Opening doors is a good occupation for them. The opened door reveals some ten or a dozen clerks lined up on either side of the door. The store that is quite near to us, and the one we patronize mostly, is small—as most such stores are. It does have an upstairs, but even this doesn't give it much room. As soon as one enters, he is confronted by a dozen or more clerks who begin to pour out from other rooms. Then, as one glances around, he always locates a little room somewhere with nothing in it but a table, some chairs, teapots, cups and always some six or eight older men.

This is the system used: There will be no less than ten young apprentices. They range in age from ten to eighteen. I don't know just how long they must work as apprentices until they become clerks. They have all of the odds and ends of the work to do. They run all the errands, tie up packages, get the scissors, bring the "swan pan," put back the goods on the shelf, and the like. They never sell anything. They are always at the mercy of the older boys. Sometimes one will see as high as twenty older boys. These are the clerks. They take your orders, give them to their pages, and then try to entertain you. If you are ordering materials, they will cut the required amount. If you are buying buttons, they will count out the required number after the little fellow has hunted up all buttons of your description that he can find. The younger clerks usually hand the money to another clerk but never to a young apprentice. Then in the little room are the older men. They never wait upon anyone. They are the managers.

I suppose you are wondering how in such a small store they can afford to keep so many clerks. That is a question I haven't as yet solved. However, all of these younger boys get nothing but food, clothes and a place to sleep. The actual clerks in this store near us get their food, clothes and room and $100 per year. Notice that I said per year, not per month.

The boy at the door on seeing us approach calls one of the clerks who speaks English. They always have several in these larger stores who can speak English and some who can speak Japanese. We are bowed all of the way in by these smiling clerks. We announce our errand and then we are asked to sit on a little stool while they show us the things that we want. Quite often we can sit through the whole procedure and never need to move. If we should wish to buy some dark, red silk material, we just tell them and these little fellows will start bringing it on, and before we know it, they will have every piece of dark, red silk that they have in the store right there before our eyes. For fear lest that might not suit you, they will often bring on all of the border colors! Or suppose that we want to buy a tablecloth. We tell them what size we want and in just no time at all there spread out before us will be stacks of luncheon cloths. Soon one becomes so befuddled he does not know what he wants. They will keep bringing material until one stops them, or until they have exhausted their supply.

As each purchase is made the article is handed to one of these little fellows and he ties it up. They use sort of a strong heavy paper as a string. They always tie the bundle in such a way that there is a little loop left by which to carry it. Thus one can walk down the street with a bunch of these packages caught up by one or more fingers.

If we should be putting in a large order, like many of the missionaries do, and had become acquainted with the managers, then we would be invited into this little tearoom and be served delicious tea while we talked over the price of things. Of course we must never be in a hurry. We must be prepared to sit for half an hour or so and "t'an la," as they say, which means that we just talk. They always have two kinds of tea. As the Chinese practically never drink cold water, everywhere you go will be the teapot with tea, and you drink it just as you do water. The reason for the two kinds of tea is this. The managers and the customers enjoy a very good kind of tea, but it is always rather expensive. The Chinese are very good judges of tea. The clerks and apprentices drink the cheaper variety of tea.

If we should have a ricksha waiting for us at the gate, after all purchases have been made and the change returned, one of the little boys will carry out all of our packages to the ricksha. If we are walking, they will offer to deliver them for us. They will deliver parcels anywhere in the city for nothing. The clerk who has waited upon a customer will then see him all the way to the door. As the door opens and as one leaves, the clerks will all bow and say good-by. During the whole time one is making a purchase the clerk has bent every effort to make the customer comfortable. If one has forgotten a fan, and it is hot, the clerk will provide one. While he waits for display materials or for change to arrive, he engages the purchaser in conversation. Many clerks will ask something about our own land. They have certainly learned the art of conversation. Whether they are actually bored or not as you discourse at length on the virtues of America, one never can know, for they certainly never betray their feeling. They make one feel that they are unusually interested in everything that is said. When we have spent a half day shopping in this manner, we go home, not ready to drop from fatigue but quite refreshed from our visits.

Most of these stores handle almost everything in the way of household articles, but each one is noted among the foreigners especially for some one thing. For instance, if we wish to buy table linens, we go to one store, for they always have a large assortment and are usually a little cheaper than most places. If we want print materials, we go to another store for prints; they will probably have silks, but they will be high in price and we will not find a great assortment.

Sincerely,
Lloyd and Ellen Cunningham.

HOME AND FAMILY

Thoughts of God

BY LUCIEL RAIRIGH

A robin's cheery, happy song,
A baby's gurgling coo;
The pitter-patter of the rain,
The crash of thunder, too;
A river bubbling over rocks
By bushes that sway and nod—
Somehow, whenever I hear these things
I always think of God.

A lilac bush that's in full bloom,
A beautiful sunset view,
A quiet, soft, clear summer sky—
And yes, the storm clouds, too;
The silver stars that shine at night,
And the brown of fresh plowed sod—
Somehow, whenever I see these things
I always think of God.

Mexico, Ind.

Search for American Mother of the Year

BY FLORENCE S. STUDEBAKER

"Why, I was never so astonished in all my life," cried Mary Ellen, as she gave her tea towel a deft twist and hung it across the rack behind the stove.

Reuben eyed his wife's flushed face in wonder. One didn't have to know Mary Ellen very long to detect a tremble in her voice which indicated great emotional strain. Something very unusual must have stirred her. His curiosity got the better of him. "What's the matter now?" he queried.

"Well, it was that Manton girl, you know, the one that chews gum all the time. In the store this afternoon she picked up the newspaper that carried the write-up about the choice of American mother for the year. She read a few lines, then threw down the paper in scorn. 'I wish I had the choosing of the world's most famous mother. I'd never choose one with a mug like that. I'd choose one that had something for looks anyway.'"

Mary Ellen paused. "You should have seen the twinkle in Joe Peyton's eye—you know, the storekeeper. 'Well, I don't know, Pearl,' said Joe, 'whether famous mothers have to be especially beautiful or not. Now there's my mother, for instance; she was pretty famous to me and she'd never win a beauty contest, I'm sure. But say, there was no more beautiful face in the world than hers to us boys. I can see the lamp light shining yet on her face as she bent over the bed in the old loft and said, "Goodnight, sweet dreams and a good day tomorrow." Or when we were sick she came up with somethin' soothing.'"

"Then things began to happen. A well-dressed lady stepped forward. I recognized her in a minute as the Mrs. Stanley who gave such a stirring address yesterday at the community club on the Modern Woman. She looked at Pearl with a kindly smile. 'Have you an hour or so to give me, daughter? I'd like to have you help me choose the most famous mother in this town. I'll pay you for your time.' Then she turned to me—to me, Reuben; think of it—and asked me to go along. Mercy! I was so excited I didn't know what to say for a minute."

"Is that what you were doing up town?" said Reuben.

Mary Ellen flushed and grinned a bit sheepishly. "Well, I never had such an experience before and I'll confess I did feel cheap standing there looking at those slovenly, cigarette smoking women that hang around Marty's tavern. You should have seen Pearl's face when Mrs. Stanley would say, 'See any here in these taverns that you'd choose?' And every time Pearl would shake her head.

"Once we found a bunch playing cards in a hotel parlor. I thought sure Pearl would choose one of them, for they seemed well groomed, as the saying is, but if they didn't look bored! There was no soul in their eyes; their faces were painted like masks. It was plain to me they weren't having much fun, just passing the time.

"We passed the theatre where a lot of movie stars were pictured. I thought Pearl had lost her voice when she didn't choose one of those. At the courtroom, several divorce trials were on, but none of the divorcees seemed to suit.

"And you know she's so crazy about tap dancing; but would you believe it, when Mrs. Stanley held out a newspaper picturing the world's most famous, Pearl shook her head. It was the same with the bathing beauties; there were none there that seemed to qualify. You know, Reuben, I thought maybe Pearl was just putting on in order to avoid argument, but you'd never believe what she said to me after Mrs. Stanley released us at Joe's store and we walked on home."

"I can't imagine," murmured Reuben.

"Well, I could hardly believe my own ears. But Pearl said, 'Mary Ellen, I'm glad the lady didn't push me to choose the most famous mother in the town. I —I guess it's a pretty hard job and, looks don't count as much as I thought.'"

"Then Mrs. Stanley didn't show Pearl the other side?" said Reuben in surprise. "Seems she lost a real chance there."

"Well, in a sense she did, but of course it wasn't as outstanding as the taverns, divorcees, tap dancers and others. She simply turned her car down a shady street and drove slowly past homes where one caught glimpses now and then of a mother with her kiddies. They were either reading, playing or working in the garden together. But as far as that goes, Pearl has seen many of the right kind of mothers. She needed really to see the other type in order to get full benefit of the contrast."

"Where is that write up that has caused so much commotion?"

"Right here," grinned Mary Ellen, "I'm saving it as a memorial of this day's queer experience."

Reuben read the title aloud. "Mother of Sons Who Are Famous Chosen American Mother This Year." And then he commented: "I see it's her sons that gave her the title: one, the president of an institute of technology; one general manager of a lumber manufacturing association; one professor of physics at a prominent university, a Noble prize winner. Her hus-

band was a veteran educator who taught philosophy for forty-one years. What about the one daughter? It doesn't say anything about her?"

Mary Ellen smiled. "I guess she's just another daughter who is following in her mother's footsteps, as the article says 'representative of the best there is in womanhood.' That is the basis of the choice of annual American mothers. I noticed it says she was surprised and pleased by the honor bestowed on her and accepted it with humility and gratitude."

Reuben chuckled. "I guess the real mothers are that way, surprised at honors, all the time thinkin' they're not worthy of 'em."

Modesto, Calif.

Training the Conscience

BY EZRA FLORY

Conscience is the compass of the soul. It has been defined as a bit of divinity placed at the center of one's mind to guide in moral conduct. All normal beings have this gift. It is one of the marks that places man above beasts. At birth it is dormant, and develops by interactions of social living.

In a sense one's conscience depends upon his upbringing, especially in earliest childhood. The moral ideals which surround the child in babyhood are the most powerful for good or evil.

The school does not touch the child early enough to form the basic ideals of right and wrong. The church has a strong influence upon childhood, but often the church does not touch the child directly until conscience has been badly warped. The *home*, therefore, is the strongest habit forming and conscience building institution on earth, and the parents together should be two most influential teachers in the life of the child.

Moral conduct and conscience education must begin with obedience. This cannot be taught too early. If the little child cannot be taught to obey his parents he will never willingly submit to social or even divine guidance later in life. There is no more pathetic sight than to see parents coaxing a baby to obey them. Many reformatories are filled with those whose parents failed to train rightly before the third year.

Each human being must learn the difference between "mine and thine." The baby will take any article his fancy desires without knowing it is wrong to do so. If the child is not taught this meaning, is not trained to let others' property alone, he will gradually assume the attitude of the thief. Next to taking things, deception is the thing that must be countered in practically every child. Getting out of trouble by telling a lie is on the same level as the banker who falsifies his books to cover his thievery. Stealing is only lying with the hands; lying is stealing with the mind. They go together. This mental thievery must not be confused with the vivid imagination of children which frequently leads them to be mistaken for liars. But falsifying to get things and telling strange tales with gusto for the purpose of deceiving must be met by parents as vigorously as are diseases.

Faults in children must be continuously offset by examples of singularly good character in parents. Character is formed not by the occasional in life, but by the many little things of every day.

Conscience must be obeyed or its voice will grow fainter. We have heard of the lady who, after repeatedly turning over to sleep when an alarm clock sounded, found herself able to sleep on and never hear it. Conscience is the alarm clock of the soul. Like pain, its function is protective. Neglecting to hear conscience leads to destroying the moral senses.

Conscience needs conversion to the will of God. Religious emotions help to make conscience clean and good. School and church do not get the child soon enough to do what must be done by the parents.

The mother's knee is the best altar on the earth for the child's devotions. Parents stand ahead of all other institutions in fitting children to be sent forth into society equipped with good consciences. A Roman seeing the enemy cried, "To your hearths! To your hearths, ye men of Rome!" The cry stirred every drop of patriotism in Romans to save their homes. And should not the call, "To your altars! To your altars, ye parents of our land!" stir all moral patriotism to save childhood?

Deceased, Feb. 15, 1940.

What Shall We Read?

BY MRS. C. H. HINEGARDNER

"Books! books! books!
And we thank thee, God,
For the gift of them;
For the glorious reach of them
And the dream in them;
For the things they teach
And the souls they reach;
For the maze of them
And the blaze of them;
For the ways they open to us
And the rays they shoot through us!"

We can hardly imagine a time when printing did not exist, when homes did not have newspapers, magazines, books and other printed matter in them. We find today, only three centuries after the first printing press was installed in the United States, that our homes are overrun with printed material. In fact, some of us would hardly know how to get along without books. We would say with Stevenson: "Give me a good book, a June day, and I care not for the pomp of kings and emperors."

Reading for most of us may be classified under two general headings—reading for education and reading for pleasure. When we wish to become educated we read books. There is no limit to their usefulness as sources of information in preparation for life and its work.

It is in reading for pleasure that we are confronted with a very vital problem. In the United States it is estimated that the public libraries contain nearly one-half billion volumes. In view of such a store of available books it is necessary that we use our powers of selection. In paraphrasing a familiar adage we might say, "Tell me what a person reads in his leisure hours, and I will tell you what kind of man he will be." Life and death are in the power of the printed page. The books a young person reads can influence his ideals, character and habits; they can make either a useful man of him or a hardened criminal.

In addressing the students of Edinburgh University more than sixty years ago Carlyle uttered these words: "Books are like men's souls, divided into sheep and goats. Some are going up and carrying us heavenward; others, a frightful multitude, are going down, down, doing ever the more and the wider, and the wilder mischief."

Howard Mumford Jones, a book reviewer, has this to say: "Suppose that by the twenty-fifth century a great catastrophe has destroyed all vestiges of American civilization, but that an expedition from New Zealand digs in the ruins of my apartment house and finds the contemporary novels on my shelves, and delighted historians set to work to reconstruct our vanished culture. What extraordinary conclusions they will draw. For they must gather from the evidence that the vanished Americans lived in a state of perpetual insanity and violence. They must draw a picture of a desolate and degraded culture without order or ethics, a country of greed, famine, and unselfishness in which the true pith and marrow of existence is mostly outside the laws and beyond the moral codes, and that life in the United States is compounded of boredom and sorrow, violence and despair."

An authority on the influence of reading states: "Many of the popular publications of the day are filled with sensational stories, that are educating the youth in wickedness and leading them in the path of perdition. Mere children in years are old in a knowledge of crime. They are incited to evil by the tales they read. In imagination they act over the deeds portrayed, until their ambition is aroused to see what they can do in committing crime and evading punishment." Thus we see death is in the power of the printed page.

What can be the influence of good reading if such can be the extent of the influence of evil reading? "A good book," says Milton, "is the precious lifeblood of a master spirit, embalmed and treasur'd up on purpose to a life beyond life." There is one book which although it is the best seller is not the best read book. It is the recognized masterpiece of English literature. It is the most important source of light on the problems of this confused and perplexed world. Heine said: "I attribute my enlightenment entirely and simply to the reading of a book. Of a book! Yes, and it is an old honest book, modest as nature, modest as the sun which warms us, as the bread which nourishes us, a book as full of love and blessings as the old mother who reads it with her dear, trembling lips; and this book is the Bible. With right it is named the Holy Scriptures. He who has lost his God can find him again in this book; and he who has never known him is here struck by the breath of the Divine Word." If the peoples of the world in their mad rush into the gathering shadows would only turn toward this source of light what a changed place this world would be! The Bible has a vital message for our day if we would only pause long enough to appreciate the light which it radiates.

How can we judge a book as to whether it is worthy of our time and attention? A guiding rule which may be followed is: "Anything which leads one to God and higher ideals is worthy; while anything which leads one from God and lowers one's ideals is unworthy."

An educator has instructed parents: "We should advise the young to take hold of such reading matter as recommends itself for the upbuilding of Christian character. Our youth should read that which will have a healthful and sanctifying effect upon the mind. Children should be taught to reject trashy, exciting tales, and to turn to sensible reading, which will lead the mind to take an interest in Bible story and history. Reading that will throw light upon the Sacred Volume and quicken the desire to study it, is not dangerous, but beneficial."

Happy the home in which the rays of truth from the Bible and only good literature are allowed to permeate the atmosphere. For in truth is the fountain of life in whose light we shall see light.

Baltimore, Md.

The Radio on Sunday

BY JULIA GRAYDON

It's quite a question nowadays as to what to listen to over the radio on Sunday.

If for some reason or other we cannot go to church as is our regular custom, we can find a church service as a substitute for that Sunday anyway. Some, of course, are shut-ins and listen to the radio every Sunday. Such are thankful to find good church services.

Then there are the periods during the day when one can listen in if he desires. But what shall one choose? I know of people who would not go to grand opera on Sunday, but they think nothing of spending much time listening in to it. Well, perhaps we are different, but we do not listen in to anything secular on Sunday. We just were brought up to make Sunday a different day from all the rest. Six days for secular and one day for the religious.

It is quite a question for some to decide, but when I pass certain houses on the way to church and hear the sounds of jazz music floating out of the windows I'm glad we made our decision long ago.

How about yours?

Harrisburg, Pa.

"Blessed Are the Pure in Heart"

BY GRACE HILEMAN MILLER

The story is told of a Danish queen, who was falsely accused and caused to be put in prison by her husband, who wrote on the prison walls: "O God, give others power, but keep me clean." Why did she thus express herself? Had she felt the power of the pure in heart seeing God?

"There is a man in our church who gives a hundred dollar check to the offering each Christmas and Easter and feels that he is a leading member of the church although he drives sharp and even dishonest business deals throughout the year," remarked a young woman to a friend recently. Then she continued: "I can't give hundreds of dollars at any time, but I can strive to live as in the sight of God every hour of every day." Why does she prefer the blessing of qualifying to see God above all other blessings?

Why did Naomi plead with Ruth and Orpah to "turn aside and go their ways" (Ruth 1: 12) instead of returning with her to her own land and people?

Why did Ruth reply, "Whither thou goest, I will go; where thou lodgest, I will lodge; thy people shall be my people, and thy God my God"? Why?

Of what avail are pleasure, power, fame, success, riches and popularity compared with the satisfactions of the blessing of a pure heart? Some one has said that they who honor God will not permit their minds to be defiled by unholy imaginations, nor will they sin against their persons by dishonoring their bodies.

"Blessed are the pure in heart: for they shall see God."

La Verne, Calif.

KINGDOM GLEANINGS

Calendar for Sunday, April 21

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Micah's Vision of Peace.—Micah 4: 1-5; 5: 2-5a.

Christian Workers, The Christian Home.

B. Y. P. D., Youth in a Changing Home.

Intermediates, Homes of All Ages.

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Gains for the Kingdom

Four baptized in the Lima church, Ohio.

Two baptized in the Union City church, Ind.

Four baptized in the West Dayton church, Ohio.

Thirteen baptized in the Timberville church, Va.

Seventeen baptized in the Greensburg church, Pa.

Thirteen baptized in the Maple Grove church, Ind.

Nine baptized in the Elgin church, Ill., Bro. J. Clyde Forney, pastor.

Four baptized and four received by letter in the Pasadena church, Calif.

One baptized in the White Cottage church, Ohio, Bro. J. D. Zigler, pastor.

Two baptized and three received by letter in the Fort Wayne church, Ind.

Six baptized in the Battle Creek church, Mich., Bro. F. E. Mallott, pastor.

Eleven baptized in the Lick Creek church, Ohio, Bro. Dewey Rowe, pastor.

One baptized in the Sipesville church, Pa., Bro. J. Lloyd Nedrow, pastor.

Two baptized in the Constance church, Ky., Bro. Orion Erbaugh, pastor.

Six baptized in the Independence church, Kans., Bro. H. L. Ruthrauff, pastor.

Eight baptized in the Syracuse church, Ind., Bro. H. A. Claybaugh, evangelist.

One baptized in the West Manchester church, Ind., Bro. T. G. Weaver, pastor.

Eight baptized in the West Eel River church, Ind., Bro. J. W. Fidler, evangelist.

Forty-eight additions to the Manchester church, Ind., Bro. H. L. Hartsough, pastor.

One baptized in the Boise Valley church, Idaho, Bro. William Riddlebarger, pastor.

Three baptized and two received as associate members in the Laton church, Calif.

Six baptized and two received by letter in the Walnut Grove church, Johnstown, Pa.

Five baptized in the Back Creek congregation, Shank house, Pa., Bro. Otho Hassinger, evangelist.

Twenty baptized and six received by letter in the Lanark church, Ill., Bro. I. D. Leatherman, pastor.

Four baptized and three received by letter in the Anderson church, Ind., Bro. A. P. Musselman, pastor.

Eleven baptized and thirteen received by letter in the Hagerstown church, Md., Bro. Paul M. Robinson, pastor.

Fourteen baptized and one reclaimed in the Peru church, Ind., Brother and Sister B. M. Rollins, evangelists.

Eleven baptized, six received by transfer of membership, one reinstated and two await baptism in the Madison Avenue church, York, Pa.

Three baptized in the McFarland church, Calif., Bro. John I. Coffman, pastor.

Fifteen baptized and two received on former baptism in the Scalp Level church, Pa., Bro. G. E. Yoder, pastor.

Thirteen baptized in the Frederick City church, Md., Bro. C. H. Hinegardner, evangelist; Bro. Ralph E. Shober, pastor.

Ten baptized and thirteen received by letter in the Washington City church, Washington, D. C., Bro. A. C. Baugher, evangelist; Bro. Warren D. Bowman, pastor.

Four baptized in the Shippensburg church, Pa., as a result of meetings held by Bro. George Detweiler; five baptized later, two received by letter and five await baptism.

Fifteen baptized, seven await baptism, three received on former baptism and four received by letter in the Living Stone church, Cumberland, Md., Bro. Ernest E. Muntzing, evangelist; Bro. W. J. Hamilton, pastor.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Ray Shank of Covington, Ohio, in the West Manchester church, Ind.

Bro. Emra T. Fike of Oakland, Md., May 12-26, in the Bowden church, W. Va.

Bro. J. W. Lear of Glendora, Calif., April 28, in the Pasadena church, Calif.

Brother and Sister B. M. Rollins, July 1-15, in the Sugar Ridge church, Mich.

Bro. Charles W. Blough of Holsopple, Pa., June 17-30, in the Ten Mile church, Pa.

Bro. Graybill Hershey of Manheim, Pa., May 12-26, in the Pleasant Hill church, Pa.

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Personal Mention

Bro. Arthur A. Durr of Quincy, Pa., informs us that he is available for meetings in series this summer and fall.

Southern Illinois sends Eld. W. T. Heckman to Ocean Grove as Standing Committee delegate. Eld. Chas. Dumond is the alternate.

First Virginia Standing Committee delegates this year are Elders J. W. Ikenberry, L. N. Kinzie, J. S. Showalter, with Elders M. G. West, M. G. Wilson, C. E. Eller as alternates.

Easter Sunday had a double significance this year to Brother and Sister John M. Miller of Lima, Ohio. The unusual feature was the celebration of their golden wedding. See account on page 23.

And still they come, the golden weddings, we mean. This time it was Brother and Sister Henry Turner of the Appanoose church of Northeastern Kansas. The original date was March 30, but the celebration was held on Sunday, March 31.

A pair of honeymooners touring the Middle West came our way the other day, rightly feeling that it would be too bad to miss seeing the Brethren Publishing House. The bride is of the well known Virginia Sanger lineage and they will soon be at home at Roanoke, Va., known to their friends as Mr. and Mrs. E. Bentley Reed.

President Otho Winger of Manchester College will be one of the principal speakers at the annual Ministerial Fellowship which convenes at Juniata College Monday and Tuesday, May 6 and 7.

The boards and committees were assembling and some of them had already been in session as this issue was making ready for the press. They will no doubt have something to report later in our columns.

President V. F. Schwalm of McPherson College will be the preacher at the dedication of the new church at Cedar Rapids, Iowa, May 5, 10:15 A. M. At 2:15 P. M., Bro. J. K. Miller will give historical data; former pastors and others will also speak. This is an invitation to any who can to come.

The committee on "Brethren Co-operative Insurance" had a meeting last week and that's how it happened that among our visitors were Brethren John M. Miller of Lititz, Pa., and Russell L. Showalter of Anderson, Ind. The other committeemen, E. M. Hersch and J. E. Miller, were here already.

"They have been faithful members at Oakland for many years," says our correspondent, referring to Brother and Sister John Brumbaugh of the Oakland church of Southern Ohio. The occasion for this tribute was the celebration of their golden wedding, Sunday, April 7. "And again I say, rejoice."

Bro. Paul Bowman, Jr., has arrived at Helsinki, Finland, according to word just received from the American Friends Service Committee. He had been in Spain as you know and was sent north to confer with Bro. Graybill about the need of relief in Sweden as well as to look into the situation in Finland.

Bro. J. Quinter Miller, widely known for his connection with state, national and international activities in the field of religious education, had often come to Chicago in the performance of his duties, but this time he came on out to Elgin. His presence at some of the B. C. E. sub-committee sessions was especially appreciated.

The Desmond Bittingers will tell of their Africa mission work at the three churches of the Back Creek congregation of Southern Pennsylvania, April 27 and 28, according to the following schedule: Brandts, Saturday evening, 7:30 (with pictures); Shank, Sunday, 10:30 A. M.; Upton, Sunday, 7:30 P. M. "We extend to all our members and friends an invitation to attend the services."

Bro. Howard H. Keim, pastor of the Huntington church of Middle Indiana, is taking his people on a Springtime Adventure With Christ. The "adventure" includes the reading of a suggested New Testament book each week, faithful attendance at the church services, proper use of the offering envelopes, a program of visitation and some definite daily praying. "Adventuring to know our nonparticipating members" was the goal for last week.

The sudden death of Robert W. Balderston, prominent Quaker of Chicago, from injuries received in a fall at North Manchester, Ind., brought a note of sadness into the relief committee meeting at Elgin in which he had planned to share. Several of our men attended the memorial service at Chicago in his honor Sunday afternoon. Mr. Balderston had been an active leader in peace and relief work in America and Europe under the auspices of the American Friends Service Committee and was most highly regarded by our own people with whom he had often been associated.

Dragons in the Wind is a forty-eight-page booklet by the editor of The National Voice, packed full of information useful to workers in the battle against the liquor traffic. It answers wet misstatements with dry facts. It has been acclaimed by nationally known dry leaders and ministers as one of the finest things of its kind in print. Published by the author, Miss Ethel Hubler, 126 W. Third St., Los Angeles, Calif. Price, fifty cents.

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Miscellaneous Items

Do you happen to have a copy of Bro. M. M. Eshelman's book, Two Sticks? If so, and you would be willing to part with it, Bro. J. G. Mock, Martinsburg, Pa., would like to hear from you.

Attention North Dakota and Eastern Montana: All papers, reports and queries for our coming district meeting at Surrey, June 27 to 30, must be in my hands not later than May 7, in order to be printed in our conference booklet.—Ray Harris, Secretary, Box 987, Minot, N. Dak.

The Oakland church of Northern California invites all of its former members and friends to attend our homecoming April 28. An all-day meeting is planned with the theme, Brethren in Reality Through Loyalty to Christ. The day begins at 9:30, continuing through vespers and evening worship.

McPherson College has our congratulations on its admission to membership in the North Central Association of Colleges at the late meeting of the association on April 4. This recognition and rating will be of value to students from states which make membership in a recognized standardizing agency a condition for the certification of teachers.

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With Our Schools

Manchester College

During the Easter vacation, the chapel choir made a tour in southern Ohio giving programs in thirteen churches and ten high schools.

The college quartets have been busy during the year giving many programs in high schools and churches. They are arranging for a tour among the Michigan churches which, because of distance, are not so frequently visited.

During the year the students have had the opportunity of hearing many able and prominent speakers. A special series of sermons was given in the chapel by President Schwalm of McPherson College and Prof. William Beahm of Bethany Biblical Seminary.

The college trustees met in regular session March 29 and 30. Arrangements were made for the coming year. After considering the need for an Arts Building and learning of the funds available, the trustees voted to proceed with the building as soon as advisable. A special building committee of the trustees was appointed.

Manchester continues to be a great debate center. The annual tournament brought to us 236 teams from 59 colleges, who held in all more than 700 debates. All available classrooms at the college and high school in North Manchester were used for debate, while 100 teams had to be sent to Huntington. The state high school debating league of Indiana held its final tournament here April 5 and 6. Two of our teams have just completed a series of debates in Florida and other Southern states.

THE CHURCH AT WORK

Suggestions for Observing Rural Life Sunday

(Fifth Sunday After Easter, April 28)

By Edward K. Ziegler, Chicago, Illinois

Origin and Purpose of Rural Life Sunday

Rural Life Sunday is being increasingly observed in all churches as a day set apart for celebrating the spiritual values in Christian rural life; for invoking the blessing of God on the seed we sow, the soil, and those whose high privilege it is to cultivate it and thus share in God's work of feeding his hungry children; for renewing our appreciation of God's part in our rural life processes; and for deepening our dependence upon God and enriching our comradeship with him who is the Creator and Sustainer of the universe, and in whom we live and move and have our being.

The observance of the day grows out of the practice of some churches of observing Rogation days, and as Rural Life Sunday, its observance was first sponsored by the International Association of Agricultural Missions in 1929. Plans for it have been prepared usually by the Home Missions Council and the Federal Council of the Churches of Christ in America. Its observance is now not only nation-wide, but almost world-wide.

The Church of the Brethren, with its long and rich rural heritage, its fine sense of the spiritual values in country life, and its great proportion of distinctly rural churches, should find peculiar joy and spiritual blessing in universal observance of this day.

How Shall We Observe Rural Life Sunday?

Rural Life Sunday should be observed by all churches, whether in the open country, the small town, or the great city. We suggest that all city and town churches may invite in a country minister, perhaps one of our able farmer-preacher brethren, to be the guest preacher on this day. If at all possible, the town or city church might arrange with a nearby country church to join in its fellowship by making a pilgrimage to the country church after the morning service, to participate in the fellowship and service the remainder of the day. A basket dinner in the church basement, or if weather permit, out of doors, would provide a great time of fellowship, and the town people might remain for the service of the afternoon and evening.

The rural churches might co-operate by inviting a nearby town church to share in the fellowship of the day. The B. Y. P. D. might well invite the town group to plan and present the pageant or play for the evening program. Other features of exchange might be worked out in special music, or in other ways.

The following program for the day is merely suggestive. Perhaps no one church will care to follow all these plans. Choose what is practical for your church. Get in touch with the nearest town church if yours is rural, the nearest rural church if you are in town, and plan for the pilgrimage. Some churches will have the morning worship service patterned after the old-fashioned country church service, with lined hymns, etc. The order of service suggested is practicable for almost any of our churches. The hymns are selected from the Brethren Hymnal. The special music can be secured from other hymnals, or from the usual music supply houses. Excellent poems to be used can be found in Christ and the Fine Arts by Cynthia Pearl Maus.

Plans for the Day

1. Sunrise Service for Young People.

This service will not be possible in a strictly farming community, but may be possible in many other churches. It should be informal, held out of doors if the weather permits. Such hymns as For the Beauty of the Earth, When Morning Gilds the Skies, God Who Touchest Earth With Beauty, Since O'er Thy Footstool Here Below, and Fairest Lord Jesus, may be sung. Poems and stories may be found which bear on nature and rural life. There may also be a brief devotional talk on some aspect of appreciation of God's handiwork in the countryside.

2. The Morning Service—An Order of Service

Call to Worship—

"The earth is the Lord's, and the fulness thereof;
The world and they that dwell therein."

"Let us come before his presence with thanksgiving;
Let us make a joyful noise unto him with psalms."

"Oh, come, let us worship and bow down;
Let us kneel before the Lord our Maker:
For he is our God,
And we are the people of his pasture and the sheep of his hand."

"Oh, thou that hearest prayer, unto thee shall all flesh come."

Hymn of Praise—No. 96, For the Beauty of the Earth.
Prayer of Thanksgiving—
For the blessings of rural life;
For the country churches and their influence;
For the privilege of sharing with God in producing food, and common things of everyday life;
For the beauty of God's earth about us;
For the high privilege of worship and work.
Hymn—No 425, We Plough the Fields and Scatter.
Responsive Reading—No. 9, The God of Nature.
Pastoral prayer of Petition and Intercession.
The Lord's Prayer, in unison.
Hymn—No. 94, This Is My Father's World.
The Giving of Tithes and Offerings.
Special Music.*
Sermon—Some Suggestive Texts and Themes:
In the Beginning, God—(Gen. 1: 1).
The Secret of Christian Usefulness (John 12: 24).
A Rural Picture of a True Christian (John 15: 5).
Christianity and the Holy Earth (Psa. 24:1).
Christ of the Country Road (Luke 8:1).
The Abundant Life in the Countryside (John 10:10)

*Suggestions for Special Music:

Hymns in the Hymnal: No. 89—Since O'er Thy Footstool Here Below; No. 91—Joyful, Joyful, We Adore Thee; No. 88—The Spacious Firmament on High.

For the Children's Choir or Chorus: Fairest Lord Jesus; America, the Beautiful; All Things Bright and Beautiful.

For the Young People's or Adult Chorus-Choir: Beethoven—Nature's Adoration (G. Schirmer, N. Y.); Dickson-Salter—Thanks Be to God (Boosey Co., N. Y.); Maker—Thou Crownest the Year (O. Ditson, Boston, Mass); Haydn—The Heavens Are Telling (G. Schirmer, N. Y.).

The Good Shepherd (John 10:14-16).
The Promised Land—Here in America (Joshua 1:1-9).
Prayer of dedication of life and resources.
Hymn—No. 426, O Lord of Heaven and Earth and Sea.
Benediction—"The Lord bless you and keep you;
The Lord make his face to shine upon you and be gracious unto you;
The Lord lift up his countenance upon you and give you peace."

3. Rural Fellowship Dinner

The fellowship dinner may be held in the church basement or on the grounds. It may be in the form of a basket, covered-dish or potluck dinner; its chief values will be in the hours of rich fellowship.

4. Afternoon Service

This should be a great service of fellowship, particularly if a town church has come to share in the day. There may be a period of old-fashioned hymn singing; in some areas the old German will be greatly appreciated. Then may follow an address by the minister of the town church or by some spiritually minded agricultural leader such as a county agent or farm bureau executive. Or the program may be in the form of an open forum or discussion groups for the discussion of the problems facing the rural church, and leading to deeper appreciation of spiritual values.

5. Vespers

At or near sunset, an outdoor vesper service will be greatly enjoyed and be a real inspiration to those who have come out from the town churches. It may be given over to singing and a devotional talk or series of brief meditations.

6. The Evening Service

Many churches will want to have in the hour of the evening service a pageant or play which presents the spiritual values of country life, or some message concerning the rural church. A list of plays is appended here. These are the very best plays which are available. Any of them will have spiritual value. If there is inadequate time or talent to produce the play, it may be read by persons behind a screen. If well read, this is second in effectiveness only to the actual production of the play.

Bread, by Fred Eastman. 25 minutes. Samuel French, Inc., 25 W. 45th St., New York. Royalty, $5.00. Excellent. Price, 30c.

The Doctor Decides, by Fred Eastman. French. One Act. Price, 35c. Royalty, $5.00.

Dust of the Road, by Kenneth Sawyer Goodman. Walter H. Baker Co., 178 Tremont St., Boston, Mass. Price, 50c. Royalty, $5.00.

Our Lean Years, by Fred Eastman. French. Price, 35c. Royalty, $5.00. Very Good.

Prize Money, by Louis Wilson. Baker. Price, 35c. Royalty, $5.00. Excellent.

Tardy April, by Louis Wilson. Baker. Price, 35c. No Royalty.

Encouragement for the Small Rural Church

A small rural church in South Carolina has never been self-supporting in a century of its existence, and probably never will be, yet this church has produced and sent forth unto the world fifty-two great ministers and missionaries. Compare this with the record of many large churches. Small rural churches often grow personalities with deep devotion and consecration since they may afford so many intimate contacts.

Test the city congregation and you will almost without fail find that the heart of that organization has been born and reared in the country.

New Books in the Brethren Loan Library on Rural Life

Agrarian Revival, The—Lord, $1.50, 1939.

Agriculture in Modern Life—Baker, Borsodi, Wilson, $3.50, 1939.

Church in Rural Life, The—Lindstrom, 85c, 1939.

Local Church Co-operation in Rural Communities—Felton, 15c, 1940.

Rural Community Organization—Sanderson and Polson, $3, 1939.

Rural Life Literature

General

Building the Kingdom of God in the Countryside, 25c.
Guide to the Literature of Rural Life, 10c.
Graphic Summary of Farm Tenure, 10c.
Graphic Summary of Farm Labor and Population, 10c.
The Rural Family and Its Significance to Organized Religion, O. E. Baker, 5c.
National Program for the Rural Church, 10c.
Outlook for Rural Youth, O. E. Baker, free.
Rural People and the Church, 10c.
Suggestive Program of Action for Rural Churches in the Church of the Brethren, W. H. Yoder, free.
Christian Rural Fellowship Bulletin. Ten issues a year, $1.

Study Courses

Church in Rural Life, D. E. Lindstrom, 85c.
Rural Life Study Packet, 25c.

Challenge to the Church*

"To Rescue for Human Society the Native Values of Rural Life." This is the inscription on the frieze of Hilgard Hall, the first agricultural college building erected at the University of California.

Among these values I place first the rural familistic philosophy, which the rise and fall of nations indicates is essential to survival. In our large cities today ten adults are raising only about seven children. Should the birth rate fall no farther, these seven would have five children, these five in turn, only three and one half. Births would decline to one third the present number in a century, and the population of these cities would decline in similar degree a few decades later, provided there was no immigration from the rural regions or from foreign lands.

In our farm population, on the other hand, ten adults are still raising about fourteen children. Again assuming a stationary birth rate, these fourteen would have nearly twenty children, these twenty about twenty-seven. Even assuming that hereafter the rural birth rate falls as rapidly as the urban, it seems probable that one thousand farm people will have four to eight times as many descendants a century hence as one

*Adapted from an article by Dr. O. E. Baker in The Catholic Rural Life Bulletin.

thousand people living in our large cities—four times as many if half the rural youth move to the cities, as occurred during the decade prior to the depression, eight times as many if all remain on farms.

Moreover, the reproduction rate is higher in the poor than in the rich farming regions. The citizens of the future nation seem likely to be descendants in increasing proportions of the poor but proud people of the southern Appalachians, the croppers and tenants of the cotton belt, the Mormons of Utah and Idaho, and other small, often self-sufficing farmers who have been protected by their isolated location or religious principles from the influences of modern urban civilization.

The attitudes and ideals of these rural people seem likely to have an increasing influence in directing the nation's destiny. Shall their youth be left in poverty, and sometimes ignorance, to the commercialized and often exploitative influences of the cities; also to the radical political philosophies that many city youth have enthusiastically accepted? Or shall the Christian churches rise to the emergency, and try to lead these rural youth, half of whom, probably, are members of no church, toward a more enduring social system? The destiny of Occidental civilization, in my opinion, depends in no small part on the strength and courage of the Christian churches during the next half century.

Continuing Education for the Minister in Town and Country

During the summer of 1940 schools for ministers in town and country will be held at agricultural colleges and theological seminaries with the following main purposes: (1) To help ministers become acquainted with tested methods of town and country church work; (2) to assist them in getting an understanding of the trends and problems of modern country life; (3) to develop fellowship among ministers in town and country; (4) to increase contacts with agricultural leaders.

The instructors are persons who have had a wide variety of training and experience. Courses offered during recent years at one or more of the schools are: the Larger Parish Plan, Social Problems of the Modern Family, Religious Education and the Church School, The Country Church and Our Generation, Agriculture of the Old Testament, Inter-church Co-operation, Weekday Religious Education, Dramatics and Pageantry, Country Church Efficiency, Problems of Rural Youth, Introduction to Mental Hygiene, Community Recreation, Principles of Social Case Work, Problems of the Public Speaker, The Minister's Message, The Sunday School in the Rural Church, Adult Education in Rural Life, Rural Values, An Appreciation of Rural Life, Town-Country Church Readjustments, Leadership Training in Religious Education, Rural Sociology, Agricultural Economics, and Women's Contribution to Leadership.

Schools Planned for 1940

Schools for Two Weeks or More

Town-Country Leadership Summer School, University of Wisconsin, Madison, Wis. Prof. J. H. Kolb. June 24—July 5.

Indiana Rural Leaders' School, Purdue University, Lafayette, Ind. Prof. O. F. Hall. June 17-28.

Institute for Town and Country Pastors, Washington State College, Pullman, Wash. Prof. Paul H. Landis. July 8-19.

Cornell Summer School for Town and Country Ministers, Cornell University, Ithaca, N. Y. Prof. Dwight Sanderson. July 29—Aug. 9.

Faribault Summer School of Christian Education, St. Mary's Hall, Faribault, Minn. Rev. Wm. J. Bell, 1040 Plymouth Bldg., Minneapolis, Minn. July 15-26.

Pastors' Institute, Divinity School, University of Chicago, Chicago Theological Seminary, Disciples Divinity House. Prof. Charles T. Holman, University of Chicago, Chicago, Ill. July 29—Aug. 11.

Morgan College, Baltimore, Md. Sept. 3-13.

Schools in Which Graduate Credit Is Obtainable

Interdenominational School for Rural Pastors, Garrett Biblical Institute, Evanston, Ill. Prof. M. H. Leiffer. June 10—July 12.

Course on the Church in Town and Country, Union Theological Seminary, New York, N. Y. Director of Summer Courses, Union Theological Seminary, 3041 Broadway, N. Y. City. July 29—Aug. 16.

Boston University Deering Community Center, Deering, N. H. Dean Henry H. Meyer. June 24—July 31.

Pastors' Summer School, Hollister, Mo. Rev. C. E. van der Maaten, Hollister, Mo. Aug. 5-16.

Shorter Schools and Conferences

Virginia Summer School for Rural Ministers, Virginia Polytechnic Institute, Blacksburg, Va. Prof. B. L. Hummel. July 8-12.

West Virginia State Ministers' Conference, Jackson Mill, West Va. W. Roy Hashinger, 1497 University Ave., Morgantown, West Va. May 13-17.

North Carolina Pastors' School, Rural Church Institute, Duke University, Durham, N. C. Prof. J. M. Ormond. June 3-8.

N. D. School for Ministers and Their Wives, Jamestown, N. D. Rev. Claude K. Davis, Aberdeen, S. D. July 8-12.

Rural Leadership Institute for Town and Country Pastors and Other Community Leaders, College of Agriculture, Lexington, Ky. Dr. W. D. Nicholls. April 29—May 3.

Ministers' Short Course in Community Leadership, South Dakota State College, Brookings, S. D. Prof. W. F. Kumlien. July 8-12.

The Nebraska Christian Rural Fellowship Institute, College of Agriculture, Lincoln, Nebr. J. L. Thomas. June 17-21.

Short Course for Town and Country Pastors, Pennsylvania State College, State College, Pa. Dr. M. E. John. June 17-21.

Institute for Town and Country Ministers, Rutgers University, New Brunswick, N. J. Prof. W. F. Knowles, Rutgers University, New Brunswick, N. J. June 10-12.

Rural Ministers' Camp School, Camp Ohio, Utica, R. F. D., Ohio. Prof. J. P. Schmidt, College of Agriculture, Columbus, Ohio. July 3-6.

Rural Church Leaders Institute, Ames, Iowa. Prof. W. H. Stacy, State Agricultural College, Ames, Iowa. July 15-19.

New England Rural Church Workers' Conference, Ocean Park, Me. Rev. Wilbur I. Bull, Waterford, Me. June 24-28.

The Montana Summer School for Christian Workers, Intermountain Union College, Polytechnic, Mont. Dr. J. S. Pennepacker. July 29—Aug. 2.

Interdenominational-Interracial Ministers' Institute for New York and New England, Camp Barber, West Granville, Mass. Dr. George E. Haynes, Federal Council of Churches, 297—4th Ave., New York, N. Y. July 27—Aug. 3.

Samuel Houston College, Austin, Texas. July 15-20.

Philander Smith College, Little Rock, Arkansas. July 22-27.

Rust College, Holly Springs, Miss. July 29—Aug. 3.

Claflin College, Orangeburg, S. C. Aug. 5-10.

Bennett College, Greensboro, N. C. Aug. 12-17.

Morristown College, Morristown, Tenn. Dec. 2-7.

Each rural church in the Church of the Brethren can well afford to encourage and help its pastor to attend one of these schools or institutes during the summer of 1940. Individuals and organizations should make it financially possible for ministers serving rural parishes to receive the stimulation offered in such schools or institutes.

What Some Rural Pastors Are Doing

One rural pastor has difficulty in interesting some dairy farmers in his regular worship services at the church. He now takes the service to the people on a week night. This is the plan. A church family, living at a distance from the church, is asked to invite its neighbors to the home on a certain evening. The guests when invited are told that the minister will be there to give a religious talk. They are also asked to bring sandwiches for lunch. There is always time for conversation and good fellowship. This plan has been working for over a year, meeting bi-weekly. The interest has grown. Some have been drawn to the church. This plan seems practical as a method of rural church expansion.

Another pastor whose members are scattered too far to make the Sunday evening service advisable during the entire year, announces in the morning service that on that Sunday evening he will be in the home of a certain family. This means that he arrives early, inspects the farm and garden and lunches with the family. At a later hour the neighbors are invited in. After a worship service the evening is spent in Christian fellowship.

A pastor serving a rural church with a large lawn has erected electric lights at the rear of the church. Once a week through the summer the pastor meets his young people here for recreation and worship around a campfire.

One energetic pastor uses the mailing list of the farm bureau in his campaigns for Christ. He also has assumed responsibility for furnishing a column of religious material each week for the local newspaper.

ADULT DISCUSSION OUTLINE

The Christian Home

III. The Home and Youth

Scripture: 2 Tim. 1:3-12

Sunday, May 5

NOTE: It is hoped that each group of adults will spend at least an hour looking at the problem, and trying to do something about it for their own homes. Here is a place for group thinking. The following is intended to stimulate, not limit discussion.

I. The problem

1. Young people have much power in their hands today: all sorts of information, extensive schooling, spare time, spending money, use of automobiles, radios, inventions, together with health, ambition and energy.

2. Commercial interests have provided many artificial attractions which touch thrillingly the desires of youth.

3. Many questionable and even harmful practices have been made conspicuously fashionable. See billboards and other advertisements.

4. The youth today have more decisions to make with fewer sanctions and less respected authority to guide them. Adequate counsel is frequently lacking.

5. Many serious youth are unable to find employment and a place to take hold of life.

II. What can the home do to help youth?

1. Parents can inform themselves as to the conditions surrounding youth today. They should know the prevailing ideals and attitudes that are being urged upon youth constantly. They should know what is being taught by the schools in and out of class, by the books and magazines they read, by the movies they attend, by the church of which they are members, and by the community in which they find themselves.

2. The home can teach by word and example Christian ideals and conduct with applications for our day.

3. The home may work with the church in her youth program.

4. The home can often help to improve the community in which it finds itself.

5. The family may sometimes choose the community in which it desires to live. It can always choose its associates. This must be done early in the life of the youth.

6. The family can develop the will and courage to live on the Christian level, even though it must stand alone.

7. The home can be an organizing center for youth. This requires some equipment and an open door.

8. The home can put youth in touch with congenial social groups and inspiring personalities. Church colleges, camps, conferences and meetings help at this point.

III. What will we do?

What will we do to make our homes helpful to our youth? In the light of the discussion decide on one or two things that you will do, beginning at once.

Keeping Our Best Families on the Land

Many rural communities are being depleted of their finest and best families. They are being replaced by a shifting population of laborers and tenants upon which churches cannot be built.

If, as we are told by good authority, the country is the source of our population and also our church membership, then we must join in a nation-wide campaign to keep a fair share of our strongest and most capable youth on the land. Farm life must be elevated to the place where the competent person will choose to remain on the soil. The incompetent may well be sent to the city where they may have more specialized work and where the size of their families will be reduced by the natural antagonism of the city to family life. The church needs to have a hand in this reversal of policy and practice. Preachers, teachers, parents and political officials can all make a contribution toward conserving for society this sturdy rural stock.

Rural youth must be given a greater appreciation of rural living. This can never be done by a preacher or teacher who is using the country as a steppingstone to the city, neither by a parent who thinks that life's true values are to be found only in the city.

Rural youth should be given an intelligent understanding of rural problems and their solutions, such as the loss of farm ownership, soil conservation, antiquated tax laws, government attempts to aid agriculture, rural health, co-operatives, farm credit, the decline of the rural church, ruralizing rural education, family-sized farms, farming as a way of life and justice for farmers. Too many youth and their parents never see beyond their own home farms so far as rural problems are concerned.

The time has come, we believe, when the strong rural youth may again be asked to consider farming as a possible occupation when they come to choose a worthy life work.

CORRESPONDENCE

Youth Serves at Lansing

The members of the Lansing B. Y. P. D. of Michigan were recently afforded the opportunity of giving expression to their most outstanding talents. This came about through the pastor, Bro. Walter Young, who several weeks before, had given them a date and said he would like for them to be wholly responsible for the church service on that Sunday evening.

The general theme was youth Serves, and the program as a whole embodied reports of the various activities in which the young people are engaged, both locally and district-wide. Also, since an unusually large percentage of the group have musical ability,

this talent was not allowed to remain unexpressed. Various musical numbers were generously interspersed throughout the service.

Reports were given on the following activities: the programs the B. Y. P. D. has been carrying out in their Sunday evening meetings; projects engaged in during the Christmas season to furnish several families of children with toys who otherwise might not have had any; projects planned for the future for the purpose of raising money to help send a few from the group to camp, for local expenses and for the district budget.

The B. Y. P. D. president has photography as a well-developed hobby, and having made good use of it last Labor Day when a week-end camp was held at Little Eden (near Onekama) for the young people of the district, he was able to throw a number of interesting colored pictures on the screen by means of a home-made projector. A brief narration of some of the experiences there was given along with the pictures.

A report was also given about the activities and plans of a recently organized peace cell—of the struggles of the few young people who are interested in developing it into something worth while and vital and in having it serve the purpose any such fellowship group is designed to fill.

Along with that, a summary was given concerning the peace work in the district during the last few months. Several of the local young people have been given the opportunity to participate quite actively in the work in co-operation with the district peace director. During the last five months, the peace team and director have contacted twelve of the twenty-seven churches in Michigan, usually devoting one day to each church. The plan followed in most of these meetings was on this order: sermon in the morning by Bro. S. A. Weaver, peace director; afternoon in charge of peace team, with short expositions on various phases of the peace movement and concluding with an open forum. Those who served on the team from time to time were Ruth Kimmel of Sunfield, Charles Jehnzen and Ernest Jehnsen of Rodney, Dorothy and Agnes Bell, Franklin Wooley, and the writers from Lansing. In the evening, three sets of stereopticon slides were shown concerning peace.

Thus ended the service which attempted to bring to the congregation a clearer view of the various channels through which youth, with Christ as their Leader and Counselor, are trying to serve.

Homer Peters, B. Y. P. D. President.
Violet Cheal, Program Chairman.

Passing of Della Lenord Coffman

Della Lenord Coffman was born in North English, Iowa, on July 8, 1860, and peacefully fell asleep on the morning of March 18, 1940, having spent a life of 79 years, 8 months and 10 days. Miss Della Lenord became the wife of Eld. J. D. Coffman, one of the early pioneers and an outstanding leader in the Church of the Brethren. Their Christian home and loyal service have made a worthy contribution to church and community betterment.

The family located in Colorado in September of 1905, making their home in the Appleton district. Her early life was spent in the teaching profession. She was an ardent student of the Bible. Her love and loyalty for the church and a cheerful and loving disposition won for her a host of friends and a sacred memory as a challenge to those who follow.

As a minister's wife she shared the responsibilities of the church and carried on faithfully after her companion preceded her in death eleven years ago. The women's Bible class, the ladies' aid, her pastor, the home, her family and friends will miss her. But she has gone to a larger realm and her life will continue to bless. Two children survive—one daughter, Pearl Heiny, and a son, Fred O. Coffman, both of Appleton. There are eight grandchildren and one great-grandchild. We will remember Sister Coffman as a faithful wife, a devoted mother, a loyal friend, a cheerful neighbor and a devout Christian.

Funeral services were held March 24 in the First Grand Valley Church of the Brethren, conducted by the undersigned, assisted by Bro. Floyd Jarboe. Interment was in the Municipal cemetery.

Grand Junction, Colo. O. H. Feiler.

Passing of Mrs. A. M. Peterson

Mrs. Mollie Griffith Peterson, daughter of H. M. and Jane Griffith, was born in Mitchell County, N. C., April 13, 1879. She departed this life March 1, 1940, at the Burge hospital in Springfield, Mo. On March 18, 1896, she was married to A. M. Peterson, a minister. To this union ten children were born, all of whom survive.

In 1903 the family left North Carolina and moved to Knoxville, Tenn. There they helped organize the present Beaver Creek Church of the Brethren. In 1915 they came to Missouri and settled near Mountain Grove. The rest of her life was spent in this community.

Sister Peterson was a loving, faithful, and devoted wife and mother, a cheerful friend to all she met. At the age of thirteen she accepted Christ and became a member of the Church of the Brethren. She lived a devoted Christian life to the time of her going.

She was active in women's work of the church, serving as president of the ladies' aid for several years. She taught in the Sunday school for many years, and was especially attached to children. She willingly accepted any task assigned her, as she was greatly concerned for the welfare of the church. She bore her affliction and suffering with wonderful patience and Christian courage.

She is survived by her husband and ten children: Shurfee, Geter, Johnnie, Mrs. Lizzie Chambers, Mrs. Nina Atkins and Miss Bonnie Peterson, all of Mountain Grove, Mo.; Mrs. May Morrison of Humansville, Mo.; Mrs. Birdie Needham of Nevada, Iowa; Mrs. Leola Cope of Phoenix, Ariz.; and Chas. Peterson of Glenwood, Ore. There are nineteen grandchildren. Two sisters and eight brothers also survive.

Funeral services were held in the Greenwood church, conducted by Bro. A. W. Adkins. The body was laid to rest in the cemetery near by.

Mountain Grove, Mo. Mrs. Dora Atkins.

Burial Rites for Elizabeth Dierdorff

Elizabeth Dierdorff, daughter of Mr. and Mrs. C. L. Pfoutz, was born at Gettysburg, Pa., Oct. 27, 1858, where she grew to womanhood.

At Gettysburg, Pa., on Dec. 21, 1882, she was married to Daniel T. Dierdorff of Franklin Grove, Ill.

The first year after their marriage they lived at

Franklin Grove, and the following ten years at Nickerson, Kans. In 1894 they moved to Kingsley, Iowa, where they resided fifteen years, after which they moved to Surrey, N. Dak., where they lived until October of 1939, when they moved to Seattle, Wash.

Mrs. Dierdorff departed this life at Seattle, Wash., March 2, 1940, at the age of 81 years, 4 months and 5 days. She is survived by her husband and four children: Clinton of Everett, Wash.; Ray of Seattle, Wash.; Mrs. Elva Chittick of Belt, Mont.; and Mrs. Lola Kluzek of Havre, Mont. There are eleven grandchildren.

She confessed her Christ in the morning of life, uniting with the Church of the Brethren at the youthful age of fifteen years.

She was a devoted wife and mother as well as a Christian home-builder, living and serving as did both Mary and Martha, for she was a remarkable woman. She was able to serve the church in the different departments of the work—sisters' aid society, the Sunday-school and worship service, also leading in the song service for many years. The hospitality of her home was known far and near.

Blessed are the dead which die in the Lord, for they shall rest from their labors and their works do follow them.

After the funeral services at Seattle, the body was brought to Franklin Grove, Ill., for burial. It was accompanied by the husband, Eld. D. T. Dierdorff, and a daughter, Mrs. Lola Kluzek. March 8 funeral services were conducted by the writer, assisted by Brethren F. E. Wingert and S. L. Cover, the local pastor.

Kingsley, Iowa. H. H. Wingert.

The John M. Millers Celebrate Golden Wedding Anniversary

Brother and Sister John M. Miller had the privilege of celebrating their golden wedding anniversary on Easter Sunday at their farm home six miles north of Lima, Ohio. Nearly two



hundred relatives and friends called in the home to express congratulations and to wish them many more years of happiness together. Among that number were their eight children, ten grandchildren and one great-grandchild.

Brother Miller, a native of Rockingham County, Va., came to Lima when a young man. Here he met and later married Mary Armentrout, whose home was near Lima. During these years they have been active and loyal members of the Church of the Brethren, serving in the office of deacon. They have been members of the Pleasant View and Lima congregations, being now members of the Lima church.

The children are: Claud of Lima; Calvin of Memphis, Tenn.; Ralph of Chicago, Ill.; Mrs. Mae Joseph of Columbus Grove; Mrs. Ada Arnold of Elgin, Ill.; Mrs. Weltha Kettimon of Dearborn, Mich.; Mrs. Alta Butler and Mrs. Alma Brenneman, both of Detroit, Mich.

Elgin, Ill. Mrs. George Arnold.

Davidson Golden Wedding Anniversary

On Dec. 24, 1939, was celebrated the golden wedding anniversary of Eld. R. C. Davidson and wife, who live near Hollowtown, Ohio. About one hundred friends and neighbors met at their



hospitable home. They brought with them many useful and beautiful gifts as well as good wishes. The only son and his family added to the joy of the happy occasion.

Bro. R. C. Davidson was born June 2, 1868, about one mile north of the Hollowtown church house, Highland County, Ohio. He married Drusilla Gomia. When they celebrated their golden wedding anniversary he could count thirty-nine years in the Lord's service, thirty-three as a minister in the Church of the Brethren. He was one of the pioneers in this locality and has contributed much with the help of his wife to the success of the church.

He is known all over Highland, Adams and Clermont counties for the comfort and cheer he has brought to the people, not only of his own denomination, but of every creed, wherever his services could be of help. May the Lord be with them many more years.

Goshen, Ohio. Anna Lesh.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Gallup-Frick.—By the undersigned, at the bride's house in Brimfield, Ind., March 24, Walter Gallup of Wolcottville, Ind., and Josephine Frick.—Buryl E. Hoover, Wawaka, Ind.

Gross-Platt.—At the home of the bride's parents, Mr. and Mrs. George Platt of Grundy Center, Iowa, on Feb. 17, 1940, Leonard Gross of Waterloo, Iowa, and Avis Platt of Cedar Falls, Iowa.—Earl M. Frantz, Grundy Center, Iowa.

Helser-Moyer.—By the undersigned, at the Olivet Church of the Brethren parsonage, March 24, 1940, Fred E. Helser of Somerset, Ohio, and Thelma Doris Moyer of Bremen, Ohio.—Ora De Lauter, Thornville, Ohio.

Henry-Neil.—By the undersigned, at the Green Tree church, March 23, 1940, Morris W. Henry of Norristown, Pa., and Pearl N. Neil of Oaks, Pa.—H. S. Replogle, Oaks, Pa.

Lynch-Chittick.—Weldon J. Lynch and Minnie Lou Chittick, by the undersigned, in their newly furnished home in Flora, Ind., March 24, 1940.—Ray E. Zook, Flora, Ind.

Martin-Doerschuk.—By the undersigned, at the Maple Avenue Church of the Brethren, Canton, Ohio, Feb. 29, 1940, Ervin Martin of Sterling, Ohio, and Edna Mae Doerschuk of Canton, Ohio.—Ora De Lauter, Thornville, Ohio.

Nolt-Freidly.—By the undersigned, March 23, 1940, in the Lancaster Church of the Brethren, E. Robert Holt of Mountville, Pa., and Anna Mary Freidly of Lancaster, Pa.—Paul M. Robinson, Hagerstown, Md.

Roadcap-Demastus.—At the home of the undersigned, March 30, 1940, Hansford D. Roadcap and Mary E. Demastus, both of Staunton, Va.—N. W. Coffman, Staunton, Va.

Wertz-Spangler.—By the undersigned, at the home of the bride's parents at Chambersburg, Pa., Bro. Harvey S. Wertz of Lancaster, Pa., and Sister Hannah Jane Spangler of Chambersburg, Pa., on Dec. 25.—Welty G. Smith, Waynesboro, Pa.

Verbeck-Longanecker.—Emert Verbeck and Pearl Longanecker of Tonasket, Wash., by the undersigned, at the Ellisforde church, March 12, 1940.—C. E. Holmes, Tonasket, Wash.

Zook-Snowberger.—In the Larned Rural Church of the Brethren, by the undersigned, Daniel Zook and Joyce Snowberger, Feb. 11, 1940.—R. A. Haney, Larned, Kans.

FALLEN ASLEEP

Albright, Mrs. A. E., died suddenly at her home in Grundy Center, Iowa, on Feb. 13, 1940, aged 78 years. Eva Van Nest was born in Grundy County, Iowa, and had lived there all her life except a few years after her marriage when she and her husband lived in Mt. Carroll, Ind. They also spent a short time in Aberdeen, S. Dak. She was a real pioneer. Her parents moved to Iowa in 1858, coming from New York state, and earlier from Connecticut. She was married to Amos Albright in 1879. They celebrated their sixtieth wedding anniversary last June. The last forty-seven years of her life had been lived continuously in Grundy Center. Early in life she became a member of the Church of the Brethren, and was very much interested in the church. She is survived by her husband, two sons and one daughter. Three children preceded her in death. Funeral services were conducted by her pastor, the undersigned.—Earl M. Frantz, Grundy Center, Iowa.

Barb, George W., infant son of Mr. and Mrs. Calvin Barb, died March 23, 1940, at the home of his parents, Millersburg, Pa. The body was brought to the home of his grandparents near Cootes Store, Va. Funeral services were held from the Powder Springs Lutheran church near Orkney, with the writer in charge. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Bowman, Mary Harrington, was born May 13, 1861, at Johnson City, Tenn., and died March 27, 1940, at her home near Sweetwater, Tenn. On Oct. 25, 1883, she was married to Emanuel A. Bowman, eldest son of Eld. Joseph B. Bowman of Jonesboro, Tenn. Her husband died in June of 1902. She united with the Church of the Brethren soon after her marriage. Two sons and one grandson survive. Funeral services were conducted by Eld. Wm. H. Swadley at the Knob Creek church near Johnson City. Burial was in the church cemetery near by.—Pearl Harrington, Sweetwater, Tenn.

Byerly, Amanda Catherine, daughter of George and Delilah Snider, was born in Muskingum County, near Zanesville, Ohio, Feb. 10, 1863. After an illness of five months she passed away Feb. 17, 1940. She was married to Daniel Thayer in 1882. To this union six children were born. In 1930 this union was broken by the death of her companion. In 1934 she was married to Geo. Fred Byerly. Her companion and four daughters survive. She had been a lifelong member of the Church of the Brethren and was deeply interested in its work. Funeral services were held in the Lima church by the writer. Interment was in the Memorial cemetery.—Chas. E. Zunkel, Lima, Ohio.

Callane, John Q. A., son of John and Nancy Callane, natives of Ireland, was born in Butler County, Ohio, July 24, 1854, and passed away at his home in Flora, Ind., March 21, 1940. On Dec. 30, 1883, he was married to Lou Alice Cline. To this union were born two children, one of whom with her mother survives. Besides these there also remain two foster children, two grandchildren, one niece and one nephew. Funeral services were conducted by the writer in the Flora Church of the Brethren of which he was a long-time member. Interment was in the Maple Lawn cemetery.—Ray E. Zook, Flora, Ind.

Gassert, Grant, died in the Temple University hospital, Philadelphia, Pa., on March 1, 1940, aged 55 years and 3 days. Besides his wife, Sadie Bucher Gassert, he is survived by three sons, three daughters, six brothers and two sisters. Funeral services were conducted in the Rohland funeral home in Lebanon by Brethren S. K. Wenger and A. S. Heisey. Interment was made in the Midway cemetery.—Nora L. Zug, Lebanon, Pa.

Grady, Mrs. Susan, daughter of Mr. and Mrs. Washington Casiday, was born near Mt. Solon, Va., May 15, 1844. After a brief illness she passed away on Feb. 13, 1940. During the late years of her life she lived with her son, Charles, of Lima and was there at the time of her passing. She is survived by two sisters, her son, her daughter and eighteen grandchildren. She was devoted to the church and retained a keen interest in its life and work, even though for several years she could not attend its services. She was the oldest and one of the much loved members of the Lima church. Funeral services were conducted by the pastor and Bro. A. P. Musselman, who had been her pastor for ten years. Interment was made in the Sugar Creek cemetery.—Chas. E. Zunkel, Lima, Ohio.

Hibshman, Bro. Mahlon, died at the home of his son, Luke Hibshman, near Lebanon, Pa., Jan. 14, 1940, aged 68 years, 10 months and 26 days. He was a member of the Church of the Brethren for many years. He is survived by his mother, four sons, five daughters, one brother and four sisters. Funeral services were held in the Midway church, conducted by Brethren A. S. Heisey and S. K. Wenger. Interment was in the adjoining cemetery.—Nora L. Zug, Lebanon, Pa.

Higgins, Harley D., only son of F. R. and Clarinda Higgins, was born near Sidney, Ohio, May 16, 1881, and died in the Memorial hospital March 10, 1940. He was married to Lottie Hetzler on Dec. 24, 1903. To this union were born three daughters. He was preceded in death by his mother and three sisters. He is survived by his wife, three daughters, his father, two sisters, five grandchildren and many other relatives and friends. His entire life was spent in Shelby and Miami counties. For seventeen years he was an employee of the D. & T. Electric R. R. Co. For the past eleven years he was an employee of the Piqua Hosiery Co. Since his early youth he had been a Christian, uniting first with the U. B. church. In 1928 he and his wife and daughters united with the Piqua Church of the Brethren. For many years he served faithfully as caretaker of the church. In 1929 he was elected to the office of trustee and served continually until his death. In July of 1938 he was elected to the office of deacon and was installed in September. At the time of his death he was president of the men's Bible class. His faithful service and his kindly spirit endeared him to those with whom he came in contact. His departing takes from the home a kind, loving husband and father, from the church a loyal member, from the community a good neighbor and from the factory a faithful employee. Funeral services were conducted by the undersigned, assisted by Bro. Chas. Flory.—J. H. Eidemiller, New Carlisle, Ohio.

Hillyard, Isaac Atwell, son of Elmer and Catherine Hillyard, was born April 25, 1908, near Broadway, Va., and died March 17, 1940, in the Harrisonburg, Va., hospital following a brief illness. Death was due to heart trouble. Early in life he united with the Linville Creek Church of the Brethren, but after moving to Pennsylvania he united with the Reformed church. He returned to his former home only a few months ago. Surviving are his wife, two sons, his parents, a sister and a brother. The funeral service was held from the Linville Creek church, in charge of the writer and Bro. John C. Myers. Interment was made in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

Howell, Joseph F., son of Samuel and Sara Bowman Howell, passed away March 6, 1940, aged 64 years. Early in life he united with the Knob Creek church, Johnson City, Tenn., and lived a devoted Christian life. He was an active member, serving as a deacon for many years, also as Sunday-school superintendent and teacher of the Bible class. He made a great contribution to our church and will be greatly missed. Funeral services were conducted in the home by the undersigned, assisted by Bro. W. H. Swadley and Rev. Dail. Interment was in the Boones Creek cemetery.—Frank W. Isenberg, Johnson City, Tenn.

Kilhefner, Bro. Samuel, well-known resident of Ephrata, died on March 26, 1940, after an illness of eleven weeks. Death resulted from complications which arose from an injury Bro. Kilhefner sustained to his leg while going down the steps at his home. He was born March 15, 1869. He united with the Church of the Brethren on March 6, 1887. He was elected to the deacon's office on Aug. 1, 1910, and also served as church treasurer for almost twenty-five years. His interest in the church was very outstanding. He had kept an accurate record of the church members for many years. His record dates from 1735 to 1940. Bro. Kilhefner will be greatly missed. He is survived by his widow, Lizzie Keller Kilhefner, two sons, one daughter, four brothers, one sister, three grandchildren and five great-grandchildren. Pastor Galen Blough and Eld. Alvin Wenger had charge of the funeral services. Interment was made in the Mohler cemetery.—Mrs. Allen Mohler, Ephrata, Pa.

Kline, Andrew Franklin, died at his home near Broadway, Va., on March 22, 1940, at the age of 72 years, 1 month and 13 days. He was the son of the late Joseph and Mary Flory Kline, and spent his entire life on the old Kline homestead. He was a member of the Linville Creek congregation since early boyhood. Surviving are his wife and five daughters. The funeral service was held from the Linville Creek church in charge of the writer and Brethren A. J. Fitzwater and C. E. Nair. Burial was made in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

Kurtz, Sister Catherine Moist, was born Aug. 19, 1838, in Berks County, Pa., and died in Fremont, Nebr., March 27, 1940, aged 101 years, 7 months and 10 days. She was a lifelong member of the Church of the Brethren. Her body was shipped to Mifflintown, Pa., and funeral services were conducted in the Brown funeral home by the undersigned. Interment was in the town cemetery.—J. A. Buffenmyer, Bunkertown, Pa.

Lambert, Bro. Henry, departed this life at his home near Dayton, Va., March 22, 1940, aged 78 years. He was a son of William and Barbara Lambert. He had spent his entire life in the Dayton community. He is survived by his wife, one daughter, two sons, one brother, one sister, nine grandchildren and one great-granddaughter. Bro. Lambert had been a member of the Church of the Brethren since boyhood. He had many friends throughout Rockingham County, Va. Funeral services were held from the Bridgewater Church of the Brethren by Bro. Abraham Thomas, assisted by Brethren C. G. Hesse and Simon Glick.—Mrs. J. Elmer Seehorn, Bridgewater, Va.

Miller, Sister Dorothy Keller, daughter of Jacob J. and Edith Miller, died at her home in Hanover, Pa., March 21, 1940, following an illness of several years. She had been confined to her bed for eight weeks. Had she lived until Saturday, March 23, she would have been twenty-nine years old. Dorothy was a member of the Church of the Brethren, and remained faithful

to the end. She will be sadly missed by those who knew her, especially the younger group. Surviving are her parents, two brothers and three sisters. Funeral services were conducted in the Marsh Creek church by Eld. W. Grant Group, assisted by Bro. M. A. Jacobs. Burial was in the adjoining cemetery.—Mrs. Walter Keeney, Gettysburg, Pa.

Miller, Michael G., son of Jacob and Leah Gauby Miller, was born at Bradford, Ohio, Aug. 5, 1869, and passed away in his home near Walton, Kans., March 14, 1940. At the age of fifteen he came to Kansas and resided here ever since. On Oct. 12, 1890, he was married to Luella May Shomber. To this union five children were born, two of whom preceded him in death. He is survived by his wife, three children, twelve grandchildren, two great-grandchildren, four brothers and six sisters. He was baptized into the Church of the Brethren at Newton, Kans., March 2, 1924. Later when he moved to Walton, Kans., he transferred his membership to the Methodist church. Funeral services were conducted in the First Methodist church in Walton, Kans., with Rev. C. B. Gentry and Rev. F. W. Dietrich officiating. Interment was in the Walton cemetery.—C. E. Schrock, Newton, Kans.

Myers, Dewitt C., aged 60 years, well-known Rockingham County farmer and churchman, died suddenly at the University hospital in Charlottesville, Va. Although he had been in ill-health his death came as a great shock to his family and many friends. He was the son of the late Eld. Isaac C. and Hannah Rolston Myers, and was the youngest of six children. He spent his entire life near the Greenmount church. In 1903 he was married to Sallie V. Garber of Timberville. To this union were born five sons and two daughters. He lived a most useful life in his community and district. For twelve years he served as deputy commissioner of revenue of Linville district and was appointed for another term. However, failing health compelled him to resign several months ago. Quiet and unassuming in his manner, his life in all its relations was characterized by the highest integrity and outstanding kindliness. He was a neighbor and friend to everyone within his acquaintance. In early youth he united with the Church of the Brethren. For many years he was one of the pillars in the Greenmount church. As a member of the board of trustees and of the cemetery committee he gave freely of his time to the business of the church. For twenty years he served as the church secretary and for approximately the same length of time he was the teacher of the men's Bible class. Funeral services were conducted from the Greenmount church by Bro. J. Carson Miller and Eld. I. C. Senger.—Effie S. Wampler, Harrisonburg, Va.

Myers, Joseph Kinsel, son of Abraham and Susannah Myers, was born Aug. 6, 1853, in Mifflin County, Pa. At the age of fourteen years he came west. He worked on a farm near Lena, Ill., for two years. From there he came to Adel, Iowa. Dec. 30, 1873, he was married to Mary Ann Bashore at her sister's home in Lawrence, Kans. They came to Dallas Center in the spring of 1874, and settled on a farm. To this union were born one son and six daughters, two daughters dying in infancy. In 1875 he and his wife united with the Church of the Brethren at Panther Creek and later became charter members of the Church of the Brethren in Dallas Center. He lived true and faithful to his baptismal vows, and at the time of his death he held the office of deacon in the Dunkard Brethren church. His wife preceded him in death on April 24, 1914, and a son passed away in 1935. On Oct. 6, 1918, he was married to Hannah C. Badger. In 1922 they moved to Dallas Center where he lived the remainder of his life. On Feb. 22, 1938, he was injured in an automobile accident and had been in failing health since that time. During his illness he was cared for by his faithful wife and four daughters. On Jan. 13, 1940, he was moved to the home of his daughter, the undersigned, where he passed away on March 16. He leaves his aged wife, four daughters, thirteen grandchildren, eight great-grandchildren and a number of other relatives and friends.—Mrs. O. S. Reiste, Dallas Center, Iowa.

Myers, Mrs. Laura Isabelle Fager, daughter of Brother and Sister Ed Fager of Modesto, Calif., was born Feb. 11, 1902, at Topeka, Kans., and passed away at the Ransom Memorial hospital at Ottawa, Kans., March 13, 1940. She was married to Howard Myers on Oct. 24, 1923. To this union four children were born, one dying in infancy. She is survived by her husband, two sons, one daughter, her parents, five brothers and one sister. She was converted in early life and united with the Baptist church at Centroplis, Kans., where she and her husband operated the telephone switchboard for fourteen years. Mrs. Myers will be greatly missed in the Centropolis community where she served for so many years. Funeral services were held March 17 at the Centropolis Christian church, conducted by Rev. Alford Clark of the Baptist church, assisted by the writer. Interment was in the Union cemetery near Centropolis.—J. M. Ward, Pomona, Kans.

Pasdach, Bro. William C., was born in Germany, Sept. 15, 1861. When four years of age he came with his parents to America, settling at Goodland, Ind. On March 16, 1887, he was married to Emma Yeater. To this union were born four daughters and three sons. Two sons and one daughter preceded him in death. In 1894 he moved with his family to Muscatine, Iowa, where he found employment in a sash and door factory. Here he was a faithful worker and a trusted employee up to the time a paralytic stroke incapacitated him just eight days before his death. He and his wife enjoyed their fifty-third wedding anniversary on March 16. He passed away March 26. He is survived by his faithful wife, one son, three daughters, sixteen grandchildren and two great-grandchildren. He also leaves one brother and two sisters. He was a member of the Church of the Brethren for fifty-five years, and for many years he was active in its services. Funeral services were held at the Ralph Wittich funeral home in Muscatine, conducted by the writer, assisted by Eld. O. A. Meyers of Robins, Iowa. Interment was in the Greenwood cemetery.—U. J. Fike, Clarence, Iowa.

Rehm, John, was born in Ohio, Aug. 26, 1844, and died in the Tonasket, Wash., hospital, March 21, 1940. He was married to Mary Caylor on Dec. 31, 1874. To them were born five children, one daughter and four sons. Three sons and his wife preceded him in death. He is survived by his son and daughter, two sisters, two brothers, nine grandchildren, nineteen great-grandchildren and one great-great-grandchild. In 1881 he moved from Ohio to Kansas. He moved to Missouri in 1892, later moving to North Dakota to live with his daughter. In 1907 he moved to Tacoma, Wash., and then to Tonasket in 1920. He united with the Church of the Brethren in 1880. He seemed to enjoy his church fellowship. He was quiet and conservative, but liberal minded towards others. He was in the Union army for a short time during the Civil War and was taken prisoner. Funeral services were held in the Enterprise schoolhouse, conducted by Bro. H. M. Rothrock and the writer.—C. E. Holmes, Tonasket, Wash.

Sheads, Sister Ida May, wife of Claude Sheads, died in the Warner hospital in Gettysburg, Pa., March 25, 1940, following a long illness. She was aged 61 years, 10 months and 4 days. Surviving are her husband, one daughter, four grandchildren, one sister and three brothers. Funeral services were held in the Marsh Creek church, with Bro. Walter Keeney officiating, assisted by Bro. John Myers. Interment was in the adjoining cemetery.—Mrs. Walter Keeney, Gettysburg, Pa.

Shideler, Jacob, was born on March 26, 1855, in Huntington County, Ind. As a young man he united with the Church of the Brethren and was baptized in February of 1872. Throughout the remainder of his life he was an active servant of his church. He was a deacon for many years. In 1876 he was married to Annie Stroup. To this happy couple were born three sons and one daughter. The joy was soon dimmed, however, by the death of his wife in 1882. He was married to Sarah E. Shideler in 1884. To this union two sons and one daughter were born. Death came to him at the home of his daughter, Mrs. R. A. Adams, of Decatur, Ind., in March of 1940. He leaves his five sons, two daughters, twenty-nine grandchildren and twenty-two great-grandchildren.—H. L. Hartsough, North Manchester, Ind.

Swartz, Daniel, was born in Schuylkill County, Pa., Nov. 1, 1851, and died Dec. 9, 1939. He was married to Kathryn Haldeman. To this union were born seven children, three preceding him in death. His wife also passed away twelve years ago. He was a member of the Brethren Church for sixty-five years. He lived his entire life in Schuylkill County. After the death of his wife he lived with his daughter, Mrs. Daniel Dohner, at Pine Grove, Pa. He is survived by two sons, two daughters, twenty-three grandchildren, nineteen great-grandchildren, one great-great-grandchild. Funeral services were held at the Big Dam church. Interment was made in the adjoining cemetery. Eld. S. K. Wenger of Rexmont had charge of the services.—Dora E. Herring, Pine Grove, Pa.

Trimpey, Sister Lewis, died at the home of her niece and nephew, Brother and Sister Edward Hoffman, March 27, 1940, aged 81 years, 8 months and 12 days. She was in failing health for some time as a result of a weak heart. She called for the anointing service which was administered by her pastor. She was a lifelong member of the Church of the Brethren. She is survived by her husband, Bro. Lewis Trimpey, and one brother. Six children preceded her in death, having died in infancy. Funeral services were conducted by the writer, her pastor, in the Sipesville church, of which she was a member. Interment was in the church cemetery near by.—J. Lloyd Nedrow, Sipesville, Pa.

Way, William, well-known Martin County resident, was born on April 29, 1864, to Adam and Eliza Moore Way, and died Feb. 10, 1940. Early in life he became a minister in the United Brethren Church, but later became a member of the Church of the Brethren. In 1890 he was married to Laura I. Cutsinger, who preceded him in death two years ago. He leaves two children, ten grandchildren, three great-grandchildren, two brothers and two sisters. Funeral services were held in the Sampson Hill church on Feb. 12 by Rev. Charles L. Johnson. Burial was in the Pleasant Valley cemetery.—Gertrude Tranter, Shoals, Ind.

Wilhelm, Sister Lizzie, wife of John Wilhelm, died at her home near Lincoln, Pa., after a short illness, Feb. 20, 1940, aged 69 years. She is survived by one daughter and a granddaughter. She was a member of the Church of the Brethren. Private funeral services were held at the Root funeral parlors by Bro. John L. Myer. Interment was in the Mohler cemetery.—Erla Weinhold, Ephrata, Pa.

Wilkerson, Henry J., was born in Rockingham County, Va., March 28, 1856. He learned the blacksmith trade. In 1877 he was married to Mathilda Davis. Three sons and one daughter

were born to them, one son dying in infancy. In 1881 he came with his wife to Tipton, Iowa. After working for other men for a few years he established a blacksmith shop of his own. This shop is now being operated by his son, John. Because of failing eyesight he was inactive for the last three years. He never affiliated with any church but had a very warm feeling for the Church of the Brethren. Eld. Isaac Long had much influence on his boyhood days. Following three paralytic strokes he passed away Jan. 23, 1940. He is survived by his wife, two sons, one daughter, five grandchildren and one brother. Funeral services were held from the late home by the undersigned. Interment was in the Tipton Masonic cemetery.—U. J. Fike, Clarence, Iowa.

Wineman, Bro. John M., son of the late David and Sarah Wineman, died in the Warner hospital in Gettysburg, Pa., March 27, 1940. He was aged 68 years, 10 months and 23 days. Death came just one hour after his admittance to the hospital. He had been ill for two weeks. He was a consistent member of the Church of the Brethren. He served in the office of deacon for a number of years. Surviving are his widow, one brother and one sister. Funeral services were conducted from the Church of the Brethren in Gettysburg by Eld. W. G. Group and Bro. Walter Keeney. Interment was in the Marsh Creek cemetery.—Mrs. Walter Keeney, Gettysburg, Pa.

Wolf, Sister Fannie E., died at her home in Lincoln, Pa., March 1, 1940, aged 91 years. She is survived by three daughters. She was a member of the Church of the Brethren for many years. Funeral services were held at the home of her daughter, Mrs. David W. Ruhl, by Bro. John L. Myer. Interment was in the Lincoln cemetery.—Erla Weinhold, Ephrata, Pa.

Yates, Thomas Edward, died March 23, 1940, at the home of his daughter near Woodstock, Va., following a few hours' illness, at the age of 76 years and 18 days. The body was returned to his home community. Funeral services in the Fairview church near Endless Caverns were in charge of Brethren L. M. Helsley, W. E. Burner and the writer. Surviving are one daughter, four sisters, seventeen grandchildren and seven great-grandchildren. Burial was made in the Fairview cemetery.—Samuel D. Lindsay, Timberville, Va.

CHURCH NEWS

Arkansas

New Hope.—We met in council March 23. Brethren Lawrence Spencer and Bennil Burnett were elected as deacons. We will hold our love feast on the third Sunday night in April. Since our last report Bro. J. D. Burnett held a series of meetings. He preached inspiring sermons. One was baptized. Eld. D. L. Forney was with us and gave some inspiring lectures on his life as a missionary. We have our new building nearly enough completed that we can have services in it. We are expecting our attendance to increase. Bro. J. A. Birkhead gave a very fine Easter message. Our elder is planning to preach a series of sermons for us. We are very happy about our new building and are planning to do better work than ever before.—Mary Birkhead, Cherry Valley, Ark., March 30.

California

Raisin.—We extend a cordial invitation to all interested in the Raisin church to a rededication and home-coming day April 28. We are hoping to have our first pastor, Bro. A. O. Brubaker, of San Diego, Calif., to fill the pulpit in the morning. Special music has been arranged. Sunday school will convene at the regular time. A basket lunch will be served at noon. In the afternoon a special program will be given. We are very grateful to several members of the Fresno church, Brethren Diamond Hartman, Marion Wine and W. M. Burris, who contributed so liberally to the building and decorating of the church. Through the efforts of Bro. W. I. Liskey, our pastor, and the liberal donations of time and work from our men a marked improvement has been made in our church building, parsonage and yard. In January Bro. Liskey held evangelistic meetings in the Yakima church in Washington and later aided Bro. D. C. Gnagy in a revival in the Lindsay church. The first Sunday during his absence we enjoyed a program by the La Verne deputation team, sponsored by Bro. Frank D. Howell, field director. Bro. C. H. Yoder assisted Bro. W. H. Meyers on the following Sunday morning. The C. E. furnished the evening programs. When Pastor Liskey returned we held a reception for him. Jan. 17 the C. E. enjoyed an afternoon program and fellowship meeting in the Reedley church. While Bro. Liskey was attending the La Verne regional conference Sister Liskey supervised the work. Feb. 13 a joint conference with the Fresno, Laton and Reedley churches was held here. After a potluck supper was served Bro. D. D. Funderburg gave us an interesting address. Bro. Cecil Smith led a group meeting for the men and Sister Ina Martin, director of women's work, had charge of a meeting for the women. Bro. Liskey preached a series of pre-Easter sermons, and on Easter Sunday six united with the church. Baptismal services will be held preceding our council on April 1. Sister Martha Shick labored with our congregation during the absence of our pastor at Lindsay. She gave us three spiritual messages and also gave a splendid talk at our aid meeting. She visited in many homes. On Easter Sunday evening a program with special numbers by the choir was enjoyed by all. The primary department is doing good work. Sister Ira Frantz is superintendent. The intermediates and juniors are sponsored by Sister Liskey and Sister Greene. The aid and missionary meetings are well attended and much interest is being manifested.—Elizabeth Kimmel, Raisin, Calif., March 29.

Florida

Sebring.—Early in January all departments began a period of Sunday evening studies in missions. The study books secured from the Brethren Publishing House are providing interesting and inspirational material. Appreciation is due Bro. J. E. Miller of Elgin, Ill., for having taken the leadership of the adult C. W. group during most of his stay in Sebring. The ladies' aid had an inspiring all-day meeting. About seventy-five enjoyed the noon meal together. A good missionary program was given in the afternoon. Reports were given from the book, Women and the Way. At the mite box program given the latter part of January a stereopticon lecture on The Growing Church in India was presented by Bro. F. M. Hollenberg. The offering of that evening totaled $65. Half of this amount was forwarded to the national women's headquarters, and the balance will be used for the women's work in Florida. The outstanding event of the church year was the February Bible institute. Each session was a drawing power for all interested in spiritual things. Bro. R. H. Miller of Manchester College was the guest speaker. His daily presentations stimulated much serious thought related to vital problems of today. On the last Sunday morning after Bro. R. H. Miller delivered an excellent sermon we had a basket dinner. In the afternoon we had a short meeting, and in the evening he delivered his farewell address. Several decisions were made for Christ in February. Pre-Easter services were conducted by Pastor McKinley Coffman. There has been good interest in all services. The Achievement Offering amounted to $483.28. Of this amount $100 was given as a D. E. Miller memorial fund designated for China missions. In March we met in council and extended a call to Bro. Harper S. Will of Wenatchee, Wash., to be guest speaker at our annual Bible conference in February of 1941. Another tourist season is about to draw to a close. The Sebring church has enjoyed spiritual enrichment contributed by various ministers, leaders and friends during their sojourn with us.—Mrs. Nora Hollenberg, Sebring, Fla., March 31.

Idaho

Twin Falls.—We met in council March 21. We decided not to represent by delegate at district meeting, but to send a letter instead. Some are considering attending the meeting anyway. Many of our members attended the Easter sunrise service at the foot of a lighted cross in Snake River Canyon. An interesting program was enjoyed by 1,200 people. An Easter program was rendered by the Sunday-school pupils during the morning worship hour, directed by Ila Holloway and Olive Heistand, assisted by the choir. An Easter play, He Even Hides Within the Lily, was enjoyed by all. At the close of the morning service eight young folks decided for Christ. In the evening a play, Release, was given under the direction of Dorothy Ronk. March 29 the ladies of the missionary group served a dinner to a farm loan association. They made a little less than $70. This is the second year the ladies have served this group.—Mrs. F. M. Heistand, Hazelton, Idaho, March 30.

Illinois

Decatur.—We enjoyed an all-church party on Dec. 22, and Christmas programs were given on Dec. 24. While studying missions during January each Sunday evening we ate supper together at the church. The food was provided by different groups. During February the groups studied money management in its application to personal life and the church program. Our Conference Budget Offerings for the year were larger than they have been for the last ten years. Recently Bro. Tinkle from Cerro Gordo brought us an illustrated lecture. Our love feast was held on March 21. At the beginning of this service we had baptismal services; also Brethren Festus Shively and Claude Doyle were elected and installed as deacons. At our evening service on Good Friday we had a program of scriptures, prayers, talks and music conducted entirely by the laity. The Easter Sunday-school attendance was larger than it has been for over two years. In the evening the Harmony Circle class gave the play, He Lives. Brother and Sister Wayne Carr from La Place, Ill., will conduct our revival services, beginning April 1.—Mrs. J. W. Metzger, Decatur, Ill., March 30.

Elgin.—The January Sunday evening school of missions offered six classes: two classes for adults studying Triumph Through Tragedy and Homeland Harvest, one class for young people, two classes for intermediates, and one class for children. During one session of the school of missions Missionary Edward K. Ziegler and wife, who are on furlough from India, addressed the morning service and contributed to the classes in the evening school of missions. The young people gave the Youth Serves pageant at the conclusion of the school. Inspiration and fellowship in the age group discussions marked the school of missions. In February Prof. Alvin Brightbill of Bethany Biblical Seminary assisted the young people in dedicating their new youth hymnals. Rosa Page Welch, Negro artist from Chicago, sang several numbers at this service. A birthday dinner for the youth and adults of the church provided joyous fellowship and suc-

ceeded in raising funds for decorating the church sanctuary. The redecoration project is proceeding under the direction of the trustees, and will be completed in the following weeks. Beginning Feb. 11 Lenten worship on evangelism and church membership led up to Holy Week and Easter. The theme of Holy Week was Love, which was developed on successive evenings. On Thursday the members of the church observed the holy communion. On Good Friday we had a two-hour service of music, pictures and meditation. On Wednesday evening nine were received into the church by baptism. The average attendance for the week was 100. Easter Sunday morning Pastor J. Clyde Forney continued the Holy Week theme by using Love Vindicated as the worship theme. Three were received into the fellowship of the church by transfer of letter. Climaxing the Easter morning worship service the church through her official representatives licensed one of her number to the Christian ministry. In special business meeting the church had recently elected Paul S. Hersch, son of Brother and Sister E. M. Hersch, to the ministry. Bro. S. C. Miller, our elder, and Pastor Forney officiated in the charge to the ministry for Bro. Hersch. He is a senior in Manchester College. Easter evening the play, Release, featuring Barabbas and the two thieves in prison on the day of the crucifixion, was given by the young people under the direction of Mrs. Emerson Helman.—Alberta Yoder, Elgin, Ill., March 28.

Oak Grove.—The Mennonite chorus of this community brought us an evening program on Feb. 11. An offering was lifted and graciously given to our building fund. Our Achievement Offering of $40 was received on Feb. 18. Bro. John Wieand of Decatur brought us a good message on March 17. Bro. Wm. Hare, Jr., of Polo, Ill., gave us a good Easter message on March 24. On Sunday evenings we are studying the booklet, Preparing for Church Membership, and find it very interesting. Those who cannot attend because of distance are also taking the course. We met in council March 31, at which time church officers were elected as follows: clerk, Wilma Kenyon; treasurer, Wm. Hare; trustee, Roland Braun; Messenger agent, Willard Hardmeier; correspondent, Allie Kenyon. Bro. M. A. Whisler was unanimously re-elected as elder, and also part-time pastoral support was decided upon. Sisters Mabel Hare and Miriam Braun were elected as delegates to district meeting, with Sisters Wilma Kenyon and Alberta Whisler as alternates. We will have our love feast on May 4, at 7 P. M. Wilma Kenyon, Rosemary McFarlin and Alberta Whisler are on the children's day committee. On March 31 we received three members by baptism. We plan to have our revival meeting in June, with Bro. A. Wayne Carr of LaPlace, Ill., as evangelist.—Mrs. M. A. Whisler, Lowpoint, Ill., April 1.

Oakley.—Because of bad weather and illness our attendance was rather low during January and February. With the spring season the attendance is getting back to normal. We are sorry that some of our members had to move, but we are glad to welcome some newcomers. We had an all-day meeting on Feb. 25. It included regular morning services, a potluck dinner and a members' meeting in the afternoon. Albert Brooks, Bro. W. T. Heckman and Floyd Hood were chosen to see about installing a baptistry. On March 31 we had another all-day meeting. We had a potluck dinner at noon and a men's meeting in the afternoon. Bro. A. Wayne Carr of La Place, Ill., gave the address at the afternoon session. The following officers were elected for men's work: Homer Hamm, president; Marcus Woolen, vice-president; Eld. D. J. Blickenstaff, secretary-treasurer.—Idabelle Hood, Cerro Gordo, Ill., April 2.

Indiana

Blue River.—Our attendance during the winter months was fair, and now that spring is here it is rapidly increasing. During the last quarter two have been received by letter. Our love feast will be held on April 14. In the morning Bro. David Metzler will give us a talk on peace. On March 31 Brother and Sister Howard Bosler were with us. In the morning Bro. Bosler gave us a talk on his medical work in Africa. In the evening he gave an illustrated lecture on the different phases of the work at Garkida. Sister Evelyn Frank, who is now in the Irene Byron Tuberculosis Sanatorium, is getting along as well as could be expected. She needs the prayers of the brotherhood. We welcome visitors to our services. If you are passing this way, stop and worship with us.—Gertie M. Ott, Churubusco, Ind., April 3.

Bremen.—At a recent council our pastor, Bro. Hugh Miller, and his wife resigned, effective June first. The resignation was accepted with regrets. So far our local board has no one to replace them. During the past five years a steady increase in giving, interest and attendance has been registered. The church plant has also experienced marked improvement during the same time. There still remains some work to be done to put it in first class condition. The B. Y. P. D., under the leadership of Mahlon Hiester, presented a very impressive Easter sunrise service. Bro. Theodore Miller was the speaker. Our love feast will be held on Sunday evening, May 12.—Margaret E. Metzler, Bourbon, Ind., April 1.

Fort Wayne.—The B. Y. P. D. presented the play, The Imaginary Invalid, on Feb. 1, 2, 3, and 6. The Plus Ultra class presented the evening service on Feb. 4. Bro. Desmond Bittinger's film on Africa was shown. The Homemakers class is sending the Messenger to members of their class who have not subscribed for it. Our local budget representative is Mrs. Irvin L. Rupp. Our district quota for missions was exceeded by a substantial amount. Our Achievement Offering on Feb. 18 amounted to $25. The B. Y. P. D. has been studying the book, Homebuilders of Tomorrow. The B. Y. P. D. invited the C. W. to sit in and share a program given in memory of Abraham Lincoln on Feb. 11. Bro. Leo H. Miller, former pastor, was our guest speaker on Feb. 11. Bro. Van B. Wright was called to Dayton, Ohio, because of the serious illness of his father. We are enjoying cottage prayer meetings. Our pastor suggested some Easter memorials or gifts to the church. This resulted in the giving of a piano lamp, linoleum for the mothers' room, pulpit covering and covering for a table, and the wiring of the pulpit. A number sent floral offerings in memory of departed ones. Certain groups were responsible for the seven Sunday evenings leading up to Easter. On the first Sunday the children dramatized the scene, Triumphal Entry. The Amicus club had charge of the program on Feb. 18. They, along with their husbands, presented the play, Thirty Pieces of Silver. The third Sunday evening program was in charge of the Y. T. C. They presented The Trial of Jesus. On the fourth Sunday the Friendly class was in charge. The Garden was the topic of the evening. On the fifth Sunday the Little Women club, with the help of the intermediate girls, formed a human cross. On the sixth Sunday the B. Y. P. D. was in charge of the program of special music and a book review. On the seventh Sunday the choir gave the cantata, The Eastertide. On Easter morning the auditorium and balcony were almost filled to capacity. The B. Y. P. D. gave a luncheon in the evening at the home of the Sunday-school teacher, Mr. and Mrs. Carl Nobles. Good Friday services were held in the evening. Our missionary committee is sponsoring the coming of Bro. Howard Bosler to our church in April. Our love feast was held on Thursday evening during Holy Week. Prior to the services prayer and meditation were held. The women's work held a tea in the church basement recently. Sister Stanton Tucher, Allen County alcohol educational director for the W. C. T. U., brought the message. The women's work has purchased some new dishes for the kitchen. The W. C. T. U. annual institute was held on March 12. Sessions were held in the afternoon, with a potluck supper in the evening. Attorney S. Burns Douglas spoke in the evening. Bro. Wright spoke before the Goodwill Industries on March 9. Two were baptized recently and three were received by letter. Four letters were granted.—Marie Valentine, Fort Wayne, Ind., April 4.

Manchester.—Early in January Miss Anetta Mow paid us a visit. She talked to the young people on Jan. 7. The high point in our January program was old people's day on Jan. 14 in honor of Sister Mary Brubaker's one hundredth birthday. All members over seventy years of age and their companions were guests of the church at dinner. In the evening a W. C. T. U. play, Prisoner at the Bar, was given. During the month Bro. W. W. Peters addressed the adult forum on important educational trends that are of vital importance to the general public. Mrs. Paul Halladay had charge of the juniors, showing a series of temperance pictures. On Feb. 4 Paul Kinsel talked to the young people and adults about the Amsterdam conference. Since then the adult forum has made a careful study of the refugee problem, under the leadership of Bro. A. W. Cordier, who is cooperating with the Friends service committee in such work. They are trying to place as many refugee students as possible in our colleges. Five have been enrolled in Manchester College. From time to time we have been fortunate in having college choral groups in our services. On March 10 the Cantilena chair, the Chapel choir and the Madrigal choir, under the leadership of Prof. D. W. Boyer, presented an evening program. During Lent our church joined with the other churches of the town in Thursday evening services. From March 15 to 20 Bro. William Beahm spoke to us each evening. We had our communion on Thursday evening. Good Friday services were held from 12:00 to 3:00 o'clock in union with the other churches. On Easter Sunday morning the children gave a program. In the evening the adult choir, under the leadership of Mrs. Leigh Freed, presented The Holy City. During the quarter forty-eight members were added to the church.—Mrs. Erle Cullar, North Manchester, Ind., April 3.

Markle.—Some very good spiritual seed has been sown during the first three months of 1940. Jan. 28, because of the illness of Pastor Roger Shively, Bro. Roy Gilmore of Huntington, Ind., was with us and gave the morning message. Brother Gerdorf, a young student minister from North Manchester, Ind., brought us a Sunday morning message in February. A two weeks' revival meeting was conducted by Bro. Leo H. Miller of South Whitley, Ind., assisted by our pastor, March 14-24. His stereopticon pictures on What It Means to Be a Christian, his talks and sermons were instructive. A goodly number were present at our love feast. These meetings have built up a more spiritual hope within all of us. Quite a number of the older members were unable to attend these services because of sickness. Bro. Miller and some helpers went to five homes and held a short communion services. Our pastor and the members are trying to remember those that are sick and afflicted with visits and consolation.—Mrs. Lillian Earhart, Markle, Ind., April 1.

North Winona.—Since our last report Brethren O. S. Hamer of North Manchester, Ind., and Leo Miller of Spring Creek filled our pulpit in the absence of our pastor. We met in regular members' meeting March 6. Bro. John D. Frederick of Nap-

panee was with us and gave some very helpful thoughts. Two letters of membership were granted. We decided to have our communion service on May 4, at 7:30, with breakfast at the church. The help of visiting ministers would be greatly appreciated at this meeting. A program committee was appointed for a children's day program in June. It was decided to do some varnishing and improving of the interior of our church and also to get new screens for windows and doors. Our pastor held services on three evenings preceding Easter. On Easter morning one of our Sunday-school girls made the good confession. On the following Sunday three Sunday-school boys confessed Christ and were baptized. The primary department gave a very fitting program before the Sunday-school hour on Easter morning. Easter evening the play, The Half of My Goods, was rendered. Some of our members have been sick during the winter, but we are glad to say they are improving.—Mrs. Alma E. Hanawalt, Pierceton, Ind., March 29.

Sampson Hill.—Easter services were held at the Sampson Hill church on March 23, 24, with Eld. J. Andrew Miller of Muncie in charge. Our attendance was small due to sickness in the community. Sunday school is in progress every Sunday morning at 9:30. One member was rebaptized on Feb. 11 by Eld. J. Andrew Miller.—Gertrude Tranter, Shoals, Ind., April 2.

Union City.—We met in council in March. At that time the men's work committee was authorized to take over the plans for the father and son banquet. It was also decided to have a daily vacation Bible school again this summer. Warren Thornhill and Sister Berkebile were chosen as delegates to Annual Conference. The chapel choir from Manchester College gave an inspirational program on March 3. On Easter morning the young people gave the cantata, The Garden of Joseph. We enjoyed very much having the Poplar Grove members worship with us on Sunday. The ladies' aid has been very active during the winter, meeting one day each week for quilting. The missionary society will meet the latter part of the month with Mrs. James Mangas. Two children were recently baptized into the church. We are looking forward to the coming of Bro. Paul Kinsel this coming Sunday.—Eula Washler, Union City, Ind., April 3.

Wabash City.—We have had some very interesting and inspiring programs during the winter months. The young people gave the Christmas program in the evening and the children had a part in the morning service. A group of young people from Manchester College gave the peace play, The Eleventh Mayor. The Cantilena choir from Manchester College brought us an hour of worship in song. Several members of the district B. Y. P. D. cabinet were with us on March 10. Bro. Lester Young told of experiences while on his European trip last summer. Three members were received by letter. On Easter Sunday the children gave a program in the morning. The adults and children took part in the evening services. Our love feast will be held on April 14.—Mrs. Roy Crull, Wabash, Ind., April 1.

Kansas

Burr Oak.—Our services were much hindered through the winter because of so much snow and cold weather. Many country roads could not be used. On Christmas Eve the young people and children gave a program. Attendance was good. Treats were given to the children. Our aid society has resumed work and is busy quilting again. On Easter Sunday we had with us a team from McPherson College. They gave a good program at the morning service. A basket dinner was served at noon. In the afternoon we had a business meeting, at which time officers were elected for the remainder of the year. We will hold a spring love feast. We are looking forward to the coming of Brother and Sister Rollins for a series of meetings the last of August and the first of September. Our church people were made sad on Easter Sunday evening by the sudden death of one of our most faithful members, Sister Simmons. She had attended the all-day services at the church. Funeral services were held on the following Wednesday afternoon in the Brethren church in Burr Oak. This is the first member to pass away since the coming of Pastor S. E. Thompson, although he has preached many funeral services for members of other churches.—Mrs. S. E. Thompson, Burr Oak, Kans., March 30.

Maple Grove.—Our church is progressing splendidly under the leadership of Brother and Sister D. W. Kesler of Quinter, Kans. We held one week of pre-Easter services. Bro. Kesler brought very inspiring messages. On March 22 the McPherson deputation team gave us a program of music, painting and talks. We met in council March 23. One has been received into the church since our last report. Our communion services will be held on May 25. The men's organization has helped move several families this spring.—Esther Jackson, Norcatur, Kans., March 31.

Maryland

Meadow Branch.—We held our love feast on Thursday evening before Easter. About 275 communed. Eld. M. C. Valentine, who has charge of the Antietam congregation, near Waynesboro, Pa., officiated. He was ably assisted by his associate in the ministry, Bro. Walter A. West, and by Bro. D. E. Englar besides the home ministers. At the regular spring council much business was transacted in a pleasant manner. The church has recently installed a new furnace and additional radiation. The basement has been fitted up for many of the special occasions. It has one Sunday-school room which has folding doors that can easily be opened into the main auditorium. When so used it accommodates between three and four hundred. Delegates to district meeting are Brethren Samuel Bare, John Garner and Scott Garner, with Sisters Eugenia Geiman and Helen Rinehart and Bro. Walter Thomas as alternates. The Sunday-school business meeting was held at Bro. Arthur Naill's home on March 29. It was decided to hold our next daily vacation Bible school in the Meadow Branch church June 17-28. Splendid reports were made by the superintendents of the home department and cradle roll, Mrs. Helen Rinehart and Mrs. Hattie Bare, respectively. Four mission volunteers from Juniata College, Pa., gave an excellent program on the evening of March 17. The B. Y. P. D. recently rendered a cantata. About 100 children of the primary department, directed by Miss Ethel A. Roop, gave an excellent program on Easter morning. The Faithful Workers class of adult women celebrated its twenty-fifth anniversary on the morning of March 31. The history of the class was given and the minutes of the past years were read. The present teacher gave a report and talk on teaching the Bible. The principal speaker for the day was Bro. Ross D. Murphy, pastor of the First church in Philadelphia. He referred to his being with this group of women twenty-five years ago. The class has been very helpful to hundreds of needy people. For an anniversary gift they gave $250 to the church. The regular church offering was lifted and donated to this class.—William E. Roop, Westminster, Md., April 1.

Monocacy.—On Feb. 16 the B. Y. P. D. held a peace program in the New Midway hall. This was well attended. On March 7 our sisters' aid devoted part of the afternoon hour of its regular meeting at Detour to a missionary program. On Easter Sunday morning the Rocky Ridge Sunday school presented an interesting program. On March 31 we met in council. We are busy making arrangements for the district meeting to be held here April 24. Our delegates to this meeting are Brethren E. P. Schildt and S. R. Weybright, with Brethren Aaron Rice, Chas. Gearhart and Leon Stover as alternates. Bro. E. P. Schildt is delegate to Annual Meeting, with Bro. S. R. Weybright as alternate. Eld. E. P. Schildt was chosen as elder-in-charge for another year. It was decided to hold an evangelistic meeting some time this fall. Our spring love feast will be held on May 5, at 6:30 P. M. Last spring Bro. S. R. Weybright was licensed to preach for one year. At this council meeting he was installed into the ministry. The writer was also installed as deaconess. Elders E. C. Bixler and Joseph Bowman were present and conducted the installation service. Our prayers and best wishes are with Eld. Chas. A. Stover, who is in the Frederick City hospital recovering from an operation.—Elsie A. Eigenbrode, Rocky Ridge, Md., March 31.

Michigan

Battle Creek.—Bro. J. L. Guthrie of Ohio brought us the message on Jan. 14. A temperance play was given in the evening of Jan. 28 by the Loyal Temperance Legion. Feb. 3 Bro. Lester Young of Indiana gave an interesting talk and showed pictures of his European travels. On Jan. 7 the district peace team representing several churches held services both afternoon and evening. We met in council on March 9. Bro. Hiram W. Peters stressed the peace program for young people. Bro. Floyd Mallott, Jr., was elected as delegate to Annual Conference, with Sister Ruth Mallott as alternate. The Temple choir furnished the music for our Palm Sunday services. At this time our church was presented with fifty new hymnals. In the evening a cantata, in Joseph's Garden, was presented by the young people. Special services were held the week preceding Easter. Sister Martha Keller brought us some helpful messages. Sunrise services were held at the House Beside the Waters, with forty-one present. The junior high department gave a play, An Ancient Garden. Bro. Mallott brought the Easter sermon. An offering was received to apply on our church debt. The amount raised was $244.84. In the afternoon six were baptized. When we met for worship on Sunday morning, March 31, it was with thankful hearts as our mortgage note had been paid. Bro. Mallott acted as chairman for this meeting. Mrs. Gardner and Mrs. Harley Arnett spoke on the growth and development of our congregation. Both the senior and temple choirs furnished the music. The congregation stood in silent prayer after a lighted candle had been applied to the mortgage.—Florence Snow, Battle Creek, Mich., April 4.

Midland.—We enjoyed a spiritual revival meeting the last two weeks in January, with Bro. J. L. Guthrie as evangelist. It gave us new courage to go on in the Lord's work. Five were baptized and two were received on former baptism, all being heads of families. March 16 we met in council and decided to have a summer pastor again this year. Our communion will be held in June after the summer pastor comes. The young people took charge of the Sunday morning services on Feb. 4. They taught the adult classes and gave talks during the preaching hour. They had a sunrise service on Easter morning. In the evening they gave a cantata. The men are going to beautify the yard by setting out shrubs and plants. They are going to put a gas burner in the furnace.—Dora Ray, Freeland, Mich., April 1.

Onekama.—During our pre-Easter services we had a different speaker each evening. On Good Friday all business places of the town were closed from 12 until 3 o'clock. We had services at the Brethren church during that time. Brother and Sister J. Edson

Ulery returned home from the South in time to spend Easter with us. We appreciate having them back. Bro. Ulery preached the Easter sermon in the morning. In the evening the young people gave a play. Bro. H. H. Helman of North Manchester, Ind., has also returned and will reside on his farm during the farming season. Bro. Helman's wife and sister also came to spend Easter with us. We are looking forward to the coming of a number of our summer residents and the opening of Little Eden Camp. We have had very little sickness in our community. Attendance has been good. We missed having services one Sunday because of blocked roads. Our aid society has been busy sewing. We donated some clothing and money to the needy of our community and to relief organizations. We will hold our spring communion in the near future.—Mrs. J. E. Joseph, Onekama, Mich., March 25.

Minnesota

Lewiston.—We met in council April 2. We were happy to have Brethren J. Clyde Forney of Elgin, Ill., and W. O. Tannreuther of Waterloo, Iowa, with us. Bro. Tannreuther assisted our elder, Bro. J. F. Mathis, in the business of the evening. We had pre-Easter services, with our communion being held on Good Friday evening. On Easter Sunday a cantata was given. Our church was invited to join the Presbyterian church to observe the world day of prayer. The women's work group had a birthday supper which was well attended. They are furnishing a room in Bethany Biblical Seminary. Our vacation Bible school will be under the direction of the Sunday-school board. We will use the unified service plan beginning May 1. This system was used during the past summer and was successful. There is much work to be done around our church this spring. The barn will be torn down, the church will be painted on the outside and the interior will be papered and painted. An addition will be added to the women's work building and a woodhouse will be built. Our pastor attended the regional conference at McPherson, Kans. The church voted to retain Brother and Sister J. F. Mathis as pastors.—Mrs. Ruth Eddy, Stockton, Minn., April 4.

Missouri

Wakenda.—We met in council on March 23. The date for our revival was set for some time in August, with Bro. James Elrod of Wichita, Kans., as evangelist. It was decided to paint the exterior of the church building. The women's group agreed to pay for the paint if the men see to putting it on. The men are going to try to carry out the God's acre plan again this year, with Luther VanPelt directing the project. Bro. W. M. Kahle of Virginia will give messages at the three Ray County churches the middle of April. He will give us some help concerning money management. Extremely cold weather hindered the church attendance during the last quarter. With the coming of spring attendance is growing. The women have been quilting and making comforters this winter. They have had two bridal showers. They served three sale dinners, which netted a nice sum. Bro. E. F. Sherfy resigned as pastor, to become effective Sept. 1. We are certainly sorry to see them go.—Sara E. Fifer, Hardin, Mo., April 2.

Nebraska

Enders.—On March 10, as a return program for the Christmas cantata which the Enders B. Y. P. D. presented at their church, the members of the Crete church presented two religious plays during the preaching hour. They arrived in time to share the Sunday-school hour with us and remained for the basket dinner in the church basement. In the afternoon the Enders B. Y. P. D. gave a program. The church met in council on March 2. On Good Friday evening we had our communion service. It was very gratifying to note the large number of young people who took part in this service. On Easter Sunday evening the B. Y. P. D. presented the Easter cantata, The King Eternal, at the home church. The following Sunday they presented the same cantata at the Kearney church. They enjoyed a basket dinner at noon and a social afternoon. In the evening they went to Litchfield and were supper guests of the South Loup group. They presented their cantata in the evening.—Vesta Wine, Enders, Nebr., April 2.

Lincoln.—On the first Friday of March the Lincoln church met in council. The treasurers gave favorable reports. It was decided to have a week's meeting before Easter. It was also decided to redecorate the inside of the church. On March 14 the women's council presented a program. After devotional services and a few special numbers the play, What Is Your Age? was given. The play was written and directed by Mrs. Lois Cone. Our pre-Easter service began on March 17 and continued throughout the week, with Pastor J. Edwin Jarboe in charge. The messages were interesting and inspiring. Twenty-three gave their hearts to Christ. The church was full every night. On Saturday night of this same week baptismal services were held and twenty-two were baptized. One awaits baptism. On Easter morning the B. Y. P. D. held an early service in the main auditorium. Breakfast was served in the basement. During the Sunday-school hour of the same day the junior department presented a good program. On Sunday evening we held our love feast, with Bro. Jarboe officiating. All of the new members took part. During the love feast many gave their testimonies, challenging us to live closer to Christ. About 120 were present.—Mrs. Robert H. Evans, Lincoln, Nebr., April 2.

ANNOUNCEMENTS

Annual Conference

Ocean Grove, N. J., June 5-11.

District Meetings

Canada, Western—Bow Valley, July 16-19.
Idaho and Western Montana—Whitefish, Mont., May 3-5.
Maryland, Eastern—Monocacy, April 23, 24.
North Dakota and Eastern Montana—Surrey, June 27-30.
Oregon—Camp Myrtlewood, July 23-27.
Pennsylvania, Eastern—Richland, April 24, 25.
Texas and Louisiana—Nocona, July 26-28.
Virginia, Northern—Timberville, April 19, 20.
Virginia, Second—Pleasant Valley, April 24-26.

LOVE FEASTS

Arkansas

April 21, New Hope.

Illinois

April 24, 7:30 pm, Okaw.
April 28, 7 pm, Panther Creek.
May 4, 7 pm, Oak Grove.
May 5, 7 pm, Lanark.

Indiana

April 27, 7:30 pm, Nettle Creek, Brick house.
April 28, Union Grove.
April 28, 7 pm, Richmond.
May 4, 7 pm, Anderson.
May 4, 7:30 pm, North Winona.
May 5, 7:30 pm, Muncie.
May 7, Walnut.
May 9, West Goshen.
May 11, Beech Grove.
May 11, 7:30 pm, Buck Creek.
May 12, Bremen.
May 19, Pleasant Hill.
May 19, 6:30 pm, Rossville.
May 24, Pipe Creek.
May 25, Killbuck, Antioch house.

Iowa

April 20, Fernald.
June 2, Dallas Center.
June 2, 7:30 pm, Union Ridge.

Kansas

May 25, Maple Grove.

Maryland

April 27, Longmeadow.
April 28, Woodberry.
May 4, 2:30 pm, Piney Creek.
May 5, 6:30 pm, Monocacy.
May 5, 6:30 pm, Pipe Creek.
May 5, 7 pm, Denton.
May 12, 7 pm, Locust Grove.
May 18, 4 pm, Beaver Creek.

Michigan

April 26, Florence.
May 18, Thornapple.
May 25, Elmdale.

Minnesota

May 19, Worthington.

Missouri

May 22, Mound City.

Ohio

April 20, West Nimishillen.
April 28, 7 pm, Hartville.
April 26, 7 pm, West Milton.
May 4, 7 pm, East Dayton.
May 4, 7:30 pm, Bear Creek.
May 5, Center.
May 5, Lick Creek.
May 5, 7:30 pm, Troy.
May 18, Eaton.
May 18, Middle District.
May 25, 7 pm, Eversole.

Oklahoma

April 21, Big Creek.
May 13, 7:30 pm, Washita.

Oregon

May 4, Mabel.

Pennsylvania

April 20, 21, Salunga.
April 21, 6:30 pm, Lost Creek, Bunkertown house.
April 21, 7 pm, Fairview.
April 21, 7 pm, Ridge.
April 28, Leamersville.
May 4, Lower Claar.
May 4, 2:30 pm, Welty.
May 4, 5, 10 am, Little Swatara, Ziegler house.
May 5, Ephrata.
May 5, Palmyra.
May 5, Walnut Grove, Johnstown.
May 5, 4 pm, Harrisburg.
May 5, 6 pm, Hanover.
May 5, 6 pm, Lower Cumberland, Mohler house.
May 5, 6:30 pm, Germantown, Philadelphia.
May 5, 6:30 pm, Roaring Spring.
May 5, 6:30 pm, Rummel.
May 5, 7 pm, Geiger.
May 5, 7 pm, Norristown.
May 7, 7:30 pm, Greencastle.
May 11, 1:30 pm, Indian Creek.
May 11, 4 pm, Pleasant Hill.
May 11, 12, 10:30 am, Falling Springs, Hade house.
May 11, 12, 1:30 pm, Midway.
May 11, 12, 1:30 pm, Richland.
May 12, Spring Grove, Kemper house.
May 12, Ten Mile.
May 12, 1:30 pm, Marsh Creek, Gettysburg.
May 12, 2 pm, Manheim.
May 12, 6:30 pm, Huntsdale.
May 12, 7 pm, Brotherton, Brothersvalley.
May 12, 7 pm, Claysburg.
May 12, 7 pm, Jennersville.
May 12, 7 pm, Snake Spring Valley.
May 15, 16, 1:30 pm, White Oak, Graybill house.
May 16, 17, West Greentree, Rheems house.
May 18, 10 am, Back Creek.
May 18, 1:30 pm, Conestoga, Bareville house.
May 18, 7 pm, Buffalo.
May 18, 19, Upper Conewago, Mummert house.
May 19, East Petersburg.
May 19, 2 pm, Maiden Creek, Mohrsville house.
May 19, 6 pm, New Fairview.
May 21, 22, Springville, Mohlers house.
May 25, 26, Shamokin.
May 25, 26, 10 am, Schuylkill.
May 25, 26, 10 am, Upper Codorus, Black Rock house.
May 26, Springfield.
May 26, 9:30 am, Lower Conewago, Bermudian house.
May 26, 5 pm, Carlisle.
May 29, 30, 1:30 pm, White Oak, Kreider house.
June 2, 6:30 pm, Middle Creek.
June 9, Yellow Creek, Bethel house.

Virginia

April 28, 7 pm, Unity, Bethel.
April 29, Cloverdale.
May 4, 6:30 pm, Sangerville.
May 5, 7 pm, Mt. Zion house, Greenmount.
May 5, 7 pm, Timberville.
May 18, Midland.

Washington

May 25, Ajlune.

Ohio

Beaver Creek.—In council Pastor E. Friend Couser was elected as delegate to Annual Conference at Ocean Grove, N. J. Mrs. Joe Coy and Mrs. Couser were elected as delegates to district meeting. Bro. Ray O. Shank of Covington, Ohio, will conduct our evangelistic services June 16-30. Our church was responsible this year for the program at the union Easter sunrise service. A choir of fifty voices, representing the six co-operating churches, directed by Joseph Gilbert, solos by Faith Couser and Joan Durnbaugh, a reading by Mrs. Couser and a sermonette by Rev. Williams of the Alpha Methodist church made the occasion one of inspiration and enjoyment. At the church service on Easter morning a large crowd was thrilled by the splendid pictures and the story of the life of Christ presented by Rev. Charles Nelson of California. In the evening we also enjoyed picture scenes and an inspiring talk. The flowers that decorated the platform were later given to shut-ins. Twenty-five from our congregation attended the last service of the revival at a neighboring Methodist church. Later we were happy to co-operate by letting them use our auditorium and baptistry. Twenty-nine members of the aid society enjoyed an all-day meeting at the pastor's home recently. Mrs. Marion Bailey is president of our aid. An Easter program was given. Mrs. Couser was guest speaker at the union world day of prayer service held at the Beaver Reformed church.—Mrs. Henry M. Stewart, Xenia, Ohio, March 29.

Covington.—With unassuming dignity in his soul-stirring sermons, our pastor and elder, Bro. G. L. Wine, leads, capably assisted by Mrs. Wine in every phase of church work. She was chosen as president of our district women's organization. Reports given by the various committees at our members' meeting show that our church is working and progress is being made. Since our last report nine have been received into the church by baptism and one has been reclaimed. On Jan. 2 at the first meeting of the missionary society Mrs. E. E. Eshleman was re-elected as president. This is our largest women's organization. The younger women take the most active parts. Jan. 3 the ladies' aid society elected Mrs. S. S. Miller as president, and Mrs. E. B. Deeter as secretary-treasurer. The first work of the year for these two societies was serving meals for those who attended the annual meeting of an insurance company. Homes of the members were opened for those who remained overnight. A number quilted and some sewed for our local hospital. On Feb. 4 a mass missionary meeting was held for the churches of Southern Ohio. The northern half convened at Covington, with Bro. James Beahm and Missionary I. W. Moomaw and wife as speakers. The combined men's choruses from the Covington and Oakland churches, directed by Bro. Quinter Neher, rendered special music. The men's chorus and Bro. Wine enjoyed services at the Greenville Home. We appreciate the special music at our regular services. The men's effort at cleaning the walls of our church is well worth while. On Easter the young people conducted sunrise services. Morning worship was inspiring, with a Spirit-filled sermon by Bro. Wine. One made the decision for Christ. In the evening a musical program was given by the chapel choir of Manchester College. The Covington B. Y. P. D. gave $155.50 as its share in the Southern Ohio project. They stand fourth in the district.—Mrs. Fred A. Watson, Covington, Ohio, March 29.

East Dayton.—We met in council on March 5, at which time we elected our pastor and his wife as delegates to Annual Conference. Sister Sarah Jones and Brethren Jacob Weimer and Wm. Miller were elected as delegates to district conference. We decided to have a vacation Bible school again this year. We also decided to do some redecorating in our church. We are looking forward to having Brother and Sister B. M. Rollins with us for a two weeks' revival meeting, beginning April 14.—Evelyn Smart, Dayton, Ohio, March 30.

Georgetown.—On Dec. 24 a Christmas program was given in the evening. A watch party was held at the home of Brother and Sister Harry Hutchison. Several of our number attended the young people's conference at Pleasant Hill. As a reward for their earnest efforts Georgetown came out third, having given $164 for the project campaign for missions. Sister Emma Heisey is our Messenger agent. She was successful in forming a Messenger club, and many more are enjoying our church paper. At our last council Bro. S. A. Blessing and Brother and Sister Lester Heisey were chosen as delegates to district meeting to be held at Lower Stillwater. We are planning to have a homecoming here on June 23. A welcome is extended to former ministers, members and friends. An Easter program was given. Sunday-school attendance has been good in spite of some sickness and very cold weather. Bro. John Heckman passed away recently. He will be missed by all. Bro. Blessing continues his splendid work here. He brings us Spirit-filled messages. He is assisted by other home ministers.—Mrs. Belle Hall, Laura, Ohio, March 29.

Greenville.—Our pre-Easter services, which were conducted by Bro. R. H. Miller of North Manchester, Ind., were very inspiring. Our communion was held on Thursday night. Early on Easter Sunday morning the young people sang Easter songs to the shut-ins. They enjoyed breakfast together in the church basement. At our church service the house was full to capacity. The Manchester College chapel choir gave a program. On April 14 Brother and Sister I. W. Moomaw of India will be with us. Our church recently purchased a parsonage. One good sister contributed fifteen hundred dollars as a memorial to her father and mother.—Marlene Wandle, Greenville, Ohio, March 29.

Middle District.—Our Sunday-school and church services have progressed nicely, although we have had much sickness this winter. Our attendance has not been as large as in former years. Several families have moved out and a few have moved into our church community and are attending our services, although they are not members. At our March council delegates were chosen for our district meeting and Annual Conference. Our love feast will be held on May 18. Arrangements were made for our vacation Bible school to be held in the early summer. We had our first Easter sunrise service this year. Our young married people's class presented the scene at the tomb. Our Sunday-school and church services were well attended. In the afternoon we had services at the county home. On Sunday evening the children gave a program, directed by Miriam Coppock. The young people's class gave the play, In the Bethany Home. On March 31 Bro. O. W. Oren of the Lower Stillwater church brought us a message which we enjoyed very much.—Mrs. Ethel Coppock, Tipp City, Ohio, April 1.

Painter Creek.—As a result of pre-Easter services at the Red River house in our congregation six confessed Christ and were baptized. An inspiring sunrise service was held on Easter in a neighboring church. Singers from five different churches of the community sang in the chorus. At a recent business meeting Pastor Roy Honeyman was chosen to serve as delegate at Annual Conference. Delegates to district meeting are Sisters Opal Honeyman and Ethel Loxley.—Mrs. Levi Minnich, Greenville, Ohio, March 31.

Piqua.—We met in council Jan. 10, at which time several annual reports were given. Our pastor reported twenty-three baptisms, two reconsecrations, nine funerals, three anointing services, two weddings and many calls in homes. Our aid reported twenty-eight meetings. The largest attendance was nineteen, and the smallest was three. Since that time there have been two all-day meetings and regular weekly meetings each week. The work consisted of quilting and the making of articles for our Easter bazaar which was held on March 16. Feb. 14 the fathers and sons held their banquet, with ninety-nine present. Rev. Kuch of the First Reformed church gave the address. On Feb. 25 the ladies' missionary society presented a peace program which was climaxed by a very appropriate play, No Banners Flying. Several from our congregation attended the Christian leadership training course in Troy during January. The Will to Peace course, with Bro. J. Perry Prather of Dayton as instructor, was well attended. On March 10 our hearts were saddened as the Lord called Bro. Higgins home after a nine weeks' illness. He had served the church faithfully in many ways and is sadly missed by all. Bro. I. R. Beery of Pleasant Hill, Ohio, came to us for three nights during Holy Week and gave some very good messages. He also delivered an address at our sunrise service. The attendance Sunday morning was 222, with an offering of $505.06. This money is applied to our church indebtedness. Our pastor delivered the morning sermon. We are happy to see all showing so much interest in the Lord's work. On Sunday afternoon we will have baptismal services. Four have already expressed their desire to serve their Lord.—Mrs. Earl Garber, Covington, Ohio, March 29.

Sidney.—A large group of ladies attended the women's work conference at West Alexandria on Feb. 22. On March 3 these ladies had charge of the morning worship service and gave a report of the splendid meeting. We met in council March 14. At this meeting the Willing Workers' class presented the church with ten new tablecloths. Pastor I. R. Beery handed in his resignation at this meeting, to take effect on Sept. 1, 1940. He will be with us until that time.—Margaret Friend, Sidney, Ohio, April 1.

Oklahoma

Big Creek.—Brother and Sister Oliver H. Austin began an evangelistic meeting on March 10, closing on Easter Sunday evening. It was in this community that Bro. Austin was reared, accepted Christ and later was elected to the ministry. During their twenty-five years of evangelistic work this was the fifth meeting held in his home church. The attendance was not as large as we had hoped for, yet we feel the church was blessed by the good messages in sermon, song and stories. Three persons gave their hearts to God and were baptized by Pastor R. A. Byerly. One was received by letter. At our March council it was unanimously decided to keep Bro. Byerly as pastor for another year. It was decided to hold our communion on April 21. Plans are being made for a daily vacation Bible school this summer, with Sister Helen Byerly as general superintendent. Favorable reports were given by the committees. The men's work group volunteered to care for the cemetery. The aid has been busy quilting. A short time ago they furnished lunch at a farm sale, clearing $30. Sickness and bad weather have hindered our attendance somewhat during the past quarter. We are looking forward to renewed interest with the coming of spring.—Abbie S. Pote, Ripley, Okla., March 31.

Washita.—We met in council on March 25. Bro. D. J. McCann was elected elder. Our pastor and his wife, Brother and Sister Oscar Fike, have resigned and will leave the last of May. Our spring love feast will be held on May 13, at 7:30 P. M. Our revival meeting will begin April 28, with Bro. Ora Huston of Okla-

homa City as the evangelist. The ladies' aid used the mite box method and raised $26.85 for the women's work national project. Bro. Fike attended the McPherson regional conference. His father and mother returned home with him for a few days' visit. His father gave both messages on March 3. The pageant, The Challenge of the Cross, was given on Easter evening.—Mrs. S. L. Howell, Cordell, Okla., March 28.

Oregon

Mabel.—We had the privilege of having Brother and Sister G. G. Canfield with us Oct. 15-27 in evangelistic services. Nov. 2, 3 Bro. Walter Kahle gave messages on money management. We placed the Gospel Messenger into every home where there are members. Our method was to have each family pay into the treasury as much as they thought best and then take the money for the Messengers out of the treasury. We are planning to have our love feast on May 4. The Willamette Valley Sunday-school and B. Y. P. D. convention is to be held in Mabel on May 5.—H. H. Ritter, Mabel, Ore., March 30.

Pennsylvania

East Fairview.—We met in council on March 5. Elders H. F. King and N. K. Musser of the ministerial board were present and installed Bro. J. Norman Weaver and wife into the ministry and Bro. Jacob H. Ruhl and wife into the office of deacon. Our method of electing Sunday-school officers was revised, thus electing our officers without nomination. Recently the Bittingers were with us and gave their illustrated message of their work in Africa. On March 10 Bro. Galen Kilhefner was the guest speaker at our B. Y. P. D. The young women's Bible class sponsored the Easter morning program in connection with the regular morning service. Eld. H. A. Merkey will represent the church at the Annual Conference. Brethren J. Norman Weaver and Jacob H. Ruhl, and Sister Ada Turner will serve as delegates to district meeting. The young men's Bible class is sponsoring a program of sacred music on April 20 to be rendered by the Messiah Bible College. On the afternoon of April 28 this Bible class will conduct services at the county prison. Our love feast will be held on May 12, beginning at 2 P. M. Bro. Henry L. Hess resigned his position as steward at the Neffsville Brethren Home and is now located in our congregation. We welcome Brother and Sister Hess into our church.—Mrs. H. A. Merkey, Manheim, Pa., March 31.

Scalp Level.—We held services each evening during Holy Week. These services were very interesting. Pastor G. E. Yoder gave explanations of poems and sacred art pictures, all pertaining to the last week of Jesus' life on earth. Fifteen made confession of faith and were baptized by our pastor. They will receive Testaments purchased from the interest of the Musselman and Miller funds. Two others were received into the church on former baptism. The Juniata College choir gave a musical program on March 31. In the evening the seventh and eighth grade girls of the Paint Borough School gave a fine demonstration of their singing, under the direction of their teacher and our chorister, Miss Florence Seese. The union Good Friday services of all the churches of Windber and vicinity were held in the United Brethren church from 12:00 till 3:00 P. M. The program was divided into seven twenty-five minute periods.—S. B. Hoffman, Scalp Level, Pa., April 3.

Tennessee

Knob Creek.—We met in council on March 2. Bro. Frank Isenberg was re-elected as pastor. Bro. W. H. Swadley was re-elected elder, and Bro. John H. Thomas was chosen church treasurer. Our young people are very active and manifest much interest in the church work. At Christmas they presented a pageant, Why the Chimes Rang. Since our last report we have made some improvements in our church building. A furnace has been installed. The interior of the church has been papered and the floors refinished. The rostrum has been moved from the side to the end of the church. The outside of the church has been painted, a cement walk constructed, the grounds reseeded and the lawn beautified with shrubbery. March 26 the student volunteers of Bridgewater College gave a program at our church. —Mrs. Frank Isenberg, Johnson City, Tenn., April 2.

Virginia

Beaver Creek.—Pastor Ernest S. Coffman came to us Jan. 1 and brought us much light and encouragement. Since then we have been striving for a stronger sense of unity among the three churches, Beaver Creek, Mt. Bethel and Montezuma. The pre-Easter services beginning March 17 were held at the Montezuma church by our pastor. On March 24 the three churches came together and rendered an Easter program in the evening, each church contributing a part of the service. A sunrise service was held at Montezuma by the three churches. The Beaver Creek B. Y. P. D. has taken as a project for the year helping our elder, Bro. A. S. Thomas, who has worked with us for many years. At Christmas time our B. Y. P. D., along with Mt. Bethel and Montezuma, presented him a car. On his eighty-first birthday we gave a surprise social in his honor. On several occasions the boys have met to work up wood for him. The Mt. Bethel church has recently organized a B. Y. P. D. which is progressing nicely. The annual spring council will be held in the Beaver Creek church on April 6.—Della Miller, Bridgewater, Va., April 2.

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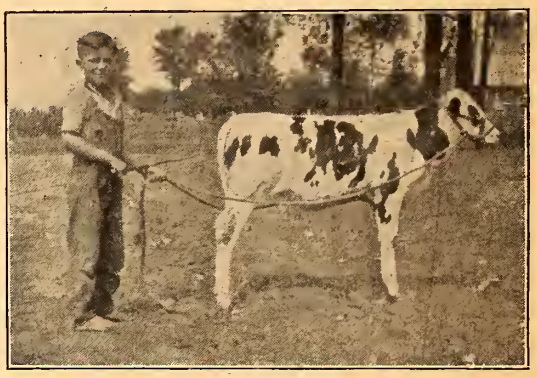
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Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

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Liao Hsien, Shansi, North China

Hutchison, Anna, 1911.
Ober, Mary Velma, 1936.
Sollenberger, O. C., 1919.
Wampler, Ernest M., 1918.

Ping Ting Hsien, Shansi, North China

Crumpacker, F. H., and Anna, 1908.
Cunningham, Dr. E. Lloyd, and Ellen E., 1938.
Ikenberry, E. L., and Olivia, 1922.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.
Wampler, Elizabeth B., R. N., 1922.

Show Yang Hsien, Shansi, North China

Bright, J. Homer, and Minnie, 1911.
Clapper, V. Grace, 1917.
Rothrock, Hazel M., 1938.

Tai Yuan Fu, Shansi, North China

Myers, Minor M., and Sara, 1919.
Shock, Laura, 1916.

Peking, China, % College of Chinese Studies

Susie M. Thomas, 1939.

169 Yuen Ming, Yuen Road, Friends Center, Shanghai, China.

Sollenberger, Howard E., 1938.

On Furlough

Oberholtzer, I. E., and Elizabeth, 801 Mulberry St., Muncie, Ind., 1916.
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Faw, Chalmer E. and Mary P., 1939.
Harper, Clara, 1926.
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Blough, J. M., and Anna, 1903.
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GOSPEL MESSENGER

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EDITORIAL

The Hundred Sisters

THAT's more than you would care about, even if they were all as nice as the nicest sister anybody ever had! But if something could happen to you that would enable you to have a hundred times as much fun with the sister or two that you do have, wouldn't you like that?

Well, it can. Only fun isn't the best word for it. Just live "for the kingdom of God's sake" regardless of the cost in sisters, brothers, houses, lands, whatever else you can imagine, and the answer is yours. The blessing of all these treasures will come to you in a measure you were quite incapable of enjoying when you lived selfishly. This is what Jesus was telling Peter when he was worrying a little about the things he had given up.

What does it matter what you lose if something infinitely more satisfying comes back to you in its place? E. F.

This Charge of Complacency

IT seems we must live our lives in a world where most of the people we know are suffering from one or more of the plagues or handicaps which destroy the body, perhaps even the soul. Think of the millions unemployed, the millions starving, the millions lined up for the spring slaughter, the other millions sad of heart because such things persist.

Why do men let such conditions continue? Says one, "It is the sin of complacency." The young people in college are too intent on other things. Those outside are ignorant or just plain indifferent. And so the sorrowing world staggers on under the dead hand of the unchanging.

Personally we are inclined to a more charitable view. In a world such as ours there are many whose hearts burn within them. They are anything but at peace in their own souls. They would gladly do something if there was but a handle on which they could lay hold. But the problems which face us are so intricate and inclusive that the individual feels helpless.

And yet, if one can see it, there is always an immediate and effective something which can be done. It is not spectacular or large scale. When you cannot get others to reform, or throw themselves into the task that needs to be done, just roll up your sleeves and see what you can do. An ounce of demonstration is worth a pound of theory. H. A. B.

Rural Factors in Abundant Living

WE do not mean to discount the factors conducive to well-being which flows from an urban economy; but with the return of spring it is in place to remember that rural living antedates city life, that the country is man's ultimate refuge when civilizations fail, and the rural life has ever manifested greater survival powers. Then what are the distinctive elements in rural living which strengthen man and make his life more truly abundant? Here are four which are offered as worthy of consideration.

A sense of the value of life flows more directly from rural living than from an urban economy. In the city one works with a machine or in an office, but in the country he works with and is a companion of nature. There the recurring miracle of life suggests the individual's relation to and part in the larger destiny. If God is the ultimate explanation of the lily, and if the nice balance of nature hints that he must note even the sparrow's fall, of how much more worth is man!

A will to live and achieve is somehow drawn from the breast of Mother Earth. Of course the city has its powers of stimulation, but the physical stamina required for effective response comes

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rather from those resources which have been sucked from the soil. The Greeks had a story about Antaeus, a giant wrestler, whose strength was invincible so long as he remained in contact with Mother Earth. When Hercules encountered him he soon discovered it was to no avail to throw Antaeus, for he always rose with renewed strength. So he lifted the giant from the earth and strangled him in mid-air. How many times we moderns are renewed in strength through some brief but life-renewing contact with Mother Earth! It is from the hills that one gains the strength and faith to achieve.

The ideal social pattern for vital living is more like that of the country than that of the city. Too often the worker in the city is just a lone wolf obliged to stand or fall by what he alone can do. In the country the economic unit is more often the family, or some comparable unit. In such a group contributions are more in accordance with ability and sharing in proportion to need. What we mean to say is that rural living puts more emphasis upon mutuality and co-operation as contrasted to urban stress upon individualism.

Finally, rural living makes for greater survival power than the urban pattern of life. At least the record of history is that again and again as urbanized civilizations have collapsed, the ultimate refuge was the country. And there, as men recovered physical stamina they were able to rebuild ruined cities and repeat the cycle of civilization. In so far as this is still true, both history and the myth of Antaeus suggest that we need to give more than lip service to the rural elements or factors in abundant living. H. A. B.

About Basement Children

THERE are many kinds of little folk, but one of the most interesting of all are those sometimes referred to as the basement children. They are generally the offspring of some of the most upright and generous people of the land. And yet it is not uncommon to find such children in the basement of a church during Sunday school and even at some other church gatherings. Hence the term, basement children.

Just as there are many kinds of children, so there are also several kinds of basements. Just now we are thinking of the more or less unfinished type. It is often chilly, dark, dank and certainly not inviting. Even though the basement is usually the poorest room in the church it is too often considered good enough for the children. They are supposed to grow up to love the church in spite of poor equipment and an uninviting place in which to meet.

Such is the basement at its worst. But what a difference a little extra thought and effort can make in the appearance of the place where the basement children meet! See that the basement is warm in winter. See that it is properly ventilated in summer. Clean it up and put curtains at the windows, pictures on the walls and maybe a rug on the floor. If the children must go to the basement, do your best to help them like it. Then they may grow up to love the church in spite of the place they must meet. H. A. B.

Why They Don't Grow

INTRODUCING the chapel speaker, a man with some threescore and ten years chalked up against him, the presiding officer observed that some men soften at the top with advancing age while others keep on growing indefinitely. The intended inference was plain and a beautiful tribute it was, but it left a question worthy of attention. Why this difference? Why do some stop growing while they dare to keep on living? Or existing, rather?

The latter is the correct word, for such existence as continues when one has ceased to grow is not real living. But why don't they keep on growing and so live more richly and then grow and live some more?

Very likely it is neglect of solid food. They still take milk when they need meat. Baby food is fine for making babies grow but men need something heavier. Dropping the figure, they should go on from the first principles of the doctrine of Christ until they wrestle with the application of these principles to the hard and complex problems of life as it must be lived today. In plain English they do not grow because they do not think. They do not exercise their senses to discern between good and evil (Heb. 5: 12-14).

It is easier and lazier to swallow words and phrases whole, sweetly sounding words and phrases made sacred by long usage. New life and new growth are to be had by cracking these familiar words and phrases wide open to see what thought, if any, may be hidden in them. Too often it will be found that, in so far as the experience of the user of them is concerned, they mean exactly nothing. In such cases, they do make good sleeping powders.

But if, determined to wake up and live, the investigator presses on with his inquiry, he may come out upon a new and high plateau of unsuspected vistas of truth, more glorious, more satisfying than he had ever seen. Then, quite regardless of his years, he can grow. E. F.

THE GENERAL FORUM

The Eye of Faith

BY MAUD L. MOSER

Above the leaden skies that cast
Their mist into my face,
I see by faith's clear eye the vast
Illimitable space.

Beyond the fog's soft silver veil
That mists my neighbor's light
I view the land beyond the vale,
I see the radiant height.

Beyond this limited life's thrall
By eyes of faith behold
The gates of pearl, the jasper wall
The shining streets of gold.

Dallas Center, Iowa.

A Word for the Rural Parish

BY H. H. HELMAN

In spite of the fact that it has furnished more than its share of our substantial citizenry and of our civic and religious leaders, the rural church has lacked reputation and credit. It has been rated as on a lower scale than the city congregation by pastors seeking desirable pastorates, by church members wanting church homes and by those who wish to give their services to church or church school. Many in the rural parish make apology for it, and many in our city congregations feel sorry for it. It has been characterized by inefficiency, with its early demise predicted.

True, there are plenty of rural churches that are imperiled, but not all rural churches are alike. Not all denominations have given the same emphasis to rural work. Rural communities differ as does rural church leadership. Many rural parishes do not know or appreciate their own strength. Some are torn by community dissensions, for here dissensions seem to count for most. In some rural parishes the lull in prosperity was allowed to affect first and most the work of religion. In others progressive community movements have been allowed to proceed without the encouragement or co-operation of the rural church folks, as such, much to their discredit. In many rural churches the substantial membership has "sold out" to the Farm Bureau, the 4-H Club, the Co-Op movement, and so forth, and given first loyalty here, neglecting the church. We must not rate the rural parish by the worst example we can find among country churches, or by the inferior work done in the unawakened and uninspired congregations. There are successful, optimistic and happy rural parishes, and there can be more.

One factor affecting the rural church is leadership. Putting the second-rate preachers in the country has too long been the policy of administrators. They have laid siege to the expanding city with a vengeance, locating the best generals there; they have spent more money there, and have expected the kingdom to come first there—but it didn't! City problems have challenged them and they have listed them first in attempted solutions. The rural parish suffered and receded into a forgotten land situation. The rural folk by nature are loathe to call for attention or assistance. The city was given the cream; the country was offered the skim milk. And the worst skim milk was often the almost superannuated minister who had spent his life in the city, but who in his last days was sent to the rural church to abide the day of his retirement. The reasons for the almost uselessness of such men in the rural parish are too evident to need argument. The misfits, the half-trained, the uncouth, the untactful and the novices have been parceled out to the rural pulpits as a policy of church administration. This is a condition to be adjusted in central offices rather than in the rural parish. However, the rural parish could have more to say about it than it does.

Where the congregational plan obtains the problem is present but the approach is through the congregation first, and through prospective leaders second. Better leadership is needed in many places and the best is not too good for others. But the small, financially limited parish cannot command or keep the best leaders. The *larger parish,* where two or three churches combine under leadership, is a satisfactory solution of this problem in many places. An able and outstanding leader for a larger area is much more effective than two or three minor leaders serving smaller groups within the same community. The truth of this statement can be verified in many successful larger parish ventures.

But there are larger rural congregations that are too easily satisfied with their leadership and too unwilling to ask for and remunerate adequately the high type leadership they need and could successfully maintain and challenge. Something needs to be done to put the larger rural churches wise to their own needs, possibilities and latent powers. Something needs to be said also to sell the better country pulpits to ambitious and able preachers. Seminaries have not been too ready to point to the rural church as a challenging permanent field, and have been too much disposed to suggest it as a place to "get started." Having served two city

and two rural congregations of about equal sizes, and each a man-sized job, with the odds in favor of the city in matters of local leadership and financial ability, for myself the rural parish has offered an equally good field for enterprising efforts, and the response to leadership has exceeded all expectations. And contrary to the rural church's reputation for conservatism, my country membership seems as ready to move out in aggressive lines as either city church served. The hide-bound denominationalism which formerly characterized the rural church has not appeared to defeat co-operative enterprises such as community vacation and leadership training schools, union Thanksgiving services, union pre-Easter services and even union Good Friday and communion services. Many large rural parishes need and could demand the best ministerial leadership available. But they are not awake to this fact and there is little being done to make them aware of it. Similarly, church administration offices, seminaries and church literature need to make pastors aware of the unusual opportunities in the larger rural pulpits.

Having had a chance to observe first hand as pastor the efforts in religious education of both city and rural congregations, we are ready to say that while the city church fusses more over techniques and methods, the rural school usually adopts the best courses and methods available and puts a religious content into them that seems to produce results much more satisfactory. With the problem approach predominating, particularly above the lower classes, some unusually constructive work has been observed. The administration of the school is often quickly adjusted to meet changing conditions. Not all city pastors can report such wide-awake efforts in religious education in their urban parishes.

An ambitious pastor can today find as happy and satisfactory outlet for his energies and ambitions in the better rural parish as in any of the ordinary or even better city parishes. If he has a community awareness the door is almost wide open for his efforts in this direction. If he likes to deal with men who know how to control their dollars (and I believe they can still control their farms and dollars better than government secretaries or boards), here is his best chance. Many pastors could take lessons in the management of money from some of the reputedly hardheaded, successful farmers. Of a membership of some over four hundred served by the writer, about ninety-five per cent own their homes or farms, or both. Many of them were earned, not inherited, and some of these farms are valued as high as some of the city's small factories, and yield commensurate returns when prices are fair. If a pastor wishes to associate and work with and lead educated, wide-awake and open-minded youth, he can find them in the better rural parishes. Ninety per cent of my young people go to college. Some are in training for Smith-Hughes work in the public schools, others for teaching in high school, some in business administration and some in veterinarian courses; and I have almost as many college trained youth in my present audience as I ever had. The tie-up with the social, economic and agricultural departments of state universities gives contact often denied the city pastor. If he likes responsiveness to extra-religious, but helpful, community organizations and clubs for both adults and youth, the rural parish will agreeably surprise him. My members are leaders in Farm Bureau activities. The largest banquet held in our county is the annual 4-H Club banquet; the largest in a bordering county, into which the parish extends, is a Farm Bureau pig roast, which is not a silly affair, but a meeting to face moral and economic farm problems. The appreciation of the high-grade, well-thought-out sermon will also mark the rural ministry in many places. But many preachers do not know these things, or will not believe them. They still hold the "hicks," the " sticks," and the "hayseed" attitude toward farmers.

Invitations have come to consider returning to city parishes. Somehow they do not pull very hard upon one. Continuing to serve the kingdom in the country there is great satisfaction in working among a people financially substantial, modernly enlightened, aggressive in proper matters and spiritually responsive. We do not suffer the need of modern conveniences in a parsonage—we have them, as many rural churches have made that provision for their pastors. And we could say a number of other things which our city pastors might call "spreading it on," such as the pure air, the basement full of fruits, vegetables, meats and other eats, the privilege of donning overalls and playing "golf" in the garden with hoe and rake, the evening quietness so conducive to meditation, and so forth and so forth. We can say nothing against the city parish; we wish only to make the rural parish more attractive and appealing to able men who want to roll up their sleeves and put in licks for the kingdom where they will really count, and also to make rural church folk aware of their own not-to-be-despised genius and importance among the total forces bringing in the kingdom of God upon the earth.

New Carlisle, Ohio.

The First Christian Sermon

BY WM. KINSEY

THE first Christian sermon was preached by the apostle Peter on the Day of Pentecost, the birthday of the church. It is interesting and profitable for study. As we view it, the homiletical technique is somewhat as follows:

Theme: *The Coming of the Holy Spirit.*

The Holy Spirit Was

I. Promised.—The prophet Joel, some seven or eight hundred years before this particular day of Pentecost, prophesied that God would one day pour out his Spirit "upon all flesh." From the Old Testament viewpoint it was to take place in "the last days," that is, the Christian dispensation. The Holy Spirit was promised.

II. Poured Out.—On Pentecost Day, 30 A. D., the Holy Spirit was poured out, given as per the promise of the Father. Joel's prophecy was fulfilled. The phenomena were striking. They heard sound as of a rushing wind. They saw parted tongues, like as of fire. The people heard the disciples talking in other languages (not jargon), but their own tongues. They were confounded and amazed. Some said: "What meaneth this?" Others mocking said, "They are drunk."

Peter, embracing the opportunity, got up and said: "I'll tell you what it means." As for the disciples being drunk, this was too foolish for one to believe. As yet it was too early in the day to be drunken. With a low alcoholic content in the wine, they hadn't time yet to drink enough to be drunken. Further, he explained that what the people saw and heard was what the prophet Joel predicted long ago. Turning to Joel, he read to them how the Holy Spirit would be poured out upon the people—men and women alike—in the last days. "He hath poured forth this which ye see and hear."

III. Proved in Jesus Christ.—Peter first showed how the phenomena of the day were not to be explained by drunkenness. He construed the phenomena to be the fulfillment of Joel's prophecy. But his final and climactic proof was Jesus Christ. He speaks of three things: (a) Christ's crucifixion, (b) his resurrection and (c) his glorification. About his crucifixion, and his life, "ye yourselves know." About the resurrection, Peter speaks quite at length, undergirding his claim with prophecies from David. And, "This Jesus God raised up, whereof we all are witnesses." Of his glorification Peter says: "By the right hand of God exalted," whence he pours out the Holy Spirit, as he promised them he would do (Acts 1: 4).

Homiletically This Sermon Shows

I. That It Was Scriptural.—The Bible was back of the message. Peter read the appropriate scripture, to explain the phenomena of the day. This gave the message (a) content, (b) authority, and (c) power. A practical application to be gained is that we should preach the Word, be appropriate in our use of the Word. It is a wise preacher who can interpret the times, and see the hand of God in the happenings of the day.

II. That It Was Psychological.—The sermon was psychological rather than logical, because Peter knew what his hearers were prepared to receive. The difference is this: A speaker is psychological when he presents matter such as his hearers are prepared to receive; he is logical when he presents matter next in order, in accordance with inferences reasonably to be drawn. The needs of the hearer are put above the demands of the subject matter as to logical order. Jesus was usually psychological rather than logical, as for example, his sermon on the Bread of Life immediately followed the feeding of the multitude.

Peter knew how the minds of his hearers would function, and what they were ready to receive. The Christ had been killed; and now the mysterious phenomena. Psychological order might add more interest and freshness to our sermons.

III. That It Was Pedagogical.—Peter was pedagogical: (a) He did not announce the point he was making in his discussion of Jesus until he was through. Which point was that Jesus was both Lord and Christ. This principle must be followed when hearers are biased or prejudiced. (Compare Jesus' method in Luke 15). (b) When Peter did first mention Jesus, it was as a "man," verse 22. (c) He began with the things that engaged them, the phenomena of tongues. (d) He uses their Scriptures, the Septuagint, and quotes David. (e) He goes from the general to the more particular audience. (f) He keeps himself in the background. There is nothing of his own personal experience, save the mere mention of "we are witnesses." (g) He is climactic. (h) He was extemporaneous; that is, it was sudden, on the spur of the moment that he delivered this sermon. But let it be remembered, Peter had all the facts and experiences of those recent days. Our messages must be based on facts and knowledge regardless of when acquired. It is a good thing too, to deliver a sermon without notes. (i) His voice and gestures have not survived. But a Spirit-filled sermon is not without powerful expression. As preachers, let us be more pedagogical, and maybe more will hear us.

IV. That It Was Effectual.—(a) They were pricked in their hearts. They were convicted, and sought salvation. (b) Three thousand souls were converted. (c) It brought results because it was scriptural, and psychological. (d) Peter's sermon was effectual because it was spiritual. Peter was surcharged with the Spirit who made him resourceful, and gave him intuition, liberty and courage.

In conclusion, Peter began with explaining the meaning of the Holy Spirit phenomena. They heard, and he told them to repent, and be baptized for the forgiveness of their sins, in which case they would receive this Holy Spirit as a gift.

Peter showed that the Holy Spirit was (1) promised, (2) poured out, (3) proved in Jesus Christ. And we note that his message was (1) scriptural, (2) psychological, (3) pedagogical, and (4) effectual. A detailed study of the message affords much food for thought, and is wonderfully suggestive for sermonizers.

New Windsor, Md.

The Price of Privilege

BY REBECCA FOUTZ

OFTTIMES people desire to be the recipients of favors from God or their fellow men. They labor to realize such favors. This is not wrong if the aim is a worthy one. For there are places of responsibility in the Christian church and in the governments of men that must be filled, and those with the needed qualifications should be chosen.

The balancing fact is that there is a price to privilege. This is sometimes seemingly forgotten or is not accepted. But position brings a corresponding responsibility. The Duke of Windsor rocked a kingdom when he failed to measure up to the requirements and standards of kingship. And leadership in either the spiritual or material realm makes the person a target for criticism, whether deserved or not.

In the material realm men generally do not hesitate to pay the price of position and privilege, and we have some inspiring examples that show that this holds just as true in the spiritual realm.

Esther had the great distinction of being chosen queen, but this position put her in the place where she had to choose between her life, the throne and her people. Mordecai reminded her, "Who knoweth whether thou art come to the kingdom for such a time as this?" and that if she failed her people, God would send deliverance through someone else. This always holds true. If we fail in any point of stewardship, God will turn to someone through whom he can work.

When Gabriel was sent to Mary, he said, "Hail, thou are highly favored, . . . blessed art thou among women." Hers was the supreme honor of being chosen out of all the women of the centuries and her day, to be the mother of the long hoped for Messiah, but that honor had its price. Some months later when the aged Simeon gave his blessing to the child in the temple, he said to Mary, "Yea, a sword shall pierce through thy own soul." The nails and the spear that pierced her son on the cross, pierced her heart as well.

To be the Son of God meant the cross for Christ, but we know that the privilege of bringing salvation and redemption to mankind far outweighed the cost of it.

When Ananias was told to go and instruct Saul after he had met Christ on the Damascus road, Ananias objected because of Saul's reputation as a persecutor of the believers. The Lord assured him, then said, "He is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel" (Acts 9:15). What a privilege and opportunity! Specially selected by God to bring the message of salvation to the Gentiles and the great.

But consider the next verse, "For I will shew him how great things he must suffer for my name's sake."

How literally Paul paid the price. Read 2 Cor. 11:23-28. But how gladly, for he said that nothing—nothing that this world could inflict—could separate him from the love of Christ (Rom. 8:35-39), it so outweighed any earthly cost. Even Paul could hardly realize what his privilege as well as its price would mean to the cause during the centuries since his day because he did not fail in either.

This is true of any Christian. As we meet or fail to meet the conditions of our privileges, the cause is helped or hindered, not only for the present but the future.

When we accept the great privilege of redemption, we are told that presenting our bodies "a living sacrifice, holy, acceptable unto God" is only a reasonable price or service. This presupposes a changed heart and mind that is conformed to the will of God. This will control what our eyes see, what our hands do, where our feet take us, what our lips speak and for what our strength and money are used. But how many want the joy and the privilege without the reasonable service!

It seems that we are willing to pay the price in some respects but not in others. This varies at different times. At present much labor and teaching concern peace, pushing out to meet the challenge it presents, instead of waiting for it to come

to us in war. There is no question of the need of showing the love of Christ in this way even though the world seems to mock the effort.

But in some other lines there has been recession. The temperance cause is not pushed as it was a score or more years ago. Return of liquor seemed to dampen the zealous spirit. And teaching and effort concerning the simple life are noticeably lacking. But the need in both these lines has not lessened. The blight of worldliness and drink at every turn call for service and sacrifice. May we not fail in these respects either.

Philadelphia, Pa.

The Great Need of the World of Today

BY C. S. HOFF

Human nature does not change much from generation to generation, even from century to century. The same passions, lusts and hates that controlled men two thousand years ago control men today, tempered somewhat by environment. What we call civilization puts a veneer on the surface, but underneath men are very much the same until controlled by the Spirit of Christ. Consider what is happening in Europe today.

In Matt. 23: 14 we learn God's attitude toward those who use religion as a cloak to cover up their wrongdoings while they live selfishly, lustfully. In Matt. 6: 14 we find that God deals with us as we deal with others. According to verse 24 we cannot live selfishly or for the things and pleasures of this world, and at the same time serve God and live the Christ life. It just cannot be done.

In verse 33 we are told that the most important values are spiritual. All else is of lesser importance. These are the principles upon which the Christian church was founded. But where are we today? As we look at the chaos on every hand—war in Europe which threatens to engulf all the eastern hemisphere; an undeclared war in China that has been raging for months with noncombatants machine-gunned in the streets, bombed from the sky, blown to bits by shot and shell on land and sea; political upheavals, labor troubles, strikes and riots on every hand; empty church houses while pleasure resorts and gambling dens are filled to overflowing—it does not take a seer to know that something is very radically wrong with this old world in which we find ourselves. Most of the countries involved have been under church influence for centuries. I am wondering what Christ thinks of his people.

I think Isaiah must have been looking down into the world of today when he said, "The whole head is sick, the whole heart faint. From the sole of the foot even unto the head there is no soundness in it: but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." This was spoken of God's people, of the church of that day. I am wondering what he would say of the church people today if he were here?

The conditions which brought the peoples of Europe into the turmoil and unrest which invite selfish men to seize governments and become dictators may be stated in few words. The ruling class lived in luxury and extravagance while the common people were oppressed, often on the verge of starvation. And to make it worse, the church not only upheld the state, but through her ecclesiastical hierarchy imposed heavy burdens upon the already overtaxed people, or until it became unbearable. So when the people revolted it was not only against the state, but against the church also. And the result has been the increase of atheism and immorality. Why am I giving this bit of history? Because each of these nations was supposed to be a Christian nation. Now my question is: What kind of teaching were these churches giving their people that would develop character capable of what is taking place in Europe today? It was not the teaching of the Christ that I know. I most surely believe that the conditions in Europe today could not be if there had not been first a breakdown of religious sincerity, and therefore a loss of church influence caused by a woeful lack of the Spirit of the Christ in the churches.

In our own America we see the same conditions growing. The gap between the rich and the poor, between the employer and the employee is growing wider and wider. And as most persons of the employer class belong to some church and are held in high esteem by the church regardless of how they treat their employees, naturally the laboring class loses confidence in the church. I am not saying that they are justified in condemning the church and turning away from it. I am saying that it is no wonder that they lose confidence in the church. And she is not entirely guiltless in the matter. It is the unchristian attitude of some of the church members that causes this condition.

Then just what is the answer to the great world problem of today? What does the world need more than anything else? You say, "Christ." I say, "Yes, the world needs Christ. But how is the world to find Christ unless the church people manifest him to the world? And how can a man manifest something that he does not have in himself? Maybe if we had more of Christ in our lives, and were a little better Christians ourselves, our neighbors would catch our religion too. Christianity is contagious when the Christian has a real heart attack of it. All this is easily said. It is a comforting thing to say. We can say "Amen" to it and just lean back in our pews and feel too comfortable and righteous to do anything about it. We can say it and keep on saying it to the day of doom, while the world will speed right along to its doom and maybe take some of us along unless we change our lives.

After we have said that the problem is not solved; what remains is to get the people to accept the Christ. Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." But what is the trouble? For almost two thousand years the church has been trying to hold up Christ to a lost world, and still the world is about as far from the real Christ as ever it was.

The world has passed through dark days before this, days when the church failed to be the light to the world it was destined to be. In such days, when it seemed that all was hopelessly lost, God raised up men like Luther of Germany, Calvin of Scotland, the Wesleys in England, and our own Alexander Mack in Germany. All these men were filled with the Spirit of God. They accomplished much. They caused great awakenings and started effective revivals that brought hundreds of thousands of souls to Christ and changed the whole trend of civilization. But the inspiration of those men seems now to be lost. The churches are drifting into a

formal and indifferent attitude that fails to stir the emotions of people. The masses are losing confidence in the churches and are fast drifting into infidelity.

What is needed is a rewakening, a revitalizing of the Christian religion in the hearts and lives of church people—a revitalizing with the principles of righteousness as taught by Jesus in the Sermon on the Mount. This will mean a new birth, a change of heart, and a new Pentecost to make the work effective. God must lay it upon the heart of some man to head up the movement. But the man must be ready before God can call him.

Read again carefully the sixth chapter of Isaiah to see how God called one man. God is waiting for the needed man to be ready for the call. I believe that Christ is waiting for the pure gospel, the gospel of peace and goodwill, of love and kindness, of forgiveness and sympathy, of mutual helpfulness and brotherliness to be preached to all the world before he will come. For did not he say, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come"? I do not think that has been done yet or he would have come.

I am looking for a movement to get under way. Perhaps it is already being born in the hearts of some of God's servants, giving a restatement of the message of Christ, putting the emphasis where he intended it to be put, stressing the great fundamentals of righteousness as he gave them in the Sermon on the Mount. The world has never heard the real message of righteousness as Christ tried to reveal it to us—I mean the greater part of the world. If they had, church members could not kill each other on the battlefield, nor manufacture guns and ammunition to sell to other nations for that purpose, nor could they take advantage of and oppress their fellow men as is being done in our land today, and even by men who claim to be followers of the Christ. Jesus taught very definitely against such practices. When Christ came the common people were hungering for the message that he brought and "heard him gladly." The common people today are hungering for a restatement of that same message, a restatement not so much in words as in the lives and attitudes of his followers.

The people of the world expect those who claim to be followers of Christ to put into practice the principles of righteousness that he taught. I am convinced that when the church returns to stressing those principles more, and the less important doctrines less, then the people will again have more confidence in the church. The time is ripe. The need is here for an awakening of all who long for his coming.

As for me, it does not matter when or how he comes if I am ready. Being ready is the important matter. I am thinking of the five foolish virgins who let their lights go out while they slept, waiting for the bridegroom to come. I would rather be found giving my life trying to help build the kingdom of God in the hearts of men and women than to be found idly waiting for him to come and take me out of this sinful world.

But just suppose that it so happens that he is waiting for us to finish our part of the work first; then what? No, I believe that our work is not done yet. I am convinced that we of this generation have lived too carelessly, too indifferently, too selfishly; we have lost our influence with those who are looking to us to lead them to God and the way of righteousness. We must redeem ourselves.

I believe that we can do more to hasten his coming by awakening the church people, and the world through the church to the real message of the Christ. This is a message of love, not only love of the brethren, but of love and goodwill and kindness to everyone, even our enemies. My Bible tells me to return good for evil, to do good to them that hate me, and to pray for them that do me harm. My Bible tells me that the Christian is the light of the world. "But," said Jesus, "if the light be darkness, how great is that darkness." The church is set in the world as a beacon light to show men how to live to secure peace and joy and righteousness. But if the church gives off an uncertain light men become confused and are lost in the confusion.

It is impossible for churchmen who are controlled by selfishness and greed and lust and hate and passions to win men to the Christ of the Bible. If we would win men to Christ we must not only teach the doctrines of peace and love and righteousness, but we must live them as Jesus taught them and lived them. Christ has not forsaken his church. "The councils of evil shall not overcome it," are his words. When it looks the darkest, then the dawn is approaching. God always has raised up a man at just the right time to lead his people back to himself. I am looking and praying for such a man to appear. It will take a man like Peter or Paul or Wesley or Mack to do the job, but God will find the man at the proper time and will fill him with his Spirit for the task. It will not be an easy task. It will mean sacrifice.

It will take a man who is willing to forsake all and follow the leading of the Holy Spirit. It may cost him his life; but the reward will be great. The blood of martyrs was the seed of the church once, and it may be so again. If the church people would give their lives in sacrificial living today it might save the church of tomorrow persecution and martyrdom.

I know that God is looking for just such men to head up a movement to revitalize the Christian church. And I would rather be one of those men, if I were qualified, than to be the King of England or President of these United States. Plenty of men are ambitious for leadership when it means power or honor or wealth, but very few are willing to accept leadership when it means sacrifice. But listen to what Jesus said, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." And again, "If any man will come after me, let him deny himself and take up his cross and follow me."

To be a leader for God one must put his whole soul and life and body into the cause. For did not Jesus say, "Ye cannot serve God and mammon"? I would take the Sermon on the Mount as my creed, earnest prayer for my staff, the Holy Spirit as my Companion and Guide and try to accomplish something for Christ and the church. There is no higher ambition, no greater job than that. The greatest need of the world today is for men who can teach by precept and example, and by so doing lead men and women back to the Bible and to God. May God send us men: men who are big and strong; men with courage; men with vision; men who know how to pray; men who love the souls of men and women more than the things of this world; men who will serve though they suffer while they serve; men who can stir the very souls of those who hear them; men who can set other men's souls on fire and turn the world upside down for him. God, send us men.

Glendora, Calif.

OUR MISSION WORK

Beginning to Be a Missionary

Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. They sailed for our China mission field in February, 1938.—Ed.

Letter 22

Peking, China.

Dear Glen and Agnes:

It is so very cold today that I can hardly make my fingers move. Chinese houses are so cold when the sun doesn't shine that I almost wish that we were living in the Language School. When the sun shines though, it gets so warm in my room that I get uncomfortable. We do have a furnace, but it doesn't do a very good job of heating. The last couple of mornings we have also used a stove to heat this room. This little stove doesn't look as if it would do much good for it is just a sort of round can affair with a little hole at the top and one at the bottom for the draft. We must burn coal that is half mud, but it is surprising how quickly the stove heats up its little corner. The difficulty is that if we were to depend upon such stoves for heat, we would have to have at least two for each room, and then our coal bill would be about double the $75 (Mex.) a month it is now.

Last Friday we had sleet all afternoon and it was terribly icy. I had planned to do some shopping, but the streets were so slippery that I was afraid to leave the house. Lloyd said that he saw a lot of spilled bicycles. All cars were going along at a snail's pace and the ricksha men were having a hard time finding a footing. Yesterday the weather cleared and the sun came out nice and warm for most of the day, but along toward evening the wind came up and today it is very cold. To be exact it is 26 degrees. The joke is really on me, I guess, for yesterday it was 24 degrees. It seems so much colder today because the sun does not shine.

Lloyd, Haven Crumpacker and a Mr. Vining from the American school left a little after six this morning for Shansi. The folks interior kept writing and urging Lloyd to come in, so he finally decided to go. He has been here almost a year and so far hasn't been in to see the mission stations. As travel is a little better, though nothing to brag about as yet, he thought he would go at this time. It is an awfully cold day to have to travel in an unheated car for the whole day. They will arrive at the junction tonight if all goes well. Then they hope to get on their way again in the morning and will reach Ping Ting sometime in the afternoon. Of course, they can never tell when they might have to spend the night along the road in the cold.

Yesterday was indeed a busy day. At the very last moment we got a lot of orders to fill from the missionaries who are interior. Since Lloyd didn't finish his exams until Friday noon, it didn't leave him much time to do the running around that was necessary, so I told him that I would help him shop as much as I could. It is always hard to shop for someone else. It is especially hard now when one can't get so many of the old brands of things and prices have jumped so high.

Today I thought that we had a most unusual service at the church. In the first place, the music was so good. A Chinese played Largo and Ave Maria on his violin, and it was grand. Then the minister spoke on Christ and the State. I was most anxious to know how he would handle that subject in a time like this. Hitherto I have felt that he was a clear, straight thinker, and he certainly didn't disappoint me today. Of course it wouldn't be best for me to write all that he said, but here are a couple of thoughts that struck me as being quite thought-provoking. This is the definition that he gave of a partriot: "A patriot is one who loves his country so much that he is willing to give all that he has to make that country more lovable." That is a slightly different slant than most of us give to a definition of it. Another thought that struck me was this: "Love is not a commodity like rice which diminishes with use, but it is a capacity of the soul which grows with expression." He went on to say that some folks fought international brotherhood for fear that it would detract from patriotism to one's country, but the speaker said: "When two people have fallen in love and that love has grown into the formation of a home and later the first baby arrives, the mother does not say, 'Now I cannot love my husband any more, or at least not as much, for I must love the baby.' Nor does the husband say: 'Now that a new object of love has arrived, I must transfer my love to it since my love won't stretch far enough to to include both my wife and my son.' No, their love for each other will be even greater as their love flows out to this new baby. It is only when we have loved the universal brotherhood of man that we can most fully love our country, and such internationalism will only tend to make our patriotism greater."

Nettie Senger came over a couple of times last week and we made grape nuts in the afternoon. Here in China any brand of patented cereal is very high in price. I don't know just how much grape nuts are, but I do know that one time by mistake the boy brought home a small box of cornflakes and it was priced at 90c (Mex). Grape nuts are out of our reach, so I have never even priced them. These that we made are a very good substitute. We make them from cracked wheat, cracked barley, a little honey, brown sugar, soda, salt and milk. This we put on the stove and bring to the boiling point and then we put it into a very slow oven to dry it out. Then we grind it. It is so sweet that one doesn't need to add sugar. Since I don't care for cooked cereal very much, it helps to get it down if I have our homemade grape nuts to use as a flavor for my cereal.

Lloyd and Ellen Cunningham.

Friends Are Friends the World Around

Hazel E. Foster, of the Presbyterian Biblical Seminary in Chicago, who is a personal friend of Miss Maud Newcomer, writes concerning her visit in Bombay as follows: "Our next stop was Bombay itself, and I felt I had arrived. The inter-mission secretary, Mr. Blickenstaff, cared for all my business admirably, and I spent two nights in their cozy apartment, went to the prayer service of the missionaries with them, and was directed in what I thought very profitable sight-seeing. I took an interclass compartment to Madras and found it quite satisfactory despite its primitive makeup. I was alone until about eleven P. M.—from early afternoon—and I enjoyed it until about the last hour when I was happy to have a young Indian woman's luggage heaped in, followed soon by herself. She turned out to be a doctor

who had graduated under Dr. Ida Scudder and been taught by Treva Marshall! She lives in North India. Another of the many coincidences I have come to be on the watch for and which add delicious flavor to my joy in life!"

World-Wide News

COMPILED BY ANETTA C. MOW

Waiting

Two hundred and fifty thousand non-Aryans are still in Germany, about 80,000 in Czecho-slovakia and an unknown number in Poland—waiting for places on the quotas of different countries or for funds to permit them entry.

An Early Church in Tokyo

At the end of November the Shitaya church, one of the earliest in Tokyo, celebrated its sixtieth anniversary. To commemorate the anniversary a volume of history, two hundred and thirty pages in all, has been published, bound very nicely in typical Japanese style.

Loss of Outstanding Leader

The death of Dr. Cheng Ching-Yi, general secretary of the Church of Christ in China, on Nov. 15, 1939, meant a great loss not only to his own church but to the whole Christian church both in China and abroad. He was a man of deep spirituality and great vision, and the church in China owes much to his wise leadership during these past difficult years.

Friendship Links

Canada and the United States have many organizations which link them in friendship and goodwill. One of the most significant for Christians is the Foreigns Missions Conference of North America. In this organization no less than one hundred mission boards from our two countries, representing thirty million Protestant Christians, co-operate in the world mission of the church.

What to Pray For

Week of April 27-May 4

Large Cities

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. 23: 37)!

"Who can say what the city is—this complex center of riches and poverty, of health and disease, of work, unemployment and idleness; this noisy world where numerous kinds of labor are carried on and types of recreation range from the most wholesome to the most vicious; this dwelling place of multitudes with its immense apartment houses and its single-family cottages; this wide-spreading area in which one may observe luxurious dress and the rags of destitution, friendship and isolation, nobility and depravity, beauty and squalor. Here the human spirit seeking to worship finds the glorious cathedral on the avenue and on the back street the drab 'store front' church.

"In these days the church has awakened as never before to the realization that it needs to know the city. The modern city is so complex that co-operative effort is necessary if it is to be understood. No single church can hope to gather and interpret the data needed for a full acquaintance with it. In so far as a church knows urban life will its program for meeting the needs of that life meet fruitful response. Sometimes churches get so far removed from the life of the people that church activities—though the fact is unrealized by leaders—become detached and irrelevant. What this may lead to is to be seen today in Russia, in Mexico, in Spain and to a certain extent in Germany."—*Kincheloe.*

O Holy City Seen of John

O holy city seen of John,
Where Christ, the Lamb, doth reign,
Within those four-square walls shall come
No night, nor need, nor pain,
And where the tears are wiped from eyes
That shall not weep again!

O shame to us who rest content
While cruel greed for gain
In street or shop or tenement
Wrings gold from human pain,
And bitter lips in blind despair
Cry—"Christ hath died in vain!"

Give us, O God, the strength to build
The city that hath stood
Too long a dream, whose laws are love,
Whose ways are brotherhood,
And where the sun that shineth is
God's grace for human good.

—*W. Russell Bowie.*

Monthly Financial Report

During the month of March contributions for the Conference Budget and all general Boards and agencies in the budget totalled $6,211.18. The total received for the year beginning March 1, 1940 was $6,211.18, detail as follows:

	Receipts for March	Total receipts since 3-1-40
World-Wide Missions	$ 676.18	$ 676.18
Women's Work Project	150.22	150.22
Home Missions	23.70	23.70
Foreign Missions	79.00	79.00
Junior League Project	48.58	48.58
India Mission	30.00	30.00
India Boarding School	5.00	5.00
India Share Plan	121.01	121.01
India Missionary Supports	1,205.36	1,205.36
China Mission	88.58	88.58
China Native Worker	25.00	25.00
China Share Plan	31.25	31.25
China Missionary Supports	273.10	273.10
Swedén Mission	5.00	5.00
Sweden Missionary Supports	58.84	58.84
Africa Missionary Supports	117.21	117.21
Africa Mission	52.15	52.15
Africa Share Plan	75.00	75.00
Conference Budget Undesignated	2,626.40	2,626.40
Conference Budget Designated for—		
Board of Christian Education	526.73	526.73
General Education Board	26.37	26.37
Ministerial and Missionary Service Fund	5.00	5.00
Youth Serves	38.50 Dr.	38.50 Dr.
	$6,211.18	$6,211.18
Non-Budget items—		
China War Relief	1,006.63	1,006.63
Peace and Relief	175.51	175.51
	$7,393.32	$7,393.32

The following shows the condition of General Mission Board foreign and home mission finances on March 31, 1940.

Income since March 1, 1940	$ 7,065.18
Income same period last year	7,687.20
Expense since March 1, 1940	16,838.33
Expense same period last year	15,908.28
Mission surplus March 31, 1940	4,034.07
Mission surplus February 29, 1940	13,807.22
Decrease in surplus March, 1940	9,773.15

HOME AND FAMILY

"God Is Love"

BY ANN KING NIES

Fat buds bursting in yonder tree,
Unfolding petals of a flower,
Green spears of the lawn's first grass,
Air-freshened by a midafternoon shower,
Mellow warmth of the sun's bright rays,
Cool refreshment in a shaded bower,
Clear, blue skies following dismal days,
Earth, freshly turned, still cool from the plow,
Aroma of newly mown hay, being stored in the mow,
Twitter of birds at early dawn,
Children scampering on the lawn,
Distant strain of a hymn on the evening air,
A voice lifted up to God in prayer,
A baby's smile and winning ways
Whose arms enfold you after busy days—
All this—and oh, so much, much more—
Say "God is love" to me o'er and o'er.

Berkshire Heights, Pa.

Happy Children

BY HOWARD HENRY KEIM, JR.

First Half of the Seventh Story-Sermon on The Quest for Happiness

During the winter one of David's professors was in charge of an institute dealing with some modern social problems. The sessions were held on a Saturday in one of the churches near the seminary for the benefit of all church workers who cared to attend. There was time for both discussion and speeches. The professor knew of David's special interest in peace and asked him to prepare an address on that subject for this occasion. David at once saw an opportunity to continue his study of the beatitudes and responded with alacrity. The subject he chose was:

Happy Children

Scientific research has confirmed the primitive conceptions of man that somewhere in the dim, remote past, the mass of substance which we know as the earth was an empty, vacant waste. Scientists have also concluded that a purposeful, creative Spirit has continuously hovered over this void in seeking to bring order out of chaos. They see this purposeful process going on in the first crystallization. They see it in the gradual development of life of all kinds upon the surface of the earth. Most of all, they see it in the development of man, in his conquest of the material world, and in his quest for a happy relationship with his fellows. Great scientists and great religionists alike have concluded that this hovering Spirit, which we call God, is infinitely good and loving. He is ever striving to bring harmony out of discord, to unify the good, and to eliminate the evil. God is a peacemaker, and all who strive for these ends in co-operation with him are intimately related to the deepest and best within the universe. They are the happy children of God.

In the life and teachings of Jesus we have our most perfect revelation of God. From his lips we have this statement, "Happy are the peacemakers: for they shall be called the sons of God" (Matt. 5: 9). He does not say, "happy are the peaceful," but "happy are the peacemakers." Noble as is the principle of nonviolence, it is not enough. The peacemaker is one who like God is aggressively and creatively engaged in harmonizing and integrating the best elements in the world. The question arises: How can one gain access to this happy family of God's children?

I. Making Peace Within

Peacemaking, like most other good work, needs to start with the individual. Millions of lives are full of disharmony within. That condition prevents them from being effective peacemakers in other areas of life and society. The annunciation of the angels, telling the Judean shepherds of the birth of the Prince of Peace, proclaimed peace to men of the earth who had God's favor, his Spirit within (Luke 2: 14). There can be no peace within until there is unity and harmony within. The simple men of the hill country were better prepared to receive and propagate a message of peace than others who were living a more complex life, whose personalities were less integrated.

Paul states to one of his churches, "The peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (Phil. 4: 7). Here it is evident that inward peace is not self-made. That is, it cannot be made independent of God. It is the acceptance of the Spirit of God as the ruling power in one's life. If one has it, he knows the truth of Paul's statement. It passes understanding. One just can't describe it. Yet we can make observations in regard to its effect in human life. Paul suggests that one's mental attitude is exceedingly important. When God has the central place in our minds we think about the things that are true, honorable, just, pure, lovely and of good report (Phil. 4: 8). When God has first place in our affections we love him above self, above country, above personal success, the accumulation of wealth, or any other thing whatsoever. Since this age presents so many conflicting demands on our loyalty we need one to whom we can be loyal above all else. That is the way to inner unity and to inner happiness.

The power and beauty of this inner spirit has been superbly pictured by Paul in his classic love chapter (1 Cor. 13). It pictures love within as the supreme grace and the corner stone of all noble character. This is true because it is like the very character of God. "Love is very patient" (1 Cor. 13: 4). In this age of hustle and haste how we need this virtue! We so often think we must have immediate results. God is always willing to wait for time to work its miraculous changes. We moderns need more of this characteristic. If we had it we would have an inner peace that many do not know. We would learn what it means to be patient and happy children of a patient Father. Paul continues to say, "Love is very kind." He lived in a cruel age. He witnessed gladiators and Christians dying in the arena for the amusement of the morbid public. He stood by as they stoned Stephen. He himself finally was the victim of persecution. To be kind in the face of unkind treatment is difficult but it is the way to inner peace. Kindness begets kindness, not always immediately but ultimately. Jesus' kindness to his enemies did not cause them to spare his life, but it made an eternal and an unforgetable impression upon humanity. His kind act has borne

fruit a thousandfold and more, in the lives of those who have looked to him for guidance.

Paul further defines love by stating what it is not. It is not jealous, haughty, proud, rude, selfish, irritable, resentful or cruel (1 Cor. 13: 4-6). These are the elements which so often disintegrate personality and bring all kinds of unhappiness. One cannot be wholly at peace within himself if any one of these spiritual diseases gets a foothold in his personality. If the Spirit of God has full control, none of these will have a chance for a permanent place in our lives.

On the positive side, the great apostle to the Gentiles speaks further of love as being joyous, trustful, hopeful and abiding (1 Cor. 13: 6-8). It fills the life with radiance. All things become subservient to it. Life's passions and drives and instincts become sublimated under the dominating influence of love. This is a prerequisite for the peacemaker.

If the individual is to be possessed of an inward peace he must be separated from the world of evil by moral and ethical purity. The Jews were very careful about ceremonial purity. Paul calls attention to the fact that those who would be children of God must be morally and ethically pure (2 Cor. 6:16, 17). There must be a separateness from the world. The world asks for our loyalty to many things. He who would find peace in his own soul must be loyal to God. Minor loyalties which cannot fit into that picture must be forsaken. There can be no fellowship between light and darkness, between Christ and Satan. Christ expected his followers to remain in the world without becoming a part of the sinfulness of the world (John 17: 15, 16). Jesus never advocated monasticism nor asceticism, but he demonstrated in his own life the idea of separateness from the world through purity of personality and devotion to the will of God.

II. Making Peace Among Men

When once the peace of God has found a place in the individual life, it will spread through that individual to other persons with whom he comes in contact. By this process the leavening influence spreads to the home, the school, the church, the community and the state.

There seem to be three areas in the social relationships of men in which peace is on a very precarious footing in our age. These areas are between nations, races and classes. One need not be an expert to see that the relationship between nations of the world is exceedingly strained today. Japan and China carry on a major war in the Far East even without the customary formality of a declaration of war. Foreign nationals from European and American nations hold tenaciously to the material things which they have accumulated in China, many of them refusing to leave the danger zone. These nations send marines and battleships to protect their nationals. Threats and counter threats pass back and forth frequently. The situation grows continually more complex. There is an ascending likelihood that other nations will become involved. The munition makers are anxious to sell their wares to the conflicting parties. It is little concern to them that their selfish desire for profits from the spilt blood of men may also involve their own nations in the horrible blood spilling game. At the other side of the world the European conflict drags on.

In such a world, what can the Christian individual do to bring about peace in international relations? For one thing, he can work for the development of a statesmanship of peace. Many people have a fatalistic and pessimistic philosophy in regard to this matter. We need to help people see that war is not eternally inevitable. The human race has largely outgrown many other weaknesses. It can outgrow this, also. A boy may eat green apples until he has a frightful pain in his stomach. A few such experiences soon teach him that he is better off without that particular kind of fruit. Or he may allow his arguments with his playmate to lead to a fist fight, but as he grows older he learns to get along with his associates without fighting, even though there will be differences of opinion at times. Modern means of communication and education make it possible for us to tell all the world about the terrible consequences of war. Every Christian peacemaker must be a statesman for the cause of peace. He must know the facts about war and broadcast them to the world. The average person is intelligent enough to know that he would be worse off rather than better if he should take an ax and chop off his hand or foot. Nations that go to war with the use of scientific instruments of destruction in this age are actually disabling themselves. Nor can the loss ever be repaired. Artificial hands and feet are available but they are never as satisfactory as the original members. Nations must learn to live together as a family. Difficulties are never solved by war anyway. Why not arbitrate the difficulties without recourse to bloodshed?

Perhaps you are asking, "But if war does come, then what?" This is a legitimate question. Though war is not inevitable, it may come. A maniac may shoot a president or set fire to a fine public building. So also maniac nations may invade the territory of their neighboring nations and begin shooting down the residents. There are three general courses of action under such conditions. They are: one may fight; one may surrender; one may endure.

My Testimony

BY DESSA A. KREPS

The longer I live and the older I grow
The more I am seeking God's will to know.
The less on the wisdom of men I depend,
More on the Word of the Lord I attend.

The harder I try to be useful and kind,
The more do I need a prayerful mind.
The less I am anxious and fret over things
The more do my burdens take themselves wings.

The less I am looking for motes in one's eye
The more I can of his goodness espy;
And the less I find fault and critical be,
Greater the blessings which come unto me.

The less I am thinking about self and pride
The more I can love my Savior who died.
The more I delight in my Lord, I have found,
The less to things of the earth I am bound.

As onward I travel with praises and prayer,
Greater the burden for sinners I bear.
The more I consider his wonderful grace
The more I desire to look on his face.

La Verne, Calif.

The first response is the one most commonly made. Mexico fought back at the United States when the latter was taking her territory. Korea, Manchuria, and China fought back at Japan when she grabbed new land in the Far East. Ethiopia fought back at Italy when Mussolini sent his army into the African wilderness. But this has only one effect. It eases the conscience of the aggressor, and makes public sentiment less critical of the invader. The big dog eats the little dog. The rich man eats his own roast turkey and then grinds the crust of his poor neighbor in the dust.

To surrender without a struggle is not common, though it has been done. Cæsar and his army come marching. The city sees no hope of survival in resistance, so the citizens surrender. They lose their identity and become a part of that to which they have surrendered. It has a vicious effect on both parties, making a bully out of the victor and a defeatist out of the vanquished.

The third response is the truly Christian way out. Jesus did not fight the cross. He did not surrender to the cross. He endured the cross. The best modern illustration of this method is in the work of Mahatma Gandhi in India. He does not fight the British because he knows that such a course is useless. India has not the military machinery to give any material resistance to the power of a great nation. But he will not surrender. He and his followers have great principles which they will not give up. So the little saint of India leads his millions of followers in peaceful parades and demonstrations which many times have changed the pulse of London. They refuse to co-operate in the British program when they feel that it is against the best interests of India. They are getting results much more quickly and with infinitely less loss and suffering than would come to them if they fought England with guns. After all wouldn't Ethiopia and some other nations have been better off if they had followed the same policy? The American Legion and many other organizations as well as individuals claim to believe in peace, but if occasion arises they are going to fight for it. They believe in defensive war, whatever that is. The World War slogan in this country was *the war to end war.* It is an impossibility to end war in that way. War will be ended only when there are enough people who refuse to co-operate in it, and who are willing to pay the price of non-co-operation to make a war impossible. Some of those who are willing to die for peace, if need be, may be called upon to do so before permanent peace can be established in international relationships. But if they are so challenged they will discover, like he who died on the cross, that they are sons of God.

Huntington, Ind.

Brotherhood in the Home

BY WARREN W. SLABAUGH

"God maketh the solitary to dwell in families." The family is the oldest social institution. Whether patriarchal or modern, polygamous or monogamous, it was builded upon the attraction between man and woman. From the beginning it has been that "man should leave father and mother and cleave to his wife." And the children which were born to this union became the object of an instinctive care on the part of the parents. And so this most basic of all social groupings came into existence—father, mother and children.

But a refining process has ever gone on. Woman ceased to be regarded as a chattel to be bought; children became too precious to be exposed at birth or sold as slaves. Polygamy gave way to monogamy; the bond between man and woman came to have a moral and spiritual significance, to become a mystic union as well as physical. And the autocracy of the head of the household was displaced for a democracy with equal rights for all, where around the council table of the family the rights of even the smallest child must be regarded.

1. A glimpse into a patriarchal home (Gen. 16: 1-6; 21: 1-11; 22: 1, 2).

2. The hospitality of an ancient home (Gen. 18: 1-15).

3. Rebekah comes from the East to marry Isaac (Gen. 24: 15-27, 61-67).

4. Jacob labors seven years for the woman of his choice (Gen. 29: 1-20).

5. A Hebrew mother defends her child (Ex. 2: 1-10).

6. A foreigner becomes the beloved wife of Boaz (Ruth 4: 1-17).

7. Hannah's prayer answered (1 Sam. 1: 9-20, 26-28).

8. Jesse, the father of eight stalwart sons (1 Sam. 16: 1-13).

9. David wins a princess for his wife (1 Sam. 18: 20-29).

10. A woman of Shunem entertains the man of God (2 Kings 4: 8-25).

11. "A worthy woman, her price in rubies" (Prov. 31: 10-31).

12. A son is promised to Zachariah and Elizabeth in their old age (Luke 1: 13-23, 57-66).

13. The holy family (Luke 2: 1-7, 40-52; Matt. 2: 13-15).

14. Peter entertains the Master (Luke 5: 38-41; 6: 3-11).

15. Sorrow is turned to joy in the home of Jairus (Luke 8: 40-42, 49-56).

16. Jesus rests in the quiet home in Bethany (Luke 10: 38-42).

17. Jesus shows his love for little children (Mark 10: 13-16; Matt. 18: 1-14).

18. Jesus declares the permanence of the marriage bond (Mark 10: 1-12).

19. Parental love a copy of God's love (Matt. 7: 7-11; Luke 11: 11-13).

20. Jesus praises the gracious act of a woman (Mark 14: 3-9).

21. "Son, behold thy mother" (John 19: 25-27).

22. Dorcas, a worthy Christian matron (Acts 9: 36-43).

23. Peter eats in the house of a Roman (Acts 10: 1-8, 23-34).

24. Lydia entertains the great apostle in her home (Acts 16: 11-15, 40).

25. Priscilla and Aquila share their home with Paul (Acts 18: 1-4; Rom. 16: 3-5).

26. Paul's ideal of marriage (Eph. 5: 25-32).

27. Paul's exhortation to children (Eph. 6: 1-3; Col. 3: 20).

28. Paul's exhortation to parents (Eph. 6: 4; Col. 3: 21; 2 Cor. 12: 14).

29. Timothy, the son of a pious home (Acts 16: 1-3; 2 Tim. 1: 3-6; 3: 14-17).

30. The bride of Christ (Rev. 19: 6-8; 21: 9, 10).

Chicago, Ill.

KINGDOM GLEANINGS

Calendar for Sunday, April 28

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Isaiah Comforts an Afflicted People.—Isa. 40: 1-11.

Christian Workers, The Christian Home.

B. Y. P. D., My Home at Stake.

Intermediates, My Rights in the Home.

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Gains for the Kingdom

Four baptized in the Covina church, Calif.

Two baptized in the Boise Valley church, Idaho.

Two baptized in the Bethany church, Philadelphia, Pa.

Nine baptized in the Bethel church, Ill., Bro. S. Earl Mitchell, pastor.

Seven baptized in the McPherson church, Kans., Bro. B. N. King, pastor.

Four baptized in the Rockwood church, Pa., Bro. W. F. Berkebile, pastor.

Two baptized in the Larned Rural church, Kans., Bro. R. A. Haney, pastor.

One baptized in the Morgantown church, W. Va., Bro. Galen Fike, evangelist.

Six baptized in the Harris Creek church, Ohio, Bro. E. R. Fisher, evangelist.

Fourteen baptized in the Eaton church, Ohio, Bro. Wilmer Petry, evangelist.

Three baptized in the Springfied (N. E.) church, Ohio, Bro. L. R. Holsinger, pastor.

One baptized in the Pleasant Center church, Ohio, Bro. Walter J. Heisey, evangelist.

Sixteen baptized in the Co-operative Brethren church, Columbus, Ohio, Bro. D. R. Murray, pastor.

Two baptized in the Lindsay church, Calif., Bro. D. C. Gnagy, pastor; Bro. Wilbur I. Liskey, evangelist.

Eleven baptized and sixteen received by letter in the Hagerstown church, Md., Bro. Paul M. Robinson, pastor.

Nine baptized in the Elizabethtown congregation, Swatara Hill house, Pa., Bro. Clyde Weaver, evangelist.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. F. S. Carper of Palmyra, Pa., May 5, in the Lebanon church, Pa.

Bro. C. F. Holsopple, pastor, April 28, in the Pleasant View congregation, Md.

Bro. J. T. Glick of Bridgewater, Va., May 12-26, in the Stone Bridge church, Md.

Bro. Dolar C. Ritchey of Lawrenceville, Ill., July 14, in the Kaskaskia church, Ill.

Brethren C. F. Holsopple and I. R. Stotelmyer, May 12, in the Grossnickle church, Md.

Bro. John T. Glick of Bridgewater, Va., July 14-29, in the Valley River congregation, W. Va.

Bro. Jesse W. Whitacre of Keyser, W. Va., April 28 to May 12, in the Quakertown church, Pa.

Brother and Sister B. M. Rollins of Keyser, W. Va., May 13, in the Middletown church, Ind.

Bro. Joseph Whitacre of Philadelphia, Pa., April 29 to May 5, in the Green Tree church, Oaks, Pa.

Bro. Aaron Heisey of Lebanon, Pa., May 5-19, in the Cocalico house, Springville congregation, Pa.

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Personal Mention

Dr. Howard Bosler from Africa, Bro. Edward Ziegler from India and Sister Nettie Senger from China were at the Mission Board meeting.

Dr. and Mrs. D. M. Parker of the China field have arrived for their furlough and should be addressed at Mt. Pleasant, Pa., R. 3, % N. E. Neiderhiser.

Bro. James Q. Goughnour and wife have removed from Des Moines to Ankeny, Iowa. Bro. G. is supplying the vacant pulpit of the Des Moines Valley church until the new pastor arrives.

Elder Chas. D. Cassel of Manheim, Pa., passed to his reward April 18. He will long be remembered as one of the leaders of Eastern Pennsylvania. As yet we have no details of his homegoing.

Bro. David Betts, formerly one of Idaho's church leaders and now living with his daughter at Bethany Biblical Seminary, was only one of the many interested observers at some of the board sessions.

Bro. D. R. Murray, part-time pastor of the Co-operative Brethren church, Columbus, Ohio, is available for an evangelistic meeting sometime in June, July, or August. His address is 495 Tibet Road, Columbus, Ohio.

Bro. G. G. Canfield and wife have been doing evangelistic work in the Northwest for some months past. We learn that Sister Canfield is in the Mary Secor hospital at Emmett, Idaho, recovering from an appendectomy.

Two other chairmen unaccounted for as such elsewhere in these observations are Chairman Ellis of the General Education Board and Chairman Bowman of the Council of Boards. They were both on hand and functioning quite normally.

Sister Nora Rhodes was the one member absent from the Mission Board meeting, due to the accident mentioned in our columns some time ago. She is making steady progress toward recovery, we understand, but has some distance yet to go before getting back to full strength.

Bro. M. R. Zigler will be the speaker in a Home-coming Week of Worship in his old home congregation, the Linville Creek church near Broadway, Va., beginning May 19 and closing with a basket lunch and fellowship hour at noon on May 26. "Members and friends are cordially invited."

Bro. L. W. Shultz says he had a most delightful season of fellowship with the Bethel (Milford) church of Northern Indiana, April 7, assisting in the rededication of their remodeled and redecorated house of worship. Bro. J. W. Lear was the officiating minister at the original dedication service thirty-five years before.

Three board chairmen favored the Messenger offices with morning calls last week. Chairman Winger's, not long, was nevertheless the longest he has ever given us. He said he is living on a farm now. Chairman Hartsough's was the shortest. His explanation was fairly satisfactory. Chairman Shultz took the medium position without telling why. All were interesting.

Bro. E. M. Studebaker, former president of La Verne College, while on an eastern business trip stopped off long enough on last week's Friday to give us a friendly call.

Six college presidents (could you name them?) make a rather strong showing at a Council of Boards meeting and they are all fine men but in a close-up give and take you find they are more like ordinary people than you might have guessed. Our observation convinced us that this holds also for all the others of college or seminary rank.

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Miscellaneous Items

That music program by the mixed chorus of the East Petersburg church of Eastern Pennsylvania will be given tomorrow evening, April 28. Sorry we had the wrong date the other time.

"To the person who wants information concerning Christopher Sower German Bibles: Mr. Chas. E. Brumbaugh, Central City, Somerset County, Pa., has one of those Bibles and will give you the information desired if you write him."

Tomorrow, April 28, is a great day for the Shepherd church of Michigan. They are having a twenty-fifth anniversary program in charge of Pastor David P. Schechter, with addresses by President C. L. Anspach of Central College and Prof. W. E. Kaufman of Alma College, and other inspirational features.

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Conference Business

From Tennessee

Greetings:

The 1939 district conference of Tennessee, upon the recommendation of the elders of the district, requests the Annual Conference of 1940 to establish five Annual Conference Zones, corresponding to the present regions of the brotherhood, and grant the Conference to each zone in a regular five-year cycle.

About the Ocean Grove Conference

The committee on location of Annual Conference in the Eastern Zone has about completed arrangements for the Ocean Grove, N. J., Conference to be held June 5-11. Detailed announcements will be made very soon through the Gospel Messenger with reference to rooms and meals. Our committee has been assured there will be ample accommodations for all who may attend the Conference.

Ocean Grove is ideal in many ways as a place for holding a religious gathering. The Methodist people have been holding conferences here for the past seventy years. The physical equipment is excellent. The large auditorium has a seating capacity of between nine and ten thousand, is comfortably equipped and the accoustical arrangement is said to be very satisfactory. The second auditorium in size has a seating capacity of fifteen hundred, and the next in size will accommodate seven hundred and fifty people. Then, there is the open air pavilion on the beach.

The Methodists have built up a number of very fine traditions during their years of development of Ocean Grove as a religious center. A religious atmosphere prevails. May we, during our stay at Ocean Grove, not only uphold these Christian ideals and traditions, but may we be instrumental in adding strength to them.—N. D. Cool, Secretary.

Report of Committee on Tenure of Office

We, the committee appointed by the Annual Conference of 1939 "to study the entire question of tenure" of the general boards of the church, submit the following report:

1. *Tenure.* The tenure of office for membership on all general boards (General Mission Board, General Ministerial Board, General Education Board, Board of Christian Education) shall be for a period of years equal to the number of elected members thereon and shall be so arranged that the term of one member shall expire each year.

2. *Qualifications.* (a) All nominations for membership on general boards shall be made upon the basis of the candidate's qualifications and special fitness to perform the services required, irrespective of official position or sex. (b) It is recommended (but not required) that due consideration be given to the geographical distribution and to the special group interests of the church in making nominations for membership on all general boards.

3. *Limitations.* The limitations to membership on all general boards are as follows: (a) Full-time employees of boards are not eligible for membership thereon. (b) No individual may serve as an elected member on more than one general board at the same time. (c) A member may serve for not more than two consecutive terms on any one general board, but after an interim of one year such individual may be eligible for re-election.

4. All previous decisions of the Annual Conferences not in harmony with the above are hereby repealed.

Committee:

J. W. Lear
J. S. Noffsinger
E. M. Bowman

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Report of Committee on Brethren Co-operative Insurance

We, your committee, appointed to study life insurance plans consistent with Brethren principles, report as follows:

A. Findings

1. Our study was directed to the action taken by other denominations in this field, and we find:

a. One denomination after trying an assessment plan abandoned it and is now organizing a legal reserve company. The management will be separate and apart from the church.

b. Many denominations have pension and annuity plans which are operated for the benefit of their ministers and missionaries and their widows and dependent children. Employees of church operated projects are also included in some plans. Such plans are not available to the lay members of the church.

B. Recommendations

1. In view of our study of such plans, we recommend that no action be taken at this time in the organization of any life insurance company to be operated by the church. The management of such a company requires full-time experienced actuaries and managers. The laws regulating insurance in the various states must be complied with, and the necessary reserves and investments are not available to guarantee the success of such a venture.

2. We commend the work of the Ministerial and Mis-

(Continued on Page 20)

THE CHURCH AT WORK


Ralph R. Petry


Mrs. Erma Petry


Paul E. Miller


Mrs. Ellen Miller


S. Loren Bowman


Mrs. Claire Bowman

Bethany Biblical Seminary Presents the Class of 1940

BY RUFUS D. BOWMAN

President of Bethany Biblical Seminary

It is a happy privilege to present to our brotherhood the class of 1940. This class numbers eighteen young men and women who are consecrating their lives to Christian service. Eight ministers and one lady are candidates for the B. D. degree and one minister is a candidate for the M. R. E. degree from the Seminary at the commencement exercises, Sunday, May 26, at 8:00 P. M. Those graduating with the B. D. degree are S. Loren Bowman, Esther M. Brunk, Milton C. Early, J. Herbert Miller, Paul E. Miller, S. Earl Mitchell, Ralph R. Petry, Robert L. Sherfy and David J. Wieand. W. H. Miley is graduating with the M. R. E. degree. The pictures of the Seminary graduates with their wives are included in this article. These capable young people have done splendid work and are a credit to the church.

The class of 1940 includes six from Bethany Bible Training School and two from the Music Department. Three will receive the degree of Bachelor of Sacred Literature for the completion of four years of Bible Training School work. They are Glen M. Baird, Margaret Morthland, and Marion M. Stern. Three will be granted a diploma for the completion of the two-year Bible Training course. They are Bessie Naff, Mrs. Viola M. Stern and Lois P. Wenger. In addition to this, Marlin S. Brightbill and Caleb H. Frantz will be granted the diploma for the completion of the three-year course in Sacred Music.

These fine young people are planning to serve the church as music leaders, Sunday-school teachers and pastors. Bro. Glen Baird has accepted the pastorate of the Des Moines Valley church of Middle Iowa and Marion Stern has accepted the pastorate of the church at Fruita, Colo.

Ralph R. Petry was born at Surrey, N. Dak., April 2, 1905. He graduated from Mt. Morris College in 1930. He was pastor of the Ellison church at Rock Lake, N. Dak., from 1931 to 1937 and the Cando church of North Dakota from 1935 to 1938. Ralph has held the office of district fieldman of North Dakota and Eastern Montana since 1936. He spent one year at Bethany after finishing college and has been with us the last two years. He was ordained to the eldership in November of 1932, and has served as a member of the district mission board since 1934. Ralph goes back to serve the Church of the Brethren in North Dakota.

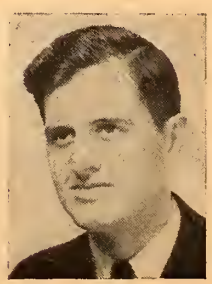
On Oct. 8, 1932, Ralph Petry was married to Erma Kerr. Mrs. Petry is a daughter of W. F. and Mrs. Kerr. She graduated from Mt. Morris College in 1929. She taught school for four years, three years at the Margaret Barber Seminary, Presbyterian boarding school for Negro girls at Anniston, Ala. She has served as district children's director since 1933. Two children bless their home—Carol, aged 6 and Glen, aged four.

S. Loren Bowman was born Oct. 7, 1912, on a farm near Callaway, Va. He is the son of C. D. and Ellen Bowman. He graduated from the Liberty High School in Frederick County, Maryland, in June, 1930, and from Bridgewater College in 1934, having previously finished two years of his college work at Blue Ridge College. From 1934 to 1937 Loren was pastor of the Melvin Hill and Mill Creek churches in North Carolina. During that time he taught in the Green Creek High School. He entered Bethany in the fall of 1937 and for the first two years served as student pastor of the church at Marion, Ind.

On Dec. 23, 1935, Loren Bowman was married to Claire Andrews. Mrs. Bowman is the daughter of R. F. and Susie Andrews. She is a graduate of Winthrop College, the South Carolina college for women, and for three years taught in the Green Creek High School in North Carolina. Barbara Jane, who is a little over a


Robert L. Sherfy


Mrs. Evelyn Sherfy


J. Herbert Miller


Mrs. Ruth Miller


S. Earl Mitchell


Mrs. Vera Mitchell


Milton Early


Mrs. Charlotte Early


David J. Wieand


Mrs. Mary Wieand


W. H. Miley


Mrs. Orpha Miley

year old, is their daughter. After graduation, the Bowmans will go to the Mt. Vernon and White Hill churches in Virginia.

Paul E. Miller was born on Dec. 6, 1913, on a farm near Waterloo, Iowa. He is the son of Brother and Sister J. Wilbert Miller. Paul graduated from the Orange Township High School in 1931 and from McPherson College in 1937. For six summers he served in various churches as summer pastor. During his senior year here at the Seminary, he has been part-time pastor of the Milledgeville church in Illinois and upon graduation he and Mrs. Miller will assume full-time duties there.

Paul Miller married Ellen Divine on June 5, 1938. Mrs. Miller is the daughter of H. L. and Mrs. Divine. She is a graduate of McPherson College, having received her degree in 1938. During the past two years she has taken part-time work in the Seminary.

Robert L. Sherfy was born on Feb. 6, 1913 at Colorado Springs, Colo. He is the son of Elder and Mrs. Ernest F. Sherfy. Robert graduated from Daleville Academy in 1930 and from Bridgewater College in 1934. Following his college graduation, he was pastor of the Frederick City church in Maryland for three years. He entered Bethany in the fall of 1937. During the three years that Robert has been in the Seminary, he has served the Kokomo church in Indiana as part-time pastor.

On July 17, 1935, Robert Sherfy married Evelyn Clark. Mrs. Sherfy was born on July 7, 1914, at Johnson City, Tenn., and is the daughter of John B. and Mrs. Clark. She graduated at Boone's Creek High School in 1933 and attended Bridgewater College during 1933-34. The Sherfys have one son, Robert Dale, who was born Feb. 16, 1940. After the close of school, they will assume full-time responsibilities at Kokomo.

J. Herbert Miller was born in Baltimore, Md., on Dec. 18, 1915. He is the son of J. Herbert and Louise R. Miller. He graduated from the Forest Park High School in Baltimore in 1933 and from Elizabethtown College in 1937. Herbert spent two years at Princeton Theological Seminary and came to Bethany the fall of 1939. During the time that he was at Princeton, he did part-time pastoral work at Quakertown, Pa.

On June 3, 1939, Herbert Miller married Ruth Carper. Mrs. Miller was born in Palmyra, Pa., on Dec. 5, 1917, and is the daughter of Elder and Mrs. Frank S. Carper. She graduated from Palmyra High School in 1935 and will receive her A. B. degree from Elizabethtown College on June 3, 1940. The Millers will serve the Church of the Brethren at Hershey, Pa.

S. Earl Mitchell was born on a farm near Boone Mill, Va., on Jan. 10, 1910. He is the son of Elder and Mrs. Zion E. Mitchell. Earl graduated from Daleville Academy in 1928 and from Bridgewater College in 1932. Following graduation from college, he served as pastor of the Brownsville church in Maryland for four years and entered Bethany the fall of 1936. He assumed full-time responsibilities with the Naperville church in June, 1939, after having completed his residence requirements at the Seminary.


Esther Brunk

Photo by E. L. Ray, Evanston, Ill.

Earl Mitchell married Vera Woodie on May 12, 1934. Mrs. Mitchell was born on June 30, 1912, and is the daughter of Elder and Mrs. H. J. Woodie of Winston-Salem, N. C. She graduated from Bridgewater College in 1933 and at the same time graduated in voice and piano from the Music Department at Bridgewater.

Milton C. Early was born on March 23, 1909, at Harrisonburg, Va. He is the son of W. Frank and Mrs. Early. He graduated from Central High School at Hardin, Mo., in 1927, and from McPherson College in 1934. Part of his college work was taken at Central Missouri State Teachers' College. Milton spent six years teaching at Norborne, Mo.

On April 12, 1937, Milton Early married Charlotte Faulkner. Mrs. Early was born on June 12, 1915, at St. Joseph, Mo., and is the daughter of John S. and Mrs. Faulkner. She graduated from Lafayette High School at St. Joseph, Mo., in 1933 and took work at the Platt-Gard Business College. The Earlys are anticipating with pleasure their chosen field of pastoral service.

David J. Wieand was born on Sept. 4, 1914, at Chicago, Ill. He is the son of Dr. and Mrs. A. C. Wieand. David graduated from Oak Park High School in 1932 and from Juniata College in 1936. He received his M. A. from the University of New York in 1938 and did graduate work at the University of Tübingen, Tübingen, Germany, during 1938-39. David also took work at the Biblical Seminary in New York. He will teach next year in Bethany Bible Training School.

David Wieand was married to Mary Elizabeth Wertz on Aug. 26, 1939. Mrs. Wieand was born on Dec. 4, 1914, at Johnstown, Pa., and is the daughter of George B. and Blanche Ober Wertz. She graduated from the Johnstown High School in 1930 and from Juniata College in 1935. Mrs. Wieand has done graduate work at Northwestern University, Biblical Seminary in New York, and Bethany Biblical Seminary. She has also had three years of teaching experience.

W. H. Miley was born at Waldo, Ohio, on May 30,

1907. He is the son of J. F. and Mrs. Miley. In 1930 he was graduated from Otterbein College at Westerville, Ohio. After graduation, he began teaching in the public school at Danville, Ohio. In 1933 he received his M. A. from the University of Michigan. Bro. Miley came to Bethany in 1937 as Assistant Professor of Speech and the year following took charge of the library. During these two years, he fulfilled his residence requirements for the M. R. E. degree. In 1939 he re-entered public school work and will continue teaching at Bellville, Ohio.

On June 16, 1930, W. H. Miley was married to Orpha Kaylor. Mrs. Miley graduated from Otterbein College in 1929 and taught in public school for five years. At the present time Mrs. Miley is taking an active part in the women's work of the church. The Mileys have one daughter, Sandra.

Esther M. Brunk was born on March 30, 1902, at Elida, Ohio. She is the daughter of J. B. and Mrs. Brunk. She graduated from Quinter High School at Quinter, Kans., in 1919 and from Goshen College in 1927. She received her M. R. E. degree from Bethany in 1931. Esther is a member of the Mennonite church. She served four years in Buenos Aires, Argentina, teaching religious education. At the present time she is doing graduate work at Northwestern University.

ADULT DISCUSSION OUTLINE

The Christian Home

Part IV. The Home and the War Business

Sunday, May 12

I. How the war business affects home life

1. With the majority of the people of the world living in countries at war, American homes are disturbed and worried as to what the future may have in store for them.

2. In war fathers, sons, husbands and sweethearts are torn from the home. Many never return. Those who do return are never the same.

3. In war home ideals are strained to the breaking point. Love, purity, truth, loyalty, trust and faith suffer without measure in time of war.

4. War is discussed at almost every meal in many homes, but often to no constructive purpose.

II. What the home can do now and in time of war

1. Reduce worry and anxiety to a minimum (Phil. 4: 4-7; Psa. 121).

2. Let the family study together the teachings of Jesus and the practice of the church as to one's relation to war.

3. Let the family study the causes of the present war and resolve to right the wrongs that lead to war.

4. Let each member of the family determine in his or her own mind what he or she will do in the event war comes to America. See Report of the Committee on Advice to Conscientious Objectors. (Order from Board of Christian Education, 16-24 S. State St., Elgin, Ill.)

5. Let the family agree to support one another in their decisions.

6. Let the family resolve to keep the home fires of Christian ideals and practices burning now and in the future, whatever comes.

Note: Let the group raise problems growing out of their own experience. A friendly sharing, a thought-provoking discussion of this problem will be good for any group. War is a major enemy of the home. Intelligent action is the end sought.

Conference Business

(Continued From Page 17)

sionary Service Fund to which the budget has contributed $12,000 each year for the past four years. Because needs are increasing, we recommend that this part of the Conference Budget be increased $2,000 each year until the contribution reaches $20,000 annually or until some other plan is put into operation which promises greater benefits to our ministers and missionaries.

Special attention is called to Annual Meeting Minutes of 1936 from which we quote: "It is our opinion that this item of the Conference Budget should be increased to $20,000 as soon as possible, with a view of building up a reasonable reserve for the purposes of the fund. The church should encourage special gifts and bequests to this fund.

"That the Conference encourage the practice of economy and thrift among our ministers, and the development of a system of adequate support of the ministry by the church.

"The Conference should encourage the younger men of the ministry to provide for themselves out of personal savings a retirement income through existing agencies. We have investigated the Presbyterian Ministers' Fund of Philadelphia. The facilities of this fund are available to our ministers and we desire to approve the fund as a substantial and reliable concern offering its advantages and benefits exclusively to ministers and missionaries at a reasonable rate.

"Recognizing the limitation of the plan herein proposed and realizing that it will require many years to perfect a plan which is adequate and well adapted to our peculiar needs, we recommend that the Conference authorize the General Mission and General Ministerial Boards to continue their study of this problem and to promote the plan outlined in this report until some more permanent and more satisfactory system can be developed."

Churches, boards, ministers and missionaries are urged to consider the above recommendations.

3. Before Conference approves any form of insurance, we suggest the appointment of a competent committee to study the problem fully and report to a future Conference.

Committee:

E. M. Hersch, Chairman
Russell L. Showalter, Secretary
John M. Miller
J. E. Miller

CORRESPONDENCE

A Great Day at Greencastle

On Feb. 10, 11 our church enjoyed a very instructive and inspiring Bible institute conducted by Bro. A. C. Baugher of Elizabethtown, Pa. On Sunday, March 3, we celebrated our twelfth anniversary and achievement service, which truly was a red letter day for our church, as it not only marked the twelfth anniversary of our church organization, but also the occasion of the receipt of the deed to the church in which we and the Methodist brethren have worshiped together. We had used the church in the evenings and they in the mornings. Now we have services both morning and evening.

In commemoration of these two events an all-day service was held. After the regular church school Bro.

C. C. Ellis of Huntingdon was the speaker, using as his subject, The Christian's Inspiration by Christ. He said: "An Ebenezer is not a milestone but a shrine." Prayer was offered by Rev. E. S. Eslinger, pastor of the Methodist church, and special music was given by Misses Rello Oller and Lettie Gearhart of Waynesboro.

At 2:30 in the afternoon was held the most impressive service of the day. At this time the deed to the church was transferred to our trustees from the Methodist church. The invocation was given by Bro. M. D. Mentzer, and was followed by four selections of music by the men's chorus of the Hagerstown Church of the Brethren. The History of the Church in Greencastle by Bro. L. H. Leiter brought out that it is thirty-five years since the membership here has been working for a church, and that since the organization of our church here fourteen of our number have been called home, thus not living to see the day when we could be established in a church home of our own.

Bro. L. K. Ziegler of the Waynesboro church conducted the Achievement Offering service, and was also the speaker of the afternoon, at which time he challenged the Christians to be as Paul, to be willing not only to live for God, but to die for him.

The evening service opened with an invocation by Bro. S. S. Blough, our former pastor. There was music by the choir of the Chambersburg Church of the Brethren. Bro. C. E. Grapes, pastor of the Chambersburg church and our presiding elder, was the speaker. Bro. Grapes said in part: "The Christian must take his baptismal vows as sacred; he must know Christ as the Son of the living God." He further stated that "while this church has achieved outstanding success in the past twelve years, we should plunge into the spirit of the work with the dedication of our new church home, go steadily forward, making as great or greater success in the years which lie ahead." The service closed with benediction by Bro. J. L. Thomas. The day was one long to be remembered.

Greencastle, Pa. Kate E. Gilland.

Southern Ohio Women's Conference

The annual winter conference of the Southern Ohio women met at West Alexandria on Feb. 22. The auditorium was nearly filled to its capacity of 700. The song director, Mrs. Kenneth Blocker, and pianist, Mrs. Mark Wagner, led the service with stirring devotional hymns. After morning devotions led by Mrs. Anna Stoner, there was a general business session. All were glad to know that every one of our forty-six churches had paid her full quota and some a bonus. Mrs. Mark Shellhaas reported the splendid work done at Sugar Grove camp and expressed appreciation for the help of the church women as well as telling of future needs. Election and other items of business followed.

Greetings and news from the General Mission Board were brought by H. Spenser Minnich. The entire audience paused in memory and appreciation of Missionary Myrtle Pollock, who recently gave her life as a Christian martyr in China. Bro. Minnich urged us to do our best in order that Christ may not find us wanting.

All were happy to have present Mrs. Desmond Bittinger, returned missionary from Africa. She gave two splendid messages relating to the church and home. Surely her sweet, brave spirit has carried her through many trying experiences while doing great things for the Lord. She left with us this challenge, "We express the value of the church and Jesus Christ by what we are willing to do for it and for him."

The Painter Creek ladies gave a beautiful pageant, bringing messages from the Bible. Greetings were brought from the men's conference by Bro. Howard Erbaugh, from the district board by Bro. Orion Erbaugh, and the board of religious education by Bro. Perry Prather.

A very helpful part of our program was the forum on the Christian home. The speakers were Mrs. Glen Rust, Mrs. Omar Hepner and Mrs. J. R. Halliday. It was climaxed with a very impressive reading, Mary Lou Achieves a New Mother, by Mrs. Fred Hollingshead.

Splendid messages in song were brought by groups from the West Dayton, Ft. McKinley and West Alexandria churches. Our theme song, What the World Needs Is Jesus, carried a great meaning and all enjoyed singing it at various times during the day.

Our president, Mrs. Friend Couser, made a plea for a strong prayer life among our women. It was suggested that at nine o'clock each morning we spend some time in communion with our Lord and Father.

After a unanimous vote of thanks for the fine hospitality of the West Alexandria folks, and the closing prayer, we adjourned to meet for next winter's conference in the Salem church.

Gettysburg, Ohio. Mrs. J. Q. Neher.

Golden Wedding Anniversary

Brother and Sister John S. Clark observed their fiftieth wedding anniversary March 17, 1940, at their home in Parsons, Kans. Among the relatives who enjoyed the day with them were their two sons, Harold E. and family, and Robert T. Clark.



Brother and Sister Clark received a profusion of bouquets and numerous messages, letters and congratulation cards.

Relatives from Wichita, Topeka, Emporia, Leavenworth, Coffeyville, and Kansas City, Mo., were present.

The Clarks and their two sons moved to Parsons Dec. 25, 1900. Brother Clark worked as a blacksmith helper in the Katy Shops for one year, then for three years he was a building contractor. In 1904 he took the examination for the postal service and for twenty-seven years served as a rural mail carrier, retiring Sept. 1, 1934.

After living in Parsons about a year Bro. Clark was elected to the ministry of the Church of the Brethren, in which service he was active for about twenty-five years, having retired from active service about five years ago.

Both Brother and Sister Clark are pioneer residents of Kansas and of Parsons. They have lived at their present address for the past twenty-one years.

Wichita, Kans. H. E. Clark.

Passing of Ora Stover

Sixty-five years ago, on Sept. 25, 1875, a son was born to John and Sarah Craft Stover. They named him Ora. Here on the farm near Gettysburg, Ohio, this son grew to manhood. As the carefree days of his boyhood passed away he freely took upon himself the duties and responsibilities of manhood.

During his early life he answered the call of Jesus to a deeper fellowship. He united with the Church of the Brethren, in which church he served faithfully until his death. The church recognized his ability and honored him by giving him places of trust and responsibility through the years. He was an efficient Sunday-school teacher, served as treasurer, and was a member of the building committee of the Bradford church.

When he was twenty-eight years old, while attending a neighboring church, he met Miss Jessie Snyder. Their friendship grew and on Dec. 2, 1903, they were united in marriage. They began their married life on a farm near Gettysburg, Ohio, giving their earnest support to the Oakland and Harris Creek churches. But later, when a church was built in Bradford, Bro. Stover became an active supporter of the new church.

The union of Brother and Sister Stover was blessed with one daughter, Margaret, now Mrs. J. L. Baker. But almost as dear to them as the gift of another child was the coming of a grandson, Eldon. On him the grandparents poured out the perfume of their loving hearts.

In 1925 Brother and Sister Stover moved to North Manchester, where their daughter was attending college. During these years they have found their way into the hearts and into the life of the church and community. In the Walnut Street church he served faithfully on important committees. His service was marked by faithfulness and willingness. In the community he built for himself an enviable reputation as a skilled and competent workman in his chosen field. To lose such a man from the community is a serious loss. Perhaps it would be better to say

that to have had such a man in the community for the past fifteen years had been a decided asset.

In his departure he leaves to treasure his memory, besides his wife and daughter and grandson, one brother, John Stover of Tacoma, Wash. There is also one sister, Mary Maurer, of Greenville, Ohio. One brother preceded him in death.

His last act in life was to attend church and to bring others with him to the house of God. He went to glory from the church where he faithfully served. His going was a shock to us all, but if it is God's will, we have no complaint.

North Manchester, Ind. H. L. Hartsough.

One Work of a Rural Church

All things are possible with God. Great things can and are achieved if we believe and trust him, and then attempt our tasks.

Being a member of a rural church, I realize we cannot put on the same program as that of a city church, but we can accomplish great things if we are willing to make sacrifices and make the organizations of the church have first place in our lives. There are some fine people outside the church who do a great good—ones for whom I have great admiration and would have accepted invitations to join if I had no home duties. The most of us have a living to make and if we are members of the church then the activities of the church should take first place in our lives. Yet if we do all we can in these, together with our home duties, there does not seem to be time left for other things. When it is all summed up there is but one eternal reward to those who "die in the Lord, . . . that they rest from their labors; and their works do follow them." What works? The works of the Lord. Then why not give all the time we can? But this means sacrifice many times.

Just for example, in our aid work we have tried to get every woman in the church interested in some way. Most of them are connected in one way or the other, along with a number of good friends in our community who are members of other churches, but we love having them and they have become members of our aid. We have between twelve and twenty-four every Wednesday. Folks come at all hours, from 7 A. M. until as late as 2 P. M., for our slogan is, "Every stitch counts." So, if one can give but an hour or two we are only too happy to have her. Some of the members have cars and phones as well. On aid day they are busy getting folks to aid. Sometimes those who cannot come for that particular day take the time and give the gas to see that the rest get there. Some belong who cannot sew; they keep some of the younger mothers' babies so they can come. Others come and help with odd jobs. Quilting is our main work, but other work is provided for those who cannot quilt, such as making aprons, bonnets, embroidery and hemming.

Because of the great demand for quilting we have one night meeting every week. In the winter and before the spring work begins we once in awhile put in extra quilting at both day and night meetings. Some of the men have befriended the aid and taken a carload every aid night; some have a number of times gathered a carload and driven a mile or two over mud roads to get the women there. Some of the women have walked several miles to be present, and over bad roads at that.

When noon comes we leave our work and go to the table to eat. Each person brings her own sandwich. Coffee is provided by aid members just as the Spirit moves them, or first by one and then another. Some of us rarely eat a meal away from home except at aid. No one is ever asked to bring anything, but out of the goodness of so many hearts some wonderful dishes are brought as surprises. One time we had one lone orange to be cut in twenty-four pieces. This was done with much gusto and laughter. Sometimes a pie must be cut in from sixteen to twenty pieces. One time three people brought soup—each a different kind. Well, we first ate one kind, and then the next, and had a good laugh. Our noonday meal is not a burden to anyone.

After dinner we quilt again for two hours and then have devotions. First, we have scripture reading, then Missiongrams are read before we pray for our great mission endeavor. One person is appointed to give something in her own words about mission work—some article taken from the Gospel Messenger, then we have roll call to which some respond with a Bible verse or a beautiful poem. Next we sing a hymn, have the financial report and prayer. Then we go back to work again, everyone staying just as long as she can.

How do we get our work? By all doing what they can to get it—and the Lord does the rest. We have never been without work since we started about twelve years ago. We are very careful that only the best work is done, for we must give value for value received if we want to be successful. Sometimes the work is not as perfect as we would like, so we try to do better next time. If the work is too poor it is ripped out and done over. This is only fair to those who give us our work. The largest department store in our nearby town has put on quilt shows every February for a great many years. After the first year or two our aid began taking first and second prizes on the work we had done for folks, until the owner of the store said he never dreamed that twenty different people could quilt so well that it looked like one person's work. Finally, he asked our aid to quilt one day in his store to demonstrate quilting, and to show that it is not a lost art. Much to our surprise each year our aid has received one, two or three prizes out of the four given on quilts. The store owner gives a first and second prize on pieced quilts, and a first and second on appliqued ones. This past year we cut, designed, appliqued and quilted an Orange Blossom quilt; also a Feathered Star was quilted. The two quilts when entered this year both took first prizes. We cut, appliqued, designed and quilted a Martha's Vineyard that this year took second prize. This was possible only because enough folks have been willing to give of their best to the Master.

We now have two years' work ahead of us—one woman has given us seven fine quilts to do and engaged time for two more.

Some rural churches might say that there is no place at the church to quilt. Neither is there a room provided for ours. One of the members opened her house to the aid in its beginning and we are still there, and have use of the entire house. Then for the past five or six years we have used a club house on a high hill. The house stands on the state road a short distance from the church. It is used for community good and columns could be written about it. Suffice to say the owner gave us an invitation there whenever we wanted it, so we go there from spring until winter.

What do we do with our means derived from our aid work? Wherever we can we do good. Some that we earn goes to foreign missions, some to home missions and some to the poor in our own community. We put the Gospel Messenger in many homes, help every aid member unfortunate enough to have to be in a hospital, help the widows and orphans and give the church support on big projects.

Ours is only one of the common rural churches, but with consecrated lives and God's help we can say like Paul, "I can do all things through Christ which strengtheneth me."

Aside from all our work we have tried to lighten each others' burdens and share each others' sorrows and troubles; we have tried to make each one's life happier and brighter.

Let me say in conclusion, for it is my firm conviction, that unless we make Christ and his church here on earth first in our lives, and are willing to make the sacrifices for his cause, we as individuals or as a church cannot be a success.

So for his sake, and our own happiness, we must not let various organizations or clubs have first place in our lives, because he has said, "Seek ye first the kingdom of God, and all these things shall be added unto you."

Westminster, Md. Rosa A. Geiman.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Glick-Kelly.—By the undersigned, on March 31, at Yuma, Ariz., Royal D. Glick and June E. Kelly, both of San Bernardino.—H. Kaye Michael, San Bernardino, Calif.

Mauzy-Simmons.—Layton Yancey Mauzy of McGaheysville, Va., and Jemima Catherine Simmons of Bridgewater, Va., by the undersigned, in the Bridgewater Church of the Brethren, Dec. 20, 1939.—C. G. Hesse, Bridgewater, Va.

Morgan-Krugh.—Clarence Morgan of Orbisonia, Pa., and Catherine Krugh of Burnt Cabins, Pa., Feb. 28, 1940, at the home of the pastor of Rockhill Furnace, Pa.—Martin Scholten, Rockhill Furnace, Pa.

Purdue-Hotten.—By the undersigned, at the parsonage of the Tyrone Church of the Brethren, Feb. 21, 1940, Clarence Purdue and Geraldine Hotten, both of Van Omer, Pa.—John R. Snyder, Tyrone, Pa.

Wolf-Adams—By the undersigned, at the Tyrone Church of the Brethren, April 5, 1940, George Ammon Wolf, and Pauline Elizabeth Adams, both of Tyrone, Pa.—John R. Snyder, Tyrone, Pa.

FALLEN ASLEEP

Bell, Goldie, was born near Cromwell, Ind., April 15, 1885, the daughter of Benjamin and Elizabeth Hentzell. She died on March 28, 1940, after a two and one-half years' illness. When a child she came with her parents to Syracuse and resided here ever since. Early in life she became a member of the Church of the Brethren. Surviving are her husband, six sons, two daughters, two sisters, four brothers and eleven grandchildren. Funeral services were held at the Church of the Brethren by Bro. Ralph G. Rarick. Burial was made in the Syracuse cemetery.—Mrs. Peter Plew, Syracuse, Ind.

Bischoff, March, of Lenawee County, Mich., was born in West Virginia. He came to Michigan with his parents and spent most of his life in this community. He passed away March 9, 1940. He leaves his wife, one daughter, two grandsons and two sisters.

Funeral services were conducted in Adrian by Bro. J. A. Guthrie. Burial was in the Fairfield cemetery.—Mrs. Gertrude Guthrie, Metamora, Ohio.

Brady, Sister Amelia Margaret, widow of the late Absalom Brady, was born in 1861, and died Feb. 25, 1940, aged 78 years, 11 months and 27 days. She united with the Church of the Brethren many years ago and lived a consistent, Christian life. She lived in the bounds of the South Fork congregation. She will be greatly missed. She leaves two daughters, a number of grandchildren and several great-grandchildren. Funeral services were conducted from the home by the writer. Her body was laid to rest in the family cemetery by the side of her husband.—Peter I. Garber, Petersburg, W. Va.

Ellabargar, Amos, son of Jacob and Mary Hoover Ellabargar, was born near Bentonville, Ind., Jan. 22, 1848. In November of the same year his parents moved to a farm in Wayne County, where he resided the remainder of his life. On June 8, 1873, he was married to Cynthia Ann Grills, who preceded him in death. A son was born to this union, and he remains the immediate survivor. In 1870 he became a member of the Church of the Brethren. He faithfully served as deacon in the church for many years. He was a loyal and steadfast pillar of the church and lived an honest, upright Christian life. He was a good neighbor. He passed away March 6, 1940. Funeral services were conducted at the Locust Grove church, with Eld. O. D. Werking in charge. Burial was made in the adjoining cemetery.—Mary E. Dutro, Hagerstown, Ind.

Erb, John, died at the age of 73 years. He joined the Brethren Church shortly after his conversion fifty-three years ago. The old hymns of the church were precious to his heart and were often sung by him. He was sincere in his belief and sought to witness for Christ. His wife, Mary, passed away a few months before he died. Bro. Erb is survived by two sons, two daughters, one brother, two sisters and eleven grandchildren. Funeral services were conducted in the Milbach church by Bro. John Myers, assisted by the writer. Interment was in the church cemetery.—H. A. Gerhart, Ephrata, Pa.

Farnsel, John Peter, son of Phillip and Cathryn Shaffer Farnsel, was born May 31, 1867, in Fulton County, Ohio, and departed this life March 27, 1940. His parents, one sister and two brothers preceded him in death. He leaves one sister. Funeral services were conducted at the Zion U. B. church by Bro. James A. Guthrie, assisted by Rev. Ward. Burial was in the church cemetery.—Gertrude E. Guthrie, Metamora, Ohio.

Felts, Thomas M., was born in Fulton County, Ind., Jan. 11, 1866. He was the son of Thomas and Eliza Jane Felts. For more than twenty years he had been a resident of Syracuse and was engaged in the grocery business. He was married to Pheba Collins. Some years ago he united with the Brethren Church. He passed away on April 6, 1940. Surviving besides his widow are one son, a brother and four grandsons. Funeral services were held in the Church of the Brethren by Bro. Ralph G. Rarick. Burial was made in the Syracuse cemetery.—Mrs. Peter Plew, Syracuse, Ind.

Fillmore, Rosa L. Crabtree, wife of Amos H. Fillmore, was born in Arkansas and died in a hospital in Reedley, Calif., March 19, 1940, aged 46 years. She came with her family from Oklahoma to Reedley about fifteen years ago. She was a member of the Church of the Brethren. She leaves her husband, two daughters, six sons, four grandchildren, two brothers and two sisters. She was a loving wife and mother and will be sorely missed. Funeral services were conducted by Eld. D. F. Sink. Burial was in the Reedley cemetery.—Mrs. Mamie Sink, Reedley, Calif.

Foster, William, was born in Seneca County, Ohio, in 1872, and departed this life at his home in Fulton County, Ohio, April 6, 1940, after an illness of sixteen months. He was a prosperous, hard-working business man. He spent almost seventy years in this community. He leaves one son, one daughter, two sisters and many friends. Funeral services were conducted in Swanton, Ohio, by Bro. J. A. Guthrie. Burial was in the Fulton union cemetery.—Mrs. Gertrude Guthrie, Metamora, Ohio.

Hay, Elizabeth Ann Ebie, daughter of Mr. and Mrs. Henry Cripe, was born Jan. 10, 1849, near Goshen, Ind. She was the seventh of a family of twelve children. At the age of sixteen she confessed Christ as her personal Savior and united with the Rock Run Church of the Brethren, being baptized by Eld. Jacob Berkey. On May 21, 1866, Sister Cripe was united in marriage to Levi Ebie of Starke County, Ohio, the ceremony being performed by Eld. D. B. Sturgis. This union was blessed with two children, the son dying in early childhood. Bro. Ebie died on June 28, 1912. Later Sister Ebie was married to David Hay of North Liberty, Ind. Bro. Hay passed away in 1931. Since that time she made her home with her daughter, Mrs. Sam T. Bordner of Plymouth, Ind. She developed a marvelous spirit of patience, which indeed proved to be a great blessing to those about her. She loved her church and had a strong faith in God. She was greatly interested in missions and gave freely of her income. She suffered much during her illness, but remained true to her Lord. She called for the anointing service and received a great blessing from it. She passed away Feb. 8, 1940. She leaves her daughter, two grandchildren, fourteen great-grandchildren and nine great-great-grandchildren, besides many near relatives and a host of friends. Funeral services were conducted by Eld. John Markley, assisted by Eld. Clyde Joseph. Burial was in the Buck Memorial Park cemetery.—Cecil Reed, Plymouth, Ind.

Heckman, John H., son of Joel and Martha Heckman, was born in Preble County, Ohio, March 21, 1864, and departed this life at his home in Georgetown, March 11, 1940. He was married to Mary Ganger on Dec. 24, 1898. He became a member of the Church of the Brethren in 1908, and remained faithful. He was called to the deacon's office in 1913, and served as long as his health permitted. During his illness he called for the anointing service, from which he received much comfort. He leaves his loving companion, one sister, two brothers and many other relatives. Funeral services were in charge of Eld. S. A. Blessing, assisted by Bro. Lester Heisey and Brother Cool.—Mrs. Belle Hall, Laura, Ohio.

Hykes, Sister Alice, wife of Bro. Frank Hykes, died at her home on March 26, aged 53 years, after a long illness. She was a very patient sufferer, having been bedfast since last July. She was a member of the Church of the Brethren. Surviving are her husband, two sons and four grandchildren. Funeral services were held in the Broadfording church, conducted by Brethren A. M. Niswander and Edgar Landis. Interment was in the adjoining cemetery.—Mrs. J. A. Weaver, Greencastle, Pa.

Mullenix, Lydia, was born in Darke County, Ohio, Aug. 28, 1850, and departed this life March 21, 1940. She was the daughter of John and Elizabeth Landis, and was one of eight children. In 1872 she was married to Adam Rogers. To this union four children were born, two of them dying in infancy and one dying after reaching maturity. Bro. Rogers passed away in 1885. Later she was married to Henry Mullenix, and to this union one son was born. In 1910 they moved to Swift Current, Canada. Early in life she united with the Church of the Brethren, and remained faithful. She was of a cheerful disposition, and had many friends. She leaves two sons, two brothers, two sisters, eleven grandchildren and three great-grandchildren. Funeral services were conducted from the Miller funeral parlors in Greenville, Ohio, by Bro. Roy Honeyman. Interment was in the Ft. Recovery cemetery.—John Q. Landis, Greenville, Ohio.

Price, Sister Emma, daughter of Marcus and Elizabeth Cupp, was born in Lima, Ohio, on June 12, 1866. She was married to John W. Miller on Feb. 14, 1885, and lived in the neighborhood of the West Manchester church until the death of her husband in 1919. No children were born to this union but they gave a home to Mr. Vernon Cripe. In 1923 she was married to Bro. C. C. Price. Soon after their marriage they moved to Florida, where they lived ever since. Sister Price passed away on Feb. 25, 1940. Surviving are her husband, three stepchildren, a foster daughter and a brother. Funeral services were held at Lake Worth, Fla., after which the body was returned to North Manchester, Ind. Services were conducted in the West Manchester church by the writer.—T. G. Weaver, North Manchester, Ind.

Snyder, Goldie Mae, daughter of Brother and Sister M. M. Snyder, was born near Yale, Iowa, Nov. 11, 1909, and departed this life at the home of her parents near Minburn, Iowa, March 18, 1940. At the age of fifteen she was baptized into the Brethren Church at Beaver, Iowa. In early childhood she developed enlargement of the heart, and it was that trouble that caused her death. She was the first to break the immediate family circle by death. She leaves her aged grandfather, her grandmother, her parents, one brother and two sisters. Funeral services were conducted from the Brethren church in Beaver by the writer.—Oscar Diehl, Beaver, Iowa.

Strock, Amanda Kornhaus, was born in Whiteside County, Ill., Sept. 3, 1872, and passed away in Sterling, Ill., having spent her entire life there. She had been in poor health for several years, and was bedfast for the past two years. She was married to Homer Strock in 1893. Surviving are her husband, three sons and two daughters. One daughter passed away in 1903. Besides her husband and children she leaves two brothers and nine grandchildren. For a number of years she was a devoted member of the Church of the Brethren. She enjoyed attending church services. Funeral services were conducted by her pastor, Bro. K. C. Bechtel. Interment was made in the Riverside cemetery.—Helen Hoak Eikenberry, Sterling, Ill.

Stull, Alice Rebecca, wife of Martin Stull, a member of the Elkhart Valley church, died at her home in Elkhart, Ind., April 3, 1940, aged 57 years, 7 months and 2 days. Surviving are her husband, one son, two daughters, one brother and seven grandchildren. Funeral services were conducted by the undersigned, assisted by Bro. Joe Stutsman.—Frank Kreider, Goshen, Ind.

Warstler, Susanna Elizabeth, daughter of Jonas and Mary Rentfrow, was born near Waterford, Dec. 8, 1867. She passed away March 21, 1940, at her home near Syracuse, Ind. She had been in failing health for several years and was bedfast for two weeks previous to her death. She was married to Bro. Otho H. Warstler on Dec. 2, 1886. She ably and willingly did her part as a minister's wife as long as her health permitted. She will be missed by her many friends and the Church of the Brethren. She was a faithful Christian mother. She leaves four sons, four daughters, nineteen grandchildren, four great-grandchildren and two sisters. Funeral services were held at the Syracuse church, conducted by Bro. E. C. Swihart of Elkhart, Ind. Burial was made in the Baintertown cemetery.—Mrs. Peter Plew, Syracuse, Ind.

Wicks, Samuel, was born at Albany, N. Y., and died in Holmes Township, N. Dak., March 11, 1940. He was a member of the Brethren Church for fifty-two years. He was married to Elizabeth Welsh of Dallas Center, Iowa, and in 1900 the family moved

to North Dakota. They lived for a short time at Devils Lake and then moved on a homestead near Perth. In 1905 they moved to Rolette County. Bro. Wicks was a patient sufferer of paralysis. Surviving are the widow and three children. One daughter preceded him in death. Funeral services were conducted by the writer.—J. Royer Myers, Cando, N. Dak.

Woodward, Bro. William, passed away on March 1. He had been in declining health for more than six years. Two years ago he was taken to the hospital, where he was given a number of blood transfusions. During his stay in the hospital he accepted Christ and three days later requested the anointing service. The night following his anointing he experienced a most unusual vision. His face became all aglow as if lighted by an electric bulb. His wife and a friend became frightened and called his son who was near by. He requested that his daughter might be present and see the beauties of heaven and Jesus on the throne as he saw it. From this moment he began to recover strength and was able to leave the hospital in a few weeks. Some weeks later he was baptized. He was regular in his church attendance, and lived a peaceable, quiet life among his fellow men. He was a retired schoolteacher, having to his credit thirty-nine years of continuous service. He departed this life at the age of 65 years, 6 months and 6 days. He is survived by his wife, one daughter, one granddaughter, one brother and one sister. Funeral services were conducted by the writer in the White Cottage church. Interment was in the Wesley Chapel cemetery.—J. D. Zigler, White Cottage, Ohio.

Wright, Horace L., was born Oct. 4, 1869, and passed away at his home in Smith Valley, Feb. 18, 1940. Surviving are his wife, a daughter, one sister and one brother. Funeral services were held in Bowman's Chapel, conducted by Bro. Martin Scholten of the Beach Run Church of the Brethren, of which Bro. Wright was a member. Rev. Wagner of McAlevys Fort assisted with the services.—Mrs. Martin Scholten, Rockhill Furnace, Pa.

CHURCH NEWS

California

Laton.—Sister Martha B. Shick was with us during the week before Easter. She visited in the homes in the daytime and held services in the evening. Her help was greatly appreciated and enjoyed by all. We held our love feast on Good Friday, with Bro. J. S. Culp of Oregon officiating. On Easter Sunday we enjoyed special music and a message by Sister Shick. In the evening a cantata was given by the community chorus, of which our members form a large part. It was given in the high school auditorium. Three churches attended. On March 31 three were baptized and two were received as associate members. Our Sunday-school and church attendance are increasing.—Erma A. Brabb, Laton, Calif., April 5.

Live Oak.—We have enjoyed many blessings during the past quarter. Seventy-five per cent of our families subscribed for the Gospel Messenger and we placed the Messenger in the remaining homes by paying for it out of the church budget. The men's club has been quite busy. They have sanded all the floors in the church, have installed registers to heat classrooms, and have done other necessary work around the church and parsonage. The ladies' aid has been busy quilting. The Dorcas society bought silverware for the church. They donated $25 toward the building of the pastor's study. The Dorcas society and ladies' aid are having food sales once a month to raise the needed money to build the pastor's study. Our first food sale brought us $5.75. Feb. 11 Pastor Paul S. Daugherty and wife attended the New Era banquet at La Verne. Feb. 22 Brethren D. D. Funderburg, D. C. Gnagy and Cecil Smith, and Sister Ina Martin were in our church. We enjoyed a fellowship supper. Members from Chico and Rio Linda attended. Brother Funderburg gave an interesting and helpful talk on adult work. Bro. Gnagy gave a report on the business of the district work. He also told us about our new camp in the Santa Cruz Mountains. Bro. Cecil Smith met with the men and discussed men's work. Sister Ina Martin met with the women and gave a report on the district women's work. March 6 we met in council. Prior to our revival meetings we canvassed the town and invited each family to attend. We had good attendance throughout the meetings. Our pastor told the children a story each evening. The churches of Live Oak and Gridley co-operated with us and brought special numbers in song. The brethren from Chico brought us a number in song one evening. Our chorus also brought us special numbers during the revival. We have been having some worth-while discussions in our B. Y. P. D. each Sunday evening. The young people and the young married group have been meeting together. Our pastor is our leader. On March 25 Bro. Daugherty officiated at our love feast, assisted by Brethren Brubaker, Sam Fillmore and Will Bashor. Brother and Sister Daugherty are taking a two weeks' vacation. They are taking Sister Daugherty's mother back to her home in Wenatchee, Wash. —Mrs. Dale Ferris, Gridley, Calif., April 4.

Pasadena.—At the morning and evening services on Jan. 7 Bro. Walter M. Kahle gave pertinent instructions on the Christian management of finances. The school of world friendship began on Jan. 14 and continued for four Sunday evenings, with an average attendance of forty-seven in adult and young people's groups. Studies in world friendship will be included in the Sunday-school program for the children's groups throughout the year. Prof. Roy A. Crist of La Verne College addressed the world friendship groups on Jan. 14. On Jan. 28 Bro. Frank Howell of the college brought a timely message. On the following Sunday evening Bro. Lorell Weiss, also of the college, gave the closing address. All evening services for the week beginning Feb. 11 were recalled in favor of the regional conference at La Verne. Feb. 18 Dr. Russell Shull of the National Forum delivered his lecture on the New Approach to the Alcohol Problem. At our council meeting on Feb. 23 the church voted to retain our present pastor, Bro. Grant T. McGuire, for an indefinite term of service. At the 6:30 hour on the evening of March 17 a very worth-while moving picture film on alcohol, sponsored by the W. C. T. U., was shown to the adult and young people's groups. Easter was observed with appropriate services in the morning and evening. The children's choir of forty voices, led by Effie Schrock, added much to the spirit of Easter in the morning. In the evening the cantata, The Song of Triumph, by Edward Norman, was beautifully rendered by the adult choir of twenty-one voices, directed by Ray Olwin. Four junior and intermediate girls were baptized preceding the evening service. March 31 Bro. C. Ernest Davis, president of La Verne College, brought us an inspiring message on Christian education. In the evening the La Verne College deputation team put on a creditable program. During the quarter four were added to our membership by letter and four by baptism. Bro. J. W Lear of Glendora will lead us in a series of meetings, beginning April 28.—Maud Newcomer, Pasadena, Calif., April 2.

Reedley.—We rejoice to report four more baptisms. A mother and her three daughters came forward at a regular church service and were baptized on March 30. Our love feast will be held on May 5. The B. Y. P. D. has volunteered to conduct the evening church service one Sunday a month. The women's missionary society will give a program one Sunday evening soon. —Mrs. Mamie Sink, Reedley, Calif., April 8.

San Bernardino.—On Feb. 8 there was a special council meeting to discuss plans for the new annex to the church. Bro. Needles, one of our trustees, resigned because of ill-health, and Bro. Charles Browning, Sr., was chosen in his place. It was decided to elect two deacons at our March meeting. Arrangements were made to clean up the church premises before our home-coming on Feb. 25. On Sunday mornings Pastor Royal Glick has been preaching some very helpful sermons, and in the evenings he has been giving illustrated sermons, using Bible pictures. On Feb. 18 Mrs. Schaffer gave an illustrated lecture on our girls' schools in China, Africa and India. Our aid society has been meeting occasionally. Arrangements have been made to have a bazaar and food sale to try to make some money for the church annex building fund. The land has been purchased and we hope to have the building work begin in the near future. On March 14 we met in council. Bro. J. W. Lear, our elder, gave a good explanation of what is expected of deacons. The Sunday before Easter Bro. Geo. C. Carl, our district field man, came to us. He was here a week. He made many calls in the homes, and preached for us on Sunday morning and evening and on Wednesday evening. On Easter morning and evening he brought the messages. We appreciated his wonderful messages. On March 31 we had our love feast, with a good attendance.—Josephine Powell, Redlands, Calif., April 7.

District of Columbia

Washington City.—On Jan. 7 we enjoyed having with us Bro. V. F. Schwalm, president of McPherson College, and Bro. C. Ernest Davis, president of La Verne College. Since we are now holding two preaching services in the morning, one at 9 o'clock and one at 11 o'clock, Bro. Schwalm delivered the 9 o'clock message and Bro. Davis the 11 o'clock message. An offering of $240 was lifted for world-wide missions. A number of our Sunday-school teachers attended an international training school which was held in our city the last two weeks in January. On Jan. 9 a workers' conference was held in our church, with Dr. J. Lowry Fendrick, pastor of the Metropolitan Presbyterian church, as speaker. Jan. 21 Pastor W. D. Bowman began a series of morning sermons on the Lord's Prayer. These sermons were Spirit-filled and very helpful. The intermediate B. Y. P. D. which was organized in the fall is progressing nicely, with Mrs. Ellis Cook as leader. On Jan. 11 they gave a play, The Prince and the Pauper. Their program for the last few months has been Exploring Life With Jesus, along with stories from the book, People Who Have Made a Difference. The senior B. Y. P. D. held a fellowship supper on Feb. 4. Bro. J. S. Noffsinger gave an address. On April 2 chairmen, committeemen and officers met at the home of our pastor for the last fireside meeting to be held this year. Bro. Bowman led a discussion on Tricks Our Minds Play Upon Us. On Feb. 8 the women's council met at the church and packed a box of needed hospital supplies for Miss Ruth Utz to take with her to Africa. After a noon luncheon missionary talks were given by Rev. and Mrs. Louis Havermale, who have given fifteen years of their lives to missionary work in China. Feb. 28 the Home Builders' class met at the home of Dr. and Mrs. Ernest F. Sappington. This class has just recently been organized with Dr. Sappington as teacher. We are renovating our nursery and plan to have a graduate nurse in charge each Sunday morning from 10 to 12. The parents' club holds its study group meetings each month in the various homes of its members. Our evangelistic services which were conducted by

Bro. A. C. Baugher of Elizabethtown College began on Palm Sunday and closed on Easter Sunday evening. He preached ten powerful and Spirit-filled sermons. Ten were baptized and thirteen were received by letter. The church as a whole was strengthened. On Good Friday the choir rendered the cantata, The Crucifixion. Our council meeting was held on Mareh 25. Bro. Warren D. Bowman was re-elected pastor for three years. Brethren Warren Bowman and Arthur Purcell were elected delegates to Annual Conference. Our church will be represented at distriet meeting by Mrs. Agnes Cook and Brethren J. H. Hollinger, W. D. Bowman, Arthur Purcell, W. O. Grapes and C. D. Sanger, Jr.—Mrs. S. C. Cubbage, Washington, D. C., April 6.

Illinois

Allison Prairie.—We met in council March 30. Bro. Kenneth Fisher was licensed to the ministry. He gave his first message on April 7. A committee was appointed to plan for a vacation Bible school. Our love feast will be held on April 20, at 8 P. M. The sectional meeting was held here March 31, with a large number of young people present. Bro. Livingston of Vincennes, Ind., was the guest speaker of the afternoon.—Viola Frye, Lawrenceville, Ill., April 9.

Lanark.—We had a New Year's Eve watch party after the regular evening services. The average attendanee of our Sunday school for the past year was over 200. The church has keenly felt the loss of a number of its faithful members since the new year. Four of our older members passed away in January and one man who had been very active in our church passed away suddenly in March. We are greatly pleased to have one of our young boys, Bro. Joe Bowers, go to India as a teacher. Virgil Royer is president of the men's organization, with Homer Zuck as vice-president and Isaae Hawbecker as secretary and treasurer. On Jan. 25 the men had a business meeting and social time. On March 17 they gave an interesting program. They purchased a ping-pong table and placed it in the basement. The young people have a recreational hour after chureh services on Sunday evenings, and light refreshments are served. On Easter Sunday twenty accepted Christ and six were received by letter. The following Sunday evening twenty were baptized. These people came as a result of personal work and the efforts of our good pastor, Bro. I. D. Leatherman. The play, The Cloth of Sedony, was given on Easter Sunday evening. On Sunday evening, April 7, the members of our B. Y. P. D. had as their guests the B. Y. P. D. of the First Brethren church of Lanark. Bro. Paul Miller of the Milledgeville church was the guest speaker. Our love feast will be held May 5, 7 P. M.—Mrs. Virgil Royer, Lanark, Ill., April 9.

Romine.—We just closed a short series of meetings. Bro. Oliver Dearing was the evangelist. Attendance was good and the members were much encouraged. At the close of the meeting we held our communion service, with most of our members present and also a number from near-by churches. We met in council recently. Our ministerial eommittee has succeeded in securing Bro. Dolar Ritchey to conduct our meetings this summer. The church has been refloored and we have enough money to paint the inside of the church. We have been greatly blessed and are thankful for what we are enjoying.—Hannah Sollis, Salem, Ill., April 9.

Sterling.—We have started junior church services for the children. These services are held three Sundays in each month. An enjoyable occasion was a members' meeting and rabbit supper on Jan. 10. At this time beautiful and instructive travel pictures were shown. The missionary society sponsored a special program on Jan. 21. On Jan. 28 an inspiring program was presented by the male chorus from the Mennonite church. The Craftsman of Galilee was a radio sketch presented by the men on Feb. 11. The young people's group gave a fine temperance play, The Pact, on Feb. 18. This play was repeated in several other congregations. The women's organization had its mite box program, and the boxes yielded a gratifying sum to be given to the Mt. Morris Old People's Home. Previous to Easter we enjoyed church night. The supper was followed by a business meeting and a devotional program, telling the Easter story. Our Easter Day observance was climaxed effectively with the excellent play, And He Had Great Possessions. Interest is being shown in a community training school for teachers and workers. Brother and Sister K. C. Bechtel are both instructors. Since the last writing one letter has been granted and two received. Our spring communion will be held on May 19.—Helen Hoak Eikenberry, Sterling, Ill., April 11.

Indiana

Center.—We met in council April 5. Bro. Ervin Weaver, our elder, gave us some good thoughts. Our church and Sunday school are growing in interest and attendance. March 17 we began a week of services. On Sunday morning Bro. J. O. Kesler brought the message, and in the evening Bro. H. F. Richards of South Bend brought the message. Bro. C. C. Cripe of the Walnut church was with us from Monday through Saturday. All of these messages were Spirit-filled and beneficial. We were favored with special numbers from the different churches. On Easter morning Bro. B. R. Cross brought the message. In the evening the young people's class gave a pageant.—Sylvia Dutcher, Plymouth, Ind., April 6.

Eel River.—We met in council Feb. 26. One was received by letter. The aid society reported over $200 in the treasury. They have been piecing quilts, quilting and making pillowslips. The men redecorated the interior of our church recently, and the ladies' aid put in new lights. We had a week of pre-Easter services, with various young preachers from Manchester College bringing the messages. One soul was gained. The night before Easter our B. Y. P. D. gave a play, The Unlighted Cross. On Easter Sunday the primary department gave a program. We feel we are progressing spiritually.—Mrs. Fern Wolfe Miller, North Manchester, Ind., April 3.

Fairview.—We met in council on April 2, at which time Eld. Robert Sink of Rossville, Ind., and Eld. David L. Barnhart of Pyrmont, Ind., were present. Four letters of membership were received. An old family Bible was presented to the chureh by John W. Root and wife. This Bible was presented to them by Sister Nancy Chavers, the last charter member of the West Lebanon church, seventeen years ago. Since our last report a new floor has been laid. We would like to have new seats. Anyone who knows of any abandoned church that has good seats for sale please correspond with the undersigned. Mr. Cecil Troxel and his son, Morey, who is a member of our church, donated the work of laying the floor. The church greatly appreciates their kindness. Our trustee body is still contemplating some further improvements. We decided to send a delegate to Annual Conference at Oeean Grove, N. J. We have discontinued the every Sunday evening preaching service, but have Sunday evening preaching services alternate with the Sunday morning services. We decided to postpone the election of a minister indefinitely. Five new deacons were elected. For sevcral years there were but two members in the deacon body, Bro. Joseph Fisher who was eleeted in 1924 and Bro. David Wagoner who is now in his eighty-second year. Bro. Wagoner is not so well at this writing. He has been a most faithful servant, worker and excellent adviser in the work of the chureh. He is a challenge to our youth and others as well in church attendance and in preserving the polity and sacred doctrines of the church.—Lulu E. Root, La Fayette, Ind., April 10.

Maple Grove.—We met in council March 16. It was decided to have a love feast when Eld. J. A. Miller comes for our June council. Baptism was administered by Bro. Miller to nine appliеants at the First Brethren church in Clay City. These with the four who received the rite during our meetings make a total of thirteen as a direct result of the meetings. Our attendance is improving. Our ladies are busy quilting and are at present making a comforter for a family who lost their home by fire. The young people gave a play, Pilgrims of the Way, on Easter night, and the children also gave a program. We are looking forward to a revival meeting to be held by Brother and Sister B. M. Rollins the latter part of July and the first of August. We recently lost our oldest member, Sister Catharine Dierdorf, by death. She was eighty-nine years old. We are very glad to welcome Brother and Sister J. C. Mitchel back from California, where they had been spending the winter with three of their daughters.—Mrs. Alfred Campbell, Center Point, Ind., April 6.

Nettle Creek.—The Master Keys' class of the Brick church sponsored a sunrise serviee and breakfast on Easter morning. Joe R. Craw, principal of the Hagerstown High School, delivered the message. About 125 were present. We met in council on April 5. Bro. O. D. Werking was elected as delegate to Annual Meeting, with Bro. Carl Hilbert as alternate. Three await baptism, and one has been reclaimed. On May 12 there will be an all-day meeting at the Brick church, with a basket dinner at noon. The morning serviee will be in honor of mothers. In the afternoon Prof. J. O. Winger of Manchester College will give the dedicatory sermon. The auditorium has been reseated with new pews, and the basement has been remodeled and fixed for communion serviees. In the evening Professor Winger will speak again. The young people will be charge of this program. Our communion services will be held in the Brick church, April 27, 7:30 P. M.—Mary E. Dutro, Hagerstown, Ind., April 9.

Peru.—Since our last report three have been baptized and one reclaimed. Jan. 28 the African Methodist church had charge of our services. Their choir gave several selections and the sermon was delivered by their pastor, Rev. Ralph Jackson. On Feb. 11 we observed race relations Sunday by uniting with the other churches in a union service in the Baptist church. March 3-8 union evangelistic services were held in the United Brethren church. March 17 our evangelistic meetings began, with Brother and Sister B. M. Rollins as evangelists. Our pastor, Bro. Charles Oberlin, and the evangelists visited in nearly one hundred homes. Sister Rollins led the congregational singing, told interesting stories and painted pictures. Special music was rendered by the evangelists, the senior choir, the young people's choir, the men's chorus and some outside vocalists. This was greatly appreciated. Fourteen were baptized and one was reclaimed. The Good Friday services were held in the Methodist church. Bro. Rollins was one of the speakers. He also addressed the county W. C. T. U. at Macy, Ind. He preached each Sunday afternoon at our Bloomfield mission. We had Easter sunrise services. Our attendance at Sunday school was 300. Our spring love feast will be observed on April 11.—Daisy L. Peters, Peru, Ind., April 8.

Plymouth.—Interest in the Lord's work seems to be increasing. Attendance has been good during the winter, considering the number that have been sick. Bro. Clifford Fish is general superintendent of our Sunday school. His efforts are very much ap-

preciated. Bro. Harry Rohrer is president of the men's work group. Some worth-while projects are being assumed by our men. Sister Elma Welborn is president of the women's work group. Definite plans have been made concerning their work. The trustees plan to paint the parsonage and improve the lawn around the church. Bro. Keim continues his work at Bethany. He is always with us over the Lord's Day and gives very good sermons.—Cecil Reed, Plymouth, Ind., April 9.

Rossville.—We met in council March 28, at which time one letter was granted. It was decided to retain Bro. Robert Sink as pastor for another year. Bro. Sink was chosen as delegate to the Ocean Grove Conference. Our love feast will be held on May 19. The Achievement Offering amounted to $194.21. The monthly missionary offering was $109.64. We had already sent $194.21 to the Mission Board, making a total of $535 for the year. On Palm Sunday our pastor gave a fitting sermon. On Easter Sunday the young people gave a drama and Bro. Sink brought the morning sermon. In the evening the Flora chorus gave an Easter cantata. The churches of the town met in union Easter sunrise services. The women's work meets once a month for mission study. They also quilt and sew for the needy. The B. Y. P. D. has been having interesting programs, with special music and talks. We have had much sickness among the members and our attendance has not been at its best, but with the coming of nice weather the attendance is about normal. April 14 Bro. Sink will deliver the baccalaureate address in the high school gymnasium. Three of our Sunday-school boys will graduate this year.—Mrs. Nora Cripe, Rossville, Ind., April 4.

West Manchester.—Bro. Ray Shank will be with us from May 13 to 26 in a revival meeting. Our communion will be held at the close of the meetings. Bro. T. G. Weaver will represent us at Annual Conference. Bro. Wilbur Norris was chosen as alternate. Bro. Weaver gave us three soul-stirring pre-Easter sermons. One young girl accepted Christ and others are thinking seriously about making the decision. The young people gave the play, Barabbas. The children also gave a program. Our Achievement Offering amounted to $165.35. The Easter Offering amounted to $40. Everyone is pleased with the new ceiling which was put on in March. Several men and boys are taking part in the chorus that has been started. The ladies' aid has been busy. They have served several dinners. March 14 we served a banquet to 406 members of the milk association. The district cabinet met with us in March. We enjoyed talks and a potluck dinner. We lifted an offering to help pay for their expenses. The men's organization will help with the finances and also donate the work to reroof our aid society hall. The hall is also used as a social and community room.—Mrs. Frank Wolfe, North Manchester, Ind., April 5.

Iowa

Libertyville.—Because of bad roads and weather conditions our church attendance has been very poor the last three months. Several Sundays we were unable to have services. Last Sunday we had a very good attendance. Most of the members brought their lunches and we enjoyed dinner together. In the afternoon we met in council. Our spring love feast will be held on April 12. Three letters of membership were received. These members moved from Minnesota this spring and we are happy to welcome them into our congregation. It was decided to start Sunday evening services on April 14. We are looking forward to a revival meeting to be held in September, with Bro. J. W. Fidler as evangelist.—Mrs. J. Warren Davis, Fairfield, Iowa, April 4.

Union Ridge.—We met in council March 31. Bro. W. W. Blough was with us in the absence of our elder, Bro. E. E. Frantz. We decided to have our love feast on June 2, at 7:30 P. M. Our church co-operated with the churches of Dumont in Good Friday services at the German Evangelical church. Bro. W. W. Blough was one of the speakers. On Easter Sunday we had our regular morning services. In the evening a peace program was sponsored by the women's work. Slide pictures of Ben Hur were shown. The women's work has been meeting twice a month in all-day meetings. Their work has been mostly quilting. The Sunday evening services were discontinued during February and March because of bad weather and much sickness. They will begin again the first Sunday evening in April. March 5 our aid workers served the night school banquet at the Hansell schoolhouse. The proceeds amounted to $35. The M. M. club for girls and young women has been doing well. They have served sale lunches, and have had box socials and food sales. On the evening of April 2 a group of thirty-nine from here went to the Ivester church to hear the McPherson College deputation team. It was indeed a great privilege to hear them.—Mrs. J. R. Allen, Dumont, Iowa, April 6.

Kansas

McPherson.—A school of missions was held during January. There were six sessions. On three evenings we met for fellowship suppers. Bro. Metzler and the pastor reviewed the books, Through Tragedy to Triumph, and Homeland Harvest, in the adult groups. Mrs. Nevin Fisher and Homer Kimmel directed the juniors. Mrs. Jay Crumpacker and Lucille Rock worked with the primaries. The moving picture of David Livingstone was shown one evening. The annual church birthday dinner was held on Jan. 7. The decorations and program were centered about China and our missionary, Bro. Frank Crumpacker. The program was given by the young people. On the last Sunday evening of the school the play, Come Unto Me, was given in the college chapel. A total offering of $125 was raised for the Crumpacker fund. The Gospel Messenger is going into most of the homes again this year. The annual regional conference convened at the college Feb. 25 to March 1. Guest speakers for the conference were Bro. Edward Frantz, Miss Ruth Shriver, Dr. Charles E. Schofield of Denver and Dr. Raymond Kearns of Salina. The guest speaker on Feb. 4 was Bro. F. E. Mallott of Bethany Biblical Seminary. We joined with the women of the city in observing world day of prayer. The sympathy of the congregation was extended to Mrs. King in the passing of her mother on Feb. 6. Brother and Sister King went to Lineboro, Md., for the funeral services. The pastor issued a pamphlet, A Call to Worship, announcing services for the Lenten season. On the evening of Good Friday we had our love feast. The ladies of the Friendly Forum class have recently organized and are a department of the women's work. During the month of March the women reviewed the book, Women and the Way. Nine of our members enrolled in the community leadership training school which began on March 27. At a recent council our pastor was ordained to the eldership. April 14 Bro. Walter Kahle and a former pastor, A. J. Culler, will be with us. In the evening the community will give an oratorio, The Redemption, under the direction of Professor Fisher. We rejoice that McPherson College was recently admitted into the North Central Association. This will benefit the students who come from the various states. On April 7 seven were baptized. Delegates to Annual Conference are Pastor B. N. King and Eld. J. J. Yoder.—Mrs. J. Hugh Heckman, McPherson, Kans., April 8.

Richland Center.—We held our February and April council meetings in one as the roads were blocked most of the time during February. Various reports were approved. Our Messenger agent, Bro. J. H. Strohm, reported that the Messenger is going into seventeen homes. The aid society gave a report. They took in $342 during the year and spent $309. Howard Sunderland was elected trustee for five years, and Dr. Tice was elected for one year. The ministerial board was requested to secure an evangelist for the fall meeting. Brother and Sister J. A. Strohm were re-elected as pastors. Our pastor and his wife gave an oyster supper to the trustees and the finance and ministerial boards and their wives. A very pleasant evening was spent. The men are planning to have their father and son banquet on April 17. Bro. Paul K. Brandt, pastor of the South Beatrice church, Nebr., has been engaged as guest speaker. The ladies' aid has been busy. They have met every two weeks in homes. We have made two quilts, have quilted three quilts, and have another one almost done. We are getting ready for our bazaar which will be held this fall. We also have food sales and doughnut frys. The ladies are planning to give a play at the church on April 19. Lunch will be served after the program.—Mrs. Eva Fralin, Summerfield, Kans., April 8.

Wichita, First.—We have been enjoying some very helpful services. On Easter Sunday the choir, directed by Lester Brown, gave a cantata, The Lord of Life. At the conclusion of the morning service one was baptized. Several have come to us by letter. At our spring council we voted unanimously to appoint a building fund committee to promote and supervise finances for a new church building. During this past week we were favored with the presence of Bro. Walter M. Kahle. Large audiences were helped by his instructive messages. After seven years of service with this church our pastor asked for a voice of confidence and was given an almost unanimous vote.—James H. Elrod, Wichita, Kans., April 8.

Louisiana

Roanoke.—We have had several visitors bring messages to us this winter. Brother and Sister John A. Snider of North Manchester, Ind., were with us on Jan. 14, and Bro. Snider brought the morning and evening messages. Brother and Sister E. M. Hersch of Elgin, Ill., visited us on returning from Mexico where they had spent their vacation. Bro. Hersch spoke on conditions in Mexico. Bro. John Heckman of Polo, Ill., visited us on his return trip from California and gave two interesting talks on the early history of the Brethren church. Bro. Glenn Harris, trustee of McPherson College, and Sister E. E. Butson, children's director of the Texas and Louisiana District, attended the regional conference at McPherson, Kans., in February. Elder and Sister J. F. Hoke have been ill, but have recovered. Brother and Sister George Hallett of Rosepine were recently with us for a Sunday evening service. Our communion was held on Good Friday night, with Bro. George Hallett officiating. Forty-five communed, four of this number being from Rosepine. The Easter sermon was delivered by Bro. Glenn Harris. On Easter night the program, The Redeemer, was rendered. In our young people's meetings we have been studying devotions in the home, and character.—Bessie Minnix, Roanoke, La., April 9.

Maryland

Stone Bridge.—In February electric lights were installed in the church. On March 17 a combined dedication service was held for the lights and for the Bibles which were donated to the church by the B. Y. P. D. The young people had charge of the devotions and Bro. S. F. Spitzer brought an interesting message. On March 31 the B. Y. P. D. presented the play, The House on the Sand, at the district round table which was held in the Hagerstown church. April 7 was the first of a series of

Bible study programs which will be held at the church each Sunday evening. The young people have charge of the devotions, and Sister Upole is leader of the Bible study. These meetings will continue until May 12, when Bro. J. T. Glick will begin a series of meetings.—Cora Winters, Hancock, Md., April 10.

Michigan

Sugar Ridge.—We had very good services during January and February. On March 17 several of the young people took charge of the opening services. The pastor gave us some good Lenten messages. We had services on Thursday and Friday evenings and an inspiring communion service was held on Saturday night. The young people sang a beautiful song on Easter morning. The aid has been busy quilting and making aprons. Sister Mary Prowant is our Sunday-school superintendent. She will also be the director of our daily vacation Bible school in June. We are looking forward to our revival meetings to be conducted by Brother and Sister B. M. Rollins, July 1-15. April 6 we met in council. The pastor asked to be relieved of the work here, but we are hoping he will decide to stay longer as we feel that he and his wife are doing very good work. The undersigned is church correspondent, with Sister Mary Miller as assistant. Bro. Robert Miller is Messenger agent.—Eliza Blocher, Custer, Mich., April 9.

New Haven.—We met in council April 2, at which time one was received by letter. The following officers were elected: elder, Bro. Joseph Sherrick; treasurer and trustee, Robert Cramer; the writer, corresponding secretary. Mary Plott and John Bush were chosen as delegates to district meeting, with Emma Plott and Lizzie Chambers as alternates. The trustees were authorized as a committee to have charge of the interior decoration of the church. The church is considering the possibility of obtaining a summer pastor. Our communion service will be held on June 15. During the winter the men of the congregation bought an acre of treetops and buzzed and delivered fifty cords of wood to the church.—J. P. Bosserman, Carson City, Mich., April 7.

Minnesota

Worthington.—We met in council recently. We will have our love feast on May 19. A pageant, The Crown of Thorns, was presented by members of the Home Builders' class on Easter evening. An offering was taken for the Board of Christian Education. Pastor Joshua Schechter had to return to the local hospital for treatment.—Mrs. H. H. Hauenstein, Reading, Minn., April 6.

Missouri

Bethel.—We met in council March 25. Our church and Sunday-school attendance has been very poor during January, February and March because of blocked roads. We will have our love feast on May 22. We will be in need of a pastor here, beginning Sept. 1. Brother and Sister Leonard Lowe will enter Bethany Biblical Seminary in the fall. Our young people went to Plattsburg to attend the district young people's meeting on April 7.—Mrs. J. L. Marti, Mound City, Mo., April 8.

Nebraska

Omaha.—We held one week of pre-Easter meetings with Pastor Ralph Hatton in charge. Each evening we had two special numbers of musie. On Easter Sunday evening a eantata was given under the direction of our choir leader, Mrs. Harry Petersen. Our attendance doubled that of any other pre-Easter meeting. Interest and inspiration were of the very highest. Twenty-two souls united with the church. We had six pre-Easter cottage prayer meetings, which were well attended. Palm Sunday morning the B. Y. P. D. enjoyed a sunrise service and breakfast under the leadership of our sponsor, Miss Anna Tawzer, with Bro. J. J. Tawzer of Hastings as our speaker. Since our last report nine have been baptized, two await the rite of baptism, four were received by letter and seven were received on former baptism.—Hazel Hilligoss, Omaha, Nebr., March 30.

Ohio

Beech Grove.—On Jan. 28 we had the privilege of listening to the Joy Bell Ringers. The theme for the evening was The Prodigal Son. A number of our women attended the Southern Ohio women's conference at West Alexandria. On Feb. 25 the gospel quartet gave us a message in song. We met in council on March 5. We held services on Tuesday and Wednesday evenings of Holy Week, and our communion was held on Thursday evening. Pastor E. S. Hollinger brought the messages. On April 17 Bro. Edward K. Ziegler, a returned missionary from India, will give a talk. Bro. Paul Kinsel will be with us on April 28 and give a talk to the B. Y. P. D. The men's organization has been doing some repair work on the church. Sister Vicie Hollinger, who has been suffering with a broken ankle since Jan. 28, is now able to be about on crutches. Our attendance has been good.—Mrs. Chas. Baker, New Madison, Ohio, April 8.

Brookville.—Some of our young people attended the midwinter conference at Pleasant Hill. The aid society reorganized with the following officers: president, Ola Brenner; superintendent, Anna Shuff; secretary-treasurer, Edna Kimmel. They have had regular all-day meetings during the year. Their work consists of quilting, piecing quilts, making pillowcases and prayer coverings, and selling vanilla and tapioca. The Dorcas sewing circle sponsored a successful bazaar and doughnut sale at the close of the year. The new officers are as follows: Nora Kreitzer, president; Mary Bucklew, superintendent; Una Mote, secretary-treasurer. On Jan. 7 the men's organization had charge of the services at the Greenville Old Folks' Home. Our pastor attended the Ohio pastors' convention in Columbus. Quite a number of our members went to the missionary meeting which was held at the Bear Creek church. Twenty-three of our women worshiped in the Grace Methodist church of Dayton on Feb. 9, the world day of prayer. On Feb. 20 we met in council. Brethren Roy Teach and J. W. Fidler are delegates to Annual Conference, with Brethren Paul Kinsel and Levi Zumbrun as alternates. Mrs. Roy Teach, Eli Garber and Ira Brenner are delegates to district conference. A Spirit-filled day was enjoyed by thirty of our women at the women's work meeting in the town hall in West Alexandria. The men's work meeting was held in the church. Our Achievement Offering amounted to about $150. The primary department gives pennies each Sunday for missionary work. They contributed $33.87 toward the offering. The district peace conference was held in our church on March 3, with Bro. Rufus D. Bowman of Bethany Biblical Seminary as guest speaker. Our pre-Easter services were conducted by our pastor, with ministerial help from the Happy Corner and West Alexandria churches and from Paul Kinsel of our home church. On Friday night we observed our love feast. On Friday afternoon from 12:30 to 3:00 P. M. the four churches of our town held Good Friday services in the Lutheran church, with each church participating. All the places of business were closed during the services. On Easter Sunday evening our choir rendered the cantata, The Glory of Easter, by Eld. W. Norman, directed by Earl Diehl. Our church was host to the Manchester College chapel choir on March 30.—Mrs. Roy Wogoman, Brookville, Ohio, April 5.

Lick Creek.—Since our last report eleven have been received into the church by baptism. Bro. Dale Kyser, who is now attending Manchester College, was given a license to preach. Feb. 25 a regional peace conference was held in the Lick Creek church, with a large group of young people attending. Our spring business meeting was held on March 1. Our pastor, Bro. Dewey Rowe, and his wife were chosen as delegates to district meeting. Our love feast will be held on May 5. Pastor Rowe held a week of pre-Easter services, with good attendance. As a result of these services eight were received into the church by baptism. On Easter Sunday evening a group of our people gave a play, The Rock, directed by Clarence Shearer. Our attendance and interest have been good. Our newly organized choir, with Mrs. Hazel Lautsenhizer as director, is doing splendid work.—Mrs. Leo Stombaugh, Bryan, Ohio, April 8.

Prices Creek.—We met in council on March 1. Brethren Stanley Miller and E. C. Burnett will represent us at district meeting. A very good report of the work of the aid society was given. Bro. Kenneth Hollinger was retained as pastor for another year. On March 10 a colored male quartet from Prentiss, Miss., gave an excellent program. Wares Chapel Evangelical church co-operated with us in observing the world day of prayer. Their pastor, Rev. Freshly, brought us the message. We met with the Wares Chapel church in an impressive and beautiful Easter dawn service. On Easter night the cantata, Thomas and the Risen Lord, directed by Carl Ashworth, was presented to an appreciative audience. For the last few months our pastor has been giving us splendid messages from the Sermon on the Mount. We have enjoyed special music by the various Sunday-school classes. Bro. J. E. Whitacre of Philadelphia, Pa., will assist us in our revival meeting in August.—Mrs. Paul Getz, West Manchester, Ohio, April 8.

West Dayton.—Our church services during the winter months have been well attended. Each Saturday evening through January and February the choir sponsored cafeteria style suppers open to the public. The proceeds were applied on the organ fund deficit. On Feb. 3 our church was the scene of a wedding. Miss Doris Flory, daughter of Mr. and Mrs. D. C. Flory, was married to Mr. Leonard Welles of Chicago. On Feb. 13 the mothers and daughters enjoyed a Valentine party. After playing games box lunches were enjoyed. The church was well represented at the women's work and men's work meetings held in West Alexandria, Ohio, Feb. 22. The men's club held its monthly meeting on Feb. 20. They enjoyed a fellowship dinner. Rev. Harvey Hahn was the guest speaker. On Feb. 25 Bro. H. Spenser Minnich talked to us on missions. On March 17 we were privileged to hear the junior high chorus from the Wilbur Wright school. On March 20 the men's club enjoyed hobby night. Our love feast was held on March 21, with Bro. J. Perry Prather officiating, assisted by Bro. G. L. Wine and Rev. Bell. Easter dawn services were held in the church. Beautiful slides, portraying high points in the life of our Lord, were shown. At 7:30 the B. Y. P. D. served breakfast to those attending the sunrise service. A consecration service for babies was held at 10:30. Four young people united with the church on this Sunday.—Mrs. Don Bookwalter, Dayton, Ohio, April 6.

West Nimishillen.—During the last twelve Sundays while our pastor, Bro. W. D. Keller, has been absent because of an operation, we have had interesting sermons by Brethren S. J. Holl, Manna Young, P. Griffiths and Elmer Frick. On two Sundays local groups gave programs. Bro. Keller is back with us again. We met in council on March 29. We are buying new songbooks,

Tabernacle Hymns, No. 3. Our delegate to Annual Conference is Bro. Keller, with Bro. Holl as alternate. We are planning to make some repairs and to redecorate our church building. Our love feast will be held on April 20. Prayer meeting is held each Wednesday night. The ladies' aid has been quilting and working on rugs every Thursday—Mrs. Ivan R. Daily, North Canton, Ohio, April 9.

Oklahoma

Guthrie.—Our pastor conducted examination services on March 17 in preparation for our love feast on Thursday evening before Easter. Bro. Ora Huston of Oklahoma City officiated as Bro. J. R. Pitzer, our elder, could not be with us. We observed Easter with fitting exercises in the morning and evening. The B. Y. P. D. renderd a beautiful candlelighting service in the evening. We have sectional class meetings preceding the preaching service on Sunday evenings. Our church and Sunday school are increasing in numbers and interest. The young adult class is growing, with Bro. Wilmer Lehman as teacher. We have weekly prayer meetings in the homes on Wednesday evenings. A Bible school for children will be conducted by Sister Bertha Frantz from April 27 to May 7. During the summer she will be engaged in teaching the B. Y. P. D. vacation Bible schools. Sister Bertha Boggs, our pastor, attended the finance instruction meetings held in the Oklahoma City church by Bro. Walter Kahle. Our aid society is busy.—Mrs. Ellen Lehman, Guthrie, Okla., April 5.

Pennsylvania

Back Creek.—Bro. Otho Hassinger conducted our evangelistic meetings in the Shank church. He gave us well-prepared gospel sermons. As a result five were added to the church, and the church was greatly strengthened. Our love feast will be held on May 18, at 10 A. M. Our church met in council on March 16. Brethren Edward Wingert and Samuel Hawbaker were elected as delegates to Annual Meeting.—Mrs. J. A. Weaver, Greencastle, Pa., April 8.

Carlisle.—We met in council April 1, at which time our pastor gave an encouraging report. He also reported for the trustees on some improvements on the church. A rug has been placed in the Sunday-school room. Our pastor plans to go to Bethany Biblical Seminary after Conference for special training. One letter has been granted and four have been received. We expect to hold a revival meeting, beginning April 14, with Eld. Henry King of Myerstown, Pa., as evangelist. We also expect Brother Lefever to be with us in the interest of peace. A committee was appointed to arrange to give the church a thorough cleaning. Our love feast will be held on May 26, at 5 P. M.—J. E. Faulkner, Carlisle, Pa., April 6.

Ephrata.—We held a watch night service with the splendid talent and service of our young people. The young people meet each Sunday evening at 6:30. Bro. Galen Kilhefner is planning to give them a series of studies on young people's problems. The juniors are still making a study of Preparing for Church Membership. There are thirty juniors and they are very loyal. The women of the church held a missionary program on Feb. 2. Sister Desmond W. Bittinger gave a splendid talk on the lives of the women on the mission field. The women also sponsored a play, The New Mrs. Atwood, directed by Mildred Miley. At a recent business meeting officers were elected. Our delegate to Annual Meeting is Bro. Galen Blough, with Bro. Alvin Wenger as alternate. Delegates to district meeting are Amos Taylor, J. M. Neff, Galen Blough and Galen Kilhefner. Our love feast will be held on May 5.—Mrs. Allen Mohler, Ephrata, Pa., April 1.

Fairview.—Our Sunday morning church attendance has improved since we have the sermon preceded by a unified worship service and followed by the Sunday-school class period. The members greatly surprised the two ministers and their wives by having in their honor a roast chicken dinner and presenting them with many gifts. This was greatly appreciated and has united us in closer bonds of fellowship. The young people presented an impressive white gift service at Christmas time. They also gave an Easter pageant. Our children's department also gave special programs on these two sacred holidays. Brethren Howard Dilling and John Bumgardner were elected and installed into the deacon's office. Feb. 18 the Juniata College student volunteers sent a deputation to our church. Our delegates to district meeting to be held in the Williamsburg church April 9-11 are Sisters Ralph Showalter and Howard Dilling. Circuit No. 3 will hold its spring Sunday-school convention and B. Y. P. D. rally in our house of worship on April 14. Our love feast will be held on April 21.—Mrs. Ernest A. Brumbaugh, Williamsburg, Pa., March 30.

Germantown, Philadelphia.—Since our last report three have been baptized and three received by letter. With Sister B. F. Waltz as leader, the women's meeting for February was a service of prayer. Feb. 25 Bro. M. R. Zigler filled the pulpit and gave a challenging message. March 10 the B. Y. P. D. was organized with Myrna Kreider as president. The young people and Sunday-school workers are planning a fellowship meeting and supper to be held on April 12. Bro. Desmond Bittinger will be with us April 16 and give his talk and show pictures on The Land of the Monkey Bread Tree. We met in council April 1. Bro. B. F. Waltz was elected pastor and elder. Bro. John Landis was relicensed to the ministry for one year. Brethren Elmer Rosenberger, Harold Hearn and Henry Shugard were elected as trustees. Bro. Warren Price was made an honorary trustee for life. Brother and Sister Waltz and Bro. John Landis were elected delegates to district meeting. Brother and Sister Waltz were chosen as delegates to the Ocean Grove Conference. There has been an encouraging increase in church attendance and offerings.—Rebecca Foutz, Philadelphia, Pa., April 4.

Greensburg.—On Palm Sunday the choir, directed by Bro. John Ludwick, gave an Easter cantata to an appreciative audience. Our love feast was held on Easter Sunday and Monday evening. Four hundred sixty-one enjoyed the communion. Seventeen were baptized on Sunday morning, making a total of fifty-nine for the year.—Mrs. C. M. Kuhns, Greensburg, Pa., April 9.

Hollidaysburg.—During the week beginning Jan. 8 we co-operated in union week of prayer services. A deputation team from Juniata College gave us a missionary message. The members of the Lydian class of girls were hostesses during the supper hour. We now have new songbooks which are greatly appreciated. The male chorus from Martinsburg gave an inspiring message in song on the first Sunday in February. Bro. Bianchi and his two daughters from Windber gave us a program in sermon and song. During Holy Week we were happy to have with us Bro. A. C. Wieand of Bethany Biblical Seminary, who gave us inspiring Bible talks. On Easter the Lydian class gave a cantata, The Thorn Crowned King. By request they will repeat it at the Martinsburg church.—M. Albright, Hollidaysburg, Pa., April 3.

Johnstown, Walnut Grove.—We will have our communion services on May 5, at 6:30 P. M. Special anniversary services of the dedication of the Walnut Grove church are being planned for April 28. Moving pictures of the entire group will be taken at the morning service. This is the twenty-fourth anniversary. The Juniata a cappella choir gave an excellent program in our church on March 31. The three-hour service on Good Friday was held in our church. Seven churches took part in this service of special music and messages by the pastors. At the Easter morning service the children presented a program. The choir presented the program in the evening. A self-denial offering was taken on Easter Sunday for world-wide relief. The offering amounted to $255.17. Eight were received into the church on Easter, six by baptism and two by letter. During the winter the young people studied a book on international relations. Mrs. W. L. Brougher assisted the young people by reporting on a portion of the book at each session. They climaxed their study by observing international night. At this time Jews, Negroes, Slavs and Italians were present and each group took part in the program. The annual father and son fellowship supper was held on March 12, with 200 attending this service.—Elda Wertz, Johnstown, Pa., April 9.

Meyersdale.—Our love feast, which climaxed the unusually intensive Lenten co-operative campaign, was held on March 24. There were several accessions by baptism and letter as the resut of the week of services held by Pastor DeWitt L. Miller. Ministers officiating at the love feast besides Bro. Miller were Brethren Guy N. Hartman, D. W. Long, William Gauntz and William Hotchkiss. On March 31 we had Dr. Garry Cleveland Myers of Cleveland, Ohio, as our guest speaker at the morning service. In the evening Prof. Daniel Border of the Shade Township High School and his mixed choir of 110 students and also the a cappella choir of sixty voices presented a fine program of sacred music. April 7 the deputation team from Juniata College had complete charge of the morning worship period and furnished a most interesting and helpful program. At the evening service Pastor Miller began a special series of three sermons.—W. A. Shoemaker, Meyersdale, Pa., April 6.

New Fairview.—Feb. 25 the Bittingers were at our church. They spoke at the morning services and showed pictures of our African neighbors in the evening. An offering for missions at this time amounted to $140.98. April 7 the peace program of Southern Pennsylvania was held in our church. Bro. Dan West spoke on conscientious objectors. The Black Rock quartet gave several selections. On April 8 we met in council, at which time we elected Brethren C. J. Keeney and C. E. Chronister as delegates to Annual Conference. One letter of membership was granted. Our total offering for missions this year amounted to $606.63. Our love feast will be held on May 19, at 6 P. M.—H. B. Markey, York, Pa., April 9.

Palmyra.—We met in council April 3. We elected two delegates to represent this church at the Ocean Grove Conference, and five were elected to represent us at district meeting. The writer was elected Messenger correspondent. Eld. J. C. Zug, our clerk, read an interesting letter from Eld. J. F. Graybill of Sweden. Eight members were received by letter and two united with other churches. The aid society is very busy. They have all-day meetings on the first Thursday of each month. Our love feast will be held on May 5.—Mrs. Moses Groy, Palmyra, Pa., April 4.

Philadelphia, Bethany.—Feb. 25 Bro. M. R. Zigler of Elgin, Ill., preached for us. During the Lenten season we had a course on Methods of Teaching, taught by Miss Wilma Stern of the Norristown High School. Pastor Nevin H. Zuck brought some live evangelistic messages leading up to the Holy Week services. On Palm Sunday two were received into the church by baptism. Our love feast was held on Thursday of Holy Week, with Eld. Ross D. Murphy officiating. On Easter Sunday a program was

given by the junior department. They gave a pageant, The Awakening. Easter music was furnished by the choir. March 27 we met in council. After the council we had a farewell for Bro. Zuck. Delegates were elected for district meeting which will convene in the Germantown church, Philadelphia. On March 31 Bro. Barwick, a former pastor, brought us two messages. Bro. Luke E. Ebersole of Hershey, Pa., accepted the pastorate of the Bethany church. He filled the pulpit on April 7.—Mrs. M. Mahler, Philadelphia, Pa., April 9.

Pleasant Hill.—We met in council on March 22. We decided not to represent at Annual Conference. One certificate of membership was granted. We are planning for a memorial service to be held in our church. A special offering will be lifted at that time for the cemetery. We are looking forward to our revival meetings to be held May 12-26, at the Pleasant Hill house. Bro. Graybill Hershey of Manheim, Pa., will be the evangelist. Our love feast will be held May 11, at 4 P. M. Services will be held on Thursday and Friday evenings prior to our love feast.—Paul K. Newcomer, Spring Grove, Pa., April 8.

Roaring Spring.—We met in council March 11. Our delegates to district meeting to be held at Williamsburg are Brethren T. F. Henry and Ross Berkhimer, and Sisters Ethel Long and Ella Barnett. Delegates to Annual Meeting are Brethren T. F. Henry and M. W. Sell. March 3 and 10, while Pastor Henry was conducting revival meetings at Waynesboro, Brethren Emmert Frederick and Paul Hoover preached for us at the morning services. The men's Bible class and the B. Y. P. D. took care of the evening services. Passion Week and Easter Sunday were fittingly observed. On Easter morning several junior girls gave recitations and our pastor brought the sermon. In the evening the choir gave a musical program, directed by Bro. Ralph Over. Two letters of membership were received since our last report. We are studying the book, Homeland Harvest, in our mission study class. The class meets on Wednesday evenings and our pastor is the teacher. Our love feast will be held on May 5, at 6:30 P. M. Bro. U. T. Stuckey, the oldest member of our official board, recently celebrated his eighty-fifth birthday. He served as a teacher and held offices in the Sunday school for fifty years. —Lena M. Hoover, Roaring Spring, Pa., March 31.

Shamokin.—At a special meeting it was decided to hold our spring council meetings and love feast May 25, 26. Sister Rosic Bates and Ruth Kerstetter were elected as delegates to district meeting and also the Sunday-school and missionary meeting to be held at Salunga, May 2. Interest in the Sunday school is being stimulated by means of attendance and offering banners. Attendance on April 7 was 105. Four classes had one hundred per cent of their enrollment present. All who were present at the Easter sunrise service received a great blessing.—Desna Weikel, Shamokin, Pa., April 8.

Springville.—The student volunteers of Elizabethtown Collegc rendered a program in the Mohler house in December. During the Christmas season the various organizations were active in spreading the Christmas spirit. Forty-seven of our young people and thirty older members sang carols to the aged and shut-ins in our community. The chorus and the organized classes sent cards and gave flowers and gifts to the needy and aged folks. Our chorus gave a musical program in the Mohler house. On March 17 the chorus participated in a hymn sing held in the Middle Creek church. We met in council in the Cocalico house on March 25. The delegates to district meeting to be held at Richland are Brethren I. G. Mohler, Ralph Heisey and John Steffy, with Ruth Royer, Mark Royer and Samuel Heffley as alternates. The delegates to Annual Conference are Brethren Amos Heisey and Rufus Royer, with Brethren Evan Dinger and Donald Royer as alternates. Our love feast will be held on May 21 and 22 at the Mohler house.—Erla Weinhold, Ephrata, Pa., April 2.

Upper Conewago.—On Jan. 1 we met in council, at which time officers were elected. On Christmas Eve the Gleaners class of the East Berlin Sunday school presented Christmas baskets to

ANNOUNCEMENTS

Annual Conference

Ocean Grove, N. J., June 5-11.

District Meetings

Canada, Western—Bow Valley, July 16-19.

Idaho and Western Montana—Whitefish, Mont., May 3-5.

North Dakota and Eastern Montana—Surrey, June 27-30.

Oregon—Camp Myrtlewood, July 23-27.

Texas and Louisiana—Nocona, July 26-28.

LOVE FEASTS

California

May 5, 7 pm, Reedley.
May 19, 4 pm, Los Angeles, First.

District of Columbia

May 3, Washington.

Illinois

April 28, Dixon.
April 28, 7 pm, Panther Creek.
May 4, 7 pm, Oak Grove.
May 5, 7 pm, Lanark.
May 19, 7 pm, Sterling.

Indiana

April 27, 7:30 pm, Nettle Creek, Brick house.
April 28, Union Grove.
April 28, 7 pm, Richmond.
May 4, 7 pm, Anderson.
May 4, 7:30 pm, North Winona.
May 5, 7 pm, Four Mile.
May 5, 7:30 pm, Muncie.
May 7, Walnut.
May 9, West Goshen.
May 11, Beech Grove.
May 11, 7:30 pm, Buck Creek.
May 12, Bremen.
May 12, 7:30 pm, Cedar Creek.
May 18, 7:30 pm, Upper Fall Creek.
May 19, Pleasant Hill.
May 19, 6:30 pm, Rossville.
May 24, Pipe Creek.
May 25, Killbuck, Antioch house.
June 1, 7:30 pm, Middletown.

Iowa

April 28, 7:30 pm, Panther Creek.
June 2, Dallas Center.
June 2, 7:30 pm, Union Ridge.

Kansas

April 27, Parsons.
April 28, 7:30 pm, Conway Springs.
May 12, 7 pm, Prairie View.
May 19, Burr Oak.
May 25, Maple Grove.

Maryland

April 27, Longmeadow.
April 28, Liberty Heights, Baltimore.
April 28, Woodberry.
April 28, 6:30 pm, Sams Creek.
May 4, 2:30 pm, Piney Creek.
May 4, 4 pm, Manor.
May 5, Hagerstown.
May 5, 6:30 pm, Monocacy.
May 5, 6:30 pm, Pipe Creek.
May 5, 7 pm, Denton.
May 11, 5 pm, Brownsville.
May 12, Pleasant View.
May 12, 7 pm, Locust Grove.
May 18, 2 pm, Broadfording.
May 18, 4 pm, Beaver Creek.
May 19, 6:30 pm, Beaver Dam.
May 25, Grossnlckle.
June 1, 3:30 pm, Long Green Valley.

Michigan

May 18, Thornapple.
May 25, Elmdale.

Minnesota

May 19, Worthington.

Missouri

May 22, Mound City.

Ohio

April 28, 7 pm, Hartville.
May 4, 7 pm, East Dayton.
May 4, 7:30 pm, Bear Creek.
May 5, Center.
May 5, Lick Creek.
May 5, Springfield (N. E.).
May 5, 7:30 pm, Troy.
May 18, Eaton.
May 18, Middle District.
May 18, 7:30 pm, Eaton.
May 25, 7 pm, Eversole.

Oklahoma

May 13, 7:30 pm, Washita.

Oregon

May 4, Mabel.

Pennsylvania

April 27, 2 pm, Hatfield.
April 28, Leamersville.
May 4, Lower Claar.
May 4, 2:30 pm, Welty.
May 4, 5, 10 am, Little Swatara, Ziegler house.
May 5, Ephrata.
May 5, Palmyra.
May 5, Stone church, Huntingdon.
May 5, Walnut Grove, Johnstown.
May 5, 4 pm, Harrisburg.
May 5, 6 pm, Hanover.
May 5, 6 pm, Lower Cumberland, Mohler house.
May 5, 6 pm, Manor, Purchase Line house.
May 5, 6 pm, York.
May 5, 6:30 pm, Germantown, Philadelphia.
May 5, 6:30 pm, New Enterprise.
May 5, 6:30 pm, Roaring Spring.
May 5, 6:30 pm, Rummel.
May 5, 7 pm, Geiger.
May 5, 7 pm, Green Tree.
May 5, 7 pm, Pleasant Hill, Johnstown.
May 5, 7 pm, Norristown.
May 11, 1:30 pm, Indian Creek.
May 11, 4 pm, Pleasant Hill.
May 11, 12, 10:30 am, Falling Springs, Hade house.
May 11, 12, 1:30 pm, Midway.
May 11, 12, 1:30 pm, Richland.
May 12, Spring Grove, Kemper house.
May 12, Ten Mile.
May 12, 10 am, Codorus, Shrewsbury house.
May 12, 1:30 pm, Marsh Creek, Gettysburg.
May 12, 2 pm, East Fairview.
May 12, 6:30 pm, Huntsdale.
May 12, 7 pm, Brotherton, Brothersvalley.
May 12, 7 pm, Claysburg.
May 12, 7 pm, Jennersville.
May 12, 7 pm, Snake Spring Valley.
May 14, 7 pm, Greencastle.
May 15, 16, 1:30 pm, White Oak, Graybill house.
May 16, 17, West Greentree, Rheems house.
May 18, 10 am, Back Creek.
May 18, 1:30 pm, Conestoga, Bareville house.
May 18, 7 pm, Buffalo.
May 18, 19, Upper Conewago, Mummert house.
May 19, East Petersburg.
May 19, 2 pm, Maiden Creek, Mohrsville house.
May 19, 3 pm, Lebanon.
May 19, 6 pm, New Fairview.
May 19, 7 pm, Madison Avenue, York.
May 21, 22, Springville, Mohlers house.
May 25, 1:30 pm, Welsh Run.
May 25, 2 pm, Akron.
May 25, 26, Shamokin.
May 25, 26, 10 am, Schuylkill.
May 25, 26, 10 am, Upper Codorus, Black Rock house.
May 26, Springfield.
May 26, 9:30 am, Lower Conewago, Bermudian house.
May 26, 10 am, Codorus, Codorus house.
May 26, 5 pm, Carlisle.
May 28, 29, 10 am, Chiques.
May 29, 30, 1:30 pm, White Oak, Kreider house.
June 2, 6:30 pm, Middle Creek.
June 9, Yellow Creek, Bethel house.

Virginia

April 28, 7 pm, Unity, Bethel.
April 29, Cloverdale.
May 4, 6:30 pm, Sangerville.
May 5, 7 pm, Mt. Zion house, Greenmount.
May 5, 7 pm, Timberville.
May 11, 6 pm, Oak Grove.
May 18, Midland.

Washington

May 25, Ajlune.

the shut-ins of the congregations. About forty young people went with the class when the baskets were delivered, and sang carols. On Feb. 11 we were glad to have Bro. Arthur Hess from York, Pa., with us at the Berlin house. On March 10 a peace conference was held at the Mummert house. More than forty ministers were in attendance. The morning session in charge of Bro. Earl Witter was opened with the Sunday school taught by Eld. Jacob Trimmer of Carlisle. Eld. Diller S. Myer of Bareville brought the morning sermon. In the afternoon Bro. Milton Hershey from Manheim told of his personal experiences in the World War. An address on Conscientious Objectors in Time of Peace was given by Eld. Michael Markey of York. Bro. E. J. Swalm of Duntroom, Ontario, spoke on Conscientious Objectors Under Test. At the evening session Eld. William Roop of Westminster gave his reminiscences of 1918. Bro. J. Lester Myers brought the evening sermon. The purpose of the conference was to promote, defend and preserve the nonresistance heritage of the Brethren. On Easter Sunday afternoon about twenty-five members and our elder and Bro. Anderson, one of our ministers, visited the sick and aged members. At each visit a program of Scripture reading, prayer and hymn singing was rendered. The sisters' aid society also presented each family with an Easter basket. We are looking forward to our revival meetings which will begin on May 5 at the Berlin house. Bro. D. I. Pepple of Woodbury, Pa., will be in charge. Our love feast will be held at the Mummert house on May 18 and 19.—Bertha E. Hull, East Berlin, Pa., April 1.

Welty.—The Sunday school gave a Christmas program. The ladies' aid gave seven baskets of fruit to the sick and shut-ins. Jan. 11 we met in council and elected the same officers and elder for another year. We decided to redecorate the church, with the men doing the repair work and the ladies' aid financing the redecorating. Feb. 18 was Achievement Day. The young people gave a splendid program. The offering amounted to $236.54. March 9 Bro. Forrest Weller of Elizabethtown held a week-end Bible study which was very helpful to all. March 17 Bro. W. N. Zobler began our pre-Easter services. He preached very inspiring sermons. As a direct result of the meeting two were added to the church. The evening of March 17 the young people rendered an Easter pageant, The Half of My Goods. March 24 the children gave an Easter program during the Sunday-school hour. On March 31 we were favored with a missionary message by Brother and Sister Desmond Bittinger and son, Stanley.—Martha Heefner, Waynesboro, Pa., April 2.

West Greentree.—We met in council March 12 at the Rheems house, at which time Brethren Norman Musser and Samuel Eshelman met with us. Bro. Samuel S. Shearer was re-elected elder-in-charge for three years. Bro. Harry Eshelman was installed into the ministry. From March 17 to 31 we had a revival meeting at the Florin house, with Bro. Walter Hartman of Annville as evangelist. Attendance and interest were excellent. His messages were spiritual and uplifting. Three await baptism. We are looking forward to our love feast which will be held May 16, 17 at the Rheems house. A Messenger club has been organized with the help of the treasury. Our sisters' aid society is doing nicely.—Mrs. Paris P. Ober, Elizabethtown, Pa., April 3.

White Oak.—We met in council on Feb. 29. Delegates to Annual Meeting are Brethren C. W. Gibble and Milton Hershey. Delegates to district meeting are Brethren Chas. Cassel, C. W. Gibble, Milton Hershey and Levi Fahnestock. On March 10 Bro. B. G. Stauffer of Manheim, Pa., began a revival in the Manheim house. He brought us good gospel messages every night. As a result of these meetings eighteen were added to the church. Our love feasts will be held May 15, 16 in the Graybill house and May 29, 30 in the Kreider house, both beginning at 1:30 P. M.—Graybill Hershey, Manheim, Pa., April 8.

Yellow Creek.—We met in council on March 27. Sister Elmira Clapper was elected secretary. Two were received into the church by letter. Delegates to district meeting at Williamsburg are Percy Kegarise, Horace Clapper and Jack Eichelberger, with Elizabeth Steele, Eveyln Hall and Albert Leach as alternates. On June 3 Bro. D. I. Pepple of Woodbury will hold a week of evangelistic services at the Bethel house, closing with the love feast on June 9. Bro. E. Paul Dilling is now giving lectures on peace each Sunday evening at the Yellow Creek house.—Mrs. Bertha Snyder, Hopewell, Pa., April 1.

York, Madison Avenue.—We held our fourth anniversary on Feb. 11. Bro. R. W. Schlosser, president of Elizabethtown College, gave us an inspiring message. Our revival meetings were conducted during the first two weeks in March. In the absence of Bro. D. I. Pepple of Woodbury, Pa., ministering brethren, E. E. Baugher, A. C. Baugher, A. P. Wenger, Chauncey Trimmer and S. Clyde Weaver, brought us forceful evangelistic messages. Musical groups from Dover, York, Lancaster and Lititz gave inspiring musical numbers during the meetings. Eleven were added to the church by baptism, six were received by transfer of membership, one was reinstated and two await baptism. At a recent council meeting the church authorized Pastor M. A. Jacobs to assume the privilege of conducting two revival meetings outside the church during the coming year. On Easter morning the children gave a program, and in the evening the young people, assisted by the chorus, rendered an Easter pageant, Fairest Lord Jesus. Prof. Forrest Weller of Elizabethtown College conducted a week-end Bible institute on March 30, 31.—Ruth A. Rishel, York, Pa., April 4.

Virginia

Lebanon.—We have been successful in getting the Gospel Messenger into seventy-five per cent of the homes. We met in council on April 3. Edgar Wine and Roy Cupp were chosen as delegates to district meeting, with Mae Johnson and Miley Wine as alternates. Bro. Boyd Cupp was elected as delegate to Annual Conference, with Bro. B. W. Huff as alternate. We have purchased new communion cups. The pastoral committee made a canvass of the congregation, and brought a very favorable report concerning the pastoral program. The committee was asked to make a study of the different types of programs and make a report. Bro. D. D. Fleishman will conduct our evangelistic meetings this year. We will have our communion on April 28, at 7 P. M. The B. Y. P. D. is canvassing the members to get money to buy copies of the Hymnal. For the past quarter Bro. B. B. Garber has been filling the preaching appointments twice a month.—Oneitta Byers, Mount Sidney, Va., April 10.

Midland.—We met in council March 2 in the Midland house. Two letters of membership were received. Bro. J. M. Kline of the Manasses congregation and Bro. G. W. Beahm of the Nokesville congregation, both of the district ministerial board, were present and installed Bro. Ray C. Andes and wife into the ministry. Bro. A. W. Long was elected on the ministerial board. Bro. Ray Andes was elected as delegate to Annual Meeting, with Brethren A. W. Long and J. A. Hinegardner as alternates. We will have a week of meetings in the Mt. Hermon house. Bro. Jesse Heddings was elected treasurer of mission funds. It was decided to put a new roof on the church kitchen. The aid society has recently helped needy families by donating food and clothing. Our Easter program was sponsored by the young people's department. Our love feast will be held in the Midland house on May 18.—Mrs. William S. Heddings, Catlett, Va., April 9.

Oak Grove.—Our love feast will be held on May 11, at 6 P. M. We will have an all-day meeting on Mother's Day, with lunch at the church. Some improvements have been made in the annual church visits. These reports will be made before the spring love feast. Bro. C. E. Eller and Sisters Sadie Spangler and Gladys Eller were delegates to district conference which was held in the Pleasant View church. Forty copies of the Hymnal have been bought. The Bridgewater College glee club will be with us April 13. The aid society observed the world day of prayer. The Home Builders gave a pounding to a needy family. On April 7 Deane Rumberg of Roanoke will give a report on the international youth conference which was held at Amsterdam, Holland. The young people had a social on March 22. Lois Kathryn Forbes, president of the district B. Y. P. D., was the guest speaker.—Mrs. Pauline Reed, Roanoke, Va., April 6.

Sangerville.—We met in council March 30. The deacon brethren made a report of the annual visit. We were glad to have with us Brethren A. S. Thomas and E. S. Coffman of the Beaver Creek congregation. Four letters of membership were granted. Brethren J. M. Foster and C. A. Click were elected as delegates to Annual Conference. Delegates to district conference are Brethren Walter Cupp, M. E. Wine, O. P. Zimmerman, S. L. Wine and N. S. Spitzer. Our B. Y. P. D. meets each Sunday night, alternating at the Sangerville and Emanuel houses. They held their annual banquet on March 13. Our love feast will be held on May 4, at 6:30 P. M.—Meda G. Argenbright, Bridgewater, Va., April 6.

Timberville.—Lenten worship was held in our three congregations in charge of the pastor and the home ministers. Worship was held three nights each week for seven weeks in a round of the churches. The cantata, The Crucifixion, by Stainer, was presented by fifty voices of the three congregations, with Jos. W. Miller directing. A junior chorus of more than one hundred children from the church schools sang prior to the cantata. The junior chorus was directed by Mrs. Eva Huffman. Twenty-five were received into the church in a tri-congregational baptism held in the Timberville church on Easter. Thirteen of this number joined the Timberville congregation. Delegates to district meeting which will be held in the Timberville church on April 19 and 20 are Brethren L. C. Huffman, A. C. Garber and Randolph Garber, with Brethren Joseph Crist and Grover Summers as alternates. Pastor S. D. Lindsay was elected delegate to the Annual Conference, with Bro. L. C. Huffman as alternate. Bro. L. M. Clower was re-elected elder for a period of two years. Our love feast will be held on May 5, beginning at 7 P. M. The various organizations of the church are helping in a movement to purchase a power mower for the church lawn.—Mrs. Pauline M. Lindsay, Timberville, Va., March 27.

Washington

Outlook.—Several from our church attended the evangelistic meetings held at the Sunnyside church by their pastor, Sister June Yearout. We have done more work on our church building this winter. The men donated the work. At one of our morning services three of our sisters were anointed, and all of them are much improved in health. Two Indian ministers preached for us this winter, Rev. Raincloud and Rev. Sam. Both men have had a real Christian experience. The father and son banquet was held on Feb. 15, with thirty-four present. Bro. Paul Longenecker of Yakima, Wash., visited our church and gave a talk on Feb. 21. Bro. D. D. Funderburg of Elgin, Ill., visited our church and gave a talk to the adults and young people. He also

preached the evening sermon. Our highest attendance in Sunday school was 138. Our pastor, Bro. B. J. Fike, has handed in his resignation, to take effect Sept. 30. Our annual birthday dinner was held in March.—Jessie Crites, Outlook, Wash., April 9.

Seattle.—Recently we met in the church dining room for our monthly potluck dinner. After the dinner the different groups met in their own rooms for recreation and discussions. The violin class furnished music during the meal. Our men's work group installed a new set of lights in our auditorium last month. Bro. Mooreland purchased a piano and gave it to the church. Gipsy Smith, the well-known evangelist, held a series of meetings in our city in March. We were saddened by three deaths in our church family during March. Sister Dierdorff passed away March 3, and Brother Dierdorff accompanied the body to Frankin Grove, Ill., for burial. Bro. Lyman Metzger, our Sunday-school superintendent, passed away on March 10, and Sister Tessmer passed away after a four-day illness on March 23.—Minnie Baker, Seattle, Wash., April 3.

Sunnyside.—We met in council March 8. We extended a request to Sister June Yearout to return to us Sept. 1 as our pastor for another year. We are glad that she accepted. She is leaving June 1 for a series of evangelistic campaigns. We expect to have a summer pastor during her absence. Bro. Longenecker spent the week of March 3-10 with us in the study of drama. On March 10 the women's group put on The Second Mile, and the young people presented The Way of the Lord. The two groups gave their programs at the Outlook church on the following Sunday evening. Several members from Outlook joined us in our love feast on Thursday evening. Fifty-four communed. On Easter Sunday we had 116 present at Sunday school. The children put on a short program preceding the sermon. We have organized adult, young people, intermediate and junior departments. Meetings are held each Sunday evening before preaching services.—Pearl Hixson Boyd, Sunnyside, Wash., April 1.

West Virginia

Morgantown.—Our pre-Easter services were conducted by Bro. Galen Fike of Eglon, W. Va., beginning on March 17 and continuing until March 24. Much interest was shown by the members, especially the young people. The various Sunday-school classes gave a short program each evening. One young man was baptized on Easter Sunday afternoon. That evening the meeting closed with a love feast. Forty-two members participated in this service. Our Sunday school has been doing good work. During the past quarter we had an average attendance of seventy. Our B. Y. P. D. is striving to help some of its members attend Camp Galilee this summer.—Mrs. Jacob S. Huffman, Morgantown, W. Va., April 15.

Old Furnace.—We had an impressive Christmas program, directed by Sister Genevieve Kalbaugh. Brother and Sister Jesse W. Whitacre conducted a Bible institute during the week between Christmas and New Year's Day. We met in council March 30. Having tried the envelope system in our giving for a year, it was accepted permanently. The district ministerial meeting is to be held in our church May 31 and June 1. Brother and Sister Alonzo Whitacre were chosen as lodging committee and Brother and Sister Daniel Whitacre as grounds and arrangement committee. The treasurer of the church and the secretary of the aid society gave encouraging reports. The following officers were elected: elder, Bro. C. O. Showalter; clerk, Lucy Abe; treasurer, McKinley Grapes; Messenger correspondent, Ruth Whitacre; Messenger agent, Charles Self. Bro. Jesse W. Whitacre is to hold our evangelistic meeting the first two weeks of September. Our aid society is planning to give a Mother's Day program. Because of bad weather and much sickness our attendance has been low, but we hope as these two factors improve that our attendance will increase, as well as grow in spirituality.—A. Ruth Whitacre, Keyser, W. Va., April 1.

Valley River.—We met in council Feb. 17. We decided to have Bro. John T. Glick of Bridgewater, Va., hold our series of meetings, July 14-29. Bro. Robert L. Byrd was retained as our pastor for another period of six months. We have adopted the envelope system of giving and are having some pleasing results. The work on our church is going forward and is nearing completion. We hope to dedicate it sometime in June. On March 22 we were favored with a visit of a deputation team from Bridgewater College. On Easter evening our church presented a beautiful pageant, He Lives. Our attendance at Sunday-school and church services has been exceptionally good during the winter considering the bad weather and widespread epidemic of colds and influenza.—Ermina Miller, Junior, W. Va., April 15.

Wisconsin

Rice Lake.—Bro. Bowman was with us in our pre-Easter union meetings, which were well attended. His services were greatly appreciated. Bro. Bowman officiated at our communion on March 21, with twenty-six surrounding the Lord's table. We met in council on April 9, at which time one letter was granted. The work of the church for the summer was considered. We are looking forward to having Brother and Sister C. C. Cripe of Argos, Ind., with us for a two weeks' meeting this fall, beginning Sept. 30.—Geo. M. Hineline, Rice Lake, Wis., April 8.

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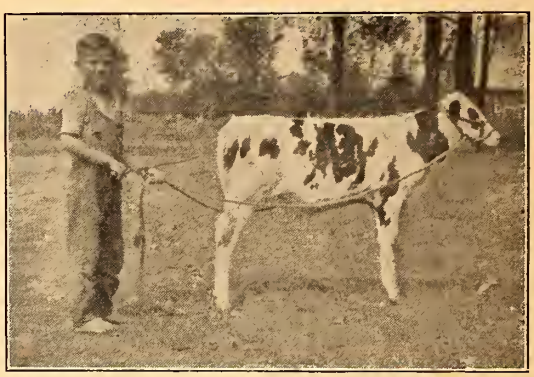
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GOSPEL MESSENGER



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PULPIT SETTING FEATURING A PICTURE OF THE ASCENSION, SYRACUSE CHURCH, INDIANA. PHOTO BY RALPH G. RARICK

May 4, 1940

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Lake Ridge
Lancaster
Lansdale
Leamersville
Lebanon
Lost Creek
Maiden Creek
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Manor
Maple Glen
Maple Grove
Maple Spring
Markleysburg
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York
York, Madison Avenue

SOUTH DAKOTA
Willow Creek

TENNESSEE
Beaver Creek
French Broad
Johnson City
Knob Creek
Liberty
Limestone
Pleasant Hill
Pleasant Valley

TEXAS
Falfurrias
Waka

VIRGINIA
Antioch
Barren Ridge
Bassett
Beaver Creek (Second Virginia
Beaver Creek (South. Virginia)
Bethany
Bethlehem
Boone Mill
Bridgewater
Christiansburg
Cloverdale
Cooks Creek
Daleville
Elk Run
Fairfax
Germantown
Greenmount
Harrisonburg
Johnsville
Laurel Branch
Linville Creek
Lynchburg
Manassas
Middle River
Midland
Mill Creek
Monroe
Moscow
Mt. Hermon
Mt. Joy
Mt. Vernon
Mt. Zion
Nokesville
Oak Grove
Oakton
Peters Creek
Pleasant Valley
Pleasant View
Poages Mill
Pulaski
Redoak Grove
Richmond
Roanoke, Central
Sangerville
Schoolfield
Selma
Shelton
Snow Creek
Staunton
Summit
Timberville
Troutville
Unity
Valley
Valley Bethel

WASHINGTON
Ellisforde
Mt. Hope
North Spokane
Olympia
Omak
Outlook
Seattle
Sunnyside
Tacoma
Wenatchee Valley
Yakima

WEST VIRGINIA
Beaver Run
Brookside
Eglon
Keyser
Old Furnace
Petersburg
Sandy Creek
Shiloh
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EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

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EDITORIAL

The Missionary as a Prophet

A TRAVELER recently returned from China, who admits she had thought of foreign missionaries as courageous but narrow-minded zealots, now casts them in an entirely different rôle. "I got the surprise of my life," says this observer. "The most powerful men in China today are the Christian missionaries. They hold the nation in the hollow of their hands."

Thus on closer view the modern foreign missionary is seen to occupy a position much like that of the typical Old Testament prophet. And it is as truly earned as that of Amos and the rest. For the observer referred to continues concerning the China missionaries: "Everywhere the people see the heroic character of the Christians, missionary and native. . . . The people see the Christian stations offering well organized and practical relief, providing food, holding clinics, conducting schools even in the war areas."

The most constructive workman in our devastated world is the missionary. The most generous service is that which you and I can help him to give. The most heartening message is that which the missionary can tell. H. A. B.

How to Get Something Done

WHEN the day's work suffers frequent interruption the conscientious workman is pretty sure to feel discouraged at eventide. For it is then that he sees how great is that gulf fixed between the dreams of the morning and the accomplishments of the day.

But the day of confusion is a true symbol of the life that is lived in a difficult time. How, then, can one be sure to get something done in spite of those things which distract the mind and defeat the high purpose of the eager soul?

Paul has a great formula in Phil. 3: 13, 14. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

H. A. B.

The Heart of the Evangel

The Doctrinal Basis of Evangelism—Nine

PAUL was determined to know nothing among the Corinthians but Jesus Christ and him crucified. It would be a fine thing if every preacher and every layman who goes out to "do the work of an evangelist," would make the same determination. But he ought to know more than the words. He ought to know more than the fact. He ought to know Christ. Then he can hope to know, not fully, not exhaustively, such unfathomable depths of knowledge, but in some small measure consistent with his limited capacity, he can hope to know also the *crucified* Christ.

The evangelist who knows Christ will know God, because God was in Christ. The righteous, loving, sin-hating, men-loving God was in Christ reconciling the world unto himself. He that hath seen Jesus hath seen God, his Father. That is the fundamental fact to keep in mind. If only all teachers, preachers, evangelists and religious leaders of whatever rank or title *could* keep it in mind, it would make a quick end of much hurtful misunderstanding.

"God was . . . reconciling." The statement indicates the end toward which the divine energy was working. The transaction was complete, "finished," on God's part. Infinite love could do no more. But the estrangement is actually removed in the case of any man only when that man renounces in his heart the sin which caused it, and chooses righteousness as the objective of his life. Only then, but always then. It is of the utmost

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importance that an evangelist have this bottom fact clear in his own mind, that he may know what he is doing when he invites men to come and be washed in the cleansing blood of Christ.

Only then? Yes. Sin is the only barrier there ever was or can be between man and God, but that barrier is absolute. There can be no fellowship, no reconciliation, as long as it is in the way. But it is easy to get rid of it. The juncture of two things is needful, the will of the sinner to have it so and the forgiving love of God. The latter has been ready all the ages past. It never was, never could be, unready, because God is God. The will of the sinner is all that remains. The instant that gets into action, the juncture is made, and the barrier is gone, all washed away in an overwhelming flood of God's forgiving love, the love that yearned and suffered to the utmost for this very thing. Or, speaking in the more colorful and picturesque language of the symbol, the barrier of sin is gone, all washed away in an overwhelming flood of the cleansing blood that flowed from Calvary.

Always then? Yes. That is the marvel of the fathomlessness of the divine grace. God doesn't wait for the sinner to accumulate a store of the good deeds he desires and purposes to do. As soon as the prodigal comes back and proposes to be a faithful servant from now on, the ring and robe are ready. As soon as the sinner faces the other way, hates his sin in his heart and truly desires and purposes to pursue only righteousness, the outstretched arms of God encircle him. For the essence of sin is in the purpose of the heart. And those arms continue to uphold and guide him along his stumbling way, gently picking him up again when he falls, teaching him to walk more steadily as years and experience increase, and so on indefinitely, *if only he keeps hating sin and loving righteousness.* Or, speaking in the more colorful and picturesque language of the symbol, if he walks in the light the blood of Jesus Christ will keep cleansing him from all sin.

The evangelistic message is very simple. The core of it is that the infinitely righteous and infinitely loving God, who can have no fellowship with sin, longs for the opportunity to welcome truly penitent sinners to his arms, forgiving them freely and giving them of his own Spirit of righteousness and love. Over and over again, in one form or another, that message is repeated: There is no name under heaven whereby men can be saved except the name of Christ. There is no remission without shedding of blood, but God set forth his Son in his blood to be a propitiation through faith. We have an Advocate with the Father. Jesus Christ the righteous is the propitiation for the sins of the whole world. God so loved the world . . . that whosoever believeth, etc., etc. The thing that makes all these statements, and many others of like import, variant forms of the basic truth indicated in the second sentence of this paragraph, is the fact that God was in Christ, that Jesus Christ in all that he did was revealing the heart of God.

It is too bad, too sad, that anything so obvious should so often be hidden from the sight of Christian evangelists who proceed to build their respective systems around their respective favored texts, setting all others at naught and holding that they alone have the true and only gospel. Their trouble is that they never look beyond the symbol to the reality for which it stands. Else they would see that all these representations of God's great work of grace in Christ point to the one central, simple, fundamental and eternal fact: God hates sin but he loves men and righteousness and longs for the love and fellowship of all who will join him in that hatred and that love.

Know Jesus Christ and him crucified. The gospel is the power of God unto salvation, unto every one that believeth. Men everywhere ought to know this. Tell them. Do the work of an evangelist. E. F.

Have You Missed Him?

WHICH of these exclamations fits your case? "Oh, that I knew where I might find him!" "Whither shall I flee from thy presence?" How packed with strong feeling they both are! And how opposite in the experience which they represent!

The first is the cry of a man in distress, a man who has lost God but is hungry for a sight of him again. And isn't it a good thing to long for the divine presence and companionship? Isn't that a sign of a healthy spiritual appetite?

The second is the spilling over of a consciousness of God so immediate and constant that it is impossible to escape him. The author of these words finds God everywhere. And isn't that an evidence of clear-sightedness? And of a heart in tune with God?

Have you seen enough of life to understand how good men could have such differing experiences?

Different as these viewpoints were they agreed in sensing the value of contact with God. The man to be pitied most is the one who doesn't know where God is and doesn't care. It is bad enough not to have found God but it is much worse not to have missed him. E. F.

THE GENERAL FORUM

Rose of No Regrets

BY WILMA WICKLUND BURTON

I picked a rose in morning's dew,
And loved its freshness fair.
I pinned it on my coat lapel
That all the world might share
With me this lovely living thing
Whose beauty was so rare.

But, even before the day had passed,
My rose had lost its glow;
And as I watched its petals pale
And fragile head bend low,
A wish welled up within my heart
That I had let it grow.

Then in the way that roses have,
It seemed to speak to me,
"Dear heart, let no regret be yours
For God meant this to be:
It is only as one lives and dies,
The spirit can be free!"

Polk City, Iowa.

A Faith That Overcomes

BY HARPER S. WILL

"For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith" (1 John 5:4). It is no matter of speculation now, but of historical record that the Faith did conquer that ancient world in which John lived. Armed only with faith in the living Christ men and women went out to do battle with the seemingly insurmountable force of a pagan state. The struggle was intense. Men languished in prison cells, wrestled with hungry beasts in the arena, and used catacombs in which to worship. But in the end a cross was lifted in triumph above the Roman eagle. It is a story that thrills.

Surely our world today needs a rebirth of this faith that overcomes. A shadow of uncertainty has been cast across the modern mind. We have seen old foundations crumble about us. We have watched time-honored loyalties decay and die. We have seen those dreams of a better day that education and science would bring to us vanish away as education has been harnessed to ancient prejudices and hatreds, and the fruits of science have been forged into weapons of destruction and death. A bit dazed, man today, not quite sure of himself, of the world in which he lives, or of the future that lies before him, peers into an empty tomorrow.

This mood has even invaded the Christian mind. A radio friend recently wrote me a letter. Among other things that letter contained these statements: "I have been a Christian for many years. . . . I would not discourage you, but your preaching is in vain. Satan is the god of this world. . . . There is nothing now that we can do it seems except to wait for God to move."

Desperately our day demands a faith that overcomes. E. Stanley Jones closes his book, The Christ of Every Road, with these striking words, "We cannot go further until we go deeper." We have advanced as far it seems as the church which numbers its members and its endowments by the millions can carry us. Retrenchment is the order of the day. An ancient weapon, an overcoming faith, must be forged for us in the present hour. Mountains of selfishness in human hearts and in our society must be rooted up and leveled down. Bridges of friendship across chasms that separate race from race, nation from nation, and class from class must be built. How far we get with these tasks and on the way of fulfilling our Master's prayer, "Thy will be done, as in heaven, so on earth," will depend upon how deep the roots of our faith are embedded in the creative Spirit of our Father that is at work in our world. Obviously, we can project our ideals of brotherhood and justice and peace only as far into our social order as our faith will sustain them. A skyscraper cannot be built on the sand. Truly, "we cannot go further until we go deeper."

What is the faith that overcomes? John asks the question and answers it. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God" (1 John 5:5)? The key to this statement for us is in the word *believeth*. This word *believeth* has been stripped of its ancient usage and emasculated until it is well-nigh meaningless. Much that passes today for belief is in the true sense of the word not belief at all. The root meaning of the word, believe, is by-live. In reality what we believe is what we "live by." So the one who believes in Jesus and overcomes the world through him is the one who lives in harmony with his truth, follows in his way, and is sustained by his life. It is a relationship as close as that of a branch and vine.

Back of Wenatchee in the foothills of the Cascades is a rocky point called Squaw Saddle, so-called because of its resemblance to a saddle. It was a spring day that I climbed the slope and sat down in the saddle. I looked out over and down upon the Wenatchee Valley. I saw the Columbia River with its ten millions of horsepower going on its way to the Pacific. I watched a train pull

through the valley. I looked up to the mountains on every side. I saw the moving life of the city and the growing orchards below. A reflective mood brooded over my spirit. As I sat there on the mountain top, above the rush and noise of the city, I became keenly aware of the creative Energy at work in our world. My thought went back to those opening words of our Bible, "In the beginning God created." The mountains, the river, all the varied forms of life, plant and animal, are expressions of his creative power. Working with man up through the Stone Age, the Iron Age, the Steam Age, and now on into this wondrous Electric Age, he has laid tools in our hands for the fashioning of a truly Golden Age. But alas, men have turned their backs upon the seers—Moses, Mack, Wesley. God has given, but man has prostituted these tools for selfish ends. But still the processes of creation go on. God is not yet through with his earth-experiment. Today he uses us. Tomorrow he will use our children. As I sat there a thought came that lingers: Nothing matters except that we let the creative energy of the Father work in and through us to attain his ends. As I came down from the mountain that day I felt I had gotten a faint glimpse of a faith that overcomes.

When we turn to the Gospels and follow the steps and the thoughts of Jesus we see that he was mastered by a faith that overcomes. In the fifth chapter of John's Gospel we are told of a lame man whom he healed at the pool of Bethesda. When criticized—it was on the Sabbath—he spoke words like these: "The Son can do nothing of himself, but what he seeth the Father doing. My Father worketh even until now, and I work." He moved in a conscious harmony with him whom he called Father. He spent forty days in a wilderness and nights in prayer that he might discern the directions from the Father. Life, suffering, death—nothing seemed to matter except that he be true to the Father. He had an unfaltering truth that the Father would conserve his work. So to Calvary he went. The human mind cannot imagine a more hopeless situation than Calvary presents. Deserted, alone, but ever true to the Father, he closed his eyes in death. And wonder of wonders, it worked! The universe backs such faith. He had ventured all on the Father. The church and the kingdom of God movement of today are monuments to his faith.

Faith still works. It is as potent today, when genuine, as when Jesus climbed Calvary. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father" (John 14:12). A conviction that grows assures me that God honors wherever he finds it, a faith that has on it the marks of the cross. The stuff with which God makes his conquests is found in the cross. If retrenchment is the order of the day it is only because we have ceased to offer on the altars of the Eternal, sacrifices of love and life. We have followed other gods. Amos, the prophet, has too well described us with his stinging words, "At ease in Zion." But let us rise up and follow where the steps of our Master led, ever "looking unto Jesus the author and perfecter of our faith" and we too shall see hope rise and his kingdom draw nigh.

Are we to believe that the eternal purposes of our Father have brought us thus far on the way to his kingdom, but that further advances are impossible? Listen! "Whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith."

I am aware of the voices of doom that reverberate across our earth today. No less a character than H. G. Wells has this to say of our present scene: "Destruction is not threatening civilization; it is happening to civilization before our eyes. The ship of civilization is not going to sink in five years time, or in fifty years time. It is sinking now. . . . This jolly old world of dirt, war, bankruptcy, murder, malice, thwarted lives, wasted lives, tormented lives, general ill-health and social decadence that spreads and deepens toward a universal smash, how can we hope to turn it back from its course? How priggish! How impracticable! How impertinent! How preposterous! I seem to hear a distant hooting." I, too, see the dirt and malice and tormented lives. But I see something more. I see something that H. G. Wells evidently does not see. I see a cross on an ancient hill. I see what the cross has done for mankind. The battle is not over. The work of that cross is not finished.

It was around 100 A. D. that the Roman Emperor, Trajan, received a letter from the historian, Pliny. In the letter Pliny tells the story of a Christian prisoner who was brought before a Roman magistrate. This conversation took place. "I will banish thee," said the furious magistrate. "Thou canst not," was the reply, "the whole world is my Father's house." "I will slay thee," said the magistrate. "Thou canst not," was the reply, "for my life is hid with Christ in God." "I will take away thy treasures," said the magistrate. "Thou canst not," he answered, "for my treasure is in heaven." "I will drive thee away from man and thou shalt have no friend left," said the magistrate. "Thou canst not," said the Christian, "for

I have a Friend from whom thou canst not separate me." Is it any wonder that this faith conquered that ancient world?

A look over our world discloses shocking sights. There are dark clouds. There are the menacing forces of fascism and communism. There is hate and selfishness and unbelief. But there is something more. There is a faith. There are unmistakable signs that it is maturing again into the faith that dares to challenge and that in conquest overcomes. Listen to these words which Muriel Lester wrote while on her last tour through China: "I met the American missionary who stood watching a soldier shoot at her; as his rifle missed fire he slowly reloaded it, took aim again, and she fell. When the wound in her leg healed, her father said, 'Surely you are not going back to the people who want you so little that they try to kill you.' Laughingly, she answered, 'Did you retire from the army after your first wound?' "

"For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith."

Wenatchee, Wash.

Shall We Expect Armageddon?

BY F. E. MALLOTT

THE question is being asked whether the present European war may not culminate in the great battle of Armageddon of the prophetic Scriptures? It is not strange that we have such a question at this time, for every period of trouble and turmoil agitates the spirits of men. If they are turned to the holy revealed Word of God, a religious revival may result. Religious revivals have originated in just this manner.

In seeking a clue in the Bible to our troubled times one must not make the error of confusing certain man-made speculative opinions with the sure teaching of the prophetic Word. We need to remember that "no prophecy of scripture is of private [marginal rendering: special] interpretation. For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit" (Peter 1:20, 21).

There is a perverse or morbid streak in certain self-appointed expounders of prophecy in this country. They advertise themselves as teachers of the prophetic Word. Some such persist in putting a "private interpretation" on the oracles of God. The work of these teachers may be sensational for the moment, but its net result is to depress interest and faith in the Word of God.

It is my conviction that those who are daily finding evidences of the Battle of Armageddon are making the error of stressing a private interpretation of prophecy.

This present war cannot culminate in Armageddon for two reasons. First, Armageddon is a conflict between Good and Evil. This present war is a strife of nations. Nationalistic ambitions and aspirations are the motives of the war. It is impossible to say that the Good is on one side and the Evil is on the other, in this present war. This war is not one of black versus white. It is gray versus gray and unfortunately all may soon be submerged in crimson.

Second, Armageddon is fundamentally a religious warfare. The present struggle is, as we have said, a war of nationalisms. It is a war of secularist versus secularist; it cannot be regarded as a religious struggle. The fact that governments may attempt to invoke the name of religion and put out religious propaganda does not change the nationalistic basis of the war. Such governments merely use religion as camouflage; they are not motivated by religion.

The prophet Ezekiel in chapters 38 and 39 describes the great battle, which he does not name. Ezekiel did not originate the material of those chapters, but carries on and clarifies a prophetic tradition (Ezek. 38:17). This mighty battle is one of the culminating events of all human history.

Scanning the thirty-eight chapters, one finds the name of countries, Magog, Meshech, Tubal, Persia, Cush, Put, Gomer and Togarmah. Look at the map of the world in Ezekiel's day. One sees immediately that the countries named are the extremities of the known world of Ezekiel's day.

To put the matter briefly in our dialect, Ezekiel saw the heathen world, even including the far limits, combining against Israel.

The battle, then, is between the hosts of the heathen world and Israel. In the Scriptures Israel is that company of people who have faith in God. The heathen are those opposed to faith in God; they have some substitute for God. Armageddon is thus the struggle between Faith and non-Faith or the struggle between Good and Evil.

This tremendous struggle of the ages may be drawing to a climax in our day. But it will not be fought with carnal weapons. Blood may flow and martyrdom may again be a necessity. But fundamentally Armageddon is a spiritual struggle, a battle of differing philosophies. It is a battle of differing faiths, of the faith of God as over against the forces of non-faith in him.

Chicago, Ill.

Consider Your Ways

BY AMOS A. HUMMER

"Thus saith the Lord of hosts: Consider your ways" (Haggai 1:7). The prophet's call to the Israelites to consider their ways is exceedingly applicable today. Many professing Christians are very heedless in their lives. They do not consider the way they are going. We are in what I believe to be the great apostasy spoken of by the Apostle Paul in his letter to Timothy. To say the least, we all must admit if we are honest that we are in an age of spiritual indifference and carelessness.

The remedy for this condition of spiritual sickness is repentance and a vital experience with the Lord Jesus Christ. The experience must be vital enough to transform our lives. Jesus said: "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3: 5). Here is where the trouble lies—too many church members have merely "joined church." By that I mean that they have added their names to the church roll without feeling their sinfulness and their need of a Savior. Until we realize our own nothingness and helplessness we can never be born again. When we come to the end of our resources and throw ourselves upon the mercy of the Lord Jesus Christ, believing in him, trusting him and confessing our sinfulness to him, we are born again. When we do this we are passed from death unto life.

The evidence that many church members are not born again can be seen in the fruit which they bear. "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit" (Luke 6:43, 44). If the fruit is corrupt we can be sure that the tree is corrupt. If we continue in the same sinful and worldly life after we have made a profession of faith in Christ as before there is serious doubt whether we have given Christ our hearts. If we have really surrendered to him we will become new creatures. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). From these scriptures we gleam that Christians are to be different. When we are born again we receive new desires, new affections, feelings and wills from the Lord Jesus Christ who abides in our hearts. Our desires are for spiritual things, instead of the movies, cards, the dance and other worldly pleasures. We are now full of love toward God and our neighbors instead of being full of selfishness and hate. We have joy unspeakable in Christ. Now we can pray with Christ, "Not my will but thine be done."

The new birth is greatly misunderstood by some people, yes, even by some members of our own Church of the Brethren.

Elizabethtown, Pa.

Ministers, Beware!

BY PAUL F. BECHTOLD

"I'm pastor of the largest church in the city of ——!"

While having a pleasant chat with a noted psychologist, he mentioned the fact that many ministers had written to him about their own mental or emotional problems. Confronted daily with the difficulties of parishioners, they had suddenly realized that they themselves needed help. Usually the first sentence contained the above statement (or a similar one), suggesting at once the nature of the case.

Have you ever heard remarks to children like the following?

"You'll be a big man some day!"

"Some day we'll all be proud of you!"

"I wouldn't be surprised to see you a governor some time, or even President!"

"There's always room at the top! That's where you'll be some day, my boy!"

"Make good grades at school so we can be proud of you, my lad!"

These look innocent enough. In fact, most of us have said something like that to someone, and had them solemnly pronounced to us. We fond fathers and mothers and friends and pastors and teachers are sincere in our well-wishing. But there is a subtle something in them which we haven't analyzed.

Perhaps a comparison might best suggest the mischief sometimes done by them. Suppose, instead of the above, we should say:

"Half of our citizens are living on either a mere subsistence level or less than a standard of decency. Your talk to the B. Y. P. D. leads me to believe you understand and care about these people. I believe you will be willing and able to help them, my boy!"

"The world at present is painfully limping toward democracy. We need prophets to chart the path, bind up our wounds, and renew our faith in the possibility of building a Christian fellowship of free men. It's a wonderful opportunity, young man, and I believe you can be of service there!"

"It *is* possible to be an honest business man! Take Mr. Reed, the groceryman! He isn't rich,

but he does his job mighty well, both in business and as a Christian gentleman. You could do even better, I firmly believe, my lad!"

The difference is in the emphasis. In the first group success is pictured as selfish aggrandizement ministering to the conceit of both the hero and those who would share in his glory. The others point out a tremendous need for service.

It isn't success in general with which we should quarrel, but a type of success which, in a larger sense, is not success at all.

In school advertisements, current fiction, and even sometimes in church literature success is portrayed as personal privilege, as gaining an advantage over others, as becoming superior to someone. Yes, Mr. Emerson, comparisons *are* odious.

Much unhappiness has come to the writer because of this dilemma in which young people are placed because of the selfishness and commercialism of our social order. In my home and church I was taught, as others, that it was wrong to be self-seeking and grasping. Later I discovered that the world demanded so much of my time and energy for the purpose of making money and "getting a place in the sun" (or lebensraum, a la Hitler) that comparatively little opportunity was left for doing all those fine things to help humanity which Jesus did and taught. In short, I must be selfish because others were. Consequently, in order to maintain the integrity of my philosophy of life, I said: "Well, I'll make some concessions to the money-changers in order to get an education, support my family, contribute to worthy causes, etc., but I'll not be 'disobedient unto the heavenly vision.'" Later I discovered that thousands of others were doing the same Dr. Jekyll-Mr. Hyde mental gymnastics.

This mental conflict is not hard to understand. Two conceptions of self have been built up in the system of ideas (mind) which we have accepted as true. One is that of an individual of character and service, as taught by the Man who "had not where to lay his head" and "went about doing good." The other is that of a successful person in a narrow sense. When a new idea comes along it is necessary to decide whether or not it is consistent with our conception of self, and whether it should be assimilated in the existing organization of ideas. In that manner we maintain individuality.

But consistent with which self? If with the larger, Christlike self (and accepted) the problem is solved, and personality continues a healthy growth. If with neither, it is simply rejected. If seemingly with both, or with only the smaller self, there is often a period of indecision which may last for years. Also, we finally develop a habit of indecision and tend to become faltering, weak, ineffective. This is more apt to occur with the intelligent, for the stupid may accept the status quo without question and plunge ahead with the crowd.

But the status quo is changing, due largely to the efforts of those who have appeared to falter. "The mills of the gods grind slowly," but today it is almost astonishing how the wealthy and powerful are using radio and press to apologize for special privilege and to convince the public that now, indeed, they have seen the heavenly vision and are really anxious to be of vital service to their fellow men.

So ministers, beware of covetousness! You have been criticized a great deal, but may it increasingly be constructive criticism, the speaking of the truth in love. You have probably, as a body, been less selfish than any other occupational group. The inconsistency mentioned in this article is simply more apparent in your case. The finer the character, the more noticeable the smallest defect. All vocations have too much talked service and worked for self. But never before in world history has the time been so ripe for a clear statement and vigorous application of the gospel of love in all departments of life.

Changing the social order and unifying the personality are both achieved by losing ourselves in loving service of some kind. This two-way process is as psychologically sound as it is morally true and right.

New York, N. Y.

Some Interesting Questions

BY W. I. T. HOOVER

WHY is John the only evangelist to write of the sickness, death and resurrection of Lazarus?

John 11 tells the story of Lazarus. The author of the fourth Gospel writes largely to supplement the other Gospels, and devotes his attention mainly to our Lord's life in Judea, while the others write mainly of his life in Galilee.

John 11: 45 shows that many believed on Jesus because of Lazarus (John 12:11). The John 11: 46-53 Jews intended to put Jesus to death, and in John 12:9,10 Lazarus was also to be put to death. A great dispersion takes place after the fall of Jerusalem; John writes near the close of the century and so, Lazarus now being dead, the record of the story of his resurrection does not endanger any more the life of Lazarus.

La Verne, Calif.

New Gish Fund Books

The new list of Gish Fund books is designed to give a variety of counsel to ministers as they plan for their work and the work of the local church. The General Ministerial Board and the Gish Committee are happy to announce the completion of the Minister's Manual. This book should be on the desk of every minister. It is hoped that every minister will read the following paragraphs carefully and order his books quickly so that we can prepare another list to be announced in September or October.

No. 256. The Minister's Manual, J. E. Miller and Merlin C. Shull.

The General Ministerial Board authorized Merlin C. Shull and J. E. Miller to collect material for a new minister's manual. This work has now been completed and the resulting volume is ready for distribution. The main sections of the book are as follows: *General Church Organization*—The General Conference, Church Boards and Committees, Bethany Biblical Seminary and District Conference; *The Local Church; Forms, Ceremonies and Stated Meetings*—Forms and Ceremonies Centering in Home Life, Electing and Installing Church Officials, Ceremonies Connected with Church Buildings and Their Equipment, Consolation, Love Feast and Receiving Members; *Ethical Code, Policy and Placement, Ministerial and Missionary Relief, and Direction and Control of Evangelist;* and *Helps for Pastors*—Calls to Worship, Offertory Sentences, Orders of Worship, The Christian Year, Benedictions, and Historical Statement. Retail price, $1.00; Gish price, 35c.

No. 246. When You Call on the Sick, Russell L. Dicks.

Few places witness as much foolish and harmful talk, unbecoming mannerisms and actions, as the bedside of the sick. There are few places where wisdom and tact have greater power for good. Learn how to be a master in Christlike ministry by reading from one who is himself a master. This booklet contains only 32 pages. Retail price, 50c; Gish price, 20c.

No. 247. Your Self and Health, Russell L. Dicks.

In beautiful stories from real life the author pictures men, women and children victoriously facing stern, perplexing, and painful trials. Some have even faced death with serenity, winsome resignation and marvelous faith. This booklet of fifty-eight pages is a great tonic for troubled souls with their broken or diseased bodies. Retail price, 60c; Gish price, 20c.

No. 248. The Message of the Book of Revelation, Cady H. Allen.

This is a sane, reverent, and true interpretation of what is to many a mysterious book. This book is a gift of God for these days. Revelation becomes interesting, easily understood, very important, and helpful under the masterful interpretation of Dr. Allen. Retail price, $1.50; Gish price, 50c.

No. 249. Christian Alternative to World Chaos, Luman J. Shafer.

In incisive and gripping words the author shows how Christianity with its belief in the universality of God and the world-wide brotherhood of man is the very opposite of the nationalistic doctrine of blood and soil, or of "the state can do no wrong." A changed world view to conform to this universal gospel, and a new world order with a world government are the grounds of hope in our troubled world. This book will be widely read and deeply appreciated. Retail price, $2.00; Gish price, 60c.

No. 250. The Acts of the Apostles, Vol. I, Luccock.

Luccock is always unique and dynamic. He says it differently. A page or two is devoted to each of some ninety texts from the first eight chapters of Acts. This book of sermonettes is much like the author's former volumes on Preaching Values in new translations of the Old and New Testaments. Retail price, $1.50; Gish price, 70c.

No. 251. The Church in Rural Life, D. E. Lindstrom.

The author is a social scientist with a rural background and an excellent religious attitude. He is associate professor of sociology at the University of Illinois. This son of the soil and of devoutly religious parents discusses the problems of the farm and the help the church can give, in eight fact-giving and suggestive chapters: The People and the Land, Groups in Rural Life, The Institutions in Rural Life, Farmers' Organization, Government and the Farmer, The Farmer and His Community, The Impact of Rural on Urban Life, and Significant Trends Affecting Rural Life. Retail price, 85c; Gish price, 50c.

No. 252. I Have a Stewardship, Cushman.

The material in this book of daily devotion in poetry and prose is divided into eight chapters with seven devotions in each chapter. Each one contains a heartfelt exposition of some theme centered in a gripping scriptural text, a short earnest prayer, and a wholesome meditation. Many of the finest devotional poems and prose selections are found throughout the volume. Folks of mystical temperament, those who delight in the presence of the Lord, will find this volume a joy to their hearts. Retail price, $1.25; Gish price, 55c.

No. 253. The Gospel of Jesus, D. W. Kurtz.

All who have heard Dr. Kurtz preach or lecture, and that includes most of the Brethren, will rejoice that this book preserves eleven of his best sermon-lectures. Ministers will be happy to preserve for their children sermons from one of our most dynamic and brilliant ministers. As one reads his short forceful sentences, he sees Kurtz in action. A great scholar, a world traveler and student of human nature, an outstanding teacher, and prince of lecturers, he gives, in this book, of his best. Retail price, $1.50; Gish price, 25c.

No. 254. Bartlett's Familiar Quotations, 1939 Edition.

A volume that has run through eleven editions and of which 350,000 copies have been sold needs no praise. However, everyone who finds pleasures in the finest literature the world has produced will enjoy "Bartlett." This is indeed a dictionary of mankind's best thoughts. There are nearly twice as many quotations in this edition as in the tenth, which was published in 1914. Retail price, $5.00; Gish price, $1.50.

No. 255. Settlement of the Brethren on the Pacific Slope, Gladdys E. Muir.

All who love the Brethren will follow with fascination the trek of Brethren pioneers over the plains and across the mountains, building their new homes on prairie and in forest. The sturdy personalities, the social, economic, and religious incentives, the successes and failures, and the lessons learned are vividly and accurately described. This record of kingdom building by Brethren colonization is enthusiastically welcomed by many Brethren. Retail price, $2.00; Gish price, $1.00.

OUR MISSION WORK

A Baboon Hunt

BY HERMAN B. LANDIS

SOMETIMES baboons bother the people a great deal by eating or breaking off the growing corn. The baboons are as large as a large dog, and many of the natives are afraid of them, so it is much appreciated when we take our gun to the village to try to kill them.

The particular village where the people were especially anxious that I come, is three miles from Marama, but one must descend quite a steep mountainside to get to it. Although we started with the skies clear, it had started to rain just as we entered the village, but after waiting in the chief's hut for an hour, the rain slowed up and we went to the edge of the canyon. Twenty men of the village went along, for this was an occasion. For some time we peered in and out of the canyon side, but the baboons had not yet come out to feed. The leader was sure they would be out a little farther down. So we went two miles farther, across another canyon. We did see one baboon, which was too far away to shoot. One might venture chance shots in America, but hardly dare to waste ammunition in Africa.

In spite of the failure to get a baboon, it was a successful trip from my viewpoint. While waiting in the hut, we talked about the services begun in this village about two years before. One of the boys had them repeat after him several of the psalms, the Ten Commandments and John 3: 16. The chief, several young men of his household, and several boys were in the hut. We had a fire in the center. While we were talking, I dried my shirt and socks. They were greatly surprised to find that my chest was white, and they felt of the nice goods of which my shirt was made. But the greatest surprise came when I took off my shoes. They had never seen a white man's feet before and it was amazing.

Of course, to make the trip satisfactory, I had to shoot the gun. So I picked out a tree with a hill for a background. All the men and many of the boys and girls of the village gathered to see me shoot. They were startled at the noise, and the echo as it rumbled down the canyon. They were still further surprised, as was I, when I showed them the three spots where the bullets had entered the tree. It is a pleasure to be with these friendly people and such a trip is just one more contact, which brings them closer to us.

Marama, Africa.

Missionary Society Program for May

BY ESTHER BEAHM

Women and the Way

"The strongest supporter of the Confucian ideal of womanhood is invariably a woman." It seems that women are more loyal to their religion than men.

It is harder to convert women to Christianity. That may be one of God's gifts to women. Once they become Christians, we have reasons to believe they will remain firm.

This fifth program based on *Women and the Way* is to develop an understanding of women's place in religion and to lead to active participation in the problems of today.

Religion as the subject of this program invites your women's Bible class or your Sunday-school teachers to take part. It will be easy to do if you follow the plans made for you on pages 19 to 21 of *How to Use Women and the Way,* 10c. Order it and *Women and the Way,* 50c, from General Mission Board, Elgin, Illinois.

Chicago, Ill.

Beginning to Be a Missionary

Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. They sailed for our China mission field in February of 1938.—Ed.

Letter 23

Peking, China

Dear Glen and Agnes:

Last Sunday night the young people of the Union church gave one of the simplest and yet one of the most impressive pageants that I have ever seen. It was the first time I ever saw the Christmas scene combined with the cross. The main idea was that a great light shown out from the manger and for a while it grew and brought love and peace into the world. Then the light faded from view for a short time, and then was again shown, this time from the cross, much brighter and much greater, and because of this the world still lights its way by the light of the cross.

Monday afternoon Hazel Rothrock and I went down the street to get our Christmas decorations. I have probably told you about the little dwarf trees that they have in China. I have always wanted one, but I supposed that they were quite expensive and so I never bought one. Well, at this season they have many cedars and pines. We had just about decided to buy a small pine tree when I turned and asked the price of a little dwarf cedar. To our astonishment, we found that it would cost only twenty cents more than the pine. It had little red cherries tied all over the branches so we would not need to buy any decorations. We decided to buy it. We also got a dwarf flowering plum. It is now in full bloom, and it is beautiful. We want to take some pictures of it some day. We placed our Christmas tree on a beautiful red lacquer table, put some cotton around the pot and some tinsel on the tree, and it looked very "Christmassy." Then with some red candles around the room and some wreaths that we were able to get, our dining room (the room in which we live mostly now that it is so cold) took on the air of an American home decorated for Christmas. One day the

cook came with a lovely begonia with red blooms. This also adorns our table.

On Tuesday afternoon Nettie Senger and Etta Davis came to help us make some candy. We all pitched in and had the most fun. We had told the cook that we would need the kitchen all afternoon, so I had him to prepare supper beforehand. We made several kinds of candy during the afternoon. If you come over I will give you a sample, for I still have most of mine left. Then they stayed for supper and we had tamali pie, salad and dessert.

Last Wednesday afternoon we were invited to a dinner at one of the famous Chinese restaurants here in Peking. The head cook is supposed to have been a cook in the kitchen of the Empress Dowager. The place is famous because of him. They do have excellent food, and we had a fine dinner. They have little private dining rooms. The room we were in was fixed up so nicely. We appreciated the fact that the room was warm. Chinese restaurants generally are not comfortable.

On Wednesday it snowed all day long. It was so warm that it was most pleasant to be out. I walked up to the school and back. It was the warmest day we have had for some time. I judge that close to five inches of snow fell. This is a lot of snow for Peking at one time. It was enough snow so that we could have a beautiful, white Christmas. We were thankful for that.

On Friday night we had a pleasant experience. In the language school, there are three Mennonite students and one from the Nazarene church. Since the school children out at the Tung Chow school, who are from these two missions, were unable to go home over Christmas, the four students felt that they should give the children a party of some kind. I suggested that they bring the children here. They did this and we all had a grand time. We prepared a fried chicken dinner with peas, carrots, mashed potatoes, lots of gravy and a beet salad, and we finished up with ice cream and cake. Our dining room table is quite small but we scattered little tables all over the dining room and served the supper in cafeteria style. We spent the evening playing games. The boys, four of them, then stayed here for the night.

We had an invitation to have dinner on Saturday with Clara Li, our Chinese friend. Her mother is staying with her now. Clara had been wanting us to come out for a long time, but we had never found a date that suited all. The ride out on a lovely modern bus (the college has its own bus service) was most pleasant. It is about ten miles outside of the city gate. The snow out there was undisturbed and so pretty and white. The crowning point, however, was the delicious Chinese dinner. It wasn't elaborate but it certainly was a most tasty meal. We had a big dish of fish. Usually fish is about the least attractive of any kind of meat to me, but this was fixed with some sort of a sauce which was seasoned with ginger. I have never eaten fish that tasted so delicious. All of the other things were extra good too.

Clara has the sweetest little mother. She has quite a line of history connected with her life. She was here in Peking during the Boxer trouble and she can tell a lot of hair-raising incidents. I was so sorry that I couldn't talk with her better. As long as Mrs. Li talked I could follow her line of thought quite well, for she spoke slowly. Then, because she used to be a teacher, she was able to guess at a lot of things that I attempted to tell her. I really enjoyed the day very much.

In the evening we opened our packages. Lloyd got me a nice pewter tea set. Hazel gave me a pencil for my purse. I was always having to borrow one as I had only my good eversharp and I didn't want to run the risk of losing it. Clara gave me the cutest pair of bedroom slippers. I sort of imagine that she made them. She is very clever with her hands, and these have been shirred all by hand. My teacher left three dozen Chinese biscuits. I'm not very fond of them and I wish Lloyd were home to help eat them. The store where we do most of our trading sent us some of the most delicious chocolate-covered marshmallows and a big box of cookies. A couple of the girls gave me beautiful hankies. I got Lloyd a desk set.

So many of the folks here were disappointed this Christmas because some packages that they knew were coming never arrived. It is very risky sending packages now. We have recently heard of many birthday and Christmas gifts that did not come through.

Yesterday, Christmas, was full from one end to the other. P. U. M. C. had such a good service in the morning. Their organist is one of the finest that I have ever heard, and the Hallelujah Chorus certainly was most inspiring. We heard such a good message, too. I feel that we are having a most unusual privilege this year in being able to hear Rev. Rugh. He certainly is a spiritual man, and his messages are full of food for thought.

Nettie and a couple of girls from the language school were here for dinner. In the evening we went to the Union church, where they had a good musical program. A church in Philadelphia had given the church some new hymnbooks and they were dedicated last night. They have been using some old books that had very few of the songs that any of us knew, so these will be truly a great gift and a great aid in the worship program.

We are eager to know how all of you spent your Christmas. We haven't had any mail for almost two weeks now, so we got very few Christmas cards. We will probably get quite a few when the next mail comes in. We hope it will soon come.

Lloyd and Ellen Cunningham.

What to Pray For

Week of May 4-11

As this request for prayer is being written in behalf of the boards and committees of the church, members of the church boards are present at Elgin. It would be well if every member of the church could see these board members in action; then we would understand better what it means to serve as committee men for the church. During the week these men and women have been in session from 8:00 o'clock to noon in the morning, and from 1:00 to 10:00 o'clock in the afternoon. Because of the pressure of work, some of the groups stayed together at noon and at supper time and carried on their deliberations while they ate. It has never been easy to think through problems and concentrate on the best solutions, but this is the task which the Annual Conference has assigned to these board members.

The interest and sympathetic understanding of the church ought to be with our church committees and boards. Let us pray for them. Our prayers are worth far more than our criticisms.

HOME AND FAMILY

Peace on Earth

BY ELIZABETH D. HOAR

"Peace on earth, goodwill to men!"
Say it over, again and again.
Let it sink into our hearts and minds—
Because of men of many kinds.

Laws are made both hard and fast;
Ofttimes broken—do not last.
With heart and mind for a good cause,
We must put action into laws.

"Peace is not made by document,"
Nor can be made by sentiment.
The truth is this—it is made when,
Peace is found in the hearts of men.

If we do naught, let us not murmur,
But hold our ideals a little firmer.
To help succeed, we must instill
"Peace on earth, on earth goodwill."

Upper Darby, Pa.

Happy Children

BY HOWARD HENRY KEIM, JR.

Concluding the Seventh Story-Sermon on The Quest for Happiness

The Christian peacemaker should also seek to bring about an economic readjustment in the world. All students of international relations agree that there are basic economic reasons for wars between nations. Roughly speaking, the nations of the world can be divided into two groups, those which have access to the economic advantages of the world, the raw materials and the markets, and those nations which have not. The *have nots* are the aggressors in our modern difficulties. The *haves* are the oppressors. In the first group Germany, Italy and Japan are the most important. They are seeking a place in the sun. They need room for expansion of a surplus population. Raw materials and markets are essential for their commercial welfare. The latter group is chiefly interested in maintaining the status quo. These nations, most important of which are England, France and the United States, are more nearly self-sufficient. They got the lion's share in the recent conquest of the world by European civilization, and they follow the lion's attitude toward what they have taken. They control most of the surface of the earth including its vast natural resources. And they have been able to largely monopolize the markets of the world. They maintain themselves by means of tremendous military and naval machines.

There are various methods of bringing about economic readjustment. The *haves* might make a donation of colonies or raw materials to the *have nots*. Or, as has been more commonly done, the *have nots* might take by force or conquest, the territory and materials of some weaker nation. A third possibility is friendly trade relationships without tariffs, between the *haves* and the *have nots*, so that the latter could sell manufactured goods to the former, and with the profits buy raw materials to make more manufactured goods, and acquire territory for the expansion of surplus population.

The first possibility is not desirable because it is always injurious to personality to get something for nothing. We have seen the evil effects of the dole system on character. There is no reason to believe that the same effects would not follow similar action in the life of a nation. We should not pauperize any nation if it can be avoided.

The second possibility is always carried out at tremendous cost. The nation which is successful in the conquest of a weaker nation becomes a bully, self-confident and overbearing toward others. It gets an enlarged ego. It becomes unsocialized. It usually concludes that because it was successful, God has shown his favor both on the nation and on its unrighteous conduct. It will gain confidence in the right of might, the use of force. Its citizens will be subjected to increasingly burdensome taxes to support an ever-increasing army. Religion, education, science and art within that country will be expected to do obeisance and become subservient to the military machine. On the other hand, the nation conquered becomes pessimistic and cynical. It loses confidence in itself and in other nations as well. It is forever troubled by a submerged hatred for the conquering nation. Its life is poisoned by a secret desire for a means of retaliation.

The idea of economic readjustment through friendly trade relationships is the most Christian method available under modern conditions. Doing business together would aid nations to a better understanding of each other. It would make possible a higher standard of living for the nations which *have not*. The tremendous cost of war could be expended on creative rather than on destructive ventures. Education, art, science, communication, transportation, sanitation, public welfare, public utilities and hundreds of other enterprises could be advanced with the billions of dollars saved annually from the war budgets of the nations. God has provided enough for all his children. When men learn to live together as brethren they will be infinitely more happy. It is the business of the Christian peacemaker to bring that condition to pass.

The peacemaker should also seek to strengthen the international agencies for a friendly relationship of nations. The existing agencies have their faults but that is no good reason for refusing to use them. It is our business to help overcome the faults, or create something better. The League, the Court and the Labor Board are friendly gestures in the right direction. They could be made much better and far more effective if all the nations would take an active interest in working through them for a better world.

Another area in which the Christian peacemaker has great opportunities today is in interracial relationships. The clash of color has been severe and exceedingly costly to the best interests of humanity as a whole. The minority racial group in any modern country is likely to suffer discrimination and abuses of many kinds. We need to proclaim to the world that God has made of one blood all the peoples of the earth (Acts 17: 26), that there is no superior race in terms of intelligence or possibilities, and that God is the Father of all, regardless of color.

The child inherits no racial prejudices, but he usually acquires them from his environment and the association

with older people before he is many years of age. In America there are over twelve million Negroes. The majority of these colored people live in the southern section of the country where their ancestors were held in slavery. Practically all of them still live under conditions inferior to their white neighbors. They are discriminated against in politics, in education and in industry. By a debt system many of these people are kept in a veritable slavery which is little if any more desirable than that under which their ancestors lived preceding the Civil War. The landlord lends them money at ten per cent interest or more to put out a crop. While the crop is growing, he sells the tenant supplies from his store at about a twenty-five per cent profit plus carrying charges on the account. By the time the crop is harvested it nearly all belongs to the white landlord. Many families are compelled to live on three or four hundred dollars a year, or even less. Negro school facilities are poor and most inadequate. The Negro who is charged with a crime against a white woman is likely to be taken from jail with the consent of the white sheriff, and either hanged to a tree or burned alive. A white man may assault a colored woman or kill a colored man with little fear of serious punishment. Educated and cultured young Negroes find it very difficult to secure a place in the business, professional or educational world which is anything like commensurate with that held by their white fellow citizens having the same training. The Christian peacemakers of all races must seek to carry out the spirit of brotherly love in racial relationships that these conditions may be bettered.

The other region where there is special need for peace action is between the social classes of society. This need may be seen especially in the Western world between capital and labor. Periodically the commercial nations have suffered a depression. Following the business collapse there are always a number of strikes and lockouts. Living costs and costs of materials are going up and both labor and capital try desperately to protect their own interests. The trouble seems to be that each has been too exclusively interested in its own welfare. These two groups are mutually dependent upon each other. Neither could go far alone. One of the sources of trouble is in the fact that in the great corporations the persons who own the stock are usually out of touch with the industry. They know nothing of the business nor of the working conditions. The corporation is run by a few people called the board of directors. They frequently put much power in the hands of a general manager whose salary depends on producing a big profit for the stockholders. Small businesses are not likely to be arranged in that way, and consequently they are not so often afflicted with strikes. There is a better understanding between the shop owner and his help, who has four or five employees, than there can be between the corporation president and his hundred thousand workmen.

The laboring class needs to be organized, but they must strive to avoid violence of any kind because peaceful methods will get them much nearer their deserts. In the use of violence the capitalist always has the advantage because he can have the militia called to his aid. He can hire secret detectives of questionable character to disrupt the labor organization. If the method of Gandhi could be carried into the policies of labor, I believe it would be to the advantage of all concerned.

Both labor and capital need to realize the need for friendly co-operation. The true Christian, whether he be on the side of labor or capital, can do a great deal to promote the good of each by being a peacemaker. If we can help inject the idea of brotherhood into these relationships it will put a different slant on the whole thing. Strikes always represent a great loss of time, energy and money. If the difficulties could be arbitrated with the assistance of some impartial government experts, much suffering and loss could be prevented. Perhaps the time will come when the basic industries will be owned or controlled by the government. But be that as it may, the peacemaker has a great and challenging task for this day. He may not be popular, but he may find happiness and he may be a child of the heavenly Father by promoting his loving will in class relationships.

III. Making Peace With God

One can be at peace with God only when he is at peace with his fellows. Jesus said, "If thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5: 23, 24). He who thinks he loves God and fails to love his fellows is deluding himself. The Christian has a responsibility to be at peace with his fellow men. Even if we have nothing but goodwill toward our fellow man, and we know that he has a grudge toward us, we must go and try to set his heart at peace by making him know he has no grounds for such a feeling. Being at peace with our fellows somehow puts us in the right attitude to fellowship with God. His Spirit has possessed our being and we are his happy children, so we can really enjoy his presence.

One New Testament writer tells us, "If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen" (1 John 4: 20). Above all else we need to remember that we make our peace with God through Christ. Paul says, "Ye are all sons of God through faith in Christ Jesus" (Gal. 3: 26). He is the great Mediator between man and God. He came that he might reconcile us to the Father (2 Cor. 5: 19). The peacemaker who would be effective in doing the Father's will needs faith in the teachings, ideals and life of Jesus as the cure for the misery and woes of the world. As he dealt with strife and violence in a godlike love, so we must deal with them today. The love of God must fill our hearts and possess our lives, bringing us inner peace and unity in devotion to his will. This will in turn prepare us to love our fellow men and bring to them the peace of God which passeth all understanding. Thus having lost ourselves in the great creative purpose of the Father, to bring the peoples of the earth together in the bonds of brotherly love, we will know an exalted joy and moreover we will know that we are children of God, belonging to his eternal family.

Let us together, enter the fellowship of prayer with our Father. Great God and Father of us all, thou whose eternal peace has rested upon all those who have turned their faces toward thee, and opened their hearts to thy Spirit, wilt thou help us to do those things now while we wait before thee?

We humble ourselves before thee, acknowledging that at times we have not been able to direct the forces of our own lives as we desired. We have not always been

led completely by thy Spirit. Our lower self has at times held supremacy over our better self. But now, O Spirit of God, descend upon our hearts that all our energies and talents may be directed toward the achievement of the very best we know.

Forgive us, we pray thee, if we have been irritable or sullen or contentious with our fellow men. Teach us how to love all thy children regardless of their race or color or class, regardless of their righteousness or sinfulness, regardless of their wealth or poverty, regardless of their learning or ignorance. Forgive us Father, if we have come to worship thee without a conscious effort to be at peace with all men. Teach us the eternal truth that he who does not love his fellow men cannot love thee.

Grant to us now the peace of thy abiding presence in our hearts. Strengthen our faith in the Prince of Peace and in his way of life. Arouse within us a courage like unto his, that we may be willing in our day, as he was in his, to pay the price of peace. Accept, we pray thee, the overflowing thanks of our hearts for that peace of thine which passeth all understanding.

In the spirit of our Master, we pray. Amen.

Huntington, Ind.

A Garden of Worship

BY MRS. MYRTLE A. CARPENTER

There is a wood in which I love to ramble where I can see and study the wonderful masterpieces of Mother Nature. In this beautiful place of rest, contentment, and peace I like to lie down upon the carpeted ground to look and think freely. Looking at the ground, I see the pine needles lying as in peaceful repose upon the carpet grass which sends out sprouts chasing one another over the ground. As I gaze up through the lacy network of boughs to the sky, my eyes meet sunrays and follow them down through the trees to the flecked interior of the wood.

Upon a spring morning while the sun rises and I wander about, I watch the changing charms of the nooks of the wood in spring. Beneath small tufts of grass, hardly noticeable to a passer-by, small flowers are hidden, with humble beauty upon their smiling faces. Some other nook or corner is lighted with budding flowers or leaves over which dew-kissed spiderwebs are gracefully draped.

While my thoughts are buried in these haunts of newborn plants, I hear a flutter among the bushes. Quickly my eyes turn toward this sound, and there I find a mother bird flitting from limb to limb toward the nest of her young who wait with wobbling necks and open mouths for the worm which she carries in her yellow bill. Again a rustling sound comes to my ears, and I look about until I spy a rabbit hopping through a snowy, blossoming briar patch beneath which a small snake glides shyly away.

"God has made a garden here
Beneath these peaceful trees
Where all in worship is sincere—
Yes, even every breeze!"

Fruitdale, Ala.

The Plow

BY MAY ALLREAD BAKER

I was old, I was old
When this country was new—
With the dawning of history I came.
I bow to no sovereign,
Yield rights to no man,
Nor any one nation I claim.

I'm a friend, I'm a friend
To the whole world at large;
I nourish the children of men.
My symbol is plenty.
My motto is peace.
My hope is a strong, guiding hand.

I'm happy, I'm happy
When turning the soil—
The dark, mellow soil for the grain.
I leap to my work
For I know it is good.
My trust is God's sunshine and rain.

Arcanum, Ohio.

Plowing in Palestine.



KINGDOM GLEANINGS

Calendar for Sunday, May 5

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Isaiah Gives God's Invitation.—Isa. 55: 1-11.

Christian Workers, The Christian Home.

B. Y. P. D., Choosing for Keeps.

Intermediates, Playing Fair With Mother and Dad.

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Gains for the Kingdom

Eleven baptized in the Parkerford church, Pa.

Five baptized and four received by letter in the Windber church, Pa.

Ten baptized in the Somerset church, Pa., Bro. T. R. Coffman, pastor.

Three baptized in the Ashland church, Ore., Bro. Ernest J. Wine, pastor.

Six baptized in the Manor church, Md., Bro. A. J. Caricofe, evangelist.

Five baptized in the Haxtun church, Colo., Bro. X. L. Coppock, evangelist.

Nine baptized and thirteen received by letter in the Richmond church, Va.

Six baptized in the Astoria church, Ill., Bro. A. P. Musselman, evangelist.

Two baptized in the Woodworth church, Ohio, Bro. Edward Angeny, pastor.

Twenty-one baptized in the Salem church, Ohio, Bro. J. O. Winger, evangelist.

Two baptized in the Bethany church, Ohio, Bro. Otto Laursen, pastor-evangelist.

Five baptized in the Harrisburg church, Pa., Bro. R. W. Schlosser, elder-evangelist.

Three baptized and one awaits the rite in the Canton church, Ill., Bro. Chas. Dumond, pastor.

Two baptized in the Ellisforde church, Wash., Bro. Mark Schrock, evangelist; Bro. Clement Bontrager, pastor.

Five baptized in the Pitsburg church, Ohio, Bro. Ray O. Shank, evangelist; also four baptized prior to the revival meeting.

Four baptized in the Germany Valley church, Aughwick congregation, Pa., Bro. Martin Scholten and Sister Marion Scholten, pastors.

Twenty-three baptized, three reaffirmed their faith and two received by letter in the Waynesboro church, Pa., Bro. Levi K. Ziegler, pastor.

Eight baptized, one received as associate member and one received on former baptism in the Fresno church, Calif., Bro. Niels Esbensen, evangelist.

Ten baptized in the Miami church, Fla., Bro. McKinley Coffman, evangelist; Bro. T. S. Richardson, pastor. One was baptized prior to the meeting.

Twenty baptized, two reclaimed and one reconsecrated in the West Brownsville house, Brownsville congregation, Md., Bro. Roy K. Miller, pastor.

Fourteen baptized, two await the rite and one received on former baptism in the Wiley Ford church, W. Va., Bro. Ernest E. Muntzing, evangelist; Bro. Vernon N. Shanholtz, pastor.

Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. I. S. Long and Pastor Henry Eller, July 21, in the Mt. Zion church, Va.

Bro. J. A. Buffenmyer of Huntsdale, Pa., May 20, in the Huntsdale church, Pa.

Bro. Wm. Kinsey of New Windsor, Md., April 27, in the Waterford church, Pa.

Bro. E. M. Detwiler of Everett, Pa., May 20, in the Mechanic Grove church, Pa.

Bro. Ralph G. Rarick of Syracuse, Ind., May 5-19, in the Lone Star church, Kans.

Bro. Charles Heltzel of New Enterprise, Pa., May 5-19, in the Koontz church, Pa.

Bro. Ernest E. Muntzing of Rockingham, Va., May 5-18, in the Forest Chapel church, Va.

Bro. Aaron S. Heisey of Lebanon, Pa., May 5-19, in the Springville church, Cocalico house, Pa.

Brother and Sister B. M. Rollins, the first two weeks of October, in the Norborne church, Mo.

Bro. John R. Snyder of Tyrone, Pa., May 20 to June 1, in the Germany Valley church, Aughwick congregation, Pa.

Bro. J. M. Geary of Hollsopple, Pa., May 6-19, in the Maple Spring church, Pa.; May 20 to June 2, in the Hostetler church, Pa.

Bro. Jesse Whitacre of Keyser, W. Va., April 28, in the Quakertown church, Pa.; May 13-28, in the Shade Creek congregation, Sugar Grove house, Pa.

Bro. Russel K. Showalter of Bruceton Mills, W. Va., May 19 to June 1, in the Canaan church, Pa.; June 16-30, in the Mountain Grove church, W. Va.

Bro. John T. Glick of Bridgewater, Va., May 12-16, in the Stone Bridge church, Md.; July 14-28, in the Junior church, W. Va.; Aug. 12-25, in the Flower Hill church, Md.

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Personal Mention

The China delegate on the Ocean Grove Standing Committee will be Eld. W. Harlan Smith, with Eld. I. E. Oberholtzer as alternate.

Bro. Perry L. Huffaker, director of Conference music, has an important statement on page 20. It is entitled: Attention, Church Musicians.

Dr. D. W. Kurtz, retiring moderator of the General Conference, is scheduled to address the Sunday School Association of the District of Columbia on the evening of June 4.

Middle Maryland will be represented on the Ocean Grove Standing Committee by Elders Paul M. Robinson and Elmer S. Rowland, with Elders C. F. Holsopple and S. F. Spitzer as alternates.

A golden wedding there was a little while ago in the Palmyra church of Eastern Pennsylvania. Your rejoicings and good wishes this time belong to Brother and Sister Aaron B. Grubb.

Bro. Rufus P. Bucher is another of the speakers at the Juniata College Ministerial Conference next Monday and Tuesday, May 6 and 7. The conference theme is The Peculiar Genius of the Church of the Brethren.

If the unknown man who got converted and sent three dollars to Bro. W. B. DeVilbiss of Ottawa, Kans., should see this, he will know that the money was received and delivered according to his request.

Southern Ohio has chosen Elders G. L. Wine, H. H. Helman and J. Perry Prather as Standing Committee delegates to the Ocean Grove Conference, with Elders Hugh Cloppert, J. W. Fidler and E. R. Fisher as alternates.

Middle Pennsylvania has chosen Elders A. R. Coffman, W. N. Staufer and H. H. Nye as Standing Committee delegates to the Ocean Grove Conference, with Elders D. I. Pepple, H. B. Heisey and D. B. Maddocks as alternates.

Standing Committee delegates to the Ocean Grove Conference from Southeastern Pennsylvania, New Jersey and Eastern New York are Elders B. F. Waltz and Ross D. Murphy, with Elders Clayton H. Gehman and J. Grannum Mahon as alternates.

Bro. Roy F. Kline, Linville, Va., invites correspondence from anyone who might be interested in "a copy of A Model Life or Uncle John Metzger on Earth, which was in the library of the late Eld. John H. Kline." The author of the book was Bro. M. M. Eshelman.

Bro. S. G. Nickey and wife, after twenty-five years of pastoral service in Colorado, find it advisable to seek a lower altitude. They are motoring eastward and may be addressed during the month of May at Decatur, Ill., R. 5. During June their address will be 141 Wilson St., Carlisle, Pa.

From Tokio, Japan, had come our last week's earliest Monday morning caller, Miss Mitsuko Yuki, now a student in Chicago Theological Seminary. She was one of a group of fellow exiles from their respective native lands whose fluency with English is much more than matched by their understanding of life's deeper meanings. They know "the joy that seekest me through pain."

Five artists in the science of musical expression, having come from east and west, were in one place with one accord, notwithstanding an occasional discord. They were members of the B. C. E. music commission: Brightbill of Chicago, Detweiler of Huntingdon, Huffaker of Hagerstown, Halladay of North Manchester, Fisher of McPherson. Counseling together about better music in camps and churches, when evening came they graciously gave a "public rehearsal," as the leader modestly called it. Sometimes it was like the voice of many waters or the rushing of a mighty wind, sometimes like the sound of gentle stillness, always worshipful. Nor did the program suffer any from the two numbers by "Uncle William," him of the eighty-eight winters and summers.

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Miscellaneous Items

Richland Center church, Northeastern Kansas, should be added to the list of churches with Messenger clubs. See page 2 of this paper.

Do you know of an extra copy of Peter Nead's Wisdom and Power of God lying around somewhere? If so, Bro. W. M. Hatch, 133 W. 46th St., Los Angeles, Calif., would like to hear from you.

The fortieth anniversary of the Pittsburgh church, 1120 Greenfield Ave., Pittsburgh, Pa., will be celebrated May 19 with a home-coming service. Bro. S. S. Blough of York, Pa., first pastor of the church, and other former pastors, will be special guests. "A day of fellowship with all former members and friends is planned."

The Southern Pennsylvania ministerial and Sunday-school meetings will be held Aug. 6, 7 and 8 in the Huntsdale congregation.

"**Our church will** celebrate the holy communion next Sunday at 7:00 P. M. and I am earnestly hoping you will be present," says one faithful pastor on an attractively printed and illustrated card.

The Kansas City church of Middle Missouri will dedicate their remodeled church building tomorrow, May 5. This will also be a thirtieth anniversary celebration. Bro. M. R. Zigler is the principal speaker. "All friends and former members are invited."

"**Today delegates** and volunteer teams will visit in the homes of Wooster's membership. We are hoping to build a closer fellowship through the visits of these goodwill teams." So writes Pastor W. D. Fisher of the Wooster church of Northeastern Ohio.

Doran's Ministers Manual for 1940 is no longer available on the Gish Fund list since the present supply is exhausted and the publishers can secure no more copies. Ministers of the Church of the Brethren will be interested to find on page 10 a list of eleven new books which have recently been added to the list of Gish Fund books.

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Lodging Accommodations at Ocean Grove

Ocean Grove is a seashore resort with an all-year-round population of 3,000, which is increased during the summer to as many as 30,000. It is wholly controlled and operated by the Ocean Grove Camp Meeting Association. No liquor is sold in any of its hotels, which are really lodging houses. No commercialized amusements are allowed. Bathing facilities are available in season, which usually opens about July 1. A board walk, 3,100 feet long, fronts on the beach throughout the entire length of the city.

Ample lodging accommodations will be available for our conference. Approximately 3,000 persons can be accommodated on the American plan (meals and lodging at same place). Lodging in these hotels will cost one dollar per day per person and upward. Meals vary from $1.50 to $2.50 per day per person. Rates depend upon location and accommodations desired. Rooms in the large majority of cases have hot and cold running water; single and double (twin or double bed) rooms are available, and quite a number of rooms have private baths.

On the European plan, approximately 5,000 persons can be accommodated. Rates for lodging vary from $1.00 to $2.00 per person per day, depending on location and accommodations. Rooms are single or double (twin or double beds), in most cases with hot and cold running water. A limited number of rooms have private baths. In certain cases housekeeping facilities are available, all members of the same house sharing kitchen and dining room. A limited number of houses are available which offer lodging at 50 to 75 cents per person per day. In such cases restricted accommodations are offered; many of these have no running water in the rooms and rooms are usually double rooms with double bed.

Facilities are available to feed about 8,000 persons per meal. These places are within five minutes' walk of the meeting places. Besides, all lodgings described above are within ten minutes' walk of meeting places. These meeting places are a three-minute walk from the board walk.

(Continued on Page 20)

THE CHURCH AT WORK

Annual Conference, June 5 to 11, 1940

In selecting Ocean Grove, New Jersey, the Committee of Arrangements has chosen well the place for our 154th Annual Conference. The program in full is to be printed in the May 11 Messenger. The theme of the Conference is to be *Brethren in Christian Service.* The moderator for our Conference will be Rufus D. Bowman, president of Bethany Biblical Seminary.

Paul H. Bowman, president of Bridgewater College, will be Conference director with Levi K. Ziegler as assistant. Perry L. Huffaker will be music director with George L. Detweiler as associate. The program offers a wealth of interesting subjects with capable speakers. We give a few glimpses as follows:

Thursday Evening, June 6

Opening Assembly—Auditorium.
Paul H. Bowman, presiding.
Congregational singing.
East Petersburg Male Chorus.
Welcome, George W. Henson, president Ocean Grove Association.
Response, Edgar Rothrock.
East Petersburg Male Chorus.
Worship and Memorial Service, Ross D. Murphy.
Sermon—Heroes of Christian Service, C. C. Ellis.

Friday Afternoon, June 7

In this session T. Z. Koo, a well-known Chinese speaker, will address us. A. W. Cordier will also be a speaker in this session.

Friday Evening, June 7

Auditorium—D. W. Kurtz, presiding.
Congregational and choir music.
Worship, Harper M. Snavely.
Conference Sermon, Church of the Brethren Today and Tomorrow, Moderator Rufus D. Bowman.

Sunday, June 9

Morning sermon, Edward Frantz; afternoon speakers: Paul W. Kinsel, Paul Bowman, Jr., Clarence E. Pickett; evening sermon, D. W. Kurtz.

Monday Afternoon, June 10

Missionary addresses by Wm. M. Beahm and Leland S. Brubaker.

Monday Evening, June 10

Historical program with H. C. Early and J. E. Miller as speakers.

Each morning there will be an early worship period for those who rise early to greet the dawn. Three special Bible exposition periods will be in charge of A. R. Coffman, Warren W. Slabaugh, and Marshall R. Wolfe.

What Adults Should Look For at Conference

When adults go to Annual Meeting they should plan to arrive early, before 7:00 P. M., Wednesday if possible. At this first session ministers and laymen will consider the objectives and organization of the local church. Adults do not know too much about church life and outreach. Here is their opportunity.

Thursday forenoon there are meetings for not only pastors and elders, but trustees and sextons, deacons, music directors, Sunday-school superintendents, and boards of Christian education, and women interested in women's work. Each group will have two hours for discussion and will be led by competent workers.

On Thursday afternoon from 2:00 to 4:00 o'clock all adults will join in the auditorium to consider the total adult program of the church and to see the relation of each adult group to the whole. Young adults will participate in this conference.

Men's work is sponsoring breakfast conferences as has been customary. At 8:00 o'clock on Friday morning the men will have their annual business session. The women also have a meeting at this time, giving consideration to mission study.

The offerings for both men's work and women's work will probably be lifted on Saturday afternoon. Envelopes will be handed out for this purpose. Come one, come all.

Sectional Conferences at Ocean Grove Annual Conference

June 5, 6 and 7, 1940

The design of the sectional conferences at Ocean Grove is to give helpful guidance by mutual sharing to ministers and lay workers of the churches. It is a time for fellowship and intimate discussion that cannot be included in the general program of the Conference. Therefore, it is important that ministers and lay workers plan to be at Ocean Grove on Wednesday evening, June 5, and enter into these discussion groups.

Wednesday, June 5

7:00 P. M. General Session—in the Temple—H. L. Hartsough, presiding.
Congregational singing.
Prayer—W. H. Yoder.
Objectives of the Local Church—Raymond R. Peters.
Principles of Organization for an Effective Church—Ralph E. White.
Worship—Robert Garber.

Thursday, June 6

7:10- 9:00—Breakfast Conference on the Work of District Boards (for members of district boards and local church workers)—L. W. Shultz, presiding.

10:00-12:00

1. Pastors and Elders—in the Auditorium—B. F. Waltz, presiding.
   The Pastor's Administrative Responsibility for Children in His Church—Levi K. Ziegler.
   The Pastor's Administrative Responsibility for Youth in His Church—Jesse H. Ziegler.
   The Pastor's Administrative Responsibility for Adults in His Church—Foster B. Statler.
   The Pastor's Total Administrative Responsibility: How Can He Keep a Balanced Work Load?—Ralph E. White, discussion leader.
2. Trustees and Sextons—in the Tabernacle—Clyde M. Culp, presiding.
3. Deacons—North End Hotel Pavilion Lounge—J. Clyde Forney, presiding.
4. Music Directors and Committees—North End Hotel Music Room—R. E. Shober, presiding.
5. Sunday-school Superintendents and Boards of

Christian Education (including church cabinets)—Arthur Purcell, presiding.

2:00- 4:00—The Adult Program of the Church—Auditorium. Joint session of Men's and Women's Work.

Friday, June 7

8:00- 9:30—Ministers' Sectional Conference.

1. Free Ministers—Tabernacle—Frank S. Carper, leader.
2. Part-Time Ministers—Auditorium—J. H. Mathis, leader.
3. Full-Time Ministers—Auditorium—C. G. Hesse, presiding for the Pastoral Association.

Young People at Conference

Each year a large group of Brethren youth find in Annual Conference a fine spirit of fellowship, a greater appreciation of the Church of the Brethren and its mission, and inspiration to seek higher levels of Christian living. We are looking forward to the Ocean Grove Conference as another time of great experiences in the lives of many of our young people.

Young people who come to this conference will find a great many activities planned just for them. Discussion groups which should challenge every young person who attends them are being planned for Wednesday evening and Thursday on the theme, Brethren in Christian Service. Friday morning an outstanding speaker will present the subject, Opportunities for Service Around the World. Several newly appointed members of the national B. Y. P. D. cabinet will be presented at the business session to be held Saturday morning. A strong program is in preparation for Saturday night which will be young people's night for the entire Conference. And then you will want to engage in recreation on the beach, enjoy the fellowship dinner on Sunday evening and worship with the group as the sun rises over the Atlantic.

But there are many more excellent things in store than those prepared specifically for young people. The Conference addresses, worship, the great missionary convocation and the business session will be of interest to youth. The B. Y. P. D. should be interested not so much in building up a department as in furthering the work of the whole church. This interest will be increased through participation in the entire Conference program.

What the Women Will Enjoy

A Conference program is built piece by piece and quite frequently changes have to be made because someone cannot attend or some unforeseen event takes place. The women's program at the present time gives promise of several profitable hours for the women.

On Thursday forenoon, 10 to 11:45, the women will meet in the *Temple* for their business session. At this time our women's work president will speak on the subject, *As We Look Ahead.*

Friday forenoon, 8:00 to 9:30 o'clock, the missionary interests of women's work will receive attention. The new mission study book for 1940-1941 will be presented by methods which the women may take back home and use in their own churches. The mission land to be studied is China, and the title of the women's book is *Stand By for China.* It is hoped that our China missionaries returning on furlough will be present to bring their greetings.

Saturday morning, 8:00 to 9:15, promises to be a period of inspiration and value as the women all meet together for a program presented by the leaders of children's work.

From 2:00 to 4:00 o'clock on Thursday afternoon all women will be eager to attend the united session in the *Auditorium* when *The Adult Program of the Church* is to be considered by both men and women. At the same time on Friday afternoon, the women will want to attend the discussion concerning *Brethren in Christian Service.* Again on Saturday afternoon the adults meet together to think about the theme, *The Church in America.* Every woman will plan to be present.

Added to these sessions, there will be sectional conferences and breakfast conferences when subjects of vital importance will be presented by able speakers. Our women will find every one helpful.

Since an Annual Conference comes but once a year, each woman who attends the Ocean Grove meeting will want to make this a time of great infilling.

The Children's Workers' Expectancy

Saturday at the Ocean Grove Conference will be our "high spot," in children's work, although there will be other good things elsewhere. For the first time in many years the needs of children are being recognized on the Conference program. On Saturday morning, in the main auditorium, J. D. Reber, pastor, will speak on "The Church and America's Children." Bro. Reber during the last year has give far-reaching study to child welfare and the Conference will be fortunate in having his contribution. He will interpret the findings of the January, 1940, White House Conference on Children in a Democracy—a ten-year milestone in American child welfare.

On Saturday morning women's work and children's workers will meet jointly to hear Bro. Ross Murphy on Why Bother With the Children? He will speak out of many years of sympathetic interest in boys and girls both inside and outside of church walls. It will be a rare privilege to hear his message. Bro. Paul Bowman, Jr., after his months in Europe, will speak on Children in America and Europe, a Study in Contrasts.

Saturday evening there is scheduled our annual fellowship supper of pastors, parents and children's workers. Bro. Raymond Peters, executive secretary of Southeastern Region, will be our speaker on Children at the Crossroads. District executive secretaries will be our guests. Eastern Pennsylvania and Southeastern Pennsylvania children's workers, with Mrs. A. C. Baugher and Miss Mildred Grater uniting, are hostesses for the banquet.

On Thursday afternoon the children's workers' conference will deal with What's Around the Corner in Children's Work for 1940?

The children themselves will be provided for on Friday, Saturday, Sunday and Monday mornings, under the supervision of Sister A. C. Baugher, district director of children's work for Eastern Pennsylvania, with many helpers assisting. Happy times are in prospect.

Then there will be the exhibit—all the 1940 program materials, new books and new posters. It will be a valuable part of the program.

For district and regional children's cabinet members there will be a fellowship breakfast each morning throughout the Conference.

There will not be a children's chorus this year as has been our custom. Your program committee would be grateful to know if you feel this a loss—for next year's planning.

Attention, Church Musicians

By P. L. Huffaker, Director of Conference Music

The following numbers are to be used by the Conference choir at Ocean Grove. They are found in Program Chorus Book (green book) which may be ordered from Brethren Publishing House, per copy, paper, 40c.

Saturday Evening, June 8

Lest We Forget (get mimeograph copy, see below) .....P. L. H.

Sunday Morning, June 9

Sanctus, from St. Cecilia Mass .....Gounod
Prayer, Cavalleria Rusticana .....Mascagni

Sunday Afternoon, 4:00 o'clock

Holy, Holy, Holy, from Holy City (Hymnal)
I Waited for the Lord, from Hymn of Praise .... Mendelssohn
And the Glory of the Lord, Messiah .....Handel
Fairest Lord Jesus, Crusader's Hymn, arranged by .....N. Cain, German Air
Wake, Awake .....Nicolai-Bach
O Turn Thee, from Gallia .....Gounod

The above material should be obtained and practiced by those choirs and individuals who expect to take part in the musical ministry of the Conference choir. Choirs and their directors who are going to participate in the above ministry should notify P. L. Huffaker, 1927 Virginia Ave., Hagerstown, Md., so that proper recognition may be given them on the great Sunday afternoon musical worship program.

Choirs should be present at as many of the rehearsals of the Conference choir as possible. All individuals and choirs should be there sure for the rehearsal on Saturday evening, at 9:00 o'clock, and Sunday at 11:30 A. M.

The Conference choir will sing the anthem, Lest We Forget, at the Saturday evening service. Mimeographed copies may be obtained from the Brethren Publishing House at 5c each.

On Sunday morning the Conference choir will sing Sanctus, and Prayer, found in Program Chorus Book. The Sunday afternoon program will be at 4:00 o'clock, and will consist of the anthems named in the list above. In the words of Saint Paul, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Let us work and pray that this ministry may be a rich spiritual part of our Conference program.

ADULT DISCUSSION OUTLINE

Character Studies

Forgiveness (See Joseph)

Genesis 45: 1-15

Sunday, May 19

I. Joseph suffered great wrong at the hands of his brethren.

1. Joseph dreams a dream (Gen. 37: 5-11).
2. He goes on an errand of mercy (Gen. 37: 12-17).
3. He is hated by his brethren (Gen. 37: 18-24).
4. Joseph is sold to Egyptian traders (Gen. 37: 25-28).
5. His brethren declare him dead (Gen. 37: 29-36).

Compare this wrong with those we suffer.

II. Joseph continues to be and do right in spite of the injury (Chapters 39-41).

Have you sometimes felt like giving up the Christian life when your friends turned against you? Be honest.

III. Joseph endeavors to win the love and respect of his estranged brethren (Chapters 42-44).

Review briefly these steps.

Can we forgive a wrongdoer until he respects us? Are we under moral obligation to try to win and love our enemies? How hard do we try to win them? Be honest.

IV. Joseph forgives them all (Chapter 45: 1-15).

He forgives all of the brothers all of their sin.

What are the signs of sincerity in Joseph's forgiveness?

What are the values in true forgiveness today?

Lodging Accommodations at Ocean Grove

(Continued From Page 17)

The lodging rates quoted above are special rates offered to our people and represent a reduction of about 50% from the usual season's rates. Rates quoted are per day; rates for the duration of the Conference are in proportion.

All reservations for lodging, both before and during Conference should be made with the Ocean Grove Hotel Association, Ocean Grove, N. J. It is urged that reservations be made as early as possible as these accommodations are usually not available till July, in many cases. The association is eager, however, to accommodate our folks, so it is important that early reservations be made in order that accommodations will be ready at the time. Other inquiries regarding accommodations should be addressed to some member of the Committee of Arrangements; they will be answered directly or through the Messenger. An announcement will follow soon regarding camp and trailer accommodations. The Committee of Arrangements includes Levi K. Ziegler, Waynesboro, Pa.; N. D. Cool, Bridgewater, Va.; C. E. Long, Grottoes, Va.; and I. S. Hoffer, Ambler, Pa.

In writing to the Ocean Grove Hotel Association for reservations be sure to state the accommodations desired and the rate that you want to pay.—I. S. Hoffer, Ambler, Pa.

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Conference Business

Report of Committee for Bethany Hospital

Since submitting our report last year we find that the following important changes have taken place in the status of Bethany Hospital:

(1) *Finance*—A favorable adjustment in the financial structure of the institution as reported by the auditors has been effected as follows:

(a) Contribution arising from surrender of first mortgage bonds	$ 6,700.00
Contribution arising from waiver of bond interest of prior years	5,863.42
Contribution arising from cancelling of annuity installments prior years	23,726.23
Credit arising from compromise of accounts with creditors	10,512.57
(b) Contributions arising from cancellation of annuity contracts	81,704.25
	$128,506.47

(2) *Nurse's Training School*—Because of higher standards having been adopted in the interim, the nurse's training school has lost its relations with the Cook County Hospital and has been unable to effect any similar affiliation. This makes it impossible, at the present time, for the hospital to offer acceptable training for professional nursing.

Recommendations

(1) In view of the excellent progress which has been made during the past year in adjusting the hospital's finance it is recommended that the present management of the hospital diligently continue its efforts to liquidate all current indebtedness along the lines set forth in the agreement between the officials of the hospital and Annual Conference. (See Minutes of Annual Conference 1926, pp. 1-3; 1927, pp. 1-3; 1928, pp. 36, 37.)

(2) In view of current plans to effect further financial adjustments and in view of adjustments which must be made in the nurse's training program as well as other contingencies, it is recommended, upon the suggestion of the hospital officials, that this committee be continued to study further the entire situation before making its final report to Annual Conference.

L. D. Ikenberry, Chairman — Rufus P. Bucher
J. S. Noffsinger, Secretary — B. F. Studebaker

CORRESPONDENCE

But the Real Problem Remains

"Whatsoever ye would that men should do unto you, do ye even so unto them."

I take the Messenger and think it one of the best religious papers in our land.

I have seen in its columns from time to time articles which pointed out the faults of our economic system. At one time, I am sure, such criticism would have been considered out of place in the paper. But circumstances change in our changing order. When this prairie was in its virgin state people needed fire guards plowed around their homes. Now that is not so necessary. But none of those articles have pointed to one specific remedy. An editorial in the April 6 issue points out clearly what the advance of technology is doing and has done. I like the article and think it entirely appropriate. Our people ought to be well informed in economic as well as in spiritual matters. As a Christian, I ought to be interested in the economic as well as the spiritual welfare of others. If I am not, then my religion is vain. Imagine the good Samaritan going over to that unfortunate man, offering a prayer, and then passing on! No, you and I both say the unfortunate man needed economic or physical help. Hence, when I see a system in operation which robs and exploits my fellow men, and I find a remedy for this exploitation, it is obviously my duty to give that remedy my support. I do not think that the church should act in that direction as a body, but every Christian man and woman should be alert to appropriate action.

Bro. Floyd M. Irwin (in the April 6 issue) seems to be on the right track when he speaks of "a system of distribution that distributes." That is what is needed. Why will our "profit system" not do that efficiently any more? It did once. Before the World War we knew no such terms as "army of unemployed" or "a surplus." Now these are very common terms. The reason lies in the advance of technology (modern power machinery). For example, the steel industry has laid off some 80,000 men because of modern equipment. In the container branch of the glass industry some 4,000 were replaced by the Owens Mechanical Glass Blower, yet those who continue to work produced six times as many containers per day. But, did they get six times as much pay? You can guess. It took a man twelve hours to dig a ton of coal, but in the mechanized mines they average twenty tons per day.

The editorial referred to showed briefly what has happened in agriculture, and the end is not in sight. Look at the Rust cotton picker coming on the horizon. One machine will replace about eight men. Who will hire this new army of unemployed? No one can or will, for the same thing is taking place in every industry. As the editorial points out, the machine is all right of itself, but the trouble is obviously in our distribution. The reason our old profit system will not work efficiently is that it was designed to function under a scarcity; but because of the advance of technology, we have passed out of the day of scarcity and into the day of abundance. Witness how many million bushels of corn and bales of cotton our government has loans against. But that does not help the unfortunates who have no jobs.

In a round table discussion from the University of Chicago relative to capital-labor relations, no solution to our major problem was given—that of distribution in the economic field.

Let me tell you of a problem which I think offers the most sensible solution to our economic tangle. If you don't agree with me, we will be good friends as before—brothers with different views. It is the plan as outlined in Technocracy, Ind., New York, N. Y., 155 E. Forty-fourth St. The address is given so you may write and get a little literature if you are interested. This plan contemplates the use of an energy certificate instead of money. All would have an equal opportunity to enjoy abundance. Under this program no one would have an opportunity to exploit his fellow man. That appeals to me very strongly. Amos would say if he looked over here in our land of the free and home of the brave, "Let justice flow like a mighty stream." But that is an impossibility under our outmoded price system. No political party has a remedy. Our government is trying to drive an airplane with a buggy whip.

"Whatsoever ye would that men should do unto you, do ye even so unto them."

Minot, N. Dak. — M. W. Petry.

Camp Mack Training School and Music Camp

The Camp Alexander Mack Training School and Music Camp will be held at Camp Mack, near Milford, Ind., July 1 to 6. While designed especially for church workers of the Central Region, others are equally welcome. It is urged that every church should have one or more in this school. Send your present and prospective church workers to this training. The camp faculty and courses offered are as follows:

D. D. Funderburg, Planning for Adults.

E. G. Hoff, The Bible in the Church School.

Leland Brubaker, Planning for Young People.

Grace Hollinger, Planning for Intermediates.

Mrs. J. D. Reber, Planning for District Cabinets of Children's Work.

Ruth Shriver, Seminar for District Children's Workers.

Anetta Mow, How to Teach Missions in the Local Church.
M. R. Zigler, Church Administration.
H. Spenser Minnich, How to Teach Stewardship in the Local Church.
T. G. Weaver, Improving the Work of Church Officers.
Allen Weldy, How to Improve the Sunday School.
Moyne Landis, Principles of Teaching.
H. F. Richards, The Modern Home.
Olive Bagwell, Laboratory School Dean.
Mrs. Paul Heestand, Laboratory School.
Ruth Dillman, Laboratory School.
Edith Dresher, Laboratory School.
Paul Halladay, Music in the Worship.
D. W. Boyer, Hymn and Anthem Interpretation.
Max Allen, Place of Pianist and Organist.

Music Camp leaders will conduct classes for musicians in this camp this year. The laboratory training school will be held again for children's workers in the local church.

Enrollment Monday forenoon, July 1, 9-12. Camp closes Saturday noon.

Expenses for board, room and registration total $6.00. For further particulars write to Camp Mack, Milford, Ind.

North Manchester, Ind. L. W. Shultz.

The Homegoing of Mrs. A. S. Baugher

Early in the morning of Feb. 6, Lydia Buser Baugher, wife of Elder A. S. Baugher, Lineboro, Md., went to her eternal home. She was the only child of Jacob and Sallie Buser. She was born on Sept. 22, 1867, near Hanover, York County, Pa. For over sixty-five years she resided at the home where she died. In 1888 she was united in marriage to Elder A. S. Baugher. Thirteen children came to bless their home, seven sons and six daughters. All survive but John, who died at the age of thirty-two years. They are, Jacob I., Hershey, Pa.; Edward E., Hanover, Pa.; A. Charles, Elizabethtown, Pa.; Mrs. Clarence E. Fridinger, Lineboro, Md.; Mrs. Luther E. Hoover, Lineboro, Md.; Mrs. George N. Ault, Hanover, Pa.; Aaron M., Marysville, Pa.; Mrs. Daniel S. Baum, Lineboro, Md.; Mrs. Bernard N. King, McPherson, Kans.; Raymond R., Harrisburg, Pa.; Stanley B., Ickesburg, Pa.; and Mrs. Preston Bortner, Lineboro, Md.



At the age of sixteen she united with the church, and for more than half a century lived a faithful and consistent Christian life. She filled the office of the wife of a deacon, minister and elder in the church in a very creditable and exemplary manner. Her meek and modest spirit won for her the respect and friendship of those with whom she labored and associated. Her strong Christian life expressed itself in terms of kindness, sincerity and honesty. The fact that all the children at an early age united with the Church of the Brethren, bears strong testimony to parental influence. "Her children rise up, and call her blessed; her husband also, and he praiseth her." Her life was quiet yet forceful in its Christian influence because it was clean and transparently sincere; her affections and devotions to her family were never lax; her willingness to sacrifice was never defeated by the heavy burden of being the mother of a large family.

Her high ideals and sacrificial interest for her family were of immeasurable help in making it possible for eleven of the children to follow the teaching profession and four to enter the ministry of the gospel. Her convictions on matters of honesty and uprightness were always deep and clear. Her beautiful way of life will be a sweet memory as well as a challenge to her children and those who knew her. The large attendance at the funeral services and many beautiful floral tributes were strong testimony of the respect in which she was held. The services were conducted by Elders R. W. Schlosser and W. G. Group. Her body was laid to rest in the Black Rock cemetery.

Elizabethtown, Pa. R. W. Schlosser.

Elder Abram A. Weaver

Abram A. Weaver was born to David and Mary Weaver at Lima, Ohio, on March 1, 1859. He passed from this life March 19, 1940, at the family home near Grand Junction, Colo. He had reached the ripe age of 81 years and 18 days.



His boyhood days were spent at the place of his birth until at the age of fifteen his parents moved to Warrensburg, Mo., where he grew to manhood and became active as a farmer and carpenter. Here on Nov. 20, 1879, he was united in marriage to Miss Emma J. Fine. To this union seven children were born, six boys and one girl.

In 1894 they moved to Holt County, Missouri, near Mound City, where they resided until 1904, at which time they moved to western Colorado. They took up their abode in what is now known as the Appleton district near Grand Junction. This has continued to be the family home to the present time.

On Oct. 16, 1925, his faithful companion was taken by death, and was interred in the Municipal cemetery at Grand Junction. On Aug. 8, 1928, he was united in marriage to Mrs. Margaret Saxton of Leeton, Mo., who survives him, together with four sons: F. E. of Salt Lake City, Utah, J. A. of this community, E. F. of Haxtun, Colo., J. L. of Grand Junction; two stepsons: Delmer E. Saxton of Memphis and Bertice D. Saxton of Springfield, Mo. There are twenty grandchildren and eleven great-grandchildren. Two sons preceded him in death, and the daughter, Mrs. D. H. Heckman of Wichita, Kans., followed two days after her father.

When a young man Bro. Weaver united with the

Church of the Brethren at Leeton, Mo. He was much interested in church work, serving faithfully as opportunity afforded. On March 8, 1891, he was elected to the office of deacon. On Nov. 9, 1893, his faithfulness was rewarded by the opening of a larger field as he was elected to the ministry. On Feb. 27, 1895 he was advanced to the second degree ministry and on Dec. 15, 1906, he was ordained an elder. He served the church in the days of the free ministry, laboring with his hands for the support of his family, and preaching the gospel for the salvation of souls. Besides, he always carried his share of the financial needs of the church. Many will remember him for his friendly and congenial spirit.

Funeral services were held in First Grand Valley church, in charge of the pastor, Floyd Jarboe, assisted by J. R. Frantz and Ralph Hoover of the Fruita church. Interment in the Municipal cemetery near Grand Junction.

Haxtun, Colo. E. F. Weaver.

Passing of Sister Elizabeth Filbrun

Sister Elizabeth Filbrun, daughter of Moses and Susan Brubaker, was born near Dayton, Ohio, on June 3, 1862, and passed away at her home in La Verne, Calif., Jan. 29, 1940. Her early life was spent on a farm in Ohio and later she lived near Girard, Ill.



Brother and Sister Joseph J. Filburn on the occasion of their fiftieth wedding anniversary

At the age of seventeen years she gave her heart to her Master and lived a faithful Christian life to the end. Her life was one of modesty and understanding.

Although she was in ill-health for over thirty years, she was so patient that few realized her physical condition. A challenge to all who knew her were her smile and words of encouragement.

On Sept. 20, 1882, she was married to Joseph J. Filbrun of Girard, Ill. She was indeed a faithful minister's companion. Their home was one of peace and harmony and of hospitality to all. Many young and old sought her counsel. She assisted in every way possible in order that her husband could go to mission points many miles away, especially while their home was in Minnesota.

In 1907 they moved to Wenatchee, Wash., where they were in the apple industry and assisted in church work at various places.

The last ten years of her life were spent in La Verne near the church she loved and attended whenever her physical condition permitted. It was here in La Verne that they celebrated their golden wedding anniversary in 1932, with a host of friends and relatives. She was anointed several times during her illness and always appreciated and looked forward to the visits and prayers of her pastor.

She is survived by her loving husband and three daughters: Bertha Schechter of Wenatchee, Wash., Olive Schechter of Mt. Pleasant, Mich., and Grace Lee of La Verne, Calif. Also surviving are nine grandchildren; four great-grandchildren; two brothers, Peter Brubaker of Leesburg, Fla., and J. A. Brubaker of Ontario, Calif.; two sisters, Susan Neher of Pomona, Calif., and Lydia Hunter of Virden, Ill.; and a host of friends. She was preceded in death by two daughters, an infant and her eldest daughter, Della Eikenberry, who passed away at Wenatchee, Wash., in 1925.

Funeral services were held from the La Verne church, with burial in the Evergreen cemetery. Officiating at the funeral were her pastor, Dr. D. W. Kurtz, and a former pastor and close friend of the family, Bro. Galen K. Walker of Hermosa Beach, Calif.

La Verne, Calif. Grace Lee.

Turner Golden Wedding

Brother and Sister Henry Turner of the Appanoose church of Northeastern Kansas celebrated their fiftieth wedding anniversary on March 31, with a family gathering at their home six miles west of Centropolis, Kans.

Bro. Turner is 74 years of age and came to Kansas from Colchester, Ill., at the age of four years. He has lived in Franklin County ever since, except a few years spent in Douglas County. Sister Turner, who is sixty-eight years old, is a native of Franklin County, Va., and came to Kansas when she was twelve years of age.

The marriage of Henry Turner and Mary Grammer took place March 30, 1890, at Centropolis, Kans. To this union were born eight children, all of whom are living except the oldest son, Frank Turner, who died May 27, 1938. The other children, who were all present at the gathering, are as follows: Mrs. Rosa Dillon, Pomona; Mrs. Edna Smith and Mrs. Ethel Miller of Lawrence; Mrs. Mary Little of Ottawa; Everett and Albert of Overbrook, and Fred of Pleasant Grove, all of Kansas. They also have sixteen grandchildren.

Brother and Sister Turner united with the Church of the Brethren many years ago in the Washington Creek church, where they were elected to the deacon's office. They have lived in the Appanoose congregation for about twenty years.

Sister Turner has been in ill-health for several years and has been unable to attend church services regularly.

Pomona, Kans. Mrs. J. M. Ward.

Yost Golden Wedding

On Feb. 3 Brother and Sister Peter H. Yost, well known to many of our Messenger readers, celebrated their golden wedding anniversary, also Brother Yost's seventy-sixth birthday, at the home of their son, Henry, at Frostburg, Md. A turkey dinner was enjoyed by the honored guests and their children at the noon hour. During the afternoon from 2 to 4 open house was held for their friends and relatives.

About fifty called to visit. Bad weather and drifted roads prevented many from being present. A plate lunch containing a generous slice of golden wedding cake was served to each guest. The children presented their parents with two easy chairs. They received some nice gifts besides numerous cards and congratulations. Fifty years ago Peter Yost and Lydia Bauermaster were united in marriage at the residence of the late Eld. C. G. Lint in Meyersdale, Pa. To this union were born Homer, now deceased, Harvey of Detroit, Mich., Foster of Accident, Md., Elizabeth, a registered nurse, of Somerset, Pa., and Henry of Frostburg, Md. Brother and Sister Yost were called to the deacon's office about forty-three years ago in the Maple Grove congregation and have served faithfully ever since. He has been a member of the Church of the Brethren for fifty-nine years and she for fifty-seven years. All of their children belong to the Church of the Brethren except their youngest son. They have been among the most generous contributors in the Maple Grove congregation. The ground for this church was donated by Bro. Yost's father.

All of their married life has been spent on the farm where they now live, three miles south of Grantsville, Md. In their old age they are both enjoying fairly good health. May they keep good health and enjoy many more anniversaries.

Grantsville, Md. Mrs. Arthur Resh.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Anthony-Kauffman.—In the First Church of the Brethren, York, Pa., by the undersigned, Bro. Charles Anthony and Sister Martha Ellen Kauffman, on March 22.—S. S. Blough, York, Pa.

Cory-Miller.—At the Silver Street Mennonite church near Goshen, Ind., Bro. Neal Philip Cory and Arlene Eleanor Miller, April 7, 1940.—Lee R. Cory, Milford, Ind.

Gindelsperger-Kerr.—By the undersigned, at the parsonage of the Roxbury Church of the Brethren, Feb. 2, 1940, Merle Darlington Gindelsperger and Blanche Eileen Kerr, both of Johnstown, Pa.—Lewis H. Brumbaugh, Johnstown, Pa.

FALLEN ASLEEP

Bradley, Bro. John G., aged 72 years and 6 months, died at his home on Dec. 17, 1939. He had been in declining health for the past few years. His life was devoted to farming until his health failed. He lost his companion some years ago. Surviving are eight children, two brothers, one sister and a number of grandchildren. Funeral services were conducted by his pastor, Bro. Henry C. Eller, at Beahm's Chapel, with interment in the cemetery near by.—Elsie Broyles, Luray, Va.

Brenneman, Albert E., son of Jacob and Lucy Brenneman, died of a heart attack at his home in Buffalo, N. Y., April 5, 1940. He was aged 52 years, 10 months and 29 days. He was a business man of splendid ability and was noted for his friendly life and for his helpfulness. He is survived by his mother, his widow, who was unable to attend the funeral services because of illness, six sisters, two brothers, and many other relatives and friends. Funeral services were held at the home of his mother in York, Pa., by the undersigned. Interment was in the Greenmount cemetery.—S. S. Blough, York, Pa.

Buracker, Sister Effie Woodward, wife of Lee Buracker, passed away on Dec. 31, 1939, aged 23 years. Death was attributed to tuberculosis. She had been a member of the church for a number of years. Surviving are her husband, two small children, her father, three sisters and four brothers. Funeral services were conducted at the Mt. Zion church by Bro. Henry Eller. Interment was in the Evergreen cemetery at Luray.—Elsie Broyles, Luray, Va.

Butcher, Patricia Lynne, infant daughter of Laverne and Sister Bernice Brandt Butcher, was born Dec. 9, 1939, at the home of her maternal grandparents, Brother and Sister John Brandt, near Dallastown, Pa., and died in the York hospital March 19, 1940. Funeral services were conducted in the Brandt church by Rev. S. L. Hench and Bro. S. C. Godfrey. Interment was in the Codorus cemetery.—Clara Keeny, York, Pa.

Byerly, Myrtle Irene, departed this life early Sunday morning, March 3, at her home in Fostoria, Ohio. She was born in Bluffton, Ohio, July 9, 1872. She was a devoted member of the Church of the Brethren for forty-six years. She was a member of the W. C. T. U. and served as director of temperance and missions for both county and local organizations. Her passing leaves a vacancy that will be hard to fill. She was active in any phase of the church work in which she was needed. Her home was always open for friends and visitors. Many people will testify to her charming hospitality. She is survived by her husband, Oscar Byerly, five daughters, three sons, twenty-four grandchildren, three sisters and three brothers. One son preceded her in death. The presence of so many friends at the last rites attested the high esteem in which she was held. Funeral services were conducted by Pastor Reuben Boomershine. She was laid to rest in the Fountain cemetery in Fostoria, Ohio.—Mrs. F. E. Clevenger, Fostoria, Ohio.

Clapper, Bro. Chalmer, died suddenly at his home March 12, 1940. He was born at Yellow Creek, Pa., Dec. 12, 1893, the son of Emanuel and Lavina Ward Clapper. He served overseas as an ambulance driver in the World War. He was a member of the New Enterprise Church of the Brethren. Surviving are his wife, two daughters, one son, two brothers and five sisters. Funeral services were conducted at the home by Bro. W. N. Staufer. Interment was in the New Enterprise cemetery.—Mrs. D. P. Hoover, New Enterprise, Pa.

Coffman, David Franklin, was born Aug. 17, 1852, in Rockingham County, Va., and passed away Feb. 23, 1940, at his home near the Mill Creek church. On Dec. 16, 1875, he was married to Mary Frances Davis, who preceded him in death ten years ago. To this union four sons and three daughters were born, one daughter having died in infancy and one fifteen years ago. Bro. Coffman was an active church member for more than forty years. He was a good father and neighbor and a friend to all who knew him. He was a lover of church music. During the ten years after the death of his wife he lived alone most of the time. He spent many hours singing the good hymns of the church. He seldom missed a church service unless he was sick. Bro. Coffman's picture appeared on the cover of the Gospel Messenger, Sept. 24, 1938, along with six other brethren over eighty years of age in the Mill Creek church. He leaves four sons, one daughter, twenty-three grandchildren, five great-grandchildren, a host of friends and other relatives. Funeral services were conducted by Bro. C. E. Long in the Mill Creek church. Burial was in the church cemetery.—Lera Bowman Jarrels, Penn Laird, Va.

Eby, E. Roy, youngest son of Eld. David B. and Hannah Studebaker Eby, was born at Lena, Ill., June 2, 1891, and died in the Pasco hospital, Pasco, Wash., March 24, 1940. He was injured in an automobile accident three days previous and pneumonia resulted, causing his death. During his illness Bro. B. J. Fike and Sister June Yearout were called to administer the anointing service. Dec. 11, 1912, he was married to Sister Martha Anding. He is survived by his wife, three daughters, one son, one brother and three sisters. He had been a member of the Church of the Brethren since his youth, and was a member of the Sunnyside congregation. During the seventeen years they had lived in Pasco they had attended the Christian church much of the time. Rev. L. E. Obert of that church conducted the funeral services, assisted by Bro. B. J. Fike of Sunnyside. Interment was in the Pasco cemetery.—Mrs. Maude E. Gregory, Olympia, Wash.

Fairburn, William H., was born in Shenandoah County, Va., Sept. 3, 1862, and departed this life April 12, 1940. He was married to Lydia Alice Hance on Dec. 3, 1889. To this union were born five children, one son dying in infancy. He and his wife became members of the Church of the Brethren in 1894, and were elected to the deacon's office in 1898. He served the church faithfully during his active years. The past twenty-five years of his life were spent in and near Indianapolis. He was always vitally interested in the affairs of the community and church. He was a devoted father and husband. He leaves his wife, four children and nine grandchildren. Funeral services were conducted by the writer and S. A. Hylton. Burial was in the West Newton cemetery.—Frank E. Hay, Indianapolis, Ind.

Fitzwater, Lydia Virginia, daughter of William and Mary Stultz, was born in Rockingham County, Va., April 20, 1869, and passed away at her home in Nokesville, Va., Feb. 10, 1940. She was the wife of I. B. Fitzwater, and they had walked side by side for fifty-four years. She was a good wife and mother and a true friend. She leaves five sons, four daughters, twenty grandchildren, four great-grandchildren, one sister and four brothers. She will be greatly missed in the Nokesville community. Funeral services were held in the Valley View church, conducted by Bro. Miller, her pastor, and Bro. Graybill. Burial was in the church cemetery.—Geraldine Seese, Nokesville, Va.

Garber, Jacob A., aged 87 years, 6 months and 1 day, died April 15, 1940, at his home near Broadway, Va. His wife preceded him in death on Jan. 2 of this year. He had been a member of the church for nearly sixty years. Surviving are five sons, two daughters, twenty-four grandchildren, eight great-grandchildren and a sister. The funeral service was held from the Timberville church, in charge of the writer and Rev. H. A. Behrens. Burial was made in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

Hammond, Bro. Josiah, a faithful member of the Manor congregation, passed away at his home in Sharpsburg, Md., on March 7, 1940, aged 77 years. Death was due to a heart attack following pneumonia. Bro. Hammond was a lifelong resident of the Sharpsburg vicinity, and had been a merchant for forty years. On Feb. 25, 1915, Bro. Hammond united with the Church of the Brethren at Sharpsburg. On March 27, 1936, he was elected to the deacon's office. He was church trustee at the time of his death. He was active in all church work. His passing is a great loss to both the church and the community. He is survived by his wife, two sons, a daughter, two brothers and a sister. Funeral services were conducted at the Sharpsburg Church of the Brethren by Brethren Harold Snider and Rowland Reichard. Interment was made in the Mountain View cemetery.—Naomi H. Coffman, Fairplay, Md.

Huffman, Eva Ann Foltz, daughter of Noah and Mary Kite Foltz, was born March 12, 1853, and departed this life Feb. 14, 1940. The cause of her death was congestion of the lungs and infirmities due to old age. Sister Huffman had been in declining health for several years, and the past two winters she spent in her own room. In 1873 she was married to Charles Slaughter Huffman, who preceded her in death fifteen years ago. She leaves six children, twenty-seven grandchildren and a number of great-grandchildren. Five children preceded her in death. All of the children belong to the Church of the Brethren except one. At the time of her passing she was living with her son, Vernon N. Huffman. Sister Huffman gave her heart to the Lord at an early age. She spent her entire life in this vicinity. She bore her afflictions with great calmness and waited patiently for the time to come to leave this world. She was a good mother and a kind neighbor and was always just and fair in her dealings. Funeral services were conducted by her pastor, Bro. Henry

C. Eller, in the Mt. Zion Church of the Brethren near Luray, Va. Her body was laid to rest in a near-by cemetery.—Elsie Broyles, Luray, Va.

Jones, Bro. Charles L., aged 80 years, died at his home on March 20, 1940. He had been in ill-health for some time. He had been a member of the church for about thirty years. Surviving are his wife, three daughters, three sons and a number of grandchildren. Funeral services were held at the Ida Grove church by his pastor, Bro. Henry Eller. Burial was in the Yager cemetery.—Elsie Broyles, Luray, Va.

King, Mrs. Tida Shepherd, was born July 28, 1887, the daughter of Mr. and Mrs. M. E. Shepherd of Salem, Va. She passed away on Jan. 18, 1940, after a lingering illness of seven months. Early in life she became a member of the Church of the Brethren and was faithful to the end. She was married to Thomas J. King. To this union three daughters were born. Many times while the children were small she would walk over the fields and hills to church. One of the greatest joys of her life was to see her husband become a Christian a few years before her death. She is survived by her husband, three daughters, her mother, four sisters and four brothers. Funeral services were conducted in the Copper Hill Church of the Brethren by Brethren Joel Naff and C. E. Eller and the writer. Interment was in the King cemetery.—A. R. Showalter, Air Point, Va.

Mellott, Sister Juda Henry, daughter of John H. and Mary Forney Henry, was born at Loysburg, Pa., Jan. 31, 1888, and died suddenly on March 30, 1940. She was married to Daniel Mellott on Feb. 28, 1908. She is survived by her husband, five sons, four daughters, four brothers and one sister. She was a member of the Church of the Brethren. Funeral services were held in the Koontz church by her pastor, Bro. W. N. Staufer, assisted by Bro. D. I. Pepple. Interment was in the Koontz cemetery.—Mrs. D. P. Hoover, New Enterprise, Pa.

Palmer, Sister Edith S., widow of Wm. A. Palmer, died at the home of her daughter, Mrs. Clarence Forsythe, Sharpsburg, Md., on March 7, 1940, of complications. She was aged 77 years. She was a faithful member of the Church of the Brethren for many years. For thirty-five years she held her membership in the Manor church, having been transferred to this church from Beaver Creek in 1905. She is survived by three daughters, a son, a sister and a number of grandchildren. Funeral services were conducted in the Manor church by Bro. Rowland Reichard. Interment was made in the Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

Reed, James, passed away Dec. 1, 1939, aged 65 years. For some time he had been in ill-health, but was able to be around most of the tme. He was a member of the Church of God. When health permitted he and his faithful companion attended the Church of the Brethren. He is survived by his wife, a son, three grandchildren and many other relatives and friends. Funeral services were conducted in the Brownsville Church of the Brethren by Rev. Cripe of the Church of God, assisted by Bro. Roy K. Miller. Interment was in the Mt. View cemetery, Sharpsburg, Md.—Mrs. Laura E. Fouch, Brownsville, Md.

Rhodes, Mary Ella, daughter of the late Franklin and Susan Nair, died at her home in Broadway, Va., April 9, 1940, aged 64 years and 10 months. She had been a member of the Linville Creek congregation for nearly a half century. Her husband preceded her in death in 1907. Surviving are four daughters, two grandsons, two sisters, four brothers and eight half brothers and sisters. In accordance with her requests the funeral service was held in the Presbyterian church near her home. Burial was made in the Linville Creek cemetery. Her pastor, the writer, assisted by Rev. B. O. Shannon, officiated.—Samuel D. Lindsay, Timberville, Va.

Robinette, Bro. Marshall, son of Walter and Mary Hetrick Robinette, was born at Everett, Pa., twenty-six years ago. He was a lineman for the local electric company and was instantly killed when he came in contact with a live wire, March 2, 1940. He was a member of the Church of the Brethren. Surviving are his wife, two daughters, his parents, three brothers and three sisters. Funeral services were conducted in the Salemville church by Rev. Van Horn, assisted by Bro. W. N. Staufer. Interment was in the Salemville cemetery.—Mrs. D. P. Hoover, New Enterprise, Pa.

Shroyer, James K., the oldest son of Henry and Eliza Shroyer, was born in Miami County, Ohio, Oct. 10, 1864, and passed away at his home in New Carlisle, Ohio, March 24, 1940. He received his early education in the Miami County schools. When a young man he took a course in the Wilts Business College in Dayton, Ohio. He was married to Ursula Funderburg on Dec. 25, 1885. To this union five children were born. His companion and one son preceded him in death. He and his companion accepted Christ as their Savior in 1887. They were always loyal workers in the church and Sunday school. About twenty years ago they moved from the farm to New Carlisle, where he became more active in the real estate and insurance business. Bro. Shroyer was of a jovial disposition, always looking upon the sunny side of life. His presence was much appreciated in the Sunday school. June 20, 1931, he was married to Edna Wenger, who survives. He also leaves two sons, two daughters, twenty-one grandchildren, one brother, four sisters and many other relatives and friends. Funeral services were conducted in the New Carlisle Church of the Brethren by Eld. H. H. Helman and the undersigned. Interment was in the New Carlisle cemetery.—J. B. Gump, New Carlisle, Ohio.

Simmons, Mattie Mae Brittain, was born in Chelsea, Okla., March 25, 1878, and died in Burr Oak, Kans., March 24, 1940. When but a small child she came to Kansas with her parents, locating at Perry. She was married to Richard H. Simmons at Topeka, in August of 1897. To them were born three sons and two daughters. She moved to Jewell County with her family in 1906, having remained in and near Burr Oak ever since. She united with the Church of the Brethren in Burr Oak about thirty years ago, and lived a sincere, conscientious and faithful Christian life. She was never absent from church services whenever it was possible to be there. She spent the last day of her earthly life at church on Easter Sunday. She leaves her husband and children, seven grandchildren, five brothers, four sisters and a host of friends. Funeral services were held in the Brethren church, conducted by Bro. S. E. Thompson. Burial was in the Burr Oak cemetery.—Mrs. E. E. Thompson, Burr Oak, Kans.

Smith, John Henry, son of John Andrew and Nancy Jane Smith, was born in Franklin County, Va., April 26, 1850, and passed away at the home of his grandson, Edward Smith, of Roanoke, Va., on Jan. 29, 1940. Bro. Smith was a member of the Church of the Brethren for many years. His wife preceded him in death. He is survived by four sons, one daughter, twenty grandchildren, twelve great-grandchildren and two brothers.—A. R. Showalter, Air Point, Va.

Smucker, Mollie, wife of David Smucker and daughter of the late David and Susan Garber Kiser, died March 30, 1940, at her home near Timberville, Va., aged 70 years, 8 months and 25 days. Surviving are her husband, four daughters, two sons, one sister, and seven grandchildren. The funeral service was held from the home with her pastor, the writer, in charge. Burial was made in the Brethren cemetery at Bridgewater.—Samuel D. Lindsay, Timberville, Va.

Snyder, Sister Amanda Wahl, nee Tschudy, was born Sept. 20, 1867, and died in her home in Mastersonville, Pa., March 23, 1940. She was a faithful and devout member of the Church of the Brethren. She attended church services regularly whenever health permitted. She was an active member of the Chiques aid society and of the Truth Seekers class. Her husband preceded her in death eleven years ago. She is survived by one daughter, eight grandchildren, two brothers and three sisters. Funeral services were conducted from Beck's funeral home, with further services at the Chiques church by the home ministers. Interment was in the adjoining cemetery.—Mrs. Fanny Zug Shearer, Manheim, Pa.

Sterling, Sarah Elizabeth, daughter of John and Catherine Keiser Dishong, was born near Mansfield, Ohio, April 24, 1870, and passed away in Deshler, Ohio, March 28, 1940. At the age of five years she moved to this community where she had since resided. She was a faithful and active member of the Church of the Brethren. On Oct. 8, 1893, she was married to George B. Sterling, who preceded her in death seven years ago. Six children were born to this union, one daughter dying in infancy. She is survived by four sons, one daughter, eight grandchildren and many other relatives and friends. Funeral services were held in the United Brethren church in Deshler, conducted by the writer, with Rev. J. V. Biglow and Eld. Blake Million assisting.—J. L. Guthrie, La Fayette, Ohio.

Stickel, Jacob, son of Henry and Elizabeth Stickel, was born Nov. 28, 1852, at Lancaster, Pa., and passed away at his home in New Carlisle, Ohio, March 20, 1940. He was married to Amanda Bell Yowler on Sept. 25, 1881. His companion preceded him in death nine years ago. To this union were born seven children, five of whom survive. He also leaves nineteen grandchildren and seven great-grandchildren. Bro. Stickel became a member of the Church of the Brethren fifty-three years ago and remained faithful. Funeral services were conducted by Elder H. H. Helman and the undersigned. Interment was in the New Carlisle cemetery.—J. B. Gump, New Carlisle, Ohio.

Strickler, Bro. Charles F., died at his home near Kimball, Va., on Jan. 1, 1940, aged 67 years. The immediate cause of his death was paralysis, although his health had been failing for some years. Practically all his life was devoted to farming, except for a few years in the mercantile business. Surviving are his wife and one daughter. Two children preceded him in death. Funeral services were conducted at Beahm's chapel by his pastor, Bro. Henry C. Eller, assisted by Bro. E. L. Cave of Shenandoah. Interment was in the cemetery near by.—Elsie Broyles, Luray, Va.

Wagoner, John L., son of Samuel W. and Elizabeth Shively Wagoner, was born Sept. 7, 1862, and departed this life at his home in Pyrmont, Ind., on March 17, 1940. He was married to Lavina Cripe on Nov. 2, 1882. To this union one son was born. Bro. Wagoner was for many years a farmer, implement merchant, carpenter and salesman. He was always regarded as honest, upright and fair in all his dealings. Early in life he united with the Church of the Brethren, and remained faithful to his vows. He served the church in various official capacities. For many years he led the music in the local congregation. His grandfather, Eld. John Shively, was one of the founders and pioneer preachers of the Pyrmont and Fairview churches. His father and mother, two brothers and a sister died a number of

years ago. His wife and his son also preceded him in death. Surviving are his grandson and Mrs. Audrey McConnely of Lafayette, whom they raised from childhood. Funeral services were conducted in the Pyrmont church by Bro. Robert Sink, assisted by Bro. Jeremiah Barnhart and Rev. Cobb of Indianapolis. Burial was in the Pyrmont cemetery.—Mrs. Ruth Liebert, Delphi, Ind.

Woods, Charlie Lee, son of L. T. and Margaret Woods, was born June 20, 1877, in Roanoke County, Va. He was married to Virginia Craighead on May 3, 1896. Brother and Sister Woods were baptized into the Church of the Brethren in 1911. His first wife preceded him in death. On Oct. 5, 1916, he was married to Rena Shaver. To this union one daughter and three sons were born, all surviving. Two sisters and four brothers preceded him in death. One sister and two brothers survive. Funeral services were conducted in the Copper Hill Church of the Brethren by Brethren Joel Naff and C. E. Eller and the writer. Interment was in the Copper Hill cemetery.—A. R. Showalter, Air Point, Va.

Younkins, Sister Grace Mae, oldest daughter of Preston R. and Lucy Phillips, was born in Yarrowsburg, Md., May 4, 1887, and passed away March 10, 1940. She was a member of the Brownsville Church of the Brethren, having united with the church at the age of eleven years. She was a faithful member and a willing worker in the church of her choice. She leaves her mother, her husband, J. Christian Younkins, two sons, two daughters, a grandson, four brothers, four sisters and many other relatives and friends. Funeral services were conducted by her pastor, Bro. Roy K. Miller, in the Brownsville Church of the Brethren. Interment was in the adjoining cemetery.—Mrs. Laura E. Fouch, Brownsville, Md.

Yowell, Andrew Jackson, aged 84 years, died at his home south of Luray on Dec. 29, 1939. His health had been failing for some years and his death was hastened by a fall which fractured his hip. He was never married. For some time he had been cared for by Brother and Sister Fred Gochenour. Funeral services were conducted at the Mt. Zion church by Bro. Henry Eller. Interment was in the cemetery near by.—Elsie Broyles, Luray, Va.

CHURCH NEWS

California

Fresno.—During January Pastor Forest Eisenbise held a series of meetings in the Waterford church. There were nineteen conversions. Three Sundays during his absence La Verne College supplied us with the following speakers: Brethren Frank Howell, Lorell Weiss and C. Ernest Davis. Feb. 2 we had a church supper. The proceeds went to La Verne College. Ten from our church attended the La Verne Bible institute in February and seven remained for the New Era banquet on Friday evening. On Feb. 18 Sister June Yearout of Sunnyside, Wash., preached for us. Feb. 20 several of our adult workers and our pastor and his wife went to Raisin City to meet with Bro. D. D. Funderburg of Elgin, Ill., and other adult workers. Bro. Niels Esbensen, pastor of the Empire church, conducted a two weeks' series of meetings for us from Feb. 25 to March 10. Seven were baptized, one was restored to full membership and many were reconsecrated. Sister Martha Shick, a personal worker in our district, visited in many homes during our meetings. During Holy Week we united with the other churches in our city in union services. On Thursday evening we held our communion service, with our pastor officiating. On Easter Sunday our choir, under the direction of Miss Evelyn Burris, presented the cantata, The Dawn of Easter. March 29 the brotherhood sponsored a father and daughter banquet. There were 115 present. Dr. A. U. Michelson of Los Angeles, a Jewish Christian leader, spoke in our church on April 2 and 3. The peace play, No Banners Flying, was presented on April 7 at the C. E. convention in Fowler, Calif. This is the fourth time this play has been given by the cast. The pastors' association of Northern California met here on April 8.—Mary A. Jones, Fresno, Calif., April 10.

Glendora.—Our church work is moving along nicely. We have had good attendance at all of our services. On Feb. 7 Dr. Michelson, a converted Jew, brought us a stirring message. He is doing a great work among the Jews in Los Angeles. Feb. 8 the mothers and daughters entertained the fathers at a banquet. Miss Ethel Hubler gave a splendid temperance address. Feb. 28 Dr. W. Russell Shull gave an address on a new approach to the alcohol problem. At this time Pastor J. W. Lear and his wife are in Phoenix, Ariz., to preach the dedicatory sermon and to continue services three nights. On March 31 we held our love feast. We had evangelistic services three evenings before Easter. We had union Good Friday services in the Methodist church. April 19 the fathers and sons will have a banquet, sponsored by the men's work organization. Rev. Herman Burton, pastor of the Nazarene church, will bring the message.—Mrs. Harvey Starner, Glendora, Calif., April 14.

Lindsay.—The attendance at Sunday school has been gradually increasing since the first of the year. We reached the peak when on Easter Sunday we had 200 in attendance. On Feb. 26 the men of the church sponsored a father and daughter banquet. There were sixty-two present. The young married ladies prepared and served the banquet. On March 3 Bro. C. E. Davis of La Verne College preached for us in the absence of Bro. D. C. Gnagy. Our evangelistic meetings began on March 4 and continued until March 17, with Pastor Gnagy preaching the first week and Bro. Wilbur I. Liskey of Raisin preaching the last week. Two of our junior girls were baptized following the meetings. We held our love feast on Thursday evening before Easter Sunday. On Easter Sunday our young people's choir sang two selections in the morning and Pastor Gnagy brought the morning sermon. Bro. Andrew Blickenstaff of McFarland, Calif., was with us and had charge of the election and installation of Eugene Gnagy into the ministry. He is the oldest son of Brother and Sister Gnagy. In the evening Eugene preached his first sermon for us. On March 31 Bro. John R. Strain of Reedley preached for us in the absence of our pastor. We always enjoy hearing Bro. Strain as he gives his very practical sermons on everyday living. He is a teacher in the Reedley High School and is doing a marvelous work among the young people in helping them to know Christ.—Mrs. Edna Shryer, Lindsay, Calif., April 10.

Modesto.—We met in council March 13. The new church plans which had been presented by the committee at a previous meeting were accepted. A financial plan has been worked out and the membership is responding very commendably. On Feb. 8 we held our annual birthday dinner, with more than 300 attending. A fine program was presented. At that time we raised $250 for the building fund. Our love feast was held March 21, with a good attendance. On Easter Sunday morning our pastor gave us a fine sermon. Ten were received by letter. In the evening the choir rendered the cantata, The Song of Triumph, directed by Pastor Paul Studebaker. On April 7 parts of the cantata were broadcast over our local station. The men's organization has purchased a new electric bulletin board. The women are planning to meet with our two adjoining churches on April 18 in a joint missionary meeting. Sister Martha Shick is with us at this time doing personal work. We feel that much good will be accomplished during her two weeks' stay with us.—Edith Bohn, Modesto, Calif., April 15.

Colorado

Haxtun.—On March 17 we were favored by a trombone solo by Bro. Willard Bamford. On March 24 the Easter cantata was rendered in the high school auditorium by the joint choirs of the town. While our pastor was away conducting evangelistic services at Rocky Ford he received word of the death of his father and sister. We extend our sympathy to him and to his family. Letters were granted recently to Mabel Stryker and Burton Holmes. On Easter morning a vocal duet was rendered by Lucile Crist and Marion Holmes. We were grateful to Mrs. Julia McCulloch and her son, Lawrence, for the lovely bouquet on Easter morning. We are glad to welcome Brother and Sister W. L. Decker back from Winterset, Iowa, where they have been making their home for some time. Sister John Whitney, a former member, was with us on March 31. On March 28 our ladies' aid held a missionary meeting at the home of Mrs. Tom Crist. On April 12 they served a supper for visitors participating in the annual music festival held at the high school. As a fitting climax to our two weeks' meeting conducted by Bro. X. L. Coppock of Rocky Ford, five were baptized on April 15 just prior to our love feast. We were glad to have some from the Sterling church with us for this service. Bro. Coppock brought very inspirational messages, and the interest and attendance were good. On April 7 he gave a talk on the Ten Commandments, especially for the children. There was a fifteen-minute prayer service preceding the evening meetings. Special musical numbers were rendered at each service.—Mrs. Warren D. C. Wood, Haxtun, Colo., April 18.

Sterling.—March 29 we met in council. Bro. E. F. Weaver, member of our mission board, was with us. Church officers were chosen for a year. The various treasurers gave satisfactory reports. Recently our men's organization sponsored a waffle supper and cleared over $20. We plan to have communion services on April 21. We will help with the union daily vacation Bible school this summer. Our missionary society is well attended. We found Women and the Way very interesting. We sent the Gospel Messenger to two new families. We have sent a number of cards and some flowers to the sick, and have helped with the church finances. We do some calling and report at each meeting.—Mrs. Ollie Ullery, Sterling, Colo., April 13.

Florida

Miami.—Our revival services were conducted by Bro. McKinley Coffman. He brought seventeen interesting, Spirit-filled sermons. We feel the church has been greatly benefited. On the last Sunday, after a basket dinner, ten young people were baptized in the ocean by Pastor T. S. Richardson. We pray that others may decide for Christ in the near future. One was baptized prior to the meetings. A number of tourists have worshiped with us this season. We appreciate having them with us and hope they will come again. Anyone knowing of members or friends living in or near Miami please write our pastor or the undersigned. The young people gave an Easter pageant. We hope a number of our young people can go to camp.—Mrs. Enos Overholser, Pinewood Station, Box 4002, Miami, Fla., April 15.

Illinois

Bethel.—Our pastor, Bro. S. Earl Mitchell, conducted a week of pre-Easter meetings. These services were well attended. On Sunday morning following Easter nine children were baptized. This was a very impressive service. On Easter Sunday evening the young people presented the drama, He Lives. The ladies' aid held a fellowship supper on March 28. The ladies who quilt have been very busy this winter. Our mother and daughter banquet will be held on May 9. The men recently had a Sunday morning breakfast at the church. Bro. Klinger of Chicago gave them an inspiring talk. Our spring council will be held April 18.—Mrs. Ralph M. Flory, Naperville, Ill., April 11.

Dixon.—We met in council on March 11. By a unanimous vote the pastor and his wife, Brother and Sister Wm. E. Thompson, were asked to continue their work. On March 13 the colored people of the Lee Mission in Dixon gave a most impressive interpretation of the drama, The Challenge of the Cross. They repeated it on April 7. On Palm Sunday morning Miss Nannabelle Clark of the Moody Bible Institute gave a most interesting account of her spiritual life. From March 20 through Easter Bro. Will West of Mt. Morris, Ill., brought us spiritual messages. On April 7 the a cappella choir from Goshen College brought us a program in the afternoon. Our services have been well attended. Our offerings have been good and our people have a will to work. Our communion service will be held on April 28. We are planning to have a revival meeting from Sept. 18 to Oct. 6, with Bro. Ralph Rarick, as evangelist.—Mrs. David Wade, Dixon, Ill., April 15.

Kaskaskia.—We met in council April 6. Bro. George Miller of La Place took charge of the services. Our series of meetings will begin July 14, with Bro. Dolar C. Ritchey as evangelist. On April 7 Bro. Fred Eagleton was ordained as elder. Bro. Tommy Sluder, one of the oldest members of this church, was called to his reward on March 14. We are hoping for a larger attendance at all services now that weather and road conditions are improving.—Mrs. Wm. Barker, Brownstown, Ill., April 15.

Indiana

Cedar Creek.—We met in council on March 11. One letter of membership was granted and one was received. Our communion will be held on May 12, at 7:30 P. M. We appreciated having Bro. H. Spenser Minnich of Elgin, Ill., with us at the evening service on March 31. His message was spiritual and timely. Our Easter sunrise service was well attended. Because of extreme cold weather the service was held indoors. A program was given in the evening. A play, The Real Meaning of Easter, was given by the young people. The ladies' aid is a congenial group. They are doing commendable work. They have sponsored some very successful church suppers. Instead of having a set charge they take up a freewill offering. The last supper brought in almost $50. We are planning a birthday celebration to be held in the church basement on April 26. We are happy in the Master's service. We appreciate having the Gospel Messenger in most of our homes.—Mrs. J. S. Flory, Garrett, Ind., April 15.

Liberty Mills.—We enjoyed fine services during the Lenten and Easter season. During the Lenten season our pastor preached a series of morning sermons on Words From the Cross. Special Holy Week services were held on Thursday and Friday nights with our communion on Saturday night. On Easter Sunday evening we enjoyed a three-act play given by the young people under the direction of Mrs. Millard Dickey. Two were received into the church by baptism. Brother and Sister Howard Bosler, missionaries on furlough from Africa, were with us on April 7. Bro. Bosler brought us a fine address concerning his work in the Garkida leper colony. Bro. Jacob Dick, a student in Bethany Biblical Seminary, brought us a fine sermon on April 14. Our church will be host to the district young people's conference of Middle Indiana on May 4 and 5. At our council meeting on April 6 Bro. Vernon Johnson was relicensed to the ministry for another year. Pastor John Long was selected to serve as delegate to Annual Conference. We are striving to be better church members and followers of Christ. On April 21 a girls' trio from Bethany will bring some special music.—Mrs. Robert Taylor, North Manchester, Ind., April 16.

Logansport.—Our church has been progressing nicely, with Bro. David Fouts of Manchester College as our pastor. The aid society made mince meat four times this winter and served lunch at a sale. We paid off our 1938 and 1939 quota for the Mexico Welfare Home. We have regular all-day meetings twice each month. We had three evenings of pre-Easter services, with Prof. O. Stuart Hamer, our pastor and our pastor's father of Modesto, Calif., as speakers. Easter services began with a sunrise meeting. We had special services in the morning and evening. Some of our much loved and dependable members, Mr. and Mrs. Jack Harless and children, Mr. and Mrs. Ray Bolen and family, have left us for other homes. Thos. Duddlesten of California, who was with us for a few months, has returned to his home. The Berean class has regular monthly meetings. Lulu Rush is teacher of the class and John Wolf is president. Their present project is cleaning and redecorating the church basement. At our April council meeting the writer was appointed to fill the unexpired term of Mrs. Lottie Ridenour as correspodent.—Mrs. John Duddlesten, Logansport, Ind., April 13.

Michigan City.—We have been privileged to have some very fine speakers during these past months. Brother and Sister Edward Ziegler gave fine messages on their missionary work. They also showed colored pictures. Dan West helped us a great deal in our thinking on war and peace. Bro. H. Spenser Minnich shared with us his ideas on stewardship. Our church participated in the union Easter services held in our city. Our pastor, Bro. W. G. McFadden, delivered one of the messages at the union Good Friday services. He also spoke at the Easter sunrise service. After this service the young people enjoyed breakfast together. The communion services were held on March 30, with Eld. Galen Bowman in charge. We are looking forward to a visit from Bro. J. O. Winger of Manchester College, and hope to have the young people from the seven other churches of this section of the district present for the evening service on April 28. On April 21 the B. Y. P. D. from the Buchanan church, Mich., will present a play in our church. Plans are forming to send representatives to each of the camps at Camp Mack this summer. The ladies of the church have divided into groups of three. Each group takes a month in which to work on a project of its own choosing. The proceeds will go to carry on the work of the ladies' aid. Much interest is being shown in this work.—Evelynne Warnke, Michigan City, Ind., April 15.

Osceola.—Early this year one of our young men, Arno Holderread, was licensed to the ministry. On Easter evening the young people presented The Way of Life. Sixteen babies and children were presented to the Lord this Easter Sunday. The Manchester College group gave a peace play in our church on April 7. Our men's organization plans to make more improvements on the church.—Paul Singrey, Elkhart, Ind., April 13.

Pyrmont.—Our church program is being carried on very efficiently under the leadership of our new pastor, Bro. Robert Sink. Since his coming two members have been received into the church by baptism and two by letter. He was elected elder for the coming year. Three members have recently been taken by death. Our Achievement Offering amounted to $155.35. At present we are considering redecorating the interior of our church. The women of the Willing Workers' class, taught by Sister Harriet Metzger, have been serving suppers, the proceeds being added to the redecorating fund. This class gives $15 a year to missionary work, and $25 a year toward pastoral support. Our class of young girls, the Door-Keepers' class, taught by Sister Mary Hufford, conducted a birthday candlelighting service. They received $10, which was applied to the redecorating fund. They have been making scrapbooks for the children in the Riley hospital in Indianapolis. They made framed pictures for the rooms in the welfare home of this county. The men's group has organized. They have rented ground to plant corn and soy beans. The proceeds will go to the church. Our ladies' aid has been making quilts and comforters for the needy.—Mrs. Ruth Liebert, Delphi, Ind., April 17.

Roann.—We met in council March 4. Sister Mary Cook, who has been serving us as pastor, resigned because of ill-health. We are desirous of securing someone to take her place as soon as possible. In the meantime our home ministers are carrying on the work. We co-operated in the union pre-Easter services. One evening service was held in each of the four churches during the week preceding Easter. A Good Friday service and an Easter service were held in the Methodist church. On Sunday evening an Easter cantata was given in our church by the union choir. Bro. D. H. Fouts of North Manchester, Ind., brought the morning message on March 31. We are looking forward to our revival meetings, with Bro. Dewey E. Rowe of Bryan, Ohio, as evangelist. The ladies' aid held one market since our last report. On April 11 they served meals at the Liberty Mills community sale and cleared $60. They will also serve the alumni banuet at the local high school on April 25.—Mrs. Myrtle Morphew, Roann, Ind., April 15.

Syracuse.—We are without a regular pastor, but receive many splendid messages from ministers secured by our ministerial board. Among those who delivered messages here recently are Brethren Virgil Mock, Iverson Mishler, Galen Bowman, Lee Cory, H. A. Claybaugh and Emeral Jones. Our revival meetings were conducted by Bro. H. A. Claybaugh. They began on March 10 and closed on Easter Sunday with our love feast being held in the evening. Bro. Clabaugh delivered seventeen uplifting and inspiring messages. Eight were baptized, and all who attended were much benefited. Sister Cora Stahly of Nappanee was in charge of the music. Her work was appreciated and enjoyed by all. Many from our neighboring congregations attended and brought us splendid messages in song. Bro. Guy Symensma and Bro. Claybaugh visited in many homes during the revival. The ladies' aid is doing excellent work and our services have increased in number and interest. Two of our members, Sisters Goldie Bell and Susan Warstler, passed away recently. One letter of membership was granted.—Mrs. Peter Plew, Syracuse, Ind., April 6.

Iowa

Brooklyn.—On March 31 we had a basket dinner at noon. Our quarterly business meeting was held in the afternoon. Our spring love feast will be held June 2, at 7:30 P. M. The church and family have suffered a shock over the sudden death of Sister Rebecca Connell on April 4.—May Breneman, Brooklyn, Iowa, April 17.

Council Bluffs.—On April 14 Bro. Harry Rogers brought the morning messages. Baptismal services were held in the afternoon, at which time nine were received into the church. Bro. Caskey was in charge of this service. On Sunday evening we held our love feast, with the undersigned officiating. We are glad for the good work that is being done through the efforts of Brother and Sister O. C. Caskey.—Harry Rogers, Corning, Iowa, April 18.

Mt. Etna.—We met in council April 9, at which time Sunday-school officers were elected. Bro. Wm. Hickcox was re-elected superintendent, with Sister Dorpha Kingery as assistant. Because of bad weather and road conditions our attendance has not been so good this winter. We are hoping with the coming of spring it will be largely increased. We plan to hold a vacation Bible school again this summer, with Brother and Sister Meredith Rogers in charge. Our mother and daughter banquet will be held the first part of May. June 2 is the date set for our love feast.—Mrs. Harry Rogers, Mount Etna, Iowa, April 18.

Panther Creek.—We met in council on March 7. Seven letters of membership were granted. We have received a number of letters. A committee was appointed to investigate the purchase price of ground near the church for a parsonage. They were also asked to find building plans and prices for the parsonage and to give a full report at the June council. Bro. Dale Emmert was re-elected church clerk, with the writer as correspondent. Mrs. Horton Hays was elected as C. W. vice-president. Bro. Virgil Marshall was chosen as delegate to Annual Conference, with Bro. H. Roy Book as alternate. Our pastor, Bro. L. A. Walker, is to represent Middle Iowa at Annual Conference. Our communion will be held on April 28, at 7:30 P. M. We had the pleasure of entertaining the McPherson College choir. We appreciated their program. We had our annual birthday supper on March 12. Rev. Hile, pastor of the Christian church in Perry, was the principal speaker. A good program was arranged by Horton Hays and Raymond Pollock. Tables were set for each month of the year. A nice sum was raised and added to the parsonage fund. The B. Y. P. D. held a mystery supper and program in February and realized a nice amount to pay on their pledge.—Mrs. C. G. Wicks, Adel, Iowa, April 16.

Kansas

Conway Springs.—Snow and cold weather in January hindered the attendance somewhat. Rev. H. J. Bond, pastor of the Presbyterian church, was guest speaker at the young people's banquet. An offering was taken in January for the Crumpackers in China. Our quota is $20, and we went over the top. On Feb. 11 we had union services in the Methodist church. Some of our members attended the regional conference at McPherson, Kans., and reported a good meeting. We had union pre-Easter services at the M. E. church. A union Easter breakfast was held at our church. There were nearly one hundred present. Rev. G. E. Heitmeyer of the M. E. church gave the message. A pageant, A Voice in the Garden, directed by Mrs. Geo. Plaugher and Mrs. Melvin Funk, was given by the young people on Easter Sunday evening. We met in council on March 29. Bro. Paul E. Thompson was chosen as pastor for another year. We will co-operate with the other churches in union meetings in the park during July and August. A committee was appointed to take care of the meals during district meeting, which will be held in October. Our love feast will be held on April 28, at 7:30 P. M. April was designated as go-to-church month.—Amos O. Brubaker, Conway Springs, Kans., April 11.

Larned Rural.—Our church and the neighboring Mennonite and Methodist churches united in a union revival service, Feb. 11-25. Rev. H. E. Galyon, pastor of the Pawnee Rock Methodist church, brought helpful messages each evening. Special numbers of music were given by the members of the three churches. As a result of this meeting two of our Sunday-school girls were baptized by Pastor R. A. Haney. The three churches are planning to hold a union daily vacation Bible school May 20-31. At our recent council eight letters were granted. Several of these were to persons now living in California. Letters were granted to Brother and Sister Leonard Snowberger, who have moved to Graham, Mo. We miss these members very much. Bro. Snowberger was a member of the ministerial committee and also served as church treasurer. Mrs. Snowberger was active in Sunday-school and aid work and also served as church chorister. Bro. Will Cline was chosen as church treasurer. On Feb. 11 Joyce Snowberger and Daniel Zook were married in our church by our pastor. Our children's director, aid president and our pastor attended a part of the regional conference at McPherson. The Achievement Offering was taken for missions. Our church is taking advantage of the Messenger club rate again this year. Our school of missions, scheduled for the Sunday evenings of January, had to be postponed until March because of snow and severe cold. This school was sponsored by the missionary department of the women's work. Much interest was shown and attendance was good. The adults and young people studied the mission fields of our church. The children studied the book, Welcome House. The class sessions were followed by programs consisting of reports, slides, poems, special music and object lessons. The aid has sponsored several fellowship suppers lately. Our church as well as the entire community feels the loss of our Mennonite pioneer, D. B. Zook, who passed away recently. Our pastor appreciates the gift of books from the Zook library. Brother and Sister W. W. Horning and Brother and Sister Haney attended one of Bro. Walter Kahle's lectures on money management, which was given in the Eden Valley church. Our love feast will be held on April 14.—Mrs. Irva Kendrick Haney, Larned, Kans., April 13.

Morrill.—On Feb. 6 the members of the Servants of the Master class held an all-day meeting to sew for Bethany hospital. They also knotted several comforters. On Feb. 8 the ladies' aid had an all-day quilting meeting. They sponsored a pre-Easter food sale. The world day of prayer was observed with a union service. The women's quarterly meeting was held on Feb. 11, with a good attendance. The officers are as follows: president, Mrs. Baldwin; vice-president, Mrs. Floyd Meyers; secretary-treasurer, Mrs. Maurice Wallace. They gave the following financial report for the year: local project, $92.96; foreign, $88; national, $39; district, $6. On Palm Sunday evening the choir, directed by Harold Harpster, presented the cantata, The Day of Resurrection. The other churches of the town attended this service. Passion Week was observed with union services each evening. Rev. Y. S. Beans of Hiawatha, Kans., preached inspiring sermons. On March 25 four were baptized. At our business session it was decided not to send a delegate to Annual Meeting. Bro. J. F. Baldwin, our pastor, asked the church to accept his resignation, to become effective after June. This was accepted. Brother and Sister Baldwin and family expect to go to Chicago. Bro. Baldwin and Charles will enter the seminary to resume their studies. We regret to lose these good people but hope they will be richly blessed in their work wherever they are. The McPherson ensemble gave a good musical program on March 30. Bro. Baldwin held revival meetings at Quinter, Kans., in April.—Lura F. Engle, Morrill, Kans., April 15.

Navarre.—Attendance is back to normal after a severe winter with snow-blocked roads. Easter services were well attended. The pastor spoke on The Lure of the Cross. An offering for general missions was received. In the evening a play, The Unlighted Cross, was given by the young people. The fathers entertained their sons at a banquet on April 11. Dean R. E. Mohler of McPherson College brought the message. Guy Hays was toastmaster, and the group singing was led by Henry Hall. Both men are former students of McPherson College. The proceeds are to go to McPherson College.—Mrs. Emory Shank, Abilene, Kans., April 17.

Ozawkie.—The men's work committee has finished building a kitchen with cabinets and working tables in the church basement. This will be a great convenience and we thank the members of the committee who gave so willingly of their time. The ladies' aid is kept busy with various types of activities, such as quilting and serving banquets. Since we are observing church night there is a greater interest shown in all departments. Our Sunday evening services usually consist of discussions by young and old. On Easter Sunday the Sunday school put on a very good program of readings and music.—Mrs. J. R. Owens, Ozawkie, Kans., April 11.

Prairie View.—Our attendance has increased since the deep snow has gone. Our love feast will be held on May 12, at 7:30 P. M. On April 26 we expect Bro. Clinton I. Weber of Hutchinson to give us a temperance lecture in the evening. Bro. Roy Murphey was elected Sunday-school superintendent, with Bro. Foster Williams as assistant. Bro. Fred Reidl is president of the B. Y. P. D., with Bro. Elmer Anderson as vice-president. On April 21 a Sunday-school convention will be held in our church. Dinner will be enjoyed at the church. A short program will be given by each of the Sunday schools. Feb. 18 was Eld. J. E. Crist's eightieth birthday. The church and community had a basket dinner in honor of this occasion. His brother, Bro. D. A. Crist, and wife were present, and Bro. D. A. Crist gave a talk in the afternoon.—Minnie Dague, Scott City, Kans., April 12.

Maryland

Brownsville.—The annual women's missionary meeting was held in February. The guest speaker was Estella Cubbage of Washington, D. C. The offering for the women's work project amounted to $51. The men have sponsored two meetings this winter. A group from Grantham College, Pa., brought music and a message. Rev. William Beachler gave an interesting message on the parent-child problem and its solution. Pastor Roy K. Miller gave six pre-Easter messages. On Good Friday evening Bro. Brengle of Frederick, Md., showed pictures of the Passion Play. The young people had charge of the Easter sunrise service. Pastor Miller will represent our church at Annual Conference. It was decided to set the second Saturday in May as the permanent time for our spring love feast, and the second Saturday in October for our fall love feast. This spring our love feast will be held on May 11, at 5 P. M. Bro. Miller just closed a two weeks' successful revival meeting at the West Brownsville house. The attendance and interest were excellent. The church has been strengthened spiritually. Two were reclaimed and one was reconsecrated. Twenty were received into the church by baptism.—Mrs. Laura E. Fouch, Brownsville, Md., April 15.

Green Hill.—We are glad to welcome back Brother and Sister Ira Eby, who have been spending the winter months near Ridgely, Md. We met in council March 31, at which time we decided to send a delegate to Annual Conference. A Bible conference was conducted April 5-7, with Brethren I. N. H. Beahm and Grant Mahan as instructors. There were six meetings and they were

well attended. We will hold our spring love feast on May 19. Our Sunday-school and church services are going nicely. The bad weather lowered the attendance somewhat. The B. Y. P. D., accompanied by the adult adviser, enjoyed a covered dish supper at Ridgely. They also took part in the round table discussion at Farmington on March 29. They have charge of the meetings the third Sunday night of each month.—Fannie P. Johnson, Westover, Md., April 16.

Grossnickle.—Every two weeks our young people have a program, which is followed by a music class. We have planned to visit our county jail once every month. We have a home department that visits the shut-ins. Plans have been made to visit the Roxbury Penal Farm and the San Mar Home in the near future. The Sunday-school officers are as follows: Bro. Basil Grossnickle, superintendent; Sister Gladys Leatherman, secretary; Bro. Paul Grossnickle, treasurer; Sister Letha De Lauter, cradle roll superintendent. Our Easter service was presented on Easter evening. March 7 we met in council. Bro. C. M. Frushour was re-elected elder. Bro. C. F. Holsopple is delegate to Annual Conference. Delegates to district meeting are Albert Harshman, Clyde Grossnickle, Silas Bittle, Ralph Frushour and Dorsey Blickenstaff. The undersigned was chosen as Messenger correspondent. We are looking forward to our evangelistic meetings, which will begin May 1. Brethren C. F. Holsopple and I. R. Stotelmyer will bring the messages. Our love feast will be on May 25.—G. Pauline De Lauter, Smithsburg, Md., April 15.

Manor.—On March 25 Bro. A. J. Caricofe of Vienna, Va., began a two weeks' series of meetngs at this place, closing April 7. During this time Bro. Caricofe preached sixteen interesting, instructive and Spirit-filled sermons. As an immediate result of these meetings six persons confessed Christ as their Savior and have been baptized. We met in council on April 6. Bro. Wm. Wyand was appointed church trustee to fill the unexpired term of Bro. Josiah Hammond, who passed away in March. Bro. Harry Highbarger was elected as church treasurer. Delegates to district meeting are Brethren Rowland Reichard, Frank Otto and Sister Reba Long, with Sister Katherine Miller and Bro. Wm. Kershner as alternates. On May 4, at 4 P. M. we will have our spring love feast.—Naomi H. Coffman, Fairplay, Md.

Pipe Creek.—The student volunteer group from Juniata College gave a splendid program on March 17. Our young people gave an Easter program, Be Not Afraid, on March 22. A mother and daughter meeting was held on March 31. Bro. Wm. Kinsey showed pictures of the last supper and of the crucifixion. At our aid meetings our women are using the mission book, Women and the Way, with Mrs. Andrew Hoff in charge. We met in council on April 3. The ministerial committee reported that Bro. Rufus Bucher will hold meetings in the Union Bridge house in November of 1940. Bro. A. Joseph Caricofe will conduct meetings in the Pipe Creek church in August of 1941. Brethren C. O. Garner and John D. Young and Sisters Ida M. Englar and Mary K. Hoff were chosen as delegates to district meeting. Brethren C. O. Garner and B. O. Bowman will represent us at Annual Meeting. A men's meeting was held on April 8. Rev. Harry Hager was the guest speaker. Our love feast will be held on May 5, at 6:30 P. M.—Mrs. H. Paul Hull, Linwood, Md., April 10.

Pleasant View.—We met in council April 14, at which time vacancies were filled and reports were given by different boards. Delegates to district conference were elected. It was decided to begin our evangelistic meeting on April 28, closing with the love feast on May 12, at 5 P. M. The meeting will be in charge

ANNOUNCEMENTS

Annual Conference

Ocean Grove, N. J., June 5-11.

District Meetings

Canada, Western—Bow Valley, July 16-19.

Idaho and Western Montana—Whitefish, Mont., May 3-5.

North Dakota and Eastern Montana—Surrey, June 27-30.

Oregon—Camp Myrtlewood, July 23-27.

Texas and Louisiana—Nocona, July 26-28.

LOVE FEASTS

California

May 5, 4 pm, Glendale, First.
May 5, 6:30 pm, Los Angeles, Belvedere.
May 5, 7 pm, Reedley.
May 19, 4 pm, Los Angeles, First.

Illinois

May 4, 7 pm, Oak Grove.
May 5, 7 pm, Lanark.
May 13, 7:30 pm, Lena.
May 19, 7 pm, Sterling.

Indiana

May 4, 7 pm, Anderson.
May 4, 7:30 pm, North Winona.
May 5, 7 pm, Four Mile.
May 5, 7:30 pm, Muncie.
May 8, Walnut.
May 9, West Goshen.
May 11, Beech Grove.
May 11, 7:30 pm, Buck Creek.
May 12, Bremen.
May 12, 7:30 pm, Cedar Creek.
May 18, 7:30 pm, Upper Fall Creek.
May 19, Pleasant Hill.
May 19, 6:30 pm, Rossville.
May 24, Pipe Creek.
May 25, Killbuck, Antioch house.
June 1, 7:30 pm, Middletown.

Iowa

June 2, Dallas Center.
June 2, Mt. Etna.
June 2, 7:30 pm, Brooklyn.
June 2, 7:30 pm, Union Ridge.

Kansas

May 5, Newton.
May 12, 7 pm, Prairie View.
May 19, Burr Oak.
May 25, Maple Grove.

Maryland

May 4, 2:30 pm, Piney Creek.
May 4, 4 pm, Manor.
May 5, Hagerstown.
May 5, 6:30 pm, Monocacy.
May 5, 6:30 pm, Pipe Creek.
May 5, 7 pm, Denton.
May 11, 5 pm, Brownsville.
May 12, Pleasant View.
May 12, 7 pm, Locust Grove.
May 18, 2 pm, Broadfording.
May 18, 4 pm, Beaver Creek.
May 19, Green Hill.
May 19, 6 pm, Westminster.
May 19, 6:30 pm, Beaver Dam.
May 25, Grossnickle.
June 1, 3:30 pm, Long Green Valley.

Michigan

May 18, Thornapple.
May 25, Elmdale.

Minnesota

May 19, Worthington.

Missouri

May 22, Mound City.

North Dakota

May 5, 8 pm, Carrington.

Ohio

May 4, 7 pm, East Dayton.
May 4, 7:30 pm, Bear Creek.
May 5, Center.
May 5, Lick Creek.
May 5, Springfield (N. E.).
May 5, Woodworth.
May 5, 7 pm, Mohican.
May 5, 7 pm, Wooster.
May 5, 7:30 pm, Chippewa.
May 5, 7:30 pm, Troy.
May 18, Eaton.
May 18, Middle District.
May 18, 7:30 pm, Eaton.
May 25, 7 pm, Eversole.

Oklahoma

May 13, 7:30 pm, Washita.
May 14, 7:30 pm, Thomas.

Oregon

May 4, Mabel.
May 18, Newberg.

Pennsylvania

May 4, Lower Claar.
May 4, 2:30 pm, Welty.
May 4, 5, 10 am, Little Swatara, Ziegler house.
May 5, Ephrata.
May 5, Locust Grove, Johnstown.
May 5, Palmyra.
May 5, Roxbury, Johnstown.
May 5, Stone church, Huntingdon.
May 5, Walnut Grove, Johnstown.
May 5, 4 pm, Harrisburg.
May 5, 6 pm, Hanover.
May 5, 6 pm, Lower Cumberland, Mohler house.
May 5, 6 pm, Manor, Purchase Line house.
May 5, 6 pm, York.
May 5, 6:30 pm, Germantown, Philadelphia.
May 5, 6:30 pm, New Enterprise.
May 5, 6:30 pm, Philadelphia, First.
May 5, 6:30 pm, Roaring Spring.
May 5, 6:30 pm, Rummel.
May 5, 6:30 pm, Shade Creek, Berkey house.
May 5, 7 pm, Geiger.
May 5, 7 pm, Green Tree.
May 5, 7 pm, Pleasant Hill, Johnstown.
May 5, 7 pm, Norristown.
May 5, 7 pm, Windber.
May 5, 7:30 pm, Pittsburgh.
May 11, 1:30 pm, Indian Creek.
May 11, 4 pm, Pleasant Hill.
May 11, 12, 10:30 am, Falling Springs, Hade house.
May 11, 12, 1:30 pm, Midway.
May 11, 12, 1:30 pm, Richland.
May 12, Mt. Olivet.
May 12, Spring Grove, Kemper house.
May 12, Ten Mile.
May 12, Waterford.
May 12, 10 am, Codorus, Shrewsbury house.
May 12, 1:30 pm, Marsh Creek, Gettysburg.
May 12, 2 pm, East Fairview.
May 12, 6:30 pm, Huntsdale.
May 12, 7 pm, Brotherton, Brothersvalley.
May 12, 7 pm, Claysburg.
May 12, 7 pm, Jennersville.
May 12, 7 pm, Snake Spring Valley.
May 14, 7 pm, Greencastle.
May 15, 16, 1:30 pm, White Oak, Graybill house.
May 16, 17, West Greentree, Rheems house.
May 18, 10 am, Back Creek.
May 18, 1:30 pm, Conestoga, Bareville house.
May 18, 2 pm, Bachmanville.
May 18, 6:30 pm, Spring Run, Pine Glen house.
May 18, 7 pm, Buffalo.
May 18, 19, Upper Conewago, Mummert house.
May 19, East Petersburg.
May 19, Koontz.
May 19, 2 pm, Maiden Creek, Mohrsville house.
May 19, 3 pm, Lebanon.
May 19, 6 pm, New Fairview.
May 19, 6:30 pm, Maple Spring.
May 19, 7 pm, Berlin, Beachdale house.
May 19, 7 pm, Madison Avenue, York.
May 21, 22, Springville, Mohlers house.
May 25, 1:30 pm, Welsh Run.
May 25, 2 pm, Akron.
May 25, 26, Shamokin.
May 26, 27, 10 am, Antietam, Prices house.
May 25, 26, 10 am, Schuylkill.
May 25, 26, 10 am, Upper Codorus, Black Rock house.
May 26, Springfield.
May 26, 9:30 am, Lower Conewago, Bermudian house.
May 26, 10 am, Codorus, Codorus house.
May 26, 5 pm, Carlisle.
May 28, 29, 10 am, Chiques.
May 29, 30, 1:30 pm, White Oak, Kreider house.
June 1, Mechanic Grove.
June 2, 6:30 pm, Middle Creek.
June 9, Yellow Creek, Bethel house.

Virginia

May 4, 6:30 pm, Sangerville.
May 5, 7 pm, Mt. Zion house, Greenmount.
May 5, 7 pm, Timberville.
May 11, 6 pm, Oak Grove.
May 18, Midland.
May 19, 7 pm, Cooks Creek, Garber house.
May 26, 7 pm, Linville Creek, Cedar Run.

Washington

May 25, Ajlune.

of Pastor C. F. Holsopple. The women's annual district conference will convene in Pleasant View on May 16. The women's work is moving along nicely, with Sister Ruth Ausherman as president. The other officers are as follows: Sister Mary Bowlus, secretary; Portia Arnold, treasurer; Ruth Bowlus, director of peace and temperance; Bertha Bowlus, director of Bible study; Goldie Bidle, director of aid. Our last meeting was directed by Sister Pauline Guyton. Sister Holsopple brought us an interesting and much appreciated message on missions. The young people reorganized, with Bro. Amidee Eckard as adult adviser. They have been meeting in different homes during the winter months. They attended the round table discussion held in the Hagerstown church on March 31. During the winter months quite a number of our members were sick, thus cutting down attendance in all activities. However, at this writing I am glad to say there is a marked improvement in health and church attendance.—Mrs. J. S. Bowlus, Jefferson, Md., April 16.

Westernport.—Our Sunday school and church services have been well attended this year in spite of the wintry weather and sickness. At our prayer meeting at the beginning of Lent many expressed their desire to attend all church services from then until Easter. Since Easter we have been having excellent attendance at all services. At our prayer meetings we have been studying different phases of the Holy Spirit. The children gave an Easter program. On April 7 our morning church service was in charge of the young people. They gave a short temperance playlet. One of the young people gave an interesting talk on alcohol. We are planning to have a vacation Bible school this summer. We are looking forward to a revival meeting this fall. —Mrs. Dorsey Rogers, Westernport, Md., April 16.

Minnesota

Root River.—It was unanimously voted to retain our pastor, Bro. Mark Burner, for another year. We observed the world day of prayer with a neighboring aid society. The young people and children gave an Easter program. Mrs. Burley Ewalt was chosen as president of the ladies' aid society. On March 16 the ladies held a bazaar and lunch in a neighboring hall. The proceeds amounted to about $70. They are remodeling the church kitchen. During the winter months the Sunday evening services were discontinued, but they are beginning again.—Marjorie Tammel, Preston, Minn., April 15.

Montana

Poplar Valley.—We met in council April 4. A letter was accepted. A committee was retained for the building fund for the purpose of improving the church building. The young people presented a play, The Terrible Meek, at Easter. The group is planning to purchase varnish and remover for refinishing our church benches.—Mrs. W. Glenn Swank, Poplar, Mont., April 15.

New York

King Ferry.—The world day of prayer was held in the Presbyterian church at Aurora. Because of bad weather our Easter cantata was postponed and given on April 7. The larger parish Easter program was given at the Sherwood High School auditorium on March 30. Our church took its usual part. At the business meeting on April 7 various reports were given. We were glad to have with us Bro. R. P. Bucher and wife, Bro. N. K. Musser and Brother and Sister Neff of Pennsylvania that day. Bro. Musser gave an inspiring sermon in the morning, and after the cantata in the evening Bro. Bucher preached a short sermon. We are looking forward to a visit from Bro. Desmond Bittinger in the near future. Our revival meeting will be held the last two weeks in October, with Bro. W. C. Woodie of Virginia as evangelist. Mrs. Zimmerman, our Messenger agent, reports that our Messenger club has reached the goal again this year. The church decided to send Bro. H. D. Jones as delegate to Annual Conference. Brethren H. D. Jones and C. W. Zimmerman are delegates to district meeting, with Bro. Dean Weibly and Sister Jones as alternates. The men are to meet on April 11 to plan their work for another year. We decided to try to get a summer pastor as Bro. Jones expects to be away most of the summer. During the past three months because of bad weather we have had no evening services. Midweek prayer meetings have been held in the different homes when the weather permitted.—Mrs. Gertrude Roller, King Ferry, N. Y., April 12.

North Dakota

Minot.—A play was given by the younger classes of the Sunday school as a part of the program on Easter Day. Musical numbers by the young people and also recitations were given. The young people's class has been reorganized. They meet each week at the various homes. We met in council on April 1. Three letters were accepted. Naomi Harris was elected as assistant superintendent.—Violet Harris, Minot, N. Dak., April 13.

Ohio

Columbus, Co-operative Brethren.—We enjoyed a very successful pre-Easter revival. The preaching was in charge of Pastor D. R. Murray. He was assisted by several Christian leaders and ministers of Columbus. Sister Mabel Moomaw, returned missionary from India, spoke on Tuesday evening, and Prof. J. Garber Drushall of Capital University brought an object lesson to the children and preached on Wednesday evening. In order to bring more clearly the message of Jesus' last days the pastor used stereopticon song slides and preached an inspiring sermon. The music was in charge of Mr. and Mrs. Harold Arthur of Columbus. All the services were well attended and the interest was excellent. Thirty-nine received New Testaments for being present at every service. There were twenty-two confessions. On Easter morning we had a continuous service from 6:30 to 11:30. Seventy-one of our people attended the sunrise service and enjoyed a fellowship breakfast in the church. Preceding the Sunday school we had a young people and children's hour. There were 108 present at Sunday school. On the Sunday following Easter sixteen were baptized and received into the church. On Sunday evening we enjoyed a very spiritual communion service. We are praising the Lord for all his blessings. We ask a continued interest in your prayers for the work of the Lord here in Columbus.—Mrs. Orpha Murray, Columbus, Ohio, April 12.

Eaton.—Feb. 26 Eld. Wilmer Petry of Akron, Ohio, began our two weeks' revival. He preached the Word with zeal and power. He gave helpful discussions on the doctrines. He visited in many homes. As a result fourteen were baptized and some await baptism. Seventeen have been received into the church recently. The missionary Achievement Offering amounted to $60. The primary department contributed $27, and the men's work gave $10. On April 28 the men's organization will give a program at the Brethren Home in Greenville, Ohio. They will also have charge of the Mother's Day service. All the homes will be visited before the love feast, which will be held on May 18, at 7:30 P. M. Our mother and daughter banquet will be held on May 9. The Middletown church will present a program on April 28.—Mrs. Chas. Beasley, Camden, Ohio, April 1.

Fostoria.—Our school of missions was held during January and part of February, with Bro. Edwin Hall as director and local members as teachers. At our March council we elected Bro. George Garner of the Black Swamp church as our elder for another year. Brother and Sister Reuben Boomershine were elected delegates to district meeting. On March 5 the members of the church gave our pastor and his family a grocery shower, which was very gratefully received. Our pre-Easter services began March 10 and continued until Easter Sunday. Bro. Boomershine brought us very wonderful and helpful sermons. Sister Boomershine told stories to the children each evening. We also had special music at each service. On Good Friday evening we held our love feast. On Easter Sunday evening a program was given by the Sunday school. Our young married people's class gave a missionary play, If They Only Knew, on April 7. Bro. Boomershine was ill for a few weeks, and Bro. Conrad Snavely very capably filled the pulpit. The women's work group has been meeting each Wednesday for an all-day meeting. We did some sewing for Bethany hospital. We also made several comforters. Some of the comforters we sold and some we gave to needy families. It is with much sadness that we report the death of Sister Oscar Byerly. She had been a member of the church for forty-six years. During her last illness her son, Robert, and his family of Ripley, Okla., came to see her. While here Bro. Robert Byerly preached for us and gave a talk to the B. Y. P. D.—Mrs. F. E. Clevenger, Fostoria, Ohio, April 17.

Pleasant Center (Green Springs).—Bro. Walter J. Heisey of North Manchester, Ind., conducted our two weeks' pre-Easter service. Bro. Heisey gave us fifteen practical sermons. Despite the bad weather and sickness we had very good meetings. One Sunday-school pupil was baptized. We had special numbers in song nearly every evening. The church was much benefited by Bro. Heisey's presence and help. Bro. Conrad Snavely of Fostoria has been preaching for us occasionally.—Logan J. Miller, Tiffin, Ohio, April 15.

Pleasant Valley.—During the time our pastor, Bro. C. G. Erbaugh, and his wife were in Florida Brethren Paul Kinsel and Lawrence Prizer filled the pulpit. Bro. Kinsel gave an interesting report on the Amsterdam youth conference. On the evening of March 3 the young married people's class gave a play The Lost Church. On March 17 it was given at Bear Creek. Other invitations to give the play have been received. At the March council Brethren C. G. Erbaugh and Glen Stocksdale were chosen as delegates to district meeting, with Sisters Clara Erbaugh and Edna Caupp as alternates. It was decided to have a daily vacation Bible school in June. The ladies' aid gave a good report. A number of women attended the women's meeting at West Alexandria in February. Our Sunday-school attendance has been good during the winter months. At Easter time the young people's class sponsored the pictures of the Holy Land.—Mrs. John P. Puterbaugh, Rossburg, Ohio, April 17.

Salem.—March 4 we met in council. Bro. E. E. Brumbaugh was chosen as delegate to Annual Conference. Brethren E. E. Brumbaugh, Sylvan Bookwalter, Albert Landis and Sister Alice Rinehart are delegates to district conference. Because of a recent operation Bro. Edward Miller has not been able to carry on as presiding elder. Bro. Brumbaugh has consented to do this work until Bro. Miller is able to resume the work. On March 1 Bro. J. O. Winger came to assist us in a revival meeting. The interest was good. Each evening Bro. Winger preached a Spirit-filled sermon to a large audience. Twenty-one have been born into the kingdom. On May 5 our church will entertain the re-

gional oratorical peace contest in the afternoon and evening. Bro. Miller is slowly recovering. We take this opportunity to express our deep appreciation to the Salem church and our many friends for the prayers, greetings and kindly considerations during his serious illness.—Mrs. Edward Miller, Union, Ohio, April 17.

Trotwood.—This winter a class on Building a Christian Personality was sponsored by the board of Christian education and was led by Bro. E. R. Fisher. Mrs. Mable Moomaw brought us the morning message on Feb. 4. David and Richard Moomaw played a violin duet during the service. Prof. Paul Halladay and the men's quartet of Manchester College presented a splendid musical program in February. On a Sunday evening Mr. R. E. Watkins of Dayton showed pictures and described the work of the Goodwill Industries. Bro. Rufus Bowman of Bethany Biblical Seminary was our guest speaker on March 3. Our members attended the afternoon and evening peace meetings at Brookville, at which Bro. Bowman gave a talk. Clifford Rinehart is the president of the men's work. Bro. Roy B. Teach of Brookville was speaker, and several boys of the Dayton Children's Home gave special music at a recent meeting. Mrs. Anna Stoner of Bear Creek brought a splendid message at the women's meeting. Passion Week services were conducted by our pastor. Seven babies were consecrated on Palm Sunday. Three adults were baptized on Easter Day. A cantata, Crown Him, was presented by the choir on Easter night. We enjoyed the Manchester College choir on March 29. During Bro. Fisher's absence in a revival meeting the pulpit was filled at different times by Brethren Wm. Hollinger, Mark Shellhaas and Paul Kinsel. In a community meeting on April 7 J. William Hughes, a noted Welshman, spoke on the subject, A Britisher Looks at America. An interesting report of district meeting was given on April 14. Our Annual Conference delegate is Bro. Fisher. A daily vacation Bible school and a Sunday-school picnic are being planned for June.—Mrs. Eugene Landis, Trotwood, Ohio, April 18.

Oregon

Weston.—We greatly appreciate the gift given by the late Bro. Herbie Hopkins. The church basement has been completed, the building has been repainted, a new roof has been put on and the main auditorium has been redecorated. We enjoyed the services of Brother and Sister G. G. Canfield and of Bro. W. M. Kahle and family. One accepted Christ and was baptized. We have had an average Sunday-school attendance of forty-five. Sister Eula Warner is superintendent. Bro. R. E. McIntosh is our elder. Our Sunday school begins at 10 A. M., with preaching at 11 o'clock. Our young people's meeting begins at 7 P. M., with preaching at 8 o'clock. We have prayer meetings every Thursday evening.—Mrs. Grace M. Bonewitz, Weston, Ore., April 15.

Pennsylvania

Akron.—We held a Bible institute on Feb. 25, with Bro. Ralph Schlosser of Elizabethtown College in charge. On March 5 we met in council. Eld. David Snader was chosen as delegate to Annual Meeting. Brethren David Snader and Harry Dohner were chosen as delegates to district meeting. The Sunday school rendered a program on Easter Sunday evening. Our love feast will be held on May 25, at 2 P. M.—Geo. B. Wolf, Akron, Pa., April 13.

Sipesville.—We met in council on April 2. Various reports were given, showing a neat balance in the treasuries. Our pastor, Bro. J. Lloyd Nedrow, conducted pre-Easter services and officiated at our love feast on Easter Sunday evening. Because of bad roads and inclement weather our love feast was not so largely attended as usual. One was received into the church through baptism. Bro. H. M. Snavely of Carlisle, Pa., has been secured as our evangelist for next fall, Oct. 6-20. The meetings will close with a love feast on Oct. 20. We are looking forward to an increased attendance and greater interest in the church.—Mrs. J. Lloyd Nedrow, Sipesville, Pa., April 3.

Ten Mile.—We met in council March 29, at which time one letter of membership was granted. Bro. G. L. Baker was elected delegate to Annual Conference. The pastoral committee of the church requested that Bro. Baker be retained as pastor for another year. We have secured the service of Bro. Charles W. Blough of Holsopple, Pa., for evangelistic work June 17-30. We expect to hold our communion service on May 12. Our women's work group has been working faithfully. They donated a quilt to the old folks' home at Windber. The women's work and the B. Y. P. D. are planning to make some repairs on the church in the near future.—Mrs. G. L. Baker, Marianna, Pa., April 4.

Washington

Mt. Hope.—Since our last report one has been added to our church by letter. Bro. Paul Longenecker visited our congregation and we had a pleasant evening in one of the homes. Pre-Easter services were conducted by the pastors of our church and four Protestant churches in Chewelah. Services were held in the various churches and much interest was shown. The ministerial association of these churches is sponsoring a Bible school for the intermediate pupils, and time is given by the school for this purpose. This is a fine project and gives those who have no opportunity to attend Sunday school a chance to get instruction in this way. We formed a Messenger club recently.—Mrs. Leona Barnhart, Chewelah, Wash., April 11.

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Last October we offered our New Brethren Graded Lessons for Beginners. These lessons (2 years) are so written that they may be used interchangeably. Originally printed by the Christian Board of Publication, they have been re-edited by our own editors so as to conform to our church teaching and practice. They have been prepared to meet the needs of the small as well as of the large school, of rural as well as of city schools. Begin now with the summer quarter and share in the advantages offered through these new lessons.

Lesson Subjects

Numerals indicate the number of lessons on each subject

FIRST YEAR

Fall Quarter—
Going to Church—2
How God Cares for Us—7
Happy Times at Christmas—4

Winter Quarter—
Jesus and His Friends—5
My Friends and I—8

Spring Quarter—
God's Beautiful World in Springtime—3
Our Church—3
Talking to God Our Father—2
Being a Good Helper—5

Summer Quarter—
Friends Who Help Us—4
Guests—2
Helping in God's World—3
Stories We Like to Hear Again—4

SECOND YEAR

Fall Quarter—
Happy Times at Church—2
God's Gift of Home—7
Christmas Time—4

Winter Quarter—
Stories of Jesus—5
Helping God, Our Father—5
Jesus Showing God's Love—3

Spring Quarter—
Going to Church—3
Being Kind and Helpful—4
Neighbors and Other Friends—6

Summer Quarter—
God's Good Gifts—4
Showing Our Love for God—5
Stories We Like to Hear Again—4

Lesson Material

Beginner Quarterly

The Quarterly is for the teacher and contains abundant material. Some teachers may see fit to use one assignment for several Sundays. These eight Quarterlies will also be appreciated by wise mothers as they help their children with the lessons.

Lesson Leaflet

For each lesson there is an attractive four-page leaflet for the child. The first page has a beautiful colored picture. Covers for binding these pictures preserve them for frequent use.

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Message to Parents

A leaflet for the parents explains the plan and purpose of each quarter's work. This new feature will be appreciated by the teachers and parents.

Information for Parents and Teachers

There is a folder for each year which sets forth the purpose and material of the year's lessons. For information and prices write—

Brethren Publishing House, Elgin, Illinois

GOSPEL MESSENGER

VOL. 89 — May 11, 1940 — NO. 19

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Photo by—
Ernest G. Hoff



From a Home
of Long Ago



Photo by
E. G. Hoff

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Loan Library Books

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 89 — Elgin, Illinois, May 11, 1940 — No. 19

EDITORIAL

Mother's Day Gets Larger

So far as the ordinary mind can see, the fact that "God setteth the solitary in families" was just one more blessing the singer of the sixty-eighth Psalm was glad for. No other relation to the context seems discernible. But what of that? If Venus has no other connection with the stars in the evening sky than just to be the brightest one, isn't that glory enough?

Mother will not mind if her day does blossom into family day, since nothing can ever take away her place as the heart of the home, not even if daddy keeps up his stubborn insistence on being called the head. A compensating circumstance is the excuse this wider meaning of the day will give him for abandoning the silly attempt to have a day all by himself. However, he was not so much responsible for this foolishness as were the cigar makers.

Forgetting now these incidental considerations, let us join the psalmist in praising God for arranging us in families as against the terrible possibility of having to live in solitariness. This we can do without forgetting that solitude has its rightful claims upon our interest. It is "good to steal a while away from every cumbering care." But tomorrow we exalt the blessedness of family life and consider how we may magnify it most. We must have good homes or we shall not long have much of anything that's good. E. F.

When You Move to a New Town

WHEN Jesus entered on his public ministry he located at Capernaum. It was not his native town, nor was there anything that drew him to it, so far as we can see, except that it was the most convenient center for his Galilean work. But his attitude toward it differed in two important respects from that of some folks nowadays, who go to a new place to live.

He identified himself with the religious activities of the town. The synagogue was the center of organized religion and he at once became a regular attendant when he was at home. And he took part. He did not hold himself aloof, either from lack of interest, which was not true, or because he could not endorse all that was done.

But more significantly perhaps, he was not content just to run along in the grooves cut deep by long established custom. He broke some precedents. He introduced some new ideas. He looked up some of the neglected people. For instance, there was that tax collector sitting out at the receipt of custom. The synagogue authorities had considered him and his friends beneath their notice. Jesus called on him and won him for the cause. What does that tell us? E. F.

Eric and Edda

Characters in This Home

Eric—once a wandering idealist.
Edda—keeper of an inviting fireside.
Rolf—the kinglet.

(Scene: Edda is sitting by a large fireplace sewing on a small garment. In the cradle which she rocks as she sews and sings is the kinglet.)
Edda (singing):

Hush, my sleepy kinglet,
Sleep at harvest noon;
Hush, my drowsy kinglet,
You must not wake too soon.

Sleep, now sleep, my kinglet,
Claim the sleeper's boon;
Sleep, my sleepy kinglet,
You must not wake too soon.

(Eric enters quietly as Edda repeats her improvised song. He stands beside his young wife's chair, watching mother and child. At length Edda looks up surprised.)

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Eric:
Listen, my dear, yours was a lovely song—
Indeed, a very lovely song. Almost,
My lovely one, your love would dare to wake
The babe to hear his mother sing again!
Edda:
But what if I should listen while you sing?
Eric:
Then best to leave the child asleep.
Edda:
The child—
Why do you say the child? Is he not yours
And mine, the sturdy fruit of holy love?
Eric:
Yes, yours and mine—and all we represent.
Edda:
And what is that? For there are times I think
You have not told me all. His sturdy limbs
And shapely head set him above the child
Of average wits. I think he is a prince,
Or kinglet, as I called him in my song.
Eric:
So every mother thinks.
Edda:
But little Rolf
I know is more than just another child.
Eric:
Why think him more? He is but yours and mine.
Edda:
I know, but since that day when first we met
And loved, our joy has been too full for me
To ask from where or whence my lover came.
It was enough to have you closely by,
And speaking words that are so sweet to hear.
Perhaps you are a king—and Rolf a prince—
How can I know for sure? What do you say?
Eric:
Your lovely wish is not enough to crown
Me king, though for your sake it should be true.
If you must know—I am a wanderer—
Who sought a great ideal through many lands.
I felt that somewhere men must dwell in peace,
For I have had enough of ghastly war.
It seemed to me that in some sheltered spot
A replica of all I dreamed should lie
Complete and bosomed in serenity.
The holy land I sought, I failed to find.
But in our simple home the gifts of love
Are dearer than the dreams of former days.
That day when first I saw you, dear, recall?
That day you stood amongst your friendly doves,
Raining the golden grain around for them,
I knew your heart was just the land I sought,
Your unaffected generosity
The boundary of all I hoped to win.
So now I'll build my kingdom on your love,
And on such hopes begin my line and raise
A state pillared on honest, loving hearts.
Edda:
It is enough to labor quietly
And make a worthy home—but easier since
I know you are a king in thought, and Rolf
A prince by all that spells nobility
Of soul. It is in homes that love can build
I see the promise of the better state.

H. A. B.

When It Is Hard to Stand Still

With the Red Sea on the one side and the Egyptians closing in on the other, it was pretty hard for the Israelites to stand still and await the salvation of the Lord. Imagine yourself in their desperate situation. On the one hand a deep sea and on the other the hosts of Egypt approaching.

The Danes were in a somewhat similar situation recently. To the south were the Germans. To the north were the chilly waters of the Skagerrak and the Kattegat. Now the Danes came of a proud seafaring line. Their little country is one of the best farmed and governed in all the world. By the sanctions of heritage and ultimate values it would seem that they should defend their country.

Danish foreign policy has been a matter of grave concern for a generation. Deliberately they have chosen to keep a small army and a smaller navy, for they knew that their best would be no match against their powerful neighbors. They have had to explore other possibilities than what is known as machtpolitik. And now they have been swallowed up.

Yet the actual Denmark is still there and the Danes more numerous than if they had chosen to pit their physical force against the German Juggernaut. It takes more than mere swallowing to destroy a nation. If you have ever cleaned a gizzard you know that there are some things relatively indigestible. The Danes could easily prove to be such an element in the working out of the long time processes that so often undo the quick results of machtpolitik. At any rate it will be interesting to see how the waiting policy works out in the course of the next generation or two.

H. A. B.

On a Storm-Tossed Sea

Twenty years ago a tornado went through our town destroying much property and taking seven lives. We do not think God was pleased with this destruction and death.

It was Palm Sunday and we were at church praising his name. Praise was a comely thing, as was the service we sought to render our stricken fellow citizens when we learned what they had suffered.

This is our Father's world and a good one, good for the high end he had in view when he made it. Calamities so-called are incidents of little consequence in comparison with the far more exceeding and eternal weight of glory which shall be revealed in perfected personalities. E. F.

THE GENERAL FORUM

The Home

A home needs loveliness and peace,
And prayer and ready laughter;
A home must be alight with faith
Up to its highest rafter.

A home must have a warmth that comes
From something more than fire;
A home, to be a perfect place,
Must hold each heart's desire!

White House Conference on Children in a Democracy

BY MARY GRACE MARTIN

PASTORS, teachers, and parents who are interested in the Christian education of childhood have probably been aware that in Washington, D. C., on Jan. 18-20 there was held at the White House a Conference on Children in a Democracy. In this day of conferences and conventions we are likely to pass it by as just another conference unless we realize the significance for us of this particular conference. Many people consider this to be one of the most significant meetings held in the United States during past years.

Called by President Roosevelt, it was the fourth in a series of conferences called by previous presidents in the interests of child welfare. The first, called in 1909 by Theodore Roosevelt, gave impetus to the mothers' pension movement and the establishment of the United States Children's Bureau. The 1919 conference, meeting under Wilson, adopted child-welfare standards and aroused efforts relating to health protection, child-labor regulation, and the protection of children suffering from physical or social handicaps, such as crippled or delinquent children. It was ex-President Hoover who helped to make us conscious of the rights of American children when the 1930 conference adopted the Children's Charter.

But it remained for the 1940 conference, engineered by Secretary of Labor Perkins and Katharine Lenroot, chief of the Children's Bureau, "to review the primary objectives of a democratic society for its children and the extent to which they are being or can be realized in the United States and its provinces." The conference also purposed to consider how our children may be prepared to take their places as citizens in a democracy and to contribute to its fuller development.

This conference was distinctive for several reasons. (1) It considered *all* children, not merely those handicapped by circumstances. (2) Seldom if ever before has the *whole* child been so carefully studied. Here came together 672 men and women from all walks of life representing 150 national organizations and from every section of the country. Not only were social agencies represented, but here social workers met people from labor, industrial and farm organizations, doctors, lawyers, clergymen and parent-teacher leaders. Especially significant to us is the fact that the conference lifted up religion in the life of the child for one of its areas of study.

Careful preparation for the conference was made a year ago at a preliminary conference when study groups requiring careful research were set up to explore the needs and make reports on the following subjects:

The Family as the Threshold of Democracy
Economic Resources of Families and Communities
Housing the Family
Economic Aid to Families
Social Services for Children
Children in Minority Groups
Religion and Children in a Democracy
Health and Medical Care for Children
Education Through the School
Child Development Through Play and Recreation
Child Labor and Youth Employment

Recommendations by these discussion groups were made to the general conference. This afforded each person interested in child welfare the opportunity to see the whole child through the eyes of other leaders viewing the child from various angles. Some shocking facts were revealed in these reports that should cause Christian leaders to review their programs for child welfare in each community. For example, a third of the nation's families cannot afford even an emergency level diet. More than half cannot provide a maintenance level in food. Over one million families in this country receive less than $250 a year cash income, including relief payments of all kinds. Naturally these families cannot provide the proper health conditions and housing or medical care for the child. Nearly a million children of elementary school age were not in school last year. At least eight million children are receiving economic aid in their homes. School surveys show that some communities can provide $100 or more per year per child while other communities in the same state provide only $1.

And what is the meaing of all this for Christian teachers? Can we keep closing our eyes to material needs of children about us while we try to have them cherish spiritual values only? Can we effectively guide them to a Christian philosophy

of life when they do not have enough to eat, or do we have an obligation to help correct some of the evils of society that are producing such handicapped individuals?

"Democracy seems to reconcile individual freedom with social unity," says the conference report. "In the development of children in a democracy, a proper balance must be maintained. Historically, religion has succeeded in maintaining such a balance by placing its emphasis upon the worth of the individual and at the same time upon human fellowship." Since the primary responsibility for a child's experience of religion rests with the family, Christian leaders dare not ignore these alarming facts if we wish to preserve religion as well as democracy. The church has its responsibility to the children, but unless it secures the co-operation of the home and community in helping to develop desirable personalities, its efforts may be almost futile.

Perhaps the church has already ignored the facts too long, for we learn that fully half of the children and youth in the United States are receiving no formal religious instruction. This means that the church has largely failed to reach the parents of these children. The conference also recognized the weakness of present methods of religious instruction through churches and their ineffectiveness in producing desirable conduct in a democracy. For these reasons, a comprehensive study of the whole matter of religion in the total program of education has been approved.

What shall we do about it? Clearly the conference revealed great areas of needs of children, but before the conference closed, plans for follow-up programs of action were well under way to achieve the purpose of the conference, "to use all we knew for all the children." The conference was only the beginning of real work ahead. We were not at the conference, so perhaps you, too, are asking, "Well, what about it? Where do we go from here?" Of course the road is not all charted yet. We must help to do some of the charting. But there are a few steps each of us may take.

(1) Let us become informed. Plans for sharing more fully the report of the White House Conference than this article hopes to do, are already made. Through pamphlets, articles, public addresses, radio programs, and even the movies, we are to be told more of the conference proceedings from time to time. The Mid-Monthly Survey for February, 1940, gave a general report worth study.

(2) Since effective improvement of family conditions will not depend on one church or denomination, let all Christian leaders strive to understand and to appreciate the points of view and convictions of other religious groups of the community. Jews and Catholics as well as Protestants are concerned with these matters.

(3) Let religious leaders co-operate more with the social agencies of a community in helping to build wholesome family life. Without family approval and co-operation, the church can do little to create in children the ideals which she has long cherished.

The White House Conference on Children in a Democracy is past. The obligation of Christian leaders to all children of America has been enhanced by it. The future awaits our action.

Elgin, Ill.

"How Many Loaves Have Ye?"

BY OTTO LAURSEN

"And Jesus said unto them, How many loaves have ye" (Matt. 15:34)? This was one of the miracles of Jesus in which his nature was seen most interestingly. A multitude of people had followed him into the country, anxious to hear him preach, some of them also needing and expecting that he would cure their sicknesses. They had lingered with him for three days, not finding it in their hearts to leave him and return until their food was exhausted, hence they were in a wretched plight.

Then Jesus declared his pity for them and consulted with his disciples. "I have compassion on the multitude," he said, "because they continue with me now three days and have nothing to eat, and I will not send them away fasting lest they faint in the way." Then his disciples reminded him how impossible it was to buy any food in the desert where they were; but Jesus, intending to relieve the people's wants by extraordinary power, turned to his disciples and asked them how many loaves of bread they had. They told him seven, and a few little fishes. He took the little which they had and blessed it, and it became under his blessing abundant for the supply of all the crowd.

Such is the story. The need of the great, hungry host before him touched the Lord and made him use his power to relieve them. But what is striking in the narrative is this, that when Jesus is moved by their suffering, he is moved in all his nature. Every part of him is stirred. Not merely his emotions and his impulses, so that he is eager to relieve at once the wretchedness which looks up to him out of their famished eyes, but his wisdom is also stirred.

All the principles of his life start into action together; all his care and pity for the soul as well

as for the body moved at once. It is this completeness of his nature, the way in which it is all one, and works and lives as one, that makes him often so very different from us. Our lives are disjointed; one part of us works at a time. It is hard for us to be liberal and just at the same time. When sympathy is excited we help a man often in a way that does more harm than good, because we help with only one hand, with only half our nature, with our pity but not with our wisdom, with care for his hunger but with no care for his self-respect and manliness. But when Christ helped a man, his whole nature in complete balance moved upon that other life. He felt all its claims and needs in their just proportion. So he needed Nicodemus in the midnight chamber, and the young man who came to him in the temple, and Thomas after the resurrection.

Surely this miracle was a very striking one. Here was he who could do everything. What hindered him from sweeping the loaves they had aside and, by a superb exercise of power, bidding the very desert where they stood to burst into a wilderness of fruit, breaking its hard ground with orchard trees all grown and laden, with streams of sweet water running down between them? But no! He brought out the poor remnant which was so little and so miserable that they had thought nothing of it. He had to ask for it. They did not offer it. He said, "How many loaves have ye?" They seem to answer, "Here is this, but what is this good for?" Then Jesus took what they had and multiplied it into all they needed. It seems as if there were two principles here, so fundamental that the divine power of Jesus worked by them almost of necessity. They are so important that they must be made prominent even with all his eagerness to help those starving men. The two simple principles here run through many departments of life. The first of the two is that what is to be must come out of what has been, that new things must come to be by an enlargement, a development, a change and growth of old things. The second is the principle of economy, that nothing, however little or poor, is to be wasted. These two principles are stamped on all the operations of nature. We all are learning more and more, to some people's dismay, but to other people's joy and inspiration, how nature loves to develop, how rare the acts of real creation are. The farmer goes and stands among rich Western fields, and they cry out to him, "Give us seed and we will give you back a harvest that shall bewilder you with its immensity. There is no end to what we can do if you give us seed, but without seed we can do nothing." You go to nature and say, "Feed me or I shall starve," and her question comes back to you, "How many loaves have you? Give me something to begin with, however little it may be." Drop the old remnants of a past life into the ever-fruitful soil, and all the possibilities of new life shall open. The spring time finds last summer's roots remaining in the ground, and quickens them to life again, and multiplies them into a richer harvest than before.

West Union, Ohio.

Exodus 20:12

BY FREDERICK D. ANTHONY

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Exod. 20: 12).

The second Sabbath of each May,
We celebrate as Mother's Day.
This parent we should always love;
She may be here or gone above.

No better friend have we on earth,
Than mother dear who gave us birth;
So let us honor her, dear friend,
With memories that never end.

The sweetest words we'll ever know,
As sons and daughters here below,
Are—mother, home and heaven—yes,
I'm sure with me you'll acquiesce.

Through all our sorrows, joys and needs,
She comforts, cheers, and does good deeds;
And whether here or gone above,
There's nothing like a mother's love.

In a concluding word, I'll say,
Let's go to church on Mother's Day;
And while we sit, each in his pew,
May we remember father, too.

Baltimore, Md.

Finding the Will of God

BY ELGIN S. MOYER

A Sunrise Talk Over WMBI

How may I ascertain the will of God for my life? This is a matter of deepest and most strategic importance in the life of every true believer in the Lord Jesus Christ. It is possible that some of you may have tended to belittle or disregard the importance of this great question. And then I am sure that some of you have seriously faced the question, but find that it still remains a perplexing problem for you. For others, finding the will of God has become a challenging venture and a successful pursuit. But for every one of us it is, and will continue to be a perpetual seeking. It is a question that every one who is in earnest in his Christian life must consider constantly. But we all have a right to be sure of victory.

We are God's children, the children of his love

and grace. As by grace he brought us into the great family of the redeemed, so by grace he is ever ready to reveal his will to our lives. This should not be a haunting question, anticipating some dreaded answer. But it should ever be a most eager quest always expecting a joyous and thrilling discovery. His will is pleasant and peace-giving. Let us sing with the psalmist: "I delight to do thy will, oh, my God." Did not Jesus mean to challenge us with the same message when he said: "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be made full."

No loving father will ask his son to trust him and obey him implicitly, and then abuse or make the life of that son miserable. Loving obedience to a loving father brings its rich reward. Much more so will full yielding and loving obedience to our heavenly Father make life most joyous and sweet. For when we are doing his will, we are doing the most wonderful, the most satisfying, and the most heavenly thing we can do on this earth.

May it never be a quandary for any of us as to whether we can or will do his will. That should be a settled question for every child of God. But the problem that needs solution is: "How may I know his will?" And the prayer of our hearts should constantly be: "O Lord, what is thy will for me just now? What shall I do next? Which way shall I go? How shall I proceed with this particular task?" Our Christian lives must be made up with these and similar questions repeated and prayed thousands and thousands of times. It is as natural and inevitable for us time and again—all the time—to face this question of what is God's will, as it is necessary for the child or the servant to inquire repeatedly and constantly what the parent or the master would have to be done, and how to do the task.

Sometimes the question as to what God's will for us is becomes such a difficult proposition because we look at it with the wrong perspective. Perhaps we make the scope too big. Possibly we are asking God to show us what we should do all next year, when our request should be to know what we are to do today. Perhaps we are eager to know the day's program, when we should be asking about the next five minutes. Or perhaps we are overconcerned about the family or the church when we should be asking: "What shall I do?"

One time I entered upon a four-year college course. There seemed to be before me a long, hard road. But I started in doing one day's work, yes, one lesson, and even only one sentence or one problem at a time. And almost before I knew it, graduation day had come. So it is in life's course. Do God's will, one little deed or word or thought at a time, and the great Commencement Day will soon have come. Then we may look back and say with Paul: "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but also to all them that loved his appearing."

No, we must not expect at this moment or at any one moment to know or see all that the Father has planned for us. If he has a task for me to do right now, it may not be necessary for me to know what he is going to have me to do this afternoon or tomorrow. If he has a rich treat for me this morning, I do not need to ask what he is going to give me next week. As he reveals himself in some special way to me today, I do not need to be anxious about how he will speak to me at another time. As he shows me how to prepare the sermon or Sunday-school lesson I am working on now, I do not need to worry about those sermons and lessons that will need attention later.

For another parable, the old illustration is still a good one. As I walk along in the dark, I am not in the dark. My lantern gives sufficient light for the next step or two. But that same light continues to penetrate the darkness as I proceed, and I have light for the whole journey. Or, you motorists, driving along on a strange highway in the night time, know how your light shows you the way only a few yards ahead, even though the road be straight and level. But if it be a winding road and have sharp turns, still by driving carefully,

(Continued on Page 11)

The Family

The family is like a book:
The children are the leaves;
The parents are the covers
That protecting beauty give.

At first the pages of the book
Are blank and pure and fair;
But time soon writeth memories
And painteth pictures there.

Love is the little golden clasp
That bindeth up the book.
Oh, break it not, lest all the leaves
Should scattered be and lost.

—From an African Magazine.

OUR MISSION WORK

An Uncommon Well

BY SADIE J. MILLER

In India many wells are held as sacred. This is the natural thing to expect since the Hindu people regard hills, rivers, animals, birds, trees and stones as sacred.

India's wells as a common rule are great, deep, open holes of any depth from four to forty feet, and of any circumference from ten to sixty feet. During the rains these wells are filled with water, but as the long, hot, dry season nears its close, many wells have little water left in them. In vast sections of the country, the days before the rains arrive are days of water famine. The people of India have learned to put great value on water, and they like to think of their wells as sacred.

There are still old-time wells to be seen here and there which have a flight of steps leading down to the water level near the bottom of the wall. These ancient wells are sacred even if only a few of them are used now. Some of these abandoned wells are near old roads which are also abandoned, but one will frequently see someone going toward the forsaken well. To the Hindus such a well is a reminder of olden days, and they go to fulfill the desire to see again the dear, old sacred well.

At the time when the Lichtys and I first moved to Vali, there was no well from which to get water. There was a hole in the ground some ten feet deep about one-fourth mile away where we secured our water, but in the hot season even the hole in the ground would run dry. Then the people would dip deeper for water, and somehow or other they managed to get on until the monsoon rains came and the hole would be filled again.

This hole was the place where the women folk assembled, especially in the mornings. They would come for water with two vessels on their heads and a rope thrown over their shoulder. There were some who were up-to-date enough to own a pail. Standing on the log laid across the open well, a woman would lower her pail or earthen pot into the well and draw up the water, gallon by gallon. So long had the ropes been pulled over the side of the log that a groove was worn deep into its side.



The well was in truth the community center. The women came not only to draw water, but to chat and visit and to pass on the village gossip. Not infrequently a woman would bring the family brass plates and cooking pots to scour and shine them with mud and ashes near the well. Just as frequently she brought the family washing and washed the clothes on or near the curbing of the well. All the while the tongues of the women moved even more rapidly than did their hands. The well was the common meeting place. Frequently when I have gone to homes to call, I have found the doors closed and the women out, but if I went on to the well, I would find the women busy with their work and busy passing back and forth their bits of news. I discovered that this was an excellent place to join them and have a good meeting. Many a good time we had together.

Strange and sad events sometimes happen about the well. One of Vali's first Christians often tells the story about the time when his young daughter went to this well alone to draw water. While drawing up the water jar, she lost her balance and fell into the well and was drowned. Doubtless many wells in India would have pathetic histories to relate if they could tell about the deaths by accident and the deliberate suicides which have occurred within their walls. They should also confess that untold sickness has been caused by unsanitary conditions around the place. With no slope away

The Village Well

Women are much the same, I guess,
Whatever may be their style of dress;
Whether they're clad in silken saris
Or the latest confection straight from Paris.
The same is this, that . . . give 'em a handle,
They love the taste of a bit of scandal.

In Europe 'tis round their snug tea tables
They indulge their passion for piquant fables,
But out in the East they take their spell
Of tasty talk at the village well;
For the well is the Eastern Women's Club,
'Tis a place where you pay no sub.
All you want is a tongue with a cheerful rattle
And a lively talent for tittle-tattle;
For what could be nicer than drawing water
While running down someone else's daughter,
Or to spice a tale touched into life
Of the next door neighbor's lovely wife,
Or to feel as you polish your copper pot
That you're rubbing it into a real bad lot,
Or to daub a smudge on the characters
Of other unfortunate "hims" or "hers"?
While the sun comes filtering through the trees,
And the bamboos kiss the morning breeze,
And the peacocks cry and the children play?
Yes, it all adds points to the words you say.

So there it lies, rather grim and dour,
Dried up by the sun and filled by the shower,
And many a curious tale 'twould tell
Could it only speak—the old village well.

—Selected.

from the well and with the drainage back into the well, uncalled-for sickness and death have been the result. Bath water, water from the washing of clothes and water from the cleaning of kitchen vessels trickles back into the well. When typhoid, dysentery and cholera break out in a village, the people do not blame the scourge on the unsanitary condition of their drinking water, but rather they think that evil spirits are at work. Some departed spirit is blamed for such sickness.

But I wish to tell about a well that is not sacred, in the Hindu sense of the word, but in truth it should be called a sacred well because of the life and labor that have gone into it. This uncommon well is the well on the mission compound at Vali in the Rajpipla State.

In the years 1905-1907 this well came into existence. The missionaries dug and built the well. It was a hard job and required long hours of labor. It was a real act of mercy and goodwill to make a well that would provide plenty of clean water for the people. In the first place there were two and one half miles of bad road between Umalla and Vali over which the lime and bricks for the well had to be hauled. Days of digging were required to remove the debris and earth which had filled a former well at this selected spot. The old well had been forty-five feet deep and thirty feet in diameter. Then new ground was removed. At the depth of sixty feet water appeared. In order to line the walls of the well, a huge wooden wheel or circumference had to be made by a carpenter. It became the foundation for the brick curbing which lined the well. After a number of delays, D. J. Lichty and W. R. Miller decided to make the rim of the wheel themselves and lower it to the bottom of the well. W. R. Miller was then spending several months in India. The wood was not cured as it should have been, and so it was extremely heavy. The men planned to make this rim foundation by sections and fit them together after lowering them into the well. I judge that each section weighed not less than one hundred pounds.

Some half dozen laborers were helping to lower the sections into the well. D. J. Lichty and W. R. Miller were at the bottom of the well to receive the sections. Bro. Miller was trying to direct the laborers although he did not know their language. Failing to make them understand, he climbed into a basket and gave the signal to be lifted out of the well. He came up to pick out the proper section and send it down. In his haste he stepped on the section as it was lowered. The weight proved too much for the Indian made rope and when he was about thirty feet from the bottom, the rope broke and he and the heavy piece of timber fell to the floor of the well with a crash, narrowly missing Bro. Lichty. Those at the top could only hear the crash.

Men ran to tell Sister Nora Lichty and myself and ask our help. Sister Lichty was slowly recovering from a siege of typhoid fever and she could not go to the well. I went at once. What could be expected? I feared to ask. Bro. Lichty called up to the top of the well that he was unhurt, but that Bro. Miller was injured and must be brought to the surface of the ground. Those were anxious moments. The only rope for hauling up loads was broken, and there was no place where another rope could be procured. There was nothing to do but tie together the broken rope. Finally Bro. Miller was tied in a basket and lifted up, but the knot in the rope could not go through the pulley! It seemed long hours before he was at last brought up out of the well.

The accident had happened in the afternoon, and the last train had already gone through, so there was nothing to do but keep him at Vali until the next morning and care for him the best we could. During the night a stretcher was made on which he could be carried to the train. He suffered much pain every step of the way over the uneven road and he begged the bearers to step together. On reaching the hospital it was found that several ribs had been broken and that he had received many other bruises. We were thankful that he recovered rapidly.

The work on the well went on, but we were caught by the first monsoon rains before the wall was built to the top of the well. A palm-leafed roof was built over it, but even so water rushed in and mud kept falling. This kept us awake at night, for we feared that after all, all the life and work which had gone into the making of the well might be in vain. But we managed somehow after months of work to clean the mud and clay and stone out of the well and to dig down to a final depth of eighty feet and to build the wall to the top. At last we were able to breathe easily, knowing that the well was out of danger. The basin and small reservoir could be built at a later date.

Thus the Vali well became a reality. We thanked God for it then, and we thank him for it today. Its water is fresh and sweet. No better water is to be found anywhere. It is truly an uncommon well, and in a special way it is a sacred well.

Not so long ago as I sat on the back veranda reading my *Daily Light,* I chanced to hear a conversation which took place on the curb of the well. It was not the kind of conversation which Jesus had with the Samaritan woman. It was not a conversation at all commendable. In truth it was a quarrel. One girl called the other young woman a donkey. This accusation was made apparently without a just cause. Fortunately the second woman answered in a calm voice, else there might have been worse names to follow.

Both of these women came to church when the prayer bell was rung. Neither one had the slightest idea that their conversation at the well had been overheard. While commenting on the Scripture lesson of the morning, there was a good occasion to refer to the matter of conversation. In the audience were three women who had lived in Vali when the compound well was built and so they knew its history, but for the benefit of the others a short history of the experience which came so near being a tragic accident was rehearsed. Everyone agreed that it would be valuable to stop and think of

What to Pray For

Week of May 11-18

In the past year, three new recruits sailed to India. These were Joe Bowers, who will teach at the Woodstock School at Landour, and Dr. and Mrs. Leonard E. Blickenstaff, who will serve at Bulsar as medical missionaries. India rejoiced in their coming, for they are greatly needed.

In the coming year, the General Mission Board hopes to present other new missionaries to the Annual Conference to be consecrated for service in India.

Let us pray that the way may open up for these new workers to sail this fall.

the difference between this well and an ordinary well. Then the question was asked, "And how about the conversation which took place by the well less than an hour ago?"

Two faces showed that two women were somewhat abashed. They wished that they had been more considerate in their conversation at the well. When they thought of all the labor, expense and suffering, and of all the life and strength which had gone into the making of this well, they wished that they had been more careful.

As the audience arose and started for home, the women resolved that they should make the well a place for glorifying the Lord. They wondered what it could mean if every Christian would be interested in humanity as Christ was when he talked to the woman at the well near Sychar. They resolved that they would try to make their conversation at the well savor of the lovely things which Jesus would have us do and say. All left the worship period resolving to remember that the Vali well is not an ordinary well, but an uncommon well.

Umalla-Vali, India.

Finding the Will of God

(Continued From Page 8)

and following directions as the light reveals the way, you reach your destination in safety. Just so in our Christian journey. We know the direction we are going. We know him who furnishes the light. We know even the end of our journey. But we do not know all the turns in the way nor the hardships and dangers that may be awaiting us, nor how long the journey will be. We may be frustrated many times. There may be apparent blind alleys and stalking walls. We may be buffeted and often meet stiff resistance. But let us not permit these things to disturb us. Do we not know that our Master will bring us to our journey's end in safety, and that he will give us a glorious entrance into the city that lies at the end of the way? He knows the whole journey and has promised to go with us all the way.

"Yes, this is all very good," I hear you say, "but how am I to know which step to take, which way to turn, as I proceed? How am I to know always how to make the right decision? How can I avoid making mistakes? In other words, how can I always choose according to his choice, go according to his plans, and will according to his will, and know that it is his will?"

Dear friend, this brings us to the very heart of our message. You have asked a very important and vital question, and have a right to expect and to receive a definite answer. Does not Jesus himself bring us the answer when he says: "If any man willeth to do his will, he shall know the teaching"? Does not the Word from beginning to end teach us to yield ourselves absolutely to God? Are we not taught to trust completely in the grace of our Lord Jesus Christ? Are not the Scriptures given to us as the inspired Word of God, and as our guide into the fullest fellowship with God? If we walk in full fellowship with Christ, if our entire purpose is to please him, is it not altogether reasonable to expect full assurance that he will lead us perfectly and surely and will keep us in the center of his will? A full and thorough consideration of these questions and the acceptance of their implications will most certainly bring us into such a state of mind and heart that we may learn the will of God for our lives. But we must meet the requirement; we must be perfectly willing; we must allow him to purge our lives of all sin and impurity; we must be really eager to know his will and willing to do it as it is revealed. For as Dr. Robert E. Speer has said: "No one can seek and miss it. The will of God is seeking us. . . . It is the nearest thing in the world to us." We must quit trying in our own strength and wisdom, and leave all, absolutely everything, with him.

I can think of no better way of concluding my message than by summing up George Müller's six points on *How to Ascertain the Will of God.* He says:

Surrender your own will completely.

Do not depend on feelings or simple impressions.

Seek the Spirit's will through and in accordance with God's Word.

Take into account providential circumstances.

Ask God in prayer to reveal his will aright.

Wait for the peace of God in your heart in regard to the matter under consideration.

"After following all the different steps, then go ahead and do what seems best. In trivial matters, and in transactions involving most important issues, I have found this method always effective."

Oak Park, Ill.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

A LITTLE girl was visiting in the country. Just before the day set for a birthday celebration, it was necessary for her to return to the city and continue her music lessons. Of course she regretted very much missing the ice cream and cake, of which she was very fond.

Before leaving for the train her grandmother slipped enough silver into her pocket to buy her a big dish of ice cream when she reached home. Her eyes sparkled with anticipation as she made plans to have her own celebration.

New York, N. Y.

OCEAN GROVE CONFERENCE PROGRAM

The 154th Annual Meeting of the Church of the Brethren

General Conference Program

Ocean Grove, New Jersey, June 5-11, 1940

Conference Director, Paul H. Bowman; Assistant, Levi K. Ziegler
Music Director, Perry L. Huffaker; Associate, George L. Detweiler
Press Reporter

Conference Theme: Brethren in Christian Service

STANDING COMMITTEE

First meeting 1 P. M., Wednesday, June 5, in the North End Hotel Blue Room.

BOARD MEETINGS

In North End Hotel

General Ministerial Board, Wednesday, June 5, 1:00 P. M.
Board of Christian Education, Wednesday, June 5, 1:00 P. M.
General Mission Board, Tuesday, June 4, 1:00 P. M.
General Ministerial Board and General Mission Board, Subject to call.
Council of Boards, Wednesday, June 5, 9:00 A. M.
General Education Board.

WEDNESDAY EVENING, JUNE 5

Daily Programs

SECTIONAL CONFERENCES

7:00 P. M. 1. General Session—Temple.
H. L. Hartsough, presiding.
Perry L. Huffaker, Song Leader.
Congregational Singing.
Conference Hymn: For Christ and the Church.
Prayer, W. H. Yoder.
Objectives of the Local Church, Raymond R. Peters.
Principles of Organization for an Effective Church, Ralph E. White.
Worship, Led by John D. Ellis.

7:00 P. M. 2. Young People, St. Paul's M. E. Church.
Harry K. Zeller, Jr., presiding.
Stauffer Curry, Song Leader.
A. Get acquainted period, Luke Ebersole.
B. Worship, Norman J. Baugher.
C. Seminars—Theme: Brethren in Christian Service.

1. Don Royer
2. Kurtis Naylor
3. Leah Musser
4. Inez Goughnour
5. Naomi Erbaugh
6. Wendell Flory
7. Frances Layman

Resource Leaders

Relief and Missions, Leland S. Brubaker, L. W. Shultz, H. Spenser Minnich, Chas. D. Bonsack.
Peace, Dan West.
Co-operatives, Mrs. Ruth Roop Rinehart.
Economics,
Christian Growth, Harper S. Will.
Race Relations, Daryl M. Parker.
Rural Problems, M. R. Zigler.
Co-operation With Other Groups, Mrs. Ross D. Murphy.

7:00 P. M. 3. Intermediates, Thornley Chapel.
Murray L. Wagner, Leader
Choir Rehearsal at close of session

THURSDAY FORENOON, JUNE 6

6:30- 6:55 Morning Meditations, F. H. Barr, Temple.
George L. Detweiler, Song Leader.

7:10- 9:45 Breakfast Conference.
District Cabinets of Children's Work.
Members of District Boards and Local Church Workers.
L. W. Shultz, presiding.

8:00-11:00 Young People, St. Paul's M. E. Church.
Stauffer Curry, Song Leader.
A. Worship.
B. Continuation of Seminar Groups.

8:00-11:00 Intermediates, Thornley Chapel.

11:00-12:00 Mass Meeting with Relief Workers for Intermediates and Young People.
Chairman, Don Royer.
Song Leader, Stauffer Curry.
Reports on Relief Work, Paul Bowman, Jr., Daryl M. Parker, Lowell Wright.

10:00-12:00—1. Pastors and Elders, Auditorium.
B. F. Waltz, presiding.
Song Leader, A. F. Brightbill.

10:00-10:15 The Pastor's Administrative Responsibility for Children in His Church, Levi K. Ziegler.
10:15-10:30 The Pastor's Administrative Responsibility for Youth in His Church, Jesse H. Ziegler.
10:30-10:45 The Pastor's Administrative Responsibility for Adults in His Church, Foster B. Statler.
10:45-12:00 The Pastor's Total Administrative Responsibility: How Can He Keep a Balanced Work Load? Ralph E. White, Discussion Leader.

10:00-12:00—2. Trustees and Sextons, Tabernacle.
Clyde M. Culp, presiding.

10:00-12:00—3. Deacons, North End Hotel Pavilion Lounge.
J. Clyde Forney, presiding.

10:00-12:00—4. Music Directors and Committees, North End Hotel Music Room.
Ralph E. Shober, presiding. The Music Commission will present its program. Members of Conference Choir urged to be present.

10:00-12:00—5. Women's Work, Temple.
Chairman, Mrs. H. L. Hartsough.
Devotionals, Mrs. R. E. Mohler.
As We Look Ahead, Mrs. Ross D. Murphy.
Music, Miller Sisters of Richland, Pa.
Reading
Business
Closing Meditations, Margery Graybill.

10:00-12:00—6. Sunday-school Superintendents and Boards of Christian Education (including church cabinets).
Arthur Pursell, presiding

THURSDAY AFTERNOON

2:00- 4:00 Young People, St. Paul's M. E. Church.
Continuation of Seminar Groups

2:00- 4:00 Intermediates, Thornley Chapel.

2:00- 4:00 Sectional Groups
1. The Adult Program of the Church, Auditorium.
Joint Session of all Workers with Adults including Men's and Women's Work.
Song Leader, George L. Detweiler.
How to Plan a Complete Adult Program, D. D. Funderburg.
How to Teach Adults, A. C. Baugher.
How to Relate Men's Work to the Total Adult Program, R. E. Mohler.
How to Relate Women's Work to the Total Adult Program, Mrs. R. D. Murphy.
How to Work With Young Adults, Robert Noffsinger.
How to Conduct a School of Missions in the Local Church, Anetta C. Mow.
2. Youth Work Program, Grace Hollinger, Temple.
3. Intermediate Work of the Church.

GENERAL CONFERENCE SESSIONS

THURSDAY EVENING

7:00 Opening Assembly, Auditorium.
Paul H. Bowman, presiding.
Song Leader, Perry L. Huffaker.
Congregational Singing.
East Petersburg Male Chorus.
Welcome, George W. Henson, President Ocean Grove Association.
Response, Edgar Rothrock.
East Petersburg Male Chorus.

Worship and Memorial Service, Ross D. Murphy.
Sermon—Servants of God, Well Done, C. C. Ellis.
Choir Rehearsal at close of session.

FRIDAY FORENOON, JUNE 7

6:30- 6:55 Morning Meditations, Martha Martin.
Song Leader, George L. Detweiler

7:10- 9:15 Breakfast Conferences.

1. Theme: Better Ushering, E. M. Hersch, Chairman.
Its Importance to the Local Church. Speaker to be selected.
How to Get It, J. N. Via.
Special Music.
2. District Cabinets of Children's Work.
3. District Leadership Education Men.

8:00- 9:30—1. Ministers' Sectional Conference.

A. Free Ministers, Tabernacle.
Frank S. Carper, Leader.
Song Leader, Henry Gotshall.
B. Part Time Ministers, Auditorium.
J. H. Mathis, Leader. C. L. Rowland, Song Leader.
C. Full Time Ministers, Auditorium.
George L. Detweiler, Leader.
The Administrative Work of the Minister, T. F. Henry.
The Minister as a Counselor and Pastor, I. S. Long.

8:00- 9:15—2. Young People, St. Paul's M. E. Church.

Chairman, Kurtis Naylor.
Song Leader, A. Stauffer Curry.
A. Reports From Seminars.
B. Address, Opportunities for Service Around the World, Leland S. Brubaker.

8:00—3. Women's Meeting.

Chairman, Mrs. Wm. M. Beahm.
Devotionals, Miss Corda Wertz.
Messages from our China Missionaries:
Our China Mission Today, Mrs. Minnie Bright.
China Speaks to Us, Mrs. Martha N. Parker.
China and the Cross, Miss Mary Schaeffer.
Music, Quartet from Philadelphia.
Presentation of Mission Study Book on China.
Music.

9:45-12.00 Auditorium Session, Ray E. Zook, presiding.

Song Leader, A. F. Brightbill.
Theme: Brethren in Christian Service.
9:45-10:15 Bible Period, T. Z. Koo.
10:20-12:00 Biblical Basis of Stewardship, Bernard N. King.
Christian Money Management, Walter M. Kahle.
Stewardship and the Church, Galen T. Lehman.
The Minister's Personal Stewardship, DeWitt L. Miller.

9:00-12:00 Children in charge of Mrs. A. C. Baugher—Tabernacle.

FRIDAY AFTERNOON

2:00- 4:00 Auditorium, Foster B. Statler, presiding.

Song Leader, George L. Detweiler.
Address, Andrew W. Cordier.
Address, T. Z. Koo.

2:00- 4:00 Recreation for Intermediates.

Leader, Floy Myer.

4:20- 5:00 Missionary Presentation from India.

5:30 Dinner—Ministers and Wives, C. G. Hesse, presiding.

Directed by Pastoral Association.

FRIDAY EVENING

Opening Business Session

7:00- 9:00 Auditorium, D. W. Kurtz, presiding.

Congregational and Choir Music.
Song Leader, Perry L. Huffaker.
Bible Study, Marshall R. Wolfe.
Music, Juniata College.
Conference Sermon: Church of the Brethren Today and Tomorrow, Moderator Rufus D. Bowman.
Choir rehearsal at close of session.

SATURDAY FORENOON, JUNE 8

4:30 Young People, On the Beach.

A. Youth Sunrise Service, Nevin H. Zuck.
B. Breakfast at Beach, Lunch Style.
C. Business Session, Harry K. Zeller, Jr., presiding.

6:30- 6:55 Morning Meditations, Mary Schaeffer.
Song Leader, A. F. Brightbill.

7:15- 9:00 Breakfast Conferences.

1. District Cabinets of Children's Work.
2. District Leadership Education Men.

7:15-8:00. 3. National Council of Men's Work and Delegates.
8:00-9:15 Men's Work, Annual Meeting. Allen Weldy, Chairman.
Devotions, James Breitigan.
President's Message, Allen Weldy.
The Man Power of the Church, R. E. Mohler.
(Annual Report and a Look Ahead.)
Business Session.
Special music, Apollo Male Quartet.

8:00- 9:15 Sectional Conferences.

1. College Faculty Session, North End Hotel. Panel, Edgar Rothrock, Chairman.
Contribution to Business by Church of the Brethren.
Speakers: W. S. Price, I. S. Hoffer, J. W. Kettering, and P. R. Markley.
2. Children's Work (with Women's Work group co-operating), Temple. Warren D. Bowman, presiding.
Children in America and Europe—Contrasts.
Why Bother with the Children? Ross D. Murphy.

9:45-12:00 Auditorium Session, R. W. Schlosser, presiding. Music, Elizabethtown College.

Theme: The Church in America.
Song Leader, A. F. Brightbill.

9:45-10:15 Bible Hour, John 14: 15-24, The Test of Devotion, A. R. Coffman.

10: 20-11:00 The Church and America's Children, J. D. Reber.

11:00-12:00 Address, William Livingood.

9:00-12:00 Children in charge of Mrs. A. C. Baugher, Tabernacle.

12:00 Camp Leaders' Luncheon. Chairman,——

SATURDAY AFTERNOON

2:00- 4:00 Auditorium Session, Ora DeLauter, presiding. Bridgewater College.

Theme: The Church in America.
Song Leader, George L. Detweiler.
Men and Women of the Church, W. Newton Long, Mrs. J. B. White.

(Continued on Page 24)

THE CONFERENCE OFFERING

May 19

May brings the annual opportunity for the Conference Offering. It is called Conference Offering because many churches send the money with their delegate to to the Conference. The money is used for the general program (largely missionary) of the church as approved by the delegates in Conference. Our church program is built in a democratic manner, each district having representation in the Standing Committee and each congregation being entitled to representation in the general delegate body.

The record of brotherhood giving for the first four months of the year, March 1 to June 30 (which includes the Conference Offering), is as follows—

1935	$56,004	1938	$67,579
1936	$68,375	1939	$64,794
1937	$65,416	1940	?

For the year which ended February 29, 1940, a small decrease in giving was registered. This drop was caused by the decrease in giving in the 1939 Conference offering. This fact is set forth in the hope that every church will plan a more generous Conference offering this year. The money may be handed in by your delegate on June 10 in the Missionary Convocation offering at the Ocean Grove, N. J., Conference or it may be sent direct to

GENERAL MISSION BOAD
22 So. State St., Elgin, Ill.

HOME AND FAMILY

Wanted—A Tip-Toe Mother

BY FLORENCE S. STUDEBAKER

It was all the little mother could do to reach the loveliest blossom for her child. I saw her standing on tip-toe, reaching and stretching with all her might. Beside her was the two-year-old watching, eager, expectant, waiting for the promised treasure of a beautiful flower.

The tip-toe of expectancy is the charm of motherhood. Eyes open, muscles tense, mind centered, heart throbbing; something is going to happen. Without aspiration, without intensive white-hot wishing, she cannot expect to set her ideal very high for her little ones. Nor can she give them the beautiful flower of Christian character without constant and persistent urge to noble aspirations.

Such a mother must have been the one who when asked en route to America what she intended to do when she reached her destination, replied, "I intend to raise governors for them." True to her dreams, five of the eight sons did become governors of states. Truly Browning encouraged tip-toe living when he said, "A man's reach should exceed his grasp; else what's a heaven for?"

In a little parable for mothers written by Temple Bailey, the young mother happy with her family on the journey of life, cried out again and again, "Nothing will ever be lovelier than this." But as time went on, each new day seemed happier than the last. Someone who knew how to put the thought into poetry viewed it like this:

"I've found the road to happiness.
As but a girl I climbed the purple hill
To pick a rose, then paused to rest beside
The laughing waterfall below the mill.

"Much greater happiness I found the day
That dear tall John asked me his lot to share;
My heart cried out to God in gratitude
That such a man as he had learned to care.

"I thought my heart would burst with happiness
When first we moved into our cottage small.
What joy to cook and scrub and mend!
Then arm in arm to watch the shadows fall.

"But, oh, the happiness I've found today!
I thank thee, Lord, for all that thou hast done.
John kisses me and kneels beside my chair
To clasp within his arms our baby son!"

It is said of the home of Louisa M. Alcott that living was rather high at the time the family was growing up, making it rather difficult for the mother to keep the wolf from the door. Later in adult life Louisa said, "Yes, living was high, but *thinking* in our family was high, too." No doubt the mother felt the pinch of poverty many times, but how nobly she rose above it in the desire to keep her loved ones from feeling the pinch of spiritual poverty.

The mother of Russell H. Conwell a noted minister and educator, was a tip-toe mother. Although the rocky little farm in the Berkshire hills yielded a scant living and the home held few, if any luxuries, she read to her children every night from books she secured at great sacrifice and self-denial. And from that home there went forth sons who helped to make her dreams come true, who set the lives of others aglow with a desire for beautiful, triumphant living. One has only to read of the great challenge one of Conwell's lectures, Acres of Diamonds, has given the world, to see the worth and result of high thinking.

Wanted—a tip-toe mother! Mothers of high ideals and noble aspirations! Mothers who know and feel the responsibility of writing God's name on the hearts of their loved ones. Someone asked a noted minister once if he were not frightened to preach before her Majesty, the Queen of England. Whereupon the minister replied humbly: "I have preached before my mother, first." Emerson once said, "Our chief want in life is somebody who shall make us do what we can." It may be that is the task of the tip-toe mother. Let the theme of the mother aspiring to tip-toe living be, "Forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 13).

Modesto, Calif.

The Mother I Want to Be

BY MRS. WALTER PETIT

I wonder how many of us are the mothers we want to be and how many are the mothers that we should be. I have had only a few years of experience, but I already know that being a mother includes a great deal.

Motherhood is a profession. It may be made one of the greatest jobs on earth, and it also can be made one of the poorest. There are many tasks in this world today which bring joy and pleasure, but it is said that a woman who has brought up even one child can match thrills with anybody.

After we have met our true love counterpart, we are ready to look at the future which to most of us today, is a great experience. Experience means much to a young couple nowadays. They read books and observe many facts, but experience will broaden the mind even more.

One of the first things a young couple wish to have is a house. Is it going to remain a house, or shall it be built up to become a home? If it is to become a home, there ought to be children—not one child, but several children. They are the ones who bring fun and laughter into the house, and while with them may come dirty fingerprints on the woodwork, and scuffed places in the living room, at the same time happiness and companionship are only to be had in the houses where there are children.

What is home? A home is physically a place to live in; socially a place to have fun; intellectually and morally, a place to improve in. Otherwise, it may as well be moved off the street. The most obvious use for the home is to meet the needs of food and shelter. Then we must have recreation and fun for the children, or they will seek it elsewhere. Keep the children interested in the home, for here we have the opportunity to encourage good choices. Home is the ideal place for discussion, provided there is freedom and frankness. The home should be neat, but not so carefully kept as to take away freedom of action. Because of the natural-

ness of the life in it, it is the place in which to learn to live well.

In Proverbs we find the verse, "Every wise woman buildeth her house, but the foolish plucketh it down with her own hands." The mother is the one who remains in the house more than the others. Therefore it is her duty to keep the home fires burning.

To build our home we need a foundation. Let's make it love. The most valuable and essential thing we can give our children is that they should know, beyond the shadow of a doubt, that their parents love each other, and that for this cause they have left father and mother and made a new home together. Some people build their homes on money, but it takes more than that to keep it standing. I know a young girl in her teens who gets everything she wants that money can buy, yet that girl is starved for love and affection from her parents. She cannot remember father or mother ever giving her a kiss. It is a tragedy that the children of good people grow up with bad habits, and bad philosophies, and the conviction that their parents do not love them.

The walls of the house are work; thus work and play should go together. Children should be taught the meaning of work at an early age. When small tots want to help we should encourage them. If we chill their enthusiasm we will probably have a set of lazybones, and we will wonder what is the matter with the children. Children need more play than grownups do, but there should be a time for work as well as a time for play. A little girl was called one day. "Come into the kitchen with me, Lottie; I'm going to make a cup of tea, and you are big enough to learn the right way to make tea." The lesson over and the girl pleased, her brother said, "Mother, you ought to have taught me that, too. I might have a wife, and she might have a headache sometime, and no cook." Parents and children should co-operate and everyone should have some share in making the home comfortable and happy. Without some training a mother may work herself to death for the family without making them happy.

The roof of the house is religion. Without it, though the foundation and the walls may be good, the home may be destroyed in the storms of life. Very early children feel the deep security and peace of the home. Sunday school, church-going, giving to missions—these are what the mother makes them, a burden or a joy. Children can be taught early the art of loving, giving and sharing. This develops ingenuity, sympathy and cooperation.

The floors of the house are the daily round of tasks, the things that must be done. First, the three meals a day; then, the dishwashing which may be a social task, promoting goodwill and even gayety. Putting children to bed at night is probably the thing that mothers do best. A good motto is, "When you put a little child to bed at night, see that his head is cool, his feet warm, that he is at peace with the world, and in love with his mother."

The windows of the house are knowledge. Here there is great danger of scattering the family interests, but great reward if they can be shared. Knowledge includes books, music, pictures, schools and lessons, magazines, trips, clubs, everything that gives an outlook on life. In these, the whole family may have an interest. Encourage your family to do things together. You may have a time that everyone may gather in a circle and read good literature. Everyone enjoys music. Even a small child can join in this. The American Mother of 1939 says, "The father or mother who laughs at the youngster's foolish ideas forgets that those ideas are not foolish to the child." The mother and father cannot retain their influence over their children if their children's life is foreign to them. It is not enough to encourage them; we must participate in their interests. Parents must work with the child and if his interest turns out to be something about which they know nothing, it is their business to educate themselves. Parents must explain to the child every action which affects him. Then the child will mature with the sense that justice has been done him.

The doors of the house are friendship. First, the children have friends. They learn as much from them as from their teachers, and while they are little folks, the mother can know all about the child's playmates. Parties can be given, and the mother can encourage the children to bring their friends home for a meal. Children's friends also provide a problem for the mother. We must teach them to be democratic and to make wise choices. If we keep our balance the children will learn to keep theirs. Let your children look for the best in everyone they come in contact with; and let them enjoy play. The wise mother is the one whose house is a house in which the children like to play.

"She never tells me anything." How often do mothers say this of their daughters. But parents should be the greatest friends. We have to earn their friendship and their confidence; parents must work for it and wait for it with all the love and patience they can muster. And then, having gained it, they should guard it like a jewelled crown. We must have the attitude of mind which promotes ease and confidence between us and our children. Children are forever asking questions. If we expect them to be truthful we must tell the truth.

If there is to be a new brother or sister in the home, prepare your children for its coming. They can then look forward to something to be proud of and will understand when the baby gets the attentions while less time is spent with them.

Teach your children to be obedient. It is much better to ask a child to do something, instead of commanding him. See that he does what is asked of him. If he is to be punished, do it, and then let the matter rest.

We must not leave our house unfurnished. The furniture is the family habits. We have so many of them it is hard to list them all. Everyone is different and hence has different habits. There's the habit of self-control, which is like a well-made bed. The habits of courtesy, kindness, courage, cheerfulness, sympathy, humor and neatness need to be cultivated. The habit of talking things over is like a rug on the floor; it draws the whole room together. The habit of prayer is like nothing that human hands can make; it is like a fountain by your doorstep.

A mother may look upon her child as a gardener does his flowers. Through the gardener's hard work and cultivation, he develops a sturdy stalk which sends forth the lovely blossoms that everyone might enjoy. The same is true with the child. If the mother cultivates and trains her child from childhood, then she also develops a strong character within the child, who sends forth love and kindness to those about him.

Then, if we have brought up our children to the best of our knowledge, let us not hold them, but let them go to seek a field of their own.

Broadway, Va.

KINGDOM GLEANINGS

Calendar for Sunday, May 12

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Habakkuk Rises Through Doubt to Faith.—Hab. 1: 12—2: 4.

Christian Workers, Family Festival (Mother's Day).

B. Y. P. D., Marriage: The Bond of Honor.

Intermediates, My Ideal Home.

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Gains for the Kingdom

One baptized in the Lititz church, Pa.

Four baptized in the Pleasant Hill church, Ohio.

Seven baptized in the La Verne church, Calif., Bro. D. W. Kurtz, pastor.

Five baptized in the Champaign church, Ill., Bro. Edward Ziegler, evangelist.

Five baptized in the South Waterloo church, Iowa, Bro. W. H. Yoder, pastor.

Eleven baptized in the Victor church, Covert, Kans., Bro. F. A. Wagner, pastor.

Four baptized in the Rock Run church, Ind., Bro. Howard Kreider, evangelist.

Seven baptized in the Dunnings Creek church, Pa., Bro. W. K. Kulp, evangelist.

Two baptized in the Cerro Gordo church, Ill., and one received on former baptism.

Four baptized in the Ridge church near Shippensburg, Pa., Bro. H. M. Stover, evangelist.

Three baptized, one awaits baptism and five received by letter in the Canton church, Ill.

Six baptized and seven reinstated in the Maitland church, Pa., Bro. Lawrence Bianchi, evangelist.

Seven baptized and three received by letter in the Monitor church, Kans., Bro. Carl Smucker, pastor.

Four baptized in the Belvedere church, Los Angeles, Calif., Brother and Sister D. W. Shock, evangelists.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Ray Shank of Covington, Ohio, Sept. 1 in the Baugo church, Ind.

Sister June Yearout of Ajlune, Wash., June 2, in the Beaver church, Iowa.

Brother and Sister G. G. Canfield, Aug. 12-25, in the Kenmare church, N. Dak.

Bro. Paul Myer of Myerstown, Pa., May 6-19, in the Maiden Creek church, Pa.

Bro. Lawrence Bianchi of Park Hill, Pa., June 3, in the Smithfield church, Pa.

Brother and Sister A. P Becker of Nampa, Idaho, May 12, in the Canton church, Ill.

Bro. Jesse W. Whitacre, May 13-26, in the Shade Creek congregation, Blough house, Pa.

Bro. C. F. Holsopple of Myersville, Md., June 16, in the Locust Grove church, Johnstown, Pa.

Bro. Clyde Weaver of East Petersburg, Pa., May 19, in the Manor house, Mountville congregation, Pa.

Personal Mention

Western Maryland will have Eld. Arthur Scrogum on the Ocean Grove Standing Committee, with Eld. Jonas Sines as alternate.

Northern Virginia has chosen Elders S. D. Zigler, C. E. Long and Earl M. Bowman as Standing Committee delegates to the Ocean Grove Conference. We are not informed as to alternate delegates.

Second Virginia will have as representatives on the Ocean Grove Standing Committee Elders Paul H. Bowman, Samuel A. Harley and John T. Glick, with Elders I. J. Garber, J. C. Garber and C. B. Smith as alternates.

Sister Cassel and family deeply appreciate the many expressions of sympathy which came to them from all over the brotherhood in the passing of Eld. Charles D. Cassel of Manheim, Pa. Words cannot express their sadness in their sore bereavement, but they are comforted in knowing that so many friends remembered them.

Word has just come that Dr. E. M. Studebaker, former president of La Verne College, has been named successor to Bro. Omer B. Maphis, Administrator of Bethany Hospital for the past sixteen years, who has resigned to accept the position of Sales Manager for the Brethren Publishing House. We understand that both men assume their new duties on or about May 16.

For Sister Kahle last Monday's was the first visit to the Publishing House but of course not for Bro. W. M. They were on their eastward way after almost a year among the churches of the West in which Bro. Kahle has been giving his stimulating lectures on the Christ approach to the use of money. Four times on Sunday he had addressed the local congregation. It is safer not to hear him if you prefer selfish ease to the peace of God.

Bro. Raymond Peters, Executive Secretary for the Southeastern Region, will be in Northern Virginia from May 11 to 16, and is scheduled for meetings as follows: May 11, the District Sunday-school Meeting at Garbers church and at 7:30 P. M. the Mill Creek church; Sunday, May 12, at 11 A. M. at the Fairview church in the Greenmount congregation; Sunday afternoon, B. Y. P. D. cabinet meeting at the home of B. Homer Miller; Sunday evening, 7:30, meeting at Oak Grove in Brocks Gap congregation; Monday, May 13, 2 P. M., meeting of Joint Boards at Harrisonburg; Monday, 7:30 P. M., Greenmount church; Tuesday, 7:30 P. M., Valley Pike church; Wednesday, 7:30 P. M., Linville Creek church; Thursday, 7:30 P. M., Mt. Zion church in Page County. We earnestly desire that adjoining churches make an effort to have their Sunday-school officers and teachers and all ministers and church officers attend one of these meetings. Everybody is welcome and urged to attend for we believe this a rare opportunity to enrich and revitalize the work of the Master.—I. C. Senger, Regional Representative.

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Miscellaneous Items

See page 13 for an important announcement about the Conference Offering.

McPherson College is the latest of our educational institutes to deserve our thanks for a copy of the 1940 issue of the annual catalogue.

The Mineral Creek church, Leeton, Mo., will observe their seventieth anniversary with a special program Sunday, July 21. "We are especially anxious that those who have gone from us will return and help us to commemorate this occasion . . . take special note of this date and plan to be with us."

Some contributors like to know that their money is used at a specific mission station. The share plan is an excellent method by which a class, Sunday school or even an individual or family may give $25 or more for a share support. The leaflet explaining these shares is available by writing to the General Mission Board, Elgin, Ill.

The Cherry Grove church near Lanark, Ill., will hold memorial services Sunday, May 26, at 10:30 A. M., in honor of Eld. I. R. Young who gave forty years of service to this congregation. Bro. Young's body was brought back from Empire, Calif., in January, but on account of cold weather and snow-blocked roads very few attended the funeral service.—Lillie M. Finifrock, Lanark, Ill.

"**Enclosed** you will find a check for $25 from the Boone family for Chinese Relief, as a memorial to their mother, Mrs. Arrenah Medora Boone. This is the money they did not spend for flowers to put around the casket. They felt it was more in harmony with the spirit and teachings of their sainted mother to give this money for the needy than in the display of their sentiments through the flowers, which bloom today and are withered by tomorrow."

The Brethren Minister's Manual was announced in last week's issue of the Gospel Messenger on page 10 with the new Gish Fund books. The Gish price to ministers of the Church of the Brethren is 35c. With the payment of 15c extra the owner's name will be printed in gold lettering on the book when it is ordered. Ministers desiring this extra service should include 50c in payment for the manual and print the name desired on the manual very plainly and accurately. The manual should be ordered from the Brethren Publishing House.

Transportation to Conference. There are not special Conference rates. However, there is a very favorable summer rate in effect, due to the New York World's Fair. The rate, coach, Chicago to New York and return is $27.25, with privilege to choose alternate route for return trip. Same rate applies to Asbury Park; trains hourly from Newark. If traveler wishes to go to New York or to use alternate route for return, rate applies to New York, and fare from there or other intersecting point is extra. Eastern clergy rates are half first-class fare and amount to the same as the coach fare quoted above.—Warren W. Slabaugh, General Railway Transportation Agent.

Conference Business

Second District of Virginia

Since the National Council of Boards has become an increasingly effective agency in our general church organization and yet is without official status, the Bridgewater congregation requests the Annual Conference of 1940, through the district conference of the Second District of Virginia, to recognize the council as a part of our general church machinery and instruct it to define and report to the Annual Conference on its duties, responsibilities, relationship to other boards, and upon its plan and method of organization.

Passed to Annual Conference.

Camp Mack area churches are invited to attend the dedication of the new auditorium named after James Quinter and R. H. Miller, Sr. June 2 is the date. Programs will be at 2 and 7 P. M., C. S. T. D. W. Kurtz gives the dedicatory address in the afternoon. The evening program will be a musical hour rendered by church music groups of the area. Mrs. Rosa Page Welch of Chicago will sing solos. She is a noted Negro soloist. A large choir, composed of all singers of the area who will come, will sing the following numbers from the Brethren Hymnal: 52, 88, 89, 91, 114, 224. All churches are invited to join in these two services. The women will meet with the men in these two programs. There will be no call for pledges. Free will offerings will be asked for. Some help is still needed any day up to May 31 to get the building in shape.—L. W. Shultz.

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Information About Conference Accommodations

Sunday Parking

The Ocean Grove authorities pay considerable attention to a careful observance of the Christian Sabbath. No automobiles, motorcycles, bicycles, or vehicles of any kind are allowed to travel or to be parked on the streets of Ocean Grove between midnight Saturday night and midnight Sunday. A parking lot, however, is provided, outside the residential section, about ten minutes' walk from the meeting places, where cars may be parked free of charge from Saturday afternoon to Monday forenoon. Attendants will be in charge of this parking lot throughout the period indicated. A bus service is available for reaching the parking lot on Saturday afternoon and Monday forenoon. Autos arriving at Ocean Grove between midnight Saturday and midnight Sunday will drive directly to the parking lot. Directions for reaching the parking lot will be given at the entrance to Ocean Grove. The parking lot is located just south of Ocean Grove, within walking distance of lodging places and meetings.

This restriction may seem like a hardship to some of our people, but it is believed that the added comfort and quiet thus provided for the observance of the Lord's day will more than compensate for the inconvenience involved.

Tents and Trailers

A number of inquiries have been made concerning accommodations for tents and trailers at Conference. There is no space available for either tents or trailers in Ocean Grove itself. An overnight cabin stand, about one mile west of Ocean Grove, has room for about forty tents or trailers. This place is at the junction of New Jersey State Routes 33 and 35. For advance reservations write Eldridge's Cottage Camp, 1409 Corlies Ave., Neptune, N. J. Piped water and electricity are available. Sanitary facilities are somewhat limited for a large sized group.

Gleim's Cabins, about five miles west of Ocean Grove on Route 33, also has considerable room for tents and trailers. At this place there is no piped water and there are no electrical extensions. Sanitary facilities are also limited for the accommodation of any sizable group of campers.

Arrangements for these facilities and accommodations should be made by parties interested themselves, since these cabin locations are not under the management of the Ocean Grove authorities. Rates quoted are 50 cents per night per trailer for the accommodations described.—Irwin S. Hoffer.

THE CHURCH AT WORK

How Lay Foundations for the Christian Home?

First. A home is usually made up of parents and and children. The parents ought to be carefully selected and the children well trained. The former can be accomplished only by an honest, thoughtful and unselfish courtship; the latter by much loving fellowship in work, play and otherwise, even at the sacrifice of many other important things.

Second. Homes are built and sustained by the invisible forces of atmosphere and attitudes, faith and character, love and sincere interest in each other. Our faces and voices usually reveal more than the words we speak and sometimes deny their meaning. Patience and thoughtfulness will save many occasions for apology; but if the severe word is uttered, sincere apologies are in order. These usually save other heartaches and disaster.

Third. The spirit of sharing wisely is a safe rule for any good home. This applies to bits of news, plans for the future, performing family tasks, important decisions and purchases and understanding the family finances. Love desires to share, and when the channels of counsel and co-operation cease, it is a strain on confidence and friendship of any kind. One psychologist goes so far as to say that if even a four-year-old is asked to vote on buying a new chair, and he approves, he will never injure the chair!

Fourth. If the home is to be Christian its faith and love must be sustained by worship, both in the home and with membership and regular attendance at church. Worship in the home should be for the family and its needs. It should be simple and sincere, aiming to enrich the family life. All members of the family in due time should have some part. Our faith and daily conduct demands the sustaining power of divine comradeship and religious obligations.—Chas. D. Bonsack.

How Meet the Revolutionary Forces Which Attack the Home?

War is first in importance in 1940. Nothing could be more devastating to our home, for war means broken families, missing fathers, war orphans and distraught mothers. A recent article quoted an English child as asking his mother before an air raid, "May I hold your hand until I die?" This incident is symbolic of all that is impossible about war. The first revolutionary force to be conquered is war—in 1940. Let's stay behind our church program for peace! Let us be true to our historic ideal.

Unemployment. "The fathers have eaten sour grapes and the children's teeth are set on edge." The church must do something about our under-privileged if the home is to come through. The White House Conference on Children in a Democracy, in January, 1940, showed that *one third of America's children are growing up in homes that are on relief.* We must have a program of action in the church that will help put American homes back on their own feet. The kind of action needed is not clear; but we must work at it from every possible angle. Unemployment and poverty lead to dictatorship and a totalitarian state. In a totalitarian state the values of a home are subordinate to the will of the state. If we do not solve our unemployment problem we are in danger. Further, our criminal rate, our juvenile delinquency in America puts us at the top of the list—and poverty breeds crime.

The complexity of life. Children, like plants, need loving and patient care to grow. Our age is richer than any other in its opportunities for culture, in amusement activity of all kinds. We have much to be thankful for. Music, art, literature and social life of many kinds—all these are increasingly available to those who have a reasonable financial basis of living. But life has grown complex. Many parents do not have enough time to live with their children. Fathers are often employed away from the home all day and home life is broken up. The New England Puritan home was a unit in itself. Father, mother, children—all lived together, worked together for the same goals. "The odor of the house is in his garments" was true then more than now. The children learned how to live by living with their parents and observing their attitudes toward every relation of life. Now father, mother and children have many and divergent interests outside the home. We must either try to move back toward this simplicity, or if we cannot change the major pattern of our home life, as adults, we must find ways in which our children may live with wholesome adults in the school, on the playground, or in clubs.

These are not all of the forces that tear down the home. But if these three can be solved, there is a new horizon ahead.—Ruth Shriver.

Home and Family Life Education

It was a pleasant experience to spend two days in a conference held in the beautiful Merrill-Palmer School in Detroit, Mich. The conference was on Home and Family Life Education. Forty-five delegates came as guests of the school. These delegates were missionaries, teachers, government secretaries, mission board secretaries and outstanding national students from several countries.

The main purpose of the meeting was to find for today the best methods of teaching the underlying principles of home and family life. Everyone present made a contribution. Economics, recreation, education, literature, health, democracy, respect for personality, religion, influence of the church, spiritual fellowship, worship—all were shown to be vital factors in the creation and development of Christian homes.

The national women of India and China, the Philippines and Korea, added much to the thinking of the group as they showed how Christian missions have always placed primary emphasis on the foundation principles which build Christian homes. Miss Ila Sircar of India, who was a delegate to the Madras Missionary Conference and later came to America on the evangelistic tour among the large cities, said that India wants homes that are Indian and also Christian at the same time. She emphasized the fact that parents must be literate before they can hope to have Christian homes.

It came somewhat as a surprise to find that there are schools such as the Merrill-Palmer School where the chief purpose is to teach the underlying principles of

Christian home building. No efforts are too difficult and no distances are too great for such information to be secured and shared. Special effort is made to bring together ministers' wives, missionaries and keen and capable women from the mission fields to take the course of study in this school. The library walls are lined with the finest books written on the subjects of home and family life. Access to these books is in itself an opportunity for an extensive education.

The two days of deliberation in this conference impressed upon the delegates the fact that while the function of the home may have changed very much in our present highly mechanized world, it still remains the spot where "the most beautiful experiences of self-effacing love may develop personalities capable of living constructively, maturely and happily." "The church needs such people and under wise leadership can help to develop them, and the limitless power of the Living God is always available for those who in humility of faith look to him."—Anetta C. Mow.

What Can Be Done to Improve the Home?

This question, we are glad to say, is on the lips of many church workers today. They are realizing that the home, after all, is far more important than we were led to believe.

We are now beginning to see that since the home has been relieved of its former duties of making the clothes and processing the food, it has time to do better the tasks which only the home can do.

Church school classes are asking for elective courses on home life which can be used in the Sunday school. One class ordered thirty-nine copies of the course, Achieving a Christian Home Today, by the Haywards, and find the class enthusiastic in the study.

Some churches are using the four Sunday nights, preceding and including Mother's Day, for an all-church study of the home. There are discussion groups and classes for all ages, followed by an assembly period of worship.

Let adults give this problem their serious consideration. Let them make it a matter of united prayer and it is almost certain that they will discover ways to improve the home.—D. D. Funderburg.

How to Meet God at Our Home Altars

How well the writer recalls meeting God one night at the fireside of the old family home! A long childhood illness seemed to be ending with little hope of recovery. The earnest prayers of father and mother, their attitude of surrender and trust to the will of God, will never be forgotten. No method or plan, as valuable and necessary as they are, will take the place of a constant, vital and very evident faith in the goodness and sufficiency of God. Children soon catch this reverent spirit. A father passes a little son while he is playing church, and hearing the child's earnest, small voice in prayer, he lifts his hat and walks quietly and reverently by. The child sees, for children sometimes peep in prayer, but he never forgets.

John G. Paton, the missionary, said that one of the greatest experiences in his life was the time when he said good-by to his father on his first trip to college. After some wholesome words of advice they kissed each other, the father turned to go home and the boy rounded a sharp hill. After a few minutes the boy went back to the corner to see what his father was doing. He saw his father walking slowly, with hat in hand and head lowered. He knew he was praying for his son. He said years later that that sight had kept him true in many trials and adventures.

Wise parents know how to make God real in great hours of joy and sorrow. How well many readers will recall the old family prayer circle at Christmas, Thanksgiving and Easter, when an older brother left home for college or father went on an important journey. And there were the times of sickness or death.

Even before a child can talk plainly, simple good-night and table prayers should be taught. John Wanamaker, the famous industrialist, said that the most formative experience in his life was the time his mother first folded his baby hands together and taught him to pray. Parents have their greatest responsibility in these early years. As children grow older they should take part in family worship by reading scriptures, naming things they are thankful for or items of petition. A family that loves music can make it help them meet God. Thousands of families use one or more of the many helps now provided for family worship. A time, a place and a method are necessary. Make your own plan, but have one! Remember that worship is formal and of little value unless the family lives on a high plane. Integrity, a sense of social justice, a sympathetic interest in human suffering and all good causes, and a wholehearted trust in God are the bricks or cement that build highways that lead to God.—Merlin C. Shull.

1940 Loan Library Books

The women's work department has supplied several books on the home for the Loan Library. Turn to page 2 to see the names and pictures of several books recently placed in the Loan Library. If you desire to own any of these books they may be purchased through the Brethren Publishing House, Elgin, Ill.

1. *We, the Parents.* 1939. Sidonie Matsner Gruenberg.

The Parents' Magazine has classed this book as the outstanding book published for parents during the past year.

2. *Family Fun.*

This volume was compiled in co-operation with the National Recreation Association and published by the Parents' Institute. It has suggestions for outdoor and indoor fun, fun for special days, nature study and vacationing.

3. *The Religion of a Healthy Mind.* 1939. Charles Holman.

This book has two parts: first, Factors That Menace Mental Health; second, How Christian Faith Promotes Mental Health.

4. *There's No Place Like Home.* James Lee Ellenwood.

Here is a commonsense and practical exposition of how one family adjusted to each other and met life's problems.

5. *The Questions Girls Ask.* Helen Welshimer.

This book is a result of questions girls have asked. They are answered in an understanding way. Good for girls and parents.

6. *Love, Marriage and Parenthood.* Grace Sloan Overton. 1939.

A book for those looking forward to marriage. Contains problem questions for study groups.

7. *Youth and the Homes of Tomorrow.* Edwin Dahlberg.

The problems of mating and family life are discussed with frankness and sincerity. Questions are added to stimulate discussions.

8. *The Modern Family and the Church.* Regina Westcott Wieman.

This book is an outcome of years of work with families and with church leaders. It seeks to bind more closely the bond between the home and the church as they face the future. It provides an outline for parents' groups.

9. *The Fine Art of Living Together.* A . W. Beaven.

This is a book for married folks as well as the unmarried. It stresses the need for wisdom, humor and understanding in the marital state.—Mrs. E. G. Hoff.

A Home

In the distant fog I see a grove of trees and a grapevine swing. I hear the murmur of a meadow stream. There I see a house, and as I approach I hear the soft voice of someone singing, Lead Kindly Light.

I am met at the door by a young mother courteously inviting me to come in. As I enter, I feel a wonderful atmosphere. There on the walls hang pictures of the Christ. The mother is deeply interested in her family. The father comes in smiling, carrying a little babe. Near him toddling along is a dear little two-year-old boy. I can see right away that there is love in this home, yes, real love for one another.

Then the mother goes to prepare the meal, and the father talks with me as he watches the children. He is patient and understanding with them. He is a real pal to his children. After we are gathered around the table, all heads are bowed as the father in the home thanks the heavenly Father for the food. The meal is simple, and yet everything is well planned. The food is delicious. The conversation is pleasant. The little ones are taught to share with each other.

As the children grow they are taught to do small chores and to help about the house. When problems arise they are talked over by the parents. They are always alert and ready for information concerning the health and happiness of their children. Each Sunday morning the family is dressed and off to church they go, each one taking money for the Lord's work.

This family is an asset to the community. The members of this household are real neighbors, always sharing what they have and helping the sick and those less fortunate.—Mrs. S. C. Diehl, Staunton, Va.

What Is a Home?

The home is one of the oldest institutions and one of the most sacred. Some think of a home as a building in which a family lives or has its existence; but home, in the true sense of the word, is the most wonderful place in the world. It is a place where there are love, peace, happiness, patience, self-sacrifice, kindness and obedience.

Surely as we think of a real home, we think of a father, a mother and children. We think of a place where husband and wife find peace and joy in each other's companionship. The companionship is so satisfying that no outside influence can shatter the contentment there. Each day the family should read the Bible, pray and live as nearly as possible the teachings of Jesus. The parents should be wide awake to their task so the evil one may not come in and defile the home. We read in Genesis that Satan broke the first home with sin, and he has been on the job ever since.

A deep, true and understanding companionship should exist between parents and children. They should be taught Bible truth and other good stories, also stewardship with tithing. They should be taught unselfishness, co-operation and the real meaning of living together. Each child should be trustworthy and obedient to the parents.

What could be more inspiring to a Sunday-school teacher and pastor than to find parents and children regular attendants at the services of the church. The real Christian home should be, and is, the outstanding home in the community. Surely this is the greatest need in our nation today.

"O Lord, help us build homes so strong
They will last through ages long.
Help us to build on faith, hope and love.
Then homes will be waiting for us above."

Compiled by the Mothers' Circle of the Barren Ridge church, Staunton, Va. Sent in by Myrtle Davis, Waynesboro, Va.

ADULT DISCUSSION OUTLINE

Character Studies

Lot and His Choices

Scripture: 2 Peter 2: 1-8

Sunday, May 26

I. Lot chooses his place of abode with regard to material advantage rather than spiritual good (Gen. 13: 1-13).

1. Prosperity attended both while they reverenced God (vs. 1-6).
2. Abram sought peace and brotherhood (vs. 7-9).
3. Lot looked for the fertile land (vs. 10-12).
4. He moved toward Sodom without regard to its character (v. 13).

II. Lot suffers because of his choice.

1. Sodom is to be destroyed (Gen. 18: 16-21).
2. Abraham intercedes (vs. 22-33).
3. Strangers visit the city and are entertained by Lot, suffering abuse (Gen. 19: 1-11).

III. The end of putting material things first (Gen. 19: 12-22).

1. Lot lingered when told to leave the city.
2. He is pulled out by God's messengers.
3. All property is destroyed.
4. Only his daughters survived to comfort him.

IV. Compare with Abraham, who sought "God and his righteousness" first.

CORRESPONDENCE

Faithful Workers Class, Meadow Branch Church

The Faithful Workers' class of the Meadow Branch church of near Westminster, Md., recently celebrated the twenty-fifth anniversary of its founding with an appropriate program. Sister Rosa Geiman, the president, was in charge. The special speaker for the occasion was Bro. Ross D. Murphy, pastor of the First church,



Faithful Workers Class, Meadow Branch Church, Maryland, Celebrate an Anniversary

Philadelphia. It was due to his encouraging advice that the class was organized. Bro. Murphy spoke first to the children of the congregation, then preached on the subject, "Be Ye Transformed," as drawn from Rom. 12.

Bible study has naturally been one of the chief emphases of the class. However, the class has also been active in raising money for special projects and mission work, and has helped others in practical ways. An especially interesting feature of the program was a class history prepared by Mrs. J. Walter Thomas, but read by Miss Ethel Roop on account of the illness of the former. One of the first class projects was the purchase of an invalid's chair which has been loaned and in almost continuous use through the years. The class has sponsored bridal showers, purchased equipment for the church, raised special funds for the needy, placed Bibles in homes where there were none, helped with hospital expense, and chosen for its anniversary project that of putting $250 in the church repair fund.

Teachers of the class have been May Geiman, Lavina Roop, Susie Geiman, Ethel Roop, John Garner, Rosa Geiman, Madeline Geiman, Annie Young and Eugenia Geiman. Presidents have been Esther Harman, Maggie Little, Katie Brothers and Rosa Geiman, who is the president at this time.

Among others who had special parts on the program were Mrs. Anna Fritz who read the Scripture lesson, Bro. Oren Garner who led in prayer, Miss Emma Bixler who gave an account of the tenth anniversary, Mrs. S. L. Brumbaugh who spoke on the importance of Bible study, and Bro. William E. Roop who assisted in the preaching service by offering prayer. "If each individual member of the class finds her place and fills it, this class will always be a benediction to the Meadow Branch church," is the concluding sentence of the class history by Mrs. J. Walter Thomas.—Adapted from the Westminster Times and the class history by Mrs. J. Walter Thomas.

District Meeting of Middle Pennsylvania

The District Conference of Middle Pennsylvania for 1940 met in the Williamsburg church April 9-11. It was an inspirational meeting from beginning to end. Brother and Sister Desmond Bittinger, our missionaries to Africa, brought challenging messages which left impressions of how little we do compared with the sacrifices of the African native Christian. Their presence and messages brought to our district a revived missionary spirit.

Bro. D. B. Maddocks reviewed the missionary giving in our district for the past three years. The figures showed a gradual increase. According to tabulation for the year ending Feb. 28, 1938, the giving totaled $12,663.63; Feb. 28, 1939, $13,914.07; Feb. 29, 1940, $14,867.72.

District Conference set a goal of $15,000 for the year ending Feb. 28, 1941. The churches of the district are going forward in the realization that the kingdom work is the most important work in the world.

Delegates elected on Standing Committee for 1940 Annual Conference are: A. R. Coffman, W. N. Staufer and H. H. Nye; alternates: D. I. Pepple, H. B. Heisey and D. B. Maddocks.

The officers for the next district conference are: moderator, Tobias Henry; writing clerk, H. B. Heisey; assistant writing clerk, Joseph H. Clapper.

Joseph H. Clapper,
Hopewell, Pa. Assistant Writing Clerk.

It Seems to Me

A few weeks ago it was my privilege, with many other ministers of all denominations in this section of the state of Illinois, to attend a minister's retreat, or release, I believe it was called, for pastors and their wives, which was held at Macomb.

I think I shall remember this day as one of the high days of my life, for during the day I received inspiration that filled my soul. This particular meeting was different from many others.

It was different in that while I was present no problems peculiar to the Christian ministry were discussed. Nothing was said about the problem of the evening service, or the midweek service, nor the matter of keeping young people from going to the dogs. The solution of these problems is important, but I suspect that we have all discovered that each of us will have to work out the solution. There is division among us as to just what constitutes the "dogs" to which our young people are, or are not going; and as to whether Sunday evening and midweek services are as important as some would think them to be.

Well, anyway, this meeting seemed to have more important business than settling these mooted problems.

From the very first there was an atmosphere of deep, spiritual devotion. It seemed as though we had gathered to have a meeting with God, and he seemed to be present. The spirit of fellowship prevailed.

No outstanding addresses were delivered. But some real sermons were preached. It was a real filling station. Preachers out on the firing line, while they need help in the solution of the various problems of the church, have a great need, and some a great hunger for inspiring sermons.

Now it seems to me that often in our gatherings our speakers could occupy the time to greater advantage, if instead of delivering great addresses, and our speakers really do that, they would preach more great gospel sermons.

Discussions of world affairs and addresses on international relations have a distinct place in our church program, but it occurs to me that the solution of these problems will be found in the application of the message of the gospel of Christ to daily living. Let's preach more of it.

Well—that's the way it seems to me.

Canton, Ill. Chas. Dumond.

A Sixtieth Wedding Anniversary

Brother and Sister Charles H. Miller celebrated their sixtieth wedding anniversary on Nov. 23, 1939. They are in good health and go about their business every day seemingly unhampered by their good old age. Bro. Miller had his eighty-first birthday on



April 7 of this year, and Sister Miller will be eighty-three in August.

Bro. Miller was born in Norristown and spent his early boyhood working on farms in Montgomery County. In spite of his meager schooling he has made a success of his life's work as an insurance and real estate agent. One of his outstanding abilities is his power to remember. He loves to relates incidents of his early life as well as of others, particularly those of Abram H. Cassel, a well-known Brethren historian.

Sister Miller, who was born and reared in the Indian Creek district, was the daughter of John and Amanda Shisler, and a sister of the late James B. Shisler. She is an aunt to Sara Shisler who is now on the Africa mission field.

Brother and Sister Miller love the Church of the Brethren, and the Gospel Messenger has been a consoling help in their everyday home life. They read it from cover to cover. They are loved by all who know them.

May God richly bless them, and although we know they enjoy life, we also know they are ready when our Lord calls.

Lansdale, Pa. Charles M. Anderson.

An Anniversary

An event occurred recently in the family of Bro. John G. Van Dyke and Sister Ida Dell Van Dyke, who reside at La Verne, Calif., that is quite unusual from a good many standpoints. These people passed their fifty-eighth wedding anniversary not long since. Not only the fact of this long life which these parties have enjoyed together is of especial interest. There were born to these parents one son and five daughters. There are ten grandchildren and seven great-grandchildren.

There has never been a death in the family, including the in-laws. This is a very unusual record, equaled by very few indeed. Bro. Van Dyke's father was Elder Archie Van Dyke, one of the old pioneers whom many will remember. Sister Van Dyke's parents were Isaac and Lydia Dell. This family has had its share, no doubt, of experience with the many vicissitudes incident to such a life. But the Father's care and protection have certainly been about and over them to the present. May he continue to smile upon them and give them many more pleasant and useful years.

La Verne, Calif. T. A. Eisenbise

In Memoriam—F. Gladys High

The tragic death of F. Gladys High, social science teacher of the Boyertown High School, brought sorrow to the members of the high school faculty, her church and her numerous friends.



She was killed almost instantly on Oct. 25, 1939, when her car collided with a bus about three miles south of Phoenixville, Pa. She was a member of the Boyertown High School faculty for twelve years, and a prominent member of the Boyertown and State Business and Professional Women's Clubs. She was a loyal member of the Coventry Church of the Brethren, having united with the church at the age of thirteen. She was active in civic and church circles.

She was a daughter of Mrs. Martha and the late Allen K. High. In addition to her mother she is survived by a brother, Lawrence High, Spring City, Pa.

She was a graduate of North Coventry High School, Pottstown High School, and Juniata College. She took postgraduate work at Lehigh, Harvard and Columbia universities.

The high esteem in which she was held by the community was manifested by the throngs of people who attended her funeral, which was held from the home of her intimate friend, Miss Helen Gottshall, 32 East Philadelphia Ave., Boyertown. Further services were held from the Coventry Church of the Brethren.

The officiating ministers were Rev. David F. Longacre of St. John's Lutheran Church, Rev. Lawrence of the Ebenezer Methodist Church, Pastor Trostle P. Dick of the Coventry Church of the Brethren, and Dr. C. C. Ellis, President of Juniata College.

Her body lies in the beautiful Fairview cemetery at Boyertown. The memory of her useful life will live on in many hearts.

Pottstown, Pa. Elizabeth Kulp.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Ayres-Ewing.—By the undersigned in the Glendale parsonage, on Jan. 28, 1940, Ora Ayres and Reba Ewing, both of Los Angeles. —H. A. Frantz, Glendale, Calif.

Boren-Durant.—By the undersigned, on Feb. 22, 1940, in the Glendale parsonage, Vernal A. Boren of Van Nuys, Calif., and Helen Louise Durant of Flintridge, Calif.—H. A. Frantz, Glendale, Calif.

Deeter-Burn.—By the undersigned, in the Glendale First Church of the Brethren, Feb. 25, 1940, Emerson Deeter and Orpha Burn, both of Glendale, Calif.—H. A. Frantz, Glendale, Calif.

Johnson-Black.—By the undersigned, in his home, April 10, 1940, J. M. Johnson of Belleville, Kans., and Rose Black of Burr Oak, Kans.—S. E. Thompson, Burr Oak, Kans.

Keller-Yoder.—At the home of the undersigned, March 23, 1940, Herbert Leo Keller and Fern Catherine Yoder.—Henry H. Reber, Mohrsville, Pa.

Krall-Schwenk.—At the home of the undersigned, April 20, 1940, Leroy G. Krall and Ruth I. Schwenk, both of Lebanon, Pa. —Cyrus B. Krall, Campbelltown, Pa.

FALLEN ASLEEP

Basore, Sarah A. Dohner, daughter of Henry and Harriet Royer Dohner, the third child of a family of eleven children, was born April 2, 1857, in Lebanon County, Pa., and died on March 29, 1940, at her home near Dayton, Ohio, where she had lived since her marriage fifty-six years ago. She came to Ohio in 1882. Two years later, Feb. 28, 1884, she was married to Samuel H. Basore. To this union were born one son and two daughters. She was preceded in death by her husband, June 21, 1935. Her son, four brothers, two sisters and one grandchild also preceded her in death. She is survived by two daughters, five grandchildren, four great-grandchildren, two sisters and two brothers. Soon after her marriage she united with the Lower Stillwater Church of the Brethren. At the time of her death she was the oldest member of the Happy Corner church. She was of a quiet, patient disposition and lived a devoted Christian life. In her home she found great joy in serving her family. Funeral services were conducted in the Happy Corner church by the local ministers. Burial was in the Erstine cemetery.—Ira A. Oren, Clayton, Ohio.

Beck, Thaddeus S., son of the late David and Sarah Lehman Beck, was born on Sept. 25, 1850, and died Dec. 15, 1939. He was married to Anna Brandt in 1877. He is survived by his wife, one brother, seven children, nineteen grandchildren and two great-grandchildren. Bro. Beck was a faithful member of the Church of the Brethren, having been baptized in 1890 and made deacon in 1898. He was active in organizing the first Sunday school in the White Oak district and was superintendent of the same for many years. Funeral services were conducted in the Manheim Church of the Brethren by the home ministers. Interment was made in the Kreider cemetery near Manheim, Pa.—H. G. Minnich, Lititz, Pa.

Berger, Bro. Jesse J., was born near Pittsburgh, Pa., and died April 6, 1940, aged 71 years, at the home of his daughter, Mrs. Ralph Bemisderfer, in Hanover, Pa. He was the son of Eli and Sara Putman Berger. For many years he was a deacon in the Church of the Brethren. In 1932 he was received by letter into the Waynesboro congregation. He is survived by his wife, Aerie Ellen Ringer Berger, two sons and two daughters. Funeral services were held in the Grove funeral home in Waynesboro, Pa., conducted by Bro. Levi K. Ziegler. Interment was made in Price's cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Bussear, Mary Elizabeth Studebaker, was born in Delaware County, Ind., April 29, 1881, and died at Free Soil, Mich., April 17, 1940. She was married to Zacceus L. Bussear in 1900. To this union two sons and three daughters were born. One son passed away in 1936. She leaves her husband, three daughters and one son. She united with the Church of the Brethren thirty-two years ago. Some years ago they withdrew to become members of the Dunkard Brethren Church. Her husband is a minister in that church. Funeral services were conducted from the Long Lake Church of the Brethren, by the writer. Burial was in the cemetery adjoining the church.—L. H. Prowant, Custer, Mich.

Goodyear, Carl, was born at Burr Oak, Ind., April 30, 1923, and died at his home in Maywood, Ill., March 10, 1940. In early life he became a member of the Church of the Brethren. He was blessed with the gift of song, and sang in a boys' choir in Chicago for several years. He is survived by his parents and one sister. Funeral services were held in the First church in Chicago, conducted by the writer, assisted by Rev. J. R. Pickells of the Trinity Episcopal church. Interment was at Plymouth, Ind.—M. Clyde Horst, Chicago, Ill.

Heckman, Vinnie A. Brunk, only daughter of Abraham A. and Emma Weaver, was born near Leeton, Mo., June 8, 1883, and departed this life at Wichita, Kans., March 21, 1940. While she was a young girl her parents moved to Mound City, Mo., where she grew to womanhood. In 1901 she was married to Charles A. Brunk. To this union four children were born. In 1910 she and her husband moved to Grand Junction, Colo., where in 1915 the husband and father passed to his eternal rest. Thus, early in life she was left with a double responsibility toward her family. In early youth she confessed her faith in Jesus Christ and united with the Church of the Brethren. In 1936 she came to Wichita. In 1939 she was married to Bro. D. H. Heckman of Wichita. Though this marriage was of short duration it was filled with happiness and contentment. She leaves her husband, three children, four brothers, six grandchildren and many other relatives and friends. Funeral services were conducted at Wichita by the undersigned and at Grand Junction, Colo., where burial took place. Bro. Floyd Jarboe was in charge of the services at Grand Junction.—James H. Elrod, Wichita, Kans.

Loar, Joseph Emory, was born near Marianna, Pa., April 18, 1859, and departed this life April 14, 1940. He was a member of the Ten Mile Church of the Brethren for a number of years. He is survived by one nephew and four nieces. Funeral services were conducted by the writer in the McDonough and Greenlee funeral home at Beallsville, Pa. Interment was in the Horne cemetery.—G. L. Baker, Marianna, Pa.

Martz, Ernest H., aged 51 years, died at his home near Melrose Caverns in the Greenmount congregation, Va., on March 28. He had been in ill-health for some time. He was the son of the late Jacob Martz and was born in Rockingham County, Va. He moved to Pennsylvania fifteen years ago, where he worked as a carpenter. He returned to Virginia one year ago. Bro. Martz was a member of the Church of the Brethren. He lived in the bounds of the Palmyra and Spring Creek congregations while in Pennsylvania. He was twice married. He is survived by his two sons and his second wife, Nina Wampler Martz. Funeral services were conducted at the Mill Creek church by Bro. J. W. Hess, assisted by Bro. C. E. Long. Burial was in the cemetery near by.—Ray F. Kline, Linville, Va.

Miller, Emanuel J., was born to Anthony and Susan Miller in Huntington, Ind., Aug. 29, 1850, and died at the home of his son, Alpha L. Miller, April 11, 1940. With his parents he moved to Waverly, Kans., in 1869. He was married to Harriet Studebaker, Aug. 30, 1877. To this union were born two sons and three daughters. At an early age he joined the Brethren Church, and was ordained to the ministry in 1875. He was known throughout the state of Kansas as a singing evangelist. In 1906 he moved with his family to Yakima, Wash. In November of 1927 he and his wife moved to Kingsburg, Calif., where he made his home with his son, Alpha L. Miller. He is survived by his widow, two sons, one daughter, eight grandchildren and three great-grandchildren.—Mrs. Elmer Sutphin, Laton, Calif.

Miller, Hiram, son of David and Catherine Miller, was born Nov. 17, 1878, in Elkhart County, Ind. He spent his entire life near New Paris, Ind. He died at his home in New Paris on April 16, 1940. He was married to Daisy Cripe, Nov. 24, 1906. Surviving are the widow, one daughter, two grandchildren, one sister and one brother. He was a member of the New Paris Church of the Brethren. Funeral services were held in the New Paris church, conducted by the writer, with Rev. Keller of the Evangelical church assisting. Burial was in the New Paris cemetery.—William Brubaker, New Paris, Ind.

Minnich, Lydia, daughter of Samuel and Catherine Blocher, was born near Greenville, Ohio, Oct. 23, 1849, and died April 12, 1940. She was married to Henry Minnich on July 20, 1872. To this union were born three sons and one daughter. Her husband, two sons, nine brothers and sisters and two grandchildren preceded her in death. She leaves one daughter, one son and seven grandchildren. She was the youngest daughter of a pioneer family who settled near Greenville, Ohio, over a hundred years ago. She lived in Darke or Montgomery counties all her life. She spent the last thirteen years of her life in the Greenville Brethren Home. Early in life she united with the Church of the Brethren, and remained a faithful and devoted Christian. She was a loving mother. She was confined to her bed since her ninetieth birthday, but bore her suffering with patience. Funeral services were conducted at the Greenville Brethren Home and at the Poplar Grove church by Bro. A. H. Bucklew and the undersigned. Burial was in a near-by cemetery.—Ira A. Oren, Clayton, Ohio.

Moyer, Martin, son of Christian Moyer, was born in Elkhart County, Ind., April 3, 1870, and passed away at his home in Daytona Beach, April 5, 1940. He was married to Cora E. Gorsuch on Aug. 27, 1891. Brother and Sister Martin united with the Church of the Brethren in 1894. Because of ill-health they spent many winters in Florida, and in 1937 they moved to Daytona Beach. He leaves his wife, one daughter, three grandchildren, two great-grandchildren, one brother and one sister. Funeral services were held in the Baggett funeral home, Daytona Beach, by Bro. Bruce Price. Interment was in the Shady Rest cemetery near by.—Cora E. Moyer, Daytona Beach, Fla.

Petcher, Mrs. Ida Huff, was born at Argos, Ind., Sept. 20, 1863, and died at the Bethany hospital, Chicago, Ill., April 15, 1940. Her husband, Frank Petcher, passed away in June of 1938. She is survived by three sons, three daughters, three brothers, three sisters, twenty grandchildren and one great-grandchild. She began her Christian life in the Church of God, but later transferred her membership to the Church of the Brethren. Funeral services in the First church, Chicago, Ill., were in charge of the writer, and the services at Fruitdale, Ala., were in charge of Wilds S. Du Bose, minister of the Springhill Methodist church, and L. F. Maynard, minister of Springhill Baptist church. Interment was in the Fruitdale cemetery.—M. Clyde Horst, Chicago, Ill.

Root, Ernest C., son of E. D. and Elizabeth Root, was born at Oskalossa, Kans., May 24, 1891, and departed this life at Hutchinson, Kans., April 12, 1940. Being the son of a minister, he moved quite frequently with the family to several places where the father had charge of churches. At the age of fifteen years he confessed his faith in Jesus Christ and united with the Church of the Brethren. In 1913 he came to Wichita. He entered the Friends University in the fall of 1916 and was graduated with the class of June 4, 1919. He was married to Amy Clark, June 2, 1919. To this union three children were born. He was a chemist, and for a number of years was employed by the Western Lubricating Company. The last several years were spent with his own company station west of Hutchinson. He was very much interested in Boy Scout work. It was largely through his persistent efforts that the boys in Troop 70 and a number of other boys have enjoyed the privilege of scouting. He leaves his wife, three children, his aged mother, Elizabeth Crist, of Topeka, Kans., one brother and many other relatives and friends. Funeral services were conducted by the undersigned. Interment was made in the Maple Grove cemetery near Wichita.—James H. Elrod, Wichita, Kans.

General Conference Program

(Continued From Page 13)

The Responsibility and Power of a Local Church (emphasis on the ministry), Harper S. Will.

2:00 Meeting of the General Education Board, Association Hall, Senate Chamber.

4:00- 6:00 Young People, On the Beach.
Recreation under the direction of the Recreational Fellowship.

4:20- 5:00 Missionary Presentation From Africa.

4:30- 6:45 District Conference Budget Fieldmen. Place _____

5:30 College Dinner, North End Hotel. Music by Juniata and Elizabethtown Colleges. H. H. Horne, speaker.

5:30 Children's Workers' Supper (includes pastors and parents). Children at the Crossroads, Raymond R. Peters. Music, Elizabethtown College.

SATURDAY EVENING

7:00- 9:00 Auditorium, Young People.
Harry K. Zeller, Jr., presiding.
Song Leader, A. F. Brightbill.
Congregational and Choir Music.
Worship.
Anthem, Lest We Forget, Conference Choir.
Creating a World Fellowship, Vera Miller.
Youth Facing a World Task, Kurtis Naylor.
Anthem, We Would Be Building, Conference Choir.
Beginnings at Schwarzenau, A. Stauffer Curry.
Address, The Church of the Brethren Fulfilling Its Mission, Paul A. Robinson.
Conference Choir Rehearsal.

SUNDAY FORENOON, JUNE 9

6:30- 6:55 Morning Meditations, Edward K. Ziegler.
Song Leader, A. F. Brightbill.

7:10- 8:15 Breakfast Conferences.
1. Sponsored by Men's Work. Theme: R. E. Mohler, Chairman.
2. District Cabinet of Children's Work.
3. District Leadership Education Men.

9:00-10:00 Sunday School
Children, Mrs. A. C. Baugher, Superintendent. Song Leader, E. G. Meyer.
Nursery and Beginner Children, Thornley Chapel.
Primary and Junior Children, Tabernacle.
Intermediates, Edith Replogle, Superintendent. Mrs. Q. A. Holsopple, teacher. North End Hotel.
Song Leader, C. L. Rowland.
Young People, Young People's Temple.
Caleb W. Bucher, Superintendent. W. Harold Row, Teacher.
Song Leader, A. Stauffer Curry.
Adults, Elmer W. Rosenberger, Superintendent. Earl M. Bowman, Teacher. Auditorium.
Song Leader, A. F. Brightbill.

10:30 Worship and Sermon, Auditorium.
V. F. Schwalm, presiding.
Song Leader, Perry L. Huffaker.
Congregational Singing.
Anthem, Prayer, Conference Choir.
Violin Obbligato, Philip Royer.
Offering.
Anthem, Sanctus, Conference Choir. Solo, Nelson T. Huffman.
Sermon, While the Church Waits for Her Lord, Edward Frantz.
Conference Choir Rehearsal.

SUNDAY AFTERNOON

1:15- 4:00 Auditorium Session. L. W. Shultz, presiding.
Song Leader, George L. Detweiler.
Theme: Brethren in Christian Service.
1:15-1:45 Organ Concert, Professor Clarence Kohlmann.
1. The Swan of Tuouela, Sibelius.
2. a. Introit. b. Flute Trio c. Toccata } Vandelft.
3. Clare de Lune, Debussy
4. a. Prelude E Flat Minor b. My Heart Ever Faithful c. Komm Suesser Tod } Bach.
5. Finlandia, Sibelius.
1:45 Prayer, J. Clyde Forney.
Washington, D. C., Choir.
Open Our Eyes, Macfarlane.
My Lord, What a Mornin', Burleigh.
Hallelujah, Praise Ye the Lord, Lewandowski.
Addresses:
Our Peace Relief Work, Paul W. Kinsel.
Testimonies From Peace-Relief Experiences, Paul Bowman, Jr.
Making Peace, Clarence E. Pickett.

4:15 A Program of Musical Worship by Conference Choir and Congregation, Auditorium.

4:20- 5:00 Missionary Presentation From China.

5:00- 7:15 Fellowship Dinner for Young People.
Bridgewater College Quartet.
Religion in Shoes, Moderator Rufus D. Bowman.

SUNDAY EVENING

7:00- 7:30 Auditorium Session. H. H. Helman, presiding.
Song Leader, A. F. Brightbill.
Congregational Singing.
Hagerstown Choir.
Send Out Thy Spirit, Schutky.
Hallelujah Chorus, Handel.

7:45- 8:15 Bible Hour, Warren W. Slabaugh.

8:15 Sermon, D. W. Kurtz.

MONDAY FORENOON, JUNE 10

6:30- 6:55 Morning Meditations, D. G. Wine.
Song Leader, George L. Detweiler.

8:00-11:30 Business Session.

9:00-12:00 Children in charge of Mrs. A. C. Baugher—Tabernacle.

MONDAY AFTERNOON

1:30 Missionary Convocation—Auditorium. Otho Winger, presiding.
Entry of groups marching from the Temple to seats reserved for (1) Standing Committee, (2) parents of missionaries under appointment, (3) members and secretaries of all General Boards, (4) missionaries under appointment, (4) missionaries on furlough, (6) Conference budget field men and (7) members of district mission boards.
Introduction of Groups by Chas. D. Bonsack.
Hymn singing led by Perry L. Huffaker.
Prayer.
Cecilian Quartet, Waynesboro, Pa.
Address, Wm. M. Beahm.
Address, Leland S. Brubaker.
Introduction of new missionaries, directed by Chas. D. Bonsack.
The Consecration of new missionaries. Directed by Moderator Rufus D. Bowman and Chairman Otho Winger with aid of elders from home districts and congregations.
Offering, directed by Chas. D. Bonsack.
Cecilian Quartet, Waynesboro, Pa.
Lord's Prayer by congregation.
Benediction, by presiding officer.

5:00- 7:00 Dinner for Intermediates.

MONDAY EVENING

7:00 Auditorium, A. P. Wenger, presiding.
Theme: Historical Heritage.
(Seats reserved on platform for those above seventy years of age.)
Congregational singing, A. F. Brightbill, song leader.
German Hymn Singing, arranged by Frank Carper.
Scripture and Prayer, G. N. Falkenstein.
Address, Elder John Kline, by H. C. Early.
Address, Elder John Naas, by J. E. Miller.

TUESDAY MORNING, JUNE 11

8:00 Business Session.

CHURCH NEWS

California

Glendale, First.—We met in council March 21. The financial report was good. The B. Y. P. D. also gave a good report. They have been busy putting in some sidewalk around the church. The money was raised by contribution and they did most of the work. Other projects have been sponsored by them. Our church and Sunday-school attendance is good. One was received by baptism on April 18. Bro. H. A. Frantz, our pastor, was chosen as delegate to Annual Conference. The men's group reorganized. Frank L. Cayford is the president, and N. J. McKinnon is the secretary. Our love feast will be held on May 5, at 4 P. M. Bro. W. H. Kahle of Troutville, Va., was with us Feb. 11-13 and gave good talks on finances. A very interesting evening was spent March 17. A Japanese lady spoke on Christ the Savior of All Nations. On April 7 Bro. Will Neher of the district mission board and his wife were present at the morning services. Bro. Neher gave a short missionary talk. In the evening slides of foreign missions were shown. Sister Frantz gave the explanatory lecture as the pictures were shown. On April 14 the pastor was in Arizona on church business and Bro. Marvin Kensinger had charge of the morning and evening services.—Mrs. Lulu Terford, Glendale, Calif., April 19.

Los Angeles, Belvedere.—Besides our regular meetings in February we had a very good talk by Bro. Max Zimmerman of the Immanuel Mission to Shut-ins. He told of his work in the jails of our city. Later in the month Sister Martha Rupel was with us and told of her work in Spain. In March Brother and Sister D. W. Shock of La Verne, Calif., conducted two weeks of meetings. Bro. Shock is a very fine speaker and his messages were very helpful. Mrs. Shock told stories to the children and led the song services. Four young girls were baptized. March 24 an Easter breakfast was given by the Altruistic class. Our love feast will be held on May 5, at 6:30 P. M. A cordial invitation is extended to all the brethren.—Violetta Oliver, Los Angeles, Calif., April 21.

Colorado

Colorado Springs.—We met in council April 7 to discuss the problem of securing a pastor for this place. We have had no pastor for several months, but our Sunday-school attendance has been good. We gave an Easter program. Bro. Sollenberger of Denver volunteered his services every two weeks until we obtain a pastor. Brethren Heaston and Jensen and Sister Oral Frantz were elected to serve on the ministerial board. Bro. Heyer was elected church treasurer. Because of ill-health and the need of seeking different climate Brother and Sister Nickey requested their church letters. They both labored faithfully in serving the church as long as they were physically able and we regret the loss of this worthy couple from the church and community.—Mrs. Grace Smith, Colorado Springs, Colo., April 18.

Wiley.—The women's work group enjoyed a pre-Easter breakfast on March 21. Nellie Miller was hostess, assisted by Mary Wilson. On Easter morning the young people enjoyed a breakfast at the church, and the young married people had breakfast in the home of Ellis Mick. At the church service the children gave a musical program. The cantata, Memories of Easter Morn, was given on Easter evening by adult voices. Pastor O. E. Messamer, accompanied by Buena McCall, Frances Jones, Wilma Amos and Carroll Ellenberger, attended the regional conference at McPherson. At our council meeting on April 14 we decided to retain Brother and Sister Messamer as pastors for the year beginning Sept. 1. Two deacons were chosen. They are Clarence S. Burger and J. Clyde Fasnacht. One church letter was granted. We are planning to have a series of revival meetings some time this fall. Our communion service was held on April 21. Some of our group are planning to attend the state regional Sunday-school convention to be held in Rocky Ford on April 26.—Naomi E. Fasnacht, Wiley, Colo., April 23.

Delaware

Wilmington.—Since January ten have been baptized and nine have been received by letter or former baptism. Our pastor conducted an instruction class for the new members. On Feb. 28 our elder, Bro. Ross D. Murphy, installed Bro. Ezra Selders into the deacon's office. During Holy Week we had services every night, with our love feast on Thursday night. The largest number ever to commune in the Wilmington church was present on this occasion. On Easter morning we had a sunrise service, with a guest speaker. The men's work served breakfast. In the morning the choir presented the cantata, Hail, King of Glory. At the morning service we had the pleasure of having with us Bro. Earl Kurtz of the Brethren Publishing House and his bride. We met in council April 19, at which time our pastor was retained for another year. Bro. Middlekauff and Bro. Maxwell were elected as delegates to the district meeting at the First church in Philadelphia. Bro. Middlekauff and Bro. C. J. Harris, Sr., were elected as delegates to Annual Conference. Russell Hummel, William Reiff and Harry Maxwell were elected to the deacon's office. Our daily vacation Bible school will be held June 17-28. We will have a mother and daughter banquet on May 16. The attendance at all of our services shows an increase over last year.—Mrs. Edith Maxwell, Elmhurst, Del., April 22.

Illinois

Astoria.—The different departments studied missions during January. The adults used the book, Homeland Harvest, with Bro. Fike as leader. The young people studied Right Here at Home, with Bro. Pius Gibble as leader, and the children used the book, Far Around the World, with Sister Fike as instructor. On Feb. 18 Bro. William Beahm came to the Astoria and Woodland churches, under the direction of our district men's work chairman. His messages were inspiring and helpful. Books have been received from the library of the late Eld. J. J. Johnson. The gift was much appreciated. Roll call was taken again on Palm Sunday. The children gave a program on Easter morning. In the evening the young people presented the play, The Great Dawn. The Good Friday services which were sponsored by the ministerial association were held in the Methodist church. Eld. A. P. Musselman of Anderson, Ind., conducted our revival meetings. His messages were spiritual and challenging. Six were baptized. Mr. and Mrs. LeRoy Wilson from the United Brethren Church gave some illustrated hymns, using colored chalk and colored lights. The love feast was held after the revival meeting. One hundred fifty-one were present. The district young people's rally will be held at the Woodland church April 28. Prof. J. Raymond Schutz will be the guest speaker. Four letters of membership were received.—Rose Wickert, Astoria, Ill., April 23.

Champaign.—There has been much sickness this winter; however, the attendance has increased. On March 8 the Gleaners class sponsored a supper for all of our members over sixty years of age. There were eighteen. Each one was given a rose. We had the happy privilege of having Sister Anetta Mow with us over the week end of April 3. She gave us messages of interest, instruction and inspiration. On March 15 Bro. Edward Ziegler of India began our pre-Easter services. Attendance was good. He preached the Word with power. Many calls were made. On Easter Sunday evening five were baptized. On April 7 a quartet from Bethany Biblical Seminary was with us. We are using the envelope system of giving this year, and our offerings have more than doubled. There is an increased interest in each department of the church work and we give God the praise.—Allie Eisenbise, Champaign, Ill., April 24.

Lena.—We are thankful for the many blessings we have enjoyed. On Jan. 28 Bro. Vernon Hohnadel presented the motion picture, The Pay-Off, dealing with temperance. On March 10 pictures of Christ's trial were shown. On March 11 the ladies' aid served dinner at a sale, clearing $24.69. We met in council March 11. Pastor J. F. Burton will be our delegate to Annual Conference. The church, wishing to express its appreciation of her helpfulness and work, is making it possible for Sister Burton to accompany him. A unanimous vote was given to express our appreciation to Brother and Sister Burton for past services and their intention of continuing to labor among us. On Good Friday from 12 till 3 P. M. union services were held in our church. On Easter morning the children rendered an excellent program. In the evening the choir rendered special music and the young people gave the play, The Way of Life. On April 7 the Mt. Carroll High School a cappella choir presented a sacred musical program. Sister Burton has been giving some Biblical rag paintings, which we enjoy very much. A number of our group went to the intermediate rally at Lanark on April 21. In the evening Bro. Vernon Hohnadel brought us the film, Children of Africa. During the past months preceding the sermon on Sunday evenings Bro. Hohnadel has been reviewing and discussing the books, Homeland Harvest, To Fight or Not to Fight, and The Pacifist Handbook. Four letters of membership have been granted. We will hold our love feast on May 13, at 7:30 P. M.—Blanche L. Folgate, Lena, Ill., April 22.

Indiana

English Prairie.—We met in council April 5. We decided to hold our love feast on May 29. Delegates to district conference are Brother and Sister Warren Bowman, with Brethren Carl Yoder and John Shultz as alternates. Our attendance was not very good during the winter months because of sickness and bad weather, but is much better now. We had pre-Easter meetings, beginning March 17. Our home ministers brought the messages every evening except one. On that evening Bro. Gorman Zook of La Grange preached the sermon. Our aid society along with the other societies of the township enjoyed a very spiritual meeting on the world day of prayer. We had a morning and afternoon session, with a carry-in dinner at the noon hour. There were thirty present. Our society has been quilting during the winter months. We gave clothing and food to several families. We will give flowers to the aged mothers of the church on Mother's Day. We expect to put a new roof on the church this summer.—Mrs. Charles Light, Howe, Ind., April 25.

New Paris.—We met in council March 7, at which time one letter was granted. The quarterly reports were given. We had one week of pre-Easter services conducted by the home ministers. We joined with the other churches of this town in the Easter sunrise service. The Sunday school presented a beautiful Easter program at our church. Bro. David Metzler of Nappanee, Ind., filled the pulpit on two Sunday evenings recently. His messages were well received and very beneficial. On Sunday afternoon and evening of March 31 we had the privilege of

entertaining the B. Y. P. D. of the churches in section five in Northern Indiana. There were over 400 people present. The various activities of the church are progressing. We have lost two members by death recently. They are Brethren D. W. Weybright and Hiram Miller.—Mary C. Kiefer, Goshen, Ind., April 18.

Iowa

Beaver.—We are looking forward to June 2, at which time Sister June Yearout will begin our revival meeting. Our love feast will be held at the close of the meeting. The men's organization had a pancake supper on March 7. The Sunday school gave a play, Release, on March 24. The members met in council on March 31. We voted to keep Bro. Oscar Diehl as pastor for another year. We were successful in getting the Gospel Messenger into more than seventy-five per cent of the members' homes.—Mrs. S. K. Powers, Beaver, Iowa, April 23.

Kansas

Newton.—Bad weather, impassable roads and much sickness during the last quarter greatly reduced church activities and attendance. We received splendid reports of the inspiring addresses and of the work in various departments at the regional conference at McPherson. We regret that many of our group were unable to attend. Our communion will be held on May 5. Our pastor and his family, who came to us last June, have consented to stay with us until our business meeting in September. We hope they will then decide to remain with us as we feel a very definite need of their very splendid services. An experiment of having junior church services during the sermon hour is being tried. Special services were planned for Palm and Easter Sundays, with union services during Passion Week. The ladies' aid has been very busy quilting.—Mrs. Glenn A. Johnson, Newton, Kans., April 24.

Verdigris.—We met in council on March 25. Bro. Lawrence E. Lehman of McPherson, now located at Eureka, Kans., preaches for us every Sunday morning. We hope this will increase our attendance through the summer months. He is an interesting speaker. Our love feast will be held on June 1. We are expecting Bro. Oscar Fike and his family from Cordell, Okla., to be with us at that time.—Mrs. Ella Garriott, Madison, Kans., April 24.

Victor.—We met in council in March and officers were elected for the remainder of the year. Because of stormy weather and bad roads it was impossible to hold our revival at the time we had planned. Bro. F. A. Wagner held a week of pre-Easter services. On Thursday evening a gospel team from McPherson College was with us. Their program was very much appreciated. The German refugee student was with them and made us realize anew the many blessings we Americans enjoy. We observed Good Friday with services during the day. On March 31 ten were baptized. We followed this impressive sunset service with our communion. Brethren Lewis Naylor of Palco, Kans., and G. A. Merkey assisted with this service. Forty-five members communed. On April 14 another young lady was baptized. We are still hoping and praying that others will be added. Several from our church attended our young people's conference held at Lovewell, Kans., April 19-21. Brother and Sister Frank Wagner went to the Belleville church to hold a two weeks' revival. The men's work plans to meet this week to saw wood for the church. The ladies' aid will also meet on that day and serve the dinner. On April 28 a gospel team from our neighboring Methodist church plans to give the evening program. This is to be an exchange program. Bro. Harold Lunds moved the second week of April. They had lived in the back part of the church for over two months as their home was destroyed by fire. —Mrs. G. A. Merkey, Covert, Kans., April 23.

Maryland

Sams Creek.—We met in council April 7. Brethren Howard Gosnell and Norman Naill were chosen as delegates to district meeting to be held in the Monocacy church, April 24. Bro. Paul Wagner was chosen as delegate to Annual Conference, with Bro. Wm. Gosnell and Schley Jenkins as alternates. During January, February and March we conducted a peace course, taught by Bro. Frank Williar and Sister Bixler. Attendance has been good. —Norman E. Naill, New Windsor, Md., April 24.

Thurmont.—The members of our church are to be commended for the increase in our attendance and for their splendid co-operation with our supply pastor, Bro. Ray Kurtz. He is doing a good work in our church, and proves to be very sincere. The ladies' aid officers are as follows: president, Mrs. A. M. Ecker; vice-president, Mrs. Arthur Green; secretary, Mrs. M. O. Lawyer; treasurer, Mrs. D. L. Dern. The B. Y. P. D. officers are as follows: president, Mary Lawyer; vice-president, Margaret Bailey; secretary-treasurer, Audrie Ecker; adult adviser, Bro. Ray Kurtz. During January a week of prayer was sponsored by all the Protestant churches of the town. As Bro. Kurtz was unable to attend, Bro. C. F. Holsopple of Myersville represented our church. The service was held in the Reformed church. The world day of prayer service was held in the Methodist church. The ladies' aid is progressing nicely. They held a bake sale in January. Their report given at our recent council meeting showed great interest and progress. The ladies' Bible class has decided to read the New Testament by June. We are glad to have back with us Brother and Sister A. W. Ecker, who spent the winter in California. Bro. Kurtz was sick for several weeks, and during that time Brethren Wm. Kinsey, Oren Garner and John Weybright brought the morning messages. The church school gave a splendid Easter program. The B. Y. P. D. meets every Sunday evening and once a month in the homes for a business and social meeting. They are planning to attend the round table of the district to be held in the Frederick City church April 21. They are going to sponsor the men's chorus of the town in their Sunday evening service. The ladies' Bible class decided to visit an old lady of the community who has been shut in for some time. They will give a program at that time. April 5 we held our council meeting, with the district ministerial board in charge. Bro. C. F. Holsopple has gone into another district. We voted to have the ministerial board oversee our church until we can elect an elder. We decided to have Bro. Ray Kurtz of Richland, Pa., continue as supply pastor as he has for the past nine months. Delegates and alternates to the district meeting to be held in the Monocacy church are M. O. Lawyer, A. W. Ecker, Arthur Green and Geo. B. Hoke.—Mary Lawyer, Thurmont, Md., April 19.

Missouri

Osceola.—Because of the severe winter our attendance was small but it is getting back to normal. The pastor missed only one service during the inclement weather. We have a Messenger club again this year. On Feb. 13 our pastor preached the funeral of Elmer Lyons. He was not a member of the church but had attended services here for several years. Feb. 29 our ladies' aid reorganized. Maggie Simmons is president and Reathe Cripe is secretary-treasurer. We have been meeting every Thursday afternoon whenever the weather permitted. Bro. Baldwin was re-elected principal of the Osceola High School and will also serve the Osceola and Deepwater churches for another year.—Mrs. L. M. Baldwin, Osceola, Mo., April 22.

Shoal Creek.—We met in council on March 7. Our spring love feast will be held on May 18. We have had a small attendance because of cold weather and sickness. With the coming of warmer weather the attendance is increasing.—Mrs. Wilbert Erisman, Fairview, Mo., April 24.

Ohio

Olivet.—Jan. 29 to Feb. 2 Bro. DeLauter attended the pastors' convention in Columbus. He also attended a peace conference at Manchester Feb. 29 to March 1. A series of eleven pre-Easter sermons on the general theme, What Does Jesus Say? came to a climax on Easter Sunday night with the presentation of the Easter drama, Born Again. Our B. Y. P. D. was represented at the state drama festival. A cast of four girls presented the play, No Banners Flying, directed by Mrs. Frances Ward, adult adviser for the Perry County youth council. On April 19 we began our evening services and hope to continue through the summer months. The women held three all-day meetings. Bro. A. D. Helser was present at the last meeting and gave a talk on work in Africa. For seventeen years the Olivet church has reached its full quota for the support of Bro. Helser and has voted to continue his support another year. The aid society contributed $62 toward Bro. Helser's support, $100 on the building debt, $15 to the China mission, and 100 baby garments for Spanish relief. The men did some much needed work about the church and cemetery. They also spent a day working for the Sunday-school superintendent, who has been seriously ill. We decided to purchase individual communion cups. Our enrollment for the quarter was 143, with an average attendance of sixty-nine. The decrease in attendance was caused by inclement weather and much serious illness.—Mrs. Chloe DeRolph, Thornville, Ohio, April 23.

Pitsburg.—Our union Easter sunrise service with the M. E. church was held in our church. Bro. John Eikenberry of Bradford, Ohio, brought the Easter message. A program was given in the evening. Our young people's department, with Sister Pearl M. Jobes as director, gave the play, The Forgotten Man, in five different churches and will give it in a number of other churches. A number of our members attended the women's and men's meetings at West Alexandria, Ohio, Feb. 22. A number also attended our district conference in the Lower Stillwater church. At our council meeting on March 20 reports from the different departments showed a steady growth and gain. Sister Dora Binkley, the Gospel Messenger agent, was again successful in securing enough subscriptions to obtain the reduced price. Brethren W. R. Swinger and William Royer were elected as delegates to district meeting, with Bro. J. W. Eikenberry as alternate. Five letters of membership have been received since the beginning of the year, and four were baptized just before our revival began. Bro. Ray O. Shank of Covington, Ohio, was the evangelist. He brought Spirit-filled messages, and also visited in many of the homes. The attendance of members from surrounding churches with special music proved helpful. As a result of the meeting five were added to the church by baptism. On April 18 Bro. Edward K. Ziegler, missionary to India, gave an inspiring address and showed pictures. The following day he gave an address in our school. At present the church work is being cared for by our home ministers.—Mrs. J. W. Eikenberry, Arcanum, Ohio, April 22.

Springfield (N. E.)—On Jan. 7 the women's work group had charge of the evening program. This winter the ladies' aid has been meeting in the homes to quilt. The men conducted an instructive Bible question contest on Jan. 28. On Feb. 11 Mr.

George Thompson, head of the colored community work in Akron, Ohio, was the speaker for the evening. Feb. 18 the women's group sponsored a missionary program. Interesting letters were read from two of our missionaries, Sisters Grayce Brumbaugh of Africa and Florence Bollinger of India. The general theme of Bro. Holsinger's Lenten sermons was What Shall I Do With Jesus? The Holy Week services were conducted on Wednesday, Thursday and Friday evenings by the pastor. On Easter Sunday we had early morning services, with church school at 9:30. In the evening a cantata, Everlasting Life, was presented. On Easter Monday three adults were baptized. Our communion will be held on May 5. The young people have been sponsoring some very good Sunday evening programs the past winter. The Manchester College alumni of Northeastern Ohio will hold a banquet at our church on April 27. The missionary society is studying the book, Women and the Way. At our business meeting on April 12 Bro. L. R. Holsinger was elected as delegate to Annual Conference, with Bro. S. B. Noffsinger as alternate. Our church school superintendent, Bro. Russel Young, and Sister L. R. Holsinger were elected delegates to the Sunday-school convention, with Sisters Elizabeth Young and Clara Feller as alternates. The work of the church is progressing.—Mrs. Fred Young, Mogadore, Ohio, April 15.

Stony Creek.—Our church entertained the district meeting of Northwestern Ohio, March 26-28. The men painted the basement and both men and women spent a day cleaning and getting ready for the meeting. We purchased one hundred copies of the Hymnal in February. Individuals gave the price of from two to eight books. Under the leadership of Mrs. A. Stayrook we spent several Sunday evenings learning new songs. We are glad to report that the small debt on the remodeling of the church is paid. We are looking forward now to some redecorating that needs to be done. Our women's organization meets each month. We enjoy the book, Women and the Way. The March meeting was held at the home of Bertha Detrick in Bellefontaine, planned in co-operation with the revival there. The evangelists, Brother and Sister B. M. Rollins, also Brother and Sister D. O. Cottrell, were our guests that day. Our communion will be held the first Sunday in May. The B. Y. P. D., under the advisership of Mrs. Omer Hengsteller, meets each month. The attendance is very good. Bro. Paul Kinsel will bring them a message on May 12. A Mother's Day program is being planned.—Linna Replogle, Bellefontaine, Ohio, April 18.

Oklahoma

Thomas.—Bro. X. L. Coppock of Rocky Ford, Colo., will begin a series of meetings April 28. Our love feast will be held at the close of the meeting, May 14, at 7:30 P. M. April 21 Bro. Ed R. Herndon, district peace director, gave us an interesting and helpful message. Two of our members attended the McPherson regional conference. On April 15 Sister Lydia Showalter, a resident charter member of the Thomas church, passed away. Sister J. J. Dobbins, aged 89 years, is the only remaining charter member. Our women's work group plans to have a missionary meeting soon, centering our thought around China. They plan to serve chop suey. Sister Bertha Frantz of Guthrie will conduct a vacation Bible school and a leadership training class the last of May and early in June. The Christian church will join us in the Bible school. We are ordering copies of the Brethren Hymnal for our church. During the week preceding Easter we co-operated with other churches of Thomas in a preaching mission. Services were held in the business section of town for thirty minutes each afternoon by Rev. Grant, a Methodist pastor. In the evening services were held in church. On Friday night Bro. Oscar Fike and family were with us. He brought an interesting message. Our ladies' aid has been active. Illness has cut down the attendance in recent weeks.—Haven Hutchison, Thomas, Okla., April 21.

Oregon

Newberg.—We met in council March 16. Bro. H. H. Ritter of Mabel, Ore., was with us and preached a good sermon the following morning. On Easter morning the young people gave readings and short recitations. One young girl was baptized and two were received by letter. We are sorry to report that Bro. Stanley Keller and family are leaving us in June to spend part of the summer in California with his mother and then to enter Bethany Biblical Seminary in the fall. Our Sunday morning services have been increasing in number and interest. Our love feast will be held on May 18.—Gussie V. McPheron, Newberg, Ore., April 20.

Pennsylvania

Chiques.—We met in council at Mt. Hope on Feb. 24, at which time it was decided to have a vacation Bible school at Chiques in the evenings. We also considered a change in songbooks. Brethren David G. Gibble and B. G. Stauffer are delegates to Annual Meeting, with Brethren Elmer Zug and H. O. Wolgemuth as alternates. The delegates to district meeting to be held at Richland, Pa., are Brethren Herbert O. Wolgemuth and Elmer H. Zug, and Sister Fanny Zug Shearer, with Brethren Geo. H. Summy, Henry B. Shearer and Dawson G. Hosler as alternates. Our love feast will be held at the Chiques house on May 28, 29, at 10 A. M. On March 3 the Truth Seekers class of the Chiques Sunday school sponsored a program, with Sister Rebeccah Shaeffer, dean of women at Elizabethtown College, as guest speaker. She told of her recent visit to England. March 10 Bro. Ralph B. Heisey from the Springville congregation brought us a very practical sermon. On March 17 the ladies' quartet of the Messiah Bible College at Grantham, Pa., rendered a program at the Mt. Hope house. This was sponsored by the Truth Seekers class of the Mt. Hope Sunday school. April 3 our prayer meetings reopened. They will be held weekly during the summer. On April 27 Bro. Levi M. Fahnestock, who, with his wife, has recently toured central Europe and the Scandinavian countries, will give a talk at the Chiques house at 7:30 P. M. A very interesting letter from Brother and Sister J. F. Graybill and their daughter was received recently by Eld. S. S. Eshelman and was read at our regular services on April 7. Bro. Forest Weller from Elizabethtown College will conduct a Bible institute at the Mt. Hope house on May 5. Our ministers were delegated by the church to attend the peace institute at Elizabethtown College on April 6. They brought back favorable reports. We granted fourteen church letters recently and received two.—Mrs. Henry B. Shearer, Manheim, Pa., April 13.

Elizabethtown.—Bro. Desmond Bittinger conducted our pre-Easter services and also preached an inspiring sermon on Easter Sunday morning following a unified worship program in charge of the intermediate department. Sister Bittinger had charge of the Easter dawn service. The church chorus under the direction of Brother and Sister E. G. Meyer rendered an Easter cantata in the evening. The mothers and daughters held a meeting in the church on March 26. The program of two-minute reminiscent and testimonial talks by mothers and daughters proved both interesting and inspirational. Nine were recently baptized as a result of evangelistic services at one of our outposts, Swatara Hill, in charge of Bro. Clyde Weaver of East Petersburg. A memorial service was held on March 9 for our departed elder and pastor, Bro. H. K. Ober. Brethren Desmond Bittinger and Jno. Hershman were in charge of this service. The family placed a basket of deep red roses in the chancel in his memory. The quartet sang several of his favorite hymns. A course in Bible study was recently taught by Sister Martha Martin. The Junior League meets each Sunday evening for study in Christian education. The young people met recently with Bro. Galen Kilhefner of Ephrata, in the interest of refugee work. Our aid society is moving on with renewed activity. Our delegates to Annual Meeting are Brethren A. C. Baugher and R. W. Schlosser. Sister Martha Martin and Brethren Jno. Hershman, Ralph Frey and Harry Longenecker were chosen as delegates to district meeting. The trustees are repairing the parsonage and are installing a heating system. We lost one member, Mrs. Peter Gruber, by death recently.—Mary B. Reber, Elizabethtown, Pa., April 12.

Hatfield.—We met in council March 30, at which time reports of the annual church visit were given. Offerings for different projects were lifted. Bro. Norman S. Frederick was elected as delegate to Annual Meeting, with Bro. David N. Cassel as alternate. Delegates to district meeting are Brethren Charles Cassel and Frank Munzinger, with Brethren George Henning and Wm. M. Delp as alternates. Our Bible institute will be held on April 7 by Sister Martha Martin of Elizabethtown, Pa. Our love feast will be held in the Hatfield church on April 27, at 2 o'clock in the afternoon and 6 o'clock in the evening.—J. Herman Rosenberger, Souderton, Pa., April 5.

Lebanon.—We met in council on April 9. The building committee gave its final report. The new church building was dedicated on March 31. Bro. George Detweiler of Huntingdon, Pa., preached the dedication sermon to a large and appreciative audience. A week of services was held prior to the dedication day. All these meetings were exceptionally well attended, thirteen hundred being present on the last evening when the Apollo Four of East Petersburg presented a fine musical program. The offerings during these meetings amounted to more than $1,600. The new church is located on Fourth and Locust streets, and is built very substantially. The members of our building committee, Brethren E. E. Meyer, F. Lewis Reinhold and Charles C. Smith, gave unstintingly of their time and means in the erection of our new building. Much labor was donated by members and others. The pulpit Bible, bulletin board, chairs for classrooms, windows, pews, and the equipment for the kitchen, nursery and young people's room were donated by organizations and individuals. We are thankful for the splendid facilities we now have for our love feast and for Sunday-school purposes. Bro. Carl Zeigler of Lebanon has consented to be our pastor for the summer months. Brother and Sister Zeigler's labors in our community will be of great value to the church. Our mothers and daughters enjoyed a very good program on March 12. Sister Mabel Bucher spoke on the subject of prayer and Sister Mary Hoffer gave an excellent review of the book, Women and the Way. On Jan. 30 the young people enjoyed a good talk given by Bro. Ammon Meyer of Fredericksburg. Our delegates to Annual Meeting are Brother and Sister Carl W. Zeigler. Bro. E. E. Meyer and Brother and Sister Nathan Martin are delegates to district meeting. Our love feast will be held on May 19, at 3 P. M. We are looking forward to our evangelistic meetings to begin May 5, with Bro. F. S. Carper of Palmyra, Pa., as evangelist.—Elizabeth Martin, Lebanon, Pa., April 12.

Lewistown.—Our church has enjoyed many rich and inspirational services since our last report. Pastor H. B. Heisey baptized seventeen persons recently, making a total of twenty baptisms since Oct. 1. In February the Juniata College choir was

with us on a Sunday evening. The volunteer group from the college was with us at a morning service in March. In spite of much inclement weather during the winter our average attendance in the Sunday school has exceeded that of last year. The attendance at the preaching service has held up well, especially the evening services. Our delegates to district meeting are Brother and Sister H. B. Heisey, Mrs. Ellis Beaver and Mrs. Raymond Lawver. We are glad to report a substantial increase in our missionary offerings. There is a good spirit among the folks who are interested in the work.—Mrs. Mae Benner, Lewistown, Pa., April 15.

Meyersdale.—On April 28 we will observe Juniata College day. A special offering will be received through the Sunday school. A speaker from the college will be with us. Interest and attendance have been keeping up unusually well. Pastor DeWitt L. Miller will complete a series of post-Easter messages within the next three weeks. Our B. Y. P. D. is quite active and is accomplishing much. On Friday night Pastor Miller began a series of short talks on the history, doctrine and organization of the Church of the Brethren. The young people invite their parents and others to enjoy this interesting series with them. Last week the local B. Y. P. D. members were hosts to 150 B. Y. P. D. members from this end of the district. A splendid program was given. Recently the men's organization and the boys enjoyed their annual "spotza" and taffy pulling party at the home of Bro. Elias Fike. The regular April meeting of the True Blue Sunday-school class, which for many years has been one of the congregation's most helpful and aggressive organizations, was held in the church basement. The class has a membership of nearly 100. Mrs. Dallas J. Fike is the teacher.—W. A. Shoemaker, Meyersdale, Pa., April 15.

New Enterprise.—Our missionary society has been quite active under the leadership of Sister Barbara Replogle. On Easter morning a combined chorus of about thirty voices from the three churches of our congregation presented the cantata, The Seven Last Words of Christ. This was directed by Bro. Berger Baker. In the evening the junior choir brought the Easter story in song and our pastor brought the sermon. We met in council on April 3. Two letters were granted and three were received. The committee that was appointed to arrange plans to celebrate the one hundredth anniversary of the first church building erected at New Enterprise gave a report. This celebration will be held sometime during the summer. Brethren W. N. Staufer and D. P. Hoover were elected as delegates to Annual Conference, with Sister Staufer and Bro. Paul Hoover as alternates. Delegates to district meeting are Bro. W. N. Staufer, Sister Sara Replogle and Brother and Sister D. P. Hoover. The men's work banquet for this district was held in our church on March 15. On April 7 the county convention of district No. 4 was held in our church. Our love feast will be held on May 5, at 6:30 P. M.—Mrs. D. P. Hoover, New Enterprise, Pa., April 12.

Pittsburgh.—Since Feb. 1 our church has had its regular activities without any lack of interest or zeal. Eld. D. Z. Eckert has been at the helm, with Eld. W. D. Rummel bringing the messages on all but one Sunday a month. The congregation shows by attendance how much these ministers are appreciated while we have no full-time pastor. Two of our faithful workers are our Sunday-school superintendent, Bro. Robert McMillen, and assistant, Bro. Stanley Fadely. The Friend-Bible class has as its projects the redecorating of the downstairs auditorium and the parsonage. The United Bible class has been remodeling the kitchen. A home-coming and fortieth anniversary of the church in Pittsburgh will be held on May 19. Eld. S. S. Blough, our first pastor, and others will be with us for that meeting. We will have a day of fellowship. As yet no pastor has been secured. The United Bible class held two benefit suppers since Feb. 1. Our aid society meets weekly, and part of our district quota has been sent in.—M. Elizabeth Barnett, Pittsburgh, Pa., April 12.

Pleasant Hill.—We met in council recently. A report from State College was made concerning beautifying the church lawn.

ANNOUNCEMENTS

Annual Conference

Ocean Grove, N. J., June 5-11.

District Meetings

Canada, Western—Bow Valley, July 16-19.

North Dakota and Eastern Montana—Surrey, June 27-30.

Oregon—Camp Myrtlewood, July 23-27.

Texas and Louisiana—Nocona, July 26-28.

LOVE FEASTS

California

May 19, 4 pm, Los Angeles, First.

May 19, 7 pm, La Verne.

Illinois

May 13, 7:30 pm, Lena.

May 19, 7 pm, Sterling.

Indiana

May 11, Beech Grove.

May 11, 7:30 pm, Buck Creek.

May 12, Bremen.

May 12, 7:30 pm, Cedar Creek.

May 18, 7:30 pm, Upper Fall Creek.

May 19, Pleasant Hill.

May 19, 6:30 pm, Rossville.

May 22, 7 pm, Baugo.

May 24, Pipe Creek.

May 25, Killbuck, Antioch house.

May 29, English Prairie.

June 1, 7:30 pm, Camp Creek.

June 1, 7:30 pm, Middletown.

June 3, Wawaka.

Iowa

May 26, 7:30 pm, Coon River.

June 2, Dallas Center.

June 2, Mt. Etna.

June 2, 7:30 pm, Brooklyn.

June 2, 7:30 pm, Union Ridge.

Kansas

May 10, 8 pm, White Rock.

May 12, 7 pm, Prairie View.

May 19, Burr Oak.

May 25, Maple Grove.

June 1, Verdigris.

Maryland

May 11, 5 pm, Brownsville.

May 12, Pleasant View.

May 12, 7 pm, Locust Grove.

May 18, 2 pm, Broadfording.

May 18, 4 pm, Beaver Creek.

May 19, Green Hill.

May 19, 6 pm, Westminster.

May 19, 6:30 pm, Beaver Dam.

May 25, Grossnickle.

June 1, 3:30 pm, Long Green Valley.

Michigan

May 18, Thornapple.

May 25, Elmdale.

Minnesota

May 19, Worthington.

Missouri

May 18, Shoal Creek.

May 22, Mound City.

Ohio

May 12, 7:30 pm, East Chippewa.

May 18, Eaton.

May 18, Middle District.

May 18, 7:30 pm, Eaton.

May 25, 7 pm, Eversole.

Oklahoma

May 13, 7:30 pm, Washita.

May 14, 7:30 pm, Thomas.

Oregon

May 18, Newberg.

Pennsylvania

May 11, 1:30 pm, Indian Creek.

May 11, 4 pm, Pleasant Hill.

May 11, 12, 10:30 am, Falling Springs, Hade house.

May 11, 12, 1:30 pm, Midway.

May 11, 12, 1:30 pm, Richland.

May 12, Ligonier.

May 12, Mt. Olivet.

May 12, Spring Grove, Kemper house.

May 12, Ten Mile.

May 12, Waterford.

May 12, 10 am, Codorus, Shrewsbury house.

May 12, 1:30 pm, Marsh Creek, Gettysburg.

May 12, 2 pm, East Fairview.

May 12, 6:30 pm, Huntsdale.

May 12, 7 pm, Boiling Springs.

May 12, 7 pm, Brotherton, Brothersvalley.

May 12, 7 pm, Cherry Lane.

May 12, 7 pm, Claysburg.

May 12, 7 pm, Jennersville.

May 12, 7 pm, Snake Spring Valley.

May 14, 7 pm, Greencastle.

May 15, 16, 1:30 pm, White Oak, Graybill house.

May 16, 17, West Greentree, Rheems house.

May 18, 10 am, Back Creek, Shanks house.

May 18, 1:30 pm, Conestoga, Bareville house.

May 18, 2 pm, Bachmanville.

May 18, 6:30 pm, Spring Run, Pine Glen house.

May 18, 7 pm, Buffalo.

May 18, 19, Mountville.

May 18, 19, Upper Conewago, Mummert house.

May 18, 19, 10 am, Big Swatara, Hanoverdale house.

May 19, East Petersburg.

May 19, Koontz.

May 19, 2 pm, Maiden Creek, Mohrsville house.

May 19, 3 pm, Lebanon.

May 19, 6 pm, Lewistown.

May 19, 6 pm, New Fairview.

May 19, 6 pm, Newville.

May 19, 6:30 pm, Maple Spring.

May 19, 7 pm, Berlin, Beachdale house.

May 19, 7 pm, Madison Avenue, York.

May 19, 7 pm, Westmont, Johnstown.

May 19, 7:15 pm, Royersford.

May 21, 22, Springville, Mohlers house.

May 22, 23, 10 am, West Conestoga, Middle Creek house.

May 25, 1:30 pm, Welsh Run.

May 25, 2 pm, Akron.

May 25, 26, Shamokin.

May 26, 27, 10 am, Antietam, Prices house.

May 25, 26, 10 am, Schuylkill.

May 25, 26, 10 am, Upper Codorus, Black Rock house.

May 26, Springfield.

May 26, 9:30 am, Lower Conewago, Bermudian house.

May 26, 10 am, Codorus, Codorus house.

May 26, 5 pm, Carlisle.

May 28, 29, 10 am, Chiques.

May 29, 30, 1:30 pm, White Oak, Kreider house.

June 1, Mechanic Grove.

June 2, 6:30 pm, Middle Creek.

June 9, Yellow Creek, Bethel house.

Tennessee

May 11, 7:30 pm, New Hope.

Virginia

May 11, 6 pm, Oak Grove.

May 11, 8 pm, Summit.

May 18, Midland.

May 19, 7 pm, Cooks Creek, Garber house.

May 26, 7 pm, Linville Creek, Cedar Run.

Washington

May 25, Ajlune.

Members of certain boards in the church will be increased from three to five members, the newly elected members to take office in October. Our love feast will be held on May 5. Pre-Easter services were in charge of Brethren D. H. Keiper, A. L. Rummel and Ordo Pletcher. Freewill offerings amounted to $13 and were sent to China relief. A cantata, Be Not Afraid, was presented on Easter night by the choir, directed by Mrs. Charles Carney. Since Oct. 1 contributions for missions have amounted to $286.80, plus the amount given to the Windber Italian Mission, which was $17.85. The church building is well on its way toward being completed. We now anticipate building a cistern. The congregation should be commended for the splendid attendance and response in offerings. Since Oct. 1 we have received in cash $1,280.80. This, along with other funds, has enabled us to reduce our indebtedness about $1,700. Various organizations of the Sunday school are making a special effort to aid in reducing the debt. Recently the Keystone class sponsored a variety program. The Semper Fideles class will sponsor a concert of sacred music by the Honolulu Conservatory. The Sunday-school attendance has been increasing steadily.—Mrs. Charles Matula, Johnstown, Pa., April 16.

Quakertown.—On March 17 Bro. Norman Baugher of Hershey, Pa., brought the morning and evening messages. The offerings received that day went toward paying for the baptistry. The baptistry has been completed except for the heating system for water. The offerings amounted to over $140. Our church had part in the community Good Friday services which were held in the Reformed church. Bro. Ralph Jones brought the message in the second hour period of the service. Our business meeting was held on March 26, at which time Bro. Joe Margush was elected to the ministry but not installed, because our elder, Bro. H. S. Replogle, was not able to be present. April 7 Bro. Luke Buffenmeyer brought the morning message. Brethren Linford Rotenberger and Steve Margush, with the help of Bro. Ralph Jones, have been filling the pulpit since Bro. Herbert Miller's leaving. Bro. Linford Rotenberger filled the pulpit at the Green Tree church on March 31 and April 7. A group of young people are planning to go to Brooklyn, N. Y., on April 21 to witness a wedding at our mission there. Our evangelistic meetings start April 28, with Bro. Jesse Whitacre as evangelist. —Mrs. Raymond Bleam, Coopersburg, Pa., April 16.

Rockwood.—Our Sunday school has been progressing nicely. The world day of prayer was observed in the United Brethren church. The B. Y. P. D. is doing fine work. They meet every Sunday evening at 6:30. On Feb. 25 the young people had charge of the church school program. A playlet was presented by several members of the B. Y. P. D., and a clarinet solo was rendered by Terry Lowry. The Frances Willard memorial program was held in our church on Feb. 18. Mrs. Bungard of Somerset gave the main address of the afternoon. The women's work group has been working hard under the direction of President M. A. Saylor. During the past several months they have bought choir chairs. They made an Easter bake sale drive. From this they received $33.90. The meetings are held each month in the different homes of the members. During January a special program was presented in honor of their oldest member, Mrs. Elizabeth Growall. A cake and birthday greetings were presented by the members. A choir has recently been organized. The members meet every Wednesday evening after prayer meeting. We enjoyed pre-Easter services, with our pastor in charge. On Easter Sunday we had a sunrise service. This service was very impressive. The choir presented the cantata, Fairest Lord Jesus. Four were received into the church by baptism on Easter Sunday. We are looking forward to our spring communion which will be observed in June.—Daisy Belle Berkebile, Rockwood, Pa., April 15.

Roxbury.—Bro. Lewis H. Brumbaugh became our pastor on Feb. 1. He and Sister Brumbaugh were installed into their new offices on Feb. 9. On this occasion we gave them a donation of food supplies. A Sunday-school workers' conference was held on March 6. It was decided to establish a leadership training school in our church, to conduct a nursery during the morning church service, to purchase a new mimeograph for our pastor's use, and to pay part of the expenses of those attending Camp Harmony this summer. Our very active Fidelis Sunday-school class carries out an important project each month for the benefit of the church. There are about 100 members in the class. They hold a social once every month. Our young people's department includes the Berean Sunday-school class and the B. Y. P. D. They meet every Tuesday evening. The B. Y. P. D. has been organized according to a plan suggested by our pastor. Important goals have been set up for each of the departments of the B. Y. P. D. Our young people held a banquet on Feb. 6, with eighty young people present. Our pastor gave an inspirational address on this occasion. On Easter Sunday evening our young people gave a play, Release, directed by Mrs. Brumbaugh. During the next six weeks our young people will study The Doctrine of Peace. The B. Y. P. D. is converting the former ladies' aid room into a church parlor. A junior B. Y. P. D. has been organized. They meet at 6:30 on Sunday evenings. A union three-hour service was held in our church on Good Friday. We also had a union sunrise service on Easter Sunday. The Sunday school rendered an excellent program on Easter Sunday morning. On this occasion a consecration service for children was conducted by our pastor. Our men held a covered dish supper on April 5 and organized a men's work group. They will prepare and serve the dinner for our mother and daughter banquet on May 10. Our missionary society meets each month with an attendance of around sixty. Nine new members were received into the church in February and March. Our pastor will hold a week of special services beginning April 28. Our love feast will be held on May 5.—Mrs. E. C. Mosholder, Johnstown, Pa., April 19.

Shade Creek.—The four Sunday schools of the Shade Creek congregation, along with the women's organization, raised throughout the year $713.79 toward our church debt. The church treasurer reported all bills paid at the close of the year with a good balance in the current expense fund. The Berkey church co-operated with the Windber churches in a union Lenten service. An Easter sunrise service was held in the Berkey church by the circuit No. 1 young people's group. Bro. Jesse Whitacre of Keyser, W. Va., will conduct our revival meeting in the Sugar Grove church at Blough, May 13-28. Bro. John F. Graham was elected delegate to Annual Conference, with Brethren C. C. Weaver and B. N. Lehman as alternates. Our love feast will be held May 5, at 6:30 P. M. in the Berkey church.—Nellie Lehman, Blough, Pa., April 17.

Smithfield.—We met in council April 3, at which time Brethren Calvin Baker and Eli Hoover were elected delegates to district meeting which was held in the Williamsburg church, April 9-11. Our love feast will be held on May 12. We are looking forward to a two weeks' evangelistic meeting, beginning June 3. Bro. Lawrence Bianchi of Park Hill, Pa., will be the evangelist. —Mrs. Fred Hoover, Martinsburg, Pa., April 15.

Welsh Run.—We met in council on April 6. Bro. John H. Miller was re-elected trustee for five years. Our delegates to district meeting are M. P. Hunsberger, Albert Martin and Frank Laughlin. We expect Bro. Charles D. Cassel of Manheim, Pa., to be with us for a two weeks' revival, beginning May 12. Our love feast will be held on May 25, at 1:30 P. M.—John D. Martin, Mercersburg, Pa., April 15.

Waynesboro.—We had an average attendance of twenty-eight at our leadership training class, taught by Pastor Levi K. Ziegler, during the winter. Much interest was manifested in our evangelistic meetings from Feb. 26 to March 10, with Bro. T. F. Henry of Roaring Springs, Pa., as evangelist. Twenty-five confessed faith in Jesus Christ. Since then twenty-three have been baptized, three have reaffirmed their faith and two have been received by letter. Sixteen young people received special instruction from our pastor for four weeks before baptism. Three hundred seventy-nine participated in our love feast on April 17. Our pastor officiated, assisted by Brethren H. C. Muck and W. C. Wertz. Bro. Ziegler administered private communion to thirty-two sick and shut-in members. On Easter evening our choir presented an impressive and inspirational musical program. On Tuesday evening of this week they sang at the evangelistic service in the Greencastle church, Pa., where Bro. Otho Hassinger is preaching. At our Sunday evening service on Feb. 11 Bro. John Barwick of York, Pa., gave us a peace message. On April 14 Rev. S. M. Short of the Anti-Saloon League of Pennsylvania preached for us. At our church business meeting the trustees reported having recently installed some new equipment in the church kitchen. They also stated that the alterations in the social room of the church for the accommodation of the young people and the senior departments of the Sunday school are nearing completion. Brother and Sister Levi K. Ziegler are delegates to Annual Conference, with Brethren C. R. Oellig and Stoler B. Good as alternates. We expect to have our mother and daughter banquet on May 3, with Mrs. George Detweiler as guest speaker.—Sudie M. Wingert, Waynesboro, Pa., April 22.

Tennessee

Beaver Creek.—We met in council April 13. Bro. Vernon Spangler was re-elected as our church treasurer, with Sister Vernon Spangler as clerk, and the writer as correspondent. At our next quarterly meeting we plan to elect three deacons. Our Sunday school is progressing nicely, with Bro. Howard Crumley as superintendent. The interest in our B. Y. P. D. is increasing, with Bro. Henry B. Peterson as president.—Mrs. Howard Crumley, Fountain City, Tenn., April 18.

Texas

Falfurrias.—Bro. Koffman of Tuleta, superintendent of the Mennonite work among the Mexicans of South Texas, brought us an inspiring message on March 31. Brother and Sister P. Sommer of Hancock, Minn., Brother and Sister F. E. Marchand of McPherson, Kans., Brother and Sister John Whisler of Indiana, and Miss Clara Reish of Lititz, Pa., have all returned to their homes. These people have been a great help and inspiration to the church members during the past winter. We hope they will worship with us next winter. Bro. D. H. Clark of San Antonio, Tex., filled Eld. J. F. Hoke's appointment April 6, 7. He gave us two splendid sermons. Brother and Sister J. G. Miller are with us now. Bro. Miller has been assisting Brother Reish in bringing the messages. We appreciate his services very much.—Mrs. A. A. Dague, Falfurrias, Tex., April 17.

Virginia

Cooks Creek.—Our congregation has recently adopted the budget system, the finance board having recommended a budget

of $916 for the ensuing year. At the February council Brethren W. F. Flory and J. H. Bowman were elected as delegates to Annual Conference. Brethren I. C. Early, J. S. Sharpes, Daniel Myers, Roy Lineweaver and F. E. Miller were chosen as delegates to district conference, which will be held at Timberville, April 19-20. Plans are being made for the district Sunday-school meeting to be held at the Garber church on May 11. A committee in charge of arrangements consists of Brethren J. W. S. Myers, Walter Flory and Elmer Early. Principal speakers to appear on the program are Brethren D. W. Bittinger of Pennsylvania, M. R. Wolfe and J. M. Henry of Bridgewater College. We have been fortunate in securing student ministers from Bridgewater College the fourth Sunday of each month at the Dayton church. These services are deeply appreciated. The B. Y. P. D. has sponsored several special programs recently. On March 3 the Bridgewater College male glee club, directed by Nelson Huffman, gave a delightful musical program. On the following Sunday night the deputation team of the volunteer mission band rendered an interesting program. On April 14 the young people of the Antioch Christian church gave a peace play at our church as a return program. Again the two aid societies in the congregation successfully sponsored the Messenger club. In women's work they have made a splendid record, having reported $80 for the national project and $150 for other projects. In January the Dayton-Pleasant Run aid society met in an all-day meeting to sew for a needy family. At noon a covered dish luncheon was enjoyed. Improvements are being made in the church basement at Dayton to accommodate the children's department. This work is being done at night by the men, directed by Bro. J. A. Coffman. The interior of the Garber church is being redecorated. On April 21 a Loyal Temperance Legion contest, sponsored by the W. C. T. U., will be given at the Pleasant Run church. Our communion will be held at the Garber house on the third Sunday of May. We are looking forward with much interest to a revival to be held at Dayton during the summer by Bro. Harper Will of Wenatchee, Wash.—Olive Flory, Harrisonburg, Va., April 15.

Copper Hill.—Since our last report our church has been making good progress. Some brethren were chosen as deacons. They were to serve for six months and be installed later. The last note on the parsonage was paid on Jan. 16. Several attended the Roanoke County training school at the Poages Mill church Feb. 12-16. Some of our young people attended the round table at the First church, Roanoke, Feb. 29. We are now having socials for the young people every second Saturday night. We met in council Feb. 24. Bro. Frank Wemmer, Sister J. F. Smith and Sister D. H. Shaver were elected delegates to district meeting. Bro. C. E. Trout of Roanoke filled the pulpit on Easter Sunday. March 31 we met in special council to make arrangements for securing a new pastor as Brother and Sister A. R. Showalter are leaving, much to our regret. From March 31 to April 7 a teacher training class was conducted under the leadership of Bro. Showalter. Several of our members attended the Christian education meeting held in Roanoke, April 7. The attendance at Sunday school is increasing and we hope for more rapid progress in our church during the summer months.—Vera Shaver, Copper Hill, Va., April 15.

Mill Creek.—We met in council March 23. It was decided to have Bro. Earl Bowman, pastor of the Harrisonburg church, conduct our series of meetings, beginning Aug. 18, and ending Sept. 1. It was decided to have Bro. Ernest Muntzing hold our meeting next year. Brethren C. E. Long and Homer J. Miller will represent our church at Annual Conference. We elected delegates to attend our district conference which will be held in the Timberville church. One member was received into the church. Bro. Homer J. Miller was appointed full-time pastor for the coming year. He has been in our congregation for more than fourteen years. For the past ten years he has been dividing his time between the church and the local high school. Bro. I. N. H. Beahm of Nokesville, Va., conducted a service for us recently. Our communion service was held on Thursday of Holy Week. Bro. M. R. Wolfe of Bridgewater College brought the message of the hour. An Easter play, The Empty Tomb, was presented by the young people. On April 14 the Linville Creek, Unity and Timberville congregations gave a cantata at our church. At our B. Y. P. D. program on April 28 Dr. Gird Moser, a German refugee, now in Bridgewater College, will speak to us. We are looking forward to the coming of Bro. Raymond Peters on May 11.—Lera Bowman Jarrels, Penn Laird, Va., April 17.

Mt. Zion.—Our work has been progressing nicely. On Jan. 11 we had our annual business meeting. Brethren Amos Cave and David Varner were elected delegates to district meeting to be held at the Timberville church. Our series of meetings will begin July 21, with Pastor Henry Eller bringing the messages for one week and Bro. I. S. Long bringing the messages the second week. Bro. D. N. Spitler tendered his resignation as elder. Bro. Spitler had been elder for thirty-three years and has guided the church through some trying years. The young people especially appreciated his encouragement and help. The church was unanimous in its expression to send a committee to Bro. Spitler to express gratitude to him for his guidance and leadership during the past. We elected the following officers: Bro. H. E. Wakeman, elder; Bro. Nathan Spitler, clerk; Bro. N. A. Varner, treasurer; Bro. Ralph Comer, mission treasurer; Sister Elizabeth Wakeman, Messenger agent, the writer, Messenger correspondent. An Easter pageant, As Easter Dawns, was given by the young people at Mt. Zion and Rileyville. The pageant, The Way of Life, was given at the Luray and Ida Grove churches. Great progress is being made toward the building of a larger church house in Luray. With the interest being manifested we feel sure that great things will be accomplished. During the winter months we had a very interesting study class on the Doctrines of Peace, with Bro. H. E. Wakeman as leader. The class prepared a list, as requested by some of the church leaders, of all the names of the people of military age within the church. There were 130 men and 131 women listed.—Elsie Broyles, Luray, Va., April 16.

Oakton.—We met in council on March 12. Our elder and our pastor, Brethren E. E. Neff and A. J. Caricofe, were elected as delegates to Annual Conference. We have set the second Sunday in April and the second Sunday in September as permanent dates for our love feasts. On Sunday evening for six weeks we had instruction on The Doctrine of Peace. Bro. Ernest Walker preached for us on Feb. 18, and Bro. Melvin Landes brought the message on March 17. We had services during Holy Week, with Pastor A. J. Caricofe in charge. Five were baptized and three were received by letter. Our women's work sponsored two fine programs—one on Grenfell's missionary work in Labrador, and the other on the life of Fannie Crosby. On March 31 the young people gave a farewell social for Brother and Sister B. O. Wakeman, who are moving to an adjoining congregation. They will be greatly missed by the church. They were both Sunday-school teachers and also served as deacons. Sister Wakeman was director of children's work. The young people gave a fine Easter play, Simon the Leper. We expect the student volunteer band from Bridgewater College to be with us April 28. The glee club from Bridgewater College will be with us May 10. We had our spring love feast on April 14, with 170 communing.—Mrs. Pearl R. Miller, Vienna, Va., April 17.

Olean.—As in the three preceding years we have as our pastor Bro. J. E. Barton. Bro. Barton holds services for us every third Saturday night and Sunday. Because of bad weather our Sunday-school attendance decreased during the winter months. We are planning to reorganize our B. Y. P. D. During the summer we plan to have a revival meeting, a love feast, a homecoming and a singing school. We request the prayers of other churches in our work.—Paul Reed, Kerns, Virginia, April 19.

Richmond.—The membership this year decided to increase its financial contribution to the church program, and the enlistment of the financial resources at the beginning of the year was encouraging. Jan. 21 an offering of $23.20 was taken for China relief. March 10-17 a preaching mission was conducted by Bro. M. Guy West. The theme for the week was Christianity Facing the Cross. Eight young people were baptized on Easter Sunday. One was baptized a few weeks before this. Thirteen have recently been received by letter. On Easter morning five children were dedicated. On March 31 we held our love feast. We met in council on April 6. An official board, consisting of the elder, pastor, elected heads of church organizations and three members elected at large, was appointed. The writer was appointed director of children's work. The treasurer gave an encouraging report. Since Jan. 1 a nursery, junior church, junior choir, women's work and a drama club have been started. Miss Ruth Zeller of the assembly's training school has charge of the junior church. A community survey has been launched, in which we are seeking to find those who have no church affiliations. Our church has been progressing nicely under the leadership of Brother and Sister Harold Row. In February we enjoyed a fellowship supper and family night. On Jan. 28 our former pastor, Bro. Harry K. Zeller, Jr., preached for us. On March 3 the drama club presented The Unlighted Cross. On April 14 Dr. Wampler spoke on Advances in Scientific Medicine, and Miss Hammer, executive secretary of the Richmond Tuberculosis Association, showed the picture, Behind the Shadows. Every second Sunday evening there will be a special program with an outstanding guest speaker emphasizing the general theme, Religion in the Life of the Community. Our church is sponsoring an institute on co-operatives, to be held May 10-12. This is the first institute of this kind to be held in this city.—Ora Flora, Richmond, Va., April 19.

Washington

Ellisforde.—Through the efforts of our Messenger agent, Anna Weddle, and the fine co-operation of the men's work, we again have the Messenger in more than seventy-five per cent of the homes. Bro. Mark Schrock of Olympia recently concluded a twelve-day post-Easter revival here. Two were baptized. On April 5 we held our communion, with a very good attendance. On Easter Sunday our pastor brought the message. In the evening our adult choir, directed by Harvey Weddle, rendered a fine program. Our junior choir is directed by Virginia Ruark. In March a beautiful wedding was solemnized in the Ellisforde church when Emert Verbeck and Pearl Longanecker were married by Eld. C. E. Holmes. Brother and Sister Verbeck are very active in the local and district church work. Sister Verbeck is editor of the Evergreen Promoter. The Unlighted Cross was capably rendered by the young people of the Whitestone church. Esther Robinson is critically ill in a Wenatchee hospital. The entire congregation is saddened by her illness. She attended Bethany Biblical Seminary for several terms and was hoping to go again soon. The men's work group planted shade trees, shrubbery and flowers on the church grounds and also plans to

make other improvements. The building committee was in charge of having the cement floor put in our basement. Recently the women papered the front room of the parsonage. Our church will be host to summer assembly and district meeting. The Ellisforde church was saddened to hear of the death of Bro. Geo. A. Shamberger recently. Bro. Shamberger had a big part in organizing our church here. Pastor and Sister Clement Bontrager, Virginia and Mark Bontrager, Bertha Longanecker and William Finley, all of this congregation, attended regional conference in La Verne in February. Pastor Bontrager is college trustee from this district. Bro. Paul Longenecker and Pastor Bontrager were in charge of our winter institute. The classes in drama presented two plays at the close of the institute. One of our young married couples, Richard and Helen Longanecker, recently moved to Wapato. We greatly miss them as they were very active in the work here. Several of our group were privileged to hear Kirby Page recently and brought back splendid reports. Bro. Bontrager has been away in institute work quite a bit this winter. The local ministers have capably filled the pulpit during his absence. Our attendance continues high, especially this spring since the flu epidemic is gone.—Mrs. Earl Longanecker, Tonasket, Wash., April 22.

On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the

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John 14:6

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GOSPEL MESSENGER



For every cloud so thick and dark
There is a silver lining,
Because we know beyond them all
The cross of Christ is shining.

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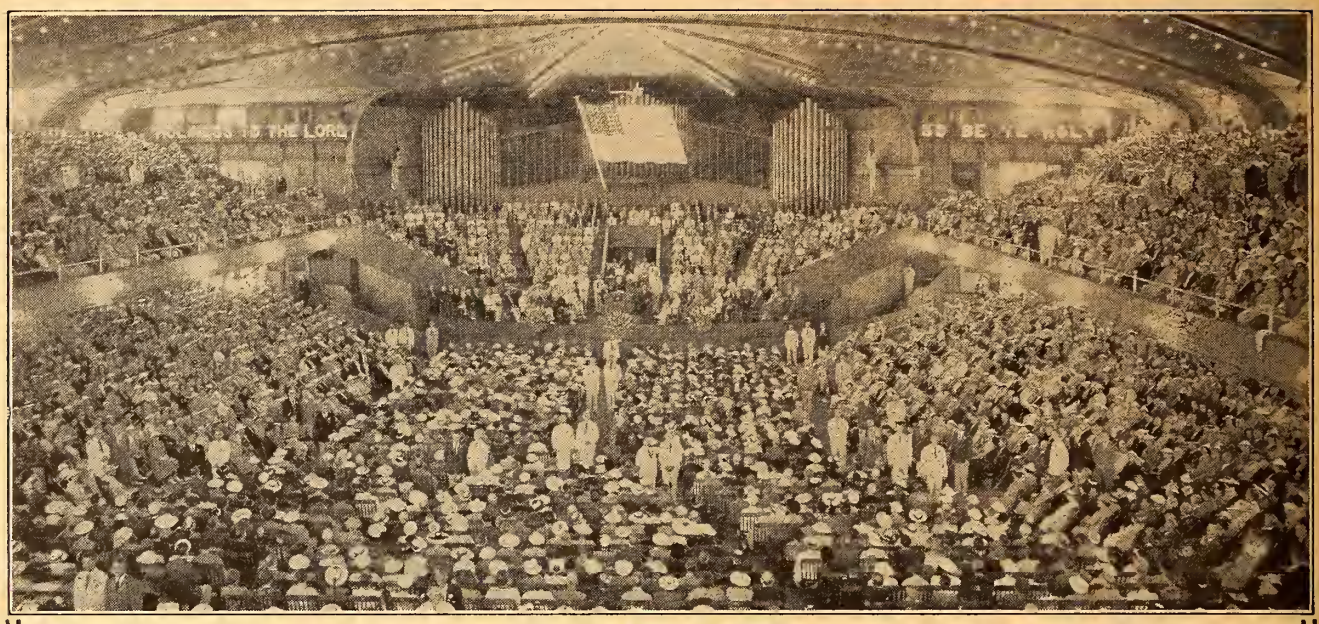


Photo by Adams and Brown

OCEAN GROVE AUDITORIUM, NEW JERSEY

This auditorium where the main sessions of the June 5-11 Annual Conference will be held seats over 8,000 people. On Monday afternoon, June 10, will be held the Missionary Convocation. In this program there will be the consecration of life to special missionary service. Following the dedication of life there will be a consecration of funds. Congregations all over the brotherhood will be represented in this service through their Conference Offering. This money will come from farmers, schoolteachers, merchants, hired girls, bankers, factory workers, truck drivers, preachers—a great host of Christians who have given themselves to Christ and hence find it a joyful thing to give of their means. The amount of the offering will register the extent to which lives have been fully surrendered to Christ.

The Conference Offering

is for the world-wide work authorized by the Annual Conference.

30 seconds will require	$ .25
1 minute will require	.50
2 minutes will require	1.00
20 minutes will require	10.00
50 minutes will require	25.00
1 hour will require	30.00

Conference Budget Dollar

(For Year Ended Feb. 29, 1940)

The Conference Offering is needed largely for missionary work. Contributors are entitled, if they wish, to give to any phase of the brotherhood program. Designated funds are used strictly for the field of work indicated. Funds given for the work as approved by Conference will be used to fulfill the whole program. The following figures show how the money was used last year.

	Total expended	Received from living donors	
Home Missions	($37,579.15)	$ 27,309.75*	12.3%
Scandinavia Missions	(4,711.50)	3,422.33*	1.5%
India Missions	(69,399.17)	50,410.04*	22.8%
China Missions	(36,385.68)	26,429.77*	11.9%
Africa Missions	(39,821.08)	28,925.17*	13.1%
Missionary Administration	(9,001.28)	6,538.33*	3.0%
Missionary Education	(6,982.14)	5,071.67*	2.3%
Student Loan Fund, for prospective missionaries		2,000.00	.9%
Board of Christian Education		19,250.00	8.7%
Ministerial and Missionary Service		12,000.00	5.4%
General Ministerial Board		6,750.00	3.0%
General Education Board		1,500.00	.7%
Bethany Biblical Seminary		25,500.00	11.5%
General Services to the Church		6,498.64	2.9%
		$221,605.70	100.0%

Note: $150,107.06 or 67.8 cents out of each dollar of the contributions from living donors was spent for missions.

*These mission amounts represent only the expenditure of money from living donors. Additional money, $55,790.94 from Brethren Publishing House earnings, endowments, bequests and lapsed annuities, together with part of mission balance left over from the year before, increased the amount available for missions. The figures in parentheses show $203,898.00, the total expended for mission purposes.

THE WORLD NEEDS MISSIONARIES, NOT SOLDIERS

Strengthen the missionary work of your church by giving larger contributions to the Conference Offering

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, May 18, 1940 No. 20

EDITORIAL

Making God Ashamed

THERE is a certain verse in a much read chapter of the Bible which implies that some would-be children of God make him ashamed of them. For it says of certain faithful ones that God is not ashamed of them; that he is not ashamed to be called their God.

Jesus foresaw that some who profess his name would be ashamed of him and indicated that it would be his turn sometime to be ashamed of them to their great embarrassment. But the statement referred to above joins with present common observation in confirming the suspicion that even now God must be ashamed of some who call upon him—ashamed to be called their God.

Perhaps you know something of the feeling. Are there some folks in your social group, your neighborhood, your congregation, your kindred, the mention of whom as your special friends brings to your cheek a flush of shame rather than a glow of pride? Then you can understand how God must feel when we show ourselves so unlike him in our choice of pleasures and still want to claim him as our God! E. F.

No Substitute for Self

IN sending the Colossian runaway slave back to his master Paul was sending his "very heart," he said. It was a very personal sort of service. He was giving of himself. He promised to give money, too, if needed to make good any wrong the fugitive might have done. But giving back this man was cutting closer to Paul's real self, for he was thereby giving of the sweat and blood and love which had gone into the winning of this man for Christ, and which in turn had come back to him in the man's grateful, helpful service.

There is much giving which is not very costly. It does not carry much sacrifice, much real affection. But the best work for the kingdom of God draws heavily on the worker. It takes hard thinking, deep concern, personal contact. It cannot be done by labor-saving appliances. It cannot be done with a surplus bank account which involves no sacrifice. The self must go into it. Life must go into it. Love must go into it. E. F.

The Verdict of History

HISTORY reveals that the world has had experience with at least three kinds of conquerors. Ever since some men settled down to till the soil and build homes and cities there has been the temptation for those who have less to prey upon those who have more. And many have yielded to the temptation.

It was in the fertile and protected spots that the first permanent settlements were made. The desert protected valleys of the Nile and the Euphrates are good examples. About 2000 B. C. a company of plundering shepherds overran Egypt and kept the rule for some four hundred years. The story for the Tigris and Euphrates valley is very similar, but with a more varied succession of pastoral peoples conquering and ruling in turn the lush spots in what has been called the Fertile Crescent.

Meanwhile Greece was rising in the west on the wreck of Cretan culture. Under Alexander the Greeks overflowed to the east to Hellenize the civilized world of their day. Rome fell heir to the culture of Greece after Carthage was brushed aside. And so goes the story of western civilization. The records of India and China are similar in many respects, in that the settled peoples of those lands were periodically preyed upon and ruled over by wandering conquerors. In more recent times the world has had its Tamerlanes, Spanish conquistadores and imitators of Napoleon.

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The conquerors thus called to mind have been of two general types. There have been those who were principally plunderers, like Timur and Pizarro. At the other extreme stand men like Alexander, Caesar and Napoleon. They were more interested in the idea of empire. Conquest was the means by which they sought to organize and rule. In passing it is well to remember that the principles and techniques usually associated with political rule have their adaptations in every field of human interest and endeavor.

One of the strange things about conquerors is that there have been so many of them. When a world has been conquered, why does it not remain in that state? This brings us to one of the most profound but oftenest ignored facts of life. And that is nature's law of balance or equilibrium. It has an important bearing on the relation which obtains between the conqueror and the conquered.

Thus the lordly lion suffers hunger if his kind becomes too numerous for the antelopes to feed and yet survive. The saber-toothed tiger is said to have been the most efficient fighting animal the world has yet seen. Even so, old saber-tooth is extinct, and doubtless principally because of the failure of a convenient food supply.

Pass in review the history of mankind and see how conquerors tend to go the way of the saber-tooth tiger. Where are the bitter and hasty Chaldeans who used to make things so uncomfortable for the Hebrews? Consider other conquerors and the void they have left behind them. The reason for this seeming strange outcome is the basic law of balance. The more successful a conqueror is the more completely he tends to enlist the world against himself, with the result that if conquered peoples are not obliterated, remnants live to recover and unite to overthrow their common enemy at some new Waterloo.

In the long run the third and ultimate conquerors are the miserable but determined remnants overlooked or ignored by the spiritual sons of the mighty Chaldeans. India and China have absorbed many conquerors because they had the meekness and patience to wait on the processes of time. Even the descendants of the outraged Aztecs and Incas seem to be moving toward the light of a new day.

Will the energetic white men who have been lording it over the world for the last few generations now destroy themselves in the battle for the spoils? About two thousand years ago it was evident that the meek are destined to inherit the earth, and so said the Wisest of all the Prophets. Then can we of today hope to change the verdict of history, even if we should so desire? Let every conqueror remember that he who uses force tends to set in operation the compensating factors which in the end will tend to make his victory just another incident in the life story of man. H. A. B.

A Little While

SEVEN times within four verses you can find the phrase, "a little while," if you look at the right place in the sixteenth chapter of John. Some of the disciples could not make any sense of it. That might have been true of you and me if we had been in their place. Might it be true of us even now when we are in our own place?

Do you know how long a little while is? It would seem from a combination of the context and the lapse of time since then that it might be somewhere from six weeks to a couple of thousands of years and nobody knows how much longer than that. It is one of those relative terms that depend for their concrete meaning on the standard by which they are measured. If that should happen to be of infinite length as in fact eternity does happen to be, any finite period of time would be "a little while" in comparison with that.

All of which urges us on to the practical conclusion toward which Jesus was trying to lead his disciples. This was that they had no cause for worry. He loved them and his Father loved them and nothing could take them beyond the reach of that love. The world was indeed full of trouble but he had overcome the world. Regardless of any and all contingencies it was their high privilege to "be of good cheer."

That was the moral of this story for them. Exactly that is its moral for you and me. E. F.

Malady and Remedy

A WIDELY known religious leader said the other day that man's powers have outgrown his spirit. The more we have thought of it the more certain we feel that the speaker's diagnosis of the current sickness is correct. Spiritual achievement has not kept pace with material. We have learned new facts faster than we can assimilate them and have acquired new power faster than we can control and direct it.

The remedy? Not denunciation of the new knowledge nor renunciation of the new agencies of material progress, but soul culture, expansion of the spirit through the simple device of using it more. Which means, at bottom, more practice of the first and greatest commandment and of the second which is like unto it. E. F.

THE GENERAL FORUM

When I'm Alone

BY MARY SENSENEY

I'm not alone when I'm alone,
For God is nearest when
The world's shut out
With all its doubt;
I meet him then.

I'm not alone when I'm alone,
And I'm not sad;
My heart lifts, sings
Like swallow's wings,
And I am glad.

I'm not alone when I'm alone,
No matter what betide;
My days are brighter
My burdens lighter,
For he's my Guide.

I'm not alone when I'm alone.
Then I have time to spend
With God in prayer;
My all I share
For he's my Friend.

Bridgewater, Va.

"I Love Thy Church, O God"

BY R. H. MILLER

First Half

You will recognize the subject of this article as a line of a familiar hymn. I shall point out seven characteristics of the church which entitle her to the love and loyalty of all men. These seven suggestions are not presented with the thought that they cover the field. The church has more excellencies than can be enumerated in so brief a space, but these, I think, are important and should be kept in mind.

By one's membership in the church one at once is known and expected by all men to stand for what is right upon all occasions. Membership in the church gives to one's life that meaning.

Everything has a meaning. Take anything that comes to mind—it has a meaning. Coal, for example, has a meaning; dirt, if it gets in the wrong place; a comfortable home if one puts it in the right place. A tree has a meaning. It means beauty and shade and the material with which to build a home. A horizontal line crossed by a perpendicular line has a meaning; the addition of two quantities. And so of myself with my height, my weight, my complexion, my tone of voice, my habits of doing things. One might say that the whole purpose of life is to attach to oneself a high and consistent meaning, truly possessed in one's inner life, known and relied upon by all of one's friends and acquaintances.

If someone says that it makes no difference what people think of you, the answer is that such a person has never attempted to impart truth to other lives. Attempt that and you will find that it makes all the difference in the world what people think of you. If they think ill of you, your opportunity is correspondingly restricted. This is why gossip is so damaging. It destroys the spiritual capital of the man who would do good.

Now membership in the church gives to one's life a meaning, the very highest meaning. A member of the church is expected upon all occasions to do that which is kind and good and true. Within the church one's friends will help him to do it by their fellowship. Outside the church one's enemies will help him to do it by their criticism when he falls short.

Only in the church can man's deepest needs be ministered to in such a way as to give permanent satisfaction. Society has provided various professions to minister to our lesser needs. When ill we call the doctor; when in legal involvements we call a lawyer; if we seek truth we consult a teacher; for the purchase of commodities we go to the merchant; and there are advisers to direct us in our investments. But in hours of crisis, only that profession which is provided by the church can minister to our needs. When in sorrow one wants comfort, or in success one wants to register his thanksgiving and indebtedness to the Giver of all good, one goes to the pastor of the church.

After much hard labor and considerable expense, our family had the great happiness of moving into a house for which we had planned and dreamed through many years. We asked our pastor to dedicate it just as you would dedicate a church built for public worship. He and his wife and daughter met with our family one evening and by the use of music, candles, poetry, scripture and prayer, we dedicated our house with a ritual which has left a deep impression upon every member of our family. One of our teen-age sons, like most boys of his age, deeply religious but as deeply determined not to give any outward expression of religious feeling, said to his mother after the service was over, "Mom, wasn't that nice?" If we will stop to think about it, this ministry of the church in the crisis hours of life, hours both of joy and of sorrow, is one of the finest things in our experience.

The church is the most timeless thing, the near-

est to an eternal thing, to which I can belong. The church has marched across the centuries with an unperturbed majesty, almost divine. If you think of the church as a continuation of Judaeo-Christianity, which indeed it is, its path stretches across the whole of recorded time. Her dignity and strength have something of the grandeur of the New Jerusalem. By the side of the church the nations of the world are a mere sideshow. In spite of criticism and neglect and persecution, the church is always there, and when men recover from these fits, she extends to them her hand in welcome and healing ministry.

What other institution can be named today that does not carry some stigma of discredit upon it? Let's call the roll. War! Nothing is more thoroughly discredited. No one wins; every one loses in war. Yet in apparent helplessness the world is plunging into it again. Diplomacy!

"The earth is sick
And heaven is weary, of the hollow words
Which states and kingdoms utter when they talk
Of truth and justice."

Big business! It had its inning in the twenties and came out with small honors. The New Deal! It looks like a rained-on fowl. Scientific research! It has many accomplishments to its credit, but when one looks at the uses to which research has been put one feels more like blushing than boasting. Dictatorships! They have given this planet more problems than they have solved. Pleasure! No permanent satisfaction is to be found in her. The institutions and pursuits of which men have boasted are this day deeply discredited. But standing above and apart from them all is one institution which isn't discredited, upon which the eyes of men are turned with hope and expectation as they have not been for generations, and that institution is the church. The church is the most timeless thing, the nearest to an eternal thing, the most creditable, the grandest institution on earth.

North Manchester, Ind.

When Emotion Fails

BY JOSEPH VAN DYKE

STUDENTS who make living human beings their study cannot delve deeply into their subject without discovering that "it is not logic but emotion which determines human conduct." To those good people who trust emotion as a safe guide the discovery is a gratifying one. To those equally good people who believe that man's progress from savagery to civilization has been made possible because of the exercise of the human brain and, as a corollary, that most of the reactionary opposition to progress is rooted in unstable emotion—the conclusion is anything but happy.

But whether we approve or decry, the fact remains. Man follows the hot urgings of his heart, not the clear decisions of his brain, his feelings, not his thinking. What can those who feel a responsibility for the too human race do about it? There are, in my opinion, two courses which might help to solve the problem. Both have been used in politics, in education, in religion, in business and in other areas.

The first way is to trick the emotions by suggestion into leading the individual to act as we, who do the suggesting, believe he should act. Let me show how this has been done.

It was accomplished on a large scale and very neatly in America during the spring of 1917. It was necessary for the United States to mobilize a large army in a short time. To do this effectively the nation had to be behind the job, so the first thing to do was to create war-mindedness in the entire populace. This objective was cleverly reached by the skillful use of propaganda broadcast by newspapers and movies and plays and popular songs, by mass meetings that generated mob-hysteria, by appealing (in pulpits and elsewhere) to our highest emotions: love of home, love of justice, love of country. It worked. The whole country, including you and me, went mad. We accepted the war, not with our brains for we were never allowed to use them, but with our fickle hearts. Today, two decades later and the emotion evaporated, we wonder how we could have said yes to the colossal sin which was the World War.

This is, of course, an example of the use of the method for bad ends. That such tricking of the emotions can be used by selfish and designing individuals and leaders as well as by good men is one of its drawbacks. It has, moreover, a second grave liability.

We are all familiar with the religious backslider. In the days of the camp meetings, held in country groves, irreverent nonbelievers used to get a great deal of amusement from sitting on the back benches in the big tent and watching the latest "conversions" of neighbors who each August re-embarked with great enthusiasm and confidence on the Christian voyage and by November at the latest had smashed up completely on the rocks of ordinary living. This the cynics in the back seats knew. They loved to tempt the "saved" man, knowing that his backsliding was inevitable.

The trouble with these yearly conversions was that they resulted from preaching which was al-

most entirely appeals to emotion with only a very small quantity of reason mixed in. Going to the altar was an emotional orgy in which the converted one reveled in quasi-religious ecstasy. But being a Christian takes more than the ability to work one's self into a state of rapture. It takes a lot of hard struggle. After the big tent was taken down and the shouting preachers had gone away, the problem of how to live well remained to be solved. To solve that problem the convert needed practical aid, the ability to think and reason and judge, but all that he had was a fading emotion. Soon he began to slip back into his old ways. Emotion is valuable, but alone it fails. The chief drawback, therefore, of this method is that it produces backsliders.

The appeal to emotion has only an apparent success. Conversions that wear off in a few months or even a few years were not very genuine in the beginning. Conversion means changed, and if the individual is shown to be unchanged, then he was obviously never converted.

The failure lies in the divorce of reason and emotion. It is a law of human behavior that emotion, unless it is attached to a truth logically perceived and accepted, is bound to fade. The evangelist may have the sincere faith of a saint. He may possess in his own mind the intellectual buttresses which make his faith a valid and living reality. But if he communicates to his converts only the emotion that rises from his perception of truth, and fails to give also the truth itself, or fails to give the reasoning on which that truth rests, then he has failed miserably in calling men to Christ and the Christian way of living. A year after his sojourn (which resulted in 37 gains for the kingdom) the local congregation will have at least 35 backsliders. This is not only expensive and wasteful. It is criminal.

I believe in emotion, but I am convinced that emotion without reason utterly fails to save mankind. There is, however, a second course, one which does not ignore emotion but which places reason above it in order of importance.

Man follows the urgings of his heart, but it is possible through education to teach him to connect the calm decisions of his mind with the glowing emotion of his heart. It is possible to decide by reason what is the right course to follow. Then, and this is the difficult part, we can link emotion and reason together. But how is this to be done?

Christ accomplished it somehow. I defy anyone to show me that any part of Christ's appeal to sinful man was emotional before it was rational. When John's disciples came to him he said: "Tell John the facts. Tell him that the blind see." No one was asked to believe in him for any reason except that the things he taught were obviously and transparently true. Read the beatitudes; they are excellent examples of logic: "Be pure in heart, for then you will come close to divinity." That is perfect cause and effect. Christ used emotion. But he did not sway his crowds with it as modern evangelists sometimes try to do. He moved his multitudes by his calm reasoning and by his acts—logic put in action.

We have wasted a good deal of time and money during the last few decades in trying, chiefly by emotional appeals, to persuade people not to drink alcohol. We put over prohibition for a time by this means. But prohibition was repealed because reason had been left behind and emotion had gone on alone. Most of the people who hated liquor could not give a half dozen good reasons backed by scientific proof why people should not use it.

Today the schoolteachers of the nation (some of them) and some others are engaged in the educational war against drink which should have preceded the emotional war. We help our pupils discover the economic effects on a home of the use of drink by one or more of its members. We study the effects of alcohol on each of the organs of the body and its relation to different diseases. We study the connection of traffic accidents to drinking. We examine the records of the life insurance companies and learn why a drinker is a poor risk. In brief, we discover why drinking is stupid and wholly unreasonable. Then, if we can, we try to link this knowledge to the child's desire for self-respect and for social approval. If we can make the child *want* to leave drink alone after he knows *why* it should be left alone, we have saved him. In the same way in other areas of life people can learn to act from reason which has been touched by the fire of emotion.

The first is an easy way with quick transient results. The second is a slow hard way with lasting results.

Not by emotion but with your whole reason I would have you make your choice as to which method you will use in winning souls to Christ.

Burt, Mich.

Except the Lord Build the House

BY GRANT MAHAN

In the fifth chapter of Second Corinthians the Apostle Paul wrote of our house here on earth and of our other house which will not be here on earth; nor will it be like our present one. He said: "For we know that if our earthly house of this tabernacle were dissolved, we have a build-

ing of God, an house not made with hands, eternal in the heavens." The psalmist said: "Except the Lord build the house, they labor in vain that build it." Not everyone who says, "Lord, Lord," will have "an house not made with hands, eternal in the heavens." When Jesus was here he made it quite clear who those would be that received the reward that the Lord offered them. The heavenly rewards are limited to "those who do the will of my Father who is in heaven."

We seem to leave God out of much that we do in the world. We make our plans as if we could settle the whole matter without consulting him. "Ye ought to say, If the Lord will, we shall live, and do this, or that." Paul expresses the same thought in First Corinthians 3:6: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor. . . . For we are laborers together with God: ye are God's husbandry; ye are God's building."

In building our houses for this life we sometimes are not able to remove all poor material, nor can poor workmanship be entirely avoided. The important thing in all building is to build according to the object one has in view. If a house is wanted for the few years of life, that is one thing. But if a house is wanted for eternity, that is something quite different. It is impossible for man to make a house for eternity. That is why we are told that except God build the house we labor in vain. It will not stand the test.

The materials that go into such a house must be different from the ordinary. Our deeds, our thoughts, our hopes and fears, must go into it. And all these must be as the Lord would have them. To stand the test they must be accepted by him. This house must stand for eternity. We have God as the wise master-builder. And we are builders together with him. I like to think of the church as being this building. But at various times the church has been split up into so many fragments that it was well-nigh impossible for man to know which body really was *the church.*

At the beginning of our history our fathers felt that way about it. They were not satisfied to have it that way, for they wanted to be right in the sight of God. They knew they had to be right in his sight or they could not be a part of his church when he came to take it away. So they separated from those who were lacking and formed a new body. There was much prayer before it was all decided; for more than anything else in the world they wanted to be right, to be sure they were right. They did not want to leave out any of the material furnished by the Lord, nor did they want to add anything to it. All of it was necessary before they could have the church as it was intended to be. And for more than two hundred years they felt they had such a church.

Changes have come, though there has been no new word given from heaven. Are we right or are we wrong in these changes? Do they help us get closer to God, or do they put us farther from him? These are most important questions, and we must answer them in one way or the other.

It was considered important that nothing should be lacking, for in 1 Thess. 3:10 we have Paul saying, "Praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." In Eph. 2:19, 20 we have, "Ye are . . . fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief Cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit."

God "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning of craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body; fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

There are many parts to this body, this house, if we may call it so, but each one is necessary, if it is to be fitly joined together and compacted by that which every joint supplieth. We do not want to build unless we build with God. If we build with him we cannot throw away any of the material furnished, nor can we add anything to what has been furnished us. So building, we shall not labor in vain.

Rehobeth, Md.

Why Some Find More

BY ROSA M. BENNETT

As the life of Paul was studied in the second quarter of last year, what did the study do to, or for, the adult mind? Some people have the lovely (?) habit of snatching at the nice things of life, and pushing or trying to push aside those things not so desirable, but quite necessary.

Mary Jane takes the shears and cuts the dew-drenched roses and places them in a crystal vase for those who will to admire. But it was Martha June who pruned the rosebushes—you saw the ugly scratches on her arms, who dug around the roots—the dirt on her hands testified to that, and who fertilized those same rosebushes—and it wasn't sweet-smelling fertilizer either. Mary Jane really enjoyed cutting those beautiful blossoms and arranging them in the vase; she could feel her soul drinking in their beauty, and yet it was Martha June who experienced something deeper. What were a few scratches, the stain of good earth on the hands, or the not-so-nice odor of fertilizer compared to the joy of really doing something? There can be no doubt that when the roses burst into the glory of their blossoms Martha June's soul received something Mary Jane's soul did not receive.

Good, hard, earnest study or pondering will give something to those who care to take the time, who care to make the effort, something not to be obtained by those who merely sit and listen to the elucidating talk given by a good teacher. How much more that elucidation will mean to those who previously studied the day's lesson!

There are wonderful truths to be found for the seeking. What if you have read the Pauline epistles many times? They should not be read merely to establish a marathon; they should be read prayerfully; they should be studied.

Many things, simple, or profound, gain in interest as knowledge of them increases. Of the simple things, for instance, one may walk through the woods not seeing the tiny elflike hepatica peeping through its warm winter blanket of fallen leaves. But once make a study of those delicate, almost ethereal flowers, find out how those pointed little flowerbuds form in the autumn, how it uses its own leaves for a sleeping robe, how it awakens in the spring and pushes those swelling blossom buds up through the warm blanket of fallen leaves—for it is as strong as it is delicate and can withstand the cold winds of a belated spring—how it opens those lovely blossoms of purple, blue, white, or rarely pink, how as it blossoms its new leaves form that make its dress for summer, and how it uses this same leaf-dress for a sleeping robe in winter when it nestles down under its protecting blanket of new-fallen leaves, and instead of walking unseeingly over this lovely flower one will pause and drink in its beauty with a feeling of awe.

Read carefully the writings of Paul—not to discard but to make all a part of life by practice.

Read not with a sort of mental blindness, but with a mental alertness, letting none of the precious truths escape your notice.

Read absorbingly, retaining the truths, the admonitions, and the exhortations as jewels to be well guarded.

It is because of the coming of Jesus Christ that we read of James, John, Luke and others. But study the man Saul. His was such a forceful character that undoubtedly under any circumstances the world of today would have heard of him through profane history or tradition.

The beginning of the evangelizing of a sin-sick world began when Jesus chose his disciples; and although nearly crushed at times, it has always had a forward movement. The light of Christianity burned bright, burned low. A man of great personality and forceful and strong character was needed. Regardless of his physical stature Paul mentally ranked with the greatest. Educationally he was fitted to converse with the greatest philosophers. Rabbis found in him their mental equal. He was the one man fitted for the job, not to entertain, not to be spectacular, but to teach.

One might say Paul was a good man, but he was more; he was a power for good, a force; he was dynamic.

He could not have been a member of the Sanhedrin had he not been well educated. He was prejudiced. His was a strong personality. He was a man of sterling worth, of depth of character. Christ put his finger on him, called him to be a power in the growing church, called him to bear the message to a gentile world. All the vehement energy of the man Saul was retained in the man Paul. His was a character divinity could use.

There was the Saul of the "consenting unto" the death of Stephen; the persecuting "Saul, yet breathing out threatenings and slaughter against the disciples"; the Saul of the miraculous conversion; Paul, the preacher; Paul, the persecuted; Paul, the "ambassador in bonds."

Tradition tells of Paul's trial before Nero, his being condemned and executed. Tradition also tells how later Nero, to save himself from a like execution, committed suicide—a tragic end even for the one who caused the physical death of the one whom God chose to bear the message of life eternal to us.

Copley, Ohio.



Board Walk and Skyline, Ocean Grove, N. J. Photo by Adams and Brown

At Ocean Grove in Nineteen Forty

BY H. C. HURLEY

Ocean Grove, where the 1940 Conference of the Church of the Brethren is to be held June 5 to 11, is a truly unique seashore summer resort. For here is a vacation and recreation retreat, owned and governed by a self-perpetuating church organization, in which programs of religious services and highly cultural entertainment are as attractive to its thousands of summer guests as are the features of physical comforts and clean and wholesome sports and amusements also so liberally provided.

Ocean Grove is a modern little seashore city, only a mile square, on the north coast of New Jersey, midway between New York and Philadelphia. There are a scrupulously clean beach, carefully protected surf bathing grounds, a wide board walk unobstructed by any of the "midway" types of amusement common to so many seashore resorts; a fishing pier that goes well out to sea; hotels, boarding houses, comfortable and cozy cottages and even some blocks of modernized canvas tents; stores, churches, wide avenues; police, fire and sanitation departments; and that which distinguishes it most, a "campground" of spreading, tree-shaded acres on which stand the great auditorium and other buildings given over to the religious features of every summer season program. These buildings include the Auditorium, seating over 9,000 persons, with one of the largest pipe organs in the world; the Temple and the Tabernacle, buildings used exclusively for services and meetings of a religious nature; Thornley Chapel, a little church, and a pavilion covering a large model of the ancient city of Jerusalem.

Ocean Grove was founded some seventy-six years ago by a group of Methodists from New York and Philadelphia who pitched tents in summer on the beach of what was then a wilderness and combined bathing and fishing with services which were of real campmeeting flavor. They incorporated the Ocean Grove Campmeeting Association and built the little city for which they obtained a most unusual municipal charter under which they govern the town and administer not only the religious but the secular affairs of the community. They pass the ordinances that regulate social conduct and for the enforcement of their laws, they have their own municipal court and police department.

There is nothing prudish about Ocean Grove, but no form of indecency or overboisterous conduct is tolerated. The sale of intoxicating liquor is not only prohibited but none may even be brought into the Grove. Sunday is truly a holy day in this little city. There is no compulsion about its observance but all stores are closed; no amusements, not even ocean bathing, are permitted, and there is absolutely no vehicular traffic. At 12 o'clock on Saturday night, all streets entering Ocean Grove are closed with heavy iron anchor chains and they are not opened until after 12 o'clock Sunday night. No automobile or other vehicle enters, leaves or moves within Ocean Grove on Sunday.

The summer religious program brings to Ocean Grove many of the nation's most outstanding clergymen, and the entertainment program offers the most prominent figures in the world of music. This season's religious program will open with the Conference of the Church of the Brethren from June 5 to 11. The Brethren will conduct the public services in the Auditorium on Sunday, June 9. Among the eminent clergymen who will preach from the auditorium pulpit this summer are: Robert E. Speer, New York; Milton H. Nichols, pastor of the Arch Street Methodist church, Philadelphia; Lynn Harold Hough of Drew Theological Seminary; Ralph Sockman, New York; Daniel A. Poling, Philadelphia; Harry Smith Leiper, New York; Norman Peale, New York; F. Crossley Morgan, pastor of the First Presbyterian church of Concord, N. C.; Harold Paul Sloan, New York; Evangeline Booth of the Salvation Army; several Methodist bishops, among them, Harold C. Selecman and Adna W. Leonard; E. H. Homrighousen of Princeton Seminary and E. Stanley Jones, Methodist missionary and author.

There will be daily services in various buildings on the campground from the time the season opens on June 5 until it closes in mid-September, and conferences by such organizations as the Women's Home Missionary Society; the W. C. T. U.; the Salvation Army and the International Union of Gospel Missions; also Bible Study and religious music conferences.

The annual campmeeting will open Aug. 23 and conclude Sept. 2 with the time-honored "March Around Jerusalem" in which thousands join in a winding parade through all the buildings on the campground.

While Ocean Grove is distinctly Methodist, it draws heavily from all adherents of all denominations who like its quiet and cultural atmosphere.

Asbury Park, N. J.

OUR MISSION WORK

Another Meeting in the Jungle

BY ELIZA B. MILLER

This time the meeting was at Vali, in the area of an organized church with all the activities that go with it. The occasion was the installing of three new deacons, the blessing of little children and the annual day of thanksgiving. The meeting was in charge of the retiring elder, Bro. Davjibhai Ramji, and the newly elected elder, Bro. W. G. Kinzie.

It was a beautiful day as are most winter days in India. The church bell rang out its invitation at eight-thirty. Its sound reverberated among the near-by palms and tamarinds and neems and out to the people in the surrounding fields and villages. The church was gay with the remains of the Christmas decorations. Men, women and children entered the building with smiling faces.

First came the installation of the three new deacons. There were Ishwarlal Leraji Pael and his good wife, Dhankor, who serves in the Umalla day school and is a graduate from the Bible school and educated in English to sixth standard. The second in line was Kalidas Bhuralal, headmaster in the Vali school, graduate from the Bible school and first year trained in the vocational training school. With him was his wife, Bhuribai, who learned many new things under Sister Ilda Ziegler while her husband was in Bible school. The third was Mansingh Babarbai, converted under Bro. Wilbur Stover. He is now a teacher in the village of Sankalia where besides having a day school he is leader of a fine group of Christians. His quiet and retiring little wife, Lardubai, helps him in every possible way. All took their places in the front of the church where the charge was given. After this service the whole congregation greeted them with the right hand of fellowship and words of blessing and encouragement.

Next came the parents with their little children under two years of age. Appropriate scripture was read and timely admonition was given concerning the nurture and care of children. To this instruction the parents gave their assent. Those who observed this beautiful ceremony thought that there could be nothing more lovely than this service of blessing these innocent little children. May the Lord bless them and make them the foundation stones of the coming church.

The third part of the service brought the high peak of the day when men and women, both young and old, officials and laymen, rich and poor brought their gifts to the altar. Farmer Nagarbhai came with a bag of grain. Layman Surjanlal brought a bundle of cotton. Here came gentle little Esther bringing three eggs. Next in line was a poor widow, Gomptibai, with one "pice" which is worth about one-half cent. Next came a deacon farmer with a good gift in money. And so, one after the other, they came with the things with which the Lord had prospered them. A blessing was pronounced on the gifts. At the close of the service the treasurer counted the money and estimated the value of the gifts. It all amounted to about Rs. 50, which in American money would be over twelve dollars. All disbanded to their homes feeling that it was good to have been there.

Umalla, India.

China Mission Conference

BY MARY VELMA OBER

On Behalf of the Cultivation Committee

During the four days from March 8 to March 12, the China mission held a conference at Ping Ting, Shansi. This was a special conference when all but two of the missionaries met with Bro. Leland Brubaker who had just come from America. The few days that he was with us seemed very short and they sped by too rapidly. We felt that it was a great opportunity and we tried to use it profitably. Two days were given to a conference with the Chinese delegates for the discussion of their problems.

Then a called mission meeting was held. The theme, *In Quietness and Confidence Shall Be Your Strength,* was fittingly carried through the devotions. These thoughts were very inspiring and helpful. The discussions were centered around relief work, the need for new workers and some of the problems which we face in our local work. Bro. Brubaker brought us several inspiring talks and messages from the home church and he reported on some recent conferences which he had attended.

On Saturday evening, we had a jolly "get-together." Early on Sunday morning we had a sunrise service. Most of the missionary group attended the Chinese service in the forenoon when Bro. Brubaker talked through an interpreter.

The Chinese gave him a hearty welcome and greatly appreciated the renewal of former acquaintances. He gave them several helpful messages. In the afternoon our worship was led by Bro. L. S. Brubaker.

We much appreciate the sympathy, co-operation, prayers and support of the home church. Together we share the task of evangelization, and the reward for the redeemed souls will likewise be shared together.

Liao Chou, China.

Two Book Reviews

BY ANETTA C. MOW

In the Mission Department of the Loan Library, there are two recent books which those who enjoy pictures of other lands will greatly enjoy. The one book is *Heritage of Beauty,* and the other is *Each With His Own Brush,* both by J. H. Fleming.

Heritage of Beauty shows how the younger Christian churches in mission fields have built their church houses and places of worship. It is informing to see how the native Christians have retained the finest points from the indigenous styles of architecture while at the same time using certain kinds of Occidental church patterns. Beautiful combinations of Eastern and Western architecture have been made and thus the Christian in India and the Christian in Japan may feel at home when worshiping within his church. Thus the form of architecture fits into the thought life of the people, and they feel that their places of worship belong to them and lead them into the natural expression of reverence and worship.

Each With His Own Brush shows pictures drawn and painted by native Christians of several lands. The Christian in Africa desires to think of his God and his

Christ in terms of his own experience and in patterns and colors and tones with which he is familiar. Hence he paints an African Madonna and an African child. He prefers a mother and child of his own land to the one drawn by an Italian artist or an American painter.

The compiler of this book has done a real service to those who enjoy studying the art of other peoples, especially of Christian people as they develop Christian art and thought.

Both of these books will prove a joy in your home for a couple weeks, and if you have a school of missions in your church, they would add to your supplementary books and prove helpful as you study the trends and movements of the Christian faith in other lands.

Order these books from the Loan Library, Elgin, Ill., and enjoy them for two weeks.

Elgin, Ill.

What to Pray For

Week of May 18-25

Throughout this week the church is asked to pray for our church and home mission work in the Central West section of our brotherhood. This territory includes the following districts: Colorado; Iowa, Middle; Iowa, Southern; Iowa, Northern, Minnesota and S. Dakota; Kansas, Northeastern, Northwestern, Southeastern, Southwestern; Missouri, Middle, Northern, Southern and Arkansas; Nebraska; N. Dakota and Eastern Montana; Oklahoma, Panhandle of Texas and N. Mexico; Texas and Louisiana. This is a vast field.

Statistics show that there are 191 congregations of the Church of the Brethren in this area with a total membership of 18,958.

The church should constantly remind itself that the objectives of home missions are:

1. To win men and women to discipleship of Jesus Christ, to unite them with other disciples in the fellowship of the Christian church, and to educate them for worship and service by helping them to discover and to accept for themselves and for society at large the full consequences of Christian discipleship.

2. To make the church available to those sections of America which lack its ministry.

3. To supply adequate church leadership where the work of the present church is unsuccessful or inadequate.

4. In the case of handicapped or retarded areas or underprivileged groups, to assist in providing those institutions and services which are the necessary elements of a Christian standard of living to the end that the Christian community may be developed.

Let us pray that the harvest may be good in this field.

What a Manheim, Pennsylvania, Class Did

"You have asked me to write to you in regard to what our Sunday-school class did at Christmas time for needy folks in the home field.

"After we received letters from three places telling of their great need, we had a class meeting to decide whether our young people's class could help or not. We decided we could help. We then wrote out a list of the things which each one should make or bring.

"The scene of the packing was surely a great sight. We had a large table, just filled with clothing and boxes besides. The nice part about it was that practically everything was new. Several of the girls made their garments. Others work in factories where their employers gave them odds and seconds when they were told that we wanted help for needy families.

"We had a great time dividing the clothing into three piles and packing the boxes. We filled one large box for one place, two very large boxes for another place, and three boxes for the third place. The boxes contained shoes, stockings, gloves, coats, dresses, slips, underwear, pajamas, diapers, galoshes, handkerchiefs, caps and sweaters.

"We have received letters since Christmas from all three places telling us of the joy they had in receiving help for so many of their needy families. Some of these families have written us letters telling us how glad they were that we had remembered them in that way.

"The class got a thrill doing something like this, and by the letters we got in return we feel it was appreciated.—Grace Bomberger."

Monthly Financial Report

During the month of April contributions for the Conference Budget and all general Boards and agencies in the budget totalled $7,879.07. The total received for the year beginning March 1, 1940 was $14,090.25, detail as follows:

	Receipts for April	Total receipts since 3-1-40
World-Wide Missions	$1,402.03	$ 2,078.21
Women's Work Project	132.25	282.47
Home Missions	59.83	83.53
Foreign Missions	257.76	336.76
Junior League Project	29.36	77.94
Intermediate Project	4.50	4.50
India Mission	55.00	85.00
India Native Worker	6.00	6.00
India Boarding School	9.20	14.20
India Share Plan	100.00	221.01
India Missionary Supports	471.33	1,676.69
Rhodes Memorial (Anklesvar Training School)	2,000.00	2,000.00
China Mission	77.45	166.03
China Native Worker		25.00
China Share Plan		31.25
China Missionary Supports	318.04	591.14
South China Mission	100.00	100.00
Sweden Mission		5.00
Sweden Missionary Supports		58.84
Africa Missionary Supports	775.19	892.40
Africa Mission	160.46	212.61
Africa Share Plan	21.76	96.76
Conference Budget Undesignated	634.27	3,260.67
Conference Budget Designated for—		
Board of Christian Education	977.40	1,504.13
Bethany Biblical Seminary (at Elgin)	25.00	25.00
Bethany Biblical Seminary (at Chicago)	85.61	85.61
General Education Board		26.37
General Ministerial Board	8.07	8.07
Ministerial and Missionary Service Fund	7.50	12.50
Youth Serves	161.06	122.56
	$7,879.07	$14,090.25
Non-Budget items—		
China War Relief	442.26	1,448.89
Peace and Relief	323.23	498.74
Refugee Fund	31.25	31.25
	$8,675.81	$16,069.13

The following shows the condition of General Mission Board foreign and home mission finances on April 30, 1940:

Income since March 1, 1940	$17,045.34
Income same period last year	16,073.06
Expense since March 1, 1940	28,850.04
Expense same period last year	25,008.79
Mission surplus April 30, 1940	2,002.52
Mission surplus March 31, 1940	4,034.07
Decrease in surplus April, 1940	2,031.55

HOME AND FAMILY

Reassurance

BY WILMA WICKLUND BURTON

Once, in my childhood, I 'wakened
On fever's distorted bed
To find my father watching
With his hand upon my head.

His fingers smoothed my forehead
As if to still the pain,
And his voice was reassuring
As a gentle, soothing rain.

Time has etched that moment
On my memory's walls in gold,
And the dearest thought of my father
Is this as herein told.

And, now, when sickness enters,
Somehow it isn't odd
For me to have this vision
Of my loving Father-God.

It seems his touch is kindly
As a gentle, cooling breeze,
And the look in his eye is tender
As he gives my spirit ease.

Polk City, Iowa.

Glorious Heroes

BY HOWARD HENRY KEIM, JR.

First Half of the Eighth Story-Sermon on the Quest for Happiness

One of David's uncles, a brother of his mother, who lived in southern Indiana in the community where David was born, invited David to spend his Christmas vacation with him and preach at the old Bethel church which David had attended as a little boy with his parents. The idea was gladly welcomed by David who was eager to visit again the scenes of his childhood and spend a few days with his mother's people. Though the young minister enjoyed the advantages of the city and his work in the seminary, he was also glad for an opportunity to get into the open country and enjoy clear skies and fresh air. He secured a leave of absence at the market where he worked so that he would be free to spend his holiday vacation out of the city. His roommate, Clyde, planned to spend the time with some friends in the city.

Not long after the close of school activities David was on the train headed for the South. His suitcase containing a few clothes and a few good books was put away and he settled down to enjoy a current religious digest. Uncle John met him at the station in a few hours and they were soon enjoying the warmth emanating from the old base-burner in the country home which had been built and occupied by David's grandfather and his family. David enjoyed many hours browsing in his grandfather's library, which had remained intact in the old home after his death several years previously. David decided that his sermon in the old Bethel church would be on the subject—

Glorious Heroes

In the world there are heroes and heroes and heroes. Some are of the self-appointed variety. They are like the old woman who enjoyed poor health. They court persecution and suffering so that they can tell the world about it. They may be untactful and bellicose, or they may seek persecution for the sake of the additional publicity and notoriety derived from their peculiar case in life. Then there are certain people who are heroes of unworthy causes. They are like the man who risked his life to save a drowning woman, it being later discovered that the object of his heroism was only a dressmaker's dummy. Others have worthy objectives but unworthy motives. They are heroes not for the promotion of any worthy cause, but for the promotion and aggrandizement of self. They have their reward. They like to look as wretched as possible when they fast. They advertise their sacrifices from the housetops. Then there are those glorious heroes of all ages who are such not by choice but by circumstances. They are the virile, warmhearted, red-blooded individuals who are not seeking the limelight, who would like to live a normal and natural life, but whose passion for a great cause or a great ideal causes them to walk through fiery furnaces, to be thrown into lions' dens, to be burned at the stake, or beheaded or crucified or afflicted in some other way.

Jesus said of all such, "Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven" (Matt. 5: 10). We have not seen the heart of this statement of the Master until we have seen two things. One is that the suffering must be for righteousness' sake. It cannot be for the sake of self nor for some unrighteous cause. The second is that happiness may be enjoyed in the present time in spite of persecution which comes for the sake of goodness.

I. Joy in an Evil World

Jesus raises here a time-worn question as to how one may secure happiness in an evil environment. There were in the time of Jesus, as there have been both before and since, those who said, "The only way to find joy under such circumstances is conformity. Be a good fellow. Accept things as they are. Only fools try to oppose the crowd." They advise, "When the crowd gets drunk, imbibe with them. When classes or nations clash in battle, join the conflict on the side which is likely to win. When the multitude stones or crucifies or otherwise disposes of a radical, lend a helping hand. When race prejudice runs high and there is a lynching, join in the fun." To them conformity is the supreme virtue and nonconformity the principal sin. They have no God but public opinion. They worship the Here and the Now. They worship the creature rather than the Creator (Rom. 1: 25). Their aim is respectability, social approval. They lack vision and perspective. Their fate is written in the laws of the universe—to perish.

The world has always had another group of human inhabitants, a much smaller group, but a group who have influenced the progress of society far out of proportion to their size. They are the nonconformists, the people who have dared to be different, whose high idealism compels them to live in loneliness. Like snow-capped peaks they have their heads in a rarified atmosphere far above the smoke and clouds of the foothills. They have found the world not only evil but actively hostile to the good. They have braved the hostile world

in order to be true to the best they knew. They have taken the risks and paid the penalties of being different from the crowd in thought and conduct.

The world is fundamentally conservative and averse to change; it has always persecuted the nonconformist. We may see this even in the natural world. The nursery story of the ugly duckling illustrates how nature seeks to persecute and eliminate the individual who dares to vary from the norm. Ultimately the ugly duckling grew into a magnificent swan and shamed his former persecutors. In actual life the nonconformist is not often so fortunate. The story of the ugly duckling does not tell us of the probable millions of attempts of nature to create a swan from a species which may have been comparable to the duck. The first fish with fins must have been an outcast among his fellows, but because of his great advantage in getting around with his new means of locomotion, his family increased. In importance they have now far outclassed the finless inhabitants of the water. Very likely a similar experience befell the first bird with feathers and the first animal with fur, or horns or teeth.

We know that human society has not been greatly different from the natural world in the persecution of the variant. This is probably as it should be, for if every variation were given a free right of way it might and probably would soon result in the destruction of the species. But if it can endure persecution and thus prove its worth, it will ultimately find its proper and rightful place in society in spite of opposition. Primitive man had no regard for property rights. Whatever a man could take and keep was his. Then someone came along who recognized a moral principle and said, "Thou shalt not steal." When his neighbor's goat got away from the flock it was returned to its owner and not eaten as was the custom. His friends probably thought he was a silly old fool, but today it is a recognized principle of social life. Primitive man believed in getting all one possibly could in a trade. The governing principle was: Let the buyer beware. If one got short weight or short measure it was considered a defect in alertness. Then along came a prophet who denounced such practices and demanded justice and honesty in all dealings. Not only must the buyer and the seller be benefited by the transaction, but society itself should be advantaged. The prophet was persecuted and hounded to a premature grave, but society today recognizes the value of his ideas.

Ancient society was built on hatred, suspicion and fear. Man's aim was to get the other fellow first, to carry a bigger and a better battle ax than he. If you did not like your brother you could kill him. With the passing of a few milleniums some one arose who said, "You must love your brethren, those of your own family or tribe, but hate your enemies and kill them if you can." This was an improvement over the other idea. The original proponent of the thought was probably regarded by his family as a harmless old fool, but gradually the idea took hold. Thousands of years later there appeared on the scene of human life one who said, "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you" (Matt. 5: 43, 44). This individual was crucified upon a cross. Society as a whole has not yet accepted his idea as valid, after nineteen centuries, but it is growing in favor. There are millions of individuals in the world who are trying to put it into practice in their lives. Every great inventor, every prophet of social, moral, economic, or political reform has had his ideas laughed at by the multitudes, but they are the glorious heroes of the ages. They who have borne persecution for the sake of righteousness have been the nonconformists of the centuries. I believe they are the ones who have discovered the way to true joy in an evil world. They have been the salt of all the earth and the beacon lights of humanity pointing the way to better things. Theirs has been the joy of creativity and of consecration to a cause greater than self. We, too, should aspire to be nonconformists.

A nonconformist I would be,
In a world which loudly demands
Alignment with the powers that be,
To keep one off the shifting sands
Of insecurity.

A nonconformist I would be,
And stand alone with God and truth,
When nations go to war, forsooth,
To save worlds for democracy
In perpetuity.

A nonconformist I would be,
When the tempter says, "Smart men must
Follow me and bow down to the
God of appetite, greed, power, lust,
Or popularity."

Huntington, Ind.

Pitchers

BY MYRTLE CRIST PORTER

The making of pottery in some form is the oldest of the arts. Back in the dim ages human hands formed the contours and traced the designs. As diverse civilizations swept over the world, each left a different type of pottery behind, mute evidence of people who lived and loved and died. Tonight in a thousand thousand homes pitchers will reflect lamplight at supper time; in Indian dwellings water jars will catch the campfire's glow; while across many seas women will go forth with pitchers upon their heads.

Pitchers are symbols of service. Their years of usefulness are interwoven with beautiful stories of laughter and tears. Has it not always been so? One has only to bring out grandmother's little old creamer and "memory is on her knees." One has only to dig in ancient sands, or open a book on archaeology, or lift the lids of the Bible, and out will troop stories where pitchers were in the dramas and tragedies of life.

Hark to the stories—do. Oh, they live again, intense with love and great loneliness and fulfilled desire.

A small bird dipped his gayly colored plumage in a rude stone watering trough outside Nahor in Mesopotamia. He did not bother to wonder why the water was there. He did not know that the trough was supplied from the deep well someone had dug close by. He only knew that in it he washed his feathers and from it he quenched his thirst and so he splashed and chirped, then perched on the stone edge to dry. It was almost time to fly homeward; in a moment he would go. But, stay, what was this?

A train of camels emerged from the swirls of dust that marked the road which led from the north and west into Nahor, and stopped near the well. Behind were weary miles and heat and chill, but all was for-

gotten now as the patient camels knelt by the well of water.

A man, their companion through the journey, alighted and faced the glowing sunset. "God of my Master Abraham," he prayed, "thou who didst lead me in the long way, direct me still. Show me," he pleaded as he waited, waited while the lengthening shadows merged into dusk and the first saffron star pulsated in the heavens. It seemed strange that the man should stand so long, so quietly. Then there came a girl with her pitcher, and he turned to her. Soon the man knew that his prayer was answered for he had found Rebecca. But the bird did not know. He only saw the man quench his thirst. He only saw his trough overflowing with bubbling water and the camels drinking gratefully. Neither did the pitcher understand all this but it was there and served.

Centuries passed swiftly by. Jesus sat on the mouth of Jacob's well in the country beloved. He and his disciples had walked quite a distance. He was hungry and thirsty and his feet were covered with the dust of the road. But now, sitting alone, while the disciples were away buying food, he could rest. The sunshine warmed his body and the peace and quiet of the day blessed his soul. A bird close by sang away his heart in a melody of love, his head tilted upward toward the azure sky. Oh, the future might be hard but for the moment there were relaxation, contentment, dreams, with the crowds far away. "Home would be like this," the Master thought. "But yonder bird has a nest to seek when night falls. Shelter and charm await him there, while I have no place to lay my head!"

"No place, no home," said the Master. And yet he gave more than these to the humble Samaritan woman who came with her pitcher to draw water. He supplied her soul with the water of life that she might never thirst again. And the bird sang on, nor understood; but God did, and smiled.

Jesus, out from whom issued the water of life, was a Pitcher made meet for the Father's use. He emptied himself of the glories of heaven, and taking on the form of earthly things, he came to us. He was filled with the power of the Spirit, but over and over he emptied himself until he must needs spend long nights in prayer. He pleaded that men might drink of his life. Hear him when he stood in the temple on the great day of the feast and cried, "If any man thirst let him come to me and drink!"

Jesus went up to Jerusalem to the Passover—to proud Jerusalem with its beautiful temple situated upon a hill—to dear Jerusalem with its garden of Gethsemane near by planted with olive trees—to sad Jerusalem with its Via Dolorosa stretching down through nineteen hundred years. Jesus went up to Jerusalem to the passover and kept it with his disciples, and the man who led the way to the room made ready for their use carried a pitcher of water!

Did ever the passover moon look in on such strange and sacred things as took place around the table where the commemorative feast was laid? There were conflicting emotions in the faces of the men crowded about —love for the Master, surprise and consternation that one should betray him, grief that he must go away, and there was the dark and sinister face of Judas peering, until he fled. A triune spirit was born there—the spirit of deepest humility when Jesus stooped to wash his disciples' feet, the spirit of unbounding love when he prayed for his own whom he loved unto the end, the spirit of supreme sacrifice when he said, "Take, eat of my body and drink of my blood." God must have loved the pitcher out from which the cleansing water was poured. He himself blessed the cup which held the symbol of Jesus' blood. The pitcher and the cup were inanimate and could not understand; but God knew and he smiled tremulously, while across the way the purple shadows deepened in the garden of Gethsemane.

Soon God's Pitcher was broken. Oh, it was shattered at Golgotha while the awful darkness enshrouded the world in a pall of woe, and the life blood was spilled upon the shuddering earth. On that hill tears of sorrow rained while in heaven the angels lost their songs. Tenderly the fragments were laid away in the rock-hewn tomb amid gloom and silence dropping, dropping, no moans of excruciating pain, no poignant heartbeats —just God and his broken Treasure.

Then echoed a trill of bird song, hilarious with amazing joy, for thanks be to the Father, Jesus was made whole again in the breathless triumphant dawn of Easter morning!

Our lives are formed by the great Potter after the perfect Pattern which is Jesus Christ. Need we not be of service even as our Master was? We as Christians do not wish to experience the bitterness of stagnation nor that of simply being empty, receptacles fit only for the dust of indifference. Then let us arouse ourselves to action and pour out to those around life's table. To be sure, the process requires strength and grace of Christian character with time afterwards spent in prayer; but only thus do we remain clean and fresh; only thus we grow.

Always we must keep stars within our lives. There is the story of the Indian maiden who could hope and love and work because she kept a jar filled with water outside her tepee door and a red, red star rested within its depths. She did not know that it was the reflection of a real star, but she did know that it was the light of her life. We want to be brave and strong and good. God help us to go out and capture little stars!

Some day when we trudge out beyond the last sunset into the vernal gardens of day, Jesus will be listening for our coming. Quickly he will gird himself and wash from us the dust of former things. Then he will serve us from out a golden bowl dipped into the river of life. Eagerly we will drink of the crystal waters and lo, sorrow and sighing will flee away and we shall be happy there forevermore.

Quinter, Kans.

To a Canna

BY S. S. BLOUGH

Beautiful canna standing so high,
Admired and loved by those who pass by;
Golden and mottled, beauty so rare—
Handsomest flower, who placed thee there?

Who painted thy petals, delicate, sweet?
Who made thee a joy for any to meet?
No human hand such wonders has wrought;
This only through God to earth was brought.

The sun shines warm on thy lovely face,
And may ere long thy beauty erase;
But in memory still thy face I see,
And God has thus immortalized thee.

York, Pa.

KINGDOM GLEANINGS

Calendar for Sunday, May 19

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Jeremiah Denounces False Prophets.—Jer. 23: 21-32.

Christian Workers, Forgiveness (See Joseph).

B. Y. P. D., Youth in the Land of Free Education.

Intermediates, Is God Real to Us?

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Gains for the Kingdom

One baptized in the Codorus church, Pa.

Four baptized in the Mechanicsburg church, Pa.

One baptized in the La Motte Prairie church, Ill.

Ten baptized in the Elkhart City church, Ind., Bro. G. W. Phillips, pastor.

Ten baptized in the Pontiac church, Mich., Bro. Hugh Warstler, evangelist.

Nine baptized and four received by letter in the Uniontown church, Pa.

Three baptized in the Freeport church, Ill., Bro. Clarence B. Fike, pastor.

Seven baptized in the Salamonie church, Ind., Bro. W. C. Stinebaugh, pastor.

Six baptized in the West Alexandria church, Ohio, Bro. Ray Shank, evangelist.

Eleven baptized in the Myerstown church, Pa., Bro. Jesse W. Whitacre, evangelist.

Five baptized in the Hermosa Beach church, Calif., Bro. Galen K. Walker, pastor.

Twelve baptized in the Quinter church, Kans., Brother and Sister J. F. Baldwin, evangelists.

Eight baptized and two received by letter in the Richmond church, Ind., Bro. Carl Hilbert, evangelist.

Eleven baptized and two await baptism in the Parkerford church, Pa., Bro. Clayton H. Gehman, pastor.

Seven baptized in the Parsons church, Kans., Bro. H. L. Ruthrauff, evangelist; Bro. Paul Swigart, pastor.

Eight baptized in the Bassenger and Taylor Creek congregations, Fla., Bro. McKinley Coffman, evangelist.

Fifteen baptized in the Pleasant Chapel church, Ind., Bro. Leo H. Miller, evangelist; Bro. Russell Sherman, pastor.

Nine baptized in the Bunkertown church, Pa., Bro. Jesse W. Whitacre, evangelist; Bro. J. A. Buffenmyer, pastor.

Three baptized and two received by letter in the Greenmount congregation, Va., Bro. Samuel Harley, evangelist.

Five baptized and one received by letter in the Rockford church, Ill., Bro. Ralph G. Rarick, evangelist; Bro. Ralph L. Fry, pastor.

Three baptized and one restored to fellowship in the Markle church, Ind., Bro. Leo H. Miller, evangelist; Bro. Roger Shively, pastor.

Eight baptized, one reconsecrated and four received by letter in the Akron church, Ohio, Bro. Rufus P. Bucher, evangelist; Bro. C. H. Petry, pastor.

Eight baptized, five received by letter and ten reconsecrated in the Johnson City church, Tenn., Bro. Ernest E. Muntzing, evangelist; Bro. Cecil C. Eikenberry, pastor.

Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. E. A. Lambert of Cherry Grove, W. Va., July 21, in the Montebello church, Va.

Bro. Andrew M. Dixon of Elizabethtown, Pa., May 19 to June 2, in the Center Hill church, Pa.

Bro. Ernest E. Muntzing of Rockingham, Va., May 20 to June 2, in the White Pine church, W. Va.

Bro. B. E. Waltz of Needmore, Pa., June 2-16, in the Corner church, Licking Creek congregation, Md.

Bro. James M. Moore of Lititz, Pa., May 12-26, in the Upper Codorus congregation, Black Rock church, Pa.

Bro. Lawrence Bianchi of Park Hill, Pa., May 12-19, in the Carson Valley church, Pa.; June 3-16, in the Smithfield church, Pa.

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Personal Mention

The Standing Committee delegate to the Ocean Grove Conference from Idaho and Western Montana is Eld. S. J. Kenepp, with Eld. A. R. Fike as alternate.

Western Canada's selected representative on the Ocean Grove Standing Committee is Eld. J. H. Brubaker, with Eld. A. J. Kauffman as alternate.

Bro. W. R. Argabright, R. 4, Carthage, Mo., will have time for one or two series of meetings this summer. He would also consider a pastoral engagement effective in September.

Eastern Maryland has chosen Elders I. S. Long and Ralph E. Shober as Standing Committee delegates to the Ocean Grove Conference, with Elders Elmer P. Schildt and E. C. Bixler as alternates.

Bro. R. A. Nedrow, pastor of the Shamokin church of Eastern Pennsylvania, writes us that he will be available for several series of meetings this summer and fall. Write him at 816 W. Pine St., Shamokin, Pa.

Bro. William E. Overholser has taken charge of the co-operative church at Akron, Ind., made up of Brethren and Church of the Brethren members. His address is changed accordingly from Warsaw to Akron, Ind.

Bro. John R. Snyder, pastor of the Tyrone church of Middle Pennsylvania, will have the sincere sympathy of our readers in the passing of Sister Snyder on May 3. The family greatly appreciates the messages of comfort which have come from so many friends, too many for individual response. More about this in our correspondence columns a little later.

President Winger of Manchester College, you will be sorry to learn, is once again in the hospital at Bluffton, Ind., this time suffering from partial paralysis. He is described as in cheerful mood with all faculties functioning normally except that he is temporarily without any use of his left arm and left leg. At least an innumerable host of friends earnestly hope the disability will prove to be temporary.

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Miscellaneous Items

The West Manchester church of Middle Indiana, Bro. T. G. Weaver, pastor, asks all interested to note that the time of the coming communion service is now set for Monday, May 27, 7:30 P. M.

Regional youth conference delegates to Camp Mack, May 31 to June 2, should be sure to bring along plenty of bedding. All delegates are invited to remain Sunday afternoon for the dedication and musical programs.

Autoists going to Conference from west of Indiana are welcome to put up over night Saturday and Sunday, June 1 and 2, over the dedication day at Camp Mack. Main speakers: D. W. Kurtz, A. F. Brightbill and Mrs. Rosa Page Welch.—L. W. Shultz.

The Board of Christian Education, 22 South State Street, Elgin, Illinois, is glad to announce that copies of the Pacifist Handbook are again available. A third edition has been printed and copies may be ordered at the following prices: single copies, 10c each; 12 copies, $1.00; 100 copies, $7.50.

The Conference Secretary reports that because some essential material for the Conference Booklet has been so long overdue, it will hardly be possible to send copies of it to members of Standing Committee in advance as has been the practice in recent years. Should it prove possible to reach some members in certain sections he will send the Booklet to them. Otherwise copies will not reach Standing Committee men until they arrive at Ocean Grove. He suggests that all should call for their mail on arrival at Conference.

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Annual Conference Notes

Daylight Time. All services and programs will be held on Eastern Daylight Saving Time.—For the Committee of Arrangements, I. S. Hoffer, Ambler, Pa.

Mail and Telegrams. All communications for persons in attendance at Annual Conference should be addressed in care of the Church of the Brethren Conference, Ocean Grove, N. J.

Railroad and Bus Connections. The Pennsylvania R. R. and the Central R. R. of New Jersey reach Ocean Grove. Tickets and accommodations on trains should be purchased to Asbury Park—Ocean Grove station. The Auditorium and other meeting places are located about five blocks from the railroad station.

Basket Lunches. Persons coming to the Conference for one day only, who prefer to bring their own lunch, will find accommodations for eating such lunches at the Excursion Restaurant located at the north end of the board walk, on the beach front. Light refreshments may be secured at this open-air restaurant if desired.

Information Booth. An information service will be conducted jointly by the Ocean Grove authorities and the Committee of Arrangements throughout the Conference. The Information Booth is located close to the Auditorium. Persons wishing to find their way to this Information Booth should inquire for the Auditorium in Ocean Grove.

Lodging and Other Accommodations. All reservations for rooms should be addressed to the Ocean Grove Hotel Association, Ocean Grove, N. J. State the type of accommodations desired (single or double room, with or without hot and cold running water in the room, number of persons in the party, time during which the rooms are required and the rate you wish to pay) when writing for reservations. Trailers and tents can be accommodated at Eldridge's Tourist Camp, 1409 Corlies Ave., Neptune, N. J. It is advisable to make reservations in advance. This camp is located one mile west of Ocean Grove, on Route 33. Another camp is located five miles west of Ocean Grove, on Route 33, at Gleim's Cabins.

Guide Service. The Committee of Arrangements would like to have the voluntary services of a number of young people between the ages of twelve and twenty to act as guides during the Conference. The services of each individual need not be continuous. Such volunteers will please write I. S. Hoffer, Willow Ave., Ambler, Pa., in advance of the Conference or report at the Information Booth on arrival at the Conference. The greatest need for these services will be at the beginning of the Conference.

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With Our Schools

Bridgewater College

Founders' Day was celebrated at Bridgewater on April 3 with appropriate ceremony. Dr. Carter V. Good, Ph. D., class of '18, Professor of Education at the University of Cincinnati, delivered the address. The college honored Prof. E. M. Crouch, who served as president of the college 1888-90, and Elder J. Carson Miller, who served in the same capacity 1895-96 and taught in the college 1892-01, with the honorary degrees LL.D. and D. D. Professor Crouch spoke at the annual sponsors dinner in the evening in a most stimulating address.

(Continued on Page 21)

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Conference Business

Idaho and Western Montana

We, the Nampa church, assembled in regular quarterly council on Feb. 28, 1940, ask Annual Meeting through the District Meeting of Idaho and Western Montana, to reconsider the decision of 1936 granting the Conference to the Pacific Coast Zone once in seven years, to put the Pacific Coast Zone on a regular four-year cycle with the other zones and to grant the 1941 Conference to the Pacific Coast Zone.

Answer: Passed to Annual Conference.



About Books

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

The Inner Life. C. F. Andrews. Harper & Brothers. 123 pages. $1.00.

This is not a book of platitudes, but one of experience. It is not a book of methods, but "a personal record of the author's struggle to find the inner peace of Christ that lights the path of all seekers." The writer not only analyzes, but also prescribes and tells how the remedy he advocates has been beneficial to him.

A Christian leader, such as Dr. Andrews was, is certainly entitled to tell his experiences. He had been the intimate friend of Sadhu Sundar Singh, Rabindranath Tagore, Mahatma Gandhi and other outstanding leaders of India and other lands. He was a missionary to India, a world traveler and lecturer, a lover and counselor of youth, a scholar and writer of a number of books. Out of his long and varied experience in Christian living and Christian work he brings us advice that is much needed in our modern hurried life. He shows us the way to personal peace and power, the way of reflection and communion with God.

Read this book thoughtfully and you will say as did the Times Literary Supplement: "Important out of all proportion to its size." Ora W. Garber.

THE CHURCH AT WORK

Cable From India

"Brethren Mission Board, Bombay, India,
"Elgin, Illinois: April 24, 1940.

"Evangelistic opportunities Bulsar, Umalla, Anklesvar, Vyara and greater educational facilities preparing Indian church for work demand immediate sacrificial giving.—Blickenstaff, Treasurer."

Note: Each year our India missionaries have appealed for more funds to enlarge the work and enter open doors. The increase in funds available from the churches has been so small. The cable is evidently sent to impress the congregations in America with the great need of and opportunity for Christian work.—H. M. S.

Letter From India

Vocational Training School,
Anklesvar, Broach District, India,
March 16, 1940.

"Dear Brother Bonsack:

"You will be glad to know that there is an awakening among the Dhodias of Bulsar Taluka. More than a hundred of them have recently been baptized. We had almost lost hope that anything was ever to come of our efforts in the villages around Bulsar. Govindjibhai has been doing a fine piece of work with them and the church at Bulsar is much encouraged. Yours sincerely. —D. J. Lichty."

Heart Throbs From the Achievement Offering

"I received word of the need for extra missionary funds. We had already given in the Achievement Offering, but feel like doing a little more. This is for myself and daughter in remembrance of Cousin Jesse Emmert of sacred memory."

"Received your card in regard to reaching the missionary goal. I am a widow woman with two small children and working. My mother keeps house and my children. I have a great desire to be of a little help to missions. So you will find enclosed $5, my little mite. Wish I could do much more."—*Sister in Virginia.*

"Am sorry this small sum is hardly worth while, but our country has gone through several years of drought and insect pests and extra taxes. Still we praise God that it is no worse than it is."—*A Brother in the Middle West.*

"I have hesitated sending my offering as it is so small. Would gladly send more if I could. Just don't feel right if I do not do what I can. I pray that those with means will help make up the full amount."—*A Sister in Michigan.*

Missionaries on Foreign Fields

Church of the Brethren

Year	India	China	Europe	Africa	Total
1921	65	48	7		120
1924	64	52	7	6	129
1927	60	49	3	17	129
1930	54	34	4	21	113
1933	46	30	4	23	103
1934	40	29	4	21	94
1935	41	28	4	24	97
1936	39	28	2	22	91
1937	37	31	2	22	92
1938	42	32	2	26	102
1939	41	31	2	23	97
1940	45	30	2	28	105

Giving to Conference Budget for Years Ending Feb. 28

Church of the Brethren

Year	Membership	Total Contributions	Per Capita
1924	115,512	$292,520.81	$2.50
1925	118,127	277,510.81	2.35
1926	122,758	300,086.88	2.44
1927	129,766	279,152.91	2.15
1928	131,718	278,811.84	2.11
1929	133,666	276,047.48	2.06
1930	134,529	361,079.50	2.68
1931	138,250	288,362.27	2.09
1932	143,425	233,379.89	1.63
1933	149,914	201,716.24	1.34
1934	154,135	183,847.85	1.19
1935	159,048	195,376.84	1.23
1936	160,335	197,931.18	1.32
1937	161,931	214,969.58	1.33
1938	164,784	218,269.63	1.32
1939	169,571	225,243.51	1.33
1940	173,783	221,605.70	1.27

Presentation of General Brotherhood Program

The Church of the Brethren brotherhood extends throughout the world. It comprises 183,970 members with 173,783 in America, 6,867 in India, 2,670 in China, and more than 600 in Africa. It is a world-wide task to which our church has set its face.

That Christ may be made known to the world and be accepted as Savior is the supreme reason for the existence of the church. Our church must never shirk this high privilege and duty of evangelism.

In order to carry out her work, the church has a general program, and it has assigned certain responsibilities to several boards. Also to every church and every member has been given a definite charge. An individual loyalty and devotion is required of everyone in order that the work of the kingdom of God within our church shall live and grow.

As with any other vital cause, the church's program requires help in the form of money. Each year the church sets for itself a financial goal or budget. The budget provides for the various phases of the church's program which Annual Conference deems vital to her work in the world. A budget is always made in the hope that the work of the church will grow rather than decrease. The increased giving, above certain fixed maintenance items, all goes to missions.

Briefly stated, the tasks included within the church budget are as follows: missions—at home and abroad, ministry of the church, ministerial and missionary relief, Bethany Biblical Seminary, general education in our colleges, Christian education with its programs of peace, temperance, Bible study and music.

Missions

The urge to share Christ took hold upon our church when the call was heard for brethren to come to Scandinavia. The call was heeded, and later came the organization of the General Mission Board. A few years later, or in 1894, the first missionaries sailed for India. Fourteen years later the China field was opened, and after another fourteen years Africa was entered by the Church of the Brethren. During these years the church in mission lands has grown until today the membership in other lands is past the 10,000 mark.

Our Missionaries

Missionaries, total number sent to foreign fields 255

Missionaries, number in service 1930, ten years ago 113
Missionaries, number in service 1940, at present time 107
Missionaries, number withdrawn by death 36
Missionaries, we ought to send annually the next five years 8

Records show that death and other causes are taking an average of four annually from the fields.

Home Missions

The church's insight to see need all about in every community and its spirit of devotion to meet such need mark the extent of its home mission program. The church dare not sleep today when evils and ills are pressing up to the very doors of the church. The home mission enterprise needs to center its attention on community life and build Christian brotherhood.

The Ministry of the Church

To the members of the General Ministerial Board has been assigned the task of developing efficient leadership in the ministry of our church. The spiritual, educational and leadership qualifications of the men who serve as ministers and pastors are paramount requirements. Selection and placement of ministers, remuneration and pensions are matters which concern this board. It endeavors to produce ministers for the Church of the Brethren who are spiritual shepherds of the fold. Bethany Biblical Seminary is our school for special ministerial and missionary preparation.

Expenditure for Ministerial and Missionary Relief

Year Ending February 29, 1940

Aged and superannuated ministers	$ 7,099.00
Ministers' widows	3,551.00
Aged and superannuated missionaries	4,440.00
Emergencies	2,853.24
	$17,943.24

General Education

Our church believes in education. Our colleges are giving educational courses which fit men and women to take their places at the world's tasks. The General Education Board gives guidance to our six church colleges: Bridgewater, Elizabethtown, Juniata, Manchester, McPherson and La Verne.

Christian Education

Our church recognizes Jesus as the Master Teacher. The kingdom of God was his answer to the world's ills. The church has a rare opportunity to influence the world by its teaching. The world needs truth.

The Open Bible

Thy word is a lamp unto my feet and a light unto my path.

Our Children

"I hope that the disciples understood
Why Jesus brought to them a little child
In answer to their question, 'Who is great?'
I hope they saw the truth, and seeing, smiled
To know a growing life would always be
An artless teacher of humility."

Our Youth

"Where are you going, youth?
To life today above the past,
To make tomorrow sure and fast,
To nail God's colors to the mast.
Then God go with you, youth."

Adults

The world is ruled by adults. On the shoulders of adults rest responsibility and blame. Christian adults need continually to learn the Christian view of education.

Training Church Workers

Church workers trained to lead and inspire people to follow the Christian way of life are greatly needed.

The Christian Home

Our Brethren homes need to be truly Christian homes. Christian homes are the foundation stones of a Christian nation.

Peace

We may be thankful that our church has always believed in peace and has stood and worked for the cause of peace. In these days we need to do more than ever before in a positive way to educate for peace.

Temperance

To be temperate in all things, as the Word of God requests, demands that the church renew its diligence in teaching and preaching and living temperance.

ADULT DISCUSSION OUTLINE

Character Studies

Generosity (See Jonathan)

Scripture: 1 Sam. 18: 1-9

Sunday, June 2

Introduction: In Jonathan we find a unique willingness to forget himself and give freely of his rights and possessions for the good of humanity. This quality was rare in his day and is greatly needed in our own.

I. Jonathan opposes the unjust military fast declared by the king, his father (1 Sam. 14: 24-30).

1. Jonathan, the heir to the throne, lived close to the people and knew their burdens (verse 24).
2. Jonathan violates the king's decree (verse 27).
3. He does it for his own and the general good (verses 29, 30).
4. By this act he voluntarily weakens the throne to which he was heir.
5. He is willing to die but is saved by the people whose cause he had championed (Chap. 14: 43-46).
6. If Jonathan lived today would he be classed as a liberal politically? Would he work for a better distribution of food, clothing and the good things of life?

II. Jonathan supports without reserve the people's candidate for the throne (1 Sam. 18-31).

1. Jonathan recognized that David, the son of a shepherd, was closer to the people than he himself (Chap. 18: 16).
2. David's achievements surpassed those of Jonathan (Chap. 18: 6-9).
3. Jonathan loves his rival as a friend (Chap. 18: 1-5).
4. Jonathan voluntarily supports his rival in opposition to the king, his father (Chap. 19: 1-7; 20: 30-42).
5. Jonathan dies fighting the enemies of the throne he had yielded to David, proving his absolute sincerity and greatness of soul (1 Sam. 31: 1-6).

III. Discussion.

1. What can we do to produce more generous souls like Jonathan?
2. What can the home do? The church?
3. Give examples of generosity in our own day.

Music

Music is religious or irreligious according to the set of emotions it stirs. The Christian church can make its music a mighty factor in human life by using it to shape man's ideas, moods and ideals.

"If God speaks anywhere, in any voice,
To us his creatures, surely here and now
We hear him, while the great chords seem to bow
Our heads, and all the symphony's breathless noise
Breaks over us, with challenge to our souls!"

The Cost to the Church

The price of truth and righteousness in the kingdom of God has always been high. It calls for life and service and money. The church and its membership are called on to meet this cost.

The Conference for many years has adopted a budget of $275,000. Not since 1931 have we reached it. In the year ending February, 1939, a working goal of $225,000 was set and met. For the year ending Feb. 29, 1940 a working goal of $230,000 was set but only $221,605 was given. Let us press forward this year to reach at least $233,000.

"Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day. . . . withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one; . . . with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf" (Eph. 6: 12-19).

Statistics for 1938-1939

Ministry

Number of free ministry churches	194
Number of part-time ministers	465
Number of full-time ministers	232

Membership

Number baptisms	7,178
Present membership	173,803
Number inactive resident members	18,782
Number nonresident members	15,920
Number of families in the 612 churches reporting	32,476

Church Activities—Average Attendance

669 congregations reported total average attendance of 65,108 at A. M. church service.

462 congregations reported total average attendance of 27,561 at P. M. church service.

196 congregations reported total average attendance of 6,539 at adult Sunday evening meeting.

429 congregations reported total average attendance of 10,168 at B. Y. P. D.

85 congregations reported total average attendance of 1,092 at intermediate Sunday evening meetings.

103 congregations reported total average attendance of 1,348 at Junior League.

135 congregations reported total average attendance of 2,837 at men's work meetings.

138 congregations reported total average attendance of 2,687 at missionary society.

473 congregations reported total average attendance of 6,703 at ladies' aid.

72 congregations reported total average attendance of 2,677 in mothers' organizations.

208 congregations reported total average attendance of 13,691 at daily vacation church school.

Finance

Amount given for pastors' salaries	$376,716.96
Amount given for all other local expense	340,475.32
Amount given for district work	65,901.15
Amount given for missions and church service	138,305.00
Amount given for other items	154,310.79

Sunday-school Enrollment (1,008 Sunday schools reported)

Nursery—boys	2,800	
Nursery—girls	3,275	6,075
Beginner—boys	3,933	
Beginner—girls	4,742	8,675
Primary—boys	5,217	
Primary—girls	6,293	11,510
Junior—boys	6,030	
Junior—girls	6,899	12,929
Intermediate—boys	5,616	
Intermediate—girls	6,696	12,312
Young People—boys	10,227	
Young People—girls	11,583	21,810
Adults—men	20,111	
Adults—women	24,540	44,651
		117,949
Total Number Officers and Teachers		12,248
Home Department		2,783
Grand Total Enrollment		132,403

Sunday-school Average Attendance

Adults	38,104
Young People	16,283
Intermediates	9,076
Children	24,481
Total Average Attendance	88,304

Sunday-school Offerings

Total Sunday-school offerings	$221,925.80
Amount given for missions	57,642.11

Converts Won Through Church and Sunday School

Adults	1,230	
Young People	1,158	
Intermediates	1,291	
Children	1,002	
		7,065

Publications Used

No. Sunday schools using Brethren graded lessons	568
No. Sunday schools using Standard graded lessons	200
No. Sunday schools using other graded lessons	72
No. Sunday schools using Our Young People	755
No. Sunday schools using Our Boys and Girls	683
No. Sunday schools using Our Children	409
No. Sunday schools using Brethren Quarterlies	831
No. Sunday schools using Teachers' Monthly	784

No. churches having Gospel Messenger Clubs 524
No. copies International Journal of Religious Education going to churches regularly 379

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With Our Schools

(Continued From Page 17)

The sixtieth Bridgewater Commencement is scheduled for May 31 to June 3. The celebration will begin with the annual music concert and end with graduation exercises. Dr. A. J. Culler, Ph. D., of Cleveland, Ohio, will deliver the commencement address at 10:00 A. M., Monday, June 3.

The Bridgewater orators won distinction in the Annual Virginia Forensic Tournament for Virginia Colleges held at Roanoke College on April 4, 5. They won first place in four of the five events. Our debaters excelled in debate, after-dinner speaking, oratory and extemporaneous speaking.

Bridgewater inaugurated a new emphasis on April 24 in the form of a Rural Life Conference. Hon. Ralph W. Gwinn of New York City was the speaker. This will be an annual conference dated to fall in Garden Week in Virginia. In introducing this program, President Paul H. Bowman stated the objectives of the program as follows: 1. To help preserve in American life through the medium of higher education the social, cultural, intellectual and spiritual values of rural life. 2. To assist the young people of our college in developing a greater appreciation of the opportunities and advantages of rural life and in acquiring the power and skill of living happily and successfully in the country. 3. To contribute toward the solution of the rural problem in America through a program of adult education radiating from the college to as wide a constituency as possible.

La Verne College

Chinese Consul Chang of Los Angeles was the speaker at a student benefit program for Chinese Relief on April 19.

The successful production of Shakespeare's The Taming of the Shrew, on April 10, has created a new interest in dramatics.

Artur Rubenstein, pianist; Dorothy Maynor, Negro soprano; Alexander Kipnis, Polish singer; and Nathan Milstein, Russian violinist are representative of the talent on the Artist Course to be given our students next year.

Woodrow Wallace, Student Body President for next year, was elected president of the Student Executive Council of the California Teachers' Association by representatives of sixteen other California colleges at their meeting in San Francisco recently.

Roll, Chariot, Roll, a Negro light opera with a strong, religious flavor, arranged and directed by Professor Ralph R. Travis, made its premier appearance on May 2 and 3. Seldom, if ever, has our a cappella choir appeared to better advantage or sung to more enthusiastic and appreciative audiences.

Commencement activities will include: baccalaureate sermon, The Opportunity That Calls Us, by President Davis, 7:30 P. M., May 26; senior play, Outward Bound; by Sutton Vane, 8:15, May 30; commencement address, Makers of Destiny, by Dr. James W. Fifield, pastor of the First Congregational church of Los Angeles, 8:00 P. M., May 31. Alumni banquet, 6:30 P. M., June 1.

CORRESPONDENCE

Announcing the Eastern Region Church of the Brethren Work Camp

Young people interested in attending a work camp this summer will be eager to hear that the Eastern Region of the Church of the Brethren is planning a camp at Blough, Pa., in the hard-hit bituminous coal area of the state. Blough, a small mining town, situated ten miles south of Johnstown, is in the heart of Church of the Brethren territory. The work project will include assisting the community to rebuild a co-operative store, demolished by fire; painting and installing a boiler in the local church house of the Church of the Brethren, the only one in Blough; conducting a vacation Bible school, and providing recreational equipment and direction for the community.

An interesting educational program is being arranged to include leaders of Brethren thought, as well as civic and religious leaders from the surrounding territory. The campers will also have access to Quaker leaders who will be visiting the near-by Penn-Craft work camp sponsored by the American Friends Service Committee.

Edward and Martha Lander, who were active in the formation of the successful Mt. Dewey camp at Scranton last summer, will be the directors at the Blough camp. The Landers are planning to attend Bethany in the fall. The camp will be held from June 29 to Aug. 17. Expenses will be $40 per camper. For an application blank or further information write to Edward Lander, 126 Miller Street, Strasburg, Pa.

Ernest Lefever,
Secretary Work Camp Committee.

Elizabethtown College,
Elizabethtown, Pa.

Report of Northwestern Kansas B. Y. P. D. Conference

Theme: Brethren in Reality

Brethren in Reality was the theme of the young people's conference of the District of Northwestern Kansas which was held at Lovewell the week end of April 19-21. Bro. Earl Breon was the guest speaker of the conference. He is field secretary of McPherson College.

The banquet was a very fitting opening for a period of wonderful fellowship with those of like precious faith. The Lovewell church proved herself an excellent hostess to the group. Roscoe Switzer, president of the local group, extended a very cordial welcome to all who attended the conference. Bro. Breon gave the address, Brethren in Reality, as the opening address of the conference.

Saturday morning, three phases of Brethren in Reality—Retrospect, Introspect, and Prospect—were discussed quite interestingly by the various speakers. However, Brethren in Reality seemed more real through the efforts of the German refugee student attending McPherson College, Tom Doeppner. We certainly admire Tom and his valiant efforts to do that which is so uplifting to the Father's kingdom through the building of the brotherly attitude which his coming has helped to bring about. Bro. S. E. Thompson gave the morning sermon.

We held our annual business meeting Saturday afternoon. Those who had enjoyed the privilege of attending Camp Wa-Shun-Ga last summer gave reports of

their experiences and of the renewed vigor and inspiration which they received there. It was voted that we insert a clause in our constitution that our sponsor hold office for a term of three years.

The results of the election were as follows: sponsor, Lewis Naylor; secretary-treasurer, Maurine Gish; district peace worker, Roscoe Switzer; district recreation director, Kurtz Ebbert.

The Portis young people extended a very cordial invitation to the district young people to have their conference with them next year.

Following the recreation hour conducted by Merlin Myers and Roscoe Switzer, Ila Grace Ernst had charge of the vesper hour Saturday evening.

Saturday night, Wayne Crist, district peace director during the past year, planned several short discussions which were given in the form of talks by the peace workers of various churches of the district. Instead of a formal address, Bro. Breon conducted the evening meeting as an open forum on the problems which confront the youth of today concerning the selection of their life companion. The young people showed great interest in his plan and handed in a number of questions as well as being very attentive.

Superintendent Bothwell of the Lovewell High School led the discussion of the Sunday-school lesson for the young people; Bro. Earl Myers taught the adult class and Sister Katie Myers taught the tiny tots' Sunday-school class.

After his closing address, Bro. Earl Breon conducted the consecration service for the new officers. A basket dinner closed another conference in praise of the Christ who sacrificed his all for us. We hope to meet again next year with the Portis young people.

Maurine Gish,
Belleville, Kans. Secretary-Treasurer.

Solving the Drink Problem

In an article entitled Amen, in the April 20 Gospel Messenger there is a statement concerning the liquor problem that does not seem to fit with experience.

A quoted section of the article says: "Surveys would unquestionably show that intemperance in drinking is most common where living conditions are intolerable."

The quoted portion goes on to say that Christian people do not attack this problem from the right basis, that it must be met as an economic problem if it is to be solved. In other words, remove sordid living conditions and this will remove the cause for much of the intemperance existing. The brother who wrote the article seemed to endorse this viewpoint enthusiastically.

While I do not know whether a survey of drinking among the different economic levels of people has ever been made, yet if one has had much experience in life, the positive statement made concerning a survey and the conclusions drawn do not square with facts.

A rather wide contact among people in the high economic levels shows that drinking is quite prevalent among them. Some form of liquor is served at meals and they consider their social affairs lifeless without it. One of the complaints during prohibition was that the rich could get real liquor while the poor had to resort to vile, poison stuff. All wanted it regardless. If the referred to statement is correct, one has to wonder what reason the writer would give for its widespread use among those who have more than comfortable surroundings and can afford many other diversions for "escape from reality."

This is not trying to make a point against raising the living level among the poor. That is greatly to be desired along with whatever benefits it will bring. But appetite knows no class, and better surroundings do not remove it. That requires the grace of God. Observation has shown that letting drink alone is largely a matter of Christian conviction. And while the church and Christian people may have failed to help remove contributing causes, basically it seems to remain a moral and spiritual problem.

Drink has brought many a person and home from a comfortable economic level to a sordid one. And when those lives were reached by redeeming grace, their living conditions changed for the better. But let us do all we can in any way we can to remove this curse that blights lives and destroys souls.

Philadelphia, Pa. Rebecca Foutz.

Mid-West Institute of International Relations

The Mid-West Institute of International Relations for 1940, the first to be held on the campus of a Brethren college, will be held June 18-28 at Manchester College, North Manchester, Ind. The general theme is, America's Rôle in a World at War. The conference is open to students, teachers, ministers, church workers, club members, business men—to all who have a serious interest in American and world affairs.

The major fields of discussion will be: The Conflict in Europe and Asia, Our Relations With Latin America, The Economic Basis of a Durable Peace, Political and Organizational Problems of the New Peace, The Place of Racial and Religious Minorities in a Democracy, The Rôle of America in War and Peace, The Rôle of the Church in War and Peace. The faculty of the institute will include such authorities as: Clarence K. Streit, Harold E. Fey, Hans Simon, E. Raymond Wilson, Samuel Guy Inman, Kirby Page, Karl Scholz and Otto Klineberg.

Each day's program of the institute will be rich and varied. In the forenoon, three lectures will be given, each of which will be followed by a question period. The afternoon will be used informally for forums, discussions and round tables. Ample opportunity will be given for recreation. Each day will be brought to a close with a public lecture and discussion.

Of interest to members of the institute will be an elaborate exhibit of peace and world affairs literature, an exhibit of handwork done by the mining communities of southern Ohio and West Virginia and a display of paintings, etchings and crafts done by German refugees in this country. Relief, refugee and rehabilitation work will be thoroughly discussed by persons who have been actively engaged in these areas of need.

Four term hours of college credit will be given by Manchester College to persons desiring it and who have had a prerequisite of at least twelve hours of social science. Full attendance at the institute will be required; supplementary readings, discussions and conferences will be supervised by the instructor, C. Ray Keim, Professor of History, Manchester College. An additional $5 tuition will be charged for this course.

The total cost of the institute for board, room and tuition will be only $22.50. Of this amount, $10 will be the tuition charge, and $12.50 will cover the cost of

board and room. A registration fee of $5 which will be applied on the tuition charge should be sent in as early as possible to insure room reservations. Address all communications to—

Andrew W. Cordier, Director, North Manchester, Ind.

Trends in the Church

Summary of a twenty-minute spontaneous discussion by various members at the April 16 meeting of the Council of Boards.

1. INFLUENCES FROM WITHOUT

a. In the competition for funds for relief, missions and the like, we recognize much is good and legitimate; and

b. In competing cults, pentecostalism, faith missions and radio racketeering in religion, there is danger of attempting to satisfy genuine spiritual needs with a caricatured religion.

c. Low motives may lead to financial trafficking in things spiritual.

d. Any symptoms indicating debilitation from theological controversies should be interpreted as calling for a strengthening of the spiritual resources in the individual.

2. COUNTING OUR MEMBERSHIP

We should exercise caution in counting into our membership the names of persons who are not in any sense active in the work of the church.

3. IN THE MINISTERIAL AREA

a. There is a growing need for persons with a zeal for the ministry.

b. We need to place greater emphasis upon the spiritual preparation of the minister.

c. Our seminary and our colleges will do well to study the problem of providing an adequate ministry.

4. THE INADEQUACY OF EMPHASIS

a. Some characteristics of our day are physical luxury in the midst of spiritual poverty and spending on ourselves what ought to be devoted to the cause of Jesus Christ.

b. We put too little emphasis upon the roots of religion necessary to grow the fruit we expect and need.

c. There has been too little differentiation between the church and the world.

5. CONSERVATION OF OUR RESOURCES

a. Many of our young people move toward the large cities for employment with the result that they are frequently lost to the church.

b. We need to make a new effort to save our young married people to the church.

6. WORSHIP PROGRAMS

Our worship programs should result in a "fellowship" rather than in a "spectacle."

Committee: A. C. Baugher
C. Ernest Davis

"As a Man Thinketh in His Heart, So Is He"

Many interpret this scripture as meaning that if we are conscientious in doing a thing that makes it all right for us, though for another, thinking differently, it might be wrong.

How about our Guide and Compass, our sure Word of truth which is a lamp to our feet and a light to our pathway? If we study and follow this we will have no difficulty in knowing the right.

If we accept or believe error we are wrong. If we accept the truth we are right. So we are right or we are wrong according as we think or believe, and we are responsible for what we believe. Truth, then, is what must so deeply concern us. Whatever opposes truth tends to bondage and defeat. "The truth shall make you free."

Why were the Jews responsible for unbelief, confusion and final rejection? Was it not because instead of accepting God's Word, they chose their own way and substituted their traditions?

How unfamiliar the ranks of church people are with God's Word! We do not make a study of it, nor hide it in our hearts in order that it may be present to help us in all times of need, that we may be prepared for the attacks of the enemy.

We are too prone to form our own ideas, to say, "I think," and expect men to believe what we think.

An eminent evangelist recently said that too many ministers study and preach other books more than the Word. The Bible is often treated as lightly as some book of fiction. But Christ has said, "My words, they are spirit and they are life."

The New Testament, sealed at Christ's death by his precious blood, will stand forever. If we reject its teaching we are guilty of unbelief—a most grievous sin.

"Let God be true and every man a liar."

When he speaks, let all the earth keep silent.

Men like to claim that God is good; therefore, he will not punish. Do not forget that he is good because he is opposed to evil.

The wisdom of this world is foolishness with God; therefore, how careful we ought to be that we "hear the word of the Lord."

Welsh, La. Etta Hoke.

Passing of Lydia Snider Showalter

Lydia Snider Showalter, daughter of Hermon and Mrs. Snider, was born in Stevens County, Ill., Feb. 20, 1859. She departed this life at her home near Thomas, Okla., April 8, 1940.



In 1877 she was united in marriage to J. Daniel Showalter. To this union nine children were born.

The family moved to Kansas in 1883, and from there to Oklahoma in 1894, filing on a claim three miles west of Thomas.

The subject of this sketch was converted at the age of eighteen. Coming to Oklahoma, she was influential in the organization of the congregation of the Church of the Brethren at Thomas, the church being organized in the Showalter farm home. Her passing marks the going of the next to the last of the charter members of this church.

The death of her devoted Christian husband in 1895 left her in a position which demanded faith and sacrifice to raise a family in a new country. At this task Grandmother Showalter did remarkably well.

Laura Belle Long, oldest of the children, passed away in 1918. The children who mourn her departure are: Anna Goodman of Nampa, Idaho; Ida Snider of Covina, Calif.; Charles of Cushing, Okla.; Edward of Thomas, Okla.; Esther Eskeldson of Gerber, Calif.; Jennie Yoder of Thomas, Okla.; Frank and Wesley of Empire, Calif. There are thirty-eight grandchildren and thirty-two great-grandchildren. Of her immediate family one remains, Chris Snider of Camby, Ore. Added to these is a host of friends and neighbors. Some of these shared with her the experiences of pioneer days.

Funeral services were conducted in the Thomas Church of the Brethren, April 14, 1940, by the undersigned, assisted by H. W. Forney, an oldtime friend of the family, and her elder, Bro. E. R. Herndon.

Thomas, Okla. Albert Williams.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Boss-Sword.—E. Dale Boss of Center, Colo., and Mary Arlene Sword of Gove, Kans., Dec. 24, 1939, at the home of the bride's parents, by Bro. D. A. Crist of Quinter, Kans.—Mrs. J. A. Sword, Gove, Kans.

Lewis-Shawley.—By the undersigned, at the Mount Joy Church of the Brethren parsonage, on April 30, 1940, Bro. Lawrence L. Lewis and Sister Stella M. Shawley, both of Mount Pleasant, Pa. —Q. A. Holsopple, Mount Pleasant, Pa.

Rhoda-Waller.—By the undersigned, at the home of the groom's parents, Ottumwa, Iowa, April 28, 1940, Kenneth Rhoda and Dora Waller, both members of the Ottumwa church.—Charles A. Albin, Ottumwa, Iowa.

Ware-Scully.—In the home of the bride's parents, Ottumwa, Iowa, by the undersigned, Bro. Larry Ware and Sister Doris Scully, on March 24, 1940.—Charles A. Albin, Ottumwa, Iowa.

FALLEN ASLEEP

Bittner, Sister Annie M., died April 17, 1940, at the home of her daughter, Mrs. Oscar Lankey, near Mount Pleasant, Pa. Sister Bittner was injured several years ago and never fully recovered. Her husband died a number of years ago. Four daughters remain. Funeral services were conducted in the Mount Joy Church of the Brethren.—Q. A. Holsopple, Mount Pleasant, Pa.

Boone, Sister Arrenah, was born at Salem, Va., Sept. 7, 1858, and died March 21, 1940, at her home in La Verne, Calif. She came to La Verne from McPherson, Kans., in 1929. She was married to Robert Owen Boone, Feb. 26, 1875. He passed away several years ago. She joined the Church of the Brethren in early life and in her own quiet way served her Master conscientiously. She is survived by twelve children, seven brothers and sisters, thirty-eight grandchildren and nineteen great-grandchildren. Funeral services were held at the La Verne church on March 23, with Bro. D. W. Kurtz in charge. Entombment was made in the Pomona mausoleum by the side of her husband.—Grace Hileman Miller, La Verne, Calif.

Brubaker, Herklas Ray, oldest son of Jacob O. and Grace Brubaker, was born Nov. 3, 1910, in Fruita, Colo., and passed away March 14, 1940, at the Emanuel hospital in Portland, Ore. Though handicapped all his life, having to adjust himself to new physical restrictions continually he was always cheerful and helpful, and lived an active, useful life. He was loved by all and was an inspiration to many. At the age of ten years he united with the Church of the Brethren at Conway Springs, Kans. He never tired of working with young people's groups. Last September he consented to a series of operations to regain the use of his limbs, but God in his infinite wisdom saw best to take him. He leaves his parents, five brothers, two sisters and a host of friends. Burial was in Hillcrest Memorial park, Grants Pass, Ore. Bro. C. N. Stutsman of the Church of the Brethren in Grants Pass conducted the services at the church.—Alta P. Morton, Grants Pass, Ore.

Connell, Rebecca Barbara, daughter of Jacob and Catherine Niswander, was born near Bridgewater, Va., July 7, 1869, and passed away at her home near Brooklyn, Iowa, April 4, 1940. When she was about two years of age the family came to Iowa, locating near Brooklyn. At the age of sixteen years she united with the Church of the Brethren, and remained faithful. On Jan. 16, 1896, she was married to Quinter Connell. To this union six sons and one daughter were born. Besides her children she leaves nine grandchildren, one sister and one brother. Two brothers preceded her in death. As a wife and mother she filled her position nobly. She was ready and willing to help whenever needed. Funeral services were conducted in the Church of the Brethren by the undersigned, assisted by Bro. I. W. Buckingham of Prairie City, Iowa. Her body was laid to rest in the Brooklyn cemetery.—H. N. Butler, Brooklyn, Iowa.

Elder, Mildred Shade, oldest daughter of Eld. George and Alice Shade, was born at Hancock, Minn., on Sept. 20, 1907. At the age of thirteen years she was baptized into the Church of the Brethren. In 1926 she came to Oregon with her parents for her health. Feb. 1, 1929, she was married to Gilbert Elder. To them were born three sons and one daughter. She was afflicted with heart trouble for many years. She passed away at the Josephine General Hospital on April 9, 1940. Funeral services were conducted by her pastor, Bro. C. N. Stutsman, assisted by Eld. R. C. Flory. Her husband and children, her parents and her only sister are left to mourn her passing.—Alta P. Morton, Grants Pass, Ore.

Fox, Annie Ringer, daughter of Joseph and Elizabeth Rummel Ringer, was born in Washington County, Md., June 18, 1867, and departed this life April 23, 1940. She was married to John D. Fox in 1884 and lived at Shady Grove, Pa., until 1934 when she moved to Hagerstown, Md. She was a lifelong member of the Church of the Brethren and served faithfully in many ways, especially as a Sunday-school teacher. Death came suddenly after a brief illness. She leaves three sons, one brother and one sister. Her husband, one son and one daughter preceded her in death. Funeral services were held in the Hagerstown Church of the Brethren with her pastor, the writer, in charge. Burial was made in Prices church cemetery.—Paul M. Robinson, Hagerstown, Md.

Groener, Mrs. Anna Clark, daughter of Mr. and Mrs. Edward Johnson, of Geneva, Ill., was born in Avilton, Md., and died in the hospital in St. Charles, Ill., May 28, 1940, aged 37 years. Besides her husband, Leo Groener, of Batavia, Ill., she is survived by four children by a former marriage, her parents, one sister and one brother. She was a member of the Church of the Brethren, being received into the Cherry Grove church of Western Maryland. For the past eight years she was a resident of Geneva, Ill., and vicinity. Funeral services were conducted from the Crane funeral home by the writer. Interment was made in the East Batavia cemetery.—David R. Landis, Batavia, Ill.

Heishman, Katherine Shank, second child of Jacob and Mary Shank, was born March 25, 1857, in Rockingham County, Va., and died in the St. Frances Hospital, Grinnell, Iowa. She was aged 82 years, 9 months and 5 days. Death was caused by a fractured hip she received from a fall. On Nov. 11, 1875, she was married to John M. Miller. In March of 1876 they came to Iowa, locating on a farm near Brooklyn. To this union were born five children. Her husband passed away June 8, 1887. Later she was married to Phillip Heishman. To this union three sons were born. Mr. Heishman passed away Aug. 8, 1916. She remained on the farm until her death. Early in life she united with the Church of the Brethren and was a faithful member. She was held in high esteem by all who knew her. She leaves to mourn her departure three daughters, three sons, three stepsons, nineteen grandchildren, nineteen great-grandchildren, two half sisters, two half brothers and a host of other relatives and friends. Funeral services were conducted in the Sheridan Methodist church in the community where she resided by the undersigned, assisted by Rev. W. S. Kight, a longtime friend of the family.—H. N. Butler, Brooklyn, Iowa.

Holsinger, Raleigh B., died at his home near Timberville, Va., on April 17, 1940, at the age of 67 years and 3 months. Death was due to a heart attack. He had been a member of the Unity congregation since early manhood. Surviving are his wife, four daughters, four sons and ten grandchildren. Two sons preceded him in death only a short time ago. The funeral service was held from the Fairview church near Endless Caverns, with the writer and Bro. Samuel A. Harley officiating. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

James, John, son of Thomas and Anna Monesmith James, was born Oct. 4, 1854, in Crawford County, Ohio, and departed this life at the home of his son-in-law and daughter, Charles and Marie Kiefer. He was aged 85 years, 6 months and 21 days. He came to Indiana in 1888. He was married to Susan Miller in 1897. To this union one daughter was born. Soon after this the wife and mother died and in fourteen months the daughter passed away. On Nov. 21, 1901, he was married to Nancy Swoveland. This union was blessed with one daughter. His second wife passed away on June 18, 1939. Since that time he lived with his son-in-law and daughter. He is survived by one daughter, one stepdaughter, one stepson, three grandchildren, ten stepgrandchildren, three sisters and two brothers. He had been bedfast for twenty-eight and a half months. He bore his suffering with Christian fortitude and patience. He was a member of the New Paris Church of the Brethren. Funeral services were conducted by the undersigned, assisted by Bro. Virgil Mock in the New Paris Church of the Brethren. Burial was in the Maple Grove cemetery.—William Brubaker, New Paris, Ind.

Larimer, Sister Susan E., was born in Lancaster, Pa., in 1871, and died on April 14, 1940, at La Verne, Calif. She lived in Illinois and Kansas before moving to California in 1890. She was always active in the work of the church until several months before her passing when she was confined to her bed. Dec. 20, 1900, she was married to John Larimer, who passed away Feb. 12, 1926. Two daughters and one son were born to this union. Besides the children she is survived by four grandchildren, three sisters and five brothers. Funeral services were held in the La Verne church, with Pastor D. W. Kurtz officiating, assisted by Eld. Galen K. Walker, a former pastor, and Eld. M. J. Mishler, teacher of the women's Bible class of which Mrs. Larimer was an active member. Interment was made in the Evergreen cemetery by the side of her husband. She is being mourned by many people whose lives were enriched by contact with her. —Grace Hileman Miller, La Verne, Calif.

Long, Bro. Aaron, one of a family of fourteen children, was born in Jackson County, Iowa, July 28, 1853, and died at the home of his son in Tipton, Iowa, April 19, 1940. He was married to Margaret Ellen Hill on Jan. 6, 1881. To this union were born three sons and three daughters, all of whom survive. He is also survived by twenty-six grandchildren, three great-grandchildren and one sister. His wife preceded him in death in November of 1925. When he was a young man he accepted Christ as his Savior and united with the Church of the Breth-

ren. He was a faithful deacon for many years. Funeral services were held from the Wilson funeral home in Tipton, with the undersigned officiating. Burial was in the Tipton cemetery.—U. J. Fike, Clarence, Iowa.

Miller, Catherine Witman, wife of Samuel Miller, was born at Myerstown, Pa., Oct. 31, 1860, and died April 16, 1940, in Batavia, Ill. Early in life they came to Illinois and settled in Batavia. She was a resident here for about fifty years. To this union were born four sons and four daughters. Besides her children she is survived by three grandchildren, two great-grandchildren, a sister and a half sister. She was a faithful member of the Church of the Brethren for many years. She was unable to attend services in late years. After the death of her husband she made her home with her son in Batavia. She loved the quiet, simple life, companionship of friends, the consolation of fellowship and prayers, and the old hymns of the church. Funeral services were held in the Crane funeral home by the writer, assisted by Rev. Jones of the Swedish Mission church. Interment was in the East Batavia cemetery.—David R. Landis, Batavia, Ill.

Miller, Bro. Reuben, died at his home in Manheim, Pa., as the result of falling down the stairs. He was aged 84 years, 4 months and 22 days. He was in the best of health and very active for his age. He was a regular attendant at all church services whenever possible. He attended services at Manheim a few nights prior to his accident. He was a member of the Church of the Brethren for many years. His wife preceded him in death about twenty-eight years ago. He is survived by two daughters. One son and one daughter died some years ago. Funeral services were conducted at Manheim by Brethren C. W. Gibbel, Milton Hershey and Charles D. Cassel. Interment was in Graybill's cemetery near East Petersburg.—Susan M. Cassel, Manheim, Pa.

Myers, Bro. Ezra M., passed away Nov. 3, 1939, at the home of his daughter, Mrs. Robert Queer, near Mount Pleasant, Pa. Bro. Myers was aged 89 years, 9 months and 7 days. He was a lifelong member of the Church of the Brethren. His wife preceded him in death almost two years ago. Three sons and three daughters survive. Funeral services were conducted by the writer in the Mount Joy Church of the Brethren.—Q. A. Holsopple, Mount Pleasant, Pa.

Papa, Mrs. Gertie Vanderkolk, died in the Methodist hospital in Omaha, Nebr., April 17, 1940, following a lingering illness and a serious operation. She was born in Dokkum, Holland, Jan. 16, 1865. In 1892 she came to America with her mother, her brother and her sister. On Feb. 25, 1894, she was married to John Papa. Seven children were born to this union. She is survived by her children, her husband, eleven grandchildren and many other relatives and friends. Mr. and Mrs. Papa engaged in farming near Octavia, Nebr., until 1928, when they retired and moved to Octavia. In 1895 Sister Papa joined the Church of the Brethren. She taught her children that it was their Christian duty to be honest and that it was sinful to waste or destroy. She often referred to passages in the Bible. She was a home loving mother. She was a patient and silent sufferer. Funeral services were conducted in the Octavia Church of the Brethren by one of her former pastors, the undersigned. He was assisted by Bro. L. L. Meck of Octavia.—S. R. Merkey, Abilene, Kans.

Petry, Carl Russel, son of Earl and Elizabeth Petry, was born on March 7, 1914, near Eldorado, Ohio. He was the oldest of a family of five children. He grew to manhood in that community. Almost all of his school life was spent at Monroe, from which high school he graduated. On Aug. 2, 1925, he was baptized into the Prices Creek Church of the Brethren. On Sept. 24, 1936, he was married to Sister Ethel Kitson by Bro. E. R. Fisher. They labored hard to keep a Christian home. To this union were born two daughters. After a brief illness he was taken to the Good Samaritan Hospital at Dayton. The pastor and elder were called to administer the anointing service. On April 26, 1940, he passed away. He leaves his beloved companion, two daughters, his parents, two sisters, two brothers, his grandparents and many other relatives and friends. Funeral services were conducted at the Prices Creek church by Eld. E. R. Fisher, assisted by the writer. Interment was in the near-by Monroe cemetery.—Kenneth W. Hollinger, Camden, Ohio.

Routson, Sister Jennie B., daughter of Bro. George and Sister Mary Davison Adams, was born in Preble County, Ohio, Oct. 6, 1864, and died at her home near New Paris, Ind., Dec. 26, 1939. She was married to Bro. Adam Routson on Sept. 12, 1886. He passed away May 31, 1924. Surviving are three daughters, one son, nine grandchildren, three great-grandchildren and a brother. She united with the Church of the Brethren soon after her marriage, and remained faithful. She was always willing and ready to do her Master's will. She found great joy in lending a helping hand where there was sickness or death in her neighborhood. She bore her last sickness with much patience and fortitude. She received much spiritual benefit from the anointing service. Funeral services were conducted by Bro. Lee Cory at the New Paris Church of the Brethren. Interment was in the near-by cemetery.—Mary C. Kiefer, Goshen, Ind.

Schaffner, Albert M., was born Sept. 22, 1853, and died at his home in Union Deposit, Pa., on April 15, 1940. His wife, Annie Long Schaffner, two daughters, a son, a stepson, a brother, nine grandchildren and six great-grandchildren survive. He was a member of the Big Swatara Church of the Brethren. Funeral services were held in the Hanoverdale church, with Thomas Patrick and Ulysses Gingrich, and Rev. Beamsderffer of the United Brethren church officiating. Interment was in the adjoining cemetery.—Irene K. Frysinger, Harrisburg, Pa.

Shank, Bro. Walter Royar, aged 67 years, son of Brother and Sister Hezekiah Shank, died at his home in Greencastle on April 16 after an eighteen months' illness. He was a deacon and a church trustee. For many years he was active in church work in the Falling Spring congregation. Bro. Shank knew his Bible well and was a splendid Sunday-school superintendent and teacher. Surviving are his wife, two sons and three sisters. Funeral services were held in the Price's church, conducted by Brethren C. E. Grapes and Lowell Gearhart. Burial was made in the adjoining cemetery.—Grace E. Smith, Waynesboro, Pa.

Simmons, Birdine T., son of Charles and Lucy Simmons, was born in Floyd County, Va., Sept. 13, 1861, and passed away March 19, 1940, at his home in Colorado Springs, Colo. The greater part of his boyhood was spent in Virginia. He was married to Judah Pratt, July 26, 1906. He and his family came to Colorado in 1913 and located on a ranch east of Colorado Springs. Here they made their home until 1933 when they located in Colorado Springs. On Feb. 21, 1929, he was converted and baptized by Bro. J. O. Click in the Antioch church. Later he changed his membership to the Colorado Springs church. Besides his wife he leaves two sons, one daughter and other relatives and friends. Funeral services were conducted by Bro. Sollenberger at the Swan funeral home. Burial was in the Colorado Springs cemetery.—Mrs. Grace Smith, Colorado Springs, Colo.

Snell, Bro. John Franklin, was born in Miami County, Ohio, March 24, 1863, and died at La Verne, Calif., March 26, 1940. At the age of four years he moved with his family to Illinois where he resided until eight years ago. He then came to La Verne, where he spent the remainder of his life. On Dec. 24, 1885, he was married to Catherine Brubaker, who survives. Soon after his marriage he united with the Church of the Brethren and later was elected to the deacon's office. Besides his wife he is survived by one son, two daughters, one brother, one sister, twelve grandchildren and one great-grandchild. Funeral services were held in the La Verne church, with Bro. J. W. Lear, a close friend of Bro. Snell's for many years, in charge. Interment was in the Evergreen cemetery at La Verne.—Grace Hileman Miller, La Verne, Calif.

Stitzel, Minnie E., daughter of Joseph and Mary Slifer Stitzel, was born at Lanark, Ill., Oct. 1, 1868, and died April 7, 1940, at the home of her nephew, Dr. Harold Brubaker, Huntington, Ind. For many years she was a faithful member of the Church of the Brethren. She lived a consistent Christian life, and rendered service in different church organizations. On March 11, 1904, her sister, Mrs. O. G. Brubaker, passed away, leaving two small children. She and her sister took these children into their parents' home, giving them unreservedly of their time and attention until they grew to maturity. Following this, Minnie spent several years in California, returning to Huntington to make her home with her nephew eight years ago. She is survived by one brother, one sister and many nieces and nephews. During her short illness Sister Stitzel called for the anointing, which service was conducted by her pastor, Howard Keim. A funeral service was conducted at Huntington by her pastor, after which the body was brought to Lanark, Ill., where a service was held at the Church of the Brethren by the undersigned. Burial was in the Lanark cemetery.—I. D. Leatherman, Lanark, Ill.

Stout, Bro. Charles, died Jan. 10, 1940, in the Connellsville hospital, as the result of injuries sustained while working in the mines. He was a member of the Wooddale Church of the Brethren. His wife, one son and one daughter survive. Funeral services were conducted by the writer in the Mount Joy Church of the Brethren.—Q. A. Holsopple, Mount Pleasant, Pa.

Thomas, John N., Jr., son of John N. and Mabel Mae Speicher Thomas, was born Jan. 1, 1932, and died April 6, 1940, as a result of an injury sustained by being struck by an automobile. He was loved by all who knew him. His devotional life was marked for one of such tender years. He loved his Bible and particularly the twenty-fourth Psalm. He was faithful in his attendance at Sunday school and church. Funeral services were conducted in the Church of the Brethren by Rev. Sanford Shetler of the Mennonite church and Bro. J. M. Geary, pastor of the Maple Spring Church of the Brethren. His body was laid to rest in the Thomas Mennonite cemetery.—Mrs. J. M. Geary, Hollsopple, Pa.

Ullery, Bro. Walter, son of Mr. and Mrs. Frank Ullery of Ft. McKinley, Ohio, was born in March of 1876, and departed this life April 17, 1940. He was married to Ida Stemer on March 16, 1899. They became members of the Ft. McKinley church in 1904. Bro. Ullery was an active and faithful member of the church and served in various offices. Brother and Sister Ullery traveled much and in this way visited many churches over the brotherhood. He was interested in his church. He is survived by his companion and two sisters. Funeral services were conducted in the Brookville Church of the Brethren by the writer, assisted by Eld. Roy Teach.—J. W. Fidler, Brookville, Ohio.

Werry, Bro. William, died at his home near Acme, Pa., April 25, 1940, aged 78 years, 6 months and 18 days. His wife preceded him in death about ten years ago. He leaves three sons and one daughter. Funeral services were conducted by the

writer in the Acme M. E. church.—Q. A. Holsopple, Mount Pleasant, Pa.

Williams, Mrs. Lucinda Price, one of the oldest residents of the community, passed away April 12, 1940, aged 79 years, 4 months and 1 day. Her husband, Albert C. Williams, preceded her in death two years ago. Mrs. Williams spent her entire married life of sixty-one years at her home in this community. She was a regular church attendant and was also a very good church worker. She leaves six children, two sisters, two brothers, twenty-two grandchildren, six great-grandchildren and a host of friends.—Paul Reed, Kerns, Va.

Williams, Mrs. Mary Ellen Sherman, was born Dec. 15, 1870, in Hamilton, Ill., and departed this life on Jan. 7, 1940. She was a daughter of Robert J. and Malinda Sherman. Her father was a nephew of General Sherman. On New Year's Day, in 1890, she was married to Harvey Williams, who survives. To this union six children were born, five of whom survive. She was baptized into the Church of the Brethren when she was twenty-two years old, and was a most faithful and consistent Christian. To her, Christ was a real and personal friend, and her church had first place in her life. She was a strong believer in the power of prayer. Sister Williams was a loving mother, and her daily thanksgiving for all the goodness of God was expressed so joyously that her influence will long remain to bless her family and her brethren. Funeral services were held in the Glendale Church of the Brethren by the pastor, the undersigned, assisted by Bro. W. E. Trostle. Interment was in Valhalla cemetery.—H. A. Frantz, Glendale, Calif.

CHURCH NEWS

California

Hermosa Beach.—Pastor Galen K. Walker conducted pre-Easter evangelistic services, and five Sunday-school children were baptized. The children presented an Easter program at the Easter morning services and the pastor brought a message. In the evening the choir presented a program, with Brother and Sister Dan Weaver in charge. We held our love feast on the following Thursday evening. On April 7 we enjoyed the musical program given here by the La Verne male quartet. Our penny-a-meal plan is quite a help in raising our parsonage money. On April 28 Bro. Ernest Carl showed the pictures of last summer's camp. We appreciated seeing them. Our pastor plans to attend Annual Conference.—Mrs. Vinna Bowman, Hermosa Beach, Calif., April 29, 1940.

La Verne.—We are in the midst of Mother's Day plans, including those for the mother and daughter dinner, the consecration of babies on Mother's Day morning, and a special program that evening by the La Verne College deputation team. Seven were baptized on Easter Sunday by Pastor D. W. Kurtz. The choir rendered The Seven Last Words of Christ. This was directed by Miss Frances Campbell. An Easter sunrise service was held, with breakfast being served by the young married people's class. The primary department presented short Easter programs to shut-ins on Easter morning. In the evening the junior church league sang to invalids. At the recent council meeting Bro. C. Ernest Davis was retained as elder, with Bro. O. L. Minnich as assistant elder. The following officers were elected: Roy P. Hylton, clerk; Crawford Brubaker, Sunday-school superintendent; Earl Brubaker, assistant; Charles Helfer, secretary; Philip Davis, general director of Christian Workers and young people's meetings. By arrangements of President Davis a teacher training school was held at the college on six successive Monday nights, March 11 to April 15. Pomona, Covina and Glendale workers also attended. The classes were taught by Brethren J. W. Lear, Roy Crist, Lorell Weiss and D. W. Kurtz. The men's brotherhood has fixed up Fellowship Hall for recreational purposes. It is open each Wednesday night from 7 to 9 o'clock. It is proving very attractive, especially to high school age people. A high school age choir is being directed by Mrs. Merle Allen Bowman. This group sings once a month in the evening. The children's choir, directed by Miss Lois Clark, sings once a month in the morning. Our love feast will be held on May 19, at 7 P. M.—Grace Hileman Miller, La Verne, Calif., April 27.

Florida

Bassenger.—Bro. McKinley Coffman held a ten-day meeting in our church. Since our last report eight have been baptized in the Bassenger and Taylor Creek congregations. Regular services are being held in both churches. We also have Friday night services at Taylor Creek. Several visiting ministers from Sebring have been with us. Our young people are planning to attend the B. Y. P. D. banquet at Sebring on May 4.—Gladys E. Lantz, Okeechobee, Fla., April 23.

Idaho

Clearwater.—Our church officers are as follows: Bro. A. R. Fike, elder and pastor; Eva Clanin, clerk; the writer, Messenger agent and correspondent; L. Clanin, Sunday-school superintendent; Merton Preussler, assistant; Marie Harless, secretary-treasurer; Stella Herring, president of young people's group; Emma Keim, assistant. Our delegates to district meeting at Whitefish, Mont., are Sisters Ida Lind and Alice Sewell. Our evangelistic meetings began on April 10. Bro. Fike preached the first two sermons. Because of Sister Canfield's illness Bro. G. G. Canfield did not get here until April 12. Bro. Canfield preached twelve inspiring and interesting sermons, and visited in almost every home in the community. His messages in sermon and song were much appreciated by all. Much good seed was sown. Our best wishes and prayers go with Bro. Canfield as he goes to other fields of labor. We also pray for the recovery of Sister Canfield.—Carrie E. Herring, Lenore, Idaho, April 24.

Nampa.—The average Sunday-school attendance for the year just ended was 266. The March average attendance was 300 per Sunday, with nearly 400 attending on Easter Sunday. About twenty from here will attend the district meeting at Whitefish, Mont., about 800 miles from Nampa.—Stanley B. Keim, Nampa, Idaho, April 30.

Payette Valley.—On Easter Sunday we met with the other churches for a sunrise program. Our pastor, Bro. E. J. Glover, brought the message. The different congregations had breakfast in their own churches. The children gave a nice program in the morning. Several musical numbers were given. In the evening the church gave a good program to an appreciative audience. The men's group recently did some work for a member who is ill. They plowed the garden and tried to help all they could. Mrs. Ellen Schubert and Mrs. Maud Sumner were elected as delegates to our district meeting at Whitefish, Mont. Our love feast was held on April 26, with a fair attendance. Bro. A. J. Ellenberger officiated. On April 28 several of our members went to two different homes and had communion with them as they were unable to attend the love feast.—Mrs. Marvel Bowers, Payette, Idaho, April 30.

Illinois

Canton.—On Feb. 11 a temperance play, What Shall It Profit? was presented by a group of our young married people, directed by Pastor Charles Dumond. On Feb. 15 the men's brotherhood sponsored an all-church night. Rev. F. E. Ruechert of the South Park Methodist church of Canton was the speaker of the evening. The young people served a chili supper to the group. Feb. 21 the women's work group reorganized, with Mrs. Mary Clark as general superintendent. The other officers are as follows: Mrs. Fern Webb, secretary-treasurer; Mrs. Blanche Westerfield, president of missionary society; Mrs. Edith Warren, director of ladies' aid; Mrs. Annie Lehman, director of mothers and daughters; Mrs. Pearl Rohrer, reporter. The aid society meets each Wednesday. Bible study is conducted by Mrs. Clark the first and third Wednesdays. Missionary study is held on the fourth Wednesday, and the mothers' study club meets on the second Wednesday afternoon. We met in council on March 16. March 10-17 a week of prayer was conducted, under the leadership of the deacon board. The annual Holy Week services were sponsored by the Canton ministerial association. Bro. M. R. Zigler, president of the Illinois State Council of Churches and also our own chairman of ministry and education, was the guest speaker. As a result of our Easter meetings three were baptized, one awaits baptism and five were received by letter. Our revival will begin on May 12, with Brother and Sister A. P. Becker of Nampa, Idaho, as evangelists. The annual birthday supper of the Cheerful Climbers Sunday-school class was held on March 11, with a splendid attendance. On April 21 the Home Builders class sponsored a pie social.—Mrs. Evelyn Rose, Canton, Ill., April 26.

Cerro Gordo.—Our attendance during the winter months was good, and now that spring is here it is increasing. On Sunday evenings the adult group has been studying The Life of Christ. Baptismal services were held the last Sunday in March. Two were baptized. One was received on former baptism. Two Sunday-school rooms have been redecorated. This was financed by the women's work group. They held a bazaar and bake sale in March, and also sent a barrel of canned food to Bethany hospital. The ladies' aid society has been having regular weekly meetings. Services were conducted by our pastor the week before Easter. An all-day service was held on April 7, with a potluck dinner at noon. In the afternoon we met in council. On April 21 our B. Y. P. D. presented the play, The Years Ahead. We are planning a musical institute and a daily vacation Bible school, both to be held sometime during June.—Edith Gossett, Cerro Gordo, Ill., April 30.

La Motte Prairie.—We had our spring love feast on April 13, with forty-nine surrounding the tables. Several came from adjoining churches. On the following Sunday we had an all-day service, with a basket dinner at noon and a rally day program in the afternoon. One has been baptized, and two letters have been granted since our last report. Bro. Ausby Swinger and wife now have charge of the Hurricane Creek church near Pleasant Mound. Bro. Lester Fike of Astoria will hold a revival for us this fall. We are preparing a Mother's Day program.—Mrs. Laura Plunkett, Palestine, Ill., April 27.

Indiana

Baugo.—At our recent council meeting a program for the year was adopted. Our communion will be held May 22, at 7 P. M. Our harvest meeting will be held on Sept. 1. This will be followed by a two weeks' series of meetings in charge of Bro. Ray Shank. Eld. H. S. Bowers was chosen delegate to Annual Meeting. Our delegates to district meeting are Eld. Earl Nusbaum and Bro. Elmer Eby.—Fern Horein, Wakarusa, Ind., April 30.

Camp Creek.—On March 3 Sister Anetta Mow gave an interesting talk on her work as a missionary. This was enjoyed very much. We met in council on March 18 and elected the following officers: member of ministerial board, Charles Heisler; member of trustee board, William Whiteleather; missionary treasurer, Ruth Whiteleather; Messenger agent, Glen Disher; Messenger correspondent, Erma Berkey; chairman of program committee, Wilma Shively. Since our last report one letter has been granted. Our love feast will be held June 1, at 7:30 P. M. On Easter Sunday evening the young people gave the play, The Way to Life. Glenn Rummel was the director. The ladies' aid will meet at the home of Sister Miller on May 9 for an all-day meeting. A Mother's Day program will be given in the afternoon. A group of young people from North Manchester will be with us May 12 to give the peace play, The Eleventh Mayor. Our attendance has been fair during the winter months. Now that the weather is improving we are hoping for an increase in attendance.—Erma Berkey, Etna Green, Ind., April 30.

Elkhart City.—Attendance has been good during the winter. Ten were baptized during the Easter season. We held our communion on March 21, with an unusually large number participating. Our adult and youth choirs gave a musical program on Easter night. A project which will be completed this summer is the redecoration of the church building on the outside. A mother and daughter banquet will be held on May 10, with Mrs. A. W. Cordier of North Manchester, Ind., as the speaker. At our last members' meeting Brother and Sister G. W. Phillips were chosen to represent the local church at Annual Conference.—L. J. Arnold, Elkhart, Ind., May 1.

Goshen City.—We met in council April 23. Mary Cooper, June Harris and Ora Bigler were chosen as delegates to district meeting, which will be held at Camp Mack this year. On May 19 we will receive the Annual Conference Offering. A delegate for Conference will be chosen at that time. We had a good revival this winter. Fourteen were baptized and one was reclaimed. The Topeka chorus gave us a Sunday evening program in March. Our chorus gave an Easter cantata at their church on Easter Sunday evening. This exchange was much enjoyed by all. We held our spring love feast during the week preceding Easter. Mr. Wright, author of the Wright bone-dry law, gave a fine temperance talk the first part of April. The mother and daughter banquet was held April 25. The tables were arranged according to the months of the year. The birthday cake at each table was given to the oldest mother at that table. Mrs. White, a colored pastor's wife, was the speaker. Our Achievement Offering amounted to $257. Our pastor's wife, Sister T. E. George, has been very ill this winter, but we are hoping she will soon be able to be with us again. They appreciate very much the prayers and expressions of kindness by their many friends.—Mrs. Jesse Tully, Goshen, Ind., April 29.

La Porte.—Since the last report our church has been active in the Lord's work. Sunday-school attendance has been very good. There have been several special programs. The young people of the Buchanan church presented a play at our church one Sunday evening. Sister Minna Heckman will be with us for the coming six months. Bro. Grater of South Bend delivered the Easter sermon. Our mother and daughter banquet will be held on May 14.—Naomi Richardson, La Porte, Ind., April 30.

Maple Grove.—We met in council April 30. Since our last council three letters were granted. We decided to hold our revival the latter part of October, with Bro. H. A. Clabaugh as evangelist. We will not send a delegate to Annual Conference this year. Sister Mary Clayton and the writer were chosen delegates to district meeting. Brethren Francis Krull and Mell Reed, and Sister Zelda Bainter were appointed as a nominating committee for the year. Plans have been started for redecorating the church. We are co-operating with the churches of the township in a vacation Bible school in New Paris.—William Brubaker, New Paris, Ind., May 1.

Rock Run.—Our revival meeting, conducted by Bro. Howard Kreider of the New Salem church, was a source of much blessing to many. Two grandparents and two young mothers were baptized. Sister Rachel Weybright is superintendent of the children's department. One Sunday afternoon each month she conducts a study class for the teachers. A number of our members have been interested in securing homes and employment for German Jewish refugees. Some of our young people have formed a peace group. They used Bro. Dan West's outline, Building the Peace Mind. They are now using the theme, Building the Peace Program. Brethren Zigler and George Weybright have been helping. A committee has been appointed to select new hymnbooks. Our communion will be held on Aug. 22, with our harvest meeting on the following Sunday. Lillie Boyts is chairman of our committee for the mother and daughter banquet which will be held May 10. We will have special programs for the Sunday evening meetings of July and August. There was a consecration service for babies and small children on Easter. The young married people's class has started a peace fund. The members have peace banks in their homes. They may send someone to peace camp or sponsor some other worthy project. Bro. Lester Young of North Manchester showed his pictures and told of his trip to Europe and the world youth conference. We were glad recently to have Bro. David Metzler of Nappanee give us an excellent peace lecture.—Nettie C. Weybright, Syracuse, Ind., April 26.

Wawaka.—It was decided to hold our communion on June 3. Being the only church of our denomination in the county we seldom have many visitors. This spring we are hoping that some from our sister churches in near-by counties will unite with us in this service. Church attendance is increasing. The aid society has been quite busy giving suppers, sewing, etc. Plans are under way to redecorate the interior of the church this spring. Some of our choir visited the Goshen church recently and rendered help in their Sunday evening service. In return they presented a cantata in our church on Easter night. It was deeply appreciated by all.—Blanche Blosser Frick, Wawaka, Ind., April 29.

Iowa

Waterloo City.—On March 17 we dedicated our new organ as a memorial to the wife of Pastor A. P. Blough, and in appreciation of the many years of service Bro. Blough and his family have given to the church. An organ recital interspersed with special selections from the choir and a dedicatory sermon by Bro. Ernest G. Hoff of Elgin, Ill., comprised the program. Bro. Hoff brought the morning message also. Bro. Ray E. Zook of Flora, Ind., was with us five days preceding Easter Sunday. He brought us very inspiring messages. On the Sunday following Easter two were baptized and two were received by transfer of membership. On April 3 we enjoyed a pleasant hour of music by the McPherson College ensemble. We are attempting to meet our full financial quota for the college. Our young people recently exchanged programs with the South Waterloo B. Y. P. D. Some of the coming events are as follows: communion, Sunday, May 5; mother and daughter banquet, May 7; Mother's Day program and consecration of babies, May 12; vacation church school, June 10-22.—Mrs. Miriam Thompson, Waterloo, Iowa, April 28.

Kansas

Quinter.—On Wednesday after Easter Brother and Sister J. F. Baldwin of Morrill, Kans., came to us to conduct a series of meetings. These meetings closed with our love feast. On Saturday we had services at 11 A. M. Dinner was served in the basement at the noon hour. In the evening our communion was held. The church was much benefited by these meetings. Twelve were baptized. Brother and Sister Floyd Crist contributed to the meetings also by taking Brother and Sister Baldwin into many homes each day. On April 14 the Gospel Workers class gave Brother and Sister Floyd Crist a pound shower and basket dinner. The ladies' aid meets every Thursday. They have much work to do. They have been meeting at the home of Sister Bishop all winter. Our entire congregation was saddened by the passing of one of our faithful members, Sister Ernest Albin. The entire church extends heartfelt sympathy to Bro. Albin and family in their hour of sorrow.—Henry Wertz, Quinter, Kans., April 30.

White Rock.—We met in council on April 9. Our love feast will be held on May 10. Elder Warren Gish baptized two of our high school boys recently. We had a lovely Easter service. Two interested persons of the community are making it possible to have bulletins on Sunday mornings for one month. Others have offered to care for them for another month. April 19-21 the district B. Y. P. D. held a conference at our church. There were 115 at the banquet. Bro. W. E. Breon of McPherson, Kans., was the guest speaker. Tom Doeppner, German refugee from McPherson College, gave talks on the European situation. They plan to meet at the North Solomon church next spring. The people of the community opened their homes to the guests and gave us splendid co-operation. We have a nice group of children in our Sunday school. The primary superintendents and teachers give Bibles to pupils who learn the Beatitudes, the twenty-third Psalm, and the names of the books in the Bible. Attendance is increasing since the roads are better. The W. C. T. U. institute was held here on April 23. A fine program was given. Rev. Molzahn was the guest speaker. The picture, The Magnificent Reprobate, was given in the evening.—Mrs. Ben Switzer, Lovewell, Kans., April 25.

Maryland

Baltimore, Woodberry.—The B. Y. P. D. was host to the district young people's rally, at which Prof. A. W. Cordier brought challenging messages on peace. We met in council Feb. 25. Delegates to district meeting were Pastor C. H. Hinegardner, F. D. Anthony and J. S. Lau, with Mrs. Ella Worley and D. C. Angle as alternates. Our church will be represented at Annual Conference by the pastor. The interest and attendance at our B. Y. P. D. have been most encouraging. Recently this organization gave the second $50 toward our church improvements. March 5-18 our pastor conducted a series of meetings in the Frederick Church of the Brethren. During his absence the pulpit was filled by Brethren S. C. Cubbage, F. D. Anthony, Sherman Ray and William Horn. Their services were very much appreciated. The Rehobeth class presented a large art glass window for the front of the church. We joined with the community in observing Good Friday. The churches of Baltimore observed a special sunrise service on Easter Sunday at the Stadium. Our women's work sponsored a school of missions March 24-27, at which time Bro. A. D. Helser brought to the church a series of missionary messages. On March 26 we had a fellowship dinner in the basement of the church. The presidents of the American Mission to Lepers from both Washing-

ton, D. C., and Baltimore were honored guests. As a result of these meetings many reconsecrated their lives, and several of our young people volunteered for mission service. On April 14 Eld. Ralph E. Shober brought the morning message and conducted a short business meeting. Because of the capable, faithful and sacrificial service of our pastor, the church voted by an overwhelming majority that his services be continued. Since our last report eight have been received into church membership. Our church is moving forward with interest and enthusiasm.—Mrs. William T. Horn, Baltimore, Md., April 29.

Michigan

Crystal.—We have been enjoying some real treats since our last report. On Easter evening our young people presented the play, The Way of Life. March 31 Bro. Ernest Jehnsen of Rodney, Mich., filled the pulpit and met with the young people in the evening in the interest of organizing a B. Y. P. D. April 21 many from our congregation responded to the invitation from the New Haven church to listen to two quartets from Manchester College. April 27 we entertained the district Sunday-school workers' conference. Problems Common to the Adult Age was the general theme. Bro. D. D. Funderburg's thoughts were very educational and practical. We met in council on March 30. Bro. Fred Spalding and Sister Ruth Mishler were chosen as delegates to district meeting. We voted to unite with the New Haven church in securing a summer pastor.—Cuba Bollinger, Crystal, Mich., April 28.

Muskegon.—Our pastor, Bro. F. W. Shafer, gave us some very good pre-Easter sermons, March 22-24. We met in council April 13, at which time all the officers were re-elected. Brother and Sister Shafer were elected delegates to district meeting. Brethren Clyde Jelf and Wm. Boyson were chosen as alternates. We decided to have our communion on June 1. The aid society is busy making quilts and doing fancy work. They are planning a chili supper for May 4. The aid is helping to pay for a lot. This is almost paid for. We have a fine group of children attending Sunday school regularly.—Mrs. Frank Morell, Muskegon, Mich., April 30.

Rodney.—Bro. Perry Hoover was in charge of our series of meetings, and Sister Hoover led the singing. As a result of the messages brought by Bro. Hoover two of our junior children await baptism. At our last council we decided to have a daily vacation Bible school again this summer. Feb. 25 Bro. J. M. Fradenburgh of Midland had charge of our preaching service. On March 31 Bro. W. E. Tombaugh of the Thornapple church brought us an inspiring message. We appreciated having these two brethren with us. Our junior Sunday school is increasing in attendance. The largest attendance so far is thirty-seven. On March 3 twenty-six children of the junior Sunday school had charge of the morning worship. On Friday evening before Easter the young people gave the Easter play, He Lives. On Easter morning the Sunday-school children gave a program. Our B. Y. P. D. meets each Sunday evening with good attendance. We have purchased new songbooks for our church. The children are preparing a Mother's Day program.—Mrs. Florence Van Westrienen, Rodney, Mich., April 25.

North Carolina

Spray.—We have been enjoying many spiritual services. Bro. Ray Showalter from Copper Hill, Va., conducted a pre-Easter revival in our church. He gave very inspiring messages. Four were baptized as a result of his meeting. Last Sunday three others were baptized. Our attendance during the winter months was fair, and now that spring is here it is rapidly increasing. A number of our young people attended the district round table meeting and banquet at Fraternity, N. C. The ladies' aid has been very active during the winter and spring months. They have one meeting each week for quilting. At our last council meeting it was decided that each of the adult Sunday-school classes and different organizations of the church would have charge of the midweek prayer services. We plan to have a vacation Bible school this summer. We welcome visitors to our services. If you are passing this way, stop and worship with us. —Mrs. Sam B. Thomas, Leaksville, N. C., April 25.

North Dakota

Kenmare.—We met in council on April 14. Five letters of membership were granted. A committee was appointed to plan for our joint Sunday-school convention to be held here in the near future. The Minot, Surrey, Berthold and Kenmare churches are taking part in this meeting. The ministerial meeting for the four churches will be held in Kenmare this summer. Our series of meetings will be held from Aug. 12 to 25. Brother and Sister G. G. Canfield will have charge of the meetings. The ladies' aid resumed its work in April. Although we are few in number we are trying to keep busy in the Master's work.—Mabel Boe, Kenmare, N. Dak., April 29.

Ohio

Akron.—The past quarter has been a busy one. Bro. Rufus P. Bucher of Quarryville, Pa., was with us from Feb. 25 to March 10 in a revival meeting. He preached powerful sermons to large audiences, and the church was greatly blessed. The Pilgrims class gave programs at the county home and the city workhouse. The Evangel chorus gave musical programs at the city mission, the workhouse and at our own church. An Easter sunrise service was held at Mingo camp. An Easter play was given and we enjoyed breakfast together. A short program was given at the morning service preceding the Easter sermon. Our love feast was held in the evening. The monthly teachers and officers' meetings have been well attended. Recent speakers have been Judge Oscar Hunsicker and Cletus Becker, Akron's "outstanding young man of the year." Mrs. G. K. Beach entertained the mothers and daughters at a missionary tea on April 26, with sixty-five present. The annual mother and daughter banquet will be held at the Y. W. C. A. on May 17. Bro. C. H. Petry, our pastor, will represent our church at Conference. During the past quarter eight have been received by baptism, one by re-

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consecration and four by letter.—Edna L. Disler, Akron, Ohio, April 28.

Woodworth.—The work at this place is progressing under the guidance of Brother and Sister E. T. Angeny. They came from Bethany in September to serve our church. These young people are making valuable and worth-while contributions to the work at this place. During the winter months we had much illness among our members, but we are happy to say that all are either back with us again or showing marked improvement. Feb. 27 the young married people arranged for a fellowship supper, which was attended by a large number of members and friends. A very interesting program was enjoyed. Our pastor conducted Holy Week services in our church. A beautiful and fitting Easter morning service was enjoyed by a large audience. In the afternoon Bro. Angeny baptized two high school girls. On Easter evening the young people presented the play, For He Had Great Possessions. Our Sunday evening services are very well attended. We have a junior department, under the leadership of Sister Angeny and Sister Mary Young. Our young people's meetings, with Earl Miller as president, and our adult Bible study, with Bro. Angeny in charge, are followed by a general assembly for preaching services. On Wednesday evenings we have prayer meetings in the home of our pastor. We met in council April 5. Many interesting and favorable reports were given. Bro. Angeny will represent our church at Annual Conference. Others of our number are also planning to attend. We are looking forward to welcoming the sub-district young people's group at Woodworth for an afternoon and evening meeting on April 28.—Esther Horst, Columbiana, Ohio, April 19.

Oklahoma

Oklahoma City.—On March 31 and April 1 Bro. Walter M. Kahle of Virginia was with us and gave some very instructive lectures on Money Management. Bro. C. H. Deardorff of Ashland, Ohio, was here for a series of meetings April 2-8. Our two weeks' revival conducted by Brother and Sister Oliver H. Austin began April 14. The members of the ladies' aid paid their pledge of $50 to the church building fund.—Mrs. J. D. MacSwain, Oklahoma City, Okla., April 18.

Oregon

Grants Pass.—On March 14 the ladies' aid met at the home of Sister Osie Rarick. They used the mission study book, Women and the Way. The union pre-Easter services were held at the Bethany Presbyterian church, March 18-22. On March 24 an Easter program of song and story, The Living Lord, was presented. Bro. Noble Stutsman directed a chorus. Union sunrise services were held at the First Baptist church. On March 31, at 7:30 P. M., a group of young people from Ashland brought us a splendid drama, The Challenge of the Cross. The midweek Bible study on the Book of Hebrews, conducted by our pastor, began on April 3. Fifty-six members communed on April 7. Several came from Ashland. Several of our members have been ill since our last report. At this writing all are much better. Two of our young members have passed on. On April 14 the Gideon Band had charge of the morning service. They presented music and inspirational messages concerning their work of personal evangelism and the placement of Bibles in public places. We gave them $6.85 for the furtherance of their work. On April 21 we took up an offering for neutral relief. A fellowship supper was enjoyed on April 23 at the home of Brother and Sister John Harlacher.—Alta P. Morton, Grants Pass, Ore., April 25.

Pennsylvania

Codorus.—On Feb. 18 Rev. John Barwick of York, original peace director of our district, preached for us. Our pre-Easter services were held at the Codorus house, with our local ministers bringing the messages. Attendance was good. On Easter morning our aged Bro. S. B. Myers preached for us. One accepted Christ and was baptized. We met in council recently. Bro. Obed Frey was elected peace director of our congregation. Brethren Obed Frey and M. M. Hartman were elected delegates to Annual Conference, with Brethren S. A. Lerew and D. Edward Keeny as alternates. We have decided to place bulletin boards at our church houses. Our B. Y. P. D. sponsored a program at the Pleasant Hill house on April 14. Prof. Forest Weller preached an inspiring sermon. We have started a class in Studies in the Doctrine of Peace. It is growing in attendance and interest.—Clara Keeny, York, Pa., May 1.

Dunnings Creek.—We closed a two weeks' revival with a very impressive love feast. Bro. W. K. Kulp, pastor of the Rummel church, was the evangelist. He preached strong gospel sermons and made an appeal for more consecrated living. Seven were baptized, four of them being heads of families. We were pleased to have with us one evening a large delegation from the Rummel church. We were also grateful for the co-operation of other churches. Mr. Wm. Calvert, retired postal inspector of Altoona, was with us in our joint missionary meeting on April 21. He spoke on the needs of China today. He also told of his visit with the Navajo Indians. These meetings have been well attended. We are expecting to have a student minister from Juniata College with us on April 28.—Mrs. Albert S. Ritchey, Schellsburg, Pa., April 24.

Harrisburg.—Feb. 6 Brethren G. H. Hammaker and Chas. Oellig and their wives were installed into the deacon's office. Bro. H. F. King presided, assisted by Bro. Nathan Martin. Five have been received by letter recently, and two letters were granted. During the interim between pastors our pulpit has been filled by guest speakers and our local ministers. March 10-

ANNOUNCEMENTS

Annual Conference

Ocean Grove, N. J., June 5-11.

District Meetings

Canada, Western—Bow Valley, July 16-19.

North Dakota and Eastern Montana—Surrey, June 27-30.

Oregon—Camp Myrtlewood, July 23-27.

Texas and Louisiana—Nocona, July 26-28.

LOVE FEASTS

California

May 19, 4 pm, Los Angeles, First.
May 19, 7 pm, La Verne.

Colorado

May 26, 7:30 pm, Denver.

Illinois

May 19, 7 pm, Sterling.

Indiana

May 18, 7:30 pm, Upper Fall Creek.
May 19, Pleasant Hill.
May 19, 6:30 pm, Rossville.
May 22, 7 pm, Baugo.
May 24, Pipe Creek.
May 25, Killbuck, Antioch house.
May 26, 8 pm, New Salem.
May 27, 7:30 pm, West Manchester.
May 29, English Prairie.
June 1, 7:30 pm, Camp Creek.
June 1, 7:30 pm, Middletown.
June 3, Wawaka.

Iowa

May 18, Des Moines Valley.
May 26, 7:30 pm, Coon River.
June 2, Dallas Center.
June 2, Mt. Etna.
June 2, 7:30 pm, Brooklyn.
June 2, 7:30 pm, Union Ridge.

Kansas

May 19, Burr Oak.
May 25, Maple Grove.
June 1, Verdigris.

Maryland

May 18, 2 pm, Broadfording.
May 18, 4 pm, Beaver Creek.
May 19, Green Hill.
May 19, Peachblossom, Fairview house.
May 19, 6 pm, Westminster.
May 19, 6:30 pm, Beaver Dam.
May 25, Grossnickle.
May 25, Stone Bridge.
June 1, 3:30 pm, Long Green Valley.
June 15, Corner house, Licking Creek.

Michigan

May 18, Thornapple.
May 25, Elmdale.

Minnesota

May 19, Worthington.
June 9, Guthrie.

Missouri

May 18, Shoal Creek.
May 22, Mound City.

Ohio

May 18, Middle District.
May 18, 7:30 pm, Eaton.
May 25, 7 pm, Eversole.
June 16, 7:45 pm, West Alexandria.

Oregon

May 18, Newberg.

Pennsylvania

May 18, 10 am, Back Creek, Shanks house.
May 18, 1:30 pm, Conestoga, Bareville house.
May 18, 2 pm, Bachmanville.
May 18, 6:30 pm, Spring Run, Pine Glen house.
May 18, 7 pm, Buffalo.
May 18, 19, Heidelberg.
May 18, 19, Mountville.
May 18, 19, Upper Conewago, Mummert house.
May 18, 19, 10 am, Big Swatara, Hanoverdale house.
May 19, Carson Valley.
May 19, East Petersburg.
May 19, Elizabethtown.
May 19, Koontz.
May 19, 2 pm, Maiden Creek, Mohrsville house.
May 19, 3 pm, Lebanon.
May 19, 6 pm, Lewistown.
May 19, 6 pm, New Fairview.
May 19, 6 pm, Newville.
May 19, 6:30 pm, Maple Spring.
May 19, 6:30 pm, Mechanicsburg.
May 19, 7 pm, Berlin, Beachdale house.
May 19, 7 pm, Madison Avenue, York.
May 19, 7 pm, Westmont, Johnstown.
May 19, 7:15 pm, Royersford.
May 21, 22, Springville, Mohlers house.
May 22, 23, 10 am, West Conestoga, Middle Creek house.
May 25, 1:30 pm, Welsh Run.
May 25, 2 pm, Akron.
May 25, 26, Shamokin.
May 25, 26, 10 am, Fredericksburg, Meyer house.
May 25, 26, 1:30 pm, Myerstown.
May 26, Upper Codorus, Black Rock house.
May 26, 27, 10 am, Antietam, Prices house.
May 25, 26, 10 am, Schuylkill.
May 25, 26, 10 am, Upper Codorus, Black Rock house.
May 26, Springfield.
May 26, 9:30 am, Lower Conewago, Bermudian house.
May 26, 10 am, Codorus, Codorus house.
May 26, 5 pm, Carlisle.
May 28, 29, 10 am, Chiques.
May 29, 30, 1:30 pm, White Oak, Kreider house.
June 1, Mechanic Grove.
June 2, 6:30 pm, Center Hill.
June 2, 6:30 pm, Middle Creek.
June 9, Yellow Creek, Bethel house.

Virginia

May 18, Midland.
May 19, 7 pm, Cooks Creek, Garber house.
May 26, Montebello.
May 26, 7 pm, Linville Creek, Cedar Run.

Washington

May 25, Ajlune.

24 Eld. R. W. Schlosser conducted evangelistic meetings. Five were baptized. Vocal and instrumental music was furnished at each service. On Wednesday evening of Holy Week Bro. Wm. Blough presented an electrical recorded cantata, The Crucifixion, by Stainer. This was a very inspiring program. On April 10 we met in council. Brethren J. H. Hammaker, E. Miller Peterman and Chas. Oellig were chosen to fill vacancies on the board of Christian education. Bro. W. A. Trimmer and Sisters E. M. Byrem and Catherine Graybill were elected to serve as delegates to district meeting to be held at Richland. Our elder emeritus, Bro. G. N. Falkenstein, was elected as delegate to Annual Conference.—E. M. Byrem, Camp Hill, Pa., April 22.

Heidelberg.—On Feb. 11 the Achievement Offering was lifted. We met in council Feb. 24. It was decided that the church be renovated. The district meeting delegates are Harry Brubaker and Alvin Bucher. Our delegate to Annual Conference is Bro. Alton Bucher. March 17 we had a missionary meeting in the morning. Bro. Perry Sanger from Midway was our guest speaker. The Sanger male quartet rendered several selections. The young people gave the Easter drama, He Lives. Bro. Galen Kilhefner of Witmer, Pa., was our guest speaker. The young people sponsored a program on March 30. The Bucher male quartet of Adamstown, Pa., rendered selections in German and English. Bro. Alton Bucher, our adult adviser, gave a short talk. On March 31 a Bible institute was conducted in our church. Bro. James Moore, pastor of Lititz church, led us in Bible studies, which proved very interesting. On April 14 a peace program was given. On April 21 our church conducted services at the county almshouse. Our prayer meetings were well attended during the winter. Some ministers of the neighboring congregations served us in some of our meetings. The ladies' aid society has been quilting during the winter months.—Candace Royer, Myerstown, Pa., April 22.

Huntsdale.—On Feb. 4 the church gave a special temperance program. Dr. Le Van spoke on How Can I Contribute to the Church Through the Home Life? Mr. Shuler spoke on How Can I Contribute to the Church Through Social Life? We had our union pre-Easter services with the Dickinson Presbyterian church. On March 24 the children gave an Easter program. On March 31 Brother and Sister Desmond Bittinger and their son, Stanley, were with us. They told of their experiences in Africa and showed pictures of their work. April 8 we met in council. We decided to take up an offering for the Van Dyke Mission on April 21. Our evangelistic meetings will begin May 20, with Bro. J. A. Buffenmyer as evangelist. Prayer meetings will be held each week, beginning Wednesday evening, May 1, in the interest of the meeting. It was decided to have Sunday evening services. During July and August we will have union services with the Dickinson Presbyterian church. On April 14 our pastor began a two weeks' evangelistic meeting in the Greencastle church. During his absence we had a special program. The Y. M. C. A. secretary, Mr. Sayres, spoke on My Contribution to the Church Program. Our love feast will be held May 12. The ministerial and Sunday-school meeting of Southern Pennsylvania will be held at Huntsdale in August. Pastor O. J. Hassinger was elected to represent us at Annual Conference.—Mrs. A. A. Evans, Carlisle, Pa., April 22.

Lititz.—Our love feast was held on Good Friday, with Bro. James M. Moore officiating. On April 13 the young people of the Reading congregation rendered a very worth-while program for us. This was in return for a program our young people gave in the Reading church last August. Our baptistry was dedicated at the regular service on April 14. The expense of installing the baptistry and the needed equipment, together with the stairway between the front vestibule and the basement, was cared for by Sister Susie Royer in harmony with an understanding between her and her husband, Bro. Clayton H. Royer, of sacred memory. Bro. Royer passed away about a year ago. At the time of his death he was church treasurer and a member of the board of trustees. Following the dedication service one was baptized.—Mrs. Louis Huebener, Lititz, Pa., April 23.

Locust Grove.—We met in council on April 11. It was suggested that we repair and repaint the church. On April 7 some of the members of the Conemaugh church rendered a missionary program here. This was sponsored by our church missionary committee. It has been decided to hold a midweek service for prayer and Bible study, under the leadership of Pastor L. B. Harshbarger. Our love feast will be held on May 5. Since our last writing one confessed Christ. On June 16 our revival meeting will begin, with Bro. C. F. Holsopple of Myersville, Md., as evangelist.—Mrs. W. G. Wilson, Johnstown, Pa., April 18.

Lower Conewago.—Bro. Geo. N. Falkenstine preached at the Bermudian house Jan. 28. Bro. Joseph Baugher of York filled the pulpit at the same place on Feb. 11 as Bro. K. D. Henry was seriously ill at that time. We are happy to report that Bro. Henry has recovered and is filling his appointments as usual. We had a program for the children on Easter morning. The B. Y. P. D. rendered an Easter program in the evening. We met in council April 6. Our delegate to Annual Meeting is Bro. J. Albert Cook. It was decided to begin the Sunday school at 9 o'clock during the summer months. Sister Eda Eichelberger and Sister Roy King were appointed Messenger agents. Their progress thus far is favorable for a seventy-five per cent subscription. Bro. Henry Miller of Mechanicsburg, Pa., preached for us at the Bermudian house on April 14. We met in called council on April 18. Brethren A. S. Baugher of the district ministerial board and N. S. Sellers of the Upper Codorus congregation were with us. Brethren Melvin Jacobs and Charles Eichelberger were licensed to the ministry. Brethren Harvey King and Merle Cook and their wives were elected to the deacon's office. Our love feast at the Bermudian house will be held on May 26, with Bro. H. M. Stover officiating. Bro. L. Elmer Leas will teach the Sunday-school lesson. Our young people of the Wolgamuth Sunday school had charge of the services on Sunday evening, April 14. Our home-coming will be held at the Bermudian house on June 2. We especially invite those who once lived in the district to be present.—Ruth Murphy Harlacher, Dover, Pa., April 22.

Maitland.—Bro. Lawrence Bianchi was in charge of our evangelistic services March 3-16. Six were baptized and seven were reinstated into fellowship. Eighty-five calls were made by the evangelist and the pastor. The church was wonderfully blessed. We met in council recently and elected Brother and Sister Alvin S. Cox as delegates to district meeting. A committee was appointed to consider plans for the erection of a parsonage. Two were received into the fellowship of the church by transfer of letters. The Lord has blessed us in the work here.—Alvin S. Cox, Maitland, Pa., April 19.

Maple Spring.—The Easter season was fittingly observed in our church with a series of services conducted by the pastor. On Easter Sunday morning the children's department presented an Easter program. On April 11 we met in council. Plans were made for the presentation of a doctrinal study course, which will be given in the near future. Our series of meetings will be held from May 6 to 19, closing with the love feast on May 19, at 6:30 P. M. These meetings will be conducted by our pastor, Bro. J. M. Geary. From May 20 to June 2 Bro. Geary, assisted by the writer, will conduct a series of meetings at the Hostetler Church of the Brethren, which is located seven miles east of Meyersdale, Pa. At the present time our pastor is conducting a peace study class in co-operation with the churches of Johnstown and vicinity.—Mrs. J. M. Geary, Hollsopple, Pa., April 19.

Mechanic Grove.—We met in council March 15. The senior and junior ladies' aids gave excellent reports of their work. Bro. John Kreider and Sisters Katie Stauffer and Martha Bucher were elected delegates to district meeting to be held in the Richland church. Bro. Lester Schreiber and Sister Naomi Bucher are delegates to Annual Conference. We decided to hold a daily vacation Bible school in July, with the writer as director. On March 17, immediately following the worship service, Rufus Kreider and Eleanor Tice were married by Pastor Rufus Bucher. The services on Good Friday were well attended. Bro. Lester Schreiber brought a splendid message. The B. Y. P. D. presented the pageant, The Way of Life, on Easter evening. Rev. Kichline, pastor of the Reformed Church, had charge of devotions. March 31 Bro. Galen Kilhefner spoke to our B. Y. P. D. about the refugee project the Eastern Pennsylvania young people are sponsoring. Bro. Carl Zeigler of Lebanon, Pa., preached for us on April 7 while our pastor was away in mission work. Our love feast will be held on June 1. Self-examination services will be held in the afternoon. Our revival meetings will begin May 20, with Bro. E. M. Detwiler of Everett, Pa., as evangelist.—Martha A. Bucher, Quarryville, Pa., April 20.

Mt. Olivet.—On April 7 Bro. Desmond Bittinger gave two stirring messages on the mission work in Africa. These messages create more interest in the work that is being done on the mission fields. We are looking forward to having Bro. Lefever of York give us a peace program on May 19. We are planning to hold our love feast at 6:30 P. M.—Mrs. Ada Brandt, Millerstown, Pa., April 22.

Meyersdale.—Old favorite hymn night, an annual event in our church, was held on April 28. Our mother and daughter banquet will be held on May 9. Mother's Day will be observed as the festival of the Christian home. Everyone is urged to attend by families. In the evening The Life of Christ in Story and Song will be presented. On May 19, at 7:30 P. M., high school baccalaureate services will be held. On May 31 the young people will sponsor a penny supper. The pastor urges us to attend Annual Conference. On June 12 the men's fellowship supper will be held. From June 14 to 21 Prof. A. F. Brightbill of Bethany Biblical Seminary will direct a music revival. April 28 was Juniata College Day in the local congregation. Bro. E. S. Kiracofe, who was recently elected to fill the Martin G. Brumbaugh chair of education in Juniata College, was the guest speaker. The Sunday school offering, amounting to $30.67, was donated to the cause. Pastor DeWittt L. Miller represented the college in the Scalp Level church on the morning of April 28.—W. A. Shoemaker, Meyersdale, Pa., April 29.

Mingo.—We met in council March 9. Delegates to district meeting were Brethren Clinton Crist and Harry Hartley. Our delegate to Annual Meeting is Eld. J. N. Cassel. To make our prayer meetings more interesting and inspirational we have selected leaders for the year. We are planning to have a vacation Bible school at the Skippack house. We will have a week of meetings at the Mingo house one week prior to our love feast, which will be held on June 1, at 2 P. M.—Carrie K. Hoffman, Collegeville, Pa., April 30.

Mountville.—We met in council March 6. Sister Laura Miller was appointed member of the missionary and prayer meeting committee. Delegates to Annual Meeting are Brethren N. K

Musser and Harry C. Neff. Delegates to district meeting are Brethren H. C. Neff, N. K. Musser and Ira H. Neff. The reports of the ladies' aid and the junior aid were very encouraging. On March 27 a special council was called to elect a minister and a deacon. Brethren Henry F. King and Nathan Martin of the district ministerial board were with us to help in this work. Bro. Milton M. Hess was elected to the ministry and was licensed for one year. Bro. Ralph K. Gerlach was chosen as deacon, and he and his wife were installed. On April 21 we were privileged to have the Desmond Bittinger family with us to show the slides of The Monkey Bread Tree. This illustrated lecture was very much appreciated. Our love feast will be held May 18, 19. Bro. Clyde Weaver of East Petersburg, Pa., will begin a series of meetings at the Manor house on May 19.—Florence K. Herr, Millersville, Pa., April 29.

Reading.—The B. Y. P. D. selected The Voice of Youth as a name for a newspaper which the members have undertaken to print at intervals. On April 3 we presented a message based on the theme, Home, at the Lititz Church of the Brethren. On April 13 our minister, Bro. H. S. Gipe, presented a program of recordings taken from actual performances of the Faithful Workers class. He also showed beautiful pictures. We are looking forward to more programs of this type. Brother and Sister D. H. Markey were delegates to the district meeting at Richland, Pa. Bro. Stewart Kauffman was elected delegate to Annual Conference. Pres. Ralph Schlosser of Elizabethtown College held a Bible institute here on April 27 and 28. Our love feast will be held on May 5.—Helen G. Markey, Reading, Pa., April 29.

Virginia

Montebello.—We met in council March 23, with only eight members present. Brethren W. D. Fauber and J. T. Whitesell were elected as delegates to district meeting. We decided to hold our love feast on May 26. Our revival will begin the third Sunday in July, with Bro. E. A. Lambert of Cherry Grove, W. Va., as evangelist. On April 28 we were glad to welcome Bro. Chester Harley, field worker, and Bro. Figgers. Bro. Harley told of his work among the churches. We are very grateful for the faithful and untiring efforts of Bro. Figgers. He brings us messages twice a month. Because of the severe weather and so much sickness during January and February we did not have services. May the Lord continue to bless him and give him strength to carry on the good work in the Oronoco church and here at Montebello.—Mrs. Edna Ramsey, Vesuvius, Va., April 30.

Summit.—At our last council Brethren Ernest B. Craun and John T. Glick were re-elected elders. Bro. Wendell Flory, who has been our student pastor since last September, is graduating from Bridgewater College this year. This leaves us without a pastor. We are watching for some church that would be interested in securing a part-time pastor. Our pastoral committee is considering a man for evangelistic services to be held sometime during the summer or fall. A few improvements are to be made around the church and grounds in the near future. Our aid society attendance and membership are improving steadily. We have a W. C. T. U. organization and a L. T. L., which takes in the children of junior age. We hope to organize a young people's union in October. Bro. Wendell Flory will represent us at Annual Meeting. Bro. Jesse Glick and Bro. Frank Craun will serve as delegates to district meeting. At Easter time the young people presented a play, The Way of Life. We will hold our love feast on May 11, at 8 P. M.—Mrs. Emory Craun, Bridgewater, Va., April 25.

Walnut Grove.—We closed our revival on April 19 after hearing two weeks of real gospel preaching by Bro. S. H. Garst of Blountville, Tenn. Sister Garst brought interesting and instructive messages each evening for the children. Bro. A. F. Lewis of Bristol, Va., directed the singing. In spite of inclement weather the attendance was good and we feel that the church was greatly strengthened. While there was only one person baptized, we know that the success of a revival cannot be measured by the visible result only. We held our love feast on April 20, with sixty surrounding the table. Bro. Fred E. Maxey of Leeds, Ala., preached for us on Sunday, Monday and Tuesday following our revival. We enjoyed his soul-stirring messages. We feel much encouraged in looking forward to our work here this year. We sincerely desire the prayers of the entire brotherhood.—Mrs. Walter J. Short, Taylors Valley, Va., April 25.

West Virginia

Tear Coat.—We held a pre-Easter evangelistic meeting, with the ministers from other churches filling the pulpit. The services were well attended. We held our communion service on Easter Sunday evening. On March 31 we met in council. Bro. Raymond E. Martin was elected elder, with Bro. P. Stein Hockman as Sunday-school superintendent. The ladies' aid reorganized and is working on a wheel quilt. The aid sponsored its first bake sale at Powell's garage in Romney on April 27. They made $16.65. The men's and women's organizations are working together on an interior decoration project. We have already completed the building of a new rostrum and choir loft. The Sunday school furnished new carpet to cover the entire platform. The men and women worked together and made twenty-five gallons of applebutter for Camp Galilee. Our attendance and offerings are increasing.—Mary E. Martin, Augusta, W. Va., April 30.

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FAREWELL AT CAMP STARDUST

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May 25, 1940

SUMMER CAMPS, CHURCH OF THE BRETHREN, 1940

CALIFORNIA

Camp Beulah ....R. D., Santa Cruz, Calif.
D. C. Gnagy, R. 2, Box 858, Lindsay, Calif.
Family Camp .....July 15-22
Paul B. Studebaker, 129 Rosemont Ave., Modesto, Calif.
Greenhorn Mountain
..Greenhorn Mt. Park, Glenville, Calif.
Family Camp .....Aug. 11-17
Camp La Verne .....Seven Oaks, Calif.
E. W. Carl, 1230 Hillcrest, Pomona, Calif.
Young People .....July 1-8
Frank D. Howell, 2259 4th St., La Verne, Calif.
Older Boys .....July 8-15
J. Marion Roynon, 2509 I St., La Verne, Calif.
Younger Boys .....July 15-22
J. Marion Roynon.
Younger Girls .....Aug. 12-19
Mrs. C. P. Shaffer, Box 267, Cucamonga, Calif.
Older Girls .....Aug. 19-26
Mrs. C. P. Shaffer.

CANADA

Blackfoot Camp .....Arrowwood, Alberta
Chester Armey, Arrowwood, Alberta.
Young People .....July 11-16

COLORADO

Camp Ewing .....Woodland Park, Colo.
O. E. Messamer, Wiley, Colo.
Young People .....Aug. 5-11
E. F. Weaver, Haxtun, Colo.

FLORIDA

Camp Ithiel .....Eustis, Fla.
Intermediates .....July 29—Aug. 3
McKinley Coffman, 42 Magnolia Ave., Sebring, Fla.
Young People .....Aug. 5-10
McKinley Coffman.

IDAHO

Camp Stover .....Meadows, Idaho
James McClure, Nampa, Idaho.
Family Camp .....Aug. 5-11
Richard V. Keim, Nampa, Idaho.

ILLINOIS

Camp Kiwanis .....Decatur, Ill.
J. W. Metzger, 1506 W. Main St., Decatur, Ill.
Intermediates .....Aug. 19-22
Mrs. John Wieand, 1227 W. King St., Decatur, Ill.
Camp Lewistown .....Lewistown, Ill.
D. D. Funderburg, 22 S. State St., Elgin, Ill.
Young People .....Aug. 12-17
Galen T. Lehman, 2158 S. Eleventh St., Springfield, Ill.
Camp Naperville .....Naperville, Ill.
D. D. Funderburg.
Intermediates .....July 29—Aug. 3
J. Clyde Forney, 787 Highland Ave., Elgin, Ill.

INDIANA

Camp Mack .....Milford, Ind.
L. W. Shultz, North Manchester, Ind.
Regional Youth Conference
.....May 31—June 2
Lester Young, R. 2, North Manchester, Ind.
Training School .....July 1-6
D. D. Funderburg, 22 S. State St., Elgin, Ill.
Juniors .....July 7-14
Lawrence Deardorff, Denver, Ind.
Intermediate Girls .....July 14-21
May Warstler, 311 Huron St., Goshen, Ind.
Intermediate Boys .....July 21-28
Allen Weldy, Elkhart, Ind.
Young People .....July 28—Aug. 9
Fred Hollingshead, Gettysburg, Ohio.
Young Adults .....Aug. 14-18
T. G. Weaver, North Manchester, Ind.

IOWA

Camp Wapsie .....Central City, Iowa
J. A. Eby, Marshalltown, Iowa.
Intermediates .....Aug. 7-12
J. H. Mathis, Lewiston, Minn.
Young People .....Aug. 12-17
Hylton Harman, R. 3, Kansas City, Kans.

KANSAS

Camp Cauble .....Benedict, Kans.
Icydora Miller, Fredonia, Kans.
Intermediates .....May 27-30
H. L. Ruthrauff, 210 N. 16th St., Independence, Kans.
Camp Wa-Shun-Ga ..Junction City, Kans.
Zeta Rodgers, 422 E. Tenth St., Newton, Kans.
Young People .....Aug. 12-17
H. L. Ruthrauff.

MARYLAND

Camp Peniel .....Thurmont, Md.
Intermediate Boys .....July 14-20
Stauffer Curry, Westminster, Md.
Intermediate Girls .....July 21-27
Wilma Stern, Martinsburg, Pa.
Young People .....July 28—Aug. 3
Perry L. Huffaker, 1927 Virginia Ave., Hagerstown, Md.

MICHIGAN

Camp Little Eden .....Onekama, Mich.
A. E. Taylor, 1913 Cadillac St., Flint, Mich.
Family Camp .....June 21-23
M. B. Williams.
3416 Springle Ave., Detroit, Mich.
Intermediates .....June 24-30
A. E. Taylor.
Young People .....Aug. 31—Sept. 3
Josephine Wise, Woodland, Mich.

MISSOURI

Gardner's Lake ....Excelsior Springs, Mo.
Mary Roop, Warrensburg, Mo.
Young People and Intermediates
.....Aug. 19-23
Harlan Smith, Stet, Mo. and Harold Miller, Leeton, Mo.
Southern Missouri .....Huston, Mo.
A. W. Adkins, Box 35, Cabool, Mo.
Young People and Intermediates

MONTANA

Camp Glein .....Dogmar, Mont.
Mrs. Bertha I. Glein, Dogmar, Mont.
Intermediates and Young People
..... June 16-23
Ralph Petry, Surrey, N. Dak.

NEBRASKA

Nebraska Family Camp
.....Horkey's Park, Crete, Nebr.
Swigart F. Miller, Route 2, Pickrell, Nebr.
Family .....Aug. 5-10

OHIO

Camp Sugar Grove .....Covington, Ohio
Mark Shellhaas, Trotwood, Ohio.
Junior Girls .....July 9-12
Naomi Erbaugh, New Lebanon, Ohio.
Younger Intermediate Girls ....July 15-20
Treva Swink, Trotwood, Ohio.
Older Intermediate Girls .....July 22-27
Mary Flora Eikenberry, Eaton, Ohio.
Junior Boys .....July 29—Aug. 3
Russell Helstern, R. 10, Dayton, Ohio.
Intermediate Boys .....Aug. 5-10
Russell Helstern.
Young People .....Aug. 11-17
A. R. Eikenberry, N. Manchester, Ind.
Young Adults .....Aug. 23-25
Mark Shellhaas, Trotwood, Ohio.
Camp Zion .....East Sparta, Ohio
J. C. Inman, 1131 Hoover Pl., N. W., Canton, Ohio.
Work and Peace Camp .....May 17-19
Homemakers' Camp .....June 1, 2
Ministers' Retreat .....July 15-19
Intermediates .....July 21-27
Young People .....July 28—Aug. 3
Ora DeLauter, Route 1, Thornville, Ohio.

OKLAHOMA

Camp Saline .....Cleo Springs
Otho Clark, 2921 N. Classen, Oklahoma City, Okla.
Young People .....July 28—Aug. 3
Russell West, 709 N. Frost St., Pampa, Tex.

OREGON

Camp Myrtlewood .....Bridge, Ore.
F. H. Barr, Myrtle Point, Ore.
Family Camp .....July 22-28
H. G. Shank, 5528 N. Moore St., Portland, Ore.

PENNSYLVANIA

Camp Conewago .....Elizabethtown, Pa.
Galen Kilhefner, Witmer, Pa.
Intermediates .....July 28—Aug. 3
Mrs. Rufus Eby, Palmyra, Pa.
Seniors .....Aug. 4-10
Caleb Bucher, 119 Clay Street, Lancaster, Pa.
Young People .....Aug. 11-17
A. G. Breidenstine, Hershey, Pa.
Camp Harmony .....Hooversville, Pa.
H. B. Speicher, Boswell, Pa.
Work Camp .....June 5-8
H. B. Speicher.
Junior High Boys .....June 16-23
D. Howard Keiper, 406 Chandler Ave., Johnstown, Pa.
Junior High Girls .....June 23-30
Wilma Stern, Martinsburg, Pa.
Young People .....June 30—July 7
Perry L. Huffaker, 1927 Virginia Ave., Hagerstown, Md.
Senior High .....July 7-14
Perry L. Huffaker.
Assembly .....July 22-28
M. J. Brougher, 554 Stanton St., Greensburg, Pa.
Junior Boys .....July 28-31
E. M. Hertzler, Windber, Pa.
Junior Girls .....July 31—Aug. 3
Mrs. Geo. W. Wright, 61 Dixon Blvd., Uniontown, Pa.
B. Y. P. D. Leadership .....Aug. 2-5
J. A. Robinson, Bedford St. and Miller Ave., Johnstown, Pa.
Camp Stardust .....Oaks, Pa.
Ross D. Murphy, 2258 N. Park Ave., Philadelphia, Pa.
Juniors .....Aug. 4-10
Nevin H. Zuck, 323 Fairview Ave., Ambler, Pa.
Intermediates .....Aug. 11-17
Nevin H. Zuck.
Young People .....Aug. 18-24
Nevin H. Zuck.

TENNESSEE

Summer Conference
Pleasant Hill Church, Blountville, Tenn.
John B. White, 1701 Ashwood Ave., Nashville, Tenn.
Young People .....July 16-19
John B. White.

VIRGINIA

Camp Bethel .....Fincastle, Va.
Raymond R. Peters, Daleville, Va.
Intermediate Girls .....June 17-24
Deane Rumburg, 1903 Moorman Rd., Roanoke, Va.
Juniors .....June 24—July 1
Jesse Ziegler, Kensington, Md., and Lois Eller, Daleville, Va.
Intermediate Boys .....July 1-8
Murray Wagner, Weyers Cave, Va.
Youth Leadership .....July 8-15
Raymond R. Peters, Daleville, Va.
Young People .....July 15-22
W. Harold Row, 2215 E. Broad St., Richmond, Va.
Family Camp .....July 22-26
C. G. Hesse, Bridgewater, Va.
Young Adults .....July 26-28
Warren D. Bowman, 2910 Twentieth St., N. E., Washington, D. C.

WASHINGTON

Washington Assembly ...Tonasket, Wash.
Mark Schrock, Route 4, Olympia, Wash.
Summer Assembly and District Meeting
..... July 30—Aug. 5

WEST VIRGINIA

Camp Galilee .....Terra Alta, W. Va.
Cecil O. Showalter, Keyser, W. Va.
Intermediates .....Aug. 5-11
Murray Wagner, Weyers Cave, Va.
Young People .....Aug. 11-18
Perry L. Huffaker, 1927 Virginia Ave., Hagerstown, Md.
Adults and Juniors .....Aug. 18-25
Raymond. R. Peters, Daleville, Va.
Camp Hope .....Hemlock, W. Va.
Robert L. Byrd, Junior, W. Va.
Young People and Intermediates
.....July 29—Aug. 3
Robert L. Byrd.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, May 25, 1940 No. 21

EDITORIAL

The Two Waters

BOTH are useful, indispensable, in fact. Neither can take the place of the other. The point of concern is that we so easily imagine we can get along with one.

That one fails in two particulars. The satisfaction it gives is only temporary and this affects only a small section of your being. It does not reach your most terrible thirst at all. And it does not last.

There's nothing wrong with this first water for its purpose. Jesus asked the woman for a drink of it. That was what he needed. The woman needed the kind he had to offer, a drink of his own spirit which could become in her a never-failing spring, welling up from the roots of her being, always at hand to quench the deeper thirst of the soul.

Is not this the water we all are in peril of famishing for, the spirit of Jesus Christ? E. F.

Just Another Accidental Death

"ONE man was killed and nine other persons were seriously injured, several seriously, early Sunday morning in two accidents which occurred within a few minutes of each other on route 25." If you are beginning to wonder about the number and severity of these early morning wrecks, you may be relieved to know that about one month after the circumstances noted above the coroner's jury returned a verdict of accidental death.

However, if the verdict is not completely satisfying, the reader may be interested to know that witnesses testified the dead man visited two taverns and had several drinks, naturally all before the accident took place. We are further assured that the victim "was not intoxicated and the manner in which he handled the automobile did not alarm his companions."

Nevertheless the man who met just another accidental death is admitted to have been going fifty miles per hour in the wee hours of the morning as he went driving with his four companions. He took the typical chance of the more or less intoxicated when at such a time of night and at such a speed he tried to go around another car, only to discover he was on the way to a head-on collision with a third automobile. You can figure it out any way you wish, but our conviction is that those several drinks were the real explanation of the two accidents which cost one life and nine injured persons. H. A. B.

Evangelism and Afterward

Concluding The Doctrinal Basis of Evangelism

OUR fathers had a good deal to say about the "after teaching" although they did more of it beforehand than we moderns have generally thought necessary or advisable. We too have much to *say* about the teaching which should follow hard upon the work of the evangelist, but how much do we get done? We do something about it but not nearly enough. In spite of all we say, we do not realize how much there is to do.

How much? Everything. Isn't that what Jesus said? "Teaching them to observe *all things* whatsoever I have commanded you." Evangelism is the beginning, not the end, nor the middle, of our task. The indispensable beginning, to be sure, but only that. Most of the work comes afterward. It's hard work, constant work, but enjoyable withal, and wonderfully rewarding.

We speak of this because it is important that our evangelizing be given the proper slant. Converts, prospective and actual, should be left under no false impressions. They should clearly understand that baptism is matriculation in, not graduation from, the school of Christ. Is it necessary to

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say that of all persons the evangelist himself should understand this?

So much depends on the atmosphere developed in the evangelistic effort and the outlook for the future created by it. If the doctrine of baptism, for instance, is preached after the manner of John in the wilderness and Peter at Pentecost that atmosphere and outlook are likely to be healthy. That was a baptism of repentance, you will recall. Not an unconditioned promise that the recipient of the rite was thereby sealed unto salvation, but a powerful dramatic sermon to the effect that a thorough renunciation of sin is what is necessary, and that forgiveness and fellowship with God are ready, and waiting only for the fulfillment of that condition. Let this great reality be kept in the foreground always, that neither evangelist nor convert may miss seeing it through being swallowed up with admiration for the symbol itself.

The same caution pertains to all the ritual of the church which the new convert will find ready to minister to his spiritual culture. But he will have little need of that caution if his mind has not been befogged by misuse of symbols at the beginning of his Christian experience. The same blood of Jesus Christ that washed his sins away at first will cleanse him continuously, if he maintains the attitude of heart that insures this, namely, *hating sin and loving righteousness.* He cannot do less than this and "walk in the light." Neither can he do more, for loving is putting the heart into the quest of the thing loved.

Thus the true evangelist will have put his convert into an attitude of joyous and hungry expectancy. He will have made him understand that great things are ahead of him, that he has just entered on a course of training, the objective of which is perfected fellowship with God through the discernment, pursuit and enjoyment of righteousness. The curriculum is "all things whatsoever I have commanded you." It's the whole platform and program of Jesus. It's life lived his way.

Discernment, pursuit, enjoyment—it means seeing the right, choosing it as the supreme object of one's ambition, and finding one's highest happiness in the pursuit of it. This is what all the lessons are about. Whether it is study and prayer, the practice of symbolic rites, or the discipline of daily living in the midst of plain tasks with their constant call for more brotherliness, the end is the same, the sharpening of the discerning eye that it may see the right more clearly and the deepening of the soul's capacity to love it. This is fellowship with God because it is fellowship with Christ. It is fellowship with Christ because it is partaking of his nature. This is life at its healthiest and highest. This is salvation in fullest measure.

Wholesome evangelism will leave the appetite keen for a prospect so glorious. It will not put its converts to sleep in a dreamland of cheap illusions and doom them thus to later bitter disappointment. It will hold before them an unending picture of growing peace and power through the sweet consciousness of sins all washed away in the cleansing blood of Christ—the patient, suffering, forgiving love of a righteous God—if they "walk in the light"—*keep on hating sin and loving righteousness.* Nothing is gained and much is lost if we carelessly allow this one absolute prerequisite to the bestowal of the divine grace to be hidden from plain sight.

Constant harping on this note may become a little wearisome but it will make the sweetest kind of music as soon as we bring our life plans and programs into harmony with it. We can well afford to maintain a vigilant lookout for it, in our experience as well as in our evangelistic work, for a long time to come. It is the bottom fact in spiritual growth and in any kind of kingdom progress.

Whosoever will, let him come and take of the water of life freely. And let him keep on taking as long as he lives. Yes, let him. God wants him to do this very thing. Let him come. Let him come by *hating sin and loving righteousness.* There is no other way to come. Then he can take, for God loves to give.

Tell him. For God's sake and his soul's sake, tell him. Do the work of an evangelist. E. F.

Making Nobody Comfortable

One of the popular magazines tells the story of a queer man who explained his queer actions by saying: "It so happens that I get more out of life by making other folks comfortable than I could by paying more attention to my own comfort."

"It so happens"—one of those unaccountable freaks of nature? No, not at all. It happens that way because it is that way, written deep in the constitution of the universe by the Creator thereof. It happens that way with every man who discovers the truth of it. But nobody ever discovers this without trying it out.

"To "get more out of life" appears to be what everybody is after, but most of us have yet to learn what the queer man of the magazine story had found out. We give too much attention to our own comfort and not enough to making other folks comfortable. And so miss the greatest comfort ourselves. E. F.

THE GENERAL FORUM

Divine Partners

BY EDGAR H. GRATER

My God and I are partners now.
We live and work together.
He shows me where, and why, and how
To do the things he plans.

Each day I talk to him through prayer
And ask to know his will;
That I may see the thing that's best
For me to do always.

He sends my way a host of things
That I alone can do;
No matter where I turn, my hands
Find work that must be done.

And so we work from dawn to dark,
Sometimes far into night
On little things, and big things too
Which aid my fellow men.

God lives in me, and I in him—
A happy partnership.
He sees the need—I lend a hand—
God and I—together.

Norristown, Pa.

They Need a Memorial

BY CLEO C. BEERY

This is Memorial Day, a day set aside to honor the heroes who lost their lives in the conflict of war. It is fitting that they should have a memorial, that their devotion and sacrifice should be remembered, but there is another memorial which should not go unobserved. There are those who still live, but living live in death. May this not be a Memorial Day for them? Shall they not also be remembered?

One of the living dead was sitting in a large crowd at San Diego during an Armistice Day celebration. As he sat there, robust, attentive, businesslike, he was the picture of a happy, healthy man of middle age. Past, present and future soldiers marched into the coliseum with all their trappings; bands played; a cannon roared. Suddenly the siren of an ambulance shrieked. The crowd stirred uneasily, then settled back to the observance of Armistice, but the middle-aged man was no longer present. The thunder of the cannon had brought back to him the memory of the unutterable horrors of war—and the terrors of shell shock. Many others like him are living under a cloud. Should they not receive a moment of thought?

Far out in a valley in Wyoming is a vast enclosure, with steel posts, and strong fences topped with barbed wire. Ranging inside, clawing the fence, idly staring through the wires like monkeys in a cage, are the emaciated forms of those who before the war were the flower of youth, but who are now the shambling shapes of animals, without reason, without intellect. They, too, need a memorial.

Just a few years ago a student was walking among the beds of the tubercular ward of the Cook County Farm, near Chicago. Many of the beds were occupied by young men only slightly older than the student himself, and too young to have been soldiers. They were German boys who did not get enough food during the war and afterward. Does the fact that they are Germans lessen their right to a memorial?

There is a hospital in Michigan to which visitors are rarely admitted. Men who are but wrecks of men occupy the rooms inside. Armless and legless, they swing from baskets. With faces marred beyond reason, they sip their food as best they can. Once they dreamed as other men. Is their suffering not worthy of a memorial?

Not all the living dead are soldiers. One is a lovely lady, now well past middle age, who once had a son whom she nurtured and cared for tenderly. Then he was gone. Of clean habits as a youth, he returned smoking, cursing, vulgar. Memorial Day is for her, and for her vanished hopes for her boy.

Another victim is a younger woman, hardly middle aged. How well she can remember when one of the boys in her local community and church went to war; the day when he returned; the day when he first asked the privilege of her company; the day when he took away her virtue and her self-respect, with the statement, "Over in France . . ." Life for her isn't what it might have been. This is a Memorial Day for the dreams of a happy home which she once held.

A seventh-grade boy in a certain school is continually getting into trouble and always seems to be at odds with the world. There is a reason, for his home is only part of a home. His father had been wounded in the war, and after years of suffering finally succumbed. Now the son, who was born even under the shadow of his father's pain, is trying to meet life and grow into manhood without the influence of a father—and is failing. Even a boy may sometimes merit a memorial.

These, these are the real sufferers of the war: the men who live under a cloud, who have lost their mental faculties, whose bodies are broken

and torn; the women whose hopes are destroyed, whose dreams have vanished; the children who have not even had a chance. These are the victims of the war who should not be forgotten. These are the living sacrifices! Those who lost their lives soon passed from their misery. These sufferers still live, and living, live in death. They are the living dead! Shall they not have a memorial on this Memorial Day?

La Habra, Calif.

"I Love Thy Church, O God"

BY R. H. MILLER

Second Half

By membership in the church I can get a sure grip upon values which, without the church, would elude my grasp. Faith in God is made a living, present reality through the ministrations of the church.

Just as I cannot live in this space-time world without a body in which and through which to express myself, so faith in God cannot live without its body, which is the church. Where and when in the history of the last two thousand years has there been a vital faith in God, separate and apart from a church? There have been individuals who have professed such faith while ignoring the church. But any such separation over a considerable period of time and involving large numbers of people is not to be found. So conclusive is this evidence that one can say dogmatically that faith in God cannot exist without the church.

The church baptized you, married you, consecrated your children, stood by in sympathy as you laid to rest the untenanted forms of loved ones. She has given you the comfort and renewal of worship from week to week, through the years. In the church, more continuously and vividly and powerfully than anywhere else, you come into contact with God. The church makes spiritual values real.

The church is the only organization which forms men into a group so that the group is a moral challenge and stimulus to the individual. How many groups there are which make men less moral than they are as individuals! Take a mob for example. Ordinarily decent people, engulfed in a mob, will participate in cruelty which as individuals they would never think of doing. Boards of directors in industry impose burdens and cut wages as no single individual in the board would do if he were dealing directly with an employee. Labor unions pursue courses that the individuals who make up the union do not approve. How nations upset moral standards is both heartbreaking and notorious. Individual men who wouldn't think of killing in ordinary life can shoot an airplane out of the sky with no more qualm of conscience than would be felt in shooting down a hawk. Men who are Christian in ordinary life can break the whole Decalogue in the interest of national honor and victory.

Now in contrast to all these groups in which men become less moral as they become more powerful, the Christian church holds a higher moral standard than any single individual in it. The church is the pace-setter, the moral challenger to all men everywhere. This is true because the church is the incarnation of the Divine.

No institution has a finer record in its relations to truth than has the church. Her intellectual leadership is worthy of the highest praise. And when I say this I have not forgotten the so-called warfare between science and religion. It is only just to say that warfare has been played up far beyond its true significance by men who are indifferent or hostile to the church. A fair appraisal of the church's attitude toward truth can be made by asking how other institutions have treated her.

Nations for example. That nations are not too sensitive to differing shades of truth is evident from the fact that each has its own particular history. Attempt a swap of history texts between the United States and England, or our Northern and Southern states, or between England and France, or Japan and China, and you will confront the fact that nations do not have a very keen sensitivity to historical truth. Or again, consider the use which nations have made of mechanical inventions; they have used them so as to discredit the research that has produced them.

Or great wealth. To what ends have men of wealth sought to use truth? Too often the end has been the accumulation of wealth beyond any justifiable need. Or they have used the fruits of scientific research to give themselves power over the lives of their less fortunate fellows.

It is pertinent to inquire into the motives of politicians, industrialists and churchmen in their treatment of truth. More wealth and more power have too often been the aims of the former, while church men, when they have opposed new truth, have almost always done it through concern for what they thought to be a higher truth. I submit that that motive is a lot purer than the lust for wealth and power.

The church is the one institution that knows how to turn conflict and suffering to high purposes. Think of what these lead to in nations, in industry and in many communities. Conflict and

suffering so easily and so often result in the destruction of high values. But how different it is in the church! She knows how to use these hard realities. She asks for no compromise, no "Yes, yes!" surrender of the right to think. Men in the church are expected to declare their opinions as frankly and as forcefully as they can. But once the question is settled, all are expected to work together for the common good. This does not always happen in the church but it happens there more than in any other social group. The net result of conflict in the church usually is a deeper insight into the things that differ; a clearer view of the things that are of primary importance; an understanding of those things that are of secondary importance and a willingness to regard them as such; a chastened respect and consideration for honest dissenters; and a deeper devotion to the things that are worth while.

All this is nothing more than the meaning of the cross in the life of the church. And what is that meaning? The whole deficit of sorrow and strife, in relation to which the world has had only one purpose and that has been to escape it, can be made into an asset through which the highest values are realized. If the tension and strife of Europe today could be assigned to the arbitrament of the church she would build the kingdom of God on that distracted continent, for in the cross she has the key to that miraculous transformation.

North Manchester, Ind.

Christian Courage

BY OLIVER H. AUSTIN

Often we marvel at that *something* in the Christian's life that gives strength and power to overcome and to accomplish things that could not otherwise be done. It is this something about which I am writing, and I have chosen to call it Christian courage as inspired by the Holy Spirit.

When Jesus was preparing his disciples for his departure and thereby turning the work over to them he said, "Ye are to be my witnesses, but tarry ye, until ye be clothed with power from on high." Again, on the day of Pentecost, when they were all come together in one place there was a mighty filling of the Spirit and they were able to do the unusual thing. I am not saying that there will be a like demonstration if we should tarry together in prayer.

Certainly it was true of those twelve discouraged, forlorn disciples, after they came into personal fellowship with the risen Lord they received, through knowledge of his being alive, strength and courage that sent them out to change the world because they had become changed men. On the way to Damascus with determination to put more Christians to death Paul found himself prostrate before the Lord and was told to get up and be off to the city and contact Ananias who would tell him what he should do. Through this experience and contact Paul received the courage and infilling to such an extent that he was willing to be stoned, imprisoned, lashed with forty stripes save one and still be determined to know nothing save Jesus Christ and him crucified. He was not satisfied until this gospel was carried into Asia, even unto Rome. "Courage! As you have testified of me at Jerusalem, so you must testify at Rome."

It was this same courage that had control of the saints in the days of persecution that made them possessors of strength whereby they were willing to be burned at the stake, to face hungry beasts, and even to be used as torches to light up the arena—but still they would not recant!

Luther possessed this courage when he started the Reformation. Wesley at Aldersgate had a unique experience with the same, and it is no less to be found in Livingstone in the heart of Africa, and the rest of the great saints, preachers, teachers and missionaries living and dead.

Alexander Mack and his associates found this faith and courage through fellowship and Bible study. Thus they went out to the river Eder and pledged themselves through the waters of baptism to him, and the Church of the Brethren had its birth, Brethren in Reality. The Sowers knew of this power as manifested in their spirit of sacrifice and devotion. Down through the years our faithful ministers and laymen have known the same. We send our missionaries filled with this power to our foreign neighbors. In the present day our ministers, missionaries and educators are in possession of this courage. Talk to any of our college presidents and see if they know what it takes to carry on in these hectic times. Thousands of men and women have come into possession of this strange, unexplicable something and have gone out to do their bit in making the world a better place in which to live. The capitalist, the cold economist, the politician and the moralist do not know about this power, otherwise they would change their tactics.

When all Christians become conscious of this courage through tarrying and fellowship with Christ then we shall become "a great army of life changers" that shall go out in the power of God and transform the world. And not until then shall this thing come to pass.

McPherson, Kans.

What Would Our Fathers Say?

BY X. L. COPPOCK

It has been some time since I have seen the above question in these columns or have heard it otherwise. However, you and I have both seen and heard it often. Since seeing it the last time I have endeavored with the utmost difficulty not to comment thereon. I must admit defeat for I still seem persuaded to do so. There is much involved in a question of this type; it brings more questions with it than it suggests comment. In order to get started and stopped, both of which are of equal importance, I shall use the proverbial three divisions which are interrogative.

First: Fathers of Whom, You or Me? At the very beginning it is quite obvious that there might be a difference in what our fathers would say. It is implied, of course, that the general theme is a comparative opinion of the present church with the church of our fathers. I know what my father would say, I also know what others would say who have been as fathers to me. I can best explain by a personal experience. Several years in the past I was conversing with one of our church fathers who was as a father to me. I was about twenty-five years of age; he was approximately seventy-five. Long ago he has gone to his reward. We talked about the customs, methods and even problems of the church. At the conclusion he called me an old man—old because my ideas then were older than his. When I find myself now in the community in which he labored other leaders and more recent ones have told me that he was one of the greatest leaders they ever had, but they didn't know it; that he lived twenty-five years ahead of his time; that the church was afraid of his leadership and therefore never honored him or trusted him as a member of the Standing Committee in all of his long and useful life.

He was interested in education, even a college education. More than that, he was interested in the Church of the Brethren having colleges of its own. Against much opposition he labored to that end and his untiring efforts were crowned with success. He was interested in youth; he believed that the gospel was a gospel of freedom and not a gospel of spiritual bondage. He was interested in the financial support of the shepherd of the flock, or the pastoral system. Into his church, for which he had given free and abundant service nearly all his life, came the first supported pastor I ever met or knew and he was welcome.

All of these changes in the church and others you know about, without using space for your information, were coming into the church at the close of his active ministry and at the beginning of mine. Please allow me to refrain from why he called me an old man when he was fifty years older than I; read it between the lines. There were many others as visionary as he, I am sure, though I did not know them so intimately. Well, what would they say should they visit the present church? My own father wouldn't say what they would, I am sure. Many of our fathers, I believe, would not look with dissatisfaction upon the present church as a whole. Or, didn't we mean fathers like these?

I conversed recently with one of our fathers who still lives, and received a long letter from another at the same time. These fathers are nearing fourscore and ten years. Great saints they are, and how I love them. They have been out of the active ministry for some time but visit and worship in the present church. Both say we can't go back. There are some things in the church we don't like, but there were fifty years ago—probably always will be; but there are many things we do like much better than in the past. So let us labor and pray and work together and go on toward the goal in Christ. This is what these fathers say—or don't we mean these fathers? Whose fathers do we mean, yours or mine?

Second: Fathers of When? I have been thinking of our recent church fathers, even those of my own acquaintance and memory. Maybe the interrogator doesn't mean fathers of a half century in the past, but fathers of a century and a half. Usually when we refer to the church of the past we refer to it as it used to be in our memories, not in history. If we would use history it would avoid many differences and difficulties. Recently it was recommended in my hearing that we refer to the church thirty years ago for a worthy example. Perhaps we could well do that, but why not one hundred and thirty years ago? Yes, why not go back two hundred and thirty years? The progressive Macks, Beckers, Sowers and other aggressive leaders would be splendid examples for the present church. What would the fathers of that time say should they visit ours? Many things of value, more or less, for which we paid a price difficult to estimate, have appeared and disappeared in the history of the church since the days of their leadership. Again, we perceive that the opinions of the sages would differ with the ages. Or, don't we mean fathers of that long ago?

Agitation for foreign missions began about ninety years ago. Our church was in travail more than a quarter of a century before it gave birth to the foreign mission movement. Annual Meeting minutes during this period are interesting from

their varied viewpoints and apparent paradoxes. Let me illustrate by excerpts from history. Negative: "The Lord Jesus did not go all over the world to preach, neither did his apostles." "The command to go and teach all nations was given here only to the eleven disciples, and not to all those who believed in the Lord." "And who commanded them to go? The Lord himself; surely they had good authority. But did he tell them to appoint other apostles to succeed them? No." Affirmative: "He always favored Sunday schools, revivals and missionary work; but before this [entering the ministry] he could advocate them in private only. Now his overflowing heart, even in the face of the opposition he knew it would create, burst forth from his pulpit at every opportunity." "If the gospel be not true, let us eat and drink like other men for tomorrow we die; but if the gospel be true, and thanks be unto God for we know it is true, it is worthy of all acceptation; for it is the power of salvation unto every one that believeth. . . . I am in favor of trying to do more in every way than we have ever yet attempted to spread the good news of salvation." Therefore it is again evident that these fathers might speak differently should they preach for us today.

Third: Fathers of What? Fathers of our doctrines? Would they have much criticism to offer? Do we not still believe in and preach a universal God of the cosmos, who is Creator of the farthest and greatest star to the nearest and most humble mortal? Do we not still believe and teach the doctrine of the atonement—that only through Christ can men be saved? Do we not continue to believe and teach that because of the resurrection we can say, "Oh, death where is thy sting? Oh, grave where is thy victory?" Do we not continue to believe in the presence of a Divine Spirit which will "lead us into all truth and convict the world of sin, . . . of righteousness . . . and of judgment?" Do we not continue the observances of immersion as a symbol of a change and a new life, the feet-washing service, the Lord's supper, and the communion with all the significance it has ever had to the spiritual life and maybe more—as we are thinking more about why we do these things than how we do them? Has the simple and separate life all gone because we are thinking of the inner man more than the outer man? This change of thought should be for the better, for God looketh upon the heart, and Jesus said judging by appearance is unrighteous. Was the church ever as active in temperance and peace work as now? Surely this is a vital gain. What would the fathers of our doctrines say?

The fathers of our missionary movement, the growth of which has been marvelous in spite of our present quiescency, perhaps from unavoidable causes, what would they say of our approximately one hundred missionaries in four foreign countries, and our proposed budget of two hundred and seventy-five thousand dollars?

Fathers of our Sunday-school movement, what would they say? Those who faced its opposition in years past, looking over the records now and seeing a grand total enrollment of one hundred and forty-one thousand and ninety-one, with total offerings of two hundred and eight thousand six hundred and ninety-nine dollars and nineteen cents? Would they not look with favor upon our Board of Christian Education and the adequate helps for the development of Christian character they issue in their ample literature?

I feel that many of our fathers would rejoice in our operation of sixty camps in 1938, in which there were 744 children, 1,658 intermediates, 2,286 young people, 969 adults and 623 leaders.

Fathers of our educational movement, what would they say? Surely they would not object to our colleges and our seminary, which are the realization of many visionary dreams of long ago. Whom do we mean? Our fathers of what?

Thus we might continue, but we said something about stopping, in the introduction; therefore let us conclude. We are not thinking that even the most visionary fathers would accentuate all the activities and "dangerous trends" of the present church. We are thinking that many of them would look with more favor upon us than many seem to suppose.

Please let us not be misunderstood; neither are we speaking critically of any of the past. Perhaps it is well that we have always had opposing views; in fact, I feel it is well that we still do, for we may as well admit that we do. I feel that they, and we, are constrained by the love of Christ so to speak. I hope we are all of one accord, having the same mind and purpose and may that be to serve our fellow men and to glorify God. True, then and now, some seek to do it one way and some another. Opposing views often provide a needy governor and provoke much serious thinking; yet being Christians, we can love one another. So I am grateful for every effort every father of the church has put forth. I have only attempted to give some consideration to the phase of the question that, as it seems to me, is often neglected.

But what would our fathers say? Well, what would they say? What they *would* say does not bother me as much as what I *should* say.

Rocky Ford, Colo.

A Problem in Church Organization

BY PAUL H. BOWMAN

WHO is the executive head of the Church of the Brethren? The answer is, "We have none."

It would seem very strange in the business world to discover a railroad system, or a manufacturing corporation, or a financial institution without an executive head or some officer on whom responsibility rests for correlating the various departments of the organization and for administering the business of the concern with dispatch and efficiency.

The Church of the Brethren has almost trebled its membership in the last fifty years. We are one of the leading Protestant bodies in the United States in percentage of membership increase. The expansion of our program of world service since 1890 is an impressive and dramatic story. The church has come to have a great variety of vital interests which extend around the world. These interests are of no small magnitude. They include home and foreign missions, a vast program of evangelism and religious education, a great publishing house, a system of schools and colleges, and homes for the aged and orphans. There are boards, committees, conferences, regional and district organizations, our newly arising program of relief and other types of service which are represented by appropriate machinery.

We spend large sums of money for annual and district conferences. We pass many decisions and frame challenging resolutions in these conferences. We approve many suggested programs and propose new emphases from time to time. We are adding new machinery in the districts and regions of the brotherhood and expanding our organization at the national level year by year.

In the midst of all this important growth and expansion of world-wide service, who is the responsible officer or authority for the general administration of our church program? What official "presses the button" which sets our executive machinery in motion? When a conference is over —either district or national—and important decisions have been made, into whose hands do these matters fall for execution? They fall nowhere. The moderator of our Annual Conference is perhaps the *official* head of the church but he is not an *administrative* officer. He presides over the Standing Committee and the business session of the General Conference. That is about the limit of his responsibility. The moderators of district conferences bear a similar relationship to the programs of our state districts.

Those who have served on the general boards and on the general secretarial staff are conscious of duplication and lack of co-ordination in our church organization. Several years ago we organized what we called the "Council of Promotion" at Elgin. It was later called the "Joint Boards." That effort to solve the problem of proper co-ordination was copied by state districts all over the brotherhood in an effort to solve the same problem at the level of district organization. We even elected an "executive secretary" of the "Joint Boards" about ten years ago as another thrust at the problem. The "Joint Boards" have now become the "Council of Boards" and within the general framework of that council we have organized what is known at Elgin as "the staff." The staff has its "chairman" who may technically be regarded as the "executive head" of the church. But the "bugaboo" of over centralization casts its shadow across our imaginations and we fail to make that or any other office really effective as a general executive office for the whole church. The result is that we continue to perpetuate in our general organization a system which is confusing, uncertain, poorly co-ordinated, and unnecessarily irritating to many of our people.

There has been marvelous growth in the spirit of understanding and co-operation among the general boards of the church in the last decade. Great credit belongs to our general secretaries and other officials at Elgin for the remarkable spirit in which they have worked in a situation of administrative confusion.

There is danger in too much and too frequent tampering with our church machinery. But economy in both human energy and finance, and efficiency in executive procedure demand sufficient change in our organization to localize somewhere in some office the responsibility for the administration of the official program of the church. Other bodies have found ways of centralizing administrative responsibility with ample safeguards for their democratic principles. The Church of the Brethren would profit by creating a general administrative office, with the clear-cut establishment of lines of authority and responsibility, and with intrusting to that office the direction and administration of our program of Christian service.

We have no executive head. The time is certainly near at hand when we shall have to find some solution to this problem. The principles of organization which prevailed in the apostolic church, the spirit and teaching of Christ, the historic experience of the church at large, the ideals of democracy, and the character and genius of our people must necessarily be guiding principles in our approach to this problem.

Bridgewater, Va.

Preach the Word

BY D. E. CRIPE

"Preach the Word." The apostle Paul, one of the most devoted and successful of Christian ministers, gave this instruction to Timothy near the end of his life, who himself was a faithful preacher and who had labored with Paul in many fields.

Years before this Paul had written to the church of Corinth that he determined not to know anything among them, save Jesus Christ, and him crucified (1 Cor. 2). Paul was a safe and able counselor, for he spoke from long experience, and his advice was good, not only for those who were beginning to preach, but for older ministers as well.

When Paul says, "Preach the Word," he means that Timothy shall preach the Word, the Word that John says "was with God in the beginning, the Word that was God," which is none other than Jesus Christ, the author of salvation, on whom rests the church of God. "There is none other name given from heaven or among men whereby we must be saved." What else can be worth preaching?

In the time of Paul, and especially during the reign of Nero, there was much wickedness, injustice, oppression and cruelty in the Roman Empire, but Paul never said much about it in all his writings. So far as we know the only time he rebuked a ruler was when King Agrippa had asked him to preach. Then he spoke plainly, without fear or favor, with a force that moved the king. On other occasions he preached Christ, the Author of salvation. His mission was to save sinners, and to build up the church of God.

The teaching of Christ as recorded in the New Testament, the example of his life, the record of the apostles and sacred writers, contain an inexhaustible wealth of instruction and doctrine, the very bread of life to the child of God. The preaching of the Word in its broadest sense takes in all the records which the Spirit has preserved for those who would become the faithful followers of Christ. The minister's work is to feed the lambs and the sheep with this pure Word of God, which is milk and meat to those who would grow in grace and the knowledge of the truth.

The preacher is now advised to plan his program a year in advance so he has every sermon laid out for every Lord's day and night. We are not told how to make this program, whether it is to be made by the cultured wisdom of the minister, or if the Spirit should be invited to assist in this work. It is usual to ask the Spirit to direct in selecting a proper subject for any certain occasion, as well as in presenting that subject to the people. But to ask the Spirit to assist in selecting one hundred subjects to last the preacher one whole year, when the circumstances and conditions which may arise in that time are as yet unknown, seems like asking unnecessarily much for one installment, almost as if we were to ask for enough bread to last us a year.

The most powerful outpouring of the Spirit known to man came on the day of Pentecost. When the time came Peter, filled with the Spirit, preached a powerful, all-sufficient sermon. Whenever occasion demanded a sermon, the Spirit was always there to give the needed assistance, and always the Word of God was preached.

About a generation ago something came to pass which may throw a little light on this subject of selecting so many sermons ahead. One of our able preachers, then in the prime of life, had been selected to preach the Sunday morning sermon at our Conference. The crowd was always large on that occasion. The subject had been announced as "The Honest Doubter." When the time came the minister arose before a large crowd and made an explanation; perhaps it might be called an apology. He said the Spirit had impressed him so forcefully that The Honest Doubter was not the proper subject for that day, that he had decided to preach another sermon.

Memory does not recall the subject he took, or the text he used. The trend of the sermon was: We are the children of God. An earthly father likes to have his children something like himself, and to have them develop traits similar to his best ones. If we have a good earthly father we are glad if there is something about us that resembles him. We try to develop characteristics that we admire in him. Therefore it is our privilege and our duty to learn as much as we can about the beauty and the goodness and the holiness of our heavenly Father, and then shape our lives and devote our efforts to become as much like him as possible.

These truths were impressed with a beauty, a force and an eloquence that seemed to thrill that vast congregation, making them forget time and place. This man's sermons were always good, but it is not likely that he ever preached a better one, or one that impressed more the much needed truth on honest hearts. That minister is an old man now, but likely he may recall the sermon, and still be glad that he yielded to the urge of the Spirit that day.

Paul also says to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Paul never meant that Timothy should

depend entirely on the Spirit to tell him what to say. He should study under the guidance of the Spirit so he could correctly understand the teaching of the Word, and preach it as God would have it taught.

Only Christ and the Word of God can save a soul. All the wisdom of the world cannot do it. Then let him who would save souls and help build up the kingdom of God, preach the Word.

Wichita, Kans.

"This Ye Ought to Have Done"

BY ROY WHITE

"Brethren in deed are brethren indeed." "By their fruits ye shall know them." People who hope for an eternal destiny should see that they are using a bit of it today. Those who want to share the good things of God with the saints can start in right now. Thank God our Annual Conference has emphasized this truth. It is timely and fundamental.

However, a spiritual people may avoid narrowness and sterility at the price of their spirituality. This is a humanistic age. Other groups are working for brotherhood—and atheism. Many humanists are very positive that death ends it all. We are in bad company—not so bad as that which Christ was in, yet bad enough for people like us.

We cannot turn back if we are to follow him, yet we must follow closely if we are to escape the calamities which befall many along this way. Christ set a course between the Charybdis of futile, ephemeral materialism and the Scylla of narrow, sterile supernaturalism. He was profoundly spiritual and eminently practical, all at the same time. While we follow him we cannot go wrong. Nor will we be alone on the way.

Chicago, Ill.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

In a certain county the old age pension money didn't appear as scheduled. It looked as though the aged would suffer severely before the proper action could be taken.

Finally one of the commissioners made a sudden decision. In spite of warnings from his friends, in spite of the fact that he had to place a first mortgage on his home, in spite of the necessity and anxiety of getting his good wife to sign the papers, down to the bank he went, borowed the money and paid every cent of the amount due to each one.

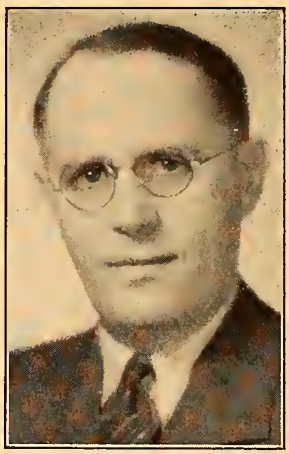
Luckily, he lost no money. However, his unselfishness and courage will not soon be forgotten.

New York, N. Y.

New Manager of the Brethren Publishing House

BY OTHO WINGER
Chairman Board of Directors

For thirty-six years the name of R. E. Arnold has been familiar to our people as business manager of the Brethren Publishing House. He served his generation well in directing the business interests of the Publishing House, as did his father-in-law, Joseph Amick, before him.



It came time for the directors to select a new manager. It was no small concern to them. We are living in a new day that brings new problems in every line of work, and it will be a new kind of work to direct the business interests of the Brethren Publishing House in the generation to come.

After much consideration, the directors of the Publishing House selected Elmer M. Hersch as successor of R. E. Arnold. He assumed his duties March 1, 1940. Bro. Hersch was born on an Iowa farm near Waterloo. He attended Mt. Morris and McPherson Colleges, graduating from the latter institution in 1916. He then spent one year in the Yale University School of Religious Education and engaged for a time in Y. M. C. A. work. Then came five years on the farm, beginning soon after his marriage to Sudie Swartz in November, 1917.

He then engaged in the work of life insurance, being connected for fifteen years with the Equitable Life, one of the largest insurance companies of the country. He was known as an energetic, enthusiastic agent of this great company. To Brother and Sister Hersch were born two children, Paul, a senior in Manchester College this year, and Catherine, a freshman. For a while the Hersches had their home at Champaign, Ill., but in recent years they have been located at Elgin, where Bro. Hersch has been very much interested in church work. He also attracted the attention of his district, which has placed upon him several responsibilities. He is now a member of several important committees for the general brotherhood.

New helpers associated with Bro. Hersch are: Bro. Earl H. Kurtz, secretary of the Publishing House, a son of Elder Michael Kurtz of Richland, Pa., well known in Eastern Pennsylvania; Bro. Omer B. Maphis, for many years superintendent of the Bethany Hospital, who is to be sales manager for the House; and Bro. Ora W. Garber, recently chosen literary editor. Bro. Hersch and his helpers have taken hold of the work with vigor and promise a successful management of our Publishing House and its publications. We wish for all of these a most successful service in behalf of the church and her interests.

North Manchester, Ind.

HOME AND FAMILY



The Woods I Know

BY VALLEY DIEHL MILLER

Come walk with me in woods I know,
Where trailing arbutus must grow.
The dogwood and the laurel, too,
Redress in spring the hills anew.
The stately oak and whispering pine
Match maples red, junipers fine.
In hidden bowers the grapevines swing—
A rare retreat near brooks that sing.
Tall chestnut trees where squirrels play
Are seen beyond the flowers so gay.
As we walk through fern and brush
In charming bird songs there's a hush.
With every step the fact is clear
That God's own handiwork is here.

Fort Defiance, Va.

Send That Child to Camp!

BY ROLAND L. SHOWALTER

The warmth of another springtime brings to the mind of every adult thoughts of the coming summer. However, this season of springtime, marked as it is by the close of another school year, brings different thoughts to the mind of the able adolescent child. His thoughts turn to vacation-time themes, and a summer vacation is surely the rightful heritage of every school-age boy and girl. But today a new conception of vacationing fills the mind of the young. The farm vacation has taken second place in the young urban's mind, and the life of the city cousin has lost its attraction for the young folks of the farm. A new adventure is claiming their attention. "Camp is what I want this summer," they say, and may I add emphatically, "Parent, send that child to camp!"

Choose a good church camp; there are many in our denomination. We are leaders among American churches in camping programs. Twenty summers of experience are behind your nearest Church of the Brethren camp. Notice the competent list of camp leaders: our best ministers, our finest college students—men and women who have made marks in many professional fields, all combining their efforts to offer your child a camp experience that will color every day of his coming school year. Then if you have never had a child in camp, sit back and see for yourself how vacation can be spelled c-h-a-r-a-c-t-e-r b-u-i-l-d-i-n-g rather than l-o-a-f-i-n-g.

First of all, you will want to eliminate all the worries that bother "deserted" mothers in vacation months. Don't worry about the company your children at camp will be in, for any rowdy element admitted to a church camp is soon suppressed by the stronger boys and the leaders. You will find at least one leader for every ten campers. Do not worry about their health habits. They will be given a toothbrush if they fail to bring one, and the leaders will see that soap is never spared, not to mention the fine effect that the hair-combing example of others will have on locks usually uncombed. Do not worry about their being injured. The leaders have erased all borderline activities from the camp schedule, and so far as the little cuts and bruises are concerned, the graduate registered nurse has everything ready to care for such emergencies. Do not worry about homesickness. If it does occur, just remember that it is one affliction that does more good than harm, for second attacks of this malady are rare. Don't worry about their appetites. They'll not lose them; that would be impossible in camp. Work and play will make any one eat, and the food will be plentiful with a menu planned with the assistance of either the nurse or a dietician. So rest your mind, mother, and start thinking of the "blessings," if you will, that camp will provide.

Above everything, the child will learn that the world does not revolve around him. It may at home, but in camp he is but one citizen in a community. The new campers will find that whining, teasing, crying and laziness will get them exactly nowhere, and with that lesson they will really have learned something of the art of social adjustment. They will learn to get along with all types of children. The best swimmer and the non-swimmer may be their cabin mates. The most bashful lad in ten counties may be on their right at the table while their left elbow is touching the camp hero. And here without parental supervision they will successfully work out these difficult adjustments for themselves.

The camper will learn more Bible in this week than in a normal quarter of Sunday-school lessons. He will learn a craft, and come to see the beauties of nature with new interest, all under Christian leadership. He will learn to understand the church of which he is a part, and to know young folk from all over the district and state. He will come to see the universality of our church program for nearly every camp will have a missionary as one of its leaders. The camper will come to see that a minister is something more than a preacher; that he is a companion, a counselor, a pal, a real life leader as well as a camp leader. This improved pastor-adolescent relationship will remake your child's church attitudes. Around the glowing embers of the campfire campers find a new melody in their own voices as they sing with youthful vigor the choruses of their camp and faith. Then as the embers die and their tired bodies welcome the approaching night with the rest it brings, they will listen more intently than ever to a message from the experiences of others.

The Christian camp is the mightiest instrument of religious education that your church has, mother. The stories are many, even in our smaller camps, of the lives that have been completely remade in one short week. Make your child's vacation this year a camp experience, and the problem of summer vacations will forever be solved; he will know that nothing else could match a week in the camp he has learned to love.

Mansfield, Ohio.

Glorious Heroes

BY HOWARD HENRY KEIM

Concluding the Eighth Story-Sermon on The Quest for Happiness

II. Joy in Discovery of the Better Self

The glorious heroes of the ages have found the truest happiness in the discovery of the nobler self. The Master once said, "He that loseth his life for my sake shall find it" (Matt. 10: 39). The Apostle Paul had so lost himself in the cause of Christ that he could say, "I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2: 2). When the self is thus lost in a transcendent cause, it matters little what may happen to the self. Paul said, "To die is gain" (Phil. 1: 21). The three Hebrew children could defy their king's threat to burn them alive with the words, "Our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. 3: 17, 18). Here are people who could not be cowed nor terrorized by threats of personal injury. They were happy because they possessed a quality of the divine. We may have it, too. Man is normally selfish, but God is love and wholly unselfish. He would like to help us develop into beings more like himself. God has sacrificed his dearest and best for our uplift and redemption. Whenever a human personality catches the vision of his Creator's sacrificial, redemptive purpose and responds co-operatively to that purpose he has discovered the source of life's eternal joy.

One of the crying needs of modern Christianity is for more of the glorious heroes who are willing to pay the price of true discipleship, who are willing to suffer whatever is necessary for the cause of righteousness. We are put to shame by the worldlings who in this modern age are willing to lay down their lives for their dictators in a cause which some dictator has taught them is a righteous one. To advance the religion of nationalism there are plenty of volunteers to steer torpedoes or other cargoes of high explosives into the enemy stronghold and be blown to bits with it and them; while too many Christians are unwilling to sacrifice leisure time, talent, luxuries, the possibility of power and wealth to promote the kingdom of their Christ. As someone has said, "A great many people have been inoculated with a mild form of Christianity which prevents them from taking the real thing." Paul had the right idea when he said, "Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Rom. 12: 1). It takes more courage to live under unjust persecution than to die, but those who do so have inherited God's kingdom of love and truth and righteousness. Its exultant happiness is theirs forever.

III. A Blessed Now

Invective, slander, ridicule, abuse, exile, imprisonment, death at the stake or in the arena or by an executioner, even for the sake of righteousness, do not seem to be a very attractive array of alternatives. Yet Jesus said, "Blessed *are*" all such. It is not an otherworldly proposition, a promise of better things in the hereafter only. It is the assurance of a blessed now, for all who have the heroism to accept such a program. "Theirs *is* the kingdom of heaven" here and now. Heaven is brought to earth for them and by them. Its happiness is a present blessing for them to enjoy. Perhaps some one is asking, "How can that be possible?" It is possible because they have lost self in the larger good. Like Paul in prison they will say, "The things which happened to me have fallen out rather unto the progress of the gospel" (Phil. 1: 12). "I suffered the loss of all things, and do count them but refuse, that I may gain Christ" (Phil. 3: 8). To all such God's realm is a reality within their own minds and hearts and lives. God's will is their will. They have said to God, "Not as I will but as thou wilt" (Matt. 26: 39). They can say to their companions, "Be of good cheer; I have overcome the world" (John 16: 30); or "Rejoice in the Lord always" (Phil. 4: 4), even though they may be facing the cross or chained behind prison bars waiting their turn under the executioner's ax. They are happy because the great cause of love and truth and goodness to which they have given themselves is being advanced.

Sometimes under persecution people get a rather morbid outlook on life. They feel sorry for themselves and think only of escaping the present discomforts by passing into a better life beyond. But Jesus gives this very strong implication that we can enjoy the happiness of heaven on earth even under persecution for the sake of his great cause. Yes, the truest and noblest happiness belongs to those glorious heroes who have suffered or are suffering persecution for the sake of promoting righteousness which is truly heavenly, because God has been reincarnated in them. They are not greatly troubled by temporary inconveniences, hardships and delays because they live in the indomitable faith that God is in his universe and that his goodwill and his glorious kingdom will be consummated in his own good time. As far as they are personally concerned they have possessed the kingdom and it has possessed them so that they can rejoice in any experience which

The Bride of Spring

BY WILMA WICKLUND BURTON

The apple tree beside my window
Has donned her bride's array:
All white with pretty, pink-edged laces—
Such dainty, quaint display!
Her wedding veil the mist of morning
Ascending from the bay.

The birds' soft fluted notes are swelling—
A wedding song they sing!
And sweet are the honey-dipped caresses
Of guests on waxy wing,
Who sip a bit of rarest nectar
To toast the bridegroom, Spring!

Polk City, Iowa.

may come to them, knowing that the kingdom is advancing, growing, coming.

The text is a parable of Jesus' own life. He declared it out of his own personal experience. His thirty-odd years of human life were years of suffering and persecution for the sake of righteousness. As a tiny babe his parents were compelled to flee with him to Egypt to escape a wicked, bloodthirsty, insanely jealous king. As a young man starting his public ministry his town people and neighbors threatened his life. He was hounded from town to town by a band of morbid, prophet-killing religious officials in whose mouths the most bitter and unjust invectives, lies and slander were as common as daily food. They were not satisfied until they could taunt him there, nailed like a criminal, on a Roman cross. Yet the Master could say, "It is finished. . . . Father, into thy hands I commend my spirit" (John 19: 3; Luke 23: 46). There are confidence and radiant joy in those words.

So the glorious heroes of the world have not taken their persecution sitting down. They have been leading slaves out of bondage, preaching a dynamic gospel of social righteousness to a degenerate court, championing the cause of the poor against entrenched and corrupt officialism, exposing the corruption and abuses of superiors, breaking down class and racial barriers, crusading against war, greed, poverty, disease, ignorance and paganism. They have known that the secret of happiness is not in getting but in giving. Their lives, time, talents and possessions, therefore, have been hurled with a noble abandon into the battle for righteousness. Glorious heroes they are indeed and in truth! Theirs is the kingdom of heaven because that kingdom has grown within their personal lives and no one could take it from them. The world may think that happiness is freedom from persecution, and it evidently does, for nearly everyone is breaking his neck to avoid becoming a martyr of righteousness. But the world has mistaken pleasure for happiness. It has traded heaven for a lollypop. But sometime it will see that the glorious heroes of the ages were right and it will follow them into the kingdom of God.

May we unite our hearts in prayer!

O thou, God of eternal righteousness, who through countless generations hast tried to lead us into the higher reaches of noble living, we come humbly to thee acknowledging our dismal failure. Our thoughts and lives have been too much of the earth, earthy. We have been too willing to allow the world to dictate our ideals and policies of life.

Forgive us, Father, when we have been afraid of the hatred of the world. Forgive us if we have loved the company of the world more than we have loved thy fellowship. Forgive us for the times when we have chosen the lesser good that we might maintain the friendship of the world.

Restore unto us the joy of thy salvation. Help us to find in thy fellowship the joy which filled the lives of prophets and saints of all ages. Though the world may hate us and separate us from its company and reproach us for thy sake, may we be able to rejoice and leap for joy knowing that thou art dearer to us than a million worlds filled with sensuous joys.

We thank thee that through the ages thy providential hand has upheld and strengthened those who have dared to stand alone with thee for righteousness in a pagan world. We thank thee for the joyous spiritual fellowship with which thou hast rewarded those who have braved the persecution of the world for the sake of goodness.

As we wait in thy presence, wilt thou strengthen us in our inner spirits. If we have been cowed by the threats of a hostile world, give us courage to disregard those things. If we have been fearful of losing friends or material things because of our loyalty to righteousness, wilt thou help us to know the all surpassing values of the heavenly kingdom which thou hast given to those who endure?

Bless thy children who are beaten down by fear, greed, hatred, lust, pride and selfishness. May the strengthening power of thy divine spirit uphold them. May there be increasing numbers of those who are willing to be persecuted for the sake of Christ until the forces of evil shall be overcome by the greater force of love, and thy glorious kingdom shall be a reality in the lives of all men everywhere.

In the name of Christ our great Redeemer we pray. Amen.

Huntington, Ind.

Father, We Thank Thee!

BY JOHN ALVIN BLAIR

For the joy of life and the perfect sense
Of a conscience void of all offense,
And the heritage of an unsullied name—
Riches transcending wealth or fame;
For hope that puts to rout despair,
For grace to spurn the tempter's snare
And look for the best in every soul
With brotherhood the chiefest goal,
Father, we thank thee!

For wisdom to solve the problems vast,
And patience to do the routine task;
For faith to live and do and dare
Not for self but for those who care;
For loyal friends who day by day
Overlook our faults and feet of clay—
Forget the weaknesses they see
And love us for what we long to be,
Father, we thank thee!

For the truth revealed in nature's book—
The song of birds and the babbling brook,
The flaming glory of the setting sun
As shadows lengthen and the day is done,
For stars that gleam the whole night through
In the heavenly dome of sapphire blue
Like forget-me-nots or goldenrod
Abloom in the infinite meadows of God,
Father, we thank thee!

For the poet's dream and the prophet's demand
For common justice throughout the land;
For him who crowded the fulness of God
In mortal limits and willingly trod
The rugged path to the cross so cruel
To proclaim to man the golden rule,
And surrendered the glory of heaven above
To herald the gospel of peace and love,
Father, we thank thee!

McPherson, Kans.

KINGDOM GLEANINGS

Calendar for Sunday, May 26

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Jeremiah Announces the New Covenant.—Jer. 31: 31-37.

Christian Workers, Lot and His Choices.

B. Y. P. D., Is Education Free?

Intermediates, What Help Can We Get Through Prayer?

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Gains for the Kingdom

Ten baptized in the Martinsburg church, Pa., Bro. A. R. Coffman, pastor.

Fourteen baptized in the Kokomo church, Ind., Bro. Ray Shank, evangelist.

Seven baptized in the Concord church, Va., Bro. Arthur A. Durr, evangelist.

Two baptized in the Antioch church, Ind., Brother and Sister B. M. Rollins, evangelists.

Three baptized and four received by letter in the First church, Mansfield, Ohio, Bro. Roland Showalter, pastor.

Thirty-one baptized, three received on former baptism and two reconsecrated in the East Dayton church, Ohio, Brother and Sister B. M. Rollins, evangelists.

Nineteen baptized, two received by transfer of membership and a number of lives rededicated in the Second church, South Bend, Ind., Bro. J. E. Whitacre, evangelist; Bro. Edward Stump, pastor.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Brother and Sister B. M. Rollins, June 16-30, in the Ozark church, Mich.

Bro. M. J. Brougher of Greensburg, Pa., June 24, in the Montgomery church, Pa.

Bro. B. F. Waltz of Philadelphia, Pa., May 19 to June 2, in the Center Hill church, Pa.

Bro. Ernest E. Muntzing of Rockingham, Va., June 11-23, in the Brick church, Greenland congregation, W. Va.

Bro. Emra T. Fike of Eglon, W. Va., June 9, in the Oak Grove church, Md.; July 7, at Harness Run, W. Va.; Aug. 11, at Paxton, Pa.; Sept. 18, at West Brownsville, Md.; Oct. 6, at Reading, Pa.; Nov. 3, at East Berlin, Pa.

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Personal Mention

Bro. Emra T. Fike changes his address from R. 2, Oakland, Md., to Eglon, W. Va.

Bro. Oscar R. Fike is leaving Cordell, Okla., shortly to take up the pastorate of the Copper Hill church, First District of Virginia. After June 1 he should be addressed at Airpoint, Va.

Dr. Ida Metzger, in India missionary service for five and a half years, has been for the last eight and a half one of the head physicians in the hospital at Ypsilanti, Mich. She and her sister, Effie, guests of friends in our mission offices, were among the Messenger's recent visitors.

Dean A. C. Baugher of Elizabethtown College will be the guest speaker at the home-coming planned for the Bermudian meetinghouse, Lower Conewago congregation of Eastern Pennsylvania, June 2. A cordial invitation to this all-day program and "a special invitation to the progeny of the Bermudian ancestry."

Bro. A. J. Peebler, one of our pioneer preachers of the West now residing near Wichita, Kans., has our congratulations. He has just passed life milestone number ninety-three. He "heard Abraham Lincoln make his first speech in his campaign for president and also heard his debate with Douglas on the slavery question."

Bro. R. E. Mohler of McPherson, Kans., while on his way to Conference, will speak at several meetings in Ohio. On Sunday morning, June 2, he will be at the first church in Dayton; Sunday afternoon, at Camp Zion; Sunday evening, at Hartville; and Monday evening, at Ashland. This will be his first visit to Ohio churches.

Bro. H. C. Early of Bridgewater, Va., writes: "I gratefully acknowledge the receipt of many cards and letters on reaching my recent eighty-fifth birthday, extending congratulations and every good wish for peace and happiness in the years yet to come. Here is my expression of sincere appreciation of lovely remembrances. God bless you every one."

"The earthly pilgrimage of Sister C. B. Smith came peacefully to an end this morning at 7:20." That was the word that came to us a few hours later Thursday of last week from Pastor C. G. Hesse of Bridgewater, Va. A long life partnership of rich fruitfulness for the church and of rare domestic beauty has been broken. Our sympathies and yours will go out to Bro. Smith in his new loneliness.

Bethany seniors to the number of twenty spent last week's Tuesday as guests of the General Ministerial Board and the Brethren Publishing House. For names and faces refer again to the Church at Work department in our issue of April 27. There was a look at book manufacturing processes, also conferences with editors and secretaries, some eating together, a bit of speechmaking by Secretary Zigler and General Manager Hersch and friendly fellowship all around.

A letter to Bro. Bonsack from President Otho Winger says: "I am glad to say I am some better. In fact, just now I am sitting in the chair and dictating this letter to my secretary. I am not sure how rapidly I am going to improve. The doctors say I will get better but insist that I take it rather slow for awhile. Just how long that 'awhile' will be I am not quite sure. I am anxious to attend the Conference at Ocean Grove but will not go unless it seems wise for me to do so."

Sister Susie M. Thomas writes from the College of Chinese Studies, Peking, China: "Every day at 8:20 A. M. we have devotions and either an outsider or a student leads us in our meditation. At 8:45 o'clock we meet together for our new words and phrases. Here our teacher does all the talking. Afterwards we divide into groups; some go to sectional classes and some have individual instruction. . . . In the past eleven weeks we learned about nine hundred new phrases and to write one hundred fifty new characters."

Sister Mary Schaeffer of the China field landed safely at San Francisco, Calif., Wednesday, May 15. Her boat was six days late. The Homer Brights are not due for one month yet.

Bro. James H. Elrod, pastor of the First church of Wichita, Kans., has been elected president of the Wichita Ministerial Association for the coming year.

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Miscellaneous Items

Owing to a road building project, the meeting by Bro. B. E. Waltz, scheduled for June 2-15 at the Corner church, Licking Creek congregation, Md., has been postponed until a later date.

Sunday Music at Ocean Grove is the title of an article by Bro. Perry L. Huffaker, director of Conference music, which should be read by all who intend to sing in the Conference choir. See page 25 of this Messenger.

Best railroad rates to Conference are those to the New York World's Fair. These can be secured from all parts of the United States. Western clergy to Chicago and coach from there on is a good combination.—W. W. Slabaugh.

The Hicksville church of Northwestern Ohio has an all-day home-coming tomorrow, May 26. Basket dinner and special speakers. The afternoon program will be a dedication of the new parsonage. "Old friends of the church are invited to attend," says Pastor C. C. Cripe.

Camp Mack Youth Conference is scheduled for May 31—June 2, with delegates from the churches of Indiana, Ohio, Michigan, Illinois and Wisconsin. It is the first regional conference of its kind to be held. The speakers and leaders are coming from many quarters. Amongst them are D. W. Kurtz, C. D. Bonsack, Leland Brubaker, Dan West, H. Spenser Minnich, and A. F. Brightbill. Mrs. Rosa Page Welch, a noted Negro soloist of Chicago, will be present through the conference. Lester Young will have general charge of the conference.

Dedication of Camp Mack Auditorium will take place Sunday afternoon, June 2. This building is a project of the men of the churches in Indiana. It has been in the process of building for eight summers and is now being completed. The dedicatory address will be given by Dr. D. W. Kurtz of La Verne, Calif. The afternoon session will be at 3 P. M., D. S. T. The evening program, at 8 P. M., will be rendered by individual choirs from local churches and by a massed choir of singers from the churches of the area. The general public is invited.—L. W. Shultz.

Manchester College. The fifty-first year of Manchester College is nearing a close. We have had a large attendance throughout the year. The graduating class will be the largest in the history of the school. The final commencement exercises will be on Monday, June 3, at 9 A. M. Dr. Charles Gilkey will deliver the address. On the evening before will be the baccalaureate service, with the sermon preached by Dr. A. W. Cordier, the faculty adviser of the senior class. The alumni will meet on Saturday. Friends and patrons of the school are invited to attend these programs. Preparations are being made for the Institute of International Relations to be held here at the college in June. Speakers of national and international reputation will be on the program. Information may be secured from Dr. A. W. Cordier, North Manchester, Ind.



Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

The Gist of the Bible. Alvin E. Bell, D. D. Zondervan. 169 pages. $1.00.

Perhaps you have often wished you could have at hand a book which gives briefly the gist of each book of the Bible and shows at the same time something of their relationship to each other. Dr. Bell, pastor of the Glenwood Lutheran church, Toledo, Ohio, gave us such a book a few years ago. Using two or three pages for each Biblical book, Dr. Bell presents a life-related, Christ-centered summary of it. He writes from the viewpoint of a conservative scholar, and shows a reverent familiarity with the Bible. Although you may not see as he does on every point you will be stimulated to further study by reading and considering his views. This is a useful book for preachers, teachers and Bible lovers in general. It is no substitute for one's own reading of the Bible, but is an aid to understanding what one reads. Since the price of this volume is only one dollar, you get the gist of each Biblical book for a cent and a half.

Ora W. Garber.

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Standing Committee for 1940

Africa .....
California, Northern .....Wilbur I. Liskey
California, Southern and Arizona, C. Ernest Davis, G. K. Walker
Canada, Western .....J. H. Brubaker
China .....W. Harlan Smith
Colorado .....Roy E. Miller
Denmark .....
Florida and Georgia .....I. R. Pletcher
Idaho and Western Montana .....S. J. Kenepp
Illinois, Northern and Wisconsin, M. Clyde Horst, Foster B. Statler
Illinois, Southern .....W. T. Heckman
India, First .....
India, Second .....
Indiana, Middle .....W. C. Stinebaugh, Moyne Landis
Indiana, Northern, David Metzler, John Metzler, Edward Stump
Indiana, Southern .....Jacob A. Miller
Iowa, Middle .....L. A. Walker
Iowa, Northern, Minnesota and South Dakota ....Earl M. Frantz
Iowa, Southern .....C. A. Albin
Kansas, Northeastern .....Guy H. Brammell
Kansas, Northwestern .....Earl Myers
Kansas, Southeastern .....H. L. Ruthrauff
Kansas, Southwestern .....Clinton I. Weber
Maryland, Eastern .....I. S. Long, Ralph E. Shober
Maryland, Middle .....Paul M. Robinson, Elmer S. Rowland
Maryland, Western .....Arthur Scrogum
Michigan .....H. V. Townsend
Missouri, Middle .....I. V. Enos
Missouri, Northern .....J. F. Van Pelt
Missouri, Southern and Arkansas .....S. J. Neher
Nebraska .....David G. Wine
North Dakota and Eastern Montana .....Ray Harris
North and South Carolina .....C. B. Miller
Ohio, Northwestern .....Walter D. Landes, Jay F. Hornish
Ohio, Northeastern .....Arthur L. Dodge, Wilmer A. Petry
Ohio, Southern ....G. L. Wine, H. H. Helman, J. Perry Prather
Oklahoma, Panhandle of Texas and New Mexico, Albert Williams
Oregon .....F. H. Barr
Pennsylvania, Eastern, H. F. King, Michael Kurtz, Nathan Martin
Pennsylvania, Middle ....A. R. Coffman, W. N. Staufer, H. H. Nye
Pennsylvania, Southeastern, New Jersey and Eastern New York
.....B. F. Waltz, Ross D. Murphy
Pennsylvania, Southern .....
.....S. C. Godfrey, J. E. Trimmer, J. E. Rowland
Pennsylvania, Western .....
.....J. A. Robinson, C. C. Sollenberger, Q. A. Holsopple
Sweden .....
Tennessee .....S. H. Garst
Texas and Louisiana .....J. F. Hoke
Virginia, Eastern .....Davis Nolley
Virginia, First ....J. W. Ikenberry, L. N. Kinzie, J. S. Showalter
Virginia, Northern ....S. D. Zigler, C. E. Long, Earl M. Bowman
Virginia, Second .....
.....Paul H. Bowman, Samuel A. Harley, John T. Glick
Virginia, Southern .....H. W. Peters, C. A. Flora
Washington .....Paul S. Longenecker
West Virginia, First .....W. W. Bane, M. L. Riggleman
West Virginia, Second .....H. C. Sander

OUR MISSION WORK

News From Bulsar, India

BY VERNA BLICKENSTAFF

During the winter season we have one month which we call the evangelistic month. Every member of the church is supposed to do some special evangelistic work. The time is divided into four parts. During one week the school had charge and the pupils went out into the surrounding villages. Another week the hospital staff was definitely responsible, and so on.

The Christian Endeavor young folks asked that they might have a week. It was granted to them and they went out among the villages. They were in a different village every night showing pictures, selling gospels and giving out tracts. They had a grand time. Some of the young men became so interested in the work that they continued on with their program after the week was past.

Elder Govindji Satvedi is out much of the time in the villages where Christian schools are located. He stays at each village as long as possible. On each Wednesday afternoon when the Bulsar dispensary is closed and on each Sunday afternoon some of the hospital staff and some of the Christian Endeavor young men go out to the village where Govindji is and help with the meetings.

One Sunday afternoon I went along with the group of twenty. We left Bulsar at two o'clock and returned at midnight. We drove six and a half miles in a bullock cart. Some of the men went on bicycles. I took three young women with me.

Just before sundown fifteen applicants were baptized in a near-by river. The village people are of the Dhodia caste and thirteen of those baptized were village people. One was an old grandfather and the others were young men and schoolboys. The other two were from Bulsar, one being on our hospital staff and the other a young man who is in charge of the railway filter plant. Elder Govindji administered the rite. This group of new Christians will open the entire village to Christian work and we hope we may enter this door of opportunity.

On the following Sunday, Elder Govindji said there were fifteen to be baptized in another village three miles away. We went there also. All who desired to be baptized waded into the river at once and instead of fifteen, there were thirty-four. Among them was the patel (headman) of the village.

A mission school has been in this village for five years. This headman had given a plot of ground for the school site and the people of the village had built a nice school building. The mission had furnished only the heavy timbers for the building.

The teacher of this school is a mission schoolboy who attended the Wankel school. For awhile he had no work and then Elder Govindji encouraged him to find a place and start a school. The school in this village is the school he started. It is encouraging to see that the seed sowing has already brought a harvest.

Bulsar, India.



Reader's left, nine of the fifteen who were baptized in a Dhodia village one Sunday evening. Elder Govindji Satvedi administered the rite. Reader's right, Virabhai Amthabhai and his family. He is the Bulsar hospital evangelist. The daughter, Anna, standing on the left side, has finished her high school work and plans to enter the Ludhiana hospital in North India to study medicine.

What to Pray For

Week of May 25—June 1

In February of 1938, Dr. Lloyd Cunningham and Ellen Edmister Cunningham sailed for China. During the past year the church has become better acquainted with the Cunninghams through the series of twenty-odd interesting letters which have appeared in the mission department of the Gospel Messenger.

The Cunninghams are now located at Ping Ting Chow to carry on the work which the Dr. Parkers were doing until they came home on furlough.

Recently the General Mission Board received a letter from the China field secretary in which he enclosed a copy of a letter from the American Board Mission written to our China mission:

Taiku, Shansi, China.

Dear Minor,

On behalf of all the members of this station, I want to thank your mission for the loan of Dr. Cunningham during Dr. Wilbur's illness. Words fail to say how much we appreciated all he did for us. We shall be eternally in debt to you for this friendly service.

With Dr. Miao at the P. U. M. C. for a special period of study, and then with Dr. Wilbur, Dr. Tien and later Dr. Modern themselves all sick, and with a hospital full of patients and with crowded clinics, we were at our wits end. As Fenchow now has only one foreign doctor, our only hope seemed to be Ping Ting. We therefore wrote over in desperation, hoping that some one could come, but realizing that if no doctor could be spared we would still be no worse off than before. . . .

When it became clear that Dr. Wilbur was a very, very sick man, and especially after his case was diag-

nosed as typhus, we wondered what we would ever have done had Dr. Cunningham not been on the job. Dr. Cunningham stayed right with Dr. Wilbur, fighting every inch of the way for his life. All of us, including Mrs. Wilbur, feel that everything possible was done to save our beloved doctor, that the outcome could not have been different no matter who had handled the case.

We were very much impressed with Dr. Cunningham, both as a physician and as a man. This is the first opportunity most of us have had to know him. Your mission is indeed fortunate in having such a valuable worker. We congratulate you and we thank you from the bottom of our hearts.

Sincerely yours,

Philip D. Dutton, General Secretary,
Taiku Station Association.

This letter touches our hearts. When Sister Nettie Senger was very low, it was Dr. Wilbur who worked diligently to spare her life. How thankful we should be that Dr. Cunningham could minister to him in his last hours. Let us pray for the Cunninghams.

Relief Needed

BY H. SPENSER MINNICH

In Behalf of the Brethren Service Committee

For the World's Suffering Humanity

The Church of the Brethren has a heart of sympathy and through the years has engaged in many relief projects for plague, flood, famine, earthquake, stricken people. In recent years we have taken a keen interest in neutral relief in Spain. Almost immediately when the war broke out in China we commenced giving relief.

The Brethren Service Committee which was set up by the Boards to promote general peace-relief efforts had a meeting in April. From this meeting we can report Brethren peace-relief activities.

China Relief

A sum of $1,200 monthly for the next five months was appropriated for relief in the Shansi province, to be administered under the direction of our missionaries there. This is in addition to other relief work being carried on by Howard Sollenberger in another area. Leland Brubaker, on his recent trip to China, found thousands of Chinese in our own mission territory who will starve unless help comes.

Japanese Relief

A small sum, five hundred yen, was appropriated to the Friends Center in Tokio for the purpose of carrying on work among blind soldiers who have returned from China.

Refugee Work in Cuba

We have been carrying on relief work among European refugees in Cuba. Lowell Wright has been the Brethren representative there and as he returns to America in June, Paul W. Kinsel is authorized to continue the work in Cuba during the summer months of 1940.

Spanish Refugees in France

Paul Bowman, Jr., during the past winter has been in France continuing the Spanish refugee work carried over from Spain into France. He is returning to America, expecting to be here in time for Annual Conference.



Relief Workers as Camp Leaders

It is hoped that David Blickenstaff, Paul Bowman, Jr., and others who have worked in relief may be among the young people in camps this summer to report what we have done and to work for peace through our ministry of service and goodwill to needy people.

Refugees in Our Colleges

Each of our schools has taken an interest in the refugee problem. Refugees on college campuses have found a warm welcome. In most cases the schools are giving free tuition and contributors are providing money to help care for other expenses. The Brethren Service Committee authorizes an underwriting of $100 each to our six colleges and to our seminary to carry on this refugee program. Contributions for this purpose are needed.

The General Plan of Contributions

Every home in the Church of the Brethren is asked to maintain on the dining table a cup into which a penny per meal or per day will be placed and the money brought into the local church on the last Sunday of each month. Local church treasurers and pastors should be sure to set up plans for the receiving of this money monthly. It should be promptly sent to the General Mission Board, Elgin, Ill. Money which is not designated for any particular area will be accepted for the General Peace-Relief Fund. This is a goodwill, Christian, world-wide, nonpartisan relief fund for use where needed to save life and promote peace. Many people are designating for China relief.

Many friends and neighbors of the Brethren have inquired about ways of getting funds to relief areas and we suggest you encourage and even invite them to contribute relief money through Brethren channels.

Elgin, Ill.

THE CHURCH AT WORK

What You Should Know About Adult Work

The Origin of the United Christian Adult Movement

The date of the official birth of the United Christian Adult Movement is August of 1936. This was when the Conference of Adult Workers meeting at Lake Geneva, Wisc., decided the time had come to launch a movement which would seek to revitalize church work with adults joining them in a united movement of Christian action.

There are causes for any great movement. The United Christian Adult Movement is no exception. For some time the Committee on Religious Education of Adults had been aware of the need for something more vital in adult work than was at that time taking place in the churches. The committee recognized the great work with adults which had been done in previous periods of activity in the work of the International Sunday School Association to which are attached such great names as W. C. Pearce, William S. Bovard and others. It was recognized, however, that what the present day requires is not to go back to previous movements but to go forward in something that is adequate for our day.

The sense of need for a Christian adult movement was heightened by the fact that there were a developing children's program and a realization that Christian education of children cannot go forward very effectively unless it is accompanied by the Christian education of adults. It is well recognized that the education of children is given not only in the form of schools in which Christian ideals may be taught, but also in homes and in the community where they observe what adult Christians are doing.

In the second place, the Committee on Religious Education of Adults was conscious of the extensive movement among Christian youth known as Christian Youth Building a New World. Again it was recognized that youth cannot build a new world unless they have the cooperation of adults. The enthusiasm of youth should be coupled with the mature experience of adults as the two go forward in the building of a new world.

In the third place, the committee was conscious of the great need for adult Christian service in face of the needs of the world. On the one hand, the committee saw the low ebb of spiritual enthusiasm for Christian service on the part of most of the adults of the church. On the other hand, the committee saw the great need for Christian service in many areas of life in the modern community as well as on the world field. If the adults of the churches of America could be united in a great program of Christian action, some genuine results might be achieved.

The need for a united movement was borne in upon the committee through a realization of the limited resources available for adult work. Few of the denominations and only one of the state councils had full-time leadership in the field of adult work. If these employed workers should seek to do this job single-handed, it would be a slow process indeed. On the other hand, it was recognized that there are abundant resources in the churches themselves and in interdenominational agencies which are potentially available for adult work if they can only be integrated and focused upon adult needs. This perhaps more than anything gave rise to the enthusiasm for a united Christian adult movement in which the resources of all might be brought together. Moreover, the effort was to be made to unite all adults in a common purpose in the achievement of a common task.

Right from the start it was made clear that what the Committee on Religious Education of Adults had in mind was not the setting up of a new organization, but the launching of a movement which would work within the present framework of organization in the local church, denomination, state council of churches, and other interdenominational agencies.

Thus, in brief, we have the beginning of the United Christian Adult Movement. If it be objected that what has here been described is not really a movement, that point must be readily granted. It is, however, the work of adults with and for adults and in that sense it may be thought of as a movement. Whether it be a genuine movement or not, at least it is a well-conceived and well-co-ordinated program through which the adult work of all Christian agencies may be strengthened and may be concentrated upon some highly important goals.

No one who has observed the developments in the field of adult religious education in the past few years can deny that great new impetus has been given to it through the United Christian Adult Movement. A growing literature of books and pamphlets is being developed. New curriculum materials are being produced. The subject of Christian education of adults is appearing more frequently on convention programs and in training schools. The church is becoming aware of the need for religious education of not only children and youth but also of the adults of the church.—Paul H. Vieth.

From Minutes of the Board of Christian Education

The following report of the National Adult Work Council meeting was presented by D. D. Funderburg to the Board of Christian Education at its regular meeting April 15, 1940. The report was approved by the board and will no doubt be of interest to all pastors and leaders of adults.—Ed.

The Council on Adult Work met Saturday, April 13, 9:00 A. M. to 9:30 P. M., with a few minutes out for lunch. Mrs. Murphy, Miss Mow, Foster Statler, Robert Noffsinger, Lawrence Shultz, E. M. Hersch, and D. D. Funderburg were present. Shultz and Hersch substituted for Baugher and Weldy, who could not be present. M. R. Zigler, Leland Brubaker, Dan West, and other members of the staff were present.

The council faced the task of building a program for the adults of the Church of the Brethren. The purpose of this program is to keep adults growing and increasingly active in the Christian life. The council recognized that adults constitute the key by which many doors to social and spiritual progress may be opened. When adults are inactive they drag down the whole program of the church; when they are alert and aggressive they carry the whole program forward.

The council agreed that adults have many experiences and problems with which they need help. Some sixty of these needs were examined. They are in the areas of the Bible in Life, Personal Faith and Experience, Christian Family Life, Church Life and Outreach,

Community Issues, Basic Social Problems, and World Relationships.

The adult program for 1940-41 was considered. It was agreed to recommend the use of Learning for Life, the study program being prepared and recommended by the International Council of Religious Education. It may be thought of as graded lessons for adults. The new edition will contain fifty-eight courses for study, worship and action.

It was agreed to emphasize next year a special study of—

1. The Bible—"Exploring the Bible" or a Book of the Bible.
2. Missions—January, using books recommended by the Missionary Education Secretary.
3. Peace—text to be suggested by peace education secretary.
4. Liquor and other Narcotics.
5. Economic Life and Stewardship—Bro. Minnich's recommendations to be considered.

The Christian Workers' outlines are to be continued and written to harmonize with the special studies. They are now called Adult Discussion Outlines and appear in the Church at Work Section of the Gospel Messenger each week, two weeks in advance.

The special study is to be made either in Sunday-school hour, Sunday evening discussion groups, mid-week services, fireside groups, or by individuals. The texts, reference books and reading materials for each course will be recommended and advertised in special literature and through the Church at Work section of the Gospel Messenger.

This program of study will be presented to district boards of Christian education and through pastors and leaders of adults in the local churches. It is thought well to ask men's and women's work to give encouragement through their organizations to this adult program of study, worship and action.

Young adults and their needs were given consideration. It was agreed that one becomes an adult by reason of his experiences rather than by having passed a certain number of birthdays. The church should endeavor to give help with these new experiences, such as leaving the parental roof, marriage, the problem of making a living, parenthood, rights of citizenship, etc.

It was agreed to endeavor to get churches to realize the importance of young adults and attempt to build an adequate program for them, and also endeavor to use them in important official committees. The young adult program will be a part of the adult program, not a separate department.

It was agreed that adult work could be advanced by closer correlation of men's and women's work with other adult agencies. It was suggested that adults be encouraged to do together those things that can best be done together, such as pursuing the study, worship and action program as mentioned above; that men be encouraged to do only those things which men can best do alone. The following things were mentioned:

1. Helping trustees with care and maintenance of church property.
2. Helping finance committee with finance program.
3. Helping pastor with his program of visiting, fellowship and evangelism.
4. Helping youth to camps (all kinds).
5. Big brother idea for boys of church and community.
6. Act as counselors to individuals and groups needing help.
7. Help with unemployment problem, especially youth who desire to marry but who do not have jobs or homes.

Women may well provide for activity for the many women not being used in church organization, and provide for leisure activities of women—study and fellowship groups, aid society work, work not provided for by whole groups.

It was agreed to encourage regional adult training camps, of which there are ten scattered across the nation. They are set up by the United Christian Adult Movement, last one week, and are planned to train workers for adult work.

It was agreed to encourage the use of adult literature being produced by the United Christian Adult Movement and the International Council.

Adult training institutes are to be encouraged, locally and in sections and districts, some for a week, some for a week end, and some later afternoon and evening sessions; also joint interdenominational efforts to train leaders.

Suggestions for the promotion of the total adult program:

1. Total program discussed at Annual Meeting with

ADULT DISCUSSION OUTLINES

Character Studies

Patience (See Job)

Scripture: James 1: 12-18

Sunday, June 8

I. Introductory Note

Keeping kindliness of heart, with hope and perseverance under vexatious circumstances, is a quality of character too often neglected by Christian people.

II. Job, the Patient

1. A good man with wealth (Job 1: 1-5).
2. Satan believes him to be insincere in his love for God (vs. 6-12).
3. Job loses his work animals and servants (vs. 13-15).
4. He next loses his sheep and herdsmen (vs. 16).
5. He loses his camel train and servants (vs. 17).
6. He loses his sons and daughters (vs. 18, 19).
7. Job worships and trusts God (vs. 20-22).
8. Satan still doubts Job's integrity (Job 2: 1-6).
9. Job loses his health (vs. 7-10).
10. Job loses the sympathy of his friends (Job 2: 11ff.).
11. Job suffers all this but continues to believe he is not being punished by God for his sin.
12. His patience is rewarded (Job 42).

III. Discussion

1. Can we keep courage and kindliness of heart toward God and our fellow men:

When our property slips away?
When unemployment calls at our door?
When our friends are taken by death?
When health is replaced by suffering?
When war stalks through the world?
When friends misunderstand us?

2. Does it help to know that suffering is not always due to the sufferer's sins? To know that suffering is a testing which may be necessary to greater achievements in the Christian life?

adult groups, with attention given to organization, enrichment of present program, special study.

2. Discussion in national council meetings of both men's and women's groups.

3. Discussion in district board meetings.

4. Program presented through letters and regular publications.

United Christian Adult Conferences

During the summer the following adult training conferences will be held. These conferences are for leaders of adults. This includes pastors, adult church school superintendents and teachers, chairmen of men's work and women's work, and leaders of young adults. The cost will vary from $11 to $15 according to the camp. They are being sponsored by the United Adult Movement, which includes adult workers from many denominations in the United States and Canada.

Each denomination is limited to a few delegates from each state. The registrations must be in soon to insure a place in the camp. Write the Board of Christian Education, Elgin, Ill., for folder and further information.

June 3 to 9—Pacific Northwest: Pacific University, Forest Grove, Ore.

June 15 to 22—Pacific Southwest: Idylwild Pines Camp.

July 7 to 13—Western Great Lakes: Oakwood Park (Lake Wawasee), Ind.

July 15 to 22—Mid-Atlantic: Massanetta Springs, Va.

July 20 to 27—Northeastern: Northfield, Mass.

July 22 to 29—Rocky Mountain: Geneva Glen Camp, Indian Hill, Colo.

July 29 to Aug. 4—Upper Mississippi: Frontenac, Minn.

Aug. 11 to 24—Nova Scotia, with Co-operative Seminar: Francis Xavier University.

Aug. 11 to 18—Ozarks: Assembly Hill, Hollister, Mo.

Aug. 24 to 31—Eastern Great Lakes: Dunkirk, N. Y.

Materials on Adult Work

Adults in Action (Adult Work in the Local Church), 1938 ..... $0.15

Christian Action on Social Problems, 1939 ..... .15

Christian Adults at Work ..... Free

Group Work With Adults Through the Church, 1938 .15

It Has Been Done ..... .15

Learning for Life (a guided study program for adults), Revised, 1938 ..... .15

List of Suggested Study Courses ..... Free

Personal Religious Living, 1939 ..... .15

Recreation for Adults ..... Free

Religious Leaders and Adult Education, Petty .... .05

Schools in Christian Living, 1939 ..... .15

Suggestions for Developing a Program of Adult Education in the Local Church (Mimeographed), D. D. Funderburg ..... Free

United Christian Adult Movement in the Local Church, 1937 ..... .25

United Christian Adult Movement—What It Is and What We May Do About It, 1938 ..... .05

United Christian Adult Movement Program and Field Manual, The ..... .15

Young Adults in the Church, 1939 ..... .15

Your Church and Its Program, Harry C. Munro .. .25

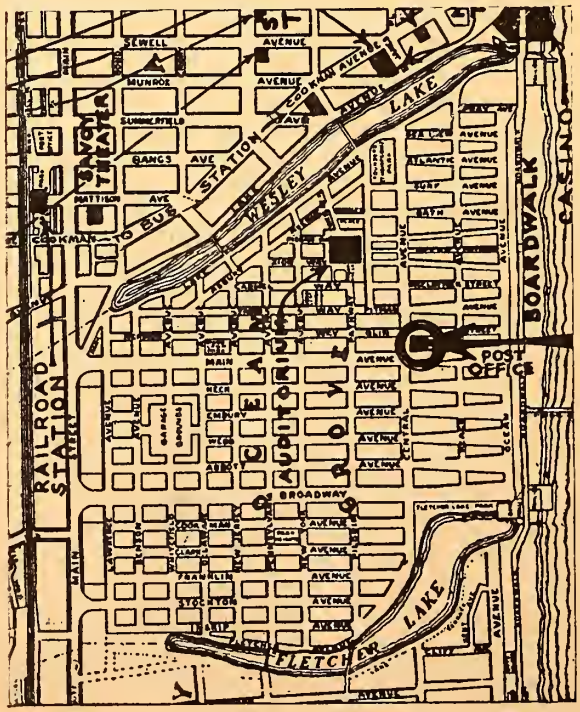
Your Church and You. .....15c per dozen, sample copy ..... Free

Youth to Adulthood in the Church, 1939.....15c per dozen, sample copy ..... Free

Instructions for Using Youth to Adulthood ..... .05

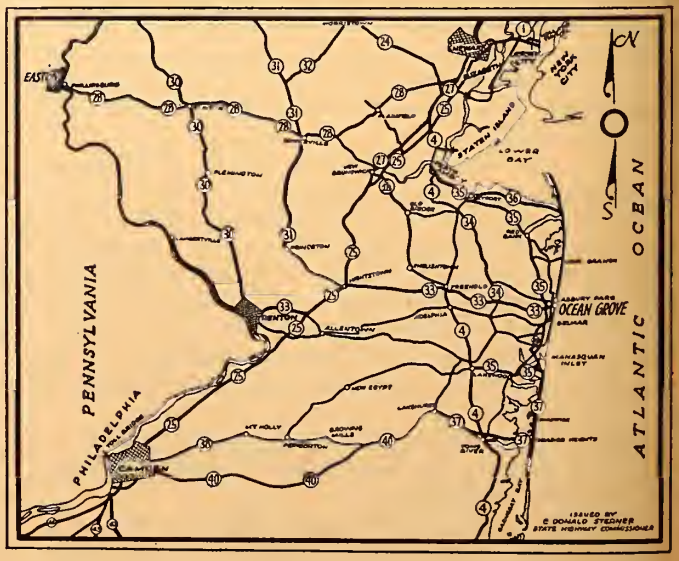
What Would You Do If, 1939 .....15c per dozen, sample copy ..... Free

Instructions for Using What Would You Do If .... .05



Reader's left: Map of Ocean Grove. Note Location of the Auditorium.

Reader's right: Road Map Showing Routes to Ocean Grove. Maps Courtesy of Ocean Grove Hotel Association.



CORRESPONDENCE

Dedication of the Sunnyslope Church

The Sunnyslope Church of the Brethren, located five miles north of Wenatchee, passed another milestone in its history on Sunday, March 31, when folks came from miles around to dedicate the new church home at this place.

The old building, erected in 1904 under the leadership of Bro. Amos Peters, who came here from North Dakota, was the first Brethren church in this section of the state. It has been a landmark in the community for many years.

On Sunday morning, March 26, 1939, fire destroyed the old building, although most of the furniture was saved. Services went on during the summer in an apple packing shed near by. By Aug. 1 the basement of the new building was completed and services were conducted there during the fall and winter months.

The new building has been carefully planned to meet the needs of our growing Sunday school which has three departments. It has a well equipped nursery close to the auditorium for the convenience of mothers and their babies. Materials for our modern, convenient kitchen were furnished by the ladies' aid. The building is equipped with a heating system that affords the greatest ease in firing and heating the rooms. The building also has a complete system of electrical wiring with numerous outlets for every purpose.

Most of the work on this structure has been donated. When entirely completed, it will have a value of $8,000. The intermediate and junior boys are raising money to purchase a bell which will ring out on Sunday morning and invite old and young to this house of worship.

The first regular Sunday morning services were held in this church on March 31. Following the Sunday-school hour, Bro. Clement Bontrager, pastor of the Ellisforde church, brought the morning message. At noon dinner was served in the basement to around 140 people. At 2:30 P. M. the church was filled to overflowing for the dedicatory service.

After the singing of For Christ and the Church Bro. Noble Deardorff read Psa. 150 as a call to worship. Bro. Harper Will offered the consecration prayer. Mrs. George Wagenman and Mrs. Ellis Miller sang Blessed Quietness. Several letters of greeting from former members who are now residing elsewhere were received and read at this time. Eldon Miller sang Open the Gates of the Temple. Bro. Bontrager then brought the dedicatory address. At the close of the sermon the elder, Bro. Noble Deardorff, presented the church with a large oil painting, The Lament Over Jerusalem.

The audience joined in a dedicatory responsive service and concluded the program by singing I Love Thy Kingdom, Lord. The offering appeal was made by Bro. Arthur Sellers, and a generous amount was given to help finance the completion of the building. Bro. Jay Eller pronounced the benediction.

We are grateful to God who has made it possible for us to have this lovely, country church home. A very noticeable fact is that the attendance and interest here have greatly increased during the past year since the loss of our old building.

Wenatchee, Wash. Ethel N. Deardorff.

Eastern Pennsylvania Memorial Day Program

The Board of Christian Education of the Eastern District of Pennsylvania has planned a Memorial Day program for Thursday, May 30, to be held at the Allentown Church of the Brethren, Ninth and Liberty Streets. The forenoon emphasis will be upon Sunday-school work and the afternoon will stress the mission interests of the church. The program is as follows:

Sunday-school Session—9:30 to 11:30 A. M. (D. S. T.)

Chorister, Blanche Hendricks, Souderton, Pa.

Devotions, Elmer M. Moyer, Telford, Pa.
Topic—Goals for the Sunday School (15 minutes each)
1. Bible Study .....John I. Byler, Long Run, Pa
2. Soul Winning ....Paul O. Hessler, Royersford, Pa.
Music—(Quartet) .....Indian Creek church
3. Stewardship for All of Life .Irene Bittinger, Africa
4. Christian Growth ....Joseph Moyer, Perkasie, Pa.
Election of Officers
Closing Moments

Missionary Session—1:00 to 3:00 P. M.

Chorister, Waldo E. A. Ziegler, Telford, Pa.

Devotions .....Norman Frederick, Souderton, Pa.
Business Period
1. Address—Opportunity for Brethren in Service
Ralph Jones, Royersford, Pa.
Music .....Hatfield Church
2. Address—The Ascended Christ for a World in Need
Desmond Bittinger, Africa
Offering
Closing Moments .....R. A. Neimyer

Note that each Sunday school in the eastern section should send two delegates to meet at 9:15 A. M.

East Petersburg, Pa. Roy S. Forney.

Northwestern Ohio Music Conference

The Board of Christian Education of Northwestern Ohio has again been instrumental in promoting more efficient work in the churches of the district. For some time the board had planned to sponsor a music institute. This was realized during the week end of April 19, 20 and 21, when the choristers, choir directors, pianists and organists convened at the Pleasant View church near Lima, Ohio.

The program began on Friday night with Prof. Alvin Brightbill of Bethany Biblical Seminary, as instructor, plus the added inspiration of William Beery, author of hymns and hymn tunes, and the help of the local music director of the district.

Each session of the conference was opened with a special worship hymn service, followed with messages on: The Church Musician's Life, The Bible and Music, The Modern Church and Its Music—and others.

The song leading clinic for choristers used at nearly every session proved to be very interesting as well as instructive and inspirational. It helped leaders to interpret their hymns and know how to lead them.

Bro. William Beery sang some of his favorite songs, led his own hymns, and on Sunday afternoon presented and taught two of his latest songs: one entitled Peace In Our Time; the other, A Missionary Hymn.

In the final program on Sunday night, Prof. Brightbill let the audience observe how a group is led to discover, and then express, great emotional and spiritual truth as it is found in anthems. He led the audience into feeling, understanding and enthusiastic singing of the

great hymns of the church. The institute was concluded with a program of hymn slides and singing.

In these two days of institute work two thirds of the churches of the district were represented. There was a total attendance of approximately eight hundred and fifty. The largest group was present on Sunday evening with an attendance of three hundred.

Leaders left the conference with a determination to do better work in serving the church through the ministry of music. It is our hope that the churches of the district will profit from this instruction and inspiration.

Bryan, Ohio. Mrs. Hazel Loutsenhizer.

A Day in Junior Camp

As I write these lines (July of 1939) the Camp Mack Junior Camp is in full swing. How I wish I might share with you the view from my window in Becker Lodge. To my left are two rows of cabins which are occupied by the girls, and farther over to my right is a row of four new cabins where the boys live. In each cabin is a sympathetic, understanding adult counselor who lives and shares with these boys and girls twenty-four hours a day.

At 6:30 in the morning, at the sound of the rising bell, there are real signs of life in camp, for boys and girls can be seen coming from all directions, hurrying to the beach for a morning dip in the lake. A competent lifeguard is always on duty whenever there are swimming and boating. At 7:30 the scene of activity shifts to the dining hall in Becker Lodge where eighty juniors and fifteen leaders gather for the morning meal. Mealtime in camp is a happy time of fellowship and eating together, and this continues on through dishwashing and the setting of the tables for the next meal. It is indeed surprising and satisfying to see how well juniors can do this.

Promptly at 8:30 another bell rings and you can see children going in all directions again, some with Bibles and notebooks in hand, others with notebooks, for this is the beginning of classes in Bible study and missions. The entire group has been arranged in four groups, according to age, so each group receives instruction in Bible, missions, music, art, nature study, crafts and swimming. Plenty of time is provided for rest and recreation, and at no time are children left to wander around without the guidance of an adult counselor.

At 6:45 in the evening, as the music of the chimes floats out upon the evening air, you can see the children going in the direction of the Vesper Hill. This is a beautiful and sacred spot, facing the west and overlooking Lake Wawbee. As the sun slowly sinks in the west these boys and girls are guided in worship and meditation. Again as the chimes send forth strains of such hymns as Day Is Dying in the West, Now the Day Is Over, What a Friend We Have in Jesus, and many other of our best hymns, the juniors leave Vesper Hill quietly and return to their cabins to get ready for the evening campfire around the campfire circle which is just below and a bit to the side of Vesper Hill. This is always an impressive service, and how they do enter into it! Campfire closes at 8:15 and at the sound of taps all retire quietly to their cabins for the evening prayer, and promptly at 8:30 o'clock all lights are out. Then if you were somewhere in or around the camp you would hear the music of Brahm's Lullaby played on organ, accordion and violin by Mrs. L. W. Shultz, Delbert Compton and Frank Plachte. Frank is a young German refugee who is spending his summer here in camp, having been located here by the Young Adults' Camp through the Friends Service Committee. He is a medical student and a splendid musician, and in the fifteen weeks he has been in America can speak English very well. Through a scholarship that has been granted him he will enter Boston University this fall to complete his studies. It is indeed a privilege to have him here this summer. Thus a day in Junior Camp comes to a close and we can reverently say:

"Day is done, gone the sun
From the lake, from the hills, from the sky;
All is well, safely rest.
God is nigh."

Elma Rau,
Beaverton, Mich. Director of Children, Michigan.

Let's Stay Out

Recently some articles appeared in the Messenger relating to the attendance of some of our leaders at the study conference held in Philadelphia, under the joint auspices of the Federal Council of Churches of Christ in America and the Foreign Mission Conference, the articles expressing some reactions of some of the attendants. It was implied in one of these articles that those churches, or pastors, etc., who did not co-operate in some of these things were "hot boxes" and were slowing down the program of the Christian church.

With all due regards to those who see otherwise, may we submit a few thoughts for our people to consider. The Scriptures tell us plainly that we should "come out from among them, and be . . . separate, saith the Lord," and again that we are not to be unequally yoked together with unbelievers (2 Cor. 6: 14). We pride ourselves on our historic stand for peace, but forget to pride ourselves on our historic stand for separation from the world and its program, which our church has also firmly proclaimed in the past.

No true child of God should participate in the destruction of human life, but to link hands with modernism and unbelief, because they want to escape war, is surely not scriptural. Why not keep our peace work among true people of God? Let's stay out of entangling alliances—be they religious or otherwise.

The world today is crying, "Peace, peace," but the church has a deeper message of peace, even while she stands against war. Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14: 27).

"For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5: 3). Shall we join them in trying to establish the peace of this world and lose the vision which Christ gave, "Peace I leave with you, . . . not as the world giveth," when Christ himself said, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine" (John 17: 9). Is the God of Isa. 8: 9-13 the same today?

Shall we drift into the current of the world's false religious movement which is coming to a head under the false prophet, or shall we be true salt of the earth helping men to be born again, and be true to our own King, carrying on his work till he comes?

North Liberty, Ind. Theodore E. Miller.

Building Counselor

During the past decade many requests have come to the office of the General Boards requesting advice regarding the building and remodeling of churches and parsonages. During the past several years the General Boards have co-operated in supporting an interdenominational church architectural bureau. This satisfied a certain need but was not satisfactory for small churches and remodeling projects. Also we find it very difficult to discover an architect who can interpret the message and symbols of our brotherhood.



Because of many requests the General Mission Board decided to provide a building service through the Home Mission department. After careful investigation it was decided to call Bro. C. H. Deardorff, the pastor of the Ashland City church, Ashland, Ohio, to serve in this capacity. He has served a number of churches with great success. He has been used by many churches in evangelistic work. He has served as administrator in Home Mission and ministerial activities. He is an outstanding churchman and a master builder. It has been discovered that he is a good builder, having supervised the recent construction of the Ashland City church. He loves to build the plant as well as to build the congregation within its walls. Bro. Deardorff will begin his work Sept. 1.

Any church desiring to secure advice concerning church building should correspond with the Home Department of the General Mission Board. The details of this plan will be announced later. Bro. Deardorff will be at the Annual Conference and he will be glad to confer with any one who desires counsel regarding church building.—M. R. Zigler, Executive Secretary Ministry and Education, Elgin, Ill.

District Meeting of Eastern Pennsylvania

The seventy-fourth district meeting of Eastern Pennsylvania was held at Richland, Pa., April 24, 25. Forty-two congregations were represented by one hundred and eleven delegates.

The organization of the meeting was as follows: moderator, James M. Moore; reader, R. W. Schlosser; writing clerk, Nathan Martin.

It was decided to purchase a new tent for evangelistic and other meetings. This is under the supervision of the district mission board. A committee of three was appointed to study the question of membership in the Pennsylvania Federation of Churches.

The board of trustees of Elizabethtown College will be increased from 14 to 24. Reports were heard from our mission churches. John D. Ebersole reported for Jennersville, J. I. Byler for Long Run in Carbon County, R. A. Nedrow for Shamokin, S. G. Meyer for Allentown.

J. N. Cassel, Michael Kurtz and R. P. Royer were all returned to succeed themselves as trustees of Elizabethtown College. Delegates to Standing Committee are H. F. King, Michael Kurtz and Nathan Martin.

Lebanon, Pa. Nathan Martin, Secretary.

Sunday Music at Ocean Grove

All choirs and individuals who intend to sing in the Conference choir should practice the music as indicated in the following program of musical worship.

Sunday, 4:00 P. M., Auditorium

ORGAN PRELUDE—Miss Ruth Weybright, Bridgewater College.
CALL TO WORSHIP—Paul M. Robinson.
CHORAL RESPONSE—The Lord Is in His Holy Temple, Hymnal—485, Congregation and Choir.
INVOCATION.
CHORAL RESPONSE—Holy, Holy, Holy, Hymnal—486, Conference Choir.
SCRIPTURAL SETTING.
ANTHEM—I Waited for the Lord, Mendelssohn, Program Choruses, Page 77.

Instructions: Tempo as indicated on the piece, not too fast. Start out in a devotional mood and build to climax second score, page 82, then final climax last score, page 83, on the hold. At the bottom of page 78 the tenors will sing the passage marked for second soprano.

HYMN—A Mighty Fortress Is Our God, Hymnal—258, Congregation.

Choir sing discant in choir booklet, page 137, first stanza.

SCRIPTURAL SETTING.
ANTHEMS—
Wake, Awake! Bach, Program Choruses, Page 245.

Instructions: This choral number must be sung with dignity, two pulsations to the measure, in rather strict tempo. Watch the repeat at the end of the second score, also rests throughout the piece. Climax at beginning of last score.

O Turn Ye, Gounod, Program Choruses, Page 182.

Instructions: Soprano solo will be sung by Lorma Ruble of Juniata College. This song is a passionate plea to return to God. Watch for the double dotted notes throughout. Watch also for the tied note across the measure bar, second measure bottom of page 183. Start to build climax at bottom of page 184. The climax comes in last two measures.

SCRIPTURAL SETTING.
ANTHEMS—
Hymn of Love, Dvorak, Program Choruses, Page 150.

Instructions: The love of God in nature and in the heart of men is the theme of this anthem. Tempo should be varied with an accelerando in the last two scores on page 152, with a retard on the last two measures of page.

Fairest Lord Jesus, Cain, Program Choruses, Page 114.

Instructions: Stanza one simple quiet choral style, stanza two baritone melody prominent, stanza three start soft humming build to sforzando last measure page 115. Observe marcato measures two and three, page 116, then diminish to first chord in last score, climax on last phrase.

SCRIPTURAL SETTING.
ANTHEM—O Lord, Send the Fire, Cain, Program Choruses, Page 175.

Instructions: Tempo fast to start, use light voice until last measure of second score, page 175, then full voice noting the syncopation. Slow down for bass solo at the top of page 176, then a tempo again until sopranos' solo last measure page 176. Follow indications from there on.

SCRIPTURAL SETTING.
ANTHEM AND SOLOS FROM MESSIAH—
Comfort Ye and Every Valley Shall Be Exalted.

Tenor solos to be taken by Prof. Nelson Huffman of Bridgewater College.

And the Glory of the Lord, Handel, Program Choruses, Page 92.

Instructions: Like all of Handel's music this is a fine example of contrapuntal writing. It is built around four themes and their variations. These themes are interwoven in a masterful way unfolding the glory of the Lord through the glory of music.

HYMN—All Hail the Power of Jesus' Name, Hymnal—159, Congregation.
BENEDICTION

Sunday Morning Anthems at 10:30 Service

Prayer, Program Choruses, Page 208.

The violin obbligato will be played by Prof. Philip Royer of Westminster, Md. The humming accompaniment must be a light lip hum. A little crescendo on each of the phrases at the top of page 209. Male voices full unison last two measures page 209; ladies' voices light throughout this passage. Unison of all ladies' voices measures two and three bottom of page 210. All men's voices unison last two measures page 210. All voices unison measures one and two, top of page 211. Keep tempo going steadily until last three notes on page 211, then begin marcato retard until close of piece as indicated. Six parts on last chord, big crescendo then die away at close.

Sanctus, Program Choruses, Page 65.

The tenor solos in this anthem will be taken by Prof. Nelson Huffman, choir parts as indicated on page 66. Bass enter firmly but softly at the top of page 68, gradually building to climax in last two measures on page 69.

P. L. Huffaker,
Director of Conference Music.

Hagerstown, Md.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

McKeal-Eberly.—By the undersigned, at the home of the bride's parents on Easter Day, March 24, 1940, Bro. Harold McKeal of Smithville, Ohio, and Sister Ruth Eberly of Orrville, Ohio.

Newell-Crosser.—On March 31, 1940, at the Ivester parsonage, Stewart Newell of Grundy Center, Iowa, and Sylvia Crosser of Eldora, Iowa.—Earl M. Frantz, Grundy Center, Iowa.

FALLEN ASLEEP

Bashor, Sarah Elizabeth, daughter of Samuel and Hannah Fink, was born on Oct. 29, 1859, in Greene County, Tenn., and passed away in a Modesto, Calif., hospital on April 28, 1940. She was the fourth child of a family of eleven children. Early in life she united with the Church of the Brethren. On Oct. 30, 1878, she was married to Daniel C. Bashor by Eld. Jacob Wine. Soon after their marriage they were called to the ministry. Together they labored for the upbuilding of the church wherever they lived. To them were born one son and two daughters. In 1885 they moved from Tennessee to Gage County, Nebr., where the South Beatrice church was established. They lived there for twenty years, and then moved to Kansas. In 1912 they located at Raisin, Calif. Since 1919 she had lived near Empire. Her husband passed away April 7, 1920. One daughter preceded her in death in 1925. She leaves her son, one daughter, eight grandchildren, fourteen great-grandchildren, two sisters and many other relatives and friends. Her health had been poor for a number of years, but her last affliction lasted about two months. Her constant desire was to go home. We will remember her as a faithful wife, devoted to her home and family and her church. She was a good neighbor and friend, always ready to help others in any way. Funeral services were conducted in the Empire Church of the Brethren, with Pastor Niels Esbensen in charge. —Mrs. Zona Heiny, Modesto, Calif.

Bucher, Bro. Mohler D., died at the home of his daughter, Mrs. Katie Crouse, near Lebanon, Pa., April 21, 1940, aged 79 years, 11 months and 17 days. He was a faithful member of the Church of the Brethren, and served in the deacon's office for thirty-nine years. He is survived by three sons, five daughters, nineteen grandchildren, twelve great-grandchildren and four sisters. Funeral services were held in the Midway church, conducted by Brethren S. K. Wenger and P. H. Sanger. Interment was in the adjoining cemetery.—Nora L. Zug, Lebanon, Pa.

Cooper, Kennie, son of Valentine and Rachel Bible Cooper, was born March 10, 1879, and died at his home on June 7, after an illness of nine weeks and three days. He is survived by his wife, seven children, nine grandchildren, three brothers and three sisters. He had been affiliated with the Harman church for thirty-nine years, and his greatest pleasure was to attend Sunday school and church.—Mrs. S. P. Harman, Harman, W. Va.

Englar, Sister Irene, wife of Theodore F. Englar, died April 17 at her home in Westminster. She was buried on her eighty-ninth birthday. She was the daughter of the late John and Lydia Engel Roop. She is survived by her husband. Sister Englar and her husband observed their seventieth wedding anniversary last October. Funeral services were conducted at the late home by Brethren J. Walter Thomas and A. Stauffer Curry. Interment was in the Meadow Branch cemetery.—Mrs. H. Edgar Royer, Westminster, Md.

Hawblitzel, Mrs. James E., daughter of Mr. and Mrs. L. A. Witmer, was born in St. Joseph County, Ind., Nov. 8, 1885, and passed away recently after a year's illness. Her departure takes from the home a loving Christian wife and mother, from the church a faithful member, and from the community a good neighbor. Surviving are her husband, three sons, two daughters, seven grandchildren, her parents and a sister. Funeral services were conducted at the Second Church of the Brethren in South Bend by her pastor, Bro. Edward Stump, assisted by Bro. J. W. Grater. Interment was in the Southlawn cemetery.—Mrs. C. H. Stanley, South Bend, Ind.

Inboden, Isaac, aged 81 years and 10 months, passed away at his home near Logan, Ohio, on May 28, 1940, after an illness of six weeks. For the greater part of his life Bro. Inboden had very poor health. During the past decade he enjoyed better health than for many years previously. He was a member of the Rush Creek congregation. He was faithful in his religious duties. In his home the family altar service was observed. He was a regular attendant at church services up to the time of his last illness. His wife, Mary E. Inboden, preceded him in death on Sept. 23, 1935. One son and two daughters also preceded him in death. Surviving are four daughters, two sons, nine grandchildren and two brothers. Throughout his last illness he was tenderly cared for by his daughter, Mary. Rev. Floyd Sibert, a son-in-law, conducted the funeral services, which were held at the home. The large number of relatives, friends and acquaintances who gathered to pay their last respects testified to the high esteem in which Bro. Inboden was held. Interment was in the Mt. Zion cemetery near the home.—H. B. Imboden, Youngstown, Ohio.

Kentner, Jackson B., son of Alexander and Rebecca Kentner, was born in Ohio, June 25, 1857, and departed this life on April 28, 1940, at the home of his daughter, Mrs. Maud Clark, where he and his wife had resided for the past few years. He came to Iowa with his parents more than sixty years ago. When a young man he was married to Elizabeth Kob, who, with their six children, survives. One son passed away many years ago. Three years ago his wife suffered a stroke and has been an invalid ever since. Bro. Kentner gave her every care and was her constant companion. He was a carpenter by trade. He was the last surviving member of a family of fourteen children. He suffered a stroke on Sunday morning and passed away that evening. In early manhood he united with the Church of the Brethren. Funeral services were conducted in the Miller funeral home in Osceola by Bro. F. A. Garber. Interment was in the country cemetery near Weldon, Iowa.—Mrs. Ella Petticord, Leon, Iowa.

Lee, Sister Sarah D., was born near Brandywine, W. Va., on Oct. 2, 1844, and died April 22, 1940. She was the widow of Jacob Lee. To this union were born two daughters. Her husband and the two daughters preceded her in death. She leaves six grandchildren, seventeen great-grandchildren and great-great-grandchildren. She was a faithful member of the Church of the Brethren. Funeral services were conducted in the Methodist church in Bayard, W. Va., by the writer, assisted by Eld. William Cosner of Gormania. Her body was laid to rest in the Rinker cemetery. —Peter I. Garber, Petersburg, W. Va.

Metzger, Lyman Henry, son of David and Susan Montle Metzger, was born on Feb. 15, 1880, at Silver Lake, Ind., and died at Wenatchee, Wash., on March 10, 1940, as a result of a brief illness following a heart attack. His life was full of work, sacrifice and good cheer. Lyman grew up in the community of his birth, and attended the local schools as well as Manchester College. When he was thirteen years old his mother died. Since he was next to the oldest of six children he was called upon to help his father care for the family. After a few years his father remarried and another child was born. Again the mother died and Lyman responded to his feeling of obligation to his father and the home. This resulted in his being unable to continue his education. In 1904 Lyman joined the young men who commonly went to the Dakotas to help in the wheat harvest. He liked the prairies and the following year he went back with the idea of homesteading. In North Dakota he met and married Ethel Frantz, the wedding taking place on Sept. 24, 1905, in the home of Eld. J. C. Seibert of Cando. The couple took up farming. In 1906 a son was born to them. Later in the same year they moved to Wenatchee, Wash. Seven other children were born to this union, one daughter dying in infancy. In 1930 the family moved over on Puget Sound, living first in Edmonds, Washington, and Arlington, and later in Seattle where they lived at the time of his death. Early in life he united with the Church of the Brethren and was always an active member and leader. In Wenatchee he was prominent among those directly responsible for the planning and building of their modern church edifice. For several years he was superintendent of the Seattle Sunday school, holding this office at the time of his death. He was active in the men's work of the church. Besides his wife and seven children he leaves two brothers, three sisters and seven grandchildren. His passing leaves an unceasing void in the hearts of many, but grief is tempered by the memory of one who was a cheerful, courageous, Christian pioneer. Funeral services were held in the Hennesey mortuary in Wenatchee, conducted by Brethren Jay Eller and A. L. Sellers. Services were also conducted at the Acacia Memorial park in Seattle, with Bro. Bernard Suttle in charge, assisted by Bro. C. H. Maust.—Ethel Frantz Metzger, Willimantic, Conn.

Ott, Arizona Belle Diehl, daughter of John W. and Rebecca Diehl, was born at Panora, Iowa, Jan. 17, 1865, and passed away at her home in Panora, April 17, 1940. She received her education in the rural schools and the Guthrie County High School. She taught in the rural schools for a number of years. Feb. 24, 1897, she was married to S. Howard Ott. One daughter was born to this union, and passed away in infancy. In 1905 they decided to take Edna Haughtelin into their home. They cared for her until her marriage. At the age of fourteen Mrs. Ott gave her heart to God, and united with the Brethren church. She lived a faithful consecrated life to the end. She was very active in Sunday-school and church work until failing health caused her to remain at home. She was superintendent of Sunday school for a few years and also taught in various departments. She was active in the aid work, having served as district aid secretary for six years. She leaves her faithful husband, her foster daughter, four grandchildren, one brother and two sisters, besides a host of other relatives. She was a quiet home-loving wife and was always ready and willing to help a neighbor and friend in time of need. Funeral services were conducted in the Coon River church by the writer, assisted by Bro. Earl Deardorff.—E. C. Trostle, Panora, Iowa.

Riffey, Alva Edward, oldest son of Samuel R. and Sarah Garst Riffey, was born Dec. 13, 1873, near Virden, Ill., and passed away at his home near Olathe, Kans., April 29, 1940. He moved with his parents to Olathe when he was nine years of age, and this vicinity had been his home since that time, with the exception of about two years' residence in New Mexico. On Feb. 26, 1895,

he was married to Lilly M. Haskin of Olathe. To this union one daughter was born. He united with the Church of the Brethren on Feb. 13, 1888, and was always present at the church services unless ill-health prevented. He served as a deacon for eighteen years. He assumed and carried a large portion of the leadership in the Olathe congregation. His wise counsel and loyal support were an inspiration to all who worked with him. Bro. Riffey was a member of the board of directors of the Farmers' Union Co-operative Association for seventeen years, and was president of that organization for fifteen years. He is survived by his wife, his daughter, four grandchildren, two sisters, two brothers and a host of other relatives and many friends. Funeral services were held in the Olathe church by the writer, assisted by Bro. L. A. Whitaker of Lawrence. Burial was in the Olathe cemetery. —W. B. DeVilbiss, Olathe, Kans.

Roop, Sister Sallie G., wife of Joel I. Roop, died April 18, 1940, at her home near Westminster. She was aged 68 years and 16 days. She was a native of Page County, Va., and was the daughter of the late Jesse C. and Mary Ann Triplett Geiman. Besides her husband she is survived by two sons and two daughters. Funeral services were conducted in the Westminster Church of the Brethren by Bro. A. Stauffer Curry, assisted by Bro. Geo. A. Early. Interment was in the Pipe Creek cemetery. —Mrs. H. Edgar Royer, Westminster, Md.

Stutzman, Bro. Albert, son of Jonathan and Mary Stutzman, was born in Fulton County, Ohio, April 9, 1889, and departed this life at his home in Ogden Township, Mich., April 15, 1940. He was married to Frances Free on Sept. 27, 1913. To this union ten children were born. Early in life he accepted Jesus as his Savior and became a member of the Church of the Brethren. He was a loyal, faithful worker in the Fairview church. He was a deacon and a member of the local ministerial board. He was a faithful husband and father, a kind, helpful neighbor and friend, and is greatly missed in the church and community. He leaves his wife, seven sons, three daughters, two granddaughters, two brothers, four sisters and many other relatives. Funeral services were conducted by his pastor, Bro. James A. Guthrie, at the Fairview church. Burial was in the Amboy cemetery.—Gertrude E. Guthrie, Metamora, Ohio.

Williams, Emma Jane, was born May 1, 1851, near Buena Vista, Pa., and departed this life March 5, 1940, at the home of her daughter, Mrs. Edith Cooper, of Leeton, Mo. She was the daughter of Mary and William Sproat. In 1874 she was married to John G. Coole, who preceded her in death in 1884. To this union four children were born, one of whom preceded her in death. Mr. and Mrs. Coole moved to Johnson County, Mo., where they were living at the time of Mr. Coole's death. Shortly after coming to this community she united with the Brethren church. In 1886 she was married to W. T. Williams. To this union one daughter was born. Mr. Williams died in 1906. In 1930, because of poor health, she came to make her home with her daughter, Mrs. Cooper, where she received loving care. Funeral services were held in the Mineral Creek church, conducted by Elders C. A. Lentz and James M. Mohler. Interment was in the Leeton cemetery.—Mrs. Harold Miller, Leeton, Mo.

CHURCH NEWS

Arizona

Glendale.—Pre-Easter services were conducted by Pastor B. F. Waas. At the conclusion of these meetings the love feast was held. On Easter morning we enjoyed special songs from the children and an inspirational message from the pastor. On March 29 we met in council. During April we were especially favored with visiting speakers from outside the state. We always enjoy them as we are quite isolated. On April 7 and 14 we were favored with messages from Bro. George Carl. On April 14 the district directors of women's work, Sisters Fesler, Frantz, Neher and Schaffer, all of California, paid us a visit. A lawn supper was held for them by the ladies of the church at the home of Sister Zona Truman. The officers of our local group gave an account of our activities at that time. On April 28 Bro. C. Ernest Davis, president of La Verne College, gave us a message on Education for American Democracy. In the evening Brother and Sister Frank Howell were present with a deputation team from La Verne College and presented a program of songs and readings. The Dorcas club sponsored a Spanish supper recently. The money received from this was added to their church improvement fund. Our congregation contributed to the dedication ceremony of the new Brethren church in Phoenix. We also enjoyed their series of meetings conducted by Bro. D. W. Kurtz. We are now making plans for our vacation church school.—Thelma Heatwole, Glendale, Ariz., May 1.

Illinois

Polo.—We met in council March 11. A unanimous invitation was given Brother and Sister H. Jesse Baker to return for the following year, beginning Sept. 1. They were elected delegates to Annual Meeting. Delegates to district meeting are Mrs. Price Heckman, and Brethren C. W. Stauffer and Ralph Avey, with Mrs. Elmer Davis and Bro. John Cunningham, Jr., as alternates. A report of the building committee was read by Price Heckman. An addition of two Sunday-school rooms and a furnace room has been built during the past year. A new heating system has been installed and the building has been redecorated. Our love feast was held on March 22. We co-operated with the churches of Polo in union pre-Easter services. Two were baptized and seven were received by letter. A pageant, The Church of My Dreams, and an Easter play, The Third Day, were given in March by the young people. Family night, sponsored by the Friendship Circle, was held March 7, with 160 present. A scramble supper, a program by the Loyal Helpers class and a talk on scrapbooks by Sister Carrie Ringer were enjoyed. On Sunday afternoon Brother and Sister A. H. Stauffer held open house in recognition of their forty-eighth wedding anniversary. They are the oldest members of the Polo congregation and until ill-health prevented were regular attendants at church services. A young people's choir has been organized under the direction of Mrs. R. O. Blough. A mother and daughter banquet will be held soon. A district peace rally was held on May 5, with Bro. Andrew W. Cordier of Manchester College as speaker. At the present writing Mrs. Nancy Baker, mother of Pastor H. Jesse Baker, is seriously ill.—Mrs. Hazel Krum, Polo, Ill., May 6.

Rockford.—Our two weeks' revival, with Bro. Ralph G. Rarick as evangelist, was very refreshing for all of us. Five were baptized and one was received as an associate member. The revival was held from April 14 to 28. The missionary and aid societies are giving a mother and daughter banquet on May 10. The young men of the church will serve the dinner. An address will be given by Sister S. L. Cover of Franklin Grove, Ill. In our missionary meetings we are studying Women and the Way. Our aid does local work by helping the visiting nurses, as well as the church. Our Sunday-school classes are doing splendid work. Some have yearly projects. Our young married people are helping to replenish our kitchen with dishes. They also bought a new electric clock for the auditorium. Our young people are very active in church work. They have monthly business meetings and many socials. Our women helped in the national project. Our birthday offerings go into the Hazel Messer fund. —Mrs. Charles Carey, Rockford, Ill., May 7.

Indiana

Carl Creek.—Bro. Otho Winger conducted our pre-Easter services and also delivered the message on Easter morning. The ladies' aid made comforters and collected clothing to give to a needy family. We had our church papered and the members cleaned the church. On April 28 the ministers of Middle Indiana exchanged pulpits. We had the privilege of hearing Bro. Ira Kreider of the West Manchester church. Pastor Ralph Hoffman has been bringing us some very worth-while sermons. —Edith Smith, Marion, Ind., May 3.

Mexico.—Since our last report three have been baptized. Eld. Walter Balsbaugh was chosen as delegate to the Ocean Grove Conference. We had a week of pre-Easter services. A sunrise service was held on Easter Sunday, with several hundred attending. The ladies' aid has purchased linoleum for the new aid room in the church. Several of the men attended the men's meeting at Logansport. The ministers from our church attended the ministerial meeting at Pipe Creek on April 27. The young people's cabinet from North Manchester gave a program on Sunday evening, April 28. Lester Young gave a talk on his trip to Amsterdam. The writing of Rose A. Geiman on One Work of a Rural Church was very good.—Mrs. Ernest Fisher, Mexico, Ind., May 7.

North Winona.—Bro. Lloyd M. Hoff of North Manchester, Ind., preached for us April 7, as our pastor was not able to be with us. We observed Bethany Day on April 14. An all-day meeting was enjoyed, with a basket dinner at the noon hour. Four young men from Bethany Biblical Seminary gave a program in the afternoon. We appreciated the inspiration they left with us. The Wayne Township Sunday-school convention was held in our church on April 28. This was an all-day meeting. Our communion service was held on May 4, with the largest attendance that we have had for years. Brethren N. H. Miller of Bourbon, Edward Kintner and Cletus O. Deardorff of North Manchester, C. C. Cripe of Argos and George Snell of Sidney were with us. Bro. Miller officiated. Their help was greatly appreciated. In the morning we met at the church for a fellowship breakfast. We were glad to welcome into the church five new members by letter. The past few weeks have been weeks of inspiration and growth for the church.—Mrs. Alma E. Hanawalt, Pierceton, Ind., May 6.

Salamonie.—During the winter months our men and women have been putting finishing touches to our parsonage improvement. It is now practically completed except for some outside work. Before long we hope to have a service dedicating this house. We have had a number of special services lately. Mission work was emphasized by two fine messages from Sister Mabel Moomaw and by a series of Sunday evening studies conducted by Bro. I. E. Weaver. For the first time in many years we had the joy of reaching our Conference Budget goal of $400. We enjoyed the musical programs furnished by the Manchester College Cantilena choir on April 7, by the Lancaster high school glee clubs on March 17, and by the Stinebaugh quartet some time ago. Prof. C. Ray Keim spoke to us on the temperance issue on March 10. The moving picture, The Beneficent Reprobate, was given on April 28. We are doing some work in the interest of peace. The pamphlet, To Fight or Not to Fight, has been distributed to our young men, and our pastor will direct a discussion of these chapters on Sunday evenings. We plan to

hold a vacation church school from June 17 to 30. Bro. Walter M. Kahle will give his lectures on money management to our Huntington County churches from May 12 to 20. Evangelism was emphasized during the Easter period, and through the personal work of Pastor W. C. Stinebaugh and others seven young women were baptized. Bro. Edward Kintner brought us a very helpful message on April 28, as a part of the exchange of pulpits in Middle Indiana.—Effie M. Kellam, Huntington, Ind., May 3.

Second, South Bend.—We met in council March 1. Sister Edward Stump was elected delegate to Annual Conference. Pastor Edward Stump is a Standing Committee delegate. Our love feast was held on Thursday of Holy Week, with our pastor officiating, assisted by Brethren J. W. Grater, David Cripe and Claude D. Ullery. Easter sunrise services were very spiritual and well attended. A splendid musical program was rendered on Easter evening. On March 31 the young people gave a fine play, The Missing Christians. From April 1 to 14 we had a very successful revival, with Bro. J. E. Whitacre of Philadelphia, Pa., as evangelist. Bro. Whitacre preached plain gospel sermons, making no compromise with sin. The song services were in charge of Sister Cora Stahly, a very able and consecrated leader. Our pastor and evangelist visited in many homes, giving encouragement and spiritual food. The church was revived and sinners were saved. Nineteen were added to the church by baptism and two by transfer of membership. A number rededicated their lives. We want to thank all who co-operated with us in this meeting.—Mrs. C. H. Stanley, South Bend, Ind., May 6.

Iowa

Franklin.—We met in council May 5, at which time we elected the following officers: elder, Bro. A. L. Sears; clerk, Sister Susie Coontz; treasurer, Bro. Walter Snyder. It was voted to hold our love feast on June 2. We extend an invitation to any who may be driving through this section on their way to Annual Conference to stop and enjoy these services with us. We decided to have an evangelistic meeting this fall, with Bro. F. A. Garber as the evangelist. Sister Myrtle Hughes was granted a permanent license to preach. Because of snow and blocked roads we were unable to have services for three months. We hope to get back to normal attendance now that the weather conditions have improved.—Mrs. Ella Petticord, Leon, Iowa, May 7.

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Sheldon.—We met in council March 18. Gladys Kimmel is our new Sunday-school superintendent. Bro. J. E. Rolston will represent us at Annual Conference. Arrangements have been completed to have Bro. Raymond Flory of McPherson College serve as our summer pastor, beginning the first Sunday in June. On April 10 neighbors and friends gathered at the C. E. Kimmel home to help him celebrate his birthday. We observed communion on March 22. We have purchased individual communion cups. Our ladies' aid had a very good attendance during the winter months, with meetings once a month. Our goodwill basket which circulates through the neighborhood brings in a goodly sum. The B. Y. P. D. is again meeting at the church since it is warmer. The following officers were elected: Ada Ruth Rolston, president; Dale Kimmel, vice-president; Norma Jean Kimmel, secretary-treasurer. Our church attendance has been very small, but we are hoping for more during the summer. —Mrs. D. P. Kimmel, Sheldon, Iowa, May 12.

South Waterloo.—On March 10 Bro. Earl M. Frantz of the Ivester church gave an interesting sermon. He and our pastor exchanged pulpits. Some time ago we were privileged to hear Bro. M. R. Zigler from Elgin, Ill. The play, For He Had Great Possessions, was presented by the young people on Palm Sunday evening. This excellent drama was directed by Mrs. Everett Miller. On Good Friday evening the members of the church observed the holy communion. Thirteen were received into the church by baptism. Our group co-operated with the local "Y" for the Easter sunrise service. Pastor W. H. Yoder brought us an inspiring message on Easter morning, using the theme, The Easter Victory. In the evening the church choir, directed by Mrs. D. S. Blough, presented the cantata, Memories of Easter Morn. The McPherson College vocal ensemble brought us an excellent program of varied musical numbers on the evening of April 4. Bro. M. S. Frantz, pastor of the Nampa church in Idaho, was our guest speaker on April 14 at both morning and evening services. The Black Hawk County women's chorus added to the evening's program by singing several sacred numbers. Pastor Yoder addressed the district rural life conference, held at the State Teachers' College at Cedar Falls on April 12. This was one of five such conferences throughout the state. Our local B. Y. P. D. group exchanged programs with the B. Y. P. D. of the Waterloo City church recently. Seven from our group attended the state Sunday-school convention at Des Moines, April 23-25. Rural Life Sunday on April 28 was observed with a stirring message by our pastor at the morning service. The play, Abundance of Corn, was presented in the evening by the Fidelity class of young married people. This play was directed by Mrs. Everett Miller. The Sunday-school workers held a conference on May 6, with a potluck supper at seven. The program consisted of reports of the state Sunday-school convention.—Alberta Miller Weigle, Waterloo, Iowa, May 6.

Kansas

Appanoose.—We met in council on March 17. The ministerial committee was chosen to arrange for the Sunday evening services. Because of bad roads and severe cold weather through January and February our church attendance was not very good, but since the weather is nicer our attendance is increasing. Several of our older members are ill. Bro. John Beckner returned last week from the hospital where he underwent an operation. Eld. C. W. Shoemaker has been confined to his home for over two years. Bro. C. T. Wray is very ill. Bro. Wray called for the anointing service, which was administered to him on April 19. All three of these brethren are past eighty years of age. On April 14 Bro. Charles Reynolds and his wife of Lawrence, Kans., were with us. Bro. Reynolds gave the morning message and also filled the pulpit in the evening on the following Sunday. We are expecting Sister June Yearout to be with us for a series of meetings this summer. The district conference will be held in the Appanoose church in October. Our ladies' aid is doing good work. We meet each month at the home of some member. Attendance has been good.—Mrs. J. M. Ward, Pomona, Kans., May 2.

Parsons.—The district B. Y. P. D. conference convened in Parsons March 10. The outstanding features of the conference were two addresses by Bro. Kurtis Naylor. He was a delegate to the world youth conference in Amsterdam last summer. He spoke at the regular preaching hour on Christus Victor. In the afternoon he told of his trip to Amsterdam. The conference was well attended. Lunch was served by the ladies of the church. On March 11 we began remodeling our church. The pulpit was moved to the east end and the pulpit now stands under a Gothic arch. Monkscloth drapes were placed at the windows. New light fixtures were installed. The ladies' aid repapered the whole church. The interior was designed for worship and more efficient work in the church school. Eld. D. P. Neher from McCune preached the dedicatory sermon. Bro. H. L. Ruthrauff, district field man, held a two weeks' preaching mission for us. At the

close of the meeting Bro. Ruthrauff conducted a very impressive love feast. Six were received into the church by baptism at Easter time and seven at the close of the preaching mission. Each month Pastor Paul E. Swigart sends a form letter to all of the members, both resident and nonresident, telling of plans and offering praise for outstanding service. The pastor is beginning a leadership training class this month. Twelve have enrolled. Most of them will work toward a first certificate of progress.—Mrs. J. A. Campbell, Parsons, Kans., May 2.

Michigan

Pontiac.—Our pre-Easter meetings were ended two days early because of the death of the mother of our evangelist, Bro. Hugh Warstler. The meetings were very successful and on March 27 Bro. Claude E. Trombly baptized ten people. We are very happy to welcome these new members into our church. We held our communion on March 30. Our Sunday-school and church attendance is growing and we hope to continue to increase in number. The Wednesday night prayer meetings are in charge of different people each month. We are studying from the Christian Home topics in the Gospel Messenger. This month Sister Ruth Durnbaugh is in charge of our meetings.—Mrs. Paul Shafer, Pontiac, Mich., May 6.

Minnesota

Guthrie.—We met in council on April 28. We reorganized our Sunday school. Bro. Henry Wilcox is our superintendent. We decided to have a vacation Bible school in June, with our summer pastor and his wife in charge. Our love feast will be held on June 9. Bro. J. H. Mathis was with us on April 23, at which time we had a special meeting to decide about the church farm. It was decided to have the men of the church do the farming and also to have the summer pastor live in the house. We plan to have services all day on Mother's Day, with dinner at the church. We missed having services one Sunday this spring because of bad roads. Our attendance is good and everyone has been quite well this past winter. We had a fine Easter program. —Mrs. Frank K. Allen, Guthrie, Minn., May 7.

Minneapolis.—We are enjoying good messages by Pastor R. F. McIlnay and other speakers. The Wednesday evening Bible study is interesting and is causing many to read their Bibles. Our quarterly council was held in January, at which time our pastor resigned, his resignation to take effect May 1. We are very sorry to lose our brother, yet we pray that his labors will not be in vain and that souls will be won to Christ. Our Easter services and program were held in our church, with Pastor McIlnay delivering the sermon. Our love feast was held April 24, with seventy surrounding the Lord's table. Until a pastor is secured messages will be given by speakers from the city and Bible school.—E. D. Blocher, Minneapolis, Minn., May 5.

Missouri

Mineral Creek.—At a recent council we voted to co-operate with the Christian and Methodist churches in a union vacation church school again this summer. The school will be held the first two weeks in June. The 4-H group of this community presented the play, The Two Builders, by Florence Studebaker, on March 31. A number of our girls were on the program. Our pastor's wife, Mrs. H. W. Miller, is in charge of the 4-H activities of this community. Because of cold weather in February the spring rally for the young people was postponed. It will be held in the Adrian church on May 26, and with us at district meeting time in October. The acquaintances and friends of Mr. and Mrs. Saylor Neher had a fellowship meal at the church following the funeral services of Mrs. Neher's mother, Mrs Blueball, on April 25. Mr. and Mrs. Neher moved from this community sixteen years ago. We were glad to see them again, but saddened because of the occasion that brought them back. We will be in need of a pastor here beginning Sept. 1. Brother and Sister Harold W. Miller plan to enter Bethany Biblical Seminary in the fall. This year marks the seventieth anniversary of the Mineral Creek church. We will have a special program in honor of this occasion on the third Sunday in July. All our friends and acquaintances are urged to attend.—Lela McMillen, Leeton, Mo., May 1.

Mountain Grove.—We met in council on April 7. One letter was granted. Some of the brethren have been helping prepare the new district B. Y. P. D. camp for use this summer. We held our communion on May 3. Because of the multiplied school activities our attendance was small. Thirty-one surrounded the tables. Our aid is holding regular weekly all-day meetings again. We had to discontinue work for several weeks because of the severe winter weather. Our three sister churches here have made a practice of keeping each fifth Sunday as a special day and they take turns in giving the program. The June meeting will be held in this church. We are requesting any of the brethren who could pass through here on their way home from Annual Meeting to help us out on our program for that day. We would be glad for correspondence concerning the same.—Mrs. Doran Brubaker, Mountain Grove, Mo., May 4.

Rockingham.—We met in council on April 27, with a goodly number present. Two letters were granted. It was decided to hold a love feast in the near future, the date to be decided on by the deacon body. We wish to hold an evangelistic meeting this fall. The ministerial board is to secure an evangelist if possible. Pastor E. F. Sherfy offered his resignation, to become effective Sept. 1. Bro. W. M. Kahle and family were with us for a few days. During this time our father and son banquet was held. It was well attended and enjoyed by all. Our aid society is moving along nicely and has been doing some worth-while work in raising funds to be used locally. It also contributes to mission work.—Mrs. C. L. Lam, Hardin, Mo., May 8.

Nebraska

Lincoln.—On the first Friday of April the church held a reception for new members. The officers of Sunday school and

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ANNOUNCEMENTS

Annual Conference

Ocean Grove, N. J., June 5-11.

District Meetings

Canada, Western—Bow Valley, July 16-19.
North Dakota and Eastern Montana—Surrey, June 27-30.
Oregon—Camp Myrtlewood, July 23-27.
Texas and Louisiana—Nocona, July 26-28.

LOVE FEASTS

Colorado

May 26, 7:30 pm, Denver.

Illinois

June 16, 7 pm, Yellow Creek.

Indiana

May 25, Killbuck, Antioch house.
May 25, 7:30 pm, Mt. Pleasant.
May 26, 8 pm, New Salem.
May 27, 7:30 pm, West Manchester.
May 29, English Prairie.
May 29, 8 pm, Wakarusa.
June 1, North Webster.
June 1, 7:30 pm, Camp Creek.
June 1, 7:30 pm, Middletown.
June 3, Wawaka.

Iowa

May 26, 7:30 pm, Coon River.
June 2, Dallas Center.
June 2, Franklin.
June 2, Mt. Etna.
June 2, 7:30 pm, Brooklyn.
June 2, 7:30 pm, Union Ridge.

Kansas

May 25, Maple Grove.
June 1, Verdigris.

Maryland

May 25, Grossnickle.
May 25, Stone Bridge.
June 1, 3:30 pm, Long Green Valley.
June 15, Corner house, Licking Creek.

Michigan

May 25, Elmdale.

Minnesota

June 9, Guthrie.

Ohio

May 25, 7 pm, Eversole.
June 16, 7:45 pm, West Alexandria.

Pennsylvania

May 25, 1:30 pm, Welsh Run.
May 25, 2 pm, Akron.
May 25, 26, Shamokin.
May 25, 26, 10 am, Fredericksburg, Meyer house.
May 25, 26, 1:30 pm, Myerstown.
May 26, Upper Codorus, Black Rock house.
May 26, 27, 10 am, Antietam, Prices house.
May 25, 26, 10 am, Schuylkill.
May 25, 26, 10 am, Upper Codorus, Black Rock house.
May 26, Springfield.
May 26, 9:30 am, Lower Conewago, Bermudian house.
May 26, 10 am, Codorus, Codorus house.
May 26, 5 pm, Carlisle.
May 28, 29, 10 am, Chiques.
May 29, 30, 1:30 pm, White Oak, Kreider house.
June 1, Mechanic Grove.
June 2, 6:30 pm, Center Hill.
June 2, 6:30 pm, Middle Creek.
June 9, Yellow Creek, Bethel house.

Virginia

May 26, Montebello.
May 26, 7 pm, Linville Creek, Cedar Run.

Washington

May 25, Ajlune.

church gave short talks and the new members gave testimonies. A fine Christian spirit of fellowship prevailed throughout the evening. Seventy were present. Bro. J. R. Smith, a former pastor of the Lincoln church, has been visiting his daughter for the past three weeks. We enjoyed having him in our services very much. The B. Y. P. D. sang to the shut-ins this month. Brother and Sister J. Edwin Jarboe went to Red Cloud, Nebr., the week of April 8 to visit Sister Jarboe's parents. At the present time they are holding a revival meeting in the Red Cloud church. The main auditorium of the church has been replastered and repainted, and the floors have been sanded. The B. Y. P. D. had charge of services at the city mission on April 16. They are sponsoring Bible study on the second and fourth Thursdays of each month, with Joe Ganshorn in charge. On the first and third Thursdays the B. Y. P. D. is sponsoring play night at the park for all church members, with Bro. Robert Evans in charge. Rev. O. J. Burckhardt, a colored minister, spoke in the church on April 28.—Mrs. Robert H. Evans, Lincoln Nebr., May 4.

Ohio

East Chippewa.—Several weeks before Easter our pastor preached on Passion Week happenings leading up to Easter. Our church co-operated with the other churches of the township in a three-hour Good Friday service. On March 31 an Easter program was given. The young people gave the play, A Great Inheritance. A candlelighting service was very impressive. On April 21 a group of student volunteers from Manchester College presented the play, The Forgotten Man. The average Sunday-school attendance for the quarter ending April 1 was 126, with an average offering of $10.99. We are glad to report an increase in attendance since that time. The attendance on April 28 was 166. Three of our young people were married this spring. The aid society meets once each month. Their work consists mostly of quilting. They cleared a nice sum by serving lunch at a farm sale. On May 5 Pastor D. R. McFadden will exchange pulpits with Bro. W. D. Fisher of the Wooster church. We will have our communion on May 12, at 7:30 P. M., with Bro. Clyde Mulligan officiating. We are looking forward to our revival meeting to be conducted by Bro. J. O. Winger.—Sarah Blough, Sterling, Ohio, April 29.

Pleasant View.—We met in council Feb. 29. Pastor and Sister Clarence R. Bowman were elected delegates to district meeting. On March 17 in the absence of our pastor, Bro. I. C. Paul had charge of the morning service. Bro. David Foutz of Waterford, Calif., had charge of the evening service. Pre-Easter services were held from March 17 to 23. Three were baptized. A number of young people enjoyed the Easter breakfast held in the church basement. On Easter Sunday evening the choir, directed by Sister Bowman, presented the cantata, King of the Ages, by R. M. Stultz. April 19-21 the Northwestern Ohio music conference was held in our church, with Prof. Alvin Brightbill of Bethany Biblical Seminary as instructor. Bro. Wm. Beery, oldest song leader and musician in the Church of the Brethren, was present. Plans are well on the way for redecorating our church in the near future. Our aid society meets once each month in an all-day meeting. It is doing splendid work. So far this year we have replaced a number of church dishes and bought new silverware and tablecloths. At the last meeting we decided to take the responsibility of furnishing the church with new carpet. Our spring communion will be held on May 5. The mother and daughter banquet will be held May 16, with Mrs. Charles Zunkel of the Lima church as the speaker.—Mrs. Glenn Cool, Lima, Ohio, May 3.

Pennsylvania

Back Creek, Brandts.—On April 13, 14 we held our Bible institute, with Bro. R. W. Schlosser of Elizabethtown, Pa., in charge. The institute consisted of four sermons. Special music was brought to us by the Mentzer sisters and by another group. On April 27, 28 Brother and Sister Desmond Bittinger, missionaries to Africa, visited with us in our congregation. On the evening of April 27 they showed moving pictures, illustrated by talks. Our church and Sunday-school attendance is good.—Martha E. Meyers, Chambersburg, Pa., May 7.

Carson Valley.—We met in council March 7. Because of Eld. Daniel Maddock's illness Bro. Jacob Hoover had charge. Delegates to district meeting were elected. We decided to have a week of evangelistic meetings prior to our love feast, which is scheduled for May 19. We are looking forward to having Bro. Lawrence Bianchi of Park Hill, Pa., as our evangelist for this meeting, May 12-19. On April 28 Bro. Homer Feathers of Altoona, Pa., representative of Juniata College, brought the morning message. Plans are being made for a vacation Bible school to be held during the early part of June. Our Sunday evening meetings are in charge of the young people. On the evening of April 28 Bro. Dan Brubaker gave an interesting and helpful talk. There were special numbers in song. The young people are planning for the spring rally of Circuit No. 1. This will be held in our church on May 26. We are looking forward to a large attendance and a helpful meeting.—Ellen Brubaker, Duncansville, Pa., May 3.

Uniontown.—At the close of our Holy Week services which were held by our pastor, nine were received by baptism and two by letter. Since that time two more have been received by letter. On Good Friday evening we observed the communion service. The attendance at these meetings was very commendable and the spirit was excellent. On Easter Sunday evening a pageant, Thomas and the Risen Lord, was given. At a recent women's meeting plans for our annual mother and daughter meeting were made. It will be held on May 10, with Mrs. H. H. Burwell of Uniontown as guest speaker. The following officers were elected to serve until October: president, Eva Wright; vice-president, Mrs. Sollenberger; secretary-treasurer, Goldie Sumey. Many of our members have been ill this winter. We trust they will soon be able to worship with us again. Six of our young people who are attending college were with us over the Easter vacation. May 5 was Juniata College Day. Bro. Sollenberger preached a very fitting sermon on Our Christian Colleges. Brethren H. H. Glover and George Wright preached for us recently in the absence of our pastor.—Alta Lowdermilk, Uniontown, Pa., May 1.

Virginia

Ewing.—We have had good attendance at Sunday school and church. Bro. J. R. Jackson filled his regular appointment here the third Sunday in last month. He preached three inspiring sermons while here. He will be with us again on the third Saturday and Sunday of this month. On May 3 Dr. Howard Bosler and his wife and daughter from Africa and Bro. John B. White of Nashville, Tenn., were with us. Dr. Bosler gave an interesting lecture. We are always glad to have brethren and friends visit our church. We feel that our church is growing. We recently put new seats in the church, and are planning to make more improvements in the near future. Our Sunday school and young people's meeting are very interesting.—Mrs. Elbert Jones, Ewing, Va., May 6.

Greenmount.—We met in council on March 15. At this meeting the delegates to Annual Conference and district meeting were elected. Bro. Charles T. Good will represent us at Annual Conference. Bro. Samuel Harley of New Hope, Va., held a revival from April 7 to 21. His sermons were helpful and inspiring. On April 14 Bro. Harley's sermon was especially for those of 70 years and older. He presented Bro. Frank Ritchie a book of the Psalms and Testament as he was the oldest person present. Three were baptized on April 28. Two were received by letter at the last council. The deptuation team from Bridgewater College met with us recently. Bro. W. H. Sanger of Bridgewater is conducting a peace class at the Greenmount church every two weeks. There are also classes being held in the Fairview and Mt. Zion churches in the Greenmount congregation. Bro. Raymond Peters will be with us May 12, 13. Our love feast was held in the Mt. Zion church on May 5. The B. Y. P. D. is planning to give a program in honor of the mothers. They will present each mother a rose.—Effie S. Wampler, Harrisonburg, Va., May 7.

West Virginia

Harman.—The activities of our church have been encouraging, with Sunday school the year round and preaching twice each month. Bro. Paul Daugherty conducted a two weeks' revival and Bible school. The teachers were of this community, Misses Dove Harman, Yvonne Cooper, Eva Harman and Twila Harman. Brother and Sister Earle Fike moved near our community. The church presented them a call to the pastorate, and we have had regular services each Sunday. In spite of sickness on the part of both, outside opposition and persecution, they were faithful through the cold winter months, filled with devotion to the call of God, with hearts of compassion and interest in all. This has had its effect upon the congregation, which has learned to love and appreciate them. We have had an increase in attendance, in co-operation, and in response to missions. It is the first time our congregation has ever reached the quota of giving outlined by the district or the General Board. Our people look forward to the services each week, knowing there will be something different. New hymns are being learned. Musical talent that before was lying dormant is now being used to the glory of God. A group of our young men broadcast regularly over WSVA. Recently there was organized a ladies' quartet. Timely and practical messages lift us to new hopes for building a great work here. All co-operated in a wonderful way to make our Easter services the finest we have ever had. A large Sunday morning audience was impressed with a new appreciation of Christ in the message, New Light at Dawn. Sunday evening the Easter play was given in the recreational hall in order to accommodate the large crowd. Preparation for our Mother's Day services is being made, and following that the program will lead toward the foundation work for our revival to be conducted by Bro. Harper S. Will this summer. Surely the Spirit of God has blessed us thus far and shall continue to do so. For the brotherhood we pray. Will you share our work in your meditation with God?—Nettie Harman, Harman, W. Va., May 4.

Oakvale.—We met in council April 28. Plans were made for the revival to be held in the summer. It was decided to get the Smith Chapel laymen to hold it. The fall revival will be conducted by Bro. J. E. Barton, and will close with a love feast. We discussed the possibility of organizing a young people's league. Bro. Boyd Weeks was chosen as clerk to take the place of Sherman Boath, who has moved away. On March 31 the Sunday school was reorganized and the following officers were elected: superintendent, Mrs. S. D. Wimmer; assistant, Harvey Akers; secretary, Fannie Wimmer; treasurer, E. M. Alley; adult teacher, Charlie Ingram; young people's teacher, C. W. Shumate; primary teacher, Thelma Wimmer; Card class teacher, Margaret Sextant.—Fannie Wimmer, Oakvale, W. Va., May 3.

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OUR MISSIONARIES

SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Note: Address all China missionaries % Hugh MacKenzie, 53 Race Course Road, Tientsin, North China.

Liao Hsien, Shansi, North China

Hutchison, Anna, 1911.
Ober, Mary Velma, 1936.
Sollenberger, O. C., 1919.
Wampler, Ernest M., 1918.

Ping Ting Hsien, Shansi, North China

Crumpacker, F. H., and Anna, 1908.
Cunningham, Dr. E. Lloyd and Ellen E., 1938.
Ikenberry, E. L., and Olivia, 1922.
Metzger, Minerva, 1910.
Wampler, Elizabeth B., R. N., 1922.

Show Yang Hsien, Shansi, North China

Bright, J. Homer, and Minnie, 1911.
Clapper, V. Grace, 1917.
Rothrock, Hazel M., 1938.

Tai Yuan Fu, Shansi, North China

Myers, Minor M., and Sara, 1919.
Shock, Laura, 1916.

Peking, China, % College of Chinese Studies

Susie M. Thomas, 1939.

169 Yuen Ming, Yuen Road, Friends Center, Shanghai, China.

Sollenberger, Howard E., 1938.

On Furlough

Oberholtzer, I. E., and Elizabeth, 801 Mulberry St., Muncie, Ind., 1916.
Parker, Dr. D. M., and Martha, R. N., % N. E. Neiderhiser, R. 3, Mt. Pleasant, Pa., 1933.
Mary Schaeffer, 505 Hand St., Lancaster, Pa.
Senger, Nettie, South English, Iowa, 1916.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Sollenberger, Hazel, 418 Weitzel St., Oceanside, Calif., 1919.
Wertz, Corda L., R. N., Spencer, Ohio, 1932.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Faw, Chalmer E., and Mary P., 1939.
Harper, Clara, 1926.
Heckman, Clarence C., and Lucile, 1924.
Moyer, Edna Faye, 1931.
Petre, Ira S. and Mary M., 1939.
Royer, Harold A., and Gladys H., 1930.
Shisler, Sara C., 1926.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, W. Africa

Brumbaugh, Grayce, R. N., 1937.
Horn, Evelyn J., R. N., 1930.
Kulp, H. Stover, and Christina, 1922 and 1927.
Weaver, E. Paul and Zalma F., 1939.

Marama, via Damatura, Nigeria, W. Africa

Landis, Herman B., and Hazel M., 1938.

On Furlough

Bittinger, Desmond and Irene Frantz, 337 S. Market St., Elizabethtown, Pa., 1930.
Bosler, Dr. Howard A., and Edith, Churubusco, Ind., 1931.
Burke, Dr. H. L., and Marguerite, R. N., Walkerton, Ind., 1928.
Engel, Alice, R. N., 1509 N. Broadway, Baltimore, Md., 1937.
Frank, Evelyn E., R. N., Irene Byron Sanatorium, Ft. Wayne, Ind., 1938.
Utz, Ruth, R. N., Brightwood, Va., 1930.

India

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Bollinger, Amsey and Florence M., 1930.
Grisso, Lillian, 1917.
Kinzie, Wm. G., and Pauline G., 1937.
Lichty, D. J., and Anna, 1902 and 1912.
Warstler, Anna M., 1931.
Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India

Blickenstaff, Dr. Leonard and Betty, R. N., 1940.
Blickenstaff, Verna M., R. N., 1919.
Blough, J. M., and Anna, 1903.
Cottrell, Drs. A. R. and Laura, 1913.
Shickel, Elsie N., 1921.
Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.
Swartz, Goldie E., 1916.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924.
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

82 Mahatma Gandhi Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921 and 1920.

Landour, Mussoorie, U. P., India

Joe W. Bowers, 1940.

On Furlough

Moomaw, I. W., and Mabel, 2134½ Indianola Ave., Columbus, Ohio, 1923.
Mow, Baxter M., and Anna B., 3435 Van Buren, Chicago, Ill., 1923.
Townsend, Ralph, 40 E. Woodruff Ave., Columbus, Ohio, 1937.
Ziegler, Edward K., and Ilda, 3435 Van Buren St., Chicago, Ill., 1931.

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GOSPEL MESSENGER

Volume 89

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June 1, 1940

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3. Many have manifested a renewed interest in the church.
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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, June 1, 1940 No. 22

EDITORIAL

A Crisis for Bishops and Laymen

A CERTAIN bishop often in the headlines is quoted as saying in substance, referring to the terrible goings on in Europe, that religion is facing the the greatest crisis it has met in two thousand years. He may be right. He certainly is right in his feeling that the situation is extremely critical. But what to do? That's the question that nearly takes the heart out of us all, and that is where we think the learned cleric is surely wrong.

He would fight the devil with the devil's kind of fire. He might make it hot enough to compel another armistice, though even that is far from sure. That he could not win lasting peace that way has been proved times without number and never more conclusively than in our own generation. That religion, not to say the religion of Jesus Christ, must be preserved from extinction by that method, is the most foolish suggestion that ever had birth in a bishop's brain. If it were possible, which, thank heaven, it is not, to destroy religion completely, that would be the devil's own best bet.

The suggested program for saving civilization and Christianity is an offense to intelligence and a thrust at the foundation of all moral values. It makes the triumph of righteousness depend on the chance that it can muster mightier physical force than wickedness can. It says unblushingly that God *is* on the side of the heaviest battalions. It joins the ranks of the enemy and accepts that doctrine of hell that might does determine right.

No, the only fire hot enough to burn up the hatreds which have been let loose in our world today is the coals of fire enkindled by overcoming evil with good. Let the Hitlers of the ages have the mastery of the other kind, as indeed they do. In this supreme crisis of the bishop's two thousand years, the crucial question is, Can the church of Christ keep faith with him? Can she continue to believe that his way is the way of victory, whatever it may cost in time and blood?

That is a crisis worthy of the righteous wrath of all the bishops and all the laymen of the world.

E. F.

Our Annual Meeting

HERE are a few facts of common interest but not of common knowledge among our people.

1. The Annual Meeting is a denominational development of the Count Zinzendorf synods held in 1742. When it became apparent that these synods could not succeed in uniting the German church groups some withdrew, among which number were the Brethren, and held their own meeting that year.

2. The purpose of the meeting on the part of the Brethren was to unite the church, guard against wrong teaching from the outside and direct the course of the church.

3. We call this year's Conference the 154th recorded Conference. This results from starting with the Annual Meeting of 1778 which is the first meeting that left minutes of its transactions.

4. The questions considered in the first five meetings dealt with war, temperance and human slavery. Thus early did the Brethren in Conference record advanced views when they were not yet popular.

5. The organization in the early meetings was simple. The elder or elders in whose congregation the meeting was held appointed the committee which has developed into our present Standing Committee. This committee received the business and appointed sub-committees which prepared the queries for open conference.

6. At first those in attendance were one body. The delegate system received official notice in

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1813. Again in 1837 further action was taken. There were two underlying thoughts in the delegate system: to secure representation of the local congregations (state districts were not yet known); and to keep down the size of the crowd. The expense of the meeting, when the congregation entertaining was small, and all entertainment free, raised a serious problem.

7. In 1879 Conference made provisions for charging for meals. The Conference of 1880 tried the experiment. Men were sold tickets for meals during the entire session for just one dollar. Women, however, paid only fifty cents.

8. Outstanding features of the Conference eighty to one hundred years ago were these: preaching, business, love feast. When the love feast was discontinued because of the crowd, some wanted the moderator to appoint twelve leading brethren to conduct a model love feast so that all might know how properly to hold this service. But Conference thought otherwise, suggesting that John 13 sets forth the proper method of procedure.

9. Only Maryland, Pennsylvania and Virginia entertained the Annual Meeting till 1822 when it was held in Ohio. In 1870 for the first time the meeting was held west of the Mississippi River when the Brethren met at Waterloo, Iowa. Not until 1907 did the meeting go to the Pacific Coast, to Los Angeles, Calif. Once only (1923) did we go beyond the bounds of the United States when we met at Calgary, Alberta.

10. The Annual Meeting is the clearing house of the church. Once the sessions were marked by bursts of oratory and methods based on rules of logic. Many went to Conference with prepared speeches. This condition necessitated the rule of not more than two speeches on one motion or question with time limits. With our present system of boards and committees there is perhaps less talking and more deliberation in planning the work of the church.

11. Annual Meeting is the great outing of the Dunkers. Once they were carried to it by horses, then by the steam engine, and now the great majority go by automobile. It may be called the religious trek of the denomination. Having long put the ban on picnics and fairs, the Brethren for years have found in their Annual Meeting their annual vacation and group assembly.

12. That the Annual Meeting has been a chief factor in maintaining the unity of faith and practice, in fostering Christian fellowship and in developing lines along which the church has been led into greater activity is apparent to all who study the history of the church.

13. In recent years the introduction and multiplication of sectional conferences at Annual Meeting has tended to lessen the work of the business session and to a more extended study of new problems arising from new activities and new phases of old activities.

14. Only those who for successive years have attended Annual Meeting can appreciate the influence of Annual Meeting in the development of the Church of the Brethren through its history down to the present. The success of the session this year as in other years depends on those attending.

15. The question has often been asked whether it pays to spend so much money in attending Conference. Could not this money be spent for missions, for education, for purposes more directly connected with the spread of the gospel? Perhaps. But it must be apparent to all who will think seriously that those who are most regular in attending these meetings are also among the most active workers and liberal givers. Perhaps, nay, certainly, without these meetings we would not give as we do give. When the church assembles on these occasions, when those present and those at home think on the same projects, when all join in prayer for the spread of the kingdom, heaven's blessings do attend the aspirations and efforts put forth. J. E. M.

New Sanctions for Simplicity

THESE days are bringing some new and compelling sanctions for simplicity. For example, how can the fortunate man go on spending merrily with most of his neighbors in need? Here is a compulsion in the direction of simple living.

And then there was the collapse of so many things which seemed secure: real estate mortgages, stocks, bonds, a business, an industry. One begins to wonder just what is safe. Consider understanding friendships, the satisfaction of a task well done, leisure used for things worth while, the quest of ultimate values. All these things are not for sale; they are the priceless rewards most often acquired by those who live the simple life.

Finally, there is the deficit of the federal government and the delinquent tax situation in states and cities. It begins to look as though no one could have the moon—not even your Uncle Sam. And so there comes a final and convincing compulsion toward the simple life.

Then why not be content with such things as you have, or can honestly acquire, secure in the knowledge that the really satisfying things of life are the natural fruits of sane and simple living?

H. A. B.

THE GENERAL FORUM

Prayer at Dawn

BY EDGAR H. GRATER

It may make a difference to all eternity whether we do right or wrong today.—James F. Clark.

Dear God, I would have strength just for today
For tasks which come
Unbidden, but are mine, and mine alone—
To do them well.

I ask for sight to see my brother's need—
What I can do
To help him on when blinded by despair
He loses ground.

O God, may I then be as eyes for him;
The dangers see
Which linger near for those who fail to look
Beyond today.

May I choose right, when all around I see
The short-lived joy,
The attraction, the glitter of the wrong,
Which fades so soon.

May I not fail to give thee thanks for all
My happiness,
And ask thy help, thy guidance all the way
From dawn to dark.

Norristown, Pa.

Why Have a Church of the Brethren?

BY J. W. BARWICK

Some rather startling statements in the early documents of our church found accidentally here in York led the writer to seek further in the State Library at Harrisburg. Finding confirmation there the search was continued at Juniata College where there is a wealth of material on the beginnings of our church that has never been studied or used in our present histories of the church.

A. Until opportunity for further study is found a report on two points of deep interest to all of us must suffice. The first is in regard to the subject that prompted the search—the origin and nature of our belief in nonresistance. Several questions had occurred to the writer, among them the following: Was there a pacifist movement in the 1700's? Was the belief in nonresistance independent of other religious tenets? How was it interpreted in actual life?

The search had not progressed far before it was plain that our church fathers' attitude toward war was not due to the slogan, "No force in religion." From Boehm down to Beissel the same ideal persists—the sacred inviolability of life. "The height of wickedness is to do violence to a single living creature or to deprive it of its life" (Beissel, Das Geistliche Leben, p. 86). Life is a complete, eternal whole; it is not right for any creature to harm another. They increase life by sharing it helpfully.

Boehme (On Genesis, p. 257) presents a very novel explanation of why God commanded Abraham to slay the heathen kings. The explanation fits his scheme of the various attributes of God. The angry, jealous God is the concept of the non-Christian and is the basis of his philosophy of life and the nature of the world in which he lives. "If we slay . . . we are Christians indeed in the mouth but the heart and soul is an heathen and not born of Christ's Spirit" (ibid).

There was no pacifist movement in 1700 A. D. But a new way of life was discovered and taught and practiced. Nonresistance was not a separate doctrine but depended on spiritual rebirth. Ernst Christopher Hochmann developed this belief and attitude quite fully and, moreover, exemplified it in his life of unending persecution, as Bro. M. G. Brumbaugh has so clearly shown in his history of the church.

Men will never agree on what is "mine and thine." The eye of the flesh will always covet. So lawyers, courts, police, armies and navies will be necessary to adjudicate between litigants. The only recourse is to change human nature by teaching and example. Meet the covetous one with a gift of that which he covets. Offer the smiter the other cheek. Our church fathers called this way of life that of the reborn, even as we do.

B. The second point, which is of even greater interest to us, is: What excuse has the Church of the Brethren for existence? Some denominations are more precise in their definitions than we are. Many are more lax. All fight for a place in the sun. Why continue the struggle for existence?

This point is not new. It occurred to our church fathers. On this point two fast friends disagreed—Ernst Christopher Hochmann and Alexander Mack. After two hundred years the only visible results of Hochmann's life are outside the church he clung to. The very nature of the beginning of our church provides a clue to our inquiry. We find it in the nature of their approach to the question as to what their faith and practice should be. The related question of the philosophy of ecclesiastical organization must await a later article. The newly found works of Hochmann treat of this. The same problem divided the Pilgrims and the Puritans. In a day in which we tend to adopt manners and customs of other denominations it is a live question.

1813. Again in 1837 further action was taken. There were two underlying thoughts in the delegate system: to secure representation of the local congregations (state districts were not yet known); and to keep down the size of the crowd. The expense of the meeting, when the congregation entertaining was small, and all entertainment free, raised a serious problem.

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13. In recent years the introduction and multiplication of sectional conferences at Annual Meeting has tended to lessen the work of the business session and to a more extended study of new problems arising from new activities and new phases of old activities.

14. Only those who for successive years have attended Annual Meeting can appreciate the influence of Annual Meeting in the development of the Church of the Brethren through its history down to the present. The success of the session this year as in other years depends on those attending.

15. The question has often been asked whether it pays to spend so much money in attending Conference. Could not this money be spent for missions, for education, for purposes more directly connected with the spread of the gospel? Perhaps. But it must be apparent to all who will think seriously that those who are most regular in attending these meetings are also among the most active workers and liberal givers. Perhaps, nay, certainly, without these meetings we would not give as we do give. When the church assembles on these occasions, when those present and those at home think on the same projects, when all join in prayer for the spread of the kingdom, heaven's blessings do attend the aspirations and efforts put forth. J. E. M.

New Sanctions for Simplicity

THESE days are bringing some new and compelling sanctions for simplicity. For example, how can the fortunate man go on spending merrily with most of his neighbors in need? Here is a compulsion in the direction of simple living.

And then there was the collapse of so many things which seemed secure: real estate mortgages, stocks, bonds, a business, an industry. One begins to wonder just what is safe. Consider understanding friendships, the satisfaction of a task well done, leisure used for things worth while, the quest of ultimate values. All these things are not for sale; they are the priceless rewards most often acquired by those who live the simple life.

Finally, there is the deficit of the federal government and the delinquent tax situation in states and cities. It begins to look as though no one could have the moon—not even your Uncle Sam. And so there comes a final and convincing compulsion toward the simple life.

Then why not be content with such things as you have, or can honestly acquire, secure in the knowledge that the really satisfying things of life are the natural fruits of sane and simple living?

H. A. B.

THE GENERAL FORUM

Prayer at Dawn

BY EDGAR H. GRATER

It may make a difference to all eternity whether we do right or wrong today.—James F. Clark.

Dear God, I would have strength just for today
For tasks which come
Unbidden, but are mine, and mine alone—
To do them well.

I ask for sight to see my brother's need—
What I can do
To help him on when blinded by despair
He loses ground.

O God, may I then be as eyes for him;
The dangers see
Which linger near for those who fail to look
Beyond today.

May I choose right, when all around I see
The short-lived joy,
The attraction, the glitter of the wrong,
Which fades so soon.

May I not fail to give thee thanks for all
My happiness,
And ask thy help, thy guidance all the way
From dawn to dark.

Norristown, Pa.

Why Have a Church of the Brethren?

BY J. W. BARWICK

Some rather startling statements in the early documents of our church found accidentally here in York led the writer to seek further in the State Library at Harrisburg. Finding confirmation there the search was continued at Juniata College where there is a wealth of material on the beginnings of our church that has never been studied or used in our present histories of the church.

A. Until opportunity for further study is found a report on two points of deep interest to all of us must suffice. The first is in regard to the subject that prompted the search—the origin and nature of our belief in nonresistance. Several questions had occurred to the writer, among them the following: Was there a pacifist movement in the 1700's? Was the belief in nonresistance independent of other religious tenets? How was it interpreted in actual life?

The search had not progressed far before it was plain that our church fathers' attitude toward war was not due to the slogan, "No force in religion." From Boehm down to Beissel the same ideal persists—the sacred inviolability of life. "The height of wickedness is to do violence to a single living creature or to deprive it of its life" (Beissel, Das Geistliche Leben, p. 86). Life is a complete, eternal whole; it is not right for any creature to harm another. They increase life by sharing it helpfully.

Boehme (On Genesis, p. 257) presents a very novel explanation of why God commanded Abraham to slay the heathen kings. The explanation fits his scheme of the various attributes of God. The angry, jealous God is the concept of the non-Christian and is the basis of his philosophy of life and the nature of the world in which he lives. "If we slay . . . we are Christians indeed in the mouth but the heart and soul is an heathen and not born of Christ's Spirit" (ibid).

There was no pacifist movement in 1700 A. D. But a new way of life was discovered and taught and practiced. Nonresistance was not a separate doctrine but depended on spiritual rebirth. Ernst Christopher Hochmann developed this belief and attitude quite fully and, moreover, exemplified it in his life of unending persecution, as Bro. M. G. Brumbaugh has so clearly shown in his history of the church.

Men will never agree on what is "mine and thine." The eye of the flesh will always covet. So lawyers, courts, police, armies and navies will be necessary to adjudicate between litigants. The only recourse is to change human nature by teaching and example. Meet the covetous one with a gift of that which he covets. Offer the smiter the other cheek. Our church fathers called this way of life that of the reborn, even as we do.

B. The second point, which is of even greater interest to us, is: What excuse has the Church of the Brethren for existence? Some denominations are more precise in their definitions than we are. Many are more lax. All fight for a place in the sun. Why continue the struggle for existence?

This point is not new. It occurred to our church fathers. On this point two fast friends disagreed—Ernst Christopher Hochmann and Alexander Mack. After two hundred years the only visible results of Hochmann's life are outside the church he clung to. The very nature of the beginning of our church provides a clue to our inquiry. We find it in the nature of their approach to the question as to what their faith and practice should be. The related question of the philosophy of ecclesiastical organization must await a later article. The newly found works of Hochmann treat of this. The same problem divided the Pilgrims and the Puritans. In a day in which we tend to adopt manners and customs of other denominations it is a live question.

But the unmistakable distinguishing trait of those sincere searchers for the truth was in the manner of their approach. It is not enough to say that they took the New Testament as the rule of their faith and practice. Practically every Pietist and protesting sect of their day said the same thing. Yet it led them far apart. It was in their interpretation of the New Testament that they attained a separate place. Between the "appeal to reason" of Abelard and the appeal to tradition that soon characterized all the larger protesting sects they steered a new course.

They (a) rejected the creeds and theological systems of their day; (b) rejected the formal modes of worship in common practice; (c) adopted the rites and ceremonies of the apostolic church; (d) interpreted their faith in terms of life rather than philosophical abstractions. In other words they chose a completely independent approach to their interpretation of the Scriptures. That attitude rather than any formal belief seems to be the fundamental characteristic of your early church and mine.

It is obvious that those pioneers of heroic mould who scorned material ease would condemn their spiritual offspring on the following counts:

(a) Our denominational tendency to follow other denominations rather than lead them as they did.

(b) Our denominational drift toward a more convenient religious practice instead of a rigorous self-discipline.

(c) Our uncertainty of religious faith due to laxity in teaching of distinctive beliefs and practices.

(d) Any participation in controversies that revel in theological abstractions rather than interpretations of belief in terms of life.

(e) Our loose financial and social practices in contrast to their thrifty habits, conservative principles and simple lives.

(f) Our lack of fellowship in contrast to their willingness to hold all-day meetings at busy seasons and carry one another's burdens.

The list might be extended. That initial independent approach led them into untrod paths and untried practices. But today we acclaim their vision. In their day they denounced drunkenness, violence, slavery and other practices yet with us, and they were considered at least queer. Today we call them prophets. Yet the attitude which gave them that vision is passing from us. One need read only a few pages of those early works to look with awe on those men of courage who laughed at the dangers of the untried and the unconventional.

But their faith and faithfulness brought their children happiness, wealth, security, health and good repute. The meek inherited the earth. The Christianity of the New Testament had been tried and found practicable. It is the writer's growing conviction that the salvation of our church and perhaps society itself lies in these principles and this way of life. Are we on the verge of selling a priceless birthright for a mess of pottage?

York, Pa.

The Great Commission—Matt. 28: 19, 20

BY MRS. D. H. KELLER

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world."

As we face this command we face one of the greatest commands of the Bible. Here is a command to Christianize all nations by baptizing and teaching them to observe all things commanded, teaching a full gospel.

We all know that the only remedy for a sin-cursed world is Jesus Christ, that he must be given to the world or it will perish. About 2,000 years ago, God commissioned Jesus with all the authority of heaven and earth to give this great command. Today as we face it, what does it mean?

On one occasion a mother and her little girl were listening to a great evangelist preaching against sin. The little girl followed the discourse understandingly, then suddenly turned to her mother, and with a distressed look, said: "Mother, he means us." Truly the Great Commission means us —everyone of us. Each one is responsible for what he or she can do. The Great Commission has no geographical bounds, but the whole world for Jesus.

The Great Commission means two things. It means opportunity and responsibility.

Never in the history of the world were the opportunities so great as now. The nations have open doors. As we look through the open door of China, the home of nearly one fourth the human race, and the oldest nation in the world, we see horror and terror. The pitiful wail of over 400,000,000 souls reaches our ears—a call to which we are but feebly responding. From China we hear the wonderful report that the multitudes are turning to Christ as never before. In the midst of their suffering they are turning to Christ who gives help. As a result of the war a new opportunity is added, a new word has been coined. The

children whose parents have been killed by Japan are called *warphans*. It is said that there are over 1,000,000 warphans roaming around over there as homeless dogs. Would to God there was extra money right now to care for these.

A glance through the open door of India reveals a country one half as large as the United States with a population three times as great. India, the cradle of the human race, is a land of a thousand religions, a million gods, and it is said she worships them all. Our workers have told us of the terrible suffering and loss of life among the tens of millions of child mothers in India; and that there are enough widows from five to fifteen years of age in India to put one in every home in America and have enough left to make a city like Chicago.

Then there is our dear Africa with its millions gladly receiving the gospel. It seems they are thrilled by the gospel story and as soon as possible go out and tell others.

Japan, too, has an open door, and has had for many years. I wonder who is responsible for the way Japan has been acting? Have we, as well as other denominations, done our duty? When a nation does not have the sword of the Spirit it uses the other sword.

Even South America is an open door. Her formalistic religion has failed to help her morally and spiritually, and she wants something better.

So you see the world is a great field of opportunity. Not only are the nations bidding us to come to them, but they have flocked to our shores by the millions. New York City is a large mission field. It is said there are over twenty Jews in New York City for every one in Palestine.

Christian America is a great mission field, too. It is considered the most Christian of any nation, yet only one third are really Christians. Statistics show that 27,000,000 children, as well as many adults, in the United States are receiving no religious instruction whatever.

Let us come a little closer home. If we as a church had saved just our own families to the church, instead of numbering 169,571 as we do here in America, we might number near 2,000,000.

Commensurate with our opportunity is our responsibility. The world now has 2,045,000,000 persons. The fact that nearly a half has yet to hear the gospel story proves that we are not feeling the responsibility of the Great Commission; not feeling the responsibility of a lost world as we should. Not only do we need to dedicate ourselves, but we need a dedication of pocketbook. We need to be like the man who insisted on leaving his pocketbook in his pants while being baptized, as he wanted his pocketbook baptized too.

God intends that our money and religion go hand in hand. Of the Jews he asks a tenth; of us he expects more. Alas, many times we bow at the altar of this world and leave there our offering!

Statistics show that to the god of self-gratification, America gives annually $3,500,000,000, while only $20,000,000 is given for missions.

We can deceive the church but we cannot deceive the Lord. He knows the pocketbook. He knows what the annual income of the Church of the Brethren is. A few years ago it was printed that the annual income of the Church of the Brethren was near $90,000,000. If at that time the church gave about one twentieth, or half as much as the Jews give, instead of the one hundred missionaries that were on the foreign field then, there could have been one thousand missionaries on the foreign field. And if the Church of the Brethren had been giving one tenth there could have been two thousand missionaries of the Church of the Brethren in India, China and Africa. Ninety-five missionaries on the foreign field we have now. This tells us too long we have been robbing God and robbing ourselves of a great spiritual blessing. Too long we have failed to realize that the Great Commission means us.

Jesus says in Luke 11: 42: "Woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone." Too long we have been leaving "the other" undone.

As you know, in the early centuries, Christianity was carried across the Mediterranean Sea to northern Africa. Once across northern Africa stretched nine hundred Christian congregations, each presided over by its own bishop. But they were indifferent to the Great Commission. The land of Arabia was at their door and an open door for mission work. How easily they could have sent missionaries over to Arabia and have evangelized Arabia, but they did not. Generations

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

A COUNTRY girl was entertaining a city girl who attended the same church. When it came time to wash dishes the brother of the little hostess volunteered to serve in her place in order that she might have more time to visit with her friend.

A simple act, but how unusual!

New York, N. Y.

passed. The work was undone. Then a man of the name of Mohammed arose and welded those heathen tribes into a fighting compact that went across and destroyed the existence of those nine hundred churches in northern Africa. Here was an awful judgment because they were indifferent to the Great Commission.

When we become indifferent to the great commands of high heaven, judgment will come and it will come speedily.

It is no use to pray for world peace unless we are willing to pay the price with world evangelism first. More and more may we see the opportunities and feel the responsibility of the Great Commission. Yes, the Great Commission means us.

Battle Creek, Mich.

Churches and Co-operatives

BY DONALD ROYER

Part One—Churches Need Co-operatives

CENTURIES ago a Turkish seer is reputed to have complained, "Alas, times are not what they used to be, children no longer obey their parents, and everyone wants to write a book." When today some church people hear our ministers advocate a closer relationship between co-operatives and the church, they probably react in a vein similar to the Turk's lament, but hasten to add, "and preachers no longer preach the gospel." On the other hand, those among us who adhere in general to Kagawa's interpretation of the teachings of Jesus lend an eager ear to any discussion of the subject. For Kagawa, branded by some an arch-deceiver, and by others as one of the world's greatest living Christians, is one of religion's most outstanding exponents of the idea that co-operatives and Christianity need to be closely related.

Benson Y. Landis, a man of Dunker stock, now with the Federal Council of Churches, who for twenty years has been working for a closer relation between co-operatives and organized religion, states frankly: "During that time I have been called wicked by some churchmen, and have gotten some good swift kicks from co-operators. During that time, too, I have seen my co-workers grow rapidly in number until today there are a great many clergymen and laymen in the churches very much interested. Those of us who believe the churches and co-operatives have many things in common are finally getting the breaks."

Behind the idea that there should be an increasingly closer relationship between co-operatives and religion lies a conviction that the church needs to help us gear into our economic relationships the principle of love which is central in the teachings of Jesus.

It would seem that such effort is necessary if the church would justify itself as a positive vehicle for greater brotherhood in this modern maze of indecisions and materialism. Could we generate the spiritual and mental power necessary to extend the love motive to our economic relationships, we would be but recapturing the spirit, and to a degree the form of our first Christian communities. Those communities with the fresh impact of Jesus' vital, dynamic life and teachings of love upon them, actually lived co-operatively in an economic sense.

It is to be anticipated that if the church could generate this vitality and dynamic, there would be an exodus from its pews of a number of its present staunch adherents. On the other hand, it is conceivable that by developing an active interest in the co-operative movement, we church people would do a more effective job of reaching the multitudes of dispossessed people who are now indifferent to organized religion because of its apparent lack of concern for several of their basic needs. It was just these people for whom Jesus had a deep concern.

Howard Brinton, eminent Quaker writer and co-director of Pendle Hill, says in his book, Divine Human Society: "Nothing brings religion down from heaven to earth more effectively than its permeation of the economic sphere. To do this it must go further than the creation of humanitarian or philanthropic attitudes. It must create an actual sharing in some degree, not only of the products but also of the responsibilities of economic enterprises. It would be hard to imagine a more closely integrated religious group than one whose members were engaged in a common productive enterprise, such as a co-operative farm or factory."

True, the church is concerned with man's material needs, but it is largely in the realm of charity that action is taken. What millions of people need today is not charity, but justice in several important areas of their lives. We more privileged people in the church who perpetuate motives and methods of distributing material goods which leave more than one third of a nation out in the cold, are committing slow spiritual suicide ourselves.

Our job is not to soften the gaps between men, but to close those gaps which we in our weakness create.

The co-operative movement as we know it today is based on the service motive, places human values above all others, and opens its doors to

every human being. Where co-operatives ignore these principles they cease to be true co-operatives.

Co-operatives in their essential features would seem to be, then, an attempt, consciously or unconsciously, to give expression to several of Jesus' basic teachings.

Father M. M. Coady, pioneer in the Nova Scotian co-operative experiment maintains in Masters of Their Own Destiny that co-operation "is the expression of religion in the economic order. It is a naturally good thing which must be employed in perfecting the imperfect creature, man."

Pendle Hill, Wallingford, Pa.

Evangelism and Social Service

BY PAUL F. BECHTOLD

EVANGELISM: You say you are advancing the kingdom of God? Then why do you have sinners in your organization?

Social Service: These men are not sinners except in the sense that "all have sinned and come short of the glory of God," even as you and I.

Evangelism: But they are not saved!

Social Service: I don't know about that. They are mighty good men, both in character and service to their fellow men. Maybe they are in process of salvation.

Evangelism: But they haven't been baptized.

Social Service: Some of them have. Some belong to religious groups requiring no water baptism.

Evangelism: But they haven't accepted Christ. They are not converted.

Social Service: Many of them have joined some Christian organization.

Evangelism: But they are not redeemed. Their sins have not been washed away in the blood of the Lamb. They are unregenerate.

Social Service: I've heard those words mentioned in connection with many theories of salvation. But if being a Christian means being a follower of Christ, I suspect they follow closer than some of you dogmatic legalists.

Evangelism: But how can you fraternize with such creatures? They are the scum of the earth. God is not their Father and they are not our brethren, "joint-heirs" with Christ.

Social Service: If a Christian is one who is like Christ, then they are children of God even though you don't like them nor agree with them in theology.

Evangelism: I only stated a fact known to all good evangelicals.

Social Service: They have shown me the love of God. In your presence I feel the sting of intolerance. Judge for yourself! Which is more Christlike?

Evangelism: I try to be zealous in defending the faith from evil.

Social Service: Your zeal is superadequate. Would your brotherliness were as generous as your defense.

Evangelism: Here comes our pastor! Ask him.

Pastor (after hearing problem): Evangelism certainly is always needed. So are the various forms of social service such as case work, settlement work, religious education and social reform. Behold the fields are white unto harvest! Both of you are desperately needed, yet you stand arguing about methods. Pardon the rebuke, my good brethren, but surely neither of you can be boastful in the face of such great need and your limited success thus far in meeting it. A blessing on both of you, my friends!

Evangelism and Social Service: You are right, my brother! We are off to the harvest!

New York, N. Y.

Sincerity and Charity

BY R. H. MILLER

OUT of ten years' experience teaching Bible and religion in college two distinct impressions stand out.

First. One cannot deal with a subject matter so vast and of such infinite importance to our lives without coming again and again to a realization of how little one knows in contrast to the complete and ultimate truth of things. "We know in part and we prophesy in part."

Second. A wide variety of background and opinion has been represented in my classes. The geographical distribution has been as wide as the United States. The church affiliation has included many Protestant denominations as well as a few Catholics and Jews. These ranges have been symbolical of the range of opinion and conviction with which I have had to deal.

If one dwells for long, and solely, on these two impressions the picture begins to turn dark. We know so little; part of what we know turns out to be false; and there are wide differences of opinion among us. What can one do about it?

Certain duties lie clearly before us. In respect to our partial knowledge and the fear that some of the things we now hold may turn out to be untrue one simple virtue is sufficient to allay all anxiety; that virtue is sincerity. He who is sincere is immune to any injury which may arise from the error that he unwittingly holds. Sin-

cerity is a guarantee of the continuous elimination of error and the increase of truth in one's beliefs. Being sincere one need have no anxiety over the fact that he knows only in part. The sincere man may be in error now, but he is headed in the right direction; he is moving toward the light.

In respect to the fact that many men have many minds, that no two people are wholly in agreement on all matters, a second virtue is sufficient to allay all anxiety; that virtue is charity. In building the kingdom of God the basic material is not opinion but right attitudes of mind, a willingness to work together for the good of all. The man of charity will not always agree with his fellows but he will be always working with them in the promotion of everything good.

So, to speak in a mathematical figure, in the equation which includes my partial knowledge and infinite truth the third term is *sincerity* and in the equation which includes my brother's judgment which differs from mine the third term is *charity*. I must be sincere in my relation to truth; I must be charitable in my relations with my fellow men.

North Manchester, Ind.

Why Pastors Leave Churches

BY C. H. SHAMBERGER

THERE are many reasons why churches change pastors frequently, but two of the reasons toward the top of the list are the kind of men who are pastors and the kind of people who determine whether the pastor goes or stays.

When a pastor is a man of great intellect and understanding, has great spirituality and vision, and has marked ability as a leader, he has the qualifications which make it possible for him to stay on in a church for many years.

There are pastors who lack one or more of the qualities which enable them to weather the storms which arise as soon as the newness is worn off and the weaknesses become apparent. Such men are destined to move from place to place. They live on the ragged edge of uncertainty about where they will be a year from now or two years hence. Some pastors change often because they are lacking in capacity.

But pastors also change because of weaknesses within the church. Some congregations that are strong numerically, financially and otherwise may be very weak in their attitude toward the pastor's tenure of office.

Business organizations of a substantial character try to avoid personnel turnover both among employees and management. Those organizations which disregard turnover are often considered unscrupulous or of an unsavory character. Concerns which sell their products through house to house canvassers usually have ads in the papers most of the time for salesmen. Promotional schemes of a spurious nature have a frequent change of management. By and large the organizations of stable nature seek to avoid unnecessary change of management.

There are within many congregations two types of people who bring about the change of pastors. One is that group of people who have little to say about things in connection with the organizations for which they work. They chafe under their inability to show authority, and the democratic procedure of the church enables them to point out the pastor's shortcomings.

The other group is made up of the people whose positions place them in authority to "fire" people in the organizations in which they make a living. There are cases on record where these people have not been as fair in their attitude toward pastors as they are credited with being in their dealing with employees.

Churches need pastors with great capacity but they also need members of great capacity. When a church changes pastors at short intervals it may be a sign that it has been unfortunate in getting a succession of weak pastors. It is more likely that the church by changing pastors so often thereby exposes its own inherent weakness.

It is always interesting to hear the reasons for pastoral changes. By the time a decision has been reached that a change should be made for the good of all everyone is familiar with the supposed, or real, reasons why the pastor should move on. People are very generous in sharing such information. On the other hand the pastor will tell about the systematic critic who amounted to little outside the church but fomented no end of opposition within the church. Or, he will tell about the man of authority outside the church who was comparatively inactive within the church and who carried a weight far surpassing his work and interest in the church.

Someone could render a real service by devising a measuring instrument which would acurately analyze and place responsibility for conditions which result in pastoral changes which should not be made.

Stronger men in the pulpit and fairer men in the pews would go a long way toward assuring churches the benefits which accrue from longer pastorates.

Elgin, Ill.

HOME AND FAMILY

Peace

BY RUTH B. STATLER

In the rushing of life's river,
In life's boistrous, rolling sea,
In the clapping, crashing thunder
There is peace for you and me.

There is joy that knows no sorrow.
There is peace that knows no war.
There are health and strength and gladness
Found in Jesus evermore.

Somerset, Pa.

As a Sparrow Alone Upon the Housetop

BY ELIZABETH R. BLOUGH

"Come, Benny, let me wash the hands so brown and dirty; where are the mud pies?"

"Here is one for you, mummy; it's chocklet, and bestest of all." Caroline Warner admired the pie as she washed her Benny. She was thinking, "Even if we are poor, my children must have a happy childhood; if only I had more strength, but I do get so tired." Her maid, Annie, had done all the hard work until Caroline felt that they could not afford to keep her. Ben's salary was cut until it required all her ingenuity and management to provide for their family. And Caroline was proverbial for her good management.

Someone was at the front door. Caroline found standing there a tall gaunt woman, more than sixty years of age. She carried a suit case and a grip. Henning, who brought her, lifted a small trunk from his machine and set it down in the hall. Then the woman said, "I am Serena Warner, Benjamin's aunt; I have come to make my home with you if it can be arranged."

This astounding declaration was most unexpected. How could they give this woman a home when they hardly knew how to keep a roof over their own family? The two women looked each other over steadily, then Caroline placed a chair for the stranger.

Then Serena explained: "While my mother lived we had everything, it seemed to me; we were contented and happy. But then she died and I tried to live alone. I wonder whether you know what it is like to be so lonesome that you cannot endure it? I must tell you that I went first to Nettie; she had offered me a home, but I stayed only four months. Then I went to Abner's; there I stayed but six months. Now I am here, hoping that you will keep me. Oh, I'll pay whatever you think is right, and I'll do my best to help you."

There was something very appealing in the stark honesty of Serena's request. Caroline was considering what to say, when Ben came in. And instantly his arms were around the gaunt shoulders, as he exclaimed: "Aunt Sereny, how glad we are to see you! Carrie and I and the children all need you. Come with me; I know where you can stay." He led the way to their only spare bedroom. As Aunt Serena looked at the plainly furnished room her trembling lips and tear-filled eyes pleaded for her as she said, "O Ben, what a shelter this is! I have been like a sparrow alone upon a housetop, so terribly alone. I hope I can stay with you."

"So far as I know now, you can live with us always," said Ben as they came down the stairs together. Aunt Serena sat down in the rocking chair. Immediately Carolyn brought her doll, saying, "My Goldie needs an apron." Benny followed with a torn book. "Read, 'Little Boy Blue, tum blow your horn, the sheep's in the mettow, the tow's in the torn.'" Caroline smiled perfunctorily as she saw the children smiling and happy. But how in this world could they give this woman a home?

The very next morning, Aunt Serena was helping to cook the breakfast. She washed all the dishes. After that she found the mending, and sewed steadily. Very soon, Caroline wondered how they had gotten along without Aunt Serena. She was indispensable. She told Caroline about Nettie's home. "I never should have gone there. She does not own a piece of furniture in her apartment; she said she could get ready to move anywhere in an hour. After I made my bed in the morning, there was nothing for me to do all day long. I was homesick for our old kitchen, with the stove warming two rooms, and for our center table where mother and I used to sit in the evening. At Abner's, the young people had late parties. The next morning there were cigarette ashes and broken wine glasses, while tables and chairs were burned and stained. It was sordid and horrible; they were kind to me but I could not stay. Now I am so glad to have a home with you."

Caroline used to go to Aunt Serena's room for courage and patience. Peace and quietness came as they talked. Caroline loved the old furnishings; the walnut bedstead with its silk patchwork quilt, her bureau with ancient beloved Christmas cards stuck around the glass, a small square table on which lay her Bible and Longfellow's poems. In the window, suspended by a chain, was a bowl of wandering Jew. When Benny had a cold, he pleaded, "Get the Jesus book, Aunt Reny." Then at the picture of the triumphal entry, he threw up his little hands and cried, "Hosanna! Hosanna!"

And Aunt Serena was no longer as a sparrow on the housetop. She was happy. In doing for this family, lightening their heavy burdens, she found blessing and peace. At the last it was like a storybook ending. For Aunt Serena left them money enough to pay for their home and clear off all indebtedness. She gave them enough to assure a sense of security for the years to come. On a white marble stone in the graveyard is inscribed her verse: "As a sparrow alone upon the housetop."

Hatfield, Pa.

"Reflectors"

BY CHESTER E. SHULER

Without light there would be no life, growth, beauty nor knowledge. All of God's marvelous handiwork would mean naught to us if we could not see it by means of this great blessing, light. Yet scientists say that light itself is quite invisible until it is *reflected* from some object, or broken up into a spectrum by a prism.

Jesus said that he is the Light of the world. But he also said that his followers are the light of the world

(Matt. 5: 14), and commanded them to let their light shine brightly before men.

"No man hath seen God at any time." But the Lord Jesus Christ has revealed him to his followers both in Bible times and today. Now he has given to Christians the job of revealing God to those men who cannot see him otherwise. "With thee is the fountain of life: in thy light shall we see light" (Psa. 36: 9).

We are accustomed to thinking of Jesus as the Light of the world, but we sometimes forget his statement that *Christians* have a part in shedding forth—or "reflecting"—this light. For, of course, we can only show forth the marvelous light as we reflect it from the true Light of the world.

A dull, or dirty, reflector doesn't do a good job. We shall have to be careful, therefore, to keep clean and bright.

The Light of the world is Jesus.
Come to the Light, 'tis shining for thee;
Sweetly the Light has dawned upon me;
Once I was blind, but now I can see;
The Light of the world is Jesus.

Orlando, Fla.

The Roamer Looks at a Gold Mine

BY JOE VAN DYKE

You may not believe it but there is an actual gold mine in my school district. For a year now the man they call the gold-miner and his wife and little boy have lived in a makeshift house built over a branch of the Misteguay Creek. No one has known whether or not the miners have taken out any precious ore yet—nothing more tangible than rumors have come from the gold mine until this morning. But today the Shack on the creek bottoms yielded something valuable.

He was delivered to my door early this morning: a small, open-eyed boy starting to school for the first time. Ahead of him is a long strange year to be spent in this foreign country called school. Around him is a crowd of strangers: other boys and girls his age and some big boys and girls too, almost frightening in their number and size. And, taking him by the hand, is a man with glasses and a smile who is to be his teacher. He takes the offered hand and is given a desk and a red chair. He sits down and looks around—his new life has begun. Today is Jack's first day at school.

As I sit in my chair and look at my children, Jack among them now, I feel again the terrifying sense of power over human life that every teacher feels at times. For nine months six-year-old Jack will spend more waking hours of school days with me than with his own father and mother. For nine months I will be an omnipotent god with this human being offered to me daily, offered in blindness by his creators for me to mold as I will. For nine months I will shape his life into the only shape I know—an image of myself. For nine long months I will prospect, will mine and smelt, will snatch the precious gold, not from the earth but from a virgin life. It is an appalling responsibility.

It is, after all, a minor responsibility to handle tiny flakes and grains of a precious metal as Jack's father does. To find the ore, to extract the gold—that is a job that takes certain knowledge and skills, but ignorance and bungling will injure nothing sentient. I cannot afford to bungle *my* job. If I do, Jack will carry the scars of my error all his life.

If I were the father of a boy like Jack I would want to know whether my boy's teacher knew as much about his business as I did about mine. I might even take some time off from digging for gold in the ground and collaborate with Jack's teacher in planning how to find the gold in Jack. For what will it profit gold-miner Lewis if he gains a fortune in the yellow stuff—and loses his own boy?

Mr. Lewis is running a big risk in handing his son over to me, but he seems never to have thought of the danger. I can't understand how parents can turn their children over to me so casually and trustingly. Those same parents bring their boys and girls into the world in agony; they care for them at any expense and keep them happy and comfortable with immense labor—yet most of the time they show little or no curiosity as to what happens to them in school. Are parents unconcerned about the life and growth of their offspring beyond the physical? That hardly seems possible, yet only a few times in my years of teaching has a father or mother shown an intelligent interest and concern in what happens to Jack between the hour when he is left at my schoolhouse door with his lunch pail in his hand and the hour when he trudges home at night.

But I will tell *you* what happens to Jack. I am required to teach him to read and write and use numbers. I develop his interest in the two worlds in which he lives—the world of nature and the world of people—and I teach him how to keep his body healthy. I stimulate his mind with stories and poems and songs. Into his hands I put blunt scissors and crayons and clay and wooden blocks and colored paper, and I help him to learn how to manipulate them. These are the things I am paid to teach Jack.

Jack is, however, more than a body to keep alive and a mind to train. He is a handsome little boy growing up to be a man. His father and mother are very careful of his health and his manners and I am hired by the community to take care of his brain. But who assumes the responsibility of helping Jack grow up? It will be a tragedy if Jack, like so many boys, is obliged to grow up as best he can without any continuing help in the constant adjustments he must make to the world he lives in. Perhaps his father will take time out from his gold hunting to guide Jack's discovery of himself—but my faith in the average father is so slight that I, like many teachers, feel forced to do something about it myself. These are the things I do for Jack that I am not paid for.

A long while ago I decided that teaching children is not an important enough job unless I go below the surfaces, unless I get my Jacks ready for more than just the making of a living. Someone must bring some clarity to this puzzling matter of living. Someone must chart a course through the maze for the bewildered youngster. But before I or anyone can do anything for Jack I must gain his confidence.

So the first thing I do is to make a friend of Jack. It's generally easy to love a child if you make up your mind you're going to. To be of any help to him in his growing up I must understand him as an individual and I've found there's only one way to do it—love him. So I find the things about Jack that I can like; there is always something, and sometimes a very great deal. And I let him know that I like him, too.

Then in between clay modeling and manuscript writing I touch Jack's secret self with fingers that try to be sensitive and tender. In the schoolroom and on the

playground and during our hikes and summer camping trips I take time whenever he needs it to help him understand what he is and what he is becoming. Sometimes he thinks I am bawling him out and he is hurt and so, clumsily as a boy can, he tries to hurt me—and sometimes succeeds. Other times I am skillful enough to give him the idea without his knowing the transfer ever took place. I have spent hours, as every good teacher has, in getting one boy to see that he is going in a direction where he really doesn't want to go. But I know that the right direction is important—immensely more important than learning to spell glibly or write a business letter perfectly. So I say, "Jack, I'd like to talk with you tonight. . . ."

This is what happens to Jack in my school. I believe there is gold in every boy and girl who sits in my classroom, and I mean to find it. Sometimes it is only a grain or two and sometimes it is a nugget; the amount doesn't matter. My business is to find that gold and exploit it, to develop a pride in each boy for the individuality that is his, and to help him become the useful and happy person it is possible for him to be.

Today a boy named Jack came to me. It was his first day of school. A small open-eyed boy took my hand and I led him to a desk and a chair which were to be his for the next nine months. Once again I was given the chance to put my fingers on life, to prospect in a mine. I know I will find gold in Jack.

Beaverton, Mich.

Irritations

BY FLORENCE C. HEBEL

Perhaps the hardest enemies to overcome are not the big temptations, but little and mean sins of which one is so ashamed. Among these are envyings and irritations, especially with those of one's family or neighbors, with whom one is continually in contact. If we could get away from them! But we must stay and so must they. Perhaps there are little habits that annoy, like clearing the throat. Perhaps one likes to give advice. These just get on one's nerves until there is an explosion. One prays over the matter and asks that the temptation might be removed, but it is not.

Perhaps if we had the courage to talk the thing over with the other person it might help, if done in deep humility, acknowledging that we are foolish, having prayed for patience beforehand. One time two women had to live together and one had a habit of whistling. If she had gone straight through the tune, it would have been all right. But the other would be following her in her mind and then the whistler would do a little extempore, or go back over a passage. This upset the listener terribly. One day she got up the courage to ask the whistler if she minded not whistling because she had the headache. The whistler promptly acquiesced. But after awhile she began again. Soon noticing, the whistler said, "Oh, I'm sorry; I forgot." But the fact that it had been brought out in the open instead of festering in her mind had completely relieved the nervous one; and knowing that any time she asked the whistling would cease, took away all the aversion. It was simply a case of cowardice. It often is. One suffers until it cannot be borne and then there is a dreadful quarrel, with things said by both parties that can hardly be forgiven.

A sense of humor often helps in such cases; especially if one can laugh kindly, with other friends, behind the offender's back! Now be sure to understand this. It must be a loved one whose feelings neither you nor they would hurt for the world. But it does relieve tension. Two children resented their father's constant exhortations to save money. "Money is the principal thing, therefore get money," paraphrased the one to the other, and they laughed immoderately over it. Gleams in the eyes of both during the next lecture helped take the sting out of it. Alas, both learned when they grew to maturity how right their father had been, and told him so, but the little joke tided them over the immature years.

Some people pride themselves on fighting things out. But it never pays. If differences cannot be endured, then try to have an understanding. But you simply cannot make some people see that they should do any differently. They can see your side; oh, definitely, you should not do that, but they have not done anything. Sometimes by carefully returning to the subject for just a minute at a time, or by calling attention to the same habit in some acquaintance, always prayerfully and remembering about the mote and the beam, the idea can be instilled and some years later they would never believe they had ever done anything like it. Sometimes one must pray for patience as long as one lives—like the apostle Paul with the thorn in his side.

Most of us have it so good! Often I lie down to sleep, in a comfortable bed, knowing that I will soon doze off—no pain, no worry, and I feel ashamed that I am so fortunate. There are sick people who cannot sleep. Some folks have lost loved ones. Some are worried about sinful children. Some have no work and do not know how long there will be a roof over their heads. Of the thoughts of both those at the front and those at home in the warring nations I refuse to think—I cannot bear it.

A long list could be made of the things I want, and many I really need; but with the above confession in mind, why should one fret over little stings of discomfort! True, we are very human and forget easily, and my mind will have to be made up all over again, this afternoon, or tomorrow, or next week. If I can only keep from pouring out my accumulated distaste or animosity to either the friend who bothers me, or to someone else who loves us both, I will have done well. God help me so to do. God help us all to be willing so to do.

Liverpool, Pa.

Motherhood

BY ADA C. SELL

Motherhood is sculpture;
Little ones are clay;
God, help us to fashion
Lovely traits today.

Motherhood is music;
Symphonies are born;
Studies in contentment
Greet each happy morn.

Motherhood is magic;
Little hurts are healed;
Little dreams are nurtured
To a greater yield.

Altoona, Pa.

OUR MISSION WORK

Missionary Society Program for June

Women and the Way

BY ESTHER BEAHM

In this last program on *Women and the Way,* we are eager that it will be made practical to fit the needs of your own group.

We have been inspired by our study these months. Let us now capture that inspiration and set it to work. Our neighborhood should become a better place because of our study.

Here are set forth some problems for us to discuss and help solve:

1. Racial prejudice and lack of co-operation.
2. Need for personal growth on the part of all Christians.
3. Need for new missionaries to pioneer fields.
4. Social and labor reforms.
5. International understanding.
6. World peace.
7. Challenging Christian program for all.

Choose from the problems the ones you can make most helpful to your group.

If you have been studying the mission book, let this be a program which will produce action in your own community.

In case you have not been studying *Women and the Way,* get it now and let your group have the advantage of a book report on it. Send for *Women and the Way* (50c) from the General Mission Board, Elgin, Illinois.

Chicago, Ill.

A Week of Pleasant Fellowship

BY ELIZA B. MILLER

It was the week of *Diwali*—the Hindu New Year. This is one of the holiday weeks in India. Taking advantage of this season, the workers from the Umalla and Anklesvar areas met in their annual institute at Anklesvar. The tents for the two areas were brought together for the accommodation of the workers. They slept and ate and lived together in the "city of tents" adjoining the Vocational Training School building in which the sessions of the institute were held. With just a few exceptions because of illness, all were present, numbering thirty-five.

D. J. Lichty, P. G. Bhagat and Bulsari and one of the district superintendents from an adjoining area were the leaders and teachers. *The Master Teacher, Echoes From Tambaram, Basic Education, Our Village Schools* and *Bible Study* made up the courses of instruction. Splendid sermons took up the hour from eight to nine in the evening.

Time was given for recreation and social gatherings. These hours were full of refreshment and encouragement. One evening the resident missionaries "teaed" the whole company. On another evening the staff of the vocational school had an hour for Indian refreshments and entertainment. At the close of the sessions the teachers were bouqueted and garlanded and expressions of thanks and appreciation for their services rendered were expressed in lively speeches.

The theme for the Bible hours came out of the Book of Joshua. From the study all received a new vision of Israel's great leaders and the conquest of Canaan. In the *Echoes from Tambaram,* a new outlook for the church and her work through her schools, hospitals and all other activities was ably presented, and the audience gave a fine response.

On Sunday evening, all those who were attending the institute joined with some of the local talent and divided into four groups and held evangelistic meetings in four of the near-by villages.

Now all have returned to their places of duty with new zeal and inspiration to continue the tasks in hand.

Umalla, India.

What to Pray For

Week of June 1-8

The Annual Conference of the Church of the Brethren

During the early part of this week, many members of the Church of the Brethren will be on their way to attend the Annual Conference at Ocean Grove, New Jersey. The Conference will be in session from June 5 to 11.

This is the 154th Annual Conference of our church. The Annual Meeting of the church began as an expression of the church's desire for democratic procedure and it has continued to be a democratic conference. Through their delegates, the local churches may be represented and have a share in voting to shape the policies of the church. The Conference is a representative gathering.

The Conference has also continued to be a time of inspiration and spiritual uplift to the church. Speakers bring gospel messages. Leaders show the best methods they know. Friends meet friends. Without doubt, the Annual Conference has always been a definite unifying factor in the Church of the Brethren, and we should pray that it shall continue to increase in its overflow of blessings to the brotherhood.

Let us pray for the 1940 Annual Conference.

Book Reviews

The Modern Missionary

The Modern Missionary, edited by J. H. Oldham, is a book containing eight chapters which every prospective missionary will want to read. The book is a study of the human factor in the missionary enterprise in the light of present-day conditions. The very things which a new missionary should know about his personal qualifications are presented in these chapters.

Eight different authors have written the eight chapters. Each writer is a man or woman who knows by his or her own experience the things which are explained in the book. What kind of missionaries are needed? What manner of persons ought those be who go forth as witnesses for Christ in the world as it is today? These are the questions answered.

The answers to all the questions come very clear, but the key answer centers around the fundamental fact that just in proportion as missionaries are able to grow in the spiritual life, to develop their powers to the full, to obtain the best possible equipment, will the ends of missionary work be achieved.

This book, along with the book by Brown, *The Foreign Missionary*, ought to be read by every young man and woman who plans to do missionary work, whether at home or abroad. The book by Brown was written several years ago, and yet the underlying principles which are the foundation stones of successful mission work are just as true today as they were when the book was written. The same thing may be stated for this book by Dr. Oldham.

Write to the Loan Library, % The General Boards, Elgin, Illinois, and borrow this book for two weeks.

Modern Tendencies in World Religions

Perhaps no better word of explanation can be said for the book by Charles Samuel Braden on *Modern Tendencies in World Religions* than to lift up the substance of a paragraph or two from the preface to the book.

A desire to find out what was happening in different religions and a long difficult search for materials to satisfy that interest led to the preparation of this book. The study covers only the years of the twentieth century, bringing it down as near to the publication date as possible. It is a chronicle of events and trends rather than an appraisal.

The factors that produce change in religion are clearly described. The whole history of religion reveals a continuous process of change in the world's religions whether in the most primitive or in the advanced stages. The change is not in the basic urge and search for God, but in the forms which religion takes in its organization, its techniques, and in its intellectual expressions.

In succession, the six chapters take up the modern tendencies in Hinduism, religion in China, in Japanese religions, in Islam, in Russia and in Judaism. Because so many excellent books have presented the effect of the age on Christianity, this author has not discussed Christianity except as it is presented in the chapter on religion in Russia.

The reader may be surprised as he follows through the chapters to see that religion, not only in America and Europe, but religion all over the world, is going through a sometimes violent, sometimes slow, but nevertheless sure process of change.

Borrow this book from the Loan Library, The General Boards, Elgin, Illinois.

World-wide News

News from Bombay, India

Bombay, in India, a city of one and a half million people, has passed a law forbidding the selling of strong drink and drugs. There were 3,686 shops for selling drink in Bombay and taxes on drink brought money to the city government. But Indian rulers have decided to end this trade in strong drink, cost what it may.

An African Woman Leader

Miss M. T. Soga was the only woman from the African continent who went to the Tambaram meeting, Madras. After the Conference she visited Ceylon, India, Italy, England, Scotland, Ireland, Holland, Switzerland, America and Canada, speaking at many meetings. She is now back in South Africa where she has been telling about her travels.

Doors Ajar in Tibet

Mr. Cunningham of the China Inland Mission believes there is a great constituency for evangelization in Tibet. He is located in Kanting, Szechuan, where practically every lamasery in Tibet sends its merchants to sell fur, wool and musk, and to buy tea. Day after day come merchants from Drashe Lhumbo, a few days distant from the Indian border and where there are 5,000 resident monks. They come in groups of from ten to twenty to the missionary's home; often as many as fifty of them sit on the floor, while Mr. Cunningham tells them the story of the prodigal son, or of the rich man and Lazarus. Among them all the Scriptures are distributed constantly. There are also seven lamaseries in the city with which some five hundred unordained priests are connected; also forty-eight caravanseries or inns, some large ones, to house the constant flow of visitors.

When the Milk of Kindness Flows

BY NETTIE M. SENGER

Friends

Two Japanese soldiers were put in a private Chinese home for security. When friends saw the friendly relationship between the Chinese home and the Japanese prisoners, they were surprised and asked of the host, "Are these men not the Japanese prisoners?"

"Yes," said the host.

"Then why the friendly relations? You treat them like one of the family," said the questioner.

"They have not mistreated me, so why should I mistreat them? They are not lawless, then why should I be cruel to them? I have nothing against them. They cannot help what their government does."

Chinese Friendly Courtesy

A missionary was on her way interior on a very crowded train. An old Chinese gentleman, a man of culture, sat in one section surrounded by Japanese friends who were also traveling interior. The elderly gentleman had purchased a bag of apples to eat while on his journey, and he wanted to eat one. He opened his bag. Before he could eat, according to his cultural training, he must offer some of his food to those near him though they were strangers. They may or may not accept, but he must make the offer. So he offered his apples to the Japanese soldiers sitting near him. Each took an apple and bowed his thanks. When all had taken, no apple was left for him. But he had not violated his sense of courtesy nor his rules of etiquette which were far more valuable to him than eating an apple.

It Crushed His Heart

It was in the dead of winter and the Japanese army was retreating under most unfavorable circumstances. The soldiers were tired, hungry and ill clad. They stumbled along past a hospital too worn out to lift their feet. The Chinese doctor saw the procession. His heart was touched and his sympathies, which had not been with the Japanese, went out to the men.

With a serious shake of the head, he said, "Poor, poor men, they are human too. How they must be suffering. Never before have I thought of them as suffering too."

Afterwards he said to the missionary doctor: "No one could have seen those men without his sympathies pouring out to them and without a great desire to help. I see this whole sad picture in a new light. The under-soldier suffers just as we do. It crushed my heart to see that suffering army go by."

On Furlough, South English, Iowa.

KINGDOM GLEANINGS

Calendar for Sunday, June 2

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Testing Conduct by Its Usefulness.—Ezek. 15: 1-6; Matt. 5: 13-16; 7: 16-20; 1 Cor. 10: 6, 7.

Christian Workers, Generosity (See Jonathan).

B. Y. P. D., Learning to Live.

Intermediates, Lord, Teach Us to Pray.

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Gains for the Kingdom

Seven baptized in the Muscatine church, Iowa, Bro. J. A. Wyatt, pastor.

Six baptized in the Independence church, Kans., Bro. H. L. Ruthrauff, pastor.

Thirteen baptized and three received by letter in the Oklahoma City church, Okla.

Two baptized in the Antioch church, Ind., Brother and Sister B. M. Rollins, evangelists.

One baptized and two received by letter in the West Marion church, Ind., Bro. Glen M. Baird, pastor.

Six baptized in the Quakertown church, Pa., Bro. Jesse W. Whitacre, evangelist; Bro. Ralph Jones, pastor.

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Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. John H. Good of Springfield, Ohio, Oct. 28, in the Bradford church, Ohio.

Bro. I. N. H. Beahm of Nokesville, Va., June 15-30, in the Pleasant Hill church, W. Va.

Bro. Jesse W. Whitacre of Keyser, W. Va., June 3-17, in the Columbia Furnace church, Va.

Brother and Sister Dillon Gnagy of Lindsay, Calif., June 16, in the Garrison church, Iowa.

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Personal Mention

Golden wedding congratulations are hereby extended to Brother and Sister U. S. Campbell of Lyndhurst, Va. The original date was May 4, 1890.

Bro. Clarence Sink and wife visited the Publishing House and friends there one day last week. After a year at Bethany they are about to resume their pastoral work with the Lower Deer Creek church of Middle Indiana.

Bro. A. F. Brightbill thinks there must be a new day coming, at least he did think so on a very recent Thursday afternoon. He had seen both the morning headlines and the green fields. He is right. Such a day is coming because it must. The kind of a day we have now cannot be the last. Tell all your friends about this.

Bro. Franklin Royer of Neffsville, Pa., was a surprise visitor at the Publishing House the other day, even though he has been sojourning in Elgin for some months. Critically ill with pneumonia last fall and somewhat burdened with the infirmities of his more than fourscore years, his recovery has been slow. He enjoyed looking at the presses through which he himself had helped the Messenger in former years. This is the department of which his son Graybill has been the long-time foreman.

Bro. Warren D. Bowman's Home Builders of Tomorrow is now available in the new third edition, according to the latest word from the bindery. Many besides our folks are learning to appreciate this excellent book on the home.

Sister Ward Zook of North Manchester, Ind., was a recent first-time visitor at the Publishing House. Her son, Carl, is one of the late additions to the House workers and she evidently thought it wise to look into the situation.

Brother and Sister Ernest Statler of Somerset, Pa., having gotten as far west as Chicago, decided to come on to Elgin. And we are very happy they did. Mrs. Statler is the Ruth B. Statler whose poems have appeared in the Messenger and Our Young People.

Concerning the return of Bro. Paul Bowman, Jr., from Europe, alluded to in another item, word has been received through Mrs. Murphy that he had engaged passage on the Italian liner Rex, scheduled to sail May 28. Press dispatches say that this sailing has been postponed for some days so that his homecoming is subject to further delay.

From Bro. J. F. Graybill of Malmö, Sweden, two letters have been received at the mission offices, from which we quote. Under date of April 18, 1:30 A. M., he said: "I am writing this letter in the middle of the night. We are required to have watch-night . . . air raids may be expected at any time, even by a peaceful country. . . . The first night I had the first watch from ten to one and Bro. Bowman [Paul, Jr.] watched from one to five. Last night Mrs. Graybill and Ruth watched. Tonight Bro. Bowman had the first watch and I relieved him half an hour ago. . . . We are not excited about conditions. . . . Bro. Bowman will give us a talk on his work in Spain this evening. At present we are allowed to have services but we may be ordered to discontinue. . . . I hope no one is seriously worried about us." Under date of May 3 he wrote: "We have not received any mail for a month. . . . Bro. Bowman went to Stockholm to see if he can find some way to get to the States. . . . We do not consider the situation so serious as some. We take the days as they come and try to do our best in the Master's service and then claim the promises of God and lose no sleep about it."

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Miscellaneous Items

"I wish to buy one or more copies of Bible Readings and Bible Studies by I. J. Rosenberger and will be glad to learn of parties who can supply me this book."—G. E. Barkdoll, Copemish, Mich.

The new stone church at Martinsburg, W. Va., to be known as Grace Church of the Brethren, will be dedicated tomorrow, June 2, in an all-day meeting with afternoon services at 2:30. Pastor Harold Snider writes: "The Lord willing, we anticipate a wonderful day and great spiritual blessing."

Standing Committee at the Ocean Grove Conference will have its first meeting on Wednesday, June 5, at 1:00 P. M. The North End Hotel very kindly furnishes a commodious room for the Standing Committee. This hotel is very ample and will appreciate the patronage of Standing Committee and other delegates attending the Conference.

The Annual Mission Report which our readers have been accustomed to find in the first issue of the Messenger in June, is hereafter to appear one month later, or in the first Messenger for July. The principal reason for this change of date is the desire to get away from the Conference rush to a time that will be more convenient for all concerned.

A Foodless Meal for Relief. Moderator Rufus D. Bowman suggests that the Ocean Grove Conference goers deny themselves one meal on Sunday, June 9, and give the money for Christian Relief. This appeal will be made at Ocean Grove. Will all the members back home join this sacrificial move? Some may prefer to deny themselves the use of the car or some other expenditure. Regardless of the exact plan, will you give the price of a good meal and actually set it aside Sunday, June 9. Funds should reach General Mission Board, Elgin, Ill.

News from the Ocean Grove Conference. Ministers and others attending Conference and desirous of sending news to the home paper should come to Exhibit Building A and there ask for Miss Martha Andes. She will be in position to give out some general news releases and to furnish extracts of some of the addresses to be given at Conference. A minister will do well to phone the editor of his local paper before leaving for Conference, saying that he will be sending some news from Ocean Grove. If it is worth while to travel across the country to attend Conference to hear the messages, it is worth while to release news for the papers back home.

Sunday morning offering at Conference. The Sunday morning congregation will include delegates attending the Conference and also the regular Ocean Grove congregation. It is proposed that the morning offering be used for three purposes. The first $200 will be used to meet certain expenses of the Committee of Arrangements. All that we can give above this sum will be divided half to the Church Committee for China Relief and the other half to missionaries of belligerent countries. It is true that Germany, Holland and other countries have good, Christian missionaries stranded in their fields of labor, unable to receive contributions from their home countries. The General Mission Board has had urgent appeals from the International Missionary Council for help and it is planned to appeal for a generous offering on Sunday morning at Conference.

Relief Funds Are Urgently Needed. The wholesale conflict among men on different world fronts increases the need for relief funds. Appeals are coming from many quarters. The Church of the Brethren has a strong relief program and Brethren will do well to use the channels of our own church. Where our own workers are not able to administer relief we transmit funds to proper agencies. A new card to attach around a cup for the dining table is now ready for distribution and may be secured free for distribution in your homes. We hope every family will give a minimum of a penny per meal for relief. On Sunday morning at Annual Conference the offering will be used largely for relief, part of it going for the relief of missionaries of belligerent countries. These missionaries are unable to get funds from their homelands. Funds should be sent to General Mission Board, 22 South State Street, Elgin, Ill.—Brethren Service Committee.

The Ocean Grove Conference

Shall It Be a Mountain-Top Experience?

Perhaps no Annual Conference of the Church of the Brethren has ever been more favorably located for a great spiritual experience than will be the Ocean Grove Conference. The background and tradition of the assembly grounds themselves lend every influence to such an experience. The almost complete absence of any commercialism, the quiet and devotional atmosphere of the place, the physical and social safeguards maintained by the management of the park, the impressive appeal of the sea, and the challenge of these terrible times in which we meet, all blend to make our 1940 Conference one of vast significance and, let us hope, of great spiritual uplift.

All who attend the Conference should come with hearts set for a mountain-top experience. The church needs to hear the voice of God and to sense more perfectly the spirit and will of Christ.

We ought to give special attention during the Conference to those details of worship which may seem small within themselves, but which in the aggregate weigh mightily toward an atmosphere of prayer and devotion:

1. **Let us enter every assembly** with prayerful hearts. It would seem good to see more Brethren taking their seats quietly in our Conferences and sitting with bowed heads in meditation as we await the hour of service.

2. **It would be good for every worshiper** to arrive a few minutes in advance of the hour of service and remain to the very end of every service. The call to worship and the benediction are as much a part of the service as any other feature. Unnecessary going and coming at a religious service is poor manners to say the least. Any going or coming is an interruption to worship and should be entirely avoided if at all possible.

3. **Let us follow the lead** of ushers in finding seats and fill the auditorium quietly and orderly, occupying front seats first.

4. **It would be well for worship periods** to be uninterrupted by whispering and undertone conversation. Let us learn the art of silence and know of its power. "Be still and know that I am God."

5. **Let us come with hymns of praise** in our hearts and follow thoughtfully those who will lead the Conference music with these hymns of our hearts also on our lips.

6. **Let us lend our ears and our minds** to the messages of those who speak. That requires effort and planning. We commend some fasting and prayer and due concern for our bodies during hours for rest and recreation.

7. **Those who are unable to attend** the Conference can do much to make it a mountain-top experience for the church at large. Prayers should be offered for an outpouring of the Holy Spirit, for a clear vision of our duty in a time like this, for a greater consecration to the will of God and to our brothers' need, for a renewal of faith and courage in the progress of the kingdom and for a world-wide repentance from sin and the restoration of the spirit of love and peace.

The Brethren will like Ocean Grove. We will respect its history and tradition and add to its power and influence as an assembly where God may reveal his will and man may resolve to be faithful to that revelation.—Paul H. Bowman, Conference Director.

THE CHURCH AT WORK

PEACE

Unemployment in the Church of the Brethren

At a recent meeting of the Brethren Service Committee it was decided to declare war on unemployment in the Church of the Brethren. The aim is to find employment for every member, with no Brethren families on relief.

We are asking each congregation to survey its own membership to determine the number out of work. This should be done soon. Send a report of your findings to the Brethren Service Committee, Elgin, Ill. Then make a careful investigation of each unemployed person and every possible means of employment in your local community. If you have more people than you can possibly employ or have need for Brethren help which you cannot supply, please write the committee as we are trying to render service by getting these two needs together.

Some congregations report that they have no unemployed members. That is commendable. Others report a different situation. Brethren in Reality and Brethren in Christian Service suggest that we do something about this problem. Already many churches are interested and working. May we hear from your church soon by letter or post card.

ADULTS

Our Forum

Our church forum headed by Prof. J. E. Dotterer, which meets one hour before the regular Sunday evening church service throughout the winter months, has sponsored a variety of interesting programs this year. Prof. Alice Doner, Dr. A. W. Cordier, and Dr. O. G. Brubaker have assisted as members of the program committee. With Bro. Dotterer they have brought to us studies of the timely and vital problems that face active Christian men and women in our churches today.

This year the temperance cause claimed only a few special programs, but they were interesting and challenging. Special efforts were made to curb the sale of liquor and halt gambling in our community. We have been able through the forum to wield an influence upon men who are elected to public office, in having the proper men elected, and in seeing that they enforce the laws.

For some time we have been led in a study of the European situation and the fate of the Jewish refugees who have been forced to flee from the various ill-fated countries of Europe. Prof. C. Ray Keim helped us in our thinking about our duty as peace promoters. Prof. A. W. Cordier has kept us informed concerning the trend of events. Having worked through the Friends' Committee to aid the refugees, he has been able to give us valuable information on that very important topic. The refugee students who have been enrolled in our college through the personal efforts of Prof. Cordier have appeared in our forum meetings and have told of their experiences. They made favorable impressions upon the group with their sincere and frank discussion of how they have been received in America. They seem to be truly eager to repay the church and college for their hospitality by living up to the ideals of the school.

Many outside speakers have been used when the opportunity afforded. The late Robert E. Balderston of the Friends' Service Committee, who assisted in bringing refugees out of Germany, and Russell Shull of the National Forum with headquarters in Chicago, have recently appeared on our programs. During the season Paul Kinsel and Lester Young who attended the International Youth Conference gave us comprehensive reports of that meeting.

We feel that the forum has been a very worth-while activity in our church and we recommend it to other churches who have not tried it as a clearinghouse for all questions upon Christian issues. For we have real discussions, and have always been permitted to ask questions and unload our mind on any of these topics.

Our meetings are open to our friends who are interested. At different times this winter our meetings were well attended by groups from the other churches. Especially was this true while we were studying the European situation, peace activities, and the refugee problem.—Bertha Culler, North Manchester, Ind.

ADULT DISCUSSION OUTLINE

Character Studies

Narrow-mindedness (See Jonah)

Scripture: Acts 17: 22-28

Sunday, June 16

I. The Story of Jonah

Review Jonah 1-4 and note the following:

1. Jonah's Mission, Chapter 1.
   a. Jonah, a prophet of Israel, is commanded to go to Nineveh, the capital city of the nation that had carried the Jews into captivity. He is to save this city from destruction. Not an easy task.
   b. Jonah disobeys, deciding to go as far as possible in the opposite direction.
   c. A storm overtakes him and he is thrown into the sea. This excitement is followed by a calm.
2. Jonah's Prayer, Chapter 2.
3. Jonah's Message and Nineveh's Repentance, Chapter 3.
4. Jonah's Disappointment, Chapter 4: 1-9.
   He would rather die than see the enemies of Israel forgiven. Proud, angry, selfish, narrow-minded, full of prejudice, he builds a shack in the open field overlooking the city and waits for the city to be destroyed. God gives him shade and when it is gone Jonah gets angry again at God.
5. Jonah Learns a Lesson, Chapter 4: 10, 11.
   He learns that God is the God not only of his nation but of all nations, and is interested in all the people on the face of the earth (Acts 17: 24-28).

II. The Problem Today

What is it? What will we do about it?

1. The Jonah narrow-mindedness may be seen in extreme nationalism practiced by most nations today. "One hundred per cent American" patriotism, high tariff walls, discrimination against Negroes, Chinese and Jews are evidences of it in our own nation and others.

2. After studying Jonah what will we do in regard to the above problems? In regard to the growing feeling against Germany? Japan? Russia? In regard to foreign missions?

CHRISTIAN FINANCE

A "Talent" Dollar

What would you do if you were given a dollar to invest in a hobby or a talent? According to a recent magazine article a pastor of a church in New York state challenged each member of his congregation to double a dollar. Three hundred accepted the challenge. The pastor himself invested in materials for making bass and trout flies which a local store sold. Another member bought a book on public speaking and gave lessons for twenty-five cents each. A group of young people pooled their resources and invested in equipment for taking pictures. The pictures they took of each other were sold to families and friends. One couple multiplied their dollar forty-nine times by taking and selling pictures of the pastor. The return on the investment four months later was one thousand per cent, in spite of the fact that some had admitted "burying their talent."

This idea of earning money by the means of a hobby was presented to a business women's club by the ways and means committee. One member remarked when the plan was being discussed, "I think it is a fine thing, for then we can discover if we are good for something besides the work we do each day." The dollar asked of each member is being earned in various ways: giving golf lessons, mimeographing, poster making, sewing, baking and analyzing handwriting.

A Sunday-school class, the B. Y. P. D., or women's work could adapt one of these plans for raising money for a special project. And the most worth-while result will not be the money earned but the discovery of unsuspected abilities and the practical use of an avocation.—Elizabeth Weigle, Elgin, Ill.

MEN'S WORK

Think

Men's work is doing a marvelous work for the church and it needs your best thoughts.

"Who is man, that thou art mindful of him?" "God created man in his own image, in the image of God created he him." "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." There are few original thinkers. Most men are duplicates, and duplicates of duplicates; twice removed from originality.

The evolution of thought is: (1) feeling it, (2) thinking it, (3) willing it, (4) executing it. Feeling leads to thought, thought to opinion, opinion to conviction, and conviction to action. Men who will not work are physically lazy; men who will not think are mentally lazy. God gave us our brains not simply to make a living, but in order that by the use of them we might make some grand thought live in the world. The man who makes the best use of his brain honors God the most. Think for yourself. You ought to know what you believe and the world ought to know it. The greatest luxury mankind has ever known is the luxury of thinking. All hail to men who think God's thoughts out loud so the world can hear.

The scholar stands with his face toward the past. The student stands with his face toward the future. The scientist kneels with his face toward the earth. The prophet stands looking steadfastly up into heaven. The original thinker embraces in his sweep of thought the scholar, student, scientist and prophet.

The man who thinks knows:

The value of time.
The success of perseverence.
The dignity of simplicity.
The pleasure of working.
The worth of character.
The influence of example.
The obligation of duty.
The power of kindness.
The wisdom of economy.
The improvement of talent.
The joy of originating.
The virtue of patience.

The need of the hour is men of power,
Men who are right in God's sight,
Men who are clothed with God's might.

—M. B. Williams, Detroit, Mich.

WOMEN'S WORK

Women's Work in the Southwest

Since it is always of great interest and inspiration to me to read of the accomplishments of the women's groups, I will tell you something of what our women have been doing in the Washita congregation of western Oklahoma.

Our aid has been made up of a rather small per cent of the women of our church group. Since it is the only women's organization in our congregation, and since we who do attend enjoy the Christian fellowship it affords, we felt that we would like to link all of our women up to the work in some way. At an aid meeting last fall we decided to use the mite boxes this year to raise our money for the national project and to make an effort to enlist every woman in the congregation in the work. We also decided to make some love gifts for Christmas and ask each one to help in this. Those who did not attend the aid were visited and were found ready to help.

In December we brought in squares which we had made for comforts and also brought dimes to buy the necessary things to assemble the comforts. Two nice comforts were made, and at this meeting we decided to send them to the Mt. Morris Home for the aged. They were mailed to arrive in time for Christmas.

In February we met for our mite-box opening. It happened on a day when some of our roads were still closed because of snowdrifts, and so some of our women were not present. Nineteen boxes were handed in and the proceeds of $16.85 were sent at once to the district secretary to be sent to Elgin for the national project. By personal visits and by letter the remaining nineteen mite boxes were gathered in. When we closed the mite-box opening for the national project we had $26.85. At the time of the mite-box opening, the women brought in comfort squares again to be used in making comforts at a later date. The mite boxes were returned and will be reopened in August for district work and the aid treasury.

We have all enjoyed uniting our efforts in this work, and our contribution to the women's work project is our way of saying that we women of the Washita congregation who have had such a fine Christian heritage would like to help the women in our mission lands to find Christ and be free from their bondage of fear and superstition.—Mrs. Oscar Fike, Cordell, Okla.

CHILDREN'S WORK

Beginning a Nursery at the Oakland Church, Gettysburg, Ohio

Having been requested to report about the nursery, we are happy to share our experiences of the last six months. Out of a very apparent need the nursery has developed with the belief in our minds that it is unfair to expect parents of babes-in-arms to do their best in attending the services of the church when no adequate provision has been made for mother and baby. Especially is this true in the light of modern methods of infant care and reverence in the sanctuary.

A committee representing the nursery staff, young married people's class, the children's workers and the Sunday school have been responsible for promoting the nursery. The cradle roll superintendent and her assistant, besides a young experienced mother are the nursery staff.

Because of the co-operation of individuals, the women's work and the Sunday school, necessary equipment such as beds, bassinettes, rockers, linens, etc., has been secured. An exchange of classrooms and a division of a large room have made suitable room for a nursery.

The nursery has a twofold purpose. During the Sunday-school hour, it is considered a class in the Sunday school under the care of the nursery staff. During the worship hour it is a mothers' room where mothers may take their babies or leave them when desired. The nursery staff is not responsible during the worship hour, but are ready to assist if needed. Parents who might possibly need the nursery during worship sit in the annex of the sanctuary just outside the nursery.

Every precaution is taken to promote cleanliness. All linens are laundered after being used once. Toys are of a washable type and are kept sanitary. In case of infection or contagion, disinfectant solutions recommended by a doctor are used. Babies who have possible contagion are isolated and parents are asked to co-operate in this matter. Typewritten copies of nursery information were made available to the church.

Mothers seem to be pleased with what the nursery is trying to do and have co-operated nicely. We have improvements to make and added provisions to get for the care of the new members of the nursery, but we feel that the nursery is a definite help to our church.—Mrs. Frederick Hollingshead, Gettysburg, Ohio.

TEMPERANCE

What Parents Can Do for Temperance

What can American fathers and mothers do for temperance? Mrs. Ida B. Wise Smith, national W. C. T. U. president, offers the following six suggestions:

"1. Set a sober example.

"2. Urge youth to participate in healthful sports.

"3. Help youth to have a social good time in non-alcoholic surroundings and to know that alcohol never changed a wallflower into a glamour girl.

"4. Convince youth that a drink never helped a boy or girl to get or to hold a job.

"5. Help strengthen youth spiritually as religious conviction is the strongest basis for temperate living.

"6. By regulatory or prohibitory laws help to remove the easy accessibility of present-day liquor."

Mrs. Smith's advice came as a result of analysis of a national youth survey which showed that many young people are finding their own way to temperance but that correct parental example and advice are still the major factors.

CORRESPONDENCE

Rededication of the Morrellville Church

The Morrellville Church of the Brethren of Johnstown, Pa., celebrated on April 21 a successful project of debt-adjustment and spiritual enrichment. The church edifice was completed in the year 1929. For a number of years, the congregation worshiped in the basement structure. During this period $30,000 was contributed by the congregation. In view of this good record, it was considered advisable to complete the super-structure. This was done, leaving an indebtedness of approximately $60,000. The business depression and consequent financial reverses in the industrial center of Johnstown worked a hardship on the congregation and the outcome of the building project was jeopardized.

An appeal was made to the Standing Committee and Bro. Galen B. Royer was sent to take charge of the situation. The General Mission Board helped the local congregation at this time. Bro. Royer devoted his efforts toward the building up of a congregation of faithful people and made plans looking forward to the adjustment of the indebtedness. For a time, it looked as though a union might be effected with a near-by Brethren congregation, but this effort did not prove successful. During this difficult period an effort was made to work out an adjustment with the bondholders, but the time was not propitious for such a settlement.

A renewed effort was made in the autumn of 1936. With the help of Brethren M. R. Zigler and D. D. Funderburg of the Elgin staff, and advice and assistance from local Church of the Brethren leaders of the district, especially Brethren M. J. Brougher, T. F. Henry and J. A. Robinson, the pastor and his officials succeeded in effecting a program of adjustment agreeable to all parties concerned. With the help of the General Mission Board's grant of $3,000 and generous contributions from the congregation, the total indebtedness was reduced to $12,000.

A day of thanksgiving and rededication was planned for April 21. It was preceded by a week of spiritual enrichment under the direction of the pastor. He was assisted by the following fellow pastors and their choirs: Charles Blough of the Westmont church, J. A. Robinson of the Walnut church, L. H. Brumbaugh of the Roxbury church, Arthur Rummel of the Pleasant Hill church, John D. Ellis of the Moxham church and Rev. A. G. Peacock of the First Congregational church.

This week of services culminated on April 21 with a day of thanksgiving and rededication. Brethren M. R. Zigler and Galen B. Royer were the speakers for the occasion. Bro. Zigler brought a very strong spiritual challenge. Bro. Royer recalled many incidents of his pastorate at this place and brought a warm and intimate

message of encouragement. The three choirs of the church, Cherub, Chapel and Temple, had a special part in the service, singing Praise Ye the Father, Christ Is Our Cornerstone, and Be Strong as a response after the benediction.

The goal for the offering had been announced as $1,000 and the congregation responded in a manner that indicated their desire to dedicate themselves realistically to the completion of the task. The amount received at the morning service was $1,000.52. In the evening a sacred concert was presented by the Shade Township High School choir.

The success of this special effort was due largely to a fine spirit of co-operation. Prior to the week of spiritual enrichment the men of the church joined in a project of repair and redecoration. Members of the congregation worked together in a week of visitation. A spirit of achievement permeated the congregation and it culminated in the offering of the day and in the fine spirit of the occasion.

The Morrellville congregation appreciates the generous assistance accorded it, helping to make their recent happy achievement possible. A new spirit of encouragement prevails. It is manifested in the continued increase in attendance and in offerings. "The Lord has done wondrous things for us whereof we are glad."

Johnstown, Pa. D. Howard Keiper, Pastor.

Nationalism and Religion

The Constitution and the Bill of Rights guarantee to all believers the privilege of seeking God in their own way and by their own methods. This is a wonderful heritage and is fundamental to our economic and political liberties. However, in many ways we have used this freedom to magnify our differences rather than to unite in our efforts to combat the forces of evil.

We have in America three major groups or religious bodies—Catholic, Protestant and Jewish. All express a common faith in God, the Ten Commandments and the Golden Rule. In our day an age-old enemy of the faith has lifted a voice of defiance which calls for all religious groups to present a united front for the cause of right and truth.

This enemy is nationalism. In areas of the world where it is gaining headway might takes the place of right and God's people are suffering.

Nationalism in many ways is like a religion. It has as its emotional appeal the welfare of mankind. It has a Messiah. Children are told of the terrible state of their country before the Great Leader arose. Nationalism is missionary. Its adherents will face persecution and death to acquaint their fellow men with the values they have gained.

Nationalism differs from religion in the means of gaining its goals and objectives. It will readily resort to intrigue, violence wholesale slaughter, persecution or coercion in order to gain the desired ends. The means by which religion seeks to conquer are love, tolerance, sympathy, kindness and justice. The religious man believes that these forces are stronger and more permanent than any force on earth because they are in harmony with God and truth.

We find ourselves in 1940 with a world gone mad. Many of us believe that the great issues facing the world can never be permanently settled by military force. We do believe, however, that there lies within the churches the philosophy, the truth and the spirit that will bring order out of chaos. In order that our influence be most effective we must present a common philosophy on the great social, economic, racial and moral issues of the day.

In these days of uncertainty may every follower of God think and pray in harmony with his holy will. And may our witness be such that his kingdom may come and his will be done on earth as it is in heaven.

Lewiston, Minn. J. H. Mathis.

Dedication of New Church, Cedar Rapids, Iowa

Dedication ceremonies for their new church, Sunday, May 5, brought to fulfillment the long cherished dreams of the Cedar Rapids, Iowa, congregation. Dr. V. F. Schwalm, president of McPherson College, was the dedicatory speaker at the morning service. Bro. S. L. Barnhart, pastor, acted as moderator, led the liturgy of dedication and offered the prayer of dedication.



The new structure, erected and furnished at a cost of $33,000, was built on the same location where the first church was erected in 1893. The latter was remodeled and enlarged in 1910. The present building fund was started twenty-four years ago with $25. By the time construction began a year ago this had grown to $20,000. Since then $6,500 has been raised and $6,000 borrowed to complete the structure. During all these years Bro. J. K. Miller has served the church as its efficient treasurer, keeping all investments intact, without loss, during the depression. He and Mrs. Miller have also been generous contributors to the building fund.

Approximately 1,000 people were in attendance at the three services of the day. President Schwalm, speaking on The Func-

tion of the Church in Our Day, addressed 400 worshipers in the morning. In the afternoon Bro. J. K. Miller gave a history of the local church, and many visiting representatives and friends were heard from. Bro. Charles D. Bonsack spoke as a representative of the brotherhood at large; Bro. Harl Russell as a representative of the Middle District of Iowa, and the Rev. I. E. Linkletter, Ministerial Association representative for the churches of Cedar Rapids. Sister Nettie Senger of China and Bro. Schwalm also spoke briefly. Letters of greetings and telegrams from former pastors and friends were read. Eleven Brethren churches of Iowa were represented at this service. Special music was provided throughout the day by the choir and members of the local congregation.

Bro. Bonsack spoke at the evening worship service on, The Three Necessary Consciousnesses for Dynamic Christian Living. He also gave the invocation at the morning service.

The dedicatory offerings of the day, handled by Bro. O. A. Prather, chairman of the finance committee, totalled $500.

The most beautiful part of the new church is its worshipful sanctuary, with its exposed trusses extending from the reinforced concrete foundation to the peak of the ceiling making a series of Gothic arches. The masonry walls, of waylite block, have been antiqued with ecru paint and overglazed with raw white umber. The art glass windows are in pastel shades. With the balcony, the sanctuary seats 250 people. To the rear of it are two departmental rooms. On the second floor in the rear is a pastor's study and a large general purpose youth room. In the full basement is an auditorium with a stage and seating capacity for 250; a large modern kitchen, furnace room, lavatories, a Sunday-school room and storage rooms.

Cedar Rapids, Iowa. S. L. Barnhart.

Sunday Evening Services

The Richland church of Eastern Pennsylvania made a survey concerning Sunday evening services, sending out seventy-six of the following questionnaires to churches in seven different denominations. A generous response resulted in the return of sixty, with various answers, and suggestions offered.

1. *Does your church have a Sunday evening service?*

Fifty-nine have Sunday evening services, and one reports no evening service. Five of the fifty-nine have biweekly or alternate services, two have no Sunday evening services during July and August, while one omits services during January, February and March.

2. *Do you have a Sunday evening sermon?*

Forty-eight report sermons or sermonettes regularly, eleven occasionally with special programs to fill in, and one reports no sermon, but group meetings.

3. *Is your attendance good, medium, or poor?*

Twenty report good attendance, thirty-three medium, six poor, and one very poor.

4. *Do you have group meetings?*

Thirty-nine report group meetings, and twenty-one have no group meetings.

5. *If so, name the group meetings.*

B. Y. P. D., Senior, Intermediate and Junior Church League, Bible Hour studying Sunday-school lesson, Prayer Meeting, Class Meetings, Discussion Groups, Boy Scouts.

6. *List your schedule, or order of worship services.*

Services vary in length, from one hour to one and three-fourths hours. Group meetings usually are followed by a sermonette, not over twenty minutes. Some report Y. P. D. meeting, followed by a sermon. Special programs consist of music, pageants, lectures illustrated by slides, outdoors vespers in summer, etc.

7. *To what do you attribute your success?*

Preaching the gospel in all its fullness and the prayer services conducted regularly.

Co-operation of young people.

Attribute it to emphasis on the Bible.

Doing my best to be both minister and pastor.

Tremendous effort and a consecrated group.

Careful attention to the sermon. Every survey yet taken shows that people come to church to hear the message.

Sermons are planned so that they are related to life as much as possible.

Co-operation of entire membership, and putting Christ first.

Variety of Sunday evening programs.

Plain gospel preaching.

By having everybody included in young people's group.

We urge the people to come, and then try to give them something interesting to take home with them.

We have a group of genuinely interested Christians. Our group meetings have been planned so as to educate along lines that are practical and are concrete in material. An idea back of all worship services—have them centered.

Variety and regular service.

Loyal devotion of a small group of our members who seldom miss on Sunday night and Wednesday at prayer meeting.

Faithful attendance of the leaders.

Proper announcements and invitations.

We emphasize definite prayer in every group meeting. We stress the spiritual mostly.

Straight, clear, gospel preaching by the grace of God.

Loyalty of the people.

Short simple sermon, good congregational singing, and sociability, good hand-shaking.

8. *What suggestions have you for increasing interest and attendance in Sunday evening services?*

A Church of the Brethren pastor suggests: "Beautiful churches, special lighting equipment and an outstanding choir. A real evangelistic passion on the part of the church, and of the ministry, and a prayerful looking after the unreached, and a strong evangelistic appeal would be ideal, and would sustain the interest best of all."

A Reformed Church pastor suggests: "It seems that the churches experiencing some unusual success for a time can attribute it to some novel introduction into the service, but my conviction is that artificial stimulation is of little value. If the earnest preaching of the gospel does not attract, then I shall not resort to the circus method."

Another Church of the Brethren pastor writes: "Run special series of sermons on topics of vital interest. Give the young people a vital part in the Sunday evening service. Have other groups in the church take

charge of Sunday evening services at times. Give a series of sermons on great religious pictures. Have special music by various groups on Sunday evening.

One Evangelical Church pastor urges "an awakening of the adult members to the realization that a demonstration of holy Christian living is imperative for the growth of the church."

A United Brethren Church pastor suggests: "Improve the preaching. Keep the sermons fresh in their approach to age-old problems and their solutions. Be sure there is a telling illustration for every point established in the message. Young people especially like illustrated sermons. Have plenty of singing, and be sure to give the congregation a chance to sing the time-tested songs they love. Let every part of the worship period be carried forward with warmth and appropriate enthusiasm. What we do counts far less, important as it is, than how we do it. This applies above all to the preacher's delivery. It needs to be fired with a contagious enthusiasm that alone can make the message "stick" until it gets there—like the postage stamp."

One United Christian Church pastor writes: "Give the people that which they are in need of, no entertainment, but give them the truth in love and plain common language and show that we are interested in their souls."

Another United Brethren Church pastor suggests: "We are attempting too many services on the Sabbath, I should like all churches to conform to a program something like this: (1) a morning service of the school, with shorter devotional period, and longer teaching, also discussion period; (2) a morning service of worship, for the whole family; (3) an evening service (only one) groups meeting simultaneously. We expect a good attendance at the young people's evening services and are fairly successful in that, consequently, taking into consideration all the services of the day, we are expecting more from our young people and children than from our adults."

A Lutheran Church pastor urges: "Better preaching, use of organizations, use of children, pageants and music really scriptural, developing prayer life in families, real spiritual and gospel message in any effort."

It was a Presbyterian Church pastor who suggests we need "a revival of the Spirit of Christ in the hearts of those who would be his followers. Hearts must be changed, sin must be confessed, and God's forgiveness sought."

Suggestions by various ministers

Good spiritual song service, and then a good sound gospel sermon is as good as anything to encourage people to attend. Make it just a little different from night to night, but never do away with the evening sermon. Don't take a church vacation. Use as many people as possible in the evening service. Folks like responsibility. Do not forget the children's chorus, poems and Bible chapters, especially in the summer months. Always try to keep the service to one hour, the sermon to twenty-five minutes. Interest can be aroused by visitation, by the elder, or pastor, local ministers, or most effective of all by the men's work, as one of their projects. Get the interest of your young people for they hold the key; if they are interested, you will have gone a long way in interesting their parents. Get people interested in a common enterprise, and your problem is solved. Use people more; use more people. Use a variety of programs, printed or mimeographed programs; eliminate formal worship. The membership must really feel that their presence is needed. The service must be interesting and reasonably short, providing the spiritual food for which they long and pray and sacrifice their time."

Richland, Pa. Iram J. Lentz.

Summer School at Bethany Biblical Seminary

Summer school at Bethany Biblical Seminary and Bethany Bible Training School is scheduled for June 24 to July 19.

For Whom—Ministers in service, young people preparing for the ministry, church school workers, music leaders, and other interested church workers.

Credits—Each student may take two courses and earn 8 quarter hours of credit. Classes will meet twice each day, five days per week, Monday through Friday.

Faculty and Course of Study

Director—W. W. Slabaugh

Expository Preaching—A. C. Wieand.
Survey of the Prophets—W. W. Slabaugh.
The Life and Teachings of Jesus—W. W. Slabaugh.
Hymnology—A. F. Brightbill.
Song Leading and Choral Conducting—A. F. Brightbill.

Expenses are held to the minimum in order that many of our active church workers may attend this session. The incidental fee is $2. Rental rates on rooms and apartments are the same as those published in our regular catalogue. Summer scholarships, which will cover a substantial portion of the room rent, will be granted ministers in active service. There are no tuition charges. Couples may board themselves in apartments. Single students may secure board in near-by restaurants. Write for further information regarding the school. Those planning to attend should write for application blanks and room or apartment reservations.

3435 Van Buren St.,
Chicago, Ill. Rufus D. Bowman.

Peace Action in Northern Illinois and Wisconsin

In compliance with requests from our brotherhood peace director, Dan West, we of this district have been trying to get this work on a definite and workable basis. Some weeks ago a circular letter was sent to all the pastors of the district, requesting the organizing of peace study units in each congregation, and also requesting a listing of all members of military age (18-30). Several churches responded to this request.

In March letters were again sent out accompanied by questionnaire blanks requesting a more definite check-up of our young people. The questionnaires asked for the names, addresses, age, whether active or inactive, per cent of Sunday-school and church attendance across the past year—that is individual attendance—per cent of giving (using tithing as unit of measure), and the number who could take on definite responsibilities in this area of our Christian endeavor. Some 92 per cent of our churches have thus far responded, and the rest will soon be ready with their reports. The reports thus far indicate that we have about 1,000 members who are in the age group indicated or about one fifth of our district membership.

Although not all the questionnaires that were returned were checked in full, yet they proved that many of our pastors are moving in the right direction in a closer contact with the spiritual activities of their respective charges.

On Sunday, May 5, we ventured a peace rally with Bro. Andrew W. Cordier as speaker of the hour. Due to the fact that our district is large, extending from Lake Michigan to the Mississippi (150 miles), and from the city of Sterling to northern Wisconsin (350 miles), and also that our churches lie in three distinct areas: Chicago, Wisconsin and western Illinois, it is difficult for all to get together for an afternoon. However, delegations from fifteen of our churches were in attendance, accompanied by thirteen of our pastors. The rally was held at the Polo Church of the Brethren. Dr. Cordier spoke at length to a crowded house, making a definite and urgent appeal to the churches to organize local peace units, stating that in his judgment this was the most effective approach to this problem. His appeal was enthusiastically received, and we feel that our district, along with others of our brotherhood which have been and are working along similar lines, will eventually lead to the placing of our beloved church in its rightful position in the eyes of the public relative to our peace convictions.

An offering of $19.76 was received and will be applied in furthering peace action in the district.

Polo, Ill. H. Jesse Baker, District Peace Director.

Passing of Elder George W. Clemens

Elder George W. Clemens, son of Jeremiah and Elisabeth Clemens, was born in Rockingham County, Virginia, near Broadway, on June 9, 1845. He departed this life on April 14, 1940, age 94 years, 10 months and 5 days. On Feb. 7, 1866 he was united in marriage to Elisabeth Larcher, who departed this life on May 26, 1926. To this union were born nine children, six of whom still live to be saddened by the loss of a loving father, but to rejoice in the memory of his good life.

In August of 1867 Elder Clemens and his wife united with the Church of the Brethren, being baptized by Elder Rufus Gish of Illinois, in which state they were living at that time. In 1871 they with a number of others left Illinois and came to Ray County, Missouri, landing at Norborne on Sept. 1, 1871. They bought a farm and built a home in what is known as the Stet community, and spent the rest of their lives at this place.

Elder Clemens was a member of the Bethany church when he died. This church is located just a mile north of his home. He helped to establish this church more than forty years ago. The Stet High School, which is not far from the Bethany church, was to a great extent the fruit of his efforts. He always had an enthusiastic interest in religion and education. He loved to preach the gospel and serve the people of his community. He often drove many miles to preach the gospel in some church or schoolhouse. How many homes have been blessed by his presence and service in time of distress and sorrow! He wore out two buggies in this service.

Uncle George, as he was familiarly known, was loved and revered by all who knew him. He served unselfishly and faithfully for more than sixty years, even until failing eyesight confined him to his home when he was about 90 years old. His life and his death have been a benediction to a very large community centering around the Bethany church. He was a grand old man of faith. He was the oldest elder in the Church of the Brethren when he died. Two other elders were born in the same year, but later on in the year 1845. Now he has entered into the joys of his reward. Besides the children mentioned above, Elder Clemens is survived by one brother and two sisters, sixteen grandchildren, twenty-seven great-grandchildren, ten great-great-grandchildren, and a host of other relatives and friends.

The men's organization of the Bethany church is sponsoring the purchase of a pulpit Bible for the Bethany church, as a memorial to the faithful service which Elders George W. Clemens and John W. Mason gave to this church. These two elders worked side by side for many years. Elder Mason died a little over a year ago. May the light and the messages which come forth from its pages lead many into the kingdom of God.

Elder Clemens' funeral was conducted from the Bethany church on April 15 with the undersigned officiating and Elder E. W. Mason assisting. Interment was made in the Penniston cemetery beside his wife.

Stet, Mo. W. Harlan Smith.

The Peace That Passeth All Understanding

The morning of May 3, as the sun was rising over the mountain near her home, the spirit of Mrs. John R. Snyder took its flight from its mortal tabernacle into the presence of the Father. May Belle Cordrey was born Dec. 18, 1870, near Cardington, Morrow County, Ohio, the daughter of Charles K. and Mary Jane Cordrey. In her early childhood the family moved to Marion County, and later to Logan County, Ohio, where she grew to womanhood, which community was her home until after her marriage.



She was married to John R. Snyder March 17, 1898, at the Methodist parsonage in Bellefontaine, Ohio. The family home was made near there for many years. Three years were spent in Paris, Ill., and the same time in Findlay, Ohio. In 1911 the family moved back to Bellefontaine where the husband was engaged in evangelistic work. In 1922 location was made in Huntingdon, Pa., where the children were students in Juniata College.

In 1927 the Snyders were called to the pastorate of the Tyrone, Pa., church, where they are still located, and it was from this field of service that she was called into eternal rest. Here she found her greatest delight and satisfaction in life. Here she entered into a quiet field of service which found some expression by the tribute paid to her life at the time of her home going.

Six children were born into the family, two passing into rest in infancy. Four children, three sons and one daughter, with the husband, remain. The children are Wilbur O., Ezra R., Carrie B., all of Tyrone, and Dwight A., of Winston-Salem, N. C.

In early life she united with the Methodist Church of

which she remained a faithful member until some years later when she joined the Church of the Brethren, finding joy and blessing in its communion until the Master called her home. One of the joys of her illness was a private communion service held for her.

She had been ill for about two years, but up to the last she had hopes, as did the family, that she would recover. Her passing was peaceful and without a struggle.

Her ministry was not before the public, nor noted for its appearance upon the platform; rather it was the quiet ministry that reaches hearts. This was evidenced in the fact that between 300 and 400 persons called at the home expressing sympathy and speaking words of comfort. Beautiful and numerous were the floral offerings presented by friends far and near.

The funeral service, following a brief service of prayer at the parsonage, was held from the Tyrone Church of the Brethren. Elder W. S. Long was in charge, assisted by Elder D. B. Maddocks, both of Altoona, Pa., and Rev. H. G. Reese, pastor of the First United Brethren church of Tyrone, Pa. Burial was made in the beautiful Bald Eagle cemetery, near Tyrone, in a tomb overlooking a beautiful valley.

Tyrone, Pa. John R. Snyder.

Young People's Work, Southern Pennsylvania

As the best plan for reaching and serving all our people, our district is divided into three zones, with a fully organized cabinet in each zone. We have just completed our spring rallies. Brethren in Reality was the theme of the one rally, as it relates to Brethren, Practical Everyday Living, and Peace and War. Separate discussional groups were engaged in, with general messages by Brethren John W. Barwick of York, Pa., and Forest Weller of Elizabethtown, Pa.

The theme of another rally was: My Convictions on Peace and Attitude Toward War. This was discussed by a representative of the young people's group from each congregation, and summarized by Bro. Barwick. The theme of the third rally was: Finding Myself as a Christian in Economic Life, in Social Life, in the Home, and in the Church. These topics were discussed by our young people and then summarized by Brethren Earl Kipp and J. E. Rowland. In all the meetings the attendance was good, the interest very keen and we feel consideration given to very timely and practical subjects. Many of our local churches have their B. Y. P. D. organization, and some are doing most excellent work. Our young people in York issue a monthly paper which merits much comment. Our midsummer young people's conference will be held June 30, afternoon and evening, at the Dillsburg camp grounds.

John E. Rowland,
Mechanicsburg, Pa. District Director.

Fiftieth Wedding Anniversary of the Aaron Grubbs

A most pleasing event of unusual interest took place in the social room of the Palmyra church on Good Friday, March 22, 1940. The occasion was the fiftieth anniversary of the marriage of one of our older, yet active deacons, Aaron B. Grubb, and wife, Ida (nee Hetrich). Present were the entire family of children, seven sons and three daughters, and twenty-five grandchildren (three being absent). Also present were the members of the official body of the church, with their companions, and Sunday-school workers. About one hundred fifty invited guests showered their congratulations and best wishes upon the happy couple.

The children are: Amy (Mrs. Henry Grove) and Anna (Mrs. Archie Shiffler), both of Hummelstown, Pa.; Galen of Harrisburg; Homer of State College; Ruth (Mrs. D. L. Landis), Elizabethtown; Wilmer and Luke, Palmyra; Roy and Eugene, Lebanon. All are members of our church. The ministers and members of the family rendered a short program, after which light refreshments were served.



Pre-Easter services being in progress, the entire family remained for the evening, occupying a reserved section.

Brother and Sister Grubb have served in the deacon's office since 1919, and in various other official capacities. As prosperous farmers they have lived on the same farm, now within the bounds of the Palmyra church, for the last twenty-eight years. Brother Grubb has been superintendent of the Sunday school since 1923.

Palmyra, Pa. John C. Zug.

Passing of Ellen S. Berkey

Ellen S. Berkey was born Feb. 14, 1873, and departed this life April 12, 1940. She was the eldest daughter of Samuel A. and Mary (Berkey) Weaver. She was united in marriage with Norman S. Berkey on July 13, 1905, by William H. Fry. Surviving are her husband, now confined to his bed, and four daughters —Florence, wife of Edward G. Miller, and Ruth, Alice and Ethel at home.



Ellen united with the Church of the Brethren at the age of twelve. In these early years as a Christian she taught a Sunday-school class. She was always active in the work of the Lord. Early in her union with Bro. Berkey, she and her husband were called to the office of deacon and deaconess. So long as they were able they faithfully fulfilled the duties inherent in such a calling. Even after Sister Berkey was confined to her home Bro. Berkey and she planned much of the work connected with the love feast and communion.

Although Sister Berkey's eyesight was always poor she read many books on the doctrine of the church, as that was her chief interest. The Messenger was always welcomed in the home and since her illness of three and one-half years Bro. Berkey has regularly read the church papers to her. As she lay in her bed she hummed many of the church's favorite hymns. In the last few months she kept humming and singing to herself, Nearer, Still Nearer. Sister Berkey called for the rite of anointing several times. Just a few weeks before her death both she and Bro. Berkey called for the anointing service.

Brother and Sister Berkey have a wide acquaintance with churchmen in the brotherhood and they have attended many major meetings of the church. Missionaries and ministers were often entertained in their home.

Sister Berkey's Christian graces have influenced many. Many have loving memories of her as "Aunt Ellen" or "Grandma." All who knew her would do well to regard her Christian life as a challenge to live better lives. Although she has suffered much in her life she was always patient.

Funeral services were conducted at the home by Bro. Charles W. Blough, assisted by Brethren W. K. Kulp and G. E. Yoder. Six nephews served as pallbearers. Interment was in Berkey cemetery.

Windber, Pa. Ruth V. Berkey.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Buster-Armstrong.—By the undersigned, at the home of the bride's parents, near Guide Rock, Nebr., May 1, 1940, Kenneth C. Buster of Burr Oak, Kans., and Roslyn M. Armstrong of Guide Rock.—J. Edwin Jarboe, Lincoln, Nebr.

Griggs-Hoach.—At the Empire Church of the Brethren, by the undersigned, May 5, 1940, James Ira Griggs and Mildred Ruth Hoach, both of Ceres, Calif.—Niels Esbensen, Empire, Calif.

Varner-Harrison.—Harry Clair Varner and Elmire May Harrison, both of Johnstown, Pa., at the home of the undersigned, on Nov. 21, 1939.—William H. Rummel, Johnstown, Pa.

Weimer-Kaufman.—Eldred Ralph Weimer of Westmoreland County, Pa., and Leah Irene Kaufman of Johnstown, Pa., at the home of the undersigned, on Sept. 24, 1939.—William H. Rummel, Johnstown, Pa.

Wolford-Rummel.—Willard Boyer Wolford and Hazel Ailine Rummel, at the home of the bride's parents, Sept. 17, 1939.—William H. Rummel, Johnstown, Pa.

FALLEN ASLEEP

Bittner, Mrs. Annie K., was born March 16, 1870, at Donegal, Pa., and died April 17, 1940, at her home at Prittstown, Pa. Surviving are four daughters. She was a member of the Wooddale Church of the Brethren.—Mrs. Alverda Eutsey, Mt. Pleasant, Pa.

Blough, Irvin E., aged 66 years, son of David and Matilda Griffith Blough, was born near Sulphur Springs, and died at the home of his sister, Mrs. Anna Blough Stutzman, of Pleasant Hill, in March of 1939. He was never married. He is survived by his sister. Four brothers and two sisters preceded him in death. Funeral services were conducted in the Pentract funeral home in Johnstown, Pa., by the writer. Interment was in the Maple Spring cemetery.—William H. Rummel, Johnstown, Pa.

Clapper, Levi, son of John and Elizabeth Clapper, was born near Mapleton, Ohio, on Dec. 3, 1855, and departed this life May 7, 1940. He suffered from a hip fracture, which resulted in his death. He was the last surviving member of a family of nine children. On Dec. 24, 1879, he was married to Emma R. Singer, and on Christmas Day, 1939, they enjoyed their sixtieth wedding anniversary. To this union were born four children. In January of 1881 they both united with the Center Church of the Brethren. In this faith he lived an exemplary Christian life. He was a farmer in Osnaburg Township, and in 1919 they retired from the farm and moved to Louisville, Ohio, where the remainder of his life was spent. He was a faithful husband and father and a good neighbor. He leaves his wife, his daughter and five grandchildren. Funeral services were conducted in the Center Church of the Brethren by the writer.—M. M. Taylor, Louisville, Ohio.

Clark, Scott Leslie, son of Joseph and Ann Clark, was born in Carroll County, Ind., April 2, 1887, and lost his life in an automobile accident April 28, 1940. He was married to Mable Tinkle in 1906. Of the five children born to them two sons have preceded him in death. Three daughters, with their mother, remain. There are three grandchildren. Since 1913 he had been a member of the Church of the Brethren. Funeral services in the Flora church were conducted by the writer. Interment was in the Maple Lawn cemetery.—Ray E. Zook, Flora, Ind.

Corle, Sister Emma J., was born June 6, 1866, and died Feb. 9, 1940. She was an active member of the Dunnings Creek Church of the Brethren. She is survived by six children. Her husband preceded her in death fifteen years ago. Funeral services were conducted by Eld. D. I. Pepple. Interment was at Fishertown. —Mrs. Albert S. Ritchey, Schellsburg, Pa.

Detrick, Samuel Wilson, oldest son of Peter and Solena Shawber Detrick, was born at Bellefontaine, Ohio, Dec. 19, 1865, and departed this life at Wichita, Kans., April 27, 1940. He grew to manhood near the place of his birth. As a young man he moved to Berthold, N. Dak. On Dec. 31, 1902, he was married to Nellie Glunt. To this union two sons and four daughters were born. A short time after his marriage he and his family came to Wichita, where they have since resided except for a residence of eight years at Grand Junction, Colo. At the age of twelve years he united with the Church of the Brethren. His active interest in the church gained the confidence of his brethren and in 1904 he was called to the office of deacon. He proved his love for the church by his regular attendance at its services of worship. He was a carpenter by trade. Funeral services were held in the First church, Wichita, by the undersigned, assisted by Rev. Ray of the Presbyterian church. Interment was in the Old Mission cemetery by the side of his wife.—James H. Elrod, Wichita, Kans.

Ganger, Ada Leona, daughter of Daniel and Lucinda Weedling Beanblossom, was born near Nokomis, Ill., April 9, 1868, and died at her home in Girard, March 10, 1940. She was one of a family of nine children, all having preceded her in death except one brother. She grew to womanhood in the vicinity of Nakomis. At an early age she united with the Church of the Brethren, and was always interested and active in church work. She attended services regularly as long as health permitted. In 1890 she was united in marriage to John Thomas Coffey. To this union were born five sons and two daughters. Two sons died in infancy and her husband preceded her in death in 1907. Feb. 13, 1919, she was married to Ira Ganger of Girard, and they made their home in Girard ever since. She is survived by her husband, two daughters, three sons, two stepdaughters, one stepson, nine grandchildren, one brother and many other relatives and friends. Funeral services were held in the Church of the Brethren in Girard, with Bro. H. C. Albright officiating. Interment was in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Gibson, Mary M. Wright, was born April 10, 1850, and passed to her eternal reward April 11, 1940. She was married to James W. Gibson, Feb. 27, 1865. Their home was blessed with seven children. This union was broken in 1900 when her husband was called home. Two daughters also preceded her in death. Besides the remaining children she leaves one sister and many grandchildren and great-grandchildren. Her entire life was spent in and around Girard, Ill., with the exception of a few years spent in Iowa. In July of 1936 she went to The Home in Girard and remained there until two weeks before her death when she was taken to her own home in Girard to be cared for by her son and daughter-in-law. At an early age she became a member of the Church of the Brethren and remained faithful to the end. As long as she was physically able she was active in church work. Before Sunday schools were prevalent in the Church of the Brethren she was instrumental in helping to organize schools at various places. She was also a pioneer in the aid society in her home community. Her church and her family were her chief concern. She loved children and at various times mothered a number of other children besides her own. She was a keen thinker. The Bible was her constant companion. During the last few years of her life she spent much time in reading the Bible and the church publications. Funeral services were conducted in the Church of the Brethren in Girard by Bro. E. F. Caslow, assisted by Bro. W. A. Deardorff, superintendent of The Home. Interment was in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Goble, Mrs. Frances Ellen Haymes, was born in New York state Feb. 14, 1854, and passed away April 20, 1940. She was married to Pomeroy Goble in 1872. To this union five children were born, four of them preceding her in death. She leaves one son, Ray, with whom she made her home in Conway Springs, Kans., for the last few years. Three grandchildren, a foster grandson, one great-grandson and many other relatives and friends also remain. She united with the Christian Church in her youth. Funeral services were conducted from the Ebersole mortuary chapel by Pastor Paul Thompson, assisted by Rev. Kenneth Garrison of the Christian Church. Interment was at Healy, Kans.—Amos O. Brubaker, Conway Springs, Kans.

Hofecker, Bro. Ira Merle, son of Bro. Henry and Sister Elsie Roddy Hofecker, was born in Upper Yoder Township, Aug. 5, 1890, and died in the Memorial hospital on Jan. 25. Besides his parents he leaves five brothers and two sisters. Funeral services were conducted in the home of his parents by Bro. Charles W. Blough, pastor of the Westmont Church of the Brethren, assisted by the writer. Interment was in the Grandview cemetery. —William H. Rummel, Johnstown, Pa.

Holderread, Sister Minnie Belle Fillmore, oldest daughter of Eld. A. G. and Sister Ann Fillmore, was born Jan. 23, 1882, in Greenwood County, Kans. Her father was a pioneer church builder and when Sister Holderread was ten years of age the family moved to the Big Creek community near Cushing, Okla. In this community Sister Holderread accepted Christ and was baptized into the Church of the Brethren. When the Big Creek congregation was organized in 1894, she was one of the charter members, serving faithfully here till death, except for the two years she lived at Frederick, Okla. On Oct. 15, 1899, she was married to Henry H. Holderread. To this union thirteen children were born, two of whom died in early childhood. She was a loyal helper in the deacon's office. She is survived by her husband, seven daughters, two sons, eight grandchildren, five sisters and three brothers. She had suffered from poor health for several years. On April 17, 1940, she entered the Bethany hospital where the daughters living in Chicago could be near to wait upon her. An anointing service was held for her and all was done that human hearts and minds knew to do. She passed away on April 21, 1940. A brief service was held in the chapel of the funeral home in Chicago before returning the body to the home community. Bro. M. Clyde Horst of Chicago was in charge of the service. The last rites were held in the home and in the Big Creek church on April 25, with Bro. Ora Huston in charge, assisted by the pastor, the undersigned. The church was inadequate to hold the many people present for this service. Interment was made in the Brethren cemetery near the Big Creek church.—Robert A. Byerly, Ripley, Okla.

Hunt, James W., aged 80 years, died on March 25 from a heart attack. He is survived by his widow, Sister Susanna Findley Hunt, two sons, two daughters, seventeen grandchildren, two

great-grandchildren, four brothers and three sisters. Mr. Hunt was a member of the Third Brethren church of Morrellville. Funeral services were conducted in the home by Bro. Chas. W. Blough, pastor of the Westmont Church of the Brethren, assisted by the writer. Interment was in the Pleasant Hill cemetery.—William H. Rummel, Johnstown, Pa.

Kershner, Dennis D., of Union City, Ind., passed away May 4, 1940, aged 68 years, 6 months and 17 days. He was a faithful member of the church and will be missed by all. On Sept. 14, 1913, he was married to Mary Wise. One week later he was baptized into the church by Eld. David Minnich. He leaves his companion and one brother. Funeral services were conducted by the writer.—D. G. Berkebile, Union City, Ind.

Lichty, Sarah Miller, was born in Somerset County, Pa., May 23, 1849, and passed away May 14, 1940. At the age of six years she came with her parents, Matthias and Mary Miller, to Black Hawk County, Iowa. Here she grew to womanhood and lived the remainder of her long, active career. She was married to Hiram J. Lichty on March 13, 1866. They resided on a farm in Orange Township until 1903, when they moved to Waterloo. To this union were born three daughters and three sons. Her husband preceded her in death twenty-four years ago. Mrs. Lichty continued to live in Waterloo, caring for her mother until her death. Since 1926 she had been making her home with her daughters, Mrs. A. B. Zuck and Mrs. W. O. Tannreuther. One son preceded her in death. She leaves, besides her children, one brother, thirteen grandchildren and fifteen great-grandchildren. Mrs. Lichty was a very ambitious person and most active in the community and in the church. She was for many years a Sunday-school teacher and an active member of the W. C. T. U. Though not a charter member of the local South Waterloo church, she was present to witness its beginning. A little later she became a member by baptism, and remained faithful. The hospitality of her home was common knowledge to many. The interests of the church and the welfare of everyone in the community were always great concerns of hers. Funeral services were conducted in the South Waterloo church by her pastor, the undersigned. Burial was made in the Orange cemetery.—W. H. Yoder, Waterloo, Iowa.

Massey, Milton Jasper, was born at State Line, Miss., July 18, 1903. As a young man he became a member of the Church of the Brethren and remained faithful. He passed away at the Pensacola hospital, Fla., on May 6, 1940. He leaves his mother, eight brothers and four sisters, besides many other relatives and friends. Funeral services were conducted by the undersigned in the Fruitdale Church of the Brethren. He was laid to rest in the Fruitdale cemetery.—G. W. Petcher, Mobile, Ala.

Maust, Isaac W., son of Jacob H. and Irene Sisler Maust, was born June 28, 1880, and died at his home near Maple Glen on March 14. He had suffered much for a number of years, but his condition was not considered critical until about two months ago. He moved from West Virginia to the community of Maple Glen, and spent most of his life there. Bro. Maust was held in high esteem. He was a well-known farmer. On Oct. 31, 1904, he was married to Cora Folk. He is survived by his wife, five children, one brother, four sisters and two grandchildren. He was a member of the Maple Glen Church of the Brethren since early childhood. Funeral services were held in the Maple Glen church by Bro. Ed Wahls. Burial was made in the cemetery near by.—Ruth Lohr, Springs, Pa.

Pullen, George Henry, was born to Frank and Sarah Ann Pullen, Feb. 18, 1868, and died at his home near Flora, Ind., April 26, 1940, after an illness of nearly three years. On Oct. 30, 1895, he was married to Laura Cline. They were the parents of two children. Surviving are the wife, the children, three grandchildren, and one brother. He was a loyal member of the Flora Church of the Brethren since 1920. Funeral services were in charge of his pastor, the undersigned. Burial was in the Maple Lawn cemetery.—Ray E. Zook, Flora, Ind.

Settle, Levi B., son of Henry and Katherine Burket Settle, was born at Curryville, Pa., on Nov. 11, 1869, and died Dec. 17, 1939, at his home in Curryville. He was married to Minnie Rhodes on Aug. 20, 1891. Surviving are his wife, one brother, one grandchild and two great-grandchildren. Bro. Settle was an active member of the Sunday school and church. His services were rendered in a quiet and unassuming manner. He had been engaged in farming for thirty-five years and was held in high esteem by the entire community. Funeral services were held in the Curryville Church of the Brethren by Pastor J. H. Clapper. Interment was made in the Diehl's Cross Roads cemetery.—Mary A. Keiper, Woodbury, Pa.

Shaffer, Edward, was born in 1865, and died April 23, 1940. Surviving are his wife, four daughters and two sons. Funeral services were held in the Elbethel Church of the Brethren by Bro. Jones.—Mrs. Alverda Eutsey, Mt. Pleasant, Pa.

Shuman, Mrs. Ida Belle, was born Dec. 12, 1882, near Henrietta Pa., and departed this life April 4, 1940, at the Nason hospital in Roaring Spring. She was the daughter of Simon and Mary Ann Rightnour. Jan. 16, 1903, she was married to Frank Shuman, who survives, with two daughters, two sons, four grandchildren, four brothers and four sisters. Early in life she united with the Church of the Brethren. She was an active worker in the church. She was a Sunday-school teacher in the primary department and a member of the ladies' aid society. For many years she assisted her husband in caring for the church. Funeral services were conducted from the Diehl's Cross Road Church of the Brethren by Bro. A. R. Coffman and Bro. L. B. Hoover. Interment was made in the cemetery adjoining the church.—Pearl Snowberger, Martinsburg, Pa.

Smith, Samuel Sylvester, was born Oct. 7, 1871, and departed this life March 13, 1940. He was married to Sarah Hill, Nov. 28, 1896. Two daughters were born to them, one of whom preceded her father in death. His wife, one daughter, nine grandchildren, one brother and one sister remain. Bro. Smith united with the Bradford church some years ago and was a faithful attendant at its services. Funeral services were conducted in the church by Elders G. E. Weaver and John M. Stover. Interment was in the Gettysburg cemetery.—J. E. Overholser, Bradford, Ohio.

Snyder, Blair G., son of Bro. Henry A. and Sister Nancy Guyer Snyder, was born in Bedford County, Pa., Aug. 26, 1881, and died in Roaring Spring, Pa., May 3, 1940, following a long illness from a heart ailment. He was married to Lottie Himes on Nov. 1, 1917, and had since resided in Roaring Spring. He was circulation manager for the Cove News, a weekly newspaper. Bro. Snyder united with the church early in life and served in the deacon's office since 1922. He is survived by his wife and two brothers. Bro. Snyder was interested in music and was church chorister at one time for twelve years, and was a member of quartets and choruses. Funeral services were held in the Roaring Spring church on May 5, conducted by Pastor T. F. Henry, assisted by Rev. C. E. Naugle of the St. Lukes Lutheran church. Interment was in the Greenlawn cemetery.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Squires, Mrs. Louie Sneath Aurand, was born in 1858, at Rockford, Ill. In 1876 she was married to Alfred Aurand and they lived near Lena, Ill. Three sons were born to this union. Later they moved to Greene, Iowa, where Mr. Aurand passed away in 1914. In 1917 she married L. W. Squires, who passed away in 1935. Two sons, three grandchildren and a sister survive. Mrs. Squires loved the church of her choice. Funeral services were conducted by her pastor, Bro. D. D. Harner, whom she called for often in her last days. She was laid to rest in the Rose Hill cemetery.—Mrs. D. D. Harner, Greene, Iowa.

Starrett, Margaret A., was born April 9, 1860, at Scottdale, Pa., and died May 4, 1940, at her home in White, Pa. She was a daughter of Moses and Nancy Eutsey Starrett. She is survived by one sister.—Mrs. Alverda Eutsey, Mt. Pleasant, Pa.

Stutzman, Bro. Kline, was the son of Brother and Sister William Stutzman. On his way to work one foggy morning his motorcycle skidded and he was knocked unconscious. He died in the Lee hospital, Johnstown, Pa., on March 30. He is survived by his father and mother, a brother, a sister and a host of friends. Funeral services were held in the Westmont Church of the Brethren by his pastor, Chas. W. Blough, assisted by the writer. Burial was in the Grandview cemetery.—William H. Rummel, Johnstown, Pa.

Tenley, Minnie Adah Keller, daughter of Bro. Jacob and Sister Emma Miller Keller, was born Oct. 7, 1876, in Bedford County, Pa. At the age of thirteen she confessed Christ as her personal Savior and united with the Licking Creek congregation. On Dec. 25, 1901, she was married to Stephen Tenley of near Mercersburg. This union was blessed with three children. She was a true and faithful companion and a kind and loving mother. She was in the Washington County hospital, Hagerstown, Md., twice in the fall of 1939, and was anointed each time while there. After an illness of eight months she passed away on March 4, 1940, at her home in Greencastle, Pa. She is survived by her husband, three children, three grandchildren, a sister, her aged stepmother, a stepsister and a stepbrother. Her mother, father, a sister and a stepsister preceded her in death. Funeral services were held from her home by Brethren Maurice Mentzer and Edgar Landis. Interment was made in the Cedar Hill cemetery, Greencastle, Pa.—Mrs. Helen Tenley Rotz, Greencastle, Pa.

Weybright, Daniel Wesley, was born June 10, 1863, in Elkhart County, Ind., and passed away at his home in New Paris, Ind., April 7, 1940, after a two years' illness with arthritis. He had been bedfast since Jan. 1, last. He was the last of eleven children born to John and Joanna Weybright, a pioneer settler of Elkhart County. Bro. Weybright united with the Church of the Brethren early in life, having spent nearly his entire life in service for his Lord. He was married to Viola Sheline, Dec. 25, 1887. He leaves his wife, two daughters, three sons, six grandchildren and a wide circle of friends. Funeral services were conducted by the undersigned, assisted by Eld. Wm. Brubaker. Interment was in the Baintertown cemetery.—Eldon Evans, New Paris, Ind.

CHURCH NEWS

California

Covina.—On April 28 Bro. George Carl gave an interesting message at the evening hour. On May 6 we held our communion, with Bro. D. W. Kurtz of La Verne officiating. He gave an instructive talk on ordinances to be observed. The mother and daughter banquet was held on May 9. We had the largest attendance of any time previous. Mrs. D. W. Kurtz gave the address, which was appreciated by all. The Mother's Day services were well attended.—Mrs. Tempie S. Funk, Charter Oak, Calif., May 14.

Illinois

Yellow Creek.—We are happy to report that Pastor Galen Gerdes is located on a farm directly across from the church building. We are now able to have Sunday evening services. On March 18 we met in council. At that time it was decided to organize the men's work. The women's work has progressed with a great deal of interest being shown. At the present time the women are quilting. At Easter time we co-operated with the other churches in the community for a Good Friday service. Easter Sunday we received five new members by letter. In the evening our pastor gave an illustrated sermon on The Life of Christ. Our communion service will be held on June 16, at 7 P. M. We were able to have our Messenger club again this year. We hope to have evangelistic services this fall. As yet no evangelist has been secured. Much encouragement is felt by the whole church as each Sunday shows a gain in attendance and our missionary offerings have greatly increased.—Frances H. Blocher, Pearl City, Ill., May 13.

Indiana

Kokomo.—Our spring revival which was conducted by Bro. Ray Shank of Ohio was a great help to all. Attendance was good, with two hundred present the last evening. Fourteen have been baptized since the meetings. Interest in our regular church program is good. We had a workers' conference on April 6. A contest conducted by the young people during the revival was won by the senior class. The older young people's class entertained them on April 19 at the Kokomo Junior College. Forty-eight young people and six adults were present. On April 26 those recently baptized were welcomed into our church fellowship at a special social in the home of Sister Alice Green. Singing, worship and the history of our church helped make our evening worth while. We have been having a special study class on Christian Living for our new members. Our love feast was held on May 5. Bro. James Beahm, a student in Bethany Biblical Seminary, has been preaching for us while our pastor cannot be with us.—Claudia Gardner, Kokomo, Ind., May 12.

North Webster.—We met in council recently. We will have our love feast on June 1. We had a week of pre-Easter services with the three other churches of our town. We have weekly prayer meetings in the homes on Wednesday evenings. Dr. Homer L. Burke was with us on March 31, and told of his missionary work in Africa and showed pictures.—Mrs. Rhoda Mock, Syracuse, Ind., May 15.

Kansas

Eden Valley.—We met in council recently and decided not to have a love feast this spring. The vote was unanimous to keep our present pastor, Bro. H. D. Michael, for another year. The Easter services were well attended. We had planned to have a sunrise service out of doors, but because of the cold weather we held it in the parsonage. After a very fine program by the young people Mrs. Michael served breakfast. The young people attended the morning services in a group. Bro. W. H. Kahle and wife were with us one Sunday in April and he gave three very fine lectures. His messages were well received and much good was accomplished. Bro. Clinton Weber was with us on April 19 and gave a fine program, using pictures. The mother and daughter banquet was held on May 13 and was well attended. The dinner was served by four junior boys, assisted by Pastor H. D. Michael. The primary department is practicing for a Children's Day program which will be given on June 9.—Cecelia McCandless, Saint John, Kans., May 14.

Ohio

Bradford.—The co-operative pastoral program with the Harris Creek church was recently dissolved. Eld. G. E. Weaver was selected as pastor for an indefinite period. The workers' conference of Southern Ohio convened in our church for the spring meeting. Sisters Nellie Helman, Etta Bailey and Sarah Lehman represented us at the district meeting held in the Lower Stillwater church. Eld. John M. Stover will represent our church at Annual Conference. Eld. John H. Good of Springfield, Ohio, will begin evangelistic meetings in our church Oct. 28.—J. E. Overholser, Bradford, Ohio, May 16.

Lower Miami.—We met in council on March 6, at which time Bro. John Garst was elected presiding elder for two years. Lawrence Garst was chosen delegate to Annual Meeting, with Jesse Noffsinger as alternate. Our pre-Easter services were conducted by Ross Noffsinger. One Sunday-school pupil was received into the church by baptism. On March 28 we had the pleasure of entertaining the Manchester College choir. We appreciated their program very much. We have had a number of guest speakers fill our pulpit recently. On April 7 Prof. Ammon Swope of Purdue University spoke to us. On April 21 Bro. Vernon Miller of Manchester College brought the message. On April 28 Bro. Paul Noffsinger of Charlestown, W. Va., was with us.—Mrs. Wm. Furrey, Dayton, Ohio, May 9.

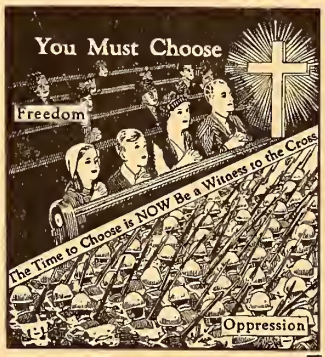
Pennsylvania

Martinsburg.—Our communion service was held on May 5, with 335 communing. Bro. H. W. Hanawalt, who has recently been elected superintendent of the Home for the Aged, preached the preparatory sermon in the morning and officiated at the communion service in the evening. We have enjoyed many inspirational services during recent months. On Feb. 25 Bro. D. Raymond Sollenberger of Williamsburg was our guest speaker at our monthly missionary meeting. At the March missionary meeting Bro. Tobias Henry, pastor of the Roaring Spring church, addressed the meeting. There were an impressive reading by Mrs. J. Craig Behringer and special music by the church choir. Our missionary society has supported Dr. Daryl Parker, a missionary in China, for the past four years. The Lenten season was fittingly observed by the churches of our town. Union prayer services were held in the different churches each Wednesday night for six weeks. Cottage prayer meetings were held in many homes preceding the union church prayer meetings. Great interest was manifest in all these services. Pastor A. R. Coffman conducted meetings in our church each night during Holy Week. He was assisted by our local ministers. Ten were baptized by our pastor. The union service in the Church of God on Good Friday was very impressive. On Easter Sunday evening Bro. Lester H. Holsinger directed the beautiful Easter cantata, Memories of Easter Morn, given by the large chorus of our church. Our mission study class has been meeting the second Monday evening of each month. We have been studying the book, Women and the Way. Dues and offerings are given to missions. A covered dish luncheon was held on March 8 at the home of Mrs. Roy Black. The mission study class is sponsored by the women's work. The Juniata College a cappella choir, directed by Prof. Chas. L. Rowland, presented a delightful program at the morning service on April 14. The Juniata College volunteer group was with us on a Sunday morning and gave an inspiring program. On April 7 an Easter cantata was given in our church by the Lydia Bible class of the Hollidaysburg Church of the Brethren. District conference was held in the Williamsburg church April 10, 11. Delegates from our church were Brother and Sister A. R. Coffman, and Brethren Geo. B. Wineland and

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John A. Ake. Splendid addresses were given by Brother and Sister Desmond Bittinger, and Brethren Calvert N. Ellis, J. A. Robinson, Tobias Henry and others. Delegates to Annual Conference are Mrs. A. R. Coffman and Bro. Ira C. Holsopple. Pastor Coffman will serve on the Standing Committee. A mother and daughter banquet was held in our church on May 10. Mrs. John A. Ake was in charge and Miss Elizabeth Gates was toastmistress. Mrs. Glen Norris of Altoona was guest speaker. She gave a very delightful talk on Happy Homes. There were 180 present.—Kathryn L. Lehman, Martinsburg, Pa., May 11.

Mechanicsburg.—We enjoyed a week-end Bible institute Feb. 3, 4, with Bro. Ralph Schlosser of Elizabethtown College as the instructor. Passion Week was observed with services each night from Monday to Friday. We had early Easter morning services. Three young people were baptized. The children gave a program in the morning. Our quarterly business meeting was held on April 2. Brethren Raymond Westfall and Jacob Stoner were chosen as deacons. Pastor John Rowland's resignation was accepted. A young people's group was organized the first of the year. Meetings are held on alternate Sunday evenings. The women's work was organized in March. The following were elected: general adviser, Mrs. John Rowland; mother and daughter director, Mrs. Ira Hart; Bible study director, Mrs. Wm. Meals; missionary director, Mrs. D. K. Miller; temperance director, Mrs. Percy Beck; ladies' aid society director, Mrs. Effie Stambaugh. The men's chorus from Grantham College was with us recently and gave a sacred program. The young people of the western zone held a conference in our church on April 28, in the afternoon and evening. The theme was My Convictions on Peace and My Attitude Toward War. Our love feast will be held May 19, with all-day services. The love feast proper will begin at 6:30 P. M.—Mrs. D. K. Miller, Mechanicsburg, Pa., May 2.

Midway.—Since our last report eight letters of membership were received and two were granted. The missionary achievement offering amounted to $235.46. Our delegate to the Bible institute at Elizabethtown College was Sister Mary Moore. Feb. 18 the young people conducted the services at the county home. Bro. Frank Carper was the guest speaker at the men's work meeting on Feb. 29. Bro. Ammon Meyer delivered a welfare sermon on March 3. We met in council on March 12. Delegates to district meeting were Howard Patches, M. J. Gibble and Howard Weiss, with Henry M. Patches, P. H. Sanger and A. S. Heisey as alternates. Delegates to Annual Conference are S. K. Wenger and P. H. Sanger, with William Forry and Howard Weiss as alternates. On March 22 Bro. H. B. Yoder of Lancaster delivered a sermon on The Crucifixion of Christ. The Easter program was presented by the young people. Pictures of The Life of Christ were sketched while the chorus sang appropriate hymns. Bro. Franklin Painter of Bethany Biblical Seminary

ANNOUNCEMENTS

Annual Conference
Ocean Grove, N. J., June 5-11.

District Meetings
Canada, Western—Bow Valley, July 16-19.
North Dakota and Eastern Montana—Surrey, June 27-30.
Oregon—Camp Myrtlewood, July 23-27.
Texas and Louisiana—Nocona, July 26-28.

LOVE FEASTS

Illinois
June 2, 7 pm, Cherry Grove.
June 16, 7 pm, Yellow Creek.

Indiana
June 1, North Webster.
June 1, 7:30 pm, Camp Creek.
June 1, 7:30 pm, Middletown.
June 3, Wawaka.

Iowa
June 2, Dallas Center.
June 2, Franklin.
June 2, Mt. Etna.
June 2, 7:30 pm, Brooklyn.
June 2, 7:30 pm, Union Ridge.

Kansas
June 1, Verdigris.

Maryland
June 1, 3:30 pm, Long Green Valley.
June 15, Corner house, Licking Creek.

Minnesota
June 9, Guthrie.

Ohio
June 2, 7 pm, Eagle Creek.
June 16, 7:45 pm, West Alexandria.

Pennsylvania
June 1, Mechanic Grove.
June 2, 6:30 pm, Center Hill.
June 2, 6:30 pm, Middle Creek.
June 9, Yellow Creek, Bethel house.

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preached the evening sermon on March 31. Our Bible institute was conducted by Bro. Forest Weller of Elizabethtown College. His lectures on The Great Commission were instructive and challenging.—Nora L. Zug, Lebanon, Pa., May 2.

Montgomery.—We met in council May 4. Pastor Ivan Fetterman was chosen as delegate to district meeting. Our revival meeting will begin June 24, with Bro. M. J. Brougher of Greensburg, Pa., as the evangelist. Our young people had an interesting missionary program sponsored by our pastor, with our missionary, Mrs. Wava Willard, with us. The church has just been painted by Bro. Harry Kooper. We appreciate this very much. A new furnace has been installed. The ladies' aid bought new carpet for the church. We give thanks unto the Lord for helping us to accomplish the things that are necessary for comfort in his house of worship.—Mrs. Harry Brilhart, Marion Center, Pa., May 9.

Myerstown.—On Jan. 7 our young people rendered a program in the Bareville church. On Feb. 4 Bro. Forest Weller of Elizabethtown College conducted an inspiring Bible institute. The theme of the services was Doctrines of Our Church. The Miller sisters quartet rendered a musical program in our church on Feb. 11. Bro. Jacob Merkey gave an address. A challenging missionary sermon was brought to us by Bro. Henry Bucher. On March 25 our revival meetings opened. Bro. Jesse W. Whitacre brought strong gospel sermons. Eleven young people accepted Christ. Pre-Easter services were conducted by our local ministers. The children rendered their program on Easter morning, and the young people gave their program on Easter evening. Recently a men's work organization was formed in our congregation. The following were elected: president, McKinley Baker; vice-president, Harry Kline; secretary, Lester Bucher; treasurer, Henry Dubble. Brethren Harvey Frantz and Paul Myer represented our church at district meeting. Bro. Lester Bucher was chosen as delegate to Annual Conference. Our love feast will be held on May 25, 26.—Mrs. Clarence Dubble, Myerstown, Pa., May 4.

Parkerford.—The following were elected at a ladies' aid meeting: Mrs. Simon, president; Mrs. Stauffer, secretary; Mrs. Gehman, treasurer. On Feb. 6 the ladies' aid served a supper for the families of the church. The program included various phases of Lincoln's life. Our young people's group elected Clarence Quay as president, Betty Quay as secretary, and Enos Fryer as treasurer. On Feb. 22 the young people enjoyed a covered dish social in the basement of the church in honor of George Washington's birthday. Bertram Shaw, second vice-president of the state C. E., was the guest speaker. On Sunday evening, March 3, Mr. Baner, a student in the Eastern Baptist Seminary, delivered the sermon. From March 17 to 22 we held Holy Week services. The following ministers brought very inspiring messages during the week: Brethren Gehman, Miller, Jones, Cassel, Hess and Rowland. On Easter night a cantata, Thomas and the Risen Lord, under the able direction of Mrs. O'Donnell, was presented by the young people to a capacity audience. Eleven were baptized on April 13, and two others will become members at a later date. They were not able to be baptized because of illness. Delegates to district meeting were Mrs. Lucy Hurt and the undersigned. The various meetings were interesting and helpful. Brother and Sister Clayton H. Gehman will be delegates to Annual Conference. There was a large attendance at our love feast on April 28. On May 5 the Sunday-school convention will be held in our church in the afternoon and evening. The speaker for the evening service will be Bro. Robert Garber of New York.—Flora Bronson, Phoenixville, Pa., May 1.

Roaring Spring.—Our love feast was held on May 5, with our pastor officiating. Three hundred fifty-two members communed. Five were baptized prior to the love feast. Death has recently claimed Bro. Blair G. Snyder. His funeral was held in the church on May 5. On March 25 a shower was held for our pastor's wife in anticipation of the coming of John Francis Henry, born on May 4. About 125 women and girls representing the four older women's classes were present. Mother's Day was fittingly observed in our church. The choir sang songs fitting to the occasion. The B. Y. P. D. presented a carnation to each mother present. We were happy to have our two aged mothers present, Sister Sarah Replogle, aged eighty-nine years, and Sister Susan Replogle, aged eighty-eight years. In the evening we had a special hymn program. On May 7 the Y. M. C. A. men's chorus of Altoona presented a program in our church under the auspices of the men's Bible class.—Mrs. Lena M. Hoover, Roaring Spring, Pa., May 13.

York.—Bro. Galen Blough of Ephrata, Pa., conducted an evangelistic campaign from March 25 to April 7 in the Second church. Four were received into the church by baptism and two are awaiting the rite. At our business meeting on April 12 we chose Brother and Sister S. S. Blough to be our delegates to Annual Conference. Bro. J. S. Noffsinger of Washington, D. C., was the speaker at a peace meeting, which was sponsored by the local peace committee on April 14. The three Brethren churches in our city participated in this meeting. Bro. Noffsinger remained for the evening service and delivered the message. The Codorus B. Y. P. D. presented a musical program in the First church on April 18. Recently the B. Y. P. D. sponsored visitation night, at which time they held a service of prayer, singing and Bible reading in a number of homes where there were sick and shut-in people. Bro. John W. Barwick accompanied this group. For the past two months and for the months to come this group has designated one evening out of each month to spread a bit of cheer to our sick people. This is arranged by the service committee. The young people's rally of the eastern zone was held in the Second church on April 21. The theme was Brethren in Reality. There were discussion groups in the afternoon and in the evening Prof. Forest Weller of Elizabethtown College was the guest speaker. Bro. R. W. Schlosser conducted a teachers' institude on April 23. A special business meeting was held on April 26 to elect deacons. Brethren Wilmer Markel and Wilbur Bohn were elected to serve the Second church and Brethren James Oberdick, Lehman Crist and John B. Minnich were elected to serve the First church. On May 2 the B. Y. P. D. had as guests Mrs. Desmond Bittinger and Patty. As the theme for the month was Home Building, they related instances pertaining to the theme as they found it in Africa. Our love feast was held on May 5, with Eld. A. C. Baugher officiating. Our church and Sunday school participated in the Bible crusade, conducted by the ministerial association of York County, by having the Sunday school purchase 675 penny copies of the Gospel of Saint John and distribute them to the pupils. A program at the York County jail included an address by Bro. John W. Barwick, a reading, music by a local ministers' quartet, a trio and a men's octet. Bro. S. S. Blough conducted the closing devotions. Mother's Day will be observed in both Sunday schools. There will be a combined service of Sunday school and church, with Prof. Forest Weller as guest speaker in the First church. The Second church's program will include recitations and special music. Our daily vacation Bible school will be supervised by Sister Margaret Leas and will be held from June 17 to 28.—Mildred Meals, York, Pa., May 7.

Tennessee

Johnson City.—Our two weeks' revival meeting conducted by Bro. Ernest Muntzing was a spiritual feast. The services were well attended and greatly appreciated. A number reconsecrated their lives to the Lord, five were received by letter and seven were baptized. Previous to this one young man was baptized. At the morning service on May 5 the Howard A. Boslers were with us. At the Sunday-school hour Mrs. Bosler gave a fine talk to the women. Dr. Bosler's address at the morning worship service brought the Africa mission field close home to us. The evening service was dismissed and we attended the service at Knob Creek. We enjoyed seeing the picture, The Land of the Monkey Bread Tree. At Easter time several of our number attended the sunrise service at the First Presbyterian church. We appreciated the messages brought by the volunteer band of Bridgewater at our worship service that morning. The district women's work group was entertained by our women at an all-day meeting on April 20. The mothers and daughters enjoyed

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a supper on May 3. The consecration service for seven babies and small children was very impressive on Mother's Day.—Laura Gwin Swadley, Johnson City, Tenn., May 15.

Virginia

Brick.—On March 11 Bro. I. N. H. Beahm brought us an inspiring message. We met in council on March 18. The Nineveh church has an active women's work organization. Twenty-six of our members received credits in the training school conducted at the Boone Brethren church, March 10-15. The junior department and the B. Y. P. D. gave an interesting program on Easter Sunday. The juniors are studying the book, Around the World, in their monthly meetings. The meeting is divided into three periods—worship, discussion and activity. Some of the activities are sewing, mounting religious pictures for scrapbooks and building bookcases for their classrooms. The interior of the Sunday-school rooms is being redecorated by the B. Y. P. D. Several of the young people attended the banquet and round table conference at Fraternity, N. C., on April 13, 14. Bro. G. W. Bowman, Jr., preached for us on April 14. Some of our members visited the Nineveh church and assisted them in their communion service on April 27. The Sunday-school teachers were appointed delegates to the State Convention of Co-operative Christianity, held in the First Baptist church, Roanoke, Va., on May 8, 9. Bro. Harry K. Zeller, Jr., preached the Mother's Day sermon. The junior and adult choirs rendered special music. Bro. Zeller will be with us in the summer months during the absence of our pastor, Bro. K. P. Flora.—Annie M. Leffue, Boone Mill, Va., May 14.

Washington

University Park.—We held our spring council on April 9. From June 15 to Sept. 1 Sunday school will begin at 9:30 and church services at 10:15. We expressed our thanks to the Washington City church for the gift of a large carpet sufficient to cover the floors of our church. Brother and Sister S. L. Brumbaugh were elected as delegates to the district meeting. Bro. Brumbaugh will represent us at Annual Conference. The church unanimously voted for Bro. Jesse H. Ziegler to continue as pastor for another year. Our evangelistic meetings which were conducted by Bro. Murray Wagner of the Pleasant Valley church in Virginia came to a close on April 21. There were seven received by letter and eight were baptized preceding the love feast at the close of the meeting. Bro. Wagner officiated at the love feast, assisted by Bro. S. L. Brumbaugh. Eighty-five communed. This was the largest love feast ever held in our church. We are making plans for the mother and daughter banquet, which will be held on May 28.—Mrs. M. L. Bailles, Washington, D. C., May 11.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30) the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christan life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, June 8, 1940 No. 23

EDITORIAL

Objectives and Principles

Two fine words, aren't they? We saw them in the Conference program, though we had heard of them before. If we get the idea correctly, objectives is a nice name for what you want to get done or the place you want to go or something of that sort, while principles furnish the control by which you must be guided if you are ever going to arrive. It looks as if both are quite important.

Don't you think your life should have a goal, something you are trying to accomplish or become, and that this something should be high and worthy? Don't you feel the same way about the church? Should not the church be set for something, really bent on making a difference in the community, in the people it touches and in the whole big world? And should not that something be very high and very worthy?

Think it over. What kind of principles must undergird an individual life or a church program to give confidence that such objectives as we are thinking of may really be reached? They'll need to be exceedingly fine too, not? Do you know where to look for them? E. F.

Simple But Grand

Old Dr. Northrup's homemade and laboriously mimeographed book on systematic theology had a chapter, as did most treatments of the subject in those days, on Ability and Inability. It was an effort to solve the impasse created by the juncture of two accepted facts: (1) God cannot do anything to save a man unless the man responds to the divine initiative. (2) Man is so utterly depraved by nature that he cannot do anything good until God gives him a new heart.

And so right there you were, stuck. Usually the deadlock was broken by denying, if not outright at least by implication, one or the other of the two premises. The more graceful way of handling it assumed two varieties, or degrees, of divine grace: the common sort which God freely bestows upon all men without regard to their condition or attitude, enabling them to think, if not do, sufficient good to make a right choice. And the special grace which God confers upon all who respond to his offers of mercy creating a new life in them and leading them on to complete sanctification.

Now if you are not so fascinated by theological hairsplitting as some of our good fathers were, you can just be glad that God loves you, that he made you capable of loving him and your fellow men, and that if you will do this up to the measure of what little light you have, he will welcome you to his fellowship and will help you to see more and love more and be more and do more and so on indefinitely. The prospect is grand beyond all calculation. E. F.

Our World of Tomorrow

Epaminondas in 1940

Grecian Thebes was a city with a great past and continuing ambitions of her own. But until 371 B. C. the best she could do was to play second fiddle for Athens or Sparta. However, in the year just mentioned, Epaminondas won a victory which gave his city her moment of greatest glory.

It happened on this wise. A force of the invincible Spartans and their allies were on their way to make short work of Thebes. The Spartans met the smaller Theban army near the village of Leuctra. As usual the Spartans were drawn up in lines twelve men deep. Epaminondas was familiar with his opponent's strategy, and though he had but 6,000 men with which to meet 10,000 of the enemy, he determined on a bold stroke. He formed the principal portion of his force in a block fifty shields deep. This human ram was set in

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motion first. When it struck the Spartans' right wing it plowed through with such devastation that historians now date the decline of Sparta from the battle of Leuctra. However, Thebes did not long hold the advantage thus gained. With the death of Epaminondas at the battle of Mantinea, Thebes slipped back into her old position.

This bit of Grecian history is recalled for two reasons. First, for any light it may throw upon the fortunes of Epaminondas as of 1940. Secondly, it will bring to mind the fact that on many occasions sudden and profound change has been the lot of those who survived the crucial battle. Our concern is principally with the latter—or with our world of tomorrow and what is best in the light of imminent change.

No Matter Who Wins

No matter who wins in the present test of power, we will face a new world in our tomorrow. It will be much like that which followed the last World War—only more so. We are living in a topsy-turvy world in which two plus two does not make four, but whatever is the most desirable total. But after the present unpleasantness we stand in line for much more of the same thing. The nations are loaded down with debt, but today they are adding debts to debts. There was waste in the world of yesterday, but nothing like the sheer destruction of today. Old hatreds are being sharpened by new wrongs until the world of our day is sinking to a new low of economic, moral and spiritual bankruptcy. Irrespective of who wins, our world of tomorrow will be different, and the way up and out longer and harder than before.

Will the surviving statesmen be wise enough to see that Germany is her own irrefutable proof that the way of force cannot finally succeed? Once and again in comparatively recent times she has risen from the depths to challenge the power that would keep her weak. History shows that repression is bound to generate such dynamic reactions. It would seem that the time is here when statesmen would see how ancient principles cannot be expected to work in any other way.

The Truth Abides

In our world of tomorrow truth will still be truth though it may be difficult to admit and hard to face. Just because old sanctions are not wanted, and are even ignored or outlawed, is no reason to believe they will not operate to the extent that they represent the truth. Thus we will do well to remember that whatever Babelic towers are raised against the truth are sure to fall. Advantages won through sharpness are possible only because someone was fair and trustful. There would be little or nothing to steal but for the fact that normal men are honest and inclined to save.

Of course, it is not too encouraging to the short-lived individual to understand that God's purposes go marching on through the centuries. For how is one to live in the hour of destruction or in the face of intolerable conditions? With one of old he may say: "Rottenness entereth into my bones, and I tremble in my place; because I must wait quietly for the day of trouble, for the coming up of the people that invadeth us." Even so it seems that the best answer is that "the just shall live by his faith," an Old Testament text quoted at least three times in the New Testament (Rom. 1: 17; Gal. 3: 11; Heb. 10: 38).

It is a basis for real faith to know that every topsy-turvy age is sure to move toward adjustment, even toward some new and better equilibrium. Which is to say that in spite of terrific losses our world of tomorrow will stagger on because of inherent recuperative powers. Dark days breed new poets and prophets. Conquerors come and go, empires rise and fall, but the better day returns as surely as eternal spring. We do not mean to justify destruction, but a crisis may result in a dark age or in a renaissance—perhaps both.

The Question of Values

A part of our difficulty is in the field of values. Our treasures should be laid up in a safe place. It now looks as though the generality of men will have to make the best of discipline where they would have preferred convenience and security; that they had better strive for character in place of fame or wealth. And why not, for have we not been saying for some time that persons represent the real end values?

It is all too apparent that our world of tomorrow is one which will try the souls of men. Problems will be piled on problems. We can face them in sullen resignation to what seems inevitable, or in the faith that something can be done about the things that plague our lives. For the most significant factor in any situation is the spirit of man. It would not be impossible for our world of tomorrow to rise Phoenixlike from the ashes of our today. The chief support of the spirit of man in such an adventure is the inspiration and dynamic of the Christian religion. Mankind will have gained something, if in the day of our utter need more people come to an appreciation of the Prince of Peace, and therefore determine to realize more definitely the practical benefits of the Christian way. Our guarantee of this final outcome is that the method of force will not work even in our world of tomorrow. H. A. B.

THE GENERAL FORUM

The Church of the Brethren Today and Tomorrow

BY MODERATOR RUFUS D. BOWMAN

The Ocean Grove Conference Sermon

THE Church of the Brethren has "come to the Kingdom for such a time as this." This is not only a day of great problems for the church; it is a period of unlimited opportunities. What is the mission of the Church of the Brethren in the kingdom today? What opportunities do we face? What are the problems that must be solved in meeting these opportunities? These are questions that our church may well face at this Annual Conference.

The contribution of our church will be made along the line of our historical ideals. Therefore, an interpretation of the Church of the Brethren Today and Tomorrow necessarily involves an evaluation of our heritage.

I. The Church of the Brethren Yesterday

Our church was born out of strong convictions. With Alexander Mack as the founder, our church came into existence at Schwarzenau, Germany, in 1708. The early fathers of our church wanted religious freedom, freedom to study the Bible and to practice it according to its teachings. Rather than compromise freedom of conscience, they endured persecution and sealed their convictions with their own blood.

Our heritage has been one of great ideals. Alexander Mack founded the Church of the Brethren upon three great principles: the New Testament as our rule of faith and practice, the ordinances as a means of grace, and no exercise of force in religion. Our church through the years has placed a strong emphasis upon the Bible. We have had no creed but the New Testament. The practice of the symbols has been a means of expressing in life and character the principles for which they stand. Added to this, we have stood for integrity of speech and tolerance toward those who differed from us in their search for truth. The Brethren from the beginning have held that war is wrong; that it is contrary to the spirit and teachings of Jesus. We have taught the sacredness and permanence of marriage. We have taught that Brethren should practice temperance in all the relationships of life which includes abstinence from alcholic liquors, tobacco, and other narcotics. We have held that simple, humble, spiritual living is necessary for the Christian life. Rather than compromise with the pagan practices of the world and give up our ideals, we have historically defied the inroads of cultural patterns and established cultural patterns of our own.

Another historical characteristic of our people is that of fellowship. Our name is *Church of the Brethren.* The Brethren people as a whole are friendly and hospitable, lovers of home and family. The thing which unites us is the family spirit. Our Annual Conferences are unique in American life. They are the big family gatherings of the church. The factors in our church that have tended to produce a brotherhood are the natural family characteristics of the Brethren people, the influence of Matthew 18 as a baptismal vow, the spirit of trust between younger and older members, the love feast which has helped to produce a family spirit, the fellowship ties of local churches, districts, and Annual Conferences. Our Annual Conference is one of the greatest unifying forces in our church.

Our heritage has been largely that of rural life. Brethren people as a rule have been good farmers, thrifty and industrious. Strong rural churches have been built. Although in the last half century we have moved into the city and have built many city churches, our denomination is still largely rural. We have a very definite responsibility in helping to preserve the values of rural life.

In the realm of education and missions, we have a heritage worthy of gratitude. The first generation of Brethren people believed strongly in education. Christopher Sower's printing press, established in 1738 in Germantown, Pennsylvania, was perhaps the most significant educational agency among the Germans in colonial America until its destruction during the Revolutionary war. During the year 1738 Ludwig Hoecker began to hold regular Sunday afternoon services for the unmarried or young people at the home of Christopher Sower. This was the first organized Sunday school in America. Following the Revolutionary War persecution and isolation caused the church to lose its educational vision. The revival of education began about 1850 and from that time on our history has been one of rapid educational development. Along with the revival of education came the missionary movement. The development of the church's interest in missions has been one of the most significant things in our heritage. The Church of the Brethren has been and is still a missionary-minded church.

Throughout these years the church has produced many great souls. We have not advertised

them as much as some, and I doubt if we want to, but such names as Alexander Mack, John Naas, Peter Becker, Christopher Sower, John Kline, Wilbur Stover, Martin G. Brumbaugh, and a host of others testify to the fact that the Church of the Brethren has produced many great leaders, and we are privileged to live in the radiant afterglow of their influence.

II. The Church of the Brethren Today

It is just as necessary to evaluate the present as it is to see the significance of our heritage. Some people speak of the church today as if it were made up entirely of problems. There are many things for which we may thank God. Although living in complex and difficult days, our church is, in part, preserving the values of fellowship. During the last twenty-five years the youth movement in our church has challenged young people to church loyalty and has led them to an appreciation of Brethren ideals. More of the strong young people in our colleges are becoming interested in the ministry and mission work. Young people today are thinking more seriously regarding the spiritual values of life. There is more interest in the work of the church on the part of youth. The student volunteer conferences in our colleges today are attended by large numbers of young people eager to prepare themselves for service. In a world at war, our young people are interested increasingly in discovering the Biblical basis for pacifism. In addition to the magnificent work our church women have done through the years, the laymen are beginning to make a more vital contribution to church life. During this war period our missionaries in China have rendered a service of heroism and sacrifice which deserves the enthusiasm and undying gratitude of the brotherhood. We have sent to the field choice young people who represent the ideals of the church. The Church of the Brethren has dipped into the larger areas of humanity's need and has carried on active relief and refugee work. Sometimes the clouds obscure the sunshine. We should not allow our problems to cast a shadow over the many fine things in our church life.

However, a picture of our church today necessitates an analysis of our problems. Two serious problems are indifference and spiritual confusion. We have a membership of 173,000, but it is disillusioning to think that according to observation of local churches probably not more than 100,000 are active. This is tragic for the inactive members themselves and for the church as a whole. Added to this is the problem of spiritual confusion. There are so many conflicting voices today that many are wondering what to believe. In confusion some people give up their faith; others become victims of theological controversy. My prayer is that this Conference will mark a new emphasis upon the gospel of Jesus as the only hope of the world, a new enthusiasm for Christian service which will catch the imagination of the indifferent, a stronger emphasis upon the need for a vital faith in the fundamentals of the Christian religion which will unite all districts and local churches in our brotherhood in a program undergirded with the conviction that God is our Eternal Father and Christ is our living Savior.

Another problem of the church is that we are in a period of transition regarding the ministry. The pastoral system is comparatively new in the Church of the Brethren. Its coming has made necessary new adjustments on the part of many local churches and ministers and is making it increasingly clear that the church must gradually evolve a ministerial system which preserves democracy in accordance with the essential genius of our people and also provides for effective and efficient supervision. It is well for us to recognize, too, that out of 1,021 congregations, we have around 232 full-time pastors and 465 part-time pastors, with one third of our churches being served by free ministers. Our ministerial program should recognize that for many years to come a great many of our churches will be served by free ministers. The ministerial educational program of the church should plan to meet the needs of full-time, part-time, and free ministers. After all, the quality of our ministers, their spiritual and moral character, their intellectual ability, their devotion to the church, their ability to build a fellowship, their faith in the gospel of Jesus, their capacity for leadership, and their ability to preach are the most important considerations. The Church of the Brethren demands a high quality of her ministers. Our people like good preaching. The native ability of our ministers has been above the average. The church today and tomorrow will move in the direction of her leadership. The future of our church is bound up with the type of leadership that we produce. The greatest task that the church faces is the selection and the education of a strong and consecrated leadership.

The problem of recruiting for the ministry and mission work is a serious one. The strength of the church tomorrow depends upon the calling and training of our strongest young people. Some local churches and districts are using almost entirely the volunteer system when it seems that the cause demands that churches and districts should handpick their most capable and consecrated young men for the ministry. The temptation of capable

young men to turn away from the ministry to other lines of work was never stronger than today. We are not training enough young men now to answer the calls of our churches. We have an undersupply of well equipped ministers, and if the church does not face this situation now the problem will become increasingly serious during the next twenty years.

The maintaining of our historical ideals under new situations is another grave problem. How can ideals such as our democratic principles of living, fellowship, and simple living, which developed under the relatively simple social order of the eighteenth century, survive the complexities of this humanistic and materialistic age? Many of our problems grow out of the changed social and economic conditions that we face. What are we going to do about it? Once we defied cultural patterns of the world and established cultural patterns of our own. The influences of society are having their effect upon our church. There are more divorces among Brethren people than a generation ago. More Brethren people are smoking. The speed of modern life and the many activities that crowd in upon us tend to disintegrate our fellowship. Our ideal of simple living is being compromised because of the pressure of this age. We once were known as a peculiar people. I am wondering if we should not remain a peculiar people—peculiar in that we refuse to endorse war and intemperance, peculiar in that we hold to the sacredness and permanence of the home, peculiar in that we build a redemptive fellowship with those willing to pay the price for their faith. The solution of this problem in the future will not be made by conforming to the changing practices and standards of society, but by the application of our historic ideals to life as we now find it. This calls for clear thinking and a willingness to adventure farther than we are now going in applying religion to conduct.

Another problem is that of thinking through the church's educational program in that it meets the needs of the church and is distinctive in that it is true to our historical ideals. The educational program from the Sunday school through the young people's movement, colleges and seminary should be planned to meet the needs of persons and to build the church in harmony with the greatest possible contribution. All of our church institutions can well afford to cultivate a greater church consciousness. Our goal should be that of building the church because of its contribution to the kingdom rather than of perpetuating individual institutions. The total educational program of the church will give the answer as to whether or not we are able to conserve the essential values in our heritage.

The problem of preserving the values of rural life is likewise a serious problem. We should not neglect city church work, but the plain fact is that the Church of the Brethren is still predominately rural. Our heritage has been that of the farm. We have built strong rural churches. The increasing problems that are coming to the countryside are ours to help solve. The future of our church and the preservation of the essential genius of our people are tied up in a large way with the success of rural work. General and district boards, college and seminary need to face anew the problems of country churches and the preparation of leaders for rural work.

The problem of keeping a vital contact with those who move out from our midst is worthy of our consideration. Our colleges through the years have educated many strong young people who found it necessary to secure positions away from our churches. This has resulted in a serious leakage in our church life. The ministry to nonresident members is proving valuable. Most local churches should provide a more effective ministry to nonresident members. The keeping of a vital fellowship with them is a great need. Why call them nonresident members? Why not think of them as the church extended? When we are gripped by a commanding church loyalty, young people will go out to become radiant representatives of our church ideals.

Still another great need of the members of the Church of the Brethren today is taking seriously the Christ approach to the money problem. We are really low in the list of giving among denomi-

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

In our city lives an elderly couple named McCree. A young man became acquainted with them and one day mentioned having heard John McCormack sing Mother McCree. The kindly, gray-haired mother reminded him of the song mother, he said.

To his surprise the good mother said: "I've never heard that song! One time a neighbor lady promised to sing it for me, but moved away soon after."

Getting an accompanist, the young man went over and sang it for her, while happy tears moistened the faithful, patient eyes of both old people.

New York, N. Y.

nations. We cannot lay this wholly to lack of money for much money is wasted upon nonessentials. People give for that in which they are most interested. When the work of the kingdom comes first, the money problem is largely solved. We need to do something constructive in helping our people understand the Christ approach to the economic problem. Our people need help in money management. Simple living is not out of date in the Church of the Brethren. The simple life is Christ's concept of life. The simple life involves a planned approach to the money problem, the elimination of economic waste, and the increase of money for kingdom purposes.

The problems of indifference and spiritual confusion, the transition regarding the ministry, the recruiting of strong young people for the ministry and mission work, the maintaining of our historical ideals under new and complex conditions, the thinking through of our total educational program in the light of its distinctiveness in expressing our historical ideals, the preserving of the values of rural life, the keeping of contact with those who have moved out from our midst, and the development of a comprehensive program of stewardship, are tremendous issues which call for the best prayer and thought of the church today.

III. The Church of the Brethren Tomorrow.

What is the direction that we should move? The present is the prophet of tomorrow. The future direction will be determined by the present. In the last twenty-five years the church has become very active in many things but has not taken time enough to determine trends. Our need is to think clearly and deeply regarding the contribution the Church of the Brethren has to make to the kingdom. My conviction is that our contribution will be made along the line of our historical ideals. It will also be made along the pathway of co-operation. The Church of the Brethren will be saved for the kingdom only by losing itself in service.

This Annual Conference is meeting under very disturbing world conditions. It is a time of spiritual confusion, a time that is trying men's faith in democracy, a time when brute force is loosed upon the world, a period when the mad passions of the beast of war have developed into a hurricane of hate, fear and slaughter, a time when millions of people are wondering whether the voice of the church has any power, a time when propaganda meant to foment hate is having its effect, and when many people are wondering whether this talk of loving one's enemies is not unrealistic and impracticable. The Church of the Brethren with her convictions and historic ideals in a world gone mad faces tomorrow. The convictions deepened, the attitudes formed, the faith expressed, the resolutions passed, the directions set at this Conference will be timely.

1. The Church of the Brethren tomorrow needs the new enthusiasm which comes from a sense of destiny. Our churches need to be inspired by a fresh insight into the place of the Church of the Brethren in Christendom. Our mission is to express in conduct and world-wide service our historical ideals. We are called to be ministers of reconciliation around the world. We instruct our members in Matthew 18 as they are brought into the church. May we keep this as a permanent practice. Matthew 18 is the basis for a genuine brotherhood. It contains leaves from the trees of life for the healing of the nations.

In the preservation of our historical ideals we need a stronger emphasis upon their application to individual and community life. Ideals are never conserved by standing still but by adventuring in applying them to personal and social relationships. In fact, the contribution of our church in the wider reaches of the world is going to be conditioned by how well we are able in our homes and communities to express the values for which we stand. It is one thing to send missionaries to Africa, but quite another thing to be Christian in our attitude toward colored people in our communities. It is one thing to send missionaries to China and another thing to be Christian toward the Chinese who launder our collars. It is one thing to be Christian to the group of friendly Christians who meet on Sunday, another thing to be Christian to the neighbor across the garden wall whose children tramp down our flowers. Brethren people ought to be known as Brethren in Reality in their communities. The extent of our world opportunity is going to depend upon the effectiveness of our brotherly living in communities.

This stress upon community is clearly connected with the need for a stronger emphasis upon our democratic principles of life. Democracy in the Church of the Brethren is one of the fine things in our heritage. It has been a democracy based upon the New Testament ideal of brotherhood. This democracy has been expressed in a wonderful way in our love feast which symbolizes equality and humble service, in the respect of the church for both individual rights and the welfare of the whole group, in the spirit of trust between older and younger people, and in the democratic nature of our church government. It is my increasing conviction that our church should give attention to the preservation of the principles and spirit of democracy. Democratic ends can be gained only by democratic means. In developing democratic

procedures and in preventing dangers of our centralization, all general and district boards should continually seek the advice and help of districts and local churches. The historical ideals of the church cannot be perpetuated without democracy. Democracy in the church rests not only upon faith in people, but upon the practice of consultation and advice. A great area of service for us is to show how democracy can function effectively.

In harmony with emphasizing our democratic principles of life and the application of our ideals to community living, is the necessity for thinking through the implications of our peace position. The peace position of the Church of the Brethren has often been stated from the Conference floor. To us war is sin, contrary to the spirit and teachings of Jesus, destructive of all precious values, and Brethren people should take no part in it. A program of teaching is being promoted throughout our church designed to help our young people think through this problem. Every minister in our churches, every delegate from districts and local churches should take seriously the responsibility of helping young people to understand the New Testament teaching regarding peace. The time is here also for adults to think through the implications of our peace position. It means living consistent Christian lives in the home, church and community; it means active work for goodwill and the building of the peace mind; it means helping to prevent hate of the Jews, the Germans and other people; it means exercising Christian conscience regarding the excess profits which may come because of a war, and out of these profits helping to create a fund for goodwill; it means exercising the Christian conscience and refusing as far as possible to help finance the war and refusing to engage in types of work, like armament factories, that have a definite relationship toward helping the war; it means throwing our arms of love around our young men who may have to face the test of their faith and giving them help and encouragement; it means the giving of our lifeblood for peace for the alleviation of suffering and for all constructive phases of life. The peace position of the church is not only a doctrine; it is a way of life—and the world needs this way.

The time is here for our church once again to challenge the pagan forces of the world and establish cultural patterns of our own. If we follow the drift of the world, the Church of the Brethren will go out of business. The world is trusting in brute force; we believe in the force of self-sacrificing love. In the world, hate is increasing between nations and races; we believe in the redemptive power of Christian fellowship. In society about us, divorces are increasing and looser marriage ties are contending for supremacy. The effects of this are being felt within the ranks of Brethren churches. One of our great needs now is a program of parent education and preparation for marriage which helps to establish homes blest of God and where the finest values of Christian faith and life are cherished. This is a period of unprecedented drinking. Brethren churches need to exercise a strong voice against the evils of intoxicating liquor. Tobacco using is on the increase. We can hardly listen to radios, read the newspapers, or look at billboards without feeling the impact of its advertisement. I am proud to say that so far as I know not a young minister in Bethany Biblical Seminary uses tobacco in any form. We do not have it among our ministers, but we should be more diligent in giving scientific teaching against the use of tobacco to our membership as a whole. The recreational problem, with the coming of increased leisure to many people, should give our church serious concern. Churches are facing the necessity of building a recreational program for young people and adults which meets their needs and is in harmony with our church ideals of clean living. In the midst of the complexities and social pressures of modern life, we must discover how to live simply, humbly, spiritually, and have time for life's finest values.

2. The Church of the Brethren tomorrow not only needs a new enthusiasm which comes from a sense of destiny, but the church must maintain a

Lesser Lights

BY GERTRUDE LEFEVRE

I'm sure that I can find a place
To serve my Lord just right—
Not in the role of leadership,
But as a lesser light.

I'd rather be a lesser light
With constant steady glow,
Give of myself to show the lost
The path in which to go.

I do not care for leadership—
Much rather give my aid,
To those who strive to do their best
With burdens on them laid.

I'd rather far, sit by and help
A leader through a song,
Than stand before an audience
Or lead a mighty throng.

I'd rather be a lesser light,
Dependent, strong and true,
Then when the leader needs my aid,
I'm there my part to do.

York, Pa.

strong and vital faith. Our church is a Biblical church. Our theology is the "New Testament as our rule of faith and practice." We have no creed but the New Testament. As new light has come to our people through study and prayer, we have thanked God for it. The time is here for our church to place a stronger emphasis upon the Bible. The Bible is coming to be an unread book in many homes. People are becoming confused in their faith. Points of view regarding war which are neither essentially New Testament nor Brethren are being broadcast. This Conference has its theme *Brethren in Christian Service.* An emphasis just as important now is *Brethren in Christian Faith.* People need help in what to believe. Our ministers and Sunday-school teachers should stress the content of Christian faith, the teachings of Jesus, the great doctrines of the Christian faith, the place and mission of the church, and the meaning of church membership. One of our greatest needs now is to help Brethren people and Brethren churches to come to a thorough knowledge of the New Testament and to develop a vital faith consistent with the teachings of Jesus.

Our people need the optimism, the faith, and the courage which come through faith in a living God and a living Savior. Contact with the Eternal God at the heart of life gives an unlimited supply of spiritual energy. Experience with our Father God, with the spiritual energies in the universe, gives us faith—even though the clouds are dark —that the meek shall inherit the earth. We have to go to God and Christ to be sure that love, holy love, though bruised and bleeding and trampled upon, shall some day stand upon its bleeding feet unconquered and unconquerable. The gospel of Jesus Christ is the only hope of the world now and always. The Church of the Brethren which believes in Matthew 18 has come "to the kingdom for such a time as this" to show that brotherhood is the hope for the world's new morning.

3. The Church of the Brethren tomorrow not only needs a vital faith, and a sense of destiny, but the church must challenge her membership to greater commitments. I have come to the conviction that we should offer our members opportunities for greater commitments. People all over the world are making commitments of life. They are committing life to lesser causes. A noted educator came back last summer from a tour of Europe. In Italy he saw signs in railroad stations and on billboards which read like this, "Believe! Obey! Fight!" No wonder youth prepare for war. We do not believe in such methods. Yet, Christians should realize that Christ's call to discipleship is commanding, that Christians should be as ready to give life for their cause as others are for lesser causes, and unless Christians are fired with a fresh evangelical enthusiasm untold opportunities for the church will pass forever. Let us be realistic. We did not increase our giving to the Conference Budget in the year that has just closed, but we wasted enough money upon nonessentials to double the amount. How precious is our faith? How much do we want the world saved from paganism? This is a Conference of church leaders and many interested members. Let us consecrate our lives with a new evangelical fervor to the propagation of the gospel of Jesus.

4. The Church of the Brethren tomorrow needs a sense of destiny, a vital faith, and a greater commitment of life, but it also must give to the world a courageous testimony of its faith and life. We have spoken of this testimony in personal living and community life. This is not enough. It is imperative that our mission fields be strengthened with more workers. The opportunities there are unlimited and a line of creative advance should be planned for the future. Our group in China in the midst of the tragedies of war must have help. We cannot leave China now. China needs us as never before. Besides this, as ministers of reconciliation we should touch strategic centers of influence around the world. Relief work for suffering humanity, refugee work for homeless people, offer to us open doors for Christian service which calls for our active help and sacrifice.

This Conference should issue a call to the whole brotherhood for deeper faith and a greater program of Christian service. The needs of the world and the opportunities of the church stir us. The Church of the Brethren has come to the kingdom for such a time as this.

Chicago, Ill.

The Place of Music in the Life of the Church

BY MARGARET McKNIGHT

Music has the power to express adequately a number of emotions: anger, fear, hatred, joy, surprise, adoration and praise. For this and other reasons it is a language understood and used in every country of the world. Its value to religion is great. In earliest Biblical history mankind expressed his religious emotions in this manner.

Through the ages man has undeniably made his greatest contribution to this art when using religious subjects as his theme. The dominant quality of its value lies in the fact that music is extremely versatile and can be used in so many ways to aid the worship program of the church.

Music that adds to the worship program of the church has vital aims and must therefore be carefully selected to blend with each individual church program. There cannot, indeed must not be a careless selection of material. Any builder must select the finest material available to erect a fine edifice, and so also with sacred music. It should create a background for worship, inspiring and inviting the thoughts of the congregation into a real atmosphere of worship. This need not necessitate the choice of expensive pieces of music. Some of our oldest, best known hymn tunes contain the finest harmony and are excerpts from compositions of the old masters. Nothing finer has been given to us in music than that by Bach, Beethoven, Schumann, Mendelssohn, Mozart, Haydn, and other early composers who put their best into their compositions. Many of these can be blended into a service in such a manner as to strengthen it greatly.

Of paramount importance is the prelude—it can make or break a service. If it is of a calm and dignified character it can cause the group to feel a definite responsibility to the service—that of quiet reverence. Its tempo should never be too allegro, nor should it be too loud, but rather create a sensation of relaxation from everyday cares and worries, being long enough to fully cover the period of time this requires, but not so long that it becomes boresome or interferes with the opening part of the service itself.

The hymns require even more care in their selection, a matter which demands much forethought. This is the congregation's opportunity to take a definite part in the service and every attempt should be made to make this possible. A worship service is no place to practice new tunes. All selections should deal directly with the theme of the service, if at all possible. Often a method can be worked out whereby the congregation itself can help in their selection.

The offertory contributes its part by not effecting a break in the service, but should tie the previous division with what is to follow. It can be of a dignified nature, quiet and of a slightly faster tempo, possibly, than the prelude.

Special music should not be exactly what the term might indicate—a *special* opportunity to display music talent—but rather, be music destined to inspire its listeners because of its message, preparation and rendition.

A cappella singing should have its place too, and should have every encouragement. No mechanism, no matter how intricate in its structure, can ever quite take the place of the human voice when it is properly trained and cared for. Young people especially enjoy this type of singing and many fine choirs have been organized to sing entirely or in part a cappella.

The postlude is not a sign that the service is concluded, but rather should be the conclusion in itself in that it clinches the whole service—obviously a big task—but nevertheless it should be so permeated with the general attitude of the entire service as to make the worshiper feel that it is really a part of the service on its own account.

Apart from its value to a service, music contributes something of real and lasting value to the life of the church. Music has a universal appeal. Every human being has an innate desire to praise a higher power—the Creator—and can often express this desire to its fullest extent in sacred song. Everyone loves to sing and whether young or old all should be given the opportunity to review the old tunes and learn some of the new ones as well.

The pastor in concurrent effort with the music director can often plan the presentation of great oratorios and cantatas, thus enriching and adding to the rightful place of music in the life of the church, for music is a vital, versatile and expressive aid to worship in the church.

Uniontown, Pa.

As Far as They Follow Christ

BY GRANT MAHAN

We are called Christian because we profess to follow Christ. America is called Christian for the same reason. But to be called a name by men may or may not mean anything, for men often make mistakes. The real Christian is the one who not only professes to follow Christ, but really does so. He left us an example, that we should follow in his steps. Following makes us Christians. Some people follow him in some things and some in others. To the extent that one follows, to that extent he is Christian. Following Christ makes Christians.

But how can there be such a thing as a part Christian? How can a man claim Christ as his Lord when he follows him part of the time and the world the rest of the time? Some of the Corinthians were for Paul, some for Apollos, and Christ was divided. Paul's thought here is that Christ must be all in all. Yet we can but feel that it would be much easier to be for Paul and Christ or for Apollos and Christ, than to be for Christ and the world.

Christ is not divided, nor can any true follower of him divide his allegiance between Christ and

anything else. Even father and mother, son and daughter must occupy a lower place in one's affections. Men are prone to divide the allegiance they should give to him alone. They give him part of his day, but by no means all of it. And very little of the other six days of the week is given him. Is that serving him? Would one try to satisfy any other master with such poor service?

And this is the service rendered to him in spite of the fact that infinite reward is expected of him. Even if one gave him such poor service for all of his service, what would that be in comparison with what we expect of him? No other master would tolerate such neglect on the part of his servants. How ungrateful are such servants! Men are more ready to demand reward than to render faithful service. He came to serve the poorest and most helpless of men. It was not that he might receive some great reward for so doing, but that the ones whom he served might receive the greatest of all rewards, even eternal life in a home where there never can be sickness or sorrow or death. Compare what we are hoping for and sometimes feel that we are entitled to, with the service we plan to give for all this.

We have leaders, as all denominations have. We give them honor; we follow their directions more closely than we do those of our Lord. Men are so often better followers of men than of God. The writer of a recent letter on the subject said, "I will follow them as far as they follow Christ, but no farther." And he was right. The true exemplar of the human race is Christ. To follow any person who leads away from Christ is to go astray; to lose the way that leads where our Lord walked, is to lose all that is most worth while to strive for in the world. There are only the two masters to choose between as we go along through life.

One of them is Christ; the other is the ruler of this world. They represent two authorities, two kingdoms. We choose between them here and now. Christ told the people that they could not serve him and the world. We *must* make the choice. And if we are to get the promised heavenly reward we must give faithful and constant service; it cannot be an occasional service, and we be free to serve the other master part of the time. Paul wrote it out for us: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." What does that leave for the world in the heart of a sincere believer?

Christ himself said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." There is no other way than this. If we want to be considered faithful servants, we must be faithful all the time. There is no other way in which one can be sure that he will be found faithful when his Lord comes. Only the servant who is found doing his duty when his Lord comes can expect to receive the promised reward; for the rewards are all made on conditions; the conditions must be fulfilled or the reward will not be given.

Leaders must be chosen wisely. This means that they must have the qualifications to lead and that they must lead whither and by the way our Lord would have his servants go. There is only the one way that leads to the goal, and it is a narrow way. If we cannot see the Christ-life showing in a man, he is not the one to choose as a leader to take us home to Christ. This is a matter of vital importance to us all.

The safest way is to take the Book as guide. Refuse anything that does not come in line with it. The course marked out is definite and is to be followed faithfully before one has a right to expect the promised reward. Make no mistake in the way you go or in the leader you follow. This is by far the most important matter for any man or woman to consider; no other issue in life has anything like the importance that this has. Any teaching that does not harmonize with the New Testament is "another gospel," and cannot be expected to bring anything but disappointment and sorrow, endless sorrow.

Rehobeth, Md.

In a Time Like This

BY L. W. SHULTZ

"My kingdom," said Jesus, "is not of this world else would my servants fight." John Naas used this statement as a basis for his refusal to serve the King of Prussia as a guard.

In a time such as we face at this hour our faith in the Christian way of life is being tested. Under war strain, we tend to lose perspective, to lose contact with the infinite purposes of God and to allow the hates and passions of the world which seems toppling about us to come into our hearts and souls. We tend to lose our sense of calm in the storm and to release our energies for the promotion of war and violent resistance. In a time such as ours, even the staunchest Christian tends to absorb something of the spirit characteristic of the world about him.

It is a time for Brethren to pray more devotedly

for goodwill and peace. Let us raise our voice to God and to men in supplication for cessation of violence and destruction. May we take time for careful meditation on the futility of war and the power of nonviolence, and on the value of living lives of goodwill even to the cross. It is now time to pray that we can exemplify the way of the cross. This is the way of courage, of endurance, of sacrifice and of giving life to win men to truth. Brethren, let us pray more earnestly for peace.

It is a time for Brethren to avoid allowing passions of hate, greed and power to creep into their hearts. Hate will be preached—much of it. False propaganda and greed for war profits will serve as incentives to enter the war. Longing for national supremacy will result in a false patriotism. Peace is the new patriotism. Love for those who may be our enemies is the means for disarming them.

If our enemy hungers, let us feed him. If we meet adversaries, let us kindly, firmly and with nonresistance make known our faith and our willingness to take the consequences in that stand. Let us keep our sanity and our consciences. Wellington and many another general has said that no good soldier can have a mind to think or a conscience to guide him in war. Beware of a war hysteria that may sweep our nation. Brethren, let us be calm, cool-headed and courageous with Christian convictions.

It is a time for Brethren young and old to volunteer service and finances for relief and reconstruction under civilian direction when and where feasible. There should be a growing list of young and middle-aged men who stand ready to give service in constructive labor and in aiding destitute war victims in a service of love. In nonpartisan service when opportunity comes we can demonstrate our concern that men might learn how to live the Christian way. A ministry to the physical needs of men is a way to enter into spiritual fellowship with them. Are we ready to volunteer life and money to do constructive work for a war-torn world as a peace testimony and a conviction? Are we willing to do this out of love and patience? Who will volunteer a year, or two years of his life as a good soldier of Christ to serve to build, to bring new life and hope? Who will offer freely of his means to a program of Christian reconstruction? Brethren, let us demonstrate goodwill, hospitality, service and brotherhood.

Any other way leads to destruction and death. This good way leads to life and hope and happiness and peace.

North Manchester, Ind.

Churches and Co-operatives

BY DONALD ROYER

Part Two—Co-operatives Need the Church

If the church needs to develop co-operative values and practices in the economic relationships of its members, the co-operative movement needs the spirit of Christianity at its best to help keep vitally alive the motives and values to which co-operators have dedicated themselves. The church, through some of its members, can help to prevent deterioration of co-operatives into mere business organizations in which the people are concerned only with the savings return, the co-operator's term for "profit."

If the co-operative movement were merely a matter of people supplying themselves with goods at cost, there probably would not be a need for a constant program of education. Fortunately co-operatives are more than a mere business framework, and those of us in the movement must keep constantly aware of the possibilities inherent in co-operation, not only to change unjust economic relationships between men, but subsequently to help us create a new attitude toward all of life. Mark Dawber, American expert on rural life, has stated it effectively: "Co-operation is something more than a way of making a living—it is a way of life. It exalts human values over brute strength. The most important consideration in a co-operative is the human beings who compose it."

It must be stated frankly that there are places where the co-operative movement has lost sight of its possibilities to transform the economic relationships in a community or a country, and consequently has failed to develop a sense of community relation in a social, economic and spiritual way. There are certainly places in America where such conditions exist, and critics have pointed to England as a classic example of what happens when co-operatives lose sight of their goals.

Fowler in his book, The Lord Helps Those, says of the co-operative movement in England: "We find in Great Britain today a tremendous and splendid business organization built by the people. It has revolutionized shop-keeping in England and Scotland. But it has done little more than that. Today the British co-operative movement is still in the hopeful stage. It can work great changes, do magnificent things, if the members are educated to make of the British co-ops a great movement rather than a mere business organization."

It would seem important then that leaders of co-operatives keep open the channels between themselves and the church, for Christianity inherently has the necessary drive and ethic as well

as teachers and prophets in pew and pulpit alike, who can keep co-operators constantly aware of the important part human values, the service motive, nonexploitation, and human solidarity play in the success of the movement.

Probably the most basic and dramatically successful co-operative experiment in North America has occurred among the dispossessed fishermen and miners of Nova Scotia. The much heralded movement there received its original impetus from a handful of churchmen, who with a deep-seated faith in the people, helped them to create a sense of self-respect and spirit of hope, as well as a co-operative business structure that eliminated the exploitation which they had helplessly endured for years.

Another experiment has occurred near our own Brethren communities in Eastern Pennsylvania. June of 1939 found the people of Minersville, Pa., a town in the center of Pennsylvania's anthracite coal area, facing a future of insecurity. Mines were closed; ablebodied men were idling. Realizing that his community was slowly becoming a "ghost" town, the Episcopal rector there was not content to preach spiritual appeasement while his brethren were unable to find work. Instead, he suggested to them the idea of operating a mine co-operatively. The idea, accepted enthusiastically by the miners, has put over 500 men back to work in an enterprise owned by themselves. According to the New York Times, "this record . . . has changed this one-industry valley from one of despair to a community of faith in the future."

These are but two examples of working association between churches and co-operatives. There is increasing reason to believe that the idea is catching the imagination of hundreds of church folk and co-operators in America today. Already the co-operative movement has received well-studied endorsements from influential and official Protestant, Catholic, and Jewish groups in America.

Finally, it may be said that just as a body without a spirit becomes a corpse, so the co-operative movement when it submerges its spirit of social, economic and spiritual reconstruction, too, becomes a mere lifeless framework. Conversely, when the spirit becomes detached from its body, the spirit shrivels into a ghost. So, the church, when it merely cries Lord, Lord, and ignores justice in human relationships, too, becomes a ghost—impotent in the everyday lives of millions of common people throughout our land.

Pendle Hall, Wallingford, Pa.

Concerning Bethany Hospital

BY ALBERT C. WIEAND

The Resignation of Omer B. Maphis

Omer B. Maphis came to Bethany Hospital in March of 1924 from the faculty of Bethany Biblical Seminary. It was his scientific interest and business executive abilities, together with his love for the Christian ministry of healing, that led him in this direction. He has been administrator of Bethany Hospital for over sixteen years. He took over the work in the early formative period, and rendered a creative service which has resulted in the present efficient organization.



He also piloted us through depression years and kept us from going on the rocks in a time when so many financial institutions of all kinds, and especially large numbers of hospitals, met disaster. More than any one else it was he who had to bear the brunt of the situation and find ways and means of carrying on when the situation was all but hopeless. Thanks to his ingenuity and persistency, and to his profound faith, the institution has been kept not only going but also growing—both in its larger service, its patronage and higher standards, and in financial efficiency—so that for the last five years it has more than paid its way so far as operative expenses are concerned. And had it not been for previous indebtedness earlier acquired the work would now be on a solid footing.

It was probably Bro. Maphis' scientific interests that first led him into the hospital work, and all through the years he has had a keen interest and understanding of every scientific problem arising in the work. He has also been teacher of chemistry and psychology in the nurses' training school.

His administrative ability was especially manifested in demonstrating that it is possible for a small hospital to be self-supporting, so far as operative expenses are concerned, even during depression years.

The success and efficiency of his work for Bethany Hospital became known outside our own circles and he became well known and held official positions in national hospital organizations. Though from a small hospital, he has become known in the circles of The American Hospital Association, The American Protestant Hospital Association of which he is now a trustee, and of the Chicago Hospital Council and its various committees. He is a member of the American College of Hospital Administrators. He has also been offered other positions of administration in larger hospitals at more remunerative salaries.

It has therefore been a very serious matter to face the fact of his resignation. In deep appreciation for his work, he had recently been rehired by the trustees for a period of five years. But other opportunities for rendering what he believes to be larger services to the church having opened to him, he has felt to urge his re-

lease from his former work. And so the trustees were under the necessity of accepting his resignation, but did so with deep regret and profound gratitude for the sixteen years of services rendered to the cause of Christ in this ministry of healing.

Before taking up the work of hospital administrator he had rendered a large service to Bethany Seminary as librarian and bookstore manager, having specialized in this field. It is to this field that he is again returning, but in a larger service to the entire brotherhood, as has already been announced elsewhere.

Dr. Ellis M. Studebaker Becomes Administrator of Bethany Hospital

Having been, as just explained, under the necessity of accepting the resignation of Bro. Maphis as administrator of Bethany Hospital, it was urgent, in the interests of the ongoing of the work, to secure at once, if at all possible, a man equal to the great responsibilities resting upon the executive head of the institution. But this was exceedingly difficult since there are few if any others in our denomination who have been trained and experienced in hospital administration.



So various expedients were suggested and considered, such as: getting a young man and training him up in the work, or appointing an administration committee to assume the executive responsibilities. But the heavy tasks and the present needs and emergencies seemed to make these expedients unwise or impossible.

Finally it was learned that it might be possible to secure Dr. E. M. Studebaker for this very responsible task. Immediately all agreed that, if he could be secured, he would be the best man for the work, and our major problems would be on the way to solution. So Dr. Studebaker was employed as administrator, by the trustees, and he has accepted the position.

Dr. Ellis M. Studebaker was for fourteen years president of La Verne College, piloting it successfully through the difficult depression years. Under his creative leadership La Verne College had a remarkable growth both financially, and especially educationally, and has come to be recognized on the Pacific Coast among the leading educational institutions of high standing and splendid Christian ideals. It has also rendered a unique service to the Church of the Brethren on the western coast.

It is especially in the field of educational and financial administration and creative new ideas that Dr. Studebaker distinguished himself and rendered his unique service to La Verne College and to the church at large.

Bro. Studebaker is well known throughout the whole church for his educational work among us, first as head of the Bible department of McPherson College and then as college president at La Verne. What is not so well known is his intense interest in business affairs and business efficiency, and his signal success in this field, both before his work as college professor and president, and also since.

For some years at McPherson College he was a professor in the commercial department. Then the call of the work of the Christian ministry came to him and he prepared for that by taking a theological course at Bethany Seminary and postgraduate work at the University of Chicago.

Upon retiring from the presidency of La Verne College he again went into the business field where he was rapidly promoted, until the call came to him to get back into work more directly for the church by way of the ministry of healing in Bethany Hospital.

Bro. Studebaker has a brother who is a prominent physician in Ft. Dodge, Iowa, and he is the father of Dr. Lloyd Studebaker, one of our missionary physicians in the Africa field.

Under his inspiring and efficient leadership we confidently expect Bethany Hospital to go on to greater heights of ideals, and efficiency, and financial security, and to render a far larger service to Christ and his sick and suffering.

Oak Park, Ill.

Growing in Spiritual Strength

BY MRS. ADA BRANDT

In these modern days we parents are better informed in the feeding and care of our children than our forefathers were. However, we are not just now so much interested in the acquiring of physical strength, but rather in promoting the nurture of our spiritual strength. It is not enough to be well born, nor is it sufficient that we just be properly clothed and fed in our infancy and childhood. We must also be fed on the water and bread of life so that we may be strong and healthful in spirit as well as in body and mind.

Our characters grow and our spiritual strength is dependent upon the same process as the physical or the mental. We too many times fail in nurturing that which is spiritual, and failing to grow ourselves, we permit our children to become dwarfed in character and ideals because of the trend of our modern times. The material is overshadowing the sacred. The spiritual food that is essential for our Christian conscience and Christian character has been filtered out of our public school system and we are allowing our money to be spent for that which is not bread.

If we expect to cultivate a masterful, spiritual strength we must become more concerned about that which we include in our spiritual diet. Modern roadhouses, public places of amusement, the moral tone of most movies, the disregard of the Sabbath and our consumption of liquor and cigarettes dissipate much of our spiritual strength, as well as much of our mental and physical strength. Present trends indicate we shall became a frail generation, incapable of upholding the moral standards of our forefathers and of transmitting a living faith to those who shall follow after us. Let us not fail to build up a reserve of spiritual strength. Let us grow up in all things unto him, even Christ, that we may continue to stand for the principles of honesty, justice, decency and sobriety so that each day we may become more and more like our divine Master.

Millerstown, Pa.

KINGDOM GLEANINGS

Calendar for Sunday, June 9

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Ezekiel Teaches Personal Responsibility.—Ezek. 33: 7-16.

Christian Workers, Patience (see Job).

B. Y. P. D., Vacations That Count.

Intermediates, Ways of Praying.

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Gains for the Kingdom

Three baptized in the Ashland church, Ore., Bro. E. J. Wine, pastor.

Five baptized and one received by letter in the Anderson church, Ind.

Two baptized in the Empire church, Calif., Bro. Niels Esbensen, pastor.

Three baptized in the Inglewood church, Calif., Bro. J. W. Deeter, pastor.

One baptized in the Bethany church, Ohio, Bro. Otto Laursen, pastor-evangelist.

Two baptized and three received by letter in the Hartville church, Ohio, Bro. Clyde Mulligan, pastor-evangelist.

Thirty-six baptized and twelve received by letter in in the Wenatchee Valley church, Wash., Bro. Harper S. Will, pastor.

Seven baptized and one awaits baptism in the Pleasant Plains church, Okla., Brother and Sister Oliver H. Austin, evangelists.

Nine baptized and five received on former baptism in the Bethel house, Markleysburg congregation, Pa., Bro. B. B. Ludwick, pastor.

Five baptized and one reconsecrated in the Lone Star church, Kans., Bro. Ralph G. Rarick, evangelist; Bro. Louis H. Griffith, pastor.

Twenty-seven baptized and one awaits the rite in the Middle Creek church, West Conestoga congregation, Pa., Bro. Clyde Weaver, evangelist.

Nine baptized and one awaits baptism in the Cherry Lane church, Pleasant Union house, Pa., Bro. Lawrence Bianchi, evangelist; Bro. C. O. Beery, pastor.

Nine baptized, three await baptism and seven received by letter in the Annville church, Pa., Bro. Robert Cocklin and Bro. Phares Forney, evangelists.

Twelve baptized, one reclaimed and one received by letter in the Burnham church, Pa., Bro. Lawrence Bianchi, evangelist; Bro. W. C. Swigart, pastor.

Fifteen baptized, three received by letter and one received on former baptism in the Middletown church, Ind., Brother and Sister B. M. Rollins, evangelists.

Five baptized and three await the rite in the Des Moines church, Iowa, Bro. Ralph R. Hatton, evangelist. Also six baptized following pre-Easter services conducted by Pastor S. L. Shenton.

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Personal Mention

A cable from Lagos received a day too late for mention last week announced the safe arrival at that port of our Africa missionary party consisting of the Harold Royers, Evelyn Horn and Faye Moyer.

Bro. Norman J. Baugher of Hershey, Pa., will serve the church at King Ferry, N. Y., as summer pastor beginning June 15.

Bro. C. Walter Warstler, pastor of the Middletown church of Southern Ohio, changes his address from 621 Moore St., to 1804 Columbia Ave., Middletown, Ohio.

"My wife went home today at noon—cerebral hemorrhage—I need your prayers in this ordeal," wrote Bro. B. B. Ludwick of Markleysburg, Pa., under date of May 24. You understand what that means, don't you?

Missionary Mabel Winger Moomaw of India believes in Sharing in the Service of World Friendship. That is what she talked about last Monday afternoon over WCOL, Columbus, Ohio. Sorry you could not know about it in time to tune in.

Bro. Reuel B. Pritchett of White Pine, Tenn., is the guest speaker at the Young People's Bible Conference to be held at the Bachmanville house of the Conewago church of Eastern Pennsylvania, Saturday evening and all day Sunday, June 15 and 16.

Bro. Ezra Lutz of Lena, Ill., is lonely now and will appreciate your sympathetic interest. Sister Lutz, after many years of affliction, spent largely in her wheel chair, passed into rest Tuesday of last week. Our columns will have more about her in an early issue.

Indiana was represented last Saturday morning by a party of five on their way to visit relatives in Iowa. These welcome visitors to the House were Thurman A. and Fanny Hopper of Walton, Wm. L. and Elizabeth Angle of Bringhurst, and Mrs. Florence Brim of Flora.

Sister Mary Schaeffer has not allowed her harrowing experiences in China to dim her enthusiasm for the work she loves, as the people at the Conference are no doubt having opportunity to discover for themselves. On her eastward way she spent a day at the Publishing House last week in consultation with the mission offices and fellowship with friends.

Bro. Rufus D. Bowman's kindness in furnishing us an advance copy enables us to give you in this issue the Moderator's Conference Sermon delivered at the opening business session, Friday evening of this week. It merits your most careful reading and pondering. Next week and the next after that we hope to bring you some further "Echoes" from the Ocean Grove Conference.

President Winger of Manchester was reported as much improved, when this issue was preparing for the press, and if his plans have not miscarried is now at the Ocean Grove Conference. Naturally he did not want to miss it and felt warranted in going under the able and efficient chaperonage of his brother, J. Oscar. We shall all wish for him the utmost possible enjoyment of the occasion and shall hope the inspiration of it may be a stimulus to his more rapid and complete recovery.

The Millers of Waterloo, Bro. J. Wilbert, his daughter Evelyn, his niece and nephew respectively, Jean and Vernon, were visitors at the Publishing House on last week's Monday. They were on their homeward way from Bethany where they had gone to enjoy the graduation exercises involving among others their son, brother and cousin, Paul E., who continues with new energy his pastoral service at Milledgeville, Ill. Sisters to the father are Eliza and Sadie, our well-known India missionary veterans.

Bro. Cecil O. Showalter changes his address from Keyser, W. Va., to Rileyville, Va. He will spend the summer, however, at Camp Galilee, Terra Alta, W. Va. He will also have time for several revivals in the winter months. Bro. A. R. Showalter, brother to Cecil O., will take up the work at Keyser, July 1.

Bro. H. S. Replogle, pastor of the Greentree church, Oaks, Pa., was reported by Bro. Joseph E. Whitacre under date of May 29 as in the Phoenixville hospital with a very serious heart condition. "The family will appreciate the prayers of the church in his behalf." **Later** word tells us Bro. Replogle passed on last Saturday. Funeral services were set for Tuesday of this week at New Enterprise.

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Miscellaneous Items

A book of songs and choruses for parties, camps and conferences is now ready for distribution. The title is Use Me; the cost, twenty cents instead of ten as announced previously. Order from the Board of Christian Education.

The matter of time for beginning Ocean Grove Conference services is a bit confusing to some. Please remember that if you are using Eastern Standard Time, you must get to services one hour earlier, for the Conference will be run on Eastern Daylight Saving Time.

The Spring Branch church of Middle Missouri will have an all-day fiftieth anniversary service July 14. The young people will give a drama on the preceding Saturday evening. On Sunday the old songs used by the first members are to be sung. Another feature will be a history of the church in book form. "We urge all of our former members who live in different states to attend this meeting."

We can help keep America out of war if we will write often to our congressmen and senators expressing our desire for nonparticipation. Now is the time to write them urging their support of a peace and relief program when the way opens. Let us keep from developing hate of any man. We should love all men. We want to avoid spreading false propaganda. Write your representatives—now. L. W. Shultz, for the Brethren Service Committee.

The Paradise Brethren mission of Northern California invites your interest in the following events: June 30, B. Y. P. D. circuit meeting, with La Verne College quartet as special feature; July 4, all-day meeting and outing with President C. Ernest Davis as speaker; June 30 to July 14, old-fashioned camp meeting with Evangelist Roy Cotnam of El Paso, Texas. "Come and camp with us and attend a great revival in a large outdoor amphitheater." For further information write Pastor L. W. Smith, Paradise, Calif.

How shall we give to help the needy? In Spain we helped on both sides at the same time. We are trying now to help Chinese and Japanese sufferers. This spring Paul Bowman, Jr., went to Scandinavia to find ways for us to help the Finns and the Russians at the same time. Our faith requires that we feel with the needy on both sides. There is some danger that we shall become partisan to the cause of the Allied armies and give to that side only. If we are determined to carry on our historic faith, we shall give only through channels which plan to help the needy on both sides. Wherever our treasure goes, our sympathies will follow. Whatever gets our kindly attention will get us.—Dan West.

With Our Schools

Juniata College News

The commencement exercises observing the 64th year of Juniata College paid tribute to the contributions made by Juniata men and women to the medical profession. One of the earlier alumni of the college, Dr. Irvin D. Metzger, Pittsburgh, Pa., physician, and a twenty-five-year member of the Pennsylvania State Board of Medical Education and Licensure, was the speaker at the ceremonies on the Huntingdon campus, June 3.

Following custom, President Charles C. Ellis delivered the baccalaureate sermon in the Stone church on the Juniata College campus, Sunday morning, June 2.

On the Sunday evening of commencement week-end the Juniata College A Cappella Choir sang Handel's oratorio, The Messiah. The student group was augmented by alumni who sang the oratorio in previous years.

Important on the commencement week-end program were the Alumni Day festivities featuring a business meeting for the election of national officers and a full program of events throughout the afternoon.

Recent weeks saw the laying of the cornerstone of the new $130,000 auditorium scheduled for completion this fall. Among articles of interest sealed in the cornerstone were: the Bible, the Gospel Messenger, the current college catalogue and copies of local newspapers and student publications.

The annual Juniata College Ministers' Fellowship was held at the college May 6 and 7 and was attended by ministers of the Pennsylvania church districts. Bro. Leland Brubaker of the General Mission Board and Elder Rufus Bucher, chairman of the board of trustees of Elizabethtown College, were the speakers. This year's theme was The Peculiar Genius of the Church of the Brethren.



About Books

The Challenge of Redemptive Love. Toyohiko Kagawa. Abingdon Press, 1940. 160 pages. $1.50.

"God's fool," as Kagawa has called himself, has now added another to his growing list of books. In a day in which brute force is being exalted Japan's great Christian apostle challenges us to accept a greater force, redemptive love. He has practiced it and his labors bear irrefutable testimony to its supremacy. In a day which sees narrow nationalism very prevalent Kagawa openly declares his penitence for his country's deeds, and expresses love for the Chinese victims of Japan's aggression. In a day which shows tendencies toward ritualism he reminds us that "religion is not a matter of rites nor of doctrine alone; it is redemptive love which seeks to lift the soul and society to higher levels; . . . it is a movement motivated by love which, by pouring out its life-blood, aims to save all, even the least of men." He rightly emphasizes man's inability to save himself and God's ability and eagerness to save him. Kagawa's approach to the subject is more practical than theological. Throughout the book Christ is held up as the incarnation of God's redemptive love, and we are challenged to let our lives be human channels through which this divine redemptive love can flow. This book is not one for easy reading, but for serious study. You may not agree with the author at every point, but you would do well to try to understand his thought and weigh its validity.

Ora W. Garber.

OUR MISSION WORK

A Letter From Italy

BY GLADYS ROYER

On their way to the Africa field the Harold Royers were obliged to stay in Italy longer than they had expected. The time was used to see something of Italy. The story is told in this letter to the William Beahms which is shared with Messenger readers.—Ed.

In the afternoon of April 1 we landed at Naples, Italy. No visas are necessary for Italy and so all the passports had to be given over to the police to stamp before anyone could disembark. Several people did not get their passports and so there was disappointment because a great many folk wanted to go to see the ruins at Pompei before the boat left for Genoa.

When we were allowed off the boat we felt like foreigners in a foreign land. We did not know a word of Italian and few people knew English. If we had known it we could have reviewed our French a little and used that. But a guide, who wished a little money, helped us to a hotel that had been recommended to us.

Our dinner that evening consisted mostly of spaghetti, served with tomato sauce and cheese, in strings about fourteen inches long. The waiter showed us how to wind it up on a fork and eat it. We were glad that there were no others eating at that time. During the next few days we watched a good many people eating spaghetti. It doesn't seem to bother them when a few ends don't get in their mouths in the first attempt—they just suck them in afterwards.

The next morning, after much discussion and consideration, we had an Italian take us on a 165-mile trip. We saw the ruins of Pompei, crossed a range of mountains and had one of the prettiest seashore drives that any of us had ever seen, and in the evening we climbed Mt. Vesuvius and saw the red hot lava fall just in front of us.

Almost all of the cars that we have seen here in Italy are very small but they seem to be good cars. We all thought it was remarkable how such a little car could take us to the top of Vesuvius without getting hot. The first day we traveled we were none too comfortable because the back seat was so narrow, but after a few days we learned to adjust ourselves to it and were quite comfortable. This man later convinced us to let him take us on our tour through Italy, instead of going on the train. We were never sorry for our decision. He, Giovanni Angeli, spoke good English and was a good guide.

We stopped just outside Naples at a school where people go to learn to make articles of coral, tortoise shells, and cameos. Much of the coral is found just off the coast of Sicily. We saw the artists at work making cameo pins, and also beautiful lamps made from the same shells. They send many of their articles to the U. S. A. to sell. Since this is a school some of the work is quite crude, and then some of the workers are real artists and their work is very good.

Our next stop was at the ruins of Pompei. In the year 79 A. D. the city of Pompei was covered with a rain of ashes twenty-five feet deep. I had never been able to understand why people rebuilt cities so close to old Vesuvius until we visited it. They tell us that the lava that comes out moves very slowly. Two years ago there was an eruption and lava flowed over the rim only a few hundred feet in six days. They know that they can escape before the hot lava flows over the city. But at the time that Pompei was destroyed it was by ashes which came quickly and people were suffocated by the gases.

Now many of the ruins have been excavated. We walked over the city on stone pavement laid in the fifth century B. C. It gave us a feeling of living in another age as we walked through that ancient gateway into a little museum where they keep articles taken from the ruins. The bronze is green due to the ashes. We saw parts of old doors, locks, keys, window bars, cooking utensils, lamps, strainers, pastry molds, painting instruments, loaves of bread and many other things. As we walked along the narrow streets we could see where the chariot wheels had worn down the stone. The streets were just wide enough for one chariot.

We saw the remains of several temples which had been built around the forum or public square. Every city here in Italy seems to have much the same thing now. There is a public square with a fountain or statue in the center, then the small side streets lead off from this and on these one finds most of the little shops.

It seemed strange to us to see a public laundry in the ruins, but now we see them in every city and village. There was also a bakery and flour mill well preserved. The oven held 175 loaves of bread.

The public bath was also an elaborate place. Near the entrance was a gym in which people exercised, and then in the next room we saw a bath tub big enough for four people. There were four dressing rooms surrounding it. Then in the next room was the hot bath. The mosaic floor was suspended and the walls were hollow so that heat could be circulated under the floor and between the walls. The tubs of water were also heated in much the same way. There were no windows or openings to let in the cold air.

About noon we left Pompei and crossed a small range of mountains. It was a drive long to be remembered. We drove through vineyards, groves of oranges and lemons with the fruit ready to pick, and other groves of almonds and peaches (almond blossoms are white

News From Ping Ting, China

BY MINERVA METZGER

It was a big day for the Ping Ting Chow church, with baptizing in the forenoon and the love feast in the afternoon. There were over a hundred applicants. This time there were more women and girls than men and boys. The primary school has three boys and ten girls and one teacher helper. More applied, but we felt they should know more what it means to become a Christian. One little boy cried and said, "Well, I am thirteen."

Holding the love feast was a problem, for our house is much too small. Sometimes I wish that we might have the use of some large church house which is mostly empty. The meal is a problem too, for most of our members cannot pay for it. We urge all to attend, and in time it gets paid for. As a result, we can have such a meeting only once a year. We aim to get through early so the members can get home before dark.

Ping Ting, China.

and the peach are pink). The mountainsides were all terraced. The grape vines were well pruned and growing up high so people had planted early gardens between the rows. At 2 P. M. we stopped at an old monastery at Amalfi and ate our lunch which consisted of spaghetti, meat, potatoes, spinach, cheese and fruit.

And right here I should make some comments on food. Breakfasts in Italy never vary—rolls, butter, jam and tea or coffee. It is the only meal when one has butter for the rolls, or jam either. At noon they serve a big plateful of spaghetti to each person. That is followed with spinach, fried potatoes and meat, with sometimes a salad, then perhaps cheese, and last comes the fruit, which is usually apples or oranges. At night the only difference seems to be in the first course, then we get spaghetti soup. Of course we are not staying at the best hotels and so we do not get the best food. Spinach must be quite cheap because we have it so often and there are so many other vegetables sold in the market places. The meats are well cooked and food is usually good except for the sameness.

That evening on our way home we climbed Mt. Vesuvius. The old volcano was one of the first things we saw as we came into the dock at Naples, towering up 4,500 feet above us, and a column of smoke coming from its crater. A motor road goes about three fourths of the way up; it is just a continuous series of hairpin curves all the way. The road is privately owned now, but after thirty years it is to go to the Italian government, but our guide says old Vesuvius will likely erupt and destroy it before that time. The last few hundred feet we walked over ashes and lava, some of which had flowed over the edge of the crater as recently as two years ago. Our guide stopped us within a few hundred yards of the cone and we could see great chunks of red hot lava shoot up out of the crater, accompanied by the noise of the explosions. After we had watched for a few minutes our guide took some coins that we had given him and went up closer and molded them in the hot lava that fell. The evening was a bit chilly but we didn't mind when we could stand over cracks in the lava and warm ourselves by the steam as it came out.

The next day we visited the museum at Naples and saw some of the things that they had taken away from the ruins of Pompei: bronze statues turned green from the rain of ashes, some black ones from parts of the city covered with lava, mosaic floors, etc. The latter were very interesting. They took different colored marbles and cut them into half-inch squares and laid them in a cement so that they made beautiful designs. At the entrance of one house in Pompei was a picture of a dog in mosaic and underneath was the inscription, "Beware of the dog."

April 4 we started on a little tour of Italy with the same guide. He took us in his car and in that way we were able to see much more of the country than we could have by train. We stopped him many times to take pictures and we do have some interesting ones. On the way to Rome we drove through the Pontine marshes which have been reclaimed by the government within the last few years. The Romans made an attempt to drain the marshes. Cæsar hoped to do something about it because the Appian way went through the marshes and was almost impassable at times. Pope Leo X offered to do it at his own expense but the project was a failure through the fault of the inhabitants who preferred fishing in the swamps rather than toiling in the fields. And so down through the ages many attempts have been made, but in 1926 work began and now one sees canals, well drained fields, good houses, five towns. Prosperity seems to reign there now.

En Route to Africa.

(To Be Concluded Next Week)

What to Pray For

Week of June 8-15

The Prayer Calendar shows that Lillian E. Grisso went to India in 1917. She has been home on two furloughs, which means that she is now serving her third term on the field. During this last term she has been living at Anklesvar and has charge of various phases of the educational and evangelistic program among the girls and women who come to that station for their school work.

Sister Grisso has always been a diligent worker. Her nearest comrades find her faithful and always willing to carry her share of the load. The fact that she does all her work well has brought many duties to her door. Not only does she supervise work in the school classrooms and in the hostels, but she is a nurse who is often called out on difficult cases. She also serves on committees and very frequently she acts as secretary for the group. These committees are our own mission committees and also committees in intermission relationships.

All such duties require much time and strength. Sister Grisso craves our help through prayer and loyal support.

Emma K. Ziegler sailed for India in 1930 and in 1938. She is located at Anklesvar for her second term of service. Her work is especially directed to the school program. The Anklesvar Girls' School is a large institution and it demands much strength from those who are directing the work.

Sister Ziegler writes interesting letters to those churches which give through the share plan to the Anklesvar Girls' School. These letters come frequently, and they keep these churches acquainted with the details of her work. In the last letter, she tells of going with a group of schoolgirls to a village for meetings. We quote:

"It was about eight o'clock when we arrived in the village of Limbhet. As soon as we had something to eat and after a few preparations, we were ready for the meeting at nine o'clock. That is the usual hour for a meeting in the village since the people are not finished with their cooking and eating before that. It was cotton season and so practically everyone had been out in the fields picking cotton.

"We were all rather tired, but to see the people coming for the meeting encouraged us. The entire village turned out to hear the girls. This was something new for that village to have girls give a program, and so high caste and low caste people all turned out to see and hear."

We in America may be co-workers with Sister Grisso and Sister Ziegler when we pray for them in faith believing.

HOME AND FAMILY

Life

BY MRS. LILLIAN EARHART

(This poem has appeared in The American Poets)

Life is like a sailboat
Out upon the sea;
Battles, yes—there are battles
For you as well as me.

May we cast our anchors
Far beyond the shore;
Then we'll gain the victory
To safety ever more.

Markle, Ind.

Martyr's Reward

BY HOWARD HENRY KEIM, JR.

First Half of the Ninth Story-Sermon on The Quest for Happiness

When Victoria wrote David that she would have ten days' vacation at Easter time he conferred with the dean of the seminary about inviting her to visit the city. The dean consented and arrangements were made for a room for Victoria in the girl's dormitory if she could come. Then David wrote to her inviting her to spend a few days in the city during her vacation. He told her of the dean's permission for her to come and the room which was available for her. They could enjoy together the Easter services in some of the larger churches of the city, and see some of the places of general interest. In a few days the answer came. Vicky would arrive in the city Friday morning before Easter and leave on Tuesday evening of the following week. In the meantime David had been asked to speak at the Good Friday service at the seminary church. The service was traditionally sponsored and executed by the students. David was asked to speak on the meaning of suffering.

It was a glorious day for David, an extraordinarily Good Friday when he met Vicky at the LaSalle station that bright spring morning. Chicago's ordinarily grey sky seemed all blue to at least one young man that day. When Victoria came through the gate there was a sparkle in her dark eyes and two joyous young people were lost to the throng and in each other.

In due time the two reached the seminary, where Vicky was shown to her room. A half hour later they had an early lunch together in a near-by restaurant. At noon they were seated in the quiet atmosphere of the seminary church as the organ began the prelude for the three-hour Good Friday service. David was to be the fourth speaker. He was a little nervous as the other students were giving their addresses. But the service itself was an inspiration and Vicky gave him encouragement which meant worlds to him. At the close of the third address David retired to the study back of the pulpit, where he was joined by the student who had charge of the fourth period of worship. They entered together while the congregation was singing Must Jesus Bear the Cross Alone? David spoke on the subject,

Martyr's Reward

During Jesus' Sermon on the Mount he said, "Blessed are ye when men shall reproach you and persecute you and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad for great is your reward in heaven."

It seems to me that this is one of the most difficult types of suffering which the Christian has to face. I can hear the cynic saying to himself, "Of all the silly statements ever made by deluded prophets, this one wins the prize. How could happiness come to any one from abuse, persecution and libel?" But we have not seen the heart of Jesus' statement till we have seen that the true Christian does not court these ills for their own sake. In fact he does not court them at all. He is not happy so much because of persecution as in spite of it. Moreover, the ill treatment must be unjust and undeserved. In other words, it must be for the sake of Jesus and his cause in the world. The German pastor, Martin Niemöller, could be out of prison if he would submit to the German war lords. But he has chosen to suffer reproach and persecution for Jesus' sake, and the gospel's. The age of martyrs is not passed. There are others in the world who are willing to give up pleasures, conveniences, honor, wealth, friends, yes, even life itself for the sake of Christ. This spirit is the foundation of the Christian church for it is the spirit of the Master himself. Without this spirit the church cannot survive.

I. Rejoice When You Are Abused

Jesus would have his followers rejoice when they are abused, because this experience opens the way to a wealth of disciplinary values. It doesn't matter so much what happens to us, but it matters a great deal how we can take it. Suffering can be wonderfully meaningful when we learn to use it rather than merely endure it. Abuse and misunderstanding have been the lot of nearly all great souls. Think of Lincoln, who was maligned and slandered on every side. But he learned to use that abusive treatment in the development of a calm, poised and radiant personality. We cannot but believe that Polycarp, Huss, Savonarola, and the host of other martyrs of the church used their unjust treatment by society for disciplining their own lives and making them better. Certainly we get the impression that Jesus made such use of the reproach and persecution which came his way during his earthly life. So the true martyr doesn't sit down and weep because he is mistreated and unappreciated. Rather, he rejoices for the privilege of being abused for the great cause he represents. As St. James says, "You must find the greatest joy, my brothers, in being involved in various trials, for you know that the testing of your faith leads to steadfastness, and steadfastness must have full play, so that you may be fully and perfectly developed without any defects" (James 1: 2-4).

During one of the great persecutions of the early church the saintly Polycarp was called upon to renounce his Lord or be burned at the stake. He responded, "Eighty-six years have I served Christ, and he never wronged me; how can I speak evil of my King and Savior?" So he went joyously to his cruel death.

We should rejoice when we are abused because it has possibilities of maturing our virtues. The lad Joseph, who was the favorite son of his father, Jacob, seems to have been somewhat spoiled as well as very untactful

during his youthful years. But sold into slavery by his angry older brothers he became a great leader and savior of his people. He made the best of his abusive treatment by developing a nobler personality. The same thing was true in the life of David, who as a young man was persecuted by King Saul to such an extent that any ordinary soul would have given up in despair and fled to some distant country to stay. Because David was able to use those experiences to sweeten and mature his own life, it was later said of him that he was a "man after God's own heart." Suffering did not break him. It made him. He was able to win the hearts of his subjects because he had endured suffering as great as their own, and greater.

If anyone was ever unjustly and abusively treated, Jesus was. The Pharisees and scribes were continually seeking occasions to cripple his work and discredit his personality. He was maligned, slandered and lied about. He was threatened, bullied and spied upon. But he was able to use all these to mature his gracious personality and his heavenly virtues, so that when he faced the cruel cross he could say, "Thy will be done." He could say, "I have finished the work thou gavest me to do" (John 17: 4). He had finished the task of revealing to all the world a perfect personality, not developed in a hothouse environment, but in contact with the hardest of everyday ordinary situations.

Huntington, Ind.

"All Things Work Together for Good"

BY I. S. LONG

In practice this verse is often hard to believe. Yesterday I saw a young woman, married four years, now an invalid for three years, for whom the doctors can only say, "It will take time." Naturally, it will. Neither she nor I can see how this specific sickness is working for her good; yet I, at least, believe it is.

Believe it? So-called Christian science does not. I do, for God says so. Why? Because we are his children. "If ye then, being evil, know how, . . . how much more shall your Father which is in heaven!" In the long run it is true. "All things work together for good." Not "for one's pleasure," but "for good." It is true for "those who love the Lord, who are the called according to his purpose." Verses 29 and 30 also add argument to this truth. "The sum total of all the happenings in a saint's life work together for good," Paul says. "I have lived, seen God's hand through a lifetime, and all was for the best," says Browning.

The tense is present, too. That means we are to believe this today, as we meet perplexing difficulties and pains.

I wish to give a few examples, arguing at some length only one of them. Paul wished to go to Rome, for he desired some fruit among them, even as among the Gentiles (Rom. 1: 11-13). Eventually, he did arrive in the Eternal City, but was a prisoner chained to a soldier. We are not sure that he ever worked there, being free.

Yet, marvelous to say, "the things which happened unto me have fallen out rather to the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace and in all other places" (Phil. 1: 12, 13). Is not that arresting? His imprisonment was not a misfortune, not a disgrace to him! His friends likely thought it was, though. I fear most of us would be low-spirited if in jail. Paul appeared not the least discouraged. There was no depression in his soul. He was "on top of the world" still. He was never "down in the dumps." He said that the gospel was not hindered, but promoted by his bonds.

It all depends on the person. Paul's bonds were "in Christ," that is, for Christ's sake and cause, and not for any wrongdoing. Moreover, no bonds could imprison the heavenly glory and joy imparted to Paul by his Master. He enjoyed "peace passing all understanding." He "rejoiced in the Lord always." He was rather glad for bonds if thereby Christ could be seen by men.

The result was that one soldier after another, chained to him in turn, found Paul's Christ, and so on throughout the whole Praetorian Guard, until this influence was felt even in the palace of the Cæsars. Moreover, timid brethren, emboldened by Paul's spirit, now began to preach with a liberty and power unknown to them before. And other brethren, perhaps Judaizers, men who hounded Paul wherever he went, "preached Christ even of envy" and "of contention" and they got the crowds, while he had one for an audience, yet, wonderful to say, he rejoiced. No baffling circumstances ever got him down, for nothing mattered to Paul, if only the gospel was preached, if Christ was exalted.

Paul in jail was not comfortable, certainly not. Prisons in those days were cold, damp and dark dungeons. He was not absolutely sure of being released. He was sure though that Christ would be magnified in his body, whether it be by life or by death. "For me to live is Christ, and to die is gain." He would live for Christ, in jail or out of it. Death to such is gain, he felt. What a faith! What a passion for his Savior, and for souls! He would live or die for his Savior. Either would be his joy. He had no fears of death. To depart would be to be with Christ; "for it is very far better."

Paul also had "a thorn in the flesh, the messenger of Satan," for which he was naturally distressed and for the removal of which he prayed three times. The answer to his prayers was, "My grace is sufficient for thee: for my strength is made perfect in weakness." To which, note his glad submission, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Not his feelings, but the "power of Christ," the will and glory of God—these were all his theme. This sort of spirit is victory. To such, "all things work together for good."

2. Other examples:

John Bunyan in jail for twelve years dreamed his masterpiece, Pilgrim's Progress.

John Milton, blind, saw farther than when he had natural vision, and Paradise Lost and Paradise Regained resulted.

Galileo made great discoveries in a Roman dungeon.

Socrates completed his great argument on immortality while in prison.

Martin Luther, in prison, translated the New Testament into the German language, which version is still the norm in Germany.

St. Paul was again and again in prison, for Christ's sake, and it was in these otherwise weary days and years that he wrote many of his immortal epistles, by means of which he still speaks to millions of us all down the centuries. Perhaps he would not have had time for all this writing, had he been free to work unhindered.

(Continued on Page 22)

THE CHURCH AT WORK

ADMINISTRATION

New Books in the Brethren Loan Library

Administration

Educational Work of the Church, The—Harner. $1.25, 1939.

Measure Religion—Chave. $1.00, 1939.

Church School Superintendent, The—Jones. $1.00, 1939.

Rural Life

Agrarian Revival—Lord. $1.50, 1939.

Agriculture in Modern Life—Baker, Borsodi, Wilson. $3.50, 1939.

Church in Rural Life, The—Lindstrom, 85c, 1939.

Local Church Co-operation in Rural Communities—Felton. 15c, 1940.

Rural Community Organization—Sanderson and Polson. $3.00, 1939.

Adult Work

Church and a Christian Society, The—Barclay. $3.50, 1939.

Getting Along Together. 25c, 1940.

Youth Work

Book of Prayer for Youth—Hoyland. $1.00, 1939.

Building an Intermediate Program—Desjardins. $1.00, 1939.

Youth and the Way of Jesus—Burkhart. $2.00, 1939.

Youth Looks at Religion—Wickenden. $1.50, 1939.

Children's Work

Activity Book for School Libraries—Fargo. $2.50, 1938.

Children at the Crossroads—Benedict. $1.50, 1939.

Creative Expression—Hartman and Shumaker. $2.00, 1939.

Opening Doors of Childhood, The—Sherrill. $1.75, 1939.

Our Children in a Changing World—Wexberg and Fritsch. $2.00, 1937.

What Books for Children?—Frank. $2.00, 1937.

When Children Ask—Bro. $2.00, 1940.

Nursery School Education—Foster and Mattson. $2.50, 1939.

Nursery Years, The—Isaacs. $1.25, 1938.

Biography

Adventures of Service—Gill and Pullen. $1.00, 1938.

They Dared to Live—Bartlett. $1.25, 1939.

Three Trumpets Sound—Hunter. $1.50, 1939.

Community Life

Child Labor Facts—Zimand. 25c, 1939.

Child Workers in America—Lumpkin and Douglas. $1.00, 1939.

Offender in the Community—Bell. $1.75, 1938.

Pick for Your Supper—Sidel. 35c, 1939.

Social Services and the Schools—Educational Policies Commission. 50c, 1939.

Your Neighborhood Club—Gregg and Himber. 60c, 1939.

Handicraft

Diorama Construction—Long. $1.00, 1938.

How to Make and Play a Shepherd's Pipe—Zanzig. 35c, 1938.

How to Make Marionettes—Ackley. 15c, 1936.

Camping

Integrating the Camp, the Community, and Social Work—Carr, Valentine, Levy. $2.00, 1939.

Solving Camp Behavior Problems—Doherty. 50c, 1940.

Missions

Economic and Social Environment of the Younger Churches—Davis. $1.00, 1939.

For the Healing of the Nations—Van Dusen. $1.00, 1940.

Forward Through the Ages—Wilson. $1.00, 1938.

More Missionary Stories to Tell. $1.00, 1940.

My Lantern—Kawai. $2.00, 1939.

Voices From the Younger Churches—McCorkel. 50c, 1939.

Worship

Tapestry—A Book of Worship for Youth and Adults—Griffis. $1.50, 1940.

Worship Programs and Stories for Young People—Bays. $2.00, 1938.

The Brethren Loan Library Catalogue

The 1940-41 Brethren Loan Library Catalogue has just come from the press. In appearence it looks very much like the one of last year, but it has been brought up to date with additions of many new books and a few subtractions of old ones.

We suggest the following ways the Loan Library can serve your church:

1. For personal enrichment of individual people.
2. For group reading of your church leaders.
3. For teachers of leadership training courses, for added resource materials.
4. For exhibit purposes at district and regional conferences.
5. For examination purposes, if you are thinking of building up your own church library.
6. For examination purposes, if you are planning a vacation school or weekday religious education program in your community.

Write to the General Boards, Church of the Brethren, 22 S. State Street, Elgin, Illinois, for a free copy of the new catalogue:

Here is the revised list of rules for the use of books:

1. Individuals may order one or two books at one time, to be returned within two weeks from the date received. Look on card pocket inside front cover of books for date due in the office. One person may order more than two books if they are to be used by a group. Such books may be kept for four weeks

"All Things Work Together for Good"

(Continued From Page 21)

So, imprisonment worked together for "his good" and surely for the good of many multiplied millions of us who read his inspired words, since.

How we praise God for Paul and for his example and work! I want a little chat with him when I get to glory. He will be interesting, I know. I shall tell him how he helped me, and we'll rejoice together. I'll tell him how he proved to me that obstacles do not hinder but rather help a soul.

Baltimore, Md.

2. Two weeks' extension of time will be granted upon request f there is no previous call for the book.
3. Mailing costs will be paid by the user. Send five cents for ach book ordered. When a large number of books are ordered y a group, the amount of postage plus a few cents for wrap- ing will be charged. Send amount in coin, check or money rder since we have a postage meter and cannot use stamps.
4. Be sure to wrap books carefully when returning. Use orrugated paper, cardboard, or boxes for extra protection. ooks damaged or lost must be replaced or paid for.
5. A charge of 2c per day will be made for keeping books vertime.
6. Do not send any enclosures when returning books. It is gainst postal regulations. Mark the package "Contents: Books," o that you may take advantage of the lower postage rate.
7. During the spring and summer months it is necessary to mit the use of vacation school textbooks to ten days' use, with- ut renewal, for examination purposes only, rather than for ctual use in a school because of the heavy demand for them. ou may purchase copies from the Brethren Publishing House, 2 S. State St., Elgin, Illinois.

If, after examining books borrowed from the Loan Library, ou desire to buy a copy, please return the Library copy and rder from the Brethren Publishing House. The prices given in is catalogue are subject to change. In most cases where the rice is not given, the book is not available for purchase.

Single copies only of leadership education texts are available or examination, but a selection of various related resource ooks can be sent for group reading or for the leader.

Plays listed in Plays for Church Groups are available from the oan Library for examination for ten days, without renewal. ooks for use in presenting a play may be purchased from the rethren Publishing House.

he New 1940-41 Catalogue of The General Boards

The Literature Catalogue of The General Boards for 940-41 is now ready for distribution. It has been re- ised to include all the new materials for the various epartments of the different boards. The contents on age 2 list such headings as follows: Organization and dministration of Local Church and Church School; hildren's Work; Intermediate Work; Young People's ork; Adult Work; The Bible and Worship; Evangel- sm; Leadership Education; Magazines; Maps; Pictures nd Posters; Missionary Literature; Mission Study ooks; Music; Seasonal Materials; Moral Welfare and imple Life; Peace; Rural Life; Temperance; Steward- hip; Visual Education; Pioneer Clubs; Book Lists for hildren's Reading; Preparation for Marriage and Home ife; Recreation and Culture; and many other interest- ng topics for local church workers.

A new feature of the Catalogue is an order sheet hich may be cut out and used in ordering the ma- erials desired.

Send for your copy of this Catalogue today.

DULT DISCUSSION OUTLINE

Character Studies

Loyalty (see Esther)

Scripture: 2 Tim. 4: 1-8

Sunday, June 23

The Story of Esther

Review the story, being careful to note the following:

1. Esther's position (Esther 2: 5-11).

Esther is an orphan Jewess but does not reveal her lentity, following the advice of her foster father.

2. Esther's test, Chapter 3.

A massacre of Jews has been decreed by the king.

3. Esther's loyalty, Chapters 4-7.

a. Mordecai asks her to go in unto the king and plead r mercy. This may mean death and she hesitates.

b. Mordecai argues that she cannot escape if the mas- acre is carried out, that Israel will eventually be saved by another, but she and her generation will suffer, that she possibly was brought to the kingdom for just such an opportunity as this.

c. Esther faces the king after prayer and fasting, will- ing to perish if need be. Her beauty and loveliness win the king's favor.

d. Haman is exposed and condemned.

d. The massacre is averted (Chapter 8).

II. The Problem of Loyalty Today

In the light of Esther's type of loyalty, discuss:

1. Our loyalty to the state.
2. Loyalty to one's family.
3. Loyalty to one's conscience.
4. Loyalty to Christ.

For which of these will you risk your life?

Do these ever conflict?

What problems are involved in being loyal?

CAMPS

Teachers' Guides for Camp Courses

This summer between five and six thousand people will spend from three to fourteen days in our brotherhood camps. The sense of unity growing out of this camp fellowship will be a deep and lasting impression to every camper. Teachers will have unusual opportunities in their regular camp courses. A class whose teacher has his work well in mind, well-planned and well-presented will receive a satisfactory and generous response. A good teacher will seek all the help and advice possible so as to make his course as helpful and as practical as can be.

We are now able to offer several guides to the teachers of camp courses. Four of them are in the young people's group: Co-operatives and Their Relation to the Present Economic Problem, Christian Youth and Money, Our Brethren Heritage and Music. Two courses are ready for intermediate groups: The Meaning of Church Membership and What We Should Know About Our World. These courses have been prepared in response to the need expressed by camp leaders. We believe that they will be found very suggestive. They are free and will be sent to any who will write for them. They may be secured from the Board of Christian Education, 22 S. State St., Elgin, Ill.

MEN'S WORK

The Church of the Brethren Needs More Men Who Really Care

Bishop Theodore R. Ludlow, Bishop of Newark, in a recent issue of Religious Digest under the caption of The Need of a Teaching Ministry, says: "The chief need of the church is more members with a consciousness of the possibility and of the necessity of revealing God's truth to a world that is in conflict because its problems are being faced by immature and undeveloped spiritual personality. Unfortunately the attitude of the ordinary church member is that ideas of religious truth gained in youth remain the same throughout life; and under strain the childish conceptions of faith snap and may bring spiritual disaster to the individual. Such a member, moreover, is not an eager and willing participant in the missionary responsibility of the church. Quality of spiritual life is lacking; only the quantity of emotional pressure has effect on the youth-

ful member and those who retain unchanged their youthful conceptions. He does not comprehend his own potentiality as a Christian or God's purpose for his own life."

How easily mob hysteria is whipped into frenzy! The propaganda machine starts working and overnight hatred and bitterness if not warfare and neighborhood strife are under way. We are suspicious and fearful. Goaded by false fears and hopes—under the lash of vengeance and hate—masses in Europe and elsewhere are combining their loyalties to support systems and philosophies designed to undermine and destroy the sacred values and ideals inherent in Christian civilization. Fascism, totalitarianism, anti-Semitism, communism and naziism plough their furrows in blood and build their structures on shattered human hopes.

What positive program have the men of the Church of the Brethren to offer to help prevent the unloosing of these mad forces upon our Western world? Our minds and hearts must be committed to the work of sanely thinking through the issues and difficulties confronting us. Let the men of the church in every community be the stabilizing and constructive unit—undergirding personal and collective life. Let them do this with intelligence and positive righteousness. America needs godly men of sound mind and unfailing integrity. There was published recently in the Wall Street Journal, a leading financial daily newspaper, the following:

America's Need

"What America needs more than railway extension, western irrigation, a low tariff, a bigger cotton crop or a larger wheat crop, is a revival of religion. The kind that father and mother used to have. A religion that counted it good business to take time for family worship each morning right in the middle of wheat harvest. A religion that prompted them to quit work a half hour earlier on Wednesday so that the whole family could get ready to go to prayer meeting."

No small part of the answer to the day's stirring questions is to be found in the enlistment of churchmen. Men with the "passion to accomplish" constitute one of the greatest powers in human affairs. One of the highest callings in the church today is to lead her men and to impassion them with the Spirit of Jesus Christ. Christian men must lead in community and business and political life. The sacred institutions involved must not be entrusted to men of selfish and narrow vision. The alert Christian layman is aware that no other can work out his salvation or build a satisfying life for him. He knows that if Christianity fails or is discredited, his own life must suffer impoverishment. If liberty is ridden down, the layman will be as much the victim as the preacher. If the nation is hurled into war, if liquor and the spirit of gambling dominate and destroy our spiritual values and the foundation on which Christian civilization rests, we may be certain that the layman's home and his well-being will be as disastrously affected as will be that of the minister. The layman should, therefore, relate himself wholeheartedly to the program of the church in such a way as will aid it in the fulfilling of its mission.

Men's work, or lay participation in the work of the Church of the Brethren, must start with those who see the need for it and are interested in it. Such persons need not wait for a formal invitation to commence. Let them exercise their initiative and humbly push forward in supplying leadership and dynamic in places where these are lacking.

Careful planning and preparation are essential if the program of Men's Work is to be fruitful. Those participating in it must sense the importance of what they are attempting and prepare themselves for it. The desire for recognition or for honors must be put aside. Only he is worthy to share in this program who has conditioned his spirit and prepared his mind through consecrated effort and study. The layman who desires to be effective in this important work will engage in such reading and study as will enlarge his vision and give him a store of spiritual insight and knowledge which can be shared with others. The task calls for more than a spirit of willingness.—J. H. Breitigan.

CORRESPONDENCE

The Fourth Annual Nebraska Family Camp

The Fourth Annual Nebraska Family Camp will be held Aug. 5 to 10, 1940, at Horkey's Park, located on a marked highway, one and one-half mile west and one and one-third mile north of Crete, Nebr. The slogan for this year is "Where Youth and Age Meet on a Common Level for Mutual Benefit." To this camp all the family go—the children, the young people and the adults, living in cabins, etc. The camp has a program in the mornings for the children, for the young people and for the adults. The afternoon is spent in guided recreation and the evenings in lectures, picnics, campfires, etc.

The camp director and business manager is Swigart F. Miller, R. R. No. 2, Pickrell, Nebr., and the registrar is Mrs. E. C. Oor, R. R. No. 5, Beatrice, Nebr. The recreational director is Mr. Wilbur Mease, 3146 P Street, Lincoln, Nebr. The leaders for this year include Professor Alvin Brightbill and his wife from Bethany Biblical Seminary of Chicago, Leland S. Brubaker, National Director of young folks' work, Elgin, Illinois, besides a group of leaders from the District of Nebraska.

The registration fee is, children under 5, free; children, 5 to 12, 50 cents; all over 12, one dollar. For further information write the business manager, Rev. S. F. Miller, R. R. No. 2, Pickrell, Nebr.

Ralph R. Hatton,
Omaha, Nebr. District Field Man.

District Conference of Idaho and Western Montana

This district conference was held in the Whitefish church in Whitefish, Mont., one of the most distant churches in mileage, but one of the most congenial in spirit, in the district. The fellowship and spirit of the meeting were extra good. The common expression heard was, "This is one of the best conferences I ever attended." Even though the distance from the majority of the churches was over seven hundred miles, with no church closer than three hundred fifty miles, all the churches were represented by delegates. Each delegate and visitor traveled on an average of about twelve hundred miles, round trip.

Bro. J. J. Yoder, representative of McPherson College was present for most of the conference and gave much inspiration to the meeting.

The theme of the conference was The Church in the

World Today, in terms of the ministry, the laity, missions and the church.

The officers of the conference were: moderator, M. S. Frantz; reading clerk, Wm. Riddlebarger; writing clerk, M. G. Blickenstaff.

Delegate to Standing Committee is S. J. Kenepp, with A. R. Fike as alternate.

One of the enjoyable occasions of the conference trip was a meeting at the Winchester church in Idaho. Plans were made to stop on the return trip and install the new pastor and his wife, Brother and Sister Willis O. Neff, and also ordain them to the eldership. About thirty-five people stopped for this meeting. It was an enthusiastic group that assembled for the service that evening.

Bro. G. G. Canfield had just arrived to begin a revival meeting at the Winchester church. All in all we had a wonderful meeting.

Next year's conference meets in the Nampa church, Nampa, Idaho.

Emmett, Idaho. M. G. Blickenstaff.

Annual Meeting of the Old German Baptists

The Old German Baptists, or Old Order Brethren as they are more generally called, held their annual meeting at Pentecost, 1940, on a farm near Dayton, Ohio. They have four zones for holding the meetings in this order: Ohio, Indiana, west of Indiana, then Indiana, Ohio, east of Ohio, then Ohio again, and so on. This makes a minimum of shipping of equipment.

The meeting is always at Pentecost and has the following sessions: Saturday afternoon, Sunday morning, Sunday afternoon, communion Sunday evening, Monday morning and afternoon, Monday evening at some local church or churches, and then the council on Tuesday, and on a few occasions the council continues on to Wednesday. There is also morning worship each morning, and a hymn and a prayer at the beginning and the close of each meal.

Each year some devout and well-to-do brother offers the use of his farm for their gathering. This time it was the home of Samuel Garber near New Lebanon. The buildings were large and the fields were abundant for parking. Conditions were ideal in every way. The Samuel Garbers have traveled a lot, and one of their greatest pleasures was to make friends. So this meeting was a great pleasure to them.

The Brethren own two large tents which are shipped to the place of meeting each year. The "preaching" tent seats 2,000 people. The seats are planks mounted on stakes. There is a long table in the center of the tent around which the leading elders sit. There is a bucket of drinking water and a tin cup at each end of the table.

The dining tent had twenty-four tables also made on stakes, with a long supply table through the center of the tent. One side of the dining tent is for men and one for women. Total capacity 672 persons. On Sunday noon there were three sittings—2,016 persons—all fed free of charge. In fact there is not the sound of a coin, from the beginning of the meeting until the close. No person need bring a penny along to the meeting. Thousands of local people bring their lunches and eat in their cars. Then there is a large lunch stand operated by some one other than members, where one may buy meals, ice cream, and so on. This year the Progressive Brethren church of New Lebanon had a lunch stand.

The visitors from a distance sleep in the houses and barns of neighboring Brethren. Straw covered with ticking forms long beds in mows and on barn floors. Comforts are shipped in from many homes.

Now for the meeting itself. There are no set programs, no prepared speeches, no previously appointed speakers. In each session the liberty is extended to all ministers, and those speak who feel moved by the Spirit. Much preference is given to the aged, and to those from the greatest distance. Elder Daniel Flory from Kansas gave the leading discourse on Sunday morning. A few of the other speakers were Elders Ernest Gernand from Maryland, Harry Benedict from Pennsylvania and Solomon Stoner from Indiana. No speakers are introduced and if your seat neighbor does not know who he is, you do not find out.

A barn was prepared as a place for an overflow meeting. It seated 500 people.

Because of the flapping of the tent and the voices of people outside it was hard to hear some of the speakers. All hymns are lined, two or four lines read at a time so that you can sing even if you do not have your book along.

To me the finest thing of the entire day was the singing of There Is a Happy Land, at the close of Sunday afternoon. The crowd in the afternoon was estimated at 10,000.

The communion on Sunday evening is held so that members from isolated places may have an opportunity to partake of the sacred emblems. Because of the strenuous day just closing, this communion is sometimes not so largely attended.

Three neighboring churches offered the use of their places of worship to the brethren for Monday evening. So there were capacity gatherings at houses of the Brookville Church of the Brethren, Eversole Church of the Brethren, and New Lebanon Progressive Brethren.

Some of the keenest thinkers believe that the gathering for Pentecost should be emphasized, more than the council on Tuesday. But in any organization there is some business that must be transacted, also some decisions that must be made. To this end two "messengers" are sent from each congregation. They organize by choosing from their number a standing committee of twelve elders and a foreman, reading clerk and writing clerk. Since the passing of that remarkable Elder Michael Montgomery several years ago, the work of foreman has fallen upon Elder Jacob Skiles of Indiana. The business comes largely in the form of queries from local churches. On Monday the messengers divide themselves into sub-committees to frame answers to these queries. These answers are discussed and "passed" by the unanimous vote of the entire council on Tuesday or "sent back" to the church from which they came or "laid down," which means not passed. There were eight queries this year. Most of them dealt with members who have been "set back" from communion for various reasons, in one of which the use of the radio was named. In all of these no new decisions were made. The last query was that age-old question: Are annual meeting decisions advice or binding? References were made to a decision of seventy-five years ago, and reaffirmed that they are binding until changed by annual meeting.

Here are my thoughts after being away from the Old Order Brethren for five years:

1. Time is moving on and many black beards are turning gray. To see some young brother or sister that I used to know, and then to learn that they are not the ones after all, but a son or daughter, is a sobering experience.

2. There should be more of a look outward. Pentecost is the great opportunity to preach to people outside the fold who attend Dunkard meetings only at this time. There should be a larger program.

3. The brethren are holding their youth but no new blood. There are many neatly dressed young men and pretty young sisters. They are intelligent, better educated young people than in previous generations, and unspoiled by the fast night life of today.

4. I saw only one cigarette on the grounds.

5. I heard not a single "amen" except the regular ones at the close of prayer, but the messages were sinking in, and I believe that those who attended throughout the meeting were lifted heavenward. The singing of hymns after noon on Tuesday while the standing committee delayed their coming was with a degree of quiet reverence that was impressive.

6. The key word has been "make no change," but yet there has been some change, and much of it good, too. Incidentally, there was an airplane parked among the cars, and one has to wonder what a few more years may bring forth in this line.

God bless you Brethren that you may show forth the way to heaven in every community where you may live.

Dayton, Ohio. Russell R. Lambert.

Our Nonresident Members

The Church of the Brethren has a new department devoted to the interests of its nonresident members of which Bro. Merlin C. Shull is pastor. Perhaps the most of us nonresident members have been getting his bulletin informing us of the work of the various departments of our church, and encouraging us to greater efforts in the cause of our Master. What a help and inspiration they are to us, yet we are prone to lose interest in the church of our choice and its program when we move away from the active body. If we were "rooted and built up in him, and stablished in the faith, as ye have been taught" (Col. 2: 7) we would not be "tossed to and fro, and carried about with every wind of doctrine" (Eph. 4: 14).

We should get in touch with other religious bodies wherever we are, and do our utmost to help carry on the work of the kingdom in worship, praise and the teaching of God's Word. God forbid that we ever become selfish, narrow, or intolerant. We should always keep in mind the exhortation of Jude, "that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 1: 3). If we believe that the Church of the Brethren carries out the vital principles as taught by Christ and the apostles in the New Testament, then let us be true to our convictions. Paul says, "Be ye stedfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15: 58).

My home church is over one hundred miles from where I live in another state, but I always manage to go back at least once a year for revival and communion services. After moving here I decided to find the nearest congregation and get in touch with the pastor, when to my surprise and delight, I found the Crab Orchard church near Beckley within forty-five miles of where I live. I immediately got in touch with the pastor, Bro. Eugene Kahle, of Princeton, W. Va. He is a brother to Walter Kahle, better known to the young people as "Dad" Kahle. Bro. Kahle came and visited me and held one service here at the M. E. church. Bro. Keether Wilson, pastor of the Rock house (my home church) and Bro. Fayette Fields of Inez, Ky., came and stayed overnight at my place and preached two able sermons. They are both promising young ministers. Eld. E. L. Clower of Fayetteville, W. Va., elder of the Fairview church, visited overnight and held two services, but the first Brethren minister ever to preach at this place was Eld. I. N. H. Beahm of Nokesville, Va. No doubt many of you have heard Bro. Beahm, as he has traveled extensively throughout the brotherhood and held evangelistic meetings.

We have only five members living at this place, and some of them had grown so disinterested they did not come out to hear our own ministers. What a boon it is to me to hear my own ministers, and how I like to extend the hospitality of my humble little home to them! It seems to me they have a unique message.

So, dear nonresident members, don't lose interest in your church. Keep in touch with your home church and if possible try to get there for communion services at least once a year, or to some other congregation. For as "oft as ye eat of this bread and drink of this cup, ye do shew the Lord's death till he come." Therein lies the secret of our spiritual strength. If able at all, take your church paper. Some who say they cannot take a church paper would not think of doing without the daily newspaper or a radio. It seems to me when I read the instructive, informative and spiritual articles in the Messenger on the topics we are vitally interested in today, as well as the accomplishments and aspirations of our dear people, that it should be an inspiration to us to press toward the mark for the "prize of the high calling of God in Christ Jesus" (Phil. 3: 14).

Oceana, W. Va. Mrs. Emma Conley.

Summer of 1940 in Second District of West Virginia

The fourth Sunday of June has been set as the date of the dedication of the new church at Junior, W. Va. This church is situated in the Valley River congregation, of the second district, and is on Route 250 at the lower end of the town. This new church has been in the process of construction for the past several years, and because of the fact that it has been built during the spare time of the men of the church, and also on donated time, it has grown slowly. A large crowd is expected at this event, as the friends of the church are many. We wish to extend an invitation to our many friends outside the district, also those within the district to attend. Bro. M. R. Zigler of Elgin, Ill., will be the principal speaker at the dedication.

On the 14th day of July, Bro. John T. Glick will begin a series of meetings in the new church at Junior. Bro. Glick comes from Bridgewater, Va., which is only about one hundred miles distant from Junior. We are looking forward with joyful anticipations to his coming.

The following series of meetings are scheduled at

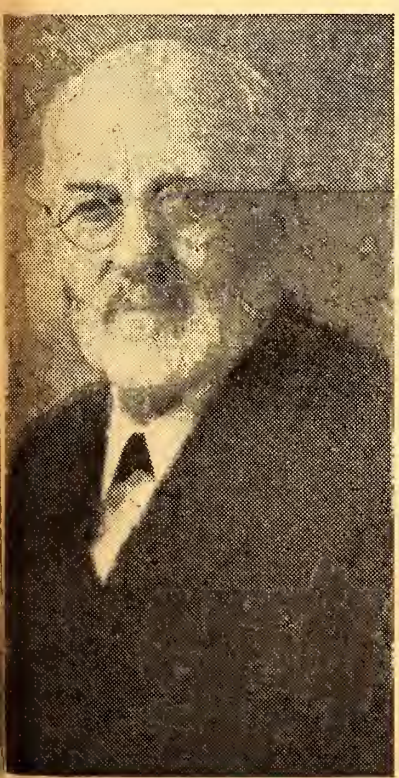
other points in the district during the summer months: Bowden, May 12-26, Emra T. Fike of Eglon, W. Va., evangelist; Pleasant Hill, June 16-29, I. N. H. Beahm of Nokesville, Va., evangelist; Bethany, June 30—July 13, I. N. H. Beahm; Goshen, July 14-28, I. N. H. Beahm. Bro. Beahm will also be on the Camp Hope staff as Bible instructor July 29—Aug. 3. Bro. Raymond Martin of Pleasant Dale, W. Va., will conduct a series of meetings at Glady, W. Va., July 1-14. There are also several other points that will have meetings during the summer, but as yet the dates and evangelists have not been definitely decided on. Our district conference will convene in the Pleasant Valley church on Aug. 22. This church is under repair this summer, but will be completed by that time.

Bethany Biblical Seminary is sending Miss Annie Clopper to us for Bible school work during the summer. Miss Hazel Foster and Miss Lois Miller of Bridgewater, Va., are also giving some time to Bible school work here, as they have in former years. We also have several fine young girls in our home churches who are willing to be used as Bible school teachers, and we plan on using them as much as they are available. The work goes forward better this year than usual. The spirit of co-operation is growing in our churches, and we are looking forward to a successful summer.

Junior, W. Va. Robert L. Byrd.

The Homegoing of Elder John S. Hershberger

After a rather prolonged illness, Elder John S. Hershberger quietly passed to his reward on April 19, at the advanced age of 84 years, 4 months and 25 days. John S. Hershberger, the fourth of eight sons and four daughters of Eld. Henry and Eliza (nee Steele) Hershberger, was born in Snake Spring Valley Township, Bedford County, Pennsylvania, on Nov. 25, 1855. Bro. Hershberger's father was the bishop of the Snake Spring Valley Church of the Brethren for about eleven years immediately preceding 1881. Bro. Hershberger prepared himself for his lifework by making the most of the advantages offered by the public schools of his day.



For many years John S. Hershberger was one of the most substantial, enterprising, and highly esteemed citizens of Everett. He engaged in business for a livelihood for many years and was at various times officially connected with such enterprises as Bedford-Fulton Telephone Co., Everett Cemetery Association, First National Bank of Everett and Everett Cash Mutual Fire Insurance Company. He also served one term as Associate Judge of the Courts of Bedford County. For some years he and one of his brothers were engaged in the meat business and in the manufacture of bricks. While in the latter business he and his brother burned the bricks that were used in the original part of the present building of the Everett congregation.

A little excerpt from the Everett Republican shows the place he occupied in the esteem and life of the community. "He was one of the most substantial and progressive citizens of our town. For many years his advice and counsel were sought by a great many of the people of Everett and surrounding country. He was liberal to a fault and encouraged and assisted many during his business career. Firm in the right as he saw it, yet he had charity for those who differed from him. . . . A good citizen in all the relations of life, and on the moral side of all questions; the world is better for his having lived in it."

John S. Hershberger and S. Emma Nycum, daughter of Simon and Mary Ann (nee Sparks) Nycum of Rays Hill were united in marriage on May 13, 1885. To this union were born eight children as follows: Mary N., who married A. Brown Miller, S. Henry and William N., all deceased. The following children, with his life's companion survive: Paul B., and Ruth, wife of Charles Laher of Everett; Leone, wife of Elmer Hackman of Philadelphia; Naomi, wife of Paul Stein of Uniontown, Pa.; and Lois, wife of Henry Gibbel of Lititz, Pa.

Brother Hershberger united with the Church of the Brethren in December of 1876 in the Silver Creek congregation, near Falls City, Nebr. The Everett congregation of Middle Pennsylvania called him to the office of deacon Feb. 15, 1894, and to the ministry on Aug. 4, 1895. He was advanced on Aug. 15, 1897, and through the laying on of hands of Elders George W. Brumbaugh and Jacob Koontz he was ordained to the eldership on May 19, 1901. He immediately assumed the oversight of the Everett congregation and continued as her presiding elder until death overtook him. Bro. Hershberger was the last of a small group of members who began the work in Everett about 1891. He represented his congregation at district meeting approximately thirty times and at the Annual Conference six times. He served the Middle District of Pennsylvania as a member of her district mission board for two terms. He served the congregation as agent for the Gospel Messenger for nearly forty-one years. Though Bro. Hershberger was a very busy man, the work of the church always came first in his thought and concern. He was a wise and efficient elder and one who supported the church liberally by his finance and prayers.

Funeral services for Bro. Hershberger were held in the Everett Church of the Brethren, April 22, in charge of his pastor, the writer, assisted by President Ellis of Juniata College and Rev. E. P. Windman of the local Lutheran church.

Everett, Pa. E. M. Detwiler.

The Importance of Concentration

A very vital subject in connection with Sunday-school teaching, and also with preaching, is the matter of concentration. The committee arranging the Sunday-school lessons was very thoughtful in selecting the subjects for our consideration, thus helping us to get the most good and avoid too much rambling. It is not because other applications of the lesson were lacking, but rather because there were others that they concentrated on one. Because of this fact, would it not be wise for us to concentrate our study and teaching in the same channel?

I have noticed in some class studies that the teacher begins the discussion on some thought wholly foreign to the subject under consideration, and this rambling method was, in a measure, followed through the period. Perhaps it may be claimed that this is apostolic, for Acts 8:4 reads: "Therefore they that were scattered abroad went everywhere preaching the word." Although preachers choose a text they sometimes ramble and preach from it. That type of preaching or teaching seldom has any goal or destination to reach, and thus gets nowhere. Aside from that, it fosters indifference in the class or audience because no one knows what to expect.

If we all study the same lesson in the same light or trend of thought, and concentrate on it with our best efforts, there will be much good accomplished it matters not what the subject may be. But we must concentrate.

Riverside, Calif. L. D. Bosserman.

Passing of Brother and Sister Wade

Daniel S. Wade and his wife, Celia E. Wade, of Bergholz, Ohio, passed to their rewards, the one on March 16, 1940 and the other on Feb. 8, 1940. Both had been in failing health for several years, but their passing came as a shock.



Celia E. Wade was born Oct. 29, 1857 at Windy, W. Va. She was the daughter of Samuel Boice and Rachel Province Boice. (Bro. Boice was a minister in the Church of the Brethren.) She died at her home in Bergholz, Feb. 8, 1940. She united with the Church of the Brethren in 1870 and was faithful to her convictions to the end. She loved to attend the various church services when it was possible for her to do so. For the past twenty years she had lived a long distance from the Brethren church, and just two years ago she made the trip with her husband and son all the way from Bergholz to Junior, W. Va., in order that she might attend a love feast once more.

Daniel S. Wade was born at Wade, W. Va., March 26, 1858, and died March 16, 1940 at the Ohio Valley hospital in Steubenville, Ohio. Bro. Wade united with the Church of the Brethren April 1, 1870. He served the church for many years as pastor and elder. He was the son of Wenmon and Mahola Showalter Wade. They were united in marriage May 3, 1876. And to this union were born eleven children, five of whom preceded them in death. The six living are as follows:

Mrs. Mary Pasco of Harlem Springs, Mrs. Mahola Yator of Bergholz, Mrs. Cora Reigle of Scio, Mrs. Ida Elliott of Alliance, and Clarence and Daniel Wade both of Bergholz, all of Ohio. All are members of the Church of the Brethren.

Brother and Sister Wade have lived for the past twenty years in and near Bergholz, Ohio. But previous to that time they had lived in Wert and Wetzel counties, West Virginia. They spent several years at Littleton, W. Va., at which place was situated what was known as Wade Chapel, but later changed to Mt. Hebron. This was their home church, and Bro. Wade was always very much interested in his home church and district. And each year when it was possible, he attended district conference of that district. The past several years have found him growing more feeble in body, but still retaining his youthful interest in his church. The Wades were known to a host of relatives and friends as Uncle Dan and Aunt Emma. They also leave a number of grandchildren and several great-grandchildren. They were both laid to rest in the Mooretown cemetery at Mooretown, Ohio.

Junior, W. Va. Mrs. Robert L. Byrd.

Passing of J. E. McCauley

James Edward McCauley, son of John and Elizabeth Gish McCauley, and nephew of James R. and Barbara Gish, was born on the McCauley homestead, one mile north of Roanoke on Sept. 13, 1865. Here he grew to manhood with three sisters and two brothers.



In 1900 he moved to the Nofsinger farm where he lived until his death April 14, 1940, at the age of 74 years, seven months and one day.

In 1893 he united with the Church of the Brethren at Mt. Morris, Ill., later transferring his membership to the Panther Creek church, remaining an ardent supporter and faithful member his entire life.

In 1900 he was elected to the office of deacon, in which capacity he continued, steadfastly serving his Lord in the church he loved.

On Dec. 23, 1896, he was united in marriage with Oma Nofsinger. To this union were born five children. John and an infant son preceded him in death; Grace Maurine, Lois Gertrude and Curtis Edward grew up under his loving care.

Remaining to mourn his departure are his life companion, one son, two daughters and seven grandchildren, all of Roanoke, also one brother, Charles, of El Paso, and other relatives and a host of friends.

Service was conducted by W. T. Heckman of Cerro Gordo, Ill. He was assisted by M. A. Whisler of Low Point, Ill., W. E. West of Mt. Morris, Ill., and the pastor, J. E. Small.

Roanoke, Ill. J. E. Small.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Carbiener-Roose.—By the undersigned, at the Second Church of the Brethren, South Bend, Ind., May 12, 1940, Homer Carbiener and Bessie Roose.—Edward Stump, North Liberty, Ind.

Morgan-Rabenstein.—By the undersigned, at the Rabenstein home, on May 18, 1940, Benjamin Decker Morgan and Blanche Marie Rabenstein, both of Orbisonia, Pa.—Martin Scholten, Rockhill Furnace, Pa.

Pifer-Muller.—By the undersigned, at the Church of the Breth-

ren parsonage, Middlebury, Ind., April 27, Bro. Benjamin F. Pifer of Mansfield, Ohio, and Sister Plum Hazel Muller of Akron, Ohio.—Ira E. Long, Middlebury, Ind.

FALLEN ASLEEP

Brallier, Mrs. Iva Clapper, wife of D. B. Brallier, of Everett, Pa., passed away in the Windber hospital on April 6. She had been in impaired health during most of the winter and her condition became serious about six weeks prior to her homegoing. She was born April 2, 1880, at Yellow Creek, Pa. She was the daughter of Eld. David S. and Susanna Teeter Clapper. Surviving are her husband, one son, one brother and three sisters. One sister, Miss Grace Clapper, is a missionary in China. Sister Brallier was well known in the community and was held in high esteem by a large circle of friends. She was a lifelong member of the Everett Church of the Brethren, and was always active in the work of the church until hindered by ill-health. She was a regular attendant at the various services of the church. She taught the young ladies' Bible class for many years and was a member of the missionary committee. At the time of her death she was Messenger correspondent. She will be greatly missed by all who knew her and many will have occasion to remember the kind deeds that she wrought. The funeral services were conducted in the Everett Church of the Brethren by the writer, her pastor, assisted by Eld. T. F. Henry of Roaring Spring. Interment was in the Berkey cemetery near Windber, Pa.—E. M. Detwiler, Everett, Pa.

Cearfoss, Catherine A., daughter of Eld. Nicholas and Barbara Martin, was born near Hagerstown, Md., April 19, 1860, and departed this life Jan. 24, 1940. She was married to Charles W. Cearfoss in 1889. To this union three children were born. Her husband and children preceded her in death. She accepted Christ early in life and loved the church of her choice. She suffered greatly and when her condition became such that she could no longer attend church services she expressed her regret. She enjoyed reading her Bible and also listened to the religious services over the radio when she could no longer attend church. She is survived by a grandson and three sisters. Funeral services were held in the Broadfording church, conducted by Eld. David Petre and Bro. Harvey Martin. Interment was in the Broadfording cemetery.—Nancy A. Martin, Hagerstown, Md.

Crider, Dora F., daughter of the late Jacob and Elizabeth Spitzer, was born Oct. 4, 1875, and died May 15, 1940. She had spent her entire life near Mayland, Va., and was a member of the Unity congregation. Surviving are her husband, two sisters and two brothers. The funeral service was held from the Bethel church at Mayland with the writer and Bro. S. D. Zigler officiating. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

George, Sister Fannie E., wife of Bro. T. E. George, was born in Antioch, W. Va., Jan. 26, 1877, and died May 11, 1940, at her home in Goshen. Sister George was in ill-health for several years. Her last illness covered a period of thirteen weeks. Surviving besides her husband are two sons, one daughter, one brother and two sisters. Brother and Sister George came to serve the Goshen City church eighteen years ago, and the church feels keenly the loss of one who served us so willingly and faithfully these many years. Funeral services were conducted in the Goshen City church, with Bro. Melvin D. Stutsman of West Goshen and Rev. Claud Studebaker of the First Brethren church officiating. Burial was in the West Goshen cemetery.—Mrs. Jesse Tully, Goshen, Ind.

Morphew, John Emery, son of Simeon and Mary J. Langston Morphew, was born on March 26, 1871, in Wabash County, Ind. Feb. 16, 1896, he was married to Emma Horning, who passed away May 25, 1906. To this union were born two sons. On June 30, 1908, he was married to Myrtle Allen of Cadillac, Mich. To this union were born three sons and two daughters. Surviving are his wife, seven children, two sisters and five grandchildren. All seven children are active in the kingdom of God. At the age of twenty-one he united with the Church of the Brethren. In 1898 he was chosen as a deacon and in 1901 he was ordained as a minister. He served as a deacon in Towner County, North Dakota, from 1898 until ordained as a minister. In 1902 he moved to Wexford County, Mich., where he served as the first resident minister for the Harlan church. In 1914 he moved to Cedar County, Iowa, and in 1916 to Rice Lake, Wis., where he served as the first pastor of the church there. In 1925 he returned to his home county and became active in the church at Roann, Ind., taking his turn as a local minister until he became afflicted. Many were his hardships as he traveled for miles afoot or horseback that he might serve the churches. He found great joy in serving the Master. On May 12, 1940, he was called home. Funeral services were in charge of Bro. Edward Kintner of North Manchester, assisted by the undersigned.—Ralph W. Hoffman, Roann, Ind.

Pence, Donnie, son of Albert S. and Treva Pence, of Broadway, Va., died May 4, 1940, at the Harrisonburg, Va., hospital at the age of 7 years, 11 months and 7 days. Death was due to complications following an operation. Surviving are his parents and two brothers. The funeral service was held from the Bethel church at Mayland, where he had attended Sunday school and church. Services were in charge of the writer and Eld. C. E. Nair. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Sheets, C. R., died at his home near Mt. Solon, Va., April 30, 1940, after a partial paralysis of two days. He was aged 60 years, 8 months and 13 days. He was a member of the Brethren church for many years and served as deacon for a long time. He attended almost every gathering at his home church, Moscow. He was the last of seven children to pass on. He was born and reared in the Mt. Sidney, Va., community. He was married to Verna Zimmerman, and they lived happily together. Surviving are his widow and an adopted daughter. Funeral services were held in the Moscow church by Pastor O. S. Miller, assisted by Elders N. W. Coffman and the undersigned. Burial was in the church cemetery.—M. G. Sanger, Bridgewater, Va.

CHURCH NEWS

California

Reedley.—We are looking forward eagerly to the coming of our summer pastor, Bro. David Studebaker, who will arrive early in June. Our Sunday-school picnic will be held at Mooney's Grove, May 18. Our women's missionary society will close its year's work with a social gathering to which the entire church will be invited. The opening of our mite boxes will be a feature of the evening. The Collegaire quartet from La Verne will give a program in our church on June 13.—Mrs. Mamie Sink, Reedley, Calif., May 15.

Iowa

Garrison.—We met in council March 31. Plans are under way to raise money to remodel our church. Bro. U. H. Hoefle was retained as pastor for another year. Brother and Sister Dillon Gnagy of Lindsay, Calif., will hold an evangelistic meeting for us, beginning June 16. Our communion service will be held at the close of the meeting. One new member has been received by letter. We held a mother and daughter banquet on May 10, with sixty present. Bro. Edward Ziegler gave a missionary address for us on March 11.—Mrs. U. H. Hoefle, Vinton, Iowa, May 20.

Maryland

Cherry Grove.—Our services are very good. We have preaching every Lord's Day. Our pastor, Bro. C. D. Brendlinger, is preaching a series of sermons on Where Now Is Jesus? On April 28 we elected Sunday-school officers. Bro. Jesse Merrill is superintendent, with Sister Vera Merrill as assistant, and Bro. William Merrill as secretary-treasurer. We are arranging for a meeting this summer.—Mrs. Minnie Merrill, Lonaconing, Md., May 6.

Michigan

Florence.—We held a mother and daughter banquet on April 19. Mrs. Lucille West of Bristol, Ind., gave a very inspiring address. A ladies' quartet sang a splendid number. Other songs and readings also added to the program. About seventy-five were present. The communion service was held on April 26, with Bro. George Sherck officiating. Bro. David Metzler of Nappanee, Ind., plans to bring us a message on May 26. Our Aid planned that different ones of our members should visit Mrs. Welker each week. She has been an invalid for some few years. We presented Mrs. Albert Rouch with a sunshine box. She has been sick for several months. A playlet, Honor to Mother, was given on Mother's Day. Bro. Sherck officiated at the funeral service for J. W. Drummond of White Pigeon in the afternoon.—May Myers, Constantine, Mich., May 16.

Marilla.—Our finance committee has been active in securing pledges for the 1940 budget. The council approved the plans of our young people's class to arrange a campaign to raise funds for a church basement. They hope to reach their goal of $300 in the next few months. An appropriate Easter program was given on March 24. Thirty-five members of our Sunday-school participated in beautiful Mother's Day exercises. The boys of

ANNOUNCEMENTS

Annual Conference

Ocean Grove, N. J., June 5-11.

District Meetings

Canada, Western—Bow Valley, July 16-19.

North Dakota and Eastern Montana—Surrey, June 27-30.

Oregon—Camp Myrtlewood, July 23-27.

Texas and Louisiana—Nocona, July 26-28.

LOVE FEASTS

Illinois

June 16, 7 pm, Yellow Creek.

Maryland

June 15, Corner house, Licking Creek.

Michigan

June 22, Crystal.

Minnesota

June 9, Guthrie.

Ohio

June 16, 7:45 pm, West Alexandria.

Pennsylvania

June 9, Yellow Creek, Bethel house.

the 4-H club, the ladies' aid society and the young people's class have given some very useful equipment to our church recently. On April 19 we enjoyed an occasion of fine fellowship when eighty of us gathered to celebrate the birthday of Bro. Wm. Beers. He has been our very able and efficient Sunday-school superintendent for some years. The men are at present putting new siding on the parsonage. Pastor Barkdoll is today closing a revival in the Thornapple church.—Bernice J. Barkdoll, Copemish, Mich., May 12.

North Dakota

Surrey.—We met in council April 7. Plans were made for the district conference which will be held in Surrey, June 27-30. The preparations seem to promise an interesting meeting. We will be glad for as many visitors as possible. Brother and Sister G. G. Canfield will have charge of a two weeks' series of meetings following the district meeting. A Mother's Day program was given on May 12. The program consisted of songs, recitations and quotations of famous people. Bro. Ralph Petry brought an inspiring talk. Every mother present received a package of flower seeds. The ladies' aid is sponsoring a mother and daughter meeting to be held June 12. Open house was held on May 12 at the home of Brother and Sister Ralph Petry. A large crowd attended to welcome the Petrys. They had been in Chicago, where Bro. Petry attended Bethany Biblical Seminary, and returned to North Dakota this spring.—Dorothy Kauffman, Surrey, N. Dak., May 18.

Ohio

Richland.—We have many things to be grateful for. We have an aggressive young people's group. One of this group, Selwyn Copeland, is president of the Interdenominational Christian Youth Council of the county. Pastor F. Blake Million is one of the two pastoral advisers for this council. Four young people have been baptized recently. This makes seventeen new members since Jan. 1, thirteen by baptism and four by letter. In the same period of time nine letters were granted and two were lost by death. The men honored Mother's Day with a luncheon at the church on May 12. There were fifty mothers and daughters present. Our ladies' aid has been active, with good results. The trustees and men's work have plans for improving the parsonage and church. Midweek cottage prayer meetings have been held consistently for a number of years. This is doubtless one of the biggest anchors of our church for its solid faith and forward looking spirit. Our pastor and his wife are giving their most earnest efforts and are sacrificing much for the Lord's work here. We plan to co-operate with three other churches in a daily vacation Bible school in June.—W. Harold Copeland, Mansfield, Ohio, May 16.

Oklahoma

Oklahoma City.—Our revival meeting conducted by Brother and Sister Oliver H. Austin closed with sixteen new members being received. Thirteen were baptized and three were received by letter. Several were heads of families. The mother and daughter program, sponsored by the ladies' aid was very nice, with sixty-five in attendance.—Mrs. J. D. Mac Swain, Oklahoma City, Okla., May 20.

Pennsylvania

Burnham.—From March 24 to April 7 our evangelistic services were held, with Bro. Lawrence Bianchi of Park Hill, Pa., in charge, assisted by Pastor W. C. Swigart. Bro. Bianchi preached strong gospel sermons, and the entire church was strengthened. Twelve were baptized, one was reclaimed and one was received by letter. We had our rally services on April 21. Captain At-Well of the Salvation Army was the guest speaker. At a recent council meeting it was decided that during the summer months, June, July and August, our morning worship will begin at 8:30. We have done this in the past and find we have a good attendance and enjoy the quiet and reverence of an early Sabbath service.—Olive Hummel, Burnham, Pa., May 17.

Meyersdale.—On May 26, besides the regular building fund offering, the Annual Conference offering for missions will be lifted. Pastor DeWitt L. Miller has been stressing this fact for some weeks, and it is hoped that at least a good share of our amount, $607.50, will be available for presentation at the Ocean Grove meeting. To this end the sermon topic for next Sunday morning, Brethren in Reality, will be unusually appropriate. In the evening we will have our annual Memorial Sunday service in honor of those members who, during the past year, have passed away. Our pastor is desirous that there be a good representation of members at the Annual Conference. The annual penny supper of the B. Y. P. D. will be held May 31. The money will be used to support a missionary. If enough is left over it will be used to send a delegate to Annual Conference. The daily vacation Bible school will be held June 10-23. Miss Bernice Moser is director of the school. June 14-21 there will be a music revival conducted by Prof. A. F. Brightbill of Bethany Biblical Seminary in Chicago. This revival is designated to improve congregational singing, for special training in the appreciation of hymns and all kinds of worship material, as well as for special training in choral singing. The annual fellowship dinner of the men's organization will be held June 12. Good food, inspiring fellowship and a worth-while program are promised. June 2 the pastor will speak in the morning, and in the evening it is hoped to have as guest speaker Bro. H. L. Hartsough of North Manchester, Ind. Brother and Sister Hartsough will stop over here and go to Conference in company with their son-in-law and daughter, Pastor and Sister DeWitt L. Miller.—W. A. Shoemaker, Meyersdale, Pa., May 20.

West Conestoga.—Feb. 10, 11 Bro. I. W. Moomaw, a returned missionary to India, held a Bible institute in the Middle Creek church. He told about the work on the India mission field. Bro. Moomaw is supported by our congregation. In the evening he gave an illustrated talk. Feb. 25 the East Petersburg young people gave a program in the Middle Creek church. March 16 we met in council. Elder Harvey Markley, Bro. Reuben Myer and Bro. Bard Kreider were chosen as delegates to district meeting. Eld. Harvey Markley and Bro. Reuben Myer are delegates to Annual Meeting. March 17 we had a pre-Easter hymn singing in the afternoon and evening. Special music was given in the afternoon by choruses from Akron, Middle Creek, East Fairview, Bareville and Lititz, and in the evening by Springville, East Petersburg, Ephrata and also by a combined

The Day of the Church Press

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chorus of all the different choruses, directed by Bro. Charles Zook. In April we had a very successful revival, with Bro. Clyde Weaver of East Petersburg as evangelist. He brought us nineteen Spirit-filled and soul-searching messages. The church was strengthened spiritually and twenty-eight stood for Christ. The attendance and interest were excellent. May 1 we held a joint prayer meeting with Akron. Bro. David Snader was the leader. Brother and Sister Henry Wenger were chosen as delegates to the Ascension Day meeting at Salunga. May 8 our church met in council, at which twenty-five converts were received as applicants for baptism. On May 12, Mother's Day, Bro. Henry Hess preached an appropriate sermon. In the afternoon, at the home of Brother and Sister Alvin Bollinger, twenty-five young people were baptized. In the evening Brother and Sister Desmond Bittinger and family, returned missionaries to Africa, told about their work on the mission field. We expect to hold our love feast at the Middle Creek house May 22, 23.—Emma L. Zook, Lititz, Pa., May 17.

Woodbury.—Our love feast was held in the Replogle church on May 5, with Pastor Joseph H. Clapper officiating. He was assisted by several of our deacon brethren. A large representation from the three church houses was present. At a recent council our pastor was re-elected by a unanimous vote. Bro. Clapper will represent our church at Annual Conference. Sister Edith Brown is alternate delegate. On May 12 the student volunteer band of Juniata College gave inspiring and challenging missionary programs to the Woodbury and Curry churches. Offerings were lifted for the support of Bro. H. Stover Kulp, missionary to Africa. Sister Barbara Frederick, who served as Messenger correspondent since 1924, has resigned because of ill-health. We appreciate Sister Frederick's untiring efforts and efficient services during these many years.—Mary A. Keiper, Woodbury, Pa., May 16.

West Virginia

Mt. Grove.—We met in council April 30, at which time officers were elected. Bro. D. B. Spaid of Eglon, W. Va., was chosen to conduct our series of meetings, beginning Oct. 15. Sunday school is progressing nicely. We have preaching every first and third Sunday, with the ministers of the Maple Spring church alternating in their services.—Arlene Mae Kight, Lead Mine, W. Va., May 17.

Pleasant View.—Our pre-Easter services began March 17 and continued throughout the week. On March 21 we had our communion service. The young people presented a play, The Topaz of Ethiopia, on Easter Sunday night. We feel that the privilege of having district conference at our church, March 27-29, has been a great help and an inspiration to our members. There was a good attendance throughout the entire meeting. A number of our young people attended the round table at the Crab Orchard church, May 4, 5. Our pastor being at Charmco on May 12, Bro. E. L. Clower brought a wonderful sermon. Our B. Y. P. D. is having a special study each Sunday evening on the book, Jesus and the Problems of Life. Brother and Sister Martin are planning to attend the Annual Conference. Bro. E. L. Clower has been chosen as delegate from our church.—Mrs. J. W. Foy, Glen Jean, W. Va., May 20.

On Making a Will--

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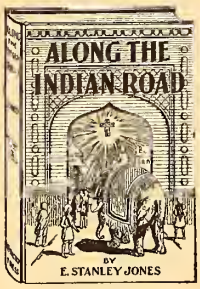
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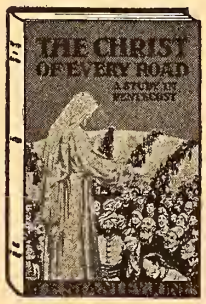


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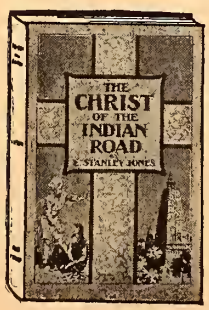


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BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

GOSPEL MESSENGER

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June 15, 1940

The Church of the Brethren Today—

The institution now known as the Church of the Brethren was organized at Schwarzenau, Germany, in 1708, by Alexander Mack and seven others of like convictions.

Persecution soon resulted in most of the membership fleeing to America. Peter Becker came with twenty families in 1719. Alexander Mack headed a group of thirty families arriving in 1729.

The original settlements were made in the vicinity of Philadelphia, Pa. The mother church is located at Germantown, same state.

Naturally Pennsylvania has continued as a stronghold of the Brethren people. At present approximately one fourth of a total membership of over 170,000 live in this state.

However, the Brethren joined in the westward movement of the American people and today have churches as far west as the Pacific Coast, as far north as western Canada, and as far south as Texas and Florida.

Interest in foreign missions dates from the seventies. The principal fields of work are in Scandinavia, India, China and Africa, begun respectively in 1876, 1894, 1908 and 1922.

The mission force on the foreign fields is nearly one hundred missionaries, the native membership upwards of 8,000, and the fields for development large and promising.

Official headquarters of the Church of the Brethren are maintained at 16-24 South State St., Elgin, Ill. Sometimes known as the conservative branch of the Dunkers, the Church of the Brethren should not be confused with the United Brethren. The church-owned Brethren Publishing House is also located at Elgin. Here are published the Gospel Messenger (the church paper) and a full line of Sunday-school papers and helps.

The 1,021 congregations are organized into 48 state districts under a general Annual Conference. Officers of this are a moderator, reader, secretary and treasurer. The Conference proper is made up of two delegate bodies: the Standing Committee representing the state districts, and the delegate body composed of representatives from local churches.

Special interests are cared for by boards or committees, for example: General Mission Board, General Ministerial Board, General Education Board, Board of Christian Education.

The church has one seminary, Bethany Biblical Seminary, in Chicago, Ill. Interest in education of college grade is evidenced by a chain of colleges located as follows: Juniata College, Huntingdon, Pa.; Elizabethtown College, Elizabethtown, Pa.; Bridgewater College, Bridgewater, Va.; Manchester College, N. Manchester, Ind.; McPherson College, McPherson, Kans.; La Verne College, La Verne, Calif.

The Church of the Brethren has no creed but the New Testament, is evangelical in faith and outlook, and is definitely striving to realize the ideals set forth in the New Testament.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 89 — Elgin, Illinois, June 15, 1940 — No. 24

Echoes From the Ocean Grove Annual Conference

Some Pre-Echoes of the Conference

THE Ocean Grove Annual Conference is the 154th recorded Conference. This figure is arrived at by counting from the Annual Meeting of 1778, which is the first such gathering of which we have any record.

As to location, it is of interest to note that this year's Meeting represents the farthest east for any Conference, and about the limit in that direction since Ocean Grove is on the Atlantic shore. We could get a little farther in the direction of the rising sun by going to New England, but that section of the country has never been Brethren territory. Ocean Grove will be the nearest a Brethren Conference has ever been to the ocean, though the Meetings at Los Angeles and Seattle were not far from water.

The Ocean Grove Conference will be our first in the state of New Jersey. Yet strangely enough, adjoining is Pennsylvania, the great Conference state in Brethren history. Beginning in 1915 some eight Meetings have been held at Hershey. But this is far from the whole story. Of the recorded Conferences fifty-three have been held in Penn's Woods. And that is a little more than a third of the total number!

Messenger readers will doubtless recall an article in the issue of May 18 which gave some idea of what may be expected at Ocean Grove. It is a little seashore city on the north coast of New Jersey midway between Philadelphia and New York.

But unlike many such cities it has a distinctive religious heritage. Thus we read: "Ocean Grove was founded some seventy-six years ago by a group of Methodists from New York and Philadelphia who pitched tents in summer on the beach of what was then a wilderness and combined bathing and fishing with services which were of real campmeeting flavor. They incorporated the Ocean Grove Campmeeting Association and built the little city for which they obtained a most unusual municipal charter under which they govern the town and administer not only the religious but the secular affairs of the community. They pass the ordinances that regulate social conduct and for the enforcement of their laws they have their own municipal court and police department."

The Brethren, too, have a flair for Christian decorum. It is to be hoped that it will be functioning at 100% efficiency during the period of the Ocean Grove Conference. We certainly want to have nothing but pleasant memories of our week's sojourn in the little Methodist town.

The Conference of 1940 will meet under world-engulfing shadows perhaps more ominous than any ever faced in the past. Or so it seems to us. Yet the first recorded Conference of 1778 did not meet in especially propitious times. That was in Revolutionary War days. Christopher Sower's press had been raided in 1777 and our people were suffering persecution. Dark, too, were the clouds in Civil War years and in World War times. But we had hoped for better things—for a World Court, for a League of Nations, for a United States of Europe or of the World.

But it seems that many were not ready to pay the price required for the realization of such fair dreams. It is not that we do not need or could not have such improved international relations, but just that men were not ready to share and cooperate to the extent that the nations of the world could live together in one friendly neighborhood. Never were our emphases more pertinent than now. The world needs Brethren in Reality and Brethren in Christian Service. It needs the actuality of these ideals so desperately that, even as our moderator has suggested, perhaps we have come to the kingdom for such a time as this.

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Tuesday, June 4

Arrival Reactions

The first impression to strike us on seeing Ocean Grove was that the ocean is much more mature than the grove. The second was that it is a very beautiful place. But the trees are green and thrifty and they will get larger and older in time. In that respect the ocean has had a great advantage over them.

Speaking of oceans, we had been assured that the Pacific is much larger than the Atlantic, but now that we have seen the latter also we could not tell any difference between them. The feel of the salt air, the swelling of the surf, the distant view—all were the same as those we knew on the far western shore. New Jersey and California are very different in some respects but what they have in common is more significant than their differences. Another thing worth being reminded of is that when you have as much of anything as you can use there is no point in striving for more of that same thing. Better consider whether you may have missed some greater value.

"Welcome Brethren" one sees everywhere. These people want us to feel at home and it looks as if they are going to succeed.

We noticed that Brethren Minnich and Maphis with their helpers were busily engaged in putting in order the place for the exhibits. We saw a Brethren Publishing House sign going up. And from some things we saw in that line before we left home, we judge that we shall have at this Conference an excellent display of House products and General Board activities.

Only One Meeting

That's all there was today, the Annual Conference meeting of the General Mission Board. In the absence of Chairman Winger Vice-Chairman Bowman presided. Everybody was glad when Bro. Winger did come later, however, though he missed the afternoon session. Only one of his courage and determination and devotion to the church would have made the journey with his present physical handicap, but with Brother J. O. for his constant attendant and bodyguard he will get more out of the Conference and contribute more to it than many others who can walk faster and think less in an hour than he can in ten minutes.

Another absentee who will not get to the Conference at all was the woman member, Sister Nora Rhodes, who still walks with crutches and cannot wear shoes as the result of that unfortunate accident of some months ago. Besides the other five board members and the secretaries, Sister Mary Schaeffer, lately returned from China, was present with many helpful suggestions and answers to questions. A former India missionary, Bro. D. L. Forney, came in in the early afternoon as did also Brother and Sister Neher, parents of our lamented Minneva Neher. That tragic experience gives them a new interest in the missionary cause.

A Glimpse or Two

We are not attempting a report of the meeting but noting its personal aspects chiefly. However, here are a few of the things considered. Nurses for China and Africa, so sorely needed, are giving the board much concern. They are not plentiful and even if you should decide that you want to be one there remains the question whether you would be likely to stick to it, not to think of that other question whether you would make a good one. There was also talk of furloughs and of applications and of a refugee doctor and of a school for missionary children. That seems to be a specially hard problem in Africa. What would you do about that? Just go ahead and establish the school regardless of cost and other difficulties, or tell the missionaries to forget all parental concern and affection and leave their children in the homeland. Suppose you try to put yourself in their place.

We heard a good deal of talk about the provident fund question and though we had heard it discussed before and observed that there are many pros and cons connected with it, we did not get too much of the idea. We caught on that it has some relation to pensioning or otherwise providing for the financial security of pastors at home as well as abroad, but we shall postpone trying to explain it to you until we get a more satisfactory grasp of what it is all about. Meanwhile you can ask some board member when you meet him. Just now noticed there are squirrels in Ocean Grove as well as in Elgin.

Two Late Pick-Ups

At about nine o'clock tonight, sitting on the hotel porch we heard Dan apologizing and being forgiven for forgetting or not knowing about a committee meeting. We gathered that a much needed crop for an overworked man had something to do with it.

Another gleaning was the news that Bro. M. Clyde Horst, pastor of the First church of Chicago, had just accepted a call to the pastorate of the Elizabethtown church of Eastern Pennsylvania, effective Sept. 1. We understand that he will also give a course of instruction in Elizabethtown College.

Wednesday, June 5

The Boards in Council

Nothing else had been set down in the program for this morning though there were no doubt some committee meetings and other smaller group conferences. There were walks along the ocean front too. We caught Bro. Martin of Lebanon in the act—it was before breakfast—and we know of at least one other. The clouds concealed the rising sun and there was an unexpected degree of humidity in the atmosphere, a suggestion of possible precipitation later in the day.

The tone of the meeting was well set by the earnest prayer of Pastor M. Clyde Horst. Vice-Chairman Hartsough had been prevailed upon to preside at the insistence of Chairman Bowman, who felt that he had enough public functioning at this Conference without this unnecessary duty. Perhaps you can think of some of it.

An early feature not on the program was Bro. Minnich's introduction of Dr. George W. Henson, President of the Ocean Grove Association. He is more formally to welcome the Conference tomorrow evening but he appreciated this earlier opportunity to greet some of the church leaders and cultivate acquaintance. His words were few and gracious.

Annuities and Security

Investment returns have declined so markedly in recent years that it was plain that annuity rates should be reduced. The report presented by Bro. Culp which was passed on to the Conference will recommend a one per cent reduction. This in spite of the fact that two

other religious organizations of wide influence are enabled by special sources of income to offer higher annuity rates than most institutions can afford. Regrettable as this competitive feature is, we seem to have no other recourse and can only hope that a high degree of church loyalty will impel our people to support this action.

The social security problem was treated at some length. Bro. Rothrock reported for the Ministerial Board, explaining the difficulties involved, and its relation to the government plan. It is a different matter from relief. It is a problem in insurance. The Presbyterian system was given more encouragement. A committee from the two boards, Ministerial and Mission, will study the subject further and prepare a report for the autumn meeting.

"At Least"

The appalling human suffering in the widening war-torn areas of the world commanded the highest interest of the Council. The Brethren Service Committee recommended "a continuation of $3,000 per month for relief with greater liberty to make adjustments within the budget to carry on the peace and relief program as the need arises in the world." It was here that the "at least" got into the motion. The words were inserted just before the figure named. Statements offered by several members of the Council deepened the impression of the sacrifices likely to be required of us in the uncertain months ahead.

One pathetic feature of the situation is that which finds the missionaries of the belligerent countries, including Germany, absolutely stranded, unable to get any money from their own nations. It was noted that the Sunday morning offering here, after two hundred dollars is allowed the Committee of Arrangements for unavoidable expenses, shall be given to the International Missionary Council for the relief of such missionaries. Also that the Sunday afternoon offering shall be entirely given to other war relief, to be distributed by our own Service Committee.

Two Conference Committees

The troubles of two committees having to do with the management of the Conference came in for some attention. The Committee of Arrangements and the Program Committee have found their separate jurisdictions overlapping or somewhat in question. It was "suggested that the executive officer of each committee by virtue of his position be also a member of the other committee." The outcome of the discussion was that a committee was appointed to take the whole matter under advisement and recommend a plan by which the metes and bounds of Conference administration can be cared for satisfactorily.

It seems that the problem of locating our General Conference and managing it is one of the principal items of business this year.

Avoiding War Entanglements

Keeping the church record straight on this question is not easy in such a world as this, especially such a world as our world today is threatening to become. We do not want to compromise our peace testimony; neither do we want to throw cold water on any efforts to relieve human distress.

Among the great humanitarian institutions of our time is the Red Cross. Statements were made to the Council defining more clearly its nature and functions in peace time and in war time and its relation to the military organization. It was agreed that this matter should be clarified before the open Conference, that our people may better understand their obligations both to peace and to physical suffering. We must find the way to be true to both.

Standing Committee at Work

The time is Wednesday afternoon. The day is certainly warmer than one would expect in a place facing on the ocean. Even so, that may be better than a week ago when it was so cool some hotel proprietors were wondering where they could get blankets enough to keep the people warm. Up in the Blue Room at the North End Hotel the Standing Committee is to meet at 1:00 P. M. And so your reporter set off in that direction at the appropriate hour.

On the way he fell in with Secretary J. E. Miller and Bro. Paul S. Longenecker, the latter of Washington. Under such expert guidance no difficulty was experienced in reaching the Blue Room.

Most Messenger readers know something of the work of Standing Committee since the members are elected at district meetings. Knowing this much, it may be of general interest to look in as Standing Committee takes up its work. The possible membership this year is approximately eighty with all districts having at least one member, larger districts two members and the largest three members. Nine districts come under the last possibility. Sixty-odd were present as these lines were written. The meeting was opened with Moderator Rufus D. Bowman in the chair, Secretary J. E. Miller ready to keep the records in his usual efficient way, and Reader Ralph Schlosser ready to read. Bro. G. L. Wine was asked to lead in brief devotions. Then came details such as the roll call and the election of the needed officers. For reader, Bro. C. E. Davis was elected; for messenger, DeWitt Miller; assistant messenger, Harold Row.

Speaking of the business to be prepared for Conference, Moderator Bowman called attention to the seriousness of the issues facing our people and the opportunity for making a real contribution to better understanding.

The Standing Committee provides membership for certain committees annually elected, and nominees for membership on boards. For the Credential Committee the following were nominated: H. A. Frantz, Trostle P. Dick, Galen T. Lehman, T. A. Shively and H. B. Heisey; Committee on Letters of Greeting: A. C. Baugher, J. O. Winger, Mrs. D. W. Kurtz; Committee on Resolutions, Calvert N. Ellis. The next in order was the selection of nominees for board vacancies. Inasmuch as all these must be confirmed by Conference, perhaps it is just as well to leave the rest of the report on nominations until after confirmation. But we have perhaps said enough to show how Standing Committee receives and organizes business for the general Conference.

A Representative for India

And yet we cannot refrain from saying a word about a Standing Committee member to represent our mission field in India. If you recall the Standing Committee list as published in a recent Messenger you know that India has two districts, the largest with a membership of be-

(Continued on Page 12)

THE GENERAL FORUM

Prayer for Youth

BY MAUD L. MOSER

God guide your hand, lad, tonight on the wheel
Out on the highway, out with the throng.
God make your arm true, and steady as steel,
While you are driving along.

God guide your vision; keep your eye clear,
Missing no sign you should see;
Keep you from trouble, danger and fear
Till you come back home to me.

God guide your heart, as you're speeding along,
Keeping it tender and loyally true.
God show you how to help others be strong.
This is my prayer, lad, for you.

Dallas Center, Iowa.

Christ or Chaos

BY D. W. KURTZ

Ocean Grove Sunday Evening Sermon

THE Christian Alternative to World Chaos is the title of a book by Dr. Shafer, a former missionary. I also read the book by L. P. Jacks, entitled Co-operation or Coercion. These two books are very similar. Their thesis is that we have chaos now in the world, and under the present system, war is perfectly natural and inevitable. In fact, why should we expect anything but war under present conditions?

I. World Chaos

There are about sixty different nations in the world, and each nation runs its own affairs without any regard for the welfare of other nations. Each claims to be "an absolute," and has no reference to a higher authority. Even the democracies do this with the same smug attitude of self-sufficiency as do the totalitarian states. But the "state" is necessarily a relativism. Man is imperfect, and our laws are necessarily provincial and temporal. No matter how good our laws are, conditions are constantly changing, and the laws must change to serve humanity justly. If the laws are perfect today, they will not be tomorrow, because new factors have come into the picture. Our laws are always relative; only principles are absolute. But each nation assumes to be "absolute," and sixty different absolutes clash with one another.

About fifty years ago, Prof. Treitschke of Berlin, the famous teacher of history, enunciated the doctrine that "the only policy a nation can have is the selfish policy." The civilized world was shocked at this pagan doctrine. But today this terrible doctrine is openly accepted by all the nations. The League of Nations is a good thing, "except for us." Of course we would not think of submitting our problems to others, we know exactly what we want, and we claim to be absolute. Even Gladstone, fine Christian that he was, admitted his embarrassment in dealing with national affairs. Personally, he was kind and generous, but when he decided national affairs, he was handling other people's money, and was charged with doing their will. As an individual, he was obedient to a Higher Power, to the Absolute above him; but as a servant of the nation, he did not have that freedom. The nation was a law unto itself; it claimed to be an absolute. The United States, as much as any nation in the world, claims exemption from any plans that interfere with our own selfish interests.

This policy—each nation claiming absolute authority for its policies and its deeds, with no reference to any Higher Authority which is accepted by all—is chaos. We have confusion, disorder, antagonisms, war. This is the inevitable outcome of the philosophy that sixty different nations can function in a crowded world, when each assumes absolute authority for its acts, and makes no reference to the Real Absolute which should control and harmonize all of them. There will be no peace on earth, no ordered humanity or harmony until the nations recognize a common law; and the only law that will bring the good life to all is the law of God, revealed in Jesus Christ, the law of holy love.

We need, first of all, a United States of the world, where each unit is subject to the federal government of the world similar to the states that run their own local affairs, and yet are united in one common life by the federal government. *E pluribus unum.* This higher authority might not be perfect, but it would be better than chaos. The church is not perfect, but co-operation and loyalty to the church are infinitely better than anarchy. The world as a whole needs a common denominator to reduce all the frictions to unity. If this were accomplished, then there would be a possibility that men would discover their true destiny in the Person of our Lord, who is the True, the Good, and the Beautiful, the answer to the human problem. It is Christ or chaos.

In science we have an absolute standard for the testing of all things, the multiplication table, which is not affected by time and space, or climate or sentiment; it is an absolute. It is accepted by all scientists, and all intelligent people. Because of this absolute to which all can refer, there is a growing agreement in the field of science, and all nations can understand the conclusions of science,

and be governed by them. Just so Jesus, the Christ, is the Absolute for human life. He is the Answer to all human problems. He showed the true way of life for all men, regardless of time, place, climate or race: men should be masters of the material, brothers to their fellow men, and sons of the living God. This is the whole of education, ethics and religion. This would solve every problem in the world.

The economic problem is back of all others. As long as we are in the body, we are related to it, and it is very insistent. The material is limited, and the desire for it is unlimited: hence the clash. Kagawa frankly attributes all causes of war to the economic interests. Other writers agree that all other causes are so closely related to the economic, that without the material interests there would be no wars. Propaganda, race prejudices, and historic hatreds, and modern nationalism, are all words that have back of them economic roots. The problems of labor and capital are admittedly economic. The only cure is economic democracy, which demands that all the factors in the production of wealth —capital, management, labor, and the public—should also share in the distribution of wealth and in the management of the process, so as to protect the health, the life, liberty, and happiness of all. If industry is not good for all the people, it is not good at all. We must put justice and brotherhood into the field of industry and economics or civil revolution is inevitable. Science has made possible our modern means of transportation and communication that have made the world a neighborhood, but not a brotherhood. This is our unsolved problem.

II. Chaos in the Individual

One of the outstanding facts of this age is the breakdown of the individual. The statistics are appalling. In our country, we have annually 12,000 murders; 22,000 suicides; 75,000 new insane to care for in our institutions; over half of all sick —55% of them—are sick because of the mind; and the amazing increase of fads, cults and nostrums is evidence of the craving for some magical potencies for broken individuals. One city alone has over 600 religious cults, and about the same number of healing cults, as well as numberless dealers in magic, necromancy and astrology. The breakdown of the individual is a serious symptom that people have lost their way. They have no satisfying philosophy of life, and they flit hither and yon, in a gambling spirit, to find peace; but they find no peace. Humanity is adrift.

Some people lay all these failures to the church. Of course, since the problem is not solved, the church has failed to solve it. But it is equally true that the school has failed to solve it; so have business and the government, and all the fads have failed. I always resent anyone's pointing his finger of scorn at the church unless he has been a loyal supporter of the church. The church is a minority group, and too many selfish men want a decent country to live in, and to exploit, but will do nothing to create that decency which they crave. But, as a member of the church, I am willing to admit that the church has failed to do her best the last 1,500 years. The church has not done her full duty in at least two important respects: she has not kept Christ in the center, but too often put secondary, peripheral, means and methods in the center of life. Christ alone is the Center. He is the revelation of the kingdom, the one in whom men must have faith. He said, "Follow me," and not the human interpretations, dogmas and cultus, which at best are means to the end and not the end itself.

Further, the church has failed to preach the whole gospel. The whole gospel is to love God, and to love men; to love our fellow men as much as we love ourselves. The second part of this summary had been almost entirely ignored for centuries. The church emphasized the importance of religion to "die by," but not to "live by." Jesus expects his followers to create through his spirit the kingdom of God on earth. Religion is life, the life of God in the hearts of men, the life of man in tune with God. We are to enter now into eternal life, and live now in the "power of an endless life." The kingdom of God which Jesus preached and revealed covers the whole of life, and unifies all life, individual and social, with God. This is the life abundant, and the life eternal. The biggest text in the Bible is John 1:4, "In him was life, and the life was the light of men." The church did fail to put Christ in the center, and keep him there; she put beliefs in place of life.

Man's relation to man is chaos, and the inner life of millions is chaos. Men are in confusion, uncertainty, drifting, with a sense of futility and failure. Hence the moral and mental breakdown of thousands. During the national preaching mission, Dr. Joseph Fort Newton gave an address which came out of his experience. His daily articles on religion are syndicated, and read by over 4,000,000 persons. He received 10,000 letters from the public as a reaction to these articles. These letters showed what men are thinking, and what is the matter with myriads of them. An analysis of these letters showed that enemy number one is *fear.* People are haunted by all kinds of fears which blight and paralyze their lives. Next comes *worry;* then *loneliness,* and then numbers of com-

plexes that go back to childhood. My guess is that most of these letters came from people who do not attend church; but no doubt some of them came from people who do. But one thing is sure: none of them came from people who had a vital fellowship with Christ. Prof. Jung of Zurich, Switzerland, one of the most famous psychologists of the world, testifies that all of the mental breakdowns that come for treatment were caused by the lack of a vital religious faith; and that no cures were possible unless these sick folks regained a real faith in God. Man was not made to drift alone in a meaningless universe; he was made to co-operate with the God of order and reason. Augustine said: "Thou hast made us for thyself, and our heart is restless until it rests in thee." The sick bill of the nation is over thirteen billions per year, yet over half of this is due to fears, worries, loneliness and mental and moral chaos. God intended better things for us; the words for joy, blessedness, etc., are found a thousand times in our Bible. The harmony of the soul with the True, the Good, and the Beautiful—with the mind of Christ—is the blessed life. What we need is a new Pietism, a return to godliness and a devotion to God, and a sincere obedience to his revelation in Christ; then the chaos of the present would be brought into order, and harmony, so that health and happiness would abound in the individual and in society.

III. Christ Our Hope

At the close of the great war, Dean Inge said: "This war has tested everything the race has achieved, and everything has been found wanting except two things: the method of science by which we control nature; and the personality of Christ, our only Guide for human life." Every theory or philosophy of life except that philosophy which Jesus gave to the world has been found wanting. The only trouble with the ideal of Jesus is that it has not been seriously tried; it has not been applied to the whole of life. The Christian revolution, the transformation of all life through love, has not come because too few have dared to make the venture. Dr. Robson said: "The church inoculated Western civilization with a mild form of religion and made it immune to the real thing." The truth of this statement is our greatest embarrassment. Christ is our only hope, but that means to take Christ seriously, to follow him, get his spirit of holy love, and put that spirit into the whole of life.

Our greatest psychologist said the individual needs integration. But there are three integrations: individual, social and cosmic. We find chaos, at present, in all these areas, and there is no solution to the human problem unless we get integration in all areas of life. I prefer the word *harmony,* and if we are in harmony with Christ, we shall have peace within, peace with men, and peace with God.

Christ is the Answer to all our needs, because he did have this threefold harmony. He was one with the Father. He could say, "He that hath seen me hath seen the Father." He also loved men, and behaved as a brother. He taught and acted the life of perfect brotherhood, the redemptive life. He always did the thing that was good for the salvation and welfare of the other person. And we know that he had peace within. When he was on the cross he had peace within because he knew that he was doing the Father's will. Christ is the Answer to all our needs, and there is no other. It is Christ or chaos.

But how can we help to solve the human problem? Christ committed to his church the task of making him known, and loved, and obeyed in the whole world. The most effective thing most of us can do is (1) to get right with God ourselves; (2) to support the church of Christ with a genuine loyalty; (3) to work, and vote, and encourage every effort to put holy love into the economic and political activities of society. Christ is right; his will should be done. It is Christ or chaos.

La Verne, Calif.

Jesus Christ Is the Essential Savior of the World

BY WILLIAM M. BEAHM

Ocean Grove Missionary Convocation Address

One of the words which has fallen too much into disuse is the word *salvation* and this is due in part to a decline in the use of the word *sin.* We know much is wrong with mankind but we name it anything other than sin, and the cure required is too seldom called salvation. Meanwhile we have sought salvation in vain under other names. We have sought help from economic rearrangements, but in an economy of plenty our problems prove to be personal and religious. We have sought help from science only to discover that science has made man sevenfold more the son of hell than before. Others have looked to the increasing of communication and interdependence to cure us of our ills, only to find that throwing men together physically without giving them a spiritual unity can cause no end of disputes and hatreds. But daily we are being driven back again to the realistic and discriminating insight of the early apostles: "In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein

we must be saved" (Acts 4:12). We propose to take this clear position and to urge that Jesus Christ is the world's essential Savior.

In the first place, *because he saves from sin.* His name was Jesus because he was to save his people from their sins. Buddhism proposes to save man from misery. Islam is to save man from fate. Hinduism saves man from existence itself. But Jesus saves from sin. He does it realistically by bearing it in suffering and bringing forgiveness to man. In the second place, Jesus is the world's essential Savior *because he is our challenging ideal.* He does not merely confirm us in our conventional righteousness, but requires us to exceed it or else we shall not see the kingdom. He rebukes our complacency and is the Purifier of our national and social life. Even our religious life is ever under his critical and challenging judgment. Because of his clear and stubborn character the Christian church ever has within it the springs of its own renewal. The Gospels give a portrait of an exacting Person and his Sermon on the Mount sets forth his own inexorable standards.

This purifying power of Jesus Christ is unique among the world's religions and it is one of the most potent resources of the Christian movement. And if Jesus is a challenging Ideal to the religion he himself founded, how much more is it true of the other religions of the world. Jesus is often called the Desire of all Nations and is regarded as the fulfillment of the world's religious aspirations. But this is not a full truth. He fulfills these discriminatingly and rebukes many. Indeed it is not by the likeness between Christianity and other religions that Jesus saves men, but by the differences. So he says to men across the world, "Except one be born anew, he cannot see the kingdom of God." He is a challenging and judging ideal, making demands and awakening desires in his own right and not merely the fulfillment of the world's religious aspirations. And in this challenge lies our redemption. "In none other is there salvation" for Jesus is the world's essential Savior.

In the third place, he is the world's essential Savior *because he has universal significance.* Other religions are limited by geography, race, temperament or sex. But the religious significance of Jesus is due to our central human nature and its needs. We are living in a world that cries aloud for some basis of unity among men thrown together without any sense of kinship. Our economy is one. Our science is one. Our biological stock is one. So we must became one spiritually or else we shall not be able to live together at all.

Jesus is universal in significance because he is the Truth and truth is essentially one. A savior who is not adequate to embody the truth is not adequate to hold the minds and hearts of men. He is also significant universally because of the profound way in which he affects his followers. From Pentecost down to the present, across the nations of the world, he so stirs men by his influence and deeds that they are drawn together in him. Despite all the issues which have divided Christendom, the whole multitude of Christians has its recognized center in their one living Lord.

In the fourth place, *because he is the Lord of the church.* The church was brought into being by Jesus Christ and it is his body and the embodiment of the Christian movement. It is the mother of colleges and hospitals, the lifter of social life and the challenger of evil. It is the agent of evangelism and through its continuing fellowship the redemption of Christ has come down to us. Moreover in its supporting fellowship our Christian life continues and without it we would atrophy. For a man who lives his religion alone cannot be a Christian. He could not pray the Lord's Prayer for it is to *Our Father.*

The church is a peculiar institution—peculiar to Christianity. For here alone is there such a community based upon a religious fellowship which transcends race, nation, age and culture. It is in the world but not of the world. Through its ministry and witness the world hangs together and the gates of Hades shall not prevail against it. It is essential to our salvation for it is the fellowship of Christ's followers. Because Christ is Lord of the church he is the world's essential Savior and "in none other is there salvation."

These are four bases for our conviction that Christ is absolutely essential for the salvation of the world. Without him they are lost. He is not only unique; he is also adequate. He is not only adequate; he is essential. And this holds two implications for us.

We are called upon to take clear-cut positions as to the Christian faith. There is a difference between Christianity and other religions. There is a difference between being a Christian and not being one. This difference is essential and we are in danger of confusion here. This confusion makes some blindly bigoted in their assertions and others under the guise of open-mindedness allow their Christian position to go by default. The mission program awaits our recovery of the conviction that it matters whether or not men know of Christ and are led to God.

So we are called on, in the second place, to

testify to the faith which we hold and which holds us. "How shall they hear without a preacher?" All the sovereign will of an omnipotent God is awaiting our witness to the redeeming power of Christ. For "in none other is there salvation." He is the world's essential Savior.

Chicago, Ill.

Worship, a Prelude to Action

BY JOE VAN DYKE

I SAT in a meeting some time ago where the leader proposed for discussion this question: "What can we do to get people to go to church?" Several in the group gave answers. In my opinion no one went to the heart of the problem. They recognized that it is futile to bring large crowds temporarily into the church by means of special programs. They realized, too, that people would come regularly to church if they felt it was important enough. But they needed to go a step further in their discussion, and that step they did not take.

I believe that any creed or confession of faith is actually believed in only when belief goes beyond verbal acceptance into action. Human beings give lip service to many faiths, but an affirmation without accompanying acts is like a signature without security. I may say that I am a pacifist, but if I act in belligerent ways no one will take my profession seriously. A faith which produces no works is certainly stone dead.

It seems to me that the church does not take this fact into account sufficiently. We have emphasized the necessity of believing rather than the equal necessity of acting on belief. We are supposed to be virtuous in a general way, of course, but goodness is generally taken to mean a lack of obvious sins and an aura of truthfulness and friendliness and willingness to forgive. If the individual attends church quite regularly and commits no gross sins, we feel that he is a member in good standing. That the member fails to do more than this is partly the fault of our church setup.

The church depends mainly on a public program on Sunday morning and evening, called a "church service," to keep itself existing. If these two weekly meetings were canceled it would not be long before the organization would begin to go downhill. The function of these group meetings is to bring the scattered membership into a weekly fellowship and unity and give help and inspiration in living a Christian life.

For some reason which I have never learned we still call this meeting a "service." I suppose it comes from the definition of service as an "office of devotion." We might call the Sunday group meetings "worship" and ask no more from them than that they provide us with rituals with which to aid our co-operative approach to God. When we talk of service, however, we mean more than worship, central though that may be.

The meaning we put into the word service today implies action. If someone gives service he does some definite act which benefits somebody. Labor done for another person is what we generally mean by the term service. And when we say Christian service we should mean, I think, Christian labor or action.

There can be no service of this kind in the church service itself, of course. But—and this is what is wrong—we have allowed the church service of worship to become the substitute for actual service or labor. If a member attends church regularly he is considered strong; if he attends irregularly he is considered weak. We have come to believe that mere attendance and casual participation in a service is an act which definitely proves our profession of faith.

This is a wrong assumption. The church service is a place to learn, to gain new insight and inspiration. It is a place to regain our sense of unity with like believers and with God. It is something like a meal where one gets physical strength for the day's tasks; it gives us energy and power. But the meal is not the central fact in living a day. That is the work we do after we get up from the table. Being at our place there proves only that we want to be prepared to work. Eating and then spending the rest of the day loafing shows that we do not understand the real reason for meals.

Probably attendance at church services will keep us spiritually alive just as eating will keep us physically alive. But I am not interested in merely staying alive—that would be existing on the animal level. I want to live as a man. Such living means work; it means worth-while action.

The church service is not labor done for another; it is not *service*. Because it has passed for service, however, the weekly meeting has become an end in itself and has grown increasingly ineffective in drawing men and women. If we want to get people to come to church we must change our ideas about what the church service is. We must change the service itself in many cases so that it is directly aimed at causing people to go out and act. We must organize to provide channels through which the urge to do something which has been generated on Sunday morning can flow and turn wheels during the week. This means we must have active service committees to

work with pastors who will find local need as well as need at a distance and make the necessary arrangements whereby people who want to give service can do so.

There would be no trouble in finding fields for action. If we survey our communities and our states we will find enough work already waiting for us to keep us busy for a long time. Building the machinery necessary to harness the power and give it a chance to change the community will be a difficult job. But doing it would, at least partially, solve the problem. People will come to church when they feel that the church service is important. And when the service of worship is a prelude to a program of action, it will be important.

Burt, Mich.

Punctuality

BY L. C. HOSFELDT

One of the very important and far-reaching things in life is promptness. The conditions of the present day are such that punctuality in keeping one's appointments, in whatever line of endeavor one may be, is of the utmost necessity.

In all successful enterprises, the organization is systematized, each individual or department having his or its work to do, and, if these duties are not performed because of postponement, which is often the case, it interferes with the running of the various departments, and often causes loss of both time and money.

A few minutes of delay are sometimes very costly, as was the case in Julius Cæsar's delaying to read a message, which cost him his life when he reached the senate house. When Colonel Rahl, the Hessian commander at Trenton, received a message, while playing cards, that George Washington was crossing the Delaware, he delayed to read it until he had finished playing. Finding what the message conveyed, he hurriedly rallied his troops, but the few minutes' delay cost him defeat, honor and his life.

Many are the incidents which might be related regarding the consequences of not being on time, or of failing to keep appointments in respect to the material welfare of life. If these are of great importance, how much more the consequences when things spiritual are concerned!

In this connection a few words regarding religious services might be of some benefit. In our Christian worship the utilization of time is especially important because of the comparatively short time given for this purpose. The Sunday services in most congregations are in the morning and in the evening. Each service should begin on time, thus avoiding the sacrifice of a part of the allotted time for the various types of worship, such as the song service, the Sunday-school session, both opening and closing, as well as the class sessions, which usually are entirely too short.

In order that the best interest and edification can be had in all of these, some things are of the utmost importance. The first of these is that the officers or leaders should be on time. The next is they should be well qualified to carry out the program in an intelligent and spiritual manner, for no organization will be a success without these two essentials. If the leaders or teachers fail in these respects, they cannot hope or expect the pupils to take any great interest in the work, for pupils will act or react to whatever attitude the teachers exhibit.

If the leaders or teachers set a good example, then it is and can be expected that the scholars will follow a like procedure. In fairness to their teachers and themselves they should be on time. If they are late they fail to get the full benefit of the lesson. Having missed the opening discussion when, as a rule, the foundation for the subject in question is laid, they lose a certain degree of interest in the lesson. By being late they fail to give the teacher the co-operation which he should have and which is a very vital matter. Because of interruptions and the necessity of reviewing the foundation discussion, much time is lost and the session is less satisfactory.

Another very disconcerting or discouraging tendency is the neglect of the evening services. These do not have the support they deserve. Many do not attend, and those who do are not as prompt as they ought to be. If one considers seriously the subject of punctuality he will be prompt in his daily duties throughout the week, and will be especially prompt on the Lord's day in attending religious services.

The Bible is full of admonitions regarding the necessity of being zealous and prompt in the service of the Master.

"Whatsoever thy hand findeth to do, do it with thy might." "Therefore be ye also ready for in such an hour as ye think not the Son of man cometh." "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

May we therefore be prompt to work and watch, and give the more earnest heed to the things which we have heard, lest at any time we should let them slip, for "how shall we escape, if we neglect so great salvation?"

Los Angeles, Calif.

Echoes From the Ocean Grove Conference

(Continued From Page 5)

tween six and seven thousand. It is really one of our large districts as members go. Word came at a late date, doubtless owing to delayed mails, that Bro. Ira Moomaw should act as Standing Committeeman for the First District of India. But Bro. Moomaw found it impossible to attend Conference because he was in the midst of finishing up a year of school work with its examinations for a degree. Then it was that Standing Committee decided to ask Bro. Edward K. Ziegler, who was on the grounds and on furlough from India, to act as the representative from our largest district in that field. So far our foreign mission districts have been represented by missionaries in the homeland, but the day is certainly not far distant when a district like the First of India will send a representative national to act on Standing Committee.

Looking Over the Exhibits

After a bite to eat your reporter walked over to the exhibit rooms to see how things looked after the charts and posters were in place. More work than usual was put on the preparation of materials for exhibit. But this forenoon when everything was spread out and the work of arrangement in process one could not help but wonder if yet the puzzle could be put together. Yet the problem was solved, for tonight we looked on one of the best Annual Conference exhibits we have ever seen. The tragedy of this from the standpoint of most of our readers is that they could not get to see and profit by what was prepared with so much care.

Here and There About the Grounds

If one will stroll about the grounds between sessions he can meet many interesting people and learn some unusual things. There was the elderly brother from Indiana who as one of a group of five had spent a day and a night in a car in order to reach Ocean Grove in time for the opening Conference. The trip of 745 miles was almost more than he could stand. Yet he had attended his first Conference in 1885, more than a dozen more since, and was eager to be at yet another Annual Meeting. Or there was the Sunday-school superintendent from Iowa. He had made the trip on the train because he was the only one coming from his congregation. He had lain over four hours in Pittsburgh in order to see a mountain. Anyone who has been across Pennsylvania will know that this brother got the desire of his heart—to see a real mountain. Finally, there was the brother from New Jersey, of Pennsylvania stock, who was eager to know if any of his western relatives were on the grounds. We referred him to a Kansas brother who could answer his question. Talking to persons here and there one gets the answers to the question of why people go to Conference.

The Sectional Conferences Begin

At seven o'clock the evening session began. It was a triple-header with the older folk meeting in the Temple to consider the objectives and principles of organization for the local church, the young people at the St. Paul's M. E. church to get acquainted and discuss Brethren in Christian Service, and the intermediates at Thornley Chapel. Being but one person, your reporter had to divide his time as best he could among the three services. Starting with the first service mentioned we found that Bro. Raymond R. Peters was anxious for the church of today to face up with the problems of our times. The real objective of the local church is to secure in the life of the individual and the group the practice of what was revealed in the life of Christ. Leaders must keep close to their people, remembering that folks must have help with the everyday problems of life. We noted, too, that more attention must be paid to the selection and training of able leaders if the church is to make real progress in the direction of her objectives.

The second speaker on this program was Bro. Ralph E. White. For him was set the question of evaluating organization in the local church. The fundamentals of organization are spiritual, for the first thing to be remembered is that the welfare of people is more important than anything else. Then, too, whatever organization does, it must minister to the needs of the local group. Organization is therefore not a bag of tricks which somebody can bring in from the outside. This is enough to show that Bro. White came to grips with his subject immediately.

Passing by Thornley Chapel, we paused to hear what was holding the attention of a nice group of intermediates. The speaker was Dr. Howard A. Bosler of our Africa mission field. It seems there are still lions in Nigeria. Would you like to hear of how the doctor shot one? And especially of how badly the lion was scared and the doctor as well? Ask Dr. Bosler for his lion stories when he visits your church. When we came back by the chapel the doctor was telling about Nigerian marriage customs and the strange maladies of the people of Africa.

The two passings of Thornley Chapel are explained by the fact that your reporter went as far as St. Paul's church where the young people had met for a get-acquainted period, then joined with the Methodists for their Wednesday evening service, and remained for group discussions of the theme for the coming year—Brethren in Christian Service. Returning to the first meeting mentioned, we arrived in time to find Bro. Robert Garber leading the closing worship period for the day. And so ended Wednesday except for the visiting groups who found talking with old friends or relatives more interesting than going home and getting their rest for the next day.

Thursday, June 6

Breakfast and Before

A small group of children's workers were having a breakfast of their own while B. C. E. Chairman Shultz was leading a larger collection of district board members and other somewhat miscellaneous people down on the board walk. It looked to us almost dangerously close to the surf, not that they were in any real peril of getting wet, but that the competition in interest between the breakers and the formidable schedule of church statistics to which attention was called would be difficult to control. We understand, however, that church problems and methods did succeed in commanding a good share of the discussion if not of actual concern.

Fine preparation for this had been made at the morning meditations in the Young People's Temple, second largest assembly building on the grounds. Holy, Holy, Holy, and Break Thou the Bread of Life, under the di-

recting hand of Bro. Geo. L. Detweiler, provided a good beginning. This was followed up by Bro. F. H. Barr's most helpful suggestions based mainly on the best known text in the New Testament. It's too bad if you cannot guess what this is.

He reminded us of Spurgeon's challenge to the surveyors and map makers and astronomers to try their hand at measuring the bounds and depths and illimitable reaches of that "so." He told us that the gospel of God's love is the best news in the world because other religions picture God as either indifferent to man or actually hostile to him. We went out with the wideness of God's mercy helping us to overcome the depressing effect of the morning newspaper headlines.

We had not noticed until this morning that Ocean Grove's "Welcome Brethren" extends even to the Police Department. Nor have we yet found out how many have availed themselves of this unusual hospitality.

What a Program

The comprehensiveness of the forenoon's doings almost staggers the imagination. The young people continue their half dozen seminar discussions which they began yesterday, all on some phase of Brethren in Christian Service. The pastors and elders study various aspects of administrative responsibility, more about which a little later. Treasurer Clyde M. Culp handles the trustees and sextons while Pastor J. Clyde Forney sees what he can do with the deacons. The Music Commission presents its program to music directors and the Conference choir. Mrs. Hartsough presides over the women with Mrs. Murphy taking a Look Ahead. Bro. Arthur Russell helps Sunday-school superintendents and local Christian education boards to confer together about their opportunities.

After all this, and even before it is finished, there is a mass meeting to hear reports from some of our relief workers in other lands. Perhaps we can take a look-in here also. Oh, yes, we forgot about the intermediates in Thornley Chapel. Very likely that isn't all we have forgotten.

Pastoral Administrative Responsibility

That's a pretty good mouthful but it is what the pastors and elders undertook to analyze, with Adult Director Funderburg presiding in the absence of Pastor B. F. Waltz. There was a little confusion at first in getting some of the other groups to their appointed places, but quiet was soon obtained under the soothing influence of several first verses of familiar hymns as led by Bro. Brightbill. The prayer of Bro. F. A. Myers and a call to Stand Up for Jesus by a young men's quartet—identity not disclosed—further helped to generate a healthy atmosphere.

Bro. Levi K. Ziegler dealt with the selected theme as it relates to the children. He says the pastor's responsibility here begins with the birth of the child and even before that. He recommends a call of congratulation and good wishes on hearing of the babe's arrival. He favors a presentation and dedication service, careful, serious, impressive. At the suggestion of his good wife he encourages co-operation with the superintendent of the cradle roll. He could take children to church young. They get more than we usually give them credit for. The pastor must take a friendly interest in the things that interest children and when the right times comes, by judicious questioning and counseling, prepare them for church membership.

Bro. Jesse H. Ziegler applied the subject to youth. The first thing here is for the pastor to realize that the young people are a part of the church, that they will largely determine its future, and that pastors are key people for determining the training of the youth for their future responsibilities. He must help them to find the right answers to their many problems and must take account of them in his preaching program. They should be represented on the church boards and committees. He should keep in close touch with B. Y. P. D. activities, attending their meetings and socials frequently, inviting their cabinets to his home. Then, too, he must know how to put on the brakes graciously when that is necessary.

Bro. Foster B. Statler took up the question as it applies to adults. We cannot get much farther with the children and youth until we get farther with the adults. Their influence is tremendous in determining what can be done with the younger portion of the church. We should expect adults to learn and to change, notwithstanding a long-time notion that this is practically impossible. The pastor must help his people by individual counsel, by discussion groups and forums, to think through the great issues of our time on which the church future depends so much. The speaker suggested stewardship, peace, missions, Bible and alcohol as live topics asking for attention in the church program of the coming church year.

It remained for Bro. Ralph E. White to direct a discussion designed to summarize the whole field, the pastor's total administrative responsibility. How can he keep a balanced work load? That was the question. Is it the pastor's job to administer the entire church program? Is he a boss or a leader? And should he lead by direct command or by generating inspiration? That was the interesting trend the discussion was taking when another field of interest called us away.

A Half Hour With Young People

They had paused in their group discussions and had come together to hear reports from relief workers. Bro. Don Royer was in charge and was about ready to introduce Dr. Daryl M. Parker of China and Bro. Lowell Wright who has been doing refugee work in Cuba.

Dr. Parker explained how it is that missions are such a big factor in relief work as well as the other way around. The relief work in China falls into two main categories, emergency and continuing. Examples of the former are providing a haven for refugees from the invading armies, food and medical care. The latter includes such items as work, schooling, housing, seed for crops. The need is so overwhelming, it almost baffles comprehension.

Bro. Wright granted that the need in Cuba is less spectacular, less appalling in its horror and immensity, yet it too is very serious. The problem of fitting the refugees into our American life, for example, is exceedingly difficult. He regarded his Cuba experience as a sort of payment of a Brethren debt since we ourselves were refugees in our migration to America. Then, too, he felt in debt to the Quakers for opportunities given us by them in early Pennsylvania history, as well as to the future. He would so far as possible prevent more "might-have-beens," such as are thrust upon our attention in Europe today.

(Continued on Page 17)

HOME AND FAMILY

Prayer for a Bride

BY RUTH B. STATLER

God, give to each new bride this year
A little home. Keep from her fear
Of poverty or stormy days;
Give her the courage that allays
Dark doubts. And give her love . . .
A love that heaven cannot move . . .
That does not fade with cloudy sky . . .
Deep, steady love that will not fly
To southern moons should autumn come.
Give each new bride a happy home.

Somerset, Pa.

Martyr's Reward

BY HOWARD HENRY KEIM, JR.

Concluding the Ninth Story-Sermon on The Quest for Happiness

II. Rejoice When You Are Persecuted

There is another type of suffering which may come in a great variety of forms. Jesus spoke of it as persecution. It, too, may be used to good advantage by the Christian. Loyalty is often purified by persecution. Parents sometimes try to break up youthful friendships by persecution. Many times the friendship is only made stronger. The Christian church has always thrived under persecution because it developed greater loyalty and devotion on the part of its devotees. Weaklings were weeded out and the strongest and best remained. Truth may be crucified upon a cross and buried in a tomb, but it will inevitably burst forth in a glorious resurrection. The Christian should not fear persecution but rejoice in it as Jesus taught. Religion means more to us when it costs something.

The trouble with modern Christianity is that it has been too cheaply and too easily attained for millions of people who call themselves Christian and really are not. Jesus taught us brotherhood, but our churches have developed into smug and selfish clubs with class barriers which few dare to cross. The nice, substantial people in the big stone church would not welcome to their worship a Negro nor a Japanese nor even a white laborer who was poorly clad. The ushers might reluctantly give him an inconspicuous place in a back corner of the church where he would not offend any of the religious snobs who make large donations to the church, but who may rob their fellows to get money. And if a labor dispute or a strike occurred in that city and the pastor of the big stone church should show evidence of a belief in arbitration, if he should suggest that laborers have some rights which even the nice substantial people should recognize, or if he should object to the act of his wealthy capitalistic parishioner who calls for the state militia to break up the peaceful picket-line around his factory, the official board of that church would very likely ask for his resignation at once.

Christianity has been unwilling to pay the price of brotherhood, and of peace. There will have to be some martyrs to these great causes before they can be achieved. Some ministers will need to be willing to lose their positions. Some Christians will need to be willing to lose friends and wealth and class. But Jesus led the way and encouraged all who will, to follow him. He even said the highest happiness should come to those who are willing to be martyrs, paving the way for the kingdom of God on earth. Having endured persecution for the sake of the kingdom of love, truth, brotherhood, peace, social, racial and economic justice, they will have brought it near, as Jesus himself did.

Any one who is willing to pay this price will find entrance to a glorious fellowship with the great spirits of all ages. The world has a way of persecuting not only those who fall below the level of the law, but also those who rise above the standards of their age. Jesus led the way, enduring persecution even to the cross. And God has given him a "name which is above every name" (Phil. 2: 9).

III. Rejoice When Libeled

Suffering may come to the Christian because of false accusations, false witnessing and libel. Jesus teaches that truth makes its own defense so that the Christian should never fear being lied about. "Truth crushed to earth shall rise again; the eternal years of God are hers." No one enjoys being lied about for its own sake. But one can rejoice in the inner strength of character which helps him to keep sweet when he is subjected to false accusations and untruths. If this unpleasant experience should come to us, we can receive help from the fact that others have been lied about in the past and others will more than likely be lied about in the future. Look, for instance, at the Master himself. He was accused of being a devil-possessed person (John 7: 20), of being mad or insane (John 10: 20), and of being a Samaritan (John 8: 48). These false accusations did not stop Jesus from his ministry to needy humanity, nor did he show any signs of discouragement because of them. When an untruth is spoken about us we should remember that the situation would be much worse if the falsehood were true. We should remember that others have been made stronger and better personalities by overcoming this very distasteful experience caused by the weakness of our neighbor. When criticism comes, it provides a fine opportunity to check up on oneself. If the criticism has even a grain of truth in it, we should receive it and profit by it. If it is unjust or malicious, we can still profit from it by practicing self-control.

Virtue reveals itself in the lie test. If one becomes angry, acts mean and retaliates in kind when he is lied about, the damage is done. But if one can return good for evil, he has something worth rejoicing over. He should rejoice because Christ has given him strength to be a true Christian in a difficult situation. He has won a victory over self. He has won a battle in disciplining his own life. A wise man once said that such a person is greater than "he that taketh a city" (Prov. 16: 32).

As Jesus hung upon the cross, his hard-hearted, gloating enemies laughed at him, saying, "He trusts in God; let God deliver him if he cares for him, for he said he was God's Son" (Matt. 27: 43). The implied falsehood was that he was not God's Son and that God did not even care for him. But Jesus had settled both these questions in his own mind long before, and in the hour of death could rejoice in the fellowship which he had

with his Father God. He could say, "Father, into thy hands I commend my spirit" (Luke 23: 46).

Happiness is the reward of every martyr who is reproached and persecuted and lied about for the sake of Jesus and the kingdom. It is a heavenly happiness which all the world cannot take away, because that individual has discovered the very Spirit of God and incorporated it in his own life. The heavenly reward begins to operate in producing this unusual happiness whenever the individual develops the ability to pay the unusual price which is required. That person has already entered into the spirit and atmosphere of heaven. He has, in fact, by the grace of God created a little heaven in the midst of a hell of unjust and undeserved persecution. He has been Christlike in the midst of physical and mental suffering inflicted by the sins of others, and has been so vicariously for the uplift of others.

Our Father God, we are amazed at the mysterious workings of thy love. We marvel that thou canst create heaven out of hell, beauty out of ugliness, love out of hatred. We are yet astonished that thou couldst send thy Son, the perfection of manhood, into a world of sin to suffer and die for the most degraded and degenerate of humanity. We stand in awe at the foot of the cross where thy love, in its noblest revelation, met and won the victory over the world of sin in its most hellish form. We pause in wonder beside the noblest life of all time as he receives the reproaches, the false accusations, the crown of thorns, the blows, the spital, the cruel nails, saying, "Father, forgive them" (Luke 23: 34).

We confess to thee our weaknesses and our sins and petition thy gracious forgiveness upon us. We have feared to pay the price of true discipleship. We have sought happiness by many short-cuts. We have sought to establish peace by war, justice by force, brotherhood by strife. Now we see that love follows the long, straight pathway of vicarious suffering and sacrificial service. We see that true happiness is discovered only on that pathway.

As we here consecrate anew to thee our lives and talents, may we be filled with the Spirit of our Master. May we catch his enthusiasm for truth and his passion for righteousness and his dedication to thy will. In his name we pray. Amen.

. . . .

As Victoria and David left the church together an hour later she softly slipped her arm through his and said, "Thank you, David, for your interpretation of Martyr's Reward."

"And thank you," said David, "for your inspiration to me."

Huntington, Ind.

Don't Do It Today

BY CHESTER E. SHULER

Don't do it today!

There are many, many things which we ought to do today. But there are also some things which we ought *not* do today. For instance—

That unkind word ought not be spoken today. If we put it off until tomorrow, it probably will not be spoken, and much trouble or pain will be averted.

That bit of gossip which we are about to pass along. If it's kept safely until tomorrow, well, it will probably not seem so good to tell, and may die without doing further damage. Incidentally, we shall not be a party to the crime of passing it along.

That unkind letter, or that "hot" letter we'd so much like to write. Most folks are prone to "put off" writing the letters they ought to write, but not the "hot-under-the-collar" one. However, tomorrow is a good time to write that type, after we "sleep over it." And when a letter is mailed, it's quite difficult to stop it on its journey.

That bit of unkind criticism of our minister or church or Sunday-school officers. It'll keep very well until tomorrow, and perhaps we'll not care to utter it then. Those long-suffering targets will probably be glad, too, that we waited.

Anything, in fact, about which we have the slightest idea we ought not do.

Don't do it today. Put it off until tomorrow—which never comes!

Orlando, Fla.

The Cost of Peace

BY ROY WHITE

"He paid the supreme sacrifice"—these are words equally appropriate to eulogize a hero or to lament a fool. It is a great achievement to accomplish much with but little cost. It is a miserable blunder to pay dearly for a cheap objective.

Jesus did much to alleviate human suffering. Nor for himself did he seek hardship for its own sake. Always when he suffered, the thing he accomplished was fully worth the price he paid to get it. If men are to be valued by the price they have paid, then many rank with Christ. A great number have died stoically under horrible torture, but frequently their objectives have discredited them.

For centuries men have been paying dearly for will-o-the-wisp peace made up of pride, hatred, violence and injustice. Such peace begins to turn color long before we finish the payments on it. When a "sucker" pays a "slicker" fifty dollars for a dime store ring, that does not raise its value. Rather, it cheapens our estimate of the man. Millions of people died to leave us our present peace, but it is not worth much. Apparently the peace we leave our children will not be worth any more.

A few years ago we could have helped set up a code of international laws, but when it came to giving other nations a proportionate place, or accepting any responsibility ourselves, that was too great a price for us.

Evidently a court could settle differences between nations and would save rivers of blood if in operation, but when it came to accepting the decisions of such a court ourselves—well, that was just too much.

Naturally world police once could have restrained aggressor nations one at a time, and it would have been much better than fighting all of them together after they are strengthened by looting their weaker neighbors —but that would require too much thinking, and building, and co-operating.

Could it be possible that we have refused a paper cross as an alternative to an iron-studded one, large as the human race, and drenched with tears and blood? Could we be so foolish as to spend millions of lives and billions in money for a fool's peace when permanent peace could be had for a fraction of the price?

Chicago, Ill.

KINGDOM GLEANINGS

Calendar for Sunday, June 16

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson. Haggai Urges the Building of God's House.——Hag. 1: 2-12.

Christian Workers. Narrow-mindedness (See Jonah).

B. Y. P. D. Annual Conference Comes to Our Church.

Intermediates. Having a Good Time.

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Gains for the Kingdom

Three baptized in the Fairview church, Pa.

Five baptized in the Clear Creek church, Ind.

Three baptized in the Greene church, Iowa, Bro. D. D. Harner, pastor.

Three baptized in the Raisin church, Calif., Bro. Wilbur I. Liskey, pastor.

Nine baptized and one reclaimed in the Koontz church, Pa., Bro. Charles Heltzel, evangelist.

Seven baptized and two await baptism in the Amaranth church, Pa., Bro. Clyde Bush, evangelist.

Six baptized and four received by letter in the Springfield church, Ill., Bro. Galen T. Lehman, pastor.

Five baptized and one rededicated in the Lone Star church, Kans., Bro. Ralph G. Rarick, evangelist.

Five baptized and one received on former baptism in the Iowa River church, Iowa, Bro. J. A. Eby, pastor.

Five baptized and one reconsecrated in the Forest Chapel church, Va., Bro. Ernest E. Muntzing, evangelist.

Fifteen baptized and one received on former baptism in the Lebanon church, Pa., Bro. F. S. Carper, evangelist.

Twelve baptized and one received by letter in the Springville congregation, Pa., Bro. Aaron Heisey, evangelist.

Six baptized in the Greencastle church, Pa., Bro. Otho Hassinger, evangelist; also four received prior to the revival.

Eight baptized in the Nappanee church, Ind., Bro. Rufus Bucher, evangelist; also two baptized prior to the meetings.

Five baptized and nine received by letter in the Keyser church, W. Va., Bro. Cecil O. Showalter, pastor-evangelist.

Twenty baptized and two restored to membership in the Germany Valley church, Pa., Bro. John R. Snyder, evangelist.

Five baptized and eleven received by letter in the Flora church, Ind., Bro. Moyne Landis, evangelist; Bro. Ray Zook, pastor.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. N. D. Cosner, June 16-23, in the Bear Creek church, Md.

Bro. John Long of Liberty Mills, Ind., June 17-30, in the Monticello church, Ind.

Bro. Harper S. Will of Wenatchee, Wash., June 23, in the Harman church, W. Va.

Bro. Howard Whitacre of Flintstone, Md., July 24, in the Maple Grove church, Md.

Bro. Ernest E. Muntzing of Rockingham, Va., June 26 to July 7, in the Buena Vista church, Va.

Brother and Sister D. D. Harner of Greene, Iowa, June 13-23, in the Fredericksburg church, Iowa.

Bro. Lawrence Bianchi of Park Hill, Pa., June 23 to July 7, in the Bethesda Chapel, Maple Grove congregation, Md.

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Personal Mention

Bro. A. B. Horst changes his address from Uniontown, Pa., to 3560 Congress St., Chicago, Ill.

Bro. Arthur A. Durr, formerly of Quincy, Pa., is now pastor of the Concord church, near Fairfield, Va. His address is accordingly changed to Fairfield.

On his return from Conference, Leland Brubaker will speak at a young people's program at Annville, Pa., on June 16 at 7:30 P. M., Daylight Saving Time.

Recent Conference-bound visitors from the West were Brother and Sister W. R. Brubaker, Brother and Sister Alvin Umcheid and little Joann. Their home is at Live Oak, Calif.

Bro. H. P. Garner, formerly of our India mission field, is available for either a full-time or part-time pastoral engagement, effective Sept. 1. He may be addressed at Pioneer, Ohio.

Brother and Sister Clyde Fasnacht, their son, Everett, and his wife, all of Wiley, Colo., wisely included a visit to the Publishing House in their trip to Ocean Grove. Brother and Sister Everett Fasnacht are under appointment to the India mission field.

Among the recent visitors at the Publishing House were Brother and Sister John G. Wenger of the Springville congregation, Eastern Pennsylvania. On a trip to Nebraska, they had stopped in Elgin to visit the House's secretary, Bro. Earl Kurtz, and wife, and naturally included a visit to the House in their stay in Elgin.

Bro. Charles Royer of the Heidelberg congregation of Eastern Pennsylvania, Sister Royer and their daughter, were last week's early Monday morning callers at the Messenger offices. They were on a tour of visitation among friends and kindred. Bro. Royer was also said to be interested in seeing whether there are any good farms outside of Pennsylvania.

Bro. Ralph Rarick and family have entered upon their summer ministrations in Michigan—a combination of summer pastoral work in the church at Flint and a participation in the activities of Camp Little Eden at Onekama, about two hundred miles distant from Flint and well north on the eastern shore of Lake Michigan. The Flint pastor, Bro. Arthur E. Taylor and family, in order to attend to the camp management, have established summer residence in Little Eden. Bro. Rarick's address is accordingly changed from Syracuse, Ind., to 1914 South Dort Highway, Flint, Mich.

Miscellaneous Items

The Maple Glen church of Western Pennsylvania will hold a love feast on June 23. Visiting ministers will assist the pastor in a week of meetings preceding the love feast.

The Pennsylvania State Christian Endeavor Convention will be held in Pittsburgh, July 8 to 13. Dr. Daniel A. Poling, widely known leader of young people, will be one of the principal speakers.

The Worthington church of Minnesota will have a special home-coming program July 20 and 21, and hereby extends a "very cordial invitation to all former residents and old friends to come and enjoy this service with us."

The program for the forty-third annual convention of religious education of Northeastern Ohio reached our offices too late to be printed in this issue of the Messenger. The convention will be held in the Olivet church, five miles southeast of Thornville, June 19 and 20. Instructors from outside the district are W. W. Peters of Manchester College and D. D. Funderburg of Elgin. The theme of the convention is Thy Kingdom Come. Our judgment is that two profitable days are in store for those who can attend these sessions.

Dedication Day at Camp Mack. The dedication of the new camp auditorium at Camp Mack, Sunday afternoon and evening, June 2, was largely attended. The weather was excellent. Between 2,000 and 2,200 people filled the auditorium twice on this opening day. The address, Set Apart for God, by D. W. Kurtz, was masterful. The evening musical was a splendid success. Two hundred twenty-five voices sang in a large choir under the leadership of Alvin F. Brightbill. The freewill offerings of the day (with a few pledges which are yet to be paid) made possible the dedication of this auditorium with no debt hanging over it. The men of the church and their friends who helped are to be congratulated for their successful achievement. Quinter-Miller Auditorium ought to be a very useful church property in the days ahead in the central area.

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Fourth Call for Clothing

With the spread of suffering throughout the world, there comes the increased need for more help in the line of clothing. Many calls are being made throughout our land, and everyone will be constrained to give. Every woman will need to decide where she shall send her parcel.

As a church we ask again that the churches send parcels of clothing to their nearest college, and the college will then send the boxes to the American Friends Service Committe Storeroom, 1515 Cherry St., Philadelphia, Pa.

The American Friends Service Committee has open channels through which it can send supplies to refugees in various countries. The Brethren Service Committee feels that it can provide the largest number of people with clothing by co-operating with the A. F. S. C. since it already has access to the proper authorities.

All types of clothing for all ages can be used. It should be clean and serviceable.

This call for clothing is a continuous call, and it will remain such so long as there is suffering all about us.—Anetta C. Mow.

Echoes From the Ocean Grove Conference

(Continued From Page 13)

From the Porch at the Arlington

From the convenient and spacious porch of the Arlington one gets a view of most of the buildings mentioned in these notes. On up the street to the north is the Young People's Temple. West of this and dominating the view across the square is the Auditorium. More directly across is the Tabernacle and Thornley Chapel. Shade trees help to protect from the sun. It will be gathered from what has just been said that the facilities for this Conference are meeting our needs in a very fine way. However, the porch about the Arlington is more than a vantage point from which to view this Conference world. It is here that one can sit in a rocker and watch the crowd go by. Or by the same token one can converse with friends or even share in the work of a small committee. I think we have never had anything quite as cool and convenient as this porch.

At Grips With Life

At the St. Paul's M. E. church six young people's groups met on Thursday afternoon for their concluding separate sessions. Your reporter sat in with one group to see what our young people are thinking about Brethren in Christian service. The leader introduced a guest speaker who soon revealed the frank and fearless way in which our young people are facing up with the problems of our present day. The speaker referred to pointed out that the Christian pacifist must do more than register protests; he must endeavor to put his fine theories into action. He must try to live what he professes to believe. It is such facing up with life that is the hope for the future.

But there was another meeting going on, so we hurried over to the Auditorium to see what was in progress there. The problem set for this second meeting was the adult program in the church. As your reporter came in Bro. A. C. Baugher was speaking on how to teach adults. We knew there could have been no collaboration between the guest speaker at the young people's meeting and Bro. Baugher. Yet we could not help but be struck with the similarity in what they were saying. We heard the latter speaker tell how a certain Sunday-school teacher found how very real, and even distressing, are the problems of the individuals making up what seemed to be a rather drab class. He was surprised to find that illness, unemployment and discouragement were all there in very definite forms. Hence the teacher who would really teach must deal with the concrete problems of everyday life. His purpose is to help people with their real perplexities.

Bro. Baugher was followed by Bro. R. E. Mohler, seeking to answer the question: How Relate Men's Work to the Total Church Program? If we got the speaker's three points correctly, we understood that men should be helped to understand that their work is an integral part of the general church program, they must be given the kind of work they enjoy doing, and there must be a discovery of tasks and procedures making response possible. Mrs. Ross D. Murphy, president of women's work, then spoke to the point of answering the same question with respect to women's work. That is, how can women's work be related to the total church program? We soon found that her answer had much

(Continued on Page 20)

OUR MISSION WORK

A Letter From Italy

BY GLADYS ROYER

Concluded in This Issue

On their way to the Africa field the Harold Royers were obliged to stay in Italy longer than they had expected. The time was used to see something of Italy. The story is told in this letter to the William Beahms which is shared with Messenger readers.—Ed.

Rome is indeed a city set on seven hills. We stayed there about three days and we left many things unseen. We visited St. Peter's cathedral in Vatican City first. There we saw statues by Michelangelo, paintings and pictures in mosaic by the great painters, St. Peter's statue with the toe of one foot almost worn off by people kissing it, the crypt where St. Peter is supposed to be buried, the painting of his crucifixion with him being tied to the cross head down—it is in the place in the church where he was killed. We climbed up into the dome which is the highest place in the city—about 450 feet.

The pope lives in the Vatican City which is a complete state ruled over by the pope and entirely surrounded by the city of Rome. It has its own post office (and stamps) which is on top of St. Peter's cathedral. The pope's residence, museum, and St. Peter's cathedral constitute most of the tiny city.

Next we went to see the catacombs (just outside the city of Rome) which were the burying place of the Christians during times of persecution. The pagans burned the bodies of the dead but the Christians thought that that was not right and so they had to hide their dead. They took them outside the city and buried them. We walked by the light of little candles that we carried through long passageways where people were buried in little niches in the walls and the same closed by slabs of marble. Many martyrs and saints and some popes were buried in the catacombs. Many notable records of the first centuries of Christianity were found there. There are sixteen miles of these catacombs which also include many little chapels. In the early days the people came to these underground retreats to worship because they were not allowed to meet in the city of Rome.

St. Paul's cathedral contains the crypt where St. Paul was buried, although the church was not built until 340 A. D. The wealth of the church seems to be in six huge alabaster pillars which were brought from Egypt.

Down near the old Roman forum and Colosseum we saw the prison in which both Peter and Paul were supposed to have been imprisoned. It was a cold, low ceilinged room with a little well of water in the floor. They say that Peter prayed for water to baptize the converted guard and the water came up out of the floor. Also there is the figure of a face imbedded in the rock wall. A guard, so the story goes, pushed Peter and his head hit the stone wall and left the imprint of his face there. Many people died in the prison and their bodies were sent out through a doorway into a passage leading out to the river. There was an opening in the ceiling through which the guards could see the prisoners.

Then we saw so many other things which I will only mention: the Vatican museum with its one thousand rooms and each one seemingly more beautiful than the last; St. John's Lateranus which used to be the residing place of the pope; the church with the Holy Steps that were supposedly taken from the temple in Jerusalem and brought to Rome—now anyone wishing to enter the church must go up on his knees and say a prayer on each step; St. Peter's chains with which he was bound in Rome; Michelangelo's famous statue of Moses; and the Pantheon which was built 27 B. C. and used for a pagan temple until the fifth century. Now it is used as the burying place of the kings of Italy.

On the morning that we left Rome we saw Mussolini's stadium which will be a fine big monument to his memory. At noon we were to eat lunch at Orvieto, a city set on a hill, and then see the most beautiful cathedral in Italy, but on the way we began to notice flags flying from all of the houses along the road, and our guide said it looked to him as if they were expecting Mussolini. When we came to the edge of the town we were told that we could not drive into the town because Mussolini was coming soon to visit their town for the first time. We walked up the hill to the hotel and before we had our lunch we saw the Duce himself come by and he dined across the street from us. We didn't get to see the cathedral but we were not disappointed.

Late that afternoon we were in Assisi where the church of St. Francis is located. St. Francis is buried in this church, which was the first to be built in Gothic style of architecture, which idea St. Francis himself brought from France.

That night we slept in Perugia which is about 1,600 feet above sea level. There we saw the walls built in 750 B. C. by the Etruscans. The city gate was about seventy-five feet high and the walls are still so strong that the present city is built on top of them.

We were in Florence two days. It ranks next to Rome in the number and importance of its artistic treasures. Our hotel room overlooked the Arno River over which was a bridge with shops along either side of the roadway in the center. The Pitti Palace which is still occupied at certain times in the year by the royalty, was one of the most beautiful that we saw. We saw the house of Dante, picked flowers from the garden of Galileo, and were in the church where Dante, Galileo, Michelangelo and Rossini were buried. In this same church where these folk are buried, the princes and princesses of Italy come to be married. They stay in the Pitti Palace when they are in the city. We were sorry to leave Florence and now since our stay has been extended in Italy we just wish we were waiting in Florence.

Venice was the picturesque city that we had expected it to be. It is connected with the mainland by a bridge about three miles long, and all along the road as we neared Venice we saw oil refineries and other factories so that it seemed more like entering one of our own cities than any other that we had seen, but when we entered the city proper and saw the canals, footbridges, gondolas, etc., we knew it was the Venice of our dreams. Motor boats were going up and down the main canal and stopping at every street corner just like streetcars, for the gondola takes the place of a taxi.

The glass factories in Venice held us spellbound. We saw the real Venetian red and blue glass which is hand

painted. We watched them making glass ornaments, flowers, leaves and beads. But we were most interested in the mosaic pictures. They take the tiny bits of colored glass and fit them into a substance that hardens and in that way they make pictures that from a distance look like the painted ones.

At Milan we saw a beautiful cathedral, Gothic architecture, which had been bombed during the last war. Then we went to the Church of St. Maria delle Grazie where we saw the painting of the The Last Supper by Da Vinci. It is badly preserved now because it is so damp in that room. The picture is painted on the wall of one of the rooms of the church. It seems a shame that so great a painting cannot be better preserved.

We happened to remember that our boat was to sail on Monday and that since every business house and office closes on Saturday afternoon, we had better get to Genoa on Friday evening. We stopped at the ship company's office on our way into town and discovered that our boat would be at least ten days late. We had hurried away from so many of the towns, thinking that our time was short, that we were really disappointed when we found this was unnecessary.

In Genoa we do not have our good guide, and we have no one who knows much English, so we are not seeing as much of Genoa as we might. Also we are getting short of money because of this delay, but we have seen a few interesting sights. Last evening at the Lorenzo Cathedral we were told that we saw the emerald cup which was the Holy Grail, finger of John the Baptist, the agate plate on which the head of John the Baptist was placed, some wood from the cross of Christ, some of Mary's hair, and also the seat in which Paganini the great violinist sat. The back of the choir seats had Bible pictures made of inlaid wood just as those in the church of St. Francis in Assisi had.

Italy is truly a beautiful, picturesque country. We enjoyed many things, among them the following: our drives through the acres and acres of vineyards, almond, peach, pear and plum trees in bloom; seeing them plow the fields with oxen, many of which were six feet tall, sometimes one yoke to a plow and sometimes as many as six yoke; driving through the hill country of Italy where the hills are terraced and every foot of space used for something; the apparently large houses, but later we learned that the lower story was used for the barn and the upper story was for the people; seeing the cities set on the hills, many of them with the old walls still around them and so close to the edge of the cliff that it was hard to tell where the wall began and the cliff left off; and the natural and dug-out caves where some people still live, and others used to store supplies or as barns.

As you can see, we have enjoyed our stay in Italy very much. There is another side to the story, too, as there always is. We are a month too early for comfort as far as the climate is concerned. All of the houses are made of stone and consequently very cold inside. As you can imagine there is no fire in any of the hotels and so we wear more clothes in the house than we do outdoors generally. We have done very little writing because our fingers are so stiff that we can't. The only time we are really warm is in bed toward morning. We are staying at third-rate hotels and so the food has little variety; however, it is good. We do get very few vegetables; we have had peas once but otherwise the vegetable has always been spinach and when we get salad it is always lettuce. We have no desserts here except oranges and apples and so our sweet tooth always seems to attract us to the windows displaying chocolate or cookies. If we weren't so stingy we would probably buy some, but then again our money is about gone, and we will be lucky to get on the boat with all bills paid, because of our prolonged stay here that was indeed unexpected. We are foreigners in a foreign land but we have been made welcome and we have enjoyed Italy.

En Route to Africa.

What to Pray For

Week of June 15-22

The pledge which a missionary makes within his own heart as he decides to offer his life and service to the church is usually expressed somewhat as follows:

"Lord, I am eager to serve thee and my first wish is to go to the foreign field (designating the country). But, Lord, I want above all else to serve thee where thou wouldst have me serve. I want to do thy will."

And so deeper than the desire to be a foreign missionary is the desire to do God's will and serve in the place where he directs. This commitment at times leads to fields of service very close at hand; sometimes it seems slowly and quietly to shut the foreign door, at least for a time.

Brother and Sister Desmond Bittinger are now in the homeland. They have been here since the spring of 1938. They hoped to return to Africa at the end of their furlough period, but health did not permit, and until the present time the way has not opened for their return to the field. During this period they have endeared themselves to many churches throughout the brotherhood for their messages never fail to inspire and quicken a desire to help the mission cause. Very soon the Bittingers are to move from Elizabethtown, Pa., to McPherson, Kans., where they will help in the college.

Shall not our prayers attend them? Let us join with them that God's will shall always be done in their lives.

Lake Geneva Summer School of Missions

BY ANETTA C. MOW

During the week of Aug. 11-18, the twenty-second session of the Geneva Summer School of Missions is to be held at Conference Point, Williams Bay, Wis. Women and the younger women of missionary societies in local churches are invited. This school of missions is especially beneficial to program chairmen and mission leaders of all age groups. Sunday-school teachers and leaders of young people's groups will receive inspiration and help.

The mission books for the new year are studied. Both the foreign books on *China* and the home books on *Shifting Populations in America* are to be presented by missionaries and teachers who will make the books seem very real and vital.

All of the instructors come with years of experience along their several lines. It will be a great privilege to be enrolled in their classes and to meet them and associate with them.

On Sunday morning, Aug. 18, at 10:30, Leland S. Bru-

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Echoes From the Ocean Grove Conference

(Continued From Page 17)

in common with what Bro. Mohler had pointed out as the basis of an effective relation between men's work and the whole church program.

It was Bro. Earl Mitchel who then gave some helpful suggestions as to how to work with young adults. These are they who fall between youth and mature persons in the matter of number of years. They have special problems owing to this fact—problems which are complicated by the conditions of our times. One might note delayed marriages, wages insufficient to live creatively, incompleted education, lack of opportunities for broadening fellowship. The procedure suggested was to recognize that there is a young adult problem, and then try to meet the needs included in the same.

Missions in the Local Church

Would you like to know how to conduct a school of missions in your church? Well, you should have had a chance to hear what Anetta Mow had to say on that very point. It is largely a matter of someone to plan the school and furnish the inspiration to carry it through. The planning might well be done by such a representative group as the pastor's cabinet. For generating inspiration, there is nothing better than attendance at a mission institute. If you still have doubts or questions write to the mission offices at Elgin for information and suggestions.

Back to That Convenient Porch

As these lines are concluded your reporter is sitting in an armchair on that convenient porch. But it is not an armchair job that we are trying to do. So we keep pegging away at these notes. Look around with us and see what is in action on the Ocean Grove Conference grounds. Over in front of the Auditorium is the largest group. They are visiting in approved Brethren style. Here and there are other groups in earnest conversation or moving about. Glancing across the open lawn in front of our porch, in the direction of the Bureau of Information, your reporter is interested to note how signs do grow. The bureau started with a small sign across the front of the building. Now, in red letters so large that all can read, there is a second sign making sure that no one can miss the Bureau of Information. We judge this may be interpreted as a very practical application of the theme for this Conference—Brethren in Christian Service.

Believe It or Not

Within the last twenty-four hours we have noted a couple of things that more or less fall in the believe it or not class. There was the case of the banner which could not be used. In the rush of the last few days of preparation a banner was made up in which one of the vital words was spelled incorrectly. Strangely enough, no one noticed the omission of a letter until the banner was up. And then it had to come down. So banners have to be proofread if one would be sure they are okay. The other happening to which we refer runs something like this. Your reporter was walking along, perhaps fifty feet behind a brother who was hurrying to some appointment. But as this brother walked he looked to the right so intently that he ran straight into a lamp post. The bump was not so hard but that he was able to proceed under his own power, but with more caution than before.

Opening Assembly in the Auditorium

As these notes are written it is nearing seven o'clock, Thursday evening. The people are coming in and the ushers are trying to direct them to the center section. The Standing Committee and those who are to have a part in the evening service are gathering on the platform. Perhaps it should be explained that up to this point the public meetings have been classed as sectional conferences. But now we are to have the opening in the largest building on the grounds.

A word about the Auditorium may be in place. It is one of the most substantial and best kept up such buildings in which we have been privileged to hold an Annual Conference. It was built for just such crowds as Annual Meetings bring together, hence will prove admirably adapted to our needs. It is said to seat from eight to nine thousand and looks it. A part of the equipment is a magnificent pipe organ.

But our service tonight begins with congregational singing. The opening hymn is Day Is Dying in the West. As Conference is being run on Daylight Saving Time it is really only six o'clock by sun time. Hence as we sing, the long rays of the sinking sun streaming in through the western windows of the Auditorium throw their glow over the gathering audience. The second hymn is another song of praise—God of the Earth, the Sky, the Sea. If you could hear the singing tonight it would thrill your heart as only congregational singing can do. After a word of invocation by Conference Director Paul H. Bowman, the congregation was favored with special music by the East Petersburg Male Chorus. Next to congregational singing there is nothing quite so fine as that which can be done by a large chorus.

Welcome to Ocean Grove

We had felt a warmth of welcome before officially welcomed, but we were doubly assured after the address by Dr. George W. Henson, President of the Ocean Grove Association. The speaker outlined something of the traditions of the community, which are best suggested by the fact that Sunday is religiously kept. No autos are allowed on the grounds on this day, and at any time recreations are few but wholesome. Through the years the Ocean Grove community has been host to many religious groups, and to speakers of world renown.

The response was by Bro. Edgar Rothrock of California. It was a case where the Atlantic and the Pacific met together, the one extending a welcome and the other expressing appreciation. In his turn the respondent reviewed something of the traditions of the place, our own historic background, and then gave expression to our gratitude for the opportunities and fellowship offered by Ocean Grove.

Inevitable Announcements

No Conference can be run without the making of announcements, but we have never seen the necessary opening announcements better handled. Bro. Levi K. Ziegler spoke for the Committee of Arrangements, Bro. H. L. Hartsough outlined the program for Friday, Moderator Rufus Bowman mentioned matters for announcement originating with Standing Committee, and Conference Director Paul H. Bowman gathered up the remaining matters needing attention.

Worship and Memorial Service

For some years it has been customary to give recognition to ministers who have passed on during the Conference year. This recognition has finally developed into a worship and memorial service. Bro. Ross D. Murphy was in charge of the service this year. It was opened with fitting special numbers sung by the East Petersburg Male Chorus. The response by the congregation was the hymn, O Master, Let Me Walk With Thee. Bro. Foster B. Statler read the list of fifty-eight ministers who passed on during the past year. For many years the list had been prepared by Edgar M. Hoffer, but during the year now gone he, too, was numbered with those entering into rest. Bro. Ross Murphy followed with a few appropriate words and a prayer with the audience standing.

Servants of God, Well Done

The sermon of the evening was by President C. C. Ellis of Juniata College. In recognition of the occasion he chose to speak upon the subject: Servants of God, Well Done. The speaker began by pointing out that the minister is first of all a servant, a stewardship of life which he freely chooses and offers through the years without regard to material reward. And so he lives and serves through the years until the Master says, "Servant of God, well done!"

Friday, June 7

Morning Meditations at the Temple

Waking on Friday morning, we looked out our second story window to note the signs of another wonderful day. The sky overhead was clear as a bell, while from the east came the ceaseless voice of the ocean. We got up and after the usual preparations for the day made our way to the convenient front porch of the Arlington to await the time of morning meditations at the temple. As we waited we heard the birds singing in the trees of the little park to the west of Pilgrim Pathway, the street in front of the Arlington.

As these notes are jotted down four squirrels are out for what they can find and a pigeon yonder is doing the same. But it is time for those morning meditations. Let us step into the Temple. The first song is What a Friend We Have in Jesus; the second, Jesus, Keep Me Near the Cross. Bro. George L. Detweiler is leading and Sister Martha Martin is to direct our meditations.

"Prayer is the window of the soul," says the speaker, "such a window as we should use on a Conference morning." Then she pointed out the way Jesus prayed and how appropriate and necessary it is for us to do the same. There is praise to be given to the Creator of all things good, and petition for our needs and those of the suffering world. And so our meditations led to prayer. The service was concluded with the story of the praying hands, a picture familiar to many.

Laymen's Breakfast Conference

Three breakfast conferences were scheduled for the next hour. However, needing but one breakfast, your reporter decided to use his ticket to the Laymen's Breakfast Conference at the Homestead Restaurant. This restaurant stands at the north end of the board walk, with the waves breaking on the beach just to the east. In this unique setting a goodly group of men and a few wives met to eat and fellowship together and listen to a thoughtful talk on better ushering by Bro. Omer B. Maphis. Amongst other things, Bro. Maphis feels than an appreciation of the values to be obtained is the best key to better ushering. This applies to the minister, the usher and the people to be ushered. The speaker also pointed out how changes in our manner of living and church programs make the usher necessary. If you are interested in better ushering write for the little book by Bro. Charles Resser.

Sectional Conferences Again

Our stay at the laymen's breakfast turned out to be longer than we had planned. This was because the conference started a bit late. Thus the sectional conferences for Friday forenoon were already in session when we were able to break away. Hurrying by the various meeting places, we discovered that the ministerial groups were in session as planned, except that the part-time and full-time groups were meeting together. Bro. Frank Carper was in charge where the free ministers were discussing their problems. We heard Bro. Ralph Schlosser say that when he was elected to the ministry nothing was said about pay; so he had assumed he belonged to the free ministry group and had lived by that assumption. Many others have labored in the free ministry under similar conditions.

At the Temple the women were in session, apparently as planned, for everything was moving along in fine order as we passed by on our way to check up on what was going on at the young people's conference. And what else would we expect of our faithful and efficient women?

Arriving at the young people's meeting we found them concluding the first half of their session together. This first half was the receiving of the summary reports from the six discussion groups in progress since Wednesday morning. This finished, Don Royer presented a message which it was planned should remind our Washington legislators of our peace convictions.

The last half of the hour was given to Bro. L. S. Brubaker. His address was on the subject: Opportunities for Service Around the World. Now Christian service is not just working for the church in some salaried position. Christian service is more likely to be faithfulness in the task nearest at hand. There was the case of the deacon who was constantly anticipating his pastor in things to be done. The farmers raising corn or potatoes for the Lord, and housewives faithful in the home, are serving in the highest and most practical way.

But today there are calls to specific lines of service. The church needs missionaries. In the Church of the Brethren there are 500 congregations with memberships of less than a hundred. Many of these present very definite opportunities for service. Then there is relief and the opportunity to give a year of free service. If some of these things interest you, write your convictions to Bro. Brubaker of the young people's department of our church.

T. Z. Koo at the Bible Period

Come now to the Auditorium. How pleasantly cool inside and how dustless the seats! Little things like this add to the satisfactions to be gained through worship. But this morning offers one of the high privileges

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THE CHURCH AT WORK

CONCERNING RECREATION

"Play for the adult is recreation, the renewal of life; play for the child is growth, the gaining of life."

MINISTRY

The Minister Views Recreation

People are going to play. They are going to play in the way that is most convenient, most economical, and that affords them the greatest enjoyment. A negative attitude on the part of the church will not help the situation. If I disapprove of the way in which the members of my congregation play, I dare not say anything about it unless I am doing all I can to provide the right kind of opportunities for play in the right sort of environment. To preach against the only opportunities for social expression in my community without offering a wholesome substitute is to invite antagonism and open defiance.

The church has not begun to realize the educational and therapeutic values of play. Certain Christian graces can best be taught through play and certain vices commonly found in the best of us can best be dissipated in the same way. Many church troubles might have been avoided had the membership learned to play together. Likewise certain unhealthy mental attitudes that make for trouble among the brethren might be cured through a wholesome recreational fellowship.

Most of our churches have class parties, Sunday-school picnics and B. Y. P. D. socials. Unfortunately too many of these are hastily gotten up affairs with the primary concern of the planners to fill up the necessary time. We may, sometime, catch a vision of the possibilities involved. We may, in our churches, appoint a representative group, train them, and give them the task of planning and executing a recreational program for the whole church. We may define our aims and later carefully evaluate our results that future efforts might contribute more to character and kingdom building. We may, sometime, go so far as to be penny foolish but pound wise and underwrite the expense of such a program in the church budget. We may actually, sometime, realize that we can play to the honor and glory of God.—**DeWitt L. Miller.**

LEADERSHIP

Books on Recreation

Recreational directors and committees will have no difficulty in finding an abundance of materials. Books, magazines, libraries and other sources may all be culled to find the best ideas in recreation.

The following books are available from the Brethren Loan Library. In addition to the books listed here there are more than twenty-five which deal with handwork, crafts and hobbies. For the complete list of these books consult the Loan Library catalogue.

Children's Games

Book of Games for Home, School, and Playground—Forbush and Allen. $2.00, 1927.
Games—Bancroft. $3.00, 1937.
What Shall We Play?—Geister. $2.00, 1924.

Games and Parties

Cokesbury Party Book, The—Depew. $1.50, 1932.
Cokesbury Stunt Book, The—Depew. $1.50, 1934.
Family Fun—Parents' Institute. 1931.
Fun Book, The—Geister. $1.25, 1923.
Fun for the Family—Meyer, ed. $1.95, 1937.
Games for Boys and Men—National Recreation Association. 50c, 1938.
Games for Quiet Hours and Small Spaces—National Recreation Association. 50c, 1938.
Games We Like Best—Rohrbough. $1.00, 1931.
Geister Games—Geister. $1.50, 1930.
Parties—Plans and Programs—Bowers, ed. 50c, 1936.
Play Games and Other Play Activities—Wegener. $2.00, 1930.
School, Church, Home and Gymnasium Games—Draper. $1.75, 1927.
Social Games for Recreation—Mason and Mitchell. $2.50, 1936.
Stunt Night Tonight—Miller. $1.50, 1928.
Successful Stunts—Rohrbough. $1.50, 1929.
Thirteen Party Plans for Adults—Webber. $1.25, 1931.

Leadership

Church at Play, The—Richardson. $1.25, 1924.
Education Through Recreation—Jacks. $1.50, 1932.
Games and Game Leadership—Smith. $2.50, 1934.
Handy I—Rohrbough. $2.50, 1919.
Handy II—Rohrbough. $2.50, 1931.
Kits to supplement Handy—Rohrbough—
- Creative Recreation
- Folk Songs
- Games
- Outdoor Recreation
- Parties and Programs
- Stunts

Recreation and the American Way of Life—National Recreation Congress. $1.00, 1939.
Recreation in Theory and Practice—Rohrer. $1.00, 1924.
Recreational Materials and Methods—Harbin. $2.00, 1930.

The Recreational Handbook which has been prepared by our own young people to fit with Brethren ideals should be in the hands of every recreation director or committee. It is free.

Send five cents to cover postage on each book ordered from the Loan Library. All materials listed may be purchased from the General Boards, Elgin, Ill.

PEACE

Recreation for the Pacifist

There is very little need to state that the days ahead seem to indicate trouble for the pacifist. They will be testing days during which a pacifist must be as strong, relaxed and as ready as a well-trained soldier.

To develop body and mind so that they are ready for the demands of the day calls for a keen study and use of the twenty-four hours of each day. Our pacifism must become a way of life wherein our vocation, recreation (rest and sleep) and leisure all fit together to prepare us for the tasks ahead.

There are two things that seem wise to consider as we

approach the recreation of a pacifist. First, our present-day expression of pacifism takes place during our leisure time. So far our stand has not affected in any great way our vocations. The second thing is that our stand is mostly taken as opposition to war rather than a stand for a creative way of life for the individual as well as the nation.

Because of these two factors we should be careful in the use of our free time. There are two standards that suggest themselves as we try to guide our leisure time: Is it creative? Is it finding its expression outside ourselves?

In the light of the above standards the following are suggestions:

A. Personal Recreation

1. Physical

(a) Walking should be entered into as a body conditioner.

(b) Bicycling is coming back. Study the hostel plan.

(c) The vocation of a person greatly determines the need of physical recreation. "A pacifist should be in as good physical condition as a trained soldier."

2. Mental

(a) Collecting. (There is a danger here. This may become a selfish hobby and not find its expression outside ourselves.)

(1) Materials on important questions.
(2) Poetry and stories.
(3) Historical materials.
(4) Humor.
(5) Any type of material that will take a person outside himself and can be shared.

(b) Reading.

(c) Writing—

(1) Poetry.
(2) Stories.
(3) Drama.
(4) Music.

(d) Making—creating with the hands. It is important to create things that can be shared with persons who are in need.

(1) Binding books.
(2) Making toys and games.
(3) Making clothes.
(4) Etc.

B. Social Recreation

1. Meetings of like-minded groups—church school, etc.
2. Co-operation with creative community recreation.
3. Team games under competent leadership and rules.

Please remember the above are only suggestions to help pacifists use their leisure time to build their pacifism into a creative Christian way of life.—Bob Tully.

ADULTS

Recreation for Adults

Even adults need time for recreation. Leisure is essential to a complete human life. The Sabbath was instituted to provide for this need. All work and no play makes Jack a dull boy. Now we are realizing that the same applies to the parents, who are not grown but growing children.

For many adults there is too little leisure. They work from "kin see to can't see" with no provision for relaxation through which the body, mind and spirit may be revitalized and some contribution may be made to other individuals or society as a whole.

It may be well to begin with Sunday, the day the Lord has made sacred by his teaching and experience. Certainly all unnecessary work should be laid aside. Many Christian adults need help to do this when so many arguments are being advanced to make the first day like the other six. Rest, relaxation, worship, visiting, fellowship and group thinking about the great issues of life, are all elements of a Sunday program of recreation.

During the week some time may well be reserved zealously for relaxation, reading, play with the family or other adults. Play is known to be a good preventive of shattered nerves. Fifteen minutes of sleep or complete relaxation in the middle of the day have proved to be better than medicine for those who religiously practice the plan.

Adults may easily enjoy games that are not too strenuous. If these are not supplied by the home or community, certainly the church program may well provide for them. Adults who have learned to play together as a rule have no difficulty in working together. A task usually classified as work can often be approached as a game where there are no workmen but all are players. The results are worth the effort.—D. D. Funderburg.

YOUNG PEOPLE

Youth and Recreation

These are heydays for the pessimist. He can paint his pictures as dark as he likes and still not use all the material at hand. To cry out against present-day conditions as they are and to do nothing to make them better is certainly not enough. In fact, to do only this is to join that group who will find much joy in "My, isn't it terrible?" and who seldom are found "in the midst" working constructively. Too long has the church kept hands off certain areas of life, telling itself and others that these are not our concerns. Then later the question is asked, "Why do our young people do such things?"

The answer many times can be found in the inactivity of our church leaders to provide wholesome, inviting and entertaining recreation. Investigation by a daily vacation Bible school teacher brought to light many reasons entirely unknown before why Dick behaved as he did in Bible school. If we could be fully aware of the many very difficult problems facing our youth we would be more vitally interested in providing a constructive and directed program of recreation.

There are two to four millions of American youth permanently out of school and without work. What are they to do? Is it any wonder that easy-money jobs attract them and that as a result our jails are filled with young people aged seventeen to twenty-two? Many churches now have sufficient ground to start some playground work for their young people. Some churches rent space for this purpose and consider it money very well spent. Equipment need not be expensive. If the materials are supplied by the church much of it can be made by the young people themselves. Even this will be a very important factor in the recreational program for the group.

Summer months are directly ahead of us. They offer splendid opportunities for church recreational programs. Suggestive materials prepared by our Recreational Fellowship are available. Valuable books on this subject

are for sale and have been placed in the Brethren Loan Library. A post card expressing your wants will bring this material to you. Give your youth a chance. "Life goes the way that youth finally takes."

Camp Songbooks

Songs and choruses which have been used in camps are being used more and more in our young people's groups. They have been found valuable in regular meetings and in socials. They have been a great help in socializing groups and in setting an atmosphere of friendliness and of worship. There have been many calls for a book containing these songs.

Bob and Ruth Tully, both of whom are well known in the field of recreation, have spent a great deal of time in compiling just such a songbook as we need. The words and melodies of about fifty songs appear in this booklet, under the title, Use Me. There are blank spaces for you to write in your own favorite songs. This book will prove most helpful to those responsible for the music in your B. Y. P. D.

Use Me may be secured from the Board of Christian Education, 22 S. State St., Elgin, Ill., for twenty cents.

CHILDREN

Building Co-operation Through Play

Being able to co-operate with others in adulthood is one of the most valuable traits an individual can have. Statistics both on being able to hold a job and on being able to live happily in a home with others indicate that co-operation is a first requisite.

And children, the adults of tomorrow, have all of childhood's golden hours of play to learn how. Let no one say that time spent in play is time wasted. To learn, through days and years of friendly fun, what may be one's bread and butter later on, is cheap learning.

What is there to learn?

1. That rules—any kind of rules—are important. You cannot win without them.
2. That honesty, and not cheating, pays, and that you cannot stay in the game if you are unfair to others.
3. That nobody can be "it" all the time.
4. That anybody, to be "it" even part of the time, must be a good co-operator and follower the rest of the time.
5. That not every game can be won and that everybody loves a good loser.
6. That if you want people to play what you want to play, you must be willing most of the time to play what they want to play.
7. That "bullying" isn't really as much fun as helping the other person along.
8. That quitting in the middle of the game isn't good sportsmanship.
9. That good winners do not gloat over the defeated.
10. That cheering the loser is more sporting than cheering the winner.

And here are a few other truisms:

Children who play only with their parents, other adults or older children will not learn to co-operate with those on their own level.

Children who play only with children younger than themselves will tend to learn only to lead and not to follow.

Children who play only games that can be played alone will tend to be "lone players" in life.

Play, as a royal and loved road to learning co-operation for adult life, is a legitimate part of the program of the church for children. The long morning sessions particularly of the vaction school permit play on the church grounds, under the guidance of the teacher. We learn to do by doing, and there can be no more important part of the curriculum.

ADULT DISCUSSION OUTLINE

Character Studies

Inconsistency (see Balaam)

Scripture: James 2: 1-13

Sunday, June 30

I. The Story of Balaam

Review the story, being careful to note the following:

1. Balaam, a heathen soothsayer, is asked by the king of Midian to curse Israel, his formidable enemy (Num. 22: 1-6).
2. Balaam seeks guidance from Israel's God, whom he claims to obey (Num. 22: 7-14).
3. Balaam's temptation to follow Israel's God at the expense of honor and material wealth becomes acute (Num. 22: 15-20).

Balaam makes a bold statement of loyalty but fails to realize that God does not change his will to satisfy ungodly desires.

4. The way of the transgressor is hard (Num. 22: 21-35).

God allows a man to do what he wants to do but uses various means to guide him into right paths.

5. God uses a faltering son to bring blessing to his people (Num. 23, 24). Note the inspired words from Balaam's lips (Num. 23: 10; 24: 17).
6. Balaam gives wrong counsel and Israel suffers (Num. 31: 16; also Chapter 25).

Balaam is often inconsistent but apparently he is reaching toward God.

II. The Problem of Inconsistency Today

Does God's law of love change when two nations declare war and pressure is brought to hate and kill?

Is it consistent (1) to send men and money to serve the African Negro, but mistreat the Negro family in our midst?

(2) To pray, "Forgive us our debts as we forgive those that are indebted to us," and then harbor a grudge?

(3) To claim to be a pacifist and quarrel with one's family and neighbors?

(4) To belong to the church and be inactive?

(5) To pray, "Give us this day our daily bread," and be indifferent toward the unemployed?

Lake Geneva Summer School of Missions

(Continued From Page 19)

baker is to speak on the subject, *China Today and Tomorrow*. The evening address at 7:45 will be given by Miss Emma Brodbeck, a missionary from far West China. Both of these speakers are known to give excellent messages and they will justify the expectation of those who come for the Sunday services.

If it is not possible for you to go the whole week, you will find that one or two days will prove a blessing.

Elgin, Ill.

Echoes From the Ocean Grove Conference

(Continued From Page 21)

of the Ocean Grove Conference. T. Z. Koo is to speak at the Bible Hour, and after him four of our own good men on divisions under the general theme, Brethren in Christian Service. The congregation apparently sensed this and sang heartily the hymn, God of the Earth, the Sky, the Sea.

But now it is time for T. Z. Koo to speak. He is introduced by Bro. Foster B. Statler. His choice of scripture texts raises a question and gives assurance. First of all, he raised the question of the prophet: "Have we not all one Father?" What are the implications of this in a world like our own? Put with this the assurance: "Be still, and know that I am God." Proceeding to a consideration of the basic relations between God and man, one may note four points: (1) our world is not one of chance but a created universe, (2) God is the Ruler, the Lord of this universe, (3) when our lives are ordered contrary to the law of God, it is we and not his laws which are broken, (4) the Christian way of knowing God is through the intimate revelation of the Creator through his Son, the Christ. A faith based on these elements is sure; war and evil cannot overwhelm it. T. Z. Koo is grateful to those who have brought to his land a religion which makes such an abiding faith possible.

Brethren in Christian Service

Four speakers sought to present as many aspects of Christian service in the field of money management. Bro. Bernard King was the first of the four. He called attention to the fact that the Church of the Brethren has always been a Bible centered church. Therefore the special point of beginning this series of discussions with the Bible basis of stewardship. Points emphasized by the speaker were that God is the owner of all, man has at least potential kinship with him and the opportunity to become a coworker, and the gospel transforms life, making these potentialities the realities of life if we so desire.

The second speaker was Bro. Walter M. Kahle and his subject that of Christian Money Management. Bro. Kahle began by pointing out the force of economic conditions as conditioning our lives and national policy. Hence the point of discussing money management. The way out is not the way of war as suggested by the money powers, but Christian money management. Now Christian money management is essentially that of handling all economic resources in a Christian way. Bro. Kahle has been explaining his plan for money management throughout our churches to the great help of many. If you need help in this field it is very likely Bro. Kahle can help you.

Stewardship and the Church was the theme of what Bro. Galen T. Lehman had to say. The first prerequisite to stewardship in a church is spirituality, for where one's treasure is there is the heart also. A second requirement for a stewardship church is that there be training and teaching in this field. Amongst the interesting things offered by the speaker was the experience that it is easier to raise an increased budget than one that is reduced! The third requirement for a stewardship church is system. No plan or system is good enough so long as we can get better results for the Lord by some other plan or system. Such a plan, Bro. Lehman has found, is financing a church through the Sunday school.

If stewardship is good for the rank and file of the church, it is good for the minister also. That is why it was proper for Bro. DeWitt Miller to say something about the minister's personal stewardship. The minister must be a living example of his teaching, and particularly is this true of a minister's use of his time and money. Time should be carefully budgeted and efficiently used. If a minister should be a steward of his time, how much more a steward of his money! He should have a carefully planned budget. Ministers should live within their income. They should pay all bills promptly. As to borrowing money, if necessary it should be on a strictly business basis. As to discounts, a minister should be interested in maintaining a code of business ethics which elevates his profession.

More of T. Z. Koo

So eager were the people for every possible contact with this great Christian statesman that a noon luncheon was arranged at which a goodly number were privileged to meet him more intimately. It was a surprise to many to discover that he was an artist in the field of music as well as a profound thinker and able speaker. The waves splashed up a little against the underpinnings of the seaside tearoom but they added no confusion, a note of deep resounding harmony, rather, to the charmingly simple old Chinese melodies which Dr. Koo rendered on his homemade bamboo flute.

The main thought of his talk was that the best in ideas and principles of human action are not in control of world life today. Our task is to put them there. When we get this done we shall enrich human living everywhere because it will be rightly related to God, to the material world and to one's fellow men. How we constantly cheat ourselves was well and humorously illustrated by his story of the little girl whose craving for things she could not afford and did not need almost destroyed her capacity for the highest satisfactions.

But it was his afternoon address that gripped us most. He went into Japan's attempted conquest of China at considerable length, dwelling especially on its implications for Christianity. He made a strong plea for maintaining Christian integrity in our attitudes to both China and Japan. We must not carry our ideas of justice and love in two compartments of the mind, one for China and one for Japan. We must desire both for both. But justice is not enough. The final determinant must be love.

After concluding his address Dr. Koo left for a plane connection to St. Louis where he was to speak next day, thence on to the Pacific Coast and back to China.

CORRESPONDENCE

Gleanings From the Juniata Territory Ministers' and Women's Work Conference

The ministers' fellowship and women's workers of Juniata College territory met at the college May 6, 7.

This annual event proved another occasion of joy and fellowship for the large number who were in attendance this year. The theme of the conference was The Peculiar Genius of the Church of the Brethren.

The speakers scheduled were Eld. Rufus Bucher of Quarryville, Pa., and President Otho Winger of Manchester College, North Manchester, Ind. The announce-

ment was received with regret that President Winger would be unable to attend because of sickness.

Bro. Leland S. Brubaker, director of young people's work, of Elgin, Ill., substituted on the program for Bro. Winger, but not using his subjects.

The president of the conference, Bro. H. S. Replogle of Oaks, Pa., acted as chairman of the opening session. The Possibilities of the Church of Today, by Bro. Brubaker, was the opening address of the conference. Bro. Brubaker, who recently returned from Europe and the Orient, brought fresh glimpses of those lands so much in the public eye today.

He and others visited Schwarzenau, and at Mack's home they meditated on that time when those seekers decided to follow the Lord more closely and were baptized. Fired with a zeal for freedom to worship God, they came westward and founded a church in the new world, which at the present time numbers 173,000 members. In Pennsylvania there are 40,000 members. Of these, 10,000 are young people. Great possibilities are inherent in these believers, and launching out into a needy world with a gospel of regenerating power is the great task of the church of today.

At the close of each presentation of a subject, a general discussion followed. A lively interest was manifested, and many took part in the discussions.

Bro. M. J. Brougher presided at the evening session. Eld. Rufus Bucher spoke on Evangelism.

The prime business of the church is evangelism, and the Spirit works at all times, regardless of special seasons of the year. Methods used must meet the needs of the people. Jesus dealt with the individual. Paul preached from house to house. He preached the gospel that Jesus died and rose again. This is the message needed in the church today.

Philip was cited as a Bible evangelist whom present day evangelists should follow: his home life was good —as exemplified by the four daughters who prophesied; he was obedient to the call; he had a passion for souls— he ran; he knew and preached the Scriptures; he baptized the converts.

At the close of the evening session the Brethren students of the college entertained the guests in the social room of the church. This was a pleasant occasion for acquaintanceship and sociability.

The opening service on Tuesday morning, designated as The Quiet Hour, was led by Bro. L. H. Brumbaugh of Johnstown, Pa. He said a new order of nobility was instituted by Jesus in the upper room. Jesus gave a new idea of greatness. The Jewish idea was that greatness consists in the abundance of the things one possesses. Jesus wanted to show that true greatness rests on lowliness. The act of feetwashing, in which Jesus engaged, embodied a principle. We are to live in humble helpfulness to one another every day in the year.

Next on the program was a forum on The Church of the Brethren Tomorrow.

Bro. A. R. Coffman of Martinsburg was the first speaker. He spoke of rereading Alexander Mack's conversation with his son. Mack was not a legalist but a believer in the simple life, or the simple interpretation of the gospel as the platform of our church, and the New Testament as our creed. Mack did not take the position of founding a new church, but believed that the Church of the Brethren existed from the beginning.

The speaker believes the Lord works by crises and gradual development. "Let us join our strength with all the powers of God; and, in the Church of the Brethren, work with consistency and not compromise."

Bro. B. F. Waltz of Germantown, Pa., followed. He said there are two ways of judging the future, according to the record of the past, and according to the Word of God.

We must contend earnestly for the faith. We are not contending alone. The battle is the Lord's.

The future of our church depends upon what the preachers preach, upon what our mothers are praying, and upon what our youth are dreaming. Depend upon God's leading for a greater Church of the Brethren.

Bro. J. A. Robinson of Johnstown, Pa., was the last speaker on the forum. "We are facing the world of tomorrow. No one is able to say what tomorrow will be."

The church should be distinctly Christian, preserving and propagating the faith. Its members should keep themselves unspotted from the world, acting as salt and light, and transmitting Christianity to the world.

So build the church of tomorrow "not by might, nor by power, but by my Spirit, saith the Lord."

At the chapel service Bro. Brubaker spoke to the students and conference visitors on Live Today. "Forget yesterday, hope for tomorrow, and live for today. I covet for you three things: a sense of the reality of religion, speaking convincingly of that experience, and working out that experience."

At the close of the chapel period Bro. Brubaker addressed the conference on conditions in Japan and China. He spent fourteen days in Japan and had the privilege of speaking with officials in high positions. In all these contacts he was received cordially and courteously. He presented our plan for neutral relief and told of our work in Spain. He received a new view of conditions in regard to war. Shanghai he found was teeming with people. In one section he found some 18,000 refugees from everywhere. Hunger and want prevail. A pass was secured to visit our China missionaries. The tenseness of the situation is telling on the missionaries. In Ping Ting, 10,000 must have relief before the harvest comes. Hundreds have found a haven of rest in the mission.

The need for relief is very great. Starvation is imminent for thousands if relief does not come.

Dr. C. C. Ellis spoke on the theme of the conference, The Peculiar Genius of Our Church. He pointed out the attitude of the world today to things spiritual. He cited the findings or the conclusions of the world conference at Jerusalem in 1928, which point out that secularism and materialism have prevailed. The Madras Conference indicates that secularism had given way to paganism. It is a pagan world that worships the wrong thing, putting something else in the place of the true and living God. "We face a pagan world today." A changing world is not better because it is a changing world. Material progress does not indicate improvement in morals. The regenerating power of Jesus Christ is the need of humanity.

Gerhard Friedrich, a German refugee, who is working in the Juniata College library, gleaned facts from the Cassel library, which he incorporated in a message, German Origins of the Brethren. This message showed thought and research. He said

the foundations of the Church of the Brethren were selected as the result of the pious wave in Europe. The speaker defined pietism as a milder form of what we call practical Christianity.

Pietism and mysticism, as united in the Church of the Brethren, are one of the most wonderful alliances ever formed. The church is in danger of losing these peculiarities. There is a great need for a great many more Macks and Sowers.

Bro. Bucher gave the closing address of the conference on the Peculiar Genius of the Church of the Brethren. The speaker said that at a Sunday-school conference where he gave an address to a Presbyterian group they asked: "What do you believe?" He said, "We believe in the simple life." The simple life is the spiritual life. The prayer life and family worship in the old time were emphasized in church membership.

He said our church was a protesting church, protesting against tobacco and liquor and other evils. "Hold on to fellowship, and with that goes hospitality." "We differ in ideas, but we are Brethren."

In the business session the following officers were elected: president, Bro. A. R. Coffman, Martinsburg, Pa.; vice-president, Bro. E. M. Detwiler, Everett, Pa.; secretary, Bro. C. O. Beery, Clearville, Pa., continued.

A rising vote was taken in appreciation to Juniata College for entertainment and splendid fellowship. Dr. Ellis expressed pleasure in entertaining those conferences and in the pleasant fellowship enjoyed therefrom. He also thanked the ministers for their help on Education Day, and asked a remembrance of the college in prayer. He spoke a word in regard to the late Bro. M. J. Swigart whose custom was, in rising in the morning, to let his eyes rest on the college and breathe a prayer in her behalf.

Clearville, Pa. C. O. Beery, Secretary.

Passing of Sister Malissa Hylton

Early in the morning of April 9 Malissa Weeks Hylton, wife of John B. Hylton, of Floyd, Va., passed away suddenly. She was the youngest child of the late James and Sister Jathinia Weeks, and was born April 18, 1901, in Floyd County. She was baptized Dec. 20, 1916, by Bro. A. N. Hylton, and was married by the same minister on June 15, 1919. She was the devoted mother of seven children, all surviving. They are Frederick, Curtis, Ralph, G. W., Elizabeth, Ellen and Shirly Anne, who was only a few hours old at the death of her mother. She is also survived by her mother, two sisters and two brothers.



The death of Sister Hylton was a shock to the town and country. She was well known and was held in high esteem as an outstanding Christian woman. She had taught the young people as well as other classes in the Sunday school from time to time. The pallbearers were her nephews and young men of her Sunday-school class of 1939. The young ladies of this same class and her nieces were flower girls.

She was loyal in her support, both in service and money, to the church. Her automobile was never too crowded to assist in getting other people to and from church services. She filled the office of a deacon's wife with unwavering sacrifice, doing willingly any task in a modest way. She was cheerfully planning to move to their new modern home, which is nearing completion. Sister Hylton was a daughter-in-law of our Messenger agent and helped in securing the 75% Messenger club for the Laurel Branch church.

Funeral services were conducted by Elders A. N. Hylton and S. P. Reed, assisted by her pastor, Eld. L. D. Bowman, in the Laurel Branch church. Interment was in the church burial ground. A very large crowd attended her funeral and the many beautiful floral tributes were strong testimony of the respect in which she was held.

Floyd, Va. Fannie M. Jones.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Cuplin-Firestone.—At the home of the bride's parents, by the undersigned, Frank Cuplin of Crowley and Ruth Firestone of Iowa, La., March 27, 1940.—J. B. Firestone, Iowa, La.

Hartman-Claybaugh.—By the undersigned, at his residence, near Mastersonville, Bro. Lawrence Hartman of Manheim, Pa., and Mae Virginia Claybaugh of Juniata County, Pa., on May 22.—Herbert O. Wolgemuth, Manheim, Pa.

Teeter-Keim.—By the undersigned, in the Church of the Brethren, Nampa, Idaho, Raymond D. Teeter of Meridian, Idaho, and Louise Keim of Nampa, Idaho, May 23, 1940.—M. S. Frantz, Nampa, Idaho.

Teeter-Mills.—By the undersigned in the Church of the Brethren, Nampa, Idaho, Robert H. Teeter and Helen Mills, both of Meridian, Idaho, May 22, 1940.—M. S. Frantz, Nampa, Idaho.

FALLEN ASLEEP

Ayres, Bro. Bert W., son of Warren and Frances Ayers, was born in Pepin County, Wis., June 20, 1880. He received his education in the community of his birth. He attended school in the winter and assisted his father on the farm during the summer months. At the age of twenty-two years he began farming for himself. On June 30, 1908, he was married to Eliza Farner. They enjoyed the farm home together for thirty years, sharing the joy with two adopted children. At an early age he was baptized and became a member of the Church of the Brethren, manifesting a true faith and hope to the end. He suffered much during the last few years but never complained. He passed away May 8. He leaves his wife, two children, four brothers, one sister and many other relatives and friends. His parents, one brother and two sisters preceded him in death. Funeral services were held in the Methodist church at Colfax, Wis., by Bro. Howard Peden, pastor of the Chippewa Valley church. Burial was in the Colfax cemetery.—Frank Peden, Rock Falls, Wis.

Bard, Henry D., son of the late Thomas and Susan Dissler Bard, was born on Aug. 14, 1883, and died on April 13, 1940, at the Lebanon Sanitorium after a very brief illness. He was a member of the Church of the Brethren for thirty-one years, and during that time he served it faithfully. For the past ten years he was a trustee of the Richland church. He was preceded in death by one son. He is survived by his wife, Ada, one daughter, one granddaughter, one sister and two brothers. Funeral services were conducted in the Richland Church of the Brethren by Elders Michael Kurtz and Iram Lentz. Interment was in the Heidelberg cemetery.—Eva A. Bollinger, Richland, Pa.

Barnes, Bro. Charles, son of Brother and Sister Lloyd Barnes of Lincoln, Nebr., was born in Canada in 1920, and died Jan. 20, 1940, in the Lincoln hospital. In 1930 he and his parents united with the Church of the Brethren in Portland, Ore., where they lived for a number of years. He leaves, besides his parents, two sisters, one brother and many friends. Funeral services were held in Lincoln, Nebr., by the writer. Burial was in Brady, Nebr.—J. Edwin Jarboe, Lincoln, Nebr.

Bates, Sister Sadie Bowman, passed away at her home in Goshen, Ind., on May 9, 1940, at the age of 67 years. She was a daughter of Brother and Sister Michael Bowman, and was born in West Virginia. She was a member of the Church of the Brethren. Surviving are her husband, Bro. George W. Bates, six sons, seven daughters, forty-one grandchildren, three great-grandchildren, two sisters and two brothers. One son preceded her in death. Funeral services in the Rock Run church were conducted by the writer. Interment was in the church cemetery.—J. S. Zigler, Goshen, Ind.

Bowers, Bro. Frank, son of Eld. David Bowers, was born June 3, 1857, in Stark County, Ohio. He lived most of his life in and near Sabetha, Kans. On July 4, 1886, he was married to Emma J. Snyder. For the last thirteen years they had lived in Lincoln. He passed away March 17, 1940. Besides his wife he leaves two daughters, one son, one brother, five sisters and five grandchildren. Funeral services were conducted by the undersigned in the Lincoln Church of the Brethren, of which Bro. Bowers was a member. Burial was in the Lincoln Memorial cemetery.—J. Edwin Jarboe, Lincoln, Nebr.

Gnagy, Mrs. Minnie V., daughter of Mr. and Mrs. Daniel Hawbaker, was born in Franklin County, Pa., Oct. 9, 1872, and died at her home in Waterloo on May 23, 1940. She was married to Harvey Gnagy, a minister and elder in the Church of the Breth-

ren, on Aug. 23, 1893. He preceded her in death four and a half years ago. To this home were born six children, all surviving. Twelve grandchildren, one great-grandchild and four sisters also survive. Sister Gnagy had gained a knowledge of the Bible by studiously reading the Book. She spent much time in reading and in meditation. She was considered an excellent teacher of the Bible. She taught the Bible class for many years. Having become a Christian early in life she remained strong in the faith. Funeral services were conducted in the South Waterloo church by the undersigned, assisted by Bro. W. O. Tannreuther. Interment was in the Orange cemetery.—W. H. Yoder, Waterloo, Iowa.

Guthrie, Stanley Alvin, was born Nov. 13, 1893, and died April 30, 1940, of apoplexy. He is survived by his wife, Wilma Thomas Guthrie, three sons, his father, his stepmother, seven brothers and three sisters. He united with the Church of the Brethren in 1918, and held to that faith to his death. He served in the World War. His comrades were present at the funeral and draped his casket with the American flag. They also had the regular military rites at the grave. Funeral services were conducted by the writer in the Markleysburg church, assisted by Rev. Petite of the Church of God. Interment was in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

Hough, Harry C., was born May 12, 1884, and died April 30, 1940. He is survived by his wife, Jessie Myer Hough, one son, one daughter, his father, James I. Hough, of Scottdale, Pa., two brothers, his stepmother, three stepsisters and one stepbrother. Funeral services were conducted by the writer in the home, assisted by Rev. Petite of the Church of God. Interment was in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

Kaylor, Thomas Melchor, son of Cyrus B. and Catherine Conrad Kaylor, was born in 1858 and passed from this life April 29, 1940. He was born and reared near Beaver Creek, Md., and lived for a number of years at St. James College. In 1912 he moved to Hagerstown where he lived until his death. Brother and Sister Kaylor celebrated their sixtieth wedding anniversary on Dec. 31, 1939. Sister Kaylor died six weeks later. Bro. Kaylor was a lifelong member of the Church of the Brethren and was a regular attendant at the services. He served as sexton for the Hagerstown church for a time and was active in many ways. Death came suddenly early Monday morning after he had attended both services of worship on Sunday. He leaves two daughters, one son, six grandchildren and three great-grandchildren. Funeral services were held in the Hagerstown Church of the Brethren, with the pastor, the writer, in charge. Interment was made in the Rest Haven cemetery.—Paul M. Robinson, Hagerstown, Md.

Mainhart, Mrs. Jennie E., wife of John H. Mainhart, died Feb. 11, 1940, in her sixty-fourth year. She was the daughter of Elder and Sister E. A. Brunner. She is survived by two daughters, two sons, eleven grandchildren and three sisters. Sister Mainhart was a worker and a regular attendant at the Liberty Heights church until robbed of her physical sight several years ago. Her influence will be greatly missed in the home and in the community. Funeral services were held at the home of her daughter, Mrs. John G. Ford. Interment was in the Mt. Olivet cemetery, Frederick, Md.—Louise Wilcoxon, Baltimore, Md.

Reitz, Ada May, daughter of Abraham and Lucinda Barkley Peck, was born Feb. 9, 1871, and died March 22, 1940. She was married to Bro. George Reitz, Jan. 17, 1895. Two sons and one daughter were born to this union. Sister Reitz united with the Church of the Brethren in 1893, and was a devoted and loyal member throughout her life. She had a keen interest in foreign missions and was also a loyal supporter of the church in general. She is survived by her children and her husband. Funeral services were held in the Rayman Church of the Brethren by her pastor, Bro. H. Q. Rhodes. Interment was in the adjoining cemetery.—Susan M. Knepper, Berlin, Pa.

Saylor, Frances Elizabeth Barmoy, was born Dec. 10, 1884, near Meyersdale, Pa., and died at her home in Stony Creek Township, Feb. 27, 1940. Surviving are her husband, Bro. Norman Saylor, three sons, four daughters, eight grandchildren, three brothers and four sisters. Three daughters preceded her in death. At an early age she united with the Church of the Brethren, and lived faithful to the end. Funeral services were conducted in the Pike church at Brotherton by her pastor, Bro. H. Q. Rhodes. Interment was in the Union cemetery at Meyersdale, Pa.—Susan M. Knepper, Berlin, Pa.

Schuler, George A., only son of A. E. and Mary Schuler, was born March 18, 1901, in Franklin County, Iowa, and died in the Hampton hospital, May 11, 1940. At twelve years of age Bro. Schuler united with the Church of the Brethren, and lived a quiet and unassuming Christian life. He leaves his wife, Mona, four children, one sister and his aged parents. Two children died in infancy. Funeral services were held by his pastor, the undersigned, in the Union Ridge church. Interment was in the Harlan cemetery.—W. W. Blough, Hampton, Iowa.

Smitley, Wm. H., son of Michael and Anna Smitley, was born March 7, 1884, and died March 19, 1940. He was a member of the Church of the Brethren for many years. He is survived by his wife, Mary Hall Smitley, nine children, one half brother and twenty-three grandchildren. Four children preceded him in death. Funeral services were conducted by the writer, his pastor, in the Union Chapel house, Markleysburg congregation.—B. B. Ludwick, Markleysburg, Pa.

Walker, Catherine Miller, was born April 8, 1894, in Stony Creek Township, and passed away in the hospital in Cumberland, Md., Oct. 15, 1939. She was married to Bro. Allen Walker, who survives. One son preceded her in death. Funeral services were conducted in the home by her pastor, Bro. H. Q. Rhodes. Interment was in the Shanksville cemetery.—Susan M. Knepper, Berlin, Pa.

Walker, Elizabeth, daughter of Mr. and Mrs. Goodleaf Klopper, was born in Clayton, Ohio, Aug. 7, 1864, and died at her home near Piqua, Ohio, April 27, 1940. She was married to John W. Walker on Nov. 3, 1885. To this union six children were born. Almost fifty years ago she united with the Church of the Brethren at Pleasant Hill, Ohio. Her chief concern was her home, the church and her friends. She is survived by her husband, three sons, three daughters, twenty-one grandchildren, six great-grandchildren, one brother and one sister. Her sudden departure brings to an end many years of suffering and affliction and takes from the home circle a devoted mother, from the church a loyal member, and from the community a faithful friend. Funeral services were held in the Piqua church by Eld. C. L. Flory and the writer.—J. H. Eidemiller, New Carlisle, Ohio.

Wray, Charles Thomas, son of Maridith and Susan Beckner Wray, was born in Franklin County, Va., April 2, 1860, and passed away at his home in Douglas County, Kans., May 8, 1940. He was married to Currinda E. Gearhart on Jan. 1, 1895. To this union were born three children. An infant son and a daughter passed away several years ago. His wife preceded him in death on Nov. 27, 1938. He united with the Church of the Brethren thirty-one years ago. Bro. Wray had been in failing health for some time, and was seriously ill for six weeks. He called for the anointing service, which was administered on April 19. He lived on the farm for over forty-four years. He is survived by one daughter, eight grandchildren, four great-grandchildren, one sister and two brothers. Funeral services were held at the Appanoose church, conducted by Bro. W. A. Kinzie of Navarre, Kans., assisted by the writer. Interment was in the Appanoose cemetery.—J. M. Ward, Pomona, Kans.

CHURCH NEWS

Arkansas

Springdale.—We met in council in the home of Brother and Sister Leander Smith, May 11, with nine present. Bro. J. J. Johns was appointed treasurer for the remainder of the year. Our love feast will be held on June 1 in Brother and Sister Smith's home. The young people's rally of the district will be held in the Silent Grove community church in June. A special Mother's Day program was rendered preceding the sermon by Bro. Smith. He preaches for us on the first and third Sundays. —Lula Brubaker, Rogers, Ark., May 25.

Indiana

Anderson.—We have had a full spring program. Our pre-Easter meetings lasted two weeks. Our love feast on May 4 was a very spiritual meeting and well attended. Mother and daughter week was observed with something special each evening. A banquet was held on Friday evening, with 175 mothers and daughters attending. Marie Boicourt is president, with Analee Hoover as vice-president. In the absence of our pastor Bro. Russel L. Showalter had charge of the service on April 7. The Manchester College chapel choir was with us on April 14. In the evening the women's missionary society gave a program. On the evening of May 5 the young people gave a temperance play, The Whirlwind. Our council was held on May 21. Two letters were granted. Several of our people plan to attend Annual Conference. Pastor A. P. Musselman will be our delegate, with Leslie Wiley as alternate. Delegates to district meeting are Letha Burnett and D. W. Bowman. We look forward to a summer of well-planned activities. The Children's Day program will be held June 9. We will participate in a three weeks' union vacation Bible school, beginning June 10. We hope to have a good representation at Camp Mack, also at the Institute of International Relations at North Manchester. Since our last report five have been baptized and one has been received by letter.—Mrs. A. P. Musselman, Anderson, Ind., May 22.

Antioch.—On April 29 Brother and Sister B. M. Rollins began a two weeks' revival meeting. Sister Rollins was in charge of the music and story hour. Pictures were also shown. We wish to express our appreciation to our sister churches for delegations with special music. There were twenty different ministers and eight delegations from other churches. Our meeting closed with a basket dinner on Sunday. After the evening services a baptismal service was held, bringing two into the church. Our love feast will be held on May 25, at 7:30 P. M.—Mrs. Maude McKinley, Muncie, Ind., May 21.

Huntington.—The regular members' meeting was held on April 17. After a potluck supper a picture was sponsored by the men's brotherhood. The regular business meeting was then held. Reports were given by the different church organizations. Mrs. Cora Emley will be the delegate to Annual Conference at Ocean Grove. From Easter to Pentecost special stress was placed on the Springtime Adventure. The fall meetings will be conducted by Bro. E. H. Gilbert.—Mary M. Boyd, Huntington, Ind., May 27.

Pittsburg.—We met in council on March 1, and decided to retain Bro. Ellis Wagoner as elder. We enjoyed pre-Easter services, with Bro. Ira T. Hiatt in charge. Our love feast was held on March 23. Sisters Ruth and Grace Brubaker and Eva Graybill, who are attending Bethany Biblical Seminary, were with us on April 14. They had charge of the service. Our Sunday school is progressing nicely, with Bro. Earl Eis as superintendent. We have received three by letter. On May 19 several of our members held services at the Mexico Welfare Home. We have prayer services every Wednesday evening, with Bro. John Laprod as leader.—Mrs. Floyd Schrader, Delphi, Ind., May 28.

Sampson Hill.—Services were held in the Sampson Hill church on Saturday evening, Sunday morning and Sunday evening, May 18 and 19, with Eld. J. Andrew Miller of Muncie in charge. The services were well attended on Sunday evening, but bad weather decreased our Saturday evening and Sunday morning attendance. Our Sunday evening offering amounted to $3.52. There is a special meeting held every Sunday night and our attendance is gaining rapidly. Much interest is being shown in the church. One of our members, Bro. John Greenhalgh, is very ill at this writing. A Mother's Day program was given on May 12. A song was sung in memory of Bro. Moses Smeltzer, one of our deceased pastors. A nice scarf was given to the church recently.—Gertrude Tranter, Shoals, Ind., May 25.

Iowa

Indian Creek.—Since our last report we have been holding our evening services in the little church building in Maxwell. The pastor began revival services here on March 3 and continued for two weeks. We have had a very good attendance. We entertained the regional men's meeting in February. Since that time we have organized, with Bro. Orville Rouzer as president. We do not have a large group but we are hoping to do much good. Bro. Harl Russell was with us on March 10 and gave a splendid address in the interest of peace. We were well pleased with the attendance this winter, but since we have been holding our evening meetings in town our attendance has been much better. We will entertain the regional B. Y. P. D. June 15, 16. The baccalaureate services were held in the Presbyterian church and the pastor delivered the address. We will hold our love feast on June 1 in the country church house. The morning services are also held in the country house. At the last council it was voted unanimously to retain the pastor indefinitely. The churches of Maxwell are holding a vacation Bible school, with the Church of the Brethren co-operating.—Mrs. R. W. Quakenbush, Maxwell, Iowa, May 23.

Monroe County.—Some time ago we had the pleasure of having with us Brethren Homer Caskey of South English, Iowa, and Chas. Albin of Ottumwa, Iowa. Their talks were very much appreciated. As our church was under construction these services were held in the Christian church. We want to thank delegations from Osceola, South English and Libertyville who so willingly assisted us with labor and financial support. We held Sunday school in the home of our pastor until inclement weather set in. On April 28 we had the first service in the rebuilt church. Bro. E. D. Rodabaugh brought the message. We expect to hold our dedication service the latter part of June. May 2 we met in council to discuss plans for the coming of Miss Pearl Severn of Council Bluffs, Iowa, as our summer pastor. She plans to be here by June 9.—Mrs. W. E. Reeves, Albia, Iowa, May 27.

Kansas

Burr Oak.—We held our love feast on May 19, with Pastor S. E. Thompson officiating. We had a good attendance, with two visitors from a neighboring church. We missed some of our members who were not with us because of illness in their homes. Bro. Noah Renner and Bro. Bell, aged members, are seriously ill, and several others are not well. Since the coming of spring the attendance at Sunday school and church has increased. Bro. S. E. Thompson had a part in the baccalaureate and commencement services this year. The Memorial Day service will be held in the Christian church. Bro. Thompson and a few of our members attended love feasts at the Belleville, Lovewell and Portis churches. Our ladies' aid is still quilting and meets each week on Tuesday and Friday afternoons. We are looking forward to our series of meetings to be conducted in August by Brother and Sister B. M. Rollins.—Mrs. S. E. Thompson, Burr Oak, Kans., May 27.

Independence.—Twenty of our members attended the B. Y. P. D. rally held in the Parsons church on March 10. The B. Y. P. D. gave the play, Meaning of the Cross, on March 24. At our council meeting on April 2 it was decided not to ask for help from the mission board. Bro. H. L. Ruthrauff tendered his resignation as pastor, this to take effect Sept. 1. Bro. Roy Corn was elected trustee to fill the vacancy made by the resignation of the writer. Six more have been baptized as a result of our Easter meetings. Pastor Ruthrauff held a successful revival in the Parsons church recently. Our mother and daughter banquet on May 14 was attended by seventy-two mothers and daughters. —W. E. Burroughs, Independence, Kans., May 21.

Maple Grove.—We are having good attendance at Sunday school and church. On May 18 the men's organization had a banquet, with seventy-five men present. Bro. George Merkey of Covert, Kans., was the main speaker. Rev. Jongema, pastor of the Methodist church, gave an interesting talk on the European situation. The ladies' aid furnished and served the supper. Our communion services were held on May 25, with Pastor D. W. Kesler officiating.—Esther Jackson, Norcatur, Kans., May 27.

Maryland

Frederick.—Our evangelistic meetings which began March 5 were held by Bro. C. H. Hinegardner of Baltimore, assisted by Pastor Ralph E. Shober. On March 21 we observed our love feast, with 234 present. Bro. Norman Ford officiated. On March 22 our church had charge of the morning devotions over station WFMD. The junior choir sang and Pastor Shober preached the sermon. On March 24 the cantata, Risen Indeed, was given by the senior choir, directed by Donald Leatherman. On March 29 we held our council. Delegates elected to district meeting were G. Elmer Brengle, Walter Thomas and Brother and Sister Shober. On April 14 the evening program was given by the women's work group, with Florence E. Garner, missionary director, in charge. Mrs. John Green reviewed the book, Women and the Way. A reading on peace was given by Mrs. Mary McGolerick. Our workers' conference supper was held on April 18. Bro. Raymond R. Peters spoke on Growing in Service. On April 21 Bro. Peters was in charge of the morning service and officiated in the installation of deacons and their wives, Brother and Sister Ralph Fahrney, Brother and Sister Walter Thomas and Sister Mary Brengle. In the afternoon and evening the Blue Ridge pioneer round table (district B. Y. P. D.) was held in this church, with 160 attending. Addresses were given by Mrs. Don Griffin and Bro. Peters. Mrs. Griffin is an authority on the alcohol problem. The local group won the banner for having a total of 104 points. Mildred Crum of the local group was re-elected president. Our church sent delegates to the Maryland-Delaware youth conference, which was held in this city April 26, 27 in the Lutheran church. Ten of our women attended the dinner program of the federated church women held in the Lutheran church on May 3. Mrs. Shober has been president of this organization for two years. Twenty-two of our folks attended the district meeting held in the Rocky Ridge church. Nine babies were consecrated on May 5. The evening service was sponsored by the B. Y. P. D. On May 9 we held our tenth annual mother and daughter banquet, with 138 attending. Mrs. John Zimmerman was toastmistress. Mrs. Mary McGolerick of New Market was the guest speaker. This program was sponsored by the home enrichment organization, with the writer as director. The meal was served by the men of the church. On May 12 the American Legion and the Ladies' Auxiliary attended our morning service in a body. The home enrichment organization sponsored the goodwill service on May 19. On May 26 the evening service was in charge of the women's work group, directed by Mrs. Roy Leatherman. A program on international relations was given. A pantomime, Rock of Ages, was given by Mrs. Hilda Easterday. Thirteen have been baptized and two have been received by letter since our last writing.—Mrs. John W. Wolfe, Frederick, Md., May 27.

Piney Creek.—We had our love feast on May 4. Bro. Wm. E. Roop gave us an inspiring sermon in the afternoon. Other visiting brethren were Brethren Joseph Bowman, Elmer Schildt, Charles Stover and Ira Arnold. Sister Mary Leatherman was with us and preached four very uplifting sermons. We had a very inspiring love feast. One of our young brethren who has been in the hospital for nearly six months is improving.—Vergie A. Bowers, Taneytown, Md., May 24.

Ohio

Eagle Creek.—Our church work is going along very nicely. Our faithful pastor, Bro. J. J. Anglemyer, has organized a Bible study class of young people. They meet every two weeks on Sunday evening, with our pastor as teacher. He assigns topics to two or three young people, and this gives them an active part. The parents are welcome to attend these meetings. The Eagle Creek, Pleasant View, County Line, Sugar Creek, Lima, Ross, Bellefontaine and Stony Creek young people had a peace conference at our church on April 14. This was well attended and was an inspiration to all. We will hold our love feast on June 2 at 7 P. M.—Mrs. Helen Thomas, Jenera, Ohio, May 21.

Oklahoma

Pleasant Plains.—From March 26 to April 11 our church experienced a real refreshing in the ministry of Brother and Sister Oliver H. Austin. This was their second meeting in this church. The attendance and interest were splendid and we feel that much good has been accomplished. Bro. Austin preached fearlessly and with strong convictions. Sister Austin contributed much inspiration to the services with her music and her beautiful stories. The meetings were climaxed on the last Sunday when the Ames church members were with us in an all-day service. As a direct result of the revival there were eight decisions for Christ. Seven have been baptized and one awaits baptism.—Mrs. Pearl Williams, Aline, Okla., May 22.

Oregon

Albany.—We held our love feast on April 5, with fifty-six members present. Bro. H. H. Ritter of Mabel, Ore., officiated. Bro. H. G. Shank and family of Portland, Ore., were with us. We always enjoy having the members from adjoining congregations with us. The mothers and daughters held a special

meeting and banquet, with a program, on April 10. The daughters were in charge of the evening. Bro. J. H. Wilcox passed away on May 1. He is greatly missed in our group. We ask an interest in the prayers of God's children.—Nannie E. Miller, Albany, Ore., May 21.

Ashland.—On Feb. 14 the Ashland church met for a fellowship supper, with seventy-two attending. Following the supper the missionary pictures, Our Church at Work in Africa, were shown. A pre-Easter meeting was held by Pastor E. J. Wine. Three were baptized on the Sunday following Easter. On Easter morning a short program was given by the Sunday-school classes. In the evening a cantata, The First Easter, was given by a chorus of mixed voices. In April a group of our young people went to Grants Pass to meet with the young people of Myrtle Point and Grants Pass in a get-together meeting. The drama, The Challenge of the Cross, directed by Mrs. E. J. Wine, was given by the young married people's class on Sunday before Easter. They also gave it at Grants Pass and Lake Creek. On May 5 Brother and Sister John Root from Granada, Calif., were with us. Bro. Root brought the morning message. In the evening the men had a round table discussion on peace. They used as their guide the Pacifist Handbook. A short Mother's Day program was given on May 12. Each mother present was given a rose corsage. We expect to hold our church-at-work conference here in June with the Myrtle Point and Grants Pass churches.—Mrs. Blanche Lininger, Ashland, Ore., May 23.

Pennsylvania

Ambler.—Pastor Nevin H. Zuck has enlisted the hearty cooperation of all our members. The church services are well attended. The young people of the district held a most interesting meeting in our church. The leaders were Brethren A. F. Brightbill, William Beery, John Barwick and others. The fellowship banquet was much enjoyed. On Mother's Day our pastor preached on Calling All Mothers. Our love feast on May 19 was well attended. The mother and daughter meeting helped to cement family ties. The Junior League closed its work for this year on May 10. They were under the able supervision of Mrs. Harold Hutt. The Bible class, with Sister Amanda Kratz as teacher, spends the last Sunday afternoon of each month in visiting the sick and others unable to come to church.—Elizabeth R. Blough, Hatfield, Pa., May 27.

Annville.—Much interest was manifested in our evangelistic meeting at the South Annville house from April 29 to May 12, with Bro. Robert Cocklin of Mechanicsburg, Pa., as evangelist. Seven confessed faith in Christ. Four had made confession during a former evangelistic meeting at Annville, with Bro. Phares Forney of East Petersburg, Pa., as evangelist. Nine were baptized and three await baptism. Since our last report seven have been received by letter. We decided to have a daily vacation Bible school in July, with Sister Hannah Eby of Hershey as director. May 11, 12 we observed our love feast, with Bro. Robert Cocklin officiating. These services were well attended. Brethren Harvey Frantz and Walter Cocklin were also present and spoke to us. On June 23 our chorus, directed by Henry Gottshall, will broadcast over WKBO at Harrisburg, Pa., from one to two o'clock. The chorus will give a musical program at Annville on the evening of June 23. Through the efforts of our Messenger agent we again have the Messenger in more than seventy-five per cent of the homes.—Mrs. Fannie K. Longenecker, Lebanon, Pa., May 22.

Cherry Lane.—We held our love feast on May 12, with eighty-two surrounding the tables. We were glad to have Bro. Merle Detwiler from the Koontz church with us for the examination sermon in the morning. He also officiated at the service in the evening. Sister Beery had charge of a short cradle roll service, with a tribute to mothers, and several recitations and songs by the primary department. We were glad to have Bro. Lawrence Bianchi with us again. He held a meeting in the Pleasant Union house, beginning May 14 and ending May 20. We enjoyed his fellowship and his messages. There was good attendance throughout the meeting and as a result of the meeting nine were baptized and one awaits baptism. On May 28 we were glad to entertain the circuit rally in our church. The meetings were well attended and good programs were enjoyed by all. On May 19 the Lehman mandolin club of Windber gave a splendid program in the afternoon. On May 16 the Everett church held a mother and daughter banquet and invited the Cherry Lane mothers and daughters. A splendid program was given. A furnace has been installed in our church recently. Our attendance during the winter months was not so good, but we are glad that it is now improving. Our missionary society is moving along nicely. We are now studying the book, Women and the Way. The young people are planning to give a play, The Pilgrims of the Way, in the near future.—Faye Koontz, Clearville, Pa., May 23.

Claysburg.—We were represented at our district convention by two delegates, Sisters Elizabeth Blackburn and Ruth Walter. On April 14 the Lehman mandolin club of Scalp Level gave us an inspiring sacred concert. At our business meeting on April 17 Brethren D. L. Miller and C. O. Black were elected to the deacon's office. Pastor Chas. L. Cox was re-elected by a unanimous vote to serve his fifteenth year as pastor and elder of the congregation. Bro. A. R. Coffman, member of the district ministerial board, took the vote of the membership. On April 28 the pastor began a two weeks' meeting prior to our love feast, which was held on May 12. About 130 communed. During the two weeks the great fundamental doctrines of our faith were discussed and we feel that the membership has been greatly strengthened spiritually. On May 7 the pastor spoke to a large group of men on Life's Overdrafts, or Stop, Look and Live. Bro. J. W. Pleacher is instructing a class of young men in The Doctrines of Peace. Some of our folks are planning to attend the Conference at Ocean Grove.—H. D. Miller, Claysburg, Pa., May 24.

Lebanon.—Our evangelistic meetings opened on May 2 and closed with the love feast on May 19. Eld. F. S. Carper was our evangelist and he preached strong gospel sermons to appreciative audiences. As a result fifteen were baptized and one was received on former baptism. Bro. Carper also officiated at the love feast, at which 194 communed. During our meetings we were made glad to have with us one evening Bro. A. F. Brightbill, Bro. Wm. Beery, and the Sanger quartet. Our Sunday-school attendance has increased. The attendance on Sunday evening is also improving. Since moving to our present location we are glad that many more of our city friends find their way to our church. On April 21 the Elizabethtown College chorus gave an excellent program of music. On April 29 our father and son banquet was held. Rev. Beily, pastor of the Hebron United Brethren church, was the speaker. Our vacation Bible school will be held from July 9 to 19. Bro. Carl Ziegler will be the director.—Elizabeth Martin, Lebanon, Pa., May 26.

Markleysburg.—The undersigned began a series of meetings in the Bethel house on March 11, closing with a love feast on Easter Sunday evening. As a direct result nine were baptized and five received on former baptism. This was the first love feast ever held in this church. Sixty-six participated in the feast, many of them for the first time. The men fixed a basement to be used for love feasts and also on other occasions. The ladies' aid furnished some money and through the co-operation of men and women the work was done. The wife of the undersigned passed away recently. We need your prayers.—B. B. Ludwick, Markleysburg, Pa., May 24.

Westmont.—Our pastor, Bro. Charles W. Blough, his wife and daughter are continuing to work with this church. Their help is very much appreciated. The junior choir is getting along nicely under the leadership of Sister Anna Blough. Our senior choir is rendering special numbers, with Sister Blough as director. We appreciate these numbers as well as those from other folks. We have spent several hundred dollars on the interior of our church, which is now very attractive. Our delegate to Annual Meeting is Sister Mosholder. Fifty of our faithful members visited in the home of the undersigned to show appreciation of our work with the Westmont church. They presented us with a very liberal purse. We appreciated having them with us very much. We shall from now on direct our efforts with the Pleasant Hill church. Forty brethren and sixty-three sisters enjoyed the love feast together. We have labored for thirty years with this church, and have enjoyed our work very much.—William H. Rummel, Conemaugh, Pa., May 22.

Virginia

Little River.—The interest is encouraging, and a fine spirit of co-operation prevails in our work. We met in council on March 23, at which time the following officers were elected: Bro. W. H. Zigler, elder; Bro. Homer Daugherty, clerk; Sister Mary Farrish, treasurer; Bro. E. P. Carper, Sunday-school superintendent. March 24 the Sunday school gave an Easter program, with each class contributing a song, recitation or reading. Bro. E. P. Carper and Talmadge Farrish were delegates to district meeting. They brought back very interesting reports. Bro. W. H. Zigler will be our delegate to Annual Conference. The young people and the ladies' aid are very active. The church receives much financial help from the aid. The church building has been plastered and repainted on the inside, the floor and the seats have been repainted, and new carpet has been placed in the aisle and on the rostrum. The church has been wired for electricity. We are looking forward to our revival meeting to be held some time in the near future, with Bro. W. H. Zigler as preacher.—Nell Farrish, Craigsville, Va., May 26.

Lower Union.—On March 23 we met in council. Our presiding elder, Bro. G. A. Maupin, was elected for another period of two years. The new roof which was put on last fall is paid for. Sisters Mary Garrison and Beulah Via were chosen to purchase new linen and dishes to add to our present communion service. Our communion will be held on June 15, at 4 P. M. Plans are under way to try to get a complete list of names of members in our congregation. The ladies' aid has had some work done on the interior of the church recently. This has made a big improvement in the appearance of our building. The interior has been painted and some much needed repair has been made on the windows and the floor. Several meetings of interest will be held at this place this summer. A home-coming service will be held sometime this summer. The young people of the Eastern District will meet here for a round table on June 28. As yet the date for our series of meetings is indefinite.—Ethel Via Kindrick, Free Union, Va., May 20.

White Hill.—Bro. N. W. Coffman of Barren Ridge and our elder, Bro. B. W. Huff, were with us on May 19 to install two deacons, Brethren E. J. Evers and R. W. Hall. Bro. Coffman preached on the value of the church. Bro. Frank Garber of New

Hope, Va., has been our pastor since the first of January, and his services are very acceptable. The Sunday school is increasing and the work is very encouraging.—Mary E. Hall, Stuarts Draft, Va., May 27.

Washington

Wenatchee Valley.—Brother and Sister Harper S. Will and two daughters plan to leave for the Ocean Grove Conference on May 26. We regret to see them go, for they are not returning to us. Brother and Sister W. T. Luckett of Long Beach, Calif., have accepted our call and will take up pastoral duties here Sept. 1. Until that time the church has elected Eld. O. B. Gregory to assume the oversight during the summer. Thirty-six have been baptized and a dozen or so have been received by letter. The women have been active in achieving their financial quota and in carrying on their other activities. They recently sponsored a mother and daughter banquet. Sisters Jennie Fisher and Birdie Meeks were the two oldest mothers present, and Mrs. La Verne Provo was the youngest. Both of the Sisters Gensiger were the grandmothers in the only two four-generation groups present. The young people recently put on a local talent musical to raise funds for their Youth Serves project. Our church has joined with the other Protestant groups through the Chelan County Ministerial Association and the Chelan County Council of Christian Education to render a greater Christian service to the many migrant workers in our orchards. The work camp for the state of Washington, sponsored by our church, and this year carrying also the endorsement of the National Council of Churches and Christian Education, will be held in Yakima. Brother and Sister Stanley Keller of Oregon have been secured as directors. There have been several lovely church weddings this spring. Sister Katherine Bolinger and Bro. Harold Darlington were the latest couple. Sister Yvonne Bradenburg and Bro. Chester Kelso have planned their wedding for the hour before Brother and Sister Will leave for Virginia. The choir, the friendship circle and the ladies' aid have all held their farewell meetings for Sister Will. On Friday of this week the entire church will gather to honor all the family. A purse containing a silver offering has been prepared by the trustees to carry our good wishes with them. We are looking forward to commencement time and the return of our student members from various parts of the United States. Bro. Gregory and the board of Christian education have their plans in readiness to carry on the work of the daily vacation Bible school, beginning June 3, as soon as the public schools close.—Geraldine Eller, Wenatchee, Wash., May 24.

West Virginia

Lower Lost River.—On April 26 the New Dale house met in council. Eld. J. C. Kohne was elected elder-in-charge. The vote was not complete but was carried to the Mt. View house. Bro. W. D. Walker was appointed assistant elder at New Dale. All the officers were retained. We met in council at the Mt. View house on May 11. The vote for elder was completed and Eld. J. C. Kohne was unanimously elected. Elder Miller was appointed assistant elder at the Mt. View house. Bro. Ralph Wilkins was elected as sexton.—Mrs. Bessie Wilkins, Mathias, W. Va., May 22.

Pleasant Hill.—In 1934 we rebuilt our building at quite an expense. This was not completely paid for until a short while ago. Recently we purchased a set of modern seats to replace the old homemade seats built nearly a half century ago. At the present time prospects look favorable for a new kitchen to be added this summer. Some months ago the building was wired for electricity. At our council meeting on April 27 Eld. A. C. Auvil of Independence was elected elder-in-charge. Bro. John L. Sanders of Booth is our pastor. Deacon Brooks Clayton was elected secretary, with Bro. Selve Vandergrift as treasurer. Bro. I. N. H. Beahm of Virginia is to hold a revival meeting for us from June 15 to 30. We have Sunday school each Sunday morning at 10 A. M. On the second Sunday of each month our elder has charge of the preaching services, and on the first and third Sundays of each month our pastor has charge of the preaching services. We have a Bible class each Sunday evening. —Brooks Clayton, Hammond, W. Va., May 20.

Wisconsin

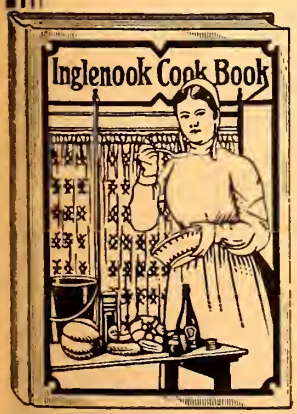
Chippewa Valley.—On April 27 we held our business meeting. We discussed the possibility of raising our church house and making a full-size basement. We are badly in need of Sunday-school rooms and a place for social affairs. At present we have to hold them in the main church room. We are making a start on this project and pray that the Lord will see fit to bless our efforts so that we will be able to complete the work in time to hold a series of meetings and a communion this fall. We have postponed our spring communion because of our basement work We have a plan drawn up whereby each person may contribute to this work. We are having a chicken supper at the church on May 20, and the proceeds will go toward this project.—Frank Peden, Rock Falls, Wis., May 18.

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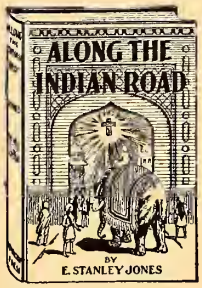
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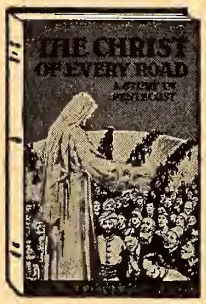
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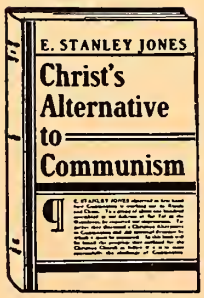
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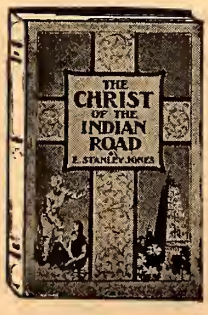


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BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

GOSPEL MESSENGER

Volume 89

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 89 — Elgin, Illinois, June 22, 1940 — No. 25

Echoes From the Ocean Grove Annual Conference

Friday Afternoon, June 7

America and the World War

How can America be Christian in such a world? What is the right thing for her to do in this international crisis? That was the question Dr. Cordier sought to answer in the courageous address which followed. And he did answer it. He found the answer in what happened to all the great world conquerors of the past, Alexander and Napoleon for conspicuous examples. It will be so with Hitler. The seeds of his own destruction he is himself planting in the superficial structure of the new world enterprise he is trying to build. He cannot last long. Let us have patience and trust the superior strength of goodwill over that of military power.

His address was an eloquent and powerful plea that America do not yield to the hysteria which would sweep her into the European struggle. He would have us train thousands of our good men, not for the carnage of war but for relief work and "trouble-shooters" as he called them. The field will be ripe for that sort of service when the fierceness of the present conflagration has burned itself out. The speaker's comparison of Paul and the Roman Empire of his day with their respective positions of influence today was most effective.

It was fitting that Bro. W. Harlan Smith who is soon going back to China should lead the prayer before Dr. Koo began to speak. The numbers by the Bridgewater College quartet and the congregational numbers, Breathe Upon Us Holy Spirit, In Christ There Is No East or West, all helped to put the right tone in the afternoon atmosphere. Bro. Minnich presided in the absence of Bro. Statler who was occupied with Standing Committee duties.

Seeing Is Believing

The portrayal of scenes from actual missionary activities always commands the popular interest at an Annual Conference. It was so this afternoon when Sister Alice K. Ebey, retired India veteran, assisted by Bro. Ziegler, Sister Moomaw and others, pictured for us the visit of a group of natives to a missionary home, asking for a teacher. The missionary wondered if anybody was sick or why they had come. No, there was some malaria and smallpox, but there was nobody sick. They wanted a school. A few months later we saw the school in action, even the girls learning, the excited grandma who tried to stop them, her own final conversion along with that of many others.

As a closing feature Brother and Sister Everett Fasnacht, who are new recruits for the India field, were brought to the platform to ask questions about their prospective work. The invocation at the beginning had been offered by another veteran of the India mission, Bro. D. L. Forney.

The dinner for ministers and their wives, directed by the Pastoral Association, was good, the table conversation was vigorous, the fellowship was delightful, and the remarks by Secretary M. R. Zigler were stimulating but the minutes were too few to give him much of a chance. He succeeded in impressing the ministers with a deeper sense of their responsibilities in these troubled times, and in encouraging them to expect hard tasks and to be ready to face them.

Beginning the Business

After the congregation's musical reflections on the death of the day in the western sky, From Every Stormy Wind That Blows seemed well suited to express the general feelings. Retiring Moderator Kurtz was in the chair. Bro. Huffaker directed the singing. Bro. Harper M. Snavely led in the praying, with an unexpectedly touching feature. The little son of Manager Talman (?) of the Ocean Grove Association had just undergone a critical operation, and the father at his bedside requested the assembling conference to remember the boy and the family in their prayer.

After two well received offerings by a Juniata mixed chorus, the organization of the Conference was announced. To the already well-known names of Moderator Rufus D. Bowman and Secretary J. E. Miller were added those of Reader C. Ernest Davis, Messenger DeWitt Miller and Assistant Messenger Harold Row, whereupon the new moderator assumed his duties, remarking upon the unusual spirit of solemnity which had prevailed in the Standing Committee sessions and urging us all to think seriously and pray earnestly.

There followed the reading of Acts 15: 1-35 about the Conference at Jerusalem, and then a few words of greeting from our oldest living minister, both in years and in service, Eld. James A. Sell. The Conference Secretary was asked to make appropriate response.

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Committee Assignments

Most of these were left for a later stage of the Conference but several were announced at this time. Committee on Credentials: H. A. Frantz, H. B. Heisey, Galen T. Lehman, T. A. Shively and Trostle P. Dick; Committee on Resolutions: Harper S. Will, M. Clyde Horst, Calvert N. Ellis; Committee on Letters of Greeting: A. C. Baugher, J. O. Winger, Mrs. D. W. Kurtz; Bethany Biblical Seminary Electors: A. C. Baugher, Jno. S. Flory, C. C. Ellis; Moderator-Elect, C. Ernest Davis.

Letters of greeting were received and read from Sweden, India (two districts), China and Africa and suitable replies were approved for transmission to these fields.

The Conference Sermon

This was the main feature of this opening business session. There is no need to reproduce it here since you have already had an opportunity to read it. One must always be sorry that no way has been devised to transfer to the printed page the driving power of the speaker's enthusiasm or the manifest amens in the faces of the listeners. Many of you have heard Bro. Bowman speak and perhaps your imagination can partly supply this as you read again his graphic picture of The Church of the Brethren Today and Tomorrow.

There was one significant thing in his introduction, however, which you will not find in the Messenger reprint. That was his reference to the foodless dinner which the young people have planned for Sunday. There will be tickets of admission purchased in the usual way, everything in fact as you would expect it at a high-class young people's banquet, except that there will be nothing to eat. Instead of this the money will go toward the relief fund that a few of the hungry millions may have something to eat themselves. The moderator strongly hinted that it would be fitting if the older people also would accept that challenge and do likewise.

Saturday, June 8

Early in the Morning

Would the young folks do it? Did they actually mean to have a sunrise service on the beach at 5:30? Well, they did. That was daylight saving time too. We wanted to be sure. The first thing we saw was rows of older people standing by the benches at the edge of the boardwalk looking down at the youngsters on the sand below. The first thing we heard was the voice of praise and petition. There had been singing and more was coming. Some hot coffee was on the program, for there was a chilling note in the salt air, and perhaps a bite to eat, a little talk and plenty of hearty but not boisterous fellowship.

From there we went to the temple where Sister Mary Schaeffer of China was leading the meditations of the worshipers. We never have been able to decide whether the Beauty of Holiness is really something different from the holiness of beauty or the same thing looked at from the diviner viewpoint. We couldn't tell this morning. And it mattered less than ever after we listened to the leader's comment on that wondrous saying in Philippians two about the mind of Christ and how he got the Name which is above every name.

While the men were having breakfast in the seaside tea room, college faculties were gathering in the nearby North End Hotel to hear four business men, W. S. Price, I. S. Hoffer, J. W. Kettering and P. R. Markley, explain the Contribution to Business by the Church of the Brethren. At the same time Pastors Warren D. Bowman and Ross D. Murphy were answering a question raised by the women over in the temple: Why Bother With the Children? Perhaps you have sometimes wondered whether it is really worth while. And haven't you often wished you could be several persons at once drinking in more good things? So did we this time.

As for those men at breakfast, we shared in the meal itself, the prayer by Bro. James Breitigan, the give and take of the table talk, the vocal duet by McPherson's Professor Fisher and—will he ever forgive us?—and President Allen Weldy's stimulating message. He traced the growth of men's work, slow at first, faster lately, urged the forward look, said the ministry is all right in its place but insisted that laymen must assume larger responsibilities. We know we missed something fine because we could not stay for Bro. R. E. Mohler's address on The Man Power of the Church. Doesn't it sound intriguing? Please note it's not horse power but man power.

The Church in America

This was the theme of the general session in the auditorium with President Schlosser of Elizabethtown College presiding. Bro. Jno. S. Flory of Bridgewater offered the invocation. Congregational singing was seconded by the Juniata chorus with several inspiring numbers.

Pastor A. R. Coffman had the Bible Hour in a thought-provoking and purpose-quickening study of John 14: 15-24 and Rom. 5: 1-11. Love is the fulfilling of the law and obedience is the test of love. The way to love much is to be forgiven much and to have that experience you need not go down into the depths of sin. You only need to consider searchingly what's wrong with you as you are. With a covert allusion to a certain woman of New Testament mention, he no doubt thought any honest person could join in finding seven things wrong with himself, and three times that many wrong with other people.

After several softly rendered lovely hymns, Pastor J. D. Reber followed with a masterful treatment of The Church and America's Children. Quoting the observations that the race goes forward on the feet of little children and that parenthood is the highest of all callings, he noted that it is the right to achieve life, liberty and the pursuit of happiness that children are born with, not the right to demand these things or to have them thrust upon them. The child is the greatest evangelistic force in the church. We must see every child as a total personality. We can't make character as we make automobiles, by mass production. The child learns by imitation and by actual doing.

Three things are vital: (1) Teachers must acquaint themselves with the home and daily life conditions from which children come to them. (2) Ministers should be trained to be family counselors. (3) We must help mold homes in the building even before the children come into them.

The Christian and His Government

This was the topic discussed by William S. Livengood, Secretary of Internal Affairs for Pennsylvania.

He was introduced by Dr. C. C. Ellis who explained that he was of Brethren background and knew the church traditions and ideals well, a fact which became quite apparent in the treatment of his theme. Before he began a happy setting for him was provided by Juniata's Balm in Gilead.

The speaker recalled that our church fathers had come to America mainly to find religious freedom, and at first had little to do with civil government. They left that to others. But it is high time that we wake up. We are already far along on the way to such centralization of power as to endanger our political liberty. And when that is gone, the loss of religious liberty is only a little farther down the same road.

As the speaker warmed up to his theme he became eloquent, almost impassioned. Though he did not directly say so, it was evident that he thinks the present strong trend in our government away from personal and local initiative to centralized direction is a far greater menace to religious freedom than anything Adolph Hitler is likely to do to us.

When Camp Leaders Meet

Amongst other things, Conference offers an opportunity for various groups to meet and share memories, plans and experience. Such an opportunity was the Saturday camp leaders' luncheon. The Homestead Restaurant was almost filled with campers ranging in age from Edgar Rothrock—the dean of campers in our church—to Gerald Brubaker, the twelve-year-old son of L. S. Brubaker.

After a good meal and a pleasant period of fellowship around the tables, which reviewed camp memories, several spoke to the point of plans for coming camps. Bob Tully told about the new camp songbook—Use Me. It is a fine new item at twenty cents per copy through the Elgin office. Bro. L. S. Brubaker then explained that while camp leaders once came principally from the central office, they now come most generally from the district served. And this is as it should be, since leadership has been developed. The function of the Elgin office now is principally that of furnishing specialized help and acting as a clearing house for helpers, materials and ideas. As to experience, Inez Goughnour told something of what can be done with crafts and hobbies at camp. Edgar Rothrock spoke briefly on evangelism in camps and Dan West used ten minutes to summarize his ideas on camp discipline. Thus in a brief and friendly way all learned more about camps than they had known before.

More About the Church in America

The two-hour session in the Auditorium this afternoon is to continue the theme, The Church in America. But the emphasis for the first hour this afternoon is to be upon the share of our men and women in this great responsibility. Bro. DeLauter was the general chairman for the afternoon. Bro. Paul Halladay led the congregational singing and Bro. J. C. Inman led in the opening prayer. The Bridgewater quintet furnished the special music.

Bro. W. Newton Long spoke for the men. He urged the ministers to preach Christ, and to the point of meeting the special needs of their people. Then he turned to his fellow men and urged them to support the minister. Let laymen show the same spirit of sacrifice as does the minister; let them develop stronger motives and a more generous and willing spirit. These are some of the things that will multiply the power of the church in America. At this point the Bridgewater quintet sang again.

The church needs both men and women and men and women need the church, according to the second speaker of the afternoon. And woman's responsibility and opportunity is a double one, thinks Mrs. John B. White, for while women have their own share in church work, they also rear the men of the church. In the past fifty years women in the Church of the Brethren have come into a new day of opportunity. But how have they used it? Doubtless there has been loss as well as gain, even as in the world at large. As they face the future our women should endeavor to be more spiritual. They must strive for greater patience, for all the qualities that make for great women and great mothers. There are at least five fields in which women can serve—in the economic realm, in that of human relations, in that of caste and class, in that of government, and in that of what women can do to steady the youth of our times. The great single objective is to mold personality in the likeness of Christlike character. Let us utilize the full strength of woman power in the accomplishment of this.

In conformity with the co-operative spirit as exhibited by a joint men and women's program Mrs. Ross D. Murphy spoke of the women's national project, and Bro. R. E. Mohler of the men's work, and then was lifted an offering to be shared on an agreed basis. Women's work will continue the support of girls' schools, using any surplus for general relief. The purpose of the men's share is that of maintaining some necessary co-ordinating organization, with any surplus to go into the general church budget.

The Church and the Unreached

What is the need of our day with respect to the problem of the church and the unreached in the homeland? Is it not better men and better women? Answering the question of how to reach these unreached, Bro. J. Perry Prather insisted that it is not so much a matter of method, but the power of Spirit-filled believers. We have too many voiceless Christians. If the thirty-nine per cent of church members who can be counted upon to some extent would get the vision of the Christian church in the community, they could get New Testament results. The greatest unreached area is in the church itself! It is said that if all those with Brethren background who have moved into one great southern Ohio city could have been saved to our fraternity, their numbers would approach that of the present membership of the Church of the Brethren. And so we repeat: The greatest unreached area is in the church itself.

Responsibility and Power of the Local Church

Bro. Harper Will thinks that if our general institutions, one or severally, should pass out of existence it would not mean the end of the Church of the Brethren, for times were when it existed without these. But there is one institution which is more basic than any of these. It is the local church. We would not want to live in a church without a publishing house or colleges, but we could not have these without the local congregation. Here are the absolute powers and values of the church. If there is weakness or failure here the whole body of Christ is paralyzed to that extent. How vital is the power and how great the responsibility of the local

church! Bro. Will then gave two examples of the sort of consecration which gives power to the local congregation: the first, of two men who insisted they would lose their homes before they would see their church go; the second, of the poor widow who laid the price of needed glasses on the collection plate.

Down to the Beach and Back

Our program showed that at 4:00 P. M. there was to be a meeting of the young people on the beach under the direction of the Recreational Fellowship. We looked up and down the beach for some minutes, wondering when the meeting was to start. We even counted and recounted the fifteen boats visible on the eastern horizon. Then, up on the higher ground and on the grass, we saw a goodly group of young people beginning to have a good time. Back from the beach we stopped at the Temple to see how the Africa missionary presentation was coming. Your reporter came in as the doctor in the presentation was having a busy time with the sick and those who needed yet other kinds of help. There were the lepers, the man who needed a leg amputated, and the man who wanted to divorce his wife. He was tired of eating dog meat. This last case was referred to the chief for decision. The Africans have their problems and their ways of doing things, interesting in their strangeness, but basically like our own.

College Dinner as of 1940

The usual friendly group, bound by the ties of Brethren college memories, met at the Homestead for the college dinner as of 1940. Many of the faces are the same from year to year; others are new because of recruits or due to the geographical location of Conference. But as we have suggested, the spirit and fellowship are much the same whatever the year or place. Delay in getting the dinner underway obliged your scribe to call on our good friend, Bro. R. E. Mohler, for a few notes, while your reporter hurried over to the Auditorium to follow what was happening in the young people's meeting.

The college dinner program opened with music by the Bridgewater College male quartet. Group singing was led by Prof. C. L. Rowland. President C. C. Ellis of the General Education Board led off with a few general remarks after which Secretary A. C. Baugher introduced the speaker of the evening, Dr. H. H. Horne. His subject was The Making of Man, and what he sought to do was to explain and evaluate the principal factors which determine a life-heredity, environment and the will. Where he came out was that Christ gives us the idea of what man can and should be.

Our Young People's Saturday Nights

Last year at the Saturday evening young people's meeting the lights went out in the midst of an electric storm. But tonight at Ocean Grove, and on the corresponding evening the skies are clear and the sun is still shining. Hence, so far as weather conditions are concerned, we have every condition favorable for a great meeting.

The service began with the thrilling music which results when a vast congregation matches its hundreds and even thousands of voices with the mighty tones of one of the world's largest organs. And thus by songs, Scripture reading, prayer, and more songs our hearts were prepared for the service of the evening which the reader must have gathered is sponsored by the young people. Yet, sponsored is hardly the word even though that is according to the Booklet; the program was provided as well as sponsored by the young people. The young man who led the worship service was Bro. Ernest Lefever; the one in general charge was Bro. Harry K. Zellers, Jr. The Conference choir had its first official test out at this point in the program, singing the anthem, Lest We Forget, by P. L. Huffaker.

Creating a World Fellowship

Four young persons were on the program to speak, one of them a young woman and three of them members of the party visiting the Amsterdam conference a year ago. The first to speak was Miss Vera Miller, and her subject, Creating a World Fellowship. She began by recalling that scarcely twelve months ago representatives of seventy-two nations came together at Amsterdam. In spite of differences in color and background, there was that essential and miraculous unity which is possible through a common faith in Christ. Here in epitome was the reality of a world fellowship. For the Christian religion is a fellowship faith, and hence the foundation stone of a more inclusive social order.

Youth Facing a World Task

The old problems that have so long perplexed the specialists, self-appointed and otherwise, remain for youth to solve. For each generation faces its own world task, and each nationality its own particular aspect of what needs to be done. And, naturally, each individual thinks his particular problem or problems the most perplexing. At Amsterdam a presentation of life's problems by nationals was to the end of sharing solutions in the light of Christian principles. Indeed as youth faces world problems there remains no real solution but that offered through the Christ.

Beginning at Schwarzenau

The third speaker was Bro. A. Stauffer Curry, and his subject, Beginning at Schwarzenau. Bro. Curry described the thrill to be had on visiting the scene of the beginnings of our denomination in Germany in 1708. There was the visit to such spots as the site of the house once shared by Mack and Hochmann. There was a chance to see such relics as the old Bible used by Mack and his group. This gave a new insight into the faith of our fathers, and a new appreciation of the rites and ordinances set up by our founders, or of our church as an institution. A meeting up with two refugees in their anxiety helped to an appreciation of what our forefathers must have experienced in suffering in their day as they had to fare forth to find other homes in a new world.

The Church of the Brethren Fulfilling Her Mission

The fourth and concluding speaker was Bro. Paul M. Robinson, who brought home to all the personal significance of the evening's addresses. Nearer than the dream of creating a world fellowship and the ancient beginnings at Schwarzenau is the home task of fulfilling our mission as a church. In a world where the lights are going out what has the church to say to a world in need? It is the gospel message, reinterpreting the Christ to our world and our times. Our unique evangelistic task is to bring to all men the elements of our distinctive heritage. These are simplicity, the idea

of no force in religion, and a practical gospel of love. Underlying all this is the principle that we must be before we can do, that we must be living epistles known and read of all men. The hour closed with the audience singing, Faith of Our Fathers, Living Still.

A Tryout for German Singers

It had been announced that immediately following the program just reported there would be German singing in the Temple. Your reporter comes of Pennsylvania antecedents, and naturally ventured over to the Temple to see what would develop. People continued to pour into the building until he who had gone to see ventured in with the crowd. Bro. Frank Carper directed the meeting, calling on brethren like John C. Zug and R. W. Schlosser to take turns lining the five hymns that were sung. Even Bro. Carper was surprised at the response, and announced there would be another period of German singing in preparation for a share in the historical program scheduled for Monday evening.

Sunday, June 9

The Sunday Morning Quiet Hour

As these lines are written Bro. Nevin Fisher is at the piano playing softly some of the great hymns of the church. The people are coming into the Temple quietly and finding their places—all except the three brethren visiting just outside the northwest entrance. Even so, this is not as bad as on Friday morning when a truck had difficulty getting started during the very moments the meditation group was in prayer. This is a quiet day at Ocean Grove, and no such unfortunate clatter is possible because every car is parked outside the Grove and nature's quietude reigns over all, except as man raises his voice in praise or conversation.

Bro. Edward K. Ziegler was the leader of our meditations. His emphasis was on a note of prophecy based on one picture from Isaiah and another from Revelation, both suggesting the ultimate triumph of the kingdom of righteousness. The speaker pointed out that the Scripture passages he was using came out of just such testing times as our own. Ours is also a time for real dependence upon the things that abide. The prayer was for a faith such as would hold us steadfast through the days to come. The concluding song was a hymn voicing our faith—Jesus Shall Reign.

That Sunday Morning Breakfast

For that Sunday morning breakfast your scribe dropped in at the laymen's conference. For several mornings now the men have been eating and conferring together, as have some other groups. After they had put away servings of grapefruit and other more substantial food the men settled down to the work of the morning. First, there was a bit of business, then the address by Dr. C. E. Resser as touching the pastor's salary. It seems that pastors have to live, and a rough measure of their material need is what it takes to keep your own establishment going. Yet that is not quite all, for if the pastor is to serve at his best he will require the special attentions that make for greater efficiency. It is to the church's own interest to take good care of her pastor. But why try to cover the whole of the delightful and informing address? Churches not too far from Washington, D. C., could do nothing better than see if Bro. C. E. Resser would not come and give his talk much as delivered at the laymen's breakfast. This would be a good project for local men's work groups.

Our Largest Sunday School

Our largest Sunday school this morning is not even in a church house of the Church of the Brethren. You can easily guess that it is at Ocean Grove, in the Auditorium and related buildings. Your reporter has just made the rounds to see how things are starting off. Obviously not many children are here in proportion to the total crowd. An Annual Conference is primarily for adults and not for the really young. Here in the Auditorium as we write there are possibly three thousand, with more coming in every minute. Recall that the Sunday-school hour here at Ocean Grove is really an early one. It is nine o'clock fast time, and that is pretty early for farmers to get up, attend to any necessary chores, eat breakfast and drive in for a hundred or more miles. Hence do not expect too much at this early hour. Yet as we have just said, more are coming into the Auditorium and there is a fine group of young people over at the Temple. As far as we have been able to check up things are proceeding substantially as set up, plus the last-minute touches which can be given in the way of special music or other adjustments in matters of program.

The Lesson Is Taught

In Sunday school this morning the lesson was taught by the lecture method. A teacher could not use questions and discussions with such crowds as are here. Bro. Earl M. Bowman was the teacher of the adults in the Auditorium, while W. Harold Row addressed the young people. Making a second round on the grounds your reporter found that most of our people had found their places in some service. Of course, it would not be a Brethren Conference without some tarrying here and there for a friendly word. But in our opinion the conditions and atmosphere of Ocean Grove are such that there was a more complete attendance at services than there is at the average Annual Meeting. Here at the Auditorium the lesson taught was that of the meaning of personal responsibility. What a near and practical place to start in a time when so many are indifferent or confused! All Christian people have a responsibility for the realization of a Christian society. And there is something which each can do which is different from that of any other. Therefore each is a watchman, each a bearer of some unique cross. Appropriately enough the service concluded with the singing of A Charge to Keep I Have.

A Few Minutes for Readjustments

One of the perfectly obvious but really fine points in the management of a crowd is adequate provision for readjustments. Take a crowd like we have here this morning. There must be time for considerable going and coming. The going is necessary because people get tired, have some responsibility to attend to, or just need to make some readjustment. The coming is necessary because those in other meetings must come in, those arriving for the next service find their place, the choir and those with special responsibilities get to their places and prepare for their part in the succeeding service.

It is 10:30 A. M. as this line is written. Will our people fill the Auditorium in what should be a very fair test of our attendance today? There is little to distract without. Remember that all autos are banned from the grounds. At Ocean Grove there is nothing to do just

now but listen to the ocean, visit on the grounds, or go to church. We are sure that practically all are so situated they will go to church. So here we are at 10:35 but still not in sufficient numbers to quite fill the Auditorium.

Worship and Sermon at the Auditorium

President V. F. Schwalm of McPherson College presided at the Sunday morning preaching service. Bro. Huffaker led the singing. The opening hymn was I Love Thy Kingdom, Lord. The great audience sang as, though they meant it. Then came the anthem, Prayer, rendered as only representatives of the best musical talent in the church can do such things. The brief Scripture lesson was read by Bro. Schwalm. He also led in the prayer. The hymn next sung was When I Survey the Wondrous Cross. And how the audience sang it, mingling their voices with the melodious and thrilling tones of the mighty organ.

As it came time for the morning offering Bro. C. D. Bonsack explained about its planned use. After the first $200 to cover necessary expenses, the balance was to be divided among the stranded missionaries of the belligerent nations. Imagine the situation of missionaries where no money can be had through the usual channels from homelands! Well, here was and is an opportunity for the exercise of the principle of Brethren in Christian Service.

The second anthem was Sanctus, sung by the Conference choir with the tenor solo by Nelson T. Huffman of the Bridgewater College faculty.

While the Church Waits for Her Lord

The preacher of the morning, the senior editor of the Messenger, set himself to the answering of the two obvious questions suggested by the subject, While the Church Waits for Her Lord. The first of these is why wait so long; the second, how spend the time while waiting? As to the first, we are certain of the Lord's return, but many of the implications of it are obscure. Thus the matter of certainty becomes of more importance than problems relating to time and method. The evident purpose of such forecasts and warnings as the Master gives is that his disciples should be ready and faithful. Certain of his parables suggest the same.

As to what to do while the church awaits her Lord, the speaker laid emphasis upon three things—upon trusting, loving and serving. The story of the widow who importuned the judge until he was obliged to hear suggests the importance of continuing in the faith, in trusting to the end. And there may be times, as in Paul's day, when it seems that about all that can be done is to trust, to keep on going on. And contrast the final outcome for Paul and for Cæsar, for the man of faith as against the conqueror.

Next, while the church waits she can continue in love of her Lord. This is important because of what it will do for the one who loves and with respect to what it will enable the Father to do through that faithful and loving one who so continues. Through such love it is possible to achieve real serenity of soul.

Finally, trust and love issue in eagerness to serve. It is remarkable that in that final judgment scene the test that is applied is that of whether or not one's life has been characterized by spontaneous and generous ministry. Inasmuch as one ministers to even these least it is accepted as unto the Lord himself. How fitting indeed that our emphasis for the new church year is that of Brethren in Christian Service! While the church waits for her Lord let one and all continue to trust, to love, and to serve.

Music Hath Charms

It certainly did this afternoon. First there were the great masters of the centuries, nine numbers in all from Sibelius, Vandelft, Debussy and Bach, as done by Prof. Clarence Kohlmann on the great organ of the Auditorium. After a full half hour of this came some of the equally great hymns of the churches, such as All Hail the Power and Savior Like a Shepherd, sung by the congregation. Interspersed in the program that followed were selections by the Washington, D. C., choir, Bridgewater College quartet and, later in the evening, the Hagerstown choir and Juniata chorus. Perhaps the most enjoyed contribution of all was the program of musical worship by the Conference choir and the congregation which, set for three quarters of an hour, lengthened into double that period and more, due to a rearrangement provided by nature herself in the form of a rainstorm which kept everybody under shelter wherever he happened to be.

"And Didn't It Rain?" It was promptly explained that this was very unusual. One long-time resident said he had never seen anything like it here.

This feature of unusualness seems to be characteristic of coastline localities. We have frequently observed the same thing at the other edge of the continent. But it was a lovely day just the same, with a bit of high fog cloudiness in the early morning, sunshine and perfect temperature most of the day, then this somewhat tempestuous climax at the close.

Peace and Relief

This is what the midafternoon program was about, with B. C. E. Chairman Shultz in charge. Bro. Paul W. Kinsel explained at some length the organization of this work, how the two boards which had been charged with it in different phases merged into a commission from which an executive committee was selected to be known as the Brethren Service Committee. He explained further the five aspects of the committee's work, peace education, the refugee problem, relief in Europe and China, rehabilitation in the homeland, and finance.

Following this Sister Mary Schaeffer interpreted a Chinese banner on the back stage, expressing the thanks of the Ping Ting officials for the help received. Dr. Cordier told about the collection cups placed in restaurants and other places to receive offerings for this work. Lowell Wright got two minutes to refer to his refugee work in Cuba and John Barwick the same to tell of hoped for opportunities among the prisoners of war (perhaps in England). A group of work campers stood for a half minute with no time at all to talk.

All this haste was meant to allow as much time as possible—he had about twenty minutes—for Howard Kerschner of the Friends Service Committee, who had been secured as substitute for Paul Bowman, Jr., who was still on the Atlantic, expected to reach New York by tomorrow night. He paid high tribute to the workers from our church, Paul just mentioned, David Blickenstaff and Martha Rupel. He gave graphic word pictures of the vastness and pathos of the situation in

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THE GENERAL FORUM

My God

BY MARY STONER WINE

Some have a great impersonal deity
  That's round about them everywhere;
That's in the grass, the flow'rs and whispering leaves
  That some way permeates the air—
A great intangible mysterious
  Influence, or mystic atmosphere
That's everywhere—and yet cannot be found,
  Insensitive to mankind's need or fear.

But I've a personal God revealed through Christ
  Who's omnipresent, very God;
Transcendent in the universe, above
  All principality, my God;
The everlasting Father, full of grace
  And truth, who clothes the flow'rs and grass,
Reveals himself through Scriptures, heav'ns, stars,
  The sun, the moon, the seas of glass.

O I've a God whose pow'r can change the heart
  Of sin and make it pure and clean,
And dwelling there by faith the Christ is formed
  Through God's own Spirit, great Unseen.
And I've a God whose broad omniscience quite
  Enfolds the knowledge of mankind.
The wisdom of the centuries gone, our day,
  The ages that shall be, his mind
Has known through all the past eternity.
  And yet my Father God, is he
Who seeing all the intermingling ways
  Of men, is watching even me.
O I've a God whose great eternal love
  Abounding, pure, unfathomed, free,
A constant gift, is reaching down from heaven's heart
  In Jesus Christ, my God, to me.

Covington, Ohio.

Predicting the Future

BY H. F. RICHARDS

(Gist of a sermon given in a couple of churches)

KINDNESS and charity are among the primary tests of Christian orthodoxy. So one needs to deal kindly in discussing controversial subjects, and the matter of predicting the future is one of them. Always in times of crisis there seems to be an upward surging of interest in coming events. It is so today. (We use here the term "prediction" because "prophecy" and "prophesying" are essentially much larger in scope.) Some of our people are becoming disturbed through literature which falls into their hands and through sermons and addresses which they hear over the radio, concluding that the church is not sounding the right note and hearing our own church institutions called "modern."

Let us consider this problem. Permit a reference to personal experience. The writer grew up in an average Brethren community, where he seldom ever missed a Sunday service. What were the sermons about? The ministers gave us a diet dealing with Bible characters, doctrines of the church, and the essentials of Christian living. So seldom was any reference made to future events that that item never built itself into the framework of our thinking. During the years of young manhood, only two brethren were personally known to me who laid emphasis at that point. One was a young minister who in one of a series of sermons presented before a Sunday morning audience a "chart of the ages." But he soon after abandoned it and did a great work for the church, being known all up and down the brotherhood. The other was an elder of fine Christian character, who had a large chart on one of the walls of his study. But he came to have a very discouraged outlook on life and in personal conversation said, "I am sorry I was ever called to preach."

But getting out beyond the limited range of a community, or personal experience, let us refer to the book well known among us: Two Centuries of the Church of the Brethren. Here are Bicentennial Addresses given at the Annual Conference at Des Moines, Iowa, in June of 1908. Here many of the active leaders of our church, East and West, were heard on subjects vital to the life of the church. Here is a cross section of what the church had achieved and what the church believed. Notice some of the topics discussed: Church Polity, The Work of Women in the Church, Our Pioneer Preachers, The Philanthropies of the Church, Educational Work of the Church, The Church in the Fatherland, The Church in Colonial America, The Church in the United States, The Missionary Work of the Church, The Church and the Great Moral Issues, What the Church Stands For, What the Church Has Heard From God, The Higher Spiritual Life of the Church. All of this, let it be remembered, covering nearly four hundred pages, with hardly a passing mention of future world events.

Or let us refer to one of our former preachers who was very influential in the church. He served on Standing Committee, as Moderator of the Conference, as treasurer of the General Mission Board, and was said to be in more demand on committees than any other elder. He had a private library of more than thirteen hundred volumes, largely of a theological nature. He was a great preacher. We are referring to Elder James Quinter, who passed away suddenly while offering

public prayer in the Annual Conference in North Manchester, Ind., May 19, 1888. Refer to the book of sermons left in his memory, containing some of his characteristic sermons. Note some of the subjects: The Broad Law of God, The Great Ends and Aims of the Christian, Our Continual Need of Christ, The Test of Discipleship, The Servant of God Is the Servant of His Age, The Religious Character of Common Business in the Life of a Christian, Christian Consistency, The Relation of Christ's Resurrection to Christian Hope, The Excellency of Gospel Power. Here is a Christian statesman stressing eloquently the need of vital Christian living with no attempt at making predictions concerning future world events.

All of this is to say, that right or wrong, the Brethren through the years have placed their emphasis on practical Christian piety. Other emphases have come from other sources and have not been native to us. But how did they get this emphasis on piety? Evidently that is what they found when they so seriously studied the New Testament as their guide to faith. They read what Jesus did to give immediate help physically, morally and spiritually to those whom he met, and gave that as a practical evidence of his messiahship to John the Baptist, who was in prison. They read his Sermon on the Mount, the parables by the seaside, the story of the Good Samaritan, the Pharisee and the Publican at prayer, the Prodigal Son, the Lost Sheep, the Ten Virgins, the Talents, the Last Judgment. They read what he said to Nicodemus, and to the Samaritan woman. They read what Peter, Stephen, Philip and Paul preached, as recorded in Acts, when they wanted to make converts and establish churches. They read the epistles and found the most practical appeal to Christian living based on the great doctrines of the Christian faith.

Where the burden of emphasis lies, after reading all of this one can hardly be left to guess, At the close of Jesus' ministry, when the curiosity of the apostles led to the request for a sign, he in answer gave only practical suggestions. So far as the destruction of Jerusalem is concerned, be prepared to get out! As for the end of things, there was no schedule to give. "Watch and be ready." When they asked, "Wilt thou at this time restore the kingdom to Israel?" he answered, "It is not for you to know the times or the seasons, which the Father hath set within his own authority. But ye shall receive power. . . . Be my witnesses." They went out to do for the world what it needed to have done, to show that Jesus was the Christ according to Jewish expectation and the fondest hopes of mankind. That is what the world still needs most of all. Let us, as he said, leave times and seasons in God's own hands where they belong.

This is not, however, to be interpreted as a counsel of complacency. Far from it. This world is not a fool's paradise. Evils of frightening proportions loom up, threatening to leave destruction in their wake. There is always more or less of a neck and neck race between good and evil. "When the righteous are in authority the people rejoice." But there are times when evil is in the ascendency and ere long brings judgment. But out of the aftermath Christ arises anew to lead forth his remnant to fresh victory. It is a time for unqualified faithfulness with girded loins, for praying, working and watching for fresh manifestations of the coming kingdom.

South Bend, Ind.

Does the Church Want an Executive?

BY C. H. SHAMBERGER

THE suggestion has been made that the Church of the Brethren needs its organization shaped to the point where some individual will become its executive officer. No one can be more surprised than I am that I find myself out of sympathy with such an arrangement. The church needs to give frank and thorough consideration to the suggestion. It provides a timely occasion to study trends in their relationship to our history and the future.

Such a development would go a long way toward making our traditional democracy merely a tradition. We continue, theoretically, to be a church of democratic action but it is obvious that we are a bureaucratic church. This is particularly apparent in Annual Conference.

There was a time when the business of Annual Conference came through the churches via district meetings. Anyone who studies the queries now coming to Annual Conference from the churches soon sees that they are confined almost exclusively to asking that next year's meeting be in their area. The similarity of language in which many of them are couched would indicate that some central source provides inspiration for many of them.

Most of the business of Conference comes directly from the Boards. If the truth were known it is possible that a considerable amount of what little comes from the districts has its origin in the General Boards or some members of those Boards who choose to bring it by that route rather than directly from the Boards.

If the church desires to have its business arise

in its Boards it would do well to acknowledge that fact and, along with the recognition, admit that it is not democratic. If the democratic spirit has perished among us we would do well to cease lauding ourselves as being democratic.

The very contemplation of the office suggested implies the concentration of power within one person, which has a strange ring in a church which has persistently shied away from that kind of thing. The intention of such an office might be purely a desire for efficient action, but it is inescapable that the office would come to share a feeling of authority comparable to that of the pope in the Roman Catholic Church. It would be different in its expression but would be a comparable pattern.

Churches by and large shun the concentration of power. They seek to set up balances which will keep any one individual from assuming too much authority. Concentration has certain aspects which are more to be avoided than the weaknesses and waste of inefficiency. Does the church want more concentration of power than it now has? If it does let's recognize it. If it doesn't this is the time to register opinion against it.

The suggestion of this office should focus attention upon the size of organization which a church of our size and strength should have. Does anyone know? How many people should the church have on its central staff made up of executives, secretaries, clerks, stenographers and others? Some people think there are now too many. Some think there are too few. Does anyone know? Should the church have a study made by some capable group who are not on its staff and have no ambitions of ever being on it?

It will be pointed out, of course, that efficiency in organization would tend to reduce the number of people employed, but anyone familiar with such things must realize that moves like the one suggested almost without fail result in an increase of personnel rather than a reduction.

We have progressed much more rapidly in our growth in centralization than we have in our ability to develop strong churches out of weak ones.

We have grown numerically. Many reasons back of the growth are sound but some are not encouraging. We have learned how to report membership more advantageously than we once did. We have let down the bars of admission into the church and we have ceased, for the most part, putting people out of the church. Those things make for an increase in numbers. But we still have hundreds of little congregations whose chances of becoming strong churches are problematical. We pull money out of them for all good causes when we know full well that they have inadequate resources to carry forward a successful operation.

It is far from clear how much money should be spent to maintain a central organization in a denomination that cannot finance leadership for its local congregations. We do not have to look far outside the church to find organizations that have overemphasized the significance of central organization. They have the personnel, the equipment and the efficiency to carry forward a successful enterprise, but this overhead is out of proportion to the work they set out to do.

The suggestion of this office calls for a fair facing of certain questions. Will it further curtail democratic action? Does it provide a threat in the concentration of power? Will its inevitable increase of personnel be a desirable thing in view of the relationship of the central staff to the size of the church? The answers to these questions should determine whether the church desires to create such an office any time in the near future.

Elgin, Ill.

"The Moral Let-Down"

BY R. H. MILLER

LET'S not call it a *"moral let-down."* The words involve troublesome implications, as, for example, that men are not as good as they used to be. But why argue that! The question can never be answered either way. And if it could, what would one have gained? Nothing. For if men are becoming more evil it can only enfeeble those who fight for the right to proclaim our retreat. And if men are growing better why waste time trying to prove it; it would be much wiser to press on toward the completion of our victory.

So let's drop the term, *moral let-down,* with its invidious implications, and find another. I suggest *the moral laxity of our day.* These words do not invite irritating comparisons. They focus attention upon our responsibility for what is going on among us and that is what we need to be made aware of.

One sign of moral laxity which should arouse more concern than it does is the readiness of good people to hurl destructive criticism right and left, with small regard for facts. The volume of abuse which is poured upon neighbors, rivals, colleagues, employers, employees, officials, foreigners, rulers of other nations and champions of views contrary to our own, is past all comprehension.

That kind of talk damages the mind that indulges in it. Any fine instrument is injured by

misuse. How great, then, is the injury done to this finest of all instruments, the mind, by the false and bitter business of indiscriminate linguistic slaughter!

If it is wrong to gossip about those who live and work close to one, it is just as wrong to gossip about those who are far away. One knows less about them and so is more likely to be unjust in one's criticism. Cowardice may keep one from criticizing his close neighbors while he takes it out on those who are defenseless because of distance. Such conduct is unchristian.

You can never be sure what violence may grow from widespread, poorly informed, hate-flavored talk. It can so easily become mob hysteria, just as a sultry summer atmosphere may leap into the violence of a tornado. If the present neutrality of our country is ever displaced by war hysteria the ground will have been prepared by a nation-wide epidemic of hate-Hitler talk.

One should be careful about accusing one's brothers of moral laxity. Unless one's statements can pass the test of truth which any court of law requires, and unless they can pass the test of love, which we profess to hold, over and above all legal sanctions, they should never be spoken.

Workers in the church have their capital just as bankers have theirs, and it is far more precious than money. It can be destroyed by *runs* started by irresponsible tongues just as banks have been destroyed.

What is this capital so essential to the religious workers? It is one's good name, the confidence and trust which is reposed in one, one's reputation, what people think.

If some one says, "But what difference does it make what people think?" the answer is that such a person has never been deeply involved in the effort to bring spiritual truth and blessing to his fellow men. Try to do that and you will find that it makes a great deal of difference what people think of you. Jesus was by no means indifferent to what people thought of him.

Who steals my purse steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed.

In certain foreign countries the world has seen glaring examples of ambitious dictators building themselves up by tearing down some defenseless victim. Let us be careful lest we follow their cruel example.

Another sign of the moral indifference of our age is the unwillingness of people to deny themselves for the sake of a great cause. It used to be that certain things were to be given up by Christians. Some of those demands may have been a little arbitrary, but there can be no doubt that a lot of moral fibre was developed by the resolution required for such self-denial.

One's loyalty to a great cause is apt to suffer from vagueness. It is often difficult to make the kingdom of God present and vital to one's life. The difficulty can be overcome by giving up something for the kingdom. During the World War every family, every member of every family, was called upon to endure daily privation for the sake of the war. The result was that the war ceased to be a confused conflict on the other side of the ocean and became the immediate concern of every home in America. Men became vitally interested in it through the daily denials they made for it. It is the same with the high cause to which the Christian commits himself. If we would take away from this loyalty the vagueness and unreality which are too often present we will do it by the practice of daily denials in the commonplace things of life. Just what have you given up for Christ's sake?

Another sin of our day is complacency. The president of a midwestern college said that the most alarming condition on his campus was the complacency of the students, their lack of concern for the great social, national and international problems of the day. Young people are no more guilty of complacency than their parents. The charge of complacency can be brought against us all. Who of us is not guilty of contentment with his own small comforts in the midst of a world where comforts are lacking to vast multitudes of men? How are we to get rid of complacency? How are we to develop the spirit that cares?

We should be informed concerning the affairs of the world. The wide-awake Christian should know what the burdens of men are and what battles are on to alleviate them.

We should talk about these matters. We should talk of them when we walk by the way, when we sit in our houses, when we lie down and when we rise up. Some one may say that talk accomplishes little. Are you sure? What great social change was ever wrought without widespread discussion on the part of interested people? When everybody begins to think about a certain problem, to discuss it, and to develop deep convictions, you may be sure that the time will not be long until something is done about it.

Prayer is a cure for complacency. The basis for the truth of this statement lies deep in the nature of man and of the universe in which his life is

cast. This universe is not indifferent to the cause of righteousness, truth and peace. The very stars in their courses fight against Sisera in support of the hosts of the Lord. In view of the kindly care which arches over the long pathway of human history, how can any man say that from here on we are wholly on our own? "The eyes of the Lord run to and fro throughout the whole earth [always have and always will] to show himself strong in behalf of those whose heart is perfect toward him."

Just as prayer fits the nature of the universe, so it fits and fills a deep human need. Man never comes to his best until he knows that his efforts are backed by cosmic support, until he casts his eyes unto the hills from whence cometh his help. Then man's powers go into high; he surpasses himself. No mighty work was ever wrought upon the basis of a purely humanistic, godless philosophy of life.

If the complacency and impotence of people are to be displaced by power dedicated to high ends a new God-consciousness alone will accomplish the change. Prayer is the key to this inner renewal.

North Manchester, Ind.

Prayer for Rulers

BY J. C. BEAHM

PRAYER is talking with God, and should be the sincere desire of one's heart.

We ofttimes hear a lot of criticism on rulers and lawmakers, but we do not hear many prayers in their behalf that God might touch their hearts and sway their minds to consider wisely and do the proper thing. The Christian's way to peace is by the way of intercession at the throne of grace.

I would not minimize the importance of petitioning the president of our country and the lawmaking body at Washington, or even state executives or lawmakers on important measures, but would it not be a wise turn in affairs if we would also petition God more consecratedly? He can charge the minds of rulers, lawmakers and warriors.

I wonder if it would not be more effectual if we were to talk to God in the desperation of faith, asking him to change the minds of military leaders and stop the cruelty on the field of carnage? Some very able preachers know very little about civic problems and their solution, yet can wrestle mightily with God in prayer. I believe it was Abraham Lincoln who called our own Bro. D. P. Sayler to Washington to pray to God that right might prevail. It would certainly be more consistent to maintain proper relation with our heavenly Father than to play the part of a politician and thus try to conduct civic affairs.

Oh what peace we often forfeit,
Oh what needless pain we bear,
All because we do not carry
Everything to God in prayer!

Easton, Md.

I Refuse to Hate Sinners

BY RUSSELL G. WEST

Jesus says, "I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:6). I would say, therefore, in direct proportion as a man departs from the way of the Christ he becomes a sinner. And if that be true we certainly have a great many sinners in our modern world.

Among the number of people who were kind enough to write me regarding my recent article in the Messenger, entitled "The Two Visions," two of them took exceptions to my attitude toward the ruler of Germany. For fear that there might be others who felt the same way I would like to explain my attitude a little more fully.

If it is true that a man becomes a sinner in proportion as he departs from the spirit and teachings of Jesus, then I would like to say that, with my limited knowledge, I would place the present ruler of Germany at the head of my list of sinners. I cannot conceive of one drifting very much further away from the spirit of the Master than Mr. Hitler has in his present program. Also toward the top of my list of sinners—always conscious of my limited knowledge—I would have to place some others, in recognition of their apparent departure from Jesus, the Prince of Peace. I suppose I would have to place as second on my list the present ruler of Russia. In view of my definition of a sinner it would certainly not be offensive to him to be placed near the top of the list. He might be disappointed, however, in not winning first place. Along with these two I certainly would want to place the name of the person responsible for the merciless invasion of China. Of course in this case it is not so easy for some of us to locate our victim exactly. Then as the fourth in my list I think I should have to place the name of the person who was responsible for the recent invasion and massacre of Ethiopia. At least these "four horsemen," whatever else we might say about them, have certainly wrought havoc in our present world.

It is my conviction that their type of program is utterly abominable, intolerable and unpardonable. In my way of thinking they have broken faith with all for which Jesus stands. I therefore believe their works to be the work of the devil. Why, then, should I not hate them?

In the first place, if I hate these men as sinners, if I am at all consistent, I must hate all sinners in proportion to their sin. This, as you can see, puts me in a rather large program of hating. In fact, that kind of a program puts me in a movement of enmity and ill will

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OUR MISSION WORK

A Few Thoughts on Stewardship

BY EDITH V. FRY

Giving money for the advancement of God's kingdom is not a hard task. There are many little ways of laying aside an offering for the Lord. We spend a little here, and a little there for things that are not really necessary; for instance: gum, candy, ice cream and other things. We all enjoy these things, and I do not say it is wasteful to spend our money for them, but if we are willing to sacrifice a bit, we can either deny ourselves that pleasure and give the money to the Lord, or we can take our enjoyment and give an additional like amount to him. For the past several years I have been carrying out this idea, except that it involves a larger amount. As each month passes, the amount in my mission box grows. Special offerings through the year seldom find me without something to give, and when Conference time comes, I am prepared.

I have been tithing ever since I received my first pay check. And I would not have it otherwise, for I believe it is the ideal way of giving. The Lord willing, I shall continue to tithe as long as I earn a dollar. How fine it is for young people to start the tithing habit when they begin to earn their way in the world.

The story is told of a Christian business man who promised God that if his business prospered he would support the work of the kingdom. God did prosper him, and he gave a tenth to the Lord's work. He grew richer, and gave more and more until he was living on one tenth and giving nine tenths to the Lord. One can hardly imagine the tremendous amount of good that could be done if all business men would follow his example.

Meditations of a Collection Plate

Jan. 1. A new year is beginning again, and I hope this will be a good one for giving. Today's offering was quite good. Dear Lord, may the people always be willing to support thy work; this is my prayer for the year.

Jan. 8. A goodly offering again. How glad I am when I have something to present before God! It makes me truly thankful to be alive.

Jan. 15. The total given today was larger than last Sunday. I am so pleased when my companion plate and I can bring a large offering to the Lord. Then our purpose in life is being fulfilled.

Jan. 22. The offering dropped a bit this Sunday. But it warms my heart to see the tithers giving every week. They are the folks on whom we can depend.

Jan. 29. Still going lower. Dear Father, put it into the hearts of the people to give. Surely they know that to benefit from the Christian life they must put something into it.

Feb. 5. I praise thee, this morning, Father, for answering my prayer of last Sunday. The offering is much better, and I know the people received a blessing.

Feb. 12. How unpredictable people can be! I am almost ashamed to present myself before the Lord today, for the offering is so small. I saw some well dressed people in the congregation, and I guess I expected too much. I thought surely the lady in the fur coat would have a fine offering, but she did not put in one coin.

Feb. 19. We had a lovely service, and the offering was more than it has been all year. I could not help comparing people today. The lady in the rather shabby coat, which I know she has worn for several years, gives her envelope every Sunday. From outward appearances the fur-coat lady should be doing that.

Feb. 28. A still larger offering today. Praise God, from whom all blessings flow! How proud I am to come before him, for I am filled with the goodness of men.

March 5. The offering dropped some, but it is still large enough to meet the budget. I heard the finance committee say they were not getting enough.

March 12. Just enough today to meet the budget. Oh, if only every member would tithe, I would not have to be on the hilltop one Sunday and in the valley the next.

March 19. The offering fell below the desired amount today, and we have been saddened again. My companion shares my feelings, although he sometimes collects more than I.

March 26. Dear Lord, I am ashamed to come before thee today. The offering is the lowest for the quarter. This is not a happy closing thought, but if the people do not give better than this, I have no desire to keep a record. The members have everything they want, apparently, but neglect investment in thy kingdom.

Naperville, Ill.

What to Pray For

Week of June 22-29

When Amsey and Florence Bollinger returned to India in November of 1939 they took with them their daughter, Virginia, and son, Richard, but left their son Lowell in America. In their previous term of service the Bollingers were in the Marathi language area, but now they are located at Anklesvar in the Gujarati territory. Bro. Bollinger is with the vocational training school at the present time.

The Anklesvar vocational training school was started in 1925. At that time there was a very definite need in our mission for a school which would teach better methods of farming and give instruction along various vocational lines in India. The country was calling loudly for knowledge which would help in village uplift and rural reconstruction. Today we should rejoice that this demand for help was met. Agricultural and vocational missions have a very vital task in helping to bring Christ to the people of India.

The superintendent, principal and teachers of such an institution find themselves surrounded by the finest young men of the land. They are men and boys who desire to know better methods of farming and the best ways of doing all their work in order that they may in turn instruct their own home people.

Shall not our prayers be added to those of Brother and Sister Bollinger to the end that their teaching shall instruct and inspire all who look to the vocational training school for help?

I Refuse to Hate Sinners

(Continued From Page 13)

toward the larger part of humanity. This, to me, is utterly unthinkable for those who would follow Jesus.

In the second place, to hate these men, or any sinners, would automatically take me out of fellowship with God, as revealed in his Son, our Savior. I gather from such scriptures as Heb. 1: 1-3 that the true nature of God was never fully revealed until Jesus came. Therefore I can accept no authority as to the nature of God which is out of harmony with the life and teachings of Jesus. In Jesus I find that God loves all his children. He loves them all equally. The old, the young, the rich, the poor, educated and unlearned, saint and sinner, of all races and classes—he loves them all. He loves them even though we may hate them. Our God is no respecter of persons. "For God so loved the world"—this sinful world—"that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was while we were yet sinners that Christ died for us. He came not to condemn the world but that the world through him might be saved. This doctrine of God's universal love for his children—the bad as well as the good—seems to be the hardest lesson Jesus ever tried to teach this world. The Jewish leaders—the product of the Old Testament thinking about God—just could not get it into their heads. With what bitter denunciation did they condemn him, saying, "This man receiveth sinners and eateth with them." If we would refresh our memory regarding God's attitude toward the wayward, sinning children we might do well to read such stories as The Prodigal Son. It has been said by the very best of authority that even in his bitter denunciation of the unbelieving Jews, as recorded in the twenty-third chapter of Saint Matthew's gospel, the Master must have uttered these caustic, cutting statements with tears of love streaming down his cheeks. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not! Behold, you house is left unto you desolate." How long before we learn that God loves the vilest sinner?

In the third place, I refuse to hate these men, or any other sinners, because Christ teaches me to make a distinction between a sinner and his sin. No man can ever go too far in hating and denouncing sin. Here our God-given capacity to hate can find its unbounded expression. Unbolt the bars, break every chain, and let the lion of hate roam freely. But let us remember that "we wrestle not against flesh and blood." According to Jesus a soul is worth more than all the world. The more we love a lost soul the more we will detest the sin that would bind it. Why should I hate a person who has fallen a victim to Satan more than I should hate a person who has become a victim of a kidnapper? Our program in regard to sinners is to love them and to set them free.

Brethren, there is danger at this time that we be delusively led into a program of bitter hate. It seems to be a weakness of human nature, in the midst of every great calamity, to single out some particular victim upon whom we can pour out our venom and wrath. A few years ago it was the kaiser. Today it is naturally Hitler. Tomorrow we will find another.

I wrote the article on The Two Visions in order to portray the glory, the matchless splendor, the utter supremacy of the vision of our Lord of a world redeemed! With purpose I portrayed the vision of Hitler as the thing, to me, most nearly opposite to the program of Jesus. It was only incidentally that I threw in the mere suggestion that we as Christians would do well not to judge too harshly. But what I merely suggested in that article I now restate with even firmer convictions. It is my judgment that the most dangerous, and in some cases, the most unchristian person in our country is the one who harbors and fosters hate. I refuse, therefore, to become a victim of hate or the promoter of ill will. After studying Calvary I find there can be no sin committed against me which I cannot cheerfully forgive, and no sinner on this earth so vile and wretched as to escape my love and prayer.

Even if vile sinners do need to be brought into judgment we would do well to remember such Christian teachings as in the closing verses of Romans twelve: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Someone has suggested that "God has reserved the first row of seats in hell for these desperate sinners, and the second row for us who hate them." In conclusion I wish to quote the lovely poem by Robert Whitaker, which expresses the exact sentiment of my heart:

My country is the world:
I count no son of man my foe,
Wherever warm life-currents mount
Or mantle brows like snow,
Or red, or yellow, brown or black,
The face that into mine looks back.

My native land is mother earth,
And all men are my kin,
Whether of rude or gentle birth,
However steeped in sin;
Or rich or poor, or great or small,
I count them brothers, one and all.

My birthplace is no spot apart;
I claim no town nor state;
Love hath a shrine in every heart,
And wheresoe'er men mate
To do the right and speak the truth,
Love evermore renews her youth.

My flag is the star-spangled sky,
Woven without a seam,
Where dawn and sunset colors lie,
Fair as an angel's dream;
The flag that still unstained, untorn
Floats over all of mortals born.

My party is all human-kind,
My platform brotherhood;
I count all men of honest mind
Who work for human good,
And for the hope that gleams afar
My comrades in this holy war.

My heroes are the great and good,
Of every age and clime,
Too often mocked, misunderstood,
And murdered in their time,
But 'spite of ignorance and hate,
Known and exalted, soon or late.

My country is the world:
I scorn no lesser love than mine,
But calmly wait that happy morn
When all men claim this sign,
And love of country, as of clan,
Shall yield to world-wide love of man.

Pampa, Tex.

KINGDOM GLEANINGS

Calendar for Sunday, June 23

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Malachi Demands Honesty Toward God.—Mal. 3: 7-18.

Christian Workers, Loyalty (see Esther).

B. Y. P. D., A Thousand Tongues.

Intermediates, Trails That Lure Us.

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Gains for the Kingdom

Two baptized in the Middle River church, Va.

One baptized in the Bremen church, Ind., Bro. Raymond Risden, pastor.

Two baptized in the Larned church, Kans., Bro. Robert A. Haney, pastor.

One baptized and one received by letter in the Franklin Grove church, Ill.

Twenty-one accessions in the Cleveland church, Ohio, Bro. J. D. Reber, pastor.

Seventeen baptized in the Lewistown church, Pa., Bro. H. B. Heisey, pastor.

Thirteen baptized in the Mechanic Grove church, Bro. E. M. Detwiler, evangelist.

Sixteen accessions in the Chicago, First church, Ill., Bro. M. Clyde Horst, pastor.

Two baptized in the Salkum church, Wash., by Bro. J. F. Edmister at Winlock, Wash.

Four baptized in the Antioch church, Ind., Brother and Sister B. M. Rollins, evangelists.

Two baptized and two received by letter in the Cabool church, Mo., Bro. A. W. Adkins, pastor.

Thirteen baptized and two received by letter in the Frederick church, Md., Bro. Ralph E. Shober, pastor.

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Personal Mention

Bro. J. F. Baldwin, pastor of the Morrill church of Northeastern Kansas, is planning a year's work in Bethany Biblical Seminary and changes his address, effective at once, to 3435 Van Buren St., Chicago, Ill.

The Georgetown congregation of Southern Ohio will enjoy a home-coming tomorrow, June 23. Two promising features of the day's program are the addresses by Bro. Ruford Nicodemus and the basket dinner at noon.

The regular biennial assessment for Annual Meeting expense at the rate of two cents per member, as shown in the 1940 Yearbook, is now due and payable. Please remit to Bro. E. J. Stauffer, the Annual Meeting Treasurer, at Barry, Ill., as soon as convenient.

Prof. H. H. Nye of Juniata College speaks at 8 P. M. tonight, June 22, and at 11 A. M. tomorrow, Sunday, at the Maple Glen church of Western Pennsylvania. The love feast tomorrow evening concludes a week of special services arranged by Pastor A. J. Replogle.

Bro. H. Jesse Baker, pastor of the Polo church of Northern Illinois, was prevented by the serious illness of his mother from attending the Ocean Grove Conference, to which he and Sister Baker had been chosen as delegates. Mother Baker was visiting the home of her son when she became ill. Sunday, June 9, she passed on to her eternal reward.

Bro. Lester Young was the second of the four speakers at the Saturday evening young people's meeting at Ocean Grove; see notes on page 6. Our apologies for failure to give this word of credit when the news was sent in.

The many friends of Director of Children's Work Ruth Shriver who learned that illness requiring prompt surgical attention prevented her attendance at the Ocean Grove Conference will be glad to know that she has returned to her home with every prospect of speedy and complete recovery.

Dedicatory services will be held for the improvements on the Woodberry Church of the Brethren, Baltimore, Md., on Sunday morning, June 23, at 11 A. M. The speaker for the occasion will be Dr. C. C. Ellis, president of Juniata College. A cordial invitation is extended to all former members and friends of the church to be present for this service.

The summer conference of the Southern Ohio women will be held in Bradford on July 17, beginning at nine o'clock. We are pleased to announce that Sister Mary Schaeffer, recently returned missionary from China, will be with us. A good attendance of our women is expected and we are always glad for the presence of those who can come to us from other districts.—Mrs. J. Q. Neher, Gettysburg, Ohio.

Bro. W. Newton Long of Baltimore, Md., member of the General Mission Board, "took sick at Conference last Monday and that eve they came home and he was put in the hospital, Church Home, here in the city, and operated upon for appendix next day, Tuesday, and is progressing normally since, glad to say." So writes Bro. I. S. Long, who adds that he was kept from coming to the Conference by the sickness and death of his brother, Dr. Jas. Long of Frederick, Md., a popular eye, ear and nose specialist.

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Miscellaneous Items

More About Offerings, see page 26, should give the Sunday evening offering as $290.90. A typographical error makes us say it was only $29.90.

Leaders in churches in Illinois, Indiana, Ohio and Michigan should plan to have one or two persons present from each church on July 4 at Camp Mack in a conference of local sponsors of young men who are of military age. A definite agenda of business for the meeting is being worked out; David Metzler and Floyd Mallott will speak.—L. W. Shultz.

The Seventh Joint Conference of Mennonites, Schwenkfelders, Brethren and Friends will be held at the Westtown School, Westtown, Pa., July 6. The place is four miles southeast of West Chester, about one-half mile north of Route 926. We note that Bro. Calvert N. Ellis, Professor of Bible in Juniata College, will give a devotional message at 7 P. M.

Chairman Levi K. Ziegler of the Ocean Grove Committee of Arrangements sends us the record of the attendance in the auditorium as counted by the Ocean Grove Management: Thursday evening, June 6, 1,309; Friday evening, 2,059; Saturday evening, 3,292; Sunday morning, 5,579; Sunday afternoon, 3,294; Sunday evening, 2,460; Monday afternoon, 2,738; Monday evening, 1,788.

Echoes From the Ocean Grove Conference

(Continued From Page 8)

Spain and among the millions of refugees in southern France, of the joy of reunited families, of heroic and honest Norway, keeping a promise of help made before her own need had arisen.

A Look Into China

The missionaries from China, the Parkers, Corda Wertz, Mary Schaeffer, assisted by former China workers and others, showed us in pantomime a mission meeting in session, a call for new workers, a school in action, and Dr. Parker examining patients. Leland Brubaker acted as interpreter and exhorter. Because the rain held us for a full extra hour, improvised features were added which proved very interesting also. Among these were Jeanette Cheng's recital of her trials in becoming a Christian and Mrs. Parker's story of the young man's faithfulness in prison, which made one think of Paul's work with the Roman guards.

When the rain finally relaxed its vigor somewhat we made a dash back to the Auditorium to see what had been going on there.

As the Evening Drew On

The first thing we heard was the impassioned voice of Bro. A. C. Baugher telling how the old derelict had been raised finally from the mud by utilizing the lifting power of the tides. It was that foodless banquet of the young people who could not get away to the appointed place and were being fed right there. And they were being fed and liking it, with many older diners participating. You see man does not live by bread alone but by every word that proceedeth out of the mouth of God.

At the Bible Hour Bro. M. R. Wolfe of Bridgewater College discussed to the great profit of the audience a chapter in 1 Corinthians. He found that carnality was the main trouble at Corinth and that it is the main trouble now. It defeats Christian growth, causes divisions, makes us not always bad but just worthless, unappreciative of the best things.

The sermon by Dr. Kurtz on Christ and Chaos need not be reproduced here since you have had a chance at his own version of it. There was a good and highly appreciative audience in spite of the unfavorable evening. The dynamic with which Bro. Kurtz drives his points home cannot be transferred to cold print, but perhaps your imagination can supply some of that as you read his vivid portrayal of what's wrong with the world and the only possible remedy.

Monday, June 10

How the Universe Is Run

That was the thought to which Bro. D. G. Wine invited our attention in the early morning meditations. It was pretty deep but it didn't hurt any of us. Psalm nineteen gave him his start. He holds that law is God's way of managing things but that he is not enmeshed in them. He is perfectly free because they are the expression of his nature. They are just his way of doing what he knows is best. He is at perfect liberty to do exceeding abundantly above all that we can ask or think. Glorious prospect, isn't it?

Another fact very evident is that the universe is run with quite a variety of weather. The day begins with a cold drizzling rain but what of that? There's plenty of shelter and we can remember better the perfect days we had last week. There will be more like them too when this kind has passed.

Resuming the Business

It began on the note of Come, Thou Almighty King and more of the same sort as suggested by Bro. Otho Winger's prayer and pertinent comment on the wonderful story of early church history recorded in the Acts. The chapters of that book aren't finished yet. There are more just as great waiting to be added.

When the rules of procedure had been read the moderator called the attention of the delegates to a greater one not set down in the printed list. That was the code of conduct implied in the fact that we are brethren. He named H. L. Ruthrauff as timekeeper and H. H. Helman, Samuel Harley, Paul Longenecker and Ralph Shober as tellers. Later he added two more who will kindly forgive us for not getting their names down. Perhaps the recording angel will see to that. Another letter of greeting was read from a local church in Africa, Garkida, if we got it correctly.

A Few Appointments

But first we note the number of delegates as announced, 437 from the churches and 76 on the Standing Committee, a total voting strength of 513. The moderator called that very good, but that does not excuse the churches which could easily have sent delegates but did not.

Bro. Rufus D. Bowman was reappointed on the General Mission Board and Bro. Frank S. Carper takes the place of Leland Brubaker who tendered his resignation, due to heavy enough load of other church interests. Bro. Kurtz succeeds W. W. Peters on the General Education Board, while John I. Coffman will represent the B. C. E. on the Conference Program Committee with H. Spenser Minnich continuing as Mission Board representative. Mrs. E. G. Hoff was reappointed on the Council of Women's Work, with vacancies in the Men's Work Council likewise filled by renaming Ross Heminger, J. N. Via and B. F. Stauffer, with a new member whom we hope to get identified before many moons.

The organization of the pastors goes on with President C. G. Hesse, Vice-President Geo. L. Detweiler, and Secretary Earl Frantz. Jno. S. Flory, Jr., fills a vacancy on the Auditing Committee, while E. J. Stauffer succeeds himself as Annual Meeting Treasurer. Ross D. Murphy will represent us on the Advisory Board of the American Bible Society and O. L. Harley continues as a Conference Trustee. To a special problem presented by the General Ministerial Board a committee was assigned consisting of J. A. Robinson, David Metzler and Rufus P. Bucher.

Unfinished Business

The first item was the report of the Bethany Hospital Committee, which recommended a further study of the entire situation before making a final report. This was accepted and the committee continued, with the addition of J. J. Yoder in place of E. M. Hersch, resigned. The other members are L. D. Ikenberry, J. S. Noffsinger, Rufus P. Bucher and B. F. Studebaker.

The first real discussion of this session took place in considering the report of the Committee on Tenure of

(Continued on Page 20)

HOME AND FAMILY

A Quiet Life

BY MAY ALLREAD BAKER

She lived a quiet life, folks said.
She lived a quiet life.
In gossip she was never heard,
In slander, nor in strife.

Nor did she follow latest styles;
Her garments, plain, though neat,
Were not the sort that caught the eye
When seen upon the street.

Her home was humble, though well-kept—
A peaceful dwelling place;
A home where sweet contentment reigned,
A quaint, old-fashioned grace. . . .

Grandfather clock; plump, poster beds;
Rugs, braided, on the floor;
White, muslin curtains at the panes;
Framed mottoes at the door. . . .

A table groaning with good food
For hearty appetites;
A fireside where the family sat
Through happy, winter nights. . . .

A home where earnest prayers were prayed,
Prayers taught at mother's knee.
A quiet life, a peaceful life
Of blessed memory.

Lewisburg, Ohio.

The Family Altar

BY ROLAND L. HOWE

There is no formula or method of calculation whereby any one can estimate the full value of the Sunday school. It is a worthy sponsor of the cause and growth of righteousness. Whether conducted in the home, under another name, or launched in graded groups in a community center, it is the acknowledged nursery of the church. But one is easily persuaded that its power would be greatly increased if supplemented by the influence of more Bible reading, and the revival of family worship in the home.

It is a known fact in church history that many of our well-thinking brethren in the early years were opposed to the introduction of the Sunday school. We are led to believe that they looked upon it as usurping the sacred prerogatives of parental guidance. They seemed to vision the day when this new kind of school would tend to displace domestic vigilance and religious discipline in the home. If we may presume to assume the viewpoint of their day, with our added advantage of looking backward, we may find it the more easy to sense a righteous cause for their misgivings.

The average child of our time gets little or no training such as parents are admonished to give by divine teaching through Moses in Deut. 6: 1-9, and the voice of Paul in Eph. 6: 1-4. Whether laxity in the home followed because of the incoming of the Sunday school, as was probably feared, or whether the Sunday school has failed to carry the full burden shifted upon it, are questions of serious moment. Shall we excuse the Sunday school in part while we contemplate the current abuse of patience, the misappropriation of time and the diversity of family interests in the complexity of modern life? These have also contributed freely to the lapse of the family altar, and have slowed down both attendance and zeal in Sunday school and church.

Parents have been too prone to shift religious child training to proxy. A popular slogan seems to be: "Let others do it." In so far as this is true, then it is high time the responsibility is reversed and fittingly recognized in the home where it primarily belongs. The shifting of the burden can create a dangerous form of contentment, which may become fixed. Contentment, strictly speaking, is a station, a standing place. To stand is ofttimes to move backward with an easy downgrade acceleration. Let us beware of contentment, unless closely hitched to the virtue of godliness.

Is it any wonder that one of our Philadelphia elders did not react with favor to the inauguration of the Sunday school? That contemporaneous with it, in the year 1856, an elder in our boyhood church stood out against it? In the belief that "he also serves who only stands and waits," those who were disposed to favor the experiment remained passive, out of respect for the opposition, until death relieved the tension. Is it any wonder that many others throughout the brotherhood entertained fears as to the wisdom of the move?

It is reasonable to infer that the family having the Sunday school most at heart is the kind of family that also more nearly observes the scriptural injunction in the home. Constancy in both is more near the ideal. The absence of either may prove to be a passive offering of short weight devotions.

There are many who would consider it a great personal loss if deprived of the sweetness of memory which recalls the Bible stories told over and over again by a devoted and saintly mother—a practice yet alive on but few branches of many a family tree. And they can perhaps testify that the influence in youth of the family altar, as unfailing as the chores on the farm, supported them many times later when home ties were broken!

The simple lines that follow will find no contact save perchance among those whose memory runneth not to the contrary:

Was it your good fortune in years that are gone,
When the day was spent and the chores were done,
To meet at the family altar as one—
Father and mother and daughter and son?

Do you remember when heavy of head,
You thought it time to get ready for bed;
When the family Bible from its place on the stand,
Was reverently opened by a fatherly hand?

Do you see him now in his rocking chair,
Reading the Word with thought and care,
Before kneeling together in sacred prayer,
To talk with God who waited there?

Do you hear him thank the Father above,
Craving his mercy and matchless love
For the homes, and homeless everywhere,
Because he believed in family prayer?

Do you hear him pray for the sick and the poor,
For sinners to open wide the door,
And welcome the Christ who came from heaven
That none be lost, but all forgiven?

Perhaps it was mother's prayer you heard—
Was ever a heart so deeply stirred!
Do you hear her now as she pleads for you
To do the things you ought to do?

Do you sense her love—almost divine—
Her faith and hope not less sublime?
Be sure your faith and hope and love
Will carry you safely to her above!

Mother and father and daughter and son,
Devotedly kneeling together as one;
Uniting their prayers at the Father's throne,
In the name of his Son, and his alone;

Repeating together his prayer at the close—
The model of prayers that everyone knows;
And ending the worship with a final "Amen,"
With the hope of return on the morrow again;

And ere long to join the circle beyond,
United again in unbreakable bond;
Where weak worship here will be perfect there—
Let this be our aim and our daily prayer!

But family worship as a mere practice lacks full weight. The spirit may be fitful and weak even where the family altar is a regular custom.

An instance of my early days is recalled. It features a man who directed family prayers as a matter of personal convenience. The morning was a dewless one in midharvest. This meant that field work could be put under way at once without waiting for the sun. Why wait for prayers? He hurried in from his chores at the barn to step-up the breakfast hour, at the same time announcing that there would be no family worship! There is a variety of "do-less" mornings in many a home regardless of the season.

On the other hand, a devotional atmosphere may pervade the circle where family worship is not a regular practice. How much more might it be with it!

Unmindful move the lips that merely say a prayer. But that which wells from the heart becomes a sacred, satisfying stimulant to the soul! Virtue moves not in slavish habit nor formal custom, but responds freely to duty and to the pleasure of privilege. This prevails in prayer, whether voiced in public worship, the home circle, or still more alone with God "when thou hast shut the door"! We are taught that where fervency and effectuality flow freely from the base of righteousness, prayer availeth much.

Revive us again in the devotions of yore—
A revival much needed as never before!
Refreshing by the Word; unburd'ning of cares,
Are assured in the realm of family prayers.

Philadelphia, Pa.

Go to the Library!

BY PAUL F. BECHTOLD

The other day I dropped into a city library for a few minutes. Seeing that I was looking for something, a gentleman introduced himself as a member of the library board and helped me find the magazine sought. He also insisted that I look through the entire building, and in every way tried to make me feel welcome, while at the same time seeking suggestions for improvement.

He has the right idea in encouraging people to enjoy reading. A reading public becomes an educated public, and education is the only permanent foundation of a democratic government.

Little land remains to be settled. Our frontiers are now social instead of physical. Therefore, do not "go west" but *"go to the library, young man!"*

New York, N. Y.

Too Quiet About Liquor

BY WM. J. TINKLE

According to a statement that should be authoritative, considering its source, there have been thousands of requests that the glue used on postage stamps be delicately flavored with high-grade whisky. What a master stroke of salesmanship, thus to build up an appetite for a lucrative product! Our reporter informs us further that the Director of the Bureau of Engraving and Printing, who has held that office fifteen years, is "deeply in sympathy with the request." However, here is the fact that concerns us most: he does not care to incur the displeasure of the drys, so the stamps will remain as they are.

Some one has been active enough in his fight for sobriety that his influence was felt. Some one did not lose hope when the lid blew off and the flames of commercialized vice roared so high that decent people slunk back, fearing to burn their hands. But let me ask you, my brother, if it had depended upon the protests of you and me, would the director of that bureau have made the refusal that he did? Would he let the liquor gang put their samples on the stamps, thinking that the wet forces are unanimous?

The above is not an isolated case but an example. Recently a bartender wrote an article in which he discussed how hard it is to obey certain laws. It is hard to lock up at the legal hour if a customer is at the door; hard to refrain from selling to a drunk man; hard to keep from selling to a minor if there is a dispute about his age. But he states that these laws must be observed, or the prohibitionists will stir up the public and vote the taverns out. The prohibitionists who are active do have an influence.

When a campaign is started to inform the people about the dangers of drunkenness or how drunkards neglect their families, do the dealers reply that these charges are not true? No, they emphasize the need for law observance and moderation. Yet we know that they are not truly in favor of moderation, or they would close on New Year's eve, the night when people drink most. Tavernkeepers protest loudly if forced to close then, or when they expect to make the most money. If there were no protest from the drys, the wets would start no campaign for moderation.

Liquor people are gravely predicting that the country will go dry again in a few years; many a church member says nothing can be done. Nothing would be done if all the drys were like such discouraged folk. Many voices are heard demanding a sober nation. Does your voice help to swell the chorus?

Do you feel now that you would like to do your bit if you only could think of something? You might suggest to your pastor that you like to hear sermons on temperance. Better yet, get your Sunday school, young people's department, men's work or women's work to give a temperance program. The influence of a temperance program is far-reaching because each speech, reading or song has, back of it, the life of the person who gives it.

It is effective to inform the people that "wine is a mocker; strong drink is raging; whosoever is deceived thereby is not wise."

Cerro Gordo, Ill.

Echoes From the Ocean Grove Conference

(Continued From Page 17)

Office. How long should the term of board members be and how many terms should they have? These were the main points in question. The result was the report was adopted as printed in the Messenger some weeks ago, with an amendment limiting the length of terms to five years or three (for the General Education Board), just as they now are.

The general procedure was interrupted at this point to receive the representative of the American Bible Society who spoke briefly of the work as well as of the special difficulties encountered in these troublous times. The normal order of business was further modified to permit the confirmation of our missionaries before the noon adjournment.

Annual Mission Board Report

And so, while we were about it, we had in this connection the General Mission Board report and other closely related matters. Secretary Bonsack called attention to the high points in the report which was then enthusiastically approved. He presented next the names of the new missionaries as follows: to China, E. C. Angeny and wife, Rolland C. Flory and wife, Miss Bessie M. Crimm; to India, Everett W. Fasnacht and wife; to Africa, Sylvia M. Oiness.

The auditors' report was then presented and approved, the statement of our own church auditors being regarded as sufficient without spending time in going into too much detail.

The final report of Retiring Manager R. E. Arnold was here presented by him in a most interesting way, and received with corresponding enthusiasm. Chairman Winger offered appropriate remarks in recognition of the old management and introducing the new, including General Manager E. M. Hersch, House Secretary Earl Kurtz, Sales Manager Omer B. Maphis and Literary Editor Ora W. Garber. The second and last named, however, were not present to respond as did the other two.

The entire congregation was invited to join the delegates in a pledge of support to the new management and in votes of appreciation and good wishes to Bro. Arnold and Bro. J. E. Miller, though the last named continues in part-time service to the House.

Approaching Adjournment

The hour of adjournment, first set for 11:30, was postponed to permit the presentation of a resolution with reference to the war crisis, addressed to President Roosevelt and the Secretary of State. This we shall hope to give you later.

The session was closed with prayer led by Bro. J. F. Hoke, Standing Committee delegate from Louisiana, following numerous announcements and arrangements for the missionary convocation this afternoon.

Missionary Convocation Preliminaries

It was nearing missionary convocation time at the 154th Annual Conference of the Church of the Brethren as these lines were written. Your scribe has reported several of these meetings, but even so there is always a thrill of expectancy as the hour for such a gathering draws near. To make sure that our story would be complete there are certain preliminaries we have found it wise to take care of well in advance. For example, we have always considered it a smart thing, at least from the reporter's standpoint, to eat dinner early and get over to the Auditorium in good time. Next, it is important to get a good vantage point from which the progress of the service can be watched, and what is said can be heard. So if you were here at Ocean Grove today to see the missionary convocation through your reporter's eyes you would be sitting in one of the top-row seats to the north of the platform. From here you would have a commanding view of the platform as well as of the main part of the Auditorium. And then there is the matter of convenience in writing. As it happens, there is a six-inch ledge at our right at just the proper height for our note pad. This may seem like a small matter, but if you have ever tried writing with your pad on your knees, only to have someone crowd in so close you could scarcely use your writing arm, you could understand how much minor conveniences contribute to reporting. This is enough to suggest that one of the fine point in reporting is to take care of the physical requirements well in advance.

It Is Time to Begin

As this line was written it was 1:30 P. M., or time to begin. The organist had begun to play in good time and the other noises characteristic of a gathering crowd were soon obscured by more musical sounds. Meanwhile the young men who were planning to take some pictures were frantically trying to get their lighting system arranged and tested out.

But time does not wait. The folks designated to sit on the platform were coming in. Standing Committee members were in the lead; after them came the various missionary groups and their connections, secretaries, board members and others. Meanwhile the floor of the Auditorium was filling up. We did not need the galleries; these were left to the photographers and your reporter. Assembling for the missionary convocation always provides one of the thrilling moments in the pageant we call the annual missionary convocation.

Jesus Shall Reign

The opening song was Jesus Shall Reign. How appropriate is the thought contained in this great hymn to the realities and aspirations of the occasion! And how the audience sang that great hymn!

Announcements and Introductions

It was at this point that some necessary announcements were made. The presiding officer of the convocation, President Otho Winger, introduced General Secretary C. D. Bonsack who in turn introduced the various groups on the platform. Then followed a song by the congregation, prayer by Bro. Marshall R. Wolfe, and special music by the Cecilian Quartet from the Waynesboro congregation of Pennsylvania.

First Missionary Address

The first missionary address of the afternoon was by William H. Beahm, formerly of the Africa mission field, but now of Bethany Biblical Seminary. Bro. Beahm began by calling attention to the essential unity of the world. This he illustrated by obvious but interesting facts from the fields of communication, economics and commerce. In the second place, we should think of missions in world-wide terms because not only is the world one, but the church also is one. This oneness, in the sense of unity with diversity, is not a thing to be

achieved, but a condition which already exists. Consider how Christian songs and ideas already cut across dividing lines and bind Christians into one great fellowship of faith!

We need the power of dynamic of this larger conception of Christianity in order to withstand totalitarian nationalism. Consider, also, the startling successes of modern Christian missions. If we are to preserve these gains, and make yet further advances, we must conceive of the Christian church in terms of its world mission. This missionary obligation of the church is not new; it arises out of the missionary intentions of God himself.

Second Missionary Address

"In recent days our attention has been called many times to the fact that we are a part of the great ecumenical movement," began Bro. L. S. Brubaker. And then he went on to point out, as had the speaker before him, that the world is essentially one. But how are the nations to get along together if each insists on the totalitarian interpretation of life? This brings conflict such as obtains both in the Orient and in Europe today. It makes possible the idea of a holy war such as the Japanese are now waging against the Chinese. From which it is evident the totalitarian system is no solution of the problem of human relations on the national scale. There must be recourse to the one and only way—the gospel of Jesus. And this the Chinese are understanding as never before through the faithfulness and sacrifices of the missionaries.

Of the current need in China, Bro. Brubaker pointed out that firsthand investigation revealed that in Ping Ting, for example, a city of 30,000, some 10,000 must have help to live until the next harvest. The speaker saw and talked with people well along in the process of starving to death. And what he saw in our mission field is but typical of thousands of other communities.

Meanwhile the blood of the martyrs is becoming the seed of the new and greater church which is arising in China. Everywhere there are open doors for the Christian missionary, but how can these other Chinese hear without a preacher? Here is the great appeal for us to do what we can. The three missionaries who disappeared did what they could. And because they stayed on and suffered and died when they might have saved themselves, their Chinese friends and neighbors know these missionaries had something which they, too, desire to have.

The Consecration Service

At the conclusion of the missionary addresses Bro. Bonsack was asked to take charge of the consecration service. The first step in this was the lifting of the offering. If you could have looked out over the Auditorium as this line was written you would have seen the ushers standing in their places, ready to bring the offering forward. When they did, there were twenty, plus one who came in from the side. While the ushers waited the outgoing missionaries were introduced and designated for their fields: the Rolland Florys, the Edward Angenys and Bessie Crim for China; the Everett Fasnachts for India; Sylvia Oiness for Africa. Moderator Bowman led in the consecration prayer for both life and means. The Cecilian quartet sang the consecration song. The salute, the singing of a missionary song, and the benediction by Bro. Winger concluded the missionary convocation for 1940.

At the Auditorium Monday Evening

The Monday evening service in the Auditorium opened with Bro. Alvin Brightbill leading a period of congregational singing and Bro. A. P. Wenger presiding. On the platform, besides those directing or sharing in the evening's program, were seated the ministers of the audience seventy or more years in age. So also were the approximately one hundred persons who were to provide the German singing. But more about these singers and their contribution in a later paragraph.

That the Ocean Grove Conference was moving toward its close was really evident by Monday evening. Cool weather, rain and the press of home interests were beginning to tell in a most definite way. We really did not need a place as large as the Auditorium for the evening service, but these remarks are no indication of the worth of and interest in this evening's program.

The Historical Program Begins

The evening's program was a historical one. It got off to a good and appropriate start with a period of German singing. Bro. Frank S. Carper of Palmyra, Pa., was in general charge. He called upon his helpers to share in the leading. Hymns were lined and sung quite as they must have been lined and sung two hundred years ago. All of which helped to carry our minds back in time and suggest the experiences and suffering our refugee forefathers passed through some two centuries ago when they were driven from their homes in Europe. How this singing touched the experience of those present was indicated when by a show of hands it seemed that the majority could remember when hymns were lined and sung.

The Scripture and Prayer

Eld. G. N. Falkenstein led the devotional period. He recalled he had attended his first Annual Conference sixty years ago, and his purpose was to bring something from the memories of long ago. He called attention to the fact that in the beginning of our church the passage from Luke 14 was the scripture read at the time of preparing the convert for baptism. And this practice prevailed until after the passing of Alexander Mack. George Adam Martin was the one who suggested the use of Matt. 18. This latter passage deals with man's relation to man, the former with our relation to Christ and the measure of our sacrifice and devotion for him. The Scripture reading was from Luke 14, after which Bro. Falkenstein led in prayer.

The Historical Address

Bro. H. C. Early, who was to have had a part in the evening's program, could not be present on account of sickness. It was a disappointment to all that Bro. Early could not be at Conference—a disappointment both to the audience and to Bro. Early as well.

Bro. J. E. Miller began his address on John Naas by calling attention to the seriousness of our times, and to the loss we as a church have sustained through not exposing our membership to a better knowledge and resulting appreciation of the worthies of our church. Amongst these might be named such men as Mack, who invested his fortune in helping his persecuted brethren; Sower, who was a great printer; Peter Keyser, who knew the Bible by heart; Henry Kurtz, who revived printing in the Church of the Brethren; James Quinter,

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THE CHURCH AT WORK

Building the Local Church Program

Come, Let Us Worship

How often our worship experiences are unsatisfying! It is our experiences in public services of the church that define worship for us. Without being aware of it, we come to believe that worship must include those songs, prayers, sermons and procedures with which we are familiar.

In public and private worship there are similar processes and results. The goal of worship is to achieve that spiritual idealism which is for one the next step upward. We believe it *is* possible to provide opportunities in worship that will afford such recognized heights.

In planning such a worship program there are some fundamental considerations to be kept in mind.

It must be a *planned* program.

My memory easily takes me to the time when the hour for the public service had arrived and the ones responsible for the meeting hastily got together and asked each other what hymns to sing and how many and who will pray and read the scripture that was hastily selected, and who will speak. My reference to *planning* is markedly different from that.

1. There should be a recognition of the basic needs of the worshipers.

Vexing problems are pressing people on every hand. They may not be expressed, but we may be sure they come to church with each individual. The audience is made up of all age groups, no doubt. No group should be forgotten in the worship plan. All of these have come to seek guidance to be led into the presence of God. The church worship service that does not recognize our physical needs, our domestic problems, our pressing economic situations and our emotional unrests cannot lead us into a more satisfactory state of self with our God.

2. The arrangement of the worship service should be effective.

There are certain laws of learning, certain ways of reacting which are common to all. These we should know and recognize. We are more apt to respond to certain processes. Participation is one of the best ways to reach the worshiper. Every distraction in the pulpit or pew should be removed as far as possible. The voice of the leader or pastor should be natural and his demeanor dignified. The choir by dressing in uniform robes will attract least attention to themselves and thus let God be central. Their responses should be carefully selected and given without show.

3. There should be an atmosphere of expectancy.

It often happens that neither leader nor worshipers expect anything to happen. The worship should build up an expectancy. From the beginning, even the prelude should not be a last opportunity to remove wraps or say a last word to the one next to you, but a spiritual experience. Is there a holy hush during the services when high purposes may be born? Is there a moment at the close when a challenging idea may become the ideal for the individual?

4. Worship should challenge worshipers by giving them a discontent with what they now are.

The worship service must minister to us just where we now are but lift our eyes "unto the hills." It must start our feet to higher ground. A succession of foothills must lead our steps to the "mountain of the Lord."

5. Finally, an experience of worship should result in a unity of purpose to the worshiper.

He may come as if from a feverish excursion torn by many promising ventures, but he should go away with a high resolve, a particular purpose that fits into a Christian philosophy of thinking clearly in mind. Many are blinded by our material world and torn by the stress and strain of a divided self. It should help us to discover a united purpose and an ever-present God.

This is all possible to achieve in our one-room churches. The same general principles apply there as elsewhere. We must study the needs of the people and the order of service that will best suit those needs. We may need to right-about-face on some of our former practices. We shall need grace and patience as we try to understand the way that God most surely would lead men unto himself. Come, let us worship.—W. H. Yoder, Waterloo, Iowa.

Building the Youth Program in the Church

The youth program is one of the most challenging and interesting aspects of the total church program. Unless abiding and worthy creative values can be incarnated in the soul of youth, the church is lost. The victory for right depends upon the appeal of the church to the inner life of its youth. Youth can be enlisted in any worthy endeavor. Russia has demonstrated this fact. Our democracy is in danger of becoming solvent. Only a well-ordered and vigorously launched youth program will save the day. Will the Christian church close her eyes to her opportunity and responsibility, or will she come to realize the power and daring of youth and capture them for Christ? The local church as well as the church at large must build a program—a youth program and fellowship, which will by its very objective, vitality and interests create an atmosphere which will produce training and nurture and Christian guidance for developing youth.

The church has a threefold opportunity in regard to the youth. First, it must find its young people. It must furnish a warm interest in them if it is to capture them for Christ. The church must go to the youth and not wait for the youth to come to her. She must find them with an indubitable welcome and a *positive realistic purpose.* They are not hard to find if the church has anything worth while to offer. The church dare not be too critical of youth. Rather it must attempt to do something constructive for them. The church must be on the search for youth. This is fundamental if it would enlist them for the kingdom of Christ in our day.

The second opportunity is that of the training of youth. At this point the educational organization of the church is needed. The church must train its youth in fundamental Christian attitudes, mind-sets and interests. The adolescent mind is plastic and the young adult mind is flexible and open to leadership, guidance and help. This

opportunity belongs to the church. She must use every agency possible to train, educate and guide her youth. This is of mightiest import; youth must be trained and held for worthy Christian service. The church in the past is criticized for failing at this point. She did not follow her teaching through to the point of expression. The church in her youth program must find worthy outlets for youth expression. To fail here is to fail in the end. The elders must not mistrust the youth. The church must afford youth ample opportunities to express themselves in the local, district and national church interests.

The third opportunity the church has is to organize its youth for effective work. Not a cut and dried organization over some other pattern but an organization that grows out of the problems and needs of the group. All groups differ in regard to needs, interests, problems, etc. Not only should this be true but the program should be life-centered and the youth should be guided under competent leadership to work out their own forms of expression. The organization should be built around worthy Christian objectives and the programs should deal with peculiar youth problems such as the Bible, social problems, recreation, individual problems, Christian attitudes, health, brotherhood, friendship, culture, and economic problems, etc. Each church must build its own youth program, but we dare not be indifferent to the challenge that is ours as pastors, laymen and youth leaders and parents. Only by giving our youth proper opportunities in Christian guidance, training and nurture can we hope to counteract the evils that are so rampant in our world. The local church must begin first to see her opportunities and then muster her energies to meet the needs of her youth through building a challenging, inspiring and helpful youth program, the objectives of which are Christian in every respect. This is our challenge—the youth in our communities and churches! What are we doing about them?—Frederick Hollingshead, Gettysburg, Ohio.

How to Build the Program Together

The matter of building the church program should concern more than the minister alone. If others help to build it they are more likely to be interested in helping to carry it on. Every comprehensive church program has a number of vital interests: evangelism, education, missions, music, recreation, finance, practical Christian ministry. All of these various interests need to have some individual or committee to represent and promote them in the local church.

These interests are more likely to have a balanced emphasis in keeping with the total program if they are planned together with these individuals or committees sitting in conference and helping each other in planning for due emphasis on each separate item. Usually this can best be done by arranging for the work of only a part of the year at a time, at least so far as details are concerned. If not each month, as some do, then each quarter, as others do, this group, which some consider the church cabinet, can plan for the regular and seasonal emphasis of these varied interests.

Interest will be stimulated and the program enriched if the various leaders will avail themselves of some training in the way of reading or conferences or classes that have to do with their particular field of responsibility. Some find it further augmented by holding a workers' retreat each spring or fall, inviting in all heads of departments, committeemen, church officers and teachers, and others who wish to attend, spending the afternoon in some quiet shady spot, laying plans for the coming months and after a basket supper, listening to an inspiring message from some church leader called in for the occasion.

One thing that is vital in the entire effort is that of having each officer or committee to understand that the responsibility for carrying on the assigned task rests with them. If they fail to function the cause will suffer. Their work will not be done, nor their efforts dominated by the pastor.—H. F. Richards, South Bend, Indiana.

Women's Work in the Local Church

The work of women has occupied a place of importance in the Waynesboro church for many years.

The ladies' aid has been organized and active for forty-five years. Through their work they have given support to: missions, the Annual Conference Offering, the community chest, the local Boy Scouts, church property improvement, the needy poor, the district Children's Home.

Although, according to the constitution, our local missionary association at present includes all the members of the church, the women have been more active than the men in its organization and program.

Nearly seven years ago the women's work was organized, first, to enlist a larger number of women in active church work, and also to co-ordinate the local work with the larger organization of women's work.

At present the work is fully organized with efficient executive officers, and directors of Bible study, missions, mothers and daughters, ladies' aid, temperance and peace.

This organization sponsors annually: the study of a mission book, a mother and daughter banquet, a home enrichment program, and a planning program. They contribute their quota to the national women's work project, and co-operate with the local W. C. T. U. and the world's day of prayer.

Since the organization of our women's work we have observed a marked growth in efficiency and usefulness among an increasing number of our younger women.—Levi K. Ziegler, Waynesboro, Pa.

Women's Work in the Waynesboro Church

On the 31st of January the women of the Waynesboro church met in the social room of the church for their annual mission book study, with Mrs. Walter Snowberger, president, in charge.

The book, Women and the Way, was studied in an interesting manner. Twelve women, representing as many countries, and dressed in the native costumes of these countries, presented in round table style the place women have played in the home life, in education, in industry, in political and social life, and in the religious life and the spread of Christianity in each country. The discussions were interspersed with special music by Misses Rello Oller and Lettie Gearhart and Mrs. Howard Snider, comprising the Cecilian trio.

At noon they enjoyed a box lunch with some delicious extras served by the president and her helpers. Fifty women were present.

On May 3 the annual mother and daughter meeting was held in the social room of the church at 6:30 P. M. Formerly the dinner was always served on tables, but as the space was quite crowded the past few years, a different method was tried. A delicious chicken chow mein dinner was served on lap trays; this method proved to be a fair substitute and space saver.

The program consisted of group singing, of special music by the Cecilian quartette composed of Misses Rello Oller, Lettie Gearhart, Marcia Fike, and Mrs. Howard Snider, and was climaxed by an address by Mrs. George Detweiler of Huntingdon, on The Home Beautiful.—Mrs. Levi K. Ziegler, Waynesboro, Pa.

The Church Woman

The Church Woman is a small monthly magazine of 36 pages which many of our women would find exceedingly helpful and inspiring. It is the official organ of the National Committee of Church Women, which is made up of the Council of Women for Home Missions, The Women's Department of the Foreign Missions Conference and the National Council of Church Women.

Its articles on problems of race, industry, peace and religion in the world today in the light of Christian citizenship and its responsibilities will do much to give needed information to the church women of our country.

The magazine is $1.00 a year. Send ten cents for a sample copy to The Church Woman, 203 N. Wabash Ave., Chicago, Illinois.

Planning for the Children in the Local Church

Program planners should be constantly asking, "What are the needs of our children?" Jesus placed the child in the center. Too many moderns still have the put-them-in-the-basement philosophy toward children's work.

Some of the needs of children that churches can help supply are: Bible knowledge, ideas of God, reverence, prayer life, ideas of right and wrong, loyalty to the church, appreciation of home, health habits, nature appreciation and the art of working and playing together. The home, church and school should correlate their efforts in building character.

The basic need is good, consecrated workers. Usually they must be home-grown. The board of Christian education is obligated to select the best qualified, and provide leadership education, annually. A good magazine or two should be in circulation and available to all children's workers. Regular workers' conferences remind leaders of current needs, suggest better methods, and build morale and fellowship. Most churches might profit by having a local children's director, who acts as a medium for relaying ideas from specialized sources and who suggests ways and means of strengthening the work.

Children are entitled to a full Sunday's program just as much as any person. If the minister expects children to be interested in worship, with the adults, he should plan accordingly. Remember them in the pastoral prayer, by a special illustration now and then while preaching, and by the use of hymns that children like. A children's choir, nicely gowned and well directed, can be used frequently, if not every Sunday, to an advantage. With the proper direction, Sunday evening meetings present golden opportunities for Christian growth. It is taken for granted that the Sunday-school hour will be considered of major importance and that graded lessons, consecrated teachers and modern methods will be used.

The "extended session" plan, whereby the children have a two-hour program to themselves each Sunday morning, has possibilities in certain churches, providing the adult leadership is available.

At the beginning of the Sunday-school year decisions regarding the observance of special days should be made and committees appointed for the preparation of the programs.

Weekday religious instruction is more and more becoming an established practice. Whether the courses are presented in the public schools or in the churches, leaders should acquaint themselves with the courses offered and support the work.

Teachers need to sense the importance of meeting the children in their homes and acquainting themselves with the parents and home conditions. The more we know about a child the more we can help him.

Between-Sunday activities will include social gatherings, service projects and rehearsals. The weekly choir rehearsals offer the children a real worship and cultural experience. The church should be alert to opportunities of working with children on Saturdays.

Summer is the time for the vacation church school. It presents unique opportunities for teaching the Bible, nature study, working, playing and singing together. I know of some churches where the vacation church school is pregnant of greater possibilities than the old-fashioned revival. Every school should close with a public program. The school, with the pastor's membership class at some other time, enables the minister to get acquainted with the children—Bernard N. King, McPherson, Kans.

ADULT DISCUSSION OUTLINE

Liquor and Modern Life

Why Do People Drink?

Scripture: Gal. 5: 19-25

Sunday, July 7

Note: We recommend that each group study during the four Sundays of July the booklet by Charles J. Turck, called Liquor and Modern Life. This booklet may be purchased from the Board of Christian Education, Elgin, Illinois, for 25c. Each church should have at least one copy of this excellent study; the author quotes extensively from the best authorities in this field. Send for free literature on alcohol. The following outline is offered as teaching help.

I. Why People Drink

1. It is an age-old custom. See Noah, Gen. 9: 20, 21.
   In all ages and tribes its joys and sorrows were experienced.
2. Alcohol is used as an escape from worry, fear, fatigue, weakness, reality.
   Many people feel it gives life to the party, making individuals more sociable. Some claim it stimulates the body and mind. The whisky jug was at one time common in the harvest field. It was used to drown sorrow as at funerals and "wakes."
3. Some drink because of the habit they have formed. Some find it impossible to break the habit even though they wish to.
4. Some think it is a food.

II. Alcohol Is a Cheater

1. Alcohol is not a food in the ordinary sense.
   It contains but limited food values. It does not rebuild body tissues; it cannot be stored for future use; it gives some heat for immediate use only. Candy, meat and bread furnish far more calories at less cost.

2. Alcohol is a narcotic drug.
   It is not a stimulant as so often thought, but a depressant. Instead of building one up it lets him down. Alcohol slows down the normal speed, strength, and quality of the body functions. Coffee is given to stimulate an intoxicated person. The judgment and self-control are impaired and the patient thinks he is funnier, stronger, or swifter than he really is. See Haven Emerson, "Alcohol and Its Effect on Man."

3. Alcohol is a poison.
   In large doses it is destructive to life and tissues. If taken habitually in small doses nature sets up resistance so as to lessen the visible destructive effects.

4. Alcohol intoxicates.
   The degree of intoxication depends upon the size of the dose, the condition of the body, relation to the eating of food, and the time consumed in taking the dose. Some intoxication is not visible to the eye but can be detected by tests that require skill and speed.

5. Alcohol changes personality.
   It forms habits of drinking which render one incapable of doing his best work. It is said that distillers of liquor will not employ in their industry men who drink. Neither do they serve liquor at their banquets. Alcohol adds nothing; it subtracts. Many fathers and mothers, sons and daughters, have suffered serious changes in character because of drink.

Echoes From the Ocean Grove Conference

(Continued From Page 21)

who stayed with our little fraternity rather than go to a stronger organization; Wilbur Stover, who was our pioneer foreign missionary.

The great man of our church history to whose life and example we were invited to give special attention was John Naas. Perhaps you know the story of how the king's officers tried to impress him into the king's bodyguard as a soldier. But Naas was faithful to a greater King, the Christ himself. Naas was the first conscientious objector in the history of our church. With all his conviction, Naas was a man of gentle spirit and winsome personality. Naas was a great evangelist, and in the early days of our fraternity in America did much to increase membership and restore morale. In Brumbaugh's History of the Brethren the interested reader can find the letter Naas wrote to his son. It is a gem of description, throwing much light on what an ocean voyage of those days was like. Amongst other things, Naas was a hymn writer as well as a great preacher.

At the moment of closing the service, Bro. Levi K. Ziegler came with the heartening information that the Ocean Grove Conference Offering totaled $49,561.07, which is something over a thousand dollars in excess of last year.

The appropriate closing song was Faith of Our Fathers, after which Eld. H. H. Keim of Nampa, Idaho, led in the closing benediction.

Tuesday, June 11

Last Day at Ocean Grove

Here it is, Tuesday morning at Ocean Grove. The days have gone by all too quickly, for they have been pleasant and intensive ones. And over all there has been the lengthening shadow of world events. This has resulted in an increasing sense of seriousness. Again and again speakers have insisted that the Church of the Brethren may have come to the kingdom for such a time as this, or they implied the relation between opportunity and responsibility.

In the opening moments of the Tuesday morning business session Bro. George L. Detweiler led in the singing of O Worship the King. Bro. Galen K. Walker led in the opening prayer.

Appointments Completed

As business was resumed attention was given to the completion of appointments, a matter which was held over until the disposition of the query on tenure. The two appointments presented and approved were Bro. Burton Metzler to the Board of Christian Education and Bro. M. Clyde Horst to the General Ministerial Board.

The report of the Committee on Brethren Co-operative Insurance was the second item of business presented. The report was adopted.

Moderator Rufus D. Bowman reported for Bethany Biblical Seminary, of which he is president. The seminary is now accredited by the American Association of Theological Schools. This has required a little more definite demarkation between the seminary and the training school department. Having a mind for the expeditious handling of business the report on the seminary was accepted without question or discussion.

Coming to the report of the General Ministerial Board, Bro. H. L. Hartsough, speaking for that board, chose to call attention to the trends and problems facing the board. In response to the demand for trained ministers, we are speeding up the supply, but we still need more trained ministers. But care must be exercised in the selection of men lest there be misfits with all the tragedy that goes with this situation. Again, we are at the crossroads so far as the democratic handling of our supply is concerned. The last word should be with the local congregation. There is also the problem of those from the outside bidding by radio or other means for a following. The best answer to this problem is to see that our message fits the people's needs. We need, too, to build a greater loyalty. The report of the Ministerial Board was also accepted without discussion after Bro. Hartsough's helpful summary.

The report of the Board of Christian Education was reviewed by Bro. M. R. Zigler. He spoke of the variety of interests committed to the Board and the difficulties in ministering to a wide range of interest. The Brethren Loan Library was mentioned. The library contains a fine selection of books and no one needs to be without

helpful books to read. The age group programs are moving along and our leaders gaining even national recognition. Temperance education is one need which should be lifted up. After the asking and answering of a couple of questions the report was accepted.

At this point the new general secretary for the Board of Christian Education was introduced. He is Elder L. Avery Fleming of Ottawa, Kans., who comes to his new responsibilities out of a wide experience in church and school activities. He spoke a brief word, desiring the prayers and co-operation of all.

For the General Education Board, Secretary A. C. Baugher gave the oral review of the printed report. He spoke of the opportunity to increase appreciation of the Brethren point of view through the inclusion of many non-Brethren students in the student bodies of our colleges. He then outlined the plans for Education Day, Nov. 10, 1940. The report was adopted.

Report of the Brethren Service Committee

This committee, the moderator explained, has no official status before Conference. The committee is a joint group made up of representatives from the General Mission Board and the Board of Christian Education. A recommendation from Standing Committee, duly made and passed, brought the report before Conference. Bro. L. W. Shultz then spoke for the Brethren Service Committee. He spoke of our co-operation with other groups in relief, and of our personnel who have had a part in this. But looking ahead, there is tremendous opportunity for the administration of relief. Meanwhile, there is need for rehabilitation at home, for registration of our youth, for clarification of the Brethren point of view in the minds of some. As to finance, there is obviously increasing need; and not only to support the regular program of the church, but to care for the new and pressing needs now upon us. The report of Bro. Shultz showed how the somewhat overlapping responsibilities of two boards have been integrated and administered in a magnificent way.

Bro. Paul Bowman, Jr., Before Conference

Bro. Paul Bowman, Jr., who had arrived from Europe but the night before, was accorded a half hour to speak of his experiences in relief in Spain, and of the possibilities and needs for the same in other stricken lands. The speaker was presented by Bro. L. W. Shultz of the Brethren Service Committee.

The thing which Bro. Bowman tried to do was to bring Europe a little nearer. He began with Spain, and the conditions which obtain since the war. Spain is suffering from all the diseases which follow a war where 1,000,000 men were slain, and countless thousands are still in prison. There is more hunger in postwar Spain than during the war itself.

Turning to conditions in France, the speaker remarked that this great country is unique in that it is full of refugees of many lands: the Russians from their distressed fatherland; 100,000 Spaniards still in France; and now the hordes coming in from the latest battle fronts. In Belgium and Holland, visited shortly before these lands were invaded, there were large groups of German refugees. What has become of these the speaker left us to guess. Passing to Finland, the speaker called attention to the fact that in this land there are 500,000 refugees who must hew out for themselves new homes in the forests of Finland. Sweden is still nominally at peace. To this land have now come thousands of refugees from Norway and even Finland. The speaker also saw something of Germany and Italy.

A year and a half in war-torn lands leaves convictions as well as impressions. Of these convictions, perhaps the first is that war is hell. In no sense can it be glossed over. Hence, whatever testimony is made should be inclusive. Second, whatever is done should be to the end that hostilities cease, for war is no solution of man's problem of relations. It was a clear and up-to-the-minute picture that Bro. Bowman gave us.

More About Offerings

At this point Bro. C. D. Bonsack gave some details concerning the Conference Offering and the offerings taken on Sunday. It seems that the excess of this year's Conference Offering over last year's is, to be exact, $1,538.41. The main Sunday offerings resulted as follows: Sunday morning service, $1,221.03; Sunday afternoon, $628.55; Sunday evening, in spite of the heavy rainstorm, $29.90. In the case of the young people's foodless banquet, the savings were $187.57.

Report of the Committee on Counsel

The report of the Committee on Counsel for Conscientious Objectors was made by Bro. C. Ray Keim. He read the report as printed in the Booklet. The report of the committee was accepted with certain changes.

Since the time of the Committee on Counsel for Conscientious Objectors had expired, Standing Committee recommended that a committee of three, to serve for a term of three years, be appointed, to be known as the Brethren Advisory Committee for Conscientious Objectors. The chairman of this latter committee is to be a member of the Brethren Service Committee. The committee will take over the duties of the preceding committee with appropriate emendations. The membership of the new committee is as follows: Paul H. Bowman, Ross D. Murphy, M. R. Zigler.

Regarding Red Cross Work

According to the best information obtainable the American Red Cross is an organization for peace and mercy, and in no sense a military organization. However, when any arm of this organization seeks to operate in a situation where war obtains it cannot operate in any way but as under the military. As this works out practically individuals may well support the Red Cross in the community, but in the case of group action on the part of our people, it would be well to support our own relief and reconstruction work.

Turning to New Business

The first item here was concerning requests for Annual Conference and related queries. The answer of Standing Committee was to the effect that the paper calling for the setting up of five zones be granted, and that Conference be scheduled to zones as follows: 1, Pacific Zone; 2, Southeastern Zone; 3, Western Zone; 4, Eastern Zone; 5, Central Zone. This means it will not be necessary to call for Conference, but that its location will rotate in the order indicated, except that in the case of default the meeting will go to the next zone in order. The matter of the budget was opened, but the near approach of the hour for lunch made it necessary for the completion of this item to go over to the afternoon session.

(Continued on Page 28)

CORRESPONDENCE

For Lordsburg College Friends

In an effort to find out who attended Lordsburg College in the early days, the thought came that all who have pictures of either students or faculty might be willing to bring or send them to the reunion to be held at Paradise, Calif., June 30 to July 6. It will be interesting to see who has the oldest picture.

If you know of someone who has a hobby or talent developed, will you see if the information can be shared? Bro. D. L. Miller knew about swallows and was willing to tell others so they might enjoy God's world to a fuller degree. The truth shall make us free. Will you write to us telling your experiences? Come, and camp out at Paradise, June 30 to July 14, and especially if you would like to see a Christian industrial institution run by Brethren people for youth of grammar school and high school age.

Paradise, Calif. Elice B. Neher.

Idaho and Western Montana District Meeting

A few weeks ago when the District Conference of Idaho and Western Montana was held at Whitefish in the western and remote section of the last mentioned state, I was made to think that there are still some church folks who have not lost interest. It was estimated that at least sixty delegates and other churchgoers from Idaho attended that meeting. The average distance driven by about twelve cars was not less than twelve hundred miles round trip for each car. This, the brethren figured, would be almost three times around the world if you count the total miles for each individual. At two cents per mile the cost would have been about fifteen hundred dollars. Well, it did not cost that much, but an estimate was made in the neighborhood of from three to five hundred dollars.

But some one said, "Was it worth what it cost?" Yes, it was worth all it cost. Nature itself has a charm whose value cannot be estimated. The snowcapped mountains spoke to us in tones that were helpful. Hospitality on the part of the church people in that section cannot be surpassed any place to my knowledge. Churches and homes were opened freely, Catholic homes as well as Protestant. Large crowds, even full houses, were in attendance on some occasions. The spirit of the meetings was inspiring and we came home with a new determination to do better work.

To add to this fine spirit of everything the sisters of Whitefish gave a free potluck dinner to all the visitors at noon, Sunday, May 5. Another potluck dinner in the evening of May 6 at the Winchester church in Idaho was a grand stop-off for at least thirty-five of the travelers. The visitors filled the little Winchester church as Bro. Canfield began revival services on the evening of May 6.

As far as we can learn all returned home safely, and delegates from the respective churches must have had many good things to report. It might be interesting to some to know that every one of the Idaho churches was represented by a delegate or delegates. To the eastern church folk away back in the eastern states and other more thickly populated sections, if district meetings are dry and uninteresting, just make a little more effort and go into the remote sections and many will be helped. Your presence will make a bit of difference there.

Twin Falls, Idaho. A. C. Miller.

In Sacred Memory of Elder Charles D. Cassel

Eld. Charles D. Cassel was born on a farm near Manheim, Lancaster County, Pa., May 21, 1880, and passed away April 18, 1940. He was aged 59 years, 11 months and 27 days. He was the son of the late Jeremiah G. and Mary Sellers Cassel.

He united with the Church of the Brethren in May of 1904, was elected to the ministry in March of 1907, and was ordained to the eldership in 1927. At that time he was given the charge of the White Oak congregation, which office he loyally filled up to the time of his passing away.

Nov. 1, 1904, he was united in marriage to Sadie B. Keller, which union was broken by death seven weeks later. Seemingly while in this deep sorrow the Lord prepared him for his future work, for after her departure much of his time was spent in reading the Bible, and in deep meditation both day and night. He spent some entire nights in prayer and earnest desire to receive a full revelation of God's Word. Bro. Cassel engaged in much fasting for his spiritual uplift.

In March of 1909 he was united in marriage to Emma B. Heisey. To this union were born seven children. April 13, 1921, Bro. Cassel lost his second wife by death. Then ten months later Bro. Cassel's mother died and he was left alone with a family of small children, one a mere infant.

Four years later, April 12, 1925, he was joined in marriage with Susan M. Gibble, who survives him. Also surviving are the following children: Martha (wife of Howard Patches), Jeremiah, David, Elizabeth (wife of Edwin Groff), and Mary, Amos and Emily at home. Also one sister survives, Mrs. Milton L. Swarr.

Bro. Cassel was also engaged in farming (on the homestead where his father was born, lived and died, a farm which has been in the Cassel name for more than 100 years), until he moved to Manheim, March 14, 1940, to their newly built home.

For a period of almost four years Bro. Cassel was afflicted with an enlarged spleen, which gradually sapped his strength. However, he was active in the ministry and in his duties as shepherd of the flock till the end, having preached his last sermon less than two weeks before he died. Because of his weakened condition, pneumonia set in, causing him to be in a semi-conscious state, which condition grew worse till he peacefully fell asleep on April 18.

Bro. Cassel was deeply devoted to the church. He felt keenly his responsibility as shepherd over a large congregation. His influence is felt not only in the White Oak congregation but over the brotherhood.

Funeral services were held in the Manheim church. A record crowd attended. Seventy ministers from several state districts were present. Services were in charge of the home ministers: Brethren Christ Gibble, Graybill Hershey, Milton Hershey and Ollie Hevener. The body was laid to rest in the family plot in the Kreider cemetery close to his former home.

Manheim, Pa. Milton L. Hershey.

Echoes From the Ocean Grove Conference

(Continued From Page 26)

Approaching the End

For the first time in several years we had an afternoon session on the closing Tuesday. There seemed to be an unusual sense of A Charge To Keep as we sang about it and followed Bro. H. F. King in his prayer.

Several miscellaneous matters claimed attention before taking up the business interrupted by the noon adjournment. A representative of the Lord's Day Alliance was granted a few minutes in which to remind us of the importance of the cause for which this organization stands. A statement from the Solicitor General of the U. S. government urging caution in hysterical outcries against all aliens was referred to the Advisory Committee for Conscientious Objectors. A final word from the Committee of Arrangements was offered in appreciation of kindnesses shown by the Ocean Grove management, guides, police, ushers and people.

Consideration of the budget was then taken up again with a statement by Bro. Minnich to the effect that the proposed change in figures was not a real change but only indicative of a determination to do what we profess. Strong seconding speeches emphasizing the challenge were made by Elders Michael Kurtz and Joseph N. Cassel. The motion to approve was passed with an enthusiasm which said we are actually going to raise $235,000 this time.

Other Sundry Matters

The request of Second Virginia that official recognition be accorded the Council of Boards was answered by citing former Conference actions which virtually do give such recognition.

On recommendation of the Standing Committee the B. Y. P. D. Cabinet was given the same official standing as is now enjoyed by the Men's Work and Women's Work Councils. The same source requested repeal of a former ruling making the Chairman of the Ministerial Board and the President of the Seminary ex-officio members of each other's institutions. When the latter explained how this would relieve him of embarrassment the request was freely granted.

Two recommendations from the Council of Boards were easily accepted. One urges "continuation of an appeal for at least $3,000 per month for the peace and relief fund." The other asked for a revision of annuity rates by reason of the lessening interest returns on investments.

The Men's Work Council asked for a committee to study the subject of more extended lay representation in our general church activities. This brought a bit of quite vigorous discussion, some feeling that we are progressing fast enough in that direction, while others thought the study of the matter would do no harm, or at least less than would the repression of that request. A committee was assigned to the subject as follows: Nathan Martin and David Metzler, representing the Standing Committee, Allen Weldy and Anetta Mow, representing respectively the Men's Work and Women's Work, and Lester Young, representing the B. Y. P. D.

The Last Things

The only business remaining was the consideration of the report of the Committee on Resolutions. It was felt to be a most timely and excellent document and was enthusiastically approved. We are glad to print it in full below and would commend it to your careful reading.

Moderator Bowman expressed his deep appreciation of the help of his comrades, the response of all concerned in the Conference and the extraordinarily fine spirit which prevailed. He urged poise and confidence in these difficult times, more intensive study of the New Testament and earnest prayer. He stressed once more our responsibility to human need and suffering, and faith in the gospel of Jesus as the only hope of the world.

It was almost half-past three when, following Blest Be the Tie and prayer led by Bro. Edward Frantz, "the one hundred and fifty-fourth Annual Conference," to borrow the moderator's own words, "passed into sacred history."

Conference Resolutions

The 154th General Conference of the Church of the Brethren, assembled at Ocean Grove, New Jersey, June 5 to 11, 1940, expresses its sincere gratitude—

First: To almighty God for his gracious providence expressed in the privilege granted to those of like precious faith to meet again in a great Annual Meeting.

Second: To the Ocean Grove Camp Meeting Association, for the many courtesies extended to the delegates and others in attendance.

Third: To all whose presence and service have made this Conference a real extension of Pentecost.

This Conference, furthermore, in recognition of the grave responsibilities and unusual opportunities of the hour resolves as follows:

As to Our Basic Message

Inasmuch as we are living amid a din of many voices, bidding us turn either to the right or to the left, bombarding our ears with every conceivable wind of doctrine, political, economic, social, or religious, be it resolved:

1. That we hereby reaffirm our conviction that the New Testament is a sufficient guide in faith and practice.
2. That we caution our people against broadcasts, meetings, books, and pamphlets which tend to lead us away from the sane and practical emphases of our fathers.
3. That we encourage our ministers, teachers, and laity to "contend earnestly for the faith once for all delivered to the saints" (Jude 5). We urge that more attention be given to leading our people into a keener appreciation of the riches of grace, and the wealth of experience possible in the life that is "hid with Christ in God" (Col. 3:5; Eph. 2:1-10; Rom. 5:1-11).

Regarding Evangelism

1. That we declare with deep conviction and assurance in these days of varied and confusing ideologies the gospel of our Lord Jesus Christ as the only adequate way for the individual and the only permanent cure for the ills of society.
2. That we remember always that the supreme work of the church is the sharing of our Christ with others, toward which end all of her activities should be directed.
3. That the evangelistic work of the church be not thought of as primarily the responsibility of the pastor and evangelist, but an urgent obligation on the part of everyone who bears the name Christian, inasmuch as to be a Christian means essentially that one is a witness of the Christ.
4. That we welcome the signs of a growing spirit of evangelism and we recommend that a program be set up in every local church that enlists the services of each member and covers the entire church year.
5. That we do not forget that the enlistment of new members is only the first step in evangelism, and that ever the larger task of evangelism is leading the membership on into an increased understanding of and fuller dedication to the mind and the passion of our Lord.
6. That we reaffirm our resolution of 1939 on co-operation with the program of the National Christian Mission, whose goal is a more general and thorough evangelization of the people of our land.

With Reference to Personal Christian Living

Conscious of the laxity of moral standards among professing Christians, including ourselves, we are constrained to resolve that:

1. The lack of power of the Christian Church today is due primarily to a lack of godliness in the personal lives of its members. We need a more positive consciousness of our nonconformity to the current pagan standards of living. We must remember that no program of social service, evangelism, or of worship will avail anything unless it is backed up by lives of godliness, beyond reproach.

2. The current craze for dancing, card-playing, and the movies, and the general prevalence of the use of tobacco, of drinking, and gambling, are all inconsistent with, and detrimental to the life of the Christian. Therefore, we urge strongly upon our people that we not only abstain from these things but that we constitute a positive influence against them, building up in the community social customs and practices which are wholesome and conducive to Christian living.

3. We reaffirm the statement on tobacco and liquor in the last year's Conference Resolutions, particularly urging our people to help in every way possible to drive the liquor traffic out of business again.

4. We maintain our historic position on divorce and on the sacredness of the home. We urge the need of more distinctly Christian homes, including a more careful nurture of the children in the faith and practices of the church.

5. We encourage our people to set up a personal spiritual discipline: attendance at public worship, establishment of a family altar, systematic Bible study, daily prayer and meditation, acceptance of stewardship obligations, and a simple life program, that will insure the growth in character and quality of life that leads on toward the manhood of the Master.

Concerning Social Conditions

We know that many of our fellow men are existing on a bare subsistence level of life which evidently makes difficult their full spiritual realization, and, we recognize the unchristian character of prevailing conditions where profits are often set above persons, selfishness above the Golden Rule, and mammon above Christ, thereby creating a scarcity where God has made possible an abundance for all. Therefore, we resolve:

1. That in these days of unemployment and want we remember the Master's words, "I was hungry, and ye gave me to eat. . . . ," and, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me" (Matt. 25: 31-46).

2. That our people more earnestly search out the causes of our social maladjustments, such as unemployment, broken homes, extremes of wealth and poverty, conflict between labor and capital, and racial antipathies. May we contribute in a larger way to the bringing of justice and righteousness into our social order.

On Missions

1. We express our highest commendation of our missionaries in the several fields, foreign or domestic, for their devoted service in His cause. Especially challenging is the martyrdom of Sister Minneva Neher, and Brother Alva and Sister Mary Harsh on the China field.

2. We urge a greater spirit of enthusiasm for and support of missions by our churches. Fortunately in our mission fields the doors are wide open. The needs are great; the workers are few and the support is limited. May the spirit of Christ move us out into a greater work of sacrifice and service.

3. We emphasize the strategic value of missions as one of the most important forces making for world peace and brotherhood.

With Respect to a World at War

We are saddened beyond power of expression by the widespread wars now raging. As followers of Jesus, we have the burden of the world's suffering and sin on our hearts. The failure of our world-wide profession of Christianity to prevent these tragedies humbles us. Therefore, we resolve to do the following:

1. To commend our government for whatever efforts have been made to keep us out of the present wars, and, constrained by the love of Christ, to pray that the United States may not enter into any war; to protest earnestly:

(1) The program of armament so feverishly being carried on now by our own country;

(2) The increasing tendency at present to militarize the CCC and NYA programs;

(3) The current proposals for universal military conscription.

Furthermore, we strongly urge our government to take any possible measures consistent with and in the spirit of Christianity for the securing of peace between the warring nations and for the prevention of any further spreading of the war.

2. To reaffirm our positive conviction that all war is sin and that we cannot participate therein.

3. To urge our members to refrain from war hatreds so that we may have a redemptive attitude toward all nations, in a spirit of love and expressed in impartial humanitarian service to the needs of all lands.

4. To redouble our efforts, locally and otherwise, to teach our Christian peace principles and find therein the Christian way in the emergencies of the current conflicts. May these principles be demonstrated daily in our personal and group relationships.

5. To commend our newly-formed Brethren Service Committee for their work in the fields of refugee aid, relief, and rehabilitation. We ask the churches for the most liberal support possible in carrying on this work, both in terms of money and of personnel.

6. To make clear to the government under which we live our earnest desire to assume all responsibilities and opportunities of citizenship which do not conflict with our supreme allegiance which is to God. We cite the Resolutions of the Conference of 1938, and preceding pronouncements, on the relation of church and state.

7. To re-emphasize previous statements that Christianity must not be identified with nor limited to any one race, nation, ruler, system of government, or social class. We need to stress the unity of all mankind under God (Acts 17: 26).

In Emphasizing a Sense of Mission

Discovering among our people a considerable feeling of frustration; an aimlessness with reference to definite, concrete objectives and purposes; an uncertainty of faith and conviction; a bewilderment in a world of war and chaos; and a lack of positive zeal in the promotion of the kingdom, we hereby affirm that:

1. Neither war nor any other calamity changes the great eternal values of life.

2. God still rules and his will shall prevail, regardless of man's defiance thereof.

3. Many of the disturbances of the present hour and the current confusion of ideas and ideals are temporary phenomena, and Christianity can and will outlive them. But we must know what we believe and where we are going. We must get beyond the point of debating the survival of the church and the adequacy of the Christian faith before we can make the church a power in the world.

4. We must have a greater sense of mission as a people. We have come into the world for just such a time as this. The world needs the life of love, peace, simplicity, purity, brotherhood, and piety. Who dare ask if the church ought to go on!

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Beahm-Bendsen.—By the undersigned in the sanctuary of the First church of Chicago, Ill., June 2, 1940, Bro. James H. Beahm and Sister Mina Marie Bendsen, both of Chicago, Ill.—M. Clyde Horst, Chicago, Ill.

Conine-Keel.—Bro. Herman Lester Conine and Sister LaVerne Dee Keel, both of Ft. Wayne, Ind., at the Church of the Brethren, June 2, 1940, by the undersigned.—Van B. Wright, Ft. Wayne, Ind.

Dadisman-Smith.—Elmer L. Dadisman, son of Lee and Minnie Dadisman of Nevada, Iowa, and Avis E. Smith, daughter of Ray and Luella Smith of Whitten, Iowa, by the undersigned, in the Ivester Church of the Brethren, on May 30, 1940.—Lee Dadisman, Nevada, Iowa.

Geisler-Beachler.—Charles B. Geisler and Nellie E. Beachler, both of Columbia City, Ind., at the parsonage, Oct. 13, 1939, by the undersigned.—Van B. Wright, Ft. Wayne, Ind.

Goettge-Bear.—By the undersigned, at the First Church of the Brethren, New Philadelphia, Ohio. June 2, 1940, Donald F. Goettge and Sister Helen M. Bear, both of New Philadelphia.—A. H. Miller, New Philadelphia, Ohio.

Goodman-Huey.—Robert John Goodman and Betty Lavine Huey, both of Ft. Wayne, Ind., at the home of the bride's grandmother, Nov. 23, 1939.—Van B. Wright, Ft. Wayne, Ind.

Holmes-Stryker.—By the undersigned, at the parsonage of the First church of Chicago, April 19, 1940, Bro. Burton Holmes and Sister Mabel Stryker, both of Haxtun, Colo.—M. Clyde Horst, Chicago, Ill.

Kinney-Irvin.—By the undersigned, at the Chippewa Church of the Brethren, May 26, 1940, Roy Kinney of West Salem and Lucille Irvin of Creston, Ohio.—S. P. Early, Creston, Ohio.

Rohrer-Roher.—LeRoy Rohrer of Wyandot, Mich., and Bessie Roher of Ft. Wayne, Ind., at the parsonage, Feb. 24, 1940.—Van B. Wright, Ft. Wayne, Ind.

Snyder-Messamer.—By the undersigned, at the home of the bride's mother, near Adel, Iowa, May 29, 1940, Leonard Snyder and Mable Messamer, both of Adel, Iowa.—L. A. Walker, Adel, Iowa.

Wicks-Garrett.—At the Church of the Brethren near Adel, Iowa, by the undersigned, May 31, 1940, Dale Wicks and Ruth Garrett, both of Adel, Iowa.—L. A. Walker, Adel, Iowa.

Wilson-Diamond.—By the undersigned, at the parsonage at Marianna, Pa., Carl H. Wilson and Ruby J. Diamond, both of Scenery Hill, Pa.—G. L. Baker, Marianna, Pa.

FALLEN ASLEEP

Click, Roscoe F., son of Mr. and Mrs. Aubrey Click of Bridgewater, was born March 4, 1918, and died Nov. 5, 1939, at the Winchester Memorial hospital as the result of injuries received in an accident. At an early age he united with the Church of the Brethren and since that time had been a faithful worker in his church. Besides his parents he is survived by his wife, the former Ethel Ritchie, one son, one brother and his grandparents. Funeral services were conducted at the Beaver Creek Church of the Brethren by Brethren A. S. Thomas, Simon Glick and Wise Driver. Interment was in the adjoining cemetery.—Della Miller, Bridgewater, Va.

Heidlauf, Henry B., son of the late Christian and Rebecca Doerstler Heidlauf, was born in Lancaster County, Pa., and died at the home of his daughter and son-in-law, Brother and Sister James Gromling, in Lancaster, Pa., on March 16, 1940, aged 83 years. His wife preceded him in death twenty-one years ago. Bro. Heidlauf is survived by two daughters, one sister, one brother, eight grandchildren and nine great-grandchildren. Funeral services were conducted by his pastor, Bro. M. J. Weaver, in the Silver Spring United Brethren church. Interment was in the adjoining cemetery.—Mrs. Kenton M. Cox, Lancaster, Pa.

Hess, Blanche Marie, 20-month-old daughter of Brother and Sister Harry J. Hess of Lancaster, Pa., was found dead in bed from the effects of cyanide gas used to fumigate a house next door to the Hess home. Besides her parents she is survived by twin sisters, her maternal grandparents, and her paternal grandparents. Funeral services were conducted by Pastor M. J. Weaver. Interment was in the Millersville cemetery.—Mrs. Kenton M. Cox, Lancaster, Pa.

Hicks, Mildred Ethel, daughter of James R. and Sadie Beeghly Hicks, was born Nov. 11, 1918, at Le Loup, Kans., and died at the State hospital in Parsons, Kans., June 1, 1940. She leaves her mother, her grandmother and a number of other relatives and friends. Her father preceded her in death. On July 3, 1932, she united with the Church of the Brethren, and remained a loyal and devoted member until death. Funeral services were held at the Lamb funeral home in Ottawa, conducted by the writer, assisted by Bro. L. Avery Fleming. Interment was in the Highland cemetery near Ottawa.—W. B. De Vilbiss, Ottawa, Kans.

Hockstetler, Ananias S., son of Samuel Hockstetler and wife, was born Jan. 18, 1858, near Bremen, Ind., and died May 25, 1940. He was married to Mary Buss at Bremen, Ind., on Dec. 4, 1882. To this union were born three sons and one daughter. He united with the Church of the Brethren, Oct. 25, 1907, and remained faithful. Funeral services were conducted in the South Union church near Nappanee, Ind., by the writer, assisted by Eld. C. C. Cripe. Interment was in the cemetery by the church. —Hugh Miller, Auburn, Ind.

Holderman, Lydia Catherine, daughter of Samuel and Amanda Fisher Hinebaugh, was born in the vicinity of Goshen, Jan. 22, 1866, and died at her home in Nappanee, Ind., May 18, 1940, after an illness of two and one-half years. She was married to Albert Swinehart, who preceded her in death. To this union one son was born. On Jan. 30, 1915, she was married to Frank Holderman, who survives. She was a member of the Church of the Brethren. She is survived by her husband, one son, four stepchildren, two brothers, one sister, two stepsisters, two grandchildren, eighteen stepgrandchildren and twelve step-great-grandchildren. Services were held in the Sugar Grove church, near her former home, by Bro. David Metzler, assisted by Bro. H. D. Emmert. She was laid to rest in the Sugar Grove cemetery.—Mrs. Floyd E. Klaus, Nappanee, Ind.

Lynch, Alfred Martin, was born in Missouri, Aug. 11, 1881, and died May 21, 1940, at his home in Cerro Gordo. He came with his family from Irving, Ill., fourteen years ago, and had lived in the vicinity of Cerro Gordo since that time. He was united in marriage to Hattie Weller on March 30, 1904, and to this union were born three sons. Surviving him are his wife, two sons, two sisters and a wide circle of more distant relatives and friends. He had been in failing health for some time, but became seriously ill about a month ago. A short funeral service was held in the Dobson funeral home, after which the body was taken to Irving, Ill., where the funeral services were held in the Methodist church, conducted by Bro. I. D. Heckman, assisted by Bro. W. J. Tinkle.—Edith Gossett, Cerro Gordo, Ill.

Moore, Bro. Alfred M., aged 84 years, departed this life at the Lutheran hospital in Fort Wayne, Ind., June 1, 1940. His wife preceded him in death about six weeks ago. He lived near Bryan, Ohio, most of his life. Brother and Sister Moore were exemplary members of the Church of the Brethren. In late years they made their home with the daughter, Mrs. James Bosserman, near Fort Wayne, Ind. Brief services at the home were conducted by the undersigned, with further services at the home church at Bryan, Ohio, conducted by Bro. Harold Hendricks. Interment was in the Shipler cemetery at Bryan.—Van B. Wright, Fort Wayne, Ind.

Myers, Howard, was born at Graytown, Pa., April 21, 1867, and died April 7, 1940. He was married to Miss Rose Jones in Fulton, Ind., in 1898. Surviving are the widow, two daughters, a son, four grandchildren and two sisters. Funeral services were conducted at the A. M. Russell funeral chapel by Pastor Edward Stump of the Second Church of the Brethren, of which Mr. Myers was a member. Interment was at Mexico, Ind.—Mrs. C. H. Stanley, South Bend, Ind.

Reiff, Ellen Wilson, was born in New York state and died in Glendora, Calif., March 31, 1940. She married David Reiff, and for years they made their home in Indiana. To them were born seven children. One child and her husband preceded her in death. Grandma Reiff, as she was called, became a member of the Church of the Brethren after her marriage and faithfully attended church services. After she became sick she called for the anointing. A funeral service was conducted in the Glendora church by Bro. J. W. Lear, assisted by Eld. A. D. Sollenberger. A second service, conducted by Bro. Moyne Landis, was held in her home congregation in Indiana, and interment was made near South Whitley, Ind.—J. W. Lear, Glendora, Calif.

CHURCH NEWS

Illinois

Hurricane Creek.—Bro. Ausby Swinger and family moved into our congregation about the first of March and are now pastoring our church. A baby boy has come to bless their home since moving here. June 2 was their wedding anniversary, and we surprised them by gathering at their home immediately after church. A basket dinner was enjoyed at noon. Bro. John Wieand of Decatur gave us a good message at the morning service on June 2. A group of young people from the Romine church gave the temperance play, What Shall It Profit? to a full house on May 5. We are just starting our B. Y. P. D. The officers are as follows: Arthur Dooly, president; Angie Caylor, vice-president; Daisy Dooly, secretary-treasurer; Flora Dickson, social director. We are planning to attend the sectional meeting to be held next Sunday, June 9, at the La Motte Prairie church. We also plan to give a play in the near future.—Flora Caylor Dickson, Mulberry Grove, Ill., June 4.

Indiana

Clear Creek.—Since our last report three of our members died within two weeks' time: Sister Elizabeth Carver on Jan. 30; Sister Ellen Lehman on Feb. 11; and Bro. J. F. Hoke on Feb. 12. Sisters Lehman and Carver and Bro. Hoke served the church to the best of their ability. Bro. Hoke was a deacon for many years. Sister Lehman was active in aid work. Our pastor held a very instructive pre-Easter service. Two were added to the church. At the Mother's Day service the B. Y. P. D. as usual presented all mothers with flowers at the close of the meeting. Three were baptized. On May 10 the mothers and daughters held their banquet in the basement of the church. Sister Leatherman of North Manchester gave the principal address of the evening. The aid society has redecorated the auditorium and two Sunday-school rooms.—O. R. Reichley, Huntington, Ind., May 26.

Flora.—Bro. Moyne Landis of the Spring Creek church held a two weeks' revival, beginning May 13. Delegations from the Pyrmont, Rossville, Kokomo and Bachelor Run churches brought special music. The chorus from the Rossville church sang the same songs they sang twenty years ago. One mother and two Sunday-school pupils were baptized. Five have been baptized and eleven received by letter since our last report. Our mother and daughter banquet was held on May 8, with 135 present. The men and boys served the meal. Mrs. Harold Baker was the speaker. Mrs. Bertha Bechelimer gave the welcome address to the daughters and Mrs. Minnie Lou Lynch gave the welcome to the mothers. Mrs. Mildred Zook gave the memorial to our deceased mothers. Our church co-operated in a meeting with six churches of the town, each pastor preaching in turn. Brother and Sister Walker, singing evangelists, led the singing. The choir gave the cantata, The Crowned King, on Easter morning at our church and at Rossville in the evening. Bro. Ray Zook, our pastor, was chosen delegate to Annual Conference.—Mrs. Mary Moshier, Flora, Ind., May 30.

Nappanee.—Our church has been busily engaged in the Lord's work. Two weeks prior to our meetings two were received by baptism. Bro. Rufus Bucher of Quarryville, Pa., came to us filled with the Holy Spirit; as a result eight were received into the church. Programs have been given by the Manchester College deputation team, Anti Saloon League representative, and guest speakers. Our elder and pastor has participated in outside activities. On Palm Sunday was the annual membership roll call of the church. This service is not meant to be formal or merely customary, but a renewing of our baptismal vows. The church worshiped on Easter Day in a sunrise service, in a children's program and in a dedication service for babies. Bro. David Metzler brought an inspiring address. Pastor H. D. Emmert and family are leaving for Annual Conference and will spend several weeks in the East. The choir will not be active during the summer months. The mothers and daughters fellowshiped in a supper on May 24, with Mrs. J. Milton Bowman of the First Brethren church as guest speaker. One of our number, Mrs. Frank Holderman, recently passed away. Our pastor conducted an impressive memorial service for those of sacred memory of our own congregation. The building fund is increasing. The church is interested in sending campers to Camp Mack and has provided a special fund for this. The ladies' aid is candlewicking. We have again adopted the unified services, which will be effective until Oct. 1.—Mrs. Floyd Klaus, Nappanee, Ind., May 27.

Minnesota

Hancock.—Bro. J. E. Rolston of Sheldon, Iowa, elder of our congregation, was with us from Friday, May 17, until Sunday afternoon. He brought us two helpful messages Friday evening and Sunday morning. Three were baptized on Saturday. Seventeen participated in our love feast on Saturday evening. Mrs. A. G. Finckh of Worthington was with us. We had a basket lunch at the church on Sunday. In the afternoon we held a council meeting, at which time Brother and Sister Duncan were installed into the full ministry. Mrs. Harold Dage was installed as a deacon's wife. We plan to entertain the young people's conference in June. We are looking forward to the coming of Bro. Ross Noffsinger of North Manchester, Ind., who will be our summer pastor.—Mrs. Gilbert Dage, Hancock, Minn., May 28.

Worthington.—The regular quarterly business meeting was held May 28, with our pastor, Bro. J. Schechter, presiding. We are grateful that Bro. Schechter is able to be with us again after three months in the hospital. Our daily vacation Bible school will begin June 3 and continue for one week, with Bro. Schechter as superintendent. We are indeed fortunate in having a splendid group of teachers give their time in this work. July 20 and 21 have been set as the dates for a home-coming service for the Worthington church. We hope many former residents and old friends may be with us to enjoy this service. The men's and women's Bible classes are making plans for our church and community picnic to be held July 4. Bro. J. H. Mathis of Lewiston gave a peace address in our church on May 23. We will entertain in our church on June 4 the annual convention of the County Council of Religious Education. We are planning to put a new floor in the church basement. Brother and Sister J. Schechter were elected delegates to our district conference, with Mrs. Meda Fowler and the undersigned as alternates. Our church and Sunday-school attendance has been good this spring.—Mrs. H. H. Hauenstein, Reading, Minn., May 30.

North Dakota

Pleasant Hill.—We met in council May 19, with Bro. Ray Harris of Minot in charge. Bro. Harris was elected elder; Mrs. Art Burns, clerk; Mrs. Ima Wurgler, secretary-treasurer. Delegates to district meeting at Surrey are John Summers and Art Burns. Uglo Wurgler was elected superintendent and Fern Crum was chosen as secretary of the Sunday school. Delegates to district meeting from the Sunday school are Ada Crum and the undersigned.—Mrs. Barbara Crum, York, N. Dak., May 25.

Ohio

Fort McKinley.—Pre-Easter services were held by the pastor. On Thursday evening of that week our church co-operated with the United Brethren church in bringing the film, King of Kings, to our community. On Easter night a cantata was given by the choir. Our love feast was held on April 7. Our church has been redecorated and the men are now working on improving the grounds. Our ladies' aid society has been meeting once a week for quilting and other sewing. Once a month a program is given. These programs are in charge of the directors of the different phases of women's work. Our mother and daughter banquet was held May 2, with a large attendance. Our Sunday-school and church attendance has been good, and we are hoping that it will continue so during the summer months.—Vinna Helstern, Dayton, Ohio, May 28.

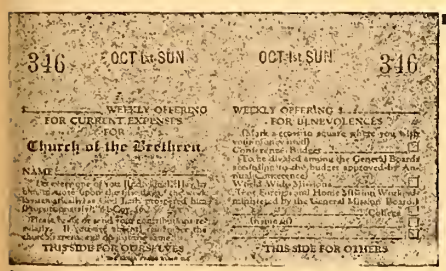
Hartville.—The adult and junior choirs meet each week for practice. The organization formerly known as Modern Mothers has reorganized and is now known as the Dorcas Society. The Homemakers' class sponsored an Easter bake sale to aid in raising money to build a church parsonage. Our pastor conducted evangelistic services during Passion Week. At our last business meeting, April 4, Lewis Pontius was elected delegate to Annual Conference. A group from Manchester College was with us April 21, and presented the mission play, The Forgotten Man. Our women's group enjoyed a delightful evening together at our mother and daughter banquet on May 10. Our spring communion service was observed April 28, with a large number present. Bro. L. R. Holsinger assisted Bro. Clyde Mulligan in this service. The men's group sponsored the May 5 evening service. Mr. Ira Dickerhoff of Canton spoke on Man's Civic and Spiritual Relation to His Community. The B. Y. P. D. was in charge of the evening service on Mother's Day when Mrs. E. M. Riddle of Louisville spoke to the congregation. Roses were presented to all mothers present.—Mrs. Russell Stickler, Hartville, Ohio, May 30.

Pennsylvania

Springville.—On March 10 the ladies' chorus of the Messiah Bible College of Grantham, Pa., gave a musical program in Mohler's house. On April 13 the D. W. Bittinger family showed their slides of Africa in the same house. The members of the Home Builders' Sunday-school class of the Florin church made bandages for use on the Africa field. Our revival, held in the Cocalico house from May 5 to 19 by Bro. Aaron Heisey of Midway, was well attended. His sermons were very helpful and inspiring. Special music was rendered at these meetings by choruses of adjoining churches. Twelve were received into the church by baptism and one by letter. Brethren Abram Zuck, Alton Bucher, Aaron Heisey and Walter Hartman, who officiated, gave helpful sermons at our spring love feast held at Mohler's house. Our children's day program will be given at Mohler's house June 30 in the afternoon. Our aid society which meets once a week is doing splendid work.—Erla Weinhold, Ephrata, Pa., May 28.

Washington

Forest Center.—Our Sunday-school and church attendance has increased as weather and roads have improved. A number from Forest Center attended the semiannual convention of the three churches, Spokane, Mt. Hope and Forest Center, held at Mt. Hope on May 5. The attendance was good, and a fine program was given. A basket dinner was served at noon. Bro. Clement Bontrager was with us recently and preached an inspiring sermon.—Mrs. W. A. Erickson, Valley, Wash., May 30.



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GOSPEL MESSENGER

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June 29, 1940

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OUR MISSIONARIES

SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Note: Address all China missionaries % Hugh MacKenzie, 53 Race Course Road, Tientsin, North China.

Liao Hsien, Shansi, North China

Hutchison, Anna, 1911.
Ober, Mary Velma, 1936.
Sollenberger, O. C., 1919.
Wampler, Ernest M., 1918.

Ping Ting Hsien, Shansi, North China

Crumpacker, F. H., and Anna, 1908.
Cunningham, Dr. E. Lloyd and Ellen E., 1938.
Ikenberry, E. L., and Olivia, 1922.
Metzger, Minerva, 1910.
Wampler, Elizabeth B., R. N., 1922.

Show Yang Hsien, Shansi, North China

Clapper, V. Grace, 1917.
Rothrock, Hazel M., 1938.

Tai Yuan Fu, Shansi, North China

Myers, Minor M., and Sara, 1919.
Shock, Laura, 1916.

Peking, China, % College of Chinese Studies

Susie M. Thomas, 1939.

169 Yuen Ming, Yuen Road, Friends Center, Shanghai, China.

Sollenberger, Howard E., 1938.

On Furlough

Bright, J. Homer, and Minnie, Box 518, R. 1, Dayton, Ohio, 1911.
Oberholtzer, I. E., and Elizabeth, 801 Mulberry St., Muncie, Ind., 1916.
Parker, Dr. D. M., and Martha, R. N., % N. E. Neiderhiser, R. 3, Mt. Pleasant, Pa., 1933.
Mary Schaeffer, 505 Hand St., Lancaster, Pa., 1917.
Senger, Nettie, South English, Iowa, 1916.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Sollenberger, Hazel, 418 Weitzel St., Oceanside, Calif., 1919.
Wertz, Corda L., R. N., Spencer, Ohio, 1932.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Faw, Chalmer E., and Mary P., 1939.
Harper, Clara, 1926.
Horn, Evelyn J., R. N., 1930.
Heckman, Clarence C., and Lucile, 1924.
Moyer, Edna Faye, 1931.
Petre, Ira S. and Mary M., 1939.
Shisler, Sara C., 1926.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, W. Africa

Brumbaugh, Grayce, R. N., 1937.
Kulp, H. Stover, and Christina, 1922 and 1927.
Weaver, E. Paul and Zalma F., 1939.

Marama, via Damaiura, Nigeria, W. Africa

Landis, Herman B., and Hazel M., 1938.
Royer, Harold A., and Gladys H., 1930.

On Furlough

Bittinger, Desmond and Irene Frantz, 337 S. Market St., Elizabethtown, Pa., 1930.
Bosler, Dr. Howard A., and Edith, Churubusco, Ind., 1931.
Burke, Dr. H. L., and Marguerite, R. N., Walkerton, Ind., 1928.
Engel, Alice, R. N., 1509 N. Broadway, Baltimore, Md., 1937.
Frank, Evelyn E., R. N., Irene Byron Sanatorium, Ft. Wayne, Ind., 1938.
Utz, Ruth, R. N., Brightwood, Va., 1930.

India

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Bollinger, Amsey and Florence M., 1930.
Grisso, Lillian, 1917.
Kinzie, Wm. G., and Pauline G., 1937.
Lichty, D. J., and Anna, 1902 and 1912.
Warstler, Anna M., 1931.
Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India

Blickenstaff, Dr. Leonard and Betty, R. N., 1940.
Blickenstaff, Verna M., R. N., 1919.
Blough, J. M., and Anna, 1903.
Cottrell, Drs. A. R. and Laura, 1913.
Shickel, Elsie N., 1921.
Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.
Swartz, Goldie E., 1916.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924.
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

82 Mahatma Gandhi Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921.

Landour, Mussoorie, U. P., India

Joe W. Bowers, 1940.

On Furlough

Moomaw, I. W., and Mabel, 2134½ Indianola Ave., Columbus, Ohio, 1923.
Mow, Baxter M., and Anna B., 3435 Van Buren, Chicago, Ill., 1923.
Townsend, Ralph, 40 E. Woodruff Ave., Columbus, Ohio, 1937.
Ziegler, Edward K., and Ilda, 3435 Van Buren St., Chicago, Ill., 1931.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, June 29, 1940 No. 26

EDITORIAL

It Might Have Been

SOME day the world conflagration now raging so fiercely will have burned itself out. It cannot go on forever and may not go on very long, when the material resources of the nations are being consumed so fast. What then? Will the same awful blunder of the other peace (?) be made again?

The pathos of the other settlement is not in the injustice done. Nobody can fairly assess that anyway. Maybe the vanquished did deserve all the punishment laid on them by the victors. The authorities agree that all the nations were guilty but they are not agreed as to the proper distribution of the guilt.

It's that lost "might have been" that breaks our hearts. It's the terrible pity that the victors knew not the time of their visitation. They had so great an opportunity to make progress toward a United States of Europe and the peace of the whole world and they threw it away. They could have turned a weakened enemy into a friend and they chose instead to make her a more bitter and more powerful enemy. The historian of the future will call that the greatest blunder known to treaty making.

Not to know the things which belong unto peace or, knowing them, not to lay hold of them, is tragedy extreme. How can we help it not to happen again? E. F.

The Limits of Specialization

SPECIALIZATION was a great idea, and still is—but it has its limits. One characteristic of the present age has been the tendency to ride a speciality to death.

In education we were all for specialization until it was discovered that man was a living soul and not a mere machine. Since this discovery there has been some attempt to work out a more balanced educational system.

In industry and all lines of professional services there has been so much stress on specialization that many specialists are not fitted to do the real work of the world. In medicine, for example, the crying need is not for more specialists, but for honest to goodness family doctors who know how to treat a stomach ache.

Our conviction is that specialization has gone too far; that the generality of men would be much happier, and have more to eat and wear, if life were on a simpler and more self-sufficient basis. Extreme specialization is too unstable as a system; in involves too much spending for that which is not bread. H. A. B.

While the Church Waits for Her Lord

In Substance as Said at Ocean Grove

"A CERTAIN nobleman went into a far country to receive for himself a kingdom and to return." But before he went "he called his ten servants and delivered them ten pounds and said unto them, Occupy till I come."

Do you remember what happened to the servant who, instead of putting his pound to use, carefully laid it away and spent his time feeling sorry that he had such an exacting master? And do you remember when and where and why Jesus told this story? It all happened "because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear" (Luke 19:11-13, 20-24).

Our subject as stated assumes one fact and invites two questions. The fact: The church is, or at least ought to be, waiting for her Lord. The questions: (1) Why must the church wait so long? (2) How should she spend the time? The second

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question is the more important but the first deserves some attention. As we think together about them, will you keep in mind, please, along with the sad case of the calculating and overnice servant, the background of the story: the earnest but erroneous expectation that the kingdom would be set up at once.

I. *Why the Church Still Waits.* These three facts make the reason: (1) Our Lord is coming again. (2) We do not know when. (3) We are not yet ready for him.

As to the first fact, Scripture testimony is so abundant that we shall not take space to cite it.

The second fact needs no proof but one point about it does need emphasis. In terms of the time units which we use, the New Testament gives us no information. Like the kingdom of heaven itself, the Lord's coming is always "at hand." The first Christians expected this in their own lifetime and when it did not materialize, they became impatient and skeptical. Peter reminded them that one day and a thousand years must look alike to God who lives in the middle of two eternities (2 Peter 3: 8). When the apostles wrote of conditions in "the last days," they were speaking of a period which had already begun (1 Tim. 3: 5b; 1 John 2: 18). They were giving their own contemporaries a warning which is indeed as timely today as ever. When Jesus answered the question of his disciples about the destruction of Jerusalem and the end of the world (Matt. 24), he blended the two events into one picture, which it is utterly futile and foolish to try to separate. All these forecastings had one, just one, simple and practical purpose: to urge the utmost diligence in making ready.

On this central fact our eyes should be held fast. To divert attention from it to the calculation of times and seasons which are in the Father's keeping is a waste of energy which belongs to a worthier cause. It tends moreover to disturb the peace of the church and to destroy fellowship between brethren by making opinions about unimportant details a test of loyalty to Christ. It is the certainty of the fact that makes the doctrine of our Lord's return precious to Christian faith, not the method or chronology of its realization.

When Jesus said, "Except ye repent, ye shall all in like manner perish" (Luke 13:3), he hardly meant to affirm that all his hearers who did not repent would have their blood mingled with their sacrifices, or that a tower would fall on them and kill them. The point of the likeness referred to was in the degree of certainty. As surely as these unfortunate Galileans had perished, so would they all if they did not repent. Remembering this, a wise reader of Acts 1:11 will keep the emphasis where it belongs. Whatever other points of likeness there may be between the final disappearance of Jesus from the physical view of his disciples and his coming back to them, the essential one here also is in the degree of certainty. As surely as he went away, so surely he will return. To rest in the comfort of this assurance is the substance of "the blessed hope" and to give our lives to preparation for it is our only just concern.

As to the third fact named above, we have only to compare our Lord's final charge to his church with the present state of the world, to feel the impact of its tremendous weight. How insistent he will be on the full measure of its accomplishment, a dream which must seem to us quite impossible, is not for us to say. The point is that it *is* for him to say, and there can be no presumption on our part that he will not hold us to strict accountability.

Certainly the church has no right to expect from her Lord more effective resources for bringing men into fellowship with him, than he is now eager to supply. He is already with his church, and has been always, in the full measure of his power. It was on that understanding (Matt. 28: 20b) that he assigned us this great task. Even without this assurance, we could not believe that a God who is unwilling that any should perish, would be holding back some better instrument for world evangelism. No, he is doing the best he can with the kind of a church we are. E. F.

(To Be Continued)

Being Truly Practical

WONDER if that brother could be right who thinks that some of us too easily escape from hard and pressing problems by fleeing for safety to a retreat of mystical and comforting seclusion. We ought to respect his suggestion enough to consider it carefully, even if that should lead to a confession of guilt. The temptation to attempt such a retreat is most alluring. But it's cowardly to yield to it.

Now will our action-minded brother permit a return suggestion? We think he would do well to take his projected program to some quiet spot and sit down with it a while before turning on the steam. It may need balancing. It almost surely needs a cleansing bath in the invigorating atmosphere of a thorough thinking through. And it should be set to soak overnight in a strong solution of "Thy will be done."

If the mystical and practical could be joined in right proportion, many of our problems would melt away, and the coming of the kingdom would take on a new burst of speed. E. F.

THE GENERAL FORUM

Nature's Cathedral

BY M. LEAH HOGUE

When weary and worn with the cares of this life,
With its unending burdens, its toil, and its strife,
I will go for awhile and let myself dream
In nature's cathedral, down by the stream.
I enter this place through a dim, shady aisle,
O'erhung by green branches, in nature's own style.
I kneel there to worship on carpet of green,
And list to the murmur of soft flowing stream;
Softly the organ is played by the bees,
With an incessant droning from blossoming trees.
A solo is sung by a cardinal red,
Who in praise to his Maker lifts up his small head.
Then a chorus of songbirds I hear like a choir
Whose music forever shall lift the soul higher.
And now, gently it seems, I hear a Voice speak,
"Beside the still waters, I'm leading my sheep."
And a calmness and peace steal over me there,
Which are given by the Father, in answer to prayer.
Oh, heart that is weary of earth and its strife,
Or in danger of losing your purpose in life,
Come, for awhile, and let your soul dream
In nature's cathedral, down by the stream.

Garrett, Ind.

The Effect of the Present World Crisis on the Church of Tomorrow

As Given to the Huntingdon Ministerium

BY H. H. NYE

THE question may well be asked, "What is the nature of the present world that this generation has inherited?" To begin with, it is a significant fact that the color and trend of the past twenty years were largely determined by those two pivotal days of recent history—Armistice Day, Nov. 11, 1918, 11:00 A. M., and June 28, 1919, when the Versailles Treaty was forced upon the German people who were bowing the knee to insistent neighbors. The subsequent *fruits of the World War I* might be summed up under four D's: (1) *dislocation,* (2) *debt,* (3) *distrust,* (4) *disaster.*

Again, we have inherited not only a world of wars and rumors of wars, but we have reaped an era of atheism and spiritual indifference. Nations cannot suddenly and deliberately break down all Christian morale and teachings and not reap the backwash. What an array of nations within and outside Europe have today politely ignored the Christian church and its honored traditions because, as their peoples thought, the church did not function vitally for the times. What of America? It has been stated by competent authority that 60% of the American people have politely repudiated the spiritual meaning of the church; that 80% of its people are inadequately nurtured in spiritual things; that 17,000,000 of American youth of school age remain untouched by the church; that only 8% of American people find spiritual joy in a Sunday morning worship service; that only 2% of them wend their way to the Sunday evening altar of worship after the Lord's Day once so highly regarded by our forefathers. Whither will the European and American open Sunday lead us?

Thirdly, in the backwash of the recent era we find ourselves slumping into moral depravity and irresponsibility. Witness the American crime wave, the highest among the nations, the highest ever, pertaining to the ages of twelve to twenty. There are the broken homes, in the number of which we cannot be proud to lead. Although we determined in the war days to live nationally free of alcoholism, the American per capita consumption for 1939 registers fifteen gallons, with the Keystone State 20% above the national average. How long can this ocean of poison be poured into the veins of American democracy and it be kept winsome and safe as a world refuge in a trying time? Then, too, sex immorality, carnal pleasure and old-time greed are rampant and unbridled.

Then, in the fourth place, the trough of world depression brought in its wake an age of fascist dictatorship. Some of the states have continued to recognize the blessing of the church; others have suppressed the church to a secondary place; while still others have consigned the church to oblivion and obliteration. Such a program has shaken the moral and spiritual foundations of the world in our own times.

To war and depression may also be traced the present trend toward a godless communism. This movement, with Russia as its international center, has not only cast aside the Czars of an earlier day, but its capitalists, its priesthood, and the sanctions of a time-honored church. What are the captivating tenets of this revamped philosophy here and now with "beyondness" eliminated for all men in all places in all aspects of life? It believes in the power to change human nature through an economic environment. It sets forth a sense of social justice as breathed by its prophet, Karl Marx. It advocates a godless creed in making Lenin the Messiah of the new world order.

In this present world our lot is cast, a world fraught with profound issues seeking solution. What is the effect upon the church? No other than what it has ever been in momentous times.

It is a time to teach, to live and to repossess the lands so choked with the enemy's tares while the better nature of man comfortably sleeps.

My first answer is that we must teach and live evangelical missions. The early church was an evangelistic church. It went everywhere preaching the good news of Christ. There was no uncertainty in its message. Its ambassadors spoke the word of life with boldness, unafraid of the militant paganism of their day. A study of their society will reveal that dictatorship, ruthless suppression of the individual, cheap views of human personality, matter of fact materialism and lust for world power were among the marks of the world community in which the early church struck root. Yet they declared their message with unflinching constancy and boldness, concerned only to do one thing—meet the approval of their Lord, whose commission they bore. But they, too, needed something else, and they had it.

Their lives rang true to the world they proclaimed. Individually and collectively they embodied that to which they called others; they preached a Christlike life and lived it. They talked of unselfishness and sacrifice and revealed these traits in their own lives. They spoke of a Christian brotherhood, and exhibited it in their dealing with each other. To the witness of their word they added the testimony of their lives. This ever is the duty of the church of Christ.

Is America equal to its present challenges? At her doors lie prostrate Russia, Turkey, millions of Indian Hindus and Moslems, and a great Mohammedan world in Africa. What explosive power has America's gospel for a distracted world, and how far do it effects travel? Do we not solemnly declare with firmest conviction that the apostolic message is the dynamic for the church as it faces a disillusioned, distracted and desperate world of humanity? What an indictment upon American civilization that men like Sun Yat-sen, Hu Shih, hundreds of Boxer scholars, and multitudes of students from other lands return to their native people with the deadening message of a materialistic philosophy borrowed from America, instead of the Christian dynamic needful for their healing. God is the only Destroyer of the dark and deadly power of sin, the only Conqueror of the Arch-Foe of the human race. To him let the whole world turn: "Thy throne, O God, is forever and ever; a scepter for righteousness is the scepter of thy kingdom. Thy kingdom come to all peoples."

Then, too, shall we not teach and live the gospel of peace in reality? Today thousands of ministers and many religious journals are renouncing war. An unwavering stand for the outlawry of war and the promotion of peace has been a powerful factor in leading many in the ministry to pledge themselves never to bless another war. There is a return to the traditional peace attitude of the churches, and a susceptibility of religiously motivated people to an emotional reaction against the horrors of war.

Again, should not the church reaffirm its time-honored position on moral purity and responsibility? There is need for a reassertion of moral discipline by church and home and state. When have we last said to the man in the street that he cannot nurse all his vices and yet label himself a Christian in full fellowship with his church? At this strategic moment the church should challenge through its ministry the sublimest thought that can be uttered for the purging of a world which is mad with war and moral depravity.

Furthermore, let the church sense its responsibility for Christian democracy in which spirit we believe the early church was nurtured, that it may confirm the soul in self-control, its liberty in law. The tendency of American democracy is to hang onto God but neglect responsibility and common welfare. The part of the totalitarian state is to hang onto responsibility and common welfare but throw out God and democracy. To bring these forces together into a working unity—that is the problem. The state cannot accomplish this high purpose. This problem calls for a revitalized program of Christian education.

Finally, the Christian church must issue a clarion call for a higher stewardship to the crucified Christ if it would meet the godless forces of communism and atheism which are so rampant. God said to Abraham at the dawn of his eternal plan, "I will bless thee, and make thy name great; and be thou a blessing" (Gen. 12:2). Is there not found here the ultimate call to the wide reach of stewardship through Christ, which the call of Abraham foreshadowed? Neither communism nor fascism, dictatorship nor democracy, not any old or new philosophy, contains within itself the power to meet the deepest needs of all mankind; God alone has the indisputable right to universal love and loyalty. By the word of his power he gave us the form and beauty of creation. The world belongs to God in whom alone there are resources for its restoration. Apart from him there is no remedy for its sin, no healing for its sorrow, no resurrection from its graves. But his greatest claim to such acknowledgment is in the fact that the world belongs to God because he gave his only Son to die for its redemption. Dynasties crumble, thrones tumble, nations leap from barbarism to

civilization—the call continues loud and clear, "A world is redeemed!"

A loved one called his friend to the radio a few years ago, saying: "Come quickly, I think I hear the voice of Stanley Jones." Yes, Mr. Jones was speaking from the auditorium of his own Alma Mater in the bluegrass state of Kentucky. This friend heard only the concluding words of the address. The statement is sufficient to transform any life, any institution, any generation. "Without him, not a step over the threshold. With him anywhere." Is not this the solution of all Christian problems? Is not this the hope of the world? "With him anywhere!"

Huntingdon, Pa.

A Well of Water

BY DAVID G. WINE

On the farm where the writer has been privileged to live for most of the present century is a strong, chemically pure spring of fresh water bubbling up from the ground. Surrounding this are pools of stagnant water covered with green scum. These are filled with many kinds of wiggling creatures whose chief concern seems to be keeping out of the spring and the channel flowing from it. Historic and prehistoric trails lead to this fountain of living water, indicating that it is very old. Artifacts and fossils indicate it as a rendezvous for many kinds of desert life. A wind-blown sand dune of considerable height comes very close, and there is plenty of evidence to show that for a long time there was a contest between spring and wind and sand. The spring won, and the dune is covered with desert shrubs and grasses, the conflict over. Time spent atop this dune for many a sunset or moonlit hour, observing happenings, has made it a classic interpretation of the Master's words to the Samaritan woman in John 4. No matter who or what approaches with thirst, all receive the same service. There is no discrimination between creatures needing its refreshing supply. It recognizes no enemies, plays no favorites. No character stipulations are made, no bloodlines examined. And marvel of marvels, its supply is not diminished or its purity contaminated. It has its source beyond the reach of surface experiences.

Often have our moods been reproved by this majestic spring. Often have we been encouraged to render generous service to humble folk as also to more noble. When tempted to show favoritism or act parsimoniously silent reproof came in time when we remembered the spring. This well of water springing up in us, was it to be similar in its mission? Flowing on unto eternal life? Did he mean we would ask no questions about Jews or Samaritans or Greeks or barbarians or bond or free, but just serve the same pure living water in the same generous way to everyone? Here is a commentary on Paul's words to the Galatians (3:28). Distinctions in Christian service and scant recognition of individual need do not flow from the Divine Spirit.

Enders, Nebr.

You Are Not Poor

BY LESTER YOUNG

Given First Place in Middle Indiana Stewardship Oratorical Contest

Just before taking my place on the platform, I counted the people in the audience. There were 250. Glancing over the audience hurriedly, I could detect no outstanding patches, darns, or holes in your clothing. You look very presentable. No one here, being fair to himself and others, need apologize for his clothing. You may not have on the highest priced suit, shoes, dress or hat, and in your estimation your neighbor may have on better clothing than you, yet you are well dressed. If you were ashamed of your clothes you would not be here now.

I also noticed that no one shows the lack of food. Some may not be permitted to eat all kinds of food because of physical weaknesses, and others may not be eating because of personal reasons, yet you and I, if we desire, can get plenty to eat. All people are not so fortunate. I cannot forget a young girl who came up to me in one of the eating places in a large city in Italy. She was perhaps 12 years of age. The expression on her face was horrible; the look of her dress was worse. Her feet and legs were black, not because of natural color, but because of dirt. She wore no shoes or stockings. Her scanty clothing was very poor. She was begging for money.

In one foreign city there had been a law requiring all garbage cans to be placed outside in the evening for collection the next morning. However, in a short time that law had to be repealed. Why? Because the next morning the garbage would be on the sidewalks and streets instead of in the cans. During the night people would go from can to can, dumping the garbage out and then eating what they wanted. Are you poor?

All of you look physically fit. Most of us are still possessing the same parts of the body that we had when we arrived in this world. Some may be minus a few internal parts, and some a few external members such as fingers or toes, but for the most part we remain intact. Some are not as

strong as they were at one time. Some must be careful about how much and what kind of work and activities they engage in, but if we stay within reasonable limits, we can do about as we please. We have good hearing, good sight, good tongues, good hands and good feet. Our physical bodies are good. Think of the many thousands of people confined in hospitals, sanitariums or homes. No, you are not poor.

If I were to go with each of you this evening to your homes, the first thing we would do would be to go out and get into one of the 125 automobiles that are parked in the churchyard. There are 125 because I counted them also. There are about 250 people in the audience, and 125 automobiles in the churchyard. Evidently two people, on an average, came in each car. In a foreign town of 600 people there were four cars. If those people wanted to go to a meeting, each car would have to take more than two people. Although your automobiles vary in size, color, use and age, they are all worth something. They have at least some value. How much gas is in each tank? I do not know. But on an average there is perhaps as much as three or four gallons, or at least enough to take you home, I hope. This gasoline and automobile will take you many miles. There is no one in this audience who has not been several miles from home, at different times, and yet there are many people in other parts of the world who have never been more than six or eight miles away from home. We come and go almost as we please. We are not poor; we are rich.

I imagine many of you would hesitate to invite me into your homes. They are so poorly furnished, you would say. Yet what do you need? You are comfortable. The house may not have the modern bath, built-in cupboards, or radios in every room. One lightning rod may be crooked, paint may be needed and the most modern design in architecture may not be seen in the house, yet the house is comfortable. Before you condemn your house as being poor compare it with some of the huts and houses that one can see upon entering Chicago, New York or even with some inside our own local towns.

How much money you have in your pocketbooks now, I do not know. I am going to forget that, as we usually do, when the collection plate passes. But all of us have some money.

The other day, just for my own satisfaction, I sat down and listed the adult members of my church. Out by the side of his name I listed one outstanding talent or ability that he had. Some were good mechanics, carpenters or cement workers; others were good business managers, money managers, singers, speakers, musicians, good visitors, good listeners, good mothers, or able in some other line. Everyone has some particular gift. We all have talents or special abilities. We all have twenty-four hours a day in which to use our talents or God-given gifts. You would hate to admit that you could do nothing.

Now what do you have? You have food, clothing, energy, time, health and talent. You are not poor; you are rich. Possessions of others should not determine our degree of poorness! Poorness is actual need!

This is a stewardship contest. Stewardship not only involves money but it means using the things we have to the best of our ability. Most of us do not have much money, and thus if stewardship involved only money many of us would be in no position to help much. Jesus and his disciples did not have much of the worldly goods, but they did use their time, energy and talent in an effective and worth-while manner.

Last summer we stood a few feet from the mouth of the crater of Mt. Vesuvius, that smoking and rumbling mountain. There was a constant stream of smoke coming from the inside. A churning noise was heard, then all of a sudden hot lava and ashes would shoot into the air. We did not know at what time a serious eruption would occur. Something was happening all the time.

Why can't Christians be like that to some extent? We can always be doing something for Christ that people do not expect. You can write a letter, make a much needed friendly call, help your pastor, help a neighbor, compliment some one for the fine job he has done, or shovel out a snowbank for one who needs the help you can give. You have all that you need to be a good Christian. You have good food, clothing, energy, time and talents. You are not poor; you are rich.

North Manchester, Ind.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

A LECTURER had talked to a rural group on tax reform. Questions were then requested. "So, instead of lightening the tax load of the farmer, you would increase it?"

The answer was emphatic. "No!" thundered the speaker, "if I really believed that to be the case, I'd never give another lecture on this subject! My only aim is to relieve you of part of your burden without injustice to anyone else!"

New York, N. Y.

Woman's Responsibility as a Citizen

BY HELEN HOAK EIKENBERRY

EVERY right of citizenship carries with it a corresponding responsibility. Today the women of the United States of America should be increasingly conscious of the serious duties confronting them as full-fledged citizens, enjoying as freely as do the men the privileges of the franchise and the holding of public office.

Woman's place in the affairs of the nation has always been one of importance, even before she was granted the right to vote. Her influence radiated outward from the home circle in the statesmanlike character of her sons.

Look behind social reform or political housecleaning to see that the prevailing evils or injustices were first recognized in the heart of some woman, and that an accounting was finally demanded by a supporting group of aroused women.

Indirectly, even within her private sphere of home life, woman can and has done more to instill respect for law and authority than all the preaching and teaching of the outside world. If she is a mother, her first responsibility is to foster sane and unselfish attitudes in her children. If she is a teacher, she shares a like opportunity.

In this age there is no possible excuse for ignorance and laxness on the part of a woman citizen with regard to either local or national situations. She is not true to her trust if she maintains a passive attitude toward the ever-changing scene, which is so largely what the women of America permit it to be. If there is any woman who fails to let her voice be heard by her ballot, by her active support of desirable laws and candidates for public office, or by her unwavering stand against existing or threatening evils, she does not properly appreciate the glorious privileges which are hers. She has utterly failed in her most important duties as a citizen.

It is certain that if woman refuses to think for herself and express her convictions, she lets down the safeguards to her own admirable position, and makes way for the enemies of free speech and the highest civilization to gradually undermine the foundations of the liberty and civilization which have marked this nation as the world's foremost. The agents of dictatorship, or moral and spiritual decay, work insidiously in our very midst, and only the strictest vigilance can hold them in check.

The existence of any local or national perils, or unsavory conditions, are regrettable indeed if woman could have prevented or removed them but for unconcern or lack of courage on her part. Today there is no stigma attached to a woman's boldly advocating from the printed page or the public platform those policies which are for the public welfare, and her responsibility has increased with her opportunities.

It seems to be the peculiar capacity of woman to nurture the tiniest germ of a reform, from earliest inception, all through the various periods of doubt and uncertainty, of ridicule and opposition, or through times when apparently the idea has been allowed to die even in the mind of its creator. Then, in a way that no one can understand, it emerges one day, mature enough, consistent enough to be regarded favorably at just the opportune time, when its establishment in law meets the present necessity.

Let us sound an appeal to all women citizens to appreciate the value of those priceless blessings, freedom of speech and thought and religion. May every woman understand that it is her sacred responsibility to exercise every right of a citizen, and to vote conscientiously at every opportunity. May her children be taught to cherish and protect the ideals upon which this great democracy rests. By her instinctive patience and quiet courage may she win many a battle for truth and personal liberty. May she be keenly aware of the unpleasant, as well as the pleasant; may her courage be unfaltering and her mind unbiased. Hers is a tremendous responsibility today.

Sterling, Ill.

Personal Piety

BY FRANK GEHMAN

According as he chose us in him before the foundation of the world, that we should be holy and without blame before him in love (Eph. 1: 4).

WHILE Christian faith is an inward thing, Christian life is an outward matter. While we hold faith toward God and his eternal Son, we live before them and before our fellow men. God can look on the heart and know what is there. Men look on the life and conclude therefrom. If the professed faith and the actual life are contradictory, God is never at any time deceived, and men will not long be. Faith in Jesus Christ being a supernatural and divine experience, the life of faith will be a supernatural and divine exhibition of heavenly power. For one to truly love Christ and trust him for salvation is to live his life before the world. We were chosen in him before the foundation of the world that we might be holy and without blame in him.

Into every Christian consciousness ought to burn this soul-searching truth that God has called us in Christ to lives of holiness and blamelessness.

We glory in the cross of Christ that was reared from eternity in the past to assure the faithful a joyous eternity in the future. We rejoice in the foreknowledge of God that saw us in Christ before the faintest glimmerings of creation's dawn heralded the earth's existence. We are pleased to rest content in the grace of God that chose us in Christ before the foundations of the world were laid. These thoughts, with their accompanying emotions, are common to Christian minds and hearts. Yet how seldom have we definitely realized that we were called and chosen in Christ even before the world's dawning that "we should be holy and without blame before him in love."

True, our holiness and blamelessness can only be by divine power. It is agreed that without the miracle of Christ's love in our lives we could never be as he asks. And we know that daily, heavenly grace is necessary to holy lives of piety and blamelessness. But there is no magic by which the believer sits down and receives all these benefits. There is a miracle by which we may repose ourselves in Christ and live lives of holiness and blamelessness, lives pious and pure in the sight of God and our fellow men.

The text presents two aspects of this life: positively, holiness; negatively, blamelessness. Thinking of the present manifestation of this life in terms of Christian living we need not mark that distinguishment. Pious living before men and unto God by Christians will cover both phases as they relate to immediate experience.

Life and Faith defines holiness as "doing the will of God in everything, through the power and guidance of the Holy Spirit. . . . It is the supremacy of God's will in every realm of character and conduct." I like that statement. In one bold sweep it incorporates the totality of Christian life and character in the realm of holiness. Paul said, "That we should be holy and without blame before him in love." No part of life is excluded; and that is as it should be.

The Christian life is one entity, one whole. Unity is the Godhead's wondrous explanation. Oneness with Christ is the believer's life. Oneness in Christ is the church's secret of power. Oneness, the wholeness of a single entity, in Christ, is the success of the Christian life. That life is not Christian which is broken into dissociated parts and fragments. Such a life is a worldly one. The Christian life has solidarity and oneness. It is a holy and pious entity in Christ, subject to the "supremacy of Gods' will in every realm of character and conduct." "That life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me" (Gal. 2: 20).

Spurgeon sagely said: "No man is good by accident; no one goes right who had not intended to do so." Give this a thought, my friend. Passengers may board the wrong train by mistake and arrive at another destination than that intended, but no one ever arrives at the Personally Pious Station by mistake. Only those get there—and that by the grace of God—who set out to go there.

True godliness is a matter of intense personal desire. No man ever attains to and no man ever perseveres in personal piety and holiness unless he earnestly, persistently and prayerfully desires it. Occasional good wishes, sporadic performance of good deeds are mere broken reeds. The source of true piety is Christ-in-us, but the desire for piety must be just simply *in us.*

Scripture sets the objective of a holy and pious life before us. "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God" (Lev. 20: 7). "Be ye holy; for I am holy" (1 Peter 1: 16). "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5: 48). "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1: 4). Scripture may, and does, set forth man's sins and iniquities in the piercing light of divine holiness, thus revealing his nature worthy of divine and eternal condemnation, but also it consistently holds before the faithful a godly standard of life. Furthermore, it seeks to instill in men the necessary desire to apprehend that standard for themselves. Any apprehension of it is by the grace of God through divinely appointed means, but the desire finds its origin in the field of human choice responding to the gentle suasion of heavenly love. Before men's eyes is held the vision of personal piety, purity and holiness in Christ "through the power and guidance of the Holy Spirit."

There ought to be no line of cleavage between the gospel we profess to believe and the character and conduct of our lives. "Thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples" (Rom. 2: 21, 22)? Personally and piously living the truth we proclaim is the proof of our belief and the working out of our faith. Our social relationships, our business affairs, our private lives, the money we get and the ways in which we get it, what we spend and where and how we

spend it, the pleasures we pursue, all these and more ought to agree with the gospel we profess to believe and follow.

This points to the fact that a pious life is made up of little details as fully as of larger things. Those little things are vastly important. If what we believe makes up the warp of Christian living, then the things we do and what we are—our conduct and character—make up the woof, and it is there that the pattern of the fabric is determined. Christian living, as other life, is composed of multitudinous details. Watch those details. "Little children, guard yourselves from idols" (1 John 5: 21). The Christian is called to eternal vigilance, to be everlastingly on his guard, to be a wide-awake sentinel that the enemy encroach not on the territory professedly surrendered to the Lord. "No one can well believe that our piety is sincere when our behavior is loose in its little details," says Fenelon. "Take us the foxes, the little foxes, that spoil the vineyards" (Song of Solomon 2: 15). Watch the little foxes!

Everything we undertake as children of God should be to his honor and glory. "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him" (Col. 3: 17). This provides a positive defense against the negations of error. Everything we undertake, whatever its nature, should be stamped with pious action and holy faith. Spurgeon was examining a domestic servant for the purpose of church membership. Suddenly he asked, "Do you sweep under the mats?" Even door mats may be stepping stones to grace. Don't overlook the door mats.

Personal piety emanates from a proper attitude of reverence toward and devotion to God. Thus genuine piety and devotion result in carefulness in obeying every wish and command of God. "Grace does not excuse us from keeping God's commandments." We have been chosen "before the foundation of the world, that we should be holy and without blame before him in love." Holiness and blamelessness can come only through close personal contact with Jesus Christ. It is to him that we look as working and living in his presence and expecting to be acceptable to him. The true essence of Christianity on the human side has always been personal piety and fervent love to Christ. "If ye love me, ye will keep my commandments" (John 14: 15). John Wesley has said that "a constant attention to the work which God entrusts us with is a mark of solid piety." His aim was social regeneration by personal piety. There can be no other effective way.

We were chosen in him "that we should be holy and without blame." Faith is the stalk and Christian actions are the flowers and fruit. The nature of the stalk determines the character of the fruit to a decided extent. True faith expresses itself in actions agreeing with the Word of God. True faith never leads one to and the Holy Spirit never guides one in any action that in the least disagrees with God's Word, which is given for our edification. "My little children, these things write I unto you that ye may not sin" (1 John 2: 1). The Word instructs us in pious living "that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2: 12). "For so is it the will of God, that by well-doing ye shall put to silence the ignorance of foolish men" (1 Peter 2: 15). "I beseech you, . . . to abstain from fleshly lusts, which war against the soul; . . . that wherein they speak against you as evildoers, they may by your good works, which they behold, glorify God in the day of visitation" (1 Peter 2: 11, 12).

The happiness that comes from God cannot be separated from the holiness that comes from him. His happiness and holiness are as correlated as light and heat. To share the happiness we must share the holiness. The truest happiness is to go and sin no more. That is Christ's choice for us "to the end that he may establish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus" (1 Thess. 3: 13). "To present you holy and without blemish and unreproveable before him" (Col. 1: 22). How can we, brethren, run after the ways of sin when Christ has loved us so?

We need to make God's will supreme, to make it our own will. His will for us is a pious and holy life, "that we should be holy and without blame before him." Therefore, "like as he who called you is holy, be ye yourselves also holy in all manner of living" (1 Peter 1: 15). This from the pen of Spurgeon: "A saintly life is a work of far higher art than the most valuable painting or precious statue, yet neither of these can be produced without thought. A man must be at his best to produce an immortal poem, yet a few hundred lines will sum it all up. Let us not dream that the far greater poem of a holy life can be made to flow forth like impromptu verse."

Soul, make this thy prayer: "Let not them that wait for thee be put to shame through me, O Lord Jehovah of hosts: let not those that seek thee be brought to dishonor through me, O God of Israel" (Psa. 69: 6). Soul, be serious in thy piety for thou art chosen to be "holy and without blame before him in love."

Vandergrift, Pa.

OUR MISSION WORK

The Missionary

O matchless honor all unsought,
High privilege surpassing thought
That thou shouldest call me, Lord, to be
Linked in work-fellowship with thee
To carry out thy wondrous plan,
To bear thy messages to man,
In trust with Christ's own word of grace
To every soul of the human race.

Lassa News

BY PAUL WEAVER

One evening during the pre-Easter services, the women of the church presented the scene in which Mary Magdalene anointed the feet of Jesus. They did it very well. The African women are by no means annoyed when interruptions occur, even in the midst of a scene. Babies may cry and demand attention, and the whole play stops awhile. While the mother read the Scripture lesson, her baby asleep on her back snored in rhythmic competition. The women wanted to be sure that the anointing oil smelled sweet and so some oil of citronella was added. Throughout the rest of the evening the audience enjoyed the sweet smelling oil which they consider their favorite oil.

During the third week in March, we went to Chibbuk. It is 30 or 40 miles from Lassa to Chibbuk. I took several good moving pictures while there. When the rock in the well on the mission compound was blasted, I took some movies of the native people. The scene where some 30 men were beating out the guinea corn with wooden clubs was interesting too.

The chief of Chibbuk is a nominal Moslem. He is the richest man within a hundred miles. He has seventeen wives. These women were greatly interested in our white baby.

I can now testify that the experience of coming down with malaria fever is one which the new missionary does not forget. For several days I felt unusually tired and feverish, but I tried to laugh it off. However, on the third day when I took my temperature, I found it was over 101. I then went to bed and for a week I was delirious from high fever. It was as if I were in a fog. I certainly would never wish malaria onto anyone.

One day Stover Kulp, Chalmer Faw and I went to visit some of the schools in the villages several miles away. When we stopped at the first school, a gang of boys gathered about the car. Stover said, "Abar pur?" (How about a bath?) The boys dashed off to the next compound and filled gourds with water. Then they romped to a tree in a field and splashed their nude bodies. One of the boys stood before the door of the school and announced, "None allowed in this school who didn't bathe." The school is a round mud hut about 14 feet in diameter and has a straw roof. The boys—all the pupils in this school happen to be boys—sit on the ground floor. The teacher has a blackboard and a chart. We brought slates for the boys. They sang for us and sang with a fine spirit and a good tone. At this school they learn passages from the Bible in addition to the three "r's" and some incidental learning.

Next we stopped at a school made of square walls of straw mats and a flat roof of straw mats to keep off the glare of the sun. I don't know what they will do in the rainy season. At this one-room school two teachers hold forth. Several older women with babies were in the back of the room, learning what they could. One of these women is the mother of the boy who made the finest record in the Garkida schools. She is vitally interested. We learned from the teacher that she has asked to become a Christian. This school has many girls in it. Three classes, one arithmetic and two reading, are in progress. When we left, the teacher handed Stover a list of the names of 26 people who want to become Christians and know what they are doing.

Risku, one of the first four to finish in the Garkida school and form the nucleus of the native church, preached this morning. He had just returned from a tour of all of the work of the Church of the Brethren mission in Africa. Since I couldn't understand what he said, I asked Stover why the folks laughed at one time and he explained. Risku said that he didn't want to say anything against his Mohammedan friends, but he surely could pick out the Christians from the others at the Garkida Leper Colony. "They were cleaner."

On the way to church this morning, we met a mother and a little six-year-old boy coming to the hospital. On Saturday morning the little fellow was surrounded on a big rock by a brush fire. From that time till church time today the mother had carried the boy on her back to the hospital. He was burned severely from his feet to his hips. Where he had rubbed on the mother's back in the twenty-four-hour walk, all the skin had come off. Quite naturally the boy had a high fever.

Lassa, Africa.

What to Pray For

Week of June 29-July 6

A number of the friends of Minor M. and Sara Ziegler Myers received a copy of their letter bringing New Year's greetings. This letter was printed in China. A person may well rejoice when he is the personal friend of missionaries who write personal letters to him. Personal letters always contain interesting facts.

This paragraph tells about the Myers' home. "We are living in our new home now, which is a regular Chinese house with the small yard in the middle and the rooms built around all four sides. We like it very much. However, in the cold or rainy weather it is a bit inconvenient to go outside to the east, west or south rooms. Our living room, bedroom, dining room and kitchen are on the north side. My study is in the south section near the big street door which is convenient when men call. This type of house is not suited to central heating either, but we are glad for our good stoves which serve us well. The weather has been unusually cold for this time of year. Last Nov. 21 and 22, we had one of the deepest snows we have seen in China, and older men tell us almost never this early in the winter. Rains and snows are welcomed for they promise a good harvest the following year. Donald and Doris Ruth have been enjoying boarding school and write cheery letters home though many of them are brief."

By turning to the Gospel Messenger of March 9, 1940, page 15, and reading the news items written by Sister Myers, we can pray more intelligently for their work at Tai Yuan.

Dahanu News

BY GOLDIE SWARTZ

Out in the district evangelistic touring this year I find a fine response. Although handicapped for want of adequate Indian colleagues, we are finding a friendliness and a coming to the tent unprecedented in my experience. Not only do the people come for public meetings but for general discussion, for counseling and the learning of new songs. Also they come for physical healing and thus the dispensing of medicine and the giving of treatments take up a considerable amount of time.

This last Monday I rode my bicycle for nine miles through the jungle, by foot paths and cart roads and the hard roads, as I returned to the mission station. The next day I went out to Kainad to visit our village school at that place.

A new Parsi fire temple was dedicated at Dahanu on February 11. Over 4,000 Parsis came from Bombay, Navsari, Bulsar and other places. The railway had to run two special trains from Bombay to cope with the rush. Dr. Dadiba Saher, in his presidential address, stressed the need of including religion as a subject in the present system of academic education. He paid a tribute to the Christian missionaries in India, who, he said, had understood this need of including religion as a subject of study with a view to reaching the ideal of universal brotherhood.

Dahanu, India.

News From India

BY IDA C. SHUMAKER

Nearly all of the India missionary family were present at the March Mission Conference held at Bulsar during the week beginning March 15. Little Esther Ruth Shull was the youngest member present, and in all fairness it must be said that she brought real cheer to the group.

The missionaries rejoiced that Joe Bowers had arrived in India in time to attend the conference. As a new recruit he gave a splendid message at one of the sessions. Everyone wished that Dr. Leonard and Elizabeth Blickenstaff might have reached India in time to be present. They reached Bombay about a week later.

The conference recognizes the fact that the following missionaries are to leave on furlough during the coming year: Dr. A. R. and Dr. Laura Cottrell, Elizabeth Miller and Ida Shumaker.

Earl and Rachel Zigler and Dr. Leonard and Elizabeth Rogers Blickenstaff are to live at Bulsar, and Joe Bowers will consider Anklesvar his home while on the plains at the close of the school year at Woodstock.

Bro. Naranji Solanki of Khergam was suddenly taken with an acute seizure which acted much like a heart attack. This brought great concern to his family and to the entire community. Heavy responsibilities have been his for many years and during the past month or so, he has been especially burdened with problems arising in the elders' meeting. At the district meeting, he was very busy. All these things added together overtaxed his strength.

Passion Week as it led up to Easter proved a time of real blessing at all of our stations. Christian people met for special hours of worship and they felt that their faith was strengthened. A number requested baptism and entered the church. Several communion services were held during the week of meditation and prayer. At Bulsar twelve were baptized and at Khergam twenty-six entered the church.

On the morning of Good Friday Bro. J. M. Blough preached in the Bulsar church. He gave a most impressive message, rich in truth, as he spoke concerning the last words of Jesus on the cross.

District meeting was held soon after the mission conference closed. The program committee had chosen the theme, Brethren in Reality. Those who had been appointed to bring inspirational messages did their part well.

Khergam, India.

Monthly Financial Report

During the month of May contributions for the Conference Budget and all general boards and agencies in the budget totalled $11,189.31. The total received for the year beginning March 1, 1940 was $25,279.56, detail as follows:

	Receipts for May	Total receipts since 3-1-40
World Wide Missions	$ 1,389.36	$ 3,467.57
Women's Work Project	778.63	1,061.10
Home Missions		83.53
Foreign Missions	296.70	633.46
Junior League Project	37.49	115.43
Intermediate Project	3.90	8.40
India Mission	48.88	133.88
India Native Worker		6.00
India Boarding School	62.80	77.00
India Share Plan	118.75	339.76
India Missionary Supports	821.20	2,497.89
Rhodes Memorial (Anklesvar Training School)		2,000.00
China Mission	62.00	228.03
China Native Worker		25.00
China Share Plan	56.25	87.50
China Missionary Supports	485.85	1,076.99
South China Mission		100.00
Sweden Mission		5.00
Sweden Missionary Supports	8.51 (Dr.)	50.33
Africa Missionary Supports	324.92	1,217.32
Africa Mission	202.99	415.60
Africa Share Plan	87.00	183.76
Africa Leper	1.00	1.00
Conference Budget Undesignated	5,526.31	8,786.98
Conference Budget Designated for—		
Board of Christian Education	126.20	1,630.33
Bethany Biblical Seminary (at Elgin)	103.52	128.52
Bethany Biblical Seminary (at Chicago)	25.00	110.61
General Education Board	9.00	35.37
General Ministerial Board		8.07
Ministerial & Missionary Service Fund		12.50
Conference Budget Share Plan	40.00	40.00
Youth Serves	590.07	712.63
	$11,189.31	$25,279.56
Non-Budget items—		
China War Relief	360.69	1,809.58
Peace and Relief	371.51	870.25
Refugee Fund	32.43	63.68
	$11,953.94	$28,023.07

The following shows the condition of General Mission Board foreign and home mission finances on May 31, 1940:

Income since March 1, 1940	$26,314.55
Income same period last year	23,477.25
Expense since March 1, 1940	41,983.72
Expense same period last year	42,787.14
Mission deficit May 31, 1940	1,866.95
Mission surplus April 30, 1940	2,002.52
Increase in expenses, eliminating surplus May 31, 1940	3,869.47

HOME AND FAMILY

One Less at Home

SELECTED BY MRS. B. W. S. EBERSOLE, HERSHEY, PA.

One less at home,
The happy circle broken, a dear face
Missed day by day from its accustomed place,
But cleansed and saved and perfected by grace.
One more in heaven!
One less on earth
It's pain, its sorrow, and its toil to share;
One less the pilgrim's daily cross to bear;
One more the crown of ransomed souls to wear
At home in heaven!

Life Abundant

BY HOWARD HENRY KEIM, JR.

Introducing the Tenth and Last in the Series of Story-Sermons on The Quest for Happiness

Millions of young people in the United States are today facing the disturbing question, "Can we achieve happiness in home building?" There are abundant reasons for this questioning. Perhaps the most important one is the economic stress of our age. The picture of thousands of high school and college graduates leaving their studies to seek WPA shovels and picks is not overly heartening. If a young man finally lands a factory job at twelve or fifteen dollars a week, can he support a wife on such an income? Is it satisfactory for both husband and wife to work?

Another big question in the minds of marriageable young people concerns the increasing percentage of broken and unhappy homes in our country. It is a well known fact that about one marriage out of every six in the United States ends disastrously. This side of our modern life is highly publicized in our newspapers and sensational magazines and movies.

There are thousands of happy homes which never get any special publicity and do not wish for it. One such home is that of David and Victoria. In the hope that their experiences may be of help to young inquirers, they will share their happiness with the reader. They have no desire for publicity, but they do have a sincere desire to be of help to those who are honestly facing the future.

Children of the Depression

On a perfect fall evening in September, 1930, David and Victoria met at the altar of the college church, in that little Kansas town where they had both taken their college work, and were united in marriage by the president of their Alma Mater. After receiving the congratulations of the relatives and friends who were present, they headed their second-hand Chevrolet coupe toward Evanston, Ill. Their honeymoon trip took them leisurely through the autumnal beauties of the Ozark Mountains of Missouri and the scenic hills of southern Indiana. It ended at 1862 Sherman Avenue, in Evanston, where David had rented a two-room apartment on the third floor of an old brick building. He had purchased the furniture, kitchen utensils, and dishes of a former student for $50. The bathroom consisted of a large wash tub, stored in a cupboard under the sink, where it kept company with the washboard. There was an old gas range, a small rickety buffet, an old sanitary couch, a small table and two chairs, and a cast-iron coal heating stove. These comprised the kitchen furniture. A small three-cornered pantry opened off the kitchen. The living room was furnished with a daybed, dresser, small desk, and a gas heater. The toilet was in the hall outside the living-room door.

David brought his bride into this humble domicile, and Victoria, with the charm of her personality, transformed it into a castle. Victoria had been teaching school in Kansas at a very good salary, but practically all her earnings were used to pay school debts. There was no big reserve to draw from, yet the young people were happy and contented in their simple dwelling. David was enrolled in Northwestern University and Garrett Biblical Seminary.

In late spring of 1931 David and Victoria made a hurried trip to a Chicago hospital where a tiny, brown-eyed baby, Louise, was born. A second-hand crib and baby buggy were added to the furniture of the living room of the love castle. In ten days Victoria and her new likeness returned home. Baby Louise quickly began to add to her original four and one-quarter pounds. There were frequent sun baths for her, during the warm summer months, until she became as brown as an Indian.

David received his B. D. degree from Garrett in June and completed the work for his M. A. degree at Northwestern the following March. He supported his family in their modest abode by cutting meat in Chicago and Evanston markets after school hours and on Saturdays.

By simple living David and Victoria saved enough surplus funds to lend their friend Clyde $150 in the fall of 1931, so that he might continue his music studies in Chicago.

By the spring of 1932 work in the city was more difficult to secure. David had successfully completed all his examinations before the first of April, and rather than wait till June for graduation he visited the University officials and secured permission to graduate in absentia. The old car was then traded in on a new one. The furniture and equipment were partly sold and partly given away to other students. Victoria, David, and their baby made an interesting trip to Idaho, visiting relatives along the way. They were caught in a blizzard in Wyoming, where they were held in the mountains for three days, sharing a one-room cabin with another family, whom they had never seen before. On May first they reached the home of David's parents in Idaho. David soon began working in the family packing plant. On the edge of town he and Victoria rented a furnished house with a Jersey cow included.

During the summer David had a call to become pastor, beginning Sept. 15, 1932, of a small church in Kansas. The minister was to be furnished a house and produce and an indefinite salary. He and Victoria talked over the proposition and decided to accept it. They made the trip by way of Yellowstone Park and visited Victoria's people in western Kansas.

The church furnished the pastor and his family with a little house and the fabulous cash donation of about $450 a year for two years. Twelve per cent of their cash income was given to benevolences. Considerable produce was contributed to the minister, but with the

greatest economy the family was compelled to borrow $200 on their small insurance policies during those two years, in order to live in decency. David did most of his pastoral visitation on foot. At the beginning of the third year of service the church put the pastor on the dignity of a regular salary of $15 a week. The church work prospered and David and Victoria were happy in their calling.

Then unexpectedly they had a call to the ministry of a much larger congregation, with greater opportunities for service. David talked with his elders about the new proposition and they encouraged him to accept it. He did, his resignation from the little church to become effective in three months. The move was made in January, 1935. In July of that year a new baby girl arrived in the Hayes family and was named Jane.

Louise and Jane are now great pals. The family has wonderful times tending their garden, eating picnic suppers in the woods, wading in the creek, visiting the many friends, and taking surprises to the sick or indigent. They have achieved the abundant life in the midst of problems of the depression period. They believe others can do as well.

Today a young couple have come to the parsonage to to arrange to be married the following week. David, as his custom is, invites them into his study for a heart to heart talk. You may listen in if you like.

Preparation for Marriage

David explains to the lovers, who have been seated, "We ministers have all kinds of people come to us for marriage. Some, like yourselves, are wholesome young people. Others are neither young nor wholesome. Because the Christian church believes in the sanctity of marriage and the sacredness of the home, we like to talk over some of the basic problems in the married relationship, with every couple who apply for marriage. We do not feel that we have fulfilled all our obligations when the ceremony is read, and the papers returned to the clerk of the court. The church and the minister feel a definite responsibility in your continued happiness. We want you to make a success of your home building. It will be a pleasure to serve or advise you in any way we can and at any time.

The Physical Problem

"Christianity brings us the conviction that God has created all things. At the top of his creation is humanity. Opinions differ considerably as to how God created and continues to create things, but that does not concern us today. We are physical beings, 'fearfully and wonderfully made' (Psa. 139: 14). God has ordained that a 'man shall leave his father and mother and cleave to his wife; and the two shall become one flesh' (Mark 10: 7, 8).

"A couple came hurriedly to the minister one day and said, 'We want you to make us one.'

"He wisely replied, 'I can't.'

"They then said, 'Don't you marry people?'

"The minister said, 'Yes, I marry people. I read the ceremony, but only God and love can make a man and woman one. Becoming one is partly physical and partly spiritual.'

"We are physical beings and therefore marriage has a physical relationship. Young people often minimize the importance of this problem. I believe every couple contemplating marriage should have a thorough physical examination by some competent physician. They should know whether or not they are fitted physically for marriage before the wedding day. Many tragedies of married life could be avoided if this common sense measure were strictly followed.

"After marriage the sex relationship is a vital problem. It may be an experience to beautify and strengthen all the other relationships of marriage, or it may become a nauseating inferno which finally wrecks everything. True love is always patient, thoughtful, and considerate of the one loved. These attitudes are essential in the physical relationship of husband and wife. Your family doctor will be glad to advise you. No laws can be laid down to satisfactorily govern the sex relationships of a couple because no two couples are alike. Sincere love will help you make the necessary adjustments happily."

Huntington, Ind.

Our Father's Sifting

BY GEORGE W. TUTTLE

Very interesting is the sifting of our Father. For instance, think of the sifting of Gideon's army, the sifting process that cut the army of thirty-two thousand men down to three hundred. First those who were fearful and afraid were sent home, then the water test was applied and only three hundred were left in the Father's sieve—a small army plus a great God. They were three hundred who would not be taken unawares by an enemy, men whose caution was greater than their thirst. Their desire to take Jericho was greater than their desire for ease—time enough to take it easy when the victory was won.

Misfortune after misfortune befell a Christian man and still he faced toward God. Then the crowning misfortune came, the cap sheaf, it seemed to him, for he lost his situation. He said: "I cannot understand why this last harrowing was allowed to come, but I still believe that 'all things work together for good to those who love God?'" Here reason said, "I cannot understand"; but faith said, triumphantly, "I believe."

A most devout Christian man who had filled pulpits in his younger days, but who had been living by manual labor some years, was taken down with a lingering illness. It was a great test of faith, a sifting time, for he had been unfortunate and lost what little means he had just before this time, and now he was dependent on charity. Two things never failed; one was provision for his bodily needs; the other was his confidence in God. Not a word of complaint passed his lips; the tones of his voice were always cheerful. Even pain could not banish from his face cheer and goodwill toward men.

Christ told Peter that Satan had desired to have him, that he might sift him like wheat. Well, Satan did try to sift out the good, but soon Peter was back in the Lord's sieve and he became Peter the Bold instead of Peter the Coward. How Christ sifted his beloved disciples as they companied with him in Judea and Galilee and listened to him who spake as never man spake! Gradually that which was evil was sifted out and they were prepared to carry on his work. "And greater works than these shall ye do; because I go unto the Father." The only exception was Judas; he chose to be sifted by Satan and to betray his Lord by a kiss.

Pasadena, Calif.

KINGDOM GLEANINGS

Calendar for Sunday, June 30

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Jonah: The Outreach of God's Love.—Jonah 3: 1-10; 4: 10, 11.

Christian Workers, Inconsistency (see Balaam).

B. Y. P. D., How to Enjoy the Bible.

Intermediates, Going Camping.

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Gains for the Kingdom

Four baptized in the Happy Hill church, Mo., Bro. Harold Miller, evangelist.

Fifteen baptized and one awaits the rite in the Sandy Creek congregation, Canaan house, W. Va., Bro. Russell K. Showalter, pastor-evangelist.

Eight baptized and two received on former baptism in the Marsh Creek congregation, Friends' Grove house, Pa., Bro. Wm. Zobler, evangelist.

Four baptized and one reclaimed in the Gettysburg house, Marsh Creek congregation, Pa., Brethren Norman K. Musser and Wm. Zobler, evangelists.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. A. H. Miller of New Philadelphia, Ohio, July 29, in the Fairview church, Pa.

Bro. Harper S. Will of Wenatchee, Wash., July 28, in the Middle River church, Va.

Brother and Sister B. M. Rollins to begin July 1 in the Sugar Ridge church, Mich., and July 15, in the Maple Grove church, Southern Indiana.

Bro. Russell K. Showalter, pastor, Sandy Creek congregation, W. Va., July 7-14, in the Shady Grove house; July 14-21, in the Clifton house; July 21-28, in the Salem house.

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Personal Mention

Bro. R. H. Nicodemus is now ready to make dates for evangelistic meetings in 1941, beginning in January. Write him at 105 Washington St., Sturgis, Mich.

Bro. Glen M. Baird's address is changed from 3435 Van Buren St., Chicago, to Elkhart, Iowa, R. F. D. Bro. Baird has taken up the pastorate of the Des Moines Valley church of Middle Iowa.

Bro. M. Clyde Horst's name was inadvertently omitted in mentioning the reappointment of Bethany Biblical Seminary Electors in the Conference Echoes, Gospel Messenger, June 22, page 4, first paragraph. We are sorry. He represents the church at large.

Pastor Irvin Leatherman of Lanark, Ill., and Pastor Chester Zimmerman of the (Progressive) Brethren church of the same place are both interested in good vacation Bible school materials. That is what brought them and their wives—they are interested too—over to the Publishing House a few days ago.

Through a confusion of names the address of Mrs. Ethel Metzger was incorrectly given in the Messenger some time ago as Willimantic, Conn. Her address is 1618 Eastlake Ave., Seattle, Wash.

Bro. Ernest L. Miller, Lost City, W. Va., who is at work in "an evangelistic peace campaign" writes us that he is open to further engagements. "By the Lord's help I expect to reach the masses in a trip through the South to the Pacific Coast and back through the North."

Hazel and Gladys Kennedy of Lindsay, Calif., stopping in Elgin to visit the L. S. Brubakers, called also at the Publishing House. Miss Hazel is the efficient children's work director in her home congregation; Miss Gladys expects to enter La Verne College this fall.

Bro. Nathan Phipps has been a patient for years in the State Hospital at Jacksonville, Ill. He greatly appreciates visits by any who may find it possible to call on him, as well as letters even though he does not write himself. He should be addressed in care of Dr. Brown, 1201 S. Main St., Jacksonville, Ill.

Bro. W. N. Zobler's schedule of meetings in the Mt. Carmel congregation of Eastern Virginia is as follows: June 30 to July 14, Knight's Chapel, Barboursville; to July 28, Shiloh; to Aug. 11, Burnley; to Aug. 25, Cedar Grove, Ruckersville. Pastor H. S. Knight hopes "the Messenger readers may remember us in your prayers."

Sister Florida J. E. Green of Middletown, Ind., long-time Messenger correspondent, struck by an automobile while crossing the street, suffered injuries which kept her in the hospital for twelve days. She is back home again and though confined to her bed much of the time is making good progress, we hope, toward complete recovery.

Bro. H. M. Barkdoll, who lives most of the year at Glendora, Calif., and his son Charles of Naperville, Ill., were among our last week's visitors. We especially appreciate the fact that Bro. B's ninety-seven years did not keep him from climbing the two flights of stairs in order to pay his respects to the Messenger offices. He carries glasses in his pocket but often forgets to use them even when he reads fine print.

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Miscellaneous Items

Sandy Creek congregation of West Virginia will hold love feast services on July 28 in the Salem house.

The churches are invited to hear Elders David Metzler and Floyd Mallott at Camp Mack July 4, 10 A. M. and 2 P. M., respectively, Central Standard Time. The district and regional peace men will be there to discuss vital problems. Every church is urged to send delegates to the Training School and Music School July 1 to 6 and to Junior Camp July 7 to 14.

The American Christian Ashrams to be led by E. Stanley Jones are scheduled as follows: July 27 to Aug. 10, Westminster Lodge, Saugatuck, Mich.; Aug. 10 to 24, Blue Ridge, N. C. No one can register for less than a week. The cost per week is $17. Anyone desiring to attend should write to the National Christian Mission Committee of the Department of Evangelism of the Federal Council of Churches, 297 Fourth Avenue, New York.

Tomorrow, June 30, is the centennial of the Knobley church of First West Virginia. The program is featured by morning and afternoon sermons by Elders B. B. Ludwick and Olonzo P. Fike respectively, a dinner at noon, special musical numbers including old-time hymns and songs by colored folks and the Keyser chorus.

The committee on worship of the Federal Council of Churches of Christ in America has arranged for the summer of 1940 two Institutes on Worship. One will be held at Evanston, Ill., Aug. 4-9, in co-operation with Northwestern University; the other at Chautauqua, N. Y., Aug. 4-16 as a part of the regular Chautauqua program. The Evanston Institute is held in conjunction with the Church and Choral Music Institute.

Home Missions Over the Radio. During July, August and September, on Mondays at 1:30 P. M., E. D. T., a series of radio talks will be given sponsored by the Home Missions Council and the Council of Women for Home Missions. The broadcasts will be over WJZ and the Blue network of the National Broadcasting Company. The addresses will deal with shifting populations, which is the home missions subject for special consideration this coming year. The subjects are as follows: July 1, Our Shifting Populations; July 8, Migrants and the American Dream; July 15, The Migrant; July 29, The Sharecropper; Aug. 5, The Migrant Negro; Aug. 12, The Immigrant; Aug. 19, The Migrant in the City; Aug. 26, The Children of Transients; Sept. 2, The Refugee; Sept. 9, The River People; Sept. 16, Uncle Sam's Family; Sept. 23, The Mexican Migrant; Sept. 30, Land of the Landless. Single copies of these addresses may be secured without charge upon request to the Department National Religious Radio, 297 Fourth Ave., New York City. Persons desiring the entire series may obtain them for 75 cents a set.



Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

A Successful Church. T. Grady Nanney. Broadman Press, 1940. 162 pages. $1.00.

The author, a successful Baptist pastor for nearly a quarter of a century, writes out of his years of thinking, study, observation and experience. His summary of the elements that make up a successful church does not include anything especially new; in fact, he points out that the church at Antioch had all of them. But he reminds us of certain plain facts in a way that interests, convinces and helps us. Among the requisites which he lists and discusses are: a membership distinct from the world; good ministerial and lay leadership; a suitable location; missionary and evangelistic zeal. You will be interested in learning the others as you read the book. His treatment of the subject is sane, positive and vigorous. This is a book for laity and clergy. It could be used as a basis for discussion topics in adult discussion groups. Any disagreement with the author's conclusions will be well overbalanced by the helpfulness of the book. Naturally the author's denominational preference shows in his writings, but that does not make his book of any less value to members of other Christian groups.—Ora W. Garber.

Beyond the Facts. J. Richard Sneed. Cokesbury Press, 1940. 135 pages. $1.00.

This little book contains seven sermons by a promising young Methodist pastor in Shenandoah, Iowa. In a simple readable fashion he has dealt with seven themes vital to Christian living. Something of his positive approach to his chosen subjects is suggested by the list of titles: The Tremendousness of the Ordinary; Adding Something Extra; The Christian Substitute for Worry; Spelling With Life's Blocks; Demonstrating Our Religion; The Staying Power; Beyond the Facts. His optimism is not that of a man who refuses to face the sordid and discouraging facts of life, but of one who looks at those facts in the light of the great fundamental certainties of Christianity. "Religion stabilizes a man's life through the hope it gives him of going beyond the facts, from darkness to light and from doubt to faith." "An assurance of God is the one thing which helps us to become spiritual sovereigns over life." This is a book you will want to reread, for it contains a message you will want to rethink and to live.—Ora W. Garber.

The Road to Certainty. Clovis G. Chappell. Cokesbury Press, 1940. $1.50.

Dr. Chappel is the author of several books of sermons. Go on Growing is one of the subjects in his latest volume. It beautifully describes the author and his preaching. Each new volume reveals a fine growth in insight and power. These sermons represent a strict loyalty to truth, and a kind and fearless expression of convictions. Ministers will be greatly benefited by this timely, dynamic, practical and inspiring preaching. The messages are addressed to the personal needs of men. The reasoning is so logical and the argument is so convincing that one lays aside the volume saying, "This I must live if I would follow the Christ." The themes are very attractive. Some of them are: The Great Spy, Majoring in Minors, A Roomy Religion, Blame Yourself, Work Your Own Garden, Risk Something, and Fretful Folks. —Merlin C. Shull.

Dare You Face Facts? Muriel Lester. Harper Brothers, 1940. 125 pages. $1.25.

In this book one of the world's most attractive personalities reveals again her beautiful Christian spirit and deep understanding of the human heart. She says, "Let us learn to look on the people we meet, not as the efficient, successful people they pretend to be, but as having secret and often defeated struggles like ourselves." "Let's make a short formula to use when entering a crowded bus or subway, remembering how much each person there needs God and how much God loves each. How near he is to them, how dear they are to him." She is England's Jane Addams to the poor of London's East End. All who have worked with the poor feel the truth of her words when she says: "If you don't know the poor intimately you may miss some of the best experiences of Christianity." "It sounds queer to me when I hear rich people talking about the poor as though they have to be taught things or be lifted up in some way." "It's the integrity of millions of little homes that has kept the world sane and decent."

The author has learned the secret of victory over hate, envy, or eagerness for power. By living examples she describes the Christian way of conquering war by peace and dictators by the Prince of Peace. From a Europe filled with hate comes this beautiful message of forgiveness, filled with examples of deeds of loving mercy. America is challenged to lead in this ministry of reconciliation—Merlin C. Shull.

THE CHURCH AT WORK

What's Around the Corner in Children's Work in 1940-41?

Why Bother With the Children?

"Who is greatest in the kingdom of heaven?" This question from the lips of the disciples requires a two-fold answer and both were given by Jesus in terms of the character of a child whom he called and set in the midst of them. "Except ye become converted and become as little children, ye shall not enter into the kingdom of heaven." By this answer Jesus declared that the entrance requirements into the kingdom are based on becoming like little children through conversion. He further answers that "whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." The humility of the child is a pattern of greatness in the kingdom of heaven.

Not only did Jesus bother with the children as a basis for teaching the disciples fundamental truths, but he also bothered with them because he loved them. He took them in his arms and bestowed upon them his benediction. To him they were living personalities with the ability to grow and mature into men and women for citizenship in a life which was to be eternal. But as a growing personality they needed training to unfold the finest and best type of character.

There is an Old Testament statement which is very modern and up to date. "Train up a child in the way he should go and when he is old he will not depart from it." The marginal reading has it "according to his way," meaning, of course, according to his God-given abilities and instinctive tendencies, and not according to some educational theory which today is and tomorrow is cast into the oven.

Animals are endowed with instinctive tendencies. At the sight of water a duckling will jump in and swim away without being taught. It is created that way. A dog will bury a bone and a bird will migrate when seasons change. But an animal is limited to a very few instincts, while a child comes to us with a multitude of them, each clamoring for expression at certain stages of growth and development. We bother with the children so that when these instincts emerge, we are at hand to direct them into character-building channels. If the child is left to himself without training, he usually becomes a problem in society, but if his unfolding life is nurtured in the way the Creator intended, it will grow into the beauty of a great and good soul.

At about the age of five the boy will ride a stick and call it a horse. It is the stage when fancy emerges, therefore let him be fanciful, for he needs it in his future life, and this is the time to build it into his character. What a calamity if we try to force him to be real at this period, and laugh at his horse as only a dead stick. At a little later age the gang instinct rises for expression. What an opportunity to utilize this instinct in organizing a Sunday-school class! But if not wisely directed the results may be a gang of gangsters later. Then there is the collecting instinct; a boy's pockets are bulging with screws and gadgets of every description. If it is rightly directed diligence in money and property matters can be established.

Finally the religious instinct appears and the soul of the child longs for a spiritual fellowship with its Creator. This is the time to lead the child to Christ. If this opportunity is neglected or if the child is told that he is too young to accept Christ he may go out into the world and never come into the fold. Let us intelligently and with love bother with the children.—Ross D. Murphy.

The Church and America's Children

The topic of this address rightly combines three factors: the church, the child and society. It raises the question: What can the church do for her children as they face the problems of modern society? How can the church become the salt of community life so that our children may realize maximum personality enrichment and still make the greatest possible constructive and creative contribution to social welfare?

Let us consider them in their reverse order. What kind of social problems confront the children of 1940? They will be meeting over four million known crim-

ADULT DISCUSSION OUTLINE

Liquor and Modern Life

What Choice Should the Christian Make?

Scripture: Rom. 13: 8-10; 1 Cor. 8: 11-13

Sunday, July 14

Note: We recommend a study of Chapter II in Liquor and Modern Life by Charles J. Turck. See note in last week's outline.

I. Professing Christians are not agreed as to their attitude to the use of beverage alcohol. Some feel that moderate use is permissible. They, however, strongly oppose drinking to excess. Others feel that temperance in all things does not apply to liquor since it is harmful to the individual and society. This group chooses total abstinence.

II. Facts should be considered before the choice can be final. Alcohol interferes with health The body and mind are both affected. One's earning power is also modified. Truck drivers, engineers, and men in responsible positions are forbidden to use liquor while on duty. The nervous system suffers most from the use of alcohol. But even the body is more liable to disease since alcohol in the blood stream destroys the white corpuscles.

Alcohol cannot always be kept within the limits of moderation. Approximately one third of those who begin using alcohol become drunkards. The habit of using alcohol grows so that often more and more is consumed.

A Christian's conduct should be determined not only by his own wishes but also by its effect on others. Matt. 18: 7; 1 Cor. 8: 11-13.

Do you think the use of beverage alcohol is not a moral question and therefore is left to the personal preference of each person?

inals walking our streets and riding recklessly over our highways. They will find that one out of every five marriages ends in divorce. One half of their playmates, 17,000,000 of them, receive absolutely no formal religious training, either in the church or in the home. Some of them will be living in a million homes that will have to live twelve whole months on $250. Some of them will be living in crowded tenements located in slum areas. Others will be living in trailer camps.

These are all familiar facts—indeed too familiar. So familiar have they become that they do not shock us any more. But if we want to be realistic about our children we must be realistic about the problems which they face. I see no reason why we should despair. The real danger confronting us is the danger of failing to see our problems and not being willing to meet the demands of the situation.

Historically the church has always been concerned about child welfare. The early Hebrews were instructed to teach the principles of life diligently to their children. Practically all educational movements have originated either in the church or in religious desires. Perhaps this is because the child is and always has been the church's greatest asset. The most powerful evangelistic force within the church is the children of the church.

But before the church can make much further advance in character building it must re-examine the learning process. I should like to suggest four simple propositions for our consideration. (1) Every individual child with which the church deals must be seen as a total personality in an individual and total situation. (2) Children, especially young children, learn more through imitation than through formal instruction. (3) Learning is most effective when it arises out of "real questions, specific problems, difficulties, tensions, and concrete concerns." (4) Finally, only in doing do we actually learn. Gathering information can never be called learning. Not until information finds its expression in concrete acts has learning taken place.

If the above is true it must be obvious that if the church is to prepare children to experience the good life in our present society it must reach far beyond its formal instruction or the four walls of its building. And the most strategic force waiting to be used by the church is the family. As the report on the recent White House Conference on Children in a Democracy says, "in spite of the great changes which have occurred in family life there is still no more far-reaching educational institution than the family." Before we can do very much with our problem children, we must do something with our problem adults, especially with problem parents.

To realize the most from the potentialities of the home, however, the church must reach beyond the home into the community. Every home is located in some community, and what transpires in that community affects the homes and the children of that community. Indeed, it is possible for these community influences to counteract everything the church does.

When the church takes child nurture seriously it will find that it has a large challenge—a task that will call for the most competent leadership. So large is the responsibility that it makes one tremble at the thought of its far-reaching consequence. But may I remind you of the words of St. Paul: "I can do all things through Christ which strengthens me." J. D. Reber.

Children at the Crossroads

We live in an adult world. It is controlled by adults and planned largely for them. This fact can easily be seen in the construction of our homes, churches, public conveyances and many other things which minister to mankind. It is therefore essential that the church and other child welfare agencies keep constantly before the public the needs of children.

The church has found it difficult to give the proper place to the children. Often equipment, curriculum and leadership are inadequate. The children are a part of the church today as well as material for the future church. The odds are against the children and the church certainly must keep alive the importance of the child, as demonstrated by Christ. He called the little children unto him and blessed them.

There are a number of reasons why the minister should have a great interest in the children of the church and community. The minister is responsible for the total church program and certainly the children are a significant part of it. The minister should know the children by name and be able to tell them interesting and helpful stories. Then, the children need the presence of the minister. It is quite essential that he be free on Sunday mornings and at other times when the children are together so that he can meet with them and show his interest and give help. A minister ought not be asked to teach a Sunday-school class, so that he can be free to help in all departments of the church. Again, the minister has the task of helping to secure leadership capable of helping the children to a better way of life. Finally, the minister needs the help which can accrue to him by mingling with the children. It is the spirit of the child that characterizes the kingdom of heaven, and those qualities every adult should seek to keep and cultivate. "A little child shall lead them."—Raymond R. Peters.

Your Local Church Plans for Children's Work

1940-41*

The suggestions for 1940-41 are not essentially different from 1939-40, except for the new books and leaflets available Let's just keep on "bearing down" on the weak spots in our program.

Put your major emphasis on these:

1. Appointment of a director of children's work if you do not already have one. Try to free her from other major responsibilities. If appointing a director does not seem wise, appoint someone to represent the interests of children on your board of Christian education (or church cabinet).

Helpful Materials

The leaflet, The Director of Children's Work. Free. See page 8 for an outline of the director's program. See also the weekly column in the Church at Work section of the Gospel Messenger; also, semiannual Local Children's Director letter. Free.

2. Appoint other children's leaders—teachers and department superintendents (if the latter are needed) in the church council, upon nomination of the cabinet or board of Christian education, and in consultation with the director.

3. In either case work toward the idea of a monthly

*This program is also available, free of charge, from the Board of Christian Education, 22 South State St., Elgin, Ill.

fellowship meeting of the children's workers. If there is a workers' conference, this may be a sectional part of it.

Helpful Materials

The Workers' Conference—Heck. 10c, 1937
Workers' Conference Manual—Shaver. $1.00, 1938
Program for the Workers' Conference—Longman. 20c

4. See that enough money is available to provide needed materials for children's workers. If possible, ask them to present a written estimate of their needs for the coming year, to be approved before October 1.

5. Provide a plan for growth for every children's worker on the job—and for prospective workers who would like to take training.

Helpful Materials

Growth in Christian Service, 1940-41. Free

6. Add at least several new books to your church library for children's workers.

Helpful Materials

Building a Workers' Library. Free
Suggested List of Books for Your Church Library, 1940-41. Free
Catalogue of Brethren Loan Library, 1940-41. Free

7. Do some thinking about the needs of children in a time of war.

Helpful Materials

Catalogue of Christian Education and Missionary Literature, 1940-41.

8. See that the pastor, Sunday-school superintendent and other general church officers are following the needs of the children's departments by reading one or all of the general materials available.

Helpful Materials

Gospel Messenger, Church at Work section
International Journal of Religious Education
Brethren Teachers' Monthly
The Pastor and the Children's Program
See leaflets listed in Christian Education and Missionary Literature Catalogue and Catalogue of Brethren Loan Library

9. Think some about the building, rooms and the equipment needs of your children's department.

Helpful Materials

Rebuilding the Town and Country Church, 50c
Equipment and Arrangement for Children's Groups in the Church, 5c

10. A serious consideration again of the Ten Year Program for Child Welfare and the Children's Charter at one or more meetings when the children's leaders, pastor and Sunday-school superintendent are present.

Helpful Materials

Ten Year Program for Child Welfare. Free
The Children's Charter. Free

At the present time, the two problems considered most crucial are the home and the economic situation. What can your group of workers plan to do regarding these two things this year? Make our brotherhood emphasis, Brethren in Christian Service, a part of your children's program, too.

Helpful Materials

For advanced leaders:
Magazines:
The American Citizen, $2.00 a year. Sample copy free
Mental Hygiene. Copy sent for examination from the Loan Library
Parents' Magazine, $2.00 a year. Sample copy free
National Parent-Teacher magazine, $1.50 a year. Sample copy free
See also Catalogue of Brethren Loan Library and Christian Education and Missionary Literature Catalogue for 1940-41 for related books and other materials.

The election of 1940 will have much to do with the solution of some of our economic and unemployment problems. Can your church sponsor a series of Sunday evening forums to evaluate the issues and persons to be voted on—in terms of Christian principles?

11. Have someone in your children's department (preferably the director) review the Guide for the Children's Division of the Local Church (30c), and see how usable it can be made for your situation.

12. Try to have at least one of your children's leaders enrolled in the Fellowship of Study. Send for free copy of Fellowship of Children's Workers.

Ways of Growth for Children's Workers

Workers' conference
Books, pamphlets, magazines
Visiting other churches and classes
Camp
Conventions, institutes, conferences
Formal training classes in
  Local church
  Community
  Camp
Correspondence Courses
Self-Rating Scale (Write the Board of Christian Education)

* * *

Materials for those who are administratively responsible for the selection and growth of children's leaders:
Enlisting and Developing Church Workers. 15c, 1936
Leadership Education in the Local Church—Annual Guide and Report Form. Free, 1938
The Workers' Conference. 10c, 1937
Building a Workers' Library. Free, 1937
Self-Rating Scale for Church Workers. 25c dozen copies, 1937
Guide for Offering First Series Courses in Workers' Conference. 10c, 1936
Standard Leadership Curriculum, First and Second Series. Free, 1939
Manual for Deans Who Administer Second Series Courses. 10c, 1940
First Series Courses, Bulletin 501. 10c, 1940
Second Series Courses, Bulletin 502. 20c, 1940
Growth in Christian Service. 15c, 1937

New Books for Children's Workers

Children and the Changing World—Baxter. 25c, 1938
Opening Doors of Childhood, The—Sherrill. $1.75, 1939
Our Children in a Changing World—Wexberg. $2.00, 1937
Our Little Child Faces Life—Odell. 50c, 1939
Nursery School Education—Foster and Mattson. $2.50, 1939
Nursery Years, The—Isaacs. $1.25, 1938
Integrating the Camp, the Community and Social Work—Carr, Valentine, Levy. $2.00, 1939
Solving Camp Behavior Problems—Doherty. 50c, 1940
Diorama Construction—Long. $1.00, 1938
How to Make and Play a Shepherd's Pipe—Zanzig. 35c, 1938
How to Make Marionettes—Ackley. 15c, 1936
Making Marionettes—Rossbach. $2.50, 1938
Child Labor Facts—Zimand. 25c, 1939
Child Workers in America—Lumpkin and Douglas. $1.00, 1939
Offender in the Community—Bell. $1.75, 1938
Pick for Your Supper—Sidel. 35c, 1939
Social Services and the Schools—Educational Policies Commission. 50c, 1939
Your Neighborhood Club—Gregg and Himber. 60c, 1939

All of the above books can be ordered from the Brethren Publishing House and are available in the Brethren Loan Library.

New Leaflets for Children's Workers

Children's Charter, The—Barnes. Free.
Fair Start in Life for the Country Child, A. 10c
Fellowship of Children's Workers, A. Free
Handicraft for Children. 5c
Prospectus on Brethren Graded Lessons. 1940. Free
Some Statements of Goals for Child Welfare. Free
Weekday Church School, The. 35c
Selecting and Using Curriculum Materials in the Weekday Church School. 30c

Periodicals of Interest to Children's Workers

Elementary Magazine. For department superintendents and teachers. Sample copy free. $1.00 per year
Children's Religion. For department superintendents, teachers and parents. Free sample copy. $1.00 per year .
Brethren Teachers' Monthly. Articles and book reviews for children's workers. 75c per year
International Journal of Religious Education. Interdenominational magazine. Has all kinds of help for children's workers. $1.25 per year
Parents Magazine. Excellent for parents and children's workers. $2.00 per year
National Parent Teacher Magazine. $1.50 per year
Mental Hygiene. It costs a lot but is worth reading for those who really want to specialize. $3.00 per year

Order from The General Boards, Church of the Brethren
22 S. State St., Elgin, Illinois

CORRESPONDENCE

Love Ye One Another!

It is difficult to keep hard feelings out of our hearts just now, when reading of the terrible deeds enacted upon defenseless men, women and children by the German army. Still, when we consider them ruled by a fanatic and urged on by heartless officers we can understand in part. Furthermore, when from boyhood on the belief that glory of the fatherland is above all else has been instilled into them, when religion is taken from them and hatred of the opposing nation put in its stead, we can but pity them. It is so easy to pervert a child's mind. When the Germans took Schleswig away from Denmark in 1864, and put in German ministers and schoolmasters, all Danish speaking was forbidden in Schleswig. Though but four years old, I remember well the hatred of the Danish people towards all that was German. Two of my sisters, one ten and the other eight years old, each took a sofa pillow. "Now, this is the Kaiser," said one. "And this is Bismark," said the other, and so they hammered Ned out of those two pillows.

At heart, the German people are good and kind. I know that from experience. When a boy of seventeen, I had been on a Danish ship up to Greenland. One winter I was on another ship which plied between the Baltic cities of Russia and Germany and the cities of Belgium and France and England. It had been a severe winter. When paid off in Copenhagen, I said, boylike: "Enough of this! Me for Italy and a summer clime!" After resting up awhile at a sailors' boardinghouse, I took a ticket for Hamburg. Arriving at this place my money had dwindled to a few cents. I bought some cookies, and with those in a paper bag, I started for Italy. One night, footsore and weary, I reached an inn and slept on straw put down on the floor. In the morning, they gave me a good breakfast. At another table sat two stalwart young men and their mother, also eating breakfast. After the meal, I went and shook hands with them, thanking them and saying, "Good-by." "But what of paying?" said one of the sons. "I have no money," I answered. The boys made a move as to get up, but the mother said in a gentle tone: "Boys, let him go!"

Next day, at a farmhouse, I asked for something to eat. The farmer's wife bade me sit down on a bench at the long table and set before me bread, butter, cheese and several kinds of cold meat. "Where do you come from?" they asked. "From Denmark," was my answer. "Arme Junge, so jung und doch so fern von Hause!" or "Poor boy, so young and still so far from home!"

At a place called Burghsdorf, a policeman stopped me, asking, "Wo gehst du hin?"

"Nach Hanover."

"Was willst du da?"

"Mein Onkel besuchen."

"Was ist er?"

"Uhrmacher."

"Was ist sein Name?"

"Beck."

"Gehe mit Gott, mein Sohn."

By now I had changed my mind about going so far as Italy, and made for Bremen, there to ship once more. Before getting there, I came one evening to another herberge, or inn, run by a young widow and her servant girl. They gave me a good supper. After that we sat talking in front of the open fireplace. Then the girl showed me a neat bedroom where, between feather matresses and clean sheets, I stretched out with a feeling of comfort not felt since leaving home. Next morning, they gave me bread, butter, eggs and bacon and good coffee. Now what?

Going up to the young woman I drew out of my pocket a German New Testament that I happened to

At the Children's Home, Carlisle, Pa.

This is a picture of twelve children and the matron of the Children's Home in Carlisle. These children were all baptized March 10, as a result of Sunday evening classes held in the Home by the matron, Sister Lottie Newcomer, and her daughter, Josephine. Two of the boys are Sister Newcomer's sons. Here is an example of the fine work of Christian Education among orphan children. The Home is owned and operated by the Southern District of Pennsylvania through the Children's Aid Society.—H. M. Snavely, Pastor, Carlisle Church of the Brethren.



have with me. "Lady," I said, "I have no money, but there is a Testament I wish you to have!" She took me by the hand, saying, "Boy, I thank you. Be sure to call again, should you ever come this way."

What we all need is more kindness of heart, more toleration. We need to remember the teaching of Jesus, who taught us not to retaliate, not to bear a grudge. How gravely I disappointed my parents! They sacrificed much to keep me in high school, college and seminary. They had high hopes of me. But I dashed it all to the ground by going to sea. It nearly broke their hearts. Did they throw me off? No! Never a night went by but that mother bore me before the throne of God in prayer. How unspeakably glad she was on hearing I had become a Christian. In the last letter I had from her fifteen years ago, she wrote: "I am now eighty-three. It is so hard for me to gather my thoughts, but oh! my son! We will meet again in the home above."

Many a German mother's heart is crushed with fear and sorrow for her boy in the cruel army. Through his upbringing by the authorities, without God and in the belief that might is right, she not alone fears for his life, but worst of all, for his soul. If we, as a nation, live the Christian life, living up to the golden rule, there will be no unemployment, no racketeering, none of the crimes committed by the young men and women. Other nations will sit up and take notice. They will begin to respect us and end by imitating us.

But many will say, "But how is this to come about?" There is but one way. A student of Bethany at a street meeting some years ago, was standing on the sidewalk. With a piece of chalk he drew a circle around himself, saying, "Here is where I commence!" That is the true answer. Each one, individually, must commence with himself. When we get right with God we will get on gloriously with our fellow men.

"Let the love of God stream into your heart," as another student said, "and all will be well with you."

Chicago, Ill. August Beck.

The New Prohibition Party

It was my privilege to attend the National Prohibition Party convention in the city of Chicago on May 8-10, and it is my candid opinion that the readers of the Gospel Messenger should be informed as to what is being done to eradicate the liquor traffic and other kindred evils from this fair land of ours. At this convention a national platform was adopted which is wider in scope than any before adopted.

The platform recognizes the fact that prohibition of that which is evil must go hand in hand with the promotion of that which is good, and that since all evils which are undermining character stand in the way of such promotion, they should be prohibited. Among these evils there were named specifically: the liquor traffic, harmful narcotics, commercialized gambling, moving pictures, deceptive radio broadcasting, political graft, and injustices of all kinds. The platform is one which undertakes to combat these and other evils. The need of a spiritual awakening was given due consideration.

It was declared that to accomplish these and other worthy ends there must be a change in the purposes, motives and lives of our people. There must be a desire to be of service, and a willingness to make sacrifice must be the first aim of parent and teacher. We must pledge ourselves to better and more useful public schools, and the teaching therein of the fundamental moral precepts.

The prohibition platform that was adopted recognizes the fact that there must be a union of church people and others who stand for righteousness, for neither of the old parties will take a definite stand on moral issues, owing to entangling alliances with corrupt interests. Therefore a third party becomes necessary. The new Prohibition Party serves such a purpose.

The platform of the new Prohibition Party recognizes the fact, from sad experience, that legislation alone, whether old deal or new deal, is insufficient. The solution of our present-day problems from liquor to unemployment depends upon character and the election to power of a political party committed to these principles.

Economic and other issues received due consideration and measures are proposed for the purpose of purifying government, reducing debt and taxation, aiding farmers, encouraging employees engaged in honest and useful business, and for assuring workers and consumers a fair share of industry's products and profits.

After adopting a platform with the planks as designated above, the next problem was to find a man qualified to carry out such a platform, and one strong enough, and popular enough for such a position.

The same 250 delegates from thirty-two states who adopted the platform settled this other question by nominating a man from Massachusetts, a man who is well known in this and other countries as a most noted statistician and writer. They nominated Roger W. Babson for President of the U. S. A., and to be the standard-bearer of the principles set forth in the platform of the new Prohibition Party. There was nominated as Vice-President, a man from Illinois, Mr. Edgar V. Moorman.

In this convention there were marked religious fervor and sincerity of purpose shown in the face of every delegate.

And now what are the drys going to do about it? There will be a tendency, as there has always been, to say, "If I vote for Prohibition it will be to lose my vote for the Prohibition Party cannot win, and I don't want to lose my vote." Yet it is an established fact that if every professing Christian would vote the Prohibition ticket we could get back what we lost in the Eighteenth Amendment. I saw in a recent Messenger a statement of how drinking was the cause of a bad accident and this is a daily occurrence. This is why I insist on getting information of the new Prohibition Party to all Christians, and insist that support of it is the only way to prove that we are against the liquor traffic.

Lake Worth, Fla. C. C. Price.

Martinsburg, West Virginia, Dedicates Splendid New Church

We started our building fund February of 1935. We had only $5,000 when we began building operations. The spade was put in the ground April 30, 1939, and the church dedicated June 2, 1940. We spent a total of $27,800 for our building fully equipped and ready for use. Prior to dedication, we owed $13,000 of this total amount, and we were able to reduce this indebtedness to $11,500 after the day of dedication, raising $1,000 in cash and $400 more on memorials. $10,000 of this

amount is taken care of by 4% coupon bonds issued in denominations of $50 each and payable in ten years.

Our church is built of native limestone and steel construction throughout. The main auditorium and rostrum (which also includes a large modern baptistry) will seat 400 in the comfortable pews, and additional chairs can be placed in the rear and the front of the church. The one part of the Sunday-school room on this same floor opens into the main auditorium, affording seating capacity for an additional 300. Thus, without undue crowding, we can seat 700. Under this main floor, there is a large basement with many classrooms, furnace room, and kitchen which has a fine large fireplace for social purposes.

In all, our building which measures 80x60 (aside from the tower) has one main church auditorium, three main Sunday-school assembly rooms, and seventeen various-sized classrooms aside from the kitchen and furnace rooms.

On the day of dedication we had 2,300 people to attend the main services as follows: Sunday school 389, morning worship 550, afternoon service 700, evening B. Y. P. D. 100, evening worship almost 600, making more than 2,300 for the day. In these services we actually received $1,003.19 exclusive of more than $400 yet to come in windows and other items.

We feel we built the most church for the money to be found anywhere near us, and we give all the glory to our wonderful Lord who blest us so abundantly above all we were able to ask or think.

Martinsburg, Pa. Harold Snider.

Homegoing of Sister C. B. Smith

On the morning of May 16 the earthly pilgrimage of Sister C. B. Smith came peacefully to an end and her spirit went home to be with the Lord. Many times she expressed the desire that she might slip quietly out of this world without experiencing a long period of inactivity; this desire she realized. She was confined to her bed less than a week.

She was born in New Paris, Pa., June 29, 1866, into a home of strong Brethren background. She was named Lizzie by her parents, Joseph O. Rouzer and Elizabeth Holsinger Rouzer, and was a descendant of the seventh generation on her mother's side of Alexander Mack. Early in life, when she was about fourteen years of age, she united with the church of the Brethren, and to the church she gave her devotion and loyalty.

At the age of twenty-two she was united in marriage to C. B. Smith. This was on March 8, 1888, and at Lacon, Ill. With little money, but with character and honesty of purpose, these two young people started life together. The first twelve years of their married life they lived in Illinois. Brother Smith, having been called to the ministry, felt the need of more education, and so two years of this time were spent at Mount Morris College. In 1893 they went to Nebraska, and for fifteen years they lived in this state, farming, and doing evangelistic and pastoral work. Much of this work was pioneer and there were many hardships. In 1902 they were called to the pastorate of the church at Milledgeville, Ill. Here they served for nearly five years, when they were asked to come back to the church at Red Cloud, Nebr., where they had previously served. In 1911 they were called to the church at Morrill, Kans., and here they labored for eight years. They decided they would return to the East, and in 1911 they accepted the pastorate of the Mt. Vernon church in the Second District of Virginia. Here they served until 1925, when they moved to Bridgewater.

Until the last eight or ten years Bro. Smith did extensive evangelistic work, which kept him away from home for weeks at a time. But his faithful wife carried on the responsibilities of the home and always stood by him in all of his work. Retiring in disposition, yet she made many friends wherever she lived; she loved people. She loved her home, and until her health failed, found great delight in entertaining the members of the church, both young and old, in her home. She knew what it meant to be the wife of a pastor in the Church of the Brethren forty years ago. There are many who know how well she filled that place. Bro. Smith has been a successful farmer, evangelist and pastor and much of that success he attributes to his faithful wife.

Since living at Bridgewater, Mrs. Smith's health gradually declined. Within the last few years she suffered much, but she exercised a spirit of patience and her physician expressed amazement at her self-control. She had no fear of death and often said she was ready and willing to go. She felt that her work was done and she wanted to go home.

On March 8, 1938, Brother and Sister Smith celebrated their fiftieth wedding anniversary. It was a happy day for both of them. Many friends and neighbors called at their home to express their congratulations and good wishes. Their married life was beautiful. While death has physically separated them, spiritually they will always be united.

Besides Bro. Smith, she is survived by one brother, Andy Rouzer, of Windber, Pa., and Mrs. Alice Davis of Waterford, Pa. Funeral services were held in the Bridgewater church on Sunday afternoon, May 19. Services were attended by many people who had known and loved her. The services were in charge of her pastor, the writer, and Dr. Jno. S. Flory. The text used by Dr. Flory was "Blessed are the meek for they shall inherit the earth." It was a text befitting the life she lived. She was laid to rest in the Brethren cemetery. Her earthly life is ended, but not her influence.

Bridgewater, Va. C. G. Hesse.

The Passing of Elder Daniel Bowser

Elder Daniel Bowser was born Oct. 28, 1868, near Abbotstown in Adams County, Pennsylvania, the fifth in a family of ten. He lived and grew up on a farm near East Berlin, Pa. In May, 1893, he united with the church and was baptized by Elder Jacob Aldinger, Sr., in York, Pa.

Bro. Bowser was elected to the office of deacon in 1905. In 1906 he was called to the ministry, in which capacity he served until 1911, when he was ordained to the eldership. He faithfully carried out the duties of that office until his death on April 12, 1940. He lived to the age of 71 years, 5 months, 14 days.

For a period of nine years, or from 1915 until 1924, he served as elder in charge of the Hanover church. He also was an active member for twelve years of the Board of Trustees of the Old Folks' Home of the Southern District of Pennsylvania, located at Huntsdale, Pa.

Bro. Bowser was active in Sunday-school work, being

a faithful Bible teacher for forty-seven years. He served three times as a member of the Standing Committee and a number of times as delegate to district meetings.

By trade he was a carpenter and an expert mechanic in hardwood work. He was employed in the city of York by large contractors. From Nov. 2, 1911, until April 12, 1940, over a period of 28 years, he was employed and on the payroll of the York Ice Machinery Corporation, York, Pa. He had the ability to make friends with people in all walks of life.

Honorary pallbearers were present at his funeral, and many flowers were sent by his employers. Over 500 friends attended his funeral April 15, 1940. The interment was made in the Mummert meetinghouse cemetery near East Berlin, Pa. Funeral services were conducted by Brethren Ralph B. Lehman and Arthur R. Hess. The deceased has three sisters and two brothers surviving: Elizabeth Bowser Walter, West Lawn, Pa., Lillie Bowser Kauffman, East Berlin, Pa., Lydia Bowser Steward, Panama, Fla., Moses M. Bowser, Manheim, Pa., and Joseph J. Bowser, York, Pa. Surviving also are the following children: Ada J. Lehman, Anna R. Bowser, Oscar S. Bowser, D. Robert Bowser, William A. Bowser, all of York, Pa.

York, Pa. Arthur R. Hess.

Katie Kreps Lutz

Katie Kreps Lutz was born in Mercersburg, Pa., Dec. 27, 1863, and after a long illness, involving much suffering, passed into rest on May 28, 1940.

She came west with her parents when but a few years of age, locating at Lanark, Ill., where she lived until the age of fourteen years. Here she gave her heart to her Lord and Savior.



From Lanark she came to Lena, Ill., with her parents where she grew to womanhood, remaining in this locality the remainder of her life. Dec. 14, 1882, she was united in marriage with Ezra Lutz, locating on a farm near Winslow, Ill.

Here four children came to their home, Frank, Ira, Lulu, and Sadie. Ira departed this life at the age of fifteen and Frank at the age of forty-four. Lulu and Sadie reside in this locality.

Her home was the pride of her heart. Inside and outside it was a model of simplicity and culture, but not of lavish display. She realized that to have a happy home many sacrifices would have to be made, and her entire life was one of faithful service in perpetuating the light of love.

Her home life was characterized by tenderness, kindness, gentle words, and loving counsel in every phase of her life. Home was the great object of her life—a home with each other, home with God, a Christian home where love ever smiles.

She was quiet and unassuming, qualities which gave her influence in the community and in the lives of others. She cared nothing for praise or flattery because the virtue of humility was so great within her.

Her faithful living, noble actions, sweetness and goodness in daily life were the great forces that guided her home. She was ever a person that could answer to the world's highest need, that of a true Christian life.

Her life was like a flower in full bloom springing up in a pathway and cheering those passing that way. She was ever a possessor of a sweet temper. Her whole life was a history of affection.

Her words and wishes were an inspiration to all that enjoyed her association. Her love shone out in her sympathy and lived in all her thoughts and deeds. Her motto seemed to be: Let me live grandly, let me live for things that are lasting, let me live towards love's goal.

She ever loved to quote the old paragraph, "Word upon word, precept upon precept, so shall ye teach them to your children, a truth that changes not."

She ever tried to instill into the lives of the members of her family and others the Bible truths of love, obedience, kindness, sympathy, sacrifice, service, honesty, and unselfishness.

She was too considerate to pollute her conversation with foul language, but suggested to others more uplifting thoughts. She lived as she would have others live. She was ever ready to walk with firmness the sure path, the straight and narrow way. It can be truly said the great purpose of her life was not to work for self, but to see how much she could do to serve others. Her life was not self-centered, but a life centered on doing and showing others the royal path of life which grew more beautiful every day.

Of all of life's activities, a path that is well laid out is the most precious to all those passing by who have no definite aim, and such a path she left for others. A clean heart and a clean mind gave expression to her soul.

Her voice was full of melody and her musical gift soon placed her as a song leader not only in the home but in church services. She attained a certain degree of perfection in sacred song service and her voice stirred the impulse to a new and better emotion. Her leadership prepared the way for a general awakening of interest in song service, as her voice was so full of heavenly aspirations, lifting the soul closer to God.

Faithfulness was her highest moral excellence, honorably discharging the duties assigned her. She was faithful to God and to her Christ, arming her soul with the same mind that was in him. She was faithful to the church and to her home. She was faithful in adversity and in prosperity. In this spirit her Christian life was sustained to the end.

Funeral services on May 31 were in charge of Elder P. R. Keltner and Pastor J. F. Burton.

Lena, Ill. Ezra Lutz.

Campbell Golden Wedding Anniversary

It was a most happy occasion when nearly two hundred friends and relatives of Brother and Sister U. S. Campbell of Lyndhurst, Va., met at the home of their daughter, Mrs. Richard Smith, Jr., Lynchburg, Va., to help them celebrate their golden wedding anniversary on May 5, 1940.

Short talks of congratulation were given and prayer was offered by Bro. N. W. Coffman and Dr. Sidney M. Bedford. Refreshments were served by the children of the honored couple. The home was beautifully decorated with flowers sent by friends. Other presents were also in evidence. Quite a number of let-



ters, cards and telegrams were sent by their many friends in various parts of the brotherhood. It is not possible to respond to all the messages received, but they want their friends to know that this thoughtfulness was very much appreciated and warmed their hearts.

On May 4, 1890, Brother and Sister Campbell were married at Roseland, Va. Before her marriage Sister Campbell was Alice Eva Falls.

Bro. Campbell was called to the ministry in 1898, and was ordained as elder several years later. He has spent forty-two years in the ministry, conducted around fifty funerals, solemnized forty marriages, held a number of revivals, was pastor in six churches and preached in a number of other churches.

It gives Bro. Campbell much pleasure to do all he can for the upbuilding of God's kingdom.

Bro. Campbell was born Oct. 17, 1869, and Sister Campbell was born Sept. 29, 1867. The Brethren Church has been very dear to them and many lives have been touched by their influence. For the last twenty-six years they have been living near Lyndhurst, Va., in Augusta County.

They have six surviving children, and all but one are members of the Brethren Church. They are Morta, Casper and Montague Campbell, Mrs. W. H. Matheny and the writer, all of Lynchburg, Va., and Everett Campbell at home.

Lynchburg, Va. Mrs. Richard Smith, Jr.

Passing of Bro. John Grossnickle

On the morning of April 9 Bro. John Grossnickle of Newtonsville, Ohio, fell asleep in Jesus. The whole community and church feel deeply the loss in the passing of a Christian gentleman, a loving father, and friend. His sickness was of short duration following a heart attack. He was born on Aug. 15, 1854, near Goshen, Ohio, a son of David and Mary Ann Reed Grossnickle. He was united in marriage to Sarah E. Pringle on Jan. 2, 1876. He was preceded in death by his companion, who entered into her rest Oct. 17, 1939. This union was blessed with three daughters and two sons, the oldest son having died in infancy. In the passing of Brother Grossnickle, the Stonelick church has lost its oldest and one of its most loyal and devoted members. He served his church in the office of deacon for forty-eight years, having united with the church more than sixty-six years ago. The church has lost a strong pillar, but his influence will live on in the lives of those whom he touched. He is survived by his three daughters, Mrs. Mary S. Carr of Cincinnati, Mrs. Addie Buntain of Mossyrock, Wash., Mrs. Imo Hill of Newtonsville; one son, Mr. W. E. Grossnickle; one sister, Mrs. Elizabeth Dyer of Mason City, Iowa; one brother, Mr. Isaac Grossnickle of Newtonsville; thirteen grandchildren and fourteen great-grandchildren.



Our hearts are made sad by his departure, but we rejoice in the blessed memory of a long life well spent. May the life which he lived, his wise words of council, and his prayers ever be a challenge to us to walk closer by the side of our blessed Lord and do more and better work for the upbuilding of his kingdom.

Carlisle, Ohio. John M. Garst.

Brethren Students at Ohio State University

Members of the Church of the Brethren attending Ohio State University gathered at the home of Brother and Sister Russel Bright on May 30. The original plan had been to have a picnic along the Scioto River, but because of a heavy rain we accepted the kind invitation of the Brights to gather at their home near the campus.

After a very pleasant supper hour officers were elected to sponsor activities for the coming year. They are Hugh Senseman, president; Inis Hammond, secretary; Lowell Campbell and Ralph were appointed to assist the committee.

It was a pleasure to have with us Bro. I. W. Moomaw who gave an informal address based upon his fifteen years of experience in educational work in India. He received his Ph. D. at O. S. U. June 10, majoring in agricultural economics and education. He has also been serving as an assistant in the department of rural economics this year. Brother and Sister Moomaw will return to India this fall where they will resume their work in the vocational school which is one of the leading educational institutions in western India. The younger son, Richard, will return to India with his parents while David will continue his school work in America.

It is planned to hold a luncheon for Brethren students each month where we can meet for fellowship and keep in contact with each other. We invite any Brethren students who attend O. S. U. to join our group. If you will call Hugh Senseman, 1462 Pennsylvania Ave. (telephone Wa. 1785), or myself at 1542 Neil Ave. (telephone Un. 6335), we will be glad to inform you of our definite plans from time to time and welcome you heartily to our group.

Columbus, Ohio. Inis Hammond.

Robert Franklin Good

Robert Franklin Good was born Jan. 27, 1876, to Mr. and Mrs. Jacob Good in Pennsylvania. When he was a boy the family moved to Wauseon, Ohio, where he grew to manhood.



In 1900 he was united in marriage with Miss Eugene Miller of St. Louis, Mo., at Milwaukee, Wis. After living a year at Racine, Wis., they moved to McBain, Mich., where they entered the fellowship of the Church of the Brethren.

In 1910 the family moved to Montana. Bro. Good filed on a homestead, which is the present farm home, fourteen miles north of Kremlin, Mont., where the family has resided for thirty years.

He was a pioneer in his community, being one of the first to settle here. He was well known throughout the country for his hospitality and friendly nature.

He raised cattle and farmed extensively, besides taking great interest in his family, the church and the community He was a deacon in the local church and was Sunday-school superintendent for many years. He assisted in the building of the Milk River Valley church in 1915, the family home being only one mile from the church. He was loyal to the church, always willing to help promote its growth. At the time of his death he was planning to attend a conference at Kalispell, Mont.

His death came as a great shock as he was in excellent health and unusually active for his age. He died April 16 in the Deaconess hospital from injuries received that day when a road grader ran over him.

He is survived by his wife and four children: Susie, Mrs. Delbert Lander of Kremlin; Gladys, Mrs. George Dedrick of Seattle; Roy of Kremlin, who is a minister; and Antoinette, Mrs. Earl Addington of Seattle. He leaves four brothers: Harve of Prescott, Mich., who is pastor of the church there; Charles of Morenci, Mich.; Mell and Earl of Flint. There are five grandchildren.

Funeral services were conducted at Havre, Mont., with Bro. Ralph Petry of Surrey, N. D., officiating. Interment was made at Havre, Mont.

Kremlin, Mont. Antoinette Good Addington.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bowman-Ebbert.—On May 26, 1940, at the home of the bride's brother, Bro. Samuel Bowman and Sister Golda Ebbert, both of Quinter, Kans.—D. W. Kesler, Quinter, Kans.

Clark-Bosserman.—By the undersigned, at the Peace Valley church, Mo., June 9, 1940, Joseph Levi Clark and Delta Ruth Bosserman, both of Chicago, Ill.—Oscar R. Fike, Airpoint, Va.

McKee-Harding.—At the Church of the Brethren, Carrington, N. Dak., June 11, 1940, Rolland L. McKee of Carrington, N. Dak., and Doris Marie Harding of Portland, Oreg., by Bro. Ralph Petry of Surrey, N. Dak.—Mrs. Walter McKee, Carrington, N. Dak.

Royer-Sefong.—At the home of the undersigned, Bro. Reuben Henry Royer of Louisville, Ohio, and Sister Lucile Marie Sefong of East Canton, Ohio.—M. M. Taylor, Louisville, Ohio.

Shenk-Hauck.—Herman B. Shenk and Lila E. Hauck, June 1, 1940, at the home of the undersigned, in Fruitville, near Lancaster, Pa.—W. N. Zobler, Lancaster, Pa.

Williford-Spangle.—On June 1, Jake Williford and Naomi Spangler, in the French Broad Brethren church, by Bro. McCoig.—Evelyn Pritchett, White Pine, Tenn.

FALLEN ASLEEP

Alley, Hannah Jane, was born July 23, 1891, and died May 30, 1940. When quite young she united with the Church of the Brethren and remained a faithful and devoted member. She is survived by three sons, two daughters and a number of brothers and sisters. Funeral services were conducted in the Barren Ridge church with Eld. N. W. Coffman in charge. Burial was made in the adjoining cemetery.—Helen E. Coffman, Staunton, Va.

Beery, Opal Bowser, was born Feb. 17, 1894, to David and Blanche Bowser of New Lebanon, Ohio. She was married to John Beery. To them was born one daughter. The husband and daughter, as well as the parents, one sister and two brothers, survive. She died April 5, 1940, after a long illness. In spite of ill-health she had always been very active in church and community affairs. For the past few years she had been president of the women's work of the Fort McKinley church, and directed the affairs of the organization with wisdom and care. Her illness and suffering seemed to give her unusually keen spiritual insight, and she was an inspiration to all who knew her these past few years. She loved children and taught the beginners' Sunday-school class for many years.—Vinna Helstern, Dayton, Ohio.

Bell, George Washington, was born near Millersburg, Iowa, June 26, 1855, and died May 27, 1940, at the home of his daughter, Mrs. Jessie Abel, near Burr Oak, Kans. He was married on Oct. 14, 1875, to Nancy Jane Teeter. To this union were born five children, four daughters and one son. One daughter preceded him in death. He united with the Church of the Brethren at Deep River, Iowa. In October of 1905 he came to Burr Oak, where he had made his home ever since. His wife passed away Jan. 30, 1910. He leaves four children, twenty-one grandchildren and eight great-grandchildren. Funeral services were conducted by Pastor S. E. Thompson in the Church of the Brethren in Burr Oak. Burial was in the near-by cemetery.—Mrs. S. E. Thompson, Burr Oak, Kans.

Bitzer, Susan, widow of John C. Bitzer, and daughter of the late Daniel and Annie Brubaker Graybill of near Lititz, died at her home in Lancaster, Pa., April 24, 1940, from burns received while burning brush in the yard of her home. She was 84 years old. She is survived by a sister and four sons. She united with the church four years ago. Funeral services were conducted by her pastor, Bro. M. J. Weaver. Interment was in the Mohler cemetery near Ephrata.—Mrs. Kenton M. Cox, Lancaster, Pa.

Boughnecht, Ellen, daughter of John and Elizabeth Hepner, was born in Montgomery County, Ohio, Oct. 28, 1864, and died May 14, 1940. She lived in Montgomery County all her life. She united with the Church of the Brethren in the Bear Creek congregation when she was about fourteen years old. She was married to Jacob Boughnecht in 1887. There were two sons born in this home. One son, two sisters, three brothers and two granddaughters survive her. As long as health permitted she was found at church services regardless of the weather. For a long time she was secretary of her Sunday-school class. Funeral services were held in the Trotwood Church of the Brethren.—E. R. Fisher, Trotwood, Ohio.

Bowser, Mrs. Laura Bell, was born June 28, 1876, and died Nov. 19, 1939, after an illness of nearly five years. She was the daughter of Allen and Mary Vance. She was married to Samuel Bowser of near Dayton, Ohio. To them were born two sons. The husband, the sons, one brother and four sisters survive. Sister Bowser assisted her husband in his duties as a deacon in the church for many years. She was also very active in the women's work of the church when her health permitted. Funeral services were held by Bro. McKee in the Fort McKinley church, Nov. 22, 1939.—Vinna Helstern, Dayton, Ohio.

Burger, David Russell, son of Bro. R. Vernon and Sister Beulah Burger, was born Feb. 13, 1938, and departed this life April 16, 1940, at the St. Joseph hospital. He leaves his parents, four grandparents, three great-grandparents and many other relatives and friends. He was a sweet child with a lovable disposition. Funeral services were held in the Fairview Church of the Brethren by the undersigned.—Orlando Ogden, Udell, Iowa.

Cripe, Mrs. James W., was born Aug. 31, 1867, near Argenta, Ill., and died May 13, 1940, in St. Mary's hospital. She had not been well for several years, but became seriously ill on May 4. On May 20, 1902, she was married to James W. Cripe. To this union were born four children, one of whom preceded her in death. She also leaves two stepchildren. She united with the Church of the Brethren shortly after her marriage and was active, attending services whenever her health permitted. The funeral services were held from the Church of the Brethren, conducted by Brethren I. D. Heckman and W. T. Heckman, assisted by Bro. W. J. Tinkle.—Edith Gossett, Cerro Gordo, Ill.

Dillow, Clarence Elmer, was born near Weldon, Ill., Dec. 20, 1884, and died May 13, 1940, in the John Warner hospital in Clinton, Ill. The early years of his life were spent in the vicinity of Weldon. On May 17, 1915, he was married to Lena Redman. To this union were born two children. He became a member of the Church of the Brethren in 1929. He lived in the vicinity of Cerro Gordo for eleven years prior to his moving near Bloomington, Ill., four years ago. The funeral services were held in the Cerro Gordo Church of the Brethren, conducted by Bro. I. D. Heckman, assisted by Bro. W. J. Tinkle.—Edith Gossett, Cerro Gordo, Ill.

Ditzler, Harry, son of the late Wm. and Mary Bowman Ditzler, was born in Lebanon County, Pa., and passed away in St. Joseph's hospital, Lancaster, Pa., on Feb. 7, 1940, aged 56 years. He is survived by his widow, Susan C. Hilton Ditzler, five sons, four daughters, two sisters and three brothers. Funeral services were conducted by his pastor, Bro. M. J. Weaver, assisted by Bro. Roy Forney of East Petersburg. Interment was in the East Petersburg Brethren cemetery.—Mrs. Kenton M. Cox, Lancaster, Pa.

Evers, Sister Lydia A., daughter of the late Samuel and Sarah Glick, was born Nov. 26, 1862, and died at her home in the Beaver Creek congregation, Feb. 29, 1940, following an illness of five weeks. In 1871 she was united in marriage with Noah A. Evers, who preceded her in death. She was also preceded in death by one daughter and one son. Surviving her are one granddaughter, two grandsons who had made their home with her, and four great-grandchildren. Mrs. Evers became a member of the Church of the Brethren early in life and took a very active part in the work in her home church. Funeral services were conducted at the Beaver Creek church by Eld. A. S. Thomas and her pastor, Bro. Ernest S. Coffman. Interment was in the adjoining cemetery.—Della Miller, Bridgewater, Va.

Foutz, Joseph P., oldest son of Jacob and Lucinda Early Foutz, was born near West Alexandria, Ohio, July 23, 1862. After teaching school and working at various occupations for several years, he opened up the first monument shop in West Alexandria in May of 1890. Here through honesty and hard work he built up a very successful business. In January of 1915 he moved to Kitchel, Ind., where he operated a general store. In 1917 he united with the church at Four Mile. He retired from active business life in March of 1922, moving to Eaton, Ohio. He was deeply interested in the work of the church in Eaton. For a number of years he served as janitor and church treasurer and at the time of his death was treasurer of the building fund. He greatly enjoyed his church relationship and will long be remembered for his faithfulness. In February while he and his wife were visiting his son in Alabama, he became ill. They returned to their home in Eaton, and on April 10, 1940, he passed away. He leaves his wife, two daughters, four sons, eleven grandchildren and two great-grandchildren. Funeral services were conducted in the Eaton church by Eld. J. W. Fidler, assisted by the pastor, Eld. Frank Eby. Interment was in the cemetery at Lexington, Ohio.—Mrs. Wm. Deaton, Eaton, Ohio.

Light, Fannie E., was born Oct. 28, 1851, in Lancaster County, Pa., and lived there until 1889, when she came to southern California. She lived in Pasadena most of the time. For fifteen years she was engaged in nursing. For many years her home was a stopping place for visiting evangelists and others. When nineteen years of age she joined the Church of the Brethren in Lancaster County, Pa. She was a charter member of the Pasadena church. On April 26 she passed away after six months of illness. Funeral services were conducted by Eld. C. C. Kindy and the writer.—Grant T. McGuire, Pasadena, Calif.

Loose, Bro. Ralph Emory, son of John K. and Hannah Hoover Loose, was born Dec. 8, 1882, and was killed April 12, 1940, while engaged in cutting down a tree. He was a member of the Fairview Church of the Brethren since a youth. He is survived by three sisters and four brothers. Funeral services were conducted at his home by Elders I. B. Kensinger and Ernest A. Brumbaugh, assisted by Rev. L. A. Hartman, pastor of the Snively's Church of God. Interment was in the Snively cemetery.—Mrs. Ernest A. Brumbaugh, Williamsburg, Pa.

Renner, Noah Andrew, oldest son of Eli and Dianna Renner, was born in Jay County, Ind., March 27, 1863, and died June 5, 1940, at his home near Burr Oak, Kans. His father, mother and two brothers preceded him in death. When a boy he came with his parents to Jewell County, Kans., where he had since resided. In March, 1886, he was united in marriage to Isa Garman of Burr Oak. Nine years later they located on the farm that had been homesteaded by Isa's father. To this union there were born two children. In the year 1907 he united with the Church of the Brethren; two years later he was elected to the deacon's office, in which he served faithfully the rest of his life. Surviving are his two children, three grandchildren, one brother and an adopted sister. Funeral services were conducted in the Church of the Brethren by Pastor S. E. Thompson, assisted by Bro. W. W. McDaniel of Portis, Kans. Burial was in the Burr Oak cemetery.—Mrs. S. E. Thompson, Burr Oak, Kans.

Risser, Mrs. Mary Alice Rose, passed away in the Lutheran hospital, Fort Wayne, Ind., May 9, 1940, as a result of a fractured hip. She was a native of Ohio. She was baptized into the M. E. church, later becoming identified with the U. B. church. Short funeral services were held in the home of a son, C. F. Valentine, of this city, by the undersigned. Further services were held at Petroleum, Ind., by Rev. Miller of the U. B. church. Interment was in the Stahl cemetery.—Van B. Wright, Fort Wayne, Ind.

Robinson, Esther Mae, was born June 11, 1917, near Tonasket, Wash., and died at the Deaconess hospital in Wenatchee, Wash., May 10, 1940. She was the daughter of Brother and Sister Vernon C. and Ruth Robinson. She is survived by two sisters, seven brothers, two grandfathers and many other relatives and friends. She was baptized into the Church of the Brethren as an inter-

mediate girl. She was an active worker and will be greatly missed by those who knew her best. She spent a part of a year at Bethany Biblical Seminary. In January she was stricken with a very serious heart ailment. On Easter Sunday she called for the anointing. Funeral services were held from the Ellisforde church, with her pastor, the undersigned, in charge, assisted by Brethren C. V. Stern and Luther Shatto. Interment was in the Oroville cemetery.—Clement Bontrager, Tonasket, Wash.

Schaeffer, Isaac, son of the late Wm. Schaeffer, was born in Berks County, Pa., and died March 16, 1940, at the home of his son, Roy L. Schaeffer, Lancaster, Pa., of complication of diseases. He was 85 years of age. His wife, Clara D. Reber Schaeffer, passed away twenty-seven years ago. Three children preceded him in death. Bro. Schaeffer is survived by two sons, one daughter, Sister Mary Schaeffer, missionary to China, two sisters and three brothers. Funeral services were conducted by his pastor, Bro. M. J. Weaver, and Bro. H. B. Yoder. Interment was in the Millersville cemetery.—Mrs. Kenton M. Cox, Lancaster, Pa.

Shank, Walter R., son of Hezekiah and Anna Royer Shank, was born Sept. 22, 1872, in Franklin County, Pa., and departed this life April 16, 1940, at his home in Greencastle, Pa. At the age of twenty-nine he united with the Falling Spring Church of the Brethren in Southern Pennsylvania. He was married to Mary C. Fisher on Oct. 2, 1920. This union was blessed with two sons. He served his church in the office of deacon for thirty-three years. He was Sunday-school superintendent and teacher for many years, and also served as chorister. He gave of his time and talents willingly to the church. Funeral services were held in the Prices church near Waynesboro, Pa., by Bro. C. E. Grapes, assisted by Bro. Lowell Gearhart.—Mrs. Walter Shank, Greencastle, Pa.

Sites, George W., was born near Greencastle, Pa., Sept. 3, 1883, and passed away at his home in Rockford, Ill., May 22, 1940. He moved with his family to Lanark, Ill., in 1885, and to Rockford in 1905. He was married to Anna Johnson of Rockford in 1909. To this union one daughter was born. He united with the Church of the Brethren in 1925, and remained faithful. Besides his companion and daughter he is survived by his aged mother, Laura Sites, of Lanark, Ill., and one sister. Funeral services were conducted in the Christenson funeral home at Rockford by the undersigned. Interment was in the Rockford cemetery.—I. D. Leatherman, Lanark, Ill.

Stump, Marjorie Romayne, daughter of Merlin and Carrie Stump, was born Nov. 14, 1918, near Nappanee, Ind., and died April 18, 1940, at the Methodist hospital, Indianapolis, Ind. Her parents and one sister survive. In spite of poor health she had completed her high school work and was a junior at Manchester College. At the age of twelve she became a member of the Church of the Brethren. She lived a gracious life, never complaining of her suffering. Funeral services were held at the Union Center church, with Bro. H. L. Hartsough in charge.—Raphael W. Wolfe, Indianapolis, Ind.

Summers, Edna Ann, was born in Rockingham, Va., Feb. 21, 1878, and died May 18, 1940. Edna was a daughter of David and Martha Frank Summers, who came from Virginia to Ray County, Mo., in 1886. In early childhood she united with the Church of the Brethren. On Jan. 19, 1908, she was married to John Summers of Hardin, Mo. Besides her husband she leaves two sisters, four brothers and a host of friends whose lives have been touched in a quiet way by her unassuming Christian life. During her later years when she could not leave her home she found joy in the act of sharing with others. Funeral services were conducted by her pastor and Eld. Oscar Early in the church at Wakenda. Interment was in the cemetery near by.—E. F. Sherfy, Norborne, Mo.

Trimmer, Alfred P., was born Dec. 7, 1902, and died June 1, 1940. He was the son of Noah and Fannie Powell Trimmer. On Sept. 15, 1927, he was married to Elizabeth Landis. He leaves his wife, his father, one sister and one brother. At the early age of eleven Bro. Trimmer was baptized into the Church of the Brethren. During his brief illness he called for the anointing. Funeral services were conducted by the pastor, Eld. James M. Moore. Interment was at Machpelah cemetery, Lititz, Pa.—Mrs. Louis Huebener, Lititz, Pa.

Trostle, Burton Spangler, was called home the morning of April 3, 1940. His going was very sudden as he was apparently in perfect health, having been at his office the day before. Apparently stricken with a heart attack, he passed on immediately. He was born Oct. 17, 1879, in Reno County, Kans., and passed away on the site where he had made his home practically all his life. He graduated from McPherson College and also did postgraduate work at Kansas State and Chicago universities, specializing in Bible study and agricultural subjects. He was greatly interested in the co-operative movement and at the time of his death was secretary of the Reno County National Farm Loan Association. Besides his wife, Blanche Trostle, he leaves a son, two daughters, a stepdaughter, a step-grandson, one brother and one sister.—Hutchinson News.

Wright, Emma Breshears, daughter of Henry T. and Sabrina Breshears, was born near Avery, Mo., Nov. 19, 1868, and died May 19, 1940. On June 12, 1884, she was united in marriage to George W. Wright. To this union were born ten children, nine of whom survive. She also leaves twenty-nine grandchildren, three brothers and one sister. Her husband, one son, two grandchildren, one brother and one sister preceded her in death. She was converted at the Concord Methodist church at an early age and later joined the Church of the Brethren at Avery, of which she remained a a loyal member until her death. She was a devoted wife and mother. She was continually helping others who were in need, and was a great comfort to the sorrowful. Funeral services were conducted by Bro. James M. Mohler of Leeton, Mo. Interment was in the Church of the Brethren cemetery.—Iva Bird, Fairfield, Mo.

Zuck, Frank, son of John and Catherine Whitmer Zuck, was born near Greencastle, Pa., Nov. 21, 1865, and died in his Lanark residence May 6, 1940. He moved to Lanark with his parents in the spring of 1881. He was married to Catherine Puterbaugh on Jan. 19, 1888. Four children were born to this union. One son died in infancy. Jan. 20, 1898, he united with the Church of the Brethren, and remained faithful, always ready to give both time and money to see the work of the kingdom prosper. He was a man of sterling qualities and his going leaves a void in the community that will be hard to fill. He leaves his faithful companion, two daughters, one son, eleven grandchildren and a host of friends. Funeral services were conducted in the Lanark Church of the Brethren by his pastor, the undersigned. Interment was in the Lanark cemetery.—I. D. Leatherman, Lanark, Ill.

CHURCH NEWS

California

Calvary.—Russell Shull, Executive Director of the National Forum, addressed our group since the last report. Pre-Easter services were conducted by the pastor. An impressive Easter sunrise service was followed by a breakfast, sponsored by the men's organization with M. J. Brock as president. A splendid program was rendered by the La Verne deputation team in March. Bro. C. Ernest Davis brought an inspiring message on April 7. On April 16 the pastor preached at the Union Rescue Mission. Family night was observed April 18, honoring sixteen new members. Bro. D. W. Kurtz addressed the men's organization on May 17. Farewells were said with regret when Pastor Stutsman's son Don was called to Washington to be in the government employ. The young people gave him a briefcase. Don has given of his time generously, having taught a high school boys' class, directed the boys' club and having participated in the choir and C. E. meetings. June 2 a basket dinner was enjoyed, honoring Pastor Stutsman's birthday. A radio, table, and a cake were presented to him with great appreciation of his ministry at Calvary. Pledges are being solicited for a church organ.—Ethel C. Smith, Los Angeles, Calif., June 4.

Chico.—We have just had the opportunity of having Sister Martha Shick in our church. She has been an inspiration and help to us. While she was here she visited in most of the homes of our Sunday-school children as well as the regular members. She also conducted the prayer meetings and filled the pulpit twice. Sister Shick visited in the homes of several Chinese families. We held our annual Mother's Day banquet on the second Friday in May. The attendance was good and Sister Shick favored us with a special talk. Our pastor conducted a children's church this month with the children acting as ushers, contributing special music, offering prayer, reading Scripture, leading the song service and playing the piano. It proved so successful that it may become a monthly occurrence. Our children's department has grown considerably this year. We are looking forward to a bigger growth in the future. The young people gave an Easter play and the children gave a program on Easter morning. On Mother's Day the children gave a program in the morning. In the evening the young married people presented a program.—Leota Rife, Chico, Calif., June 10.

Macdoel.—We met in council on May 1. Bro. Eugene Gnagy was elected our summer pastor. He is to be with us June 16. We decided to have a young people's meeting each Sunday evening, followed by a church service. Bro. D. C. Gnagy was with us at this council. Mrs. Marie Holbrook and Mr. Rollo Shoemaker were chosen as a lodging committee for Eugene Gnagy while he is with us. It was decided that each family take turns in caring for the church. Sister Martha B. Shick has been with us for the past two weeks. Her inspiring messages on the mission work in China have created more interest in the work being done there.—Mrs. Marie Holbrook, Macdoel, Calif., June 6.

Raisin.—The rededication and home-coming on April 28 was an occasion which will long be remembered by the Raisin church. It was an inspiration and a challenge to us to continue faithful in the Lord's work. Bro. A. O. Brubaker, our first pastor, was the speaker at the morning service and presented an inspiring rededication sermon. Bro. Edgar Rothrock was unable to be with us because of illness. The liberal offering of $142 was much appreciated. It was estimated that about 400 were present during the day. The Fresno group, sponsored by Bro. Marion Wine, presented a splendid program of music and talks at the evening service. On May 20 our pastor and family left for Annual Conference. Bro. Liskey will represent the district of Northern California on the Standing Committee, and Sister Liskey will represent the Raisin church. Brethren Floyd Yearout and C. H. Yoder of Fresno will serve the church Sunday mornings during our pastor's absence. Sister Gladys Gordon with her young people's group will have charge of the evening services. At our Sunday evening service on May 19 three adults

were baptized, and Bro. Gerald Ransier, one of our young people, was licensed to preach. The La Verne male quartet will give us a program in the near future.—Elizabeth A. Kimmel, Raisin, Calif., June 2.

Colorado

Haxtun.—The mother and daughter organization of the church gave its annual tea on April 19. The election of officers for the coming year took place at this time. On Wednesday, April 24, the women had an all-day meeting at the church to give it a thorough cleaning. Our last two aid meetings have been held at the home of Sister Nellie Baker to do quilting. Two of our young people, Miss Mabel Stryker and Burton Holmes, were married recently in Chicago. On May 12 the baccalaureate service for the graduates was held at the high school auditorium. Rev. Drummond of the local Methodist church delivered the sermon. In the absence of our pastor on May 19 we had a musical program and song service. Our Annual Conference Offering was taken on June 2. A number of our former members who were visiting here attended the morning services. We are always glad to welcome our former members.—Mrs. Warren D. C. Wood, Haxtun, Colo., June 8.

Florida

Miami.—Twenty young people, the pastor and his wife, and the Sunday-school superintendent and his wife attended the district Sunday-school convention held at the Sebring church, May 4, 5. Our young people had charge of the Sunday-school hour on Mother's Day. Each person present was given a flower in honor of his mother. The oldest and the youngest mother, and the mother of the most children were given recognition. In the evening four girls gave the play, Barbara Goes to College. This was followed by the movie, The Life of Christ. Brother and Sister Calvin Ullery of North Manchester, Ind., who spent the winter season in Miami, have returned home. Last Sunday after services a sister who has been a Sunday-school worker was baptized. Our pastor, Bro. F. S. Richardson, and his family are leaving this week for Virginia for a vacation and rest. We are always glad to have members and friends from the North who are traveling in the South to stop and worship with us.—Mrs. Enos Overholser, Miami, Fla., May 31.

Idaho

Nampa.—For two weeks Bro. Earl Breon, McPherson College fieldman, has been supplying our pulpit as Pastor M. S. Frantz has been attending Conference. On June 9 a McPherson rally was held at the home of Richard V. Keim, with seventy-five in attendance. Visitors were present from Fruitland, Boise Valley, Bowmont and Emmett. Several young people are planning to attend college this fall. Recently the men's work from here sent a gospel team to Atlanta to conduct a Sunday morning service. The message was ably given by Bro. O. E. Fillmore. Atlanta is 150 miles from Nampa.—Stanley B. Keim, Nampa, Idaho, June 10.

Illinois

Chicago, First.—Spring in our church has been a season of spiritual increase. This was evidenced not only in the fact of the sixteen new accessions to our number by baptism, but by the sustained interest which was manifest in the services conducted each night during Holy Week by our pastor. On Good Friday the choir presented Du Bois' choral setting of The Seven Last Words. Perhaps the most inspiring feature of this occasion was the presence of the Negro soprano soloist, Rosa Page Welch. Easter Day was a fitting climax to the spiritual preparation of Passion Week. Seven hundred were present at the morning service. The communion service was a most satisfying and fitting conclusion to the day. Our B. Y. P. D. held its annual banquet in the exotic atmosphere of an Evening in Hawaii. The mothers and daughters chose to enjoy their get-together in the gay half-light of gypsy campfires arranged all around the room. The commencement programs of Bethany Biblical Seminary and Bethany Hospital were held in the First church. The editor of the Messenger, Edward Frantz, delivered the address at the seminary commencement. One of the crowning achievements of the entire quarter was our annual presentation of Handel's Messiah on May 19. The oratorio was sung by the combined choirs, and represented their first united effort in a major performance. Two junior choral groups were organized and dedicated in early spring. It was with profound regret that we accepted the resignation of the pastor, Bro. M. Clyde Horst. This decision to leave was because of illness in his family.—Josephine Yaney, Chicago, Ill., June 12.

Franklin Grove.—In our church this year special emphasis was placed on the Lenten period. Each Sunday evening during this time all departments met together for special services. During the first three evenings of Passion Week three churches of the town united for services, the pastor of each church preaching one evening. On Thursday evening we held our communion service. In the evening of March 15 the men's organization held its regular spring meeting, at which time the men were urged to participate in individual projects for the coming year. Bro. Foster B. Statler of Mt. Morris gave a very inspirational talk. Since our last report one has been received into membership by baptism and one by letter. In April Bro. W. W. Peters and the ladies' quartet of Manchester College gave a very good program. The mothers and daughters held a luncheon and program at the church. During May one of the series of intermediate rallies of the district was held at our church. Bro. M. R. Zigler was the speaker for this one. It was decided to redecorate the interior of the church and also to procure new hymnals. The delegates to district meeting are Mrs. Ruth Hussey and Evan Kinsley.—Nina Pfoutz, Franklin Grove, Ill., June 10.

Romine.—A group plans to attend a sectional meeting at the Allison Prairie church on June 9. The B. Y. P. D. is buying new songbooks for the church. They are to be commended for the way in which they help in the upkeep of the church. A new floor has been laid in the auditorium, and the men are now painting the interior walls. Bro. Dolar Ritchey will hold revival meetings the last week in June and the first week in July. We invite all who can to come and enjoy these services with us.—Mrs. Lena Bryant, Salem, Ill., June 8.

Springfield.—As a result of our pre-Easter meetings four were received by letter and six by baptism. On Easter morning there were 238 present for Sunday school, this being an all-time record. The annual Easter sunrise service, sponsored by the young people from the churches in southeast Springfield, was held at our church, with 177 attending. Ninety-eight participated in the mother and daughter banquet. Six babies were consecrated on Mother's Day. Our pastor, Bro. Galen T. Lehman, is representing our church at Annual Conference. A two weeks' daily vacation Bible school is in progress.—Mrs. Gladys L. Hollis, Springfield, Ill., June 5.

Indiana

Antioch.—On April 29 Brother and Sister B. M. Rollins began a series of services. Sister Rollins had charge of the singing, rag paintings and the story hour. They did personal work in the homes and visited the sick. Eight sister churches came with delegations and special music; there were twenty different ministers with us during meetings. As a result four have been baptized, and the membership encouraged. We are a small church and need the prayers of God's children. Our love feast was held May 25; five ministers were present. A very spiritual service was enjoyed.—Clara Ritchie, Muncie, Ind., June 7.

Fort Wayne.—The church has had many visitors. Brother and Sister John E. Stoner visited us. Bro. Stoner, a teacher at Indiana University, spoke on World Conditions as They Affect the United States. On April 7 our pastor began a series of evening sermons on the Lord's Prayer. The church met in council on April 10. Definite plans on the proposed building were called for, to be brought to council in July. Bro. Wright was chosen as one of the regular staff of speakers at the Goodwill Industries in this city. He gives a message to employees and their friends the second Friday of each month. On April 15 the Sunday-school superintendent called his workers to make plans for summer attendance. For the month of May the personal contact plan was used. The result is that the attendance has not dropped below the record set during the fall and winter. On April 17 the ladies' aid put in a day at the church, cleaning the kitchen, washing dishes and quilting. The proceeds of the rummage sale held by the ladies' aid from May 2 to 4 amounted to $45. The B. Y. P. D. held a reunion banquet on April 27 for all former members of the B. Y. P. D. Bro. Wilbur Bantz, once pastor of the church here, was the speaker. Eldo Miller served as toastmaster. Greetings were received from Bro. S. S. Blough, who was the second pastor of this church. A portfolio was made by all present and sent to him, for the occasion was also his seventy-second birthday. On April 28 Dr. H. A. Bosler was with us in both the morning and evening services. Our Conference Offering was $60.11. Our pastor has planned special services for the summer. On May 5 Lester Young spoke to the B. Y. P. D. of his trip to the Amsterdam conference, and also at the 7:45 service. Sister Paul Halladay of North Manchester, Ind., who is state president of the W. C. T. U., spoke to our ladies on April 24. The neighboring W. C. T. U. groups were invited to hear Sister Halladay. The mother and daughter banquet was well attended. Mrs. A. H. Shotly, a former missionary to Japan, now of the United Brethren church, was the guest speaker. Lavender and Old Lace was the theme of the banquet. On Mother's Day Brother and Sister Roy Lanstaff presented two palms as a memorial to his mother and father. Some of our members had a number of hymnals rebound. The Invincible class gave each mother a gardenia in honor of Mother's Day. The oldest mother, Sister Bosserman, was presented a beautiful potted plant. On May 19 Sister Helen Sonafrank, organizer of the Y. T. C. for Allen County, presented the sound film, The Beneficent Reprobate, at a combined B. Y. P. D. and C. W. meeting. The church has approved the redecorating and insulating of the auditorium as planned by the trustee board. In addition storage space will be made over one of our Sunday-school rooms in the north wing of the church. A number of the young people attended the B. Y. P. D. leadership conference of the eastern section of Northern Indiana at Wawaka.—Marie Valentine, Fort Wayne, Ind., June 11.

Middlebury.—At the council meeting held April 1 several letters were granted. On May 19 Bro. David Metzler of Nappanee, Ind., delivered a sermon on peace. Our mother and daughter banquet was held on May 24 in the basement of the church. There were about seventy-five present. Mrs. John Metzler of Bourbon was the speaker. Our Sunday-school and church attendance has increased since warmer weather. Our spring

communion was held on May 31. Bro. Raymond Risdon officiated. On June 9 Bro. Mel Stutsman of West Goshen brought us the morning message in the absence of our pastor. The evening service was in charge of the young people, who presented a play, The Great Choice, by Fred Eastman.—Mrs. Gladys Shrock, Goshen, Ind., June 11.

Pleasant Hill.—Our church met in council May 14. We decided to paint our church house this summer. Sister Grace Gump is our delegate to Annual Conference. On May 19 we had an all-day meeting, with dinner at the church and communion in the evening. Bro. Gorman Zook gave us two splendid messages, and officiated at the love feast. Other visiting ministers present were Bro. J. S. Flory and Dr. Howard Bosler, home on furlough from Garkida, Africa. Our program committee is busy planning children's day services. On Sunday evening, May 25, the Winger family gave a musical program.—Gertrude Gump, Churubusco, Ind., June 7.

Union Grove.—The mothers and daughters enjoyed a banquet together on May 10; the guest speaker spoke about Inspiration Points. On Mother's Day the fathers and sons of the church had charge of the morning service and served a hot dinner to all. In our Sunday evening service we are using the little book, To Fight or Not to Fight, as a guide to a study of peace. All our adult Sunday-school classes have regular monthly meetings, using various ways for fellowship and service. The Ever Ready class, a class of middle-aged fathers and mothers, held its annual breakfast on the first Sunday of May and remained for the regular worship services. The older folks met recently at the pastor's home, selected a president and secretary-treasurer and planned regular meetings for the summer months. The adult classes have contributed funds for one hundred new songbooks for the church. We took a missionary offering on May 19 to send to Conference. Brother and Sister Ralph Rarick were with us last Sunday.—Mrs. Virginia Snavely, Muncie, Ind., May 29.

Upper Deer Creek.—The church met in council June 3, with Eld. Robert Sink presiding. One letter was granted. Brethren John Smith and George Murphy were elected trustees. The ministerial board was reduced to three members. By a unanimous vote, the first Saturday afternoon of each quarter was designated as the time for council meetings. Sister Geneva Chamberlain and Catherine Kitchel were appointed to plan ways and means for purchasing new songbooks. The treasurer's report shows a balance of $27.74. The Conference Offering was $12. The church decided to hold a Sunday evening Bible study class and prayer service as soon as a minister can be engaged.—Mrs. George R. Murphy, Walton, Ind., June 8.

Yellow Creek.—Bro. Harvey Bowers held our pre-Easter service. We have chosen the last Sunday in August for our harvest meeting; Professor Kintner of North Manchester will be our speaker. The offering given at this meeting will be sent to China. Our revival meetings are to be held the first two weeks of December, with Bro. Chester Petry as evangelist. We elected Brother and Sister Henry Hoover as delegates to district conference at Camp Mack. Our love feast is to be held on Nov. 1. We will take an offering for Camp Mack June 2. We decided to secure Bro. Dan West soon for a sermon. On May 5 the young ladies presented a very fine Mother's Day program which was followed by a fine talk by Sister Nettie Weybright. On June 9 a Children's Day program will be given. The young men are planning a Father's Day program for June 16. Our elder, Bro. Samuel Miller, who was seriously injured on Jan. 2, is again able to be with us.—Mrs. Elmer L. Weaver, Goshen, Ind., May 29.

Iowa

English River.—Our church group was inspired by a week of pre-Easter services which were conducted by our pastor, Bro. Homer Caskey. The communion service was held on the evening of Good Friday. The mother and daughter banquet on May 24 was very much enjoyed by all. We just closed a very successful two weeks' daily vacation Bible school, with an enrollment of 111. Mr. and Mrs. Meredith Rogers were able leaders. Bro. Harley Yates, our Sunday-school superintendent, is our delegate to Annual Conference. We are planning to celebrate the eighty-fifth anniversary of our church organization with home-coming in September. We will welcome everyone who is interested and cares to come. Later announcements will appear in the Messenger.—Virgil S. Coffman, South English, Iowa, June 10.

Iowa River.—A group from the Ivester church came to our church on a Sunday evening and gave a very good program. In return we gave a missionary play and several musical numbers for them at a later date. An Easter program was given by the different classes of the Sunday school. On Mother's Day we had special music and readings and an inspiring sermon by the pastor. On the evening of May 31 the annual mother and daughter banquet was held. The theme was Lavender and Old Lace. About one hundred attended. On May 26 a basket dinner was served at noon, and in the afternoon a program was given in memory of those who have gone to their reward. Plans are underway for a two weeks' vacation Bible school to begin June 17. It will be directed by Mrs. J. A. Eby. Brother and Sister G. W. Keedy are going to Annual Conference. Bro. Keedy is our delegate.—Mrs. Bernice Wheeler Lamer, Marshalltown, Iowa, June 6.

Kansas

Belleville.—We held a two weeks' revival meeting during April with Bro. Frank A. Wagoner of Covert as evangelist. Mrs. Wagoner accompanied him. In spite of the rains there was a good response in the attendance of our members. On the closing day of the meetings we had a basket dinner. Orville and Paul Wagoner, with their families, came from Covert and gave us special music in the morning and a program in the afternoon. Our love feast followed the meetings, with visitors from Burr Oak and Lovewell. Prior to the revival meeting several of our young people attended the young people's conference at Lovewell. We are looking forward to the district meeting, which will be held here in October. The ladies' aid is using individual collection envelopes as we haven't been having meetings. We also plan to can vegetables to be used at district meeting. Attendance has been fairly good at church and Sunday school. At our evening services we have Christian Workers meeting, followed by a study of the Book of Genesis.—Mrs. Lawrence Dooley, Scandia, Kans., June 4.

Lone Star.—On Easter evening our young people presented the play, The Rich Young Ruler. Bro. V. F. Schwalm of McPherson College was with us the Sunday morning of April 21. He gave us a splendid talk on the place of the church-supported schools in our educational system. The following Sunday seven churches of various denominations met with us in a Sunday-school convention. We learned that whatever the denomination the aspirations and the problems are similar. Our church community feels it has been blessed in having the services of Bro. Ralph G. Rarick in a two weeks' evangelistic meeting. There were five baptisms and one rededication. We are looking forward to having our high school and college students with us now that vacation is here.—Winona M. Daggett, Lawrence, Kans., May 30.

Washington Creek.—Our aid and missionary societies have met every week that the weather would permit. On Easter we had a short program right after Sunday school. At noon we had a basket dinner in the basement. We gave our Mother's Day program during the church hour. On May 15 the girls of the junior missionary society and their leader, Mrs. Frank Haas, gave the mothers of the community a banquet, which was well attended. Lone Star and Washington Creek had a Memorial Day service on May 26. We had a basket dinner at noon, followed by a program in the afternoon. We plan to have our children's day program on June 9 in the evening. Our superintendent, Mrs. Craik, is very efficient, and our school is growing under her management. We are still without a pastor; the committee is looking for one.—Vera M. Postma, Lawrence, Kans., June 1.

West Wichita.—On May 10 we held our mother and daughter banquet, at which 114 were present. At the morning service on Mother's Day five babies were dedicated. At the evening worship a lecture, Forgotten Mothers, was given by Mrs. D. B. Means. Our children's day program was presented June 2 at the morning worship hour. In the afternoon an all-church picnic was held. Vesper services in charge of the young people followed the evening meal. The various groups of our church are quite active, and attendance is good. We are looking forward to having a vacation Bible school again this summer.—Mrs. Guira Green, Wichita, Kans., June 3.

Louisiana

Rosepine.—On Nov. 1, 1939, Brother and Sister George Hallett moved into this congregation from Roswell, N. Mex. After Bro. Elmer Gleim resigned as pastor, the church elected Bro. Hallett to fill the vacancy until the district meeting in July. The love feast was held on May 18. Eld. J. B. Firestone was unable to be with us. A two weeks' meeting will begin May 27.—George Hallett, De Ridder, La., May 27.

Maryland

Maple Grove.—In February we lifted our Achievement Offering and met our quota. On April 28 the district round table was held at this place. There was an interesting discussion on the relationship of young and old. We were favored with two vocal selections by the Westernport quartet. Bro. J. C. Beahm moved into our congregation and has consented to preach for us, alternating with Bro. J. E. Walls every other Sunday. This gives us church services every Sunday morning also at the Bethesda house. May 10 we met in council. It was decided to visit the inactive members and try to get them to attend services. We decided to hold our love feasts in the spring and fall. Four letters of membership were recently received. There was a call for another deacon to be elected at our next council. Bro. Lawrence Bianchi will conduct evangelistic meetings at the Bethesda house, beginning June 23 and continuing for two weeks. We decided to have a home-coming service on the afternoon of July 28. As our meetings will be in progress at this time, there will be services in the morning and evening. In the afternoon there will be a special home-coming program. Lunch will be served at the church. All former members and friends are heartily invited to spend the day with us. Our evangelistic meetings will begin July 24, continuing for ten days. Bro. Howard Whitacre will be the evangelist. The B. Y. P. D. is taking as a project the upkeep of the cemeteries at both houses.—Mrs. Arthur Resh, Grantsville, Md., May 30.

Monocacy.—This spring we painted the church floor and shutters, polished the benches, placed new carpet in the aisles and on the pulpit and purchased new hymnbooks. On April 21 we held a special dedication service. Eld. J. J. John gave us a very fitting sermon for the occasion. In the afternoon of April 23 the elders of the Eastern District of Maryland met in the Rocky Ridge church. The next day, April 24, we entertained the annual district meeting. We held our love feast on May 5. Eld. E. C. Bixler preached the examination sermon in the morning and officiated at the communion service in the evening. Other visiting ministers were Elders Jesse R. Klein, Wm. Baker and Wm. Gosnell. On May 11 a mother and daughter banquet, sponsored by the B. Y. P. D., was held in the basement of the church. About seventy enjoyed this fellowship meal and the program. Gloria Hoover was toastmistress. Mrs. Andrew Hoff, district director of mothers and daughters, gave a very instructive address. Mrs. Steiner Smith of the Woodsboro Lutheran church gave a reading. Prizes were given to the oldest mother, Sister Irene Weybright, and to the youngest daughter, Kitty Saylor. Bro. S. R. Weybright delivered the Mother's Day sermon. —Elsie A. Eigenbrode, Rocky Ridge, Md., May 29.

Michigan

Grand Rapids.—A birthday supper was held on April 3 for all members of the church. The regular men's and women's meetings were held on April 17. Bro. Wm. H. Rivell, pastor of the Elmdale church, was our guest speaker on April 28. The theme, Rural Church Life, was emphasized. On the same Sunday all officers and teachers of the church and Sunday school met at 7:45 A. M. for breakfast. They discussed the article, The Curriculum Is Ninety Per Cent Teacher. Our annual mother and daughter banquet was held May 9, with Mrs. Elaine Cherry in charge. Miss Ida Sterns was the guest speaker. The ladies' missionary society held a tea on May 21 in honor of Mrs. Hannah Neher's ninetieth birthday.—Mrs. David Royer, Grand Rapids, Mich., June 2.

Nebraska

Bethel.—A McPherson College group, sponsored by Prof. S. M. Dell, entertained the young people at Bethel, April 13. Other guests were the Lutheran young people of Davenport, Nebr. On the following Sunday morning the student minister, Richard Burger, preached for us. On April 30 we met in council with our elder, Bro. Paul Brandt of Holmesville, Nebr., in charge. Definite arrangements were made to have a pastor here by Sept. 1. Two letters were granted to members who now reside in California. Saturday evening and Sunday, May 18, 19, a group of young folks attended a rally at the Lincoln church, Lincoln, Nebr. Our church clerk, Mrs. Anna Lichty, received a letter of greeting and a gift of five dollars for the Bethel church from Sister Ethel Davis Grone of St. Joseph, Mo. Sister Grone was baptized here in 1888. Several new homes are now receiving the Messenger. The offering has been taken for Annual Conference. Sunday, June 1, Bro. Ralph Hatton and wife were here from Omaha, Nebr. He preached Sunday morning. An offering of over ten dollars was taken for the women's work project. In the evening Bro. Hatton conducted a very impressive candlelight communion service with sixty-three at the tables. Children's day is being observed on June 9, with a pageant, The Kingdom Is Coming.—Mrs. Ora Horner Miller, Shickley, Nebr., June 7.

Lincoln.—Bro. William Becker, superintendent of the city mission, spoke to us on Sunday morning, May 5. In the evening the B. Y. P. D. had charge of the program. On May 9 a mother and daughter banquet, sponsored by the women's council, was held in the church basement, with ninety-seven attending. The men served the meal. On the second Sunday of the month a dedicatory service was held for the children. Play night was held at the park for all members on the first, third and fifth Thursdays. Attendance has been good. On the second and fourth Thursdays the B. Y. P. D. sponsored Bible study. A spring rally for the Nebraska B. Y. P. D. members was held at the church May 18, 19. About sixty were present. On Saturday night they had a social, with a service in the main auditorium. Sunday noon the young people enjoyed a basket dinner. In the afternoon the B. Y. P. D. had a special meeting with special music and several talks from young people. Rev. William Becker was the main speaker. Bro. Ralph Hatton of Omaha, Nebr., spoke in the evening. The B. Y. P. D. had charge of one service at the city mission this month. A reception was held for Sister June Yearout of Washington at Bro. J. S. Gabel's home on May 31. The women's council has been very active, holding regular meetings every other Thursday. On May 3 Miss Hazel Wood, a Methodist missionary from India, spoke to them.—Mrs. Robert H. Evans, Lincoln, Nebr., June 4.

New Mexico

Clovis.—A revival meeting was conducted by Bro. Russell West of Pampa, Tex., from April 1 to 15. Bro. West brought very helpful and inspiring messages. At the close of the meeting eight were baptized. A goodly number enjoyed our love feast services on April 16. A large number of young people from Pampa, Waka and Clovis met for a conference here on May 11, 12. It was the first of its kind in this part of our district. Saturday evening more than seventy-five young people attended the banquet held in the basement of the church. A fine spirit of cooperation and good interest were shown during the two days' conference. Bro. Earl Breon of McPherson College was the principal speaker. The Waka young people presented a play on Sunday afternoon. On May 29 our church met in special council. At this time the pastor's resignation was presented to the church, to take effect Sept. 1.—W. E. Peckover, Clovis, N. Mex., June 4.

Ohio

Cleveland.—Easter services were conducted by Pastor Jesse D. Reber. Twenty-one new members were taken into church membership. Later five babies were consecrated, making a total of eight for this year. Adult class and church attendance is excellent. The former sponsored a delightful concert given by the Cleveland male chorus on May 5. The newly-organized B. Y. P. D., under the leadership of Mr. and Mrs. J. Leonard, is making splendid progress. The ladies' circle is completing a successful year during which the study book, Christian Home Building, was used. On May 17 this organization sponsored an entertaining and profitable play. Church council was held on May 19. Brother and Sister Reber were appointed delegates to Annual Conference. Early in May the ladies' circle served a dinner for the men's group. The group, under the leadership of Mr. J. A. Crowell, has started a painting project. Shrubbery has been planted. The lawns of both church and parsonage have been replenished with top soil and reseeded. Necessary carpenter and mason work has been done. Under the capable leadership of Mrs. Reber the children's department of the Sunday school is progressing in a way pleasing to everyone. On Sunday, June 9, children's day will be observed with a fine program of song, drama, and a sermonette by Dr. Garry C. Myers.—Rowena W. Oldman, Cleveland, Ohio, June 2.

Pennsylvania

Greencastle.—From April 14 to 28 Bro. Otho Hassinger conducted a revival in our church, bringing us very helpful and spiritual talks each evening. As a result of this special service six were added to the church by baptism and some were received by letter. Four were added prior to the revival. Our Sunday school is growing and we are much encouraged in the work of the kingdom. A number of our folks are planning to attend the Ocean Grove Conference. Our love feast on May 14 was largely attended.—Kate E. Gilland, Greencastle, Pa., June 2.

Koontz.—The young people of our church gave a fine program in honor of Mother's Day on May 5. They gave a carnation to each of the mothers present. Special gifts were given to the oldest and youngest mothers. Our two weeks' revival meeting began May 6 and closed with our love feast on May 19. Bro. Charles Heltzel was the evangelist. He preached fine gospel sermons. The meetings were well attended and special music was given by visiting church members and by our home chorus. Nine were baptized and one was reclaimed.—Mrs. James Baker, New Enterprise, Pa., June 4.

Lancaster.—On March 3 Bro. J. Edson Ulery of Onekama, Mich., began a two weeks' evangelistic meeting. Each sermon was preceded by a helpful Bible study period. A number of classes and departments of the Sunday school attended in a body at different meetings. Bro. Ulery is a very good evangelist, and we were glad to have him with us again after having had him eleven years ago. It was also a privilege to have Sister Ulery with us. Bro. Ulery and Pastor M. J. Weaver worked very hard, and as a direct result twenty-two were baptized. Holy Week was observed, with special services on Wednesday and Friday evenings and an Easter dawn service. Our pastor brought the morning message, with special music being given by the choir. The B. Y. P. D. and the choir had charge of the Sunday evening service. On March 31 a consecration service for babies was conducted by the pastor in the morning. The Elizabethtown College choir presented a program in the evening. During April stewardship was emphasized. On April 14 we began our school of missions, with classes for primaries, juniors and intermediates in the mornings. Evening sessions were held for the adults. Bro. Desmond Bittinger from Africa was with us the first evening to tell us about the work in our leper colony in Africa. Two sessions for adults were in charge of Mrs. Paul Byerly from our city. She reviewed the book, Right Here at Home. Our delegates to district meeting were Brethren W. E. Glasmire, Kenton M. Cox and Sister M. J. Weaver. Our delegates to Annual Conference are Brother and Sister M. J. Weaver. Our spring love feast was well attended in spite of a number of our members being absent because of sickness. We were glad to have Bro. R. P. Bucher with us for the morning and evening service. A father and son banquet, sponsored by the men's work group, was held the evening of May 9, with a helpful program. The annual mother and daughter meeting was held May 16, with Mrs. Ross Myers of our city as guest speaker. Refreshments were served from booths representing Sweden, India, China and Africa. We have been saddened by six deaths since our last report.—Mrs. Kenton M. Cox, Lancaster, Pa., May 30.

Maple Glen.—A group of student volunteers of Juniata College rendered a splendid program at the church. A representative from Juniata College brought a very inspiring message to our congregation on Juniata day. We had a Mother's Day program and consecration service for babies on Sunday, May 12. The oldest mother present was eighty-five years of age, and was presented a gift by the pastor. The youngest mother and the

mother with the largest family were also presented a gift. On May 15 a number from our church sang at the evening services at Beachdale, where Pastor A. Jay Replogle held meetings the week prior to their love feast. Our aid society that was organized in the fall is increasing in attendance and interest. A two weeks' Bible school was well attended by an enthusiastic group of children. We feel that a great benefit will be reaped as the result of the efforts put forth during this school. The closing program given by the children was a sample of their work. Our love feast will be held on June 3. It will be preceded by a week of meetings. Visiting ministers will assist the pastor in these meetings.—Mrs. Ruth Lohr, Springs, Pa., May 30.

Meyersdale.—The evening service last Sunday was devoted to our annual memorial services for the following members who have passed away during the past year: Mr. Lloyd J. Uphold, Mrs. Lucinda Saylor, Mrs. Peter Fike and Mr. Philip Thomas. Pastor DeWitt L. Miller preached a powerful and appropriate sermon on A Great Cloud of Witnesses. At the evening service yesterday Bro. H. L. Hartsough, pastor of the Walnut Street Church of the Brethren, North Manchester, Ind., brought the message. Pastor and Sister Miller left for Annual Conference on June 3. Pastor Miller and J. Vincent Saylor are delegates to Conference, with Clark Weller representing the B. Y. P. D. Our men's fellowship dinner will be held on June 12. The Negro chorus from a CCC camp near Cumberland, Md., will give a program. Prof. A. F. Brightbill of Bethany Biblical Seminary will be in charge of a music revival June 14-21. Our daily vacation Bible school will be held from June 17 to July 3, with Miss Bernice Moser as director. A picnic will be held at the close of the session on July 4. Our district Sunday-school convention will be held in the Moxham church, Johnstown, Aug. 29, 30. The district conference of Western Pennsylvania will be held in the Markleysburg church, Oct. 23, 24. During our pastor's absence at Annual Conference the services will be in charge of Bro. William Gantz, recently elected to the ministry, and Bro. Samuel J. Berkley, elder of the Summit Mills church.—W. A. Shoemaker, Meyersdale, Pa., June 3.

Virginia

Barren Ridge.—At our council meeting on May 18 definite plans were made to build more Sunday-school rooms. Eld. N. W. Coffman was elected delegate to Annual Conference. On May 12 the women of the church gave an interesting Mother's Day program with Sister Nora Flory as the main speaker. Our daily vacation Bible school began June 4 and will continue through June 14. The teachers report good attendance and interest, with an enrollment of more than fifty. We are looking forward to our revival meeting which will be conducted by Bro. E. A. Lambert the latter part of August. On June 2 we were pleased to have with us Bro. John I. Coffman of California, who was on his way to the Ocean Grove Conference. Bro. Coffman brought us an inspiring message on The Universal Christ. Our Conference Offering amounted to $90.—Helen E. Coffman, Staunton, Va., June 11.

Mount Joy.—We met in council April 20. Brethren A. R. Showalter, J. S. Crumpacker and E. C. Woodie assisted our elder, Bro. Allen Hoover, in the ordination of Bro. O. L. Bryan as elder. Our vacation Bible school will be held the last two weeks in July. Our home-coming day will be the first Sunday in August. The use of the envelope system has increased the church offerings. A number of changes have been made in our Sunday school, all of which we hope have been to the advancement of the kingdom. We observed children's day June 2, with a delightful program by the children. Mrs. Gladys Camper and Mrs. S. B. Broughman were our delegates to district meeting. The women's work has been meeting in the homes and has been doing some very interesting work. Our pastor, Sister Broughman, has filled her appointments in spite of her illness. We ask the prayers of everyone that she may go on with her work.—Mrs. Alvin Walker, Buchanan, Va., June 11.

Redoak Grove.—We met in council May 11, at which time Brethren M. E. Clingenpeel and F. B. Layman were with us. Dennis Martin, Fred Sowers and Harman Spangler and wife were installed into the deacon's office. Bro. Clingenpeel, our field worker, remained with us for a series of meetings, which was enjoyed by all. We feel much good was accomplished in building up the work of the church, and hope to have Bro. Clingenpeel with us again in the near future. A Mother's Day program was given by the children. We are happy to report that it is not necessary to close our Sunday school during the winter months. We hope to have an increase in attendance during the summer months. Plans are being made for a children's day program.—Ada M. Basham, Floyd, Va., June 1.

West Virginia

Sunnyside.—We met in council on April 24, at which time we re-elected Bro. B. W. Smith as pastor and elder for another year. The friendship aid society is making plans for finishing the basement of the church. Some varnishing and painting are also to be done. Following our pre-Easter service a program was given by the Sunday school. Our Sunday school is progressing very nicely with good attendance.—Mrs. Casper Robey, New Creek, W. Va., May 28.



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GOSPEL MESSENGER



The gate that swung in to let the three missionaries out on the night of Dec. 2, 1937, and never opened to welcome them back.

1940 FIVE-YEAR REPORT

The Mystery of the Kingdom of God

"First the blade, then the ear, after that the full corn in the ear" (Mark 4: 28).



Looking down through the compound to the gate



Looking up through the compound from the gate

VOL 89 July 6, 1940 NO. 27

GOSPEL MESSENGER

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

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This number of the Messenger contains both the Annual Report of the General Mission Board and the special full report issued at five-year intervals. Appreciation is due the mission field editors for planning and assembling the matter for this paper, and to their fellow missionaries for contributions and pictures. The field editors were Mary B. Blickenstaff of India, Olivia Ikenberry of China, H. Stover Kulp of Africa and J. F. Graybill of Scandinavia. Appreciation is also due Anetta C. Mow of the mission offices for the editing and arrangement of materials. Save this Messenger as a source of mission material for use in your church. Share it with your friends as you may have occasion.

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The Mystery of the Kingdom of God

Interpretation of Days Past and Those To Come

"First the blade, then the ear. After that the full corn in the ear" (Mark 4:28).

"The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs and becometh a tree" (Matt. 13:31, 32).

Fifty-fifth Annual Report of the General Mission Board

PREPARED BY H. SPENSER MINNICH, C. M. CULP AND M. R. ZIGLER

For the Year Ending February 29, 1940

SINCE our report last year the war has broken out in Europe. This has disturbed world communications and travel. It is both more difficult and expensive to reach our Africa and India fields as a result. The unfortunate military struggle still continues in the Far East. But since the gospel of Christ is the only hope for these brutal conflicts of hate and selfishness, we are challenged afresh to give our thought, life and means to make our mission work increasingly effective, both at home and abroad. Peace and goodwill are the peculiar fruits of Christianity and the gospel of a Christ. A God of love is necessary to undergird thinking and government if peace shall come to the world.

Personnel

During the past year the following new missionaries were sent to the foreign fields: to Africa: Chalmer E. and Mary P. Faw, Ira S. and Mary M. Petre, E. Paul and Zelma F. Weaver, and Sara Shisler, returning after an absence of ten years; to China: Susie M. Thomas; to India: Dr. Leonard E. and Betty Blickenstaff and Joe. W. Bowers as a teacher in Woodstock School for missionaries' children.

We record the death of Mrs. Myrtle Pollock, who died Jan. 12, 1940 from typhus fever at Liao Chou, China. Sister Pollock was a registered nurse and had been most busy with a hospital full of patients. She was a devoted Christian and leaves a vacancy that ought to challenge those prepared to take up the work she has laid down.

There are yet only ninety-four missionaries in active service on all our foreign fields, even though we sent out ten new ones last year. Sickness, death and age have reduced the number. There are fourteen more still on the field whose average age is nearly sixty-four years, who have given an average of thirty-two and one-half years on the fields. These are practically all in their last term of service, which means further depletion unless consecrated young people answer the call. The Board has appointed six to go out this year and is still seeking others.

The Foreign Fields

China is still a land of bitter suffering from war and famine. The missionaries are doing double duty in administering relief to starving multitudes as well as comforting and guiding the growing Christian church. Missionaries never were more needed or appreciated in China than now. There were over 350 baptisms last year. Unless more workers are sent to China soon we must look toward closing this field, and certainly this must not be done. *India* had a good year with baptisms to the number of 332; but here the church is getting firmly established with a national leadership increasing in devotion and numbers. More than twenty congregations are fairly well established. *Africa* received the largest number of new workers last year (seven), but they were sorely needed. This has given new stimulus to the workers and the hope of occupying stations opened that have too long waited. The Leper Colony still serves spiritually and otherwise this suffering people and much gratitude is due the American Leper Association for their generous help. *Scandinavia* is in the crossroads of conflict while this report is being written and we cannot prophesy of the future.

In the Homeland

That our mission program abroad may be a success we must maintain the spiritual life of our home churches. America has a peculiar opportuni-

ty and obligation in these days of a troubled world. Goodwill to all, helpfulness where needed and a radiant faith in the spiritual things of life in all of our churches are our challenge. The Board has helped forty-two churches to have pastoral care, contributed to twenty state districts, and provided summer pastors for twenty-odd congregations, thus helping many young men as well as congregations to the larger Christian service. Three evangelists serve the weaker churches of the whole brotherhood. Several congregations have been helped to hold their church property. Let us make the home church so vital and radiant that the whole world may feel its faith and hope.

Financial

We regret that the past year has shown a slight falling off in giving to the financial support of the spiritual outreach of the church. This ought not to be at this time of greatest need and opportunity. If it was to strengthen the foundations at home for greater service in the future it was a good investment. This is sometimes necessary. But if it indicates an increasing hardening of sympathies toward a suffering world, we are going in the wrong direction and must face about. The world now needs faith, hope and God as never before.

Below is a comparison of figures for the past two years. They are worthy of study and reflection. Many details are not given here, but can be found in the complete reports given elsewhere in this Messenger.

Comparative Statement of Mission Funds

	1938-1939	1939-1940	(Increase (I) Decrease (D)
Receipts			
Contributions of living donors	$151,549.59	$148,107.06	$ 3,442.53 (D)
Bequests and lapsed annuities, net income from investments, etc.	42,479.89	43,137.32	657.43 (I)
	$194,029.48	$191,244.38	$ 2,785.10 (D)
Endowments and annuities	21,894.50	40,372.76	18,478.26 (I)
Expenditures			
Administration	$ 9,175.91	$ 9,001.28	$ 174.63 (D)
Missionary Education	6,725.67	6,982.14	256.47 (I)
India Mission	66,986.13	69,399.17	2,413.04 (I)
China Mission	32,614.03	36,061.81	3,447.78 (I)
South China Mission	253.29	323.87	70.58 (I)
Sweden Mission	6,793.14	4,594.76	2,198.38 (D)
Denmark Mission	183.11	116.74	66.37 (D)
Africa Mission	39,662.42	39,821.08	158.66 (I)
Home Missions	28,570.87	37,597.15	9,026.28 (I)
	$190,964.57	$203,898.00	$12,933.43 (I)

General Comments

In receipts the giving for the past year from the churches for missions was nearly $3,500 less than a year ago, while from other sources there is a slight increase of more than $650. The giving for endowments and annuities increased nearly $18,500, which of course refers to invested sums and has no relation to mission income for present needs.

In expenditures, those in the office remain practically the same. The increase in the fields is due to increased expenses, and added workers in a few cases. That of Sweden and Denmark is a decrease because of furlough and accumulated items in the previous year. There is an increase of over $9,000 in Home Missions, owing to increased help to pastors and district field men; also a non-recurring item of $3,000 in liquidating a debt to hold a valuable church property.

Concerning investments, we had throughout the year an average sum of $1,704,475 invested, on which we received a net yield of 4.1%, of which $41,026 was pair out in annuities, leaving a profit for missions of $17,323 and $5,238 for special endowments. To date we have charged off losses since the peak prices of 1928, the sum of $360,933.82, which is about 19% of that peak-time value.

For a number of years we have been able to increase the income for missions through bequests from estates. The loss from reduced giving this year was thus supplemented. Some whose estates have helped in this way in the past year from a few hundred to several thousand dollars were J. J. Oller, Isaiah Hollenberg, H. K. Ober, C. J. Workman, Kathryn Harley, Mary Lineweaver, J. W. and F. J. Hempleman, Dora M. Garver, Minerva Roop, Calvin Hartle and others. Some of this was given outright for any use of the Board's work and some was designated. We commend the support of the spiritual needs of the world as a Christian claim upon all our estates, whether small or large, as well as upon our cheerful sharing while we live. The church and the world need the things of God that perish not.

Mission Policies Through the Years

BY C. D. BONSACK

A TASK so far-reaching as that of interpreting the gospel of Christ to the world is bound to meet with many perplexities and changes through the years. Mission policy has given Board meetings and secretaries anxious hours, and even much more anxiety to the missionaries. This has not been caused so much by the opposition on the part of those to whom we go, as it is by the difficulty Westerners have in adjusting themselves to different environment, and securing happy agreement when adventures must be made. This kind of work gives valuable experience to any missionary who is able to learn. And *learn* we must, if we want to succeed in the mission task. It is out of these experiences that mission policy is wrought.

While human nature is about the same among

all nations, yet it is difficult for the average person to adjust to the conflicts of cultures in which he has been unaccustomed to live. The West has made marvelous material progress. The natural result of this is to feel a sense of superiority when we contact the so-called backward nations. But we soon learn they are not inferior to us on the whole; they have only been denied our opportunities.

We cannot mention all the changing policies through the years, but desire to mention a few to show the problem. It begins with our ordinary daily life. The houses we build, the clothes we wear, the language we use, our methods of worship, our food, etc., soon raise many questions. Many a missionary feels that if he could start over again he would do many things differently, build simpler houses and live a simpler life. Whether they would, or should do so in particular cases may be debatable; but it is an accepted policy now that we with our Christian experience should adjust to *them,* rather than they to *us,* so long as no Christian attitude or ethic is sacrificed. However, one's friendliness and helpfulness is not always expressed in his clothes or the house in which he lives. No one discovers this more quickly than the backward peoples to whom we go, for they know human nature better than even some missionaries are aware.

This has resulted generally in simpler chapels, schools and hospitals. Worship and Christian fellowship in form and time are more and more being considered in the light of their home and village life. Chopsticks for eating may be a puzzling uncertainty to a new missionary in China or Japan, but he will do well to learn to use them and like them, so that he acts like it among his friends in those lands. After all, one third of the world's population eats that way. Modern missionaries are making their life and work indigenous; thus brotherhood and fellowship are possible and the long prayed for self-governing and self-supporting church can become a reality.

One of the subjects around which there has been much discussion is evangelism. Some have insisted that this is largely limited to those who preach and carry on definite work of this kind. While this work must go on, it is now felt on the mission field, as at home, that a radiant and helpful life of faith expressed in practical goodness may win more to Christ than the abstractions of preaching when surrounded with terrible need and suffering. The head of one mission visited told us of more conversions in the hospital than elsewhere. "Here," said the doctor, "we first give attention to any physical suffering in the very best way we can, but no patient goes away without understanding why we are here and having the claims of Christ presented to him faithfully."

On the mission field, as at home, the gospel of a good life and helpful service is usually understood. Those who know how to do this in the name of Christ are sure to be fruitful evangelists, whether in hospital, school, farm or village street. In fact, if one cannot win men to Christ in his daily work and life it is doubtful that his preaching can be permanently successful. As a result of this influence coming out of the daily contacts with the missionary, the trends are to make all contacts on the field strongly evangelistic. This means a missionary with a radiant life of faith whose daily work is "win-some" for Christ and his kingdom is one of the most effective evangelists.

With the best missionary service on the part of the foreigner, it is yet very difficult for him to enter fully into all the closer fellowships of the people. This means that national Christians must be found, trained and encouraged to assume leadership and responsibility for the work among their own people. Folks and institutions that accomplish this successfully are a vital part of mission programs today. Missionaries are needed for counselors and guides, to strengthen and encourage the churches, even as Paul did in his day. This is necessary to keep the church both Christian and world wide in its fellowship. Our Christian life in the home churches will be enriched by the counsel and ministry of visiting Christians from the mission field. But missions for permanent success must look toward the consecrated national Christians to carry on, "until we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man."

Perhaps the most vital trend in mission policy in recent years is a deeper emphasis on the spiritual values of the work. This is intensified by the selfish struggles for lands, national honor, racial supremacy and so-called political systems in our present age. Every sacred thing of life, character and God are sacrificed and violated in these struggles. The missionaries are on the frontiers of these belligerent nations. They have witnessed for Christ amid bombing and bloodshed to innocent sufferers. This has given a deepening conviction that the gospel of Christ, with its message of mercy, justice and goodwill, is the world's only hope. They are seeking the will of God as revealed in Christ and the Scriptures as never before. What a joy to share in the work of hope for a suffering world!



THE GREAT CHANGES THAT COME DURING A LIFETIME. Upper row, reader's left to right: (1) This man was leader of the group that said no Christian should live at Khergam. Now he and his family are Christians and a number of his relatives are becoming Christians. His oldest son is with him. (2) Four generations of Christians in India. Old grandmother, mother, daughter and little grandson. The three women are very faithful workers in their village. The two younger women are able to read and write. (3) Three African schoolgirls, covenanters, wives of three of our five Christian boys. Lower row: (1) Four generations in India. John Alfred, baby, Alfred Naranji, Valji Mistri, Naranji V. Solanki. (2) Vyara, India, girls who are now away in school. One attends high school, one is a nurse, two are teachers, and the remainder are in teacher training college.

Behold Their Land

"The kingdom of heaven is like unto a treasure hidden in a field" (Matt. 13:44).

"All the nations of the earth shall be blessed in him" (Gen. 18:18).

India Needs the Christ

BY A. F. BOLLINGER

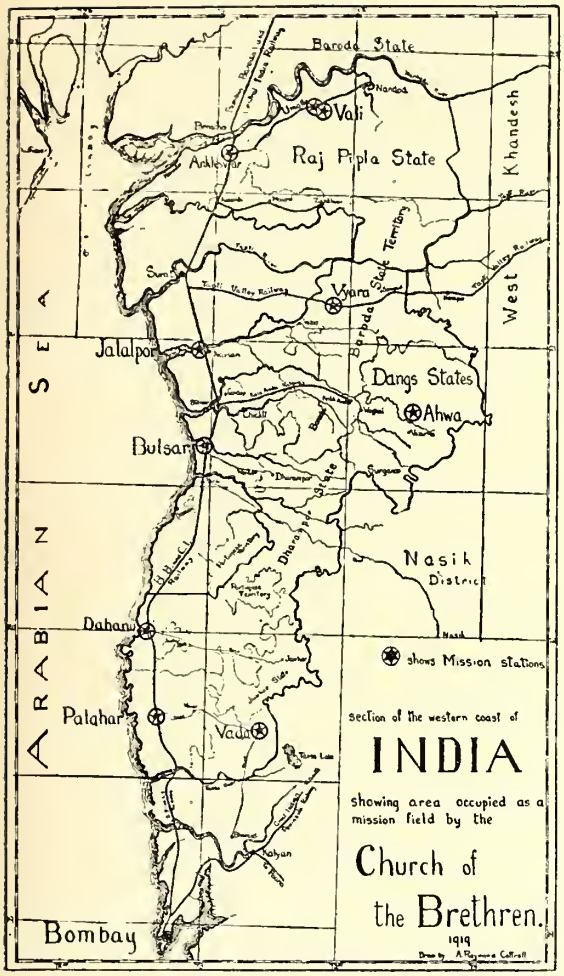
It is a truism to say that India is in a critical period of her history—a period of change and of momentous decisions; yet it needs to be said, because it is only as we keep that vital fact before us, that we can understand the India of today. Throughout the length and breadth of the land there are changes of all kinds, and among these the rise of a political consciousness ranks high. During the past few years India has enjoyed a measure of home rule—enough to whet her appetite, but not enough to satisfy her. Hence the cry today is for more and wider powers, and even for complete independence from England.

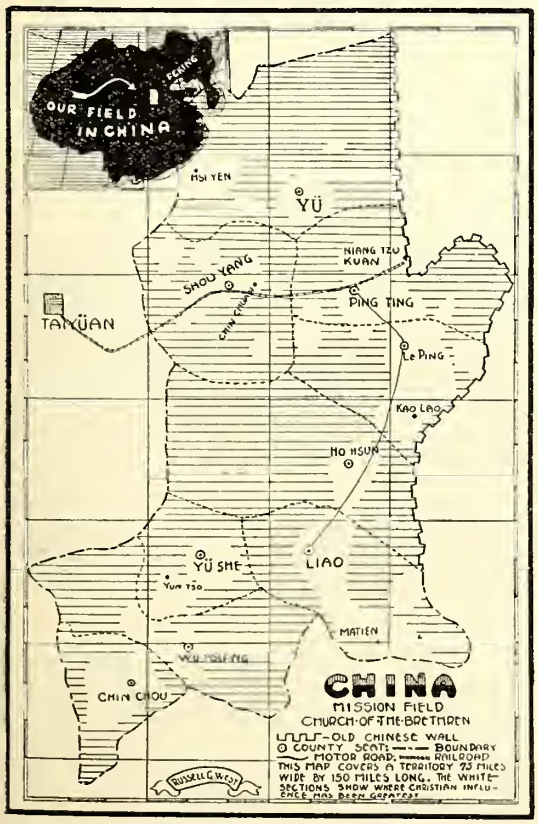
Why is the missionary interested in all this? Because the political change and unrest does not remain in the political field. It affects the whole of the national life. Three current national problems are of special significance to us.

1. *Education.* Christian missions have always been leaders in the educational field. We believe that Christ's church can best be built on a foundation of literacy. The new regime in India is making great efforts along two lines—to radically increase literacy among adults, and to make village education rural-minded. Both of these aims are valuable and contain great possibilities for the future. We seek to aid in their realization.

2. *Temperance.* Notable efforts to curtail the consumption of alcoholic liquors are also being made. Various means are being tried, among them total prohibition in selected areas. Some of us are now living in a "dry" district. That is, of course, no hardship to the Brethren. On the contrary, it is a movement which we will assist as much as possible.

3. *Communal Strife.* India is a land of many re-





ligions. Hinduism is definitely the religion of the majority, putting the adherents of all other religions in the position of minority communities. Unfortunately voting and representation in the legislative bodies have been based on religious affiliation, which tends automatically to make each religion a political party, a most regrettable development. Mohammedans are especially self-conscious in these matters and they clamor loudly for safeguards to their rights and privileges. The present situation is not at all satisfactory, and one cannot foresee the final outcome.

Need we point the moral? Education is not necessarily good in itself; temperance, we know, is much more permanent if re-enforced by love of the good and pure life than if merely enforced by law; and fear, jealousy and strife among the peoples of India will not cease until the Spirit of Christ reigns in their hearts. In this crucial time India needs the Christ. May his kingdom come!

Anklesvar, India.

China Bears the Cross

BY ERNEST M. WAMPLER

The Cross of Broken Homes. The Chinese love their homes. During the past two years, they have been forced to flee from their homes by bombing planes and the advancing army. On their return they find their buildings broken or burned and their possessions taken or destroyed. Along the main highways, the people leave their homes permanently, going into the mountains to live with relatives or some acquaintance. They must leave the conveniences of their own homes.

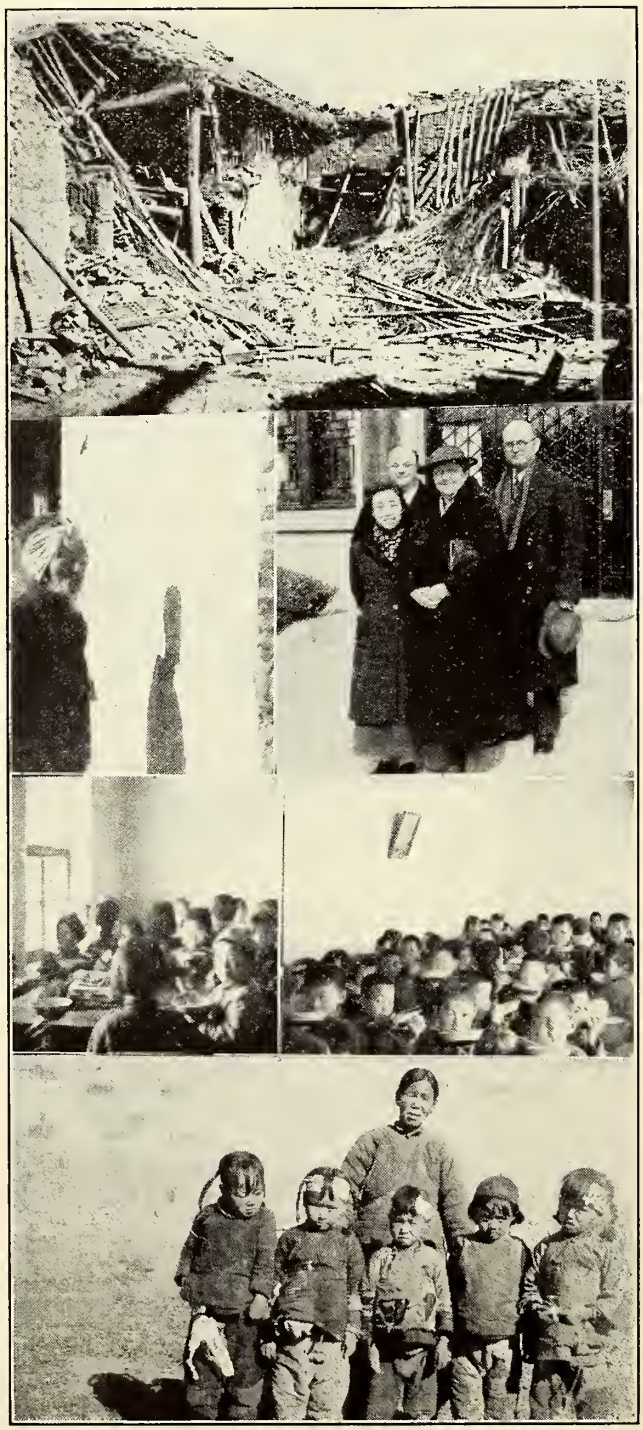
This cross is made doubly hard because the middle-aged men and boys are away from home helping resist the aggressor. Broken communications often make it impossible to hear from their men folk. We missionaries are often asked to get news from their loved ones. The weaker ones of the family are left at home to care for the children and till the little plot of land. They have no other income. I passed through a village this fall and they told me that the army demanded more grain from their village than their entire summer's crop. Thousands upon thousands are suffering from cold and hunger, with the added grief of broken homes and the fear of never seeing their loved ones again.

The Cross of Sickness. One enters few homes where no sick folks are found. Crowded conditions, exposure, insufficient clothing, along with poor nutrition, lay the body open to the attacks of sickness. Typhus, typhoid, malaria and dysentery are very prevalent. Typhoid seems to be the most severe for the Chinese in these crowded and unsanitary conditions. It and these other diseases are taking a tremendous toll of lives. I was in one Christian's home where six were sick at one time. And in his brother's and uncle's home a little more than two months before, they had lost four with this same dreadful disease. Often these sick folk have to be moved when they hear the report that the advancing army is coming. Our hospitals are in occupied territory. The Chinese will not bring their sick in from a distance. We do not have the staff and equipment to go to them and care for them in their homes. Children and women get the poorest care, and they are suffering untold hardships.

The Cross of Hindered Witnessing. Never before, so far as my experience goes, were the people so willing

to listen to the Christian evangelist. They are eager to know more about God. They want the poise and hope that are expressed in the life and words of the true Christian. When practically everything is crumbling under them and friends are scattered, they are desperately eager for something to serve as an anchor. Many are finding this in the Christian religion. But alas, travel is very difficult for the Chinese evangelist. It is impossible to go through the lines more than a few times without suspicion. Small Christian nuclei could help but they are scattered, some on both sides of the line. Nothing on the borderline can be definite, and most of our territory at present is on the borderline. Both armies are demanding men to carry and work for them. No Bible class can hold men for long at a time for demands are heavy during the spare time of the farmer. The women's evangelistic work is doubly hard. No young woman can freely go from village to village. We do not have trained women to meet half the calls that come for them. The desperate poverty of the people make the program all the more difficult. Many have to be helped, and it is not always easy to tell which is uppermost in their minds as they apply for entrance into the classes. Hundreds are sincere, but there are some who seek only the loaves. Our big problem is to travel the open road to the people.

Liao Chou, China.



The Big Tasks in Africa

BY H. S. KULP

I sat by a chief in a mountain village. "We love our children," he said, "but we know we have nothing with which to help them meet the problems of the new day. Our gods are dead. No longer is there any power in their magic to cure our sickness, to deter the evil-doer, to bring fertility to our fields or to make our people prosperous. Our children are going to you. We trust you may have something for them for this age."

The first great problem for Africa is to find God to replace her gods. The crashing in on Africa of the modern mechanistic and materialistic wonders of our Western world is compelling its peoples to make the greatest social and economic adjustment that any part of the human race has ever been called upon to make. The commercialism and the modern means of communication which our insatiable demand for raw materials has developed have not only broken down the African's tribal boundaries but have also crushed his tribal gods. The tribal gods had power only within the tribal boundary and in the local village. But the African no longer remains within the bounds of his own tribe. He has become a part of the world community of trade, commerce and industry. He has gone out into the world in body and in his thinking and his tribal gods have been left behind—abandoned.

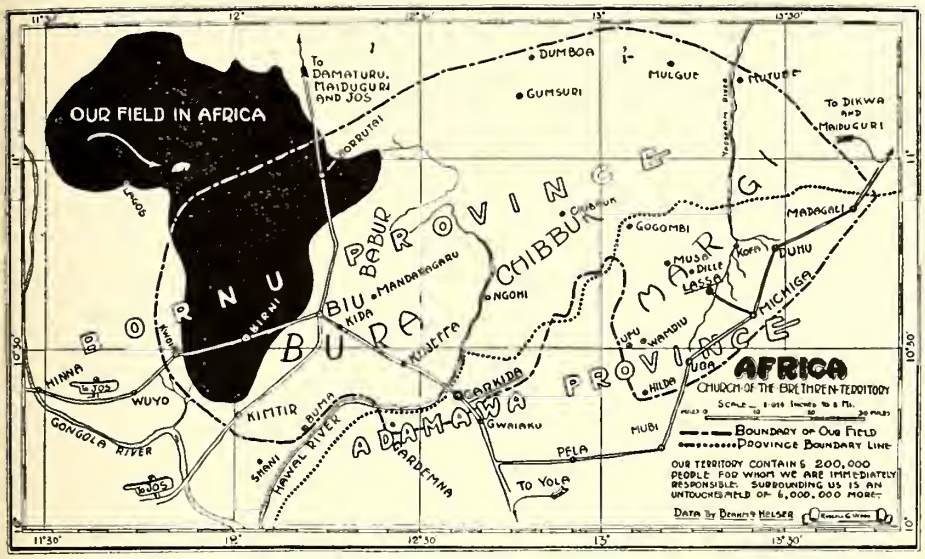
We may say it is better to abandon the gods of terror



Relief is One Kind of Christian Service

CHINA'S DAY OF GREAT NEED. Upper row: In ruins. Second row: (1) Old Chinese man, slowly starving to death. (2) Leland Brubaker with M. M. Myers, Sara Myers and Miss Li. Third row: (1 and 2) Relief given to Ping Ting Chow refugee children. Lower row: Refugee children suffering from skin diseases with their nurse in a relief camp.

and the religion of fear. Yes, but when we remember how completely the African's whole life was regulated by that religion of fear, we can in a way see how bewildered he is without it. And we who now regard as necessities those manufactured goods whose raw materials come from Africa are in part responsible for the old chief's bewilderment and hopelessness. Will you not help him to find God and hope? "Whosoever shall call upon the name of the Lord shall not be bewildered."





The next great need of the African is to find in the church, the local church and in the world-wide fellowship, the community and fellowship by which to set his new life patterns—as the tribal community determined the old ones. He needs the sense of community with the universal church to give him stability and confidence. He needs in his local church such guidance in teaching, fellowship and worship as will help him build through the Holy Spirit a community based on the truths of the Eternal God as revealed in Jesus Christ.

So much for the general African situation. Specifically in Nigeria we see the need of not only giving guidance to the old headman's children (at his own request), but we want to give the old man himself and to all his generation health for their sickness, vision for their bewilderment and hope for their despair.

To be concrete, we need doctors and nurses, teachers and ministers and men and women who have an abiding experience of God. We need missionaries who will be able to (1) plan and carry out a program to make thousands of adults throughout this area literate, (2) prepare Christian literature, books and periodicals for a growing Christian community, (3) shepherd the hundreds who have already made and the thousands who will soon make the commitment to follow the Christian way, (4) take some of the more mature of our Christian leaders and give them such a training as fits them to be spiritual pastors and ministers to their own people, (5) tackle the problem of public health and show the way to clean and wholesome living, (6) show the way to the kind of education which will meet the needs of rural African life.

All that and more is the task we have placed before us for the territory we have thus far been able to reach. Actually we have not yet occupied the field immediately at hand. Our Africa field needs the best medical skill, the highest intellectual acumen, and the most practical common sense that the church can produce. But above all and without which all other gifts are worthless, Africa needs the devotion of those whom the love of God has constrained to bring the Light of Life which is in Jesus Christ our Lord to the people of Africa.

Lassa, Africa.

AMONG THE LEPERS OF AFRICA. Upper row: (1) Adamir Bui, chief of the Garkida Leper Colony. (2) Lepers working with Leper Colony oxen. Second row: Mutilated hands that have a pan of salt for a Christmas present given by the American mission to Lepers, 1939. Lower row: American Mission to Lepers Christmas gift to the lepers. The pans of salt are arranged to form A. M. L.



TRANSFORMED MEN AND WOMEN. Reader's left to right: (1) Poslabhai Ghana of the Vyara district with his Bible. He changed from a drunkard's life to a strong witness for Christ. (2) This Ahwa boy was given a new life in Christ Jesus. He is teaching his people to find this new life. (3) President and Secretary of the Women's Organization at Lassa. Left, Pres. Mrs. B. E. Minso. Right, Sec. Cibamai Ngwatilum. (4) Christianity brings joy to India's widows.

Transformed Men and Women

Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God" (2 Cor. 9:11).

Govind Finds a Living God

BY NARANJI V. SOLANKI

Govind Gopal's parents were illiterate, fanatic Hindu people from a far-off village. The Lord entrusted this boy to us some years back while we were doing evangelistic work. His parents had to be coaxed to send him to the boarding school. The parents were afraid that if their son went to a Christian school he would be defiled and lose his caste. They feared that perhaps the white-faced missionaries might take him in their fire-boats to a distant country.

At the boarding school the boy learned from the Bible and came into contact with kind and good people. The beliefs in idols and evil spirits taught him by his parents began to disappear day by day. Finally he felt that he could be saved only by coming to the feet of Jesus Christ. He was baptized in 1931.

He now saw the futility of idol worship and actually burnt and broke up some images. Once during a school vacation his father passed him a ceremonial cup during idol worship and wanted him to drink thereof, but Govind dashed it to the ground. This made the father so angry that he did not call him home again from school for a long time even during vacations.

For further training Govind was send to our vocational training school at Anklesvar where he received a teacher's diploma. At present he is teaching in the Khergam boarding school and Sunday school. He has become very helpful in all the church activities. He intends to marry a fine girl who has studied in our school. When this happens a new Christian home will be added to our community.

This is his testimony: "God has released me from the bondage of idolatry through the help of his servants. I used to wear merely a loin cloth, I was dirty, my thoughts and language were impure, I was despised by the high caste Hindus and the idols were my gods. The Lord led me away from all these and gave me spiritual peace. I have been given an opportunity to help children like whom I once was. The Lord has saved four boys through me, and my heart is full of thanksgiving. I have pledged myself to the service of my tribal people who have not yet seen the light, and as long as I live I shall do my utmost to pass on to them the spiritual blessings I have received. May the Lord strengthen my heart in this. Please pray for me."

Khergam, India.

Transformation of a Village Woman

BY NARANJI V. SOLANKI

A number of years ago a simple, unlettered village woman heard the story of salvation. The message sank into her heart and turned her from her idols, her people and her old ways. She turned to him who came to give life and to give it more abundantly. If the campaign for illiterates had been on at that time, she might easily have been one of those who learned to read and write, but such an opportunity did not come to her. But since she could not enjoy such a blessing herself, she determined that others younger than herself should have the privilege.

First, she began with her son who was then a young boy and ready to go to school. She sent him to the school adjacent to her humble home. After he had passed several grades, she saw that he went to a boarding school where he studied as far as the sixth grade. In the meantime he became a Christian. In the due course of time he married a fine Christian girl. Soon

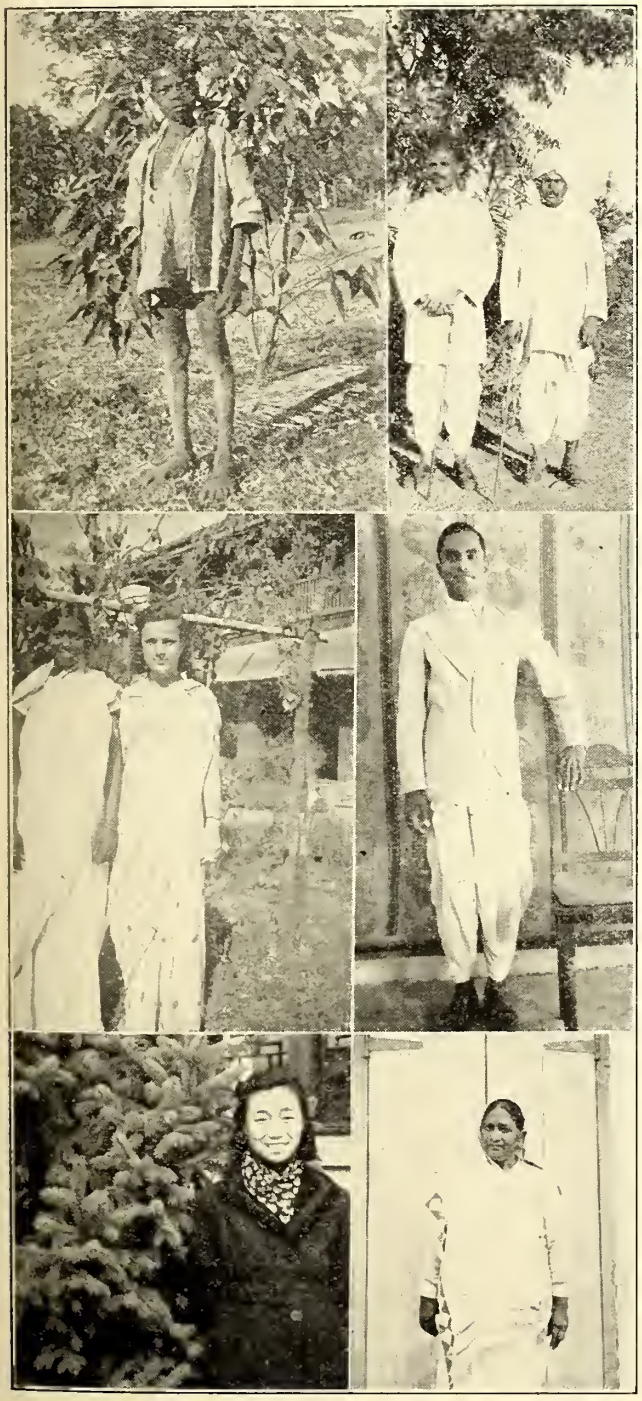
he found a permanent job on the railway. Time has passed and there are now six living children in his home. All are attending school.

Next the old sister took over the care of her daughter's oldest daughter. She sent her to school until she passed through the practical arts school at Anklesvar. This daughter is now married to a fine and well-educated Christian man. He also has a permanent job that brings him an income for his family. This grandmother's granddaughter now has a little daughter of her own, so there are four generations of women under the influence of Christ's blessed gospel in the family.

At present, this energetic old lady has her grandson under her wing, and she is marshaling him off to the Umalla Christian school every day. He will go on to the vocational school at Anklesvar next year to prepare for a future that will enable him to become a worthy member of the Christian community. Rest assured that when she gets through with Daniel, for that is the name of her present charge, she will look after some other granddaughter, great-granddaughter, grandson or great-grandson. She could not live without doing something for someone of her family.

So here are "three cheers" to Harhabai, who could not have what she wished for herself, but who sees that others get it.

Umalla, India.



A Transformed Life

REPORTED BY RUTH F. BROOKS

I am Posla Darna, a farmer of Vyara district. In my early life I enjoyed idol worship, for then I drank liquor, and so became a drunkard. I could not properly support my family. I liked to do whatever was evil.

Then I became acquainted with a Christian teacher in our village. He told me of Christ and his coming to save sinners. The teaching seemed good and I received baptism. But I experienced no change in my inner life.

One night I went to sleep as usual. In sleep there came a vision before me of bursts of fire and clouds of smoke. Then there were doves flying about. A Certain One began to speak to me thus, "Poslabhai, today your salvation has come. You shall bear witness of me through many villages before the people." A great sense of peace and of being saved from my sins overwhelmed me. From the time of my vision I have had no desire to drink. I work hard nowadays. My children are properly fed. I praise God for salvation through Jesus Christ.

Vyara, India.

Meet Jeva Master From the Dangs

BY ELLA EBBERT

Jeva's mother and father were farmers living far out in the jungle. One night while they were sleeping a poisonous snake bit the mother. No medical help being available she died after a few days. Not long after the father also died and Jeva and his four little brothers and sisters came to Gubeta, a little village near

TRANSFORMED MEN AND WOMEN. Upper row, reader's left to right: (1) A boy of the jungles. (2) Nagarji Dhanji and Devjibhai Ramji. These are two faithful leaders in the Umalla-Vali district. Center row: (3) Lorita Shull and Tulsibai were playmates together in early childhood and have more or less grown up together in India. In 1939, Lorita was graduated from Woodstock high school and will soon go to America for college. Tulsibai comes from Jawahar State. She received her first education at Pinjal in the Vada area when her mother was a cook in the boarding school. Tulsi later went to school in Dahanu and Ahwa. This year she was baptized by Bro. Shull at Dahanu amid great rejoicing and a real spiritual experience on her part. (4) Govind Gopal Master. Lower row: (5) Miss Li of China, known to American church through the leaflet giving her life story. (6) Marybai Jackson of Bulsar whose beautiful spirit has helped many people to know Jesus Christ.

Ahwa, to live with an uncle. Here they heard about the Christian boarding school at Ahwa. They thought it would be nice to go to school, but the uncle said, "No, you will be defiled." Defilement meant little to the children, but having plenty to eat meant much. So in spite of the uncle's objections they came to live in the Ahwa boarding school. They attended school regularly and not only learned to read and write, but they also learned to worship the loving heavenly Father.

After passing sixth grade Jeva was sent to the mission school at Palghar. Later on he went to a teachers' training school. For eight years he has been a teacher in the Ahwa school. He is married to an educated Christian woman and they have three lovely children. He is an active member of the church and highly respected by all its members. In addition to his work in the church and school, he is editor-in-chief of the Dangs Student, the school newspaper, and also scoutmaster of the Ahwa Boy Scouts.

Ahwa, India.

A Christian Home Was Started

BY MARY VELMA OBER

Li Shan Ching, whose name means "good and noble," was a small girl when her mother died. She and her father were the only ones left in her family. Her father was a Chinese who greatly opposed the foreigners, their schools and their religion. Things of China were good enough for his family. But Shan Ching's grandfather was very fond of her and wished her to have an education. So she was permitted to enter the girls' mission school. She was very happy to learn to read, but she wondered why the foreigners should want people to take a bath. Shan Ching ran home to escape the weekly bath, but she soon returned to school.

She learned to love Jesus Christ and the heavenly Father, but her father threatened to marry her off if she insisted on being baptized. Of course she would have been married into a non-Christian home. But her father soon died and she was free to be baptized. She was happy indeed to enter the church. Her grandfather was so devoted to her that the two lived happily together. Later on he sent her to the neighboring province so she could take junior high school work after graduation. She later studied in the Union Bible School at Peiping.

She married one of our evangelists and a Christian home was started. Now they have three lovely daughters in the children's school here at Liao. Shan Ching herself is a very capable teacher in our women's school at the present time.

Liao Hsien, Shansi, China.

Words Concerning the Road of God

BY MADU MSHELLIA

Madu Mshellia is an earnest young Christian of the finer type. His father is a local chieftain. Madu was trained in the Christian road and dispensary work under the personal and prayerful supervision of Nurse Ruth Utz and others. Madu is enthusiastic about village evangelism. His life is a most happy example of what Christ can do in pagan Buraland. Here is his story briefly as he has written it.—Ed.

When I promised to follow Christ and received the covenant, my heart was made very pleasant. But when my father heard of it, he came to me in the night and asked if I was following the white man's road. I said, "No, but truly the road of God is good." He said, "If you do this thing you are no longer my son." I said, "I am your son." He said, "No, I did not make you."

When he left he called together our important men and they did a hauptu (pagan witchcraft ceremony). The men asked me, "Will you stop going to school?" I said, "No." They threatened me by saying, "If you do not, we will not know you anymore. Also, see, here is a great hauptu and you will die." I answered, "I will not die. God will help me."

So I went to school. When I went home that evening the men would not speak. But on a later day I was pleasing to my father and people again. Now I go sixteen miles on Sunday. I start from Marama at 6:30. I have prayers and minister to sick people. Other days I go also. I teach the Bible and take the name of our Lord Jesus Christ.

The pleasantness of the Lord Jesus is in my heart. God and Jesus know this. I believe and trust that even if death comes to me in his work, Jesus is always near me. Amen.

Marama, Africa.

This Is My Testimony

BY LINTIMA GADZAMA

(Translated by Christina Kulp)

My people are Margi of the Mungi tribe of the clan of Gadzama. My great-grandfather was Chief Yamba of Bale. He was chief of all the Mungi tribe.

One year the Shehu of Bornu gave orders that instead of demanding the tax in money, he would take men as slaves. My grandfather would not agree to this so he was put in prison.

On his return he refused to be chief of the Mungi tribe. This left it in the hands of his brother who had been ruling in his absence. After this the members of the family were scattered. My father with his family came to Lassa. When my sister was four years old, my mother was troubled because she had no more children. She consulted many witch doctors and spent all she had on many ceremonies and medicines, all for nothing. Then she had a dream in which someone told her she should be still and seek no more advice from witch doctors. This she did and when my sister was nine years old, I was born, in 1922.

I was six years old and herding goats when the Christian missionaries came to Lassa. They visited all our homes, telling us they had come to teach the Word of God, to teach people to read that Word, and to care for the sick. But we did not understand what all this meant. We children were afraid and ran away. Our elders were also afraid, but they stood and listened respectfully.

Only the brave ones ventured to the missionaries' medicine house. Many of them got well. In 1932 I went with other boys to the mission school. Our fathers beat us, but still we kept on going and soon they got tired of beating us.

When I could read the Word of God my heart was troubled till I accepted his way, so with some of my companions I became a Christian. When my father heard that I had made a public confession and was now a follower of Jesus Christ, he refused me food for three days, but he got tired of this also and soon left me

(Continued on Page 20)



HUSBANDMEN IN THE KINGDOM. Upper row, reader's left to right: (1) Anklesvar, India, schoolgirls cutting juar of kaffir corn. The heads of grain can be seen in the picture. (2) Anklesvar, India, schoolgirls picking cotton during their work hour. (3) A boys' class at the new station of Chibbuk in Africa. Lower row: (4) This family lives in their own home near the Khergam church. He is a carpenter. He came from Dharampur State to help build the first building on the mission compound. When he became a Christian, the first to be baptized at Khergam, he and his family were driven from Dharampur with nothing but the clothes they had on. (5) Lassa Church Choir in Africa. B. E. Minso is the leader. X is John, known to us as BABY JOHN.

Husbandmen in the Kingdom

"And other [seed] fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred" (Mark 4:8).

Things First in Education

BY I. W. MOOMAW

On the wall of the chapel in the vocational training school at Anklesvar hangs a picture, The Sower, a painting by the artist Millet. With an expression of hope and determination the sower, who is in the foreground of the picture, seems to be moving across the well cultivated field with vigorous stride as he broadcasts his seed. This picture, a gift from President and Mrs. Otho Winger when they were guests at the school in 1928, has been a silent witness to the students as they come and go.

A few years ago a group of teachers was meeting in the chapel for the annual teacher's institute. They had once been students of the vocational training school. For this occasion they had come together, some from quite a distance, to discuss methods of improving their work and for the inspiration the institute program had for them. During the recess hour as several teachers were standing near the picture in the chapel, someone mentioned the striking personality of the Sower and another wondered why he seemed so confident. There was silence for some time, then one of the men said, "It may be that he has eaten bread made from the same kind of seed he is sowing and knows it is good." I liked his thoughtful reply and have recalled it often during the years. "It may be that he has eaten bread made from the same seed that he is sowing and knows that it is good." What a challenge to all of us who are engaged in Christian service!

The vocational training school has a broad curriculum including methods and principles of teaching along with the usual normal studies. There are also agriculture, manual arts, animal husbandry and weaving. It may be said that there is a threefold purpose—to develop the heart, the hand and the mind. The students who go out from the school take up teaching, farming and other vocations. The large majority of them return to their home communities, the simple peasant folk of the countryside. During their school days it is hoped that they will be helped to evaluate life and prepare themselves to make some enriching contribution to the community into which they go.

During the years the government has given the vocational training school increasing recognition and this, too, means much to the young men who spend their school years there and finish the prescribed course of study.

There is one subject in this diversified curriculum that all students have in common, and it is the most

important of all. I refer to the first hour of each day when all assemble in classes for Bible study. Among the students in the Bible classes are some from non-Christian homes and a large number from homes where the Bible is seldom if ever read. The graded Bible courses used have been carefully planned for each year and the student who spends the required time to complete his regular course preparing to become a teacher or a craftsman has had an opportunity to learn to know something of the Master Teacher and Craftsman. "Jesus grew in knowledge and stature and in favor with God and man." His life of loving service and goodwill to men and women of all classes and creeds is a challenge to students who have so long known fear as the outstanding feature of religious practices. Special effort is made to relate the teachings of the Scriptures to the life problems of the students. As director of religious education Miss Anna Warstler is making a valuable contribution to the Bible teaching in our mission schools. Through regular teachers' institutes and personal contacts by teachers with pupils in the classroom the Bible teaching is improved from year to year.

Over the entrance of the Rhodes Memorial building the following words are written, "For the Glory of God and the Service of Man." This building was a gift by Brother and Sister Franklin Rhodes as a memorial to their son, Floyd, who died in 1918. To fulfill the highest purpose of the vocational training school at Anklesvar it is of the greatest importance that all who teach accept the challenge of the young man who observed that the sower knew his seed was good because he had eaten bread made from the same seed.

We consider the Bible the most essential subject in the school curriculum. It gives poise and direction to help youth over the tough places in life. We have often met former students out in remote places in the midst of poverty and even persecution, yet with heads erect and striving to help their own people to more abundant living. We stress this with confidence because we have seen again and again what Bible teaching will do for youth. It is a privilege that we covet for all youth whether in India or in any other country.

On Furlough, Columbus, Ohio.

Higher Home Ideals

BY EMMA K. ZIEGLER

It was in a home where Christ was not known that Ratan first opened her eyes. Her father was a day laborer and he spent a good part of his meager income on *daru,* the intoxicating drink made from the juice of the palm tree. The religious life of the family consisted in offering a bit of butter to a slab of stone on which a figure was carved, and over which some orange color was smeared.

One day Ratan's brother was fortunate enough to start off to a Christian boarding school. Here he became converted and went home with a radiant face and a Christian testimony. Through his influence Ratan's father became a Christian.

He had seen what a change had come to his son in a Christian school and so wanted his daughter to have the same advantages. She came to the boarding school, but not without having been scorned and persecuted by other villagers.

She completed the elementary school course and then entered the school of practical arts where she learned about diseases, their cause and cure; how to be a good mother; how to take care of her own body. She also made a study of the Life of Christ and how he lived with people. Here, too, she learned to sew, knit, to do gardening, and various kinds of handwork whereby she would be able to increase the family income.

Today Ratan is a girl whose word can be trusted and who is not afraid to stand up for what she thinks is right. She is not outstanding in scholastic accomplishments, but she is a quiet influence among her people.



HUSBANDMEN IN THE KINGDOM. Upper row, reader's left to right: (1) Vyara boys cutting grass. (2) Last year the crops of the village people were good so the people put up these flowers at the entrance as a thank offering to their god. The god can be seen at the foot of the tree on the left. (3) Bringing in the sheaves of rice. Center row: (4) Plowing a rice field. Lower row: (5) During the grass cutting season, the boys camp out in the fields. Here they are making bread for the evening meal. (6) The boys while cutting grass stop for a drink of water. (7) Boys grinding grain for the evening meal. (8) Hungry boys go after their food eagerly.

In the motherhood class these are some of the ideals which she wrote for her future home:

I will endeavor to build my home in love and unselfishness.

Although there may be many difficulties in my home, nevertheless, I will cause joy and peace to dwell there.

I will use my money, mind and strength that my home may become a worthy example.

I will so behave that whoever may come into my home may not see an unworthy act or attitude.

I will ask God's help every day that my home may be a glory to him.

Anklesvar, India.

A Christian Mother and Leader

BY RACHEL ZIGLER

We remember that women were numbered among Jesus' closest friends. In India today, too, some of the most faithful laborers in his kingdom are women. Let me introduce to you Estherbai, a lively little bright-eyed wife of a village teacher and preacher. Her days are busy ones, for besides the care of her house and her five children, she helps her husband in his pastoral duties, working especially among the women.

Estherbai was trained in the Vyara girls' boarding school and the practical arts school at Anklesvar. There she learned what Christian homemaking is, and how to help others to build Christian homes. She uses her training faithfully in her own home. Once she left a tea party early, saying, "I must go. It is time to feed my baby." She kept to a schedule even in India, where the rule is to feed a baby whenever it cries!

You should see her as she goes about in the heat of the day, visiting, holding meetings, teaching, encouraging, praying, leading many to Christ. Her quiet influence is a blessing to the village women.

Vyara, India.

Mr. Ho Helps His Village

BY ERNEST M. WAMPLER

Five years ago a young Christian farmer came to Tsinchou to learn wool spinning, weaving and knitting. He was very apt and in a little over two months he went back to his home to start work in his own village. They made carders, spinning wheels and a loom and started to work. Women were helped to learn the trade in their homes and before late spring some few useful articles were being produced. The next year ten Christians in the village borrowed three hundred dollars and bought wool, dyes and a little more equipment to be used during their spare time. This man taught others and even people of the near-by village came to him to learn to knit and spin. He, himself, learned to knit socks by buying a pair of factory ones, raveling them through the heel and taking his pattern from it. It was the talk of the community that this village was making money by using its spare time to increase the income of the homes, thus raising its standard of living.

This young man developed his work so thoroughly that a county official of an adjoining county asked him to come and start work in his community with a salary of twenty dollars (Mex.) a month. This was three times what he was getting in his own village. Before he left, however, others had been trained so that the work goes on in a very efficient way except when interrupted by war maneuvers. This young man has always given God the credit for giving him the ability to do this work and he bears witness to this fact as he teaches others. He is also keen in getting improved seeds for his fields and is starting a flock of improved sheep. His home is cleaner than the average. He has mittens, hose and sweaters for himself and his family, with several good, woolen blankets for covers during the cold winter months. He also finds time to attend



HUSBANDMEN BRING OFFERINGS TO THE KINGDOM. Upper row, left to right: (1) The Christians bring a thank offering for good crops. (2) Center: Coming out of a morning worship service at the Anklesvar church in India. (3) Thanksgiving offering at Khergam, India, January 30, 1940. Amount worth about $108. Lower: Christmas Day at the Leper Colony, Africa. The people are bringing Christmas gifts to the church. Lower right: Christmas services at Garkida Leper Colony. The offering will be collected after the service is over.

practically all the main meetings in our Tsinchou territory.

Liao Chou, China.

Kingdom Treasures Hidden in Africa

BY HOMER L. BURKE, M. D.

If men from Mars would suddenly appear in our own country, I doubt whether there would be any more consternation in the hearts of the people than there was in the hearts of the Buras about eighteen years ago when a group of young Americans landed there. When these strange white men appeared, many black men scampered off into the bushes to hide. They feared the paleness of the American's faces and the strange look in their eyes. Then, too, the white man came with a variety of things which the black man had never seen or heard about. There was his noisy means of transportation that could travel farther in a day than the black man could walk in a week. There were great boxes of books and papers that the white man professed he could read. Even the glint of the pale man's glasses and the squeak of his shoes were queer phenomena.

In the beginning the black people thought that these strange people were direct from God. So the white people were treated with profound and studied respect. Even little children would rehearse the proper method of saluting these strangers. Everyone bowed down and touched his forehead, indicating his willingness to be the white man's servant. Fortunately as these white people lived among the black people, the black folk found them more and more human. They found that like themselves, these people from a far country were subject to the same ills and suffering. They needed to eat food at certain intervals; they became tired after working and they would sleep during the night just as did the natives of Buraland. Fortunately too, the African found out that there were times when the white people showed their weaknesses even while trying to live on a high plane of life. Thus the white teacher became more human to them.

As these white people stayed and lived with the black folk, they spoke of a new message. Their words were strange, but when these words were translated into action, their deeds were stranger still. The white teachers made great effort to have the children come daily for instruction. Painstakingly the teacher would spend hours in trying to translate some bit of reading matter into the native language. The doctors and nurses were concerned about motherless babies crying in the night. They gave their time and strength to help the leper with his sores. They were touched with the aches and pains of everyone. The minister rode here and there in the broiling sun to preach in the villages a new concept of God. He proclaimed this God to be a father God, a loving God. These were strange words and strange deeds indeed.

About the campfires, on the road as they traveled, as they rested from their hoeing in the shade, and as they congregated under the palaver tree at evening time the black people discussed the doings of the white people. "Why have they come? If not for profit, then what do they gain for themselves?" "But they ask not for profit. They buy some things but they sell not for gain." "They say they have come because they love us. But who has ever heard of people acting that way?" After this manner they spoke to one another.

After a long time some men and women began to believe the message of the white people. The churches of Africa today are evidence of this new faith. Christian homes demonstrate that a new life is lived among them. Individual lives prove that the Spirit of Christ has found lodging among them.

Eighteen years have passed since the Christian work began. This is but a mere beginning, but who dares foretell the future. As a plant small and tender grows to be strong and rugged, so will the message of Christ's love permeate more and more the culture and life of Africa. We dream of another eighteen years. We dream of the year 2000 A. D. Dreams come true if we believe them and work to make them real. The kingdom of God will come according to our faith.

On Furlough, Walkerton, Ind.

A Mohammedan Becomes a Christian Chief

BY HOWARD A. BOSLER, M. D.

Adamu Biu as a child and a young man was a member of a Mohammedan family among the rulers of Buraland. Adamu had never learned to read and write, but had been well instructed in the court of his father. He was a young man with a smile and with a fine sense of neighborly love and justice. He was well liked by those who knew him.

Adamu developed leprosy. He did not allow the disease to advance without treatment, but entered the Garkida Leper Colony soon after it was established. He took his treatments faithfully and began attending the colony school. There he did learn to read and write and he also learned about his Savior, Jesus. The story of Jesus' life attracted Adamu and he became a regular student in the Bible class. He became a leader in the colony and as a headman among the farmers and workers in the colony was respected because he was thoughtful and kind to those whom he supervised in their work.

After a period of study and instruction Adamu was baptized and with his Christian wife established a Christian home in the colony among his Mohammedan and pagan neighbors. A little later he was chosen as the chief of 750 lepers and is now doing Christian service in governing and deciding matters in his African court of the Garkida Leper Colony.

Garkida, Africa.

Antioch Sunday-school Class Supports First Hour of 1940

The Young Married People's Sunday-school class of the Antioch congregation, Southern Virginia, which is taught by F. B. Layman, learned that the cost of our whole brotherhood program, including mission fields and other items in the Conference Budget, could be supported for one hour for $30. The class felt this would be a good thing for it to do. Thereupon it was voted that the $30 should be provided. The class wrote to the General Mission Board asking if the first hour of Jan. 1, 1940 could be assigned, and such assignment was made. This is how it happened that the Antioch Sunday school supported the first hour of mission work in 1940.



BALM IN INDIA. Upper row, reader's left to right: (1) Indira, the nurse, goes to a distant patient. (2) Tulsibai before the operation. Tumor, eight pounds. (3) Tulsibai after the operation. Lower row: (4) B. Mary Royer with babies and helpers of the Baby Home, Dahanu, India. (5) Verna Blickenstaff and twin Indian babies.

Those Who Find Balm in Gilead

"Is there no balm in Gilead? Is there no physician there" (Jer. 8: 22)?
"The sun of righteousness [shall] arise with healing in his wings" (Mal. 4:2).

A Desire Realized

BY INDIRA K. SOLVI

"Agi Ai! Aga Ai!" Such cries of the sick I used to hear when I was a little girl living with my mother at Dahanu. The thought came to my mind that when I grew up I would be a doctor or a nurse and help sick people get well as Dr. Nickey and Miss Royer did.

When I was eight years old, I was sent to the city of Poona to a boarding school where I continued my studies year after year until I finished the second year high school. After that I entered nurses' training and after three and one-half years, I completed the course and received my certificate.

Soon after my marriage to the headmaster of the Dahanu Girls' School, my husband and I were transferred to Ahwa. He became headmaster of the Ahwa school and I worked in the mission dispensary. In 1937, I entered a hospital and completed a midwifery course. After this I received the appointment of public health nurse from the government of the Dangs States.

Besides my work in the government dispensary, I visit patients in their homes and take confinement cases whenever called upon to do so. I make regular visits to the villages around about Ahwa, dispensing medicine and giving instruction and help to mothers in caring for their children.

Ahwa, India.

Marybai Jackson

BY ELSIE N. SHICKEL

Marybai was born in a Christian home in north Gujarat. She was left a widow early in life with three small children to support. Plague was sweeping the country. She could not get back to her people, so she found work nearby as a mission evangelist. Her little son soon died. The education of her daughters gave her much concern. In order to be able to handle this work she took training in nursing and midwifery.

Marybai worked in different places and hospitals, once in our mission at Vada. Finally she came to Bulsar as municipal midwife. For twenty years she served here, keeping in touch with the church and its work as best she could and putting the spirit of Christ into her work. During these years she found homes for a number of homeless babies. Two of these she took into her own home.

Several years ago Marybai was very ill. The daughters took her to Delhi to care for her. One daughter is a health visitor, the other a doctor there. But Bulsar was home to Marybai. She wanted to come back. The daughters kept the two foster children and built their mother a home here in the Christian community near the church.

Here Marybai lives her quiet, radiant life, always hospitable and cheery, sharing the interests of the

church and community. She teaches the women's Sunday-school class, and uses every opportunity to give her Christian testimony and render Christian service.

Bulsar, India.

The Effect of Medical Work on Evangelism

BY GOVINDJI K. SATVEDI

Formerly Evangelist in the Bulsar Hospital

Opens the Way. Some people come to Christ directly through the medical service, but generally the contact is too brief to result in immediate conversion. Nevertheless, it gives a solid, practical worth-while point of contact for evangelistic work.

Changes the Attitude of Hatred. The older people have at times very peculiar ideas about Christians and Christian hospitals. Many such have said, "We never knew that Christian hospitals treated everyone alike in love and care. We thought they would try to defile us and that is why we used to hate the Christians. Now we can no longer do that."

Removes Caste Ideas. When non-Christians come to the hospital and see high and low castes treated on equal terms with one and the same spirit of honor and care, they began to realize the true equality of mankind. It brings them in personal touch with Christian principles of brotherhood.

Opens Non-Christian Homes for Christian Work. Because of the sympathy shown through the medical work, we are often invited to the homes of all classes of people on their festive occasions where many times we show lantern pictures, sell Gospels and proclaim the heavenly message.

Helps Remove Superstitions. Mostly the village people do not use ordinary medicines when they get sick, but instead they go to their witch doctors and try them until their treatment is found worthless. Later they may go to a regular doctor. When they come to a Christian hospital the staff does not stop with medicine alone, but explains the ivalidity of charms, threads and mantras (incantations). After such explanations we have seen even high caste women remove their charm threads at once. At times we are asked to help in removing such charms.

Creates a Desire for Christian Literature. Having experienced the sympathetic service of Christians and knowing the low pay of the doctors and staff, the people are often amazed and want to know more about a religion that brings such results. Many times while waiting for medicine people say, "Now read something from your books and explain your religion." Some who can read may buy tracts and Gospels. I remember one who came to buy medicine but bought a New Testament instead.

It Gives Them Jesus. The staff meets in a prayer service each morning, and when people know of our prayers for the patients they are moved with love and realize the love and power of Jesus and the interest of the workers on behalf of all the sick ones. Many times we hear the people saying, "Your Jesus is helping us." "Jesus is going to cure him." "Give us a picture of Jesus," and many other remarks of that kind.

Practical service of love for Christ is never in vain.

Bulsar, India.

Two Are Healed

BY BARBARA M. NICKEY, M. D.

Scene 1. Rakhmbai, a Hindu woman, was brought to the Dahanu Mission Hospital with severe dysentery and anemia. Everything we could do was done for her, but her much weakened body made very poor response to the treatment. It seemed she might die any time. We told her of the Great Physician who gives life and is able to heal. We asked whether we should pray for her. She answered, "Yes." We simply asked our heavenly Father in the name of Jesus to put his healing hand on her. She united her heart and faith in the prayer and God healed her. She never ceased to be grateful for God's blessing.

Scene 2. Recently the doctor had an accident. Rakhmbai heard of it. She was deeply concerned and came to see her. She stood over the bed and held the doctor's hand. With love and light shining in her face she counseled the doctor not to worry, but to be quiet and God would heal her. She had experienced God's healing power and felt he still had a work for the doctor to do, and that he would heal her too. He did and we praise him that our friend, too, has found a source of help in time of need.

Dahanu Road, Thana District, India.

Love Casts Out Fear

BY HAZEL E. MESSER

Tulsihbai was in great misery when she came into the hospital. She had a tumor in her abdomen that weighed eight pounds besides several gallons of fluid. She could not breathe lying down and she was too weak to sit up long at a time. For months she had been suffering, but fear of what a doctor would do had kept her at home trying native remedies such as burning the swollen parts and smearing them with herb concoctions of various kinds.

Finally, she came to the hospital; but she was scared. When we wanted to supplement her poor diet with milk, cereal and eggnogs she was afraid of being defiled.

Those few days in the hospital before the operation showed her that everything was done in love. She listened to prayers and talks about a heavenly Father. So when the time came for her operation she had faith in us and in our God that she would be made well. Fear of defilement was gone and she took our food.

And just before she went home, when another case came in, very similar to hers but not so far advanced, how happily she told the other woman of her own recovery and of the religion of these people who cared for the poor and needy as well as the rich.

Dahanu Road, Thana District, India.

Restored to Health

BY MODENA M. STUDEBAKER

Mama is a devoted Christian man. He is a respected and faithful member of the Garkida community today, largely because of the healing power of the Christian hospital in Buraland.

In the opening days of the mission when Brethren Kulp and Helser brought their wives out to their new home at Garkida, they met Mama and brought him along also. Mama worked in the Kulp home for sev-

eral years. He married a good wife, Yahiniya. To them were born three fine children.

Under Bro. Beahm, Mama and Yahiniya both received baptism on the same day. This was an unusual sight. From that day on they have consistently maintained a Christian home in spite of illness and persecution.



Mama became subject to epileptic fits. These violent seizures put him under a cloud of disgrace among his superstitious neighbors. The schoolboys said, "We will not come to school any more if that queer man isn't kept out." Poor Mama, heartbroken, came to the hospital in despair. He worked diligently, when able. He did sewing to pay for the precious medicine he received. He was practically cured. His health, his self-respect and his good standing in the community were all returned to him through the loving power of Christian medicine.

Later he was elected by the church to be the hospital evangelist. He can be seen preaching earnestly to the hospital patients, day after day. His restored health has made him a rich blessing to the sick and well alike, witnessing in Christ's name.

Garkida, Africa.

The Peace of Mind Which Christ Gives

BY HOWARD A. BOSLER, M. D.

In 1935 while the Garkida Leper Colony was under the supervision of Dr. Lloyd Studebaker as medical superintendent and Bro. Desmond Bittinger as administrator the colony had a change of policy in which the large centralized colony was built into one having the different pagan tribes located in separate villages in the better agricultural areas of the colony's 500 acres. This contributed to the co-operation and happiness of the lepers in the colony and also gave them access to their farms in the more fertile spots. This new policy has greatly improved the general feeling of contentment among the patients. During the same year an increased number became interested in the church. The small group of thirty-seven Christians was led by Bro Bittinger to help in an evangelistic program which brought twenty-eight to accept Christian baptism, while an additional one hundred covenanted to follow Jesus and attended Bible study classes in preparation for baptism. In the following year the writer returned to the leper work with Bro. Bittinger continuing with the work of the church.

The leper colony in the past five years has grown in size from four hundred cases to more than seven hundred and fifty cases. The progress in the training of the leper staff has made it possible to improve the methods of diagnosis and treatment in the medical work. The school has grown until at the present time more than 200 leper children attend regularly and are taught in two different languages under the supervision of Mrs. Bosler. The fifteen teachers are all lepers who have been treated in the colony. The diet of the lepers has been improved by having them grow and secure those foods that supply more protein, minerals and vitamins which are so deficient in their usual diets. Fruit trees are being set out in large numbers each year.

BALM IN AFRICA. Upper row: (1) Tropical diseases in Africa cause much suffering to children. (2) Dr. H. A. Bosler and Miss Evelyn Frank, vaccinating for small pox. Second row: The men's ward, Garkida, Africa. Third row: Doctor and medical workers in Garkida Leper Colony. Bottom row: Leper Colony surgical building and medical workers.

Both in 1938 and 1939 the American Mission to Lepers increased its grant to our colony so that with the increased number being treated the quality of the work can be improved also.

The greatest progress made in the work at the Leper Colony has been in the church. The small group of Christians has increased until there are 190 Christians and another hundred under religious instruction preparing for baptism. More than 300 of the lepers attend church regularly. Many of the others are invalided and would attend if they were able. The size of the church is not the only phase of the work that has grown, but the quality of Christian living and worship has become very fine. The church and school with Christian leaders are the working forces in the colony that have caused many to feel that it is a fine thing to be a Christian. Lepers need and appreciate that peace of mind and hope that Christ alone can give.

Garkida, Africa.

A Christian Nurse

BY MARTHA N. PARKER

Tsung Hsin first came to our hospital as a student helper when she was only seventeen years old. When the regular training school opened several months later, although her age and her educational qualifications were lower than the usual requirement, she was admitted into the class because of her evident ability. She was slower than some in her class work, but her ward work was very good. In the operating room it was quite noticeable that her sterile technique was good and her action in emergencies calm and quick. The nurses preferred her to the other students as operating room nurse. She proved so trustworthy that in her last year she was often left in charge of the ward and would carry on as well as did the graduate nurses.

Along with this growth she also showed a growth in her spiritual life. She comes from one of the leading Christian families in the Ping Ting church and she had graduated from our primary schools before coming to work in the hospital. One day she was asked to lead the nurses' Sunday-school class for the week. At first she thought she could not do it, but finally agreed to try. She led it very well. Near the close of the session during discussion she raised a question on God's guidance. Several of us gave our answers but I knew she was not satisfied. After class she talked to me about it. She said that although she had read her Bible and prayed and tried to be a Christian ever since her baptism at nine years of age, yet she never really felt that her prayers were of any use. She could not understand how God could guide us. She asked of what use it was to pray if God cannot direct us.

I talked with her and gave her a book I had on the Guidance of God. She kept the book until we returned from our vacation about a month later. She brought it back to me and said, "But I did not find the answer to my question. I still do not understand." She came up to our house that evening and we talked about the points in the book that had to do with her problem. Then I felt led to share with her some of my own experiences which I knew had been definitely God's guidance. Our talk was cut short by the arrival of the nurses for an evening of singing. She left saying that she would try to observe daily a quiet time of waiting for God's guidance in her morning devotions.

I had not realized at the time that she had a definite problem on which she felt she needed guidance. But about two weeks later she came to talk with Dr. Parker and me. She told us that the next day they would be announcing her engagement to an evangelist in our neighboring mission. After Dr. Parker left she said to me: "The waiting for God's guidance does work. I have been trying for a long time to decide this question myself, and I could not, although my folks have been pressing me for a decision. I have been keeping quiet time since our talk together and now I feel definitely it is the right thing for me to accept this man, although it will mean I will have to give up my work in the hospital here, which I had not wanted to do."

She is now in Peking in a Bible school where encouraging letters come from her. She will be in this school a year while her fiancé gets a year of practical experience. Then they will be married and probably go back together for one more year's training in the Bible school. They then hope to go to their work farther north in Shansi. Tsung Hsin says she hopes that God will be able to use her and her husband-to-be to help heal both bodies and souls of some of her own needy people. Pray for them in their work.

Ping Ting, China.

This Is My Testimony

(Continued From Page 12)

alone. When I was baptized in 1934 I again suffered for some time, but I did not turn back.

After some of us finished the elementary school at Lassa, there was a call for two youths to go to the training school at Garkida to train as teachers and evangelists. Many refused to go, but my friend Tatali Gadzama and I decided to go. Our people did not like this and we ourselves were afraid that the life and studies in a different dialect would be too difficult for us, but we did not turn back.

We went to Garkida in 1937. Although we were homesick sometimes, we were happy because the Bura people were kind to us. We finished the training school course in April of 1939, and on our return we were asked to translate a book on *Good Manhood* from the Bura into the Margi language. We finished this and it is now being printed.

We are happy now to be teaching in the elementary school at Lassa. I rejoice also because the girl Anariyu Paza, who will be my wife next year, is a Christian. She is now working in the mission nursery for motherless babies. She is learning much about the care of a home and of children.

I thank God and rejoice that he has helped me and I know he will continue to help me in all the days of my life, if I do not turn back from following and serving him.

Lassa, Africa.

A good woman writes that her brother was suddenly killed in an automobile accident. She says that the estate has now been settled and after paying off a debt, the balance was divided between two local churches and the General Mission Board. The money was received with a prayer that through its use some poor soul might be guided on the heavenly way.



SOWING THE SEED. Upper row, reader's left to right: (1) Ernest Ikenberry and Mr. Ko Yu Lien of China looking at Scripture portions. (2) Lintima Gadzama and Anoriyu Paza of Africa. (3) Mothers of China learning the new way of life. Lower row: (4) India schoolgirls take lanterns and picture rolls and go for a week-end evangelistic tour in the villages. (5) Madu Schellia of Africa. (6) Christian mothers of India bring their babies to the consecration service.

Sowers Go Forth to Sow

"Multiply your seed sown and increase the fruits of your righteousness" (2 Cor. 9:10).

A Modern Philip

BY SADIE J. MILLER

Philip is a young farmer, educated through the elementary grades. Sometimes it seemed he was not even a very good church member. He was so indifferent. He would saunter into a service late. "Sort of a question mark—Philip," someone said. "It's too bad for his wife. She is better than he—."

One year we made an early tour, and he volunteered his services free. When he joined our group, he directed us to an area among his relatives. Meetings were held every evening. Strange to say, the more meetings he attended the more did those unconverted souls weigh heavily upon his heart. Philip had never tried to preach, but the Spirit of God took hold upon his heart and he began to preach the gospel.

The tour lasted ten days. Each time his message was more effective. He gave the type of message that brings results. As he explained the meaning of the ten commandments, his message took such hold on Philip's own heart that he piteously cried out, "Oh, that my people would turn from their idolatry and break away from the heathen ways which bind them so firmly!"

One evening when he was exhorting with his friends concerning sin, he said, "Only the other day, yonder in one of your villages, a man died. At his funeral two loads of perfectly good grain were burned. It was done as a sign of a well-to-do man's benevolence. My dear people, such waste is sin. Such sacrifices are folly. Look at the thousands all around us who are starving. How can you resort to such waste! Such action robs both God and man." Those who listened to him were impressed and began to have feelings akin to those which had convicted Philip himself.

During those days, Philip was changed much like Peter, the disciple, who changed after he learned to know his Christ. Philip returned home a new man. On the first Sunday after he came home, the pastor of the church and his assistants were all absent on important work. Philip, who had never before stood in the pulpit, amazed the audience with his splendid report of those days while he was out in the villages in evangelistic work.

Philip had learned the great joy of helping others to turn to Christ. In the process he became a real messenger of the Lord. He was not satisfied with only one experience among the villages, but he joined us again and again. And he is with us today more alive than he was on the first itinerary. What if Philip had not awakened? May many more arise to glorify the Master!

Umalla, India.

A Student Youth Sows the Seed

BY ANNA E. LICHTY

One of our boys who is attending high school in Anklesvar and living in the mission hostel came one evening to see my husband. As we waited for his coming, I visited with the young man. This being his last year in high school, our conversation naturally drifted to his future hopes and ambitions. He feels there is great need for consecrated teachers. He wants to make a deep study of the Bible and perhaps some day become a minister of the gospel.

And then he turned to the subject of greatest interest to him at present. I quote his own words: "I think a certain friend of mine is about ready to become a Christian. I have taught him about Christ and given him a Bible and other Christian literature. Whenever I go to his house he asks me to pray with him. Several years ago at our young people's meeting I was assigned the subject: What can we Christian students in high school do to witness for Christ? I said we ought to win one soul for him. When I came out of the chapel some of the boys said, 'Now what will *you* do?' I determined then to do my utmost to win this Hindu friend to Christ. I think about it every day and I am constantly praying for him."

I replied that I would also pray for him. Will you not pray, dear reader, that this youth's desire to lead his friend to Christ may be fulfilled, and that this devoted witness for Christ may become an outstanding leader in Christian service?

Anklesvar, India.

The Remaking of a Village Worker

BY C. G. SHULL

"I beseech thee for my child, . . . Onesimus, who was once unprofitable to thee, but now is profitable to thee and to me" (Philemon 10, 11).

The above words of the apostle Paul tell what Christ did in changing the heart and life of a runaway slave. Once a useless fellow, deserving punishment, he was now profitable and worthy of forgiveness. The words describe with no little degree of accuracy the spiritual pilgrimage of the subject of this sketch. First, an unprofitable worker in the Dangs and likewise later at Vada, this twentieth-century Onesimus was for a long time to be regarded as only a hireling. And so in the retrenchment program of 1935 he was naturally numbered among those released from mission service. At the time of his dismissal he received a bonus but within two years this was lived up and he was without an income. Sorrow came to his home through the loss of a faithful companion. He drifted to the mission compound at Palghar where he pulled weeds in the rain, grazed cattle, and did anything by which to obtain some bread for himself and his children. Onesimus was informed that since he was a released worker he could not be re-employed without the sanction of the mission workers' committee. But he was told that if he could start a night-school he would be given a small monthly allowance for this. Straightway Onesimus went to a village and started both a day- and a night-school with good enrollments in each one. The village had not previously been considered a hopeful one by some of us, but the master steadily won his way into the hearts of the people. Both day- and night-school were so successful that the mission workers' committee voted him a small salary as a teacher.

Space is not sufficient to tell of the inspiring annual thanksgiving services which this master has in his village, of the efficient night-school to which government has given an unusually large grant, and of the growing day-school the grant to which nearly covers the teacher's salary for the entire year. Onesimus has become an inspiration and a challenge to all of us. Once "unprofitable," by the grace of God working in his heart he is now "profitable."

Palghar, India.

"Thou Shalt Be Called Peter"—A Rock

BY E. L. IKENBERRY

"Ministers' sons are always bad boys" also applied to Chu Tze, oldest son of our own Pastor Yin. Uncertain, turbulent, dissatisfied, he was the ringleader of over twenty middle school students expelled from the Oberlin Memorial Schools. Shortly before he had been called home to marry a girl he thought he did not want and was ushered into a home of his own against his will! Some years of hard knocks finishing his education sobered the young man somewhat and he was invited to teach in Ping Ting primary schools.

But the "call of the Lord to a higher service" was working on him. His wife in Peking Bible School was developing into a lovely helpmate. Then a revival meeting brought a renewal and rededication of life to him. He changed his name to Peter and declared his intention of preparing for the ministry. Years of hard work in a theological seminary and in the field during the summer have produced a fine type of "true sower of the seed of the gospel." With a fine example of a Christian family, excellent pulpit ability, willingness to endure hard travel, and a level head on young shoulders, he is making a big contribution to the evangelistic work of our whole area. We are indeed glad that the Lord has transformed the turbulent youth of a few years ago into Peter—a Rock.

Ping Ting, China.

The Seed Is the Word of God

BY E. L. IKENBERRY

The written word has been an important phase of missions in China ever since the days of Morrison. Not of least importance is the humble colporteur—seller of gospels.

Our faithful layman, Ko Yu-lien, employed by the Bible Society but directed by our evangelistic department, is a faithful example of a true sower of the seed. In season and out, through cold or heat, whether it rains or shines, in peace or unrest, for years he has covered our two counties. On foot, literally without script or baggage, with his pack of Scriptures on his back, he is a familiar figure at markets, fairs and theatricals. He has often headed the list of North China colporteurs as having sold the most gospels. A quiet man, his fine Christian family radiates an influence in his village where he is respected as a leader of the local Christian group.

There is a heart hunger in China these days. The Bible was the most popular book of last year. The Bible Society reports that the presses could not keep up with the demand for copies of the Scriptures. We are glad that one of our Brethren laymen is giving his life to this important phase of sowing the seed of the gospel.

Ping Ting, China.

African Sketches

BY MODENA M. STUDEBAKER

School Days

The drum's deep-throated voice . . .
Boys . . . black bodies . . . glistening from recent bath in river . . .
Running to school.
Women with babes, heads bobbing on their backs,
Come . . . in chattering groups.

Dark schoolmaster . . . efficient . . . erect . . .
Rings hand bell.
Scurrying to rooms . . . then calm.
Voices droning, droning, droning.

Boys out for soccer . . .
Abandoned joy of children chasing in sun . . .
Coming in with perspiration streaming down black faces and bodies.
Again voices drone.

Women bending heads earnestly over printed charts.
Stopping . . . feeding hungry, demanding babes.
Beginning . . . stopping . . . beginning . . . stopping.

Men coming late . . . from fields.
Slowly, laboriously . . . man writes his name.
Face beaming . . . "Look, I can write, write, now!"

Chapel and women's prayers.
Eyes on picture of Jesus . . . with hands outstretched in blessing.
With bowed heads,
"God lead us on.
God teach us . . . we thy children."

Hospital Prayers

Late afternoon shadows . . .
Nurse, doctor, in white . . . from room to room.

"Good afternoon, friend. Does your stomach hurt you today?"
"Can you walk a little? . . . Prayers now."

Slowly little group gathers . . .
In shade of court. Women with babes . . . sitting on coarse sand.
Babes letting sand run through little black fingers.
Men patients . . . wrapped in blankets . . . looking tall.
Boy nurses in sacklike blouses . . .
Lean . . . relaxed . . . against wall of hospital.

In unison, raw earnest voices . . .

"Oh, happy day
That fixed my choice
On thee, my Savior
And my God."

Black preacher . . . his face beautiful . . . because of Christ.
Talks slowly, fervently of Jesus . . . the New Road.
With flat, bare feet . . . traces in sand
One road to God . . . one road to Satan.
Heads bowed in prayer. . . . Amen.

Baby wails for milk.
A herd of dirty goats passes by . . . driven by a boy with a stick.
The shadows lengthen . . .
Another day is past.

"Friend, may God be with you until tomorrow."

Sabbath

Sabbath morn . . . calm bright sun . . .
To church . . . tall grasses bending beside winding path.
Herd of white goats . . . grazing near.

Sudden coolness, dimness . . . sanctuary of mud church.
Grass mat roof . . . pointed up on rude palm rafters.

Out through arched windows
Scarlet tropical bird dizzily sways on tall grasses.



SOWING THE SEED. Upper row, reader's left to right: (1) Making brick for the new church near Marama. (2) The dispenser at Fumwa preaching in front of the medical hut. There are six adult covenanters at Fumwa. (3) Marama Chevrolet out at Fumwa for Sunday P. M. preaching service. There is a medical hut at this village. Lower row: (4) Village men braiding rope for the new village church. (5) Marama church completed. Grass mat protection from rain. Located at Digira as there is no village of Marama. Dedicated May 21, 1939. (6) H. Stover Kulp, baptismal scene.

Silent white-robed men leaning forward . . .
On low backless mud benches.
At front, children's thin black bodies.
Women, in bright colored clothes . . . or quite unclothed.
Babes' dear round heads
Bobbing on mothers' black backs.

All silent . . . silent waiting.
Bowed heads in prayer.
Eyes turned to the wooden cross at front
Standing there . . . mute . . . magnetic.
Why have they come? . . . hungry hearts.
Hearts groping . . . reaching . . . longing.
Is it true? . . . A great loving power? . . . A loving Father?
In the songs . . . the sermon . . . the prayer . . .
The undercurrent of longing flows.
"Show us the Father. . . . Show us the Father
And we believe."

Garkida, Africa.

Unto Full Stature in Christ

BY SARA SHISLER

A number of years ago a group of missionaries at Garkida climbed Garkida Mountain for a sunrise service and an outdoor breakfast. That morning we prayed that the years might not be many or long before the Hawal valley should be dotted with Christian homes, churches, and schools; and that the gospel might indeed be the power of God unto salvation to this entire community.

In those days the Church of the Brethren was very young here. There were a few baptized Christians and more covenant Christians. A few women and girls were interested in the New Way but met much opposition from the older men. Some of the older and more advanced boys helped with village preaching and also served as teachers in the schools. But the church was just being born among the Buras and the Margis. After an absence of nine years I came back to find our young church growing up rapidly. The increase in numbers does not impress me nearly as much as the growth in maturity of thought, attitudes, co-operation, a sense of responsibility. There is a fuller understanding of the application of the principles of Christianity to life.

We recently closed district meeting at Marama. It was a busy one with four sessions a day. It was my first district meeting in Nigeria and how my heart was warmed to feel the spirit of unity and interest throughout the meeting. It was much like the district meetings at home. We had reports, motions and seconds, voting and all that goes with a business meeting. But we also had much more—a growing young church trying to solve its problems in a Christian way and seeking to find the channels of growth for individual lives as well as for the church as a whole.

The first thing that impressed me was the evangelistic spirit of our leaders and their sense of responsibility for feeding the flock.

During the inspirational sessions of the meeting some of the African Christians gave the messages. Their choice of subjects was significant. One of them used as his text, "The fields are already white unto harvest." It was a strong missionary message. Another preached a very spiritual sermon on Christ testing Peter's love after Peter's denial. He emphasized the need of the Christian's love for Christ being supreme, and the inevitable result being to feed Christ's sheep. Another spoke on the shepherd's relation to sheep. They are understanding in a real way the meaning of discipleship. They are no longer doing or not doing things just because the white man has spoken, but they have claimed God's Word and its teachings for themselves. They think and discriminate for themselves. They are able to see that Christian principles need to be applied consistently to life. They need help and guidance. They want it. They have asked for more Bible teaching and the mission is planning to give it to them now that the staff is increasing.

Growth in leadership is very marked. A missionary served as moderator of the meeting, but the reader and the writing clerk were African Christians. A committee composed of a representative from each of the three churches—Garkida, Lassa and Marama—had finished visiting each church and community center and had their report at the meeting to be read. They checked on each church on certain points such as: (1) their present zeal and devotion as compared with the time of baptism; (2) their attitude toward giving and tithing; (3) the percentage of active and nonactive members; (4) family relationships; (5) Christian witness among non-Christian neighbors; (6) Christian growth; (7) the practice of prayer. The committee was a very good one and gave excellent service to the churches in this ministry. The reports were not partial, but frankly admitted room for growth along various lines. They report, for instance, that some give grudgingly. But they see the church of the future as a stronger and more spiritual church.

The reports were almost as numerous as at district meeting in the States. There was a report from each church giving the number of baptized Christians, the number of covenant Christians, the giving for the year, and other items of interest. Each of the centers away from the stations also gave reports for the year. The latter are the Home Missions churches. The workers at the various centers are learning that the initial response when work is first opened in a community is not the true measure of the ultimate response. As the people begin to learn what it means to follow Christ many turn away, and the workers must with faith and patience build the church of Christ.

There are shadows and knotty problems. Many of the young men are yielding hard and slowly on the matter of letting woman find her true place in the home and in the kingdom. Adjusting family relationships is their big problem. But they are vitally interested in their homes and in their children and that assures growth along these lines.

Another encouraging outlook is the fact that the women are definitely a part of the church these days, not only in numbers, but also in the fact that they are taking a part in the church program. There were several women delegates. Some of them will lead in public prayer or give a public testimony. Some are finding helpfulness to neighbors a part of their Christian witness. Many of them realize that if they are to take their share of the responsibility in the church they need to be able to read and write, speak and pray in public, and to be examples in their homes.

It is the custom that the African Christians in the

(Continued on Page 54)

Five Years in Review, 1935-1940

"O Jehovah, revive thy work in the midst of the years. In the midst of the years make it known" (Hab. 3:2).

Scandinavia, 1935-1940

MISSIONARIES:

Evangelistic: J. F. Graybill, Alice Graybill.

SWEDEN

Upon our return to Sweden after an absence of fifteen months, we found the work in good condition. It had not suffered by our absence. In Malmö, four young people had been added to the church during the first half of 1939. Among them were the young pastor and his wife who had charge of the work here during our absence. After our return and to the end of the year, eight more were added to the church, making an increase of twelve during the year. There are several other young people counting the cost. We are greatly encouraged over the work at Malmö.

At two of the stations in the country there have been accessions. At Vannaberga an encouraging Sunday school and a junior society have been organized. We are looking to future fruits for the church from these organizations. We are doing our best to encourage them in their work.

At Olseröd there have been four accessions and several others are quite near the fold. The worker at this station moved from the mission home and at present the work is without a resident worker. The services are supplied from Malmö. This is possible through the help of the young minister who has united with the church. I supply most of the appointments and hold from three to five services over the week end. There are six preaching points here. We are praying and hoping for someone to take up the work at this station. An effort is being put forth to organize a Sunday school and junior work. There will be a junior camp and a young people's camp held at this station, for it is well located near the Baltic Sea.

We are also contemplating tent meetings at various places near the different mission stations. This line of work has proved very successful for other denominations.

So far as the work in Sweden is concerned, we are greatly encouraged at present. We see some of our prayers being answered. But there is much to be desired and so we keep on praying and working by the grace of God and expect the Lord of the harvest to give the increase.

DENMARK

The work in Denmark has been seriously neglected for the lack of workers. Three or four visits of from two to four weeks each by some worker in Sweden is not enough to keep work alive, much less to expect any growth. But the work has not been retarded. The young people's organization has kept the fires burning. A young brother has been elected to the ministry and is taking some preparation at a Bible institute. This young brother is from a substantial Brethren family. His parents have served acceptably in the deacon's office for well on to fifty years. The father is still living and active in church work. The young man is a promising one, a little above the average intellectually, and we hope we will not be disappointed in him. His schoolwork closes in June and then he expects to take up the work in Denmark. He has been working in the church in an acceptable manner during the vacation from his schoolwork and has been tried out fairly well. This gives us encouragement for the work in Denmark.

There is another young man coming on, also a son of members. He is of the third generation of the church. He has had some training in Bible work in Sweden and speaks good Swedish. This young man has been engaged for a month at the Olseröd Mission in Sweden where we need a man very much. He was at this place on a visit and was well liked. We can say the future has at no time, in our experience, looked better than at this time. We have been praying for workers. We believe that natives of the right kind will be able to do better work among their own people than a foreigner. To see this young material developing as the old pillars fall away gives us encouragement to continue in the good work of the Master.

Age is gradually creeping up on us and we feel that as years go by the time will come when we will have to lay our armour down and let our mantle pass on to some one young in years so that the Lord's work may go on.

Political conditions around us are all but encouraging at present. We know not what the future will bring forth. We put our trust in the Lord. He is a very present help in time of need. We abide in the secret place of the Most High and dwell under the shadow of the Almighty.—J. F. Graybill.

India, 1935-1940

AHWA

MISSIONARIES:

Educational: Ella Ebbert.

Educational and evangelistic: B. Mary Royer, Amsey F. and Florence M. Bollinger and Howard L. and Hattie Z. Alley.

Government Co-operation

The government has improved roads, provided motor mail service, erected schoolhouses, encouraged school attendance, doubled grant-in-aid, given scholarships, given yearly 20,000 grains of quinine, and financial and moral support to other projects. The number of former students of our schools in government employ has doubled. One Christian woman was made health nurse. The position of educational and village uplift officer was created. A new government dispensary was built.

Educational Progress

The number of schools increased from twelve to eighteen and attendance increased 25%. Qualified teachers increased from five to ten. An educational survey was made. Seventh standard, agricultural bias course, girls' hostel, hostel for sons of Dangs' chiefs, scouting, publishing monthly of the Dangs Student—all these we now have in the Ahwa school. Institutes for former students and teachers have been held.

Church and Evangelism

The membership increased. Thirty were baptized. Family camps were held. One minister was installed.

A pastor's house was built. Special meetings were held for women and children, and services were conducted on festival occasions. And added to these were the regular Sunday services, love feasts and council meetings. Liberal contributions in money and kind were made. Much touring was done by missionaries and Indians.

General

Contacts with leading non-Christians were pleasant and helpful. Mission property was improved. A riverside garden has been developed. Other improvements were made for physical and spiritual welfare.—H. L. Alley.

PALGHAR-VADA

MISSIONARIES:

C. G. Shull and Susan S. Shull

The period between 1935-1939 opened with a retrenchment program in the South Marathi field. In the year 1935 ten workers were released, leaving but two in the Vada area. One of these was released in 1936 and the other transferred to the Palghar area. During the year 1939 one of the mission bungalows at Vada was sold and the other compound was rented to a man who now operates a factory for making the wooden lasts and heels of ladies' shoes. Four Christian families still reside at Vada and are given a measure of spiritual care through visits from Palghar.

Reconstructing the Work at Palghar

In the year 1936 there were only two village schools and one evangelist in the Palghar area. Missionary supervision was provided by Miss Goldie Swartz in residence at Dahanu. In March, 1936, the Mission Conference asked the home board to send a man for the South Marathi field. Early in January of 1937 the Shulls came. During the past three years the number of village schools has increased from two to six. Four of these are operated by young men who graduated from our former boarding school. In connection with three of these schools there are encouraging night schools for adult education.

In June of 1938 the boarding school was reopened on a scholarship plan, a method proving vastly superior to the old method of running boarding hostels. Work in the first six standards is now offered with a total enrollment of fifty-one, of which twenty-three make up the five groups in the boarding cottages and the remainder are day pupils. Carpentry, gardening, tape weaving and knitting classes are industrial features of the school. The response in district touring work as well as the progress of the past three years make the future outlook hopeful.—C. G. Shull.

DAHANU

MISSIONARIES:

Medical: Dr. Barbara M. Nickey, Hazel Messer, R. N.
Baby home, evangelistic: B. Mary Royer, Goldie E. Swartz.
Evangelistic: Goldie E. Swartz; C. G. Shull.

Medical

More and more the work at the Dahanu station is taking on the aspect of a health center. Large numbers of people come to the dispensary for treatment, and the number of in-patients in the hospital has increased from five hundred to seven hundred a year. Dr. Peter Paul, an Indian doctor, and a laboratory technician have been added to the staff. Here Indian girls are given a three-year course in nursing and midwifery. The gospel message is given to all by precept and example.

Evangelistic

The Dahanu girls' school has joined with the Ahwa school, thus leaving the missionary free for more active district evangelistic work. Extensive and intensive touring has been carried on, resulting in a growing interest in the gospel on the part of the backward rural tribes. Several village schools as centers for evangelism have been maintained.

The usual church activities are carried on at the station and during the rainy season when touring is almost impossible special classes in religious education are conducted. The church contributes very substantially to the support of its Indian pastor.

Baby Home

This refuge for motherless babies who otherwise are usually doomed to an early death has cared for twenty-nine babies in the past five years. Homes have been found for a number of these.

BULSAR AND KHERGAM

MISSIONARIES:

Bible school: B. M. Mow, Anna Mow, E. K. Ziegler, Ilda Ziegler.
Bulsar school: E. K. Ziegler, Elsie N. Shickel.
Khergam school: Ida C. Shumaker.
Evangelistic: Bulsar, B. M. Mow.
Khergam, Ida C. Shumaker.
Medical: Dr. A. R. Cottrell, Dr. Laura M. Cottrell, Ruth Glessner, R. N., Verna Blickenstaff, R. N.
Moslem work: B. M. Mow, Anna Mow.

At Bulsar steady work has gone on but without exceptional features. The medical service has been ably rendered by the Doctors Cottrell, Nurse Blickenstaff and helpers. Loyal workers have not failed to make this an evangelizing agency by sympathetic presentation of the gospel to patients. Part of the time the Bible school has been at Bulsar for the training of our workers. A few village schools in the district to the south and east, under the more immediate care of Eld. G. K. Satvedi, have furnished a glimmer of Christian light, aided by occasional visits by evangelistic parties from Bulsar. In the bazaar we have a town library, serving as a good point of contact with Hindus and Mohammedans and Parsis alike. At this station the baptisms are few, being mostly of the children of our Christians. For the education of these and the neighbors we have a good primary school. We have made effort also to foster constructive activities such as Christian Endeavor, League, etc., for our Christian youth of whom there is a large group. Many of them are facing poverty and discontent and are an inviting field for delinquency and subversive tendencies. The church here has dispensed with a pastor; hence the mission must supply something of an equivalent service.—B. M. Mow.

KHERGAM AND BAMANVEL

In this area, for the most part, our boarding and village schools are our best evangelizing agencies. They help in building up a rural, self-supporting, self-propagating church and Christian community. Intensive teaching on John 12:32 and Matt. 6:33 is given as well as carrying on the daily morning worship service for the entire community. We thank and praise God for the steady and healthy growth of the church and Christian community. The changes are not spectacular, but they bear witness of the Lord's presence. "What hath God wrought!"

This has led to the establishing of Christian homes on the small cultivated plots of land taken up by these farmers. It is a source of great joy to see them hard at work and to note the results. It is our constant prayer that, in the near future, all may acquire more land so that they can raise enough food for the entire year.

As an aid to securing land, oxen, wells, etc., we have a well organized and flourishing Christian co-operative credit society. Added to this is a church dispensary which is a great aid in making contacts and reaching many who need the light. There are also classes and meetings such as the men's meeting which meets each month and the women's Bible and sewing class each week. In these classes intensive teaching is given and the social problems of the community are discussed and, if possible, a wise solution found.

The climax of the church's giving and sharing is reached each Thanksgiving Day, observed on January 20. The entire church enters into this sacrificial giving and it is a time of great rejoicing. Scarcely a Sabbath day passes without some thank-offerings being placed on the altar. Up-to-date, the last one placed on the altar was "the child Samuel" when his parents dedicated him to the Lord for service.

These, as well as other ways of serving, have brought us a bit nearer the goal. We thank God and you who have helped to make this much possible.—Ida C. Shumaker.

VYARA

MISSIONARIES:

Evangelistic and educational: J. M. and Anna Blough, E. K. and Ilda Ziegler, Harlan and Ruth Brooks, Kathryn Kiracofe.

Educational: Olive Widdowson, Earl and Rachel Zigler, Lillian Grisso.

1935. Brother and Sister Blough in charge of boys' boarding school. Bro. Blough, literary missionary for Gujarat, Brother and Sister Ziegler, village evangelistic work. Olive Widdowson, station school and girls' boarding school.

February. Deputation, Brethren Bonsack, Miller and Brubaker, visited Vyara during district meeting.

May. A second effective young people's camp was held.

June. Bible school transferred to Vyara under the principalship of Brother Edward Ziegler. Sister Ziegler in charge of women in Bible school and villages. Bible school students had six months of intensive study and five months of village work under the supervision of the principal, with good results.

1936. April. Olive Widdowson on furlough, Sister Grisso took over school work. Work continued in the villages by the Bible school.

1937. March. Because of Mrs. Ziegler's ill health, the Zieglers were trans-

India Mission Statistics

TABLE I. FOREIGN STAFF

Date	Date of First Work in Field	Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Short Term Workers	Residence Stations
1934	1894	*40	9	3	12	16		9
1939	**1894**	**42	**11**	**3**	**13**	**15**		**8**

* Seven of this number on furlough.
** Five of this number on furlough.

TABLE II. CHURCH IN THE FIELD

Church Congregations		Native Staff				The Church									
		Total	Ordained Men	Unordained Men	Women	Organized Churches	Other Places Regular Services	Baptized During the Year	Christian Community	Total Church Members	Christians in Villages	Others Under Christian Instruction	Sunday Schools	Sunday-school Teachers and Pupils	Contribution for Church Work (Dollars)
Agaswan	1934														
	1939	5		4	1	1	3		480	340	340	65	4	113	14.00
Ahwa	1934	19	2	14	3	1	3	2	475	204	45	300	5	260	104.00
	1939	20	1	16	3	1			500	215		400	1	150	50.00
Amletha	1934	5	1	4		1	2	2	170	82	82	100	3	163	50.00
	1939	6	1	5		1	2	9	300	100	100	300	3	200	50.00
Andada	1934	4	1	3		1	2		184	112	114	250	2	58	7.00
	1939	2	1		1	1	2	14	300	244	244	200	3	113	15.00
Anklesvar	1934	26	4	18	4	1	13	42	1,300	821	600	150	13	552	300.00
	1939	29	2	20	7	1	9	43	1,450	1,035	900	500	9	580	213.00
Bamanvel	1934														
	1939	5		4	1	1	2	3	250	142	60	200	3	180	25.00
Bulsar	1934	19	1	13	5	1	1	11	500	294	8	336	7	500	450.00
	1939	22	2	16	4	1	1	11	550	318	7	400	8	386	180.00
Champavadi	1934														
	1939	4		3	1	1	1	18	240	199	199	55	2	92	24.00
Dahanu	1934	7	1	3	2	1	1	4	84	63	7	45	1	75	184.00
	1939	3	1	1	1	1		2	100	38	16	30	1	46	130.00
Gadat	1934														
	1939	7		5	2	1	4	78	680	565	565	90	5	195	23.00
Jalalpor	1934	25	3	16	6	2	11	56	715	529	468	1,200	16	810	210.00
	1939	13	1	10	2	1	3	2	500	455	300	700	5	500	20.00
Jamoli	1934	4	1	3		1	3	8	191	78	78	101	4	119	60.00
	1939	4	1	3		1	2	40	323	160	160	80	3	80	40.00
Jitoli	1934	2	1	1		1	1	7	350	163	30	400	2	132	13.00
	1939	5	1	4		1	4	23	506	323	323	500	5	230	9.50
Khergam	1934	29	2	25	2	1	2	42	680	413	264	726	19	841	875.00
	1939	30	2	24	4	1	16	13	780	473	290	896	17	1,120	356.00
Kikakui	1934														
	1939	6	1	4	1	1	5	22	500	289	289	180	5	154	25.00
Palghar	1934	8		7	1	1			75	57	11	60	3	85	60.00
	1939	11		11		1			56	34	10		1	44	25.16
Rohid	1934	2	1	1		1	3		150	104	104	125	2	40	
	1939	4		2	2	1	6	1	350	309	309	200	5	212	15.00
Umalla	1934	7		7		1	1	2	536	302	302	73	5	266	100.00
	1939	8	1	7		1	2	7	560	350	350	300	4	250	80.00
Unai	1934														
	*1938	7	2	5		1	3		290	159	159	250	8	225	90.00
Vada	1934	9		7	2	1	1		70	37	14	119	2	90	38.00
	1939					1			29	19	4				.80
Vyara	1934	29	4	23	2	4	22	163	2,600	2,024	1,800	250	26	917	275.00
	1939	20	1	13	6	1	10	46	1,600	1,100	990	200	11	411	180.00
Totals:	1934	195	22	145	27	19	66	339	8,080	5,283	3,927	4,235	110	4,908	2,726.00
	1939	**211**	**18**	**157**	**36**	**21**	**75**	**332**	**10,344**	**6,867**	**5,615**	**5,546**	**103**	**5,281**	**1,565.46**

* 1939 figures not available.

ferred to Bulsar. The Bloughs took over the village evangelistic work.

July. Olive Widdowson returned, took over station school and boarding school. Miss Grisso returned to Anklesvar.

November. Earl Ziglers and Kathryn Kiracofe came to Vyara for language study.

1938. March. Bloughs on furlough.

June. The Brookses came to Vyara and took over district work.

November. Having passed their first language examination, Earl Ziglers took over the boys' boarding school; Kathryn Kiracofe began work among women and children.

1939. The Brookses had a very successful touring season; 170 members were added to the churches.

November. The Ziglers and Miss Kiracofe passed well their second language examination.

Yearly Events:

November. Teachers' institute: a week of Bible study, inspiration and exchange of helpful experiments along evangelistic and educational lines.

January. Mohammedan-Hindu fair. At this time the five churches and the schools conduct a week of intensive evangelistic effort.

February. Christian mela. Rally of Christians, display of school talent, stress on temperance, health and general spiritual uplift. Month of special evangelistic effort by all Christians.

During these five years about twenty-two village day schools and a few night or adult schools have been running regularly. There have been 633 baptisms in the five churches in the Vyara district. Of the nine Christian marriages this year, eight couples have been pupils in our schools.

Progress. Growth is shown by increase in the church membership and many requests to enter the boarding schools from pupils passing in third standard of village schools.—Olive Widdowson.

TABLE III. GENERAL EDUCATION

Mission Stations		Total Under Instruction—All Schools	Kin.		Schools Elementary				Middle Schools				Industrial Schools				Tch. Train. Schools				Edu. Fees—Dollars
			Kindergartens	Pupils	Schools	Total Pupils	Boys	Girls	Schools	Total Pupils	Boys	Girls	Institutions	Total Pupils	Boys	Girls	Institutions	Total Pupils	Male	Female	
Ahwa	1934	384	1	15	12	335	276	59	1	11	11		1	23	23						
	1939	482	1	28	18	414	361	53	1	15	12	3	1	25	25						
Anklesvar	1934	525			13	208	162	46	2	212	140	72	2	83	76	7	2	22	15	7	
	1939	671			15	434	335	99	2	116	76	40	2	99	81	18	1	22	22		580
Bulsar	1934	1,091			25	1,020	834	186	3	71	36	35									
	1939	1,309	1	25	26	1,081	846	235	3	123	88	35	1	80	40	40					62
Dahanu	1934	92	1	7	4	80	65	15	1	5		5									
	1939	74	1	15	3	59	55	4													
Jalalpor	1934	719			36	641	451	190	6	78	58	20									185
	1939	438			9	420	326	94	2	18	14	4									30
Palghar	1934	127			4	97	80	17	1	12	12		1	18	18						50
	1939	180			7	170	140	30		10	10										31
Umalla-Vali	1934	313			10	293	241	52	1	20	15	5									7
	1939	396			9	396	323	73													
Vada	1934	135			5	133	118	15	1	2	2										
	1939																				
Vyara	1934	746			22	688	567	121	1	39	28	11	1	19	19						
	1939	857			25	731	573	158	1	66	44	22	1	60	60						36
Totals	1934	4,132	2	22	131	3,495	2,794	701	17	450	302	148	5	143	136	7	2	22	15	7	242
	1939	**4,407**	**3**	**68**	**112**	**3,705**	**2,959**	**746**	**9**	**348**	**244**	**104**	**5**	**264**	**206**	**58**	**1**	**22**	**22**		**739**

TABLE IV. MEDICAL

Mission Stations		Foreign Staff			Native Staff				Hospitals and Dispensaries										Medical Fees Received (Dollars)
		Physicians—Men	Physicians—Women	Nurses	Physicians—Men	Physicians—Women	Trained Assistants—Men	Trained Assistants—Women	Hospitals	Beds in Foregoing	In-Patients	Dispensaries	Treatments in Dispensaries	Obstetrical Cases	Visits to Homes	Major Operations	Minor Operations	Total Individual Patients	Total Treatments	
Ahwa	1934					1						1	2,300							20
	1939											1	1,400						1,400	20
Bulsar	1934	1	1	1			3	2	1	23	597	1	23,533	32	456	67	357	6,878	23,989	11,250
	1939	1	1	1			3	2	1	23	311	1	21,136	35	191	26	338	5,295	21,327	8,821
Dahanu	1934		1	1	1		1	3	1	26	564	1	17,155	94			360	5,247	17,155	4,236
	1939		1	1	1		2	4	1	30	724	1	21,823	123			*331	5,839	21,823	5,031
Umalla	1934			1				1				1	843	1						
	1939											1	400							60
Totals	1934	1	2	3	1	1	4	6	2	49	1,161	4	43,831	127	456	67	717	12,125	41,144	15,506
	1939	**1**	**2**	**2**	**1**		**5**	**6**	**2**	**53**	**1,035**	**4**	**44,759**	**158**	**191**	**26**	**669**	**11,134**	**44,550**	**13,932**

* Major and minor combined.

TABLE V. PHILANTHROPIC

Mission Stations		Baby Home			
		Institutions	Total	Boys	Girls
1934	Bulsar	1	20	7	13
1939		1	9	1	8
1934	**Totals**	1	20	7	13
1939		**1**	**9**	**1**	**8**

ANKLESVAR

MISSIONARIES:

Educational: I. W. Moomaw, Mabel Moomaw, Elsie N. Shickel, Lillian Grisso, Emma K. Ziegler, Anna Warstler, A. F. Bollinger and Florence Bollinger.

Evangelistic: D. J. Lichty, Anna E. Lichty, William G. Kinzie, Pauline Kinzie, I. W. Moomaw, Mabel Moomaw, Anna Warstler.

Vocational training school: I. W. Moomaw, Mabel Moomaw, D. J. Lichty, Anna E. Lichty, A. F. Bollinger and Florence M. Bollinger.

Girls' school: Elsie Shickel, Lillian Grisso, Eliza Miller, Emma K. Ziegler.
Religious education supervision: Anna Warstler for entire mission; Lillian Grisso.

The movement among the Bhils within the last five years has been most encouraging in the Anklesvar area. Large numbers have been asking for baptism. In all there have been 559 baptisms. There has been a noticeable increase in the number of women coming into the church. Much of this movement toward the kingdom is due to the witness of simple hearts who have found the abundant life in Christ.

Within this area there are four organized churches with pastors in charge of three of them and provision has been made for the care of the fourth. The pastors are responsible for the several villages in their areas. They visit each village from one to four times each month, traveling on foot, by horseback or by oxcart.

Scattered through these villages are six day and six night schools. While these teachers, on the one hand, provide for the simple secular needs of the children and adults in their village, on the other hand they play a large part in the nurture of the Christian group and in the preparation of new candidates for baptism.

The vocational training school and the girls' school have given splendid help in the field of village uplift as well as in spiritual matters.

This brief report would not be complete without the mention of the faithful work of Brother and Sister D. J. Lichty, who have given themselves so largely to the district work in this area within the last five years.—Anna Warstler.

JALALPOR

MISSIONARIES:

Evangelistic and educational: Sadie J. Miller, Harlan and Ruth Brooks, B. M. Mow.

A principal activity at this station was the girls' boarding school, but in the retrenchment this was eliminated, leaving a common day school. The experiment of fostering an industrial Christian community of workers in a weaving mill nearby was continued, as was also the Christian Co-operative Credit Society, but with results not very encouraging to mission or church. For a time a full program of activities for youth and women, as well as men, was carried on even to having worship in English. In some ten or more villages around about mission schools were operated along with the usual evangelistic effort in winter.

The testing fire breaks out sooner or later even as we read in 1 Cor. 3:13. Sometimes it appears in one form, sometimes in another. The Jalalpor church and mission have been very much in the fire during the last two or three years, not from the non-Christians, but from within. Christ's people are wondering when the test will be finished and what will be left. We pray that only rubbish will have been consumed. Under present conditions, effective evangelistic work suffers serious handicap in the areas of conflict, but the hope is brighter with our fisher-folk at Bhat.—B. M. Mow.

UMALLA-VALI

MISSIONARIES:

Evangelistic and educational: A. S. B. Miller—went on furlough in 1935.
Medical: Mrs. A. S. B. Miller—went on furlough in 1935.
Evangelistic: Emma K. Ziegler, Sadie J. Miller, W. G. and Pauline Kinzie.
Station and dispensary, education: Eliza B. Miller.

Umalla is at present the mission station, with Vali, Taropa, Kumasgam, Amletha, Vakhatpura, Bilvada, Sankalia, Bhilvada, Jamoli and Pardal as substations occupied by Indian workers. From the main station and the substations many of the 700 villages or more in Raj Pipla state area are being touched. In November a party toured in a new area and touched twelve different villages. In December the party was on tour again and touched forty-three different villages.

An awakening has been evident in a number of places. The village of Bhilvada has thirty houses from which fifteen Christians have come within the last five years. This puts an atmosphere of Christianity in the village. The school has flourished locally and a number of children have gone to the vocational training school. Sankalia has also had a revival out of which has come a fine group of young men who are an influence for good in their own and surrounding villages.

Thirty years ago eight men from the village of Vasna came to the mission house at Vali as seekers and were baptized. All but one of these have now passed on, but not without witnessing among their own people in the villages. Recently in a revival in this village, some forty men and women were baptized. The one remaining witness of the original eight has recently prepared a group in another village for Christian baptism. The witness of laymen has been found most effective in this area. These carrying on their own work and daily living and working among their own kindred and friends have been the torchbearers bringing the light to others.

After many years of waiting, awakening is also manifest in Kumasgam where a dozen or more young men have come to Christ. For the first time, one of the village boys went to the vocational training school at Anklesvar.

God's Spirit is at work here and there, proving again that the seed sown will bring forth fruit under favorable conditions. Through the three organized churches, with their activities in the Sunday school and among the young people, their touring bands that are out during the dry season of the year, the individual witness of the growing number of Christians, the literature and medicine and the ministry to the sick, Christ is being made known. Open doors everywhere bid the messenger of Christ enter. The sowing of the seed is still the biggest business of the Christian church.—Eliza B. Miller.

BOMBAY

MISSIONARIES:

Mission secretary-treasurer, inter-mission business office: L. A. Blickenstaff.
Hostess to traveling missionaries: Mary D. Blickenstaff.

The Church of the Brethren Mission in India Co-operates—

With the National Christian Council of India, Burma and Ceylon by making a yearly contribution to the council and by its missionaries and Indian workers serving on various committees. For twenty-five years the council has represented India on the International Missionary Council. Its purpose is to stimulate thinking, investigation and solution of missionary and church questions and to help form Christian public opinion on moral and social problems. It also co-ordinates the activities of the various provincial councils. The Bombay Representative Christian Council is one of these and the Church of the Brethren mission takes a creditable part in its activities and responsibilities.

With the Inter-Mission Business Office, Bombay, by

contributing part time of its field treasurer in the management and missionary supervision of an office representing the financial interests of India Christian missions in co-operation. During the past five years, the office has grown from its very beginning to a total of sixty-eight co-operating missions and institutions and has handled twelve and one half million dollars ($12,500,000) for them; also about one-half million dollars of travel business has been transacted.

The purpose of this co-operation, confined to missions and missionaries, is to give greater service in all business lines to the missionary enterprise in India at the lowest possible cost. The travel department supplements the service of the regular travel agency and the draft and bills of exchange department enables missions to convert their dollars and sterling into Indian currency at more favorable rates than otherwise available.

With Woodstock School, Landour, Mussoorie, by supplying a full-time missionary on the teaching staff and another missionary on its board of directors. The mission also makes an annual grant of funds toward the operating expenses. As a result of good co-operation by several denominations an excellent school is maintained from kindergarten through high school for the four hundred and more children on its rolls. Of these about 85% are American. Within the past five years, Miss Emma Ziegler, Mrs. Susan Stoner Shull and Mr. Ralph Townsend have taught in the school.

In the Production of Christian Literature. The mission and individuals from time to time contribute to the British and Foreign Bible Society, the Bombay Book and Tract Society, The Gujarati Tract Society and to two interdenominational magazines, the Dnyanodaya and Christi Bhandu. The mission has representatives on their committees, and for some years Bro. J. M. Blough was editor of Christi Bhandu and gave half of his time to the production of Christian reading matter in Gujarati.

With St. Luke's Community Hospital, Landour. This institution supplies medical aid and hospital care to a needy hill community of India's people, to missionaries on vacation, to Woodstock School and other residents in the hills. The mission and individual missionaries assisted in the erection of the hospital by their gifts and help in its maintenance by affiliating as families and having a representative on its managing board.

The Language School for New Missionaries is a co-operative enterprise, and there are others that might be mentioned. On the mission field as elsewhere, we find that "in union there is strength."—L. A. Blickenstaff.

China, 1935-1940

PING TING CHOW

MISSIONARIES:

Evangelistic: Frank and Anna Crumpacker, Mary Schaeffer, J. Homer and Minnie Bright, Velma Ober.

Educational: Emma Horning, E. L. and Olivia Ikenberry, Minerva Metzger, Mary Gauntz, Myrtle Pollock, R. N.

Medical: Corda Wertz, R. N., Dr. Daryl and Martha Parker, R. N., Myrtle Pollock, R. N., Dr. E. Lloyd and Ellen Cunningham.

In the past five years there has been a growing responsibility on the part of the Chinese Christians in evangelism and in their concern for their own folks.

The city church has had daily morning worship and afternoon Bible classes for two years. The refugee work opened homes to definite Christian teaching for families that had not previously been reached. More Bibles and songbooks have been sold and used during this period than ever before. The young women in the Women's Bible School are taking Christianity into their homes where their zeal is bringing forth fruit.

Village churches in unoccupied territory have had to carry on mostly by themselves during the past two years. During the three years previous they had help through tent evangelism and Bible classes, with excellent prospects. In the occupied region evangelists have been able to go about their work, especially in the homes of inquirers and Christians.

The high standard and effort upheld in the schools the past years have created an enlarged opportunity for Christian influence and teaching. The school is more than filled to capacity. Both boys and girls have been baptized each year from these schools.

The health co-operative for schools and workers has filled a great need. The healing work as well as the preventive work has kept the hospital busy. Souls as well as bodies have been healed.—Mary Schaeffer.

SHOW YANG

MISSIONARIES:

Educational: Minneva Neher, Grace Clapper, Anna Hutchison, Hazel Rothrock.

Evangelistic: W. Harlan and Frances Smith, Alva and Mary Harsh, Velma Ober, J. Homer and Minnie Bright, Mary Schaeffer.

Medical: Myrtle Pollock, R. N.

At the beginning of 1935, the work at Show Yang was continued as previously planned with Brother and Sister W. Harlan Smith and Sisters Neher and Clapper constituting the foreign staff. Bro. Smith and his two assistants, Pastors Hao Wei and Chao Fu Ling, had general charge of the city and country churches. Minneva Neher with her evangelistic band, two men and two women, had charge of the evangelistic work in the country, with special emphasis on women's work. Her work took her from four to thirty miles beyond the city limits. The writer, assisted by a lady evangelist, had charge of the women's work in the city and nearby villages. This field was comprised of about thirty-five small villages. These three groups of wrokers walked, rode in ox or mule carts or on bicycles, traversing thousands of miles each year, sowing the precious seed. There were many obstacles to overcome, but we have been convinced that the words of Isa. 55:11 are absolutely true. The primary school at that time had become a project of the Show Yang church and was managed largely by the Chinese staff, while the hospital had become a private institution, having been bought by Dr. Y. T. Hsing. It was fast taking on the aspect of a really indigenous hospital.

China Mission Statistics

TABLE I. FOREIGN STAFF

China	Date of First Work in the Field	Ordained Men	Unordained Men	Wives	Unmarried Women	Total	Number of Stations
1935	1908	9	1	10	8	28	5
1939	1908	6	2	6	5	23	5

TABLE II. CHURCH IN THE FIELD

Name of Congregation CHINA		Chinese Staff				The Church							
		Ordained Men	Unordained Men	Women	Totals	Organized Churches	Other Places of Worship	Baptisms During the Year	Total Membership	Village Classes for Religious Instruction	Sunday Schools	Enrollment	Contributions in the Churches
Ping Ting	1935	1	6	6	13	1	6	72	1,260	17	1	300	$300
	1939	1	6	12	19	1	5	98	1,470	2	1	400	350
Tai Yuan	1935	1		1	2	1		12	130		1	85	190
	1939	1		2	3	1		56	80		1	90	40
Tsin Chow	1935		6	5	11	1	6	14	165	10	1	60	75
	1939		6	3	9	1	6	35	180	4	0	0	0
Show Yang	1935	2	1	2	5	1	2	20	220	6	1	60	120
	1939	1	1	2	4	1	0	70	290	0	1	100	40
Liao Hsien	1935		5	5	10	2	8	20	515	9	2	300	100
	1939		6	10	16	2	3	100	650	10	2	200	50
Totals	1939	3	19	29	51	6	14	359	2,670	16	5	790	$488

TABLE III. EDUCATION IN THE FIELD

China		Kindergar.		Elementary Schools				Bible Schools					
		No. of Kindergartens	Pupils	Number of Schools	Boys	Girls	Total Pupils	Schools	Men	Women	Total Pupils	Number in All Schools	Receipts, Local
Ping Ting	1935	1	30	1	110	70	180	1	0	20	20	230	
	1939	1	30	1	142	136	278	2	20	140	160	488	
Liao	1935	1	40	2			112	1		57		209	100.00
	1939	1	47	2			94	1		88		229	
Show Yang	1935			1	10	20	30	1		20		50	7.00
	1939			1	20	20	40	1		20		60	10.00
Tsin Chou	1935	1	20					1		30		50	
	1939	0	0					0		0		0	
Totals	1935	3	90	4	120	90	322	4	0	127	20	539	107.00
	1939	2	77	4	162	156	412	4	20	248	160	777	10.00

In the early summer of 1935, the Smiths left for furlough, leaving the work in charge of Minneva Neher and Grace Clapper. In June, 1937, the latter also left for America, and Sister Neher was left alone at the station for two weeks, after which she was joined by Brother and Sister Alva Harsh who planned to take their second year's language work at Show Yang. These two new missionaries with Minneva Neher were the central figures in the "high peak" which marks the last five years in the history of the Show Yang station.

The Harshes had scarcely taken up their language work until more important matters seemed to demand much of their time and attention. The war was on in China, and it soon found its way to Show Yang. The Harshes ably assisted Sister Neher in bearing heavy responsibilities, and we learn from our Chinese staff that prayer was a very important part of their strenuous program. These three faithful ones truly "walked with God," but their work was suddenly and mysteriously brought to a close when they left the mission compound on the night of Dec. 2, 1937, and never returned. No "chariot of fire" was in evidence, but there must have been one; no marble slab now marks their burial place, but some "Mt. Nebo" of Shansi holds their dark secret. All we can say is, "They are not, for God took them." A fellow Chinese worker of Sister Neher's evangelistic band has also traveled this same road to glory within the last year.

Time marches on and the work of the little martyr church at Show Yang also goes on, and a bountiful harvest is awaiting the reapers. Sacrifice fans the spark of genuine Christianity into a glowing flame, and they who made this sacrifice have not died in vain. May God be praised!

"They climbed the steep ascent of heaven
Through peril, toil and pain;
Oh, God, to us may grace be given
To follow in their train."

—V. Grace Clapper.

LIAO HSIEN

MISSIONARIES:

Educational: I. E. and Elizabeth Oberholtzer, Anna Hutchison.
Evangelistic: O. C. and Hazel Sollenberger, Velma Ober, Ernest and Elizabeth Wampler.

The missionary staff of this station during the last five years has varied in number from one to five, the changes being caused largely by furloughs. During most of this period conditions have been unsettled, first from threatened communist invasion and later from war conditions by invasions from our neighbor country.

The work of the church, however, for the most part has gone steadily on. The hospital was closed for a year on account of communistic conditions. The higher primary of the boys' and girls' schools could not be opened after the occupation. Otherwise the two schools continued with an average attendance of 250. The women's Bible school closed one year to admit war refugees. Apart from this the average attendance continued around fifty until during the fall term of 1939 when the enrollment reached about 100. The school had been moved from the city to the boys' school.

The city evangelistic work was hindered this past year by the occupation, but the fleeing refugees, both men and women workers, as of old "went everywhere preaching and teaching the Word." They have found in these troubled times open hearts in all places.

During this period 189 persons have been baptized into the church at Liao Chou. The largest number at any one time came in May of last year when ninety-eight were received by baptism. Last fall a refugee camp was opened for the poor children of this section and the year closed with an enrollment of 200.—Anna M. Hutchison.

TAI YUAN

MISSIONARIES:

Educational and evangelistic: Minor and Sara Myers, Laura Shock.

The Tai Yuan church has had a rather peculiar history. Its earliest beginnings in 1921 were when M. M. Myers came here as an allocated secretary to the Y. M. C. A. With seed sown in that capacity we prayerfully hoped to begin a definite evangelistic program. Over the intervening years to 1935, however, the grade was steep and difficulties were many.

The board's deputation, consisting of Brethren Bonsack, Brubaker and Miller, visited us early in the summer of 1935 just when the lease on the rented property had expired and the new place was not yet pur-

(Continued on Page 34)

KINGDOM GLEANINGS

Calendar for Sunday, July 7

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Job Tempted to Doubt God's Goodness.—Job 2: 1-13.

Christian Workers, Liquor and Modern Life.

B. Y. P. D., Messages for Our Day.

Intermediates, Nature Speaks to Me of a God of Order.

• • •

Gains for the Kingdom

Two baptized in the Elk Run church, Va.

Six baptized in the Denver church, Colo.

Four baptized in the Robins church, Iowa, Bro. O. A. Myer, pastor.

Two baptized in the Fernald church, Iowa, Bro. Earl Jarboe, pastor.

• • •

Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. L. M. Baldwin of Osceola, Mo., Aug. 4, in the Oakley church, Ill.

Bro. H. D. Jones of Aurora, N. Y., July 7-21, in the Ridge church of the Shade Creek congregation, Pa.

• • •

Personal Mention

"I hope to leave hospital today—getting along nicely. I did want to tell you," etc. That was Board Member W. Newton Long speaking via a last week's postcard.

Bro. L. H. Prowant will close his service with the Sugar Ridge church of Michigan, Sept. 1 and will be available for another pastoral engagement after that date. He should be addressed at Custer, Mich.

A letter received at the Mission rooms addressed to Miss Haven Crumpacker would seem to indicate that she might be expected to turn up at any time. She was known to be on her way from China to the United States for the special purpose of continuing her education in the homeland. Her father and mother, pioneer China missionaries, are likely to follow her before many years accumulate.

Bro. J. F. Graybill's letters of May 30 from Malmö, Sweden, to Eastern Pennsylvania churches emphasized especially the fact that so far they had fared so well, with scarcely any molestation, even while some church properties had been taken over for military uses. He feels that the blessing of God has been over them in a wonderful way. Do you suppose we could find more evidence of God's care for us if we looked for it more?

Bro. Levi Minnich of Greenville, Ohio, gave the Messenger offices his friendly greetings one afternoon last week while Sister Minnich and others of the family, even unto the third generation, were interesting themselves in other phases of the House activities. Seeing son Spenser, however, was not the primary objective of the trip this time, as you have wrongly guessed, though this and more came in incidentally. The compelling motive was the altogether worthy desire to see grandson James take his wedding vows.

Brother Bonsack was scheduled to give the District Meeting assembled last week at Surrey, N. Dak., the inspiration of his presence and counsel. He was acting as substitute for Bro. M. R. Zigler, who had found it too difficult to be in two widely separated places at one time.

It's a first visit, too, for Bridgewater's Professor Lucile Long, and the mutual satisfactions are at least sufficient to induce her to spend a considerable part of her vacation making contacts with the editorial work at the Brethren Publishing House. This fits in well with her college work in English.

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Miscellaneous Items

We must ask the indulgence of our correspondents for more than ordinary delay in the publication of church news and some other matter, due to the nature of this issue, our five-year celebration of missionary progress. The Fourth of July holiday has complicated our problem still further by requiring us to close the forms of these pages earlier than usual, preventing the insertion of some possibly much desired eleventh hour notice. We can only hope that ample compensation for any such disappointment will be found in the special character of this number, both in quantity and quality.

Southern Pennsylvania will have its annual Ministerial and Sunday School Meetings in the Huntsdale church, Aug. 6 to 8. Live topics will be discussed by J. Linwood Eisenberg, Levi K. Ziegler, J. E. Rowland, S. S. Blough, L. Elmer Lease, J. Monroe Danner, R. W. Schlosser, N. S. Sellers, Mrs. L. K. Ziegler, Mrs. W. L. Widdowson, Chester Royer, Mrs. J. I. Thomas. The general theme is Brethren in Christian Service. First program begins 7 P. M., Aug. 6. For more details write C. E. Grapes, 407 E. Liberty St., Chambersburg, Pa. Looks as if you'd better plan to be there after all, doesn't it?

Men of state are under strong pressure in these days to take measures that might lead our nation into war. They need encouragement and counsel from those who believe in the ways of peace. Attention is hereby called to this fact, and suggestion is made that letters or telegrams be sent to the President, and to the senators and congressmen of the respective districts by all those who desire peace and the freedom of conscience. There is much at stake for us and for all in the issues now being faced by those who are directing the policies at Washington.—The Advisory Committee appointed by Conference: M. R. Zigler, chairman, Paul H. Bowman, Ross D. Murphy.



About Books

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

Along the Indian Road. E. Stanley Jones. Abingdon Press, 1939. 248 pages. $1.50.

Out of thirty-two years of evangelistic work in India and other parts of the world, E. Stanley Jones has written this book of "mature reflections," a sequel to his widely-known Christ of the Indian Road. In it he shows us some of the crosscurrents of life in India,

thereby helping us to a new insight into her life and leading us to a new appreciation of her people. Each of the book's ten chapters makes its own peculiar contribution to the picture of life along Indian highways and byways. Especially interesting is the chapter on Getting Adjusted to Revolution, in which he says, speaking of the methods used in the civil disobedience campaign: "Those who take these weapons seem to me civilized men, and in comparison they make those of the military-frightfulness type look like savages straight out of the jungle. . . ." The chapter devoted to a discussion of Gandhi is valuable to any student of world affairs and personalities.

As in all his other books, Dr. Jones has shown Christ as the One in whom all things hold together, as the hope of India and all the rest of the world, as the key to the divine kingdom. "The kingdom of God is Christ-likeness universalized." It is pointed out that this kingdom is the only true absolute; class, race and state, so prominent today, are relativisms destined to break down.

This is a book for careful consideration.—Ora W. Garber.

ADULT DISCUSSION OUTLINE

Liquor and Modern Life

Liquor, a Major Social Problem

Scripture: Prov. 14: 34; 20: 21; Rom. 6: 23

Sunday, July 21

Note: We recommend the study of Chapter III in Liquor and Modern Life by Charles J. Turck. See note in last outline.

I. Because of the following and other reasons the beverage use of alcohol has become a major social problem. Social tradition sanctions drink as always, public opinion against it is decreasing, few laws remain to regulate the traffic, modern life is mechanized and fast-moving, the consumption is steadily increasing, and advertising is bold and not true to fact. Such statements as "To live healthy and strong always drink wine," or "Our beer stimulates and restores vitality," are often seen and heard. Every effort is being put forth to increase consumption.

II. We should not forget that liquor is extremely costly in various ways. It contributes to the breakdown of the family. It robs the home of the necessities of life, it makes for moral laxity and unfaithfulness and intensifies cruelty and quarreling.

Traffic accidents are increasing rapidly and best estimates declare 60% of accidents due to alcohol. Small amounts of this poison in the bloodstream reduce the efficiency of the driver, slowing action and affecting vision.

Crime, delinquency and poverty are all increased by beverage alcohol. Estimates are that alcohol figures in 90-95% of crime and that half the crime is the direct result of alcohol. Poverty drives to drink and drink drives to poverty.

Our nation's drink bill in 1937 was $3,700,000,000. This is considerably more than that spent for education.

Shall the United States tolerate and regulate the liquor traffic, or shall it be progressively eliminated? Are liquor laws being violated in your community? If so, to what extent?

The Bridgewater Resolutions

Resolutions Presented at a Community Mass Meeting at the Bridgewater Church of the Brethren, June 19, 1940, and Approved by an Assembly of Three Hundred Citizens

Recognizing the terrible crisis which now grips the world in dark confusion and uncertainty, and realizing that no leader or group of leaders at this moment seem to know what paths lead to peace and order, we, therefore, Resolve:

First: To request the Federal Council of Churches of Christ in America to appeal to all religious faiths—Jewish, Catholic and Protestant—to designate a week of world-wide prayer in which the hearts of mankind may seek a respite from the spirit of hatred and bitterness and try to discover under God the way to light and peace.

Second: To appeal to the great news associations and the broadcasting systems of our country to help stem the tides of fear and hysteria which are now sweeping the country and to become more effective agents of poise, reason and deliberative action.

Third: To urge the two major political parties of this country now approaching national conventions of great significance to the future life of this nation to include antiwar planks in their platforms and pledge their candidates to policies of peace and international goodwill.

Fourth: We appeal to our government in all of its branches, local, state and national, to recognize that force and military might are not and cannot be the ultimate way to a solution of the present world crisis. War on a world-wide scale with its barbarism, its horrible waste and unspeakable cruelty can lead only to economic and spiritual bankruptcy, to a world poisoned by fury and bitterness and finally to a social order of chaotic revolution. We plead with our representatives in congress and our government officials of every rank to exercise discretion in public utterances and to avoid hasty and inflammatory statements. We plead for national policies born of discretion, reason and insight. We protest against ill-conceived and uselessly exorbitant programs of defense, against attempts to militarize the American people, and against every suggestion of universal military training. We register our opposition to any measure calculated to involve our country as a belligerent in the European struggle. Since the end of the World War of 1914-18 we have followed a policy of aloofness as regards the League of Nations and other international movements designed to preserve peace and order. Let us now be consistent enough to keep aloof from Europe's hurricane of hate and slaughter which is born out of centuries of jealousy and bitterness among the nations of that continent.

We express our anxiety about measures to aid in Europe's war and urge our representatives to safeguard our neutrality and to maintain their position so ably defended thus far to keep us from being involved in this struggle.

We implore our government to recognize in the fullest measure the bona fide forces of the nation which seek to keep alive the principles of love and goodwill, of peace and justice against that day when these values and ideals must assume dominance as the only possible basis of hope and security for the human race.

Signed on behalf of the assembly by the committee:

Paul H. Bowman.
H. C. Hoffman.
Minor C. Miller.

TAI YUAN

(Continued on Page 31)

chased. The outlook at that moment was a bit hazy. But during the past five years, real progress has been made. At the beginning of 1935, Sister Laura Shock was transferred to Tai Yuan to assist in women's work. Mrs. Chang, the faithful evangelist, worked with Sister Shock. Mrs. Chang had come to Tai Yuan with Sister Lulu Ullom when the first attempts were made in evangelism. These women pushed out into new homes, thus reaching more mothers and home centers. Sister Shock also found numerous opportunities among students for Bible teaching.

From that time on, Bro. Myers, too, had unusual invitations for Bible instruction. He had as many groups as he could find time for among upper classmen of the schools, among teachers and city officials.

In the autumn of 1935, we succeeded in buying suitable property for a church house in the section of the city into which we had gradually been planting a few roots. That was a big step forward as the Chinese Christians themselves had a major part in the planning and purchasing. In 1936, T. H. Chang of the Liao Chou station was moved here to help us. This was another step forward. In 1937, just as the Myers family left for furlough, a residence property very near the church was purchased.

In 1937, when the city fell to the invader, the little flock of about fifty wisely fled ahead. For awhile things came to a dead standstill. But God wonderfully protected the two buildings so recently bought. As soon as it was possible, in 1938, Sister Shock returned to Tai Yuan. She had been forced out, just when hostilities began, to undergo a major operation. The two Chinese evangelists also returned, and the three of them immediately found wonderful opportunities for service and a wide-open door for teaching.

Since that time a new group of people has been admitted into the church. In this group we are finding the finest caliber of persons and a warmth of spirituality never before witnessed here. Thirty have been baptized during the past two years. A lull in outward interest has naturally come about since the anti-British incident of July, 1939, at which time many Christians were imprisoned and some severely tortured. But the Christian group is made up of willing workers and in spite of strain and tension they are shouldering responsibility and witnessing for Jesus. Our church service room now at the beginning of 1940 is not adequate in size for the Sunday services.

The Myerses returned to Tai Yuan from America on Sept. 24, 1939. They with their earnest colleague, Sister Shock, sincerely crave the prayers of the home church in behalf of this small nucleus of Christians. Pray that they may be definitely to this city what the leaven of old was to the measure of meal—Sara Z. Myers.

TSINCHOU

MISSIONARIES:

Educational and evangelistic: Nettie Senger, Ernest and Elizabeth Wampler.

Our Chinese staff at Tsinchou for the past five years has been carrying on faithfully in spite of many and serious interruptions. The foreign staff five years ago consisted of the Wampler family. In April, 1935, Sister Nettie Senger returned from furlough, but in October of the same year we left for America. We returned to China in April, 1937. O. C. Sollenberger helped Sister Senger during this time, making occasional trips from his home at Liao Chou where he also carried on his own work. In December of 1936 Sister Senger had to leave the station because of sickness which has since taken her to America.

In February of 1938, we were forced out of the city with the other citizens because of heavy bombing and in March we went to Liao. Since then we have directed the work at Tsinchou from Liao Chou. The city of Tsinchou is now in almost complete ruins due to repeated heavy bombings and burning of the buildings, including our cherished chapel and the rented court where we had our wool work school. It is very uncertain when we will be able to return there to live. Around the ruined city there has been heavy fighting this last half year.

Our evangelistic work was progressing splendidly until interrupted by war activities. Inquirers' classes were very large in the villages. Our Chinese co-workers were exceptionally interested in the plans for the work. Many homes were being blessed through the

TABLE IV. MEDICAL WORK ON THE FIELD

China		For'n Staff		Chinese Staff						Hospitals and Dispensaries														
		Physicians	Nurses	Physicians	Interns	Trained Men Assistants	Trained Women Assistants	Student Nurses and Assistants	Workers	Hospitals	Beds in the Hospitals	In-Patients	Dispensaries	Treatments in Dispensary	Obstetrical Cases	Visits to Homes	Major Operations	Total Individual Patients	Total Treatments	Medical Fees Received (Local Currency)	Total Operating Expense	Cost per Day per In-Patient (Food)	Average Cost of Treatment
Ping Ting	1935	1	2	3		6	3	6	20	1	55	723	1	5,647	132		378	1,391	19,266	11,330.44	13,307.54	.40	.69
	1939	2	1	2		13	6	4	26	1	65	893	1	15,211	132		595	3,574	32,077	209,601.79	30,908.14	.60	.97
Liao	1935		1	1		2	2	2	10	1	33	290	1	3,700	30		150	1,200	9,500	3,500.00	6,000.00	.40	
	1939			1		1		2	2	1	50	200	1	2,000	20		110	1,000	4,000	2,000.00	4,000.00	.60	
Show Yang*	1935			1		3	1	1	6	1	30	118	1	2,645	38		119	778	5,005	2,950.00	3,100.00	.30	
	1939			1		3	1	1	6	1	30	123	1	3,675	35		356	648	7,860	3,871.00	5,700.00	.50	
Totals	1935	1	3	5		11	6	9	36	3	118	1,131	3	11,992	200		647	3,369	33,771	17,780.44	22,407.54	1.10	.69
	1939	2	1	4		17	7	7	34	3	145	1,216	3	20,886	187		1,061	5,222	43,937	215,472.79	40,608.14	1.70	.97

*This hospital is privately owned but keeps a close connection with the church.

Africa Mission Statistics

TABLE I. FOREIGN STAFF

Date of First Work on the Field		Ordained Men	Unordained Men	Wives	Unmarried Women	Totals	Resident Stations
1922	1934	6	2	8	5	21	3
1922	**1939**	**7**	**1**	**8**	**7**	***23**	**3**

* Includes five detained beyond furlough time in America and one permanently invalided. At end of 1939, the actual number of staff on the field was 10.

TABLE II. CHURCH ON THE FIELD

Mission Stations		African Staff Supported Locally	Organized Churches	Villages Having Regular Services	Av. Attend. All Weekly Services	No. Baptized During Year	Total Church Memberships	Under Instruction for Baptism	Total Christian Community	Contributions	Villages Having Weekday Inst.	Sunday-school Enrollment
Garkida	1934	4	1	20		7	96	181	400	$183.00		167
	1939	8	1	60	1,446	21	207	150	500	250.00	18	310
Lassa	1934	1	1	10		18	30	25	100	60.55		
	*1939	1	1	15	450	19	83	49	137	70.00	5	
Marama	1934	3	1	9		13	35	51	100	81.45		150
	1939	6	1	40	1,500	17	66	78	144	80.00	5	
Leper Colony	*1934											
	1939	1	1			11	167	94	360	25.00	4	
Totals	1934		3			38	161	257	418	325.00		317
	1939		**4**	**75**		**57**	**528**	**371**	**899**	**$425.00**	**32**	**310**

* Included in Garkida.

TABLE III. EDUCATION

Mission Stations		Elementary Schools				Training Schools			
		Schools	Boys	Girls	Total Pupils	Schools	Boys	Girls	Total Pupils
Garkida	1934	2	329	90	419	1	27	2	29
	1939	2	188	23	211	1	28	0	28
Lassa	1934	1	105	35	140				
	1939	1	86	14	100				
Marama	1934	1	119	27	146				
	1939	1	80	10	90				
Leper Colony	*1934								
	1939	1	192	39	231				
Totals	1934	4	553	152	705	1	27	2	29
	1939	**5**	**546**	**86**	**632**	**1**	**28**	**0**	**28**

* Included in Garkida.

farm improvement program and steps were being taken to branch out in a larger way in this work. In 1938, we held thirteen summer classes for children in the city and eleven different villages. High interest was shown, but because our group had to leave the city in February, plans were broken. Who can tell but that mansions in heaven are being built even though we could not carry out our own cherished plans. We long to get nearer to the people whom we want to serve, but we await God's appointed time.—Elizabeth B. Wampler.

Africa

GARKIDA

MISSIONARIES:

Educational and evangelistic: Clarence and Lucile Heckman, Wm. and Esther Beahm, Desmond and Irene Bittinger, Clara Harper, Elnora Schechter, Faye Moyer.

Medical: Dr. Howard and Edith Bosler, Dr. Lloyd and Modena Studebaker, Alice Engel, R. N., Evelyn Frank, R. N.

All our work has grown tremendously during the past five years, though with a decreasing staff it may well be recognized that it was impossible to start anything new. Our staff at the end of the year was composed of Dr. and Mrs. Studebaker, Brother and Sister Heckman and Sister Harper. Our program includes a hospital and dispensary on the station, an elementary school and training school for teachers, a colony of over 600 lepers who must be treated regularly for leprosy as well as the ordinary ailments, and who have a large school and church membership to be shepherded. Work is carried on in six community centers, and there are little village schools in a dozen other villages. The Garkida church has a baptized membership of more than 200, about one fifth of which live from ten to twenty miles away from the station. The large program makes it imperative that the native staff carry an increasing share of the burden of responsibility. As the year period closes we are five, at a station whose normal staff should be ten, with an absolute minimum of eight. Pray with us that all may grow in grace and power.—Lucile Heckman.

LASSA AND CHIBBUK

MISSIONARIES:

Educational and evangelistic, literature work: H. Stover and Christine Kulp.

Educational, building, vocational work: Harold and Gladys Royer.

Medical: Dr. Homer and Marguerite Burke, Evelyn Horn, R. N., Grayce Brumbaugh, R. N., Dr. Lloyd and Modena Studebaker.

Many changes have occurred in the period from 1935-1939. During these five years a number of permanent buildings were built, among them a residence.

On the school compound there was added a building, now used as a school chapel and for morning prayers for the employees of the mission and for the day laborers. A new school building was erected which provides rooms for three classes. The school has an enrollment of one hundred. There are seven teachers. Of these, one has had training in southern schools and two others have finished the training school course at Garkida. There is also a class for beginners in the village. Beginning classes are held in various villages several miles away from Lassa. There are also several classes of women. They have some religious instruction, learn to read and do some sewing.

In the dry season of 1937-38 a new dispensary building was built on the hospital compound. This building is used for out-patients who come for medicines, injections and for the treatment of ulcers. The laboratory is also in this building. At present there are ten boys working at the hospital. This includes the dispensary work, care of the patients in the wards and the night work in the nursery. The day work in the nursery is done by Margi girls who are learning to care for

TABLE IV. MEDICAL

Mission Stations		Physicians	Nurses	Native Assistants	Hospitals	Hospital Beds	Dispensaries	Vaccinations	O. B. Cases	Major Operations	Minor Operations	Total Individual Cases	Total Attendance and Hospital Days	Babies in Nursery	Fees
Garkida	1934	1	1		1	40	1		15	41	112	2,681	34,342	25	$313.50
	1939	1	1	18	1	32	2	1,021	30	33	92	3,241	36,196	22	175.00
Lassa	1934		1	5		30	1	449	8	2	51	1,009	22,253	3	143.75
	1939	1	1	12	1	30	1	949	3	8	61	1,242	12,396	12	230.00
Marama	1934			4			1		5			699	5,360		
	1939			6					3		13	1,390	9,460		40.00
Leper	1934				1	30	1	219		2	881	*450	†16,864		
	1939	‡1		28	1	8	1		12	4	1,191	*687	†18,053		
Totals	1934	1	3	9	3	100	4	668	28	45	1,044	4,839	78,819	28	$457.25
	1939	2	3	64	3	78	5	1,970	48	45	1,357	6,560	76,113	34	445.00

* Lepers in colony.
† Injections for leprosy.
‡ Part total.

There has been much progress in the last five years, but the work is just well begun. Forty other villages near by are waiting to hear more about the good news. Each year we have more trained workers to send out, and the future looks promising.

Months of planning and work have gone into the making of this Messenger. It is one copy that the reader should be at pains to preserve for future reference. You may also wish to share it with a neighbor or friend. Extra copies of this Messenger were printed and are available as long as they last. Order from the General Mission Board, Elgin, Ill.

babies by learning to keep them clean and by preparing good food. There have been dispensaries in several villages at various times, but at present these are not being used.

During the dry season of 1937-38 a new church was built in Lassa. Some of the materials and much of the labor were donated by the village people. It is a large church with mud walls and a grass roof. It seats about four hundred people. From the Christian group here, a number of people go out to villages each Sunday and hold services. In the latter part of 1939 a women's group was organized. It is primarily a Christian group although others may come if they wish. So far the women have shown a great interest in the work and they also enjoy the social time.

In 1937 a site was chosen for a new station. The place selected was Chibbuk. During that dry season a house was built there. Later the village people built a small house in the village, which serves as both church and school. Thus far Chibbuk has been without resident staff except for a short time that the Kulps spent there. A Bura Christian is now in charge of the school and the church services.—Grayce Brumbaugh.

MARAMA

MISSIONARIES:

Educational and evangelistic: Clarence and Lucile Heckman, Wm. and Esther Beahm, Clara Harper, H. Stover and Christine Kulp, Herman and Hazel Landis, R. N.

Medical: Ruth Utz, R. N., Alice Engel, R. N.

In these years a good dispensary building and ward have been built. The teaching of nurses has gone forward and classes for expectant mothers have been held with some teaching and demonstration health classes in the villages. In the year 1939, 901 people were cared for with 6,639 treatments. In the two out-station dispensaries, 489 people were given 2,829 treatments.

The school has been built up to an enrollment of 100 with an average attendance of eighty-four during the last term. All of the regular teaching is done by native teachers. One new school building has been added.

Seventeen were baptized and nineteen took the covenant last year. Each Sunday, services are held in thirty to forty villages. These services have a total attendance of 1,200 to 2,000 people. Five schools of religious instruction are being taught by local Christian boys during a school year of eight months.

What to Pray For

July 6-13

To become better acquainted with our missionaries and their work, use the *What to Pray For* column along with the *Prayer for Missions Calendar* and the *Missionary Picture Sheets.* The three should be used together.

Minerva Metzger
Born Nov. 12, 1876, Mulberry, Ind.
Sailed to China, 1910, 1918, 1926, 1935
Returned on furlough, 1917, 1925, 1934
Located at Ping Ting, China
Educational work, Mission Secretary

Mary Schaeffer
Born Dec. 16, 1890, Berks Co., Pa.
Sailed to China, 1917, 1925, 1934
Returned on furlough, 1924, 1933, 1940
Located at Ping Ting, China
Village evangelistic work

I. W. Moomaw
Born July 8, 1894, Canton, Ohio
Sailed to India, 1923, 1931
Returned on furlough, 1929, 1938
Located at Anklesvar, India
Superintendent of Vocational Training School

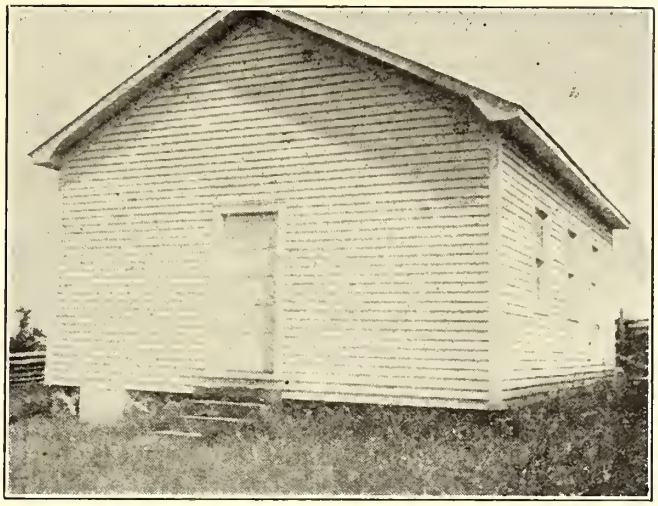
Mabel Winger Moomaw
Born Feb. 8, 1898, Marion, Ind.
Sailed to India, 1923, 1931
Returned on furlough, 1929, 1938
Located at Anklesvar, India
Educational and evangelistic work

D. J. Lichty
Born Feb. 1, 1878, Waterloo, Iowa
Sailed to India, 1902, 1910, 1919, 1929, 1938
Returned on furlough, 1909, 1918, 1928, 1937
Located at Anklesvar, India
Station and village evangelistic work
Mission Chairman

Anna Eby Lichty
Born Sept. 16, 1886, Trotwood, Ohio
Sailed to India, 1912, 1923, 1929, 1938
Returned on furlough, 1918, 1928, 1937
Located at Anklesvar, India
Station and village evangelistic work

Christian Missions in America

BY M. R. ZIGLER
Home Missions Secretary





A faithful minister and church building symbolize the church at work.

Forty-eight District Mission Boards and the Home Department of the General Mission Board constitute the administrative agencies for home missions in the Church of the Brethren. The membership and the wealth determine in a large way the extent of the home mission work of each district. Careful reading of the district meeting minutes of the various districts indicates that there have been significant advances in the home mission enterprise in a large number of district areas. The increase in our total church membership is in a large way due to the fine work being done by our home missionaries throughout America. All work supported by the General Mission Board is inaugurated and carried forward in co-operation with the district mission board of the district where the mission point is located.

During the past five years there has been a continual increase in the number of churches supported by the General Mission Board. During the year 1940 forty-two churches have been aided by grants from the General Mission Board from the home mission budget. These supported churches are located in city and country communities in thirty-two state districts. Special care is exercised to find a suitable minister for every church supported by home mission funds.

Several years ago a district mission board stated that it would be helpful to provide funds for providing a fieldman for the district. After due consideration it was decided to make an appropriation to the district with the understanding that the minister would be located at a mission point, but would be asked to give time to all the churches of the district with the hope that the work of the entire district might be improved. This type of work has gone forward until twenty state districts have what is called a fieldman of the district boards. This type of work has been very well received in the smaller districts.

A small revolving fund has been provided for the loaning of money to churches for church building. This money is granted to local churches without interest with the understanding that there will be a repayment plan. In case of default on payment, interest is added to the principal. This fund is not large and does not meet the demands. However, much good has been accomplished in building churches with the help of this fund.

During the past five years we have co-operated with the Interdenominational Bureau of Architecture with E. M. Conover as the general secretary. This service did not seem to satisfy the demands of our churches. So C. H. Deardorff of Ashland, Ohio, has been selected for a church building counselor in the Church of the Brethren. He will give as much time as possible to advising and helping local churches to build church buildings and parsonages as is needed. His headquarters will be at Elgin, Ill. If at any time he does not have work in the field of church building, he will give his time to evangelistic work.

The summer pastoral program has been increasing



A district fieldman serves the whole district as well as a local church.



Youth seeks experience through our summer pastoral work.

with very great success. The summer pastors are chosen from the Seminary and juniors and seniors in college. These young men are guaranteed a certain amount of money for the summer. The churches served and district boards co-operate in helping to support these young men. The aim is to give the young men experience in pastoral service and help them earn a sufficient amount of money to go through college and seminary without incurring too large a debt. The plan provides opportunity for a young man to decide if he wants to give his life to the Christian ministry. Another very important value is that these young men do help the local congregation through their pastoral work. Many churches served by summer pastors cannot afford a full-time man. These young men from college and seminary, under the counsel and guidance of more mature and experienced men, get an experience that makes them more nearly ready to assume the tremendous responsibilities that are thrust upon our ministers when they enter their first periods of service. Approximately $3,000 is being spent annually on this enterprise.

During the period Brethren E. S. Coffman and G. G. Canfield, with their wives, have given much service in the field of evangelism. Bro. Coffman is now on leave of absence from this work. Bro. Canfield has served the past year in the Northwest. Reports reveal that this work has been very well supported financially. The number of people reached has been very encouraging. Many more calls have been received for help in the field of evangelism than we have been able to meet.

The home mission program is a small part of the great ongoing life of the Church of the Brethren in America. It expresses our concern to reach out for those who have not been touched by the life of the Christian church and take care of our people as they move from place to place and start new communities. We are still predominately a rural church. Special emphasis has been given during the past five years to the value of rural life and to the stabilizing of our church communities through the unbreakable tie of Christian brotherhood.

Future Essentials

The Church of the Brethren is a world movement. This demands a strong church in America. One of the outstanding tests of a strong church is that it is extending itself. The home mission program is evidence. It is clear, therefore, that we should give much attention to our home mission enterprise through both our district mission boards and the home department of the General Mission Board, if this fact is to become true evidence. This demands money through wills, bequests and gifts to support men and women who are willing to serve in small churches and to build them into strong, self-supporting and contributing churches. Gifts for this purpose both in life and money will determine the future of the Church of the Brethren both in America and beyond.





WHAT THE FUTURE HOLDS IN STORE. Upper row, reader's left to right: (1) Children of the Ahwa, India, Primary School build a house. (2) A group of boys at Garkida, Africa, who are training for teachers. (3) Teacher Laku (left) and two schoolboys at Chibbuk, Africa. (4) Java, at reader's right, helps to edit the Ahwa School paper. Second row, left side: (5) Group of women and children at Umalla, India. Eliza Miller is with the group. Second row, right side: (6) A class of the School of Practical Arts of Anklesvar, India, showing handwork, hooked rugs and mats, bead doilies, children's dresses, boy's shirt and lace. Lower row: (7) The 6th grade at Ahwa, India, makes a relief map of the Dangs, showing their district. (8) Dambai, pastor and teacher at the community center of Nggwa, Africa, where there are twelve baptized Christians and thirteen covenanters. Dambai is a graduate of Garkida Training School. He was Landis's teacher of Bura language. (9) Mrs. H. A. Bosler and her class of married women in the Garkida, Africa, School. (10) A missionary daughter gives of her time during her school vacation. Erma Alley and her knitting class at Ahwa, India.

What the Future Holds in Store

"And he said unto them, Unto you it is given to know the mystery of the kingdom of God" (Mark 4:11).

Springs of New Life in India

BY HARLAN J. BROOKS

Since the good news came to India, new life has been surging quietly, steadily, surely under the guidance of God's Spirit. Many of India's leaders, many of her classes and masses acknowledge this. Various individuals have confidentially spoken thus to us.

Spirit of Service. The parable of the Good Samaritan and all it implies is peculiar to Christianity. Non-Christians look at the numerous activities centered in a Christian community with mixed feelings. Once after a school program, this remark was inadvertently overheard: "Look at the inferior type of child trained here; yet see the good results."

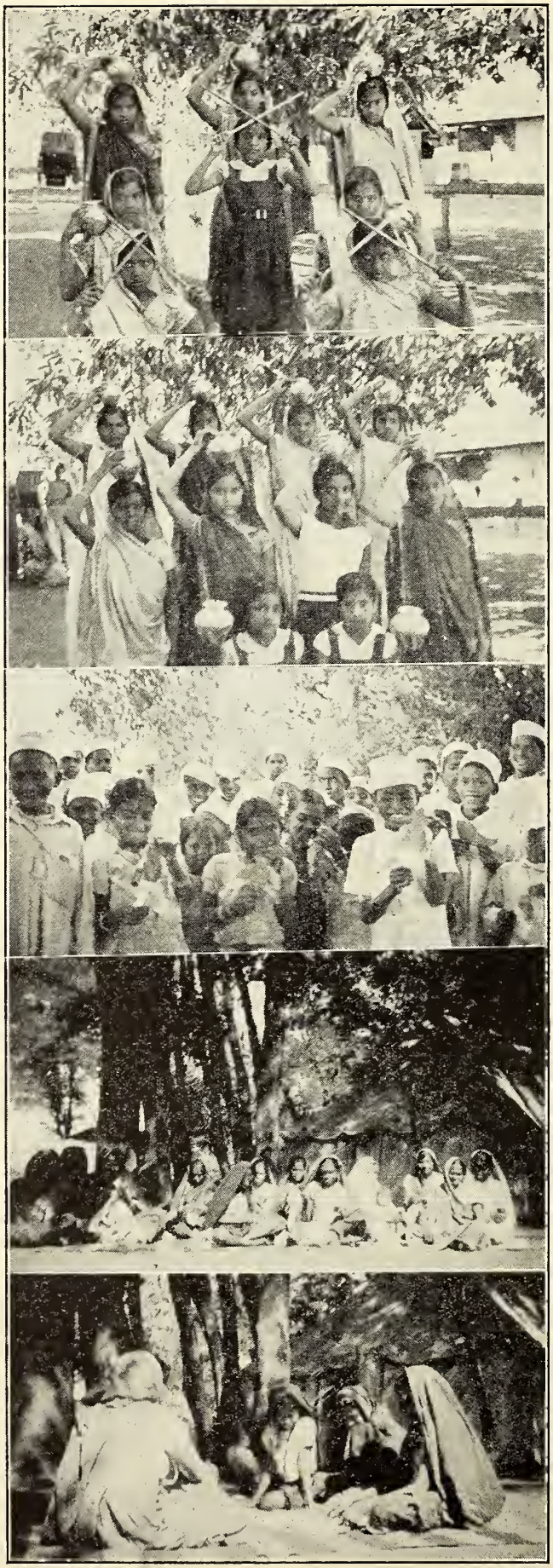
Unity. A sense of solidarity across denominational lines is observable. Union in vocational and high, theological and medical schools and colleges is noted. Financial stringencies forced this program with some benefit. Pooling of personnel and problems aided the adult literacy movement. India has the Laubach method working in the main languages. Twenty people became literate in one village this year in the Vyara area and were baptized later. They fed and clothed their teacher except for three dollars in wage.

Learning to Co-operate. Accustomed to overlord-slave mentality, co-operation "across the class line" is awkward. An inspector, visiting one Christian co-operative society, remarked, "These men know how to work together. I so often find one person dominating."

New Customs. Emphasis on Christian festivals and Christianizing the wedding is bringing results. Festivities radiate to villages where Christian masters and evangelists, local Christians and children returned from schools celebrate joyously. Marriage is a colorful somewhat noisy rite, financial credit being strained. Christianity set herself against such. Result, more Christians coming forward to be married in a colorful yet quiet way, and soundly financed.

Give Me to Drink From the Springs. A letter, received yesterday, from a Hindu gentleman had this request in it: "I have some questions and problems to talk over to get a deeper satisfaction through Christ's help." A Brahmin said to me, "The time will come when the Christ will be recognized by India as her highest divine revelation." A Hindu high government officer, in speaking to our village Christian teachers, said, "They are the Brahmins of this age," meaning that they had won a position of priestly influence.

Vyara, India.



Africa Faces the Sunrise

BY DESMOND BITTINGER

A deepening haze of twilight creeps higher along many of the world's horizons these days; behind the haze is night. In many lands it is sunset, not sunrise. But, at least in the Brethren part of Africa, there is sunup, and young African Christians press forward with eager faces into the sunrise. They are warmed by the glowing light of brotherhood and sonship, through Jesus Christ, which blots out tribal and color distinctions and sends out black men with cheering enthusiasm to their own people.

A recent letter from the heart of an African friend reveals a missionary enthusiasm that carries us back to apostolic days when Christ's religion seemed simpler.

"How are you, my guardian, my father, my friend, my brother, who loved me much, and placed me with insistence in the road of God our Savior? . . . I desire to continue awhile in school that I may learn many things in the Book of God, both for my own sake and for the sake of my Bura people. If it is possible for a black man to go so far I should like to become a doctor to my people, a doctor of the Word of God. Oh! brother, every day my heart cries out for my people, that I may lead them and help them, not for my sake, but alone for theirs. . . . It has become apparent unto me that God wishes me to do many things in his name. Let us beg him continually to help me that I may have sufficient strength to overcome all obstacles and to show my people the Way. . . . The message of Jesus Christ has now become ours; nothing shall ever take it away from us."

Thus there shines through the gloom of war a ray of sunshine. Not in the number of missionaries sent to Africa can we gauge the sunrise, but by the bursting forth of filled African hearts, bent upon helping other African hearts to fuller life. Today the African lifts his face, and himself to God; this is sunrise.

Elizabethtown, Pa.

Building New China

BY MINOR M. MYERS

In building a new China, two important structural elements will be necessary, namely: the material and the spiritual.

Material. Although important, the material will not be the most vital factor in building a new China. Recent years of the past saw remarkable development in facilities for transportation and communication, but that will be even more outstanding as finances are available in new China. The various natural resources of the

WHAT THE FUTURE HOLDS IN STORE. Upper row. Khergam, India, schoolgirls singing a garbo (rhythmic song), using sticks and brass water vessels. Second row. Khergam girls ready to sing the song of The Woman at the Well. Third row. These are some of the 250 village school children and grownups who came to Bulsar for a day just before Christmas at the invitation of the children in the Bulsar school. These children are interested in the simple cardboard toys the Bulsar children had made for them. Fourth row. Sewing class in Agaswan village. Seven of the group are learning to sew for the first time. The others are sewing jackets or patching. Bottom row. A class of women learning to read and write. This is the class of women in Agaswan.

country will be exploited by modern scientific methods. Great efforts will be put forth to improve the livelihood of the common people.

Spiritual. As has been done in the more recent years, careful study and analysis of conditions, habits and customs will be made. Many of the obsolete customs and harmful habits of individuals, homes and communities will be discouraged, if not forcibly changed, so that the way for new teaching may be clear.

Education will have a much larger place in new China than it had in the past. Not just academic education but, particularly, mass education in health, home life, public spirit, patriotism and national consciousness will be emphasized. The training of girls for mothers and homemakers will find a large place. The wiser heads will want the morals of the sages, the useful wisdom of China's past, along with the best that modern science and Western civilization have to offer, as a part of the educational program. Discrimination between the good and bad, both of her own and of other countries, will be made, endeavoring to retain and accept the most valuable only. A new spirit of service will be inculcated into the lowly, the man in the field and the one in the street, for they, too, will be awakened to a new national consciousness.

Religion ought to, and I believe will, have a large place in building new China. The Christian religion is attracting many people to itself these days because it is well suited to chaos, confusion and times of great need. As seen by many who have accepted it, the Christian religion embodies those fundamental principles of life for the individual, the home, the community and the nation upon which the whole life can be built. With Christian principles, ideals and spirit built into the life of new China, the world will receive a blessing in friendly relations and constructive leadership.

These are days for the Christian church to put forth her best efforts in order that the spirit of Christ may have a vital place in building the new China.

Tai Yuan, Shansi, China.

Inventory of China Mission Property

PING TING HSIEN

Item	Size	Time Bought or Built	Construction or Purchase Value
Reading room	Small court	1910	$ 500
Homes for Chinese pastors and others	1 large & 6 small courts	1912-13, 19	3,000
Boys' School	12 mou (⅛ acre)	1913-16, 22-26	13,000
Girls' School	5½ mou	1915-18	8,000
Woman's Bible School	3½ mou	1918	3,500
Hospital with equipment	15 mou	1916-18, 20-22, 37	46,000
Church with rooms for men's classes	6 mou	1915-18	8,000
Electric light plant (at hospital)*		1921-22, 25, 36-37	7,000
Residences			
Ladies'	6 mou	1915	5,000
E. L. Ikenberry	3½ mou	1918	5,700
D. M. Parker	3½ mou	1920	6,000
E. L. Cunningham-Mrs. E. M. Wampler	3½ mou	1920	6,000
F. H. Crumpacker	6 mou	1922	6,400
Women's School Pupils and a Chinese doctor's family	6 mou	1922	6,400
Land east of the city	38 mou	1922	2,200
Cemetery	1 mou	1913	400
Auto and garage (near residences, east compound; scrapped auto omitted)		1922, 38	1,824
			$128,924

*Later additions or replacements were made either from receipts or partly paid by X-ray.

LIAO HSIEN

Boys' School	10 mou	1915-16, 18, 21, 25	$ 20,000
Girls' School	10 mou	1915, 25	16,000
Women's Bible School	4 mou	1915, 18, 25, 29	3,000
Hospital with equipment	12 mou	1915-16, 18, 21, 24	31,500
Homes for several workers.	2 mou	1914-15, 20	900
Residences			
Ladies'	7 mou	1918, 21, 28	6,500
O. C. Sollenberger-E. M. Wampler	7 mou	1921	6,000
Vacant	5 mou	1921	5,750
Unimproved property in city (a plot enclosed and two open plots)	8 mou	1923, 26	1,200
Cemetery	6 mou	1914	350
Auto and garage (near residences; scrapped auto omitted)		1921, 28-29	2,500
Church with reading room.	5 mou	1916, 20-21, 22-23	18,000
			$111,700

SHOW YANG

Large Residence (J. H. Bright, 1st floor and Ladies 2nd floor)	4 mou	1919, 22	$11,200
Children's School	6 mou	1919, 21-22	3,500
Women's Work quarters	1 mou	1919	1,000
Church (school building dismantled and reconstructed for a church)	10 mou	1920, 1936	5,000
Hospital (Chinese style courts, sold to Dr. Hsing in 1932)	4 mou	1924, 26-27	5,000
Residence (semi-foreign, vacant)	2 mou	1919, 20-21	2,200
Reading room and quarters for workers	4 mou	1919, 21	2,200
Chinese courts (4)	4 mou	1920-21, 22	3,800
South compound for gardens and farming by church group or individuals	37 mou	1919-21, 36	3,000
			$36,900

Interesting Figures

In 1930 there were ninety-four mission boards in the United States of America and Canada. In 1938 there were 28,000 Protestant missionaries and 13,000,000 members of the Protestant church constituency among fully 1,377,000,000 non-Christians. The population of the world is 2,095,000,000.

The Church of the Brethren has forty-five missionaries in India, thirty in China, thirty in Africa and two in Scandinavia.

TAI YUAN

This station was opened in 1921. Quarters were rented for missionaries from English Baptists and Y. M. C. A.; also a semi-foreign home of Colonel Chao, and other Chinese quarters.

Places were also rented for a church, and for Chinese leaders until the present quarters were bought for a church in 1935-36. A nice Chinese court is rented near the church for Miss Shock at $30 per month. This last court was obtained June, 1938.

Residence for Minor M. Myers	a Chinese court	1937	$9,000
Tai Yuan church property	a Chinese court	1935-36	3,000

TSIN CHOU

Miss Senger took residence at Tsin Chou in 1930. In 1931 the Wamplers moved to Tsin Chou from Liao Hsien. For a short time it continued as a part of Liao Hsien, then it became a separate station.

Properties have been rented for the missionaries located there; also for a church until the local church group, with contributions from other stations, bought and repaired a Chinese court for their church which was dedicated in June, 1934. Besides, quarters were rented for the wool school.

All these properties were destroyed early in 1938, except the court formerly occupied by Miss Senger which was only partially destroyed. Rent is continued on this property. Chinese leaders are continuing work in this territory among the scattered Christians, and at long intervals receive encouragement from missionaries located at Liao Hsien.

1940 Inventory of India Mission Property Compared With 1935

PROPERTIES	Year	Ahwa	Anklesvar	Bombay	Bulsar	Dahanu	Jalalpor	Palghar	Umalla	Vada	Vyara	Totals
LAND												
Compounds	1935		25,900		50,000	5,000	3,000	5,500	1,000	1,000	900	92,300
	1940		25,000		45,000	9,000	3,000	5,500	1,000	1,000	900	90,400
Village plots	1935		100			200	3,000		250		720	4,270
	1940		100				3,000		200		720	4,020
Farm lands	1935		25,000						6,000	1,200	2,240	34,440
	1940		25,000						4,000	1,200	2,240	32,440
BUILDINGS												
Bungalow No. 1	1935	8,000	10,000		5,000	3,500	7,000	5,500	5,000	5,000	12,000	61,000
	1940	8,000	9,000		5,000	3,000	6,000	5,500	4,000		12,000	52,500
Bungalow No. 2	1935	12,000	7,000		6,000	9,000			10,000	7,500	15,000	66,500
	1940	10,000	6,500		5,000	8,000			10,000	7,500	15,000	62,000
Bungalow No. 3	1935		14,000		12,000	1,200				1,000		28,200
	1940		12,000		10,000	800						22,800
Bungalow No. 4	1935		14,000									14,000
	1940		12,500									12,500
Servants' quarters	1935	2,500	7,000		3,000	400		1,500	1,000	1,800	4,400	21,600
	1940	3,000	6,000		2,500	100		1,500	1,000		4,400	18,500
Woodhouse, godowns, etc.	1935	200	400		250	25	300	100	100	150	800	2,325
	1940	200	400		200	25	300	60	50	100	800	2,135
Workers' quarters	1935	4,400	25,000		15,000	3,050	8,000	4,000	8,000	4,500	20,000	91,950
	1940	4,000	24,000		12,000	2,800	7,000	3,500	8,000	4,000	20,000	85,300
Boarding school buildings	1935	8,500	35,000		18,000	8,255	11,000	9,000	8,000	8,000	38,000	143,755
	1940	8,000	34,000		15,000	8,000	8,000	8,000	7,000	6,000	38,000	132,000
Village school buildings	1935	600	1,000			140	1,500	1,600	1,000		1,500	7,340
	1940	500	600				1,300	1,200			1,500	5,100
All other school buildings	1935	1,000	64,000		1,800						2,400	69,200
	1940	1,500	62,000								2,400	65,900
Medical buildings	1935				25,000	33,975			3,000			61,975
	1940				22,000	33,000			3,000			58,000
Shop and industrial buildings	1935		30,000		400			1,600			4,000	36,000
	1940		26,000		300			1,600			3,800	31,700
Churches (mission owned)	1935								8,000	450		8,450
	1940								8,000			8,000
Stables	1935	1,000	1,200			300	250	240	800	400	800	4,990
	1940	1,000	1,000			250	200	240	500		800	3,990
Garages	1935	800				400				600		1,800
	1940	800				300						1,100
All other buildings	1935	600				50		240				890
	1940	100			2,000	100		240	5,000			7,440
WELLS	1935	3,000	5,000		6,000	1,600	1,500	2,000	1,500	2,400	4,000	27,000
	1940	3,000	5,000		6,000	1,990	1,500	2,000	1,500		4,000	24,990
WINDMILLS, PIPES, TANKS, ETC.	1935		1,000		600	1,200	500	1,000	500	250	600	5,650
	1940		900		500	1,200	300	1,000	500		600	5,000
FURNITURE AND EQUIPMENT												
Bungalows	1935	1,200	1,500		1,200	700	900	650	800	500	1,400	8,850
	1940	1,200	1,200	640	1,100	700	600	650	700		1,400	8,190
Medical	1935	100			6,000	1,690			50			7,840
	1940	100			6,000	2,600			50			8,750
Boarding Schools	1935	200	450		200	220	300	200	150	200	750	2,670
	1940	250	450		200			150	150		750	1,950
Village Schools	1935	125			150	25	100		75	50	240	765
	1940	150	200		150		100		75		240	915
Churches (mission owned)	1935					20				20		40
	1940					20			50			70
Offices	1935											
	1940			660								660
Shops, Farms and Gardens	1935		550				20	300	50	50	320	1,290
	1940		550		100			200	50		320	1,220
CONVEYANCES												
Carts, tongas, etc.	1935	110	350			75	25	300	350	150	350	1,710
	1940	100	350			50		300	350		380	1,530
Automobiles	1935	1,500				100						1,600
	1940	1,500				75						1,575
ANIMALS												
Horses	1935		100									100
	1940		50								100	150
Oxen	1935	180	550		75	25			300	90	400	1,620
	1940	200	700		50	100		150	300		400	1,900
Cows, goats, etc.	1935		250					140	100			490
	1940		100									100
TOURING OUTFITS												
Tents and equipment	1935		1,200		100	200	200	150	300	300	450	2,900
	1940	125	300		50	100		150	300		400	1,425
MISCELLANEOUS	1935	125			100							225
	1940	125			100							225
TOTALS	1935	46,140	270,550		150,875	71,350	37,595	34,020	56,325	35,610	111,270	813,735
	1940	**43,850**	**253,900**	**1,300**	**133,250**	**72,210**	**31,300**	**31,940**	**55,775**	**19,800**	**111,150**	**754,475**

Financial Report of the General Mission Board of the Church of the Brethren for the Year Ended February 29, 1940

MISSION INCOME AND EXPENSE

INCOME		
World Wide Fund	$ 115,781.75	
India Mission	28,233.17	
China Mission	18,863.88	
South China Mission ...	36.20	
Sweden Mission	1,161.31	
Denmark Mission	10.30	
Africa Mission	20,533.39	
Home Missions	6,624.38	
Total Mission Income ...		$ 191,244.38
BALANCES, March 1, 1939—		
World Wide Fund	15,014.24	
India Funds	8,197.42	
China Funds	1,213.00	
Denmark Funds	2,036.18	26,460.84
		$ 217,705.22
EXPENSE		
Administration	$ 9,001.28	
Missionary Education ...	6,982.14	
India Mission	69,399.17	
China Mission	36,061.81	
South China Mission	323.87	
Sweden Mission	4,594.76	
Denmark Mission	116.74	
Africa Mission	39,821.08	
Home Missions	37,597.15	
Total Mission Expense...		$ 203,898.00
BALANCES February 29, 1940—		
World Wide Fund	1,467.06	
India Fund	9,197.42	
China Fund	1,213.00	
Denmark Fund	1,929.74	13,807.22
		$ 217,705.22

BALANCE SHEET AS AT FEBRUARY 29, 1940

ASSETS

CURRENT			
Cash on hand & in banks		$ 49,157.59	
Contributions Receivable.		21,798.82	
Accounts Receivable		6,722.12	
Advances to field treasurers		38,652.51	
Deferred Charges		4,335.05	$ 120,666.09
INVESTMENTS FOR ENDOWMENT AND ANNUITIES			
Bonds—			
Public Utility .....$	428,220.38		
Industrial	233,106.00		
U. S. Government obligations	155,600.00		
Railroad	122,536.25		
City Real Estate	125,258.00	1,064,720.63	
Stocks—			
Common	179,089.75		
Preferred	47,009.25		
Brethren Publishing House (100% of capital stock)	50,000.00	276,099.00	
First Mortgages—			
Farm Loans & Advances	200,280.83		
City Real Estate Loans...	28,500.00	228,780.83	
Real Estate owned		91,979.35	
Real Estate Contracts and Advances		68,434.52	
Sundry		727.00	1,730,741.33
General Securities and Advances—			
Contingent Investments Receivable	66,041.75		
Advances thereon	7,183.25	73,225.00	
Church Extension Bills Receivable		45,399.14	118,624.14
			$1,970,031.56

LIABILITIES

CURRENT			
Demand Notes Payable..		$ 17,836.40	
Accounts Payable		8,152.40	
Foreign Transmission Certificates Outstanding		5,489.59	
Foreign Salaries Payable		6,101.72	
Accrued Office Salaries and Wages		504.89	
Special Funds—			
General Relief and Reconstruction .....$	21,421.95		
Foreign Treasurers' Revolving Funds	16,609.49		
Ministerial and Missionary Service	4,651.70		
Book and Tract Work ...	4,693.61		
Board of Christian Education	1,487.86		
Denmark Poor	1,484.93		
Gish Publishing	2,405.66		
Gish Testament	1,100.00		
Africa Leper	987.84		
Student Loan	1,353.95		
Memorial Funds	350.00		
Sundry	1,217.39	57,764.38	$ 95,849.38
ENDOWMENT AND ANNUITY FUNDS			
Mission Endowments—			
World Wide	764,607.16		
India	7,638.18		
Floyd F. Rhodes Memorial	2,700.00		
China	1,934.01		
Cuba Memorial	1,000.00		
H. H. Rohrer Memorial ..	780.43		
Mary A. Culp Memorial	390.21		
Africa	2,414.79	781,464.78	
Miscellaneous Endowments—			
Gish Estate	44,324.68		
Book and Tract	22,665.44		
Gospel Messenger	14,236.70		
Ministerial and Missionary Relief	4,840.54	86,067.36	
Endowment Annuity Bonds		388,602.68	
Mission Annuity Bonds..		336,564.27	1,592,699.09
GENERAL FUNDS			
Contingent Agreements— contra	66,041.75		
Deferred Income thereon	146.08	66,187.83	
Church Extension		44,689.03	110,876.86
MISSION SURPLUS			
Building and Contingent Reserve		96,156.62	
Reserve for Mission Advances		60,642.39	
Current funds—			
World Wide	1,467.06		
India	9,197.42		
China	1,213.00		
Denmark	1,929.74	13,807.22	170,606.23
			$1,970,031.56

SCHEDULES

1. India Mission Fund

Balances, March 1, 1939—			
Quinter Memorial Fund		$ 6,571.91	
India Village Fund		950.00	
Dahanu Family Line Hospital Fund		63.05	
Stover Memorial Fund...		583.96	
J. B. Emmert Memorial Fund		28.50	$ 8,197.42
Receipts—			
Contributions—			
India general donations..$	2,071.78		
India Native Workers ...	104.79		
India Boarding School ..	534.00		
India Share Plan	2,491.74		
India Missionary Supports	21,300.68		
Floyd F. Rhodes Memorial	1,000.00	27,502.99	
Endowment Income—			
Floyd F. Rhodes Memorial	110.00		
India general endowment	311.04		
Rohrer Memorial	31.79	452.83	
Floyd F. Rhodes Memorial Endowment		50.00	
Book and Tract Fund		150.00	
Bequests and Lapsed Annuities		77.35	
Total receipts			28,233.17
From World Wide Fund to balance			42,166.00
			$ 78,596.59
Expenditures—			
American Missionaries—			
Supports .....$	27,902.93		
Less refunds	675.00	$ 27,227.93	
Educational grants		11.20	
Furlough rents		662.70	
Attending Conferences ..		49.40	
Publications to field		116.10	
Transportation to field ..		3,425.49	
Doctors' literature		150.00	

Outfit allowances		200.00	
Unclassified expense		28.94	
Total expense directed from home office			$ 31,871.76
Annual Budget Expenses (Field Operating)—			
Ahwa—			
Boarding School	719.93		
Evangelistic	1,077.26		
Property Expense	176.58		
Station Expense	362.40	2,336.17	
Anklesvar—			
Evangelistic	1,883.55		
Farm	3.82		
Girls' Boarding School	1,144.05		
Property Expense	406.44		
Station Expense	289.85		
Vocational Training School	2,679.36	6,399.43	
Bulsar—			
Primary School	472.56		
Khergam Boys' Boarding School	972.52		
Bulsar Evangelistic	1,110.78		
Khergam Evangelistic	2,114.72		
Khergam Girls' Boarding School	1,061.72		
Khergam Industrial School	231.27		
Property Expense	450.85		
Station Expense	384.23	6,798.65	
Dahanu—			
Evangelistic	310.61		
Property Expense	497.64		
Station Expense	252.46	1,060.71	
Jalalpor—			
Evangelistic	1,787.71		
Property Expense	12.64		
Station Expense	94.32	1,894.67	
Palghar—			
Day School	486.23		
Evangelistic	725.99		
Property Expense	103.45		
Station Expense	135.08	1,450.75	
Umalla—			
Evangelistic	2,090.65		
Property Expense	71.21		
Station Expense	227.41	2,389.27	
Vyara—			
Boys' Boarding School	926.18		
Evangelistic	3,338.54		
Girls' Boarding School	1,418.16		
Industrial School	276.34		
Property Expense	345.43		
Station Expense	254.54	6,559.19	
General—			
Administrative Offices	654.55		
Baby Home	325.87		
Bible School—Gujarati	522.47		
Council Fees	152.73		
Furlough	2,352.45		
Income Tax—Missionaries	29.64		
Landour Property Expense	146.93		
Language	484.67		
Medical	109.55		
Missionary Children School Expense	391.37		
Publishing	200.00		
Training	441.45		
Vacations	587.73		
Widows' Allowance	250.65	6,650.06	
Total Annual Budget Expense			35,538.90
New Property (New land, buildings & equipment)—			
General—			
Furniture		297.19	
Less previously accrued thereon		168.15	129.04
General—			
Land and Grading Fund restored	3,614.93		
Dahanu Medical Fund increased	136.36	3,751.29	
Less Vada Bungalow rents		30.50	3,720.79
			71,260.49
Less gain on exchange—			
On Annual Budget items	2,040.98		
On New Property item	7.41	2,048.39	
Less exchange loss on Revolving Funds		187.07	1,861.32
Total Expenditures			69,399.17
Balances, February 29, 1940—			
Quinter Memorial Fund		6,571.91	
India Village Fund		950.00	
Dahanu Family Line Hospital Fund		63.05	
Stover Memorial Fund		583.96	
J. B. Emmert Memorial Fund		28.50	
Floyd F. Rhodes Memorial Fund		1,000.00	9,197.42
			$ 78,596.59

2-A China Mission Fund

Balances, March 1, 1939—			
Liao Chou Girls' School Building		$ 813.00	
Ping Ting Girls' School Building		400.00	$ 1,213.00
Receipts—			
Contributions—			
China general donations	$ 2,961.24		
China Native Worker	85.29		
China Boys' School	2.50		
China Girls' School	2.50		
China Share Plan	1,476.75		
China Missionary Supports	14,766.65		
	19,294.93		
Less refund to Cuba Memorial Endowment	649.75	18,645.18	
Endowment Income—			
China general	78.70		
Cuba Memorial	40.00	118.70	
Book and Tract Fund		100.00	
Total Receipts			18,863.88
From World Wide Fund to balance			17,197.93
			$ 37,274.81
Expenditures—			
American Missionaries—			
Supports	$ 24,135.72		
Less exchange sharing	1,036.80	$ 23,098.92*	
Medical grants		185.22	
Furlough rents		497.33	
Attending Conferences		54.00	
Publications to field		75.88	
Transportation to field		2,915.09	
Doctors' Literature		60.00	
Far East Committee grant		15.00	
Unclassified expense		88.08	
Total expense directed from home office			$ 26,989.52
Annual Budget Expenses (Field Operating)—			
Liao Chou—			
Rent	25.00		
Repairs	237.15		
Boys' School	686.35		
Girls' School	622.53		
Men's Evangelistic	800.00		
Women's Evangelistic	950.00		
Medical	1,755.96		
Language Teacher	61.00		
Miscellaneous	66.00	5,203.99	
Ping Ting—			
Rent	6.57		
Repairs	490.86		
Boys' and Girls' School	1,400.00		
Men's Evangelistic	1,154.22		
Women's Evangelistic	1,015.00		
Medical	4,500.00		
Language Teacher	45.25		
Miscellaneous	174.44	8,786.34	
Shou Yang—			
Repairs	350.00		
Boys' and Girls' School	475.00		
Men's and Women's Evangelistic	444.80		
Language Teacher	25.00		
Miscellaneous	127.50	1,422.30	
Tai Yuan—			
Rent	180.00		
Repairs	167.99		
Men's Evangelistic	723.48		
Women's Evangelistic	170.75		
Language Teacher	37.50		
Miscellaneous	96.00	1,375.72	

*This item larger than normal due to delayed support charges from the field.

Tsin Chou—			
Rent	11.65		
Repairs	12.50		
Men's Evangelistic	375.05		
Women's Evangelistic	675.00		
Miscellaneous	20.00	1,094.20	
General—			
Agency Hire	375.00		
Furloughs	1,326.16		
Inter-furloughs	337.50		
Language School	956.55		
Miscellaneous	537.91		
Tung Chou Tuition	174.62		
Tung Chou Contribution	400.00		
National Christian Council	175.00		
N. C. C. R. E.	50.00	4,332.74	
Total Annual Budget Expense			22,215.29
Specials—			
Tai Yuan Church Property		210.70	
Tai Yuan Residence		39.13	
Ping Ting Auto		13.32	
Rural Reconstruction		574.06	837.21
Gross Expenditures			50,042.02
Less—			
Exchange gain (net)		13,183.37	
Refund Peking rents		159.38	
Tientsin property rents		92.71	
Refund M. Gauntz Cumming		468.50	
Shou Yang Hospital payment		76.25	13,980.21
Total Expenditures			36,061.81
Balances, February 29, 1940—			
Liao Chou Girls' School Building		813.00	
Ping Ting Girls' School Building		400.00	1,213.00
			$ 37,274.81

2-B South China Mission Fund

Receipts—			
Contributions—			
South China general donations			$ 36.20
From World Wide Fund to balance			287.67
			$ 323.87
Expenditures—			
Annual Budget Expenses (Field Operating)—			
Publications to field	$ 2.04		
Repairs	47.32		
Moy Gwong Support	520.00	$ 569.36	
Less School surplus income		28.20	
Total Annual Budget Expenses			$ 541.16
Less exchange gain			217.29
Total Expenditures			$ 323.87

3. Sweden Mission Fund

Receipts—			
Contributions—			
Sweden general donations		$ 20.15	
Sweden Missionary supports		1,091.16	$ 1,111.31
From Book and Tract Fund			50.00
Total Receipts			1,161.31
From World Wide Fund to balance			3,433.45
			$ 4,594.76
Expenditures—			
American Missionaries—			
Supports (nine months)		$ 825.00	
Publications to field		2.96	
Total expense directed from home office			$ 827.96
Annual Budget Expense (Field Operating)—			
Malmö—			
Publications	$ 144.72		
Traveling	56.01		
Native Worker No. 1	136.22		
Native Worker No. 2	712.26		
Missionary's tax	30.04	1,079.25	
Vannaberga—			
Native Worker	347.86		
Property Expense	18.88		
Traveling	57.89	424.63	
Kävlinge—			
Native Worker		187.59	
Olseröd—			
Native Worker	276.78		
Property Expense	67.00		
Traveling	43.42	387.20	
Total Annual Budget Expenses			2,078.67
New Property (New land, buildings and equipment)—			
Malmö—			
Final payment on church debt			1,871.51
Gross expenditures			4,778.14
Less exchange gain			183.38
Total Expenditures			$ 4,594.76

4. Denmark Mission Fund

Balances, March 1, 1939—			
Denmark Church House Fund		$ 1,429.13	
Denmark General Fund		607.05	$ 2,036.18
Receipts—			
Contributions—			
Denmark general donations		10.00	
Transfer balance C. Hansen funds		.30	
Total Receipts			10.30
			$ 2,046.48
Expenditures—			
Annual Budget Expenses (Field Operating)—			
Traveling		$ 50.57	
Publications		62.61	
Interest on loan		48.64	
Property expense		13.40	
Total Annual Budget Expenses			$ 175.22
Less—			
Exchange gain		27.13	
Refund on Denmark Home Mission Fund		31.35	58.48
Total Expenditures			116.74
Balances, February 29, 1940—			
Denmark Church House Fund		1,429.13	
Denmark General Fund		500.61	1,929.74
			$ 2,046.48

5. Africa Mission Fund

Receipts—			
Contributions—			
Africa Missionary Supports	$ 14,481.86		
Africa general donations	4,440.26		
Africa Share Plan	1,127.24		
Africa Leper	232.03	$ 20,281.39	
Endowment Income		52.00	
Book and Tract Fund		200.00	
Total Receipts			$ 20,533.39
From World Wide Fund to balance			19,287.69
			$ 39,821.08
Expenditures—			
American Missionaries—			
Supports		$ 15,751.81	
Medical grants		289.95	
Educational grants		100.00	
Furlough rents		452.50	
Attending Conferences		64.30	
Publications to field		51.78	
Outfit allowances		625.00	
Transportation to field		5,610.86	
Africa Literature Committee		100.00	
Doctors' literature		100.00	
Africa Committee of Foreign Missions Conference		100.00	
Unclassified expense		3.29	
Total expense directed from home office			$ 23,249.49
Annual Budget Expense (Field Operating)—			
Garkida—			
Elementary School	$ 895.09		
Medical	912.29		

Touring and Field Work	159.04		
Upkeep	392.75		
General	350.63		
Improvements	606.84		
Shop	113.18	3,429.82	
Lassa—			
Elementary School	499.59		
Medical	817.31		
Touring and Field Work	153.01		
Upkeep	233.83		
General	262.22		
Improvements	342.12		
Shop	69.27	2,377.35	
Marama—			
Elementary School	276.50		
Medical	384.22		
Touring and Field Work	253.12		
Upkeep	104.43		
General	103.13		
Shop	18.45	1,139.85	
Chibuk—			
Equipment and Supplies	128.14		
Improvement and Upkeep	380.15		
Supervision and Administration	127.92	636.21	
General—			
Furloughs	2,251.68		
General Administration	979.21		
Training School	430.27	3,661.16	
1938 Deferreds—			
School Grant	546.75		
Garkida Elementary School	97.20		
Lassa Medical	160.38		
Garkida Medical	349.92	1,154.25	
Total Annual Budget Expense			12,398.64
New Property (New land, buildings and equipment)—			
Marama—			
School Building		163.76	
Jos—			
Headquarters Building		2,834.29	
Cost of partly completed projects		1,207.62	
		4,205.67	
Less cost of partly completed projects reported last year		859.77	
Actual New Property Expense			3,345.90
Specials—			
Commissions on drafts		39.18	
Helser Budget (Furlough)		1,219.40	
		1,258.58	
Less Government grant Lassa School		135.89	1,122.69
Gross Expenditures			40,116.72
Less exchange gain—			
On New Property items.		62.82	
On Annual Budget items		232.82	295.64
Total Expenditures			$ 39,821.08

6. Home Mission Fund

Receipts—			
Contributions—			
Home general donations	$ 6,387.38		
Home Share Plan	12.00	$ 6,399.38	
From Bequests and Lapsed Annuities		225.00	
Total Receipts		6,624.38	
From World Wide Fund to balance		30,972.77	
		$ 37,597.15	
Expenditures—			
Aid to Districts—			
Florida and Georgia	$ 300.00		
North and South Carolina	900.00		
Tennessee	1,489.96		
Southern Virginia	684.96		
First Virginia	135.00		
Eastern Virginia	1,937.46		
First West Virginia	1,391.65		
Second West Virginia	969.96		
Western Maryland	364.98		
S. E. Pa., N. J. and E. N. Y.	948.62		
Western Pennsylvania	558.00		
(Morrellville debt liquidation	3,000.00		
Northeastern Ohio	450.00		
Michigan	1,089.94		
N. Dakota and Eastern Montana	249.96		
Southern Illinois	804.96		
N. Iowa, Minn., and S. Dakota	874.96		
Southern Iowa	285.00		
Nebraska	600.00		
Northeastern Kansas	62.46		
Northwestern Kansas	525.00		
Southeastern Kansas	866.60		
Colorado	799.92		
Oklahoma, Panhandle of Texas and New Mexico	1,309.98		
Northern Missouri	900.00		
Middle Missouri	539.88		
Southern Missouri and Arkansas	474.96		
Northern California	639.96		
Southern California	1,291.92		
Idaho and Western Montana	1,199.94		
Oregon	1,749.96		
Washington	1,050.00	$ 28,445.99	
Interest on Church Debts—			
Richmond, Eastern Va.	200.00		
Mansfield, Northeastern Ohio	120.00		
Grand Rapids, Michigan.	35.25		
San Diego and Glendale, Southern California	100.00		
Lake Ridge, N. Y.—E. Pa.	122.10		
Alliance, Northeastern Ohio	282.00	859.35	
Summer Pastors—			
N. Dakota and Eastern Montana	40.00		
Colorado	100.00		
Nebraska	275.50		
N. Iowa, Minn. and S. Dakota	138.31		
Western Pennsylvania	148.79		
Northern and Middle Missouri	207.54		
First Virginia	223.30		
S. E. Pa., N. J. and N. Y.	172.00		
Washington	200.00		
Southern Virginia	68.10		
Michigan	20.00		
Middle Iowa	210.00		
Florida and Georgia	618.67		
Texas and Louisiana	40.00	2,462.21	
Miscellaneous—			
Home Mission Council	100.00		
Cumberland Homestead	25.00		
Federal Council of Churches—			
Bureau of Architecture	33.34		
Evangelism	25.00	183.34	
Traveling Evangelists—			
E. S. Coffman (10 months)—Maryland, Pennsylvania, Virginia, N. Carolina—miles traveled, 3074			
Time and mileage	$ 1,376.96		
Insurance	1.59		
	1,378.55		
Less offerings*	792.73	585.82	
G. G. Canfield—Washington, Montana, Canada, Oregon, Idaho—miles traveled, 5109			
Time and mileage	1,339.34		
Supplies and insurance	6.30		
	1,345.64		
Less offerings*	899.00		
	446.64		
Less return charge stereopticon	29.89	416.75	
I. N. H. Beahm—West Virginia Time	220.00		
Less offerings	53.17	166.83	1,169.40
Non-Resident Members—			
Merlin Shull—time and extra help		935.11	
Attending Annual Conference		17.00	
Printing and supplies		194.88	
Postage		135.97	1,282.96
Home Secretary Department Expense—			
Salaries and office help		2,041.08	
Traveling		588.43	
Rent		57.00	
Stationery and supplies		63.77	
Telephone and telegraph		41.21	
Postage		124.60	

*For details see "Report of Evangelistic Offerings" in this issue, following "Record of Giving"

Literature and Loan Library		259.84	
Miscellaneous		8.44	
Conferences		24.36	
Group Insurance		24.43	
		3,233.16	
Less Literature and Loan Library Sales		39.26	3,193.90
Total Expenditures			$ 37,597.15

7. Ministerial and Missionary Service Fund

Balance, March 1, 1939		$ 7,633.56	
Receipts—			
Gish Estate Endowment Income	$ 361.06		
General Endowment Income	100.32		
Endowment principal	500.00		
Brethren Publish. House	2,000.00		
Conference Budget	12,000.00		
Total Receipts		14,961.38	
		22,594.94	
Expenditures—			
Registered allowances	15,090.00		
Missionary specials	1,324.43		
Ministers' specials	1,528.81		
Total Expenditures		17,943.24	
Balance, February 29, 1940			$ 4,651.70

8. Special Funds

General Relief and Reconstruction—			
Balances, March 1, 1939—			
China War Relief	$ 23,014.65		
Spanish Relief	2,146.82		
American Mission to Lepers	3.50		
German Christian Relief	66.03		
Chile Relief	17.00		
Jewish Relief	111.35	$ 25,359.35	
Receipts—			
China War Relief	9,046.66		
China War Relief (on field)	192.86		
Spanish Relief	915.39		
General Relief	2,813.11		
Peace and Relief	447.75		
Finnish Relief	164.26		
Jewish Relief	72.35		
Refugees	54.00	13,706.38**	
		39,065.73	
Expenditures—			
China Relief—			
Distributed on field	12,952.28		
To CCCR—N. Y.	1,000.00		
To Moy Gwong	26.60		
Publicity, etc.	116.57		
	(14,095.45)*		
Spanish Relief—			
To American Friends Service Committee	1,700.00		
To David Blickenstaff	600.00		
To Paul H. Bowman, Jr.	165.73		
Committee expense	1.92		
	(2,467.65)*		
Peace and Relief—			
To American Friends Service Committee—Cuba	1,000.00		
Traveling	2.35		
Stationery	7.04		
Telephone and telegraph	3.55		
Postage	5.93		
Publicity	5.68		
Board members' expense	35.63		
	(1,060.18)*		
Leper Relief to American Mission to Lepers	3.50		
Chile Relief to Red Cross	17.00	17,643.78	
Balances, February 29, 1940—			
China War Relief	6,499.31		
China War Relief (field receipts)	3,659.41		
China Rehabilitation	8,000.00		
Spanish Relief	594.56		
Peace and Relief	2,200.68		
German Christian Relief	66.03		
Jewish Relief	183.70		
Refugee Fund	54.00		
Finnish Relief	164.26		21,421.95
Sundry Balances—			
(No change from last year)			
Japan Mission Fund		98.80	
Philippine Mission Fund		81.40	

*Sub-totals
**Of which $13,513.52 came from the congregations.

Porto Rico Mission Fund		234.42	
Arab Mission Fund		50.00	
South America Mission Fund		152.34	
New England Mission Fund		52.50	
Cuba Mission Fund		331.27	
Australia Mission Fund		16.00	
Jerusalem Mission Fund		200.66	1,217.39
Student Loan Fund—			
Balance, March 1, 1939		412.20	
Receipts—			
From Conference Budget Fund	2,000.00		
Loans repaid	740.00	2,740.00	
		3,152.20	
Expenditures—			
Loans made		1,798.25	
Balance, February 29, 1940			1,353.95
Gish Publishing Fund*—			
Balance, March 1, 1939		904.85	
Receipts—			
Inventory value restored to Fund	1,004.05		
From Gish Endowment Income	1,444.26	2,448.31	
		3,353.16	
Expenditures—			
Loss on sales	875.34		
Publicity	45.09		
Committee expense	27.07	947.50	
Balance, February 29, 1940			2,405.66
Conference Budget Fund—**			
Receipts		80,592.07	
Expenditures		80,592.07	
Book and Tract Work—			
Balance, March 1, 1939		4,919.38	
Receipts—			
Contributions	22.98		
Endowment note interest	7.80		
Endowment Income	922.88	953.66	
		5,873.04	
Expenditures—			
Endowment rebates	11.75		
Tract mailing	116.02		
Tract publication	551.66		
Contributions to—			
India Mission Fund	150.00		
China Mission Fund	100.00		
Africa Mission Fund	200.00		
Sweden Mission Fund	50.00	1,179.43	
Balance, February 29, 1940			4,693.61
Gish Testament Fund—			
Receipts from Brethren Publishing House—			
Regular sales	110.16		
Inventory value restored	361.72		
Restore fund to original figure	789.68	1,261.56	
Deficit, March 1, 1939		161.56	
Balance, February 29, 1940			1,100.00
Denmark Poor Fund—			
Balance, March 1, 1939		1,484.93	
No receipts—no expenditures			
Balance, February 29, 1940			1,484.93
Africa Leper Fund—			
Balance, March 1, 1939		885.77	
Receipts—			
From American Mission to Lepers		3,875.00	
		4,760.77	
Expenditures—			
Withdrawn by Africa Mission Treasurer		3,772.93	
Balance, February 29, 1940			987.84
Memorial Funds—			
Balance, March 1, 1939		400.00	
Receipts—			
Interest		20.00	
		420.00	
Transfer to World Wide Mission Fund		70.00	
Balance, February 29, 1940.			350.00

*See close of Schedule 28 for complete report
**See 1940 Conference Minutes for complete report.

Foreign Treasurers' Revolving Funds—			
Receipts—transfers—From Reserve for Mission Advances—			
India Revolving Funds ..	8,768.19		
Less China Fund Overdraft	86.52	8,681.67	
From Field Treasurers—			
Denmark funds	1,327.34		
China funds	588.77		
India funds	6,011.71	7,927.82	
Balance, February 29, 1940			16,609.49
Total Special Funds			$ 51,624.82

Statement of Gish Publishing Fund for Year Ended Feb. 29, 1940

	Inventory 3-1-39	Bought	Sold to B. P. H.	Sold to Ministers	Inventory 2-29-40
11. Bible Dictionary	22	25	1	42	4
26. Bible Atlas	4	25		25	4
36. Universalism Against Itself	164				164
68. Archaeology and the Bible	2	4		6	
86. A History of the Christian Church	18			18	
92. Greatness and Simplicity of the Christian Faith	34				34
93. Essentials of Evangelism	8				8
95. Parish Evangelism	21				21
107. Report of Washington Missionary Conference	4				4
108. The One Volume Bible Commentary	30	25	2	53	
111. Visitation Evangelism	11				11
116. The Local Church	11				11
121. The Clash of Color	20				20
149. The Madness of War	4				4
157. Between War and Peace	4				4
167. The Preacher and His Missionary Message	6				6
176. Open Doors in Religious Education	1				1
181. Flashlights From History	20	25		20	25
183. Grace in the New Testament ..	3				3
185. Liberating the Lay Forces of Christianity	25		1		24
192. Cruden's Complete Concordance	24	25	1	48	
195. F. B. Meyer	3				3
196. Cultural Changes in the Church of the Brethren	4			3	1
199. The Finality of Jesus Christ ...	1				1
200. Cokesbury Funeral Manual	25	50		62	13
201. Preachers Present Arms	4				4
202. Home Missions Today and Tomorrow	20			3	17
204. Revolution in Economic Life	22			11	11
205. Life Portrayed in the Sermon on the Mount	30	50		37	43
208. Sadhu Sundar Singh	6			1	5
209. Prayer	1				1
212. John Frederic Oberlin, A Protestant Saint	11				11
215. Evangelism in a Changing World	9			9	
216. Art of Ministering to the Sick ..	16			16	
218. Victorious Living		50	2	48	
219. The Funeral Message	20	50		49	21
220. Religion in Shoes	8	50	1	51	6
221. The Minister's Wife	3	50		35	18
223. Rebuilding Rural America	20			20	
224. The Minister's Job	10	50		41	19
225. Living Religion	51		1	28	22
226. Oxford Message and Decisions ..	102			26	76
227. Edinburgh Conference Report...	113			19	94
228. Message and Method of the New Evangelism	127	(100)*		27	
229. Home Builders of Tomorrow ...	48	50		83	15
230. Adventures in Radiant Living..	51	25		64	12
231. The Singing Church	44	25		55	14
232. Doran's Ministers Manual for 1939	58	24		82	
233. Psychology for Christian Teachers	50	25		63	12
234. Fifth Avenue to Farm		200	1	118	81
235. Prayer and Worship		150		144	6
236. World Mission of the Church....		118		115	3
237. What Shall I Do With Jesus? ...		200		166	34
238. Complete Index to Thought and Teachings of Christ		150		141	9
239. Supplementary Bible		213		152	61
240. Worship for the Village Church		300		124	176
241. Doran's Ministers Manual		300		274	26
242. Christian Home Making		100		88	12
243. Youth and the Way of Jesus		150		100	50
244. Christ and the Fine Arts		200	1	153	46
245. Educational Work of the Church		150	6	82	62
	1,293	2,759	17	2,702	1,333

* Returned.

(For statement of the Fund, see Schedule 8 preceding this table.)

Congregations Giving $5.00 or More Per Member

	Members	Average Per Member
Mabel, Oregon	9	$16.77
Cedar, Middle Iowa	17	15.33
Curlew, N. Iowa, Minn., & S. Dak.	36	13.91
Oak Grove, Northwestern Ohio	54	9.78
Pleasant View, Middle Maryland	107	9.37
Akron, Eastern Pennsylvania	109	9.04
Ross, Northwestern Ohio	30	8.55
Indian Creek, Eastern Pennsylvania	201	7.95
Richland, Eastern Pennsylvania	217	7.65
Sebring, Florida & Georgia	151	7.17
Chiques, Eastern Pennsylvania	298	6.63
Elizabethtown, Eastern Pennsylvania	549	5.50
Covina, Southern California & Arizona	250	5.30
Mt. Hermon, Southern Virginia	135	5.19
Lower Stillwater, Southern Ohio	190	5.17
Mt. Morris, Northern Illinois & Wis.	429	5.17

Summary Classification of Giving

Congregations Giving Per Member	Number	Membership	%	Gave	%	Average in Each Group
$5.00 or more	16	2,782	1.6	$ 18,246.68	8.2	$6.56
$3.50 to $4.99	25	6,371	3.7	25,909.36	11.7	4.07
$1.00 to $3.49	335	68,669	39.5	125,280.15	56.6	1.82
Under $1.00	565	91,641	52.7	42,865.81	19.3	.47
Nothing	80	4,320	2.5			
	1,021	173,783	100. %	$212,302.00		
Unallocated Giving				9,303.70	4.2	
				$221,605.70	100. %	

Report of Evangelistic Offerings

The following is report of offerings taken at evangelistic meetings or otherwise. These are not credits on the Conference Budget.

(A) E. S. Coffman for year ended February 29, 1940

Westernport, Western Maryland	$ 30.00
Mt. Pleasant, Western Pennsylvania	37.45
Mt. Joy, Western Pennsylvania	30.00
Connellsville, Western Pennsylvania	36.00
Sheltontown, Southern Virginia	13.25
White Rock, Southern Virginia	21.13
Schoolfield, Southern Virginia	28.69
St. Paul, Southern Virginia	25.20
Pleasant Valley, Southern Virginia	30.16
Germantown—Brick, Southern Virginia	75.00
Bethlehem, Southern Virginia	60.00
Fairfax, Eastern Virginia	100.00
Smith Creek, Northern Virginia	20.00
Bear Run, Western Pennsylvania	30.50
Plum Creek, Western Pennsylvania	54.35
Indian Creek, Western Pennsylvania	70.00
Westminster, Eastern Maryland	100.00
Wooddale, Western Pennsylvania	31.00
	$792.73

(B) G. G. Canfield for year ended February 29, 1940

Ellisforde, Washington	$ 50.00
Olympia, Washington	55.00
Omak, Washington	4.15
Salkum, Washington	3.06
Hope Grange, Washington	20.06
Seattle, Washington	27.29
North Spokane, Washington	26.06
Proctor, Idaho and Western Montana	30.15
Whitefish, Idaho and Western Montana	52.75
Vidora, Western Canada	15.66
Bow Valley, Western Canada	40.50
Blackfoot Y. P. Camp, Western Canada	25.00
First Irricana, Western Canada	50.00
Merrington, Western Canada	26.49
Milden, Western Canada	11.57
Second Irricana, Western Canada	50.11
Weston, Oregon	37.77
Newberg, Oregon	13.61
Albany, Oregon	40.51
Mabel, Oregon	23.00
Grants Pass, Oregon	25.00
Myrtle Point, Oregon	70.54
Western Canada District Board	20.00
Ashland, Oregon	25.00
Bowmont, Idaho and Western Montana	68.24
Boise Valley, Idaho and Western Montana	46.75
Weiser, Idaho and Western Montana	40.73
	$899.00

(C) I. N. H. Beahm for Summer, 1939

Bethany, Second West Virginia	$20.00
Oceanna, Second West Virginia	3.00
Camp Hope, Second West Virginia	2.52
Union Chapel, Second West Virginia	7.50
Beans Chapel, Second West Virginia	7.20
Goshen, Second West Virginia	3.25
Glady, Second West Virginia	4.70
Shiloh, Second West Virginia	5.00
	$53.17

General Statistics of Giving for Year Ended February 29, 1940

District	Total Conference Budget Credits	Total Relief Credits	Total Membership	Members Giving Per Capita: Nothing	Under $1.00	$1.00 to $3.49	$3.50 to $5.00	$5.00 or More	Average Contribution Per Member: 1935	1936	1937	1938	1939	Churches Contributing: Total No. Churches	Nothing	Under $25	$25 to $200	Over $200
1. Florida and Georgia	$ 1,772.04	$ 230.27	741	6	390	194		151	$1.51	$2.17	$2.58	$1.81	$2.39	11	1	3	6	1
2. North and South Carolina	80.09	10.25	1,705	1,223	482				.05	.09	.08	.06	.05	24	17	7		
3. Tennessee	833.34	74.63	2,618	423	2,046	149			.28	.23	.24	.31	.32	30	9	12	9	
4. Southern Virginia	2,363.17	181.98	5,970	150	5,685			135	.22	.24	.27	.30	.40	27	1	13	1	2
5. First Virginia	3,098.86	390.23	6,220	377	5,421	422			.64	.55	.59	.58	.50	31	5	10	11	5
6. Eastern Virginia	2,208.47	112.12	3,210	99	2,283	828			.57	.57	.63	.61	.69	18	3	4	7	4
7. Second Virginia	5,866.84	612.44	6,275	272	3,734	2,269			.98	.92	.93	.91	.93	23	2	6	6	9
8. Northern Virginia	3,952.34	188.31	7,499	41	6,111	1,347			.44	.53	.53	.53	.53	25	1	6	11	7
9. First West Virginia	1,379.01	25.00	3,770	189	3,108	473			.54	.59	.53	.61	.37	20	1	9	9	1
10. Second West Virginia	236.65		803	128	625	50			.22	.26	.16	.18	.29	13	3	7	3	
11. Eastern Maryland	8,028.31	809.45	5,437		1,632	3,734	71		1.64	1.68	1.54	1.57	1.47	21			9	12
12. Middle Maryland	4,937.78	315.71	3,663		1,351	2,205		107	1.21	1.45	1.40	1.52	1.35	12		1	3	8
13. Western Maryland	426.04	5.03	1,259	140	989	130			.30	.29	.34	.43	.34	10	2	2	6	
14. S. E. Pa., N. J. and E. N. Y.	5,623.64	203.73	3,455		1,139	2,206	110		1.34	1.43	1.53	1.42	1.63	19			10	9
15. Middle Pennsylvania	14,867.72	217.49	11,090	40	4,670	6,312	68		1.12	1.32	1.21	1.30	1.34	42	1	4	19	18
16. Western Pennsylvania	11,167.44	184.88	12,498	99	7,889	4,510			.74	.88	.89	.90	.89	56	2	6	33	15
17. Eastern Pennsylvania	34,043.08	2,734.36	10,616		1,322	5,017	2,903	1,374	2.88	3.09	3.22	3.41	3.21	42		1	9	32
18. Southern Pennsylvania	12,058.36	494.29	7,191	42	2,781	3,565	803		1.80	1.91	1.72	1.76	1.68	30	1		17	12
19. Northeastern Ohio	6,462.29	286.50	5,800	108	3,660	2,032			1.41	1.52	1.30	1.19	1.11	35	2	1	19	13
20. Northwestern Ohio	4,506.14	322.96	3,198		1,425	1,689		84	1.18	1.42	1.31	1.02	1.41	24		2	12	10
21. Southern Ohio	16,128.45	531.27	10,956	65	4,716	5,699	286	190	1.30	1.46	1.46	1.58	1.47	50	1	8	12	29
22. Michigan	2,523.14	307.18	2,824	11	1,910	903			.88	.84	.91	.81	.89	28	1	9	15	3
23. Northern Indiana	13,474.78	662.44	8,890		2,410	6,041	439		1.47	1.66	1.79	1.47	1.52	48		1	27	20
24. Middle Indiana	11,099.77	370.17	6,200		1,997	3,830	373		1.69	1.92	1.75	1.94	1.79	38		7	18	13
25. Southern Indiana	5,341.42	293.95	3,635	154	1,121	1,979	381		1.76	1.65	1.85	1.28	1.47	25	2	4	10	9
26. Western Canada	112.28	29.00	401	69	332				.57	.43	.20	.26	.28	5	2	1	2	
27. N. Dakota and E. Montana	377.17	25.04	532	27	356	149			.59	.60	.70	.83	.71	12	2	4	6	
28. N. Illinois and Wisconsin	7,567.05	623.55	4,959		1,876	2,654		429	1.50	1.66	1.67	1.59	1.53	26		7	11	8
29. Southern Illinois	2,703.30	98.02	2,858	17	1,548	1,293			1.01	.98	1.03	1.08	.95	23	1	7	9	6
30. N. Iowa, Minn. & S. Dakota	4,355.53	218.92	2,380	29	1,016	908	391	36	1.69	1.81	1.74	1.85	1.83	19	1	4	10	4
31. Middle Iowa	4,518.25	329.68	1,822	73	598	888	246	17	2.59	2.44	2.21	2.10	2.48	16	1	3	6	6
32. Southern Iowa	1,478.22	102.16	1,173		579	594			.94	1.20	1.13	1.18	1.26	11		1	8	2
33. Nebraska	809.25	49.36	1,419	84	1,245	90			.44	.41	.49	.65	.57	13	1	3	9	
34. Northeastern Kansas	1,452.65	774.04	1,873	78	1,328	467			.74	.61	.72	.74	.78	20	3	3	13	1
35. Northwestern Kansas	399.19	65.59	842		842				.78	.55	.64	.49	.47	7		2	5	
36. Southeastern Kansas	508.35	33.50	871	14	857				.73	.57	.51	.67	.58	10	1	6	3	
37. Southwestern Kansas	2,019.11	77.23	2,057		1,311	746			1.08	1.19	1.38	1.29	.98	14		1	11	2
38. Colorado	1,048.30	85.77	1,595	24	1,356	215			.64	.62	.74	.76	.66	13	1	3	7	2
40. Okla., P. Texas and N. Mex.	1,103.33	99.97	1,255	67	863	325			1.07	.73	.98	.92	.88	16	3	4	8	1
41. Texas and Louisiana	378.06		447	37	260	150			.74	.96	.85	.76	.85	6	1		4	1
42. Northern Missouri	400.99	62.17	1,139	6	1,026	107			.53	.28	.27	.40	.35	10	1	5	4	
43. Middle Missouri	395.73	38.70	891	23	848	20			.55	.40	.32	.44	.44	10	1	4	5	
44. S. Missouri and Arkansas	255.25	32.82	662	149	440	73			.43	.43	.42	.33	.39	14	4	8	2	
46. Northern California	3,382.61	247.81	2,798	12	1,996	790			1.23	1.50	1.26	1.39	1.21	19	1	3	11	4
47. S. California and Arizona	8,372.28	418.25	3,989		858	2,581	300	250	3.03	2.71	3.30	2.70	2.10	18			9	9
48. Idaho and Western Montana	1,111.91	89.05	1,572	44	1,328	200			.75	.76	.86	.58	.71	13	1		10	2
49. Oregon	781.20	140.48	624		188	427		9	1.56	1.90	1.85	1.42	1.25	8			8	
50. Washington	1,631.89	137.86	2,101		1,693	408			.80	1.01	.97	.94	.78	16		3	11	2
Unallocated	3,964.63	169.91												1,021	80	195	464	282
	$221,605.70	$13,513.52	173,783	4,320	91,641	68,669	6,371	2,782										
Average of entire Brotherhood									$1.23	$1.33	$1.32	$1.33	$1.28					
Average necessary to raise budget									1.72	1.70	1.67	1.62	1.58					

Supports of Missionaries

Each missionary receives a personal support. The following list shows the supports being provided in a special way:

California

Covina Missionary Class, partial support of Olivia Ikenberry (daughter of E. L. Ikenberry), China.

Glendora Primary Department, partial support of Gordon Shull (son of C. G. Shull), India.

Glendora Sunday school, Willing Helpers' Class, Herman and Hazel Landis budget,* Africa.

La Verne congregation and Sunday school, Lynn A. Blickenstaff and wife, India; Susan S. Shull, India.

La Verne congregation, Friendship Class, Stephen Blickenstaff (son of L. A. Blickenstaff), India.

Long Beach Sunday school, Lucile G. Heckman, Africa.

Northern California Sunday schools, Dr. Lloyd E. Cunningham, China.

Pasadena Sunday school, Fellowship, Seniors, Men's and Women's Bible classes, Dr. Lloyd R. Studebaker, Africa.

Southern California Aid Societies, Modena Minnich Studebaker, Africa.

Southern California Sunday schools, Clarence C. Heckman, Africa.

Colorado

Rocky Ford congregation and Sunday school, partial support of Ernest M. Wampler, China.

Idaho

Idaho and Western Montana congregations, Amsey F. Bollinger, India.

Illinois

Astoria congregation, partial support of Olivia D. Ikenberry, China.

Canton congregation, partial support of Olivia D. Ikenberry, China.

Cerro Gordo Sunday school, partial support of Dr. A. R. Cottrell, India.

Chicago Sunday school, Dr. Daryl M. Parker budget,* China.

Decatur Sunday school, partial support of Richard Moomaw (son of I. W. Moomaw), India.

Girard Sunday school, one-half support of Dr. Laura M. Cottrell, India.

Mount Morris (individual), Dr. Lloyd E. Cunningham budget,* China.

Mount Morris College Missionary Society, D. J. Lichty, India.

Mount Morris Sunday school, Sadie J. Miller, India.

Northern Illinois and Wisconsin Sunday schools, Hazel E. Messer, India.

Virden Sunday school, one-half support of Dr. Laura M. Cottrell, India.

Woodland congregation, partial support of Olivia D. Ikenberry, China.

(Continued on Page 53)

Giving of Individual Congregations

For the Year Ending February 29, 1940

This record of giving shows in the first column next to the name of each church the amount, if any, given by living donors to the Conference Budgct or any department of work included in the same. In the column beside this is shown amounts, if any, given by the same congregations for relief purposes as authorized by Annual Conference. No credit for these amounts is given in the Confercnce Budget.

	Conference Budget	Relief
1. Florida and Georgia		
Arcadia	$ 20.00	$
Bassenger-Okeechobee	171.65	6.54
Clay County	42.54	
Glenside		
Lakeland	10.00	3.00
Miami	119.32	5.96
Sebring	1,083.06	144.81
Seneca	75.79	22.00
Sunnyland	16.60	2.50
Tampa	78.78	39.69
Winter Park	32.30	1.86
Unallocated	122.00	3.91
2. North and South Carolina		
Bailey	$	$
Berea	14.00	
Blue Ridge	3.00	
Brummetts Creek	1.00	
Flat Rock	11.79	5.00
Golden	3.00	
Little Pine		
Lowman Valley		
Melvin Hill	21.78	
Mill Creek	21.86	5.25
Mountain View		
Mt. Carmel		
New Bethel		
New Haven		
Peak Creek		
Petersons Chapel		
Pigeon River		
Pleasant Grovc		
Pleasant Valley		
Riverside		
Rowland Creek		
Spindale		
Travelers Rest		
Upper Brummetts Creek		
Unallocated	3.66	
3. Tennessee		
Beaver Creek	$ 29.00	$
Cedar Creek	6.04	
Cedar Grove	9.55	
Central Point		
Cumberland		
Ewing	40.01	
French Broad	44.75	
Fruitdale	2.95	
Hawthorne	1.50	
Jackson Park	20.00	
Johnson City	106.20	5.00
Knob Creek	129.00	63.63
Liberty	24.49	
Limestone	54.45	6.00
Lone Star		
Meadow Branch	70.46	
Midway		
Mountain Valley	51.14	
New Hope	13.00	
Niota		
Oneonta		
Piney Flats		
Pleasant Hill	78.50	
Pleasant Mount		
Pleasant Valley	16.57	
Pleasant View	5.50	
Rock House		
Walnut Grove	19.00	
White Horn	15.34	
Wolf Creek	12.50	
Unallocated	83.39	
4. Southern Virginia		
Antioch	$ 487.25	$
Bassett	26.00	
Beaver Creek	12.04	7.00
Bethlehem	188.03	67.78
Boone Mill	158.36	20.86
Burks Fork	7.00	
Christiansburg	42.21	
Coulson	19.50	
Fraternity	166.50	5.50
Fremont	2.00	
Germantown	154.93	5.50
Laurel Branch	37.33	7.45
Maple Grove		
Mt. Hermon	701.17	45.53
New Bethel	2.00	
Pleasant Hill	2.59	
Pleasant Valley	33.43	
Pulaski	9.00	
Redoak Grove	57.00	5.00
Schoolfield	24.86	6.60
Shelton	8.35	
Smith River	12.00	
Snow Creek	23.75	
Spray	65.82	10.76
St. Paul	8.00	
Topeco	110.38	
White Rock	3.67	
Unallocated		
5. First Virginia		
Antioch	$ 5.00	$116.61
Bethany	16.40	
Cloverdale	545.32	10.00
Copper Hill	87.82	
Crab Orchard	56.00	6.00
Dalcville	315.35	73.83
Greenbrier	15.00	
Green Hill	115.69	27.60
Hollins Road	51.29	
Hopewell	6.54	
Jeters Chapel		
Johnsville		
Lynchburg	75.59	
Monroe	10.32	
Mt. Horeb	3.38	
Mt. Joy	22.14	15.00
Oak Grove	152.42	12.93
Oakvale		
Olean		
Otter Creek		
Peters Creek	104.04	
Pleasant View	65.32	23.74
Poages Mill	74.81	
Roanoke, Central	210.31	77.54
Roanoke, First	391.68	9.35
Roanoke, Ninth Street	130.01	
Saunders Grove	10.00	
Selma	14.88	
Smiths Chapel	10.68	
Terrace View	42.50	
Troutville	529.52	17.63
Unallocated	36.85	
6. Eastern Virginia		
Belmont	$ 48.52	$
Bethel	7.15	
Central Plains	2.00	
Fairfax	515.14	71.08
Hollywood	5.28	
Locust Grove	52.50	
Madison	55.00	
Manassas	501.36	8.23
Midland	204.81	
Mine Run		
Montebello		
Mt. Carmel	131.34	9.00
Nokesville	411.20	23.81
Oronoco	32.29	
Rappahannock		
Richmond	43.78	
Trevilian	2.00	
Valley	71.88	
Unallocated	124.22	
7. Second Virginia		
Barren Ridge	$ 665.17	$108.84
Beaver Creek	253.12	
Bridgewater	1,280.59	161.59
Buena Vista	11.50	
Chimney Run	2.00	
Concord		
Crummet Run	2.00	
Elk Run	144.33	
Highland County Mission	20.30	
Lebanon	429.80	38.41
Little River	30.50	
Middle River	405.17	91.40
Moscow	237.05	
Mt. Vernon	194.30	48.81
North Fork	3.94	
Pleasant Valley	695.00	75.01
Pocahontas Mission	10.33	5.10
Sangerville	493.38	
Staunton	152.48	8.00
Summit	470.93	21.35
Valley Bethel	105.84	2.00
White Hill		
Unallocated	73.52	51.93
8. Northern Virginia		
Brock Gap	$ 15.00	$
Browntown Mission	26.79	
Cooks Creek	410.62	10.00
Damascus	25.13	
Flat Rock	126.71	3.00
Greenmount	530.53	95.33
Harrisonburg	313.10	49.55
Linville Creek	370.00	5.50
Lower Lost River	7.00	
Mill Creek	1,020.00	
Moorefield	27.20	
Mt. Zion	210.92	6.80
Newport	103.00	
North Mill Creek	45.00	
Pleasant View	28.00	
Powells Fort	6.00	
Rileyville	61.30	
Salem	42.98	
Smith Creek	3.00	
South Fork	8.42	
Timberville	215.72	
Trout Run Valley		
Unity	156.24	8.13
Upper Lost River	22.00	
Woodstock	153.74	5.00
Unallocated	23.94	5.00
9. First West Virginia		
Allegheny	$ 36.21	$
Bean Settlement	5.00	
Beaver Run	29.00	
Capon Chapel	12.50	
Eglon	626.22	25.00
Greenland	44.18	
Harman	111.86	
Keyser	20.00	
Knobley		
Morgantown	40.95	
North Fork	2.00	
Old Furnace	42.89	
Petersburg	15.20	
Red Creek	16.96	
Sandy Creek	190.01	
Seneca	4.10	
Sunnyside	6.42	
Tearcoat	45.61	
Terra Alta	13.15	
White Pine	110.14	
Unallocated	6.61	
10. Second West Virginia		
Beans Chapel	$ 2.25	$
Bethany	106.11	
Bowden	6.96	
Elkins	11.67	
Glady	3.12	
Goshen	12.75	
Mt. Hebron		
Mt. Zion		
Pleasant Hill		
Pleasant Valley	38.20	
Shiloh	11.17	
Union Chapel	1.99	
Valley River	23.28	
Unallocatcd	19.15	
11. Eastern Maryland		
Baltimore, First	$ 350.52	$ 5.40
Baltimore, Woodberry	254.78	22.40
Beaver Dam	117.62	
Bethany	165.51	2.00
Bush Creek	174.73	41.36
Denton	239.55	
Flower Hill	112.65	
Frederick	309.00	
Green Hill	315.12	
Locust Grove	73.27	3.00
Long Green Valley	269.47	
Meadow Branch	473.88	128.11
Middletown Valley	793.89	36.52
Monocacy	82.50	
Piney Creek	57.21	
Pipe Creek	915.56	28.85
Sams Creek	330.11	126.00
Thurmont	99.23	
University Park	166.64	124.88
Washington City	1,654.00	80.34
Westminster	962.27	160.59
Unallocated	60.60	50.00
12. Middle Maryland		
Beaver Creek	$ 224.42	$ 13.80
Broadfording	375.52	131.56
Brownsville	477.72	
Hagerstown	1,756.30	
Johnsontown	36.25	
Leetown & St. Margarets	3.00	
Licking Creek	51.88	11.00
Longmeadow	311.23	82.20
Manor	310.49	39.83
Martinsburg and Vanclevesville	74.34	
Pleasant View	1,002.88	37.32
Welsh Run	302.19	
Unallocated	11.56	
13. Western Maryland		
Bear Creek	$ 155.00	$
Cherry Grove	27.34	
Fairview	33.71	
Frostburg	8.66	
Georges Creek	2.65	
Maple Grove	73.28	
Middle Ridge		
Oak Grove		
Pine Grove	30.00	
Westernport	75.40	
Unallocated	20.00	5.03
14. Southeastern Pennsylvania, New Jersey & Eastern New York		
Ambler	$ 424.29	$
Amwell	25.00	
Brooklyn, First	107.93	18.79
Brooklyn, Italian Mission	76.59	

Coventry	604.61	20.00
Greentree	733.97	
Harmonyville	94.64	
Norristown	223.40	15.00
Parkerford	364.73	2.00
Philadelphia, Bethany	99.00	
Philadelphia, Calvary	185.00	
Philadelphia, First	899.33	100.00
Philadelphia, Geiger Memorial	180.00	5.00
Philadelphia, Germantown	293.70	
Pottstown	50.00	
Quakertown	299.56	
Royersford	533.29	
Springfield	174.09	
Wilmington	71.85	
Unallocated	182.66	42.94

15. Middle Pennsylvania

Albright	$ 143.60	$
Altoona, First	1,767.73	15.00
Altoona, Twenty-eighth Street	776.96	40.00
Amaranth	4.00	
Ardenheim	261.86	
Artemas	6.20	
Aughwick	164.31	7.10
Bellwood	58.28	7.03
Burnham	67.09	10.50
Carson Valley	151.90	
Cherry Lane	105.71	7.26
Claysburg	51.35	
Clover Creek	185.85	
Dry Valley	282.87	
Dunnings Creek	255.12	25.00
Everett	552.15	1.00
Fairview	309.39	35.00
Glendale	26.75	
Hollidaysburg	237.24	
Huntingdon	1,696.18	15.00
James Creek	52.85	
Juniata Park	46.80	
Koontz	129.92	
Leamersville	24.90	
Lewistown	1,064.08	
Lower Claar	20.50	
Martinsburg	822.99	
New Enterprise	1,187.95	29.00
Queen		
Raven Run	49.57	
Riddlesburg	46.01	
Roaring Spring	584.62	3.60
Smithfield	54.20	
Snake Spring	541.00	
Spring Mount	139.51	10.00
Spring Run	1,131.53	
Stonerstown	45.81	
Tyrone	228.80	
Upper Claar	85.50	
Williamsburg	146.06	
Woodbury	983.62	
Yellow Creek	243.59	7.00
Unallocated	133.46	5.00

16. Western Pennsylvania

Allegheny Valley	$	$
Bear Run	9.10	
Berlin	54.27	
Brothersvalley	128.39	
Center Hill	323.18	8.31
Conemaugh	487.27	
Connellsville	88.04	1.00
Cumberland	160.76	6.00
Elbethel	6.85	
Fairchance	49.08	
Fairview-Sculton	46.06	9.93
Geiger	40.88	
Georges Creek	75.28	
Greensburg	483.50	
Hooversville	110.76	5.69
Hostetler	11.03	
Hyndman	14.60	
Indian Creek	41.00	
Johnstown, Morrellville	38.25	7.54
Johnstown, Moxham	20.20	
Johnstown, Roxbury	165.00	
Johnstown, Walnut Grove	1,743.99	91.90
Ligonier	116.46	5.00
Locust Grove	159.91	
Manor	202.96	
Maple Glen	96.75	
Maple Grove	152.76	
Maple Spring	388.80	
Markleysburg	39.79	
Meyersdale	570.67	2.00
Middle Creek	98.05	
Montgomery	34.78	
Mt. Joy	282.56	20.20
Mt. Pleasant	134.85	17.30
Nanty Glo	211.51	3.00
Oakdale	52.07	
Penn Run	80.45	
Pittsburgh	34.50	
Pleasant Hill	401.55	
Plum Creek	129.71	
Robinson	93.04	
Rockton	92.00	
Rockwood	167.78	
Rummel	547.29	
Salisbury	39.04	
Scalp Level	1,122.30	
Shade Creek	181.27	
Sipesville	33.00	7.01
Somerset	232.00	
Summit Mills		
Ten Mile	24.37	
Tire Hill	171.95	
Uniontown	573.36	
Westmont	275.29	
Windber	62.05	
Wooddale	36.00	
Unallocated	231.08	

17. Eastern Pennsylvania

Akron	$ 984.95	$344.21
Allentown	57.42	
Annville	533.91	193.20
Chiques	1,976.02	65.00
Conestoga	876.35	70.22
Conestoga, West	686.75	
Conewago	189.01	
East Fairview	600.21	16.21
East Petersburg	1,265.82	
Elizabethtown	3,019.88	668.90
Ephrata	1,981.85	
Fredericksburg	191.06	5.00
Harrisburg	432.93	2.00
Hatfield	894.57	18.50
Heidelberg	610.02	40.00
Indian Creek	1,597.78	138.20
Jennersville	22.42	
Lake Ridge	147.28	6.70
Lancaster	1,307.17	75.73
Lebanon	784.54	
Lititz	598.10	80.35
Long Run	58.14	
Maiden Creek	312.10	
Mechanic Grove	426.32	
Midway	1,082.78	5.00
Mingo	818.72	
Mountville	593.07	70.22
Myerstown	513.50	
Palmyra	2,061.78	411.15
Peach Blossom	384.99	18.00
Reading	171.63	
Richland	1,660.49	10.00
Ridgely	218.77	
Schuylkill	154.88	34.49
Shamokin	59.85	
Spring Creek	735.32	46.41
Spring Grove	123.55	
Springville	903.21	
Swatara, Big	1,065.50	62.81
Swatara, Little	538.75	33.69
West Greentree	1,168.01	108.25
White Oak	2,194.88	205.12
Unalloeated	38.80	5.00

18. Southern Pennsylvania

Antietam	$ 279.85	$ 8.25
Baek Creek	166.52	59.27
Boiling Springs		
Buffalo	92.41	
Carlisle	374.65	16.63
Chambersburg	91.28	
Codorus	816.40	50.33
Falling Spring	145.08	
Greencastle	137.72	
Hanover	385.12	
Huntsdale	176.05	
Lost Creek	552.69	47.65
Lower Conewago	112.24	
Lower Cumberland	56.00	
Madison Avenue, York	113.96	
Marsh Creek	111.00	8.00
Mechanicsburg	250.77	76.92
Mount Olivet	96.44	
New Fairview	1,038.29	35.58
Newville	53.18	11.05
Perry	41.33	
Pleasant Hill	70.50	19.29
Ridge	102.04	
Shippensburg	37.10	
Sugar Valley	145.27	
Upper Codorus	519.24	57.20
Upper Conewago	773.41	
Waynesboro	3,520.40	26.33
Weltys	297.00	47.79
York	1,346.17	30.00
Unalloeated	156.25	

19. Northeastern Ohio

Akron	$ 408.85	$
Allianee	15.88	22.00
Ashland City	258.07	10.17
Ashland Dickey	207.10	58.43
Baltie	165.84	5.00
Bethel		11.00
Blaek River	395.85	18.00
Bristolville		
Canton, First	173.00	10.00
Canton, Maple Avenue	43.00	
Center	239.14	67.65
Chippewa	239.00	
Cleveland	59.57	5.00
Danville	233.51	27.35
East Chippewa	502.46	
East Nimishillen	175.42	6.00
Eastwood	59.37	
Freeburg	242.00	
Hartville	427.03	
Kent	66.32	
Mansfield	72.24	5.00
Maple Grove	142.89	
Mohiean	81.03	
New Philadelphia	34.94	
Olivet	197.98	
Owl Creek	73.30	
Reading	228.18	
Richland	114.85	
Springfield	189.46	
Tuscarawas	79.13	
West Nimishillen	310.23	5.00
White Cottage	186.23	
Woodworth	154.10	
Wooster	330.95	
Zion Hill	127.15	33.90
Unallocated	228.22	2.00

20. Northwestern Ohio

Bellefontaine	$ 48.61	$
Blaek Swamp	247.80	6.00
County Line	33.54	
Defiance	175.00	
Deshler	15.85	
Dupont	109.18	5.88
Eagle Creek	270.92	5.00
Fairview	85.89	
Fostoria	153.98	109.29
Green Springs	224.88	
Hicksville	25.04	
Liek Creek	180.77	
Lima	341.50	
Marion	112.70	
Oak Grove	528.00	
Pleasant View	425.75	37.06
Poplar Ridge	187.57	
Ross	256.52	13.56
Sand Ridge	8.00	2.00
Silver Creek	404.19	107.45
Stony Creek	249.29	5.00
Sugar Creek	212.91	
Swan Creek	44.02	
Toledo	163.23	31.72
Unallocated	1.00	

21. Southern Ohio

Bear Creek	$1,100.89	$ 30.51
Beaver Creek	294.87	37.01
Beech Grove	288.27	
Bethany	11.56	
Bradford	233.54	
Brookville	853.20	25.00
Castine	170.94	
Charleston		
Cineinnati	168.29	22.21
Cirelevillc	12.85	
Columbus	10.80	
Constance	42.70	
Covington	683.72	63.01
Donnels Creek	288.45	
East Dayton	599.23	
Eversole	280.53	
Ft. McKinley	523.22	58.05
Georgetown	497.08	
Greenville	311.32	5.00
Hamilton	16.00	2.00
Harris Creek	238.98	
Lower Miami	324.89	
Lower Stillwater	992.33	7.67
Marble Furnace	25.85	
May Hill	7.70	
Middle Distriet	250.84	35.00
Middletown	10.03	
New Carlisle	966.96	12.25
Oakland	572.70	5.00
Painter Creek	468.28	18.92
Piqua	93.44	
Pitsburg	419.84	
Pleasant Hill	287.30	
Pleasant Valley	72.42	
Poplar Grove	378.54	2.34
Priees Creek	202.58	
Salem	1,113.03	20.00
Sidney	50.50	
Springfield	238.51	
Stone Lick	14.00	1.50
Strait Creek	7.93	
Trotwood	715.30	17.04
Troy	91.87	
Union City	197.63	5.67
Upper Twin, Eaton	260.93	
Upper Twin, Gratis	143.85	
West Alexandria	100.95	
West Charleston	163.89	30.13
West Dayton	324.69	3.00
West Milton	293.86	
Unalloeated	716.37	129.96

22. Michigan

Battle Creek	$ 143.76	$ 15.90
Beaverton	172.24	7.50
Crystal	18.50	
Detroit	240.65	196.49
Elmdale	113.95	4.52
Elsie	4.00	
Flint	112.60	5.29
Grand Rapids	177.06	
Harlan	29.00	
Hart	2.00	

Homestead		
Lake View	22.35	
Lansing	23.91	
Long Lake	43.00	
Marilla	20.42	
Midland	133.52	
Muskegon	24.39	
New Haven	104.64	
Onekama	100.79	
Ozark	7.85	
Pontiac	66.12	8.37
Rodney	20.00	
Shepherd	126.87	
Sugar Ridge	111.73	
Sunfield	219.80	
Thornapple	78.78	20.32
Woodland	217.47	45.79
Zion	54.54	3.00
Unallocated	133.20	

23. Northern Indiana

Auburn	$ 67.75	$ 28.60
Baugo	134.06	7.50
Bethany	419.73	
Bethel	111.23	
Blissville	71.15	
Blue River	383.34	3.00
Bremen	202.53	20.25
Buchanan	32.20	5.00
Camp Creek	139.71	
Cedar Creek	121.76	
Cedar Lake	229.76	
Center	94.35	
Elkhart City	907.10	63.70
Elkhart Valley	196.70	
English Prairie	197.35	13.00
Florence	177.29	8.83
Ft. Wayne	240.60	
Goshen City	932.42	57.35
LaPorte	217.75	6.55
Maple Grove	68.38	
Michigan City	102.79	4.18
Middlebury	517.42	99.49
Mt. Pleasant	359.20	5.00
Nappanee	355.29	
New Paris	1,080.01	63.88
New Salem	155.00	
North Liberty	176.11	19.05
North Webster	121.10	6.75
North Winona	51.33	18.00
Oak Grove	11.21	
Osceola	195.03	
Pine Creek	209.17	14.67
Pleasant Chapel	58.93	6.96
Pleasant Hill	90.50	9.00
Pleasant Valley	194.21	
Plymouth	336.59	
Rock Run	700.00	66.50
Salem	27.51	
South Bend, First	488.17	42.08
South Bend, Second	319.03	24.00
Syracuse	45.64	8.00
Turkey Creek	49.75	3.10
Union Center	474.77	
Wakarusa	84.25	
Walnut	238.87	21.09
Wawaka	122.90	
West Goshen	1,480.49	8.50
Yellow Creek	329.00	18.41
Unallocated	155.35	10.00

24. Middle Indiana

Andrews	$ 14.83	$
Bachelor Run	220.27	
Bethel Center	6.18	
Buffalo	33.84	
Burnettsville	19.01	
Cart Creek	59.55	
Clear Creek	342.76	3.00
Eel River	561.96	38.60
Flora	435.12	84.06
Hickory Grove	177.85	
Huntington	175.73	14.91
Liberty Mills	364.02	
Logansport	77.48	
Loon Creek	141.36	
Lower Deer Creek	100.44	
Manchester	3,239.17	85.08
Markle	106.64	
Mexico	752.91	30.00
Monticello	95.61	9.14
Peru	387.36	3.24
Pipe Creek	551.54	20.94
Pittsburg	1.86	
Pleasant Dale	278.26	19.75
Pleasant View	108.28	1.00
Portland	11.74	
Prairie Creek	19.38	1.42
Roann	85.57	5.00
Salamonie	412.38	16.73
Santa Fe	82.89	
South Whitley	181.23	
Spring Creek	563.47	
Sugar Creek	93.90	
Upper Deer Creek	112.31	
Wabash City	88.59	
Wabash Country	104.21	
West Eel River	23.14	
West Manchester	741.55	1.00
West Marion	50.52	
Unallocated	276.86	36.30

25. Southern Indiana

Anderson	$ 656.67	$ 9.51
Arcadia	116.13	
Beech Grove	119.72	
Buck Creek	247.41	
Fairview	262.59	35.00
Four Mile	251.53	31.15
Howard	49.39	
Indianapolis	295.17	42.68
Killbuck	62.25	
Kokomo	100.52	
Ladoga	109.29	
Maple Grove	95.03	
Middletown	16.80	
Muncie	834.91	14.00
Nettle Creek	843.86	9.00
New Hope		
Pyrmont	505.94	
Richmond	61.74	10.00
Rossville	581.14	117.20
Sampson Hill	3.35	
Summitville	2.55	
Union Grove	48.47	
Upper Fall Creek	22.20	
White	28.55	
Windfall		
Unallocated	26.21	25.41

26. Canada

Bow Valley	$ 71.34	$ 29.00
First Irricana	39.94	
Merrington	1.00	
Second Irricana		
Vidora		
Unallocated		

27. North Dakota & Eastern Montana

Berthold	$	$ 4.66
Cando	78.52	
Carrington	53.27	
Ellison	3.75	5.00
Grandview	15.66	
James River	1.00	
Kenmare	26.47	
Milk River Valley		
Minot	59.30	11.74
Pleasant Valley	5.00	
Poplar Valley	44.44	
Surrey	83.00	3.64
Unallocated	6.76	

28. Northern Illinois and Wisconsin

Batavia	$ 22.00	$
Bethel	329.39	100.00
Cherry Grove	108.24	13.00
Chicago, Douglas Park	85.86	
Chicago, First	1,408.44	222.37
Chippewa Valley	26.25	
Dixon	94.56	
Elgin	919.17	29.06
Franklin Grove	357.03	17.98
Freeport	184.95	
Hickory Grove	22.20	
Lanark	460.37	8.00
Lena	125.34	5.00
Maple Grove	7.00	
Milledgeville	187.29	
Mt. Morris	2,216.36	128.58
Pine Creek	10.00	
Polo	303.69	50.00
Rice Lake	24.71	
Rockford	95.04	2.00
Stanley	53.02	12.30
Sterling	216.88	5.38
West Branch	78.46	
White Rapids	11.62	
Worden	9.44	
Yellow Creek	85.08	
Unallocated	124.66	29.88

29. Southern Illinois

Allison Prairie	$ 28.46	$
Astoria	218.40	16.28
Camp Creek		
Canton	90.81	13.00
Cerro Gordo	310.28	7.50
Champaign	93.43	10.00
Decatur	327.51	2.00
Girard	210.47	
Hurricane Creek	12.00	
Kaskaskia	21.93	3.35
LaMotte Prairie	19.34	6.00
Liberty	2.00	
Martins Creek	15.00	15.00
Oak Grove	67.13	
Oakley	131.99	
Okaw	228.25	5.00
Panther Creek	40.31	
Pleasant Grove	2.26	
Romine	2.50	
Springfield	131.63	14.39
Virden	462.79	
Walnut Grove	80.00	5.50
Woodland	176.81	
Unallocated	30.00	

30. Northern Iowa, Minnesota & South Dakota

Barnum	$ 39.64	$ 5.00
Curlew	500.61	13.26
Greene	91.00	18.43
Guthrie	50.15	5.43
Hancock	65.62	
Ivester	1,372.68	88.99
Kingsley	157.92	
Lewiston	98.50	
Minneapolis	14.48	
Monticello	3.25	
Root River	328.83	23.40
Sheldon	98.47	5.00
Slifer		
South Waterloo	1,109.19	51.41
Spring Creek	108.74	6.00
Union Ridge	10.00	2.00
Waterloo	153.00	
Willow Creek	20.11	
Worthington	114.59	
Unallocated	18.75	

31. Middle Iowa

Beaver	$ 50.47	$
Brooklyn	7.00	
Cedar	260.56	
Cedar Rapids	453.21	52.99
Coon River	150.72	25.00
Dallas Center	766.57	
Des Moines, First	207.10	14.85
Des Moines Valley	265.58	5.00
Fernald	194.32	14.70
Garrison	40.76	
Indian Creek	11.52	
Iowa River	182.43	61.31
Muscatine		
Panther Creek	737.81	68.51
Prairie City	125.20	68.32
Robins	11.00	
Unallocated	1,054.00	19.00

32. Southern Iowa

Council Bluffs	$ 63.00	$
English River	613.65	62.08
Fairview	124.00	
Franklin	45.25	
Libertyville	248.00	30.00
Monroe County	7.50	
Mt. Etna	87.50	
Osceola	33.87	
Ottumwa	25.00	10.08
Salem	83.90	
South Keokuk	146.55	
Unallocated		

33. Nebraska

Afton	$ 8.86	$
Beatrice	102.64	10.00
Bethel	29.05	10.00
Enders	43.69	
Falls City	52.10	
Kearney	35.25	
Lincoln	155.52	
Octavia	28.77	
Omaha	125.03	
Silver Lake	15.40	8.36
South Beatrice	125.44	20.00
South Loup		
South Red Cloud	2.25	
Unallocated	85.25	1.00

34. Northeastern Kansas

Appanoose	$ 55.25	$
Buckeye	36.34	8.00
Granada		
Holland	20.58	
Kansas City, Calvary		
Kansas City, First Central	27.00	
Lone Star	31.00	
McLouth	61.55	15.00
Morrill	419.90	7.04
Navarre	76.35	
Olathe	21.20	
Ottawa	73.35	
Ozawkie	35.60	
Richland Center	71.46	
Rock Creek	18.88	
Sabetha	82.21	
Topeka	97.29	44.00
Wade Branch		
Washington	30.99	
Washington Creek	58.50	
Unallocated	235.20	700.00

35. Northwestern Kansas

Belleville	$ 53.69	$
Burr Oak	13.56	
Maple Grove	31.86	6.75
North Solomon	46.13	1.50
Quinter	188.95	57.34
Victor	45.00	
White Rock	20.00	
Unallocated		

36. Southeastern Kansas

Fredonia	$ 18.21	$
Galesburg	3.50	.50
Gravel Hill	12.11	
Independence	27.15	
Mont Ida	11.50	
Osage	174.66	20.00
Paint Creek	24.00	12.00

Parsons	103.27	1.00
Scott Valley		
Verdigris	20.95	
Unallocated	113.00	

37. Southwestern Kansas

Bloom	$ 39.94	$
Conway Springs	46.93	
Eden Valley	75.93	
Garden City	126.85	
Hutchinson	188.83	
Larned	73.89	8.15
McPherson	690.93	66.08
Monitor	200.49	
Newton	34.00	
Pleasant View	35.90	
Prairie View	49.17	
Salem	101.69	
Wichita, First	198.50	3.00
Wichita, West	12.60	
Unallocated	143.46	

38. Colorado

Bethel	$ 37.50	$
Colorado Springs	12.65	25.00
Denver	64.97	40.00
First Grand Valley	220.10	
Fruita	79.19	
Glade Park		
Grand Junction	26.00	
Haxtun	44.46	
McClave	38.46	
Miami	21.21	
Rocky Ford	214.10	1.00
Sterling	16.50	5.00
Wiley	171.16	14.77
Unallocated	102.00	

40. Oklahoma, Panhandle of Texas, & New Mexico

Ames	$ 47.21	$ 7.20
Antelope Valley	5.00	
Bartlesville	13.10	2.22
Bethel		
Big Creek	88.21	27.86
Clovis	5.65	
Guthrie	44.51	
Monitor		
Oklahoma City	61.79	
Pampa	37.95	
Paradise Prairie	28.70	
Pleasant Plains	73.75	38.75
Red River		
Thomas	422.42	5.00
Waka	1.75	
Washita	178.28	9.94
Unallocated	95.01	9.00

41. Texas and Louisiana

Falfurrias	$ 41.05	$
Fort Worth	45.00	
Manvel	30.85	
Nocona	25.00	
Roanoke	201.30	
Rosepine		
Unallocated	34.86	

42. Northern Missouri

Bethany	$ 84.23	$ 29.16
Honey Creek	7.14	
Log Creek		
North Bethel	10.70	
North St. Joseph	6.75	
Plattsburg	162.29	6.86
Rockingham	21.61	3.46
Shelby County	21.40	22.69
South St. Joseph	42.97	
Wakenda	43.90	
Unallocated		

43. Middle Missouri

Adrian	$ 19.57	$
Deepwater	16.00	10.00
Happy Hill	30.52	2.50
Kansas City	75.00	26.20
Mineral Creek	59.38	
Osceola	2.00	
Prairieview		
Spring Branch	4.50	
Turkey Creek	39.50	
Warrensburg	134.41	
Unallocated	14.85	

44. Southern Missouri and Arkansas

Broadwater	$ 8.50	$
Cabool	82.90	3.84
Carthage	12.31	1.84
Fairview		1.84
Farrenberg		
Greenwood		
Jasper	1.50	2.84
Mountain Grove	89.50	8.00
Nevada	12.38	
New Hope		
Oak Grove	2.00	
Peace Valley	5.06	11.46
Shoal Creek	6.60	
Springdale	5.00	3.00
Unallocated	29.50	

46. Northern California

Bakersfield	$ 36.85	$
Butte Valley	34.95	4.20
Chico	64.66	10.00
Chowchilla	20.00	
Codora	22.00	
Elk Creek		
Empire	417.86	34.59
Fresno	985.50	69.15
Laton	75.76	
Lindsay	185.20	10.00
Live Oak	57.57	35.86
McFarland	461.82	
Modesto	243.92	
Oakland	116.49	27.00
Patterson	4.50	
Raisin	69.32	
Reedley	152.91	41.74
Rio Linda	46.99	
Waterford	125.86	15.27
Unallocated	260.45	

47. Southern California & Arizona

Covina	$1,325.15	$ 89.51
Glendale, Arizona	278.25	37.22
Glendale, First	218.64	5.00
Glendora	316.35	5.00
Hemet	90.07	4.69
Hermosa Beach	174.09	7.15
Inglewood	70.46	
La Verne	2,360.50	1.00
Long Beach	739.00	86.54
Los Angeles, Belvedere	312.48	26.40
Los Angeles, Calvary	190.00	25.00
Los Angeles, First	210.55	
Pasadena	1,300.75	121.04
Phoenix	152.40	
Pomona	199.67	5.00
San Bernardino	101.04	1.00
San Diego	44.00	3.70
Santa Ana	181.20	
Unallocated	107.68	

48. Idaho & Western Montana

Boise Valley	$ 138.65	$ 26.00
Bowmont	63.00	2.00
Clearwater	25.10	
Emmett	27.54	
Fruitland	228.25	39.85
Moscow	30.00	
Nampa	265.17	9.03
Nezperce	52.50	
Payette Valley	48.36	
Twin Falls	88.42	
Weiser	52.89	7.17
Whitefish	78.35	
Winchester		
Unallocated	13.68	5.00

49. Oregon

Albany	$ 90.34	$ 15.25
Ashland	145.86	1.20
Grants Pass	116.70	45.44
Mabel	150.92	70.85
Myrtle Point	169.85	5.47
Newberg	34.78	2.27
Portland	34.50	
Weston	33.25	
Unallocated	5.00	

50. Washington

Ellisforde	$ 122.67	$ 1.12
Forest Center	11.51	
Mt. Hope	13.77	
North Spokane	13.00	
Olympia	268.74	
Omak	91.07	
Outlook	90.85	
Richland Valley	34.98	
Salkum	57.00	
Seattle	96.11	
Sunnyside	47.76	
Sunnyslope	44.66	5.00
Tacoma	72.86	69.54
Wenatchee Valley	495.89	44.90
Whitestone	52.27	
Yakima	118.75	7.30
Unallocated		10.00

Supports of Missionaries

(Continued From Page 49)

Indiana

Blue River congregation, one-half support of Evelyn Frank, Africa.
Cedar Lake congregation, partial support of Mary Velma Ober, China.
Elkhart City congregation, partial support of Mary Velma Ober, China.
Manchester College Student Volunteers, Clara Harper budget,* Africa.
Mexico congregation, Lillian Grisso, India.
Middle Indiana Sunday schools, Mabel W. Moomaw, India.
Middle Indiana Men's Work, I. W. Moomaw, India.
Nettle Creek, Betty Blickenstaff, India.
New Paris congregation (individuals), Dr. Leonard Blickenstaff, India.
New Paris congregation and Truth Seekers' Class, partial support of Chalmer G. Shull, India.
Northern Indiana Sunday schools, Mary Schaeffer, China; Marguerite Burke budget,* Africa.
Southern Indiana Sunday schools, Dr. Howard A. Bosler budget,* Africa.
West Goshen congregation, Anna Warstler, India.

Iowa

Cedar Rapids congregation, Hazel Rothrock, China.
English River Sunday school, Nettie M. Senger, China.
Dallas Center Sunday school, half support of Harold and Gladys Royer, Africa.
Ivester congregation, W. Harlan Smith and wife, China.
Panther Creek Sunday school, one-half support of Olivia D. Ikenberry, China.
South Waterloo Sunday school, Primary Department, Nora Anne Royer (daughter of Harold Royer), Africa.
South Waterloo Sunday school, Intermediate and Junior Departments, one-half support of Lorita Shull (daughter of C. G. Shull), India.

Kansas

Northeastern Kansas Sunday schools, Ella Ebbert, India.
Southwestern Kansas congregations, Frank H. Crumpacker, China.

Maryland

Baltimore, First congregation, partial support of Alice Engel, Africa.
Eastern Maryland Sunday schools, Ruth Utz budget,* Africa.
Hagerstown, Harlan J. Brooks and wife, India.
Middle Maryland Sunday schools, Ira S. Petre, Africa.
Western Maryland congregations, Ida C. Shumaker budget,* India.

Michigan

Michigan Sunday schools, Primary Departments, Haven Crumpacker (daughter of F. H. Crumpacker), China.
Michigan Sunday schools, Junior Departments, partial support of Ernest Ikenberry, Jr. (son of Ernest L. Ikenberry), China.
Michigan Sunday schools, Edith Bosler, Africa.

Ohio

Bear Creek congregation, Anna M. Lichty, India.
Black River congregation, one-half support of Corda L. Wertz, China.
Castine congregation, Kathryn Kiracofe budget,* India.
Center congregation, I. W. Moomaw budget,* India.
Eagle Creek Sunday school, Myrna Jean Faw, daughter of Chalmer E. Faw, Africa.
Freeburg congregation, Corda L. Wertz budget,* China.
Greenville congregation, Ernest Joseph Wampler (son of E. M. Wampler), China.

Happy Corner Sunday school (Lower Stillwater congregation), Betty J. Brooks (daughter of H. J. Brooks), India.
Hartville congregation, partial support, Grayce Brumbaugh, Africa.
Individual, support of Dr. Howard A. Bosler, Africa.
Lima Sunday school, Beau Stanley Bittinger (son of Desmond Bittinger), Africa.
Moyer, brothers and sisters, partial support of Faye Moyer, Africa.
Netzley, Effie K., Corda L. Wertz budget,* China.
Northwestern Ohio Sunday schools, one-half personal support and part of budget,* Faye Moyer, Africa,
Pleasant View Sunday school, one-half support of Corda L. Wertz, China.
Poplar Grove (individual family), Donald Eugene Wampler (son of E. M. Wampler), China.
Prices Creek, Kathryn Kiracofe budget,* India.
Salem congregation, Minnie F. Bright, China.
Southern Ohio Sunday schools, partial support of Elizabeth W. Wampler, China; O. C. Sollenberger, China.
Trotwood congregation, Elizabeth Oberholtzer, China.
Upper Twin (Eaton), Kathryn Kiracofe budget,* India.
Upper Twin (Gratis), Kathryn Kiracofe budget,* India.
West Alexandria congregation, Kathryn Kiracofe budget,* India.
White Cottage congregation, one-half support of Evelyn Horn, Africa.

Pennsylvania

Altoona, First, congregation and Sunday school, Earl and Rachel Zigler, India.
Altoona, 28th Street congregation, E. Paul Weaver, Africa.
Big Swatara (individual), partial support of Chalmer G. Shull, India.
Carlisle congregation, partial support of Sara Myers, China.
Carson Valley congregation, partial support of Grayce Brumbaugh, Africa.
Chiques congregation, Alice M. Graybill, Sweden.
Coventry congregation, H. Stover Kulp, Africa.
East Petersburg congregation, Baxter M. Mow, India.
Eastern Pennsylvania Sunday schools, I. E. Oberholtzer, China; Desmond W. Bittinger, Africa.
Elizabethtown congregation, Irene Bittinger, Africa.
Ephrata congregation, part personal support and budget,* Alice Engel, Africa.
Family in Southern Pennsylvania, Ernest L. Ikenberry, China.
Greensburg congregation, Martha N. Parker budget,* China.
Greencastle congregation, Willing Workers' Class, Emma K. Ziegler budget,* India.
Green Tree congregation, Clara Harper, Africa.
Hatfield, Other Folks class, Donald Parker (son of Dr. D. M. Parker), China.
Hatfield Sunday school, Margaret Ruth Brooks (daughter of H. J. Brooks), India.
Heidelberg, Meyerstown and Richland Sunday schools, Desmond W. Bittinger budget,* Africa.
Huntingdon congregation and college, J. M. Blough, India.
Indian Creek congregation, Sara Shisler, Africa.
Lancaster congregation and B. Y. P. D., Nelda Ferne Weaver, (daughter of E. Paul Weaver), Africa.
Lancaster congregation, Mary Schaeffer budget,* China.
Lebanon congregation, Florence Bollinger, India.
Lebanon congregation, Helping Hand class, Alberta Sollenberger daughter of O. C. Sollenberger), China.
Maple Spring (Quemahoning congregation), Earl and Rachel Zigler budget,* India.
Martinsburg (Clover Creek congregation), Dr. Daryl M. Parker, China.
Mechanic Grove Sunday school, Willing Workers Class, partial support of Lois Mow (daughter of Baxter Mow), India.
Mechanic Grove congregation, Sunshine Scatters Class, partial support of Joseph Mow (son of Baxter Mow), India.
Middle Pennsylvania Sunday schools, Martha N. Parker, China.
Middle Pennsylvania B. Y. P. D.'s, Pauline Kinzie, India.
Midway congregation, Edward K. Ziegler, India.
New Enterprise Sunday school, Emma K. Ziegler, India.
Palmyra congregation, J. F. Graybill, Sweden.
Peach Blossom congregation, two-thirds support, Anna Hutchison, China.
Richland congregation, B. Mary Royer, India.
Richland congregation, Gleaners and Friendship classes, Patricia L. Bittinger (daughter of Desmond W. Bittinger), Africa.
Roaring Spring congregation, Anna Crumpacker, China.
Royersford, (individual), William Gehard Kinzie, Jr. (son of Wm. G. Kinzie), India.
Rummel congregation, partial support of Anna Z. Blough, India.
Scalp Level congregation, partial support of Anna Z. Blough, India.
Scalp Level congregation, personal support and budget,* Dr. H. L. Burke, Africa.
Shade Creek congregation, partial support of Anna Z. Blough, India.
Shippensburg congregation, Men's Work and Women's Work, Richard Bollinger (son of Amsey F. Bollinger), India.
Snake Spring congregation, Faithful Workers' Class, J. Homer Bright, China.
South Annville Sunday school (Annville congregation), partial support of Gladys Royer, Africa.
Southeastern Pennsylvania Sunday schools, Philip and Naomi Kulp (son and daughter of H. S. Kulp), Africa.
Southern Pennsylvania Sunday schools, Christine Kulp, Africa.
Spring Creek congregation, Eliza B. Miller, India.
Spring Run and Pine Glen Houses (Spring Run congregation), Dr. Barbara Nickey, India.
Tire Hill, Earl and Rachel Zigler budget,* India.
Walnut Grove (Johnstown congregation), Good Samaritan Bible Class, one-third support of Anna Hutchison, China.
Waynesboro congregation (Missionary Association), Minor M. Myers, China.
Western Pennsylvania Sunday schools of Seventh Circuit, Martha N. Parker budget,* China.
Western Pennsylvania Sunday schools, Ida C. Shumaker and Olive Widdowson, India, and V. Grace Clapper, China.
West Conestoga congregation, I. W. Moomaw budget,* India.
West Green Tree congregation, Wm. G. Kinzie, India.
White Oak congregation, B. Mary Royer budget,* India.
Windber congregation, partial support of Anna Z. Blough, India.
Woodbury congregation, Adult Bible Class, partial support of Harold Royer, Africa.
York, First, Sunday school, J. M. Blough budget,* India.

Tennessee

Tennessee congregations, partial support of Dr. Howard A. Bosler, Africa.

Virginia

Bridgewater Sunday school, Anna B. Mow, India.
Madison congregation and Novella E. Utz, Ruth Utz budget,* Africa.
Manassas congregation or B. Y. P. D., Edward K. Ziegler budget,* India.
Mount Hermon congregation (individual), Kathryn Kiracofe, India.
Northern Virginia Sunday schools, Earl and Rachel Zigler budget,* India.
Pleasant Valley congregation, partial support of Sara Myers, China.

Washington

Washington Women's Work, Hazel Rothrock budget,* China.
Washington Men's Work, Hazel Rothrock budget,* China.

West Virginia

Eglon congregation, Ilda Ziegler, India.

*Each missionary receives a personal support. The missionary uses this money for his personal living expenses, such as food, clothing, etc. In addition to the personal support the presence of each missionary on the field calls for a great deal of money to carry on the program of work. This expense includes transportation to and from the field, the cost of residence, schools, hospitals, evangelistic tours, literature, etc. In order to link congregations and individuals with missionaries in a personal way, portions of the missionary's work expense which we call "work budget," have been assigned in many cases. The star differentiates such assignments from the personal supports.

There are several missionaries whose support is not assigned to any church or individual. The General Mission Board desires to correspond with any church or person who desires to provide full or part support for one of these consecrated and able workers.

Unto Full Stature in Christ

(Continued From Page 24)

church in which the district meeting is held are responsible for the entertainment of delegates and visitors attending the meeting. This was no small matter for the Marama Christians to plan and carry out, for they are not so many in number as are the older stations. However, they managed very efficiently and had good fellowship in their hospitality. Our African Christians make good "Brethren" in the matter of a good fellowship.

The African Church of the Brethren has gone a long way toward becoming an indigenous church. They realize that much of the responsibility for making this territory Christian is theirs and theirs alone. We are here to do our part, but theirs is also the responsibility with increasing weight of sharing Christ effectively with all their neighbors. They accept the same responsibility in building church houses.

We go forth (they and we) in the spirit of the living Christ to make "dark Africa" his own possession. Yes, and you out there are just as much a part of the undertaking as we are over here.

Garkida, Africa.

Our Missions at a Glance

Year Ending February	Number of Missionaries					Home and Foreign Miss.		Received for Relief Work	Interest Paid on Annuities	Total Annuity and Endowment Funds
	India	China	Europe	Africa	Total	Total Receipts	Total Expend.			
1880-84						$ 6,824	$ 6,276			
1884-85						3,807	3,552			
1885-86						3,074	2,517			
1886-87						3,877	3,714			
1887-88						4,184	4,511			$ 387
1888-89						5,587	5,392			1,497
1889-90						7,936	8,780			2,052
1890-91						7,627	9,463			5,125
1891-92						11,513	11,619			10,933
1892-93						9,939	9,388			77,826
1893-94						11,235	6,504			76,895
1894-95	3					8,811	9,462			*
1895-96	3		2			13,581	*			
1896-97	3		2			17,839	*			
1897-98	7		2			24,787	22,062			
1898-99	7		2			43,532	32,122			
1899-00	7		2			52,825	54,963			
1900-01	10		2			40,512	42,627			
1901-02	10		4			*	*			
1902-03	12		3			*	*			
1903-04	20		3			50,351	49,209			
1904-05	26		6		32	42,629	46,575	$ 512	$11,560	407,000
1905-06	26		4		30	47,448	38,813	772	12,871	425,000
1906-07	26		4		30	45,264	50,501	2,004	13,248	461,000
1907-08	26		2		28	46,864	46,010	1,698	15,073	503,000
1908-09	28	5	2		35	69,933	54.227	472	15.813	520,000
1909-10	28	5	2		35	53,920	46.049	1,021	15,802	574,000
1910-11	28	6	2		36	57,216	56.553	1,963	17,513	621,000
1911-12	31	12	4		47	69,132	73,752	2,007	19,255	688,000
1912-13	33	11	2		46	70,931	72.351	8,591	21,320	722,000
1913-14	37	15	5		57	76,112	79.621	7,677	23,621	764,000
1914-15	36	18	5		59	87,832	97.317	1,262	26.888	886,000
1915-16	36	19	5		60	94,947	94,715	4,286	32,034	935,000
1916-17	39	22	5		66	109,483	120,141	2,770	32,554	996,000
1917-18	33	32	3		68	154,882	140,009	26,420	35,597	1,103,000
1918-19	42	36	3		81	233,643	180,963	4,478	39,295	1,160,491
1919-20	62	44	5		111	333,373	287,460	6,717	41,649	1,256,813
1920-21	65	48	7		120	295.512	370,349	142,238	45,084	1,332,274
1921-22	63	52	7		122	263,569	244.293	27,259	46,054	1,325,003
1922-23	63	50	7	2	122	309,924	331,511	34,226	47,096	1,381,346
1923-24	64	52	7	6	129	280,925	325,254	16,668	49,808	1,452,436
1924-25	61	53	3	11	128	270,351	275,921	13,826	50,586	1,547,758
1925-26	61	49	3	11	124	318,222	305,949	16,625	52,760	1,559,199
1926-27	60	49	3	17	129	315,180	313,948	14,793	53,451	1,629,777
1927-28	57	45	3	20	125	276,617	365.137	13,196	57.192	1,762,997
1928-29	52	42	3	20	117	298,023	300.989	2,098	58,654	1.714.536
1929-30	54	34	4	21	113	409,773	274.659	4,192	54,206	1,703,291
1930-31	50	32	4	23	109	286,589	273,653		52,819	1,791.017
1931-32	50	31	4	24	109	202.825	253.414		53,496	1,815.131
1932-33	46	30	4	23	103	141,978	172,164		52,211	1,689.331
1933-34	40	29	4	21	94	145,403	141,895		49,377	1,683,935
1934-35	40	28	4	24	96	161,071	165,637			1,661,371
1935-36	40	28	2	22	**92	167.716	167.992	8	46,768	1,669,725
1936-37	37	31	2	23	**93	193,553	167.205	587	45,300	1,625,971
1937-38	42	32	2	26	**102	183,535	176,056	16,612	42,746	1,592,180
1938-39	42	31	2	25	**100	194,029	190.965	29.690	40,321	1.566,774
1939-40	45	30	2	30	**107	191,244	203.898	13,514	41,026	1,592,699

* No data.
** According to June 1 count.

Prior to 1894 the only foreign missionaries from the Church of the Brethren were Brother Christian Hope and wife who were in Denmark from 1876 to 1886.

The above figures have been gleaned from the annual reports. While accurate accounts have always been kept, changing methods of record have required much searching and proving of figures to make them accurate for comparative purposes.

1. For convenience and economy of space we omit the columns of cents.
2. The above figures indicate the total income for mission purposes, including gifts from individuals and churches (including the share for missions in Conference Budget), bequests, interest from endowment and earnings from the Publishing House.
3. The total Endowment and Annuity Fund, however, does not include the Gish Fund and others, the income from which is specially designated and cannot be used directly in the regular budget.
4. The Relief Funds only include those administered by the Mission Board and do not include the approximate $300,000 given in 1918-1921, and which was administered by a Special Committee appointed by the Goshen Conference, for war relief in Europe and Asia.
5. The total number of workers includes only those sent out by the Board to foreign fields. It would be difficult to number the many home workers who have received some support, or the many native workers in foreign fields.

Our Active Missionaries in India . . .



Eliza Miller, 1900



D. J. Lichty, 1902



Anna Eby Lichty, 1912



J. M. Blough, 1903



Anna Blough, 1903



B. Mary Royer, 1913



Dr. Barbara Nickey, 1915



Goldie Swartz, 1916



Howard Alley, 1917



Hattie Alley, 1917



L. A. Blickenstaff, 1921



Mary Blickenstaff, 1921



Elsie Shickel, 1921



I. W. Moomaw, 1923



Mabel Moomaw, 192



Amsey Bollinger, 1930



Florence Bollinger, 1930



Emma K. Ziegler, 1930



Anna Warstler, 193



Sadie Miller, 1903



Ida Shumaker, 1910



Olive Widdowson, 1912



Dr. A. R. Cottrell, 1913



Dr. Laura Cottrell, 1913



Lillian Grisso, 1917



Ella Ebbert, 1917



Verna Blickenstaff, 1919



Chalmer Shull, 1919



Susan Shull, 1927



B. M. Mow, 1923



Anna B. Mow, 1923



Harlan J. Brooks, 1924



Ruth F. Brooks, 1924



Edward K. Ziegler, 1931



Ilda Ziegler, 1931



Hazel Messer, 1931



Kathryn Kiracofe, 1937



Earl M. Zigler, 1937



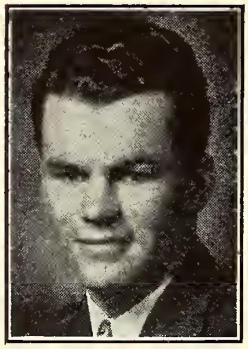
Rachel M. Zigler, 1937



William G. Kinzie, 1937



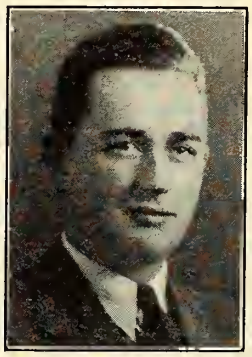
Pauline G. Kinzie, 1937



Ralph Townsend, 1937



Joseph Bowers, 1940



Dr. Leonard E. Blickenstaff, 1940



Betty Blickenstaff, 1940

Our Active Missionaries . . . in Scandinavia . . .



J. F. Graybill, 1911



Alice Graybill, 1911

Missionaries

BY HENRY BARNETT

Who are these
That run along the highways of the world
And seek its meanest suburbs with their feet?
They are the troubadours of God,
Blowing an airy melody along earth's aisles
As solid as the masonry of dreams.
They are the wise eccentrics
Who reason with divine hilarity;
They are the canny merchants
Who buy the hearts of nations for their Prince.
They are the vivid tailors
Who push the threads of ages through their hands.
They are the white militia
Who take no blood to spill it, save their own.
They are the blessed coolies
Who lift the loads of folly on their backs
And dump them into truth's dissolving streams.
They are the blithe outrunners
Who trek the world's long reaches for old trails
Whereon to lay the pavement of new years.
They are the grave cross-bearers
Who bear stern wooden gibbets on their backs
And nail their loves and treasures to the beams.
They are our princely brothers,
Born of the womb which bore us,
Who speak for us amid the courts of life.

—*From Baptist Missionary Review.*

Missionaries Who Served Abroad . . .

Who Are Now Serving in the Homeland and Elsewhere

INDIA

Mrs. Mary E. Stover
Mrs. Bertha Ryan Shirk
D. L. Forney
Mrs. Elizabeth G. McCann
Alice K. Ebey
I. S. Long and wife
O. H. Yereman
E. H. Eby and wife
John M. Pittenger and wife
Mrs. Flora Ross Bjorkland
Mrs. Ella M. Brubaker
Josephine Powell
Ida Himmelsbaugh
Kathryn Ziegler
Q. A. Holsopple and wife
John I. Kaylor and wife
Herman B. Heisey and wife
S. Ira Arnold and wife
A. T. Hoffert
H. P. Garner and wife
Jennie Mohler
Anetta C. Mow
Sara Replogle
Elizabeth Kintner
B. F. Summer and wife
Anna Brumbaugh
Fred M. Hollenberg and wife
Mrs. Ellen H. Wagoner
Beulah Woods
Ida Metzger
Ethel Roop
Ruth Glessner
A. S. B. Miller and wife

SCANDINAVIA

Ida Buckingham
Mrs. Attie C. Wine
W. E. Glasmire and wife
Niels Esbensen and wife
Glen Norris and wife

CHINA

George W. Hilton and wife
Mrs. Minna M. Heckman
O. G. Brubaker and wife
Ernest D. Vaniman and wife
Fred J. Wampler and wife
Raymond Flory and wife
Mrs. Bessie Rider Harley
Edna Flory
Walter J. Heisey and wife
Byron M. Flory and wife
Norman A. Seese and wife
Samuel Bowman
D. L. Horning and wife
Mrs. Valley Miller Diehl
L. A. Stump and wife
Mary E. Cline
Miles Blickenstaff and wife
Carl F. Coffman
Mrs. Ada Dunning Hollenberg
Leland S. Brubaker and wife
Esther Kreps
Ruth Ulery
Mary Gauntz Cummings

AFRICA

Floyd E. Mallott and wife
J. Paul Gibbel and wife
Earl W. Flohr and wife
Mrs. Bertha Robertson
Paul Rupel and wife
Elnora Schechter
Wm. M. Beahm and wife
Dorothy Inman
A. D. Helser and wife

FRANCE

Paul Mohler and wife

By Death to Life Immortal

Deceased Missionaries and Date of Death

INDIA

Chas. Brubaker, 10-20-1910
Mary Quinter, 1-14-1914
S. N. McCann, 8-24-1917
Rosa W. Kaylor, 10-29-1917
Nora Lichty, 12-12-1918
S. P. Berkebile, 9-13-1919
Nora Berkebile, 6-23-1924
Gertrude Emmert, 11-7-1924
Amos W. Ross, 5-31-1926
Andrew G. Butterbaugh, 10-25-1928
Wilbur B. Stover, 10-31-1930
J. Elmer Wagoner, 11-22-1930
Bertha Butterbaugh, 2-20-1931
Jennie B. Miller, 3-18-1932
Jesse B. Emmert, 4-8-1933
Mary S. Shull, 8-15-1935
Anna S. Forney, 4-13-1938
Adam Ebey, 9-11-1939

CHINA

B. F. Heckman, 1-14-1913
Anna B. Blough, 5-9-1922
Ferne Heagley Coffman, 8-8-1925
Vida Wampler, 10-6-1926
Lulu Ullom Coffman, 8-30-1928
Winnie Cripe, 12-1-1934
Emma Horning, 2-11-1937
Minneva Neher, 12-2-1937
Alva Harsh, 12-2-1937
Mary Hykes Harsh, 12-2-1937
Pearl Stauffer Bowman, 11-7-1938
Myrtle Ferris Pollock, 1-12-1940

AFRICA

Ruth Royer Kulp, 6-15-1924
Russell Robertson, 10-31-1931

SCANDINAVIA

Christian Hope, 7-31-1899
A. W. Vaniman, 3-14-1908
Mrs. A. W. Vaniman, 1929
A. F. Wine, 11-10-1931

FRUITION

The torch that I carried so proudly and high
Went out! Ah, it burned but a night,
But ere its flame flickered another torch caught
And a brother now walks in the light.

Our Active Missionaries in China . . .



Frank Crumpacker, 1908



Anna Crumpacker, 1908



Minerva Metzger, 1910



Anna Hutchison, 1911



I. E. Oberholtzer, 1916



Elizabeth Oberholtzer, 1916



V. Grace Clapper, 1917



Mary Schaeffer, 1917



Minor M. Myers, 1919



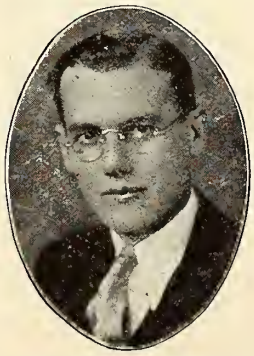
Sara Myers, 1919



W. Harlan Smith, 1919



Frances Smith, 1919



Dr. Daryl M. Parker, 1933



Martha Parker, 1933



Velma Ober, 1936



J. Homer Bright, 1911



Minnie Bright, 1911



Nettie Senger, 1916



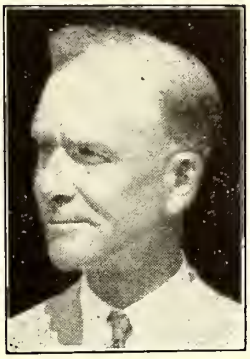
Laura Shock, 1916



Ernest Wampler, 1918



Elizabeth Wampler, 1922



O. C. Sollenberger, 1919



Hazel Sollenberger, 1919



E. L. Ikenberry, 1922



Olivia Ikenberry, 1922



Corda Wertz, 1932



Dr. Lloyd Cunningham, 1938



Ellen Cunningham, 1938



Hazel Rothrock, 1938



Susie Thomas, 1939

Our Active Missionaries in Africa . . .



H. Stover Kulp, 1922



Christina Kulp, 1927



Dr. Homer L. Burke, 1923



Marguerite Burke, 1923



Desmond Bittinger, 1930



Irene Bittinger, 1930



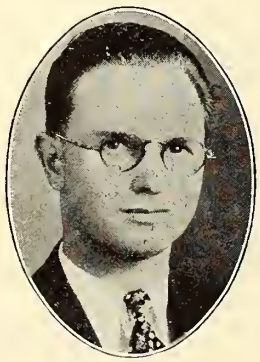
Harold A. Royer, 1930



Gladys Royer, 1930



Ruth Utz, 1930



Dr. Lloyd Studebaker, 1934



Modena Studebaker, 1934



Mary Alice Engel, 1937



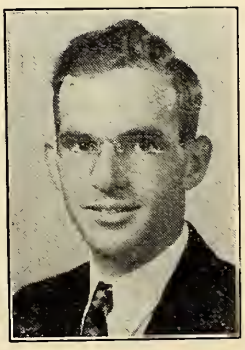
Grayce Brumbaugh, 1937



Chalmer Faw, 1939



Mary P. Faw, 1939



Ira S. Petre, 1939



Mary G. Petre, 1939



Clarence Heckman, 1924



Lucille Heckman, 1924



Clara Harper, 1926



Sara Shisler, 1926



Evelyn Horn, 1930



Dr. Howard A. Bosler, 1931



Edith Bosler, 1931



Faye Moyer, 1931



Herman Landis, 1938



Hazel M. Landis, 1938



Evelyn Frank, 1938



Paul Weaver, 1939



Zalma F. Weaver, 1939

The Missionary

O matchless honor all unsought,
High privilege surpassing thought
That thou shouldst call me, Lord, to be
Linked in work-fellowship with thee,
To carry out thy wondrous plan,
To bear thy messages to man;
In trust with Christ's own word of grace
To every soul of the human race.

Men Who Have Served on the General Mission Board of the Church

The General Board has been known by different names at different times as follows:

Foreign and Domestic Missionary Board 1880-1883
General Church Erection and Missionary Committee ..1884-1894
General Missionary and Tract Committee 1894-1908
General Mission Board 1908-Present

*Enoch Eby 1880-94, 93-98
*S. F. Bosserman 1880-93
*James Quinter 1880-83
*Joseph Leedy 1880-83
*D. E. Brubaker 1880-83
*D. L. Miller .....1884-1909†
*Daniel Vaniman 1884-93
*S. Riddlesbarger 1884-91
*C. P. Rowland 1884
*E. S. Young 1885-87
*J. R. Gish 1885-86
*J. W. Price 1887-92
*C. H. Hawbaker 1888-90
*L. A. Plate 1892-93
*J. L. Miller 1891-93
C. W. Lahman 1893
*S. R. Zug 1893-97
*S. F. Sanger 1893-1900, 1903-05
*S. W. Hoover 1893-94
*Isaac Frantz 1895-96
*Lewis Teeter 1897-02, 06-10
*John Zuck 1899-1907
*A. B. Barnhart 1898-1905
H. C. Early 1901-1923
C. D. Bonsack 1906-15, 17-22
J. J. Yoder 1908-25, 30-39
Galen B. Royer 1910-16
Otho Winger 1911-
A. P. Blough 1916-29
H. H. Nye 1923-
*J. B. Emmert 1924, 1926-32
*Levi Garst 1925-34
J. K. Miller 1928-38
L. C. Moomaw 1928-31
B. F. Studebaker 1932-37
Leland S. Brubaker 1933-
Rufus D. Bowman 1935-
Nora Rhodes 1937-
W. Newton Long 1938-
M. S. Frantz 1939-

*Deceased.

†Bro. Miller resigned from active membership on the Board in 1909 but was chosen as a life advisory member. He thus retained close connection with the Board until his death in 1921.

GOSPEL MESSENGER



A Cent a Meal Will Save a Life

For Information About Peace-Relief Plans You Should Write to General Mission Board, Elgin, Illinois

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July 13, 1940

The Heritage of the Church of the Brethren

BY JOS. W. KETTERING

Notes of a Panel Discussion at the Ocean Grove Conference on the Message of the Church of the Brethren to the Business World

Concerning Our Heritage

Ours is a rich heritage. One of our ministers recently tried to summarize it in the following statement: "Willingness to accept the disciplinary way of life for the purpose of releasing spiritual power."

We should educate and encourage our members to enter the business and professional world for only in this way can we share the rich heritage of the Church of the Brethren and thus widen its scope of influence. There are those who are fitted for places in life other than teaching.

One of the fundamental teachings of the Church of the Brethren has been the simple life and belief. It is expressed in the following:

1. Respect for toil and hard work, with pleasure in your work or vocation.

2. Good housekeeping. This covers the following traits: thrift, economy, cleanliness, saving instead of extravagance and living within one's means.

3. Wholesome family life and the urge to own your own home.

4. Honesty in employer and employee relations: (a) an honest day's work on the part of the employee; (b) an honest day's pay on the part of the employer.

5. Temperance. The temperate use of good things and total abstinence from that which is harmful.

6. "As much as lieth in you, live peaceably with all men." Assistance to those who experience poverty and misfortune is a positive expression thereof.

7. The belief that right living and doing will prevail in this world and obtain a sure reward in the eternal world.

This is applied Christianity. Our influence certainly should be by precept and example. It is possible to be diligent in business, fervent in spirit and thus serve the Lord.

The simple life is the heritage of the Church of the Brethren as it applies to everyday living. The business world needs the simple life and the Church of the Brethren is historically qualified to make this contribution.

In support of the view that the business world needs simple living, I quote Roger Babson, as of April 11, 1940:

"Religion not only gives us the will to be of service, but guides us to where we can be of service." In substance Mr. Babson said that the welfare of a nation is determined by the middle class. It is the members of the middle class who wish to maintain an economic system whereby thrift, industry and right living are rewarded.

"They are the men and women who support the nation, farm and till the soil, become employers after years of struggle, work in industry and office, and on Saturday night deposit their money in savings banks, save earnings, pay taxes, support churches and send their children to school."

The following studies show conclusively that simple living is needed in the business world.

A study by the United States Fidelity and Guaranty Company of 963 embezzlement cases of men revealed the following causes: Gambling and drink, 17.6%; living above their means, 16.7%; accumulation of debts, 16.2%; women, 10.6%; all other, 38.9%.

Another study covering five thousand persons who lost their jobs revealed that 25% lost their jobs due to lack of skill; 75% lost their jobs due to lack of social adjustment. More specifically, we list the following: insubordination, unreliability, laziness, lateness, absenteeism, trouble making, violation of rules, dishonesty.

The following employer and employee relations which have actually been experienced are presented herewith to illustrate what should be done in the business world by members of the Church of the Brethren. Whether employer or employee, their influence should be in the direction of wholesome and stable relations.

Employee Relations

From 1939 Reports to Stockholders

Westinghouse Electric and Manufacturing Company, Year 1939, Assets $12,000,000

1. Average number of employees—43,732.
2. Number of employees under group insurance (96%) 41,923.
3. Number of savings fund employee depositors (24%) 10,286.
4. A wage and salary plan has been in operation for nearly four years by which the rate of all wages and salaries for any month is determined by the consolidated net income of the immediately preceding three months.

Curtiss-Wright Corporation, Year 1939, Assets $81,000,000

1. Provisions for vacations with pay for the hourly employees have been liberalized.
2. Group life and health insurance and hospitalization plans are available to employees desiring them.
3. The management has co-operated in and encouraged the organization of credit unions operated by and for our employees. These credit unions promote thrift and enable employees to borrow sums of money within their means at a low rate of interest.

The purpose of these various plans is to give employees and their families *greater security and peace of mind with resulting benefit to the employees and to the company.*

I therefore submit that the heritage of the Church of the Brethren should be brought to the business world in a more direct and extensive manner.

Elizabethtown, Pa.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, July 13, 1940 No. 28

EDITORIAL

The King of the Highway

It was on an eastern highway that a half dozen passenger cars were trailing a truck in the hope of a favorable opening to pass and proceed on their way. The problem was not simply that the highway was none too wide, but ahead were curves with little opportunity to see what traffic might be coming from the other direction.

But of a sudden, a great clatter resounded from the rear of the line of slow moving cars. A jallopy began passing car after car, taking chances that made one wonder what manner of daring driver was at the wheel. Indeed, a kind of admiration welled up as one saw with what defiance of hazards an old rattletrap could be driven around new and shiny automobiles. With what seemed a paean of victory the speeding jallopy disappeared beyond the point of a hill.

Perhaps twenty minutes later, and about that many miles farther on, the occupants of one of the shiny cars that had been passed so summarily noticed a young man at the side of the road signaling for help. Yielding to the Good Samaritan impulse, the people in the better car stopped to see what was the matter.

The young man in distress hastened to say that his engine was afire, and was there a fire extinguisher to be had? There was not, but someone remarked that dust would help to smother a fire. Of course, this was not recommended as good for an engine, but desperate situations require heroic means.

Well, some dust was used. After the excitement died down it was remarked that the car in danger of being burned was indeed the jallopy which had raced around a whole line of traffic some minutes before. There is no moral to this tale—unless you care to think of it as a current version of the race between the hare and the tortoise. H. A. B.

While the Church Waits for Her Lord

From the Ocean Grove Sunday Morning Sermon

II. *What to Do While We Wait.* I would suggest three things: (1) Trust him. (2) Love him. (3) Serve him. Let us see how this program will get us ready for him.

1. *Trust him.* Recall the story of the widow who went oft to the judge, begging him to avenge her of her advisary, and how after repeated refusal he yielded finally to her entreaty. God isn't like that, Jesus explained, though it may seem so to his elect who cry to him for vengeance on their enemies. He will take care of that problem and do it speedily, according to his calendar. The only question for his people to be concerned about is whether they can maintain their faith (Luke 18: 8).

How like our case at this very hour! We, too, are crying night and day for the world's deliverance from the enemies of democracy, civilization, Christianity and everything that we hold dear. So terrible is the stress that some churchmen even are saying that vengeance cannot be left to God. He is too slow. The church must rise up and take the law of reparation and judgment into her own hands, join the international riot, plunge into this hell of war and make sure that the Hitlers and the Stalins get what's coming to them.

That's why one great issue of the moment is whether the waiting church can keep faith in her Lord as the true interpreter of God, the right answer to the human problem and the only way to lasting peace. Paul could say he kept the faith. We can too, *if* we keep it. It may cost heavily to do this, but we must and will if we trust him and his way to meet the challenge of an evil world.

There's another thing we can do, must do, besides believing in him, if we trust him, or perhaps it's only another way of saying the same thing. We

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must bear witness for him. Recall the occasion after his resurrection when his disciples asked him if the time had not come to restore the kingdom to Israel. What a message for our day was his pointed answer! His Father would attend to that. He had other business for them, and us.

You see he had made some startling claims, difficult to believe, and he is banking on his followers to convince people that he can be trusted to make good. For instance this: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Now that's perfectly wonderful, if true. You and I know that it is true but many do not know our Lord as well as we do, and they are afraid to trust him. We are character witnesses for him, called to testify that he's all right and worthy of all confidence. To be convincing, however, that testimony must come out of our own experience. Hearsay evidence will not do. The people whom we would win must be able to see in our lives that we know whereof we speak.

Here then is worth-while employment for the church while waiting for her Lord: To trust him by believing in him and by bearing witness to all men that he is worthy of their trust also.

2. *Love him.* Passing to the second item in our proposed program of waiting, let us recall that saying of our Lord on the night before his death, which tells of two great things to happen if we love him (John 14:23). One states what we will do, the other, what he will do.

"If a man love me, he will keep my word." So *there's* plenty of profitable employment while we wait: keeping our Lord's word. I most earnestly recommend, therefore, that we love him. That will mean the utmost diligence, surely, in keeping his last word, his charge to win the world to him. It will mean keeping whatsoever he commanded us and teaching our fellow-men to do the same (Matt. 28:20a). It is a charge to practice love ourselves in all relations of life and to seek to make love the controlling principle among all peoples in all human institutions. There is no other way to the world brotherhood of which we dream.

Loving him and keeping his word means making his kingdom and his righteousness first in our concern. Perhaps the saying credited to D. L. Moody, that the world has yet to see what God can do with a man wholly consecrated to him, is an exaggeration. There have been some men and women like that, I do believe, but not nearly enough. There has not yet been a church like that. The rock bottom reason the church must wait so long for her Lord is that the Lord must wait so long on his church.

But the second great thing to happen if we love him is in what he will do. He'll tell his Father about it. Listen: "If a man love me . . . my Father will love him and we will come unto him and make our abode with him." *There's* a coming again of our Lord we can have any time we want it, and a permanent one at that. Abiding is staying indefinitely. It is making our hearts his home. It's living in us, as Paul said Christ lived in him. That's a "parousia" of the realest kind possible, something vastly more intimate and precious than any physical proximity can be. That must indeed be a shallow Christian experience which has not learned this.

Whatever, therefore, may be the physical manifestations of the Lord's coming for which we still wait, it would be sad beyond words if we should expect our chiefest satisfactions to be found in them. The richest things which God has prepared for them that love him are not seen with eyes nor heard with ears. They are revealed by the Spirit of God in the deepest recesses of the soul (1 Cor. 2:9, 10). I strongly recommend therefore that while we wait for our Lord, we love him so he and his Father can come and abide with us now. Only in that way can we prepare to enjoy him more, when he comes at last in that completer measure for which we continue to wait and pray.

(To be concluded next week) E. F.

Earnestly Recommended

We recommend the latter verses of Hebrews twelve when you are looking for a Scripture lesson specially suited to the times. You'll find there things good to remember when world empires are falling to pieces.

There is reassurance that some things cannot be shaken. There is frank recognition of the inevitable passing of much that we had held precious. There is an invitation to see a deeper meaning in all this, a preparation for the emergence into clearer view of what is really enduring.

The general upheaval includes not only the whole earth but more than that. Reminds us of a treasured word of Jesus to the effect that he had something which would not pass away even though heaven and earth do.

"Wherefore, receiving a kingdom that cannot be shaken, let us have grace [or, with the margin, thankfulness], whereby we may offer service well-pleasing to God with reverence and awe." Not thankfulness for what the Napoleons of all ages do, but for what God gets done in spite of them.

Wait till the storm is over. "Have faith in God." This is not a counsel of despair. It is the counsel of the soundest judgment. E. F.

THE GENERAL FORUM

Where Is God?

BY FOREST S. EISENBISE

"Now where is God?" This query
Is raised on every hand;
For men's hearts yearn to find him,
And strive to understand.

"Nowhere at all can he be found,"
The atheists declare;
"He is now here, and ever near,"
Comes answer to our prayer.

For God is out where little
Children laugh and weep and play,
And in the shops with people,
Where they struggle every day.

God is up where eagles
Wing their lofty flight,
And down within our inmost hearts
Morning, noon and night.

God is over yonder, in
A little Chinatown,
And where the jungle tiger
Paces restless up and down.

And he is here! Within my study,
And in my garden plot;
In fact, there isn't any place
To go, where God is not!

Fresno, Calif.

Hitler's Limit

BY PAUL MOHLER

I AM not prepared to dispute with those who say that Hitler destroys political, economic and personal liberty wherever he wins. I am ready enough to believe that his plans are extensive and his methods thorough. I have never known another as dangerous to what we consider the provisions of our western civilization. But after admitting all of that, I still say that there is something, the most important factor in the human personality and in our civilization, that he cannot reach, touch, remove or destroy. When he has done his utmost, what he cannot destroy will arise and rebuild all that is really essential to human success and happiness.

Eventual Failure

Unfortunately, this element is not found in every person. If it were in enough of us, there would be no Hitler and no war. There would be love, joy and peace where now there are hatred, dread and death. It is not an experiment. It has been thoroughly tested under extreme circumstances in ages past and present. Hitler can do no more in the way of torture, death and destruction than others have done in vain. It is proof against every possible pressure that human ingenuity and cruelty can devise. When Hitler meets this element, he may as well give up and confess his failure. Fortunately, it is available to all of us on equal terms and without limit. We can each of us arm ourselves with an impregnable armor that even Hitler cannot pierce.

Substitutes Inadequate

This armor has many substitutes that Hitler is sweeping away. Armies, navies, air forces, torpedoes and artillery have been built up, expanded and employed in vain. Hitler goes marching on through them all. Governments, alliances, treaties and blockades are equally failing. Churches, schools and publications are affording little or no security. Human sympathies, friendships, ideals and principles fail to protect.

This Only Counts

What is it? It is what was in Paul when he endured without complaint what his enemies and persecutors heaped upon him—beating him, starving him, freezing him, threatening him, imprisoning him and wearing him out. It is what the early Christians had in them when they were burned at the stake, fed to the lions, or crucified, yet rejoiced to be able to suffer. It is what Niemöller has in him in the German concentration camp, and what numbers of Christians of other nations are demonstrating under persecution.

Indwelling Power

It is that of which many of us have a little, yet fenced away in a corner where it is almost forgotten and robbed of power and usefulness. It is the indwelling power and presence of the living Christ, who overcame the world on the cross so many years ago, and who overcomes it always where he is in full residence. Back of him and functioning through him is all the power of heaven and earth, always ready for every emergency and every strain. All we have to do is to fulfill the conditions necessary to its employment and operation.

Conditions

Fortunately this is a very simple matter. The first condition is desire, then faith enough to reach for it, full obedience to it, and trusting it for the victory. These are simple steps, but not easy for the proud, the selfish, the self-willed, the cowardly, the dishonest and the unclean. They are easy for anyone, but they are yet possible for all.

For most of us time is an important element.

We cannot give up our trust in substitutes at once. We cannot turn our hearts from self to Christ in a moment. We cannot yield our members as servants to righteousness without discipline and training that takes time. We cannot arm ourselves against the greatest pressures instantaneously. We need to win a few small fights before we meet the champion. We should be arming now.

Fellowship Needed

Like every other type of resistance, spiritual resistance benefits by fellowship. Two or three gathered together receive more power than each alone. This is a time for union. Denominational, racial, national and social lines must disappear for best results in beating Hitler.

Like everybody else, I hope that much can be saved from Hitler—much that has been built upon the foundations laid by Christ. But, unlike too many, I shall not despair though all but Christ be lost. As long as Christ can find a single heart that yields itself to his presence, guidance, will and use, there is hope for a world of happiness. He has an amazing way of reaching from one to another and then another throughout the mass of human beings, and especially so when there is a pressure of persecution. I hope to see him in greater power on earth than ever he has been seen.

Pasadena Calif.

Trojan Horses

BY KERMIT EBY

We read much of "Trojan horses" and "fifth columnists" today. Tomorrow, if the tension created by world events does not abate, we will experience arrests, imprisonments and shootings. And so, while there is yet opportunity, let us look at the picture and say what needs to be said.

The world at Versailles had three choices: extermination of the Germans, reorganization of the world with the Germans as equals, or half-way measures. Half-way measures won. Economic conditions went from bad to worse and Hitler was spawned from war, misery and social disintegration. After 1933, he united Germany, gave meaning to the frustrated youth of Germany, taught them to hate and destroy. Liberal virtues were dead, said Rosenberg, and by liberal virtues, he meant Christian virtues. And if pragmatic tests are applied, if we examine the treatment of Germany from 1919 to 1933, Rosenberg was correct. Everything which decent German governments argued for as a matter of right was denied, and everything demanded by Hitler as a matter of might was given. Morally, the world was confused; for the person or nation who refuses to act positively for good gets little sympathy when someone acts violently for evil. Either Christian ideals and practices must be applied to specific problems or they have no meaning!

This failure to apply Christian standards of justice can only be understood by examining what has happened to the thinking of the people both inside and outside of Germany. Religion as a world influence has declined everywhere since 1900. Many intellectuals have become skeptics, the masses apathetic. Materialism followed skepticism; the poor demanded their share of worldly goods and economic security; the rich idled in their riches. The Germans, conditioned by economic revolution and misery, plus a desire for revenge, prepared to win, from their point of view, their just deserts, or perish. Skepticism was followed by materialism, materialism by nihilism and nihilism by the present chaos. Only an appreciation of Jesus' teaching to persons and problems could have prevented it. It may be too late in Europe. The lights may, as Edward Grey said, "be going out." The question is, Is it too late here? Positively, can we make democracy, which rests on the sovereignty of God and the brotherhood of man, work through voluntary efforts, or must we be regimented to survive?

The present war in Europe is more than a war—it is a revolution. At the moment of this writing, Germany seems to be winning because Germany nationalized her industry and regimented her people; that is, she prepared to fight a total war. In order to oppose Hitler more effectively, England, too, has become a dictatorship. Hitler socialized England evernight.

The political revolution we now face was preceded by a technological one. Production today is the product of co-operation. Sewers and electric service, autos and refrigerators are made on assembly lines. Russia took over production when her institutions collapsed in 1917 in the name of the proletariat, and moved toward dictatorship because of external pressure. Germany nationalized her industry for war, and today is propagandizing her people with workers' slogans. England and French capitalists, believing that Germany would strike eastward, aided Hitler's rise to power to save themselves, forgetting all the time that private capitalism could not survive in either form of regimentation.

Here and there homogeneous small states like Denmark and Sweden attempted to balance collectivist production by co-operative distribution. However, their economy was largely dependent on

foreign trade, and consequently an independent solution was impossible.

America's problem in economic terms and also in Christian terms is to give its economically disenfranchised a modicum of economic security before they decide that liberty without security is meaningless. Here we stand at the crossroads: if we plunge into armaments without maintaining our relief, we are hastening our collapse, for by so doing we impoverish everyone. An economy based on airplanes and ships is not productive economy, except for those who build them. More guns mean fewer homes; fewer homes mean fewer roots, fewer emotional attachments; fewer roots mean more disintegrated people; and more disintegrated and frustrated people mean that democracy has lost its vitality.

Recently one of America's foremost educators told me that one out of sixteen American youth under twenty-one was schizophrenic (split personality). The reason is obvious—conflicting emotional pulls, no joys, broken homes, frustrated desires, and no faith, nothing to believe in.

Germany was also thus; and Hitler, glorifying the theories of race and super-state, gave them a cause to believe in and to die for. Nihilistic destruction triumphed over Christianity because Christianity lost that which alone can give it vigor—belief to the extent that belief motivates action.

Now let us return to the "Trojan horses." In Germany the first "Trojan horse" was the Jew. He had all the wealth. Liquidate him and the communist, said Strasser, and poverty is ended. And for all practical purposes the Jew was liquidated—but not poverty. After the Jew was driven out, the Catholic and evangelical Protestants were attacked next; everyone, in fact, who refused to bend was broken. Today many Americans are increasingly anti-Semitic. We, too, are looking for scapegoats. It is here that the test of our future comes. If the nihilist wins, we will have pogroms. If the Christian wins, we will have freedom. Christianity is dead the day that it remains silent in the face of anti-Semitic bigotry. If the Good Samaritan story means anything, it means no turning aside. Now is the time for every member of the church to purge himself of bigotry, to demonstrate his faith by making every possible refugee secure. Every Dunker who can should shelter a refugee. Once anti-Semitism is rife there is only one step to anti-Catholicism, Ku Klux Klanism, and American nativism. Again, it must be said that a denial of religious freedom for one is a denial to all. Historically, there is no greater tragedy than Coughlin's Catholic anti-Semitism. For once Protestant passions are unchained, in many areas of America the Catholic will be the victim.

One fact is more evident daily. Norway and Holland, Belgium and France were filled with Nazi sympathizers, Jew-baiters, fascists, who would rather see the nation destroyed than make the concessions of power and privilege necessary to maintain it. And it would be no different in America.

Anti-Semitism is the nose of the Trojan horse. Once the nose is in, the rest of the "horse" follows rapidly. Automatically, all honest reformers who point out that unemployment, old-age insecurity, tenant farming, over-crowded Negroes, and destitute whites mean social decay become communists, bent on destruction of capitalism.

Christians must think calmly and critically. Faced with real problems, they must act positively. Only through putting ideals into practice in business, trade and farm will our institutions survive. American people must be given a chance to work. Jesus was skeptical about the sincerity of the Pharisees and high priests, for he knew they preferred big churches to spiritual leadership. Recently the Presbyterians of Ann Arbor built a $150,000 church. Not to be outdone the Methodists built one for $300,000. Two piles of stone in a cold world.

The "horse's" neck is our tendency to stone the prophets interested in the poor and condone the priests fat with this world's goods. The only test I know for the church is the people it reaches and its effect on their lives. In America it is the upper middle class who go through the forms of religion—the poor do not go to church.

Anti-Semitism, anti-radicalism are followed by the "horse's" body—attacks on civil liberties. Already city ordinances are being passed denying free speech. Others deny the right of assembly; discussion groups of more than six are to be broken up in public parks. Congress is filled with bills attacking aliens. Freedom is denied when discussion is imperative. The consequences can be expected: underground movements, unrest and revolution.

You ask, "Why is this the Christian's problem?" I reply, "Because the foundation of all civil liberties is freedom of conscience." Our Bill of Rights was fought for by men who insisted on the simple yet important fact that "conscience" came before state; and man had a new dignity when he acted on his conception of right. Brethren, the struggle today is between those who believe that man in the presence of God is his own sovereign and those

who deny that conscience can stand between man and state. Hitler cannot compromise; totalitarianism cannot go halfway. The Jew, the Catholic and the Protestant, all who believe in God and the brotherhood of man, must give way or be killed.

The "Trojan horse" is in when the United States denies those ideals on which our civilization rests. If we would preserve our liberties, there is no more obvious fact than that we cannot do so by denying them. As Christians, as Dunkers, as followers of Alexander Mack, let us not retreat, let us advance, conscious that in the darkest days, the light will shine more brightly.

It is comforting to think that there have been other times in human history when small nuclei were the reservoirs of civilization.

Chicago, Ill.

Objectives of the Local Church

BY RAYMOND R. PETERS

Brief of an Ocean Grove Conference Address

THE church is playing a less significant rôle in the life of America. Constantly functions of the church are being taken over by other organizations. Great classes of people, especially the laboring class, have turned from the church and are looking elsewhere for leadership. It has been charged recently that "the flock is leading the shepherd, rather than the shepherd leading the flock." The pulpit is echoing the voice of the world and in crises the church tends to fold up. It is time that the leadership of the church give thoughtful appraisal to the function and program of the church.

The church has a spiritual message, a message which is eternal, a message which the world needs and for which it longs. The difficulty seems to be that the church has not yet learned completely how to present this spiritual message in a secular and materialistic world. The church must discover this technique, in which event it will arrive at a more satisfactory procedure.

It is my task to set before you some objectives of the local church. Let me say, in the first place, that goals and objectives are essential for they determine what kind of a program will be developed. So it is well for the leaders of every local church to ask such questions as these: What is the church for? What is the real mission of the church?

Dr. Albert W. Beaven has stated in his book The Local Church that "the purpose of the church is to secure within individuals and society an ever increasing practice of the attitudes toward God and man that were revealed in the life and teachings of Jesus Christ." This is a simple yet profound statement. I would like to elaborate on this statement.

The great need of the day and of the next decades is the development of intelligent, enlightened and disciplined character. No social progress can be genuine unless it is based on integrity of character. It is the feeling of many of the leading minds of America that this country has reached the point where no social program of any consequence will succeed until there is more Christlike character. Every local church might well set itself to the task of securing more individuals who have a growing fellowship with God and man as was demonstrated by the life and teachings of Jesus Christ.

Christ came with a great social program as well. Consider Luke 4:18, 19, "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor. He hath sent me to proclaim release to the captives, and recovering of the sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." The church has been slow to challenge evil in high places and to be concerned about the poor. Too many pastors are overly anxious about the professional people in their parish. The church must be concerned about all peoples. The church must change contemporary life rather than be changed by it. The church must have knowledge of the sore spots of the community and of the world and have a healing balm.

Every church that is worthy of its name should produce both professional and lay leadership sufficient to carry its program. Too many churches are not bearing fruit in this regard.

Daleville, Va.

Principles of Organization for an Effective Church

BY RALPH E. WHITE

Brief of an Ocean Grove Conference Address

ORGANIZATION is necessary. Nature teaches this from electrons to solar systems, from ant hills to the drainage of a continent. The Old Testament church had it. Paul, one of the greatest preachers of the New Testament church, said that the church is like a human body with all its members working together (1 Cor. 12:13). What are some of the principles of organization which apply to all churches regardles of size or condition?

1. Organization exists for the sake of people. The first deacons were elected to care for human needs. Jesus said, "How much, then, is a man

better than a sheep?" He taught by implication that a man is of much greater value than an institution.

2. Any plan of church organization should be adapted to local needs. God made no two people, nor any two groups of people alike. A careful study of church and community needs is the first step in having an effective church organization.

3. People grow by doing, so everyone needs something to do in the church. A workman who was not a member of the church helped in the erection of a new church building. On dedication day he brought his family to a certain place in the structure and said, "I built that." We become part of those things in which we invest our lives.

4. Our times demand greater simplicity in organization. Demands upon time, money and energy are so great that there is no place for unnecessary, overlapping or competitive organizations.

5. The total task of the church should be central in organization. Without this there can be no unity or harmony. Experiments have been tried in organizing the church around its various tasks, such as missions, evangelism and religious education. However, nothing less than the total task of the church will prove to be an adequate center or motive for enlisting the entire membership.

6. The final test of all church organization is whether it is producing Christlike lives.

Roanoke, Va.

Co-operatives

MRS. CARROLL S. RINEHART

Brief of an Ocean Grove Conference Address

KAGAWA said, "Consumers' co-operation is the love principle of Christianity in economic action." People organize co-operatives to meet some human need. Their basic purpose is service—service in which every person is given a chance to "be his brother's keeper" and yet "carry his own load."

The principles upon which true consumer co-operatives are built are known the world over as the Rochdale principles. They were first used by the small group of humble weavers who ninety-six years ago in the little town of Rochdale, England, organized the first co-operative society. Over one hundred million members of co-operatives in thirty-seven countries of the world are operating their business on these principles. The first principle is economic democracy—that is, one member has one vote no matter how many shares of stock he may own. The second principle provides that limited interest is to be paid on capital invested. In the third place, the savings or earnings are returned to the members in proportion to their purchases. Anyone may join a co-operative. Co-operatives believe in constant education and expansion as well as working with other co-operatives.

Why should the church be interested in co-operatives? Because the economic problem is basic. The church is a socialized institution. The church is interested in liberty and human need.

There are ethical values in the co-operative system. By working with their neighbors to improve their common lot, men have gained self-respect. Instead of being slaves, they have become masters of their own destiny. It is necessary that members in a co-operative society share responsibility democratically. This helps to develop character. Co-operation is a non-violent method of social progress. Co-operators are proving that non-violent means are essential to the bringing about of permanent and peaceful social reconstruction. They are proving that the love principle of Christianity can work—even today in a chaotic world torn by hate and fear.

Westminster, Md.

The Challenge of Music

BY RALPH E. SHOBER

Brief of an Ocean Grove Conference Address

MUSIC is a thing of strange powers. It breaks across barriers of race and color and gives expression to the deepest feelings of mankind. Has it not been said, "I care not who may write the nation's laws, if I may write its songs"?

There is, indeed, a strange unexplainable power in music. A song is a spiritual mystery. Music can be one of the most effective aids to worship. In fact, public worship is almost impossible without its help, due to its wonderful power over the thoughts and actions of people.

You have observed the tendency of certain kinds of music:

1. A brass band swings along the street playing a crashing march, and it makes us want to throw our hats into the air and cheer with all our might.

2. The hearts of young and old are stirred with the beautiful strains of the Bridal Chorus from Lohengrin, because it brings into our minds memories of a fine and happy married life.

3. Everyone is familiar with still another type of music. It is the kind that soothes and calms troubled hearts.

Thus we are aware that music can make the blood tingle, or has charms to soothe the most savage breast. It can calm the ruffled spirit and

instill a strange sweetness into the current of the blood. It can dissolve evil intents and motives and substitute noble ones.

There are two reasons for this wonderful power of music:

1. The sound waves that make up the musical notes strike through our ears upon sensitive nerves. High pitches and clashing notes tend to irritate them and make us restless. Notes that are low and soft have the opposite effect and tend to quiet our tired and jumpy nerves.

2. The law of association is a second factor. This simply means that whenever we repeat an experience we tend to remember and repeat other experiences that were associated with the original experience. Almost everyone has been helped by certain hymns or selections of music. The law of association makes it possible for us to renew these experiences and enrich them with other and even more helpful ones.

The worship service uses this law in helping people to relive the best experiences of other days and in providing the worshiper with new experiences of a rich and helpful nature.

Frederick, Md.

The Power and the Responsibility of a Local Church

BY HARPER S. WILL

Brief of an Ocean Grove Conference Address

THE church is a divine-human organism. Likened to a tree, its roots are the Deity, its trunk is the Christ, its branches are the denominations, its leaves are the local units, and its fruit the gradual fulfillment of the prayer of the Master, "Thy kingdom come. Thy will be done, as in heaven, so in earth." The tree that bears fruit exists for that purpose. The church exists to answer the prayer of its Lord—that the kingdom of God be built on earth.

The responsibility of the local church is nothing less than the bringing of the Christ-spirit into the individual life and into the total corporate life of the community of which it is a part. Changed men and women building homes and operating banks, farms and stores under the compelling guidance of God, following the pattern prescribed in the Golden Rule, is the goal of the church. The alert church is not one whit less interested in what its members do on Monday than it is in what they do on Sunday. How a man keeps his ledgers is in no way secondary to how he says his prayers. The gap between the sacred and the secular must be bridged. All work may become a sacrament.

The local church to be an institution of power in its community and in the world must have an understanding leadership and a consecrated laity. These days of militant dictatorships and riotous greed, and of deeply entrenched evils, demand a leadership that has a clear insight into the mind of Christ, and a comprehensive understanding of the forces that are at work in the world. Many agree that here is the one alarming lack of the church—a leadership that leads. Too often the leader's voice is a confused voice. It is the blind leading the blind, going through the forms, but losing sight of the mind of Christ. Somehow the church must enlist the services of its best minds and give them that training that will qualify them to become true prophets of the Eternal.

But a consecrated laity is as essential in the program of the church as an understanding leadership. If there are times when the pulpit misguides the pew, there are also times when the pew nullifies the pulpit. Ultimately it should be remembered that the success or failure of any movement within the church depends upon the response of the laity. Leadership and laity must move together. And so shall the prayer of the Master be answered, "Thy kingdom come. Thy will be done, as in heaven, so in earth."

Wenatchee, Wash.

Stewardship and the Church

BY GALEN T. LEHMAN

Brief of an Ocean Grove Conference Address

STEWARDSHIP is primarily a means of raising men, rather than a means of raising money. It is ourselves, rather than the church, which is made bankrupt when we refuse to give of our means for the cause of Christ. "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him" (1 John 3:17)?

People find money for the purposes and projects which they prize most highly. Where your heart is, there will your treasure go also. A church which practices Christian stewardship is bound to be a spiritual church, and a spiritual church is bound to practice stewardship.

Teaching and training are indispensable to good stewardship practices. We must begin with the children. Train up a child to give a penny a week, and when he is old he will not depart therefrom. Of whom the church expects little, the same will give little. Too many times we have pauperized churches by telling them they were too poor to give much, when they should have been challenged to sacrificial giving and consistently taught Christian stewardship.

Good stewardship in the church depends upon a sound financial system for securing and expending funds. If business firms were run on the loose, haphazard methods employed by many churches, they would soon become bankrupt.

No finance plan is good enough so long as we could use another plan that would secure larger and better results for the church and the kingdom. Because a church manages to pay its bills is no evidence that it has an adequate financial plan.

When a congregation finds it hard to finance its program, the temptation is to reduce the budget, cut the pastor's salary, or get along without a pastor entirely. This only makes a bad matter worse, for the members usually will give proportionately less. Thus inefficiency results and needs go unmet. The church is not really saving much money, for you cannot save money you do not get. Thus begins a vicious circle and a downward spiral in spirituality, vision and service.

Many churches have found that an increased budget, with a more attractive program and a challenge to faith and sacrifice, has been easier to raise, and has had favorable spiritual results for all concerned.

Springfield, Ill.

Biblical Basis of Stewardship

BY BERNARD KING

Brief of an Ocean Grove Conference Address

THE Biblical basis of stewardship is summed up in three propositions: (1) God is the sovereign Owner of all that we have, are and hope to be; (2) man has a potential kinship with God and is designated to be a co-worker with him in kingdom building; (3) the glorious gospel transforms life until there is an inward compulsion in man that is satisfied only as his means and life are actively engaged in sharing the good news.

God is revealed in the Scriptures as the Maker and Lord of all creation. His fatherly care is shown by the constancy of his creativity and by the abundant supply of man's essential needs. Praise to God, service in the kingdom and offerings given in his name are natural responses to a good and benevolent God.

Faith in a loving Father is possible only as we differentiate between man's inhumanity to man and God's gracious and dependable care. Never in the history of mankind has there been so much of this world's goods and at the same time such an acute problem in distribution. In building a sound stewardship philosophy we must discern the goodness of God over and above the cutthroat economic life of our tempestuous times. God has not failed us; we have failed him! The stewardship philosophy is not on trial, but its eternal principles have put us before the judgment bar where we find whether our motives have been of God or of man.

God also lays claim on us as a result of his great redemptive work in Jesus Christ. When born into the fellowship of the kingdom, we are not our own, for we were bought with the price of blood. "Jesus paid it all, all to him I owe."

Christian stewardship recognizes that God has given us life as a trust, which is to be divinely motivated and divinely ordered. What are the things that we live for? The highest joys of life are found in the unselfish life. Stewardship becomes meaningful only as we sense our partnership with God and seek to inculcate in our hearts the imperishables of life. What is of more value than peace of mind, joys in sharing, heart throbs in seeing the kingdom prosper, love and sympathy for others, respect and character?

Stewardship is a repulsive word to our ears and its demands repel us because of our spiritual poverty. It can only be fittingly manifested in the life that is hid with Christ in God. We practice little stewardship because we have had little Christian experience.

Stewardship is a way of living with material things. It embraces Christian earning, Christian saving, Christian spending and Christian sharing. The main purpose in the stewardship philosophy is not to fill the church treasury, even though there will be financial results, but rather to fill life with meaning and purpose. Giving is more a matter of vision, interest and experience than ability. The widow's mite is memoralized because it stands as a symbol of the might of the Spirit in human hearts.

When the gospel of God is given a chance to work in our hearts, we know it and we have, then, a story to tell to the nations. The world takes notice of the fact that we have been with Jesus. When Christ really gets our hearts he gets our tongues, our talents, our time and our pocketbooks.

What this generation needs more than anything else is a deepened sense and real experience of God's love and grace. The gospel is a glad story that must be told. When its power strikes the divine spark of human hearts the love of Christ constrains us and we say with Saint Paul, "I have a stewardship intrusted to me."

McPherson, Kans.

HOME AND FAMILY

The Returning Missionary

Back to famine and fever—
  Back to the sun-baked plain,
To the stifling heat and the dusty street
  And the daily fret and strain.

But—

Back to the joy of service,
  In the Master's will to rest;
Following him where'er he leads,
  Knowing his way is best.

—*Adah Fiddler.*

Life Abundant

BY HOWARD HENRY KEIM, JR.

Concluding the Final Story-Sermon on The Quest for Happiness

The Economic Problem

"Another problem which you will face is the economic one. Many otherwise happy unions are wrecked by misunderstandings or poor management in financial matters of the home. There are a few fundamental principles which will help you if you follow them.

"The first is to live within your income. Many young people want to start housekeeping where their parents leave off. They want every convenience and luxury that they have been used to at the home of their parents, and sometimes more. If there is plenty of money coming in, things may work out satisfactorily, but more than likely there is not enough money. I know intimately a young couple who were married about fifteen years ago. They had a new house built for them before they were married. It had to be furnished with up to the minute equipment. Four fine children came into their home. The husband had a good job, but the expenses were always a little more than the income. Finally the situation became desperate. Both the house and the home were threatened by the financial strain. Then, last year, they did the only sensible thing left to do. They rented their fine little home and moved to the edge of town where they live a pioneer type of life. They have discovered that the abundant life doesn't consist in things. They have not only found the way out of their financial difficulties, but they have discovered a new joy in living and a new appreciation for one another. Today there is no happier family.

"One partner in the home should not make any important expenditure without the knowledge and consent of the other. Talk things over beforehand and you will save yourselves much trouble.

"Another principle which is closely related is this, beware of easy payments. They have made possible for thousands of newlyweds an abundance of things. They have not made possible the abundant life. They have in hundreds of cases created problems which blocked the way to the achievement of the abundant life. For instance, the bride and groom who buy a new car on the widely advertised easy payment plan, with interest rate at 6%, actually pay 12% interest on the money borrowed to make the deal. They pay 6% on the entire amount borrowed and pay it back in monthly installments. If they borrow $400 they pay 6% per year on that entire amount for the entire period of the loan, though the average amount borrowed during the period of the loan is only $200. If they buy furniture on the easy payment plan and pay 10% interest on the entire amount for the period of the easy payments, they are actually paying 20% on the mean amount loaned them by the furniture company.

"That leads to another fundamental principle in the achievement of the abundant life. Learn to be happy without some things. It has been said that there are two ways to achieve happiness: one is to have everything your imagination can desire; the other is to learn to be contented without a lot of things. There is a popular conception in our western world that the abundant life is inseparably connected with an abundance of things. There are smooth voiced salesmen who enter our homes through the radio, the newspaper, the mail, and on foot telling us if we are to have the abundant life we must have particular brands of beauty cream, hair dye, shaving soap, tooth paste, and a thousand other commodities.

"Though nearly every one seems to think that abundant life can be achieved only by having more things, more furniture, clothing, cars, fixtures, and equipment, experience provides overwhelming evidence to show that quite often the happiest people are those who have few of the things which the world considers essential to happiness. We have mistakenly thought that happiness depends upon outward conditions and circumstances. It really depends upon inner attitudes and convictions. Jesus once said, 'A man's life consisteth not in the abundance of the things which he possesseth' (Luke 12: 15). Our western civilization has forsaken this spiritual concept of the abundant life, achieved by self-giving, in favor of the pagan and selfish acquisitive concept. Many of our pioneer ancestors achieved the abundant life without things which today have become a constant drain on the average family and create much friction. Most of us have allowed our lives to become too complex. If we could get down to the simple life of the pioneers, it would have many advantages. They were quite happy without permanent waves, movies, electric shavers, chewing gum, bridge parties, and automobiles. I do not mean to denounce all these things in wholesale fashion, but I do think we could cultivate our powers of choice so that we can be happy without buying or even wanting everything the expert salesman tries to sell us. Many of us have reached the place where we no longer buy things; we have them sold to us whether we need them or not.

"In answer to the question 'Shall the wife work?' my conviction is that no unalterable law can be established regarding this matter. I think a woman has a great responsibility to be as creatively occupied as a man. It need not, however, be occupation for personal, material gain. If a woman can do her housework in two hours, and her husband is gone most of the day, she should have some additional creative work to do. I would not class bridge as creative. There are almost innumerable social service projects in any community to which a woman may give some of her energy. If and when children come into the home, the mother should not accept any

kind of engagement which would keep her from the home regularly for long hours each day. The most creative thing she can do is to give herself to her children.

"I would like to mention one other principle in regard to your relationship with the material things of life. I believe that if you are to find the abundant life, you will need to recognize with the Psalmist that 'the earth is the Lord's and the fullness thereof, the world and they that dwell therein' (Psa. 24: 1). Our relationship to the material things of life, whether we have few or many, is that of stewards. God has intrusted these things to us, not for selfish ends, but for the advancement of his kingdom in the world. All people are God's children though some of them do not act like it. God wishes us to give him ourselves, first of all; then our material wealth will be used in accordance with his will. Some of the greatest dangers to the spiritual life are found in our relationship with material things. About one sixth of Jesus' recorded teachings deal with this serious problem. It was things which caused one of the finest, most promising young men of the New Testament to reject the invitation to become one of Jesus' disciples. His life was centered around things. Jesus told him he would need to dispose of them in order to center his life around God, the only absolute Good in the universe (Matt. 19: 16-22). His choice was fatal. He went away sorrowfully, to continue his life of selfishness and self-righteousness.

"The Old Testament clearly teaches the giving of one tenth of one's income to God (Lev. 27: 30-33; Mal. 3: 7-10). Jesus demanded everything for God. In the Old Testament the tithe is a law. In the New Testament it is a grace. Some professing Christians have excused their selfishness and covetousness on the basis of the new freedom they have in Christ. Jesus, however, sanctioned the tithe as a beginning of Christian service (Matt. 23: 23). The family which tithes its income will discover a great spiritual joy in it. They will find that the nine tenths retained will be used to better advantage in the achievement of comforts, happiness and the abundant life for themselves, and greater glory for the Giver of all good things. I would advise you to start your married life by setting aside one tenth of your income as sacred for definite service in the kingdom of God. The other nine tenths will be retained as a sacred trust, for which God will sometime ask an accounting. If we are truly children of God, none of our material wealth can be spent for things which are hurtful in any way to ourselves or to any of God's other children.

The Spiritual Problem

"We are physical beings, but we are also spiritual beings. A good many marriages are unsuccessful because one or both parties forget this basic fact. Physical adjustments may be made satisfactorily, and yet the married couple may be miserable because they have neglected spiritual realities. If two people are to become a permanent unity, they will need the assistance of a higher power than themselves. Marriage is more than a contract. It is much more than a fifty-fifty partnership proposition. Some of the most wretched people in the world are those who are trying to find wedded happiness on that flimsy basis.

"Recently a very unhappy middle-aged man has been frequently in conference with me. He said, 'I can't stand it. I must have help.' He and his wife lived together for twenty-three years. Physically their relationships were satisfactory. They owned a comfortable little home which was well furnished. There were no children. They owned a medium priced car. Both husband and wife had good jobs. During their twenty-three years together God had never been taken into consideration. Drinking, gambling and pleasure seeking were part of their regular routine. There was no triangular affair, yet selfishness and ill-nature finally became unbearable. Now that they are divorced neither of them is happy; still each is blaming the former companion for all the trouble. Each is selfish and self-righteous. They must have a genuine experience of God before there can be a happy reunion. They are beginning to see the light.

"Read the thirteenth chapter of First Corinthians and see how far love will go. 'Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient' (1 Cor. 13: 4-8). That kind of love is more than physical. It is spiritual and of God. Without God it cannot exist. This is what my unhappy friends lack. If this kind of love is to be cultivated between husband and wife, you will need to seek every opportunity to strengthen your fellowship with your heavenly Father. If you have different church connections you should talk the matter over and agree to place your membership together in the same congregation where you can worship regularly. If either or both of you have never made a confession of Jesus Christ as your Savior, you should do so at once, and unite yourselves with a congregation where you can work and fellowship with other Christians.

"Make your home a shrine where you cultivate the felt presence of God. Recognize the Father's goodness by expressing thanks before meals. Read a portion of the Bible every day. There are many fine helps for family and private devotions. We like to use one of these, reading a few verses from the Bible with a few sentences of stimulating thought about the passage. Then we have individual prayers and close with the Lord's Prayer in unison. Sometimes, for the children's sake, we vary the procedure by adding a song or poem.

"If you can solve these three basic problems, the physical, the financial, and the spiritual in your new relationship, I am sure you will grow happier and more devoted throughout all the years of your lives.

"Let us have a word of prayer.

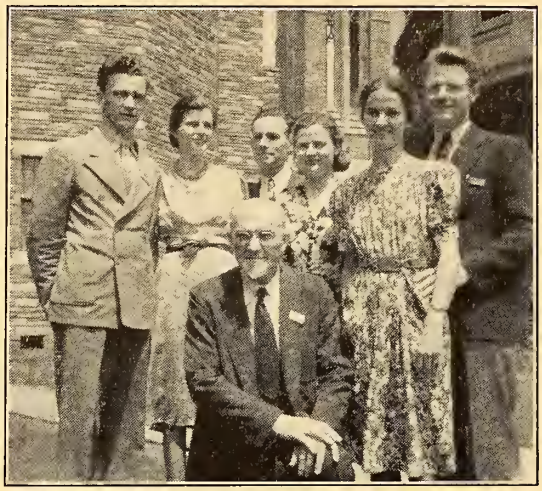
"Our gracious Father in heaven, we rejoice in the consciousness of thy all-inclusive love. We thank thee that though we may ignore thy love, we can never escape it. We thank thee that thou hast put within every human heart a spark of thy love. Teach us to nurture it till our lives are aflame with high ideals, holy aspirations, and a moral passion like unto that of Jesus.

"We thank thee for the creative lives which have been lived and the monumental work which has been accomplished under the inspiration of thy love. We are grateful to thee for the divine love in man, which can go forward even to a cross, in perfect faith that love shall overcome hatred, that good shall prevail over evil.

"We thank thee that thou hast placed love for woman

(Continued on Page 15)

OUR MISSION WORK



Outgoing Missionaries in Conference

BY CHAS. D. BONSACK

Following our Ocean Grove Conference the Foreign Missions Conference was in session at Swarthmore, Pa. During this same week, June 10 to 15, there was also a conference of outgoing missionaries on another part of Swarthmore's beautiful campus. This group consisted of ninety-six missionaries from fifteen different denominations going to twenty-one different foreign countries. This was about one third of the Protestant missionaries expected to go out this year.

The object of this helpful fellowship was to have these young people taught, both concerning the peoples to whom they go, as well as the Christian message they interpret in daily life and teaching. Experienced missionaries, national Christians and board secretaries all contributed to the valuable suggestions made.

In the picture we have six of the missionaries of the Church of the Brethren who were present. These were Rolland Flory and wife, Edward Angeny and wife and Everett Fasnacht and wife. The Florys and Angenys go to China and the Fasnachts to India. In addition to these the Ocean Grove Conference approved two nurses, Bessie M. Crim to China and Sylvia M. Oiness to Africa. These two are not present because they had to return to their work.

One could not listen to the devotions, instruction and fellowship of this group without deep convictions of hope in the results of their expected work. Only the fundamentals of Christianity and evangelism were discussed. There is little controversy about God's love, Christ's atonement and the need of the guidance of the Holy Spirit in our work. Present world conditions are bringing us all to our knees at the cross for light and fellowship. It will strengthen the hands and hearts of all of us if we remember that across the world millions assemble and pray to find the way to God. The Christian church must lead the way if nations and peoples will ever understand each other and learn to treat each other in the spirit of the golden rule of Christ.

Elgin, Ill.

No Books?

BY ANETTA C. MOW

Suppose there were no books!
No books to read in cozy nooks!
No books to fill the hungry mind
And teach the art of being kind.

No books to while an hour away,
To link today with yesterday;
No books to charm us for awhile,
To bring a tear or lure a smile.

But there are books, praise God above!
If we have books and we have love
We can dispense with other things.
'Tis books, not crowns, that make men kings.

—Ina B. Roberts.

Books have always been an efficient method of seed sowing, and nowhere is this more true than on the mission field. As a church we may well rejoice that during the past five years several excellent books have been written by some of our missionaries.

The first book to appear within this period was *Brethren in China* by Frank Crumpacker. Following this came two books by Desmond Bittinger of Africa: *Soudan's Second Sunup* and *In the Land of the Monkey Bread Tree.* These were published in America.

Two books were written and published in India. They were prepared especially for use in the schools and villages of that land, but both have proved their worth for other countries as well. *A Book of Worship for Village Churches* by Edward K. Ziegler was soon being sold in America among co-operating mission boards. John H. Reisner of the Agricultural Missions Foundations said the book "by all odds is the best thing of its kind in the English language." No less than 5,000 copies were distributed all over the world, and Mr. Reisner said that he felt that making this distribution was probably one of the best things he had ever done. This little book of 135 pages is now on our Gish Fund list.

Education and Village Improvement by I. W. Moomaw was written out of a weight of experience and actual achievement. No better idea of this book can be given than to quote from W. H. Wiser's appraisal. Mr. Wiser is highly esteemed in India as an authority in the educational field. "Mr. Moomaw of Anklesvar, a zealous rural educator and agriculturalist, has given to us in *Education and Village Improvement* his philosophy of

education for Indian villages. He deserves the highest commendation for his painstaking work at Anklesvar, which has enabled him to produce a book which is certainly one of the most practical comprehensive books for workers for Indian village improvement that has yet come into my hands. It deserves the very widest circulation. The Oxford University Press (Indian Branch) should also be commended for making such an admirably illustrated and well-printed book for the reasonable price of Rs. two. I am certain that the sales will more than justify the price."

In Africa our missionaries rejoice that several new books have been added to their Bura book supply. The entire New Testament has now been made available to the Africa field. H. Stover Kulp and Wm. M. Beahm had translated the Gospels and Acts into the Bura language, and in the spring of 1937 the translation of the Epistles and Revelation was completed by Wm. M. Beahm. In 1939 the *Songs and Psalms of Praise in Bura,* KakaDu A R H A Ka Sur Vunkir Sili Aka Hyel, was enlarged to include 130 tunes. Along with these, several school texts have also been prepared. Every new book is a fresh cause for rejoicing in a land where books are so few.

Elgin, Ill.

Missionaries Under Appointment

At the Ocean Grove Missionary Convocation, it was an hour of heart-searching when eight new recruits for India, Africa and China were consecrated to their tasks. The prayer of dedication was one which not only placed the seal of God's blessing upon the new missionaries, but called forth a recommital of life from all who heard that earnest petition.

Who would say that it does not demand high courage for new recruits to go forth in days like these? They need the sincere support of the church. Every member of our denomination is challenged to give these eight young folks the backing due them.

Below, reader's right to left: Everett and Joy Fasnacht for India; Edward and Helen Angeny and Rolland and Josephine Flory for China; Bessie Crim, R. N., front row, for China; Sylvia Oiness, R. N., back row, for Africa.



What to Pray For

Week of July 13-20

To become better acquainted with our missionaries and their work, use the *What to Pray For* column along with the *Prayer for Missions Calendar* and the *Missionary Picture Sheets.* The three should be used together.

Just two weeks ago, Sister Ida Shumaker spoke to the home church through the Gospel Messenger. Turn again to the news items she sent and use each one as a request for prayer. See Messenger for June 29, page 13.

In 1910 Sister Shumaker sailed to India for her first term of service. Three times she has been home on furlough. In 1941 she expects to return for the fourth time. These thirty-one years have been filled with strenuous labor. Sister Shumaker has given of her time and her strength most gladly and freely. Whatever means have been given to her have been wholeheartedly shared with her Indian associates.

During the past fourteen years Khergam has been her home. Since 1927 that great district has been her concern. No village has been too small or too far away for her visits. No one has attempted to count the miles she has traveled by oxcart over roadless fields and jungle paths. Her work has always been in behalf of the schools and the church. Elder Naranji V. Solanki and Benabai have been her co-laborers in the villages and at the station. The compound land which was little more than a desert fourteen years ago is now like a flourishing farm and the surrounding country is being dotted with village schools and churches.

Today the Khergam church has a membership of 473, and during the past year the members gave $356 toward the work of the kingdom.

Let us pray for the work at Khergam and ask that Sister Shumaker and her comrades be given daily strength for their labors.

Life Abundant

(Continued From Page 13)

in the heart of man and love for man in the heart of woman. We thank thee for the music, poetry, art and beauty it has inspired, for the noble Christian homes it has built, and the unselfish service it has prompted.

"We pray for thy blessing upon all the youth of the world. Amid the confusion of hatred and war, wilt thou keep them conscious of the fact that thou art the loving Father of all races, nations, and classes? Amid the injustices and strife of our social relationships wilt thou teach us again that we are our brother's keeper? Amid the frustration and sin of our personal lives, wilt thou reveal thyself again as the forgiving Father of every prodigal who returns to thee in penitence? We would abide in the haven of thy boundless love.

"For this young man and this young woman and for their mutual affection for each other, we thank thee. Wilt thou sanctify and purify all their relationships in the vastness of thy perfect love? May they ever be true to thee and to each other. Help them to lose themselves in unselfish service in thy kingdom that they may find the abundant life, and achieve that happiness which the world cannot take away.

"In the name of Jesus who revealed thyself to us, we pray. Amen."

Huntington, Ind.

KINGDOM GLEANINGS

Calendar for Sunday, July 14

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Job's Struggle to Faith in Life After Death.—Job 14: 13-17; 17: 13-16; 19: 23-29.

Christian Workers, Liquor and Modern Life.

B. Y. P. D., Messages of Great Hymns.

Intermediates, Nature Speaks to Me of a God of Beauty.

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Gains for the Kingdom

Five baptized in the Inglewood church, Calif.

One baptized in the Bartlesville church, Okla.

Two baptized in the Empire church, Calif., Bro. Niels Esbensen, pastor.

One baptized in the Huntsdale church, Pa., Bro. J. A. Buffenmyer, evangelist.

Three baptized in the Winchester church, Idaho, Bro. G. G. Canfield, evangelist.

Three baptized in the Timberville church, Va., Bro. Samuel D. Lindsay, pastor.

Three baptized in the Arcadia church, Fla., Bro. McKinley Coffman, evangelist.

Four baptized and nine received by letter in the Liberty Heights church, Baltimore, Md.

One baptized in the Pleasant View church, Fayetteville, W. Va., Bro. Edgar S. Martin, pastor.

Thirteen baptized in the Mt. Zion church, Ida Grove house, Va., Bro. H. C. Eller, pastor-evangelist.

Five baptized and two received by letter in the First church, Roanoke, Va., Bro. Ralph E. White, pastor.

Seven baptized and three received by letter in the Huntington church, Ind., Bro. Howard H. Keim, Jr., pastor.

Four baptized and three await baptism in the Spring Creek church, Iowa, Brother and Sister D. D. Harner, evangelists.

Seven baptized and one received by associate membership in the Cedar Rapids church, Iowa, Bro. S. L. Barnhart, pastor.

Twenty-one baptized and nine await baptism in the Grace church, Martinsburg, W. Va., Bro. A. M. Dixon, evangelist; Bro. Harold Snider, pastor.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. I. S. Long of Baltimore, Md., July 21-31, in the Mt. Zion church, Va.

Bro. Edward Stump of South Bend, Ind., Aug. 18, in the New Philadelphia church, Ohio.

Bro. Ernest E. Muntzing of Rockingham, Va., July 14-28, at the Wakeman's Grove church, Va.

Brother and Sister Jesse W. Whitacre of Keyser, W. Va., July 8-21, in the Onego church, Seneca, W. Va.

Personal Mention

One day's recent visitors were the Niharts of Elkhart, Ind., Brother and Sister Keith A., with Harold K. and Carlyle, and Mrs. Chas. Eaton of Chicago.

Bro. Joseph E. Whitacre, former pastor of Geiger Memorial church, Philadelphia, is taking up a Northern Indiana pastorate which makes his new address Lakeville, Ind.

First Standing Committee delegate named for the Conference of 1941 is Eld. W. W. Smeltzer, who will represent North Dakota and Eastern Montana, with Eld. Ralph R. Petry as alternate.

Two pastoral changes effective Sept. 1 involve the transfer of Bro. S. L. Barnhart from Cedar Rapids, Iowa, to Long Beach, Calif., and that of Bro. W. T. Luckett from Long Beach to Wenatchee, Wash.

Northern California visited the Publishing House last week in the persons of Brother and Sister J. Ira Metzker of Waterford and Mrs. J. M. Kauffman with her son and daughter, Irvin and Irene of Modesto.

Bro. J. F. Baldwin, formerly pastor of the Morrill church of Northeastern Kansas, has entered Bethany and is available for three evangelistic meetings between the summer and fall terms, beginning July 21. Address him at 3435 Van Buren St., Chicago, Ill.

Bro. Desmond Bittinger was a Wednesday caller at the mission offices. The rest of the family turned up a little later in company with Sister Wm. Beahm and daughter. The meaning of all these movements was not flashed on the screen but we gathered that the Bittingers were making their way toward McPherson, their place of residence for the coming college year.

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Miscellaneous Items

Elizabethtown College is here also with a 1940-41 catalogue. Again, we thank you.

The Southeastern Region will hold its annual regional conference at Hagerstown, Md., Aug. 28-30.

La Verne College has our thanks for a copy of the 1940 edition of the institution's annual catalogue.

The May Hill church of Southern Ohio will have home-coming day July 28, with morning and afternoon programs. Bro. Paul Wright will continue his pastoral service at near-by Marble Furnace for another year.

Young Adult Camp will be in session at Camp Mack Aug. 14-18, for both married and single persons. The fee is $5.00. "Come, enjoy a worth-while vacation at minimum cost, in an atmosphere of informal forum discussion, rest and recreation with T. G. Weaver as dean, Dan West, Mrs. Rufus D. Bowman as leader-helpers."

A Ministers' Retreat for Northeastern Ohio will be held at Camp Zion next week beginning Monday evening, July 15, and closing Friday afternoon, July 19. R. W. Schlosser and C. D. Bonsack are the names that appear oftenest in the program. Abiding Values, Fundamental Needs, Rural Life, Evangelism, Ordinances, Messages of the Prophets, Church Membership—these are some of the vital themes to be considered. "Board and lodging will be furnished for one dollar per day. Special concessions for ministers with families."

The Mount Pleasant church of Northern Indiana will have harvest meeting July 28 with Bro. Edward Frantz as guest speaker. In the evening Bro. Frantz will speak in the Camp Creek church.

All queries, items of business and program material for the Southern Iowa District Conference should be in the hands of Clerk Charles A. Albin by July 20. His address is 118 S. Moore St., Ottumwa, Iowa.

Monroe County church of Iowa will hold all-day dedication services on Sunday, July 21. Bro. Harry Rogers will speak at the forenoon services, Bro. W. H. Brower will give the dedicatory address at 2:30 P. M., and Bro. T. U. Reed will deliver the evening address. A cordial welcome is extended to all.

"Harvest meeting and home-coming for the Plymouth Church of the Brethren will be held at the Union church west of Plymouth on Sunday, July 21. Bro. J. O. Winger of North Manchester will bring the message at 11:00 A. M. and 2:00 P. M., D. S. T. You are invited to be with us for these meetings and potluck dinner," so writes Mrs. Floyd Burkett.

Home-coming Day at the Big Dam house, Schuylkill congregation of Eastern Pennsylvania is July 21. Programs at 10 A. M. and 1:30 P. M., D. S. T., will include songs and addresses in German and in English. Among the speakers are Ira Gibble, Harry Fahnestock, Thomas Patrick, Hiram Kaylor, Peter Heisey. Besides congregational singing, the Schuylkill and Florin choruses will contribute special numbers. "Everyone is welcome to come and enjoy the day with us. Pray for this meeting."

Church Day or, more fully, Hymns of All Churches Day, they called it out at Marshalltown, Iowa. Among other features of the all-day program, fifteen thousand booklets, called the Story of Fifty Hymns, were distributed. A special section of the Marshalltown Times-Republican tells all about it. There is an interesting sketch of our own near-by Iowa River church entitled First Brethren Worshipers in Tented Wagons. The story goes back to 1866. Elders J. A. Eby and G. W. Keedy are the present pastor and presiding elder, respectively. For all this and more than we can set down here, our thanks are due Bro. H. L. Russell, newly elected president of men's work. We should not have missed saying that Joe Emerson of radio fame was a prominent feature of the celebration.

The Annual Assembly, held at Camp Harmony, is scheduled this year for July 22 to 28. It is planned to be helpful for all church groups, ministers and church workers. The program consists of simultaneous conferences each morning for men and ministers, women, young people and children leaders. This period is followed by the Bible period each morning consisting of a devotional message, chapter and book interpretation and an expository sermon. The afternoon is given to the subjects of missions, peace and temperance, also healthful recreational features are provided, while the evening is occupied by special music features, a vesper period, climaxed with a doctrinal sermon. As usual the assembly group will find housing in the cabins located on the camp grounds, and in tents or trailers which are brought along by those who attend. This assembly affords a great opportunity for Christian fellowship and spiritual enrichment. Many folks are annually planning to spend their vacation here. May the Lord guide us in having a great spiritual blessing.—Committee.

About Books

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

Skippack School. Marguerite de Angeli. Doubleday Doran, 1939. 95 pages. $2.00.

Parents of the Church of the Brethren will delight to have their children read this book which bears the setting of the days and environment of Christopher Sower. It is the story of a little boy, Eli Shrawder, who had come with his parents from across the sea to settle in Penn's woods. Eli enjoyed the excitement of building the new home more than going to school, for the neighbors helped to build the home. They were true "brethren in reality" in those days. Through the kindly patience of Christopher Dock, the schoolmaster, whom you may also remember from early Germantown history, Eli was able to conquer his lessons and earn a trip to Germantown with the teacher. Among the interesting experiences of this trip was a visit to the printing shop of Christopher Sower (or Sauer). Here he was allowed to pull the handle of the press to print a sheet of an almanac, which he treasured. His friendly experiences with the Indians, his skill in wood carving and in making a wood block, as well as his home experiences reveal to us that a boy in the early 1700's could be happy and industrious as well as mischievous at times. The colorful illustrations make this book attractive for reading and its wholesome treatment of pioneer days achieves for it a front place in children's literature. Children would welcome it as a gift.—Mary G. Martin.

Forty Years a Country Preacher. George B. Gilbert. Harpers, 1939. 319 pages. $2.75.

An Episcopal clergyman gives us in this volume some intimate glimpses into his forty years of ministering to rural people in Connecticut. His book tells a very human story, one throbbing with pathos and humor and pulsating with life. His ministry was quite unconventional according to most church standards. Beginning with people of various nationalities and cultures just where he found them, and winning his way into their lives by frankfurters, baked beans, homemade ice cream, cook stoves, baby carriages and a variety of touches of lovingkindness, he was able to lead them into the life more abundant. Rev. Gilbert has been severely criticized by others (particularly by those who are doing little or nothing for the class of people to whom he ministers), but as one reads his story he cannot help recalling that long ago another who loved the common people and went about doing good was also criticized. The book is the life story of a man who was more interested in meeting human need than in upholding ecclesiastical tradition and dignity, of a practical man rather than a mystic. One might wish he had told more of the distinctly spiritual side of his ministry or had shown more appreciation of the experience of conversion, but at the same time one rejoices in what he has done for "even the least of these." It is not recommended that our rural pastors should copy Gilbert's methods, for in many cases they would not be suited to our situation and outlook, but reading this book ought to help any alert pastor to be more resourceful in meeting the needs of his own parish. Here is a book that really is different, one all Brethren people interested in rural life could profitably read.—Ora W. Garber.

THE CHURCH AT WORK

BRETHREN IN CHRISTIAN SERVICE AT OCEAN GROVE

Three Texts on Christian Service

"Now when the sun was setting, all that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them and healed them" (Luke 4: 40).

"But a certain Samaritan . . . went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him" (Luke 10: 33, 34).

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1: 27).

Theme of the Ocean Grove Conference

The theme of the Ocean Grove Conference was Brethren in Christian Service. The Brethren in Reality emphasis for the year past proved so acceptable that the Council of Boards suggests Brethren in Christian Service as the brotherhood emphasis for 1940-1941. The state of the world is such and individual need so pressing that pure religion is still best symbolized by thoughtful concern for orphans and widows, and Good Samaritan help for those who have been robbed and beaten.

The advantages of selecting a yearly emphasis are at least two. First of all, more point and unity is gained for personal, congregational and brotherhood living for a whole year. Then, having been diligent in a certain way for twelve months, the hope is that the Brethren will grow in the fine art of rendering Christian service.

Heroic Christian Service

As we look ahead to Christian service in 1940-41 it is proper to recall the heroism of the past. On Jan. 12, 1940, Sister Myrtle Pollock of our China mission field died of typhus fever. Details of her passing show that she had been working very hard, her last concern being the care of some two hundred refugee children. It was while ministering to these innocent sufferers that she contracted the dreaded disease.

It will be remembered that it was on Dec. 2, 1937, that the Harshes and Minneva Neher suffered martyrdom while on a mission of helpfulness. Such is the full measure of devotion sometimes required of those who would do Christian service.

Christian Service on the Home Field

A leaflet circulated at the Ocean Grove Conference announcing the theme for the new church year contained a number of suggestions for activities in Christian service on the home field.

Of course we cannot all go to mission lands to engage in Christian service. But there are times when it may be quite as heroic to stay by the stuff, helping to sustain the hands of those who can go to serve in other lands, and ministering to such needy as are close at hand.

There are many things which an individual or a class or congregation can do toward realizing the year's ideal. Here are some things you can do about Christian service in 1940-1941:

1. See that the theme is discussed by the various age groups in your church. Brethren in Christian Service will make a good theme for your district meeting.

2. Keep a scrapbook of articles, pictures and all other materials dealing with the year's special emphasis.

3. Contact some refugee or other needy person and see what can be done to help him become adjusted, get employment or secure whatever help is most needed.

4. Study your community to see what is most needed and what types of Christian service should be engaged in. Perhaps you can have the equivalent of a work camp right at home.

5. Organize a group to carry through some specific project, such as home visitation, sending a young person to camp or school, helping older persons to find employment or get located where they can help themselves.

6. If you desire suggestions in the field of Christian service, or have something special to report, write: Brethren Service Committee, 22 S. State St., Elgin, Ill.

A Brethren Service Committee

In the Messenger for April 13 there appeared a brief article which should be repeated as we begin to think and plan for specific Christian service in the coming year. It may suggest something for you to do in your local congregation either as a group or acting as individuals. What follows is the article referred to.

"Recently a letter came from a distant state inquiring as to the cost of printing the following ad in the Gospel Messenger: 'Wanted: a job for a young married man in a town or locality where there is a Brethren church. Have had farm experience, also retail lumber and hardware experience. Will go anywhere. Can give references.'

"From another state comes a letter from a church which is located near a newly-opened tract of irrigated land, a letter asking for information concerning Brethren families who desire new locations. That church stands ready to serve those who care to move within its reach.

"What can the Brethren Service Committee do to help solve these problems of unemployment and rehabilitation? If you can offer suggestions, or are thinking of taking advantage of these new farming areas, write the Brethren Service Committee, 22 S. State Street, Elgin, Illinois. This committee is a part of the Brethren in Christian Service movement. This committee, through a sub-committee on American relief, unemployment and rehabilitation, is surveying the field and is endeavoring to build a program based on need. Suggestions and cooperation are solicited."

Brethren in Christian Service Literature

A four-page announcement leaflet was prepared and circulated at the Ocean Grove Conference. Copies of this are free as long as they last and may be had from The General Boards, 22 South State St., Elgin, Ill. Ask for the leaflet called: Brethren in Christian Service.

It is hoped that another item or two will materialize in due time. For example, the life of Elder Henry Kurtz is a fine illustration of what one can do in Chris-

tian service. Yet he is one of the little known and therefore unappreciated great men in our church history. Work is being done on a brief life of Henry Kurtz and it is hoped that before April of 1941 our people will know more concerning the man who revived printing in the Church of the Brethren and made possible such a church as we know today.

However, it is planned that the Kurtz story, as well as most other materials on Brethren in Christian Service, will appear in our regular publications. Watch the Messenger and our Sunday-school publications for materials in this field. If you know of something that should be reported please share it with others through the pages of our publications.

ADULT DISCUSSION OUTLINE

Liquor and Modern Life

Liquor Control

Scripture: Gal. 5: 13-16

Sunday, July 28

Note: We recommend the study of Chapter IV in Liquor and Modern Life by Charles J. Turck, 25c. See note in outline for July 7.

I. Control of the liquor traffic is an age-old problem. Many methods have been tried. All have failed to a certain degree. Much needs to be said for the work in the local community. Individuals must be taught early what alcohol is and what it does. This can be taught in the home, school, church, press, radio and by other agencies such as the W. C. T. U., Allied Youth, etc. Public opinion, after all, decides the extent to which control can go. The government cannot legislate morals into people. The best it can do is to make and enforce laws such as the majority of the people want. Here is the reason for alcohol education.

II. Many different methods of control are being used today. The license system is very common. Under this system a store pays for the privilege of selling. This is done with the purpose of regulation. State monopoly retains for the state the exclusive right to sell liquor. It is argued that this takes the profits out of the business, but untrustworthy politicians find ways to corrupt this system. Local option is a very effective method for use by the local community. This should be used more, as it forces liquor sales out of smaller areas where the majority of the citizens oppose it. Prohibition seems to have failed in that the drys neglected to teach the evils of beverage alcohol to counteract the teaching on the opposite side.

The Christian's own personal decision and practice is of primary importance. A moderate user of alcohol has little power to combat the liquor traffic; in fact, he encourages it. These moderate drinkers may be converted into total abstainers. Here is the place to begin. But this is not all; as a Christian's goal is to rid society of evil practices which destroy God's children, by working together courageously with the methods available some progress can be made. A Christian must seek to lessen the consumption of liquor by every worthy means.

Has your community tried local option? With what results and why? Have you made any effort to curtail advertising of liquor in your papers, theaters, stores, or on signboards?

Relief as a Christian Service Project

Relief is a Christian service project in which all can share as they have means or will take the time to pray for the increase of peace and goodwill throughout the world. Messenger readers know something of our neutral relief work in Spain and China. What some may not know is the long and dramatic story of Brethren interest in relief.

The pattern was set by Alexander Mack, who spent a fortune for the relief of the early Brethren as they suffered fines and persecution, prison and exile. Our mission work got underway in India largely as a project in famine relief. But the greatest single outpouring of means and sympathy was that which was given for the Armenians in World War times. The records show that from 1919 to 1922 a total of $294,839.16 was given for relief and reconstruction. Of this amount $270,184.77 was designated for Armenian and Syrian relief. A great record in Christian service is a challenge to new heroism on the field of mercy.

Conference Christian Service Briefs

The Christian students of China and Japan continue to pray for peace and understanding on one common day of prayer. Here is a brotherhood tie which war has not destroyed—a tie which gives a real basis to hope for better relations in days to come.

The Sunday morning offering at the Ocean Grove Conference was lifted to cover a few necessary expenses, with all above this requirement to go for the stranded missionaries of the belligerent nations. The offering was the most generous of the day, totaling $1,221.03.

The Brethren Service Committee held several meetings at the recent Conference. Important matters will be ready for release soon. Meanwhile, continue to think about what we should do for relief in a war-torn world, for refugees, for work camps and for any other projects which will make our peace testimony both clear and effective.

The foodless banquet sponsored by the young people at the Ocean Grove Conference was perhaps our most dramatic setting forth at that meeting of the relief needs of our world today. Tickets sold for this banquet yielded $187.57. You need not go without food, but when you do eat think of the millions without the luxury of a good meal. Then drop a coin in a convenient container and take what is thus collected to the church when the call is made for relief funds. If you have not heard of the relief plans for our church write the General Mission Board offices for particulars.

CORRESPONDENCE

The Phoenix Church Dedication

One of the truly great days in the history of the Phoenix congregation was the one on which was held the dedication of the new Phoenix church, located at Twelfth Street and Almeria Road, on April 14 of this year. Bro. J. W. Lear of California, who served as pastor during one summer here, and who helped the church select the site for the building, preached at each of the three services of the day.

The dedicatory service was held in the afternoon. Bro. D. Warren Shock, a former pastor, gave the devotional message. Greetings from the church were presented by Bro. A. W. Arnold, our associate elder. Bro.

W. H. Neher of La Verne, Calif., president of the district mission board, brought greetings from the board. Rev. C. Arlin Heyden of the local Baptist church represented the Phoenix Ministerial Union. This was followed by the dedicatory sermon, The Church at Work, by Bro. Lear. The Building Committee was presented by Bro. Keith Miller, chairman, who also presented the keys of the new building to Bro. Isaac Forney, chairman of the trustee board. The church treasurer, Bro. H. M. Fields, gave a report of the building finances. Our elder, Bro. H. A. Frantz of California, was in charge of the offering. Bro. Glen R. Montz, our pastor, then led the congregation in the services of dedication. This was followed by the dedicatory prayer by Bro. B. F. Waas, pastor of the church at Glendale, Ariz. Special music during the program was given by Joe Neff, Mrs. Gladys Waas, and a quartet from Glendale.

The church was happy to have a number of friends present from the California churches, also from our sister church at Glendale, Ariz. Brother and Sister Lear stayed with us until Thursday, and Bro. Lear spoke each evening. Dr. D. W. Kurtz of La Verne began a series of lectures on Thursday evening, continuing through the following Thursday, and was with us for the communion services that evening.

The new building is a two-story structure of grey lime brick. It has on the first floor an auditorium, a classroom which will also be used as the pastor's study, ladies' aid room, kitchen and a large foyer. The second floor has an assembly room for the primary department, four classrooms—three of which open into the assembly room forming a large room for communion services. There is also a spacious classroom for the young people above the foyer. There is a rest room and a drinking fountain on each of the floors. This is the first unit of a two-unit church plan, the second part of which will consist of a large auditorium, young people's room, prayer room, pastor's study, baptistry and choir room. This will be built on the north side of the present building, or to the right in the picture. In the early fall we plan to complete a recreation hall on the west side of the building, which will house the junior repartment of the Sunday school.

Our financial program was made possible through the co-operation of the General Mission Board and our District Mission Board. Their efforts, along with ours, have enabled us to complete this building as well as the one we plan to erect this fall. Plans have been made for the loan of money we needed for this work to be retired in five years from this next November.

The completion of this unit of our building has brought to us a realization of our many longings and the efficient work and co-operation of the local church with the district and general boards, and we take this opportunity to express our appreciation to all who have assisted in making it possible.

Phoenix, Ariz. Mrs. Lois Greenawalt.

Our Treasurer Reports

The following is a confirmation of any report on Ocean Grove offerings, together with any additional information that may be useful to our people.

1. As reported, the official Conference offering was $49,561.07 which compares with $48,022.26 in 1939.



New Church at Phoenix, Arizona

2. The following loose-in-hat offerings were taken at Ocean Grove:

At the men and women's meeting on Saturday afternoon, the offering designated for the men was $91.07; for the women, $175.43; additional to be divided 50-50, $71.70.

The offering for Sunday school Sunday morning was $342.14.

At the morning worship service the offering was $1,221.03, of which $200 has been paid to the Committee on Arrangements and the balance will go to the International Missionary Council for use of stranded missionaries of all countries.

In the afternoon the relief offering was $628.55. At the same time there was the special feature of the gathering of relief bands, and the placing of the money in a common jar at the altar of the tabernacle. This amount of money was $79.66.

At Sunday evening worship the offering for the Conference budget was $290.90.

On Monday afternoon at the missionary convocation the loose-in-hat offering was $1,380.04.

The final report on the young people's "no food" banquet was $189.57. Many adults shared in this effort.

The relief banks posted about the town of Ocean Grove, especially in the restaurants, brought in $50.71.

3. Taking into account all the loose-in-hat offerings throughout the Conference, there were received 8 $10.00 bills; 62 $5.00 bills; 1,782 $1.00 bills; 702 50c pieces; 3,883 quarters; 4,522 dimes; 5,746 nickels; and 4,727 pennies.

Elgin, Ill. Clyde M. Culp, Treasurer.

Mid-Western Institute of International Relations

Among the statements of visiting professors and lecturers at the Mid-Western Institute of International Relations held at Manchester College are those which follow. They represent opinions of America's leading thinkers and students of current national and international trends and events. The institute's program reveals that Dr. Quincy Wright of the University of Chicago's Department of International Relations, Dr. Karl Scholz of the University of Pennsylvania, Kirby Page, Muriel Lester, Dr. Samuel Guy Inman of Latin America and Clarence Streit of Union Now fame were on the daily programs.

Difference of opinion was shown, giving perspective to the program. Professor Schmitt maintained that Germany was solely to blame for the current war and that in her seeking world domination through armed conquest we should immediately declare war upon her, for now we can co-operate with England, whereas in the next few years we will have to face Hitler alone and with him recovered from this conflict and having all Europe's resources behind him. Schmitt said that like all thieves, Hitler and Mussolini will eventually fall apart. "Force has formed our present world institutions and nations and it can equally do away with them. We must fight Hitler now," was Dr. Schmitt's thesis in his appearances on the platform.

Kirby Page visited us Saturday and Sunday and in broad and uncompromising religious outlook on the social order attacked the proposal that the United States should enter the European war. He convinced us that only a very serious economic depression can follow if we go to war. Undreamed industrial strife and disorder will come out of the fact that 20,000,000 men will be unemployed. The struggle for life will be awful. The war's costs will have used so much of our federal and state funds that none will be available for relief. Only an extreme dictatorship can take us out of the depression. We will only lose democracy at home if we go to Europe to fight for it. We have a forty-five-billion-dollar debt now, and war would cost twenty-five billions more a year, thus making a 100-billion-dollar national indebtedness real. That could only mean inflation and its accompanying horrors. Heavy taxation could not carry the war, as today the Germans are groaning under a tax that takes 40% of their incomes. Kirby Page effectively showed that we cannot get rid of totalitarianism by totalitarian war.

North Manchester, Ind. Howard Burnett.

Passing of Mrs. J. Walter Thomas

"Think of stepping on shore and finding it heaven!
Of taking hold of a hand, and finding it God's hand,
Of breathing a new air, and finding it celestial air,
Of feeling invigorated, and finding it immortality,
Of passing from storm and tempest to an unknown calm,
Of waking up and finding it home!"

This must have been the blessed experience of Sister A. Florence Thomas, wife of Elder J. Walter Thomas, Westminster, Md., as she peacefully passed into the heavenly home on May 3, 1940. Had she lived until June 7, she would have been 54 years old. She is survived by her husband, two children, one grandchild, her mother and one brother.



With deep sympathy the many friends of Sister Thomas longed that she might be healed and be spared for many more years of joyful service, if it were the Lord's will. "Pray for me that I may keep up courage to the end," was a request sent to the writer after she knew her time would likely be short. From November to May the ravages of cancer brought on indescribable suffering. In spite of this, Sister Thomas planned many details of the local and the district church work which she would soon leave to others. She had been a comforter with a Christlike touch to many. In her suffering she received innumerable tokens of love and remembrance from hosts of friends.

Anna Florence Thomas (nee Brown) was born in Adams County, Pa., June 7, 1886. When she was about a year old, her parents moved near Westminster, Md. In this vicinity she lived most of her life. She united with the Church of the Brethren in 1902 while attending Blue Ridge College, Maryland. She was married to J. Walter Thomas in 1906. Their home was blessed with two children, Elizabeth, now the wife of Howard Reichard, and William.

In 1920, Brother and Sister Thomas, desirous of preparing more fully for efficient church work, moved to the then Bethany Bible School, taking with them their two children of junior age. They spent some three months at Bethany, and then moved to Elizabethtown, Pa., where they were very active in the Lord's work. Sister Thomas was superintendent of the primary department of the Elizabethtown Sunday school. She also organized a class for mothers which still continues as the Home Builders Class.

In 1922 the Thomas family moved back into the Meadow Branch congregation, Westminster, Md. In that congregation Sister Thomas was superintendent of the primary department of the Sunday school for eighteen years, and for ten years, president of the sisters' aid society. Since 1930 she was district president of women's work, and also district director of children's work for Eastern Maryland. She directed the daily vacation Bible school at Meadow Branch for seventeen years. "She hath done what she could." The spiritual fragrance of her life, a living sacrifice poured forth for her Lord, still sweetens many lives. "A woman that feareth the Lord, she shall be praised."

A large number of friends attended the funeral service of Sister Thomas at the Meadow Branch church on May 6. Elder John J. John gave a rich message based on the latter part of Prov. 31, a passage depicting the worthy woman. Brethren Daniel Englar, Elmer Schildt and W. E. Roop also assisted in the service. Interment was made in the Meadow Branch cemetery.

Elizabethtown, Pa. Martha Martin.

Schoolroom

Life is a great university. Each day is a schoolroom. Every person we meet can be our teacher, and every act of our lives may either make a problem or help solve a problem. "Necessity," they tell us, "is the mother of invention," and "Man's extremity is God's opportunity." Some people think they have little schooling when really they have much.

Do we know God, or do we just know about him in our schoolroom of every day? He sent the Master Teacher to live on earth. He taught by the sea, by a roadside, in the upper room, in a temple, in a garden, in a courtroom and on the cross. He taught as he walked or as he rode. When out of sight, he even taught Paul.

If someone asks you how much schooling you have had, do you say you have your degree, or are you one who never got to go beyond the third grade in grammar school?

I know a wonderfully talented person who has been a wonderful teacher, and she did not get to go much beyond the fourth grade; yet she has been in the great

university of life, and has developed her talents to such an extent that whenever I can I go to her to learn. She has much that is very valuable in her life. She is truly educated, and yet school boards would not hire her, even though she knows more and can do more than a whole staff and school board combined. She knows God, and what she cannot do she asks him to do through someone else. How wonderful! Did you ever see some problem which needed to be solved? The answer seemed to be hard for people to get. Everyone had tried and failed. Yet you and the Lord saw it solved, until people wondered how it all came about.

Recently someone said to me, "Why, I have grown up in the Church of the Brethren, but truly I didn't know God until within the past year"—and it won't be long until she will be fifty.

She hadn't known the joy of getting answers to prayer, nor in just trusting her every problem to the Invisible Presence. I have met several others like her. I wonder, can there be more?

Someone said, "Do you have your school going yet?" I didn't like to answer, for I was sure I wouldn't be understood; but if we could only tear down a lot of our walled-up rooms and venture out into life, seeing problems and solving them by the help of One who is a great teacher, our world would not continue in such a dilemma. We force people to do wrong. We demand that they do things which, if the Master Teacher were here, he would condemn.

Books—how wonderful they are! But is it not a crime to force everybody to stick so closely to books that they haven't time to do the more necessary things? There should be time to think and serve and pray, time to enjoy the universe with its millions of wonders. True, some people should spend almost all their time with books, for that is all they can do. But think of making a slave of one's self!

I believe we have made the youth of our land slaves to degrees. Those who have talents given by God are often cramped, even looked down upon and snubbed, because they could not make the grade as set by the bondmasters.

Schoolrooms are fine—sometimes. You are in the great university of life, whoever you are, and the Holy Spirit of God can lead you into truth—if you search.

Systematic effort is commendable, but to be enslaved is terrible. It is the truth that makes us free.

Paradise, Calif. Elice B. Neher.

Mrs. Nancy Jane Reed Baker

Nancy Jane, daughter of James and Kathryn Reed, was born in Carroll County, Ohio, on June 12, 1848, and departed this life at the home of her son, H. Jesse Baker of Polo, Ill., on June 9, 1940, just three days before reaching her 92nd birthday. She was one of a family of nine children in which were seven daughters and two sons.

In her early childhood the family moved to Hardin County, Ohio, near which homestead her brother Delmer, the only surviving member of the family, still resides.

Having been reared in a strict Presbyterian home her childhood days were enriched through training in spiritual values. In her late girlhood days, having learned of the faith and practices of the Church of the Brethren, she accepted Christ, identifying herself with that church. Across the years of the past three quarters of a century she has remained true to her baptismal vows.

In 1876 she was united in marriage to H. M. Baker of Harrod, Allen County, Ohio, who served in the free ministry of the church for nearly fifty years. Immediately she took into her life two little stepsons who knew no other mother because they were left motherless when quite young. To this union six children were born: three sons, Edward Reed of Alpha, Saskatchewan, Canada; H. Jesse of Polo, Ill.; Jacob L. of Gettysburg, Ohio; three daughters, Mrs. Elmina Royer of New Madison, Ohio; Mrs. Mary Ullery of Crothersville, Ind.; Mrs. Martha Wright of Chicago, Ill.

Death deprived her of the companionship of her husband about twenty years ago. She leaves to mourn the loss of her companionship, but to rejoice in knowing that she has gone to a better world than this, one brother, her six children, one stepson, twenty-four grandchildren, twenty-six great-grandchildren and many other relatives and friends.

Grandma Baker, as she was familiarly known by all who learned to know her across the years, was possessed of the most kind and sympathetic nature, with an unusual love for little children. This was strongly exemplified in her own home, for there no one could ever detect by her attitudes that any of the eight children she reared were not of her own flesh and blood. Truly it can be said of her that she grew old gracefully.

The past several years of her life were spent among her children. In each community she soon won many friends, as has been exemplified by the many tokens of friendship received across the years and especially during her last illness.

One of her chief joys was the privilege of attending Sunday-school and church services. Her last attendance was Easter Sunday, since which time she had not been able to leave the home. She was confined to her bed since March 30. When told that her affliction was such that recovery was impossible she remarked, "I am ready to go, but I desire to live just for the joy of living."

A short funeral service was held at the Polo Church of the Brethren on Monday, June 10. It was at 10:00 A. M. and in charge of Elders Wm. Lampin and John Heckman. Immediately following this service her remains were taken to the home of her daughter, Mrs. Irvin Royer of New Madison, Ohio, where a second memorial service on June 12, her 92nd birthday, was held. This service was in the Beech Grove church of Southern Ohio, which had been her church home for the past several years. The services at that place was in charge of Bro. S. A. Blessing. Interment was made at Sidney, Ohio.

Polo, Ill. H. Jesse Baker.

The Name Is "Grace"

Most of the readers of the Messenger have no doubt seen the report of the dedication of our fine new church here in Martinsburg, W. Va., and possibly, like many of our good friends through Middle Maryland and adjoining districts, have asked the question, "Why did you name it Grace Church of the Brethren?"

We feel a word of explanation is in order, and with this brief word, we sincerely trust there will be a finer spirit of understanding and love throughout the brotherhood.

Our congregation, from the standpoint of economics, is strictly a poor congregation, and yet it had the faith and vision to undertake this grand work of building a beautiful and commodious house to the glory of our precious Lord. Our people, realizing that it would be a stupendous undertaking, took the matter to the throne of God and kept it there in daily prayer until the house was finished. Every faithful member of "Grace Church" here in Martinsburg realizes fully that it was only by the grace of God that we received this unspeakably fine gift. Had the saints ceased to pray, and had God withheld his marvelous grace, we never would have been privileged to dedicate this beautiful stone church.

Our official board, which met quite frequently during the days of building, was turned virtually into a prayer meeting group, and people who never uttered an audible prayer made their petitions known before God. We feel, beloved, our church stands as a monument to prayer and God's grace to his believing children.

This, coupled with the fact of Eph. 2: 8, "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God," led us to name our church Grace Church of the Brethren, and all the faithful members here simply love that name, because indeed God gave us this church just as he gave us his only Son for the salvation of our unworthy souls.

Martinsburg, W. Va. Harold Snider, Pastor.

Bro. David Milton Young

Bro. David Milton Young, son of John D. and Savilla Woods Young, was born on March 12, 1856, in Carroll County, Maryland. He departed this life on May 7, 1940, aged 84 years. He was a lifelong resident of Carroll County.



He was married in 1880 to Susan Alice Roop and they were blessed with fifty-seven years of happy married life. Soon after their marriage they united with the Church of the Brethren and served it faithfully through the years. Sister Young died Feb. 28, 1938.

Bro. Young was elected a deacon in 1890 and with his quiet disposition performed the duties of that office faithfully and well.

Three daughters and two sons survive: Mrs. Harvey Beard, Mrs. Harry Yingling, Mrs. Samuel Bare and John D. Young of Westminster and Walter M. Young of Chicago, Ill. There are thirty-four grandchildren and four great-grandchildren.

Funeral services were conducted in the Meadow Branch Church of the Brethren by Elders J. J. John and Geo. A. Early. Grandsons acted as pallbearers. Interment was in the Meadow Branch cemetery.

Westminster, Md. Mrs. H. Edgar Royer.

The Oakland Anniversary

On April 28 the Oakland church celebrated the seventeenth anniversary of the dedication of its present building. Approximately 110 persons were present. A number of letters from previous pastors were read at the dinner table, including one from Bro. W. M. Platt, who was the pastor at the time of dedication on April 29, 1923.

An all-day program was planned several weeks previous. Invitations were sent to all nonresident and former members whose addresses were known. This was to support in a practical way the theme, Brethren in Reality Through Loyalty to Christ. The morning was given over to the Bible Basis of Brotherhood, while the afternoon was devoted to The Requirements of Brotherhood, concluding with group discussions. Planned recreation and refreshments in the evening prepared us for the vespers in the magnificent hills overlooking the Golden Gate. The theme was A View of Christ's Perfect Love From God's Perfect Hilltops. Evening worship was held in the church, with Pastor W. E. Buntain preaching the sermon on Personal Commitments in Brotherhood. The B. Y. P. D. took part at 9:30 in the regular monthly singspiration of all Oakland young people from the Chapel of the Chimes.

Our purpose in this meeting of the members and friends of the Oakland church was specifically to promote in all of us a strong consciousness of being brethren in reality, of promoting a strong loyalty to Christ through his church, and of promoting service to the waiting world through divine brotherhood.

Some comments heard and conclusions arrived at were as follows: Our responsibility in brotherhood applies to all people everywhere; the early church was organized on the basis of love and service; "Let nothing be done through strife or vain glory" (Phil. 2: 3); our own church has a great heritage of brotherhood; that brotherhood requires some specific duties and sacrifices of the members of the Oakland church, now.

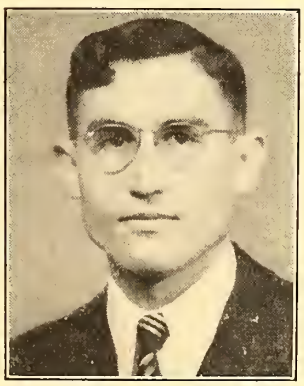
Bro. J. W. G. Stiverson first arrived here June 30, 1916, preaching his first sermon here in a downtown mission July 11. Our own services were started in a rented flat Aug. 20, and the Golden Gate Mission was organized March 28, 1917. Six years later our present building was completed and dedicated.

We cordially invite all brethren visiting the west coast to worship with us in Oakland at any time. Our address is Fortieth Avenue and San Juan Street. Our pastor is Bro. W. E. Buntain, 1917 Fortieth Avenue; telephone, FRuitvale 0497W, in Oakland, Calif.

Oakland, Calif. H. E. Pobst.

Joseph Bruce Rothrock

Joseph Bruce Rothrock, son of Mr. and Mrs. Homer Bruce Rothrock, was born July 4, 1915, at Elgin, Ariz., and died April 17, 1940, at his home in Salem, Oreg. He is survived by his parents and two sisters, Mrs. Martha Walters of Portland, Oreg., and Mrs. Mae Statler of Humbolt, Ariz.



On the day of his death, Joe came home very tired from work in the fields. After supper he lay down to rest. In about an hour Mr. and Mrs. Rothrock smelled gas and investigation showed that it came from the room in which Joe slept. They found Joe lying on the floor, unconscious; the indication is that he made an unsuccessful attempt to get out. A first aid car was called and oxygen applied until Joe was breathing normally and it appeared that he would recover, but his heart suddenly stopped beating and refused to respond to further stimulation. The coroner's conclusion after investigation was that either a quilt on the cot or Joe's foot had opened the valve on a small gas heater in the room, allowing the gas to escape and render him unconscious before he became fully aware of his danger. His being especially tired made stimulation of the heart more difficult.

The funeral service at Salem, Oreg., was conducted by Bro. J. D. Miller, assisted by Brethren H. G. Shank, J. A. Barnett and Stanley Keller.

Joe moved with his parents from Elgin, Ariz., to Pennsylvania, where they lived for five years before making their home at Newberg, Oreg., in 1921. Here Joe started his educational career, graduating from high school with the class of 1933. Following graduation he spent two years at Pacific College in Newberg, after which he attended Willamette University at Salem, Oreg., where he earned a B. S. degree. He was not in school this year, but spent the previous two pursuing a medical education at the University of Oregon Medical School with the aim of becoming a medical missionary.

He had lived an active, consistent Christian life since his baptism on May 21, 1928, when he became a member of the Church of the Brethren. He was influenced by the high quality of Christian home instituted by his parents and shared in a long line of Christian heritage. He was the grandson of Bro. Samuel J. Swigart of Lewistown, Pa. While he was at Newberg Joe was a member of an active young people's group, serving also as secretary of the Sunday school. This year he was peace representative for the young people of the District of Oregon.

He had many special interests, chief of which was photography and tinting. He was interested in life and in people and was held in high esteem by all who knew him.

"Whether we live, we live unto the Lord; whether we die, we die unto the Lord. Whether we live therefore, or die, we are the Lord's."

Newberg, Oreg. Stanley Keller.

In Memory of Mother

"Who can find a virtuous woman, for her price is far above rubies."

On July 5, 1867, Gennetta came into the world to bless the home of Dandridge and Martha Gilbert at Oronoco, Amherst County, Va. She went to her home beyond on April 19, 1940.

Gennetta Gilbert attended school at Oronoco, Va. Afterward she taught school for a number of years in Nelson County, the same state. She was joined in holy matrimony to Clarence Bradley of Nelson County, Va., Oct. 29, 1896, by Bro. James Ruffus Kindig. Three children were given to this marriage: two daughters, Mrs. Walter Burleigh of Madison Heights, Va., and Mrs. B. F. Wright of Lynchburg, Va., and one son, Ray Bradley, also of Lynchburg, Va. She leaves one granddaughter, Essie Burleigh of Madison Heights, Va.

During her early married life mother lived for a number of years in Nelson County, Va. Later she moved to Allwood, Va., where she spent the rest of her days.

She united with the Brethren church at Oronoco, Va., in her early life and lived faithful to the end. After moving to Amherst County she moved her membership to the Church of the Brethren at Lynchburg, Va., where she could attend more regularly.

Nine years ago she was operated on, but recovered nicely and was able for a while to do some of her housework. Four years ago she had her first stroke, and ever since had been in failing health. She had five strokes in all, passing away as a result of a cerebral hemorrhage.

She was always cheerful and had a smile for everyone. Mother Bradley represented the type of motherhood and unassuming personality that our present day may well pattern after. May the life of all such mothers and good women be a challenge to the coming generation to render a larger service to humanity.

In many homes can be found articles of her lovely handwork, evidence of her thoughtfulness for others. The rose cuttings which she shared from her garden bloom from year to year as manifestations of her love and appreciation of the beautiful things of God's creation.

Funeral services were held in Lynchburg at Duiguid's Memorial chapel by her pastor, Bro. A. L. Warner, of the Lynchburg Church of the Brethren. Interment was made in the beautiful Fort Hill burial park in Lynchburg. There was a large attendance for the funeral. The floral contributions were liberal and beautiful.

Madison Heights, Va. Mrs. Walter L. Burleigh.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Baziuk-Stoops.—By the undersigned, at the home of the bride's parents near Fresno, Otto J. Baziuk and Beulah Stoops, March 23, 1940.—Forest S. Eisenbise, Fresno, Calif.

Brust-Klinger.—In the Waterloo City Church of the Brethren June 2, 1940, by the pastor of the church, Carl F. Brust of La-Porte City, Iowa, and Loretta Klinger of Waterloo, Iowa.—Albert Perry Blough, Waterloo, Iowa.

Dennison-Stump.—By the undersigned, at his home, Bro. Allan Dennison and Sister Nora Stump, both of Perryton, Tex., June 2, 1940.—P. E. Rhine, Liberal, Kans.

Kiracofe-Miller.—By the undersigned, in the Sugar Ridge church, Michigan, June 5, 1940, Bro. Homer Kiracofe of Lima, Ohio, and Sister Rachel Mohler Miller of Scottville, Mich.—L. H. Prowant, Custer, Mich.

Mahoney-Fike.—By the undersigned in the Reedley Church of the Brethren, Daniel E. Mahoney of La Verne, Calif., and Venona Fike of Parlier, Calif., June 15, 1940.—Forest S. Eisenbise, Fresno, Calif.

Moore-Reish.—By the undersigned, in the Sunnyland Church of the Brethren, Lorida, Fla., June 16, 1940, James Lee Moore and Arlene Ellen Reish, both of Lorida, Fla.—J. D. Reish, Lorida, Fla.

Pyle-Albright.—On June 5, 1940, at the Ivester Church of the Brethren, Grundy County, Iowa, by the writer, Lloyd R. Pyle of Geneva, Iowa, and Ruth LaVonne Albright of Grundy Center, Iowa.—Albert Perry Blough, Waterloo, Iowa.

Ravegum-Ditzler.—By the undersigned, June 1, 1940, at the Lititz Church of the Brethren, Samuel L. Ravegum of Lancaster, Pa., and Barbara Lucille Ditzler, daughter of Mr. and Mrs. Michael Ditzler of Lititz, Pa.—James M. Moore, Lititz, Pa.

Sampson-Hoffman.—On May 11, 1940, at the home of the bride's parents in Ft. Dodge, Iowa, by the undersigned, William L. Sampson and Donna A. Hoffman, both of Chicago, Ill.—Albert Perry Blough, Waterloo, Iowa.

Scheppele-Kuehn.—In the Waterloo City Church of the Brethren, June 23, 1940, by the undersigned, Wayne H. Scheppele and Marie An Wilhelmina Kuehn, both of Waterloo, Iowa.—Albert Perry Blough, Waterloo, Iowa.

Slabaugh-Newland.—In the McPherson Church of the Brethren, by the undersigned, May 17, 1940, Paul E. Slabaugh of Salina, Kans., son of W. W. Slabaugh of Bethany Biblical Seminary, and Lottie E. Newland of Nampa, Idaho.—Bernard N. King, McPherson, Kans.

FALLEN ASLEEP

Baker, Sister Annie Engle, wife of Eld. John S. Baker, was born Oct. 3, 1873, and died after a brief illness on June 17, 1940. She became a member of the Church of the Brethren on April 20, 1902, and has always been loyal and faithful. She is survived by her husband, two sons, two daughters and thirteen grandchildren. Funeral services were held at the Conewago church by the undersigned, assisted by the home ministers. Interment was in the cemetery near by.—H. A. Markey, Manheim, Pa.

Bittinger, Cecil Leroy, was born Dec. 5, 1939, and died Feb. 4, 1940. He was the son of Mr. and Mrs. Lloyd Bittinger of Jennings, Md. Surviving are his mother and father, three brothers and three sisters. He was preceded in death by two brothers and three sisters. Funeral services were conducted in the home by Bro. J. E. Walls. Interment was in the Bittinger cemetery. —Mrs. Arthur Resh, Grantsville, Md.

Bittinger, Lola Elaine, daughter of Mr. and Mrs. Ray Bittinger, was born March 18, 1937, and died Jan. 25, 1940. Funeral services were held at the home in Jennings, Md., by Bro. J. E. Walls. Interment was in the Bittinger cemetery.—Mrs. Arthur Resh, Grantsville, Md.

Black, Sister Annie, passed away very suddenly as a result of a heart attack on May 14, 1940, at the home of her sister, Mrs. Oscar Anderson. She was a faithful member of the Church of the Brethren at Huntsdale, Pa., for many years. Surviving are her aged mother and two sisters. Funeral services were conducted by her pastor, Bro. Otho J. Hassinger, on Thursday evening at the Lutz funeral home in Carlisle. Further services were held in the Shanks church by Brethren Hassinger and A. M. Niswander on Friday. Interment was in the adjoining cemetery. —Mrs. A. A. Evans, Carlisle, Pa.

Bowman, John H., died June 10, 1940, at the Timberville Old Folks' Home after several weeks of illness. He was 84 years old and a member of the Woodstock congregation. He was a son of the late John and Catherine Hinegardner Bowman, and was born near Lost City, W. Va. Surviving are two sisters. The funeral service was held in the Mathias, W. Va., church with Bro. Lawrence Helsley and W. E. Burner officiating. Burial was made in the Cedar Hill cemetery.—Samuel D. Lindsay, Timberville, Va.

Brenneman, Syram R., died June 9, 1940, at his home at Cootes Store, Va., following several months of illness. Death resulted from a heart disease. He had been a railway mail clerk for thirty-two years, having retired one year ago. Surviving are two brothers and one sister. The funeral service was held from the Oak Grove church with Brethren P. W. Fisher and C. E. Nair officiating. Interment was made in the cemetery near the church.—Samuel D. Lindsay, Timberville, Va.

Brown, Mary Ellen, was born on Nov. 28, 1861, in Marshal County, Ind., and with the exception of two years spent in Elkhart County had lived in this community all her life. She was the oldest of seven children born to James and Christen Brown, and the last one to pass away. She was married to Daniel Brown fifty-four years ago. To this union five children were born. One passed away in infancy. She passed to her eterna home on June 20, 1940. She leaves her husband, three sons, on daughter, thirteen grandchildren and a host of friends. She wa a member of the Mt. Pleasant Church of the Brethren, havin become a Christian early in life. She was anointed a few week ago and from this service received much comfort, trust an assurance. She was always interested and desirous of being c service to her home and family and to her church and commu nity. Funeral services were held in the Mt. Pleasant church b Eld. Gorman Zook and the writer.—N. H. Miller, Bourbon, Inc

Coning, Ervin, son of Henry and Elizabeth Coning, was bor March 28, 1873, in Preble County, Ohio. He was the sixth of family of ten children. He spent his boyhood days on the far with his six brothers and three sisters. On Nov. 23, 1895, h was married to Della Lee. For forty-three years they travele together, sharing each other's joys and sorrows. To this unio were born six sons and three daughters. One son preceded hi in death. His happiest hours were those when his children an grandchildren were at home. During a revival conducted b Eld. S. Z. Smith in 1915 at the Prices Creek church Brother an Sister Coning were baptized. He was not gifted in the publ work of the church but he enjoyed the worship service. H had been in failing health for several years. On Jan. 25, 1939, h passed away. He leaves his wife, eight children, fifteen gran children and one great-grandson. Funeral services were co ducted by Bro. I. G. Blocher in the Prices Creek church. Bu ial was in Wares Chapel cemetery.—Mrs. Ada Weaver, Eldorad Ohio.

DeLauter, Herbert, son of Chas. R. and Lina Neher DeLauter, was drowned in the St. Joseph River near his home in Berrien Springs, Mich., on April 5, 1940. His body was not recovered until thirty days later. It was brought to the Pleasant Hill cemetery near the West Manchester church, Ind. He was buried beside his father, who died Jan. 5, 1940. Herbert was twenty-six years old. He leaves his mother, one sister and one brother. —A. M. Stine, North Manchester, Ind.

Eicher, Sister Vernie S., passed away at the Mount Pleasant hospital, June 14, 1940, aged 42 years, 4 months and 17 days. She was the daughter of Brother and Sister Josiah D. Shaffer of the Mount Joy congregation. She was married to Bro. M. L. Eicher. To this union ten children were born. In early youth she joined the Mount Joy church, and was always interested in the work of her Master. Funeral services were conducted by the writer, assisted by Brethren F. A. Myers and W. K. Kulp, former pastors of this church. Interment was in the adjoining cemetery.—Q. A. Holsopple, Mt. Pleasant, Pa.

Garber, Bro. Noah, son of Abraham and Anna Miller Garber, was born on April 9, 1869, in Shenandoah County, Va. He died in the Rockingham Memorial hospital in Harrisonburg, Va., following an operation. On May 16, 1889, he was married to Cora A. Bowers. In 1939 they celebrated their golden wedding anniversary. He was a great-grandson of Eld. Martin Garber. He is survived by his wife, four sons, seven daughters, thirteen grandchildren, one great-grandchild, one brother and three sisters. He was an active member of the Church of the Brethren and will be greatly missed at church. Funeral services were conducted in the Flat Rock church by Eld. S. D. Lindsay, assisted by Rev. S. W. Berry of the Lutheran church and Elders J. Carson Miller and M. L. Huffman. Burial was in the cemetery near by.—Mrs. J. D. Wine, Forestville, Va.

Gnagey, Conrad M., was born Sept. 9, 1854, and passed away at the Wenzel hospital on April 10, 1940. He was confined to his bed for twelve weeks. He was a member of the Summit Mills Church of the Brethren since his boyhood days. He was a farmer in Summit Township for almost sixty years. Surviving are two sons, one sister and thirteen grandchildren. Funeral services were held at his residence on April 12 by Bro. J. E. Walls, pastor of the Maple Grove church, assisted by Bro. William Gauntz of Meyersdale, Pa. Interment was made in the Lichty cemetery.—Mrs. Arthur Resh, Grantsville, Md.

Handwerk, Samuel E., son of Jeremiah and Susannah Handwerk, passed away at his home near Jennings, Md., April 13, 1940. He was aged 73 years, 5 months and 13 days. He was a member of the Maple Grove Church of the Brethren since early youth. Funeral services were held at his home by Pastor J. E. Walls, assisted by Bro. J. C. Beahm. Interment was in the cemetery on the home place. He is survived by his aged wife, two sons and two daughters.—Mrs. Arthur Resh, Grantsville, Md.

Hege, Bro. Joseph P., departed this life May 1, aged 71 years, 7 months and 14 days. He united with the church thirty-six years ago, and spent all this time in the bounds of the Welsh Run congregation, Pa. For many years he served as trustee, and showed a deep interest in the upkeep of church property. He was in ill-health for the past year. He moved from the farm near Welsh Run to Mercersburg, where he lived just a few days. He is survived by Sister Hege, eight children, thirty-six grandchildren, four great-grandchildren, one sister and one brother. Funeral services were conducted by the writer, Bro. Hunsberger, and Rev. Dinsmore, Presbyterian minister, in the Welsh Run church. Burial was in the Union cemetery near McConnelsburg.—John E. Rowland, Mechanicsburg, Pa.

Hoefle, infant son, was born to Dr. and Mrs. U. H. Hoefle May 30, 1940, and passed away June 1. He was preceded in death by one brother and one sister. He leaves his parents, two brothers and two sisters. Funeral services were held in the home in Vinton, Iowa, June 3, by the writer. Interment was made in the family lot at Beaver, Iowa.—O. A. Myer, Robins, Iowa.

Holden, Sister Eleanor Robbins, died at the home of her daughter, Mrs. Mary Lamb, at Dunkerton, Iowa, May 15, 1940, aged 94 years, 10 months and 7 days. She was married to William Holden on June 4, 1862. Soon after their marriage Bro. Holden left for service in the Civil War. In 1868 the couple came to Iowa, moving to Waterloo in 1873. The husband and father died in 1896. Sister Holden was the mother of thirteen children. Three sons and three daughters survive. She grew up as a member of the Church of England (Episcopal) but many years ago she united with the Church of the Brethren. She was a faithful and devoted member until her death. Funeral services were conducted by her pastor in the Waterloo City church, assisted by Rev. M. L. Zimmerman, pastor of the Dunkerton Methodist church. Burial was in the Elmwood cemetery in Waterloo, Iowa.—Albert Perry Blough, Waterloo, Iowa.

Horning, Bro. Moses, son of Samuel and Polly Horning, was born Feb. 7, 1863, in Carroll County, near New Windsor, Md., and departed this life March 7, 1940, in the Washington County hospital, Hagerstown, Md. He is survived by his widow, Sister Fanny Horning, one sister, eleven children and ten stepchildren. Bro. Horning united with the church in his early teens and was a faithful and devout member all the days of his life. In his community he was known for his honest and upright life. Funeral services were held in the Pipe Creek Church of the Brethren by the undersigned, assisted by Eld. Daniel Englar, lifelong friend of the Horning family. Interment was in the nearby cemetery.—A. M. Dixon, Mason-Dixon, Pa.

Hulse, Lewis James, was born Nov. 20, 1875, in Iowa, and died June 2, 1940, at Nampa, Idaho. He was married to Lula L. Bashor at Belleville, Kans., May 7, 1902. He is survived by his wife, seven children and seven grandchildren. Two children preceded him in death. He was elected to the ministry in the Church of the Brethren at Denver, Colo., in 1906, and was ordained to the eldership at Nampa, Idaho, in 1915. Most of his active ministry was in Colorado. Funeral services were held in the Nampa church by the undersigned. Burial was at Star, Idaho.—C. A. Williams, Nampa, Idaho.

Kistler, Earl B., son of George S. and Anna Graybill Kistler, was born near Roseland, Nebr., March 14, 1900, and passed away at the home of his parents in Hastings, Nebr., April 8, 1940. Until the last year he lived on a farm near Roseland, Nebr. When just a few days old he was stricken with an illness that the best medical skill could not help. Bro. Kistler never walked a step, but several years ago, with the assistance of one of his strong brothers, the writer baptized him. Much of his life was spent on a horse, as he could ride when placed in the saddle. Notwithstanding his handicap, he was of a cheerful and sunny disposition. Besides his parents he leaves six brothers, five sisters and a large number of other relatives and friends. Funeral services were conducted by the writer at the Volland funeral home. Burial was in the Juniata cemetery.—J. J. Tawzer, Hastings, Nebr.

Lamb, Louise Alene, infant daughter of Robert and Mary Lamb, died June 18, 1940. A brief service was held at the home with the writer in charge. Burial was made in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

Lewis, Alva, was born in Clinton County, Ind., in 1887, and died at the St. Elizabeth hospital May 25, 1940. He was married to Stella Abbey in 1909. To this union were born one son and two daughters. He was a member of the Church of the Brethren. He leaves his wife and children, one brother and one sister. Funeral services were held in the Rossville church by Bro. Robert L. Sink. Interment was in the Pleasant View cemetery. —Mrs. Nora Cripe, Rossville, Ind.

Longenecker, Mrs. Agnes, widow of John G. Longenecker of Hershey, Pa., died recently at her home. She was 72 years of age. She was a member of the Spring Creek Church of the Brethren. She is survived by one brother Funeral services were held in the Spring Creek church by Bro. B. F. Waltz, assisted by Brethren Ebersole and Norman Baugher. Burial was made in the Spring Creek cemetery.—B. F. Waltz, Philadelphia, Pa.

Metzger, Harrison, son of Andrew and Lydia Skiles Metzger, was born near Camby, Ind., Sept. 21, 1864, and departed this life June 13, 1940, as a result of a cerebral hemorrhage. On Sunday evening before he became ill he attended the love feast at the Rossville church. He was married to Hannah Ebersman on Dec. 26, 1886. To this union were born three daughters and three sons. When a young man he became a member of the Church of the Brethren and lived a loyal Christian life. He was regular in attendance at the church services and will be greatly missed. He leaves his six children, five brothers and six sisters. Funeral services were held in the Rossville Church of the Brethren with Bro. Robert L. Sink officiating. Interment was in the Pleasant View cemetery.—Mrs. Nora Cripe, Rossville, Ind.

Neff, Louis A., was born Sept. 9, 1855, the son of Abraham and Lydia Whitehead Neff, on a farm near Syracuse, and died May 24, 1940, after an illness of eight weeks. He had spent his entire life in the vicinity of Syracuse and was a charter member of the local Church of the Brethren. On Nov. 23, 1876, he was married to Anna Geyer, who passed away nine years ago. The first telephone switchboard to be used in Syracuse was built by Bro. Neff. He also constructed and managed the first power line between here and Benton. Surviving are two sons, two daughters and a great many friends. Funeral services were held at the Church of the Brethren with Bro. Otha Warstler and Bro. Amza Clem officiating. Burial was made in the Syracuse cemetery.—Mrs. Peter Plew, Syracuse, Ind.

Peterson, Myrtle Helen, was born at Barnum, Minn., Nov. 16, 1904, and died at Modesto, Calif., June 2, 1940, after an illness of about fourteen years. She lived with her parents, Bennet and Anna Peterson, until the beginning of her affliction, and then lived with her sister at Modesto. Two sisters and one brother survive her. She was a loyal member of the Church of the Brethren, cheerful and uncomplaining during her long illness. Funeral services were conducted by the writer in the Shannon funeral home with burial in the Modesto cemetery.—O. E. Messamer, Wiley, Colo.

Price, Mary Ellen, died June 14, 1940, at the home of her daughter near New Market, Va., at the age of 88 years, 6 months and 29 days. She was a member of the Church of the Brethren for many years. Surviving are three daughters, five sons, forty-two grandchildren and twelve great-grandchildren. The funeral was held from the Fairview church near Endless Caverns, in charge of Bro. J. S. Roller and J. D. Huffman. Interment was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Royer, Elizabeth, daughter of Samuel and Lydia Smucker

Schrock, was born Aug. 3, 1848, near Orrville, Ohio, and died at her home in Orrville, June 4, 1940, after a lingering illness of nine months. She was married to Urias C. Royer on Dec. 9, 1869, and they lived happily together for fifty-nine years. To them were born two sons. She was the last surviving member of her father's family and was also preceded in death by her husband and by her only great-granddaughter. She leaves two sons and seven grandchildren. In early married life she and her husband united with the Church of the Brethren. She was a charter member of the East Chippewa congregation and served the church as deacon's wife and Sunday-school teacher for many years. She will be remembered by many for her labors of helpfulness in home, church and neighborhood. She read extensively and kept herself well informed on the needs and activities of the church at large. Up to the last she was blessed with an unusually clear and alert mind. Grandmother Royer keenly appreciated the affection shown her by family and friends. She will be missed in the ministry of intercessory prayer. She had implicit faith in the promises of God and was devoted to her Master. Sister Royer was a faithful companion, a devoted mother and grandmother, a good neighbor and an active church worker. She expressed her eagerness to meet the Lord, but was willing to wait the Lord's appointed time. Funeral services were held from the home and the East Chippewa church by Eld. D. R. McFadden, assisted by Eld. D. M. Brubaker and Bishop J. S. Gerig. Burial was in the church cemetery.—Sarah Blough, Sterling, Ohio.

Spitzer, John S., died at the home of his daughter in Kensington, Md., on June 5, 1940, following a brief illness. He was born and spent most of his life in the Broadway, Va., community. Surviving are his wife, four daughters and one son. Two sons preceded him in death. The body was brought to his home community for burial. The funeral service was held from the Linville Creek church, of which he was a member, with Bro. C. E. Nair officiating. Interment was made in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

Steward, Susanna, daughter of Joseph and Elizabeth Neher, was born near Rossville, Ind., Sept. 18, 1863, and departed this life May 6, 1940, at her home in Rossville, Ind. She was married to Albert Steward in December of 1883. To this union were born two daughters and four sons. Her husband preceded her in death in 1901. When about eighteen years old she united with the Church of the Brethren and lived a devoted Christian life. She had not been well for a number of years. She leaves six children, two sisters and four brothers. Funeral services were conducted from the Rossville church by Bro. Robert L. Sink. Burial was in the Pleasant View cemetery.—Mrs. Nora Cripe, Rossville, Ind.

Thomas, Dorothy Jean, daughter of Ray and Lena Thomas, was born at Nezperce, Idaho, July 22, 1927, and passed away at the St. Joseph hospital, Lewiston, Idaho, April 10, 1940. In March of 1939 she had an attack of flu which was followed by infection and rheumatic heart fever and heart leakage. After seven months in bed she seemed to have recovered nicely. In March of this year she had another heart attack of flu which seemed too much for her already weakened condition. She was a constant attendant at Sunday school and church services. She was loved by all. Funeral services were conducted in the Church of the Brethren with Bro. Amos Reed officiating.—Mattie E. Thomas, Nezperce, Idaho.

Wilcox, James Herbert, was born near Bradford, Ill., June 19, 1872, and passed away May 1, 1940, at Salem, Oreg. He lived his life quietly, yet served his church faithfully even under difficulties. On Sept. 19, 1901, he was married to Clara Badger of Adel, Iowa. To this union were born three sons. At an early age he moved from Illinois to Iowa, locating in Dallas County. In his youth he took a keen interest in agriculture. He was active in the communities in which he lived. In 1935 he moved to Oregon, locating on a farm near Lebanon. The next year he moved to a farm near Jefferson. In his youth he accepted Jesus as his Savior and united with the Baptist church. Later he transferred his membership to the Church of the Brethren and remained faithful. He was a kind and loving husband and father, a loyal member of the church and a thoughtful neighbor and friend. He had much patience during his illness. Surviving are his wife, three sons, one brother and four sisters. Interment was in the Bell Memorial park near Salem, Oreg. Services were conducted by his pastor, the undersigned.—J. D. Miller, Albany, Oreg.

Wright, Isaac James, son of the late John T. and Elizabeth Miller Wright, was born in the Beaver Creek congregation, Rockingham County, Va., Aug. 22, 1861, and died at the home of his son-in-law, Bro. A. A. Bell, Nokesville, Va., June 13, 1940. He was married to Mary Alice Evers on Oct. 19, 1882. To this union ten children were born. Surviving are six children, seventeen grandchildren, seven great-grandchildren, three brothers and three sisters. His companion passed away May 1, 1938. Soon after his marriage he moved to Fauquier County, but in a few years returned to his home community. In March of 1899 he and his family moved to Prince William County and lived there until his death. He was a man of sterling character. He united with the Church of the Brethren in early life and adhered to the principles of his church through his long life. Funeral services were held in the Valley church by Eld. Davis Nolley, assisted by Eld. G. W. Beahm. Interment was in the Valley cemetery.—Mrs. Earl Seese, Nokesville, Va.

Wright, Sister Mary Elizabeth, wife of D. Saylor Wright, was born in Rockingham County, Va., Feb. 10, 1869, and departed this life at her home in Bridgewater, Va., May 21, 1940. She was a daughter of the late John and Annie Kiracofe, and her early life was spent with her parents in the Sangerville community. She had been in failing health for twelve years and had been an invalid for the past four years. On Jan. 19 of this year Brother and Sister Wright celebrated their fiftieth wedding anniversary. Early in life she united with the Church of the Brethren and was a faithful worker in the church until her health failed. Sister Wright is survived by her husband, three daughters, two sons, two brothers, nine grandchildren and four great-grandchildren. Funeral services from the College Street Church of the Brethren were conducted by Pastor C. G. Hesse, assisted by Brethren J. M. Foster and A. S. Thomas. Interment was in the Sangerville community.—Mrs. J. Elmer Seehorn, Bridgewater, Va.

CHURCH NEWS

California

Fresno.—We dismissed our services on Sunday evening, April 28, to participate in the Raisin City home-coming celebration. Our young people gave an interesting peace program in the evening. On May 4 we had a full day of worship, inspiration, food and fellowship. Bro. Floyd Yearout and wife were ordained to the eldership. Bro. D. C. Gnagy, our field secretary, and Bro. Andrew Blickenstaff had charge of this special service. Bro. Marion Nine, our peace and temperance superintendent, sponsored two young people's programs in May. On May 10 the girls' club prepared and served the mother and son banquet. There were 130 present. We had a service of consecration for babies on Mother's Day. The brotherhood met Friday evening, May 24, for dinner and a short business session and program. Mr. Paul Eymann of Reedley, president of the Sequoia Mineral Society, spoke on mineral collecting as a hobby. On June 3 we met in council. We decided to have just two business meetings a year, one in September and one in March. Each meeting will be preceded by a basket dinner. We voted to unite with four other churches of Fresno for our evening services during the summer. The board of Christian education was given the responsibility of preparing a yearly church calendar. The auxiliary sponsored a church dinner on June 12. Proceeds will be used to help pay pledges of the organization. Mrs. Ira King was elected president of the women's group. June 9 we observed children's day with a special program by the children's department. Special music was furnished by our new P. J. I. choir. The Collegaire quartet of La Verne College will give a program in our church on June 17.—Mary A. Jones, Fresno, Calif., June 17.

Glendale, First.—Our church was represented at the General Conference by Sister H. A. Frantz. Our pastor, Bro. H. A. Frantz, represented another church in the district, of which he is elder. Those who preached for us during the pastor's absence were Brethren W. E. Trostle and Marvin Kensinger of our congregation and Bro. Geo. Carl of La Verne. Our love feast was held on May 5, with Bro. D. W. Shock officiating. On this same date three were baptized by the pastor. Three letters have been received and two have been granted. On April 21 Dr. D. M. Parker and family, missionaries to China, gave a program representing a Christian Chinese family. On April 27 the intermediate girls' district conference was held in the Glendale church. Edgar A. Goodspeed was the main guest speaker of the day. He gave an illustrated address. Motion pictures of La Verne Camp were shown by Bro. Ernest Carl. At the mother and daughter meeting on May 21 Sister Mary Schaeffer, returned missionary from China, was guest speaker. The men's organization was in charge of the kitchen and served the dinner. On June 2 Bro. Ernest Carl showed pictures of La Verne Camp. Bro. Carl is manager of this work. Many have benefited spiritually while spending vacations at the camp.—Mrs. Lulu Terford, Glendale, Calif., June 11.

Live Oak.—On May 23 we had the privilege of having Miss Martha Shick with us. She told of many interesting experiences while she was a missionary in China. I am sure just knowing Miss Shick was strengthening to the congregation. She brought a very inspirng message at our mother and daughter banquet. Pastor S. Paul Daugherty and a group of men prepared and served a very good meal. The Home Builders' class and the young people's class made a protest against card playing sponsored by the P. T. A. to raise money at the grade school. The protest was presented to the principal of the grade school. At a directors' meeting they decided not to have card games to raise money. On May 22 we met in council. Brother and Sister W. R. Brubaker were chosen as delegates to Annual Conference, with Brother and Sister Alvin Umsheid as alternates. It was decided to use the pledge cards that Bro. Gnagy sent us. The men's group bought some dishes for the church. The Dorcas society has been having some mock food sales, which have been very successful. The aid and the Dorcas societies gave a food shower welcoming a new family into the community. The members of the aid are busy quilting. On June 2 all

churches of the community met together at the high school auditorium for baccalaureate services. Pastor S. Paul Daugherty brought a strong message, A Challenge to the Future, to the graduates and the congregation. June 9 was children's day and we had consecration services for babies. Each child received a small Testament. On June 10 our daily vacation Bible school opened. There was an enrollment of ninety children the first day. Attendance has been good, and each child seemed interested. The Home Builders' class met for a class party and then divided into couples and visited throughout the community. They decided to send cards to the President of the United States and to the senators, voicing their opinion against war and liquor. They are also writing cards to the senators who stood for peace. A new class has been formed in our Sunday school. This class includes those from twenty-four to thirty years of age.—Mrs. Dale Ferris, Gridley, Calif., June 24.

Colorado

Denver.—At our business meeting in March we elected three deacons, Harold Fasnacht, Elgin Fox and Walter Kost. When all could be present the deacons and their wives were installed. Six young people accepted Christ at Easter time and were baptized. The young people, Crusader and Wide Awake Sunday-school classes have agreed to sponsor a program one Sunday each month. We have had a splendid missionary program, a Mother's Day program, a hymn singing and some excellent musical programs. These are proving quite successful. Interest and attendance are increasing.—Blanche A. Long, Littleton, Colo., June 18.

First Grand Valley.—We met in council June 7. It was decided to have our love feast on June 16. We hold our love feasts alternately with the Fruita church. We have had good interest and attendance at Sunday school and church this spring. However, attendance is decreasing now as vacation days are here. Our choir had been giving special music each Sunday but has disbanded for the summer as our director, Mrs. B. R. Spitzer, is attending summer school. Brother and Sister B. M. Rollins have been secured to hold a meeting here in the fall of 1942. The committee is still trying to get an evangelist for this fall. Our church was not represented at Conference this year. Our Conference Offering was received last Sunday. Since we cannot attend the Conference our members read with great interest the reports of the Conference in the Messenger. Both Fruita and First Grand Valley are looking forward to the district meeting to be held in Fruita in August. We hope to meet some of our national leaders there.—Mrs. Lewis A. Lapp, Grand Junction, Colo., June 14.

Florida

Miami.—We feel our church is going along nicely. Pastor T. Simon Richardson and his family are away on a vacation for a much needed rest. Neighboring ministers are helping out in his absence. We have an aggressive young people's group. They are planning to have a bake sale to help defray expenses to camp. They are also planning to buy a piano. We are adding another Sunday-school room to the church, and hope to be able to install a baptistry soon. All the labor is being donated. The ladies' aid is not large but is very active. Mid-week prayer meetings are well attended. The Lord is wonderfully blessing his work at this place.—Mrs. Enos Overholser, Miami, Fla., June 14.

Idaho

Nezperce.—Our evangelistic services, under the leadership of Bro. G. G. Canfield, assisted by Bro. Willis Neff and the pastors of the town, was held from April 26 to May 5. The meeting was well attended although the weather was very disagreeable. The church was strengthened and while there were no immediate results one awaits the rite of baptism. Our love feast was well attended on June 1. Brother and Sister Willis O. Neff and son came to us March 1 as part-time pastors with the Winchester church. At present the churches of the town are holding union services each Sunday evening. Bro. Neff preaches every third Sunday evening. We were glad to have Bro. Harman, Bro. Rodabaugh, Brother and Sister Hoover and Sister Maude Summer pay us a visit on their way home from district meeting.—Mattie E. Thomas, Nezperce, Idaho, June 17.

Winchester.—We are glad that we have started the work again at Winchester. Last fall the men's organized classes of churches of southern Idaho came to Winchester to add two rooms to the parsonage. The first of March Brother and Sister Willis Neff and son came to take up the work at Nezperce and Winchester. The first of May Bro. G. G. Canfield held a two weeks' meeting. Three young people were baptized on June 1. A number of members from southern Idaho stopped at Winchester on their way home from the district meeting which was at Whitefish, Mont. Bro. M. S. Frantz of Nampa, Idaho, ordained Brother and Sister Neff to the office of elder. Bro. Neff was elected elder of the Winchester church. On June 9 we met in council. The following officers were elected: clerk, Rachel Shubert; treasurer, Nada Reed; trustees, Amos Reed, Virgil Niswander and Rachel Shubert; ministerial board, Esther Niswander, Wilber Reed, Byron Shubert; Messenger agent, the writer.—Amanda E. Flory, Culdesac, Idaho, June 17.

Illinois

Virden.—We held a week of pre-Easter meetings, and joined with the other churches of Virden for a communion service at Easter time. We had a very interesting program on Mother's Day. It was given by the young people. The annual Memorial Day services were held on Sunday afternoon, May 26, at the Pleasant Hill church. The service at Oak Grove was held on June 2. Our children's day program was given on June 2. The primary department, under the supervision of Mrs. Dorothy Fauhs, and the intermediate department, under the supervision of Mrs. Sam Snell, gave the program. We had a very nice Father's Day program on June 16. The union daily vacation Bible school came to a close last week. The attendance was over two hundred. This is the largest school we have had for some time. Our pastor's wife, Mrs. E. F. Caslow, is gradually improving in health. She is able to be in her wheel chair part of the time.—Mrs. Velma Hamilton, Virden, Ill., June 24.

Indiana

Beech Grove.—We held our love feast on May 11, with Bro. A. P. Musselman officiating. Seventy-five communed. There were six ministers present. Members from our church who helped in the daily vacation Bible school at Fortville were Sisters Lulu Hiatt, Faye Cornelius and Wilma Paxton. The peace cell from North Manchester presented The Eleventh Mayor on April 7. Our peace study group meets each Tuesday evening at the home of our pastor, Bro. Ira Hiatt, with an average attendance of eight. We met in council on June 1. Brethren Lester Fuqua and Stewart Hiday and their wives were installed into the deacon's office. Brethren D. W. Bowman and A. L. Roof of Anderson were in charge of the installation services. Sisters Lulu Hiatt and Zella Fuqua were chosen as delegates to district conference. Six of our members attended the dedication services for the new auditorium at Camp Mack.—Mrs. Even Fuqua, Fortville, Ind., June 17.

Buck Creek.—We met in council June 8. Bro. D. W. Bowman gave a short talk. Bro. E. C. Teter was chosen delegate to district meeting, with Sister Teter as alternate. We decided to send a donation to Howard Burnett of North Manchester. He is working for the church in the interest of peace. Our offering for the Conference Budget amounted to $51.31. Our ministerial board has been quite busy for some time in the effort to secure a pastor. Our Sunday school is now planning a children's program to be held on June 30. On April 2 we had a very impressive service. Two deacons, Brethren Clarence Sheets and Frank Cross, and their wives were installed. Bro. J. E. Oxley's wife was also installed. Elders D. W. Bowman and Andrew Miller had charge of the services.—Mrs. Ella Oxley, Blountsville, Ind., June 20.

Markle.—On April 7 a group of young ladies from Manchester College gave an interesting program with Bro. Dan Boyer as leader. After their evening program they were served lunch in the church basement by the young people's group. On April 10 we met in council. Bro. D. W. Paul has been our elder for a number of years. The following Sunday-school officers were elected: superintendent, Howard McClurg; secretary, Evenly Hoover; treasurer, Emil McClurg; primary superintendent, Mrs. Roger Shively. We decided to retain our present pastor, Bro. Roger Shively, for another year. The men's organization and the younger men and boys of the Sunday school have decided to get together more often. On May 12 we went to the Loon Creek church to hear Bro. Walter Kahle of Virginia give talks on money management. On May 19 our pianist, Ruth Brumbaugh, and the young people of our church gave an interesting musical program. We enjoyed talks by Bro. Roy Gilmer of Huntington, Ind., in the absence of Pastor Shively. Our pastor was delegate to Annual Conference. On June 16 he gave us an interesting account of the Ocean Grove Conference. Since our last report Bro. James Barrett, a lifelong member of the Church of the Brethren, passed away. He was stricken with paralysis about six months ago, and passed away June 12.—Mrs. Lillian Earhart, Markle, Ind., June 18.

Middletown.—On May 9 we met in council. Bro. Estel McCullough was chosen as assistant elder to help Eld. J. A. Miller. We had a glorious revival meeting. There was a large attendance, with several ministers from other churches attending. Fifteen were baptized, three were received by letter and one was received on former baptism. We had an Easter program. Our love feast was largely attended.—Florida J. E. Green, Middletown, Ind., June 21.

New Paris.—We met in council June 6, at which time one letter was granted. Brethren Eldon Evans and Raymond Hoover were elected delegates to represent this church at district conference which is to be held at Camp Mack in August. Bro. H. A. Claybaugh of Wakarusa, Ind., preached a very appropriate and much appreciated sermon on Mother's Day. On the evening of May 23 the mothers and daughters held their annual banquet, with Sister Geo. Philips of Elkhart, Ind., as guest speaker. On June 9 the children gave a children's day program. This church was represented at Camp Mack on June 2, at which time the dedication services for the Quinter-Miller memorial building were held. Bro. D. W. Kurtz delivered the main address. Bro. Lawrence Shultz of Manchester College filled the pulpit at this place on June 16. His message was timely and much appreciated. This church co-operated with the other five churches of the

township in holding a vacation Bible school. The midweek prayer services are continuing in interest and attendance. The Sunday-school attendance is around the two hundred mark each Sunday. The various activities of the church are progressing nicely. There is some sickness in our group.—Mary C. Kiefer, Goshen, Ind., June 17.

Pipe Creek.—On May 12 Bro. Lester Young of North Manchester showed pictures that were taken on his European trip. Our mothers and daughters, and fathers and sons enjoyed meetings in the church on May 19. The two groups had their separate meetings. A fellowship meal was enjoyed at noon. Sister Elmer Gilbert of Clear Creek gave a talk to the women, and Bro. Gilbert talked to the men. Our communion was held on May 25 and was well attended. Visiting ministers present were Brethren Roy Ritchie of Kokomo, Perry Coblentz of Santa Fe, Charles Oberlin of Peru, and Harley Fisher of Mexico. Our Sunday school was well represented at the joint Sunday-school convention at Peru. Bro. J. O. Winger and Bro. Otho Winger brought timely messages. Several of our number were at Camp Mack on June 2 for dedication services. Bro. T. A. Shively served as delegate to Annual Conference. He gave a report of the Conference on June 16.—Martha O. Hessong, Peru, Ind., June 17.

Syracuse.—Our congregation met in council on April 16. Brethren C. C. Cripe and Galen Bowman of the district mission board and Bro. Long of the district ministerial board met with us. We decided to have Bro. Russell Sherman as pastor on a half-time basis during the summer months. Bro. Bowman was elected elder. Reports were satisfactory. Letters were granted to Brother and Sister Ralph Rarick and their three daughters. Sister Loraine Himan was granted a transfer. Bro. Cory, Bro. E. C. Swihart, Bro. Stout, Bro. Sherman and Sister Jones have assisted in the work here since our last report. On May 18 the Wigdon gospel singers from New York gave a special program. Bro. Sherman has taken over his duties as pastor. Our evening services will consist mostly of special programs conducted by the different departments of the church. We had no evening services on June 2 so that all who wished might attend the dedication of the Quinter-Miller memorial building at Camp Mack. The Lake City four from our church, Mr. and Mrs. Ellis Eby and their son and Guy Symensma, sang in the afternoon.—Mrs. Peter Plew, Syracuse, Ind., June 17.

Walnut.—We have been privileged to have some very fine programs during these past months. On April 14 the Walnut Township consolidated school gave a musical program in the evening, under the direction of Dean Mow. The Argos High School girls' chorus, directed by Wendell Fredricks, gave us several selections during the morning worship. On May 8 our annual spring love feast was held with good attendance. On May 12 a Mother's Day program was given following Sunday school. In the evening the Salem young people gave a program. Miss Chen, a Chinese young lady, gave an interesting address. We held a mother and daughter banquet on May 15 with eighty-five present. On May 26 Bro. Baxter Mow, missionary on furlough from India, gave two good sermons. Three of our young people attended the young people's conference at Camp Mack. Several from our church attended the dedication of the Quinter-Miller Auditorium at Camp Mack on June 2. We met in council on May 31. Delegates to district meeting were Brother and Sister D. R. Rohrer, with Walter Swihart and Mildred Snyder as alternates. Pastor C. C. Cripe was our delegate to Annual Conference. On June 23 an interesting chidren's day program was given in the evening. A pantomime, The Father's Garden, was enjoyed.—Mrs. Broda Starner, Argos, Ind., June 24.

West Manchester.—Our two weeks' revival conducted by Bro. Ray Shank was a spiritual feast. The services were well attended and greatly appreciated. One reconsecrated her life to the Lord, three were received by letter and nine were baptized. Previous to this a young girl was baptized. Our communion was held Monday evening following the close of the meeting. Bro. G. A. Snider officiated. Our congregation was well represented. Sister Alice King Ebey's talk on Mother's Day was very inspiring. The men's chorus rendered special music. The men's organization presented a carnation to each of the mothers present. We met in council May 28, at which time we decided to have an all-day harvest meeting in August. Because of his daughter's illness our pastor will not be able to represent us at the Annual Conference. Bro. Wilbur Norris will go as alternate. Our Conference Offering was $111.04. A goodly number of our people attended the Camp Mack dedication service. With the leadership of our pastor our church is growing spiritually and in numbers. —Mrs. Frank Wolfe, North Manchester, Ind., June 6.

Iowa

Cedar Rapids.—Following our Easter services seven were received into the church by baptism and one by associate membership. This makes a total this year of twenty baptisms, six received by letter and three by associate membership. On April 21 Elders D. D. Fleishman, M. W. Eikenberry and W. H. Yoder were present to assist in the ordination of our pastor, Bro. S. L. Barnhart, to the eldership. On April 28 Kirby Page spoke at a city youth rally in our church. His subject was Should American Christians Take Up Arms Against Hitler and Stalin? April 29 the Cedar Rapids Ministerial Association elected our pastor as its president. On May 5 our lovely new church was dedicated. Bro. V. F. Schwalm was the dedicatory speaker and Bro. C. D. Bonsack spoke at the evening service. In the afternoon many visiting friends spoke. The dedicatory offerings totaled $500. See June 1 Messenger. Eighty attended our annual mother and daughter party on May 17. Our pastor resigned to accept a call to the pastorate of the Long Beach church, Calif., effective Sept. 1. At this writing his successor has not been secured. On June 2 Bro. Earl Kurtz, secretary of the Brethren Publishing House, spoke to us. His wife was also with him. June 9 was children's day. Four babies were presented for dedication. Bro. J. K. Miller represented our church at Annual Conference. On June 9 we joined the Brethren at Conference in doing without one meal, and thus raised $15 for war relief. The ladies' aid added $10 to this. The aid has contributed $500 to the budget fund of our church since last October. On June 10 our annual vacation Bible school opened for a two weeks' session. It closed with a program on June 23. Mrs. O. A. Prather was superintendent. Forty-three were enrolled, and we had an average attendance of thirty-five. Twenty-nine had perfect attendance. June 29, 30 our church will be host to the annual young people's conference of the eastern section of Middle Iowa. Bro. D. C. Gnagy, Judge H. C. Ring and Bro. Galen T. Lehman will be the main speakers. Our district meeting for Middle Iowa will be held here Aug. 30 to Sept. 2.—Mrs. Woodson Northcutt, Cedar Rapids, Iowa, June 24.

Fernald.—At our recent council meeting Bro. Wilbur Gerlock and Mrs. E. E. Jarboe were elected delegates to our district meeting. Bro. Elmer Dadisman was relicensed to the ministry. An Easter program was given. Two were received by baptism. In April Bro. Earl Jarboe represented our church at the state Sunday-school convention in Des Moines. On April 28 Bro. J. A. Eby of the Iowa River church, Marshalltown, Iowa, and our pastor exchanged pulpits. The women's work group served the alumni banquet this spring. Our Conference Offering amounted to $10.74. On May 19 Bro. Donald Snider of Bethany Biblical Seminary and former pastor of the Fernald church was with us and delivered the morning address. On May 26 a missionary program was given and an offering was lifted. We were pleased to have Bro. M. W. Eikenberry of Dallas Center with us recently. We enjoyed his gospel message.—Mrs. Earl E. Jarboe, Fernald, Iowa, June 21.

Muscatine.—Since our last report seven have been added to our church membership. On June 16 a children's day program was given. A lawn social was held on the church grounds, sponsored by the men's organization. The proceeds went toward the purchase of a new lawn mower. The men's group has been very active in improving the church property and beautifying the grounds. We held a fellowship supper recently, also a love feast. Our mother and daughter banquet was well attended. A very interesting program was offered. The women of the church have outlined their plans for future activities. The daily vacation Bible school is now in progress. Pastor J. A. Wyatt is superintendent at the McKinley school. All departments are very active. We appreciate the interest and help of our new members.—Mrs. Irene Bowman, Muscatine, Iowa, June 21.

Kansas

Larned.—A helpful communion service was held April 14, with Bro. H. D. Michael, pastor of the Eden Valley church, officiating. In the evening of April 21 the Eden Valley women's mission circle gave a splendid program to a large audience. Special music, playlets, readings and a candlelight service made the program one to be long remembered. Pastor Robert A. Haney accompanied nine of the young people to the district young people's conference at Garden City. Two were baptized by our pastor on May 5. Our church and parsonage grounds were improved by the planting of shrubbery, trees, and sod. Some improvements have been made on the church interior also. From May 20 to June 2 our church co-operated in the Zook community daily vacation Bible school, the first to be held in our community for a number of years. Classes were held in the Methodist and Brethren churches. Local talent formed an efficient teaching staff. A bus, the use of which was donated by the school board, and a number of cars were used to transport the pupils. The enrollment was ninety-five, with an average attendance of eighty-eight. The closing program was given to a capacity crowd. The school was so well supported financially that a fund has been started for future schools. At the morning service on June 9 four precious children were dedicated to the Lord in an impressive service. Our church plans to co-operate in union Sunday evening services.—Mrs. Irva Kendrick Haney, Larned, Kans., June 10.

Washington.—We met in council June 1. We plan to have our love feast some time this fall. On June 9 a children's day program was given at the church. A picnic dinner was enjoyed in the city park. We are co-operating with the town churches in union Sunday evening services during the summer months. We are expecting Brother and Sister B. M. Rollins to conduct a series of meetings for us in August.—Mrs. Chas. Bell, Washington, Kans., June 15.

Maryland

Long Green Valley.—We held our annual love feast June 1, with a large attendance. Bro. John D. Roop, Jr., of the Pipe Creek church officiated. He was assisted by the home brethren.

On Sunday morning following the love feast our elder, Bro. W. E. Roop, preached an inspiring sermon. On May 11 we met in council. Representation at the Annual Meeting will be by appointment of the elder-in-charge. Some members of the Church of the Brethren from elsewhere have recently moved within the Long Green Valley church bounds. The work of the ladies' aid society and the young people is still growing. On a Sunday afternoon Brethren J. M. Prigel and W. E. Roop conducted a communion service for Sister Kechner as she was unable to attend the communion at the church. Bro. Arthur Durr conducted services in our church for two weeks. Attendance was good. Our children's day services were held last Sunday evening, June 9. Rev. Carl J. Scheidt of Baltimore gave an inspiring talk.—Mrs. John C. Breidenbaugh, Long Green, Md., June 10.

Michigan

Shepherd.—Since our last report many interesting things have happened. The women's work group had a house warming for a family who moved to a new home. They also gave a shower for people who lost their home by fire. Union Good Friday services were held here, and a fine Easter program was enjoyed. The Easter story as presented in tableaux and music was very impressive. On April 21 the Manchester College quartets gave a splendid program. On April 28 our twenty-fifth anniversary celebration was enjoyed. An account of this will appear in the Messenger in the near future. On May 10 our third annual mother and daughter banquet was held with ninety-six present. A fine program was enjoyed. Mrs. Frankie Johnston of Mt. Pleasant was our guest speaker. The Michigan field worker, Eld. Perry R. Hoover, and wife were with us May 24-26. Bro. Hoover gave several helpful talks. Our love feast was held on May 26, with Eld. Hoover officiating. On June 7 the women's work group held an ice cream social, the proceeds being used to help defray expenses of the church. The following guest speakers have filled our pulpit recently: Bro. D. E. Crouch, Sister Elma Rau, Rev. Beskatoor of Alma, and Dr. Charles L. Anspach of Mt. Pleasant. The young people were represented at Camp Mack this year by Donald Shattreck. The Shepherd congregation was represented by David O. Schechter.—Iva A. Harmon, Mt. Pleasant, Mich., June 24.

Sunfield.—At the March council meeting Bro. H. W. Peters of the Lansing church was chosen elder to fill the vacancy caused by the death of Bro. D. H. Keller. Sister Keller will continue as pastor until another pastor can be secured. On Sunday morning, May 19, the missionary society put on a fine missionary play. In the evening a group of young people from the Battle Creek church brought the temperance play, The Old-Fashioned Mother, after which an offering was taken. These programs were well given and well attended. The church is now making plans for entertaning the district meeting in August. A fine well has been drilled to the depth of one hundred thirty feet. At the June council meeting Brethren Royal Frantz and Wm. Cheal were chosen delegates to district meeting, with Delmond Frantz and Ethel Kimmel as alternates. The young people, with the aid and under the direction of Bro. Peters, did some landscaping of the church grounds; Bro. Peters did some tree surgery on some of our fine maple trees. On June 2 the Simmons trio of Castine, Ohio, gave an enjoyable program of duets and trios. Our children's day program will be on the evening of June 23.—Mrs. Oscar Ulrey, Vermontville, Mich., June 10.

Minnesota

Barnum.—The work of the Barnum church is moving along quite well. Through the help of the Mission Board the parsonage has taken on a fresh appearance. We papered and painted the upstairs and redecorated part of the downstairs. Several sisters came in and helped. We had our spring love feast recently. We were glad to have an isolated family from Wisconsin attend the love feast. We are glad that Sister N. B. Nelson is able to be with us again. We praise the Lord for her recovery. Our young people will be going to Hancock soon to the young people's conference. We are glad that our young people can have these meetings. We plan to hold a vacation school in August, with Sister Florence Hepfer of Forreston, Ill., as our leader. This church has never had a vacation school.—Mrs. Ella Stern, Barnum, Minn., June 21.

Missouri

Cabool.—We met in council March 28. Our pastor held a one-week pre-Easter service at the church. Two were baptized and two were received by letter. We are planning for the daily vacation Bible school, with the Christian and Methodist churches co-operating in this effort. The school will be sponsored by Bro. A. W. Adkins. Work at Camp Arthur is going forward steadily under the direction of A. W. Adkins, who has spent much time and has done a great deal of hard work there. He has been assisted by our faithful Bro. Peterson of Mountain Grove. We feel the young people of Southern Missouri and Arkansas will have a beautiful camp. The dining room, kitchen and girls' dormitory are almost completed. Plans are being made to equip it to accommodate seventy-five people. It is hoped to have it ready for use in the near future.—Mrs. LeRoy Riley, Cabool, Mo., June 12.

Carthage.—On June 16 we held our business meeting. The following officers were elected: Sister Magdaline Johnson, clerk; Bro. Elza Moore, treasurer; Sister Rachel Lowrey, Messenger agent and correspondent. Brother and Sister T. C. Johnson were chosen as delegates to district meeting with Brother and Sister Glenn Trowbridge as alternates. Bro. Glenn Trowbridge is our Sunday-school superintendent and Sister Leota Moore is secretary-treasurer. The Sunday night services will be discontinued through July and August. Union services will be held in the park. Five letters of membership were received and three were granted.—Rachel Lowrey, Carthage, Mo., June 20.

Happy Hill.—We had electric lights installed May 1. This is a great help to our church. Plans are being made for putting on a new roof. The women's work group sponsored a mother and daughter program and fellowship hour on May 31. Our fieldman, Bro. Harold Miller, and his wife held meetings in our church May 17-19. He baptized four junior girls preceding our love feast on May 17. There were thirty-four members present at the love feast. Attendance was poor at all these services because of stormy weather. Those who attended were inspired and encouraged by Bro. Miller's messages. Pastor Maud Stump presented her resignation and plans to leave at the close of this church year.—Irene Neider, Butler, Mo., June 17.

Plattsburg.—We met in council May 19. Plans for our summer work were discussed. The following were chosen as deacons: Brethren Ira Milton Hoover, Herman Grogan and Rae Norton. They, with their wives, were installed into office. The church called Bro. Paul Hersch of Elgin, Ill., as our summer pastor. He began work on June 2. A vacation Bible school has been held, with Bro. Hersch as director, assisted by local Sunday-school teachers. We had an average attendance of twenty. The Sunday-school and church services have increased in attendance. The McPherson ensemble gave a program of music on April 14. The young people's regional conference was held the same day with a large attendance. This was an all-day meeting of unusual interest. All the pastors of the district attended. Our mothers and daughters held their annual meeting with a fellowship tea on May 24. Mrs. R. S. Tomlin of the Methodist church was guest speaker. Sixty enjoyed this most pleasant occasion. The ladies' circle holds regular monthly meetings. They have recently furnished the parsonage and made garden for our pastor. We unite with the other churches for Sunday evening services. A series of illustrated lectures on archaeology and Egyptology are quite interesting. Our communion was held May 19, with Bro. Harlan Smith officiating.—Ada Sell, Plattsburg, Mo., June 24.

Nebraska

Omaha.—At our business meeting on June 3 we gave Sister Mary Polk Ellenberger a permanent license to the ministry in the Church of the Brethren. Pastor Ralph Hatton held a two weeks' meeting at Des Moines, Iowa, in May. During his absence Sister Ellenberger brought the morning and evening messages on one Sunday. On May 18 and 19 nineteen of our B. Y. P. D. members, the sponsor and the pastor and his wife went to Lincoln, Nebr., to a B. Y. P. D. rally. The young people sponsored their third annual Sunday morning service for the aged members and friends of our church. It is their purpose to arrange for the transportation to and from the church. Most of these are shut-ins who are unable to come to services very often. We observed Mother's Day with a special program. In the evening the B. Y. P. D. members put on a special program honoring mothers. The women have been very busy this year. We have been having all-day meetings in the homes of the different members. We are working on our two hundredth yard of muslin, which is used for making dish towels. We hem and embroider them for $1.50 a dozen and cannot make them fast enough to supply the calls. We have also made and sold 135 yarn dolls besides other novelties. We have served four dinners to the Benson Commercial Club, clearing $30. We have made two payments on the parsonage besides making a number of other donations. We have an average of ten workers. We sponsored the mother and daughter banquet and had an attendance of eighty-one.—Hazel Hilligoss, Omaha, Nebr., June 25.

North Dakota

Cando, Zion.—The men put some finishing touches to our church basement. Recently the interior of the church has been redecorated. We enjoyed some special programs recently. Two banquets were sponsored by the ladies' aid. On May 10 our mother and daughter banquet was enjoyed, with Mrs. Ray Harris and Mrs. Ralph Petry as guest speakers. The theme was Lavender and Old Lace. On June 14 the Captain's Dinner program was enjoyed by the fathers and sons. Rev. Ralph Petry was the guest speaker. On June 4 we were privileged to have Sister Nettie Senger, returned missionary to China, present her slides in behalf of China relief. A two-week vacation Bible school was held from June 3 to 14. A closing program was given on June 16. Miss Zerlina Miller was the director. Four of our young people attended Camp Glein in Montana the third week of June. Bro. Wilburn Lewallyn will be our summer pastor. Delegates to the district meeting to be held at Surrey will be as follows: Brother and Sister W. W. Smeltzer for the church; Elmer Smeltzer for the Sunday school; Mrs. Elmer Smeltzer for the ladies' aid. Many others are planning to attend.—Mrs. L. R. Maust, Cando, N. Dak., June 24.

Minot.—We met in council and chose our delegates to the

district meeting at Surrey: from the church, Bro. D. A. Miller, with Sister Grace Garvey as alternate; from the Sunday school, Sister Mary Knapp with Sister Rosa Harris as alternate. Sister Mary Knapp was also licensed to preach. New officers were elected recently in the ladies' aid. They are Sister Bessie Cover, president; Sister Aura Zook, vice-president; Sister Rose Huber, treasurer; Sister Elsie Zook, secretary.—Violet Harris, Minot, N. Dak., June 8.

Ohio

Castine.—On May 26 we had our children's meeting. On May 27 we began our vacation Bible school with an enrollment of 118. We closed with an evening program on June 7. We met in council on June 19, at which time we decided to retain our pastor for another year. We changed the time of our communion from Oct. 12 to Oct. 13. The regular services will be held in the morning with a lunch at noon. In the afternoon we will have services, and our communion will be held at 7:30. Our series of meetings will be held the first two weeks in September, with Bro. Leo Miller of Ft. Wayne, Ind., as the speaker.—Civilla Petry, West Manchester, Ohio, June 21.

Donnels Creek.—We met in council June 5. The trustees were authorized to proceed with certain improvements, including new basement steps and the remodeling and equipping an extra classroom. It was decided to purchase individual communion cups. Our love feast will be held Oct. 26, at 7 P. M. Plans are being made to co-operate with four other churches in a vacation Bible school. In March the women of our church and guests from other churches met for an all-day aid meeting. A potluck dinner was served, after which an interesting program was presented, including a mission play, A Call From Afar. Our quarterly fellowship supper was held March 13 with a large attendance. A temperance play, A New Mrs. Atwood, was given after the supper. These plays were sponsored by the women's work group and were later presented at the Springfield church. The church was the scene of a very pretty wedding on the evening of June 8 when Sister Esther Studebaker, daughter of Brother and Sister Russel Studebaker, became the bride of Bro. Lester D. Snyder of Fresno, Calif. Delegates to district meeting were Brethren Wilbur and Fred Teach. Pastor R. F. Flory was chosen to represent us at Annual Conference, with Bro. Cyrus Funderburg as alternate. Brethren D. D. Funderburg and H. Spenser Minnich, both of Elgin, Ill., and Bro. Ray Shank of Covington, Ohio, were recent guest speakers. Our Sunday-school attendance shows a marked increase over the winter months.—Mrs. Edith Woodard, New Carlisle, Ohio, June 17.

Lima.—Since our last report we have had a very full program. We held our mother and daughter banquet early in May with over 150 present. The Blue Bird of Happiness was the theme for the program. Miss Zalia Harbaugh was the guest speaker. Our children's day program will be held on the evening of June 16. We will also have consecration services for babies on that day. On Father's Day Bro. Zunkle will teach an all-father's class. Our quarterly council is planned for June 25. Bro. J. W. Lear, pastor of the Glendora church, Calif., was our guest preacher on June 2. On that date our annual Sunday-school picnic was held. After the picnic Bro. Zunkle and Bro. Lear left for the Ocean Grove Conference. Others who attended the Conference from our church were Brother and Sister D. G. Armentrout, Brother and Sister Gilbert Clum and Brother and Sister D. Ritchie. The men's organization recently sponsored a musical program by our choir leader, Professor Sims, and his family. The men's organization sold advertising space and had bulletins printed for the program. The offering was given to the church. The choir members are working out a resumé of the best numbers they have rendered during the past nine months and will give a program on June 30. The women are getting along nicely with their sewing and aid meetings. At our next meeting we will collect material for bandages for the Red Cross.—Ellen Vore, Lima, Ohio, June 20.

New Philadelphia.—Pre-Easter services were conducted by our pastor. Our love feast was held on the following Monday evening. For three months the adults and young people studied The Doctrine of Peace. The B. Y. P. D. has been organized with Wm. Johnson as chairman and Edward Snyder as adult adviser. Mother's Day was fittingly observed with special music and a special service, with the young people in charge. Each mother received a beautiful corsage. Pastor A. H. Miller was chosen as delegate to Annual Conference. On May 29 a successful bake sale was held by the ladies' aid. On June 2 Helen Bear and Don Goettge were married at the church. The ceremony was performed by Bro. A. H. Miller.—Mrs. Anthony Kinsley, New Philadelphia, Ohio, June 10.

Painter Creek.—On May 31 we held our mother and daughter banquet. Our guest speaker was Mrs. Alberta Hanna, wife of the pastor of a neighboring church. She challenged us to a deeper spiritual life in our homes and in our communities. There were two hundred present. On June 5 the children's division of our women's work organization had a meeting at the home of Brother and Sister Jesse Baker, one of the teachers in the children's department. Helpful messages came from mothers and day school teachers. The children sang songs. After the program we enjoyed a season of pleasant fellowship with neighbors and friends who came in to enjoy the program with us. There were fifty present. On June 9 when our pastor was attending Conference the pastoral committee arranged to have the Conference sermon of Bro. Rufus Bowman read to our audience. His subject was The Church of the Brethren Today and Tomorrow, and it appeared in the Gospel Messenger for June 8. This was a very helpful service.—Mrs. Levi Minnich, Greenville, Ohio, June 12.

Oklahoma

Guthrie.—On May 1 we held a dedication service in our recently finished basement rooms and served a fellowship supper to sixty-five. After a short program, Bro. George, a Baptist Union church worker, preached the dedication sermon. The mothers and daughters served a banquet on May 9. Our aid society is busy every two weeks, sewing, quilting and making doughnuts to sell, helping to raise money to repair the church auditorium. They have a missionary lesson once each month. The Mother's Day program by the children was directed by the young married people's class. On May 17 the church met in council, with Bro. J. E. Williams from Thomas in charge. Our vacation Bible school began May 27 with sixty-five enrolled. Our pastor is director and he is helped by local teachers. We also decided to have a revival meeting some time this fall. We will have a Sunday-school picnic on July 4. We held Memorial Day services in our church.—Mrs. Ellen Lehman, Guthrie, Okla., June 10.

Pennsylvania

Marsh Creek.—We met in council April 4 in the Gettysburg house. Eld. Norman K. Musser began a revival in the Gettysburg house on April 28. At the end of one week he was called home because of the serious illness of his son. Eld. Wm. Zobler kindly consented to conduct the meetings during the second week. During these two weeks doctrines of our faith were discussed, and we feel that the membership has been greatly strengthened spiritually. Four were baptized and one was reclaimed. The meeting closed with a love feast at the Marsh Creek house. Eld. Musser officiated. Other visiting ministers were Brethren Wm. Zobler and Albert Cook. On May 19 Eld. Wm. Zobler began a revival at the Friends' Grove house. He preached strong gospel sermons to appreciative audiences. As a result eight were baptized and two were received on former baptism. The meeting was uplifting and made us stronger in the service of our Master.—Mrs. Walter A. Keeney, Gettysburg, Pa., June 17.

Mechanic Grove.—We just closed a successful revival meeting with Bro. E. M. Detwiler of Everett, Pa., as our evangelist. His inspired messages were uplifting and challenging to all who attended. Thirteen were baptized at the close of the meeting. Previous to the meetings seven members were received by letter. We heartily welcome all these folks into our church. Bro. Detwiler officiated at our love feast on June 2. A number of members of our church attended Conference at Ocean Grove. Brother and Sister Rufus Bucher served as delegates. Our children's meeting will be held June 30.—Martha A. Bucher, Quarryville, Pa., June 12.

Mt. Olivet.—We met in council May 7. The treasurer gave an excellent report. Bro. Earl Kipp was chosen as delegate to the Ocean Grove Conference. We held our love feast on May 12, with Bro. J. E. Rowland officiating, assisted by Bro. Kipp. On June 2 the children gave an interesting children's day program. A liberal offering was sent to the children's home in Carlisle, Pa. We are looking forward to our evangelistic meetings which will begin July 7 and continue for one week. Bro. J. E. Rowland will be the evangelist. We desire an interest in the prayers of the district that much good may be accomplished. This is still a mission point and we need folks who are interested and willing to work for the Master.—Mrs. Ada Brandt, Millerstown, Pa., June 19.

Norristown.—At our council meeting in March the church extended a call to Bro. Alvin S. Alderfer to become our pastor. Bro. Alderfer had been supply pastor since November. He and his family moved into the parsonage in May. The parsonage was repapered and a new heater was installed. The church basement was also redecorated and a new cement floor was laid. Bro. Trostle P. Dick, our elder, officiated at our love feast on May 5. The mother and daughter banquet was held on May 10 with a very fitting program. Sister Carrie Ellis was in charge. Bro. Alderfer represented our church at the Ocean Grove Conference.—Emma N. Cassel, Norristown, Pa., June 18.

West Greentree.—Our love feast, which was held May 16 and 17, was a very inspiring and uplifting occasion. Bro. Walter Hartman officiated, and many other ministering brethren were present. On the evening of May 17 we met in the Florin church to hear the Desmond Bittinger family tell about the lives of the African people. Bro. Bittinger had charge of the men's group, and Mrs. Bittinger talked to the women. The children met in a home adjoining the church to listen to the Bittinger children. We were all benefited by these talks. We send our best wishes to our African brothers and will continue to pray for them. On May 19 Bro. Levi Fahnestock of Manheim met with us at the Greentree house to tell of his trip to Europe with the Graybills of Sweden. At this time we took an offering for the mission in Sweden. In the evening of May 26 Bro. Samuel Eshelman of Chiques was guest speaker at the Rheems house. Bro. Samuel McDannel and Bro. Andrew Heckman are representing us at the Annual Conference at Ocean Grove, and many of our members

are attending the sessions.—Mrs. Paris Ober, Elizabethtown, Pa., June 10.

Tennessee

French Broad.—Our love feast was held on May 4, with Bro. S. H. Garst of Blountville and Bro. Ray Wine of Bayleton officiating. A goodly number of the members and several visitors were present. On May 5 Bro. S. H. Garst preached the dedicatory sermon for the new addition to the church. Brother and Sister Howard A. Bosler, missionaries on furlough from Africa, and their daughter, Esther Jean, were with us May 8. By means of an illustrated lecture we learned of the work they are doing in the Africa field. We are looking forward to the coming of our summer pastor, Bro. J. C. Wine, who will arrive June 16.—Evelyn Pritchett, White Pine, Tenn., June 10.

Virginia

Christiansburg.—Pre-Easter services were held by the pastor. Three members were received into the church by letter on Easter. The young people led an impressive worship service in the morning. In the evening the children gave an Easter program. On March 21 a group from the student volunteers of Bridgewater College gave an impressive program. Council meeting was held on April 3. Good reports were given by the various organizations. We decided to purchase new hymnbooks. Some of our young people attended a peace meeting at the Central church in Roanoke on April 3. Bro. Dan West was the speaker. Sixteen of our young people attended the district B. Y. P. D. round table meeting at Fraternity, N. C., April 13, 14. At the quarterly cabinet meeting of the B. Y. P. D. encouraging reports were given and plans were made for the work of the next quarter. The father and daughter banquet was held on May 10. Mrs. O. F. Bowman was the principal speaker. Mother's Day was observed with a special recognition service for the mothers. The young people led the worship service and the pastor used as the theme for his sermon, Mother and Home. The interior of the church has been redecorated. A vacation Bible school is now being held under the direction of the pastor and his wife and home talent.—Mrs. H. S. Spradling, Christiansburg, Va., June 10.

Middle River.—Since our last report our church has been repainted on the outside. The parsonage grounds have been beautified by the sowing of grass and the setting out of shade trees and shrubbery. A cistern has been dug. Services were held each night of the week previous to Easter, with the love feast on Thursday night. Easter was commemorated by a children's program in the morning and a pageant, The Stone Is Rolled Away, in the evening. Two young boys were baptized after the meeting. In the absence of our pastor Bro. B. M. Flory preached for us April 14 and Bro. J. W. Wright on April 21. Bro. Wendell Flory of Bridgewater College preached for us on April 21. The men's quartet from the college assisted him in the service. On May 19 the glee club of the local high school gave a program. We met in regular quarterly council on May 25. Bro. B. J. Wampler, Sr., was elected delegate to the Annual Conference. The treasurer of the ladies' aid gave a good report. We are looking forward to a two weeks' revival meeting which will begin July 28, conducted by Bro. Harper S. Will of Wenatchee, Wash.—Bessie Hope Diehl, Staunton, Va., June 10.

On Making a Will--

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By Dwight Sanderson and Robert A. Polson

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GOSPEL MESSENGER

Volume 89 — Number 29

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July 20, 1940

Senate Bill 4164

BY PAUL H. BOWMAN

This bill is also known as the Burke Bill. Its avowed purpose is "to protect the integrity and institutions of the United States through a system of selective compulsory military training and service." It recognizes that "modern arms" are inadequate and must be supplemented by "forces of well trained men." It further declares that "experience has shown that such forces cannot be obtained by voluntary service; and that in a free society it is just and right that the obligations and risks of military training and service be shared by all, so that every able-bodied man shall fit into his proper place under a fair system of selective compulsory military training and service." It provides that all male citizens of the United States between the ages of eighteen and sixty-five shall be registered and divided into two "main categories: (1) men between the ages of twenty-one and forty-five, who shall be liable for training and service in the land and naval forces of the United States; and (2) men between the ages of eighteen and twenty-one and between the ages of forty-five and sixty-five, who shall be liable for training and service in home defense units of the land and naval forces of the United States in or near the communities and areas in which they reside."

The bill provides a training period of "eight consecutive months" so long as the "United States is not at war." It provides for draft boards, training camps, compensation while in training, imprisonment, fines, and court martial for those who evade or cause others to evade registration or service.

The bill further provides that "nothing contained in this Act shall be construed to require or compel any person to be subject to training or service in a combatant capacity in the land and naval forces of the United States who is found to be a member of any well recognized religious sect whose creed or principles forbid its members to participate in war in any form, if the conscientious holding of such belief by such person shall be established under such regulations as the President may prescribe; but no such person shall be relieved from training or service in such capacity as the President may declare to be noncombatant."

No citizen of the United States can fail to recognize the complex and serious situation confronting our government in these desperate days. But we and our representatives in congress need to ask ourselves such questions as whether Senate Bill 4164 is not in part born of hysteria? Whether this bill is not a step toward the complete "militarization" of our country? Whether such a step should be taken without full and complete understanding with other nations of this hemisphere so as to forestall the arousal of jealousies, rivalries and suspicions which have brought ruin to Europe? Whether we must ape the dictatorships of the world and stoop to the same measures and procedures which have already "laid the axe" at the roots of civilization? Whether democracy is more seriously threatened by "demagogues" and imperialism across the Atlantic already tottering for collapse, or by a war program imposed at this moment or at any other moment on the citizens of the United States? Whether such an act as Senate Bill 4164 and the billions of increased taxation now being imposed might not prove to be a burden too great for the people of this nation and a boomerang to democracy? Whether the American people might not create or discover even yet some better way of security and defense not only for ourselves, but for the whole world? Whether the debacle in Europe does not shake our confidence in Maginot and Siegfried lines, in armies and navies and air forces as measures of defense and security?

As Senate Bill 4164 is being debated in congress, America ought to do much serious thinking and earnest praying.

Note: If any citizen has anything to say to his or her congressman it is time to say it.

Bridgewater, Va.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

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EDITORIAL

Yes, We Need to Be Ready

It has been said that we need to be ready. This is an obvious bit of advice in the face of any unfolding crisis. But there are different ways of getting ready. One way is to follow the styles of the times, getting ready to produce more of the same thing—more war, more waste, more material and spiritual exhaustion.

There is a harder but more constructive readiness for which we should prepare. And that is a getting ready to deal with the basic problems which have caused our dilemma and will continue to produce similar reactions until eliminated. Yes, we need to get ready, but God grant it may be in the right spirit and for the proper ventures. H. A. B.

A Question of Interpretation

Are you an "effective interpreter of the mind of Christ to a world in need"? Somebody once suggested this as the proper business of the church. If that is correct, a part of the responsibility belongs to each member of the church. Only as the individuals contribute to that interpretation in their lives can the church as a whole be an "effective interpreter of the mind of Christ."

The emphasis appears to belong to the adjective. The problem is to make the interpretation effective. There are plenty of interpretations such as they are, but to make them both correct and effective is no light thing.

Doesn't the effectiveness depend on the correctness? There's the trouble, undoubtedly. We have not been interpreting the mind of Christ correctly to a world in need, so of course we have not been doing it effectively.

We have depended too much on just telling folks about this. Or on singing hymns in their presence, expecting that they would surely see the mind of Christ in this activity. But they have not been sure at all. They have an instinctive feeling that the mind of Christ would work greater changes in our manner of life than they have so far witnessed. So they are just waiting, hesitant and uncertain.

Let's end their uncertainty by plunging headlong into such devotion to the Christ way of thinking and feeling and acting that they will clearly see what the mind of Christ is like. And be drawn by the winsomeness of it to want that mind for their mind. E. F.

While the Church Waits for Her Lord

Some Final Gleanings From the Ocean Grove Sermon

3. *Serve him.* Since service is love in action and trust lies back of both, this is only a way of stressing what we have already said. But if you will consider with me just one more of these great sayings of our Lord, you will gladly pardon this extra emphasis. You've heard it times in plenty. You know the words well. But the church never has allowed the full weight of them to soak in. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25: 40).

Done what? How can you ever explain the fact that in his picture of the final judgment, of all possible tests for determining who belong on the right hand and who on the left, Jesus should have selected this? Is service to human need more important than faith in Jesus Christ? No, not that, but it is the simplest test of the genuineness of that faith. Is physical bread of more value than spiritual? No, but the need of it provides an excellent way of finding out whether you are capable of dispensing spiritual bread. For how dwelleth the love of God in any man who seeth his brother in need and shutteth up his bowels of

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compassion from him (1 John 3: 17)? It does not dwell in such a man.

There is therefore no more vital church concern than just this: to serve our Lord by serving the need of his brethren. And since the sharing of physical necessities is the most tangible evidence of possession by his Spirit, this sharing becomes a first-rank obligation. While the church waits for her Lord let her look up his brethren who are hungry, thirsty, naked, sick, or in prison and minister to them. They are not hard to find in a world at war.

Brother Crumpacker, pioneer China missionary, worn and weary with the years and especially with the excessive strain of the last three years, said a few weeks ago he did not see how they could hold out much longer without more help. That, too, in the face of as great an evangelistic challenge as our church, if not any church, has ever known. One day while Brother Brubaker was there on his recent visit to the field, an emaciated figure of a man came to the Crumpacker home to ask if they could do anything for his starving frame. Yes, they could a little, and did, for Christian missionaries are of the sort that share as long as they have anything to share. Some of their younger comrades in relief work, of whom you are to hear more from this platform, have also been up against this appalling, staggering load of human need.

It was the irresistible pull of the call of this hungry world that led our Council of Boards to propose as a rallying cry for the next church year, Brethren in Christian Service. What could more truly express the church obligation of this hour? Brethren in Reality, which we've been trying to be this year, are Brethren in Christian Service. The essence of Brethrenism is brotherhood and the essence of brotherhood is service. Christian service is service in the spirit of Christ and that is nothing else than ministry to human need. Let me urge us therefore that, in the broadest and deepest sense of which the word is capable, while we wait for our Lord we serve him, and that in the only way in which it can be done. Does it need to be said again that the "inasmuch" way is that only way?

. . . .

Two of our evangelists whose labors have been blessed of the Lord not a little, with one or two others, perhaps more, were enjoying the hospitality of a Brethren home. There were a good dinner, interesting conversation, delightful fellowship, all of the sort belonging to typical Virginia hospitality. The conversation turned to the last things, the dispensations, the millenium, the second coming, the rapture, all the matters usually connected with the consummation of the kingdom. The discussion waxed warm, arguments became heated, temperatures ran high, too high for wholesome thinking, it seemed to someone in the company. At his suggestion, they knelt in prayer, beseeching a gracious Father to forgive their folly in becoming so excited about their differences of opinion as to obscure the central fact of real importance on which they heartily agreed.

May I commend the example of these brethren to the whole church. While we still wait for our Lord, let's drop the argument about the things we cannot know, which do not matter anyway, and use the waiting time in trusting, loving and serving him. In a world that has thrown him and his way away and taken to the sword, let's trust him by keeping faith in him and his way as the way, the truth and the life. Let's love him by keeping his word, not forgetting that last word, his charge to bring the world to him, and by opening our hearts to him so he can live in us now. Let's serve him by serving the millions of his hungry brethren starving in body and in soul.

While the church waits for her Lord yet to come in that completer way which none of us can fully understand, O let her make haste to heed that word of his that comes across the centuries, "Occupy till I come." E. F.

Beyond the Sword

Beyond the sword and all that it stands for is the council table. There can be no fair or final settlement of differences short of this table and what it symbolizes. Too often the sword is carried as far as the council table, may even be left hanging over it. In which case what might have been accomplished through collaboration does not materialize. And worse still, new hatreds are engendered, causing the sad cycle of war-exhaustion-recovery-war to repeat itself.

There is a more excellent way. It is the way of understanding as suggested in Matthew Eighteen. In this passage the method is applied with respect to relations between individuals. But the same general principles must certainly hold as regards communities and nations. They can exhaust themselves with contention, or they can face their problems in the spirit of reaching an understanding. In the last few thousands of years man has learned much about goodwill on the international level. But he has much still to learn. Nor will the ideal be realized unless those who believe in the dream continue to practice what they preach.

H. A. B.

THE GENERAL FORUM

Voices

BY WILMA WICKLUND BURTON

I heard the voice of pleasure
Bid me join her throng;
Yet, when I went her madcap way,
How tiresome grew her song!

I heard the voice of fortune
Promise wealth and fame;
But, when I strove to climb her path,
I stumbled—halt and lame.

I heard the voice of prophets
Whose words were formed of brass,
And when I tried to follow these,
The steeps I could not pass.

The babel of the voices
Confused and wearied me,
Until I stopped—bewildered—lost—
Beside a tranquil sea.

And there from out the quiet
I heard a still small voice.
Lo! 'Twas the Master spoke to me—
And echoed back, "Rejoice!"

Polk City, Iowa.

The Day Is at Hand

BY H. H. HELMAN

First Half

"THE night has made progress, the day is at hand" (Rom. 13: 12).

This text is not quoted in order that we may discuss "the times and the seasons." It is rather to call our attention to the fact that in all ages, as in this age, the church faces the task of meeting the pressing spiritual needs of the people. There is no doubt that we in America are emerging into a new and strange era. So far in this new era the secular factors seem to be more significant than the spiritual in their influence upon the people. If this be true, in it lies the challenge to the Christian church today. The secular must *not* become the authority for our new world. The priority of the spiritual must be recognized and established, for no matter what kind of a world emerges the spiritual will not be outmoded in it.

In order that we may think together I hope that our readers believe with me that the church is the product of the mind of God, and that nothing can take its place in the world—the emerging world. And I also hope that the reader will believe with me that it was God's purpose to furnish through the church what is necessary to man's eternal good. These things, accepted and true, make the church a servant to a cause rather than primarily an institution. She is responsible to God, and through him to faltering humanity. The day is at hand when we must cast the church into a new mold to fit the needs of the emerging age.

We are at once haunted by what the church is commissioned to do, but seems unable to do. The wickedness of a pagan world presses in upon us. And we must not deceive ourselves in thinking that this is happening only in the city. If we look about us we see that it is happening just as truly in our rural communities, which are no longer isolated from the things which formerly chiefly affected the city. We dare not ignore the possibility of even the worst evils falling upon our rural population, for it is happening.

In thinking of the service of the church to humanity some are inclined to look backward rather wistfully. If only the church could be what it used to be! How it used to grip the lives of the people! Why can't it do it now? Isn't it because we have departed from the faith? And so forth! You have heard that again and again. That is wistful thinking rather than sober thinking. Must we keep religion eternally ancient and expect it to fit into a modern world? Suppose we did repeat the messages and methods of a generation ago to the new day, would many pay attention to our efforts? Not many. The past is never validated by its reproduction, but by being a steppingstone. "Forgetting those things . . . I press forward." But if we can apply the eternal principles of our religion practically to our new age, then we might achieve something in the name of the church. If we are to bring the church into the focus of the attention of our communities we must relate it very definitely to the new conditions, problems and needs of the people. That kind of a church is the hope of our confused and suffering world.

Let us approach the *day* through the church. That is, let us look at the church first. We need first to conceive the divinity of the church. We wish to give ourselves, not to something secular, but to something divine. When we believe that the church is divine we have a vital conscience concerning it. We are thus not called to our task by men, but by God. We are not serving social ideals but divine ideals. The church becomes venerable, holy, revered. It is not just another institution, but the one and only church of the living God. It transcends, in its origin, in its purpose, in its message, in its demands upon lives, every other institution or cause. We cannot hope

to meet the *day* with less than a divine church. But there is a sense in which we humans need to put more divinity into the church. It is not that God stints it in giving it divinity. But we do this by not permitting God to give the church more through us. The need is not for us to bring more secular wisdom and judgment into the church, but more of the spiritual. We must not lose the fact of and need for divine inspiration in making the church efficient in meeting the needs of the *day*. The need is as much for inspired procedure as for planned procedure.

But we must also recognize the humanity of the church. What evidence of her humanity we have witnessed! Not always humanity in its strength, but often humanity in its weakness! Sometimes humanity in its glory, but often humanity in its shame! Sometimes humanity to be proud of, often humanity to be ashamed of! But it is with the church's humanity, such as it is, that we must face the tasks of the *day*. We dare not wait for angels to displace our human members—we have got to do our work and achieve our ends with the same kind of faltering humanity that Jesus used at the very beginning of the church. But we must expect more than we do from our church-humanity. We have not set the standard high enough. We make allowance too readily. Let us remember that Jesus said of just common folk like us, "Ye are the salt of the earth. . . . Ye are the light of the world." This means that churches, made up of humans, can fulfil this rôle. But we believe it means "made over" humanity, or lives that have been God-touched and are God-controlled. In fact, that is the only way that humanity can be made into effective material.

Finally, we must recognize that the divine-human church holds the keys of the kingdom of God. The "Go ye" of Jesus very definitely means that God has in mind a kingdom, and we of the church are charged with building it! What a charge and what a cause! What a call and what a challenge! We are not forming just little spiritual-social clubs in favored spots over the world, and calling them churches. We are forming and building the kingdom of God. That makes a difference in our relationship to the church. It ought to make us appreciate the urgency of the task in any day in which we happen to live. Whatever is taken into the kingdom in this day, we are to gather in—ideals, standards, efforts, service, people—whatever and whoever! The kingdom will fail in "the day" as we fail—it will succeed as we succeed. How that ought to stir our hearts to the best that we can be and do!

New Carlisle, Ohio.

Children of Abraham

BY WALTER S. COFFMAN

When the Jews told Jesus they were Abraham's children, his answer may well have been, "So what?" They acted more like children of the devil. And that is exactly what Jesus told them. Now, would you like to be told that?

We do sometimes have the same kind of attitude toward our religion as these Jews seem to have had. Being children of Abraham made them everlastingly free. They felt the fact that they had had an illustrious ancestor insured their religious standing for all time. Are we not also similarly deceived sometimes?

Consider this actual instance: A few years ago a certain church house in our brotherhood was falling down. It had long since been condemned for public worship. Some thought it should be rebuilt. One member of that congregation told me this: "My father built that church; my family has done enough; I will not help to rebuild it." According to the word of people who knew this member well, she was financially able to rebuild the church out of her own means and scarcely miss it.

Now, I do not mean to say that she should do it alone. If it is to be rebuilt, all of the members ought to contribute. I am just pointing out a present-day attitude which is very comparable to the one Jesus found in the Jews of his day. This woman's father had done enough for the church to take care of all his children's giving to the day of their death.

Take another illustration. Home-coming is a big event with positive values in many churches. At these events history of the congregation is often recounted and memories of illustrious pioneers in that church revived. Congregations should rejoice in these memories. But does any congrega-

Meditation

BY BERTHA ULRICH

As war-hounds bay their fiery rage,
Great nations of the earth engage.
Billows of hate sweep o'er life's sea.
Will they engulf my bark and me?

Lord, dost thou sleep? Arise, I pray,
And "Peace be still" speak thou today.
Still the turmoil within my heart.
Let me in hatred have no part.

My love and faith, O Lord, increase,
For thou wilt keep in perfect peace
And love that maketh not afraid
That one whose heart on thee is stayed.

Lone Star, Kans.

tion dare to live alone on the merits of its pioneers? The people of the congregation ought to look around and discover who of themselves are preparing themselves for the work of the church in the future. Much good ministerial timber goes through the wrong mill. Talented children of Brethren families are hustled off to state universities, or other institutions with high-sounding names, when they could get a much better flavored education in their own church schools. It seems like skipping over one's responsibility for the church in one's own generation.

Now the real children of Abraham do the works of Abraham in their own day—the works of faith. Real Brethren people take the same responsibilities for their church in their own generation as their great pioneers took in theirs. What do you think?

Fruitland, Idaho.

Women and the Church

BY AMY N. T. WHITE

Substantially as Heard at Ocean Grove

THE church needs women and women need the church. Also the church needs men and men need the church. In fact the church is made up of males and females of all ages. To say the church has failed is to say that men and women have failed; to say the church must succeed is to say that we must succeed. My subject is women and the church. Women have reared the men, hence it is clear that they have nothing against them and by virtue of their position women may share in the successes and failures of men. No one will doubt that in the church the women constitute a majority. All are pretty well agreed that a majority ought to be decisive in matters of general interest. But there might be much difference of opinion as to whether we women cast the deciding vote as frequently as we should. Perhaps many worthy causes have suffered greatly because Paul said, "Let a woman keep silent," or "Let her ask her husband." Today there are few indeed who believe Paul directed these words to women of 1940. Woman holds a unique position in the world. She bears and rears children. She does most of the teaching in both the Sunday school and the public school, and now in this day and age can get and hold almost any position that is open to men. Women function in every department of the church. I mention these things not to show the importance of women, but that we may think about and realize her very great responsibility in the work of the church and in the world.

Modern women prefer this scripture, "In Christ there is neither male nor female, we are all one." We women think there are a man's job and a woman's job in our world, and we might say an adult's job including both; and we do say that we have suffered a serious loss by foolishly insisting upon certain artificial classifications.

To illustrate: For more than 150 years the Church of the Brethren was almost wholly officered by men. How many prophetesses like Miriam and Deborah died unknown during these years! For a little more than fifty years women have gradually gained official recognition in our church. I mention this in our own church not by way of a special plea for recognition, but to emphasize again our opportunity and responsibility. If equal educational opportunity, the ballot and officeholding in the church and out mean anything at all they mean real opportunity and tremendous responsibility. How have we borne our new freedom? Have we allowed freedom to defile the virtues of womanhood or to destroy the necessary womanly in womanhood? Some say we have.

Muriel Lester tells the story of a London woman who became critical of the local nursery school and began to write anonymous letters to the educational authorities about how the work was carried on. The letters were sent to the school, and guessing the identity of the woman, they called her in for a talk. She denied having written such letters but when she was confronted with her own handwriting she wept and said, "I am as good a woman as God ever made, only I can't live up to it." Can we as women live up to the reputation we like to think we have? In the days of chivalry when the women asked and expected nothing of the world, except to be allowed to ornament it and serve in the home, our duty was rather easily defined. In those days our sex did not expect nor hope for enough education to teach even small children. All professions were closed to even the most brilliant women. One hundred years ago a woman nurse in charge of male patients was unthinkable. Now a male nurse is all but unknown.

Yes, today, what? I am not saying that there is a new heaven because there has been unprecedented change in the status of women. In the old days women did not drink, smoke cigarettes, enter saloons, walk alone on our streets at night or even think of a career. I am merely hinting that we have lost and we have gained by a new freedom. For the woman of today is infinitely better informed, is more able to manage efficiently many worthy organizations, does the major share of teaching, is a great factor in industry, and still our population has not declined—numerically.

May I ask, are we the best women God ever

made and just can't live up to it? It may be that we have already lost much in the passing of the saintly women of old who were shielded from the callousness of the world. It may be that science and education have forced both sexes to take a common view of the world as it really is. Indeed it may be that facing reality will prove a blessing if we with determination face responsibility, see the monster evil and slay it, see the good and live up to it.

It is a fact which some of us are slow to learn that it is worse than useless to pine for the days of old or to seriously expect to maintain a status quo. The changing of customs and traditions, or our ways of doing the work of the world, do not alter fundamental principles of righteousness; but they do force upon us new adjustments and new interpretations of the everlasting sonship of a common Father. Being a Good Samaritan in 1940 involves the same state of heart that it did 1900 years ago, but today we might use a car or an ambulance, a hospital, and different drugs, and provide a doctor and a well trained nurse. We must serve in a world of reality and according to accepted standards of practice. There is no danger of loss until we begin to lose the spirit of the great standard.

As we women of the Church of the Brethren face the future of our disorganized and war-torn world may we be more spiritual. Christ is today as in all other days the hope of the world. May we retain true worship which makes us and keeps us conscious of God. The woman of God is a righteous woman; she is a loving woman; she is a suffering woman; she will be serene—serene enough to change that which can and should be changed and to accept that which cannot be changed. She will be wise enough to tell one from the other; she will be creative of ideas. She will create a Christlike atmosphere about her; she will have a compelling sense of mission that pushes her on and on; she will be willing to share the burdens of others. We need to spend more time in close communion with God. We must remember that most of us are or will be mothers and be keenly aware of that great responsibility. The rearing of great sons and daughters for God is our first great task. You may say, "I am no prophetess." When was a prophetess prophetess born? There can be no prophetess without a mission. When in reality you have found God and Jesus Christ whom he did send you have turned prophetess.

We need to remember that as Christian women we are not Christian merely to be Christian, but to render service to humanity. There is much work to be done in our world. Some say there are organizations which render far more service to humanity than does the church. That is an indictment against us women if it is true. There are many fields of service, but let me mention five.

1. There is the economic, which includes food, clothing, shelter and health. These mean physical security. Jesus said men cannot live by bread alone. He might have added that without bread he cannot live at all. There is much unemployment and struggle between capital and labor. Here we may serve in and through the church. Can we enjoy cake when others have only bread? Can we enjoy bread when others have nothing at all?

2. Our international situation today is nowhere a happy one. Is peace close to your heart and mine? It is or may be in our thinking, but how much have we done to make it a reality? Do we believe God can bless war? I am sure we do not. As women of the Church of the Brethren have we told the world where we stand? We can do much to help our young people at this point.

3. Then there is an interracial conflict. Do we take credit as belonging to a superior race either in word or action? Do we feel a sense of shame that we have a Negro problem, a Japanese problem, or a Chinese problem? Do we respect personality even as the Master? If so, have any of us skillfully done something about it? If we have a caste system of our own how do we defend it and yet claim to be Christian? What has our church done for the Negro in America?

4. In the realm of government we may be facing a crisis. Our church has always been a democracy. I am not an ardent advocate of women entering politics, but there are worse things possible. In no way should it interfere with work in the church. Through the ballot and teaching we can preserve our democratic institutions so essential to a free expression of the will of God in our world today. We women should be informed, think prayerfully, have convictions and act wisely.

5. The fifth field of service I want to mention is our obligation to the youth of our land. Our youth are restless today—perhaps largely because of unemployment. Business and industry seem to have no place for several millions of them. It makes a great difference what we say to our youth. As women of the church our job is not well done without giving more than passing thought to such problems as these. Have we come to the kingdom merely to deplore the difficult times in which we live and perhaps secure places of respectability for our own in a world torn

with strife? Or do we seek to know and to do the will of God even as we pray, "Thy will be done"? Are we careful that his will is our will? Let us remember anyone in need is our neighbor.

Our citizenship in the church, the state and the kingdom of heaven should, if we are truly Christian, have a single objective, namely the molding of character in conformity with the Christ pattern. We live in a great country and belong to a great church which has in it a splendid setup for the work of our women. Our young women are eager to do the right. We can and should give them kind and sympathetic help. They meet temptations of which we never dreamed.

Are we able to combine the best of the past and present and produce women who shall lead to new triumphs in the realm of the spirit in a world of reality? Someone has said that the hope of the world lies in the peculiar contribution that woman has to make: her capacity for sacrifice, her willingness to suffer for the ideal, her sublimation of herself—the individual for the good of the many. This could mean that we have never as a group and through a period of time assumed and carried well our real responsibility. There is a Chinese proverb which says, "To know is easy; to act is difficult."

In a certain southern city there is an old and well established firm. That firm has built and maintained an all but perfect reputation in the world of finance. In all its long years of history it has never once failed to meet an obligation at the appointed time. The result is that in a world of uncertain finance they can borrow money in New York at unbelievably low rates of interest. Why so low? Simply because they have always kept faith in all business transactions. Their promise to pay is considered as good as cash in hand. The story of this firm suggests to me a way of life, a type of character, a quality of goodness which all of us should not only crave for our church, but should make true in our church. We so often think and say nice words that prove meaningless in a crisis. As a church we have always been strong exponents of personal evangelism, seeking to save the individual by casting out personal demons, but on occasions we have lost because we were not in active accord about driving out community demons. We have done fairly well as to the substance of our message but have shown weakness in consolidating our resources in providing for community welfare. We have often as good as said, "If God wants that done, he will do it." At least we express confidence in God. We pray for God to raise up men and women with great souls and vision, but do we as individuals do all in our power to help answer that prayer?

Our great Teacher said, "The kingdom of heaven is within you." Too many of us stop just there. We proclaim a monopoly on the kingdom. Declaring a monopoly on any good thing is the surest way to lose it. The good can be retained by sharing only. Why are we not more Godlike? We are not loving enough. We are not serene enough; we are too prone to consume spirit instead of creating it. We do not get enough silence in our lives. We talk too much and listen too little. Our days are too full of events and our minds so full of things. I pray that none of us shall shirk our responsibility or excuse ourselves because we are just women.

Will you agree with me that woman power is an untried truth just as Christianity is an untried truth? How can we live more spiritually? What are the recognizable marks of a spiritual life? How do we achieve it? It is to be aware of what is unseen as well as of what is seen, of what is permanent as well as of what is of time. It is to be thoughtful of human beings everywhere and not just of the group or circle with which we associate, of the intents and purposes and hearts of people and not merely of their faces, their words and their deeds; to be able to spend time alone with oneself and so come face to face with one's own heart; to recognize the mood of worship and yield to it, and so to be conscious of God. These are the very beginnings of the spiritual life.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

"In former times, when business was conducted on a small scale, the employee had a close relationship with his employer; he knew just what the financial standing of the business was and how the money received from the business was used. Executives of industrial organizations should see that their employees do understand what is going on in the business; thus their employees will be working for them instead of against them."

When chattel slavery was abolished in our country, so fine had been the personal relationship between some masters and slaves that the latter were loath to accept their new freedom. The above quotation from a business executive indicates that now, as the American people are beginning to emerge from an economic slavery caused by ignorance and greed, many individual business concerns have solved their human problem in a Christian manner.

New York, N. Y.

Cultivate the habit of prayerful meditation, of praying much in secret. Are we giving enough time to these? And what are the marks of a life that is taught by the Spirit? The Spirit brings a harvest of joy, love and peace; of patience toward others; kindness, benevolence, good faith, meekness and self-restraint. Are these fruits visible enough in us for others to recognize them?

Do we hold to the thought of Jesus Christ as the central fact of our lives? In all suffering, he is Life. In all our perplexities, he is our Guide. In all uncertainty, he is our Decision. "Prayer is the world in tune," says the poet. If Christian folk loved enough, prayer would run like a healing force through the secret veins of civilization, renewing health, vigor and life. How many of us live up to our opportunities and responsibilities? Who carries the burden of the world's need in her heart more urgently than she carries her own desires? Prayer, like all the finer expressions of the Spirit, is something easily neglected or destroyed. The resource for developing, for enriching, and for deepening our prayer life, is God. A definition of religion that I have always liked is that it is the turning of all of life toward God—keeping nothing in reserve and postponing nothing that needs to be done now.

All light is darkness save where there is urge,
All urge is vain save where there is knowledge.
All knowledge is empty save where there is love,
But when we work with love and with knowledge
We bind ourselves together with God.

If any woman fails it is when she does not follow the Christ way of living. Nothing fails that follows Christ truly. War fails and force fails; hate fails and greed fails; but not Christianity. Indeed, it is still waiting to be tried. Let us replace war with peace, hate with love, despair with hope, fear with faith. May we pray with the Psalmist, "Renew a *right* spirit within me."

Again I say women need their church and the church needs her women.

Nashville, Tenn.

Accepting the Onward March of Time

BY L. AVERY FLEMING

"Of all men I know, he retains most nearly the spirit of perpetual youth, . . . and without forcing the appearance of youthful ebullience, either. . . . He has the spring in his step, the sparkle in his eye, the challenge in his thinking. . . . He has accepted the onward march of time, and marched along with it. . . . Of another remarkable man it is permissible to say that he aged as rapidly as any man I knew. . . . He was not old in years when he died, but he had seemed old for a long time."

Of the first man it may be said that he knew how to grow old gracefully. How many times he must have been transformed by the renewing of his mind! And how often he must have put away childish things! He must have known that the "fundamentals" were touched with time and eternity. Having accepted the onward march of time, he marched along with it. What a fine epitaph that would make! Have you had the good fortune to be within the magnetic circle of such a gracious personality? Are you, too, learning to accept the onward march of time?

"He had seemed old for a long time." And yet the second man possessed something that deserves the descriptive adjective "remarkable." Perhaps he might have profited more from life had he, too, been able to accept more gracefully the onward march of time.

The apostle Paul seems to have learned the art of "accepting the onward march of time." And Moffatt brings his words (Rom. 12: 2) down to date: "Instead of being molded to this world, have your mind renewed, and so be transformed in nature, able to make out what the will of God is." Isn't this a remarkable summary of our subject? And doesn't it fit in with the "onward march of time"?

Ottawa, Kans.

I Got Converted

BY I. N. H. BEAHM

I got converted does not mean I had not been converted, but that in this case I got converted on or to a certain thing or point.

This instance will also throw light on the case of what happened to Peter quite awhile after he became a disciple of Jesus. In Luke 6: 13 we see Peter as both a disciple and an apostle. Also in Matt. 10 we see him and others as miracle workers, yet later Jesus said to Peter, "When thou art converted, strengthen thy brethren" (Luke 22: 32).

The fact of it is, conversion is not only a change from the world system into the kingdom of heaven through faith, love, obedience, by way faith, repentance and baptism, but a kind of continued change or growth from the new birth to the full-grown disciple in the divine family.

The basic fact in this particular case of mine is that I got converted from one viewpoint to another. Although some thirty-five years ago I spent a day in Ocean Grove, N. J., as a member of the N. E. A., and incidentally heard Theodore Roosevelt speak, I resented the decision of the Annual Meeting Locating Committee —or it may be better to say, I deplored that decision. Now, however, after some five days of great experience and fellowship, I have gotten converted to the idea of Ocean Grove as a number one place for Annual Meeting. This all shows how one can remain youthful and open-minded. One can and should be fundamental but not static. I am happy to find myself progressive in activity, and yet old order in New Testament doctrines and true brethrenism.

Tell the Annual Meeting Locating Committee at a future opportune year to have Annual Meeting at Ocean Grove again.

The ocean speaks a divine language as elsewhere do the fertile plains and the majestic mountains. Then, too, the freedom from secular abstractions and detrac-

(Continued on Page 20)

HOME AND FAMILY

The Church and America's Children

BY JESSE D. REBER

An Ocean Grove Conference Address

In Three Parts—Part I

"Then there were brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven" (Matt. 19: 13, 14).

"It is not the will of your Father in heaven, that one of these little ones should perish" (Matt. 18: 14).

That is the estimate which Jesus, the Master Teacher, placed upon children and childhood.

Phillips Brooks once remarked, "The future of the race marches forward on the feet of little children."

I am sure that one does not need to labor long on this point, in speaking to a home-loving people such as the members of the Church of the Brethren are noted to be, to convince them that child life is the most sacred and highest value in our midst. Giving birth to children and nurturing them into manhood and womanhood are the most nearly divine acts in which human beings are privileged to engage. For in those acts men and women become intimate co-creators with God; in those acts human beings become channels through which the living God carries on his on-going creative process. Each child that is born has within its being the image of the living God and the potentiality of becoming a son or a daughter of God. Therefore, parenthood is the highest of all callings, and a close second is that calling which falls to many nonparents, namely, nurturing into divine sonship the divine image found in the life of every infant.

It is fitting, therefore, that a great conference like this should spend considerable time in the study of how we may make the most of the opportunities we have in the child in our midst.

The topic of this address rightly combines three factors: the church, the child and the society. It raises the question: How can the church do the most for her children as they face the problems of this generation? What kind of activities should the church promote for her children in order that they may be qualified to produce abundant living in the society of 1940? What kind of life philosophy shall the church teach so that her children's conduct may be undergirded with rocklike ideas and ideals that will give them guidance through the confusion and instability of twentieth century civilization? How shall the church become the salt of community life so that her children may realize maximum personality enrichment and at the same time make the greatest possible constructive and creative contribution to social improvement?

America's Society

Let us begin our consideration of this subject by considering these three topics in their reverse order. What kind of society do the American boy and girl of this generation face? For one thing, they face a society where conduct or actual practice is in radical conflict with the ideals that are being preached. For instance, they will hear in a vast array of speeches on Americanism that the fathers of this nation had a sense of responsibility, both toward themselves and toward their neighbors. They called it the right to life, liberty and the pursuit to happiness. What they meant, as every alert boy and girl will soon discover, was the right to achieve these qualities of life through hard work and endless struggle, and not the right to buy or steal them at the expense of other people. It was not taxation that they opposed; it was taxation without representation, and that meant the right to assume the responsibility of making their own mistakes and solving their own problems, for which they were willing to pay the price involved.

The children of this generation will find vast multitudes, people of all classes in American society, many of them members of the Christian church, who have lost this sense of responsibility, who are looking for some other person or institution to assume the task of providing for them life, liberty and happiness. They will discover that in actual practice many people have taken the word "pursuit" out of the famous phrase of the Declaration of Independence.

Once more the American children of this generation will hear another American ideal loudly preached. It was the sincere hope of our fathers that our political and social rule should be by the consent of the majority and not by the power of a minority. But in actual practice our children will discover that we have found a way of getting around this ideal too, even though we do have almost universal suffrage. As these children grow into discriminating youth they will become acquainted with an endless array of pressure groups—trade associations, labor unions, chambers of commerce, even religious lobbies, and a host of similar organizations. They will watch these organizations charge and counter charge. They will see them bring pressure upon the several governments of our land. And it will not take them long to understand that our rule is not so much determined by the will of the majority as it is by the strength of the most powerful pressure group in our midst.

Now these conflicts which we have mentioned, and there are many more, may be inevitable in a growing democratic social order. Indeed, I suppose so. So long as finite human beings make up society we can scarcely hope for anything else. Therefore, the only alternative that we have is to prepare our children to meet and to make the most of these conflicts.

But the conflicts between the ideal and the practical are not the only problems for which we must prepare our children. At least if they live in America at the present time they will be meeting over four million known criminals walking our streets and speeding recklessly over our highways. They will be living in a nation that spends thirty-three million dollars every twenty-four hours to pay for the crimes which those criminals commit. They will be associating with one hundred thirty million people who produce from five hundred thousand to a million new cases of syphilis every year. They will find one out of every five or six marriages ending in divorce. They will learn that one-half of their playmates, seventeen million of them in

America, receive no formal religious training whatsoever, either in the church or in the home. More than half of America's children will be living in families whose income is less than $1,200 per year. More than a quarter of them will be living in families that will have to get along with less than $750 per year. Several millions of America's children will have to live in that million families who will have to find some way of existing for twelve whole months on $250 or less. Large numbers of these thirty-four or thirty-six million children will be living in tenements located in urban or rural slums. Another large number will be living in trailer camps or going from place to place with their parents in search for employment.

These are all familiar facts—indeed too familiar. So familiar have they become that they do not shock us any more. Some of us avert our eyes from them and look with fascinating horror to other countries whose misdeeds absorb our attention. And perhaps it is comforting to know that we do not have the worst problems on the face of the earth. But if we are to be realistic with our children we must be realistic with the problems which they face. However, I see no reason for despair. The only real danger facing us is the danger of failing to see our problems and being unwilling to meet the demands of the situation.

The Church and the Child

And as I look around for some institution to cope with these problems, I see no institution that is so well situated and so well equipped as the church. For the church is still socially and religiously very powerful, especially when it comes to dealing with children and providing for their nurture.

Historically the church has nèarly always been deeply interested in child welfare. Early in Biblical times the fathers were instructed to teach their children the principles of life with diligence. The Deuteronomic law specifically demands that "thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Practically every educational movement, either of history or of the present day, found its origin either in the church or in some religious concern. And many of those movements that did not find their origin in the church soon found supervision and guidance there. It is true that the modern church school movement was born outside of the church, but before it was very old the church had adopted it and made it its own. Most of the great universities of this country were in the beginning church schools. Even as late as 1916 there were only ninety-five nondenominational, nontax-supported schools in our land and some of these were religious in nature, while at the same time there were 419 denominational colleges.

We should also be constantly reminding ourselves that the child has been one of the church's greatest assets. Dr. Merton Rice of Detroit claims, and most of us would agree with him, that the greatest evangelistic force within the church is the children of the church. This applies not only to the children themselves. But the best avenue for reaching the adults of any community is the children of that community. Many adults turn a deaf ear to the appeals of religion until that appeal is definitely related to child welfare and nurture. Dr. Rice attributes most of his phenomenal success in his great church to the fact that he has persistently used the children of his church through whom to make his evangelistic appeal to adults.

Cleveland Heights, Ohio.

Making Music More Worshipful

BY MRS. EVERETT R. SHOBER

Given at the Ocean Grove Conference

Worship is a tapestry through which run threads of color lending beauty and symmetry to the whole. Perhaps the most vital coloring is that which is made by music, remembering always that music is a part of the whole, not minimizing the other features of worship, but blending perfectly. It should not be set apart as mere ornamentation, but should be regarded as the thread which unifies the whole.

Worship is reverence, adoration or homage paid to God. In all definitions of the term, the element of sincerity in the feeling and the action of the individual toward God is essential. There is no place for frivolity or levity in worship.

Our question then becomes: How shall we, as participants in the worship service, help to create the proper attitude toward our God? Our goal must be the winning of souls, the most sacred endeavor of man. It is for this reason that I personally believe that the calling of a minister of music should be as sacred to him as is the calling of the minister himself. The foremost characteristic of the director of music should then be sincerity.

Some may say they have been pressed into the service not of their own volition. The very fact that one is needed in such a worthy field shows that it is vitally necessary to study certain factors involved in one's decision to take over the music of the church. The prospective director might well ask himself some questions.

1. Am I willing to be diligent in this service? It is a simple matter to start something in the white heat of enthusiasm and interest. It is a different matter to continue after the interest has died down and it becomes an ordeal rather than a pleasure to be present. This is the first test, and perhaps the main one.

2. Am I willing to study the needs of my particular church, working with the pastor and co-operating with him always? Often in the selection of a music director, musical performance is the only requisite. It is even more important to have musicianship and the ability to train others in this act of worship. The critics of our church music have done little, the "quitters" even less. The real contribution has been made by individuals largely endowed with faith, courage, persistence, and above all, a clear purpose backed by conviction. These individuals working quietly in a small way and without the handicap of publicity have given demonstrable proof of the superiority of a high standard over a low one. It is not through the shirkers or the discouraged or the indifferent that improvement will come, but by the efforts of those sincere and consecrated persons who realize that "good" is better than "poor" and that those who come after may achieve the "best."

3. Am I willing to study the subject, learning from those who have studied and know the truth about church music? It cannot be too strongly urged that instruction should emphasize the quality of music to be used and

the solemn responsibility which rests upon the choir master to select only the highest type of music for church use.

There is grave danger here that an individual, because he dares to do anything, may attempt to get by with merely a superficial idea of the substance of church music. Personality, when we mean the ability to mingle with people, and to attract people immediately, is a dangerous gift. Too often it is used as a cloak for ineffective study, shallow ideals and insincerity.

After the consideration of the choir director, we must think of the procedure to be taken in the matter of organization.

The immediate results are apparent in the senior choir, of course. In this place we are often handicapped by lack of preparation on the part of the choir members. But we are forced to choose the best available material and attempt not to revolutionize, but to teach so as to insure a steady growth both in appreciation and ability to sing that which is considered good church music.

However, as I have said, this is the immediate or most evident result. The wise music director looks to the future, and in so doing, starts at the proper place with the junior choir, whether or not he himself has charge of this organization. If he does not, however, it is vitally important that his assistant be well trained in the teaching and directing of the child voice. A child's musical taste is a blank page whereon anything may be inscribed. This is indeed a challenge and a responsibility. The delicacy of the child's voice is indescribable. How often we hear a leader say, "Sing louder, louder." This might be termed a sacrilege. Above all, the light musical head tone must be used always. There is nothing more detrimental to the voice than a loud throaty tone.

All children of junior age should be invited and urged to attend rehearsals for the junior choir. This may be made the sole social interest of the child at this age. There may be still some few who cannot carry a tune, but this does not preclude the development of a musical sense. Early training soon overcomes this difficulty and many times genuine musicians come from this group. Patience, tact and resourcefulness are indeed necessary for this director. But one who loves children as individuals, sensing their needs, can do unlimited service in this field.

In taking up an anthem or hymn for study, the tune should first be played two or three times while the children quietly listen. Then the words should be read to the children and subsequently read by them with some explanation of their meaning. Then the singing may begin. It should not be continued, however, until the children weary of the selection. Repeated rehearsals rather than long rehearsals accomplish the desired results with these young singers.

The church that inaugurates training of its juniors will one day realize the rich field of endeavor and service it has long left untouched and undeveloped.

When members of the junior choir are promoted from the junior to the intermediate department of the Sunday school, they are promoted at the same time to the intermediate choir, without test and examination.

The methods used in this choir are the same as those used in the junior choir, and the music likewise may be from the same group of songs. Here, however, rather than to continue only unison songs, we introduce the use of two-part songs. The boys are taught even to sing what we call alto-tenor in three-part songs. The intermediate children are approaching the age when voices must be tested often, in order to relieve strain caused by singing songs too high in pitch.

There may be some question of the type of songs our children should sing. Too often we take for granted that the child mind is incapable of anything but play and baby talk. This is especially true in the field of music. Absolutely meaningless tunes and words are written for their benefit. In reality, they could scoff at such inane songs and at their elders incidentally, for it has been proved that children are capable of learning difficult music, at least, sensible music. Some of our great composers wrote their best music in their childhood and youth. Let me illustrate:

1. Behold a Stranger at the Door, Joseph Grigg, 10 years.
2. Jesus and Shall It Ever Be, Joseph Grigg, 10 years.
3. Let Us With a Gladsome Mind., John Milton, 15 years.
4. Work for the Night Is Coming, Anna Coghill, 18 years.
5. My Faith Looks Up to Thee, Ray Palmer (Yale), 22 years.
6. Come, Thou Fount of Every Blessing, Robert Robinson, 23 years.
7. I Would Be True, Howard Walter, 23 years.
8. The Church's One Foundation, Samuel John Stone, 26 years.

There are many others. This should prove conclusively that childhood and youth should be carefully considered in the matter of music material selected for their use.

In an organization such as this, there will be no difficulty in filling the senior choir with people trained in worship, who will be a guide and an inspiration to the congregation.

At this point it must be said that the congregation is by means a minor part of this program of music in worship. It is well for the congregation itself to come together in a rehearsal of good hymns capably directed. The time best suited for this purpose depends on the church and must be left to the committee in charge of music.

I have been asked to touch upon the subject of solos, duets, quartets. May I quote Dr. Davison of Harvard University? "Let me say at once, then, that I would under no circumstances permit solo singing even incidental to an anthem; and for the same reasons, multiplied by four, I would not tolerate a quartet, mixed, male or female."

This is an extremist's point of view beyond a doubt, but the choir anthem should not have substitutes. If it is desirable to have the extra features, we should supplement rather than supplant the work of the choir. The reason for this is obvious. When substitutions are made, the morale of the choir is shattered, and the members are made to feel unimportant. Consequently they feel their attendance is not needed. The results can be guessed.

It is my sincere belief that only as we train our children in the ways of worship shall we have church membership which knows the meaning of reverence, adoration and homage to God.

Bridgewater, Va.

OUR MISSION WORK

The Call of the "Ma Lu" (Road)

BY ELLEN CUNNINGHAM

Every day as I sit at my window I see hundreds of China's millions passing by. In the constant stream are men and women, boys and girls. Desires and longings, hopes and ambitions well up within their hearts, just as all these feelings surge up within us. Within each one lies a soul just as precious in the eyes of our Father as is your soul or mine.

And you say, "What can I do for them?" There is much that every one of you can do. Are you a young man or woman looking for a hard task to perform? Are you looking for a job that will send the red blood tingling to your fingertips? Are you wishing for a task that will challenge every ounce of energy within you? If you are, then you can give your life. You may not become rich as the world looks at riches; you may not store up dollars and cents, but you will be rich in experiences, in love, in kindness, and you will be rich in life. You may sink to the depths of despair, but you will soar to the highest peaks, for the deepest valley lies at the foot of the tallest mountain. Those who travel the "ma lu" call for you!

Do you have an income? No, I do not mean a big income. It may be only fifty dollars a month, or not even that much. Do you have enough to eat? I do not refer to rich pastries or expensive cuts of meat. But do you have enough so that you do not have a gnawing, hungry feeling? If you have even a small income, then you can give of your income. Perhaps someone will say, "Even if I give one tenth of my income, it is too small to help. What will one, three or five dollars a month do?" At the present time one penny a day will keep a Chinese from starving to death; two pennies a day will feed him and send him to school where he will learn the love of Jesus. Every penny counts. Those who give may not be able to give much, but they will store up the joy that comes only from giving and sharing.

Are you a praying Christian? If you are, then there is much that you can do. You can hold your foreign brother and sister up before the throne of grace. You can intercede for them until their problems become your problems and their souls become your concern. Yes! There is something that each one of you can do as you answer the call that comes from the "ma lu."

And now my friends on the "ma lu," I turn again to you.

Ah, little boy, I see your "tan" pole. I can almost see the mark it has cut into your shoulder as you carry the tiny baskets slung from either end of it. You are so little; you have scarcely lost your babyhood toddle. I see by your lagging steps that you are already tired, and the day is yet young. Yet you must trudge on and carry coal in order that your meager bowl of millet may be cooked. If the love of Jesus ruled in your home, your folks would be freed from some of the superstitions which have imposed such heavy burdens on your tiny shoulders. There are too many mouths to feed. Religious superstition forced your parents to bring many more children into the world than they can feed, all because they believe they must have many sons and daughters to worship them after they have laid down the cares of this life.

What is that I hear? It is the screeching and creaking of an old wheelbarrow. It groans as though it objected to the great load piled high on either side of its big wheel. A weary man braces himself between the handles. Poor man! He stumbles and staggers under the heavy load, but he must ever push onward, up hill and down, the six miles to Yang Chuan. He must earn the forty cents which will be his pay. It is not much, but he knows it will mean bowls of millet. Of course his poor family will have only the soup from the millet, but they are glad to give him the best that he may have strength to keep them supplied with soup. The message of our Christ and the proper teaching could replace this man's superstitions with true knowledge and then his little plot of ground would more adequately supply the needs of his family.

Pat, pat, pat. I can almost hear you, little old woman, as you toddle along on your tiny "lily" feet. You lean heavily upon your cane and well you may. Not only have your feet been bound, but your life also has been in shackles. The young girl at your side walks with easy, steady gait; yet she seems far too sad for one so young. Her feet may not be bound but her body is. Although she is young in years and would love to run and play, she is in all probability already a bride. No, she is not a queen in a home where love rules supreme, but she is without doubt a slave where a stern old mother-in-law demands her every attention. Jesus came

What to Pray For

Week of July 20-27

(To become better acquainted with our missionaries and their work, use the *What to Pray For* column along with the *Prayer for Missions Calendar* and the *Missionary Picture Sheets*. The three should be used together.

Recently the *Star of Cathay*, a little pamphlet published in China by our missionaries, came to the homes of quite a number of the missionaries' personal friends. These booklets are filled with interesting facts about our China missionaries and the various phases of their work. On pages 19 and 20, Bro. Frank Crumpacker has written an account of the way the practice of Western medicine began in Ping Ting, China. All who read such incidents will understand what it means to China when missionaries share the best things they know with those who need help.

Thirty-two years have passed since Brother and Sister Crumpacker went to China. Ping Ting has been their home. Many are the Chinese who look to the Crumpackers as to parents. Naturally they turn to them in days of trouble and find help and comfort.

Within the coming year Brother and Sister Crumpacker expect to return to America. After the past five years of strenuous, war-time demands on their time and strength, they are in great need of rest and change of scene. Only those who have been in the center of such conditions are able to realize the weariness of body and the anguish of soul which come to missionaries who have stayed by their posts during these terrible days of China's suffering.

Let us not cease to pray for Brother and Sister Frank Crumpacker.

and freed many such as you. He would not only unbind your feet, but he would bring freedom into your lives and give joy to your souls.

Here comes a man walking beside his donkey. The little animal is so loaded with lumber that only its feet show. You are indeed a fortunate man! You are a man who can secure help to plow your fields and plant your grain. When that is done you can help your neighbor and thus bring in a few dollars a month. You are quite comfortable and perhaps you can say that you need nothing. Yes! But how much you could help your needy brother if only the love of Christ ruled in your heart.

Ah, a military truck! Not many years have cars such as this traveled the "ma lu." My soldier friend, the love of Jesus would teach you that the only true victories and the only lasting ones are those won through love.

Next in line struggles a ricksha puller. Seated comfortably in the ricksha is an official. Could not the love of Jesus make of you another Matthew? No longer would you grow fat while your poor brothers starve, for your life would fit into God's plan.

Dear friends of the "ma lu," I bow my head and pray that my American friends may see you as I see you. If only they could see you toiling along this rugged pathway, I am sure they would not fail to heed your call.

Ping Ting, China.

Garkida News

BY SARA C. SHISLER

On April 7 we worshiped in our new church for the first time. The dedication service was held the following Sunday because we wanted our evangelistic services before the dedication in order that we might have baptism and the love feast along with the dedication.

You should have seen our painting party at the church on Saturday morning, April 6. About sixty of us, with a pan of some kind in hand, went to the new church to paint the walls and benches. Just outside the building was a big tub of mud. We filled our pans with the mud which had been mixed to the proper consistency and spread it on the walls with our right hands. There were several whitewash brushes to use in painting the high part of the wall. First the mud was put on, and then later this was followed up with a very thin layer of mud for the polish.

This mud takes on quite a luster if it is thoroughly rubbed with the palm of the hand. My fingers wore through at a number of places and my shoulder muscles ached, but I did enjoy helping to do it. The color is almost bronze and what is so fine about it is that it does not rub off. It is marvelous that God has put into our hands all the materials that we need if only we know how and where to get them and are not too lazy to put forth the effort to use them.

Sunday, April 14, was a wonderful day for us. In the morning we had baptism. I cannot imagine a more beautiful sight. The clean sand covered with shining black bodies clad in white garments was a most impressive picture. Bro. Clarence Heckman and Dr. Studebaker both administered baptism at the same time.

Later on at half past ten came the dedication services. Everyone seemed so happy about the new church building. They had put of themselves and of their means into it, and it was really theirs. Bro. H. Stover Kulp preached the sermon. He gave a most excellent message. We had good music. The entire service was most helpful.

At five in the afternoon, we gathered for our communion. I am deeply impressed with the simplicity of our love feasts out here.

April 21 was the last day of this school term. Now the pupils have scattered for the planting and hoeing season just ahead. We are praying that they may carry Christ with them into their homes and communities.

The days are still very hot and we have had no rain yet. It fills me with awe and wonder when I look out on this parched earth that has not had a drop of rain since last October and see how some of the trees are in gay array with blossoms. The "flame of the forest" trees are a flaming canopy of red right now. The rubber trees are also in bloom and the aroma fills the air. There are three rubber trees close to my house.

Garkida, Africa.

World-wide News

Bureau of Census

The year 1940 is witnessing the United States Bureau of Census conducting its sixteenth general decennial census, the first having been taken in 1790. The information from the census of population, a part of the general census, and the census of religious bodies, the most recent one conducted in 1937, and covering the year 1936, will be of untold value to ministers and lay leaders of the churches.

Information on the census of population may be secured from your public library. Your librarian can also help you to secure from the Superintendent of Documents, Washington, D. C., a bulletin of the religious census for your own and other denominations.

European Refugees

Local churches throughout the United States are now being asked to share in a plan for helping refugee families from Europe to find self-respecting and self-supporting places in the life of American communities. The idea is that a local church will accept a carefully defined responsibility for a specific refugee family, or individual, to be settled in the community where the church is located.

Bibles

Eighteen new languages were added to the American Bible Society's list in 1939; some parts of the Bible they have now published in 1,039 tongues and dialects. Six of these were African, seven new Asiatic, four in Philippine dialects, and one in an Indian language spoken in British Columbia. We know of no finer piece of work being carried on.

Honoré Willsie Morrow

Many friends of the beautiful writer, Honoré Willsie Morrow, grieved when they learned of her sudden death on April 12. She had only shortly returned from Europe when she passed away. For years, Mrs. Morrow wrote for the readers of The Christian Herald. Perhaps one of the most outstanding gifts from her pen was the beloved story of Adoniram Judson, entitled The Splendor of God.

KINGDOM GLEANINGS

Calendar for Sunday, July 21

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Job's Repentance and Restoration.—Job 42: 1-13.

Christian Workers, Liquor and Modern Life.

B. Y. P. D., The Witness of the Artists.

Intermediates, Nature Speaks to Me of an Eternal God.

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Gains for the Kingdom

One baptized in the Prices Creek church, Ohio.

Five baptized and one reclaimed in the Fruita church, Colo.

One baptized and three reconsecrated in the Oakvale church, W. Va.

Two baptized and one awaits baptism in the New Carlisle church, Ohio.

Two baptized in the Rockwood church, Pa., Bro. Walter F. Berkebile, pastor.

Three baptized in the Rocky Ford church, Colo., Bro. E. F. Weaver, evangelist.

Ten baptized in the Pleasant Hill church, Pa., Bro. Graybill Hershey, evangelist.

Sixteen baptized in the Panther Creek church, Iowa, Bro. J. W. Fidler, evangelist.

Five baptized in the Madison Avenue church, York, Pa., Bro. M. A. Jacobs, pastor.

Three baptized in the Ozark church, Mich., Brother and Sister B. M. Rollins, evangelists.

Eighteen baptized in the Upper Conewago congregation, Pa., Bro. D. I. Pepple, evangelist.

Four baptized in the Canton church, Ill., Bro. A. P. Becker, evangelist; Bro. Chas. Dumond, pastor.

Ten baptized and one received by letter in the Shelton church, N. C., Bro. N. C. Reed, pastor-evangelist.

Fourteen baptized in the Monticello church, Ind., Bro. John D. Long, evangelist; Bro. Galen B. Ogden, pastor.

Four baptized in the Troutville church, Trinity house, Va., Bro. E. C. Woodie, pastor; five others have been baptized recently.

Fourteen baptized and one received through confession of faith in the Pottstown church, Pa., Bro. Wilbur A. Martin, pastor.

Three baptized in the Valley Pike congregation, Va., Columbia Furnace house, Bro. Jesse W. Whitacre, evangelist; Bro. Lawrence Helsley, elder.

Four baptized and one restored to membership in the Beaver church, Iowa, Sister June Yearout, evangelist; Sister Marguerite Reeves, song leader; also one baptized prior to the meetings.

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Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. Harry K. Zellers, Jr., pastor, July 21, in the Brick church, Va.

Bro. J. M. Garst of Carlisle, Ohio, Aug. 4, in the Stone Lick church, Ohio.

Bro. Roy Teach of Brookville, Ohio, July 21, in the Hamilton church, Ohio.

Sister June Yearout of Sunnyside, Wash., Aug. 13, in the Victor church, Kans.

Brother and Sister B. M. Rollins, July 15, in the Maple Grove church, Ind.; July 29, in the Fairview church, Ind.

Bro. George L. Detweiler of Huntingdon, Pa., July 29 to Aug. 11, in the Pleasant Hill church, Johnstown, Pa., assisted by Pastor Arthur Rummel.

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Personal Mention

Bro. E. E. Barnhart, Ames, Okla., will transfer from the pastorate of the Ames church to the Pleasant View church in Southwestern Kansas, Sept. 1.

The Ottumwa church of Southern Iowa called on us the other day in the persons of Brother and Sister Gerald Pettit and thereby enkindled our special interest.

The name of Mrs. Dan West was inadvertently omitted last week from the list of leaders in the Young Adult Camp scheduled for Camp Mack, Aug. 14-18. Sorry.

Bro. W. A. Kinzie will transfer Aug. 1 from the Navarre pastorate in Northeastern Kansas to the Morrill church in the same district. His address will be Morrill, Kans.

Bro. R. H. Miller of Manchester College will be guest speaker at the harvest meeting in the Camp Creek church of Northern Indiana, Aug. 18. In the evening he will speak in the Mount Pleasant church.

Bro. John S. Flory, Jr., of Oak Park, Ill., the new member of the Auditing Committee, was a Saturday morning visitor at the House. With him were his mother and sister Susanna, the latter a student at Bethany.

Bro. J. Lloyd Nedrow will close his five and one half years' services with the Sipesville church of Western Pennsylvania Oct. 1, and will thereafter be open to a new pastoral engagement. He may be addressed at Sipesville, Pa.

The Rolland Florys, late Conference appointees to the China mission field, were seen around the mission offices last week, presumably in consultation about sailing arrangements or other questions pertaining to their chosen life work.

Two more pastoral changes effective Sept. 1 involve the transfer of Bro. H. L. Ruthrauff from Independence, Kans., to Cedar Rapids, Iowa, and that of Milton C. Early, who graduated from Bethany Biblical Seminary with the class of 1940, to Omaha, Nebr.

Brother and Sister J. M. Wise of Piqua, Ohio, with Jane, six to the day, on a trip of visitation in the Chicago area, felt they could not be true to the implications of their name without including the Publishing House in their itinerary. We are glad they did and they seemed glad too.

Brother and Sister David Brubaker of the Calvary church of Los Angeles, with their little daughter, had the same occasion to see a certain Michigan city that Californians often have and, like many of them, decided to take us in on the way. For which consideration they have our thanks.

"At noon, July 5, Aunt Kate Shirky, aged widow of the late Elder S. B. Shirky, departed this life. She had suffered from a broken hip," so reported Bro. E. F. Sherfy of Norborne, Mo., by telegram.

The Cedar Lake church of Northern Indiana was represented among Messenger office visitors last week by Arthur F. Morris and G. A. Zook, a welcome fact even though their trip had other objectives also.

Bro. J. E. Miller is listed as chief speaker on the Home Day program next Saturday, July 27, at the Mount Morris Brethren Home. There will be a basket dinner at noon with the address and other features following. "Your presence will cheer the aged and help you to get acquainted with the Home. Make your plans to be there."

Last Saturday forenoon proved to be a good time for visitors. In addition to those mentioned in other connections we should list: Bob M. Miller of North Manchester, Ind.; H. M. Snavely, wife and daughters Pearl and Bernice of Carlisle, Pa.; Geneva Whitmer of Dayton, Va.; Mrs. Burton Holmes of Haxtun, Colo.; Galen F. Hoffman and wife of Scalp Level, Pa.

Sister Martha Click Senger of Glendale, Calif., assistant to Pastor H. A. Frantz, has been given the unofficial but well-earned title of church mother. Homeward bound from the Ocean Grove Conference she could not miss stopping off to see her stepson, Foreman Ray W. Senger of the Publishing House composing rooms. Other friends found opportunity to renew associations of the old Bridgewater days.

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Miscellaneous Items

Camp Mack entertained 133 junior boys and girls from July 7-14. The training school registered 135, July 1-6. Intermediate girls are in camp, July 14-21, and intermediate boys, July 21-28.

Bro. Paul Wright, Peebles, Ohio, can give you further information about the harvest meeting in the May Hill church July 28. The sessions begin at 10:00 A. M. and 2:30 P. M., with basket dinner between.

Any material that is to appear in the program booklet for Southern Indiana District Conference to be held in the Union Grove church Aug. 23-25 should be sent at once to Secretary F. G. Replogle, Rossville, Ind.

The Fairview church of Middle Pennsylvania, near Williamsburg, will have an all-day home-coming, with dinner at the church, Aug. 4. "A cordial invitation is extended to come worship and fellowship with us."

Middle Iowa District Meeting will be held in the Cedar Rapids church Aug. 31, Sept. 1, 2. All reports and business to be presented should be in the hands of Clerk L. L. Long not later than July 30. Address him at 3714 Cornell St., Des Moines, Iowa.

The women of the Second District of Virginia will meet for their twentieth annual conference in the Pleasant Valley church on Aug. 1 at 9:30 A. M. The theme of the conference is: Consecrated to Christian Service. Fine morning and afternoon programs are in prospect.

The Lebanon church of Eastern Pennsylvania has a musical program on the life of Christ tomorrow evening, July 21, 7:30. At the same hour on Aug. 4, the Apollo Glee Club of the city will give a concert. Aug. 18 at 8:15 P. M., there will be a candlelight service. The hours are all D. S. T.

The Parish Visitor of the Ambler church of Southeastern Pennsylvania makes Pastor Nevin H. Zuck "suggest that we be very critical of the program of our own church. . . . Perhaps we are doing a 'heap of nothing.' Perhaps we are waiting for ships to come in that were never sent out. Surely the days are serious enough to call for effective witness for Christ and his gospel."

Middle Indiana men, women and young people's groups are requested to meet at the Mexico church, Sunday, July 21, 2:30 P. M., to plan ways and means of raising relief funds, clothing, wheat, soap and milk. A delegation as large as will come is urged from each church to hear and consider this matter. Each cabinet will have some goals to present. H. H. Keim of Huntington will be in charge of the meeting.—L. W. Shultz.

The Christian Rural Fellowship of New York announces an essay contest on the subject: What Are the Characteristics of a Christian Rural Community? The contest is open to any interested person. Substantial prizes are offered to winners of first, second and third places. "Complete details outlining the scope of the subject and the conditions of the contest may be had by writing to the Christian Rural Fellowship, 156 Fifth Avenue, New York, N. Y."

Northern Indiana Women's Work under leadership of Mrs. George Phillips of the Elkhart City church gathered together 246 bags of clothing, shoes and soap for relief work in Europe. This was brought to Camp Mack over July 4 and has been shipped by truck direct to Philadelphia for repacking and shipping to Europe. The total weight was 6,436 pounds. This demonstrates what our people can do if they will. Let us all—men, women, young people and children do our best in this great work.—L. W. Shultz.



About Books

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

The Faith We Live. Albert Edward Day. Cokesbury Press, 1940. 256 pages. $2.00.

Before discussing the faith we actually live the author devotes seven chapters to a discussion of the God in whom our faith is grounded. Let him summarize these chapters: "The faith by which we may truly live is a faith in a near, personal, sturdy, seeking, conquering God, with whom the spirit of man may have body-renewing, mind-recreating, morally-regenerating fellowship, on God's own terms and for God's own unique glory, a glory that embraces in its eternal splendor the values of every consecrated life in time and in eternity." His positive, reverent treatment, presented vividly and interestingly, is outstanding. He delivers some hard blows at our childish and crude conceptions of God, but always that he may lead us to higher conceptions.

Although Dr. Day appreciates the value of right intellectual positions, he holds them to be only the preface to the faith we live. Faith is something "to demonstrate in life" rather than "to defend by logic." By a living faith in a loving, provident God we appropriate the larger good that is all about us, and find all phases of life—physical, financial, moral, spiritual, social—are enriched. "God's goodness, his availability, his eagerness to operate in all areas of life" are constantly affirmed.—Ora W. Garber.

THE CHURCH AT WORK

ADMINISTRATION

The Church and the State

What follows is made up of excerpts from the Church and State, a pamphlet written by D. W. Kurtz. The materials of this pamphlet were first delivered as the moderator's sermon of four years ago. But they are quite as pertinent today as at the time they were given. Copies of the leaflet may be had free from the General Mission Board, Elgin, Ill.

"Jesus recognized the fact of the state, and our obligation to it. So did Paul.

"Through the centuries the saints had no fight with the idea of the state, only with false and cruel practices of the state. The Protestant view of church and state is that of a distinct separation of control. That is—the state should not control the church and appoint her officers; neither should the church control the state and appoint her officers. Society needs both. Each has a purpose—to serve humanity—and they should supplement each other in their services for the common good to promote the kingdom of God. . . .

"The church deals with the absolute, the unchanging, the permanent, the timeless and eternal. The church does not invent her message; she has received it, once for all; it is the revelation of God in Christ. 'Christ is the same, yesterday, today, yea and forever.' Her message is a Person, the Person of Christ, who in himself is 'the Life which is the Light of men' (John 1: 4). The church must speak the language of the people, else they cannot understand; she must use the methods of teaching that are most effective in her task; she must interpret in each age and in each geographical section those elements of the Eternal Truth that are needed to meet the pressing problems of the race. When people were sick, Jesus healed them; when they needed insight in any particular field of human need, he ministered to that need. So must the church. But she has always the same inexhaustible source of Truth and Life, the Eternal Christ, who is able to meet all human needs, in all places, and for all time. . . .

"Government is organized to deal with acts, conduct. It usually assumes that the home, the school and the church create the moral sentiments that are basic to all human welfare. But the state codifies these sentiments into law, and organizes a police force and courts to apply and interpret the common law when individuals do not conform to the general welfare. The state does not interfere with men's thoughts, but with their acts. If one thinks theft, or murder, the state does not interfere, but if a man commits theft or murder or any other crime, the state is organized to take action—to protect the innocent and punish or reform the guilty.

"The state is organized to build roads, to collect taxes for our public schools, to provide uniform standards for public duties. It establishes standards for our teachers, physicians, and lawyers; and punishes those who practice upon the public without meeting these standards. The state is also supposed to protect the public against poisonous food or drugs. In short, the state, or the government, is the creation of society to promote the welfare of all, and is the means through which society can function to provide the wants and needs which men have in common.

"To often we think of the state only as the power that can declare and wage war. But that power is theoretically the will of society, and society functions through its government, or the state. . . .

"We Christian people who are part of society are in both church and state. We look to the church for the absolute, the ultimate philosophy of life, the goal, the way, the motive and power of life. Having received this view of the absolute and abiding view of life, we propose to create a government that will, to the greatest possible extent, carry out these views of life. But in the world today, we have a new religion—nationalism—that claims all authority over men. Here is the clash of the present: first of all, we have to choose, if the state becomes wholly pagan, between our loyalty to God, and this false religion called nationalism. We are face to face with a similar problem which the early Christians faced. In the Book of Revelation we have a message to the churches that were persecuted because they would not bow before the image of Cæsar and call him "Lord and God" and offer sacrifices to Cæsar as divine. The only difference today is that we are supposed to give equal allegiance to the nationalistic state, without some of the ancient forms; hence men are more easily deceived."

Teaching in the Church School

Teaching in the Church School by Frances Cole McLester is a book to study. Superficial teachers will not care for it. The teacher who is himself a student and earnestly seeks to improve his teaching will study with deep interest the wise and helpful suggestions. The book presents not mere theory, but a sane and penetrating interpretation of the work of the teacher. One is impressed by its thoroughness. Teaching a class is much more than making a Sunday-school lesson interesting. Successful teachers seek to change the thinking and acting of pupils to conform to the Christ pattern of life. This requires an intimate knowledge of each pupil, an abundance of common sense and familiarity with the best techniques for determining the effect of family and other social influences.

The chapter titles reveal the scope of the author's discussions. The titles are: Learning Means Changing; Persons Change Continually; What Changes Are Desirable? How Purposes Are Formed; The Community Teaches; Learning Through Group Experiences; Learning From Printed Materials; Learning Through Discussion, the Lecture, and Stories; Learning Through Recreation, Drama, Music, Art and Excursions; The Teacher and His Work.—Merlin C. Shull.

MUSIC

Are You Interested in Better Music?

At the request of the Board of Christian Education a project is being undertaken by the Music Commission to build and direct a program of education in sacred music. This training program is designed to be, first of all, useful to the local church. It is to provide materials and methods for the several age groups as found in the church school.

Music, as now taught in the public schools, may and sometimes does prepare our youth for service in church music; but a church centered and church directed music

course can turn its attention to the music of the church. Some public schools offer only a small amount of or no music training at all. The community or church singing school of a generation ago has largely disappeared. It takes no prophet or son of a prophet to foresee that our church music is bound to suffer from this lack. Our camps do what they can but their period is so brief. Some local churches take care of their needs well, but our project is to be brotherhood-wide we hope.

The curriculum is to cover such materials as rote singing, keys, scales, meter, music reading, musical terms, appreciation, part singing, hymns, choral literature, instrumental music and other such topics as belong to music study.

The child that has little or no music in the public schools will receive here systematic and progressive instruction. The child that has some in the schools will find this to go hand in hand with his other study, giving him more practice. In the church school his materials will be gotten from the field of church music. This curriculum is to run through all grades including high school and will include adult education in music.

This is our plan. It sounds ambitious and it is; but if it meets a need no effort is too great.

Note.—Helpful suggestions will be appreciated. Write Paul Halladay, North Manchester, Ind.

In Memory of a District Director of Children's Work

Numbers of times in the last ten years we have welcomed new personalities into our fellowship of district children's workers. At other times we have regretfully given up some of our group because of change of location, overload of work, or some similar reason. For the first time in the history of district children's work we have lost from our circle one whom the ties of life could hold no longer.

Sister J. Walter Thomas was director of children's work in Eastern Maryland for a number of years. Her district was among the first to appoint a director. She was their first choice, and they never had occasion to seek another while her strength lasted. All through the years, while carrying exceedingly heavy responsibilities, she found time to plan and carry through many projects that would further the welfare of children. District institutes and conferences, the free sharing of books and other materials (many times her own), training courses in camps and local churches—all these and more were part of her dream and actual achievement over a number of years.

Hers was a prolonged illness with only one possible outcome. When she knew this to be true, she continued to give of her best thought and planning even in the midst of cruel physical suffering. Her district cabinet worked with her, and her yet unrealized dreams will continue to live in their plans and deeds. One of the last things she helped think through was a music festival for the children of the district, a new frontier in district children's work. It was like her unselfish spirit to suggest that the money for flowers loving friends might want to give after her passing be given instead to carry on the program of children's work in the district.

A fuller account of Sister Thomas' life appears in another part of last week's Messenger. The purpose of these paragraphs is to pay a loving tribute from all those who care for children, to one who did so much to help their cause.—Ruth Shriver.

A Program of Music and Meditation

One Wednesday evening not long ago the music committee of our church presented a program of music and meditation. It was indeed a beautiful worship service. On entering, our eyes immediately turned to a beautiful altar in the front of the church, on which rested the Holy Bible and a hymnbook. Several groups of tall, lighted tapers furnished the only light for the services. These tapers gave a twilight effect. Back of the altar were graceful blue hangings upon which was a motto taken from Psa. 69: 30, "I will praise the name of God with a song, and will magnify him with thanksgiving." Close to the altar was placed a large reproduction of that touching painting of Jesus sitting alone, in deep meditation, gazing out over the Sea of Galilee.

The organ began playing softly such hymns as Sweet Hour of Prayer, Abide With Me, Have Thine Own Way, and other beloved old hymns of the church. The organ played softly for about an hour and truly guided our thought and meditation into a spirit of devotion and worship.

This was followed by a pianologue, We Would See Jesus, given by one of our young people. Then came a solo, Alone With Jesus, the singer being invisible to the audience. Meanwhile as we looked upon this picture of Jesus gazing out over the Sea of Galilee our thoughts and hearts were certainly drawn closer to him.

The last part of the program was one in which the audience also took part. A group of scriptures on praise and singing from David's psalms were read, and one of our young men, a student minister, arose and very feelingly directed us in a prayer for true worship and a closer walk with the Master. The history and appreciation of a number of dear old hymns were given by some of our young people, the audience singing each hymn after its history was given.

The hour passed all too quickly and we felt that we had gained a deeper appreciation of many of the grand old hymns of the church, and that God was closer to us. —Evelyn R. Miller, Glendora, Calif.

MEN'S WORK

Men's Work in Northern Illinois and Wisconsin

Approximately seventy-five men from the six churches in the eastern half of the district of Northern Illinois and Wisconsin met in the Elgin church parlors for a baked ham dinner and to enjoy the program prepared by Bro. E. B. Williams of Naperville, Secretary of the Northern Illinois and Wisconsin Men's Work Council. The program consisted of a brief report by a representative from each of the six churches, two violin numbers by George Soderstrom of Elgin, a talk by Bro. Rufus

Bowman, expressing appreciation for the work the men of the district are doing in helping seminary students financially. The evening was climaxed with a talk by Bro. Leland Brubaker, who told some interesting experiences of his recent trip to China.

An outing for the men of the churches in the western part of the district was held at the Pines State Park about the middle of May. All churches of the district were invited.—Willard Powers, District Chairman Men's Work, Mt. Morris, Ill.

YOUNG PEOPLE

Brethren Youth Programs

This is the title of a booklet containing suggestions for twenty-four B. Y. P. D. programs on six different units of study. There are plans for four programs under each of the following units: Our Brethren Heritage, Personal Religious Living, Personality Problems, Econnomics, From Friendship to Marriage, and Life Enrichment.

This booklet is an answer to numerous requests from young people's organizations for undated program materials in booklet form. The programs have been prepared in the hope that they will help to meet the needs of program committees. It is hoped that these program suggestions will not be followed blindly, but used as resource materials in building programs which meet the needs and interests of young people.

Brethren Youth Programs contains many suggestions in a convenient, compact form at a low price. Order from the Board of Christian Education, 22 S. State St., Elgin, Ill., at twenty cents per copy.

ADULT DISCUSSION OUTLINE

The Christian Remedy for Worry

Scripture: Phil. 4: 4-7; Matt. 6: 25-34

Sunday, Aug. 4

I. The Problem

Worry is sending many people to the hospital unnecessarily. Worry kills more people than work. Worry is sometimes called "Americanitis." Worry is interest and concern overdone. Worry has a remedy.

II. The Remedy

1. Rejoice that you are Christ's child (Phil. 4: 4, 5). Does it mean anything to you that Christ came to the earth and revealed God as a Father and taught us his unerring law, that he came bringing us joy, peace, love, forgiveness, abundant and eternal life? Rejoicing in the Lord is a great remedy for worry.

2. Make your requests known to God through prayer, supplication and thanksgiving (Phil. 4: 6). Be grateful for what we have. See Psalm 107 as an example of thanksgiving. Five times the psalmist names specific blessings and cries out, "Oh, that men would praise Jehovah for his lovingkindness and for his wonderful works to the children of men." Paul could give thanks and pray in prison. "God is able" (Eph. 3: 20; Matt. 6: 33).

III. The Promise

The peace of God which passeth all understanding shall guard one's heart and thoughts.

Let someone describe this experience of the peace of God taking the place of worry in his own heart and mind. It may have been while facing threatened danger such as sickness, storm, accident or adventure.

IV. Why Worry?

Many excuses are offered for worry, but few real reasons are given. Worry may become a habit. The more one worries the more difficult it becomes to avoid it. Worry is destructive, not constructive.

I Got Converted

(Continued From Page 10)

tions and distractions of the bustle and hustle of worldly activity along with nice folk accustomed to handle visitors in sanitary and economic way should be emphasized.

Yes, I got converted. I want to stay young in mind and get converted more and more away from the worldly way and more and more to the New Testament way. "Be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God" (Rom. 12: 2).

Conversion to and in the Jesus way is a great initial experience and each day in Christian growth a kind of perpetual conversion. The hate in that marvelous Germany and the pride in that stately old England and the corruption in that individualistic France all need regeneration and rehabilitation. We see now that as in the days of Lot, fire is coming down from heaven.

"Marvel not that I said unto thee, ye must be born again" (John 3: 7).

Europe has had her new birth of learning, and she has had her new birth of Christianity culminating in the reorganization of the apostolic church by the holy eight at Schwarzenau in 1708. What will the new birth now be? Let us hope it will be a new birth of political freedom and equal opportunity for all on land and sea. Also, I pray that there will result from the present awful European war a federation of nations, like our federation of states. I hope the peoples of Europe may become a united and homogeneous people through one dictionary or one language and the intermingling of society and intermarriage and interpolitics and thus become another E Pluribus Unum.

God brings good out of evil. But let us not do evil that good may come. I dare not take sides in Europe. I got converted. I belong to the church. I am a disciple of Jesus. Yet being a disciple of Jesus is more than a mere Christian. Disciple means a learner. Discipleship means perpetual learning, perpetual conversion. I got converted down by the seaside. My conversion brings joy—perpetual joy—joy forever more. Let us pray for the conservation and unification of Brethrenism by the grace of God!

Nokesville, Va.

Embattled Youth

BY FLORENCE C. HEBEL

Two young men, one not old enough to vote, carried a petition to have a referendum on beer and liquor placed on the ballot. Such a petition lost out four years ago by an adviser having made a mistake about the number of signers necessary and the carrier being too anxious to stop as soon as the number deemed necessary had been reached.

Later an ex-bootlegger ran for nomination for associate judge of the county. Because of too many candidates in the field, the wet element united to nominate him. Because so many voters were partisans, they elected him. Christian people were outraged. My husband had made several speeches in several neighborhood churches against him and was ordered out of one—the speaker saying she thought it was out of place to talk politics in church. The truth was that she had been tipped off by the wrong element that he was coming and she had been instructed to act as she did.

These discouraging circumstances dulled the edge of the enthusiasm of the older people. One almost told them to wait another four years before beginning to fight again. Maybe in that time some dreadful thing would happen at one of the four places located within a stretch of three miles along the state road in our district. If someone was hurt or killed while passing the gauntlet of parked cars on both sides of the road at the place which also had a dance hall, or if some one became so drunk that he committed a terrible crime, then public opinion would be sufficiently up in arms to get them closed.

Wisdom kept the older ones silent, and the boys went to work. They tried to hear the objections first and then brought up their arguments. Even people who never drink refused to sign. They liked the seven hundred and fifty dollars license money the district received. Is it not dreadful—coveting blood money! Some were sure if drinks could not be bought legally, people would drink moonshine and poison themselves. Better for the district to get the money than for the moonshiners to put it in their pockets. No one would have the courage to report a moonshiner. There could be no verdict against him in this county where the presiding judge made no secret of the fact that he drank.

One of the men who keeps these places has himself firmly entrenched in politics. He got road jobs for a number of the men and neither they nor their families would dare sign the petition for fear of losing the jobs. Others were friends, but they would vote right on a secret ballot.

Some were sure prohibition should begin with the state—what did one little district amount to? Drinkers could easily go a few more miles in their cars and buy it anyway. One woman said the church should have such a strong influence that it would draw young folks to it and keep them away from such places. She is absolutely right—but she does not go to church herself, though she is an educated woman and could be such a help in making a vital church. She also said there should be a decent community center in the valley so that young folks need not go to beer parlors for their recreation. But again, she has not done one thing to promote such a place.

To all these objections the boys had good answers. They agreed with every one when they could, so as to keep them friendly. They explained how the license money will, if not now, eventually have to go to the jail and almshouse, how relief will have to be paid to the families of drinking men.

"What do you consider that little girl worth?" one man was asked. The father was intelligent enough to say there was no money value high enough to be put on her. "Well, why risk the loss of her character or her happiness by keeping a tiger like strong drink in her pathway? Or why risk her life with drunken drivers on the road?"

They tried to have people stand back and take a long look at the deterioration of character that drinking causes. Instead of attaining to a dignified old age as a virtuous man does, the drunkard becomes a shambling, red-faced, bleary-eyed, weak-kneed caricature of a man.

Well, there were more than the twenty-five per cent of the highest number who voted for one candidate in the last election (as required by the law in Pennsylvania) who signed, though most of them were dry before the boys talked to them. The election is still ahead. We are praying for victory. But talking to an older woman, we were impressed by a thing she said:

"If the young folks just take hold! The older people are afraid of making enemies. Such actions might hurt their business. Some enemy might burn down their buildings. Their illusions have been shattered and they are no longer able for a good fight.

"But the young folks, God bless them, have no inhibitions. They rush right into the fray, battle with all their might, and if they are licked, just rally their forces and try again."

May we always have bright, eager boys and girls who envisage a world as God meant it to be!

Liverpool, Pa.

The Interfaith Conference on Unemployment

AS REPORTED BY BENJ. G. BUSHONG,
COLUMBIA, PENNSYLVANIA

Purpose of the Conference as Stated in the Call

1. To emphasize the ethical issues and moral consequences of unemployment and its influence on American life.

2. To impress upon members of religious bodies, on employers, laborers, farmers and consumers, and all political parties their inescapable responsibility for dealing with the problem of unemployment.

3. To study various specific proposed remedies and to refer such proposals for further study and action by the various religious bodies. These findings will be the responsibility of the conference itself rather than of the convening organizations.

Findings of the Conference

Unemployment is a dreadful scourge and a social sin. It is a major cause of war and poverty, and an indictment of our society. Yet most of us have been indifferent and irresponsible in our attitudes toward this most critical problem.

The moral effects of the continued unemployment of nine million or more workers are evident. Enforced idleness demoralizes personality, makes it impossible for families to live normal, healthy lives, and prevents their participation in community life. These conditions must now become the common concern of the nation. The religious bodies must supply the moral dynamic for changing them.

Unemployment must not be continually relieved—it must be abolished. It is the plain duty of the religious bodies to demand a thousand times more loudly than

ever before that the necessary steps be taken to use our great resources and to work our procedures in accord with democratic principles.

Solutions cannot be found without individual and social sacrifice. The employed and fortunate must identify themselves with the unemployed and be willing to make sacrifices in order to bring about the abolition of unemployment. Only high spiritual attitudes will bring justice. The moral will should be expressed effectively in terms of right social relations.

It is imperative that just social relations be attained, because economic desperation will lead many well-meaning citizens of all classes into great temptation. When people are confused and embittered, not knowing where to turn, they seek scapegoats, thus arousing race hatreds. People haunted by insecurity are most likely to become the easy prey of ruthless leaders, including would-be dictators who make large promises but take away liberties. In these times of emotional stress it is doubly necessary to emphasize democratic procedures and rights.

Whatever may be the needs of national defense, stimulation of industrial activity through the production of arms will not provide a permanent method of abolishing unemployment. This was declared by many speakers at the conference. Indeed, some warned that long and increasing production of armaments threatens the production of consumers' goods, and will thereby finally lower the general standard of living. It is clear that we must all search for sound methods that promise more constructive economic results. The religious bodies have a vital interest in what is socially constructive, in reconciliation and healing in the arts of peace. Elimination of unemployment requires social thinking of a high order and social collaboration to work out the plans and put them into effect.

To that end, there should be a continuing commission composed of representatives of consumer, farmer, labor, finance, manufacturing, commerce, government, education and religious interests. We hereby call upon the national organizations in these various fields to come together to form such a commission. For enforceable and co-ordinated action by the organized social forces of the country, governmental leadership is necessary. Government, we strongly recommend, should call these organizations together for devising co-operative democratic measures to solve the unemployment problem.

Religious bodies dare not escape their responsibility to educate, with the aid of informed laymen, in regard to the moral and social aspects of such questions as have been here discussed, including the kind and degree of taxation; the relative emphasis upon voluntary and upon governmental leadership; the rôle of co-operatives for purchasing, credit, marketing; the possibility of setting up democratic economic planning; the importance of preserving religious and civil liberties; the need for new social inventions to deal with new conditions.

These questions should be taken up in religious assemblies, should be considered by the religious press and study groups. They all have religious aspects and implications, and require study in an atmosphere which religious bodies are peculiarly prepared to supply.

We recommend that these findings and summary of the addresses and discussions of the conference be sent, not only to the convening groups and their constituencies, but also to all other religious bodies of the nation, with the request that they be given wide publicity.

We recommend that the findings and summary be sent also to the President, all members of congress, and to the leaders of social agencies voluntary and governmental.

Committee on Findings:

John A. Ryan.	Edward L. Israel.
Benson Y. Landis.	Wilbur La Roe, Jr.
R. A. McGowan.	Ely Pilchik.
Isador B. Hoffman.	Cameron Hall.
Carl P. Hensler.	James Myers, Secretary.

CORRESPONDENCE

"The Little People"

A distinguished American correspondent, commenting on his experience in war-torn Europe, said recently, "As I look back on Europe, I remember most distinctly the tragedy of the little people: of A who walked through his garden hand in hand with his grandchildren; of B who met his cronies over the chessboard at the neighborhood bar; of C whose routine life was twice upset by war." A Quaker who spent months on both sides during the Spanish revolution has often said that the most partisan Spaniard could understand the Quaker emphasis on women and children first, not men and armies, and not even the most bitter combatant was without a spark of human kindness.

We Christians must reaffirm our faith in these days of intermingled war and revolution, of shock and countershock; because we Christians serve the little people, both literally and figuratively. Today, tomorrow and forever, someone will have to serve, to teach, to bind up the wounds of the sorrowing, to see to it that the little people who have suffered so much are given another chance for happiness.

The church has a great and historical opportunity in these days of hysteria and crisis. While the clamor increases for guns, some voice must not forget to say and keep on saying that destruction cannot go on forever—that in the interim of madness children will be born and men will die; schools must be kept open, the hungry fed, the naked clothed, and the homeless housed. Ours can be, in the areas of humanity, the voice of conscience as it was in other times in history. A wise dreamer was once asked to define atheism. "An atheist," he said, "is one who denies his God by losing faith in his fellow men." After all, there is a spark . . .

Chicago, Ill. Kermit Eby.

Men's Work in the First District of West Virginia

The men at Eglon have been busy making a better church at Maple Springs. The organization there works through the organized Bible class. This organization of twenty-seven men has carried on the following national projects of men's work: home mission offering, father and son banquet, Messenger club, and personal evangelism. Their contributions to the district camp include material, money and labor. At home the men have decorated the interior of the church, repaired the furnace, and planted shrubbery on the church grounds.

At the White Pine church, Purgitsville, W. Va., the men demonstrated their worth in giving much labor and money in the building of a much needed Sunday-school

addition to the church, also digging out for a basement and the installation of a new furnace.

At Petersburg the men backed the movement for building a new brick church building which was dedicated this past winter. The church is much inspired since moving from the court house to the new church. Bro. Norman A. Seese, the new pastor, has come to work with these good men and their growing church.

The men of Keyser are still pushing the work. Twelve regular meetings were held during the year, promoting the work on the church. The church has added new Sunday-school rooms, a new furnace, and a new electric organ. The men sponsor a splendid male chorus of seventeen voices. This chorus meets each week and has been making many trips to other churches, singing for revivals and dedications. Fourteen programs have been given in other churches, besides standing back of the local church with good music. Besides this the men have given much labor and money to promote Camp Galilee. With the interest and work of the men this church has had the best year in attendance and offerings in several years.

The little church at Wiley Ford, W. Va., is a good example of what a few men can do when they work at the Lord's work. They are building a nice little church. They have the ground floor completed and work is underway on the second story. The men have sponsored a father and son relationship, Messenger club, and personal evangelism.

We are sure other men's groups have been working, of which we have no report at present. We would like to say to the churches and pastors, "Do not forget your men in the Lord's work."

Charles Bobo, President of
Keyser, W. Va. Men's Work in the District.

In the Messenger of May 25

Two articles in the Messenger for the above date appealed to me especially. One was that of Bro. D. E. Cripe of Wichita, Kans., entitled Preach the Word. Such a subject is always timely, and at no time more so than at present. We see so many religious papers only a few of which really deserve the name. They contain so much that is only remotely connected with religion. Calling anything religious does not make it so. For us there is but one real religion, and that comes from our Bible. There is great need for the preachers, young and old, to take to heart the advice of Paul to Timothy, "Study to show thyself approved unto God, . . . rightly dividing the word of truth." The word of truth is the preacher's subject. Without this the sermon can hardly accomplish its mission. We shall not find anyone who does not need to go on with his study of the Word; and all such study, with the Spirit's guidance, will yield fruit to the preacher and to his congregation.

The other article referred to is "Let's Stay Out." The advice is needed. We are becoming too much entangled with organizations which do not stand for one hundred per cent of the Bible. We need it all—man shall live "by every word that proceedeth out of the mouth of God." This article and the other one referred to deserve careful and prayerful study.

But in the same paper there is another article which we do not feel so much like commending. "From the Minutes of the Board of Christian Education" is the title. The adult program for 1940-41 was considered, and "it was agreed to recommend the use of Learning for Life, the study program being prepared and recommended by the International Council of Religious Education." It seems to me that this is taking a step which Bro. Theodore E. Miller objects to in what he wrote; and I feel that his advice would be, "Let's stay out." We feel that way, too.

True, we are called old fogies, out-of-date, behind the times, narrow, and other things for the stand we take. But that does not matter so long as we can feel and do feel that we are standing with God for all the truth that he wants presented to all the people by his representatives here in this world. Some of us, perhaps most of us, are old or getting old; we are out-of-date in some things, but our religion does not change, so it is never out-of-date. We are behind the times in some things, but they are things which we do not want. Keeping up with the religious changes forms no part of our religion. Perhaps we are narrow, but we want to be broad enough to have room on the platform for all laid down for us by Jesus. Much of what is called religion in these days can find no place on this platform. In short, we want all that Jesus gave us, and we want no man-made additions to it; for no man has been selected to add to what Jesus said. In fact, there is a penalty for adding to or taking from what he gave us. We want to be right and we want to be safe; but we can be neither if we depart from the teachings of Jesus.

It appears to us that many people get a wrong idea of the Word of God, thinking that it changes with the ages. Peter wrote: "Being born again, . . . by the word of God, which liveth and abideth forever."

John says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

Rehobeth, Md. Grant Mahan.

Shepherd Church Has Silver Anniversary

The capacity of the Shepherd Church of the Brethren, located four miles north of the village, was taxed to the limit when the twenty-fifth anniversary of the founding of the church was observed Sunday, April 28. Of the sixteen charter members, Harvey Stauffer, Agnes Stauffer, A. J. Kindig, Rebecca Kindig, C. A. Spencer, Myrtle Spencer, O. F. Class, Opal Class, Dora Switzer, J. P. Bowman, Margaret Shoe, Susanna Utz, Anna Utz, Samuel Maniman, C. C. Tyson and F. C. Clark, only six are still living. Five of these were able to be present. The sixth charter member, Mrs. Kindig of California, was unable to attend.

The program for the day opened at ten o'clock and included the following numbers: introduction by Superintendent Ray V. Hoyle; congregational singing led by Olive M. Schechter; devotions led by David O. Schechter; play, music, singing, offering; an address by Charles L. Anspach, president of the Central State Teachers' College. He used as his subject Christianity and Democracy. Special music by the Midland quartet closed the session.

Dinner was served in the basement by the ladies of the church.

Bro. Charles A. Spencer was in charge of the afternoon session which started at 1:30 o'clock. This part of the program included singing and devotions led by Bro. Perry R. Hoover. Mrs. Alice Ettinger read the church history. Greetings and letters from old members, former pastors and friends of the church and charter members were acknowledged. Prof. W. E. Kauffmann of Alma College was the main speaker for the afternoon, using Rural Life for his subject.

Among other interesting features of the day's program was the presentation of the eight ministers present, including Bro. Sam Bollinger, seventy-four, the oldest minister in service in Michigan, and David O. Schechter, twenty-one, the youngest minister in service in the state.

Mt. Pleasant, Mich. Olive Schechter.

The Future of Our Church

Have you ever thought about the future of our church? Or maybe our church isn't going to have a future! The future of our church depends on you as an individual. You might make the remark, "I give all the money I can to the church." However, it is not money alone we want; it is people—young people to take the place of those of the dear elder generation as they slowly pass on to a more beautiful land.

We of the younger generation need the teachings of Christianity to draw us back from sins of the world. If you, the people of the Church of the Brethren, do not help us in this the church will slowly pass on as will the people of this generation. In that day the church may have its windows boarded up so no sunlight can creep in, and there be not even the song of a bird to cheer. Then there may be no sound but that of falling plaster striking the untuned piano, making a discord echoing and re-echoing through a building where once were joy and prayer. The floor where once the minister stood and preached the Word of God will finally give way. Then may fall a thin streak of light upon the altar, a reminder of what had been and what might have been.

Our church will some day cease if we, the people, with the help of God, do not help with the church and save the young people who should give their souls to God. So please lend us a hand.

Sterling, Colo. Rosetta Carrigan.

Anniversary of Our Home Department

The Home Department of the Greene Sunday school was organized twenty-five years ago, or in the summer of 1915, under the direction of Sister Anna Ulrich, wife of Pastor Wm. Ulrich. In the autumn of 1916 the writer was chosen superintendent of this department and continued until 1922, when Sister Estella Eikenberry directed the work for a time. Again in 1923 the writer was chosen to superintend this work, and has been chosen each successive year since.

We have had an average of twelve to fourteen members. The isolated and shut-ins are enrolled, wherever they may be, whether in our town or Rudd, Rockford, Nashua or Clarksville.

The work of bringing cheer to the aged and unfortunate has been a real joy. We have those who were not Christians. It has been a joy to see one of these born into the kingdom of God. Another one who was a member of another church now sees a new light and has asked to be baptized. These shut-ins and unfortunate ones have their problems and discouragements, but nevertheless they remain loyal to the motto of our department, which is "Helping Others."

The department has been self-supporting from the beginning of its organization and all surplus money goes for missions.

Sister Eva Peterson, living near the Little Brown church, has been a loyal supporter and great help in seeing that the shut-ins receive their literature, as we send this to her. We have a faithful messenger girl who delivers literature each week to the homes. In the past twenty-five years many of our aged have passed on, but others have filled the ranks.

This being our twenty-fifth anniversary year we are sending $12 to Dr. Barbara M. Nickey for the hospital work. A summary of the mission work of this department since 1922 shows we have given as follows to various missions interests: $114.36 to Africa, $43 to China, $22 to India, $46 to home missions, $38 to world-wide missions, $10 to general mission work, $24 to district missions.

Our offerings for the last quarter go as a memorial to the aged and those who have passed on in our home department. We are sending the money to Dr. Nickey of India at the suggestion of Sister Peterson, a suggestion made at a get-together meeting of the shut-ins at Grandma Cook's on June 27.

Greene, Iowa. Elsie A. Pyle.

Birthdays

I have just returned from a birthday gathering. How lovely it was! The setting was perfect. Two o'clock was the hour. The river was blue. The weather was perfect. We sang, and I'm sure the invisible chorus was at its best.

We had an invisible Guest, too. The Bible tells us that "where two or three are gathered together in my name, there I am in the midst." The Master was there and his Spirit came as a gift to the two who had their second birthday, for they had been born again. They were the first to be baptized in our mission work at Paradise. This is just the beginning. There are others with whom the Spirit is working. May we all make ourselves fit to carry this lovely message to the lost. Please pray, oh, church, for God is calling the prodigals into the church.

Paradise, Calif. Elice B. Neher.

Pastors Will Please Check

1—As a pastor you accepted a responsible position. You are responsible to God and to the people you serve. You promised to be true to the teachings of the Lord Jesus, and if you compromise with evil, are you not doing what the devil wants you to do? Check.....

2—Your congregation has spent thousands of dollars for your church plant which has been dedicated to the promotion of the Christian religion, and if you have no Sunday evening service are you not doing what the devil wants you to do? Check.....

3—Wednesday evening is known the world over as church night and if you are not using the opportunity to conduct some Bible study are you not doing what the devil wants you to do? Check.....

4—You have been delegated to preach the gospel, but if instead you give a book review or spend the time in telling funny stories are you not doing what the devil wants you to do? Check.....

5—If you fail to speak against the evils of society which are wrecking homes and breaking hearts, are you not doing what the devil wants you to do? Check.....

6—If you fail to proclaim the gospel of good news which is the power of God unto salvation, are you not doing what the devil wants you to do? Check.....

7—Now if you shift responsibility when you read this, are you not doing what the devil wants you to do? Check.....

8—Finally, are you a pastor that the devil is pretty well pleased with? Check.....

Dixon, Ill. William E. Thompson.

True Courage

While the nations are so afraid of each other, going the limit of their power in trying to destroy each other religiously, morally, physically and financially, followers of the Prince of Peace should remember and honor Christ's courage. He came into the world as helpless as possible to save the world from the war spirit. There seem to be only two reasons for arming against each other. One is cowardice and the other is worse—to take what does not belong to one. Neither shows a Christian spirit. For we are commanded to love each other, even our enemies, as "all were made of one blood." The apostle Paul understood the Lord's plan. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (2 Cor. 10: 4). Only Christian courage can do that; all else is cowardice, or worse.

In Isa. 2: 4 we read, "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

The Lord is now judging and rebuking the nations through his people, who reject the sword and manifest true Christian courage, which is the only courage that will stand the test and bring peace to the world. Armed peace is misnomer; it is what war is based on. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16: 7). Let us do our part so the Lord can do his part as he has all power in heaven and earth. "For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart."

Carthage, Mo. B. F. Wampler.

Passing of Sister Amy Grisso Naff

Sister Amy Grisso Naff, daughter of the late William E. and Catherine Poage Grisso, was born Oct. 14, 1875, and died April 28, 1940. She joined the Church of the Brethren in December of 1891. She was baptized by Elder John W. Eller in the Peters Creek congregation.

On April 12, 1899, she was married to D. C. Naff. To this union were born eight children, six of whom survive: Ruth, Mary, Walter, Ernest, Herman and John. Sister Naff is also survived by three grandchildren, two sisters and three brothers.

With her husband she served faithfully in the ministry for forty-one years. She was also active in the ladies' aid work of the congregation.

Funeral services were held from the Peters Creek church in the afternoon of May first with a very large attendance of relatives and friends. The service was in charge of Elder J. S. Showalter, assisted by Robert L. Strickler, pastor, from the text: "Well done, good and faithful servant, enter thou into the joy of thy Lord." Interment in the Cedar Lawn cemetery.

Her life in her home, her church and the community was a challenge and a benediction to all. Her meek and modest spirit, her quiet yet forceful Christian influence will live on in many hearts for many years to come.

Roanoke, Va. Robert L. Strickler.

Elder William Hess

Early on the morning of May 14 Eld. William Hess fell asleep in Jesus. His passing followed a long illness. He had been bedfast for ten months.

In the passing of Brother Hess, the West Goshen church has lost one of her most loyal members.

Elder William Hess, son of Daniel and Esther Hess, was born May 8, 1860. He passed away May 14, 1940, aged 80 years and 6 days. His birthplace was near Goshen and his entire life was spent in and near Goshen.

In 1879 he was united in marriage to Mary Weber. To this union one son, Leonard D., was born. Eleven days later the mother passed away. In 1888 he was united in marriage to Emma Miller. To this union were born two children: Zura, wife of Abram Neff, who passed away in 1920; Dale Hess, who lives in South Bend, Ind. He is also survived by one brother, Felix Hess of Glendora, Calif., and by nine grandchildren and four great-grandchildren.

In 1890 Brother and Sister Hess united with the West Goshen Church of the Brethren and held their membership there for fifty years. Several years after Bro. Hess united with the church he was called to the ministry and later to the eldership. He was called by the mission board of Northern Indiana to fill pulpits at Fort Wayne, Saint Joe, Wawaka, North Webster, Michigan City, La Porte, Lydick, Buchanan, Osceola and Blue River.

He served as treasurer of the ministerial meeting for eleven years and was a member of the ministerial distribution committee of Northern Indiana. During the fifty years Bro. Hess was a member of the church his service to the church was one of great inspiration. Brother and Sister Hess faithfully attended church services whenever their health permitted.

Funeral services were held in the West Goshen church, conducted by Elders David Metzler and Foster Berkey. Interment was in the West Goshen cemetery.

Goshen, Ind. Mrs. Mina Ganger.

The Baughman Wedding Anniversary

Brother John and Sister Mary Ann Baughman of North Liberty, Ind., celebrated the 68th anniversary of their wedding on Sunday, June 9, 1940, by attending services in the morning, and in the afternoon by receiving many of their friends at open house. They were married on Sunday, June 9, 1872, at the home of the bride's parents, Abram and Rebecca Stump, with Eld. George Barnhart officiating. They have lived in and near North Liberty nearly all their lifetime.

Bro. Baughman was born Feb. 12, 1846, in Stark County, Ohio, and came here with his parents, Henry and Mary Ann Baughman, when but three years of age. He has been blind now for about eighteen years, but in general his health has been good. His memory is wonderful and he recalls events and dates of long ago very readily.

Sister Baughman was born Sept. 28, 1851, in Ohio. She was also brought here by her parents when but a few months old. She is in good health, getting about with a very quick and firm step. She is still taking care of most of the regular home duties.

Brother and Sister Baughman have been blessed with the privilege of rearing their family of three sons and two daughters without having the family circle broken by death. The children are: Mrs. Sam Rowe, Mrs. Wm. Sheneman, Henry, Ben, and Delbert, all living near by. They have nine grandchildren living, one having died in infancy. They also have seventeen great-grandchildren.

At 10:30 Sunday morning Brother and Sister Baughman came to the church and walked up the aisle together, taking a seat next to the front. They seemed to enjoy immensely the entire service. They have been active members of the Church of the Brethren for many years, uniting when quite young. Bro. Baughman does not get out much, but Sister Baughman is usually at the evening service. This anniversary service was simple, according to their wishes. Old familiar hymns were sung by the congregation. There was one special song by a mixed quartet, There Is Beauty All Around, When There's Love at Home. The pastor, Ervin Weaver, used the appropriate theme, The Sacredness of Marriage, based on the text, "What therefore God hath joined together let not man put asunder."

North Liberty, Ind. Ervin Weaver.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Buckholz-Ruby.—Leslie Buckholz and Sister Ella Ruth Ruby, both of Ottumwa, Iowa, June 22, at the parsonage by the undersigned.—Charles A. Albin, Ottumwa, Iowa.

Hollinger-Steinmeier.—Albert Hollinger and Evelyn Dorothy Steinmeier, by the undersigned.—D. W. Kurtz, La Verne, Calif.

Jack-Williams.—At the parsonage, by her pastor, June 23, 1940, J. H. Jack and Mae Williams, both of Hutchinson, Kans.—Clinton I. Weber, Hutchinson, Kans.

Knight-Bailey.—By the undersigned, in the South Waterloo parsonage, Waterloo, Iowa, Clyde O. Knight and Dorothy Bailey, both of Waterloo, Iowa, June 29, 1940.—W. H. Yoder, Waterloo, Iowa.

Lichty-Bechtelheimer.—By the undersigned, in the sanctuary of the South Waterloo Church of the Brethren, June 29, 1940, Robert F. Lichty, Humboldt, Iowa, and Ann Bechtelheimer, Waterloo, Iowa.—W. H. Yoder, Waterloo, Iowa.

Mitchell-Hartgerink.—Olden D. Mitchell of Boone Mill, Va., and Myrtle Belle Hartgerink of Manistee, Mich., in the Manistee Evangelical Covenant church by the pastor, Rev. Arthur C. Carlson, June 18, 1940.—S. Earl Mitchell, Naperville, Ill.

Myers-Miller.—By the undersigned, at the Harrisonburg Church of the Brethren, June 19, 1940, Dr. Mark E. Myers and Dorothy F. Miller, both members of the Greenmount congregation.—Jno. S. Flory, Bridgewater, Va.

Neff-Stroup.—By the undersigned, at the parsonage, Tyrone, Pa., June 24, 1940, Robert M. Neff and Anna M. Stroup, both of Tyrone, Pa.—John R. Snyder, Tyrone, Pa.

Spang-Arndt.—By the undersigned, June 29, 1940, at the Lititz Church of the Brethren, Wilson H. Spang of Lebanon, Pa., and Florence E. Arndt of Lititz.—James M. Moore, Lititz, Pa.

Stump-Naragon.—At the Pine Creek church, June 15, Richard Stump of Lakeville, Ind., and Gleo Naragon of North Liberty, Ind.—H. A. Claybaugh, Goshen, Ind.

Williams-Blough.—By the undersigned, at the Cannon Branch church, Manassas, Va., Marshall Lowell Williams of San Antonio, Tex., and Anna Elizabeth Blough of Manassas, Va.—E. E. Blough, Manassas, Va.

FALLEN ASLEEP

Cline, Sister Susan J., was born April 28, 1853, and died May 5, 1940, at the home of a daughter. She lived her entire life in Rockingham County, Va. She was a daughter of the late Bro. Frederic and Hanna Bowman Miller. On Oct. 17, 1872, she was married to Bro. Fred Cline, who preceded her in death some years ago. To this union eight children were born, four having preceded her in death. She was a lifelong member of the Church of the Brethren, having lived a good Christian life. She was a good mother, a friend to all who knew her. Many times she expressed her desire to go and be at home with God. She is survived by two sons, two daughters, six grandchildren, six great-grandchildren and other relatives and friends. Funeral services were conducted at the Mill Creek Church of the Brethren. Burial was in the church cemetery.—Lera Bowman Jarrels, Penn Laird, Va.

Dickinson, Harmon, Jr., son of Harmon and Minnie Smith Dickinson, was born in Saxton, Pa., on June 7, 1927, and died Feb. 16, 1940, after a five-months' illness. He was a member of the Stonerstown Church of the Brethren, and lived faithful to his vows. Besides his parents he leaves his grandmother, Mrs. Mary Smith. Funeral services were held at the Stonerstown church with Brethren Chester Baird, Clyde Bush and Samuel Brumbaugh officiating. Interment was at Saxton.—Chester N. Baird, Saxton, Pa.

Dickinson, Harmon, son of Enoch and Drusilla Artis Dickinson, was born in Saxton, Oct. 1, 1876, and died April 3, 1940. He was married to Minnie Smith on June 24, 1925. He is survived by his wife and one sister. He was a member of the Stonerstown church and was faithful to his Lord. Funeral services were held in the Stonerstown church by Bro. Clyde Bush and the writer. Interment was at Saxton.—Chester N. Baird, Saxton, Pa.

Ebersole, Roscoe Clinton, was born at New Enterprise, Pa., April 18, 1900, and died in the Hollidaysburg hospital, June 28, 1940, following an illness of several weeks. He was united in marriage to Catherine Parks of Birmingham, May 24, 1923. To this union were born four children, who, with the widow, survive. His mother, his foster parents, four brothers and two sisters also survive. He was a member of the Tyrone Church of the Brethren, and several years ago he was elected to the office of deacon. He was an electric welder by occupation, and for many years was employed by the Pennsylvania Railroad. The funeral service was held July 1, 1940, from the Fuoss and Glass funeral parlors, Tyrone, conducted by the undersigned. Burial was made in Grandview cemetery.—John R. Snyder, Tyrone, Pa.

Elliott, Henry C., was born in Chicago, Aug. 5, 1864, the son of Uriah and Fanny Elliott, and departed this life April 29, at his home near Goshen. He was ill for ten weeks, suffering from heart complications. Dec. 25, 1887, he was married to Martha A. Miller. To this union six children were born, one son preceding him in death. He was a member of the Eighth Street Mennonite church of Goshen, Ind. Surviving are his wife, three daughters, two sons, thirty-five grandchildren and seven great-grandchildren. Funeral services were held at the West Goshen Church of the Brethren with Bro. M. D. Stutsman and Rev. G. S. Stoneback, pastor of the Eighth Street Mennonite church, officiating. Burial was in the West Side cemetery.—Mrs. Mina Ganger, Goshen, Ind.

Fox, Susannah, daughter of Mr. and Mrs. John Brumbaugh, was born in Elkhart County, Ind., Jan. 19, 1853, and departed this life April 27, 1940. She had been in failing health for the past seven years. She passed away at the home of her daughter, Mrs. John Hehr, in Foraker. She was a member of the Church of the Brethren for many years. Surviving are seven children, twenty-nine grandchildren, eleven great-grandchildren and one sister. Funeral services were conducted at the West Goshen church with Rev. Ray Yoder of the River Brethren church and Bro. David Miller officiating. Burial was in the West Side cemetery.—Mrs. Mina Ganger, Goshen, Ind.

Hitchings, Emma Louella, widow of William W. Hitchings, died June 24, 1940, at her home in Tyrone, Pa., after a short illness of heart complications, aged 74 years, 7 months and 6 days. She was the daughter of Jeremiah and Sarah Ann Weston Nearhoof, pioneer residents of the Warriors' Mark community. Here she grew to womanhood and spent most of her life. She had been a resident of Tyrone since 1912. She was united in marriage to W. W. Hitchings at Huntingdon, Pa., August 5, 1890. She is survived by one daughter by a previous marriage, three sons and two daughters by her second marriage, and two stepchildren. She is also survived by eight grandchildren, one brother and one sister. Sister Hitchings was a faithful member of the Tyrone Church of the Brethren and served as a deacon's wife in a most faithful way. She will be missed in the church and community. She rarely missed the services of the church. She was a loyal and faithful member of the ladies' aid society, and was never absent from its sessions unless health or other unavoidable conditions made it necessary. She loved her church and its worship. She came from a long line of Brethren heritage. The funeral service was held from the Tyrone Church of the Brethren, conducted by the undersigned, assisted by Eld.

W. S. Long of Altoona. Burial was made in East Lawn cemetery, Tyrone, Pa.—John R. Snyder, Tyrone, Pa.

Hoover, Margaret Ellen, of Rocky Ford, Colo., was born at Wilbur, Nebr., April 7, 1872. She was married to David Franklin Hoover at Western, Nebr., Jan. 1, 1899. Soon after their marriage they moved to Rocky Ford, where she united with the Church of the Brethren. She and her husband were the only two charter members of the present organization residing within the bounds of the church. She was the mother of thirteen children. She leaves nine children, her husband and twenty-seven grandchildren. She passed away in LaJunta, Colo., June 19, 1940. Funeral services were conducted in the Rocky Ford church with Eld. Roy E. Miller and the undersigned in charge.—X. L. Coppock, Rocky Ford, Colo.

Merkey, Mrs. Sarah, daughter of the late Daniel and Annie Royer, was born Jan. 5, 1859, in Berks County, Pa. She was the wife of the late David K. Merkey. To this union were born two children. She departed this life May 15, 1940, at her home in Frystown, Pa., after having been an invalid for many years. She was a member of the Church of the Brethren for a number of years. Surviving are two sisters and one brother. Her husband and children preceded her in death. Services were held at Merkey's meetinghouse near Bethel, conducted by Bro. Jacob P. Merkey, assisted by Brethren George G. Snyder and Elias M. Frantz. Interment was in the adjoining cemetery.—Stella D. Merkey, Bethel, Pa.

Musser, Charles Wesley, son of Jacob and Deliah Musser, was born in Defiance County, Ohio, Aug. 15, 1876, and passed away in the Cleveland hospital on June 1, 1940. He was married to Sarah Gaba in 1903. To this union one son was born. He was a faithful member of the Church of the Brethren. He leaves his companion, one son, four grandchildren, one sister and many other relatives and friends. Funeral services were in charge of Bro. Jay Hornish.—Dewey Rowe, Bryan, Ohio.

Nicodemus, Mrs. Clara Russell, wife of John S. Nicodemus, died suddenly on May 5 at the Nason hospital, Roaring Spring, where she had been admitted a few hours earlier, suffering from a severe pain in her head following an attack of flu. She was a daughter of Jacob and Rebecca Miller Russell, and was born June 16, 1882. She was married to John S. Nicodemus on May 6, 1902. She leaves her husband, four children, thirteen grandchildren, two sisters and one brother. One daughter preceded her in death. She was a faithful member of the Church of the Brethren, and was highly esteemed in the community. The family had resided in Martinsburg for many years. Funeral services were held in the Memorial Church of the Brethren, conducted by Pastor A. R. Coffman. Interment was made in Spring Hope cemetery.—Kathryn L. Lehman, Martinsburg, Pa.

Nicodemus, Gerald K., was born to Charles and Audry Roose Nicodemus, June 4, 1940, and passed away a few hours after birth. Surviving are the parents and grandparents. Prayer services were held at the Forest G. Hay funeral home, conducted by Rev. Duker. Burial was at Mexico, Ind.—Mrs. C. H. Stanley, South Bend, Ind.

Royer, Leander L., was born in Carroll County, Md., and passed away recently at the age of 75 years. Annie L. Royer, his devoted wife, preceded him in death seven years ago. Bro. Royer is survived by three sons, four daughters, three brothers, five sisters and ten grandchildren. At nineteen years of age he became a member of the Church of the Brethren, and was a consistent and earnest Christian. He took an active interest in the Sunday school. He loved his church and worked earnestly for its progress. Funeral services were in charge of Pastor I. S. Long. Interment was in the Woodlawn cemetery near his home. —Margaret Royer, Baltimore, Md.

Rule, Owen Clifford, son of Mr. and Mrs. Thomas Rule, was born Dec. 28, 1889, near Goshen, Ind., and passed away at his home April 3, 1940, from a stroke of apoplexy. He had been in failing health for some time but was able to work even the day before his death. Nov. 6, 1909, he was married to Ressa McManus, also of Goshen. To this union were born six children, two of whom died in infancy. Feb. 12, 1921, he united with the West Goshen Church of the Brethren and remained faithful to the end. He leaves his wife, two sons, two daughters, his mother, two brothers, one sister and four grandchildren. Funeral services were held at the West Side Church of the Brethren by Bro. M. D. Stutsman and Bro. T. E. George. Burial was in the West Side cemetery.—Mrs. Mina Ganger, Goshen, Ind.

Schaffer, Maben D., was born in Plymouth, Ind., July 24, 1894, and passed away June 19, 1940, after eight months' illness with a heart ailment. Surviving are his widow, Mrs. Emeline Hutchinson Schaffer, a stepdaughter, a sister and a brother. Funeral services were held at the Second Church of the Brethren, of which Mr. Schaffer was a member, conducted by Brethren J. W. Grater and Edward Stump. Burial was in the Maple Grove cemetery at Argos, Ind.—Mrs. C. H. Stanley, South Bend, Ind.

Shaffer, Mary Ann, was born July 22, 1857, and departed this life June 16, 1940. She was married to John Shaffer in 1891. To this union three sons and three daughters were born. Her husband preceded her in death. She was a faithful member of the church for sixty-two years. Funeral services in the Rummel Church of the Brethren were in charge of Pastor W. K. Kulp. Interment was in the Rummel cemetery.—Mrs. Charles Statler, Windber, Pa.

Thompson, Benjamin John, was born at Hesston Mills, Pa., Dec. 24, 1858, and died at the home of his daughter, Mrs. Clark Woodring, Tyrone, Pa., June 27, 1940. Death was caused by heart conditions. About sixty years ago he was married to Margaret J. Smith. She died several years ago. He is survived by three daughters, one son, nineteen grandchildren and seventeen great-grandchildren. One daughter died several years ago. He was a member of the First Methodist church of Tyrone. Funeral services were held at the Graham and Getz funeral parlors, Tyrone, by the undersigned. Burial was made in Grandview cemetery, Tyrone.—John R. Snyder, Tyrone, Pa.

Wells, J. H., was born Nov. 20, 1871, in Henry County, Va., and died May 26, 1940. Bro. Wells was married to Mary Lou Dillon in November of 1894. To this union were born two daughters. He is survived by one daughter, three sisters and one brother. Bro. Wells united with the Church of the Brethren when he was eighteen years of age. Some fifteen years ago he and Sister Wells were called to the deacon's office. Funeral services were conducted by the writer, assisted by Brethren E. L. Clower, J. M. Crouse and R. T. Mallory. Interment was in the Chestnut Grove cemetery near Fayetteville, W. Va.—Edgar S. Martin, Fayetteville, W. Va.

Wineland, Lewis K., prominent farmer of Martinsburg, Pa., was born Nov. 19, 1875, at Martinsburg, the son of Jonathan and Esther Kensinger Wineland, and passed away June 16, from a heart ailment. On Dec. 20, 1900, he was married to Esther Gates. Bro. Wineland was one of the best known and most highly esteemed men in the Martinsburg community. He was a member of the Martinsburg Booster association, the Memorial Church of the Brethren, the male chorus and Wineland quartet of that church, and also a member of the board of trustees. He had once served for eight years on the school board of North Woodbury Township. His father died in the fall of 1932. He leaves his mother, his wife, two sons, one daughter, three granddaughters, two sisters and one brother. Funeral services were held in the Memorial Church of the Brethren, conducted by the pastor, Bro. A. R. Coffman, and Bro. W. S. Long of Altoona. Interment was made in the Fairview cemetery.—Kathryn L. Lehman, Martinsburg, Pa.

CHURCH NEWS

California

Empire.—In March we had sermons from Brethren Frank Howell and C. Ernest Davis of La Verne. Dr. Michelson, a Christian Jew of Los Angeles, was with us one Sunday and gave his life story. On April 7 the pastor held a dedication service for several small children. Martha Shick of McFarland was the guest speaker for a women's meeting on April 12. She will also be with us the latter part of September for a couple of weeks. Our mother and daughter banquet was held on May 9. Our communion was held on May 15. Mother's Day was observed with an appropriate sermon and special music. On May 19 the Conference Offering was taken. In the afternoon of that day two Sunday-school boys were baptized. Bro. Niels Esbensen was privileged to attend the Annual Conference as our delegate. During his absence we had sermons from Brethren J. D. Deardorff of Waterford and Harvey Snell in the mornings. In the evenings we had programs from the men's group and the Truth Seekers and Volunteer Sunday-school classes, and the W. C. T. U. sponsored the story of the life of Frances Willard. A daily vacation Bible school was held from June 10 to 21, with Harvey Snell in charge. A program was given at the close. The men's quartet of La Verne College gave us a program on June 23. Our pastor and his wife will celebrate their twenty-fifth wedding anniversary on July 1.—Pearl Kappler, Modesto, Calif., June 26.

Inglewood.—The church is going steadily onward. Church and Sunday-school attendance has increased in the last year. Young people in two groups enjoy live meetings each Sunday evening. At our council two weeks ago it was decided to ask our present part-time pastor, Bro. John W. Deeter, to head our work with full support. Last night young and old gathered around a long table, and after a delicious lunch plans were discussed looking toward more and better work for the Master. Two young men were baptized yesterday. Three young people were baptized a few weeks before this. The men's brotherhood has organized, and on June 28, 29 some will go to Camp LaVerne to construct a cabin which was donated by the Inglewood church. The supper which was sponsored by the brotherhood about a month ago proved a very successful one. Bro. Zimmerman gave us a much appreciated sermon a few weeks ago.—Mrs. Walter A. Dull, Los Angeles, Calif., June 24.

Colorado

Rocky Ford.—Bro. E. F. Weaver of the Haxtun church assisted us in a two weeks' meeting. Three were received into the church. Our children's day program was interesting and well given. It was in charge of our Sunday-school superintendents. Recently the pulpit was filled by Bro. Galen Lehman of Springfield, Ill., and Bro. Ralph Hoover of Fruita, Colo. The ladies' missionary society gathered at the home of Mrs. John Flora for a program and a covered dish luncheon. This church was represented at Annual Meeting by two delegates, Bro. W. R. Bish

and Sister Roy E. Miller. We plan to meet by the river for our annual July 4 church picnic. The union Sunday evening services for the summer will be held in our church.—Mrs. Roy E. Miller, Rocky Ford, Colo., July 1.

Florida

Arcadia.—On March 24 the children rendered a very nice Easter program. In the evening the young people gave a good program. Bro. McKinley Coffman conducted a series of meetings from May 5 to 19. His sermons were very good. Three were baptized. On May 26 we held our love feast. We had a two weeks' vacation Bible school, with a good attendance. Our Sunday school is growing, with an enrollment of eighty. Anyone coming to Florida is welcome to worship with us.—Mrs. Anna Westheaffer, Arcadia, Fla., June 27.

Winter Park.—We just closed a successful vacation Bible school. We had an enrollment of ninety-three, with an average attendance of eighty. Bro. C. E. Bower acted as director the first week and Bro. Ferdy Rohrer was director the second week. Bro. Rohrer and family moved into our congregation late in the winter and are a valuable help in our church work. Forty from here attended the Sunday-school convention at Sebring the first Sunday in May. Bro. J. H. Morris stopped with us for Sunday evening services on his way home from this meeting and gave us a good message. Our spring communion was held the second Sunday in May. The women's work and the Bible class presented the church with an individual communion set. Our Sunday-school attendance has been over one hundred for the past several months. During the first part of October we will entertain the district meeting. We invite anyone coming to Florida to stop and worship with us.—Mrs. C. E. Bower, Winter Park, Fla., June 29.

Illinois

Cerro Gordo.—Some of the men of the church enlarged the rostrum and installed a new baptistry during April. The ladies' aid purchased a velvet curtain and placed it across the front of the rostrum. Our members went in a body to the revival meetings in Decatur on April 6. Some of our young people attended the spring rally at Woodland on April 28. On May 5 Bro. D. A. Ridgely of the Walnut Grove congregation gave us an inspiring message. The primary department presented a short program after Sunday school on Mother's Day. The district Sunday-school convention was held at Cerro Gordo on May 26. Several of our members attended. Bro. S. J. Nickey and wife of Colorado have been attending our services during the past month. This is Bro. Nickey's old home church. Our Annual Conference Offering amounted to $54.16. Bro. W. T. Heckman represented our church at Annual Conference. On June 16 Bro. Leland Templeton of Kansas delivered the morning sermon. We had our children's day program after Sunday school on June 23. The ministerial conference of Southern Illinois was held at our church on June 28.—Idabelle Hood, Cerro Gordo, Ill., July 1.

Indiana

Marion.—We are sorry to report the resignation of our pastor, Bro. Glen Baird, who recently graduated from Bethany Biblical Seminary and later accepted a call to a full-time pastorate in the Des Moines Valley church in Iowa. We wish him much success in his future work. To fill the vacancy we have with us Bro. James Beahm, a student in Bethany. We are happy to have both Brother and Sister Beahm residing in our city during the summer. We have had several guest speakers during the past few months. They were Brethren T. A. Shively, our elder, Loren Bowman, Chas. Oberlin and Howard Dickey. The women of the church have organized a ladies' aid and are planning to promote the women's work to a greater extent than in the past several years. The yearly Sunday-school picnic was held the first Sunday our new pastor was with us. Several of our young people took part in the Easter pageant sponsored by all the churches of Marion as well as of Grant County. Our communion service was held on Good Friday evening, with our elder officiating. A play, Soldiers of the Cross, was presented by our young people.—Ruby Witter, Marion, Ind., June 27.

North Winona.—We met in council June 27. One letter was granted. Sisters Maxine Perkins and Neva Royer were chosen as delegates to district meeting, with Iva Gozier and Ruby Horn as alternates. Seven of our members attended Conference. While our pastor was at Conference Bro. O. S. Hamer of North Manchester, Ind., preached for us. On June 9 John Winger and family of the Eel River church rendered a sacred musical program. June 23 our Conference delegate gave an interesting report. We observed children's day in the evening of June 23. The children gave a pageant. On the afternoon of June 30 we gave a program at the county home. Our aid is contributing clothing for relief.—Mrs. Alma E. Hanawalt, Pierceton, Ind., July 1.

Sampson Hill.—We had the pleasure of meeting in the Lord's house again on Saturday evening, Sunday morning and Sunday evening, June 22, 23, with Eld. J. Andrew Miller of Muncie, Ind., in charge. We met in council on Saturday evening. We had $5.27 left in the treasury after all business matters were taken care of in the past quarter. We voted to send two delegates to the conference to be held the last of August at the Mississinewa church near Muncie. Plans are being made for our communion to be held in October. On Sunday morning Bro. Miller gave an interesting talk on his trip to Ocean Grove, N. J. The Sunday evening service was well attended. Our evening offering was $4.—Gertrude Tranter, Shoals, Ind., June 29.

Sugar Creek.—On May 12 we gave a Mother's Day program in the evening and also received an offering for missions. On June 16 we had our children's day program. Both of these programs were splendid. The second week in June we met in council. Bro. Leo Miller was elected elder. Plans were made for the evangelistic meeting to begin Oct. 21. It was decided to have preaching services the first, third and fifth Sunday mornings and to start a Bible study discussion for the first and third Sunday evenings during the remainder of the summer. The church chose Sisters Dorabelle and Ruth Dimmick to go to Camp Mack. Our attendance has been increasing and we are looking forward to a good meeting in the fall.—Mrs. Robert Arnett, South Whitley, Ind., July 1.

Iowa

Spring Creek.—On May 8 we held our mother and daughter banquet with a good attendance. Mrs. Edwin Klotz was the toastmistress. Mrs. Jefferson Mathis of Lewiston, Minn., was our guest speaker. We have had several messages by visiting ministers. Bro. J. E. Small from the Panther Creek church in Illinois was with us April 7. Brethren W. O. Tannreuther and O. W. Hamer, both of Waterloo, Iowa, brought us sermons recently. The men's organization set out a number of trees on the church lawn this spring. They are farming fifty-two acres of ground again this year. Our aid society served the alumni banquet at the high school in June. We held our daily vacation Bible school in June with a good attendance. They gave a fine closing program. We welcome a number of our young people back from college. Bro. Lyle Klotz is our summer pastor. On June 9 he conducted a fine consecration service for our young children and babies. Our revival meetings closed on June 23. Bro. D. D. Harner of Greene, Iowa, was the evangelist. Four were baptized and three await baptism. At the close of the meeting a basket dinner was enjoyed. In the afternoon Bro. Lyle Klotz was installed into the ministry. Bro. W. H. Yoder of Waterloo officiated at this service, assisted by Bro. Roy Stern. In the evening we held our communion service with a good attendance. —Mrs. Glen Elliott, Fredericksburg, Iowa, June 29.

Maryland

Glendale.—Our work has been progressing nicely since our last writing. We were represented at district meeting by Brother and Sister Russell Smith. On April 28 Bro. D. W. Tusing of Wiley Ford, W. Va., began our revival meeting, which closed on May 12 with a love feast. His messages were filled with the Spirit and were a great help to our church. Pastor H. A. Whitacre and his wife attended Annual Conference. Bro. Whitacre was our delegate. On June 23 fifty-nine from our church went to the old folks' home at Martinsburg, Pa., and gave a short program. We have painted our church on the outside and repairs have been made on the inside.—Mrs. Ida Turner, Flintstone, Md., June 26.

Liberty Heights.—Worship and fellowship have been continuing much as usual during the past few months. We have had good attendance and the activities sponsored by the different church groups have been frequent and well supported. Our love feast on April 28 was well attended. Four have been received by baptism and nine have been received by letter. There have been three deaths among our aged members since the beginning of the year. A month or so ago we were glad to have Bro. Leland Brubaker, director of young people, and on June 16, Bro. Edward Ziegler, one of our returned missionaries, with us for Sunday morning services. The young people of the church will close what they consider a successful year with the end of June. They are happy to be able to send a number of their group to Camp Peniel this summer.—Mary Myers, Baltimore, Md., June 28.

Michigan

Elmdale.—We met in council June 8, at which time delegates were chosen to district meeting. On April 28 our pastor, Bro. William H. Rivell, exchanged pulpits with Bro. Kenneth Long of the Grand Rapids church. On May 25 we held our love feast. Bro. Wm. Tombaugh of the Thornapple church preached for us on June 2. In the afternoon of that same day our group music day was held at the Thornapple church. On June 9 the Battle Creek young people presented a play in our church. Most of the children attended daily vacation Bible school at two of our neighboring churches this summer. On June 29 we had a children's day program. We plan to have our Sunday-school picnic on July 6. We have invited the Thornapple Sunday school to meet with us at Caledonia park.—Mrs. Ray Wieland, Freeport, Mich., June 30.

Missouri

Shoal Creek.—We met in council June 7. The Sunday-school officers were re-elected. Sister Lura and Evan Argabright were chosen as delegates for the district meeting, with Sister Lola Stroud and Bro. Wilbert Erisman as alternates. We held our love feast May 18, with thirty-two members partaking. Bro. W. R. Argabright, Carthage, Mo., gave the examination serv-

ice and Bro. A. W. Adkins, Cabool, Mo., officiated at the feast.—Mrs. Wilbert Erisman, Fairview, Mo., June 25.

Ohio

Beech Grove.—On May 5 Bro. Paul Kinsel gave a talk to the B. Y. P. D. on the Amsterdam Conference. On May 12 we observed Mother's Day with a special program. We held our mother and daughter banquet on May 24. On children's day, June 2, the children gave a playlet, The Children's Hosanna. This was greatly enjoyed by all present. There were several from our congregation present at Annual Conference. We had a Father's Day program on June 9. We held our first cradle roll day on June 30, with a special program. Our pastor gave a splendid talk on the blessing of the babe in the home, church and community. At present we have fifteen babies on the cradle roll. Our church and Sunday-school attendance has been good.—Mrs. Chas. Baker, New Madison, Ohio, July 1.

Lower Miami.—On June 5 we met in council. We decided to advance Ross Noffsinger, a young licentiate of our church, to the ministry, and also to advance John Kneisley, a young minister, to the eldership. The men of the church plan to meet soon to do some special work on the church lawn. The women recently held a special meeting. Sister Orion Erbaugh of Trotwood, Ohio, brought us a very inspiring message. Very appropriate services were held on Mother's Day. Sister Grace Brown had charge of this meeting. She presented each mother with a beautiful potted flower. The two oldest mothers and the mother of the largest family were especially honored. June 9 was children's day. The preaching hour was devoted to the children. They gave an interesting program of songs, recitations and exercises. Our young people have recently organized a choir under the efficient leadership of Harrison Moyer. They will be able to do much good in the future.—Mrs. Wm. Furrey, Dayton, Ohio, June 30.

Marble Furnace.—We met in council May 29 with Eld. H. M. Coppock presiding. We are happy to report that Bro. Paul Wright will continue his services here for the next year. Bro. Wright is also conducting services at May Hill every other Sunday afternoon. On Mother's Day we had special music and a very inspiring sermon by the pastor. A mother and daughter banquet was held recently at the church. A large crowd enjoyed the fellowship meal and a good program. Mrs. Ella Frost was toastmistress. Our children's day program was presented on June 16 with an attendance of one hundred and fifty. We are looking forward to our revival meeting which will be conducted by Bro. Van Wright, beginning Aug. 18 and continuing for two weeks. An all-day meeting will be held on Aug. 18. A large number of young people attended a wiener roast which was given by the pastor. A surprise birthday shower was given in his honor on June 26. There was an attendance of one hundred. A short program was given. A group of young people from the Prices Creek church presented a splendid program on June 30. A picnic lunch was enjoyed at noon. The ladies' aid has been having good interest and attendance. Our Sunday school is progressing very nicely with an increase in attendance. The young people's class and old people's class are trying to increase attendance. Much interest is being shown.—Fanny Keplinger, Peebles, Ohio, July 1.

Oklahoma

Bartlesville.—Bro. Elvert Miller and wife from Chicago, Ill., are with us for the summer. Bro. Miller is our summer pastor. A business meeting was held on June 23 and it was decided to try to have a regular pastor by Sept. 1. Our vacation Bible school will be held in August. Our love feast was held on April 28. One was baptized recently.—Fanny Oliver, Bartlesville, Okla., June 23.

Oregon

Grants Pass.—Pastor C. N. Stutsman gave a series of pacifist messages on To Fight or Not to Fight. On April 26 the ladies' aid met at the home of Sister Alice Shade to sew for a motherless family. On April 28 we had as special guests delegations of young people from the Ashland and Myrtle Point congregations. They gave a pageant, As Families Go. On May 7 the aid met at the parsonage and pieced quilt blocks. Mother's Day was fittingly observed with a program of songs. Special souvenirs were given to the mothers. The pastor's theme was Mother's Ministry. In the evening a pantomime, Mothers of Men, was given. On Sunday morning a special Conference Offering was taken. This amounted to $30. On May 19 the fellowship dinner honoring the May birthdays was held at the R. C. Flory home. The church presented Brother and Sister Flory a set of dishes. It was also their thirty-first wedding anniversary. We met in council June 9. Our delegates to district meeting were Eld. Geo. R. Shade and Sister Jennie Drake, with Brethren R. C. Flory and Ray Pence as alternates. Bro. Flory was elected as camp trustee. At this meeting a resolution was passed commending city officials for closing up gambling places in a recent carnival. The vacation Bible school was in progress from June 3 to 14. The total enrollment was seventy-four, with an average attendance of fifty-one. The largest attendance for any one day was sixty-one. Sister Marie Pence was superintendent. On Friday night a closing program was given. The church-at-work conference was held at Ashland on June 16. Members from Grants Pass, Myrtle Point and Ashland attended. Forty-five members were present from Grants Pass. At this writing two of our older members are ill, but we hope for a speedy recovery.—Alta P. Morton, Grants Pass, Oreg., June 24.

Pennsylvania

Conestoga.—Bro. Desmond Bittinger was the guest speaker at our young people's meeting on April 20. He gave a very timely message. This was followed by a series of discussions concerning peace and the problems of the conscientious objector. These meetings were held on Sunday evenings and were directed by Eld. Roy S. Forney. On April 28 Eld. Phares G. Forney preached a missionary sermon. Sister Mildred C. Myer and Bro. Robert Buckwalter were chosen as delegates to the Ascension Day meeting at Salunga. On Mother's Day Bro. Abram M. Hess preached an inspiring sermon. Our love feast at Bareville on May 18 was well attended. Brethren Milton Hershey and S. K. Wenger were with us. Bro. Wenger officiated. The individual communion cups were used for the first time at this service. On Sunday following this Bro. Milton M. Hess of the Mountville congregation brought the morning message. The Conference Offering amounted to $180.50. The Loyal Gleaners' class gave a program at the Old Folks' Home at Neffsville and at the Lancaster County jail. An interesting evening service was given at Bareville by the representatives of the Gideon organization. Our congregation was very well represented at Annual Conference. Five members were added to the church by letter since our last report. New hymnals have been provided for the Bareville house. The mixed chorus of our congregation gave a program to an appreciative audience on June 16. The theme was The Life of Christ. Several readers also participated in the program. An offering of $21 was lifted for peace and relief as administered by the Brethren Service Committee. The eighth annual reunion of the descendants of Eld. Joseph Myer will be held at the Monterey house on July 7. Plans are being made for our daily vacation Bible school to be held at Bareville from July 15 to 26.—Addie A. Myer, Leola, Pa., June 17.

Huntsdale.—On May 3 the Children of the King Sunday-school class of Huntsdale treated the children in the children's home in Carlisle to a chicken and waffle supper. Previous to this the Truth Seekers' class treated them to a roast pig and sour kraut supper. On May 19 we organized a B. Y. P. D. Bro. J. A. Leer, Jr., is president; Mrs. Powell Sheller, vice-president; Bro. Ralph Clopper, adult adviser. Our evangelistic meeting closed on June 2, and one was baptized the following week. Bro. Buffenmyer labored faithfully to win souls to Christ, and we believe much good seed was sown. In the absence of our pastor on June 9 Bro. Ira Hart of Mechanicsburg filled the pulpit. On June 23 our children's meeting will be held.—Mrs. A. A. Evans, Carlisle, Pa., June 19.

Little Swatara.—The Annville mixed chorus, led by Brother Gottschall, rendered a musical program at the Ziegler house on April 7. Bro. A. C. Baugher was with us in two sessions of Bible institute at the Frystown house on April 13, 14. The library committee arranged a musical program which was given on April 21 at the Ziegler house. Musical selections were rendered by the Elizabethtown girls' sextet and our ladies' chorus. Our spring love feast was held at the Ziegler house, May 4, 5. Visiting ministers who contributed much toward our spiritual feast were Brethren Elmer Moyer of Indian Creek, who officiated, D. W. Bucklew of Annville, Aaron Heisey of Midway, S. G. Meyer of Fredericksburg, S. Clyde Weaver of East Petersburg and Thomas Patrick of Big Swatara. The Mother's Day program was given at the Schubert house. Bro. Henry G. Bucher gave a most appropriate and interesting address. The children's day program was held May 26 at the Frystown house. Our daily vacation Bible school was held June 10-21 at the Ziegler house, with Sister Orpha Frantz as director. The enrollment was 267, with an average attendance of 222. The daily offerings amounted to $37.17. It was decided to send this money to the American Red Cross.—Stella D. Merkey, Bethel, Pa., June 30.

Meyersdale.—For ten days we had with us Prof. A. F. Brightbill, Prof. William Beery and Miss Chen, a Chinese lady, who assisted in the great music revival as well as in the daily vacation Bible school. On Friday evening selections were rendered by an augmented church choir, known as the Noel choir, and the Temple choir, composed of the younger students of the vacation Bible school. Prof. Beery, who is in his eighty-eighth year, sang a solo. About fifty-five years ago he conducted singing classes in the Meyersdale church. Miss Bernice Moser is director of the Bible school. All grades of the Sunday school up to and including the juniors are being provided for. There is also a department for young people of high school age. On June 16 at the morning service the most important features of the Ocean Grove Conference were presented by the three delegates from the local church. The pastor, who was privileged to sit in during the sessions of Standing Committee, gave an interesting review of the general trends of the business before the Conference. On June 23 the message was brought by Bro. J. E. Miller of Elgin, Ill. Bro. Miller spoke on The Heritage of the Church of the Brethren. At the worship service in the evening the male quartet from the Prentiss Industrial and Normal Institute, Prentiss, Miss., rendered a program. On Saturday evening Miss Chen entertained the members of the choir and others who were connected with the vacation Bible school at a Chinese dinner. She prepared the dinner and served it in the parsonage.

Those present paid for their entertainment. A sum equal to $200 in Chinese money was realized. Miss Chen will take this with her for relief work in China.—W. A. Shoemaker, Meyersdale, Pa., June 24.

Nanty Glo.—From March 11 to 24 our evangelistic services were held, with Bro. Jesse Whitacre of Keyser, W. Va., as evangelist. Inspiring messages were given each evening and much good was accomplished. On March 31 baptismal services were in charge of Pastor Chalmer C. Dilling. On March 24 the young women's class presented the church twenty Bibles. The sunrise service was held in our church with three other churches of the town co-operating. On April 1 we were privileged to have with us Homer Rodeheaver, B. D. Ackley, pianist, and Harry B. Scott, state president of the Pennsylvania Christian Endeavor Union. They gave us a splendid program. On April 22 Bro. Medford D. Neher began painting two pictures in our church. The one above the pulpit is of the Transfiguration and the one in the baptistry is of the baptism of Jesus. We certainly appreciate Bro. Neher's work. On April 28 the pictures were dedicated, with Bro. J. A. Robinson of Johnstown, Pa., bringing the dedication sermon, Radiant and Transformed Life. The W. C. T. U. had a program in the church on June 6. It was a dramatized sermon, Drunken Drivers, given by Judge M. C. and Mrs. Summers of California. The children will give their program on June 15.—Mrs. Dorothy Paul, Nanty Glo, Pa., June 15.

Pittsburgh.—Beginning with the spring love feast on May 5 our church has been having an eventful program. Eld. D. Z. Eckert, assisted by Bro. W. D. Rummel, was in charge of the communion service, and the spirit of unity has prevailed in every service. On May 12 a special Mother's Day sermon was followed by distribution of carnations, donated annually to the mothers of the church by Bro. E. G. Miller in honor of his mother. May 19 was a great day for many reasons. The morning service was in charge of our first pastor, Eld. S. S. Blough, who with Mrs. Blough came from York, Pa., for this service. He gave many interesting historical facts about our church and a great spiritual message. The morning service was in charge of Bro. D. Z. Eckert, and the afternoon meeting was in charge of Bro. V. C. Holsinger. The sermon by Bro. M. J. Brougher was an inspirational message on the spiritual aims of our own fraternity. Greetings were read from former pastors not present: M. J. Weaver, C. W. Warstler, Galen B. Royer and N. M. Shideler. The evening service was in charge of Eld. Rodney Coffman, also a former pastor. He brought an evangelistic message which was a fitting climax. Special music, arranged by J. M. Brallier, was featured at every service. The noon and evening meals were served at the church, all the food being donated. A Magic Chef stove was donated by Bro. E. G. Miller. Offerings for the day amounted to $96. One Sunday in May a special service and offering were given for Juniata College. The women and girls of the church gathered for their annual meeting on June 5, with fifty present. Margarite Berkley was mistress of ceremonies. The missionary program included moving pictures. The men's banquet was held on June 12; forty-eight were present. Master of ceremonies was Eld. D. Z. Eckert. A splendid address by Dr. C. E. MannWiller, and special musical features completed the program. Sixteen attended the seventh circuit convention at Mt. Pleasant. In addition to the two delegates two other members attended Annual Conference at Ocean Grove. On June 22 the Sunday-school picnic was held in Schenley park. Sixty enjoyed the splendid fellowship. We will have Bro. Wilbur Neff of Williamsburg, Pa., with us on June 30. Our aid contributed $5 to the American Friends Service Committee for the sufferers in the European war zone.—M. Elizabeth Barnett, Pittsburgh, Pa., June 27.

Williamsburg.—We are glad for the increased attendance at our church services and Sunday school. During the winter months much sickness caused a decrease in our attendance. We took part in the union Good Friday service in the Presbyterian church. Pre-Easter services in our church were conducted by our pastor. The Easter sunrise service was in charge of our young people. They presented a play, The Splendid Guest. On Easter evening we closed these sacred services with our love feast and communion. April 9, 10 and 11 we had the privilege of having the district conference in our church. Our delegates were Sister Sarah Shelly and Pastor W. H. Neff. Our mother and daughter banquet was held May 8, with more than one hundred present. The men served the meal. On May 26 the gospel quartet of Juniata College rendered a program. The various churches of our town joined in holding a community vacation Bible school. Closing exercises were held in the Presbyterian church. Rev. Lesher, pastor of the Lutheran church, was dean of the school. They had an enrollment of over 300. Bro. Neff represented our congregation at our Annual Conference held at Ocean Grove. An interesting report was given by him on June 16. During his absence our pulpit was filled by Bro. Raymond Sollenberger. The Conference Offering amounted to $35. During the summer months our morning worship services begin at 8:30 and are followed by Sunday school. All are cordially invited to these services.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa., June 26.

South Dakota

Willow Creek.—Bro. Sylvan Stemen of Edgeley, N. Dak., has preached for us once each month since Easter Sunday. We appreciate his practical sermons very much. Our Sunday school has increased in attendance. On June 16 our elder, Bro. Joshua Schechter, of Worthington, Minn., spent the day with us. A short children's day program was followed by a wholesome sermon by Bro. Schechter. All the members enjoyed lunch at the church, and in the afternoon our elder presided at a short business session and delivered another sermon in the evening. It was a real pleasure to have him with us again and to see him so much improved in health. Bro. James Miller is our delegate to district meeting at Lewiston, Minn., with Sister Etha Loomis as alternate. The ladies' aid society meets once a month with a good attendance. They have accomplished a good amount of sewing and quilting. On June 20 the men graveled the church driveway. On June 23 our church was host to the McPherson County Sunday-school Convention. There was a large attendance and all enjoyed a picnic dinner. Three enthusiastic programs were carried out and several selections of special music were given. The principal speakers for the day were Rev. Maurice Bone of Aberdeen, Rev. L. D. Harris of Ipswich, Rev. Willard Lampe of Wetonka and Rev. Wendell Palmer of Leola. Twelve young people from this community are planning to attend the young people's conference at Hancock, Minn., on June 30. We are again experiencing very dry weather with poor prospects of any grain harvest.—Lena I. Heagley, Wetonka, S. Dak., June 26.

Tennessee

Limestone.—Dr. Howard Bosler of our Africa mission and Bro. J. B. White of Nashville visited our church May 9. We held our council on May 25. Bro. G. W. Slagle was called to the ministry. Eld. J. R. Jackson was re-elected our pastor and elder for another year. Brethren Sam Presley and G. W. Slagle were elected delegates to district conference to be held at Jackson Park, Jonesboro, in August. Our church will call Bro. W. A. Reed of Campobello, S. C., to hold our revival in September. On June 9 Bro. G. W. Slagle preached his first sermon. An offering was taken for the German refugee students at Bridgewater College. All of our services continue with interest.—Honoria Pence, Limestone, Tenn., June 14.

Pleasant Valley.—We met in council May 18. We regret very much that Pastor Robert A. Hilbert has not been able to preach for us for some time because of sickness. Bro. Roy E. Clark of Sullivan County has been elected pastor to fill Bro. Hilbert's unexpired time. Mr. and Mrs. Charles Fitzgerald were received into our congregation by letter. J. M. Cary and Clifton Garst are delegates to our district conference to be held in the Jonesboro church in August. Clarence McCracken and Lela Ferguson are alternates. We are looking forward to having Bro. Dancy of North Carolina conduct our revival meeting this fall. We enjoyed the excellent lecture by Dr. Howard Bosler of Africa. Bro. Crowder of Sulphur Springs delivered our memorial address on May 6.—Mrs. A. T. Ferguson, Jonesboro, Tenn., June 13.

Virginia

Cloverdale.—We met in council May 1. Pastor M. G. Wilson and Bro. J. S. Crumpacker were elected delegates to Annual Conference. Our ministers were authorized to secure an evangelist for our fall revival meeting. Pastor Wilson was re-elected for a term of three years. There was a called council on June 17. Plans for the new addition to the church were presented by the building committee. Our Sunday-school workers' banquet was held May 23. Bro. E. C. Woodie of Troutville was the guest speaker. An excellent children's day program was given on June 16.—Helen C. Flora, Roanoke, Va., June 20.

Linville Creek.—We met in council on April 2. The delegates to district meeting and Annual Conference were elected. Bro. Earl Bowman of Harrisonburg was guest speaker at the B. Y. P. D. meeting on April 21. He gave an inspiring talk which was enjoyed by both young and old. The week of May 19-26 was home-coming week in our church. Bro. M. R. Zigler was our speaker. There was good attendance throughout the meeting and Bro. Zigler's messages were excellent. The meeting was brought to a close on May 26 with our home-coming and communion services at Cedar Run. On June 9 Bro. Glenn Fruth of Alvada, Ohio, preached for us. Our delegate to Annual Conference, Eld. J. C. Myers, brought us an interesting report on June 16. We will co-operate with the churches of Broadway in a community vacation Bible school, beginning June 24.—Lillian Moyers, Broadway, Va., June 18.

Peters Creek.—At our regular quarterly council we decided to continue our present pastoral program and asked our pastor and his wife to remain for another year. The date of our fall communion service was changed from September to Oct. 6, the date of the world communion service. We were represented at Ocean Grove Conference by several members of our church. Some of our young people expect to attend Camp Bethel this summer. Our evangelistic services are scheduled to begin Dec. 1, with Bro. Ernest Muntzing in charge.—Mrs. C. P. Plunkett, Salem, Va., June 20.

Roanoke, First.—On March 17 our adult choir presented an Easter cantata, King Triumphant. We had a pre-Easter service with our pastor in charge. On Easter morning we lifted a special offering which amounted to $432.39. Pastor White and several others were delegates to district meeting at Fayetteville, W. Va. On April 7 a Christian education conference was held

in our church. A large number were present from the city and county churches. Able speakers discussed a number of interesting subjects. April 14 was filled to an overflow of good things for us. In the afternoon we had an intermediate rally of all the intermediates of the city churches. In the evening we had a baptismal service and at 7:30 the Bridgewater College glee club was with us. Our pastor has been exchanging pulpits with a number of the pastors of our sister churches. This was suggested by district meeting in order to get some of the fine messages delivered there to more of our people. We enjoyed a very beautiful and spiritual love feast on May 5, with a goodly number present. A number of delegates attended the Virginia Council of Religious Education convention held in our city May 8-10. Mother's Day was observed on May 12. Our pastor, the president of the B. Y. P. D. and the church secretary attended Annual Conference. On June 9 we had a children's day service, with the entire children's department taking part. We are being well represented at all of the camps at Bethel this year. Our men's work, women's work, B. Y. P. D., and Junior League organizations are doing splendid work and interest and attendance are good. Since our last report five have been received by baptism and two by letter. Letters have been issued to two who have moved into other districts. We are now issuing a church paper quarterly. Our pastor and his family are now enjoying a vacation but will return by July 1 in time for an anniversary program which will mark the close of their first year's work with us.—Maude Cundiff, Roanoke, Va., June 27.

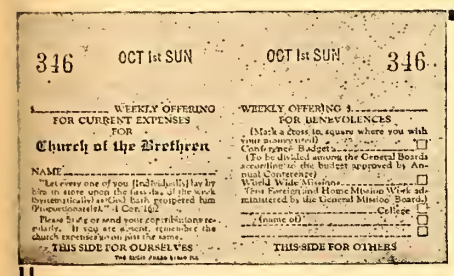
Timberville.—Our congregation was host to the district meeting on April 19 and 20, with about 600 people present. The love feast was held in Timberville on May 5, with Brethren Wise Driver and L. M. Clower in charge. Bro. E. S. Coffman held a revival in the Mt. Olivet church during May with two additions to the church. Members of our congregation attended the home-coming week of worship at the Linville Creek church, May 19-26. We feel that the sermons by Bro. M. R. Zigler gave renewed strength to our tri-congregational program. We were represented at the Ocean Grove Conference by several families. The report of the Conference was given by our pastor, who was the official delegate. On June 15 the B. Y. P. D. sponsored a motion picture of the Life of Christ. On June 23 a program of Negro spirituals was presented by a group of children and young people from the Negro orphanage at Staunton. Bro. John E. Bowman, our district peace worker, will visit our congregation from Aug. 4 to 11. We are again looking forward to a tri-congregational young people's week-end retreat, which will be held during the late summer. Three have been received by baptism recently.—Mrs. Pauline M. Lindsay, Timberville, Va., June 24.

West Virginia

Harman.—Our Sunday-school and church work is progressing nicely. Our home minister, Bro. Earle Wm. Fike, is giving a series of sermons on Home and Its Relations. We feel this will be a great benefit to each individual in the community. We are looking forward to June 23, at which time Bro. Harper S. Will of Wenatchee, Wash., will begin our series of meetings. We earnestly desire the prayers of the brotherhood. On Jan. 27 Bro. Wilbur Cooper was killed by an automobile. He was a faithful member of the church for years. He is greatly missed in the services and in the church work.—Nettie Harman, Harman, W. Va., June 5.

Pocahontas Mission.—On May 1 the Hevener aid society met at the home of Mrs. Adam Hevener. Eight members were present. A fruit basket was packed for Mrs. Hudson Hull, who was seriously injured in a car accident. Some sewing was done on hot pad holder sets which are being sold by the members. We held our June meeting at the home of Mrs. Clyde Sutton. A box of infant clothing was packed for Mrs. Altha Rexroad. A box of one hundred bottles of Happy Home flavoring has just been sold for the benefit of the society. Our Sunday school at the Hoover schoolhouse is being well attended with Roderick Cromer as superintendent. We have services each first and third Sunday afternoon by our pastor, Bro. Isaac Garber. Bro. Robert Hoover of Bridgewater College, who is conducting a vacation Bible school at Boyer, filled the pulpit on June 16. He brought an interesting message. Our vacation Bible school begins at the Hevener church on July 1 with Misses Mary Reed and Elizabeth Glick as teachers. We are glad to have Miss Reed back with us again.—Mrs. A. E. Sheets, Durbin, W. Va., June 18.

Sandy Creek, Canaan.—We closed our two weeks' revival on June 1. The meeting was conducted by Pastor Russell K. Showalter. As a direct result of the meeting fifteen were received by baptism and one awaits the rite. Three converts united with the Methodist church. Five will be received by letter in the near future. On June 1 we broke ground for the building of our new church. We plan to go forward with our building program this summer. We have been holding our services in the schoolhouse for years. We now have 135 members in our community. Our Sunday school had a large delegation at the rally at Salem on the first Sunday in June. We at Canaan are a part of the Sandy Creek congregation and are enjoying our pastoral program under Bro. Russell K. Showalter. Our pastor and elder attended Annual Conference. We will be represented on June 23 at the dedication service at the Mountain Grove church.—Mrs. Florence Showalter, Bruceton Mills, W. Va., June 17.


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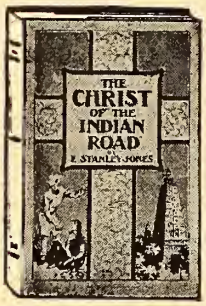
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The American Christian Ashram

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(See Page 16, Gospel Messenger—June 29, 1940)

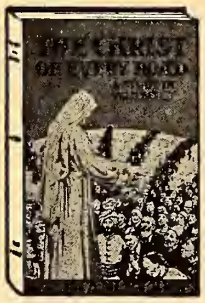
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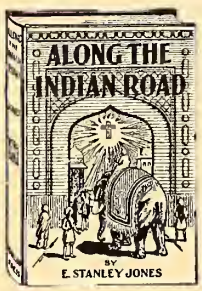
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GOSPEL MESSENGER

Volume 89 Number 30

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July 27, 1940

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OUR MISSIONARIES

SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Note: Address all China missionaries % Hugh MacKenzie, 53 Race Course Road, Tientsin, North China.

Liao Hsien, Shansi, North China

Hutchison, Anna, 1911.
Ober, Mary Velma, 1936.
Sollenberger, O. C., 1919.
Wampler, Ernest M., 1918.

Ping Ting Hsien, Shansi, North China

Crumpacker, F. H., and Anna, 1908.
Cunningham, Dr. E. Lloyd and Ellen E., 1938.
Ikenberry, E. L., and Olivia, 1922.
Metzger, Minerva, 1910.
Wampler, Elizabeth B., R. N., 1922.

Show Yang Hsien, Shansi, North China

Clapper, V. Grace, 1917.
Rothrock, Hazel M., 1938.

Tai Yuan Fu, Shansi, North China

Myers, Minor M., and Sara, 1919.
Shock, Laura, 1916.

Peking, China, % College of Chinese Studies

Susie M. Thomas, 1939.

169 Yuen Ming, Yuen Road, Friends Center, Shanghai, China.

Sollenberger, Howard E., 1938.

On Furlough

Bright, J. Homer, and Minnie, Box 519, R. 1, Dayton, Ohio, 1911.
Oberholtzer, I. E., and Elizabeth, 801 Mulberry St., Muncie, Ind., 1916.
Parker, Dr. D. M., and Martha, R. N., % N. E. Neiderhiser, R. 3, Mt. Pleasant, Pa., 1933.
Mary Schaeffer, 505 Hand St., Lancaster, Pa., 1917.
Senger, Nettie, South English, Iowa, 1916.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Sollenberger, Hazel, 418 Weitzel St., Oceanside, Calif., 1919.
Wertz, Corda L., R. N., Spencer, Ohio, 1932.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Faw, Chalmer E., and Mary P., 1939.
Harper, Clara, 1926.
Horn, Evelyn J., R. N., 1930.
Heckman, Clarence C., and Lucile, 1924.
Moyer, Edna Faye, 1931.
Petre, Ira S. and Mary M., 1939.
Shisler, Sara C., 1926.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, W. Africa

Brumbaugh, Grayce, R. N., 1937.
Kulp, H. Stover, and Christina, 1922 and 1927.
Weaver, E. Paul and Zalma F., 1939.

Marama, via Damaiura, Nigeria, W. Africa

Landis, Herman B., and Hazel M., 1938.
Royer, Harold A., and Gladys H., 1930.

On Furlough

Bittinger, Desmond and Irene Frantz, McPherson, Kans., 1930.
Bosler, Dr. Howard A., and Edith, 1049 Reisner St., Indianapolis, Ind., 1931.
Burke, Dr. H. L., and Marguerite, R. N., Walkerton, Ind., 1928.
Engel, Alice, R. N., 1509 N. Broadway, Baltimore, Md., 1937.
Frank, Evelyn E., R. N., Irene Byron Sanatorium, Ft. Wayne, Ind., 1938.
Utz, Ruth, R. N., Brightwood, Va., 1930.

India

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Bollinger, Amsey and Florence M., 1930.
Grisso, Lillian, 1917.
Kinzie, Wm. G., and Pauline G., 1937.
Lichty, D. J., and Anna, 1902 and 1912.
Warstler, Anna M., 1931.
Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India

Blickenstaff, Dr. Leonard and Betty, R. N., 1940.
Blickenstaff, Verna M., R. N., 1919.
Blough, J. M., and Anna, 1903.
Cottrell, Drs. A. R. and Laura, 1913.
Shickel, Elsie N., 1921.
Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.
Swartz, Goldie E., 1916.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924.
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

82 Mahatma Gandhi Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921.

Landour, Mussoorie, U. P., India

Joe W. Bowers, 1940.

On Furlough

Moomaw, I. W., and Mabel, 2134½ Indianola Ave., Columbus, Ohio, 1923.
Mow, Baxter M., and Anna B., 3435 Van Buren, Chicago, Ill., 1923.
Townsend, Ralph, 40 E. Woodruff Ave., Columbus, Ohio, 1937.
Ziegler, Edward K., and Ilda, 3435 Van Buren St., Chicago, Ill., 1931.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, July 27, 1940 No. 30

EDITORIAL

They See What They See

It is very interesting, too, and the more so by reason of the difference in the pictures, although both are looking at the same thing. Or are they, really? Could it be that they are only looking at the glasses they are wearing?

Here is what one of them sees: "Am sorry I surprised you by thinking no war articles should appear in our Gospel Messenger. . . . Everywhere we turn we hear about war, in the papers, magazines, on the air, etc., so why can't there be at least one gospel paper free of it, especially since the Brethren have lived and preached peace for so many years?"

The first quoted sentence, taken with another part of his letter not quoted, almost makes him say the Messenger has been publishing articles in support of war. It is charitable, however, to think he only means there has been too much on that subject. Apparently he would have nothing at all. Does he think the Brethren "preached peace for so many years" without saying anything about war?

Now look at the picture the other brother sketches for us: "It is getting high time for some good anti-war articles based on solid New Testament rock to appear in the Gospel Messenger. . . . Since the crisis has come the Messenger has been strangely silent on the subject. . . . Are we waiting for the storm clouds to roll away and the warm sunshine and the cloudless sky to come again, so we can crawl out of the dens and caves and strut with pride over our peace position? What does it mean to be instant in season, out of season? Does it mean that we are instantly to take to cover when a cloud forms or the wind rises?"

There is more of the same color in the brother's letter but this will show you what an interesting style he has and perhaps you can get his idea. We gather that there has not been enough on the war question in the Messenger to suit him and that he does not think too highly of what has been published.

Life is largely made up of contrasts and the correspondence which comes to the Messenger is no exception. The two letters noted are typical of two points of view. One would ignore the war issue entirely; the other would have it discussed continuously. Most of our readers do not take either of these extreme positions, a fact for which we are profoundly grateful.

They too see what they see but their "what" is a much broader and clearer view than the limited vision of the extremist is able to cover. E. F.

How Minorities Can Help

Since it is usually easier to criticize than to compliment, what is here offered shall lean toward the favorable aspects of the minority problem. For while minorities do present some of the world's most baffling problems, they also make contributions well worth noting.

Thus a minority group in any given situation may contribute elements of check and balance. The principle is so important in the field of mechanics that automobiles are now built with four-wheel brakes. Abundant experience has shown that quite as important as being able to run is some equipment for checking speed on curves or when one wants to stop. Even on the straightaway there is a nice balance between speed and road factors that argues for control.

Minority groups differ not only with respect to the main body of people in community or nation, but also with respect to each other. There are those groups which stress the new. They contribute the factor of uniqueness. They prevent an order from stagnating. There would be little progress but for those who make a cult of rethink-

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ing the old and advocating the new. Christianity was such a dynamic factor in a pagan world.

But just as important as realizing the new is the cultivation of that discrimination which leads one to hold on to the good in the old. Thus there are minority groups which perform a distinct service by holding fast to unpopular truth, saving it for the day when it can be appreciated. This service helps to give continuity to civilization. And how important it is may be illustrated by what the monks did as conservers of learning during the Dark Ages.

In most cases a minority position represents more conviction than is typical of the conformist, and conviction is tremendously important. However, it is not all of the same grade. At its worst it is hard to distinguish from stubbornness, while at its best it means a position taken because of insight. There is a wide gulf fixed between the crank and the prophet, but who is he so infallible as always to tell the one from the other? So many mistakes have been made in the past, so many prophets have been stoned, that the principle of the parable of the tares would seem to apply.

When annoyed by minorities, remember that such groups can contribute the factor of balance, the leaven of uniqueness, the stability that arises from conserving values, and the conviction which is born of the insight of a prophet. H. A. B.

The Theology of Peace

THE theological basis of peace is not difficult to formulate or hard to comprehend. All that is necessary is a brief survey of Christian doctrines in relation to the problem of human conduct. Consider five such doctrines and their implications.

1. There is the doctrine of God as a Father. As a Father, he is mindful of his children, sending the rain alike on the just and the unjust. The laws of a friendly universe operate in dependable ways irrespective of human character. However, the good Father is able to accomplish the most through good men, though we understand that even the wrath of men can be turned to praise of the Creator.

2. The doctrine of one common family follows naturally from the concept of God as Father. For of one blood he created all men. And the marvel here is not alone the fact of sonship, but what one may accomplish as a co-worker, and may become as a worthy son and heir. Of course, if men are children of one Father they are brethren as regards each other and should so dwell together upon the face of the earth.

3. From the concepts of God as Father and men as brethren one advances to the doctrine that human personality represents the supreme value. The idea of worth arises from the possibilities inherent in the human soul and from the functional contributions even the least stands in the way of making to the group. Thou shalt not kill because to do so would be to destroy ultimate values and prevent the consummation of happiness.

4. The doctrines just mentioned suggest a fourth, or the doctrine of better things. In spite of the ups and downs of the centuries there is the sure advance suggested by the perspective of milleniums. Progress has been made and better things are on the way. It is this prospect with respect to the future which justifies the optimism of Jesus and explains why he was willing to die for the faith which he had in a new way of life. It is the long view, with its assurance of better things, which still gives courage to men.

5. And what is that new way of life? Is it not summed up in the doctrine of love as the better way? Force can accomplish many things but it cannot break or quicken all kinds of human will. Love alone provides that most beneficent atmosphere in which the child flowers into maturity and the individual develops most naturally the potentialities of his being. Even nature teaches that sharing and mutuality promise more in reward and survival value than the way of life pursued by the lone wolf.

What, then, is the theological basis of peace? It is the doctrines of the Christian faith, and specifically such doctrines as the fatherhood of God, the brotherhood of man, personality as the supreme value in life, the conviction of better things to come, and the power of love even in a world that seems to be under the hand of force. It is apparent that amplification of the implications of Christianity would but strengthen the theological basis of the pacifist's position. H. A. B.

Facing the Chief Difficulty

How to plan, how to teach, how to relate (twice), how to work, how to conduct—there they were, six of them in a row. There was more to each one than we are setting down here, for all these *hows* had to do with important aspects of church work. The ends sought were excellent. The way to reach them was the problem.

There was encouragement, however, in the earnestness of these discussionists. Sincerity, hard work, doing your best with what you have and seeking more—with all the progress of invention you will have to depend mostly on these well tried virtues. Better add patience. E. F.

THE GENERAL FORUM

What Does It Mean?

Selected by Dorothy Shafford Sower, Ashland, Ohio

It does not matter what it means, poor heart,
The dear Lord knows; to bear it is your part,
Nor think some strange thing happens unto you
Which he would not allow so if he knew;
He does know. In his all-wise Fatherhood
He knows it and allows it for your good.
He is not hard. You do not think he is
When, in the dark, you find your hand in his.
When it was light you tried to walk alone,
And thought the strength he gave you all your own.
You did not ask what that last blessing meant,
Just smiled and took it satisfied, content.
You did not think it strange you thought he knew
And planned the sweet surprise which came to you.
Tried one, then do you take life's sweet and good,
Yet can not trust that tender Fatherhood,
But think it makes mistakes, whenever it sends
Some hindrance which your eager haste offends?
Or when he lets the wicked plot your harm,
And stir a whirlwind when you seek a calm,
You think it strange, this trial swift and keen,
And in your weakness ask, What does it mean?

I think the language of God's heart would read;
"I love my child; I note his slightest need.
I long to prosper him in all his ways,
To give him quiet nights and peaceful days.
But if I do, he'll lose himself from me,
My outstretched hand he will not wait to see.
I'll place a hindering wall before his feet.
There he will wait, and there we two will meet.
I do it not in wrath for broken laws
Or wilful disobedience, but because
I want him nearer, and I can not wait
For him to come; for he might wander late.
My child will wonder, will not understand,
Still, half in doubt, he'll clasp my outstretched hand;
But when at last upon my heart he leans,
He will have ceased to ask me what it means."

"On Making Brotherhood Real"

BY CHARLES E. ZUNKEL

We are living in a nation and in a world in which there are widespread want and suffering. There is no doubt that the church should speak some sure word of God as a corrective measure against the prevailing ills. Neither is there any doubt in my mind that she has the word to be spoken. But, meanwhile, what shall the church do to give immediate relief to those in distress?

This year, as a church we are emphasizing, or should be, Brethren in Reality. The emphasis for the church year beginning Oct. 1 is Brethren in Christian Service. What I have to offer here is a few suggestions that may give practical point to our efforts to realize these emphases.

Surely we do not need to take time to present arguments as to the rightness of assuming responsibility for a practical application of brotherhood. The teaching of Jesus, the practice of the early church, and our own denominational history should suffice for this. I shall pass this up and proceed to my few suggestions.

Since it is true that we have many unfortunates about us who lack work and therefore many of the necessities of life, our interest might begin there. Many may say that we ought to leave this to the government, since it is organized for the task and we are all sharing through taxes in this work. There may be something to be said for that position. But I have a feeling that there is a real opportunity for the church to perform a ministry in this area. We know that the Mormons took their members off relief a couple of years ago. The Mennonites have done much to relieve distress among their members. The work ought to begin with members first, but might well spread out to include others within the neighborhood of the church. Surely the church, which really supplies the spirit for such work, ought to carry it out. Under government auspices needy people become the victims of political whims and ambitions in too many cases. But this ministry, performed sympathetically by the church, might be a living testimony to the reality of the gospel of love we profess.

The church already has sufficient machinery to begin these tasks of ministration. This work was originally planned to be a part of the work of deacons. If the deacons should really seek to be acquainted with the needy of the community, they might perform a fine ministry for the church. But this will require the interest of the local church and a willingness to be better stewards. One great need is more liberal giving. Two other agencies within the church might well aid in this work. These are the men's work and women's work. It has often been true, particularly of the ladies' aid, that the local church has expected it to become the financial backbone of the congregation, doing the things which ought to be done through the regular budget of the church. Might they not better really aid needy ones of the church and community? The local church that has the will to do will find the needed organization to do it.

Another needy field into which our brotherhood might project itself is that of credit. One of the great needs of the poorer peoples of the church, and as well of the community, is credit. There are many cases of emergency—death, sickness, misfortune—that demand credit. True, we have

banks and credit agencies, but the tragedy is that the rate of interest is so high that loans become prohibitive. Some of our people have ventured out in the field of credit unions or co-operatives. However, the organization which may be deemed best matters little, but the need is here. Our old brethren often made loans, without interest, to their brethren in times of need. That need is even more real today. Rather than risk money in fields of investment that are unsure, or that bring little returns, can we not put some to use in this fashion?

In the field of credit comes the need for educational opportunities for our youth. Not all of us were so fortunate as to have parents who were able to back us financially in this need. Many deserving youth today are doubtless deprived of the privilege of preparing for life, because of needed credit on terms that are not prohibitive. Our Educational Rotary Loan Fund ought to be increased for this and interest rates might be made lower. We lament that we do not have enough young men volunteering for the ministry. The tremendous cost of college and seminary training and the prospect of meager salaries on which to pay this back is a very real cause for some of this. Youths who would train for medicine and certain other types of vocations face this problem.

While speaking of health and medicine and nursing, let me make another suggestion. Certainly the day is here when medical and nursing service ought to be made possible at more reasonable figures. Some few centers have already set up health co-operatives or clinics where a family may receive doctor's care for a nominal sum each year. Why should the initiative for this be left to nonchurch groups? Could the church not encourage young men to train for medicine and surgery and the like, and young women to train for nursing with the definite end in view of setting up just such health service centers? Brotherhood ought to include a reasonable chance for all to have medical and health care of all sorts.

There is another problem which the church might seek to deal with, if we want to make brotherhood real. Many youths today cannot marry, even when they are ready to do so, because they have insufficient funds to get started, however simply. The church used to do this through the family. It was comparatively simple to do it in an agricultural set-up in a pioneer day. Could not the credit, of which we have spoken, be extended in this field, too? We may little realize the strain and disappointment that come to youths who wish to have homes but cannot because of lack of finance.

In conclusion, let me merely mention the tenant problem. This is on the increase in the United States. Many of our rural churches may be now facing it. Strong, continuing churches cannot be built on a shifting tenant population. These people need the church, but they move frequently and are usually poor. Could we not help some of these to purchase farms and become settled in their life? Possibly, instead of seeking to own several farms to rent, we might seek to build the local community and church by creating more farm owners there.

Lima, Ohio.

What Would the Lord Have Us Do?

BY GRANT MAHAN

RECENTLY a circular letter with petition was given me. It comes from a committee very much interested in having America avoid the present terrible conditions in Europe, which bid fair to spread to other continents. All of us are no doubt anxious to avoid such a condition in our own country, for here we and our fathers before us have lived in peace and security, and our earnest hope is that we may continue so to live, with none to make us afraid. These blessings of peace and security and freedom we wish to have preserved for ourselves and passed on to our children. And the question is how we may best contribute to that end.

In the circular I read the following: "So long as there are any forces resisting the Nazi terror overseas, our supreme interests and our plain duty demand that we shall support them by any means in our power. To send troops will not help, for even if there were no other reasons against that, the outcome of the conflict is likely to be decided this summer. To send all possible needed and available supplies will help. Such help, if sent in time and in sufficient amount, can decide the war in Europe, and keep the danger of war away from America."

That is man's way of looking at the situation, and it makes clear how men would set about finding a way out of the trouble. That is the way the world meets its troubles and tries to get rid of them. But if we belong to Christ we are not of the world, and so must take his way rather than the way of the world. Jesus said plainly that he is not of the world, and that his people are not of the world. What is his way of meeting such a condition? First of all, he says that his servants will not fight. And the reason is clear. Where there is fighting in war there necessarily follows killing; and the command, "Thou shalt not kill,"

still stands in God's Book, in both divisions of it. It cannot be taken out or overlooked.

But they tell us that sending supplies is not killing. I wonder? If in an indirect manner we kill a man, is it any less murder than if done in a direct way? In either case the man is dead, and we were instrumental in causing that death.

Then there is another positive command standing in the way: "Love your enemies, and do them good." We are told that it is not natural for man to do that way. Of course it is not natural, and the natural man cannot understand these things. It is because we are natural, and not spiritual, that our thoughts and actions are so often not in harmony with Christ's teaching. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Again, we are told, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." In another place we have these words: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Brethren, these are trying times; they are perilous times. It is not so much that our lives may be endangered, but that our faith hold fast the promises of God. "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." We do not know when the end will come, but we do know that the command is to watch and be ready. And we are to be busy about our Master's business. The planning of ways and means to defeat one who is destroying much and threatening more he would not consider his business, and so would not want to find us engaged in it. All men will in due time receive their due reward, whether it be of joy or sorrow. And it is to the Lord that vengeance belongeth, for he has said, "Vengeance is mine; I will repay, saith the Lord."

"Dearly beloved, avenge not yourselves, but rather give place unto wrath. . . . Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

The days of great tribulation which we have been told are coming, will come in due time. We cannot delay them, and we cannot hasten them. If they are to come in our generation, let us still go forward and be busy with the work which our Lord left for his people to do. We are not to let our hearts be troubled; we believe in God; let us hold fast our faith in his Son, in his power and his willingness to save all those who call upon him. Let us go forward, doing our duty, and not distrust him by worrying over what the coming days may bring to us. We are in his hands.

Rehobeth, Md.

The Day Is at Hand

BY H. H. HELMAN

Second Half

If we of the church have the responsibility for bringing in the kingdom of God we must be able to visualize and describe life fulfilled in God in terms of the "day that is at hand." Yea more, we must be able to *demonstrate* that life ourselves. With everyone who has that life it begins with an experience. It does not matter much what we call it, but it is an experience that brings God into a life. We must not forget the necessity of this experience, and thus provide for it in the service of the church. Thus it must continue to be an *evangelizing church.* We must preach and teach the good tidings of new life with Christ in God. The personal lives of men and women must be brought under the sway and guidance of Christ. We must set forth God as he is in Christ, and picture the life with him in Christ in its beauty and satisfaction. When we call people to accept this kind of a God and to live this kind of a life this means they have salvation. It is the miracle of regeneration. But this must not be a passing experience, but an abiding one. There must be continuous renewal through believing contact with God in Christ. What have we in the church that will help men to come to this experience and

the renewal of it in their ongoing lives? We need more than the message—we must demonstrate the completeness of the transformation this experience implies.

Here, then, we face the need for a worship to meet the needs of the "day that is at hand." In the service of worship men must meet God and experience fellowship with him. Whatever we can employ in giving them a vivid sense of his presence we may and should employ. And it must come in a sense that thrills.

"The sense of an Eternal Presence thrills." We believe that it is a legitimate effort in public worship to foster such a thrill. It is because so many do not experience it that they fail to return to the worship service. When worship does that it will also move men. It will release the creative faculties of men's souls. They will want to merge themselves in thought, in purpose and in ideals with God. The fire kindles, there is the high vision, and the worshiper becomes one of the company of venturesome spirits. They "day that is at hand" becomes the day of the kingdom of God.

For the "day that is at hand" the church needs to become a disturbance. Not within itself, but in the world (community) about. Many of our church buildings have stood "on location" through several decades. How often have they disturbed the evil-doers of the community? Or if at all, how greatly? Because the church has a conscience against some things she is duty bound to exercise that conscience in an active disturbance. The insipidity of our church-religion is a shame and a curse. We are too easily tamed into inaction—blindfolded by the very enemies of the kingdom. The church, in its own community, must come into the focus of attention in the community by its unfaltering stand for things as they ought to be, even if and when it touches the problems in which the members may be involved—wages paid, uncharitable attitudes, aloofness from community needs, and so forth. We must pronounce God's judgments on greed, materialism, self-seeking, on sin in our own homes and in our business affairs, on the faults and failures and follies of men right about us and among us. We must quit our apologetic attitude and speak unhesitatingly, and demand that evil give way to the coming kingdom of God.

This leads us to say that the church needs to be an authority in "the day that is at hand." She alone is authorized to speak the revealed truth, which if she fails to do becomes her own fault. When a question of ethics is up, let the church speak as one having authority. When there are conflicting human relations the church should know what is Christian and proclaim it. In a day like this the worst thing we can do is to be morally and ethically cowardly. God has a way to change economic and social injustices and cruelties and the church ought to know what this is and say it with the authority of God's messenger. Our task is to be able to teach men and women how to live together in homes, factories, commerce, municipalities and rural comunities in the spirit and reality of brotherhood. Knowing what is wrong and what is right the church must stand on her privilege and duty of proclaiming this with divine authority.

Finally, the day that is at hand demands that the church express the highest values in living. Not *profess* them, but *express* them. The world needs more Christlike examples to inspire it. "Living epistles" are what the world needs. Farmer and farmhand, employer and employee, seller and purchaser—these must live together and relate themselves to each other like brothers. Line fences of vocations, wealth, position and power must not be human barriers. Our citizenship is in heaven and those who observe how we live ought to know this. We must bring our lives more fully under Christ's control. If the world wants a new social order let us show it what it would be when it really happens. Let us demonstrate in our fellowship what the world so hungers for in these trying days. When the church becomes fully Christian some strange things will begin to happen about us. God will reveal himself in a marvelous way, and "the day that is at hand" will become "God's day" in this world.

It was not our purpose in these articles to help us to understand the times. That would demand another effort. But of course we do need to do that, if we are to apply religion to the times. In a sense we do understand the times for we are daily involved in them and harassed by them. The greater need, however, is to know what the church can do about existing conditions, and to feel that she has something for the day that is at hand. Let us labor under the tremendous conviction that God is depending upon us to bring the church to the rescue of a failing world, and also that each one must take his or her part in performing that service.

> He who would win the name of truly great
> Must understand his own age and the next,
> And make the present ready to fulfill
> Its prophecy, and with the future merge
> Gently and peacefully, as wave with wave.

New Carlisle, Ohio.

The Meaning of Democracy

BY KERMIT EBY

Democracy is on everybody's lips. Books by the hundreds and speeches by the thousands feature an interest in democracy and democratic institutions. "Abe Lincoln in Illinois" was attended by great crowds of people hoping to catch the meaning of Lincoln's rôle in history. At the same time overzealous protectors of Americanism would deny freedom of speech and press and assembly to the otherwise minded; they would have freedom of speech except for those with whom they disagree. In doing so, they set aside the words of Voltaire, who so aptly said, "I may disagree with what you say, but will fight to the death for your right to say it."

Democracy as a way of life and as a form of government rests on the basic teaching of the three great religious groups: Judaism, Protestantism, and Catholicism. Democracy as a way of life or as a form of government cannot exist in a pagan nation. It cannot be strong in a state which is purely materialistic; for the preservation of democracy is dependent on the preservation of the values which the true democrat and the true Christian hold equally dear.

The "five foundation stones on which democracy rests," according to Prof. Charles E. Merriam, are:

(1) Belief in the sacredness of human personality;

(2) Belief in the perfectibility of mankind;

(3) Belief in the idea that progress is mass progress and the benefits of progress should be shared by all;

(4) Belief in the sovereignty of the people and the sharing of leadership;

(5) Belief that man is educable and that equal educational opportunity should be given to all.

Human personality is sacred, insist the believers in democracy. Christians have emphasized since the time of Christ that the soul of man is incomparably precious. Jesus healed the sick in body and in spirit. From these teachings of Jesus, emphasizing the sacredness of life, has sprung the great missionary movement, the eleemosynary institutions of the church and state and most that is best in our concern for the poor and needy.

It is the belief that war is murder, that hatred frustrates, which has produced the pacifistic teaching of the pietists; and it is the tragedy of today that so few people understand that democracy cannot survive hatred and war.

Democracy is the antithesis of war; for war, to be fought successfully demands regimentation, crushes individualism—and so does the regimentation of men's minds which precedes war. Hitlerism means a nation in arms geared for war; it also means that Einstein and Bruening and Mann and Remarque have no place in Germany.

The glory of America is her recognition that ours is a land to which the oppressed can flee. Europe's loss is our gain. The University of Chicago is richer for having Benes on its faculty, Harvard for having Bruening, Princeton for having Einstein.

Emphasis on the sacredness of personality not only means a place of refuge, but a protection of minorities and religious freedom. Democracy dies with anti-Semitism, anti-Catholicism, or Protestant bigotry. There is no more important lesson for the American Protestant than the clear understanding that anti-Semitism means the ultimate destruction of all religion. If Freud was right and "the Jews are persecuted because of a subconscious rebellion of pagan polytheists against Jewish monotheism," it takes little imagination to understand that Christianity, too, teaches "Thou shalt have no other gods before me."

The Christian democrat sees beyond statistics. Jesus did! No Christian could liquidate Kulaks, or capitalists, or Jews, for to the Christian every person has a home, friends, relatives—someone that loves him. Man is not a pawn on history's chessboard. Man is Man, created in the image of God, a little lower than the angels.

Milleniums before Magna Carta, the English Bill of Rights, the Declaration of Independence and the first Ten Amendments to the Constitution, Jewish prophets dreamed of a day when justice would triumph, peace would reign, and the kingdom of God would come into being. The triumph of the good life, according to the dreamers of old, is dependent on mankind's turning away from darkness, accepting the truth in his heart. In other words, becoming converted, changed spiritually. Because age believes that youth is perfectible, age attempts with each generation to save youth from the tragedies of former generations.

It is this hope that man is perfectible which has made life bearable for countless thousands. Without this hope, life would have no meaning. Teachers and parents, idealists and dreamers would be only wasting their time.

Sometime and somewhere justice will triumph, peace will reign, and war will be no more!

Progress is mass progress and its benefits should be shared! How refreshing this statement sounds in these days of so-called supermen! How contrary to the doctrine of the entrepreneur who insists that if it were not for his business genius, there would be no progress, no jobs. And yet every anthropologist knows that the Stone Age was

static and the individual was held back by the mass. Conversely, we all know that invention in this highly scientific age is largely the product of the laboratory, not the individual genius. Invention we know to increase in geometrical proportions, in proportion to the accumulated knowledge of the age. It has always been interesting to observe that inventions in recent decades have occurred simultaneously in several countries where science has advanced. The automobile, airplane and telephone are only a few examples.

Unfortunately for the masses, inventions are kept from the market to keep up prices. Great corporations control patents which should be shared by the public. By so doing, mass progress is retarded and mass benefits are curbed.

It seems scarcely necessary to argue that each of us is the inheritor of the culture of the ages, that we draw on all which is gone before, and concurrently, we are a part of all we have met.

Jesus was interested in the people, the masses in the marketplace. Communism thrived because of its consciousness of identification with the masses. It declined because communism was only half true. Identification with the masses does not necessarily mean that the classes are incapable of redemption and must be liquidated. Hate as a unifier destroys the united. Only love liberates.

Sovereignty rests in the people. Leadership should be shared. Hitler, Stalin, Mussolini; dictatorship everywhere; leadership exalted to a religion, and mankind trampled in the dust! Dictatorship with its doctrine of the superman, its insistence on blind obedience, is the very antithesis of Christian teaching. Jesus said, "Let him who would be great among you be the servant of all." When the mother of James and John wanted choice places in the cabinet, he reminded her that his was not such a kingdom. The twelve disciples were common men, not supermen; and they stimulated the greatest revolution of history.

Leadership should be shared! How often churches and institutions have declined because we have been unwilling to share the prerogative of leadership. It was this weakness common to man that prompted the "founding fathers" to set the two-term precedent, the benefits of which are not all negative. Change in leadership often stimulates increased activity and promotes growth.

"Abraham Lincoln," as has been intimated, is prompting everyone's renewed interest. For it was Lincoln more than any other American whose roots went into the soil of America. It was Lincoln who said, "The government and the institutions of America belong to the people." It was he who characterized ours as "government of the people, by the people, for the people."

Democracy and learning are inseparable. Education in a democracy must be the heritage of all. The poor must have equal opportunities with the rich. The rich must help educate the poor. Education in a democracy must not only be free; it must be unfettered. Creative thinking is synonymous with freedom; intellectual growth with the opportunity to listen to all points of view—thesis, antithesis, synthesis. Finally, education must emphasize values: honesty, integrity, respect for the pledged word, proper understanding of success, tolerance, love for mankind. These and other virtues are inculcated only by contagious example.

Democracy is precious. If we would preserve it, we can do nothing better than reaffirming and interpreting the teachings of Jesus in the light of present-day problems—authoritarianism, unemployment, persecution of minorities, corruption in public and private morals.

These and many other problems must be faced. Failure to solve them means the failure of Christianity and democracy as well.

Chicago, Ill.

Thy Kingdom Come

BY W. G. WILLOUGHBY

THE wearisome quibbling of many of my friends and myself over fine points of doctrine has served the purpose, if none other, of forcing me to admit, perhaps, that "it profiteth nothing." Such a conclusion is indeed tragic, for I have in the past received much pleasure from the clash of wits, the opportunity for self-advertisement, and such other benefits as may result. My experience at council meetings, in Y. P. D's, and in discussion groups has persuaded me that I am not alone, that others enjoy disputation as much as I do.

Why, then, am I satiated with argumentation? Primarily, I believe, because arguments and debates are for the most part so utterly selfish. We argue, not to help our brother, nor to improve our own understanding, nor to create a spirit of brotherly kindness among the brethren, but in order to impose our ideas on somebody else, thus enhancing our sense of power; we do our best to show that we have God on our side (implying a corollary); we usually become more certain that our own viewpoint is absolutely correct; and to climax the process, we sometimes produce barriers of discord and ill will separating brother from brother.

Do I foolishly decry and condemn all argumentation and inquiry? God forbid! Let us have

more searching of the Scriptures, more exchange of ideas, more and more important questions raised. The person who retreats to the cloistered cell of his own prejudices and denies the right of inquiry to certain areas of thinking is as unreasonably ascetic as were some of the medieval monks.

The question I raise, then, is not with the value of free discussion as such; rather, it is with the attitude with which we enter debate. Could we not approach controversial matters from the standpoint of integration and synthesis instead of separation and analysis? In other words, our brother has not had the same kind of education we have had; he has studied different portions of the Bible and may have interpreted differently; there are definite reasons for his beliefs, and so it is with us. The problem, therefore, is to integrate the truth in his assertions with the truth that is in ours. Perhaps each of us has seen but a few of the many facets on a perfectly cut diamond of truth. In such a case, and I am inclined to believe that in the large majority of arguments this is the case, mere defense of one side against the other will result only in stupidly blinding ourselves to further truth.

Perhaps an illustration will clarify what is meant by separation. Let us suppose a brother is contending that the world is getting better and better, and that finally there will be no war, or starvation, or disease. He quotes much scripture in defense of his position; he finds many incidents in history to show that what he says is true. His opponent maintains that conditions are getting worse and worse until finally there will be such war and famine and pestilence as have never been before. He, likewise, quotes many passages from the Bible and finds many history books to prove his side the correct one. Neither brother learns from the other, and each thinks the other has distorted the truth; and instead of together going about doing good, they become so bitter against each other they might even disrupt a church.

Consider the converse to show what is meant by integration. Let us start with one brother believing the world is getting better and better, another that it is getting worse and worse. However, instead of trying to impose a set of ideas on each other, both brethren try to learn as much as possible from each other. The object is fellowship and service instead of arrogant egotism and distrust. Both are students, not teachers. Although they disagree, and may do so for a lifetime, they are eager to co-operate in doing the Master's work. On the other hand, they might even come to the point where they agree, which is the climax of integration. For instance, both of the brethren above may be right. The teachings about the kingdom of heaven implying a developmental process, and the teachings suggesting a sudden transformation are not mutually exclusive. For illustration, there are some chemicals in liquid form which when poured into another liquid produce no noticeable change; however, at a certain point of saturation crystals are formed. In like manner, Christian after Christian may join an organization without making much change, but at a certain point they will gain control of that group, and if they are consecrated, may transform it to do good rather than evil. Regardless of agreement or not, integration should never be thought of as leading to mere compromise; it should be understood as a pathway to truth and harmony, leading to the latter if not the former.

Yes, I am weary of quibbling, and name-calling, and harsh words, and bitterness. Argumentation that leads to separation is sin; discussion that leads to good works and brotherly kindness is Christlike and will hasten the day of peace and his reign.

Elizabethtown, Pa.

Life Is Good

BY R. H. MILLER

In the words of its Founder, the Christian religion proposes "that men should have life and that they should have it more abundantly." Keen intellectual hunger, great loyalties and noble action are the measure of one's life. It's good to be born; it's good to be alive; it's good to adventure upon that final mystery which we believe to be the doorway into larger life.

Certain other religions believe that life is incurably evil. Assets against liabilities, it doesn't pay out. Birth is a tragedy; life is a headache; the highest good is the passionless peace of Nirvana. To know, to love and to strive can only increase the wretchedness of an already wretched existence.

In the words of a great student of world religions, we can characterize Christianity as life-affirming, the non-Christian religions as life-denying.

This matter of affirming or denying life is of greater importance than at first appears because, in the first place, it determines where you are going to draw the line between good and evil. Starting with the assumption that life is evil, the highest good becomes passionless, passive repose; so there's your line, between life and the escape from life. You cannot draw the line between one act and another, for all action is evil, being a part

of life; treason and loyalty, selfishness and love, robbery and honesty are all evils. Once you stigmatize life as evil there is no such thing as good conduct, for all conduct is an expression of life and is therefore evil.

All this is changed when you call life good, for that assertion at once divides the field of conduct into two parts; action which promotes life is good; action which hinders life is evil. This basic assumption becomes a touchstone by which to judge the moral quality of every act. Does it increase or diminish health, friendship, beauty and goodness of life?

And in the second place, non-Christian religions, denying life, ask of their devotees many things which cut across the grain of human nature: formal pilgrimages, repressions, physical mutilation, unsocial behavior. But how different the Christian religion! Its one supreme requirement is love —limitless love to God and to one's neighbor. To be a Christian is but to be human in the fullest, richest sense.

North Manchester, Ind.

The Smoke

BY I. N. H. BEAHM

On the lovely June morning that this was written, and amid the shocking war news from Europe, the rose is blooming as sweet and beautiful as ever, my corporeality seems functioning as usual and my psychic entity seems in calm and wholesome tone. In this peaceful attitude of body and mind I want to review the Ocean Grove Conference in a brief and suggestive way.

I have expressed myself in a former article on the place of Annual Meeting. Now it seems but "fitting and proper" for me to comment on the Conference itself.

By "the smoke" I do not mean any foggy or beclouded atmospheric conditions of the Annual Meeting. I use "the smoke" in the sense of the afterthought, in the sense of calm considerate review like the saying: "When the smoke of the battle is gone." The word "smoke" is used scripturally in various ways. But I find none in the sense of this effort although in the sense of Psalms 68: 2, "the smoke is driven away" approaches it somewhat; also in Prov. 10: 26, "as smoke to the eyes."

In the exciting days of the great Southern Rebellion folks were not in a position to study their problem as we are today. The smoke of battle is "driven away." The eyes are undimmed by the superinduced effects of smoke. We behold the Civil War in the perspective of history. I might well have headed these humble lines, "The 1940 Annual Meeting in Perspective." So it is in this quiet review and wholesome frame of mind that I express myself on "The Smoke."

We see in such manner the Jacob boys in Joseph's words of Gen. 45: 5 and in Gen. 50: 20, "But as for you, ye thought evil against me; but God meant it good, to bring to pass, as it is this day, to save much people alive."

The Egyptian period of 400 years and the wilderness period of 40 years in the perspective are both beautiful and divinely suggestive today. In the light of future centuries, the Hitlerism we know a little of will have its harmonious tint in the panoramic picture by the Omnipotent Painter.

The war halo over the Conference was a blessing. The international European problem with "garments rolled in blood" solemnized the Annual Meeting. The large and radiant personality of the moderator proved a benediction to the occasion.

While all efforts by men and women on personal duty surely were their best, yet evidence was manifest that some failed through lack of mental grasp of the national and international broadness of the hour. Great themes and great developments of them should be set forth on such opportunities. Divine sovereignty and freedom of human choice, and while man has vision yet God has supervision and overrules all for the greatest human good and for his own glory—these are suitable subjects for such as the Ocean Grove Conference.

The near-by holy city of Jerusalem needed emphasis in way of a kind of constant guide and interpreter. But such opportunity through the miniature Jerusalem near the auditorium went by without an index hand. Surely some Bible tourist might have been used helpfully to many at the "big meeting."

To the extent of the writer's information this was the first time the deep tones of the pipe organ were ever heard by our General Conference, and yet the rolling thunder above the auditorium came at a time to drown the bursting joys of youth and to suggest the appropriateness of "weightier matters of the law."

The outstanding messages of Sunday morning evinced unabated strength of master minds. Yet the efforts of youth as the boys spoke in the great missionary convocation was a reminder to the "men" that the "boys" are coming on to supersede later.

The decision to put potentially lay members in supervision and direction over the exalted function of the New Testament ministry may need reconsideration. The challenge of the laity to the general eldership of the church and their desire to share personally in the functions of the Standing Committee is an effort to "climb up some other way." It jingles of the sheep aspiring to be the shepherd. The committee on study is one-sided and major on the side of the laity for the highest supervision and shepherding of the people of God. Further, the Conference is now studying and considering a possible change without a motion made and adopted to reconsider. This is a technical error evidently. In every paper of major import, there are always two phases or stages of such paper: (1) the content or matter of the paper offered; (2) the disposition of that paper.

Many delegates seemed bent on the disposition of a paper, yet it is a peculiar privilege and prerogative of the moderator to reject any motion to adopt till he thinks the paper has been amply understood and vindicated. In the late Conference in some two instances more time should have been given for consideration before adopting, as some now think.

The Lord's Prayer was prayed once in Conference. This was timely and impressive. But the divine instruction still stands, "When ye pray, say" the Lord's Prayer.

The most impressive and most eloquent message was

(Continued on Page 15)

HOME AND FAMILY

My Prayer

BY DESSA A. KREPS

Lord, grant me eyes that I may see
Myself as I appear to thee.
Correct me, Lord, and help me bear
My brother's load—my blessings share.

O cleanse me, Lord, from faults unseen;
Upon thy mercy I would lean.
O search my heart nor let there be
A weakness there that hinders me.

Use me, dear Lord; give strength divine;
I consecrate this heart of mine.
I long to tell the story sweet
And bring souls to thy mercy seat.

Send me, O Lord, to do the work
Thou hast for me; I will not shirk
If I but know thou sendest me,
And that thou wilt my helper be.

I thank thee, Lord; thy name I praise
For blessings rife that fill my days;
For everything that thou dost send
For well or ill. Thou art my Friend.

La Verne, Calif.

The Gift

BY LEO LILLIAN WISE

Betty was beginning to understand why her mother had said, "My Aunt Ellen has a rare gift. While you are visiting her see if you can discover for yourself what it is."

So Betty had come to this little wayside village to visit where her mother had been reared. So many names of folks now meant something as they took on reality. Everywhere she was spoken of as Lucy Carr's daughter.

At first Betty was far too busy getting acquainted with her hitherto unknown relatives, except as she had heard them spoken of, to spend much time speculating about Aunt Ellen's rare gift. But now that she had more time to think things through she was picking up a clue here and a hint there. One morning as she was writing a letter to the home folks she laid her pen aside three different times before the writing was finished.

A sharp tattoo sounded upon the kitchen door and Aunt Ellen admitted ten-year-old Freddy. "Mother sent you back the sugar she borrowed." He handed over the package and sat down upon the chair pulled forward for him. He was an engaging small chap and talked freely about things of interest to a boy's heart. But his countenance fell when Aunt Ellen asked about school.

"Aw gee!" he exclaimed, "I just can't seem to get nowhere with 'rithmetic. The pesky problems won't come out right no matter how hard I work at 'em. Why couldn't a feller just skip school anyway? Just you see how much muscle I have." He flexed one stout arm. "Why, I bet I could help my dad right now buildin' roads!"

Betty suppressed a giggle with difficulty. But Aunt Ellen never let on if she was amused. Instead she was speaking gently. "I should say that you have muscle." And one could see Freddy straighten up a bit. She went on sweetly, "You know, I can't but think about a little chap I used to know. He was so anxious to start to school, just hardly could wait until the great day came. His mother fixed up the nicest lunch for him. She saw that his blouse was ironed just so. And she watched him start off to school. He just knew it wasn't going to be hard at all. But in the evening when he came home he was pretty quiet and didn't have much to say. His mother tried to find out how school had been. Finally the small boy heaved a great big sigh as he looked up into his mother's loving eyes and said, 'Oh, mother! There's so many things I don't know.'"

Betty and Freddy shouted with laughter. Hadn't they felt the same way many times? "Then his mother took the little son up on her lap," Aunt Ellen had smiled, "and told him that was what we go to school for, to find out that we don't know and then learn how to find out things. So the small boy plugged along through school. He graduated from high school at the head of his class. Then he went on to the university for five long years. He didn't have all the money he needed, so he waited on tables and shoveled snow off sidewalks. Oh! there were lots of times that things were hard. In daytimes he could hold his head high even if at night his chin did quiver when no one could see. But then he was graduating again with high honors; his mother and father smiled proudly at him. He went to work, hard work. He is making good." Her voice was silent a moment. "And he is your dad, Freddy!"

There was a deep silence in the sun-kissed room. Betty looked cautiously at Freddy and could see his shoulders straighten until the seams of his coat appeared to be stretched. He rose to his feet and there wasn't even the trace of a familiar grin upon his face as he declared, "Well, must be gitting back home and do those 'rithmetic problems!"

Betty was writing again and she heard Aunt Ellen just outside greeting someone. "Well, well, Lucile, I am so glad to see you. Walk right in." Betty laid her pen down quickly, for this was a bride-to-be who entered the room. "Tell us everything good for us to know," urged Aunt Ellen with a twinkle in her eyes. Willingly the lovely girl was telling them of her plans for the new home; her face was alight with the flush of happiness. Still Betty could detect a wistful note and wondered why. Then Lucile cleared away that question in Betty's mind by saying, "I can't help wishing my mother were here to see all these nice things. I miss her so."

Aunt Ellen nodded her head as she rocked back and forth in the little old ladder-back rocker. "Yes," she said. "I remember what a lovely brave young bride your mother was. And I can seem to see her glow with radiant beauty when she brought to church the precious little bundle that was you. And somehow I can't help feeling that she is close by your side now, smiling that same sweet smile as she rejoices in your happiness."

When Aunt Ellen ended her words Lucile with tear misted eyes said with shaken voice, "Aunt Ellen, that

is the nicest wedding gift you could give me—to have my mother brought so close to me."

Lucile had gone her way and Betty continued to write. Again there was a caller, this time a woman recently widowed. Martha Ferris was brave in her bearing and yet she confessed to Aunt Ellen, "I get so lonely—seems as if I almost lose my grip."

"Yes, my dear," mused Aunt Ellen, "but just the other morning as I was watering my house plants I remembered the last time I talked with Bert. He was smiling because he was taking home a surprise gift for you. And he said, 'I want to keep doing things like this for Martha and then if it so happens I go on ahead first her loneliness may be just a bit easier to bear.' "

Betty's pen fairly flew as she hurried to end her letter. "Bridging over the hard places," she wrote, "that is Aunt Ellen's great gift. She has tucked away in the recesses of her memory bits of odds and ends and then when necessity requires she goes just as if she were going to her store of choice preserved fruits and deftly selects the right gem of help—consolation, or perhaps a gentle chiding, and brings it forth with gentle ways. Hers is a healing art. Well, I am resolving to store up beautiful thoughts, poems, memories and verses from God's own Book. Perhaps in time I may have need to use them in helping another to find his way."

Bellefontaine, Ohio.

The Church and America's Children

BY JESSE D. REBER

Part II

The Child and the Learning Process

Before the Christian church can make much further advance in developing the kind of Christian character in the lives of our children that will enable them to meet the problems which they will be compelled to face in the present social order, we must re-examine, especially the church must re-examine, the learning process. And here I would suggest four simple but fundamental propositions. First of all, in the child nurture program of the future we must see every individual child as a total personality living within an individual and total situation. We may be able to make automobiles by the mass production method, but building Christian character cannot be done that way. No two children are alike. No two children face the same set of problems even though they may come from the same family. And no two children will react exactly alike to any given situation. Therefore, there can be no general curricula, or methods, or appeals upon which we can rely for our nurture program. Every contact with every child must be more or less personal and individual, if these contacts are to result in the formation of Christian character.

By the same token our contacts with our children must take into consideration all of a child's personality and experience. Johnny Doe is not Johnny the public school boy one day and Johnny the church school boy another. Neither is he Johnny of the home one hour and Johnny of the playground the next. He is always and eternally Johnny Doe and should be dealt with on that basis.

The separation of church and state may be good governmental practice, but the attempt to separate the teaching of morals and religion from the so-called secular education is bad educational procedure. For a child is not made up of a number of compartments into one of which you may stick religion, and another mathematics, and another history, and still another literature. If a child is to get religious training, religion must overshadow all of his experiences. His algebra must be seasoned with religion. His home relationship must exemplify religious conduct. And his play must be controlled by religious motivation. For you see, every child is a total personality. And if he comes into contact with religion only in the church, it is very probable that the church will be the only place where religion will influence his conduct. And if he is under religious influences only one hour a week, or one hour out of every 168, it becomes rather evident, does it not, that a child's living will be pagan most of the time?

Another important consideration to build into the child nurture program of the future is the fact that all of us learn partly by imitation. And young children learn much more by imitation than any other way. They soak in the attitudes of those around them much more readily than they remember the formal instruction or obey specific commands. This truth is especially important for the teaching of religion, because religion itself grows out of an attitude toward the Supreme Value of life. St. Paul must have had something like this in mind when he instructed the Ephesians, "Be ye therefore imitators of God, as beloved children; and walk in love." And again, "Be ye imitators of me, as I imitate Christ." The biographies of great achievers in religious living and religious leadership substantiate this fact dramatically and completely. For as someone has suggested, John and Charles Wesley owed much more to Samuel and Susannah Wesley than to Charter House and Oxford.

Once more, educational psychology has given us a significant finding that has direct bearing on teaching of any kind, namely, learning is most effective when it arises out of real questions, specific problems, difficulties, tensions and concrete concerns. Entirely too much of our teaching is just so much wasted motion because too much of it has no recognizable relation with the experience of those who are being taught. If you want to know why Robert Raikes was so much more successful than some of us modern church school teachers are, here is the answer. His teaching was very definitely related to the tensions and problems of the boys whom he taught. If you want to know why it could be said of Jesus that "he taught as one having authority," here is the answer. His teaching was so closely related to the everyday experiences of the people whom he taught that at least one woman remarked, "How did you know?"

A final consideration which the future program of child nurture must give some recognition to is the fact that only by doing do we really learn. Much of our so-called learning is not learning at all. It is only gathering information which may or may not have any significance so far as character building is concerned. One does not learn to drive an automobile by reading a book. Not until one gets into an automobile, and begins to pull levers, push buttons and manipulate the steering wheel does he really begin to learn. And when he has co-ordinated all of these individual acts into one unified process, then has he learned to drive a car, but not un-

til. The same thing is true about honesty and other character qualities. One does not learn to be honest by memorizing bits of good literature. Only in practicing the act of honesty does one really learn to be honest. And if this is true there will have to be some radical changes in many of our church school programs before we can actually teach so simple a virtue as honesty.

Now of course the gathering of information is important, but only as it is related to actual conduct. The trouble with much of our religious teaching is that when we have administered a few small doses of information we stop, and that is not enough.

Cleveland Heights, Ohio.

Youth and Harmful Amusements

BY WM. J. TINKLE

It is well known that middle-aged and even old people are tempted by harmful amusements as well as the young. Some of the most sensual people I have ever met were middle-aged, while some of the most spiritual were young. There is no sanctifying influence in years. Yet, while these reflections may shield our youth from undue criticism, they also manifest the need for good influences to promote soul growth. We cannot depend upon time alone to make people more temperate or more self-controlled.

"Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself" (Dan. 1: 8). His conviction came from within; he purposed it in his heart. It may be that he had received instructions at home that deterred him from evil, and so strengthened his personal stand, though this instruction took place when a young boy, and before his capture by the Babylonian army. A prohibition from without may help, but the inward purpose is most essential in avoiding harmful indulgence.

Our problems of harmful amusements are not essentially new, for the principles involved do not change. Although we live in a new age we cannot solve moral problems according to a changed formula, if we want them to be solved right. While the Eighteenth Amendment has been repealed, the Ten Commandments will be valid while the world stands.

Suppose a girl is making biscuits and is tired of her mother's recipe. Instead of soda and sour milk she uses soda and sweet cream, with the result that her biscuits fall as flat as some of the modern theories of social structure. To be sure, it is not necessary to follow old recipes without change, but when changes are made they must not do violence to underlying principles. If soda is used, some acid must be used with it to form a gas that rises in the bread dough and makes it light; for the laws of chemistry do not change any more than do the laws of mathematics. When a people begin to learn and apply science it may seem that great changes are occurring. But science gives no basis for changes in moral standards, being based on truths that are more enduring than the Rock of Gibraltar.

Now Daniel evidently was not one who opposed new habits simply because he felt ill at ease when doing something in a new way. Worship of past customs will not solve moral questions of our day or any other day. We know that Daniel was very adaptable to new situations, else he would not have held high positions in two mighty governments, both of them foreign to himself. He followed principles which applied in Babylon as well as in Jerusalem, and in 1940 as well as in 600 B. C. He realized that to indulge his fleshly appetites would not bring satisfaction in the long run, that the vine of pleasure requires close pruning to bear the best fruit. Any amusement that weakens the body or mind or turns people away from the work of the church, certainly violates sound principles. And any place of amusement where great souls do not grow should not be visited by the Christian.

The idea that we are but pilgrims in this world, stated in 1 Peter 2: 11 and elsewhere, is a very helpful thought. A pilgrim does not conform to all the customs of the country in which he sojourns, for his citizenship is in his homeland. John tells us that Jesus was not a citizen of this world, but he sojourned among us. Abraham, Sarah, and Lot were kept true to God by remaining sojourners; but Lot's children became citizens of Sodom, conformed to her customs, and lost their lives with that city. So we, if we consider ourselves pilgrims, will not accept the standards of the world at par.

There is no need of a great deal of amusement if one has a clear conscience and enjoys his work. The need is greater than it used to be because work is driven at higher speed for the sake of efficiency. There always is need of companionship, for a person should not be alone all of the time. The church should grasp the opportunity of bringing young people together and planning their social program. There is an added advantage here, that if the standards of the majority of the group are right, the young person who tends to be wayward is brought into line. However, this social program is not presented as a panacea, for nothing will take the place of inward purpose, based upon the will of God.

Great pressure is brought to bear upon our youth by those who would make money from their amusements. When they resist this pressure and remain true to our standards we should let them know we appreciate it; but praise that is not deserved tends to lower the standards. Any example, teaching, or discussion that will engender an upholding inward conviction is a good method to use.

Cerro Gordo, Ill.

The Smoke

(Continued From Page 12)

the one on the relation of church and state. It's pertinency and doctrine are open to remarks. This Conference as many others should share more clearly cut teachings on the kingdom of this world and the kingdom of Christ—more clearly cut ideas on the law and the gospel. The kingdom of heaven began with John and Jesus. The law ended or exhausted itself in the death of Jesus Christ. So there is the great transition period from law to gospel during those three years plus. These ideas are fundamental. The disciples still fight but not with carnal weapons. The world system and the Jesus system should always be clear to a great Conference. The disciples of Jesus are in the world, but "they are not of the world, even as I am not of the world" (John 17: 16).

Thus an humble contributor has briefly and feebly spoken of the 1940 Annual Meeting.

Nokesville, Va.

KINGDOM GLEANINGS

Calendar for Sunday, July 28

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Weighing Consequences.—Isa. 5: 11, 12, 18-23; Gal. 6: 7-9.

Christian Workers, Liquor and Modern Life.

B. Y. P. D., The Voice of God in Poetry.

Intermediates, Peter, the Rock.

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Gains for the Kingdom

Six baptized in the Burnettsville church, Ind.

One baptized in the Lower Stillwater church, Ohio.

Six baptized in the Okaw church, Ill., Bro. A. Wayne Carr, pastor.

Six baptized in the Okaw church, Ill., Bro. A. Wayne Carr, pastor.

Two baptized and one reconsecrated in the Wabash Country church, Ind.

Four baptized in the Valley River church, W. Va., Bro. Robert L. Byrd, pastor.

Three baptized and two received by letter in the Bridgewater church, Va.

Two baptized in the Four Mile church, Ind., Bro. R. H. Nicodemus, evangelist.

Ten baptized in the West Manchester church, Ind., Bro. Ray O. Shank, evangelist.

Fourteen baptized in the Maple Spring church, W. Va., Bro. A. W. Arnold, evangelist.

One baptized and one received by letter in the Lititz church, Pa., Bro. J. M. Moore, pastor.

Five baptized, two reconsecrated, in the Forest Chapel church, Va., Bro. Ernest E. Muntzing, evangelist.

Eight baptized in the White Pine church, W. Va., Bro. Ernest E. Muntzing, evangelist; India L. Hockman, pastor.

Thirty-one baptized in the Sandy Creek congregation, Mt. Grove house, W. Va., Bro. Russell K. Showalter, pastor-evangelist.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Samuel Harley of Grottoes, Va., Aug. 18, in the Moscow church, Va.

Bro. Walter Hartman of Annville, Pa., Aug. 12, in the Hanover church, Pa.

Bro. Earl Bowman of Harrisonburg, Va., Aug. 11-25, in the Mill Creek church, Va.

Bro. J. W. Fidler of Brookville, Ohio, Aug. 4, in the Lower Stillwater church, Ohio.

Brother and Sister John R. Peters of Waterford, Calif., Sept. 8, in the Center church, Ind.

Bro. Charles Essick of Circleville, Ohio, Aug. 12, in the Bethany church, Southern Ohio.

Bro. P. H. Sanger of Lebanon, Pa., Aug. 18 to Sept. 1, in the Monterey church, Conestoga congregation, Pa.

Bro. Michael Kurtz of Richland, Pa., July 28 to Aug. 11, in the Brandt house, Back Creek congregation, Pa.

Bro. Wilfred N. Staufer of New Enterprise, Pa., July 29, in the Woodbury church, Replogle congregation, Pa.

Bro. Ray O. Shank of Covington, Ohio, July 21, in the Troy church, Ohio; Aug. 5, in the West Charleston church, Ohio.

Bro. Ernest E. Muntzing of Rockingham, Va., Aug. 5-18, in the Briary Branch church, Va.; Aug. 19—Sept. 1, in the Mathias church, W. Va.

Bro. Arthur G. Wheeler of Brokenburg, Va., July 20 to Aug. 3, in the Free Union church, Va.; Aug. 11-24, in the Mountain Grove church, Va.; Aug. 25 to Sept. 1, in the New Dale church, W. Va.

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Personal Mention

Another first time visitor at the Publishing House was Miss Marian Bechtelheimer of the South Waterloo church, Iowa, on last week's Friday.

Young enough to have promise of many useful years ahead were House visitors Mary Elizabeth Coffman and Opal Smith, the former from the Keyser church of First West Virginia, the latter from the Bethel church of Northern Missouri.

The P. C. Dowis family of the Honey Creek church of Northern Missouri needs your sympathetic interest. We have few details of the tragedy which resulted in the death of Sister Dowis and injuries more or less serious to Bro. Dowis and three granddaughters. Meanwhile you know what you can do.

Bro. Arthur Scrogum, pastor of the Bear Creek church of Western Maryland, by reason of a certain family connection found it desirable to visit Bro. David Landis, pastor of the Batavia church of Northern Illinois, whereupon the happy thought occurred to them to come over together and call on the Messenger offices and some other offices.

Bro. Edward K. Ziegler's Book of Worship for Village Churches, published originally in India and reprinted by the Agricultural Missions Foundation, has met with such favor that the author is preparing a companion book. "The new volume is to be an anthology of rural church worship materials and program plans gathered from the various countries of the world where the younger churches are meeting these problems."

Bro. J. A. Miller of sacred memory has a large place in the July News Bulletin of the district of Texas and Louisiana. Many examples of unselfish service illustrate the life story of this man of God as told by Bro. Glenn Harris and corroborated by numerous other correspondents. The issue also contains the program of the district meeting held this week end at Nocona, Texas. Pastor W. H. Yoder of South Waterloo, Iowa, and Prof. R. E. Mohler of McPherson College are the principal speakers.

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Miscellaneous Items

The new brick church at Mathias, W. Va., will be dedicated tomorrow, July 28, with all-day services.

Intermediate camp for Northern Illinois and Wisconsin will be held at Naperville, July 29 to Aug. 3. Write J. Clyde Forney, 787 Highland Ave., Elgin, Ill., for information.

District Meeting of Northern Illinois and Wisconsin convenes at Elgin, Aug. 31 to Sept. 2. Business for this meeting should be sent to the secretary, H. A. Brandt, Elgin, Ill., at once.

The Mexico church of Middle Indiana is having tomorrow, July 28, an all-day special program, with basket dinner at noon and a dedication sermon in the afternoon. "All welcome to attend that can come."

Bro. Arthur Myers, Greencastle, Pa., R. 1, Box 96, would like to secure a copy of Brother Winger's History of the Brethren in Indiana. If you have one you are willing to dispose of or can help him find one he will appreciate the favor.

To Second West Virginia churches and boards: All papers and queries for the district conference to be held in the Pleasant Valley congregation, Aug. 22-24, should be in the hands of Clerk J. J. Scrogum before Aug. 10. His address is 112 Graham St., Elkins, W. Va.

Clerks of district meetings should now order the Ocean Grove Conference Minutes sent to their several churches. Please list the names and addresses of the persons to whom the Minutes should be sent and state the number of copies required for each church.

Young people's camp for Southern Illinois and Northern Illinois and Wisconsin will be held again at Lewistown this year, Aug. 12 to 17. Secure information through D. D. Funderburg, 22 South State St., Elgin, Ill., or Galen T. Lehman, 2158 South Eleventh St., Springfield, Ill.

Protest Conscription Bill.—As citizens of the United States, members of the Church of the Brethren are urged to wire or write their senators and representatives, protesting against the Burke-Wadsworth Conscription Bill (Senate Bill 4164).—A. W. Cordier, L. W. Shultz, for the Brethren Service Committee.

The Advisory Committee for Conscientious Objectors, appointed by the 1940 Annual Conference, composed of Paul H. Bowman, Ross D. Murphy and M. R. Zigler, met in Washington, D. C., July 15-19. During this time the committee met with regional representatives as follows: Southeastern Region, Ralph E. White; Eastern, Levi K. Ziegler; Central, John Metzler; Southwestern, C. Ernest Davis; Northwestern, Mark Schrock. Hylton Harman, representing the Central West, was unable to be present. There was also a joint meeting of the Brethren Service Committee and the Advisory Committee. The purposes of these meetings were to give further study to the assignment of Annual Conference on the part of the Advisory Committee and to work out relationships between this committee and the Brethren Service Committee. The function of the Advisory Committee is to confer with our government with the hope that satisfactory understandings may be established. The committee was also authorized to create an organization designed to give counsel to local churches and members. The committee believes that there should be regional counselors and district counselors and that the local elder or pastor should be considered the counselor for the local church. We hereby request every elder in charge of churches or pastor to be expecting some word from the regional counselors and that each one co-operate so that there will be no delay. We believe that every local elder or pastor should have an adequate supply of literature to aid in giving counsel.—For the Committee, M. R. Zigler, Chairman.

Starvation Takes No Vacation

An emergency call to pastors and members of Christian churches has been issued by the Committee on Foreign Relief Appeals in the Churches. The committee was created by the Federal Council of the Churches of Christ in America and the Foreign Missions Conference of North America. A leaflet, entitled Starvation Takes No Vacation, has just been sent to all ministers of our church. The leaflet lists several areas of need for relief and indicates the particular agency administering the relief. The leaflet indicates that in all denominations where a relief committee has been set up, funds may be sent through the denominational channels. The list of relief needs given is as follows:

I. Civilian Relief in China. This appeal is in behalf of the whole of China's suffering millions and the recognized national agency in America is The Church Committee for China Relief.

II. Evangelical Christians in Europe's Exiled and Destitute. The agency pushing this appeal is the Central Bureau for Relief of the Evangelical Churches of Europe.

III. Field Relief in France. As rapidly as possible a program of relief is being developed. The American Friends Service Committee is already at work in France. The Church of the Brethren has been busy raising funds and is making appointment of workers to co-operate in the administration of relief in France.

IV. Christian Refugees. The American Committee for Christian Refugees, Inc., is leading out in the rehabilitation of Christian refugees.

V. Stranded Missionaries. Missions of the churches in countries at war are cut off from funds from their home countries and the work is dependent on other help. At the Ocean Grove Annual Conference the Sunday morning congregation gave over a thousand dollars toward this need. Many of these missions projected from Germany, Finland, Denmark, Norway, Holland, Belgium and France are Lutheran. The Lutheran World Convention has already given $250,000 for this and other relief work. For non-Lutheran missions the International Missionary Council is making distribution of funds and our Ocean Grove contribution was sent to the International Missionary Council.

VI. Service to Prisoners of War. Hundreds of thousands of prisoners are in confinement, the kind that leads to despair, and the Y. M. C. A. is leading out in a friendly and religious ministry for these prisoners. We are participating in this and have sent John Barwick of York, Pa., one of our own members, to participate in this service.

To ministers who receive many appeals for help and who may be confused by the very multiplicity of calls, we desire to say that the appeal set forth in the leaflet, Starvation Takes No Vacation, is authentic. Our own Brethren Service Committee has been set up to receive funds for any of these needs and by sending your funds to the General Mission Board proper congregational record is made of your giving. If you have a particular need in mind for which you wish your money used you may so designate and the money will go to the cause you indicate. Many people are designating for China relief and some are designating for European relief. Many churches desire the Brethren Service Committee to use the funds at the point of greatest need and do not designate further than to say that the money is for relief.

In anticipation of the next winter's cold, clothing of a substantial kind should be assembled and sent to your college. The college and college church committee will send it on to the American Friends Service Committee storeroom in Philadelphia, Pa. From the storeroom, bales of clothing are shipped to many stricken countries.

With millions of people in Europe and China away from home, either as refugees or soldiers, the production of food and clothing during these summer months has been seriously neglected and starvation is bound to enter thousands of homes if relief is not given from America. May we give it in the name of Christ, the Prince of Peace.—H. S. M.

OUR MISSION WORK

Two Happy Days at Ping Ting Church China

BY F. H. CRUMPACKER

The First Day

April 20, 1940, came in the fullness of a perfect day. The weather was perfect. This was the day appointed when 108 folks were to be received into the church by baptism. Enthusiasm was running high. All were rejoicing, for all departments of the church's work were represented by those coming into the church. A strenuous week had preceded. The leaders had given these folks intensive Bible lessons on such topics as the following: Sin, The Holy Spirit, The Ten Commandments, The Church, The Marks of a Christian, Prayer, The Christian Home, Stewardship, Faith, The Ordinances of the Church—with special emphasis on the meaning of baptism.

The applicants were forty men and boys and sixty-eight women and girls. Their ages ranged from thirteen to sixty. Naturally some showed a more fixed purpose than others. During the week of special catechism, the attendance was nearly one hundred per cent perfect from the very beginning. There were probably a half hundred held back for further instruction and a better Bible knowledge. The church leaders had passed on the applicants one by one, and much prayer was made for guidance.

Some were disappointed because certain ones were asked to wait and some felt that a few had passed that had better been held back. But viewing the enthusiasm of the applicants, one could easily feel that they were headed in the right direction.

The Chinese pastor called the roll and all were present. With them he went carefully over these questions: Do you believe that Christ is the Son of God, that he was born of the Virgin Mary, that he was crucified and was buried and on the third day arose from the grave and that after a short time he ascended to heaven and that he will come again and receive the faithful into the home prepared for such? Then after each one answered in the affirmative, they were asked to make a covenant to serve him faithfully until death.

The baptistry had been filled and the water made tepid. The deacons gave the sign to go ahead. The writer began baptizing a few minutes before 10 o'clock and finished at 12:30. The administrator's task was easy and co-operation on the part of the applicants was splendid. After prayer all went home for rest, and some had their food, for the love feast which was to follow did not begin until 3 o'clock.

The afternoon service was preceded by a short talk and a season of prayer. One short of four hundred came for the love feast. This was the largest communion service we have had. At 4 o'clock the feet washing began and was finished just after 5 o'clock. Then the evening meal was served. We like food served hot but at this time we could not have it according to our likes, for we thought it best to wait each for the other, and that we did. The Chinese leaders had entire control of the afternoon service and they did very well indeed. By 6:15 we were through with the communion. The happy crowd then dispersed to their homes, many singing as they went. It was a new song for many of them. It seemed to us to be the ending of a perfect day.

Now for the Second Happy Day

This second day was children's day. It was eight days after the day described above. The weatherman gave us another perfect day. This day's presentation was again the culmination of a strenuous week of special drilling. Sister Minerva Metzger and several others had worked hard to get the program ready to give. It was to begin at 10:30 o'clock. By 8 o'clock the people began to come and when opening time came we had a record crowd again. The children were given the main auditorium and the entire service was given by them. Their chairman was a lad of tender years. He was very anxious that all should go as scheduled and that everyone should be interested to the end. The only adults who had a part in the program were those who had charge when the babies were consecrated.

The whole program was a wonderful experience for the children. Because of the lack of room, one group of two hundred little tots came to the platform from a side door and did their parts and then went out again to leave places for others. The enthusiasm from first to last was at white heat with the children. As are most children's programs, this one was a bit long, but the children kept their poise well to the very last.

When these special programs are given, our church house is too small. We wish it were larger, but for that we will have to wait for a time. A day like this will long be remembered by the children as well as by their anxious mothers and fathers. Nearly five hundred children had some part on the program, and the Lord only knows what lasting impressions were made.

For several years now we have overcome the former criticism that the place and building are too spacious. Now every available corner is filled with children and with kitchens and other facilities to provide for their physical wants. The Lord gave us two very happy days. The Ping Ting church goes forward.

Ping Ting, China.

A Bugle Note From the Heights

At an Elevation of Seven Thousand Feet in the Himalaya Mountains

BY JOE BOWERS

It is hard to give one's first impression of Woodstock School, Mussourie, Landour and our mission house, Prospect Point, or any of these places around here, as there is hardly any other place like this mountaintop in all the world. I have to think what I would have missed if I had stayed at home. To me, being here means the chance of a lifetime.

I am enjoying myself to the full and find my work exceedingly interesting and challenging. No one has any time to become homesick, even if he were so inclined, as we are as busy as bees from week to week.

The student body at Woodstock is a unique group, for it is so cosmopolitan. The students are grand to work with.

If ever there was a land of opportunity India is one, for there is so much to be done here. If other young

men could only know what it means to be able to come here and experience all these things, I do not believe that our mission would ever have any trouble finding teachers for Woodstock or for the mission field. My hope is that I can make good and further the Christian cause as well as prove of worth to my own mission.

Woodstock School, Landour, India.

C. D. Bonsack's Counsel

After reading the account of the Swarthmore Foreign Missions Conference written by Bro. C. D. Bonsack in the Gospel Messenger of July 13, it will be of added interest to note the following paragraph copied from The American Friend:

"Dr. Charles D. Bonsack, Executive Secretary of the Mission Board of the Church of the Brethren, addressed the group, telling them that the successful missionary needs patience, a sense of humor, health, common sense, a deep appreciation of the common experiences of mankind, good training, and an abiding faith in Christ. He should cultivate a sympathetic attitude toward the people among whom he is to work, becoming familiar with their language, customs, history and social and economic environment. He must go as a comrade, for he is to work among people who may not have much book knowledge but who nevertheless know human nature well. He should have an abiding consciousness of the presence of God in all activities. The most important need of the community can be made the channel of evangelism."

It is good to know that Bro. Bonsack gave such excellent counsel to the ninety-five young people who were on the platform, newly appointed to go forth as missionaries.

Monthly Financial Report

During the month of June contributions for the Conference Budget and all general boards and agencies in the budget totalled $44,383.91. The total received for the year beginning March 1, 1940 was $69,663.47, detail as follows:

	Receipts for June	Total receipts since 3-1-40
World Wide Missions	$ 4,932.10	$ 8,399.67
Women's Work Project	1,132.49	2,193.59
Home Missions	49.45	132.98
Foreign Missions	713.10	1,346.56
Junior League Project	226.15	341.58
Intermediate Project	4.69	13.09
India Mission	33.00	166.88
India Native Worker		6.00
India Boarding School	12.56	89.56
India Share Plan	332.10	671.86
India Missionary Supports	3,496.12	5,994.01
China Mission	325.21	553.24
China Native Worker		25.00
China Share Plan	58.75	146.25
China Missionary Supports	2,798.77	3,875.76
South China Mission		100.00
Sweden Mission	11.40	16.40
Sweden Missionary Supports	395.18	445.51
Africa Missionary Supports	2,079.12	3,296.44
Africa Mission	978.14	1,393.74
Africa Share Plan		183.76
Africa Leper	34.45	35.45
Conference Budget Undesignated	25,795.13	34,582.11
Conference Budget Designated for—		
Board of Christian Education	397.94	2,028.27
Bethany Biblical Seminary (at Elgin)	80.18	208.70
Bethany Biblical Seminary (at Chicago)	86.00	196.61
General Education Board	6.18	41.55
General Ministerial Board	4.00	12.07
Ministerial and Missionary Service Fund		12.50
Rhodes Memorial (Anklesvar Training School)		2,000.00
Conference Budget Share Plan		40.00
Youth Serves	401.70	1,114.33
	$44,383.91	$69,663.47
Non-Budget items—		
American Red Cross	15.00	15.00
China War Relief	758.24	2,567.82
Peace and Relief	2,234.46	3,104.71
Refugee Fund	14.93	78.61
Stranded Missionaries	1,077.23	1,077.23
	$48,483.77	$76,506.84

The following shows the condition of General Mission Board foreign and home mission finances on June 30, 1940:

Income since March 1, 1940	$47,927.33
Income same period last year	42,705.30
Expense since March 1, 1940	47,118.96
Expense same period last year	59,596.92
Mission surplus June 30, 1940	14,615.59
Mission deficit May 31, 1940	1,866.95
Increase in receipts, eliminating deficit June 30, 1940	16,482.54

What to Pray For

Week of July 27—Aug. 3

Just three years apart, the Miller sisters sailed to India. That was back in 1900 and 1903. Eliza went to the field forty years ago and Sadie has been there for thirty-seven years. This is a long record for both of them.

During the past term of service, Eliza and Sadie have lived at the same station and have had their home together. However, they have not always been at home at the same time because duties take them in all directions. Village schools, district touring and visiting in scattered homes make traveling necessary. Sadie is out among the village people much of her time. Eliza directs the work in and about the station of Umalla. Practically every phase of mission work—educational, evangelistic and medical as well as industrial—comes under Eliza's supervision. All this work is natural and easy for her. She has done it so long that it has become the larger part of her life.

Sometime during the year Eliza will return to America. Leaving India will be like leaving home for her. Let our prayers attend the Miller sisters.

Book Review

BY ANETTA C. MOW

Christian Symbols in a World Community

During the past month a beautiful book came to my desk. It is the same shape and about the same size as are the two books, Heritage of Beauty and Each With His Own Brush, which were reviewed in the Gospel Messenger of May 18. This new book is about Christian symbols, and it is also prepared by D. J. Fleming. It is the third in a series of pictorial books.

In appearance, the book is most attractive and added to this is the evidence of very careful study and research. It shows the use of the indigenous arts and symbols of Asia and Africa in the Christian churches of these lands, and it gives interpretation, guidance and direction concerning the use of many symbols.

The reader cannot fail to see how Christian peoples of every land have adopted and adapted the symbols of different cultures.

This book is now in the Loan Library. Write and ask for it. You will enjoy it.

THE CHURCH AT WORK

THE YOUTH PROGRAM IN OUR CHURCH

Planning for Next Year

A well-balanced program for a B. Y. P. D. does not stop with the giving of programs but includes also such activities as study, work, play and worship. It is true that some of these factors can be incorporated into programs and Sunday-school class sessions, but the wide-awake B. Y. P. D. will not stop at that point. The Sunday-school class, Sunday evening meetings and week-day activities should all be thought of as a part of a larger program or plan. In addition to the activities planned by young people themselves the plans of the entire church and other agencies in the community need to be taken into consideration so that there will be no duplication of effort in one thing or a lack of attention to others.

To carry forward the program of the B. Y. P. D. there needs to be some organization. This should be kept as simple as possible to do the work effectively. It is not too early to elect the officers of the B. Y. P. D. for the next church year now. This will give the new cabinet time to plan for its work and in some cases make it possible for newly elected officers to attend camp before taking up their new duties.

In planning your program of study you will need to keep in mind the interests of your group. A great many materials are available to help in this planning. Among them are the regular B. Y. P. D. program suggestions appearing each week in Our Young People and a number of booklets of undated program materials. A number of the newer ones are listed for your convenience. Many others, especially on the peace question, are listed in the catalogues of the General Boards.

Ten Authorities Other Than God, 15c.
Can You Say Christus Victor? 15c.
What About the Conscientious Objector? 15c.
Brethren Youth Programs, 20c.

Those who plan the social and recreational life of your group should have a copy of the Recreation Handbook. A quarterly containing various ideas for recreation will be published during the next year. A year's subscription may be secured for twenty-five cents from Paul M. Weaver, 704 Miami St., North Manchester, Ind.

It is not enough to study and to play. We must also work at building the kind of world we talk about. The Youth Action pamphlets dealing with the problems of peace, missions, temperance, leisure time, Christian patriotism, economics, breaking down barriers, marriage and home life, the local church and personal religious living are helpful in planning a program of action for young people. These pamphlets are published by the United Christian Youth Movement and may be purchased at fifteen cents each from the Board of Christian Education.

Order these materials from the Board of Christian Education, 22 S. State St., Elgin, Ill. Send also for the literature and loan library catalogues listing other materials available.

Materials are helpful, but of far more value and importance are the persons who will give of their time and energy to the work of the B. Y. P. D. These individuals should be selected carefully and challenged with the importance of their jobs. The success of your B. Y. P. D. will depend upon the hard work of one or more consecrated and enthusiastic individuals.

Our B. Y. P. D. Pin



This insignia has come to have much meaning as a symbol of the Brethren Young People's Department. It has been used on literature of various kinds and now has been made up in the form of a pin. These pins come in the size of the above cut with the gold insignia on a blue background. They may be purchased from the Brethren Publishing House, Elgin, Ill., at twenty-five cents each. Designate whether you wish boys' or girls' pins.

Christian Youth and the Children of the Church

Have you ever stretched out on a summer's day, 'neath the shadows of a leafy tree and watched the moving shows on the grass, or near-by walls? If you have, this quatrain, written by Anna Hamilton, will have meaning for you:

This learned I from the shadows on the wall
That to and fro did sway upon the wall;
Our shadow selves, our influence may fall
Where we can never be.

To be a youth is to have much important business of one's own to attend to. There are plenty of hard problems to be thought out regarding one's own future—and the present, for that matter. So much so that it is hard to believe that all the while one is engrossed, there is an influence going out from one's life to a still younger generation of youth. But there is! The clothes we wear, the English (or slang) we use, the games we play, the interests we have—all to some degree are influencing children.

And children in America need the help of youth! One fourth to one third of America's children, according to the Conference on Children in a Democracy, are growing up in homes that are dependent on public relief. We must do something about that!

Another third of America's children are growing up in homes where the family income is too small for proper nourishment. Fresh vegetables, fruit, and milk are beyond reach. We must do something about that.

Thousands upon thousands of children under teen age are in juvenile courts for stealing and other petty crimes each year. Statistics show that our adult criminals started nearly always when they were children. Surely we must do something about child criminals.

Five marriages in six in America stay put. One in six breaks up. Children from broken homes—whether by divorce or death of a parent—are often candidates for broken adult lives. Youth can do something about that—for the children of tomorrow, at least.

The rural child, foreordained to go to rural school most of his life, is in need of a new kind of rural teacher—a teacher who believes in his job in the country!

No field of human endeavor—next to keeping America out of war—is more crucial than that of the rural schoolteacher. At present the rural school is too often a steppingstone only—rather than a place to build one's life permanently. Consolidated schools have their problems—we will likely have little red schoolhouses for years to come! Youth who are going to teach can do something about that.

Children in the church need youth leaders who will play with them, love them, teach them, set a pattern for them. The church is an institution of volunteer leaders—youth can do something to help.

"The tiniest bits of opinion, sown in the minds of children in private life, afterward issue forth to the world and become a public opinion; for nations are gathered out of nurseries, and they who hold the leading strings of children may even exercise a greater power than those who hold the reins of government."

. . . .

Two important bulletins in this field:

General Report of White House Conference on Children in a Democracy, January 19, 1940. For sale by Superintendent of Documents, Washington, D. C., 20c. 80 pp.

Christian Youth and the Children of the Church, 1940. 10c. 30 pp.—Ruth Shriver, Elgin, Ill.

Youth at Annual Conference

Young people had a very important part in the Annual Conference program this year. About two hundred met in seminar groups and discussed the following topics: Relief and Missions, Peace, Co-operatives, Christian Growth, Race Relations and Rural Problems. Much concern and interest were shown in the question of peace. The realization that something must be done concerning the present situation seemed to pervade the whole conference. A telegram to be sent to the officials at Washington, D. C., stating our beliefs on peace, was one result of these group meetings. Lowell Wright, just recently returned from Cuba, was with us in these discussion groups.

Saturday morning the young people gathered down on the beach to watch the sun rise over the ocean. Many experienced this for the first time. In the afternoon we met on the beach for a good time together. The evening mass meeting was in charge of the young people. Three of the speakers had attended the Conference of Youth at Amsterdam, Holland last summer, and they told of their experiences. Vera Miller spoke on Creating a World Fellowship; Lester Young on Youth Facing a World Task; and A. Stauffer Curry on Beginnings at Schwarzenau. Paul Robinson's message was on the Church of the Brethren Fulfilling Her Mission.

To most of us attending the Conference, the climax came on Sunday evening with the dinnerless banquet. It was decided by the young people that each would pay the price of a meal ticket, but instead of eating a meal, they would fast and give the money to help relieve the suffering millions. Because of the rain the meeting was held in the auditorium and many of the older people joined with us. About $185 was raised.

All the youth who attended Annual Conference were inspired by the meetings and the fellowship.—Mary Elizabeth Winger, North Manchester, Ind.

It's a Youth Department

Where two or more young people are meeting together at regular times for the purpose of work, study, inspiration and fellowship, there is a young people's department. It may be a Sunday-school class organized for the purpose of meeting the needs of all the young people of the local church and for the definite purpose of supplying all of the needs of youth.

The youth department has as its objective the loyal support of the entire denominational program for youth through district and national cabinets; giving liberally in time and money to the support of the program in conferences and camps; and giving money and promotion to the Youth Serves project.

The young people feel a very close relationship between the department and the total church program locally and nationally. The young people feel themselves very definitely a part of the church and the program of the church. The church as a whole also is aware of the young people and their part in the program and their loyalty and devotion.

The department may be simple in organization and program, as a single class of young people; or it may be complex in organization and program, as a group of organized classes united as a department with a president and other officers and an adviser or director chosen by the church to give guidance and help. The program of study and activities may include only that which can be done well on Sunday morning, or it may include Sunday morning study, Sunday evening discussion and weekday activities of socials and service. In any case the program and organization should be sufficient to meet the needs of the local youth group, and be definitely working with the district and national programs.—J. Clyde Forney, Elgin, Ill.

The United Christian Youth Movement

On the shores of Lake Geneva during the week of June 25 to 29 met seventy individuals representing various denominations, state councils of religious education and other religious organizations. The occasion was the meeting of the C. U. C. Y. M. or the Committee on the United Christian Youth Movement, which is composed of one or two young people from each denomination with their adult adviser and representatives from Y. M., Y. W., state councils and other religious groups.

To many of us who are not familiar with the movement it may seem that we have no connection with such an activity. But quite the contrary, any group that is working in one of the ten fields of activity suggested by the movement, such as peace, personal living, temperance, is a part of the United Christian Movement.

During the four days we spent much time in planning ways and means of Christian youth working together trying to further the slogan of the United Christian Youth Movement: Christian Youth Building a New World. One of the most interesting parts of the meeting was the vespers which were held on the hillside along the lake. Emily Parker, who has spent much time in refugee work in Spain, spoke each evening on some of her experiences and on our obligations and responsibilities in this world of chaos.

May we remember that we are a part of the Christian youth program and that we should help in Christian Youth Building a New World.—Lester Young, North Manchester, Ind.

ADULT DISCUSSION OUTLINE

Pure Food for Thought

Scripture: Phil. 4: 8, 9

Sunday, August 11

I. The Problem

There is much in modern life to befoul the thinking of mankind. The remarks of careless people, the public press, the billboards, the movies, and even the radio are often guilty of contaminating the stream of thought. Only the pure in heart shall see God. Sow a thought and you reap an action; sow an action and you reap a habit; sow a habit and you reap a destiny.

II. The Solution

Think on and do the things that are true, honorable, just, pure, lovely, of good report, virtuous and worthy of praise.

Compare this list with your thought habits.

Compare this remedy with F. E. Belden's hymn, Look for the Beautiful, Look for the True, Brethren Hymnal, No. 318.

III. The Promise

The God of peace shall be with you.

IV. Something to Do

What may Christians do to keep their thoughts pure? List the three or four things you consider the most important.

CORRESPONDENCE

Three Interviews About the Conscientious Objectors

If the United States should become involved in a war, what will be the destiny of the Brethren conscientious objectors?

Coming in contact with several of the nation's political leaders, through newspaper work, the writer took full advantage of his position and recently queried them on the conscientious objector question.

In an exclusive statement, unpublished until now, Mrs. Franklin D. Roosevelt, wife of the President, declared: "Of course the conscientious objector will be recognized if the United States becomes involved in a war. He will have to assist, however, serving in the capacity as a doctor, nurse, baker, armsmaker, cook, or in other ways. He need not carry a gun." The First Lady usually speaks with the same tongue as her distinguished husband.

What will happen if Wendell L. Willkie, Republican presidential nominee, became the nation's new leader? What are his views?

While covering the Republican national convention for our paper, The York News, we asked Mr. Willkie his views on the question. Greatly stirred by the objector question, Willkie thought for a moment and then answered, "If the United States should become involved in war while I am in office, I will recognize the conscientious objector."

During the same convention we talked to Mrs. Robert A. Taft, wife of Senator Taft, a Republican nominee aspirant. She stated, "The conscientious objectors will be recognized. Why not? They were during the last war. But if my husband is elected there will be no war."

Although several other faiths profess they are conscientious objectors, the majority of them are of Brethren, Mennonite, Amish and Quaker religions. These four groups are doing more toward promoting peace than any other faith.

York, Pa. Harry James McLaughlin.

Report of Camp Glein, Dagmar, Montana

Camp Glein was held June 17-23, 1940. It is not a place that makes a smart appearance at first sight, for its site is a farm home. Its superiority is evident from its power to produce a feeling that wells up in your soul every day, making the week glide by so quickly, but leaving wonderful memories and the desire to experience camp again. The organization was simple and in the very capable hands of Ralph Petry as director and Brother and Sister Glein as managers. The fees were small, making attendance possible for all.

The tables in the grove were filled three times a day with the best of the land sent by parents. The classes met in the Greenhouse, the Grove and Eastminster Abbey. These places were entered with a serious desire on the part of campers to learn, as closing reports showed. Play had its full place in the program and was entered into with the vim of youth.

Vespers north of the Greenhouse and campfire beyond the Grove each had its own color and richness, thus adding to the spiritual experience of the campers.

The Tuesday afternoon trip to Brush Lake, with its swim, beach supper and campfire, had its contribution to fill the soul. The duet, Blue Galilee, sung out over the rippling lake called to mind visions of Palestine with Jesus teaching the multitudes on the shores of his beloved lake.

Wednesday evening the China relief slide lecture was given and the offering was $9.56. Friday evening the Chinese feast was the special meal of the week and was enjoyed by all.

Sunday forenoon, June 23, thirty-seven happy children welcomed their parents and all went to the Grove for the two repasts of the day, one spiritual and the other physical. At the close of the afternoon session camp broke up with everyone feeling richer and happier, for both soul and body had been fed. Thus ends the fifth session of Camp Glein with plans to convene another year.

South English, Iowa. Nettie M. Senger.

A Great Woman Passes Over

The sweet songsters of the sky and the lovely flowers of the woodlands radiate as much joy in war times as in the days of peace. When a radiant life passes from the home and church fellowship, the clouds of loneliness and sorrow hang low and heavy in the west.

Sister Funk was born May 25, 1851. She died March 28, 1939. Thus she rounded out 87 years and was approaching 88. Longevity and usefulness were her life.

Her parents were Jonathan and Mary Driver Funk, both having lived to be 86. The father was a brother of the Benjamin Funk who wrote the Life of Eld. John Kline. It seems the grandfather Funk was graduated from Richmond College of Virginia.

On Sept. 26, 1878, she was married to Bro. B. H. Funk, who became Eld. Boyd H. Funk in Bedford County. Eld.

Jacob Miller of the Greenmount church sat as moderator of the council when Wm. C. Thurman was excommunicated for the heresy of preaching a definite time of our Lord's second coming, and for not hearing the church, and it was he who married and baptized Mother Funk.

The children born to this Funk union are as follows: Jessie Louisa Funk Marshall of Madison Heights; Jas. Quinter Funk of Ohio; Mary Berta Funk (yet on the old and late home near Bedford), Jonathan William Funk (who died young), and Grace W. Funk, who remains with her sister at the old Bedford home. All except one united with the Brethren church and all do honor to their distinguished foreparents. All this variety of Funks is of the staid and staunch Brethren kind.

In 1882 the Funks moved into Ohio, where Bro. Funk completed a commercial course of study. The Funks were both teachers. Then came the Funks to join the Huntingdon Normal (now Juniata College), and their stay and work there were most wholesome. In 1895 they move to Bedford, Va. Here they lived on a large farm and gave themselves largely to church work. Mother Funk was not only a teacher in early days, but also a fluent writer. Her contributions to the Gospel Messenger show her up as having a fine knowledge of her native English.

Nokesville, Va. I. N. H. Beahm.

North Dakota and Eastern Montana Assembly

The forty-third annual assembly of the district of North Dakota and Eastern Montana was held this year at Surrey, N. Dak., June 27 to 30. On Thursday afternoon a goodly number had assembled to enjoy the first program, the ladies' aid meeting. All officers were re-elected for another term. At the close a memorial service was held in honor of Sister Lizzie Dierdorff, who passed away during the year.

Following the sisters' aid came the first part of the religious education program. In the evening after a musical program, Bro. G. G. Canfield brought us an evangelistic sermon.

Friday morning we enjoyed the rest of the religious education program. It was in charge of Wilburn Lewallyn. We enjoyed having with us Prof. Edgar Tannreuther of the Minot State Training School.

The business session was held Friday afternoon. Eld. D. A. Miller of Minot was chosen moderator, Orville Harris as reading clerk, Bro. Lloyd Maust member of the trustee board, and Sister Eunice Swank a member of the board of Christian education. Bro. Willard Smeltzer of Cando was chosen representative on Standing Committee, with Bro. Ralph Petry as alternate. The following were re-elected: Ralph Petry and John Kauffman on the mission board, Lorence Long on the trustee board, John Kauffman as district treasurer and Ray Harris as writing clerk. Bro. Wilbur Brower was chosen as peace man for the district.

The following committees were chosen:

(1) Wilbur Brower, Willard Smeltzer and John Kauffman to study the advantages and possibilities of establishing a permanent and centrally located place to hold our assemblies.

(2) Joseph Kreps, Willard Smeltzer and Ray Harris to investigate the wisdom and possibilities of establishing a home or dormitory at one of our state schools and near one of our churches, for the benefit of our young people.

(3) A committee consisting of the chairman of each district board is to study the question of changing from several boards to a board of administration.

We accepted a call from the Carrington church to meet with this congregation next year.

Saturday forenoon we were inspired by our ministerial program. Elder D. T. Dierdorff, our oldest minister, was chosen moderator. Mary Knapp, our youngest minister in service, was chosen clerk. We appreciated the talks given, among the speakers being D. A. Miller, Nettie Senger, G. G. Canfield and C. D. Bonsack.

The young people concluded the assembly with their Saturday afternoon and Sunday programs. The following officers were chosen for next year: Wilburn Lewallyn, president; Dolores Stong, vice-president; Lorane Morgan, secretary; Orville Harris, treasurer; Grace Sheets, chorister.

We were very fortunate this year in having Secretary C. D. Bonsack, Brother and Sister Canfield and Sister Nettie Senger as guests from outside our district. Bro. Bonsack spoke on several topics and gave the missionary address on Friday evening. Bro. Canfield also spoke on several topics and preached the evangelistic sermon Thursday evening. Sister Canfield assisted with the singing and gave several special numbers. Sister Nettie Senger, a returned missionary to China, gave several intcresting talks on China and an illustrated lecture in behalf of China relief.

We also enjoyed a talk on Indian youth given by Sister Ruth Glessner, a returned missionary to India, whose home is at Carrington, N. Dak. The assembly came to a close with a farewell luncheon. The Minot congregation reported the largest gain in membership. The Surrey congregation reported the greatest loss in membership. The reports show a loss of six members during the year.

Minot, N. Dak. Ray Harris, Writing Clerk.

Death of Elder Abel Killingsworth

Abel Killingsworth, son of William and Sallie Killingsworth, was born in Virginia, July 16, 1854, and died June 1, 1940. While he was a boy his parents with their family moved to Missouri and located in the Centerview congregation in Johnson County. Feb. 14, 1877, he was united in marriage to Anne Yost of Osceola, Mo. To them were born ten children, eight of whom survive him: John, Walter and Moses of Long Beach, Calif.; William of Selma, Calif.; Josie Adkins of Cabool, Mo.; Mrs. Nannie Hutton, Shell City, Mo.; Mrs. Edith Elliott and Mrs. Ada Gardner of Collins, Mo. Since the death of his wife in 1919, he has made his home with his daughter, Mrs. Edith Elliott, on the old homestead. He leaves two brothers: D. H. of Clarinda, Iowa; P. H. of Long Beach, Calif.; also four sisters: Mrs. Amanda Yost and Mrs. Susanna Wagner of Plymouth, Ind.; Mrs. Rebecca Crumpacker of McPherson, Kans.; Mrs. Sarah Hoarst of Hepler, Kans. There are twenty-four grandchildren and six great-grandchildren.

In 1883 he and his family moved to Cheyenne, Wyo., returning the following year to St. Clair County, Mo., where he spent the remaining years of his life.

In 1877 he accepted Christ and united with the Osceola Church of the Brethren. The Osceola church was

organized in 1865 and was later divided, forming two congregations known as the Osceola and Oak Grove churches. The probabilites are that Bro. Killingsworth was a charter member of the Oak Grove church. In 1880 he was elected to the ministry and for forty-five years served this church as pastor and elder, having resigned the eldership of the church in 1936. During the year 1887 the District of Southern Missouri and Northwestern Arkansas was formed. From the formation of this district until his retirement in 1936 he was among the leading spirits of the district, having served in various capacities such as moderator of district meetings, delegate to Standing Committee a number of times, and member of the boards of the district.

The popularity of Eld. Killingsworth is evidenced by the many services he was called upon to perform. He solemnized 250 marriages and conducted over 300 funeral services.

Elder Killingsworth loved his church and was loyal to the principles of the gospel as interpreted by it. His death marks the passing of the last of the elders of the district who were of the old school type. While he held strong convictions relative to the methods and practices of the Brethren of an earlier day, he was constantly considerate of those who sought to interpret the principles of the gospel through methods of the present day. Those of us who knew him loved him as a father in Israel and declare his life to have been spent in sincere devotion to the Savior whom he loved and served.

Funeral services were conducted from the Oak Grove church, June 5, in the presence of a large assembly of sorrowing friends and neighbors. Bro. L. M. Baldwin was in charge, assisted by E. O. Earnhart of Osceola, Mo., L. L. McWhorter of Nevada, Mo., and the undersigned. Interment was made in the cemetery near by.

Leeton, Mo. James M. Mohler.

Passing of Sister S. B. Shirky

Mrs. Catherine Shirky of Richmond, Mo., after an illness of seven weeks due to a broken hip, went quietly to sleep at noon, July 5.

Sister Shirky was born Nov. 25, 1844, in Broadway, Va., the daughter of Mr. and Mrs. John Zeigler, being almost 96 years old as she slipped through the wicket gate to occupy the mansion for which she had made ready.

Oct. 10, 1865, she cast her lot with Samuel B. Shirky, who preceded her in death six years ago. Four years after marriage this young couple moved to east Ray County, Missouri, where they worked with and for the church for well nigh three fourths of a century. She was the last one of the charter members of that early pioneer group which has since developed into the three Ray County churches—Wakenda, Bethany and Rockingham.

Early in their married life, Bro. Shirky was called to the Christian ministry. Only in the records in heaven and in the lives of hundreds of people who have lived and labored with them in east Ray County and west Carrol, and over this part of the state, has there ever been a record of the benign influence of those two lives over that long span of years.

Mrs. Shirky was the kind, helpful and praying mother of ten children, four of whom have preceded her in death. Surviving are John H. and Howard M. of Richmond, Mo.; Gideon of Madison, Kans.; Joseph B. of Detroit, Mich.; Mohler Shirky of Beaumont, Tex.; also Mrs. Louis Macey of Middle Brook, Mo. There are between sixty and seventy other descendants, the youngest being a great-great-grandson.

Funeral services were held Sunday afternoon at the Rockingham church where she had worshiped so many times. An old friend of the family, Eld. E. G. Rodabaugh, upon whose shoulders fell the eldership mantle as Bro. Shirky dropped it in 1911, led in the service as he addressed the very large audience, telling them how the unassuming life of Aunt Kate Shirky was so like that good soul who broke the alabaster box for her Lord. "She hath done what she could." The pastor followed, using for his subject, How Beautiful Is the Life and Death of a Saint. She had made all funeral arrangements herself. Her life and death were a challenge to those of us who remain to continue to carry on for the kingdom.

Norborne, Mo. E. F. Sherfy.

The Passing of H. S. Replogle

Harvey Snowberger Replogle was born near Waterside, Bedford County, Pa., Sept. 27, 1871 and after a brief illness passed to the eternal life on June 1, 1940.



Services were held at the church which he was serving as pastor at the time of his death, and also at New Enterprise, Pa., in his old home church.

At the age of fifteen he accepted Christ during a revival meeting. At twenty-five, a few months after his graduation from Juniata College, he was elected to the ministry. In 1910 he was advanced to the eldership, an office which he held very sacred all through life.

Since there were very few pastorates open when Bro. Replogle was called to preach the gospel, he entered the teaching profession and preached locally as his services were needed. During the summer vacation, he entered the evangelistic field and held many successful meetings. His first one was conducted in the Claar church, one of the smaller churches of Middle Pennsylvania, with forty-two confessions for Christ. This large ingathering was typical of his evangelistic efforts. Nothing gave him greater joy than to see souls accept Christ.

Teaching, however, was not his calling. When churches began to feel the need of pastors he was one of the first to respond. He held pastorates in Western Pennsylvania before coming to Southeastern Pennsylvania where for the last nineteen years he has been serving most acceptably the Green Tree church. Long pas

torates are not common in our brotherhood. Few men have remained in the same pulpit for nineteen years. Bro. Replogle was not a scholarly preacher, but he did know how to meet the needs of those who were in sorrow and upon whom the burdens of life rested heavily. In the sick room he knew how to pray, and where the messenger of death had called a loved one his presence was a spiritual blessing.

As a fellow worker in district projects, on committees and boards—and he served many—he was always considerate, more concerned with the success of the cause at hand than any opinion he himself might hold and offer. We miss him and his wisdom in district activities. May the Lord bless and comfort his family and those of us who were so intimately associated with him in church work.

Philadelphia, Pa. Ross D. Murphy.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Edlund-Anderson.—By the undersigned, at his residence, John Edlund of Muskegon, Mich., and Beatrice Anderson of Onekama, Mich., on the evening of May 18, 1940.—J. Edson Ulery, Onekama, Mich.

Flory-Frantz.—At the Ivester church on July 3 by the father of the bride, Raymond Flory of Kinross, Iowa, and Rowena Frantz of Grundy Center, Iowa.—Earl M. Frantz, Grundy Center, Iowa.

Halle-Calkins.—By the undersigned, June 9, Carl Halle and Inabelle Calkins, both of Thomas, Okla.—Albert Williams, Thomas, Okla.

Hess-Sheller.—At the Ivester church on June 2, Wayne Hess of Pipestone, Minn., and Emma Sheller of Eldora, Iowa.—Earl M. Frantz, Grundy Center, Iowa.

Hunter-Fillmore.—By the undersigned, at the home of the groom's parents, May 23, 1940, Robert E. Hunter of Dinuba, and Sister Gazell Fillmore of Reedley.—D. F. Sink, Reedley, Calif.

Lawrence-Teter.—By the undersigned, at the Santa Ana Church of the Brethren, June 16, 1940, Richard Lawrence of Costa Mesa, Calif., and Esther Teter of Santa Ana, Calif.—A. O. Brubaker, Santa Ana, Calif.

Smeltzer-Blocher.—Ralph Emerson Smeltzer of La Verne, Calif., and Mary Evelyn Blocher of Pomona, Calif., by the undersigned at Voorhis Chapel, San Dimas, Calif., June 29, 1940.—J. E. Smeltzer, La Verne, Calif.

Strock-Myers.—By the undersigned, in the Church of the Brethren, Hagerstown, Md., May 31, 1940, Joseph Strock, Jr., and Sarah E. Myers, both of Hagerstown, Md.—M. R. Zigler, Elgin, Ill.

Trumble-Brechbiel.—On April 7, 1940, Bro. LeRoy F. Trumble and Sister Almeda J. Brechbiel, both of Poplar, Mont., at the home of the bride's parents, by Bro. Mark Emsweiler.—Mrs. C. A. Brechbiel, Poplar, Mont.

Way-Koch.—By the undersigned, at the home of the bride's parents, Covina, Calif., on June 16, 1940, Leslie Adron Way of San Dimas, Calif., and Phyllis Jane Koch, Covina, Calif.—J. E. Smeltzer, La Verne, Calif.

Williams-Meilkhe.—Orville Williams of Cadillac, Mich., and Laura Meilkhe of Onekama, Mich., May 11, 1940, at the Onekama Church of the Brethren, by the undersigned.—J. Edson Ulery, Onekama, Mich.

FALLEN ASLEEP

Allison, Edward, son of Mr. and Mrs. George Allison, was born in Canada on July 15, 1874, and died June 4, 1940, at his home in Custer Township, Mason County, Mich. He was married to Ella Troyer, Nov. 14, 1899. To this union were born four sons and two daughters. His companion, six children and twelve grandchildren survive him. Mr. Allison suffered a paralytic stroke in April, 1938, from which he never fully recovered. Until a short time before his death he could be up in a wheel chair. He had a kind and jovial disposition. Funeral services were conducted at the Sugar Ridge church by the undersigned, assisted by Amzi Miller of the Old Order Brethren.—L. H. Prowant, Custer, Mich.

Booth, Frances Ann, infant daughter of Marshall and Evelyn Brumage Booth, died July 4 at her home in Gray, Pa., aged 27 days. She is survived by her parents and one brother. Funeral services were conducted by the writer at the home. Interment was in Beam's cemetery.—J. Lloyd Nedrow, Sipesville, Pa.

Brose, Fannie M., daughter of George and Amanda Masters, was born in Stephenson County, Ill., Jan. 15, 1876, and departed this life July 5, 1940. She was united in marriage to Fred Brose, April 21, 1895, and to this union two children were born. Early in life she accepted Christ as her Savior and united with the Church of the Brethren. She was always faithful in attendance at all the services and remained loyal to the church of her choice until death. Before going to the hospital early in March she called for the anointing service, which was administered by Eld. P. R. Keltner of Freeport and the undersigned. She is survived by her husband, two children, one foster son, five grandsons, three sisters and two brothers. Funeral services were conducted by the writer in the Lena Church of the Brethren. Interment was in the Louisa cemetery.—J. F. Burton, Lena, Ill.

Brumbaugh, Bro. George B., son of George and Margaret Baker Brumbaugh, died at his home in Fredericksburg, June 11, 1940. He had been in declining health for the last few years. He was born Aug. 19, 1881, at Waterside. He had been a member of the Clover Creek Church of the Brethren for a number of years. Dec. 17, 1902, he was married to Miss Ida Bowser, who survives with two daughters, one son, four brothers and four sisters. Funeral services were conducted by Bro. I. B. Kensinger, assisted by Bro. A. R. Coffman. Interment was made in the Brumbaugh cemetery.—Pearl Snowberger, Martinsburg, Pa.

Cauley, John William, son of John and Katherine Cawley, was born near Benson, Ill., Oct. 24, 1864, and died at his home in Secor, Ill., June 24. He was well known in this community, having lived here all his life excepting two years spent in Nebraska and nine years in the southern part of the state. He united with the Church of the Brethren in the Panther Creek congregation in October of 1894. He was married to Etta Ekiss on July 28, 1886. Three children were born to them. Surviving him are his wife, three children, three brothers, five sisters, eleven grandchildren and one great-grandchild. Bro. Cawley's health failed him six years ago, and he was bedfast for the last three weeks of his life. Services were conducted at the Panther Creek church by Bro. Amos Yordy and the undersigned. Burial was made in the cemetery near by.—J. E. Small, Roanoke, Ill.

Faidley, Bro. Ray, son of Brother and Mrs. Bruce Faidley, met his tragic death June 25, 1940, when a new motorcycle he had bought and on which he was taking his first ride crashed into an automobile. He was a member of the Sipesville Church of the Brethren. He was aged 19 years, 11 months and 15 days. Funeral services were conducted by the writer, his pastor, assisted by Rev. Lundberg of the Lutheran church, in the Church of the Brethren in Sipesville. Interment was in the Casebeer Lutheran cemetery. Surviving are his parents, one sister and six brothers.—J. Lloyd Nedrow, Sipesville, Pa.

Fisher, Elizabeth Jane Meyers, was born in McVeytown, Pa., March 28, 1861, and departed this life June 11, 1940, at La Verne, Calif. On Dec. 22, 1881, she was married to John Marion Fisher in Mexico, Ind. They lived in this community until moving to Rio Linda, Calif., in 1912. On Sept. 4, 1924, the home was broken by the passing of her husband. Surviving are a son, a daughter and five grandchildren. She was a faithful member of the Church of the Brethren. Since 1932 she had enjoyed her fellowship in the La Verne church. Funeral services were held in the La Verne church by Bro. A. D. Sollenberger of Glendora, Calif., assisted by the undersigned. Interment was in the Evergreen cemetery near La Verne.—J. A. Smeltzer, La Verne, Calif.

Gance, Eliza Cathrine, the fourth daughter of Joseph and Mary Whiteneck, was born July 31, 1865, in Wabash County, Ind., and died June 23, 1940, at her home near Harlan. She united with the Church of the Brethren in early life in the Mexico, Ind., church. To this faith she remained loyal until death. She was united in marriage to Alonzo A. Wagner, Feb. 2, 1884. To this union three sons and three daughters were born. Her husband died July 3, 1894. On Aug. 30, 1896, she was united in marriage to George W. Gance of Hagerstown, Ind. To this union one son, who preceded her in death, and one daughter were born. They came to Michigan in 1908, locating near Harlan, where her husband passed away March 9, 1939. She was a sufferer for many years. She leaves seven children, fourteen grandchildren, eight great-grandchildren and two sisters.—J. Edson Ulery, Onekama, Mich.

Hamer, Robert Paul, son of Mr. and Mrs. Clarence J. Hamer, was born in Waterloo, Iowa, Aug. 23, 1919, and died at his parental home in the South Waterloo community on July 4, 1940, from carcinoma. Surviving are his parents, one brother, two sisters and other relatives and friends. The home, school and church touched and moulded Robert's life through childhood and young manhood. In October, 1930, Robert became a member of the South Waterloo Church of the Brethren. In all his contacts he was kind, thoughtful and considerate. In May, 1939, Robert was graduated from the Orange Township Consolidated School. Through the Sunday school and church he found expression for the values of life. He widened his horizon of friendship and experience by attending the young people's camp. Throughout his illness he remained cheerful and always trusted in the

loving care of the heavenly Father. Memorial services were conducted from the South Waterloo Church of the Brethren on July 7 by his pastor, the undersigned, assisted by Bro. W. O. Tannreuther. Interment was in the Orange cemetery.—W. H. Yoder, Waterloo, Iowa.

Hostetter, David B., aged 78 years, 3 months and 19 days, died June 6, 1940. Bro. Hostetter and his faithful wife served the church well in the office of deacon. For about eighteen years he had been an invalid, accepting his affliction in a most beautiful spirit. During the years of health he had been a faithful attendant at church. He leaves his faithful wife, five children and a number of grandchildren. Funeral services were held in the Salem church near Chambersburg on June 9 by his pastor, the undersigned, assisted by Rev. Wm. Asper of the Church of Christ.—J. Linwood Eisenberg, Shippensburg, Pa.

Howard, Albert Truman, was born Oct. 3, 1924, at Conway Springs, Kans. He moved with his parents to Missouri, where he spent four years. In 1936 he came to Idaho, locating at Nampa. When eleven years of age he united with the Church of the Brethren. An accident which occurred at his home on June 21 resulted in his death three days later at the Mercy hospital in Nampa. He leaves to mourn his loss his parents, Mr. and Mrs. D. W. Howard, his twin sister, two brothers, his grandmother and other relatives. Funeral services were held at the Church of the Brethren in Nampa, conducted by the undersigned, assisted by Bro. M. S. Frantz.—Sam Bollinger, Bowmont, Idaho.

Kriner, Sister Cora Barbara, was born Sept. 22, 1878, and died March 28, 1940, at her home near Greencastle, Pa., in the Back Creek congregation, following an illness of several months. On Jan. 11 Sister Kriner called for the anointing. She was very faithful to her Lord to the end. She united with the Church of the Brethren in early life and was very active in the work of her home church at Upton. Surviving are her husband, Bro. Jacob Kriner, one son, one daughter, one brother and one sister. Funeral services were conducted in the Upton church on Sunday afternoon, March 31. The large group that attended her funeral revealed the many friends who mourn her passing. Interment was in the Greencastle cemetery with the writer and Bro. Norman Dentler officiating.—M. B. Mentzer, Chambersburg, Pa.

Lehman, Shirley Faye, daughter of Brother and Sister Earl Lehman, died at her home July 2, 1940, after being scalded through an accident at the home of her grandparents on the Sunday preceding her death. She was aged 3 years, 9 months and 15 days. She is survived by her parents, grandparents and one sister. Funeral services were conducted by the writer, assisted by Rev. C. W. Raley of the Evangelical church, in the Sipesville church. Interment was in the church cemetery.—J. Lloyd Nedrow, Sipesville, Pa.

Miller, Amanda K., departed this life April 20, 1940. She was the daughter of the late Samuel and Catharine Miller, and had been residing with her sister at Menges Mills, Pa. She was aged 75 years. She was a faithful member of the Pleasant Hill Church of the Brethren, having served as church clerk for a number of years. She was secretary-treasurer of the sisters' aid society and also served as Sunday-school teacher. One sister and one brother survive her. Funeral services were conducted at her late home and at the Pleasant Hill church by G. Howard Danner and J. C. Sellers. Interment was in the Pleasant Hill cemetery.—Paul K. Newcomer, Spring Grove, Pa.

Newcomer, Mrs. Maude E., wife of the late Roy Newcomer, and daughter of Joseph and Susanne Bayer Newcomer, died at the Waynesboro hospital, Pa. She was 55 years old. One brother, one sister and many distant relatives survive her. Her sweet and serviceable life won for her many friends in Maryland, Pennsylvania and Ohio. She had been a member of the Christian church, but on Sept. 4, 1939, was received into the Church of the Brethren. Her remains were laid to rest in the cemetery adjoining the church in Ringgold, Md., where she had lived for many years. Services were conducted by Rev. H. C. Frick of the Christian church and Brethren L. K. Ziegler and J. I. Thomas of the Church of the Brethren.—H. M. Stover, Waynesboro, Pa.

Petry, Jennie B., the fourth child of John M. and Mary E. Petry, was born on a farm near Eldorado, Ohio, July 19, 1878. Most of her life was spent in Monroe Township, near the place of her birth. On Feb. 24, 1901, she accepted Christ as her personal Savior, and was received into the Church of the Brethren through baptism. She lived a quiet, unassuming life, and her fine Christian influence is felt among all those with whom she mingled. She remained in the old home and tenderly cared for her parents in their declining years. After the death of her mother she and her aged father lived alone for four years. Since that time she made her home with her brothers, Walter V. and William, and also with Mrs. Frank Holsinger. In many other homes she assisted in times of illness and with household duties. For the last three years she lived with Ruth Wherly. During her long illness of eight weeks, Ruth was constantly by her side administering to her every need. Jennie never complained but bore her affliction with Christian patience. She received much comfort from the anointing service. She died June 7. She leaves her two brothers, her sister and other relatives. Funeral services were in charge of Bro. S. A. Blessing at the Prices Creek church. Burial was in the Wares Chapel cemetery.—Kenneth W. Hollinger, Camden, Ohio.

Price, James F., town marshal of Haxtun, Colo., lost his life by drowning Sunday afternoon, June 16. The tragedy occurred when a boat occupied by Mr. Price and two companions overturned. He was a native of the Haxtun community, and was the son of James A. and Mina Price. At the time of his death he was 42 years, 10 months and 4 days old. He served in the World War and was honorably discharged on Aug. 29, 1919. He was married to Gussie Thompson at Los Angeles, Calif., on June 29, 1925. In 1930 they returned to Haxtun and lived on a farm. Several years later they moved to Haxtun. Surviving him are his widow, two children, his father, two brothers and other relatives. The funeral was held June 19 from the Church of the Brethren, conducted by the pastor, Bro. E. F. Weaver. Members of the American Legion served as pallbearers, and military services were conducted at the Haxtun cemetery.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Quakenbush, Reuben Ray, was born Nov. 19, 1876, in Lyon County, Kans., the second son of John M. and Alice Buck Quakenbush. On Nov. 21, 1898, he was united in marriage to Hattie Caroline Mayes. To this union two sons and two daughters were born. He united with the Church of the Brethren early in life, from which faith he never changed. Surviving him are his children, five grandchildren, four sisters, two brothers and many other relatives and friends. Funeral services were held at the Lile and Wood funeral home by Rev. Claude G. Large of the First Christian church of Emporia. Interment was in the Maplewood cemetery.—Ralph W. Quakenbush, Maxwell, Iowa.

Renall, Bro. Benjamin T., died at his home in East Berlin, Pa., on May 17, 1940, after a lingering illness of several years, at the age of 78. He was a faithful member of the Church of the Brethren. Surviving are his wife, Sister Annie Trimmer Renall, one son, two brothers and one sister. Funeral services were conducted in the Mummerts meetinghouse by Elders J. M. Danner and W. G. Group. Interment was in the adjoining cemetery. Bertha E. Hull, East Berlin, Pa.

Wilyard, Beulah Susanne, daughter of Silas and Rosa Moyers, was born Aug. 14, 1921, and died May 30, 1940. She was married Nov. 19, 1939, to William L. Wilyard. She was a loving wife and a cheery neighbor. She leaves her husband, father, mother, two sisters and one brother. She united with the Methodist church in June, 1935, and was always true to her faith. Funeral services were conducted in the Shady Grove church by her pastor, Rev. A. J. Renick, and Rev. S. E. Ryan. Interment was in the Union cemetery near the church.—Ruby Van Sickle, Hazelton, W. Va.

Yoder, Olive Rothrock, daughter of Isaac and Sarah Rothrock, was born June 3, 1874, at New Stark, Ohio, and passed away at McPherson, Kans., June 27, 1940. When eight years old she moved with her parents to Centerview, Mo. She spent several years at McPherson College where she met Elmer E. Yoder, who became her husband on April 6, 1899. To this union were born five children, one of whom died in infancy. Their entire married life, with the exception of a few months, was spent on a farm about twelve miles southwest of McPherson. They were faithful and loyal supporters of the Monitor church. Here her companion died in March, 1937; after his death Sister Yoder and the youngest son made their home on College Hill in McPherson. She became a member of the Church of the Brethren at the age of fourteen and always took an active part in the church, serving as Sunday-school teacher, junior band leader and president of the aid society. She was a regular church attendant and a good giver of her means. Surviving are the four children, eight grandchildren, one brother and one sister. Funeral services were held at the Monitor church with the undersigned and Bro. Carl Smucker in charge. Burial was in the adjoining cemetery.—Bernard N. King, McPherson, Kans.

CHURCH NEWS

California

Belvedere.—Our love feast was held May 5, with good attendance. Brethren N. E. Baker and D. W. Shock assisted Pastor Steinour. All enjoyed the fellowship. At a business meeting it was decided that certain repairs must be made on the church building. A group of our men who are engaged in men's work agreed to donate a day's wages each and also asked all members who are able to do the same. The response has been very gratifying, and repairs will soon be made. The men also invited Bro. Ernest Carl to show us his colored moving pictures of our mountain camp, La Verne. These pictures were fine. As a result of their showing, a group of our young people are in camp now and will be followed by many of the younger children as their respective camp weeks occur. The men are also paying the fees for some of the children who otherwise could not afford to go. Brother and Sister Steinour, with Brother and Sister L. M. Davenport, recently spent a short time in the mountains for a much needed rest. We were very glad to have Bro. J. Z. Gilbert fill the pulpit while Bro. Steinour was away. Our attendance is holding up well, considering that the vacation season is here.—Violetta Oliver, Los Angeles, Calif., July 4.

Covina.—Bro. C. H. Cameron of Long Beach gave the morning

message on June 9. The following Sunday Bro. Harold Michael of San Bernardino, Calif., was the pulpit guest at the morning hour. Our council meeting was held on June 19. Delegates elected to district meeting were Bro. Merle Butterbaugh and Sister Margaret Fesler. Bro. Raula Snyder was granted a license to preach for another year. Bro. J. W. Lear of Glendora, Calif., was chosen elder for the next fourteen months. A number of our people helped in the vacation Bible school of the community. The mothers and daughters at their June meeting chose new officers for the year beginning Sept. 1. No more meetings will be held during the summer months. On June 30 at the morning service our pastor, Bro. Mark L. Cripe, gave his last message to a full house. A large number of members of other churches were present to show their appreciation of the Cripes' work in the community. We regret exceedingly that they felt it necessary to resign. We pray that the Lord's blessing may go with them and that Bro. Cripe may be restored to health. Bro. Edgar Rothrock of La Verne gave the evening message on June 30. The evening services have been discontinued for the months of July and August.—Mrs. Tempie S. Funk, Charter Oak, Calif., July 3.

Pasadena.—Now that the schools are closed and summer is here, many of our regular attendants at Sunday services are away on vacation. But the one redeeming feature of the summer vacationing, especially in this part of the country, is that visitors often fill the pews made vacant by those who are at home in them. The past quarter has been a busy one. During the period between April 28 and May 12, Brother and Sister J. W. Lear of the Glendora church were with us in a series of meetings. Our membership was greatly benefited by the presence of these two noble Christians, as well as by their messages. Mother's Day was observed by a fitting sermon and music rendered by both adult and junior choirs. At our quarterly business meeting, May 17, Sunday-school officers for the year were elected, resulting in Brethren J. A. Heckman for superintendent and David Brower, assistant. Brethren John Gibbel and Daniel Eller were appointed to represent the church at Annual Conference. At this meeting plans for replastering and decorating the church house were also discussed, the committee was continued, and a special meeting date was set to decide upon the work of the committee. Two weeks later the meeting convened and adopted the suggestions offered by the committee. As a result all church services are now being held in the bungalow and second story classrooms while the work of repairing goes on. Children's day was observed by a special worship service by the children in general assembly. While our pastor was on vacation, during the month of June, the appointments were filled mostly by home ministers. Bro. Frank Howell of La Verne brought the morning message for June 30. Our college young people are home for the summer, and their presence in the Sunday-school and church services is greatly appreciated. The Sunday school held its annual picnic at Tournament Park, the afternoon of June 22.—Maud Newcomer, Pasadena, Calif., July 5.

Rio Linda.—Since our last report the church has been progressing. Six have been received by letter; one letter was granted. Eld. John J. Ernst has tendered his resignation, to become effective the first of September. The first circuit of the B. Y. P. D. held their meeting here with a basket dinner. Several of the young people from here are going to summer assembly. Grandma Whipple is very sick at this writing. Bro. J. R. Wine and wife of Empire were here. Bro. Wine preached on Sunday morning.—Dicia J. Lehman, Sacramento, Calif., July 3.

Colorado

Fruita.—The Fruita church recently completed arrangements for our district meeting, which will meet from Aug. 16 to 18. Our pastor, Bro. Marion Stern, with his family, arrived from Chicago on June 12 and is now directing the work of the church. On June 19 Bro. Ralph Hoover was called to Rocky Ford, Colo., because of the passing of his mother, who had been ill for some time. On June 30 the men's organization met in a joint meeting with the men of the Appleton church. Our church and Sunday school are moving along nicely, and all are eagerly looking forward to the coming district meeting. A welcome is extended to all. On March 28 Brethren Paul Henry and Lawrence Cryder were elected to the deacon's office and were installed on the following Sunday. Bro. Jarboe from the Appleton church was in charge of this service. On the same night five were baptized, one brother was reclaimed, and one sister was anointed.—Bertha Shelly, Fruita, Colo., July 2.

Haxtun.—On June 11 we held our quarterly business meeting. Delegates to district meeting at Fruita, Colo., were elected as follows: Bro. A. C. Heaston, Bro. E. F. Weaver and Sister A. C. Heaston; alternates: Sister Weaver, Sister Nellie Baker and Bro. Louis Koch. We are glad to note that our deficit has been greatly reduced. On Father's Day our pastor brought a very forceful sermon on The Fatherhood of God. At the close of the morning service a very pretty wedding was solemnized when Mildred Holmes was married to Wayne Shew of Holyoke, Colo. The bride's father, Rev. L. L. Holmes, officiated, assisted by our pastor. On June 17 some of the men spent the day cleaning up the church grounds. The ladies' aid missionary meeting was held at the church on June 27. Our Bible school will start Monday, July 8, with Bro. Weaver in charge. On June 23 church letters were granted to Brother and Sister Wallace Hastings and son, Blaine, as they are now making their home in Sterling, Colo. Our B. Y. P. D. held a skating party in the New Haven community gym on the eve of July 4. The Highland Center and local Methodist young people were invited to join them. This community was greatly saddened by the drowning of our town marshal, Mr. James F. Price, on Father's Day.—Mrs. Warren D. C. Wood, Haxtun, Colo., July 5.

Idaho

Nampa.—The church has just concluded a most successful two weeks' vacation Bible school under the able direction of Mrs. Glee Yoder. About 150 children attended. Dr. C. L. Herick is the newly elected chairman of men's work. Several of our intermediate boys will attend scout camp next week. Brother and Sister H. H. Keim and Pastor and Mrs. M. S. Frantz gave fine Conference reports.—Stanley B. Keim, Nampa, Idaho, July 2.

Payette Valley.—Two letters have been granted since our last report. Our mother and daughter banquet was held June 4. Fathers and sons did the serving. Sister Walter Coffman of Fruitland was the main speaker. Sister E. J. Glover was toastmistress. Sister Millie Rumley had charge of the decorations. Music, singing and readings were given. We have basket dinners at the homes this summer. On Mother's Day we had a program at the church, given by the children; the adults furnished special music. A basket dinner was enjoyed at the home of Brother and Sister Tom Clausen. The June basket dinner was served at the home of Brother and Sister Bib Grimes with sixty-five present. On June 30 Bro. A. P. Becker preached for us. Our July basket dinner was served at the home of Brother and Sister Wm. Sumner with fifty-seven present.—Marvel Bowers, Payette, Idaho, July 7.

Illinois

Lanark.—About two hundred members communed at our love feast on May 5. Mrs. I. D. Leatherman gave the morning address on May 12, and a consecration service was held for the babies and parents. One young father united with the church by letter. In the evening a beautiful Mother's Day pantomime and play were given. Each Sunday morning in May a member of the men's work gave a short talk urging us to give a liberal offering to world-wide missions. A few of the men attended the district picnic supper at the Pines at Polo. On May 19 a number of young people attended the spring rally at Mt. Morris. During the summer months we are beginning our morning services at 9:45, and closing at 11:30. On June 9 an appropriate children's day program was given. Our business meeting was held June 13. Delegates to district meeting are Mr. and Mrs. Will Zuck and Clyde Broadwater, with Joe Pieson, Mrs. Nellie Kindell and Mrs. Orpha Lawhorn as alternates. It was decided to enlarge our pulpit. Steps are being taken to organize a choir. An interdenominational Bible school was held for two weeks in the high school building with an average attendance of 204. One hundred sixteen had perfect attendance. Each home for about eight miles each direction from Lanark was visited so as to reach every child and give him an opportunity to attend. The children were taken to and from school by volunteers. On Friday evening at the close of the school a program was given for the public as a demonstration of their work. About 190 enjoyed the Sunday-school picnic at Old Mill park, Savanna, on June 18. Bro. John Masterson of Forreston preached for us on the morning of June 23, and in the evening we had no services as our pastor, Bro. I. D. Leatherman, was away. The young people enjoyed a steak fry in the garden at the home of their Sunday-school teacher, Mrs. Neil Atherton. The B. Y. P. D. gave an interesting musical program and play on June 30. During July the evening services are to be held in the basement of the church. After the services light refreshments and a social time will be enjoyed. An all-musical program was given by the young people on July 7.—Mrs. Virgil Royer, Lanark, Ill., July 8.

Milledgeville.—We were delighted to have with us on April 28 Bro. W. W. Peters and the ladies' quartet from Manchester College. Bro. Peters brought us one of his inspirational addresses. After the morning services we enjoyed a birthday dinner. After the dinner and a delightful social time the quartet gave us some more splendid numbers. The birthday offering was given to Bro. Peters, to be used in the educational work of Manchester College. The mothers and daughters at their fellowship supper on May 10 had as guest speaker Mrs. Ilda Ziegler. We enjoyed having Bro. Leland Brubaker and family with us on May 19. A number of our young people attended the district rally at Mt. Morris on the above date. Our pastor, Bro. Paul Miller, having completed his course at Bethany Biblical Seminary, is now located in our congregation. Since he was accorded a five weeks' scholarship at Garrett Biblical Seminary at Evanston, he spends from Monday until Friday there. We are now having services on Sunday evening as well as in the morning. Our church is moving along splendidly under the leadership of Brother and Sister Miller. The church met in business session on the evening of June 5, with our elder, Bro. I. D. Leatherman, presiding. Sunday-school officers were elected for the year beginning in October. Mrs. Abe Reiff is superintendent; Mrs. Paul Miller is superintendent of the children's division. Delegates to district meeting are Mrs. Russell Meyers and Mrs. Paul Miller; alternates, Frank Livengood and Mrs. Fred Werner. As this was Brother and Sister Miller's second wedding anniversary we were

invited to the social rooms after the meeting, where we were served refreshments. They were presented with a purse and some gifts for their new home. Children's day was observed June 9 with a splendid program. Our aid has been serving dinners for several different organizations. We also did some sewing for Bethany hospital. Our Sunday-school picnic is to be held July 9 in co-operation with the Milledgeville Brethren church.—Mrs. Clara Fike, Milledgeville, Ill., July 3.

Panther Creek.—We held our love feast on April 28, with our elder, Bro. J. E. Small, officiating. Our young people attended a meeting at Decatur on April 28. The Home Builders class held a bake sale in Roanoke on May 4 with good results. On June 30 we held a meeting for the election of two deacons. Brethren Henry Bachman and Curtis McCauley were elected and with their wives were installed. Bro. W. T. Heckman of Cerro Gordo and Bro. M. A. Whisler of Oak Grove had charge of this service. Our revival meetings will be held in November. Brethren Urias Blough, W. E. West and John Wieand filled the pulpit for us recently. The aid society is purchasing new paper for our church auditorium.—Elsie Nofsinger, El Paso, Ill., July 8.

Indiana

Maple Grove.—The church met in council on June 17. As a result of the election of church officers many of the same ones were retained in office. Sister Leslie Lambert was elected as Messenger correspondent. Brethren Jake Culler and Farrel Culler were chosen delegates to district meeting. On June 18 we held our communion service, with thirty-eight members present. This service was conducted by our elder, Bro. Miller. We are looking forward to our revival meetings which will begin July 15. Brother and Sister B. M. Rollins will have charge of these meetings. We will appreciate any visitors from other churches who can come during our meetings. The following have preached for us: Bro. Ora Zerkle one Sunday in May, Bro. Estel McCullough one Sunday in June, and Bro. Paul Hiatt of North Manchester on June 30. We appreciate these fine messages very much and also the sacrifice these brethren make in coming such a great distance to help us in our services.—Mrs. Alfred Campbell, Center Point, Ind., July 8.

Nettle Creek.—We met in council July 5. Bro. O. D. Werking told us of the meeting he attended at Camp Mack on July 4. Eight from the Brick church attended this meeting. Delegates to district meeting are Melvin Belt, Carl Hilbert, Margaret Goar and Mary Dutro. Several young people from here attended the peace conference at Camp Mack the first of June. Two new members have been added to our church by letter. A cantata, When Roses Bloom, was given by the children of the Brick Sunday school on June 23. Sunday-school and church attendance has been good. Prof. Lawrence Shultz was at White Branch on July 7. In the morning he gave the sermon; in the evening he showed slides of Camp Mack. The same evening Prof. J. O. Winger of Manchester College gave the sermon at the Brick church. Some of our young people have visited Quaker Hill, a home for war refugees at Richmond, Ind.—Mary Dutro, Hagerstown, Ind., July 11.

Roann.—We are happy to report that Bro. Bruce Flora, with his family, came from Bethany Biblical Seminary and began work as our pastor on June 1. Interest is renewed and attendance at all services is increasing. Bro. Edward Kintner of North Manchester conducted the installation service on June 23. An enjoyable evening was spent on June 27 when a number of members and friends met at the church in a fellowship supper. A short program was given, and the Floras were welcomed by appropriate words from John Mishler and by a miscellaneous shower of gifts from all present. A short report from the Conference was given June 23 by one of the five who attended from Roann. Our aid is busy quilting and making garments. One market has been held recently.—Mrs. Myrtle Morphew, Roann, Ind., July 2.

Rossville.—The church met in council on June 27. Delegates to district meeting are Robert L. Sink and Frank Replogle. On May 10 the mothers and daughters met at the church for a fellowship supper, followed by a program. We observed our spring love feast on May 19. There was a large attendance. Bro. Chester Harley of Virginia officiated, assisted by Brethren John Root and Wm. Angle. Our Conference Offering was $172.08. Three members of the Salvation Army gave a program for the young people. The young people from the White church, the Bailey brothers and the Clarence Brubaker family from the Howard church helped the young people with special songs and talks. Bro. Sink gave a report on Conference on June 16. In the last few weeks two of our aged members passed away.—Mrs. Nora Cripe, Rossville, Ind., July 5.

Iowa

Beaver.—On May 5 one sister was received by baptism and two babies were consecrated. On June 2 we had the privilege of hearing Sister Anna B. Mow of Chicago tell of her work in India. Also on June 2 we began our revival meeting with Sister June Yearout as evangelist and Miss Marguerite Reeves as song leader. Interest was good throughout the meeting. On June 22 we observed our communion with Sister Yearout officiating. Our meeting closed June 23 with a baptismal service; three of our Sunday-school pupils were baptized. On June 30 a husband and wife requested church fellowship, the former by baptism and the latter by restoration to membership. Our pastor, Bro. O. W. Diehl, has agreed to stay with us another year.—Mrs. S. K. Powers, Beaver, Iowa, July 3.

Dallas Center.—We were represented at the Ocean Grove Conference by Pastor D. D. Fleishman, who gave us interesting reports of the meetings. Our delegates to district meeting to be held in the Cedar Rapids church are Sisters Martha Wingert, our Sunday-school superintendent, and M. W. Eikenberry. About one hundred participated in the communion on June 2. We are thankful to report that Sister Nora Rhodes has so far recovered as to be able to attend services and resume her work. Attendance at Sunday school and preaching service is holding up well. The evening group discussions are followed by the sermon hour. The young people had a vesper service one Sunday in June. They sponsored a supper and program in May. The proceeds were used to apply on their Youth Serves project. Several of the young people expect to attend camp. They have chosen their new officers for the coming year that they may receive the inspiration of camp at the outset rather than at the end of their term of office. The women's missionary society has concluded its study of Women and the Way. They are planning for their annual picnic and election of officers in July. A new adult class has been organized. It is composed of both single and married older youth. The aid is not meeting during the summer months. During the year several quilts were quilted and other sewing was done. We also held a bazaar and bake sale. Among the quilts quilted were one for each of the Royer children, who are in America while their parents are serving on the Africa mission field.—Maud L. Moser, Dallas Center, Iowa, July 9.

Monroe County.—Our summer pastor, Miss Pearl Severn, started her work on June 9. Since her coming our church attendance has grown, and much interest is manifested. Each Sunday evening following a short young people's meeting, we enjoy a message from Sister Severn. A number of our young people attended the young people's conference at Ottumwa, June 21-23. Our dedication service will be held on July 21. We cordially invite all to be with us at this service.—Mrs. W. E. Reeves, Albia, Iowa, July 3.

Kansas

Conway Springs.—A well-attended father and son banquet was held by the five Protestant churches at the Presbyterian church, April 12. Burton Metzler of McPherson College was with us on April 21. He gave a splendid message. We had basket dinner in the basement of the church that day. Our love feast was held April 28. As the weather was rainy some did not get to attend. Ray Goble's mother passed away at his home, April 20. New Venetian blinds were put up on the south side of the church. The union memorial service was held at the Methodist church May 26. Our Conference Offering was $10.78. Bro. V. F. Schwalm, president of McPherson College, gave the commencement address for the high school graduates on May 17. The trustees and others repaired the parsonage this spring. The ladies' aid papered some rooms at the parsonage. We held our business meeting on June 17. Bro. Elrod of Wichita had charge of the meeting. We elected church officers for another year: elder, Bro. James H. Elrod; clerk, Minnie Troxel; treasurer, Mildred Funk. Since we are to have district conference here in October the committee to look after the meals was continued. Brother and Sister Amos Brubaker were appointed on the lodging committee.—Amos O. Brubaker, Conway Springs, Kans., July 4.

Victor.—We are encouraged with the increase in attendance at our Sunday-school and church services. Our active children's department observed Mother's Day with a tea on the afternoon of May 11. The children enjoyed having charge of the party. Nearly all of the mothers of the Sunday school were present. On May 29 the children gave a banquet for the fathers. The ladies' aid helped to prepare the food, but only the teachers of the department served. The children gave a program. Each child had a guest, so all the men of the church got to attend. This was another big event in the community. June 16 there were no services because of a Sunday-school convention at a neighboring Methodist church. These conventions are always inspirational. A Father's Day program was given on June 23. The church met in council June 17. We are planning for a revival meeting to begin Aug. 13, with Sister June Yearout of Sunnyside, Wash., as our evangelist. Plans are also being made to honor our oldest, well-loved member, Bro. George Balm, with a home-coming for his former pupils, Aug. 4. Basket dinner and a program are being planned. This will be held at Victor.—Jesse O. Merkey, Covert, Kans., July 6.

Maryland

Ridgely.—At our quarterly council on May 6, Brother and Sister Clifton Crouse and Brother and Sister Earl Hutchison were installed into the deacon's office. Bro. Wm. Sanger assisted in the service. Bro. Joseph S. Rittenhouse and Sister Marie Dodd were our delegates to district meeting. Bro. Paul Fike, who has been at Bethany for the past year, is serving our church as summer pastor. Our love feast was held May 19 with a splendid attendance. Bro. Daniel Bucklew of Annville, Pa., preached the preparatory sermon in the morning, and Bro. Paul Wenger officiated in the evening. This spring the five B. Y. P. D. groups of the Shore held their annual rally in our church with

a basket fellowship supper. Bro. Raymond Peters conducted the round-table discussion in the afternoon and was our guest speaker in the evening. On May 5 we had a cradle roll program in charge of the cradle roll superintendent, Marie Dodd. At this time eight babies were consecrated. Bro. Albert Fike had charge of the consecration services. Our annual family night supper was held April 26. The B. Y. P. D. gave a program. Our women's work council has purchased new carpet for the church and met this past week to clean and paint the church and put down the new carpet. The men and young people of the church assisted. Our Sunday school plans to have an outing July 4. Children's day was observed on June 2 with a program by the children.—Dorothy Cherry, Ridgely, Md., July 1.

Sams Creek.—We held our spring love feast on April 28, with our home ministers in charge. One visiting elder assisted. In May the ladies' aid society held an all-day meeting with delegates attending from Monocacy, Union Bridge, Meadow Branch, Westminster and Edgewood. A splendid program was given in the afternoon by the hostess aid. Our church will have a two-night vocal training course July 17 and 24, under the direction of Philip Royer. Sister Ruth Utz, missionary to Africa, will speak July 26 at Sams Creek. The children gave a fine program on June 16. The church was represented at Annual Conference. —Norman Naill, New Windsor, Md., July 7.

Michigan

Ozark.—We have just concluded a two-week revival meeting with Brother and Sister B. M. Rollins as evangelists. Sister Rollins had charge of the music and told stories and painted pictures for the children. Bro. Rollins delivered fifteen soul-inspiring sermons. As a result three new members joined our church on June 30. A love feast was held on June 30 as a climax to the revival. A committee of four has been appointed to provide religious programs for each Sunday evening until the return of our pastor, who is attending summer school at Ann Arbor.—Paul Lovegrove, Ozark, Mich., July 2.

Minnesota

Guthrie.—On May 12 we had a very good Mother's Day program conducted by Sister S. H. Saathoff. On June 1 our summer pastor, Bro. Elmer Dadisman, and his wife came to us from McPherson College. The ladies' aid met that day at the church farm and cleaned and furnished the house. He spoke to us at the morning service on June 2. In the evening the B. Y. P. D. was reorganized. On the Sunday evening of June 9 we held our spring love feast, and, as Bro. Frank Allen was ill, Bro. Oscar E. Stern had charge of the service, assisted by Bro. Dadisman. At the morning services Bro. Harold Bergstrom and wife of Barnum were present. From June 10 to 14 our daily vacation Bible school was held. Seventeen children attended. Bro. Dadisman conducted it with Sister Dadisman, Miss Arkely White and Miss Fern Allen as teachers. At the close they gave a fine demonstration of the work done. We are having prayer meeting each Wednesday evening. On June 16 we held our mother and daughter potluck dinner. As it was Father's Day we invited the fathers to eat with us. In the afternoon we had a program arranged by Sister Evelyn Saathoff, who has just returned from attending McPherson College. Our subject was How May I Be a More Influential Pacifist? An isolated family at Hines was able to attend our Mother's Day program. On June 29, 30 Brother and Sister Dadisman and nine of our young people attended the young people's conference at Hancock, Minn. Our aid meets regularly to quilt. Sister S. H. Saathoff, the president, has recently undergone an operation but is at home and improving rapidly. The men have been busy making hay on the church farm the past week.—Mrs. Frank K. Allen, Guthrie, Minn., July 3.

Missouri

Mountain Grove.—We met in council July 7, 1940. Six letters of membership were granted. A church trustee was elected. Sister Dora Atkins and Bro. Doran Brubaker were elected delegates to district meeting. Our two adjoining churches met with us in a fifth Sunday service. We are planning a series of meetings to be held this fall with Bro. J. H. Morris as evangelist.—Mrs. Doran Brubaker, Mountain Grove, Mo., July 9.

Nebraska

Enders.—Eld. D. G. Wine attended Annual Conference at Ocean Grove, N. J., as a member of Standing Committee. His wife and three of his family accompanied him. During his absence the B. Y. P. D. took charge of the morning service. On June 9 a large group of children and young people far outnumbered the older members, a fact which promises well for the future of our congregation. At the last council meeting held in June the church discussed plans for improvement of the church building and grounds. The young people are busy with a full program planned for the remaining summer months.—Vesta Wine, Imperial, Nebr., July 1.

Lincoln.—Prayer meeting is being held at the church every Tuesday night. Quarterly council was held June 7. All financial reports showed a good balance. Bro. J. Edwin Jarboe, our present pastor, was elected for another year. The offering of $50 on June 9 was sent to relief work in Europe. On June 14 the women's council presented the play, Why We Organize an Aid Society. The men have reorganized and the following were elected: Olie Showalter, president; Robert H. Evans, vice-president; Wilbur Mease, secretary-treasurer. At the last meeting there were thirteen present; they are planning to do many things. Bro. Niels Esbensen of Empire, Calif., spoke in the church on June 16. He was on his way home from Conference. Bible school was held for two weeks, beginning June 10 and ending June 21. Sister J. Edwin Jarboe was in charge. There was an enrollment of seventy-two with an average attendance of sixty. On the last day a picnic was held for all the pupils, and in the evening a program consisting of memory verses, plays and songs was given. After the program a display of their handwork, books, etc., was shown in the basement. A quilt was made by one class, to be given to a crippled girl; other classes made wooden holders, doorstops, etc. Play night is being enjoyed by many. On June 27 after a game of ball a covered dish luncheon was held. Attendance was very good. A surprise reception was held at the church on June 26 in honor of Brother and Sister J. Edwin Jarboe. A short program was given and the remainder of the evening was spent in visiting. They were presented with a gift which in a small way shows the members' appreciation.—Mrs. Robert H. Evans, Lincoln, Nebr., June 30.

North Carolina

Shelton.—Our revival meeting was conducted by our pastor, Bro. N. C. Reed, from June 16 to 30. Bro. Reed brought us very helpful and soul-inspiring messages. At the close of the meeting ten were baptized and one was received by letter. Our Sunday school is growing, and we are much encouraged in the work of the kingdom. In the near future we plan to repair our church and to build Sunday-school rooms.—Doris Hiatt, Mt. Airy, N. C., July 6.

Ohio

Hamilton.—Our work seems to be progressing here rather well. Our Sunday-school attendance has increased somewhat above that of last year. In May we held a mother and daughter banquet at which Mrs. Orion Erbaugh was the principal speaker. This was followed in June by a father and son banquet at which Henry Mankey and Ray Dawson were the principal speakers. Our vacation Bible school just closed with an average attendance of sixty-eight children who represented fifty families. A boys' club and a girls' club have been organized, each of which meets once a week during the summer months. On July 21 our series of meetings will begin with Bro. Roy Teach as evangelist.—Walter E. Hawke, Hamilton, Ohio, July 8.

Lower Stillwater.—One was baptized since our last report. On April 7 the older married people's class gave a program at the Brethren Home at Greenville. Our church entertained the district meeting in April. We had good attendance in spite of the rainy day. Bro. A. C. Wieand of Bethany Biblical Seminary was with us from May 26 to May 31 in Bible study. He gave many helpful thoughts. Just before each lesson he told us of his experiences in Palestine. At our May council Brother and Sister Lon Karns were installed into the full ministry. Our revival meetings will begin Aug. 4 with Bro. J. W. Fidler as evangelist.—Mrs. Roy G. Engle, Clayton, Ohio, July 9.

New Carlisle.—The local temperance essay oratorical contest was held March 31. Mrs. Clara Barnhart, our women's welfare director, was in charge of the program. Three of our young men were participants in the contest. Earl Evans was chosen winner both in this local contest and in the district contest. Mrs. Beulah Eikenberry, our district women's welfare director, also brought to us a very helpful temperance message. The Southern Ohio B. Y. P. D. key workers met in conference at our church on April 21. Our mother and daughter banquet was held on May 21. Home talent was used in our program. Mrs. Thelma Studebaker acted as toastmistress. A very impressive candlelighting service was one feature of the program. On May 19 Bro. H. Spenser Minnich gave us a very stirring missionary message, after which the Conference Offering was received. We met in a business meeting on May 31. The annual election of church officers was held. Oct. 27, at 7 P. M., is the date set for our love feast. We decided to purchase fifty new hymnals and one hundred new chairs for the church basement, to take the place of the heavy benches which were sold last spring. Our women's missionary society enjoyed an interesting program in the home of Sister Edith Godfrey on June 4. Prof. W. D. Albeck of Wittenberg College, Springfield, Ohio, was our guest speaker on June 9. Bro. John B. Gump gave us a very interesting Conference report on June 16. Following this service a basket dinner was served in the church basement in honor of Bro. David Dredge, who served our church so faithfully as minister and elder for fourteen years. On June 24 two of our young people were received into the church by baptism; another will be baptized in the near future. During the summer months the music committee has asked the Sunday-school classes to give special messages in song at our regular services. Our interest and attendance are good.—Ida Kempton, New Carlisle, Ohio, July 3.

Wooster.—The B. Y. P. D., under the leadership of Bro. Howard Neff, has begun to hold the weekly services which had been discontinued during the winter months because of children's epidemics. Programs on our church publications were followed by a series on homebuilding. April 7 Bro. D. M. Brubaker filled the pulpit, giving the Four Keys to Happiness. The B. Y. P. D. and others of the congregation visited the East Chippewa church

on April 21 to hear The Forgotten Man, a play given by Manchester College students, several of whom were from our district. Visiting assignments were arranged by the pastor prior to our communion so that every member of the church would receive a visit from some other member of the church, bearing the printed announcement and invitation to the services on May 5. Rural Sunday was observed on April 28. The following day Dr. Lloyd M. Hoff and the male quartet from Manchester College stopped in our new local high school at Smithville to give a short program in the interest of Manchester College. Bro. D. R. McFadden exchanged pulpits with our pastor and in the evening presided at a well-attended communion service. On May 12 the mother and daughter banquet was held. It was a delightful occasion, with a good program at which Mrs. Paul Carter, wife of the Methodist minister in Orrville, was the speaker. On June 2 Bro. Paul Longenecker of Yakima, Wash., who had preached his first sermon here as a young man, preached for us. Our men's chorus furnished special music. In the evening there was a full house to hear the Baltic men's chorus of twenty-four voices. Bro. A. B. Horst, enroute to his son's home in Chicago, stopped with us and preached in the morning service on June 9. We were represented one day at the Olivet Sunday-school convention of Northeastern Ohio, and on June 23 reports were given by Brethren Galen and Carl Hochstetler and Sister A. C. M. Fetter during the church hour. A full children's day program on June 30 was presented under the direction of Mrs. Crown Steiner, Mrs. Ivan Moomaw, Mrs. Heber Buchwalter and Mrs. Ralph Fetter. A short talk to the children was given by Bro. Fisher. The time for our series of meetings has been set for Nov. 1-10, with Bro. Ralph Rarick as evangelist.—Miriam Hoff Fetter, Smithville, Ohio, July 7.

Oregon

Albany.—The church met in council June 2. Sisters Clara Wilcox and Florence Miller were chosen as delegates to district conference, which convenes July 23 to 27 at Camp Myrtlewood. Sister Jennie Holl is alternate. The church decided to purchase the Brethren Hymnal for the church since our present books do not meet the needs of the church. We will secure a new pastor, as the present pastor asked fifteen months ago to be relieved. Bro. Miller has served the church for five years. The ministerial board is trying to secure a pastor who will come as near the first of September as possible. A new roof will be placed on the church, and the outside walls may be painted. A new Sunday school has been started in a community for a number of children who are several miles from any Sunday school. This is a project of the Willing Workers class. The Sunday-school and B. Y. P. D. convention will be held in the Albany church this fall. This convention includes five Sunday schools and four B. Y. P. D. groups. We feel conventions are a means of promoting spiritual growth in Sunday school and B. Y. P. D. The Albany church is located on Pacific Highway 99 W as Albany is being entered from the east. All members passing this way are invited to stop and worship with us.—Mrs. Nannie E. Miller, Albany, Oreg., June 29.

Pennsylvania

Clover Creek.—Our mother and daughter banquet was held May 17. One hundred nine were present. A program of special music, readings and discussions was enjoyed by all. Our women's work was reorganized with Miss Pearl Snowberger as president; Mrs. I. B. Kensinger, vice-president; Miss Helen Brumbaugh, secretary; and Mrs. D. E. Shriver, treasurer. At our missionary meetings we have had different guest speakers. June 16 we took a free-will offering for relief work and realized $20. On June 2 eighty-five of our church people, after attending Sunday school and church service, accepted an invitation from the pastor, S. C. Weyant, and family of Claysburg, to enjoy the day with them. Dinner was enjoyed in the woods near the home. Our delegates to Annual Conference were Pastor S. C. Weyant and our elder, I. B. Kensinger.—Pearl Snowberger, Martinsburg, Pa., July 3.

Germantown.—The past quarter has been full of activities to promote all lines of kingdom work. On April 16 Bro. Desmond Bittinger showed the interesting Africa pictures. On May 5 was the love feast. The mother and daughter banquet was held on May 24. Elizabeth R. Blough gave an inspirational talk on Christian Beauty in the Home. Children's day was held the third Sunday in June. The Sunday school chose Fisher's Pool for their outing on June 29. Two letters were received in April. On the evening of April 28 Bro. C. C. Ellis, president of Juniata College, gave a strong educational address. On June 23 Eld. J. F. King of Myerstown, Pa., brought a spiritual message. Bro. Waltz conducted a successful revival in the Glade Center church, Western Pennsylvania, from May 20 to June 2. During his absence the pulpit was filled by Brethren Samuel Ziegler, H. H. Moyer and John Landis, all of the local congregation. At the district meeting, held at the First church, April 17 and 18, Bro. E. W. Rosenberger of the Germantown church was elected trustee of Juniata College. Bro. Waltz was elected to Standing Committee. At the council meeting on July 1, it was decided to contribute to the support of Edward Angeny and his wife, appointed to the China mission field. The Sunday evening services and the prayer meeting will be continued during July and August. The fall love feast will be held on world communion day, Oct. 6. This is the first day of a seven weeks' worship crusade sponsored by the Protestant churches of the city. More than 150 folks returning from Conference stopped to see the mother church. On June 15 the men's and women's Bible classes of the Sunday school had a delightful surprise in honor of the Waltzes' twenty-fifth wedding anniversary. Mrs. Waltz was presented with a corsage made of flowers and twenty-five one dollar bills.—Rebecca Foutz, Philadelphia, Pa., July 8.

Hollidaysburg.—On April 30 the churches throughout the district exchanged ministers. Our minister, Bro. F. J. Byer, occupied the pulpit at Everett. The Winsome Bible class presented a Mother's Day program in the morning of May 12. The semi-annual love feast was held May 19. The Lewistown male a cappella chorus presented a morning concert at our church. A large audience was in attendance. Our children's day program was given on June 9 when the beginners and primaries had their program in the morning. In the evening the Junior League presented their peep show, which was a model of an Oriental home such as Jesus might have lived in. Our father and son banquet was held in May with a goodly number present. Cary S. Thomas of Altoona was the speaker and brought an inspiring message. Our pastor and his wife attended Annual Conference and brought back a report of the sectional meetings and of the business.—Myra Albright, Hollidaysburg, Pa., July 4.

Ligonier.—Our Sunday school is progressing under the leadership of Bro. Chester Park, our superintendent. On the evening of July 1 we met for our council meeting. The treasurer's reports of the various organizations of the church were very encouraging. Our church offerings of this year have showed an increase of sixty per cent over last year's offerings. We elected the following church officers: elder, Bro. John Clawson; clerk, Sister Genetta Wolford; treasurer, Bro. George Cauffield; Messenger correspondent, Sister Sadie Wolford; Messenger agent, Bro. Robert Beam. A committee was appointed to investigate a new heating system for the church. We also elected the following as delegates to district meeting: Bro. W. E. Wolford and Sister Clare Wolford; alternates, Bro. Chester Park and Sister Naomi Park. We are grateful for the services rendered by our outgoing elder, Bro. John Geary.—Mrs. H. H. Wolford, Ligonier, Pa., July 2.

Lititz.—A Sunday-school workers' meeting was held on May 3. Bro. John Hershey presided and led the discussions. The next meeting will be held Aug. 8. Our annual mother and daughter luncheon was held on May 9. Sister Rebekah Sheaffer, professor of English and Dramatics at Elizabethtown College, gave an interesting address. On Mother's Day a special program was rendered under the direction of Sister Anna Bomberger. A beautiful bouquet was presented to the oldest mother present, Sister Ella Zug. Pastor J. M. Moore conducted revival services near Lineboro, Md. During his absence Brethren H. M. Eberly and John Hevener filled the local pulpit. Eld. A. P. Geib presented a series of studies on peace. Our children's day program was given on June 1. Quite a few of our members attended Annual Conference. Eld. J. M. Moore represented the Lititz congregation. The regular meeting of the women's missionary society was held on June 26 at the home of Sister Anna Bomberger. Eld. J. E. Miller of Elgin, Ill., was our guest speaker on June 15. Brother and Sister Miller were visiting in Pennsylvania after attending Annual Conference. Our annual Sunday-school picnic will be held July 18 at the Lititz Springs park. Old folks day will be observed at our church on Aug. 4 with Bro. R. W. Schlosser as the speaker. One has been added to our church by baptism and one by letter since our last writing.—Mrs. Louis Huebener, Lititz, Pa., July 9.

Meyersdale.—At the recent meeting of the church council William Gauntz was relicensed to preach for one year. He is now taking special work in Juniata College. Bro. William Hotchkiss, well-known local young man, was guest speaker at the evening meditation services in the Meyersdale church Sunday. Bro. Hotchkiss is a graduate of the local high school, and a student at Bridgewater, where he is preparing for the ministry. He has decided to devote his life to the cause of Christian missions. Upon recommendation of the college authorities the local church licensed him to preach about a year ago. Very recently he was chosen pastor of the Summit church of the Second District of Virginia. Bro. Hotchkiss will be installed into the ministry at a service to be held in the Meyersdale church the latter part of August. Paul Bowman, Jr., of Bridgewater, Va., will be the guest speaker in the local church at an all-day meeting on July 21. He will tell of his two years' experience in war-torn Europe as a representative of the Church of the Brethren in the relief service sponsored by the Friends Service Commission.—W. A. Shoemaker, Meyersdale, Pa., July 8.

Pottstown.—The past months have been both profitable and inspiring for our church. The services have been enriched by the growing interest and co-operation of our people. The choir, under the able leadership of Bro. Irvin Hauseman, adds much to our worship service. A special effort has been made to reach the children during the morning worship service. A weekly children's sermon is given by the pastor, Bro. Wilbur A. Martin, before the main service. These have proved helpful not only to the children but to the older folk as well. Our evening service is under the direction of the young people. They have elected Bro. Irvin Hauseman, president; Bro. Howard Hoffman, vice-president; Sister Justine Hess, secretary; and Sister Genevieve Eshbach, treasurer. Their programs include discussions, ad-

dresses by home and guest speakers, plays and all-musical programs. As a result of a special evangelistic effort during March fourteen were baptized. One other, because of physical inability, was received into the church through confession of faith and will be baptized later when able. Mother's Day was commemorated with a sermon by Bro. Martin on Mother and the presentation of a white carnation to each mother present. A corsage was given to the oldest mother, Sister Mary Livengood, who is now ninety-five years old, and to the youngest mother, Sister Irvin Hauseman. Bro. Clayton Gehman, pastor of the Parkerford church, officiated at our communion service. Our children's day service in June, under the direction of Sister Irene Covely, primary superintendent, was given entirely by the children. The ladies' aid has recently reorganized, with Sister Wilbur Martin, president; Sister Lloyd Vanderslice, vice-president; Sister Irvin Hauseman, secretary; Sister Mary Vanderslice, treasurer. The sisters meet faithfully each Wednesday for a day of sewing. The first Wednesday of each month was chosen for their business meeting. Recently new tablecloths for the communion tables and new draperies and curtains for the church basement were made by the ladies' aid. In addition a generous contribution was given toward the painting of the parsonage. The large third floor room and a smaller room of the parsonage were painted and papered. The painting of the outside of the parsonage has also been completed. Other improvements have been made, such as new rugs for the basement, the installation of new lights in front of the church, and a new fence in the rear of the church.—Wilbur A. Martin, Pottstown, Pa., June 29.

Virginia

Elk Run.—We met in council June 1. Since our last report two have been received by baptism. On June 9 Mr. and Mrs. Kern, German refugees, who were students in Bridgewater College, gave a program under the auspices of the B. Y. P. D. On June 15 we held a called council. Two members of the district ministerial board, Elders John T. Glick and A. S. Thomas, met with our pastoral board to consider our pastoral relationship. We decided to have Eld. W. H. Zigler continue as our pastor. Each Friday evening we have a song and prayer service at the church, preparatory to our revival to be held the first part of August by Bro. M. Guy West, pastor of the Central church of Roanoke. This will be Bro. West's fourth revival meeting in our church. One of our aged members, who has been much afflicted for a long time, is now a patient in the hospital, suffering from a broken hip received in a fall some time ago.—Zada E. Collins, Churchville, Va., June 24.

Troutville.—Our regular business meeting was held on April 14. It was decided then to redecorate our church auditorium, and that is being done at the present time. Brethren W. H. Rader and E. C. Firestone represented us at Annual Conference. Bro. J. S. Crumpacker of Cloverdale officiated at our love feast, which was held on May 7. A goodly number enjoyed this spiritual feast. On May 9 a father and son banquet sponsored by the men's work group was held at our church. One hundred fifty were present. The principal speaker was Bro. C. E. Resser of Washington, D. C. The Norfolk and Western colored choir of Roanoke gave a sacred program in our church on Sunday evening, May 19. Our pastor, Bro. E. C. Woodie, exchanged pulpits with Bro. Wilson of Cloverdale on May 26. We enjoyed having Bro. Wilson with us. While our pastor attended Annual Conference our guest speaker was Bro. Price Bowman. He gave an interesting sermon on the subject, Sidestepping Our Responsibilities. A two weeks' revival meeting held at the Trinity house in this congregation has just closed. Ministers of the different denominations in the community were invited to do the preaching during the first week; Bro. Woodie preached each night during the last week. Co-operation and interest were good, and four accepted Christ and were baptized. Five others have been received by baptism since our last report.—Frankie Showalter, Troutville, Va., July 2.

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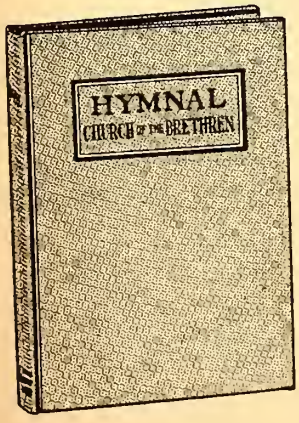
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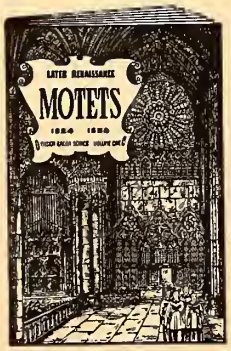
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GOSPEL MESSENGER

Volume 89 Number 31

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August 3, 1940



More than two hundred sacks of clothing, weighing more than three tons, were given for relief at Camp Mack on July 4 by the women of Northern Indiana

NORTHERN INDIANA REFUGEE WORK

Clothing at Camp Mack

On June 23 an emergency meeting of all Northern Indiana district workers was called at the New Paris church. The call was felt so urgent that practically all the churches of the district were represented at the meeting.

The guest speaker was David Blickenstaff, who told of his experiences in refugee work and of the present need for relief in Europe. After listening to his address, the men and women met in separate groups to lay plans for procedure. The women were told of the need for warm clothing and soap. Quietly and earnestly the women planned to go back to their own churches and sew new clothing and mend old clothing for the refugees. One lady donated twenty-five pounds of good white homemade soap.

A patriotic peace meeting was held at Camp Mack, Milford, Ind., on July 4. It had been decided to set this day aside for the purpose of bringing the clothing together. The time after the New Paris meeting was only about ten days, but on July 4 the cars came to camp loaded with refugee clothing and soap. The soap was a project of the children. There were 246 sacks of clothing weighing 6,504 pounds. We feel that the women of Northern Indiana have done some real sacrificial giving in their compassion for the needy. This project will continue as long as the need exists. May each woman and child receive a blessing through this service.—Mrs. Allen Weldy, President Northern Indiana Women's Work.

A Cent a Meal for Relief

The regular world-wide general brotherhood program needs $20,000 per month. By all means we should carry on our regular program with a spiritual evangelistic endeavor. Over and beyond this to match the sacrifice and suffering of millions of people, we ought to give as a minimum the $3,000 per month for relief as authorized by Conference. If every family will maintain a cup with the relief card tied around it and in connection with the thanks at each meal drop a penny or more into the cup, we will more than reach the relief minimum goal set by Conference. Relief cards to put around the cups may be secured from Brethren Service Committee, 22 South State Street, Elgin, Illinois.

Read what our Relief Worker in China says on page 20

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, August 3, 1940 No. 31

EDITORIAL

What You See in Print

Of course it is unnecessary to suggest that one read twice, even think twice, before accepting much which appears in print. There is the presumption of worth as attached to what has cost effort to compose and money to put in type. But even so there is the reader's problem.

For what foolish and even untrue things sometimes get into print! An editor's desk is the target for many strange propositions in the hope that they will be passed on to the long-suffering reader. In these days of countless releases one of the principal functions of an editor is to do even more than "modify by excisions, curtailment, or the like."

Even though the editor is faithful in this respect the reader will likely find it to his advantage to exercise in a similar way. Do not believe all that you see in print. Read with discrimination. Ponder longest those things which are obviously true, good and beautiful. H. A. B.

The Whole Gospel Is Good Now

From the minutes of a recent meeting of the Pacifist Ministers Fellowship we lift this item: "The point was made that the gospel is bigger than pacifism. Let us not preach a pacifist sermon every Sunday."

The point was well taken. Not only because other truth is important, even in war time, but because this is the best antidote to war hysteria. Excited remonstrances against panic have about the same effect as telling a person not to think of something objectionable. The positive method of inviting the thought to other themes is much more effective.

The best way to do this is by your own quiet manner and interest in other things. If you keep your poise and go on about your business, your neighbor will more easily calm down and go to work. Fear is contagious and so is an attitude of confidence and poise. E. F.

"From Faith to Faith"

The man of faith faces the realities of life in the spirit of going on to find a way up and out. One sees this attitude expressed in the idealism of youth, the determination of pioneers, the persistence of inventors, the ministry of mothers and the courage of prophets. Indeed, faith is essential to the ongoing of life, to all that men have or hope to achieve.

The primary conditioning factor in one's attitude toward life is that which is drawn from his heritage. Blood will tell and environment has its influence. Paul was "an Hebrew of the Hebrews." So much for his biological heritage. But there was also a subtle something in the Cilician atmosphere of his youth which made him different from a Jerusalem Jew.

A second factor bearing upon the development of faith is the matter of choices. The great divides in life come early and at the time may seem unimportant. Turn again to the life of Saul of Tarsus and note how his decision to go to school at Jerusalem, rather than become a merchant in his home town, served to shape the whole course of his subsequent life. For by this decision he was started on the way to becoming an educated man and all that this might mean in the life of an able man of his day.

Thus we come to the idea of a leading interest and its effect in determining the pattern of one's life. That is, having started in the field of the religious interests of the life of his people, young Saul was in line for meeting up with whatever problems were most pressing at this point. There was the matter of what to do about a certain new

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sect—the followers of Jesus of Nazareth. Now Saul was not a man for halfway measures. He began to assume a leadership which forced momentous decisions.

And thus it came about that he discovered another important factor in the development of faith unto more faith. His heritage, his early choices, and the general pattern of his life led on to a unique experience on the way to Damascus. Life has its revelations, its times when there is a sense of insight and power coming to one from without. After Damascus came witnessing for the new way and the years of meditation in Arabia. From this experience he emerged with a Christian philosophy which marks him as the great missionary of his day.

The point of this little review of Paul's life is to show that faith is an attitude toward reality which does not just happen. It has foundations in heritage, choices, experience and revelation. There is progress "from faith to faith." It may be of interest to the reader to analyze his or her own experiences in order to recover the factors determining a characteristic attitude toward life. Has there been an advancing from faith to yet greater faith?

H. A. B.

Hitler Invades America

Not with his armies but, which is far worse because it is more subtle and more dangerous, with his ideas. His fifth column agents are here and they are busy. In the name of patriotism they are proposing to complete the regimentation of American life. They would make the state the lord of the citizen's reason and conscience. They would excuse him from thinking and have the government do that for him.

The most conspicuous instance is the proposal to make conscription the law of the land. A more euphonious name for it is universal military service. A still milder terminology is universal registration for government service. Whether stated with brutal frankness or covered with sugar-coated phrasing, it means compulsion of the individual, professedly as a measure of national defense, actually for whatever use the government may decide.

Quite apart from the objection on grounds of conscience and considered solely as a military necessity, the proposal does not seem quite honest. The need in modern warfare is not for vaster armies but for more and heavier machinery with mechanics and engineers to manage it. France had no lack of soldiers. That was not her trouble. Of course we are not essaying to give our war department any lessons in military science. We are not *that* foolish. We are only observing that there can be no necessity for conscripting the whole of American manhood and that we are quite aware of the value of war scare propaganda for political uses.

There are two simple things to do about this. One is to speak out in all appropriate places and times in opposition to this foolish measure. The best place is Washington by means of the mail or telegraph. The best time is now. The other thing is to keep calm and confident, refusing to become excited and going on quietly and very industriously about the Lord's business. That consists mostly in trusting him, loving him and serving him by serving his brothers in need.

That's the best way to defend America against Hitler. It is the threatened adoption of his philosophy and methods that is doing the damage here. Man was not made for the state. The state was made for man.

E. F.

Stories of Our Brethren

1. A Model Deacon

When persecution drove the early church from Schwarzenau and Creyfelt many of them found refuge in West Friesland of north Holland. Their new doctrine of the old gospel met with favor and ere long many cast their lot with them. Among these new converts were some of rank and nobility. Among these new followers was one of the name of Adrian Pfau, a man of means and of a big heart. Out of his own possessions he distributed as much as 100,000 Holland guilders, a guilder being equal, it has been said, to the American dollar. Whatever the actual value of the coin in those days it was a great sum for one man to give to the poor.

The source of my information is none other than Abraham H. Cassel, who says that he copied the following from Mack's commonplace book where he found it in Mack's own handwriting where he records the death of this consecrated deacon. Here are the words which have been translated from the German:

"Died, in West Friesland, brother Adrian Pfau, God's chosen faithful, overseer of the poor, who annually distributed 100,000 Hollandish Guilders, of his own means, in Amsterdam."

How much sweeter will be the welcome of Bro. Adrian Pfau when he will hear the words of his Master, "Well done, good and faithful servant, . . . enter thou into the joy of thy lord," than the welcome of those who have been guilty of raining bombs and death upon Amsterdam in recent days.

J. E. M.

THE GENERAL FORUM

To a Christian Friend

BY WILMA WICKLUND BURTON

I felt as if I had known you
Somewhere before—and well—
And yet upon introduction
Your name I could not spell.

It wasn't so much your features,
Nor was it the part in your hair
That seemed to me so familiar—
But, yet, that something was there.

Since then I think I've discovered—
It is the cross you bear!
For you, too, love the dear Master—
And this it is we share.

Polk City, Iowa.

What Makes For a Christian Experience?

BY WILBUR M. BANTZ

I WAS in a meeting some time ago in which a number of people spoke of their religious experience. Their testimonies made me think. Here in their own unique ways they were relating what God, Christ, and the Holy Spirit meant to them. I left that meeting wondering if I could put my own religious experience into words. Now I know why there are so many poor testimonies. It is indeed difficult to put such experiences into such mechanical things as words.

In the story relating the conversation between Jesus and Zacchæus we find the elements of a true experience with Christ. First, "Zacchæus sought to see Jesus who he was." This is the beginning of a religious experience, the desire to be, the seeking for the higher, the right, the good, the true, the noble, the beautiful. What hope abides for the soul that has lost all desire to rise? What future is there where no aspirations can be found for beauty, justice, love, or righteousness? Certainly if a man is contented with being a lesser individual, never aspiring or wanting something loftier, willing to continue without ever advancing, surely that man's religious experience will be brief indeed.

Not only was Zacchæus seeking Jesus, but Jesus was likewise seeking Zacchæus. "Make haste and come down; for today I must abide in thy house," said Jesus. God responds readily to those who want to come up higher. The tender touches of a loving Father are like the affectionate touches of a mother for her child. The little babe soon learns who it is that is bestowing love and affection upon it. It loves because someone loves it. Jesus would have us know that God is seeking us. The stories of the shepherd seeking the lost sheep, the prodigal son returning to the arms of a loving father, the woman seeking the lost coin are efforts to relate how God loves us, and is seeking to bestow his love upon us. "We love him, because he first loved us," said John, the Evangelist.

One way to find God, therefore, is to let God find you. E. Stanley Jones said, "We seemed to be pressed upon from above, invaded by the higher." God calls us down from our tree of bigotry, self-conceit, selfish ambition and sinfulness, that he might abide in our house.

Zacchæus was so touched by the presence of Jesus he was moved to set right his wrongs. "Behold, Lord, the half of my goods I give to the poor; if I have taken wrongfully from any man, I restore him fourfold." Religion has to do with life. If God lives with us, we will not be able to live wrongly with one another. The moment we decide to live right, that moment we really begin to live. "Today salvation has come to this house," said Jesus. Leslie Weatherhead in his book on discipleship gives a story of a girl who had looked for God through many years. "It is no good; I cannot find any sense of reality; it may be true for others, but it is not true for me," she said. But in her life there was a terrible bitterness. For many years an estrangement had existed between her and her sister. With one meeting this was put right. God became real, and she became a new radiance. Upon making right her wrong, salvation came to her house.

In addition to seeking God, God finding us, making right our wrongs, there must be a constant enrichment of the soul. What goes into the heart helps to determine the course of a life, for out of the heart are the issues of life. There is a traditional story which claims that Zacchæus, when he was old, would slip away each morning to the tree where Jesus first met him, and would dig about the tree, water it and care for it as a constant reminder of his conversion. The tree served as a symbol for a constant enrichment of his soul. The church, the symbols, ritual, the Bible, the daily worship, all may be used as a means of spiritual enrichment. Why do so many stop with the experience of conversion? Why do we not grow in Christian experience? Many are breaking under the strain of life, not because life is too much for them, but for the lack of spiritual enrichment which provides strength, courage and faith for daily living.

These are simple forward-going experiences of

any normal religious life. One should never be alarmed about his salvation, if he has earnestly opened his heart to God, made right his wrongs, and abides in the love of God. "If ye abide in me and I in you, you shall bear much fruit."

Toledo, Ohio.

What to Do

BY PAUL MOHLER

In a recent adult C. W. meeting the writer was asked to answer the question: "What may the church do in the community besides preach and pray?" This question was given point by a preceding speaker who said that 30,000 churches in America have closed their doors, and further point by the fact that in Pasadena, in spite of the preaching and praying in the many churches, juvenile crime is on the increase. Naturally, my first statement was to the effect that if we do not find the answer to this question, more churches will close and there will be more crime. For the preaching and praying that the churches are doing are not meeting the situation; something more must be done if the name of God is to be hallowed, his kingdom come, and his will be done on earth as in heaven. It is imperative that we find out what the church can do and do it.

The Christian Workers' outline referred me to Acts for guidance. I found something in 2: 42, 43—fellowship followed by effect on everyone and power in the apostles. In 4: 32, 33, I found again that closest fellowship was followed by great power in the apostles' witness and great grace upon them all. From there, goes on the marvelous story of the victorious progress of the early church in breaking down the defenses of Jewish legalism and Gentile paganism and establishing Christianity as the dominant religion of the then civilized world. What worked in mastering that situation ought to work in ours. Let's try it.

Notice that the multitude of them that believed were of one heart and soul. That is real fellowship. How did they get that way? In 4: 31 may be the answer—they were all filled with the Holy Spirit; and John says, 1 John 1: 3, that their fellowship was with the Father and with Christ. Evidently they had really come "into the name of Father, Son and Holy Spirit" in actual experience that had changed them from individualism to the unity asked of the Father by Christ in John 17: 21—this unity to be effected as proof to the world that the Father had sent him and loved them even as he did the Son. Catch that point and hold it. The apostles declared the love of God, and the church demonstrated it so convincingly by their fellowship, that nobody could doubt it. What couldn't our preachers do if they had backing like that!

So fellowship is the key to effectiveness, is it? Why, that is an old word with us. We are always talking about our fellowship. What is new about that? Well, a fellowship that would make the members of any church that I ever saw "of one heart and soul" would be something new! And a fellowship that would make "the multitude of them that believe" in Pasadena "of one heart and soul" would certainly astonish the natives! The Tournament of Roses and the football classic would fade into insignificance. How about your town? Well, it was done once—why can't it be done again?

Suppose it started in your church. Suppose that all of you, "speaking truth in love, should grow up in all things into him who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, should make the increase of the body unto the building up of itself in love" (Eph. 4: 15, 16). Would that add much to the preaching and praying? Then why not do it? Is unwillingness the answer? If so, what does that mean? If not, what is the reason?

Of course the bossy members would have to quit their bossiness; the critical members would have to quit their criticisms; the "reserved" members would have to surrender their fears and open out to the others; there would have to be a lot of confession of sins according to James 5: 16; and there would have to be some real sharing of goods in some cases; but what harm would there be in all those changes? Wouldn't everybody be happier?

Religious Revival. Our national leaders are talking about a religious revival. Our President says that we have no problems that a real religious revival would not solve. Whose business is it to effect that revival? Is it not the church's business? How is it going to do it? By preaching and praying? Why, we are doing all the preaching and praying now that the people will stand. We'll have to do something more if we are to have a real revival. It will really have to be a great deal more if we are to stem the present tide of worldliness and unbelief that is sweeping over the world.

Revival of Fellowship. Remember that it was fellowship of God and the church that Jesus asked of the Father (John 17: 21); his prayer was answered (Acts 4: 32). Out of that fellowship grew our modern civilization and great democratic nations. In such fellowship lies their safety. Lose it, and they will die. Establish it, and they are un-

shakable. It is a revival of fellowship that our leaders are calling for as the solution of our problems—not a revival of theological beliefs, and not a revival of religions of escape from present world problems.

Impossible? "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever" (Eph. 3: 20, 21).

Pasadena, Calif.

Faith and Presumption

BY A LOVER OF TRUTH

My first lesson on the difference between faith and presumption came to me when I was a boy on my father's farm. One day he told me that he was going to be away for four or five days, and that if I cleaned the weeds out of a small field of corn during his absence he would give me the watch I had been wanting so long. There was only a day's good hard work in this small field, and I enthusiastically set to work the next day to earn my watch. The vigor of hoeing and the warm sunshine soon tired me, however, and I found excuse to take a rest in the shade of a near-by tree. I figured the number of rows I had already hoed and found that in a little less than a day I could finish the work; so why work so hard the first day? As a result of reasoning thus, play took precedence over work during the first days. On the fourth day again I set to work in earnest, determined to finish the small field ere my father returned on the following day. His staying five days was now a settled fact in my mind. You can imagine my consternation when I saw a car driving in that morning about ten o'clock that looked like father's car. To my relief, father did not come to the field, and I worked desperately to finish the weeds before dinner time, arguing that he had not come to the field anyway. When I saw that I could not finish before noon I skipped all the small weeds that did not show above the corn, cutting only the big ones. Standing on one side I convinced myself that the little field was really clean, and I hastened home to claim my reward. Knowing how much a watch meant to a boy, my good father questioned me about the small field, then graciously made out the order for the watch. On the way to the mailbox later that afternoon he walked enough out of his way to inspect my work. He then returned to the house without going on down to the mailbox and asked me to accompany him to the cornfield. He showed me how the first few rows were hoed fairly well and how the last half was not really hoed at all, even stating that ironweeds could not possibly grow ten or twelve inches since I had gone over the field. The conclusion of the whole was that I got a paddling for lying and I did not get the watch I had deceived myself into thinking I had earned.

That experience is truly typical of our general relation to faith in God and in his Word. Had I had a working faith in my father's word, and I had no excuse for not having for he had always been honest in his dealings with me, I would not have presumed that I would get a reward when I deserved a punishment. If each of us today had a living faith in God and in his Word, we would do much more through faith and much less through presumption—Satan's counterfeit for faith. The two are easily distinguishable. Presumption relies upon the promises of God, but refuses to fulfill the requirements upon which the promises are based. In effect, presumption calls God a liar, demanding that he grant a blessing for disobedience instead of the punishment he has promised. Faith also relies upon the promises of God, but faith does her part to meet requirements. When God says, "This is the way; walk ye in it," faith is obedient. Presumption asks God to do for her what she could do for herself, even to overrule and bless the results of her folly. Presumption sits down, folds her hands and asks God to bring her her food on a platter. In the words of Elbert Hubbard, she "sits down on a stool and expects the cow to back up and be milked." Faith does what she can for herself, leaving the rest with God. She believes that mankind is in partnership with God, and that both have definite duties to perform. She believes the promise of Isa. 33: 16: "Bread shall be given him; his waters shall be sure," but she also plants the wheat; she "goes after the cow." Presumption climbs to the pinnacle of a temple and casts herself off, demanding that God fulfill the promise of Psa. 91: 11, 12, misquoted by Satan to Christ when he tried to get him to do likewise. She goes out of her way to invent situations to put God to the test, to force him to perform a miracle for her glory.

Faith finds herself on the pinnacle of a temple, so to speak, and fearlessly but carefully makes her way down by the safest way possible, trusting in the same promise. When she reaches the ground, she thanks God for giving his angels charge over her. She does not have to go out of her way to put God to the test, she already knows that he will do his part if she does her part. Presumption reads the thirteenth verse of Psa. 91, "Thou shall tread upon the lion and adder," and goes forth to find a

deadly viper to pick up, perhaps even to take into the pulpit with her, to demonstrate her power over danger. Faith, when duty demands that she walk among the vipers, puts on a pair of heavy high-topped boots and takes a first aid kit along; but she then goes forth without the slightest fear of the consequences, asking God to protect her if it is his will. Presumption talks a great deal about divine healing, but does nothing to aid in healing. When she breaks a leg or cuts an artery in an auto accident she demands that God come down from heaven to stop the blood, set the bone and disinfect the wound. When she gets appendicitis she demands that God be the surgeon; when she gets a toothache she asks him to be the dentist. In epidemics of some of our deadliest diseases she scoffs at vaccinations and danger, even rashly exposing herself to the disease in order to show her boldness and her certainty of God's protection, yet at the same time she shows by her daily conduct that she is not a disciple of Christ; in fact, that she does not even love him, for his test of discipleship has not been met: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 John 2: 4; 5: 3). Faith also believes in divine healing, but she does not ask God to do for her what she can do for herself; she knows that God does much of his work and fulfills many of his promises through human instrumentalities, such as the preaching of the gospel, feeding of the poor, caring for the orphans and healing the sick. Consequently when she is hurt in a car wreck she applies a tourniquet and lets the doctor set the bones and cleanse the wound, leaving the results with God. She asks God to guide the surgeon's knife and she avails herself of every discovery of medical science to prevent and cure disease. When the physician can do no more she prays: "Father, thou knowest the end from the beginning, and canst do all things. If it be thy will, bring healing to my body; but if not, thy will be done." She then rests with her mind at ease, ever knowing that "all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8: 28). Presumption accepts the Word of God only nominally, placing her own judgment above that Word. She accepts this statement and rejects that, preaches one precept and rejects the next, deceiving herself into believing that all is well between her and God. She is of the class who will fulfill the statement of Matt. 7: 22, 23 in the day of final judgment: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Faith implicitly trusts God and his Word, gladly and unquestioningly accepting each statement and obeying each precept. She believes that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16, 17). She is of the class to whom Christ will say: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make you ruler over many things: enter thou into the joy of thy Lord" (Matt. 25: 21).

Judge Not

BY LAURA GWIN SWADLEY

Do not the majority of us, at least occasionally, need to be reminded of the above injunction? Do we not often pass judgment upon our fellow men, the kind Jesus meant here, not the kind he speaks of in the last of this same chapter when he told us to know people by their fruits? There are many reasons why we should not judge.

For example, we may not know enough. Very often we jump at conclusions and judge hastily without even investigating the facts. I wrote a card to a friend, telling her she could ride with us to a meeting in an adjoining church and suggesting that she come to our home that morning if she wanted to go. Instead, she went to the home of the pastor, which was farther for her. When I heard of this I said rather emphatically, "Well, if she doesn't want to ride with us she doesn't have to." But when it came time to start from the pastor's (we went by there to see if anyone else wanted to go), she, being told to ride in either car, said that it didn't make any difference to her, and got in with us. During our talk as we went along I learned she had never received the card I had written her. That was humiliation enough, but it wasn't the worst, for later I found out the reason she hadn't received it was that I had carelessly misaddressed it.

Another thing, although we may know all the facts in the case we cannot know the motive, so we had better keep hands off about judging.

And even though we know the facts and are correct in our view as to the motive, we cannot be sure that a certain act represents the true character of a person. What a beautiful thought Jesus gives in the story of the prodigal son when he says

that when the prodigal came to himself he resolved to go home to his father. In Jesus' estimation the prodigal's best self was his true self. But are we not too often inclined to take the opposite view? A person had acted very rudely on a certain occasion. It was due to a misunderstanding and an apology should have been made when the true situation was known, but it wasn't. Some of those concerned were talking about it later, judging the person altogether by that one act. Then one of them said, "We are judging that person by the worst; we wouldn't want to be judged that way." I can think of many things I have said and done of which I was very much ashamed afterwards, and I wonder if you have not had the same experience. This happened when I was just a small child. Father and mother had gone to town, leaving us children at our aunt's. Something went wrong and I became very angry and lay down on the ground, screaming and kicking. The other children didn't help matters by teasing me, neither could my aunt do anything with me. Yet all the time I was ashamed of myself and was hoping my parents wouldn't say anything to me about it. They never did.

Another reason why we should not judge is that we are not good enough. Jesus said, "Why beholdest thou the mote in thy brother's eye and considerest not the beam in thine own eye?" What a vivid picture of speech Jesus uses here! None of us would be foolish enough to try to get a tiny speck out of someone's eye while we had a big piece of timber in our own. But even so that would be no more foolish than with glaring faults of our own, to try to pick to pieces our fellow men with lesser faults. Yet is it not generally true that the one who is most censorious is the person who is full of faults himself? Personally I am very little concerned about any judgment a genuine follower of Christ might pass upon me, for the people most like Christ are the ones who are most loving and kind and helpful in dealing with the faults of others.

There is much truth in the verse that goes something like this:

> There is so much of bad in the best of us,
> And so much of good in the worst of us,
> That it hardly behooves any of us,
> To talk about the rest of us.

We should not judge because it is not our business to do so. Paul says, "Who art thou that judgest the servant of another? God is the Master and it is his prerogative to judge. And yet I have heard people even judge as to the eternal destiny of others by practically saying everyone not believing exactly as they do is going to be lost. As a general thing, too, the dividing line as such a one sees it is a very small part of the belief of his church. A very interesting thing, too, is that you will find people who talk that way in so many different denominations—they could not all possibly be right. Certainly it is not the preacher's business to preach anyone to heaven, especially someone whose life did not speak for God. But even less so is it his place to preach anyone to hell. One cannot but admire the reticence of Peter in saying of Judas that he went to his own place. I heard Eld. P. D. Reed, who had a unique way of expressing himself, tell this incident. He was called upon to preach the funeral of a woman who had committed suicide. Someone said to him afterward, "What did you do about her?" His reply was, "I just let her lie and preached the gospel."

But though God is the Judge there is one person he wants us to judge, ourselves. As a church we have emphasized this in connection with the communion service, and no doubt we have been greatly blessed by it. But even in the face of the very definite teaching that it is ourselves whom we are to judge, I have known people to stay away from the Lord's table, thereby missing the blessing in store for them, because instead of judging themselves they judged others, and finding them guilty according to the standards they had set up, they felt that they could not commune with them.

A fourth reason for not judging is that it is against our own interest to do so. Jesus said, "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." We are all concerned about our own interests, so if other reasons cannot keep us off the judgment seat surely this one should.

How would it be to take this test when tempted to judge and refrain from judging unless we can answer "yes" to all four questions?

1. Do I know enough?
2. Am I good enough?
3. Is it my place to act as judge?
4. Do I want to be judged that way?

But instead of judging, what? Paul tells us to judge ourselves to see that we do not put a stumbling block in our brother's way. Probably in obeying this command we shall be kept so busy we shall not have much time left to judge our brother, and I have an idea we will soon become so interested in the well-being of others we will not want to pass harsh judgment upon them.

If we find we have gotten into the habit of judging it would be a fine thing for us to form the habit of praying for a person whenever we

are tempted to judge him. This was suggested in my Sunday-school class one day and one member added this thought, "And pray for ourselves, too."

Johnson City, Tenn.

The Master Builder

BY GALEN B. CRIST

Did you ever think of your life as the building of a house?

A good builder gets the finest material he can find and puts in his best workmanship. If he finds a weak spot he goes back and re-enforces it. If he makes a mistake he goes back to try to make it right. He tries to build it to please the owner. When the house is finished, the owner comes to give his approval and to pay for it.

Now, isn't that like life? We are building every second, every minute, every hour, every month and every year of our life at this temple on which the Master Builder has put us to work. Are we going to get the best material possible? Are we going to put our best into building it? If we see a weak point are we going to re-enforce it? When we make a mistake are we going to try to make it right?

We cannot hide anything from the Master Builder. He can see far deeper than the weather boarding and the wallpaper. He knows what we have done and what we are trying to do. Some are able to build in a much shorter time than others. Some are called to give an account of their work before it is finished. Some grow weary of their task. Others are happy in their work.

When the Master Builder calls you to give an account of your work, what are you going to answer? What will be your reward?

Bolar, Va.

Propaganda and War*

BY MERLIN C. SHULL

Words like games often become tainted by bad associations. The roots of the word propaganda are good. Webster says that it means "to spread from person to person; to extend the knowledge of; to carry from place to place, to disseminate, as to propagate a story, or religion." In fact this word was at first used mainly in connection with propagating religion. Since the World War the word propaganda has fallen from grace. It now has a bad sound. Those who practice propaganda do not use the word. They use bureau of information or ministry of information. Propaganda as used by nations at war is a deliberate attempt, either to stir up hatred of the enemy, confound the enemy, or bolster public morale. Nations justify this course by claiming their cause is just and that they must have national unity at whatever price required.

Peoples are allowed to hear what governments want them to hear. On the morning of July 11 a news reporter in Rome said that the government had prohibited listeners from tuning in on foreign stations. German stations were exempt from this ban. The third reich has long had a similar policy. Students of human nature and history know that no lasting foundation of loyalty and patriotism can be built on such a foundation. Liberty dies when freedom of speech dies. We in America hear broadcasts from both sides, but that does not mean that we are not victims of propaganda, though to a lesser degree.

One of the strongest arguments against war is that truth must give way to distorted propaganda. Governments are so uncertain of continued public support that they must decide what the people are to hear. Professor Lasswell classifies the purpose of wartime propaganda under the following four heads: (1) to create hatred against the enemy, (2) to preserve the friendship of allies, (3) to preserve friendship of neutrals and if possible secure their co-operation, and (4) to demoralize the enemy, insuring his defeat. Clever methods are used to accomplish these ends. (1) Propaganda is couched in simple, catchy phrases, as, "poor Belgium," "hang the Kaiser," "crush Hitlerism," "away with the plutocrats," "blood and iron policy." (2) Propagandists select news favorable to their side and omit or tone down unfavorable news. (3) Ideas and theories are cleverly placed in news write-ups. For instance, Soviet Russia by the constant use of the words capitalist and capitalism in connection with the origin of recent wars leaves the impression that war is the result of the capitalistic system. (4) Clever men know how to lie discreetly. For instance, according to German reports, England fed Boer children powdered glass during the Boer War. And according to the English, German soldiers cut off the hands of Belgian children. Neither story can be proved. Arthur Ponsonby, M. P., gives authentic examples of the use of falsehood in his book, Falsehood in War-time. (5) Another technique is the attempt to create favorable news. Witness the policed Nazi elections in annexed territories with their 90% plus "Ja" votes. Besides being carefully policed there was no alternative choice. (6) The play upon the instinct of fear is a successful meth-

* The writer wishes to acknowledge his special indebtedness to a pamphlet published by The Peace Committee of the General Conference of Mennonites. The title of the Pamphlet is Propaganda, With Special Reference to Propaganda for War.

od. As, what will happen to the U. S. if Hitler wins the war? No evidence is given that he will win, and no effort is made to evaluate calmly the results as they may affect us if he does. (7) Name-calling is a subtle device. The British say of the Germans, "beasts," "almost as bad as the Kaiser." And the Germans call Chamberlain a "senile old man," "double-crosser," "cheap politician," etc. After the German and Russian alliance, Hitler referred to the "English moneybags" and "western plutocracies." All this might well be called "the symbol of Satan" device. (8) Then there is what might be called "the symbol of salvation" device. After the World War, Wilson declared, likely in all sincerity, "We fought for the salvation of mankind." A recent German pamphlet tells of the sinking of a British cruiser at its base. In this pamphlet is a picture of the commander of the submarine with his charming wife and infant child. Underneath the picture are these words: "Mindful of the experiences of the World War, he knows he is protecting the women and children of Germany, including his wife and his baby, from Great Britain's illegal, indefensible and inhuman starvation blockade." (9) The familiar device of transferring undesirable character traits to certain persons or causes is often used. For instance a cartoon entitled The Sniper shows a ruffian labeled Ism ambushing Uncle Sam from behind an American flag. This appeals to our dislike of traitors, but such an inclusive use of ism is overdone and becomes propaganda. (10) Testimonials by noted people have great propaganda value. An expert in one field of knowledge may be below the average in another field. This assumption gives a clear insight into the nature of unwholesome propaganda. (11) The effort to separate a government from its people is a favorite device of an enemy. Each side claims that it fights against a discredited government and not against a people. (12) Each side tries to lay the sole blame for the origin of a war on the other side. This has been called card-stacking. (13) "Get on the bandwagon," is a favorite method of securing support. Everybody is doing it, therefore you are a slacker if you do not fall in line!

All these devices are clever ways of securing the co-operation of the masses without which no government could successfully promote a war. Often there is some truth in the statements. But the implications appeal to emotional prejudices, and elements so essential to true knowledge, wise judgment and intelligent action are violated.

Can we determine the nature and extent of any particular propaganda? We can and should inquire: (1) Who is the propagandist? (2) Whom does he work for or who are his supporters? (3) What is his particular interest in getting his viewpoint across? (4) Is his interest to the best interest of the public? (5) What do the words and symbols, as in cartoons, mean to the propagandist? (6) What is he trying to get us to believe? People should remember that great organized news agencies may be inaccurate. Reporters may represent owners of papers, or broadcasting companies, and these men have their opinions and personal interests. Then, too, a paper must be published at a certain time, the news must be in, and reports may not be adequately investigated. And while reporters may have a fine record they too are human and have their emotional bents, their likes and dislikes. When reporting from foreign nations at war they are subject to rigid censorship and the chance of securing an accurate and full account is improbable.

In days like these when our radios bring censored reports from nations at war, Christians are tested. We must guard our emotions. We must cultivate our desire for truth, love and forgiveness. Paul furnishes a good motto, "Prove all things, hold fast that which is good." Now is a good time to remember that "he that ruleth his spirit is greater than he that taketh a city."

Elgin, Ill.

Beginnings in Schwarzenau

BY A. STAUFFER CURRY

About as Told at Ocean Grove

To describe fully the thrill which comes to a group of Brethren young people as they approach the cozy little village of Schwarzenau, nestled in the valley of the Eder in Wittgenstein, would be a virtual impossibility. To know that we had actually arrived at the spot where 232 years ago our beloved fraternity was brought into being was a reality we could hardly believe. At last we had arrived in the land of our forefathers and were about to catch the inspiration of a great experience.

However, it was not long until we realized we were in a modern as well as a historical spot of Germany. After our group of thirteen (we had met Bro. Prather, the Graybills, and the Fahnestocks) had eaten supper in a little inn just outside the village, we walked down the winding road to the old mill where some suppose Alexander Mack worked as a young man. As we walked along a group of boys, curious to see and hear such strange people, followed us. We emerged from the mill in the twilight and we happened to see this same group of boys across the way. As I would have done upon meeting any group of boys I knew, I shouted, "Hi, fellows." It seems they misinterpreted entirely my gesture and straightway and with much enthusiasm raised their arms in the Nazi salute and in unison shouted, "Heil Hitler." You can be sure we were chagrined, and from thenceforth avoided any appearance of partisan loyalty or activity.

The real experience of Schwarzenau came to us the

second morning of our visit to the village. To most of the group this almost equaled in inspiration the experience of the conference itself. As I look back I think three distinct things happened that morning in our group. First, we caught an insight into the faith of our Brethren fathers; second, we formed a new concept of the institution of our particular denomination; third, we had a new vision of our suffering fellow men.

Early in the day Bro. Graybill took us to the hillside a short distance outside the village where is supposed to have stood the house once occupied jointly by Christopher Hochmann and Alexander Mack. The house has been destroyed and only a flat surface indicated the site once occupied by the house. Close by this surface is an old well where Mack and his family likely drew their water in the years of their sojourn in this community. The ground was covered by a velvety green. Trees of all varieties surrounded the space and were bearing their luscious fruit. The birds were singing cheerily and cattle were lazily grazing in the pasture near by. It was in this homely yet beautiful setting we held a worship service—informal but full of meaning. We sang as we felt moved. Bro. Prather read the passage read at the founding of the church. Bro. Graybill led in prayer. These were precious moments. As we worshiped and meditated we caught a new insight into the faith of our fathers; here was the very spot on which they met regularly and studied the Word of God in order to find the way of truth. Here was the spot where they made their momentous decision—the decision to face not only the opposition of the state church with its very high degree of formalism, but also to face the criticism of Spener and the Pietists who believed in no church organization at all. Here they took the step which led to persecution of the worst sort—even to the galleys for some. Here we could sing with new meaning,

> Our fathers, chained in prisons dark,
> Were still in heart and conscience free;
> How sweet would be their children's fate;
> If they, like them, could die for thee!
> Faith of our fathers! holy faith!
> We will be true to thee till death.

Close by in the house of some elderly residents of the community we discovered an old German Bible. It was published in 1664 and the marginal notes were profuse—notes which might have been entered by Mack or his followers as they searched diligently for a way of life. As we glanced through the torn and yellow pages, and examined its notations, we recalled the words which we had frequently heard in our local churches—"We have no creed, but the New Testament." We realized that these were not idle words, but that from the very founding of the church until the present time they were said with a purpose. We cannot help but feel that if the modern church, our own fraternity as well as the great ecumenical church, will more and more rely on the New Testament we will come nearer to a satisfactory solution of the problems of the world. If we will continue to live by the faith of our fathers, our personal spiritual lives, as well as the life of the church, will grow and prosper to the utmost.

We not only caught an insight into the faith of our fathers, but in the second place, we developed a new concept of the institution and the distinctive practices of our church. Following our experience on the hillside some of the group wended their way down the narrow pathway which Mack and his followers likely followed as they went down the hillside to the point where they were baptized. As the group descended very slowly they could well imagine what courage was in the hearts of these pioneers as they approached the spot. As the group beheld the silvery Eder, meandering about the valley as if a mighty ribbon had been laid down by some giant of the skies, they could picture the scene of one of the group baptizing Mack and Mack in turn baptizing the remainder of the group. Not in the fashion accepted by the state churches of the time, but in the manner that prayerful study of the Bible revealed to them as the correct way. As we reflected on that scene we realized anew that the Church of the Brethren was not some loosely and haphazardly organized institution, but that it was an organization that grew out of prayerful thought and meditation, and that its practices were based on the best thought of the founders. We gained a new concept of our church as an institution.

In the third place, our visit to Schwarzenau gave us a new vision of human suffering. The part of our group which did not go to the riverside went down to the home of a few Jewish folks where some of the party had stayed the night before. The mother was Jewish—the father was not. She had two sisters who were soon to leave the country because they could no longer find employment even though Germany was short of help at the time—simply because they belonged to a different race of people. They were anxious to talk to someone who knew enough German to give some information about travel and to answer their questions. We went into their well furnished apartment and we began to speak to them about a number of things. Finally they showed us a letter which they had received from the British consul at Cologne stating that he was making final arrangements for the passports and visas. In speaking with them we tried to bring them as much comfort and cheer as possible. We told them we hoped it would not be long until they could return home again to their friends. I do not think we shall soon forget the expression on their faces and in their voices as they said, "Do you?" It seemed impossible to believe that anyone had that much sympathy for them—they could hardly believe that Americans had sympathy for their plight. They had been led to believe that they were despised and rejected of all men everywhere. As we left, their hearts seemed lightened—ours seemed to be heavily burdened. They expressed their fondest thanks for our visit and as we left our eyes filled with tears and our voices were choked. As we walked down the pathway, their good-bys following us as long as we were in hearing distance, we went with a new vision of the actuality of a severe type of human suffering. We learned that it is one thing to read about people being exiled from the country, but quite another to actually be in the presence of suffering and speak with the ones going through the experience.

But why give an account of this particular incident on the trip and visit? I do so because it completes the great object lesson of Schwarzenau. That morning we had gone to the hilltop. There we experienced that which was indeed a very highest mountaintop experience. We had worshiped and had perceived the faith of our fathers. We looked up and we seemed to see God himself. Immediately we came down into the valley

(Continued on Page 19)

HOME AND FAMILY

Little John's Story

BY LINA N. STONER

Our little John was slightly sick;
His aunt sat by his bed;
She nursed, sang songs, told stories too,
And soothed his aching head.
The little tot was half-past three,
His aunt, to him so dear,
And as he was a gallant chap,
She, too, a tale must hear.

"Aunt Emma, see our grandpap's clock?
He went to heaven one day
And just let us folks keep his clock
'Cause he has gone to stay.
They do not need his clock in heaven,
They have a shiny one
That hangs high up, right on the moon,
And when the chores are done,
They all can tell the time, I guess.
It must be lots of fun."

Grandfather's clock with stately grace
Still stands in his old home.
Our little John is now a man
With children of his own.
Should he retell this tale to them,
To David and Rebecca Ann;
I am quite sure he'd change it some.
I'll let him choose his plan.

Ladoga, Ind.

The Church and America's Children

BY JESSE D. REBER

Part III

I think it must be obvious by this time that if we are going to make use of these laws of learning in helping our children to find the good life in the social order in which they live, the influence of the church must reach far beyond its formal instruction, as important as that may be. If the church is to become the guiding influence of these children it must find some way of becoming the salt of their total experience. And one of the most strategic and powerful forces waiting to be used by the church is the family. For, as the report of the White House Conference on Children in a Democracy points out, "in spite of the great changes which have occurred in family life . . . there is still no more far-reaching educational institution than the family." Also, research in character education has clearly demonstrated the paramount significance of the home in the making of character and personality. Tests as to the source of moral knowledge have shown that home and parents stand out as the most influential educators. When children's religious and moral ideas were compared with those of their pastors and church school teachers the correlation was negligible. But when these youthful ideas were compared with those of their parents there was an amazingly high correlation. The home by far outranks the combined influence of both the church and the school. "The home background of dishonest children was marked by low economic status, faulty discipline, domestic discord, or family breakup through divorce, or otherwise. On the other hand, honest children came from homes of relative security, harmony, love and good order. From researches made in preparatory schools and colleges concerning behavior disorders due to the transition from school to college the investigators found that the home background was a determining factor for good or ill. There was not a single case of behavior difficulty in boys who had enjoyed a relation of real companionship with their fathers."

In a certain community survey it was clearly shown that one third of all child delinquency was caused by the indifference of parents toward morals and religion and the general neglect of their children. Another twenty per cent was caused by the breaking up of families for various causes. All of this leads one to conclude that these problem children are actually only the reflections of problem adults, especially problem parents.

That research should find the home the most powerful educational influence in our midst should not surprise us. Neither does it happen to be so by mere accident. Take the laws of learning to which we referred a moment ago. Where are there any persons that should be better able to see a child in its totality than the parents who gave it birth, from whom that child got its first impressions, and with whom the child has lived more hours than any other persons? Also, who is a child the most likely to imitate, the casual visitor whom it sees only occasionally, the church school teacher whom it sees one hour each week, or the parent who feeds it, who keeps its clothes clean, who tucks it into bed at night and nurses it when it is sick? And where is there an institution that should be better able to understand the individual problems of a child, the difficulties, the tensions, and its concrete concerns than the home? And finally, where is there an institution that should be better qualified than the home to give wise guidance to the activities of children so that they may learn the vital lessons of life within those activities?

Thus the belief which we held a few years ago, that we could change society through changing children without any regard to the homes from which they came or the adults with whom they associated has been definitely proved false. In view of this, if the church wants to improve society it must begin with the adults, especially parents. This does not mean that the church should neglect its children. Not at all. But the first line of attack must be the home.

Just what the program of the future for a closer cooperation between the church and the home is going to be we are not able to know at this time. But as a beginning let us suggest three things that we can and should do immediately. First of all, our church school teachers can and should become acquainted with the homes from which the children of their classes come. No persons are qualified to teach religion and morals, regardless of what their academic training may be, or what natural ability they may have, until they have found a way of relating their formal teaching to the everyday experiences of the children in their classes. In the second place, ministers can train themselves to become counselors in family problems. It will not be

easy, but it can and should be done. For why should not people bring their family problems to a minister of the gospel of Jesus Christ, if he has trained himself for this task, rather than to the promoter of some commercialized radio program? And finally, what is still more important, the minister can if he takes the trouble help direct the building of home life before there are any children born into the home. Most young people when they are entering upon the highest of all callings are very open-minded and ready for any good advice from persons in whom they have confidence. Very few will resist an invitation from the minister whom they have selected to perform their marriage ceremony to an interview concerning the importance of the step they are about to take. And that hour or two with their pastor in the intimacy of the study may make all the difference between a Christian or a pagan home.

These, then, are three things that we can do to unite the powers of the church and the home in the nurturing of child life. And when we have done these well, we will soon discover new avenues open to us.

The Community

However, when we begin to deal realistically with the home, we shall soon discover that it will be necessary to reach beyond the home into the community. For every home is located in some community and everything that happens in a community, either directly or indirectly affects every home. For instance, if you want to know where the slum area of a city is located you do not need to go to the housing bureau. If you go to the police department and ask for a crime map, that will give you the information.

The Wickersham commission of a few years ago found in cities like Chicago, New York and Cleveland, that there was a high correlation between crime and the type of community. In the older and more congested sections there was more crime than in the outer or suburban sections of those cities. The type of employment, the financial return of employment, the condition of the streets, the paint on the houses, how the lawns are kept, and the general social pattern, all leave their marks on members of the community, especially upon the children.

Therefore, if the church desires to deal effectively in child nurture it must become aware of and deal with the social conditions of the community. Did not Jesus usually minister to people's physical and social needs before he attempted to give spiritual food?

But the church's approach to community problems must not be a negative approach or an anti-campaign. War is always wrong, whether it be a military or a social war. Jesus gave us a technique for social reform in the parable of the tares. A sower went forth to sow, and when the blades began to make their appearance, behold, there were tares among the wheat. The overzealous servant wanted to destroy the tares, but the wise master restrained him lest he should destroy the wheat while he was destroying the tares.

Too many social reformers are tempted to organize a social blitzkrieg, pounce upon the undesirable conditions in society and with one masterful stroke destroy them, but incidentally in most cases destroy the human beings involved in those conditions. Social reform cannot be achieved by that method. Even if it could, it would be unchristian. "Whosoever will may come," is the only Christian approach. Our approach to social problems must be positive, constructive, creative and cooperative, motivated by love and not by vindictiveness and hate. Have you heard any small children say lately, "I hate Hitler"? Jesus would caution us to be careful as we deal with Hitlerism that we do not destroy the beauty and the innocence of child life by filling it with hate and a spirit of revenge.

The church's contribution to the solution of social problems should be in accordance with another principle which Jesus laid down in another of his parables. "The kingdom of heaven is like unto leaven which a woman took, and hid in three measures of meal, till it was all leavened." The church must find some way of influencing the last activity of the community with the Spirit of Christ. This will be a long and difficult task.

Yes, the child is the church's most sacred trust. The home is the most powerful ally of the church in providing Christian nurture. However, if the church would use the potentialities of the home, it has a moral obligation to make some contribution toward the improvement of social conditions.

Cleveland Heights, Ohio.

Betty's Walking-Shoes

BY C. A. BARNHART

Little Betty puts on her mother's shoes, and calls them her walking shoes. Betty is four and her mother is thirty-nine; and although her mother is a small woman, Betty's feet are much too small to fill her shoes. But Betty puts them on and goes slithering across the front porch, down the steps and out the front walk.

There is something about mother's shoes that gives Betty confidence and faith. Betty lives on the farm with her father and mother and several brothers and sisters. The farm is a rented one, and they are share-croppers; but Betty does not mind. Life is so new and interesting; and everyone is so kind to her. She does not know that some roads are long and hard, and that men can be cruel.

Betty's eyes are blue and her cheeks are rose. Her face is round, and her golden, silken locks float carelessly in the breeze. But her mother's eyes are deep and thoughtful; her mother's cheeks show traces of tear-marks that won't wash out; her mother's auburn hair shows strands of silver threads. Betty's tread is quick and sprightly; but her mother's tread has lost its elasticity. Many weary miles have left their signs on shoes and feet and limbs.

Betty's father works hard. He has to plow the fields and plant the crops. Then he has to fight weeds, insects and drouth. Or perhaps it is floods and low farm prices that worry him. Last year he didn't have much wheat. He didn't have any to sell. He kept it all for bread and seed. He kept it in a large box in the barn; but while he slept some bad men carried it all away.

But Betty did not know. There were always bread on the table and milk in the pitcher. Betty's father's eyes are deep and dark like dangerous pools; his muscles are hard and wiry; his face is lean and deeply carved with telltale lines of care. His locks are gray and thin; but his heart is stout, and his courage is undaunted. Many a stronger heart has given up in despair; but Betty's father toils on.

Betty's lips coin kisses that are better than gold. Her

hug is full of prayer, and a faith that no man could deny. All her words are promises to pay; and the bank of heaven would cash them without any endorsement.

Betty has on her walking shoes. There is a long road ahead. The way must be cleared. There must be no thorns and nails, or broken glass. There must be no nettles and poison ivy. There must be no dangerous crossings or unprotected riverbanks. There must be green lawns and playgrounds. There must be flowers, books and pretty pictures. There must be new hats, gowns and ribbons.

Betty has on her walking shoes. Her father and mother are not asking much for themselves; but they do not want Betty to find out how cruel the world is. For her the days must be long and bright; and the nights must be full of peace, rest and sweet dreams. God grant that it may be ever so when Betty puts on her walking shoes.

Columbus, Ohio.

Don't Destroy Your Name

BY GEORGE NEEL

I want to call the attention of fathers and mothers to the fact that homemaking is a great and important work, one that calls for all the best in parents. It calls for all the tact, skill, patience, love and education that they possess if they would succeed in making their home a place where husband, wife and children are content to dwell.

While the husband and wife should work shoulder to shoulder in the building of the home, the larger part of the work and the training of the children falls to the lot of the wife. In her hands she holds the power to guard the family unit or ruthlessly break it down.

Marriage vows are binding. "For better or worse until death do us part," means more than a rehearsal of words. Men or women should think seriously before they break up a home.

Too much cannot be said against this divorce evil that is weakening and breaking up our homes. And what does it give in return? Nothing but sorrow and heartache. It tears down, but it does not build up. If it succeeds in destroying our home life, then the downfall of the nation will inevitably follow.

A father and mother living together with their children, tender in love, pure in their lives, strong in their convictions, simple and orderly in their habits, do infinitely more than presidents and governors, educators and clergymen can do in making a strong nation. And that is a more that can be replaced by nothing else.

Shadows are bound to come that will strengthen us and make us successful parents if we will let them. Temptations vanish when we start counting our blessings.

The parent who shrinks the duties of homemaking, and escapes from them through the aid of the divorce courts, displays a weakness of character, and receives on his or her soul a blight from which he or she will never recover.

I know of no exact formula for a successful marriage, no royal road to happiness, for men and women are not angels and are not immune to temptations. But I would intreat all who are tempted by easy divorce laws, not to give up their hope of wedded happiness too impatiently. Think things over! Remember there is a give and take in marriage. There is a need for a plentiful supply of common sense; a need for a strong will and a determination to hold fast to each other; a need to bear and forbear; and a need to trust in the Lord. With his help we can make a success of homemaking. Home means faith and joy and peace and love, all ours for the taking.

We may live in a rented house but we can own our home. A house can burn but not our home!

Mountain Grove, Mo.

A New Definition

BY GRACE HILEMAN MILLER

I heard a new definition for temperance which may hold a meaning for you, so I pass it on: "Temperance is using just as much as you need of a thing, no more, no less, nothing to excess and total abstinence from everything that is bad."

This is rather inclusive in content and in hitting power and range. No one is missed. It includes the person who overeats, oversleeps, overreads, overexercises, overtalks, worries, or takes anything into his or her body which is harmful, even a thought. Well, it is truly worth while pondering on this definition of temperance!

La Verne, Calif.

Girls Are Not All Alike

BY H. MIGAN

Two girls I know offer the following contrasts. For convenience sake I will name them Doris and Ada.

Doris comes from a home which has no social advantages and makes no profession of Christianity. She became a member of the Church of the Brethren, the only one of her family to accept Christ. Her home is dominated by a narrow-minded father, not too scrupulous as to morals. She cannot go to high school although she would like to very much. She was asked to offer her services as a mother's helper in a home where the mother was ill. The compensation would be very small if any at all. She did the work cheerfully, cared for small children tenderly. She was all unsuspecting of the perfect picture of sacrificial, working love she made. She won the admiration of older folks by her quiet conduct and gracious smile. Her whole manner seems to demand nothing for herself. She is willing to co-operate in any activities in which her Sunday-school class is engaged, although she displays no other special abilities.

Ada comes from an outstanding Christian home. She is fairly attractive and demands attractive clothes. She has a splendid singing voice. When she is asked to use it, she declines more often than she obliges. She is impertinent to older folks. She either ignores or denies the requests of small children who have a right to her attentions. At home she expects more than she is willing to give in the way of service.

One girl has talent, a special ability, opportunity, which she does not use outside of selfish pursuits. The other girl has love, which she distributes freely unconsciously.

There is plenty of room in our church and our community for girls like Doris. We need more of them. How about your church?

Prescott, Mich.

KINGDOM GLEANINGS

Calendar for Sunday, August 4

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Two Ways.—Matt. 7: 24-27.

Christian Workers, Our Modern Money Problem.

B. Y. P. D., Frontiers in Rural America.

Intermediates, John, the Messenger of Love.

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Gains for the Kingdom

Two baptized in the Waynesboro church, Pa.

Seven baptized in the Van Dyke Mission, Pa.

One baptized in the Rosepine church, La., Bro. George E. Hallett, pastor.

Two baptized in the Oak Grove church, Md., Bro. Emra T. Fike, evangelist.

Sixteen baptized in the Panther Creek church, Iowa, Bro. J. W. Fidler, evangelist.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Clyde Morningstar, Aug. 4, in the Locust Grove church, Md.

Brother and Sister B. M. Rollins, Aug. 12, in the Washington church, Kans.

Bro. C. F. Holsopple of Myersville, Md., Aug. 4, in the Longmeadow church, Md.

Bro. Robert Sink of Rossville, Ind., Aug. 5-19, in the Wabash Country church, Ind.

Bro. D. D. Fleishman of Dallas Center, Iowa, Aug. 4, in the Lebanon congregation, Va.

Sister Elizabeth Broughman of Buchanan, Va., Aug. 5-18, in the Smith Chapel church, W. Va.

Bro. A. J. Beeghly of Somerset, Pa., July 29 to Aug. 11, in the Fairview church, Kingwood, Pa.

Bro. Van B. Wright of Fort Wayne, Ind., Aug. 18, in the Marble Furnace church, Ohio; Sept. 1, in the Strait Creek church, Ohio.

Brother and Sister G. G. Canfield, July 30 to Aug. 11, in the Berthold church, N. Dak.; Aug. 13-25, in the Minot church, N. Dak.; Aug. 27 to Sept. 8, in the Ellison church, N. Dak.; Sept. 10-22, in the Cando church, N. Dak.; Sept. 24 to Oct. 6, in the York church, N. Dak.; Oct. 8-20, in the Carrington church, N. Dak.; Oct. 22 to Nov. 3, in the Poplar church, Mont.

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Personal Mention

Now of Bethany and companions in a tour of Publishing House visitation were Sisters Eleanor Thomas of Brandonville, W. Va., sister to Susan of China, and Ada L. Winslow of Alhambra, Calif.

Nurse Sylvia M. Oiness of the Johns Hopkins hospital staff was a last week's guest of the mission offices. Perhaps you will remember her as one of the Ocean Grove missionary appointees, named for Africa.

Sister Sarah Christy did not come from Kansas City just to see us but, being a guest in the home of her son Dwight at near-by Oak Park, used the opportunity provided by her daughter (in-law) and grandson.

Sister S. J. Cable of Long Beach has been reading the Messenger from childhood and wanted to see where it is made. And so, on their eastern trip—she had brought Bro. Cable along—they found it practicable to come our way.

Bro. E. M. Hertzler closed his five years' service with the Windber church of Western Pennsylvania, June 30, and has taken up the pastorate of the Marion church of Northwestern Ohio. His new address is 155 Reed Ave., Marion, Ohio.

The India Moomaws, I. W. and Mabel, with their two sons, David and Richard, were late Saturday visitors at the mission offices and dinner guests of the secretary. Passports and related sailing arrangements were objects of their special concern.

Bro. Grant Mahan, formerly of Florida, more recently of Rehobeth, Md., says in a recent communication: "We have been thinking some of going south for at least part of the winter but there is nothing definite about it, either as to time or destination, if we do go."

Prof. Geo. N. Boone, superintendent of one of Pasadena's public schools, had been touring the East with his family when they wisely decided their vacation would be more satisfactorily remembered if they saw the Publishing House and renewed acquaintance with friends there.

Mrs. E. B. Hoff, son John Luke and family and Baxter Mow, were Sunday afternoon visitors in Elgin recently. While the principal objective was a call at the home of Editor E. G. Hoff, we understand the party also took occasion to make a little tour of the Publishing House.

Dr. Francis C. Stifler, editorial secretary of the American Bible Society, will speak every Wednesday for three months over the N. B. C. blue network on the general theme, The Positive Answer to the World's Despair. The hour is 1:30 P. M., Eastern Daylight Time and his topic for Wednesday, Aug. 7, is Listen. For Aug. 14 it will be Boring Through Mountains.

The staff meeting early last week had the fortunate presence of Bro. David Blickenstaff just before his leaving for Europe in the service of the church relief work. Bro. John Barwick had reached Lisbon in safety and was on the point of going on to London. His contacts had already confirmed the general impression that we may expect human suffering in the war-torn nations to fix a new record for awfulness. His address is Y. M. C. A., Tottenham Court Road, London, England.

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Miscellaneous Items

A Reed Reunion will be held at the Pleasant Valley church of Southern Virginia, Floyd County, Aug. 18.

The W. C. Stinebaugh family will present a musical program at Camp Mack Saturday evening, Aug. 3, to which our members are invited. This is a rare treat for all who can come.—L. W. Shultz.

The one hundredth anniversary of the Tulpehocken church, Myerstown congregation of Eastern Pennsylvania, will be celebrated Aug. 18 with all-day homecoming services. In the evening a musical program will be rendered in the Myerstown house by choruses from the neighboring congregations.

Central Region Pastors' Conference for the fall of 1940 will be held Oct. 21 to 24 at Bethany Biblical Seminary.

The Maple Glen church of Western Pennsylvania will have home-coming services, forenoon and afternoon with picnic dinner, Aug. 11. "A special program is being prepared."

Northeastern Ohio women will meet for their rally day service at Camp Zion, Aug. 8, 10:45 A. M. "Fine morning and afternoon programs have been planned" and, oh, yes, a "basket dinner."

The Allison Prairie church of Southern Illinois has its annual home-coming tomorrow, Aug. 4. A special program is planned for the afternoon. "All former members and friends are invited to be present and spend a day together for the Lord."

The Berlin church of Western Pennsylvania will have home-coming services at the Beachdale house, Aug. 18, with forenoon and afternoon sessions and a basket dinner. "All former members and friends and especially former pastors and ministers are invited to attend or send a note of greeting."

Camp Meade conscientious objectors and their families will have a reunion at the Mennonite church, 275 S. Fourth St., Columbia, Pa., about twelve miles west of Lancaster on Route 30, beginning with supper and fellowship hour at 6:00 o'clock Saturday evening, Aug. 10 and closing with an address by Bishop C. K. Lehman at 7:30 Sunday evening. For information about meals, lodging and other program features inquire of E. H. Gochnauer, R. 1, Lancaster, Pa.

This summer Christian young people who are in positions of leadership will be meeting in six regional planning conferences. These conferences or camps are being sponsored by the United Christian Youth Movement. Brethren young people should participate in each of these conferences. Enrollment blanks and further information can be secured from the Young People's Department, Board of Christian Education, 22 S. State St., Elgin, Ill. One of these conferences has already been held. The others are as follows: Northwest Region, Silver Creek, Oregon, Aug. 11 to 18; Rocky Mountain Region, Geneva Glen, Colo., July 29—Aug. 4; Central Region, Lake Geneva, Wis., Aug. 9 to 31; Southern Region, Blue Ridge, N. C., Aug. 5-10; Eastern Region, Lake Winnipesaukee, N. H., Aug. 5-17.

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With Our Schools

McPherson College

President Schwalm has recently been reappointed by the Governor of Kansas to serve on the State Board of Education. This appointment is for a period of four years.

Dr. J. W. Hershey, author of a splendid volume, The Book of Diamonds, continues his study of synthetic diamonds along with his teaching. His new book is enjoying a splendid sale.

President V. F. Schwalm and Field Representative W. Earl Breon have spent some time during the summer months in the field, securing cash and pledges for the erection of a much needed new dormitory for men.

Word came from the Dean of the Law School of the University of Chicago stating that William Thompson, a member of the graduating class of 1939 of McPherson College, ranked second of all students for the year.

Miss Ida Shockley, Dean of Women at McPherson College, is continuing her study at the University of Washington. During August she will serve as assistant director at the student conference at Lake Geneva, Wis.

Dr. and Mrs. Desmond Bittinger and family have arrived at McPherson and have made preparations for their new home and work. At the present time they are enjoying a much needed rest and vacation in the mountains of Colorado.

The Placement Bureau of McPherson College has placed approximately ninety per cent of all persons desiring employment for next year. They report considerably better salaries than those received one year ago, and a higher per cent of placements.

There is a long waiting list of students striving to secure rooms in Kline Hall for next year. Kline Hall is a self-help dormitory where students do their own cooking. Several other large houses near the campus are used in a similar way. Considerable saving is realized by those desiring to live in this way.

Mrs. M. W. Emmert, for many years associated with Mount Morris College, and for the past eight years house mother at Arnold Hall, has been forced to discontinue her services with the college because of failing health. Mrs. Emmert will spend several months visiting with her children, later returning to Mount Morris to make her home.

About Books

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

For the Healing of the Nations. Henry P. Van Dusen. Scribners, 1940. 222 pages. $1.00.

This book is based largely on the author's observations of Christian missions made while visiting in twenty countries and attending the Madras Conference. He tells us frankly that he began his trip with certain misgivings concerning the relevance and value of the missionary enterprise. Then he tells us of some of the things he saw on his trip, and admits that his observations dispelled his misgivings and made him a firm advocate of missions. He says that he found the centers of missionary activity "oases of cleanliness, health, education, purity, freedom from superstition, the rudiments of culture, reverence and fellowship amidst surrounding filth, fear, degradation and conflict." His candor in acknowledging the weaknesses of the missionary movement only strengthens our confidence in his judgment concerning its value. We are reminded repeatedly that only Christ and his inexhaustible resources are adequate for the healing of the nations. The Christian world movement is the only movement toward world unity; this is conclusively shown by the recent Madras Conference, at which all nations were represented at a time when world fellowship on every other basis was breaking down. The author asserts, and backs up his assertion by the testimony of Christian nationals, that the need for Western missionaries has not passed. The efforts of the missionary movement thus far represent only a beginning of the great task of healing the nations.

This is a very significant book. Every church leader and every person interested in missions should read it.—Ora W. Garber.

OUR MISSION WORK

A Cheerful Letter From War-Torn China

Ping Ting, Shansi, China
May, 1940

Dear Co-Workers:

This is a wonderful world in which to live. Those who know how to live wonderfully have the capacity to enjoy life even in a war-torn and poverty-stricken land. Those who live and work in harmony with God and cling to his promises may still have peace in their hearts in spite of the terrible conditions of human wreckage and dislocated populations that exist in the world today.

On my desk is a bouquet of locust blossoms. Our yard is now rich with their fragrance and beauty. The locust blossoms are as sweet as an apple orchard. Beside my vase is a box lid full of squirming silkworms munching on their mulberry leaves. They require hourly care. When they are nearly ready to spin their silk, they should be fed through the night also. The silk we love to wear comes by much tedious and faithful tending of these creatures. These silkworms afford an interesting hobby for our little boys. They serve as their pets. Tonight Gene asked to have one on his nose awhile to know how it felt to have it crawl around. We have cared for these worms and watched their development since hatching from tiny eggs smaller than a pin head. I used a magnifying glass for awhile as I tended them in order not to miss one while changing the leaves.

Yesterday afternoon I had callers for tea. Two Norwegian ladies came to the hospital to take typhus vaccine. The one lady has worked here in Ping Ting for years in a faith mission. The other is a friend of hers from Peking. Then our new German Jewish doctor and our own Dr. Cunningham came in also. It required careful listening for me to understand all the English that was spoken around the tea table. It was spoken by tongues more accustomed to other languages than they are to English. It was an interesting and helpful hour we had together. Fortunately these ladies get their support from America rather than from their own country. Norway cannot send money out of her country now. We have some good friends in mission work here in North China who are cut off from support for their work and for themselves. This is due to the war in Europe. There may be need for relief work yet among the missionaries.

"The poor ye have with you always and when ye will ye may do them good." Some days ago Sister Ikenberry and I took our three little ones out on the street and bought some flowery cloth for a new baby. We bought it with offerings from our little Sunday school. The baby's mother is doing some needlework for me. This is a remnant of the former needlework society Sister Bright cared for. This woman has no other means of support. The father is unable to bring in an income. The old grandmother of the baby is living off the relief money. The family has no land. It is indeed a bare home and offers a drab existence. But the two women seem happy together and they are elated over the new baby. Several children have come into this home but all have died before this one. They are Christians. I send goat's milk to the mother each day to help her keep up her strength.

Yesterday I stepped into the hospital at clinic time and saw an interesting little boy. His parents gave him away after birth. Now the second home has given him away after treating him cruelly, and he is much undernourished. This time he fell into the hands of a young Christian woman who does part-time evangelistic work in the near-by villages. She loves the little fellow and is trying to build up his physical body. One could not help but look at him the second time in passing, for he is so very poor. No one knows his exact age, but he looks to be about three although he talks like a five-year-old. He is very keen mentally. I wondered how his little legs could hold him up. I have told the young woman to come to my house each morning and evening to get goat's milk for him.

The other day a woman brought in some finished needlework. She feared this was the last I could give her. All the women I employ to do this cross-stitch and applique work know I am soon to close my work with them for the summer. When I told her I had some more work ready for her, she quickly replied, "Thank God." She does not know where the next meal is to come from when her money is gone that she makes in this way. We are sorry we cannot mail this beautiful work to the States now, for so many Chinese women need the work.

Recently a baptism and a communion service were held here at Ping Ting. At these services 108 were baptized and around 400 communed. It took a lot of careful planning to provide for that number at the communion. The church is far too small for such numbers. Liao Chou will soon report their spring retreat. Recently 106 were baptized there. We have only memories of the splendid meetings we have enjoyed at this season at Tsinchou. Our hearts ache for the little flock at Tsinchou and we cannot go to them.

Praying the Father's richest blessings upon you, I am

Yours in his service,
Elizabeth B. Wampler.

What to Pray For

Week of August 3-10

(To become better acquainted with our missionaries and their work, use the *What to Pray For* column along with the *Prayer for Missions Calendar* and the *Missionary Picture Sheets.* The three should be used together.

During this week our prayers are to be in behalf of two of our China missionary families: the Wamplers and the Oberholtzers.

Ernest and Elizabeth Wampler returned to China for their third term of service in 1935. They have been in China during the recent years of war, and they have been in the midst of fighting. Their home at Chin Chou was bombed and they had to move to Liao Chou. Later Sister Wampler took their children to Ping Ting. Bro. Wampler has devoted much time to relief work. Broken schedules caused double work at all of the stations, and they have also opened many new doors of opportunity. Missionaries who have been under the stress and strain of a war-torn land need all the support which a Christian church can give them. Let us be faithful in our prayers.

If present plans work out, the I. E. Oberholtzers will

sail for China on Oct. 18. They have been home on an extended furlough. They turn their faces toward China with eagerness.

Peace News

Compiled by Merlin C. Shull for Brethren Service Committee

President Roosevelt said recently, "No troops will be sent to Europe." That is a welcome assurance to all peace lovers.

It is reported that one hundred Student Peace Volunteers have been at Dension University, Ohio, preparing for a summer's work in various communities.

The professional women of the Elgin church meet one evening each week to sew for war victims in other lands. The homemakers meet on an afternoon of each week.

"The weakness of pacifism is that it is mainly an attitude and very little a program of peace," says T. Z. Koo. The Brethren Service Committee hopes to help make pacifism strong and active.

The editor of the American Friend says in the July 4 issue: "Regardless of whether or not war follows, a huge armament defense program, such as the public is demanding for this country, endangers our national life far more than does Adolph Hitler."

"Nationalism is one of the most powerful anesthetics that man has invented," says Tagore. World peace will not be realized so long as nations are unwilling to surrender to an international tribunal some of their authority. Absolute nationalism is contrary to the fatherhood of God and the brotherhood of man.

Edwin Zavitz, principal of the Baltimore Friends' School, is giving full time in an effort to work out plans for bringing English, Dutch and Belgian children now in England, to America. An office has been opened on the tenth floor of the Commonwealth Building in Philadelphia. Many Americans would be glad to open their homes to these children, but it is doubtful that ships can be secured to transport them.

Women's work of Northern Indiana did an inspiring and Christlike deed when they took their sacks of clothing to Camp Mack on July 4. The well-filled sacks made a huge pile and many children and their parents of war-stricken Europe will thank God, and these good women, for protection from the cold of the coming winter days. Millions will be hungry and cold over there. Christ's call comes to all: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." What do you have in those closets and wardrobes that you can do without?

At the recent Manchester Institute on International Relations Kirby Page gave five ways for pacifists to serve America and humanity. They are: (1) Do everything possible in every reasonable way to keep this country out of war. (2) In generous financial aid and in personal service, where possible, render relief to war-stricken peoples to the extreme limit of our ability. (3) Learn more, in understanding and appreciation, of the true meaning and implications of the democracy we glibly acclaim. (4) Address ourselves to the task of correcting inequality and injustice at home, thus making our democratic institutions more effective. (5) Most difficult of all, bring America to a willingness to cooperate in building a new and better world organization for peace.

The Ocean Grove Conference approved a monthly sum of $3,000 for war relief. Humanity waits for a new demonstration of the Spirit of Christ. Our representatives in these places of great need and our clothing and money bear witness to this spirit in our hearts. All gifts of money should be sent to the General Mission Board, Elgin, Ill.

The Meyersdale church, De Witt L. Miller, pastor, is a good example of how alert sympathy can bring a real blessing. Prof. A. F. Brightbill and a Chinese helper, Miss Jeanette Chen, recently conducted a music revival at Meyersdale. It seems a vacation Bible school was in progress at the same time. By her interesting stories to Bible school children and through other public appearances, Miss Chen won the hearts of both children and adults. The choir, their families and friends, asked Miss Chen to prepare a Chinese dinner for which they would pay the expense and then another amount equal to the expense for China relief. As a result forty-seven people enjoyed a Chinese dinner at the parsonage and a substantial sum was sent to Elgin for relief.

Clothing for European Relief can be sent to any one of our colleges and it will in turn be sent to the American Friends Service Committee storeroom, 1515 Cherry St., Philadelphia, Pa., where it will be prepared for shipment abroad. Mrs. Ross D. Murphy, wife of the pastor of our First church in Philadelphia, is representing our denomination at the Friends headquarters which are located at 1004 Commonwealth Building, Philadelphia, Pa. The Friends have the workers and equipment to handle all we send and it is much cheaper than for us to try to duplicate their storeroom. All packages sent to our colleges or directly to the Friends headquarters must be prepaid. They may be sent by parcel post, express or freight. Parcels sent by the colleges to Philadephia are shipped C. O. D. as the A. F. S. C. pays the freight. Substantial, warm clothing for all ages is desired.

Beginnings at Schwarzenau

(Continued From Page 12)

and we saw suffering mankind. We received a new challenge to relieve suffering and to serve those in need and distress.

We were reminded of the experience of Peter, James and John. They went up into the mountain and saw Jesus transfigured. They heard the voice of God anew. They came down into the valley and there they found the lunatic boy, suffering intensely, needing someone to help him.

The experience of Schwarzenau was an object lesson of the mission of the church in the world. The church should first of all lead its members to the richest possible spiritual experience—to the very mountaintops of communion and fellowship with God—thus strengthening their faith and helping them to place all their trust in him. But the church should not stop there, as it so often does. The church should give also to its members a vision of suffering humanity and present a great challenge to Christian service. It should help us in particular to be Brethren in Christian Service.

Westminster, Md.

THE CHURCH AT WORK

Clothing for Refugees

So long as the need remains, the call for our women to help the refugees by sending in clothing will continue. Women in many churches are responding to these calls and the clothing and other supplies are being sent to many lands. The Brethren Service Committee and also the American Friends Service Committee appreciate this response. It is hoped that the supply of clothing shall continue to be sent to our colleges where it is sent on to the A. F. S. C. storeroom in Philadelphia.

From Philadelphia the supplies are sent on to the lands where the channels are open. Many lands are open to the American Friends Service Committee and to the Mennonite Service and to the Brethren Service Committee as we work together and co-operate in our efforts to help relieve suffering.

The women are asked to send their parcels to their nearest college, unless it is cheaper to send direct to 1515 Cherry St., Philadelphia, Pa. Your college and the college church see that the parcels are sent on to the American Friends Service Committee Storeroom, Philadelphia. The A. F. S. C. pays the expense on the boxes sent in from our colleges. Upon arrival in Philadelphia the clothes are quickly sorted and baled and shipped to lands in need and where the way is open.

This call is a continuous call.

Howard Sollenberger Tells of Relief Work in China

Recently a letter filled with information came from our relief worker in China. The following paragraphs are shared with the home church.

It has been most difficult organizing and carrying on work under the present circumstances. Plans cannot be made for more than a day at a time; and sometimes even a day is planning too far ahead.

At present the most we can do is to help redistribute the meager supply of foodstuff that is already here by giving to those who do not have it the means with which they can purchase in small amounts from those who have slightly more than they need, sufficient to tide them over till the wheat harvest—one month hence. Fortunately it is yet possible for them to buy thus through friends and relations; whereas it would be impossible for us to collect it for them.

Our work to date has been mostly with refugees. Food is the principal problem. We had previously hoped that we could get and distribute grain. This we have found impossible. There is no grain here that can be purchased in any quantity. It is even difficult for us to get what little food we need. We could, of course, purchase grain south of the river, but there is no way of getting it to the distress areas. Absolutely all transportation is commandeered by and for the military. And even then they can hardly supply their own needs. We found that about a third of the people had lost all of their food supply and maybe a cow or a donkey that they used in farming. These we helped so that they will have food to eat until the ground yields.

Another project that we are experimenting with is a miners' subsidy whereby those who work in the mines have their wages temporarily raised from twenty to forty cents (Mex.) a day. Twenty cents a day is not sufficient to keep a family alive. It is hardly enough for one person. Yet that is the wage in the public-owned mines in this region. The labor is forced and the wage set by military edict. So instead of giving direct relief to these families who are in desperate circumstances, we thought it better to help them by this work subsidy.

We are faced with another tragedy—a result of war conditions, but even worse than war. Disease is playing havoc among the peasant population. Lack of proper food has lowered their natural resistance, and the constant movement and congestion of large numbers of people, soldiers and refugees spreads disease. Now when all the population is refugeeing, typhus is taking more victims than before. Those who are ill also try to flee. We have seen many dead bodies of refugees lying beside the road.

Important Peace Literature

The following free and cost peace pamphlets and leaflets are available from The General Boards, Church of the Brethren, 22 South State St., Elgin, Illinois.

Statement on Peace and War	Free
Children's Toys	Free
Toys and Peace	Free
Foundations for the Peace Position of the Church of the Brethren	Free
Birth of the Church of the Brethren	Free
Report of the Peace and Relief Commission	Free
Christian Patriotism	Free
Munitions Alone Will Not Be Enough	Free
Peace Books in the Brethren Loan Library	Free
Peace Education Plans	Free
Propaganda in the Next War	Free
Christian Reconstruction	Free
Brethren Convictions in Time of War, Dan West	Free
My Values, Dan West	Free
Personal Statement of Peace Convictions (form for making personal pledge)	Free
Race? What the Scientists Say	.04
Help Wanted (the experiences of some Quaker conscientious objectors) 8 copies for $1.00; single copy	.15
Principle of Nonresistance as held by the Mennonite Church	.10
Studies in Quaker Pacifism	.15
Studies in the Doctrine of Peace. Ten or more copies to one address, 15c each; single copy	.20
To Fight or Not to Fight. 12 copies, $1.00; single copy	.10
Training for Peace. Gregg	.20
Pacifist Handbook. 12 copies, $1.00; single copy	.10
Message from the National Study Conference on the Churches and the International Situation. 4 copies, 25c; single copy	.10
What About the Conscientious Objector, 8 copies, $1.00; single copy	.15
Minutes of the Annual Conference of the Church of the Brethren on War and Peace	.25
How to Keep America Out of War. 12 copies, $1.00; single copy	.10

Two Basic Papers—War in the Light of Modern Psychology, and The Christian Philosophy of Peace. Sample copy free; 3 copies..... .10

Propaganda Analysis (a bulletin to help the intelligent citizen detect and analyze propaganda) .05

ADULT DISCUSSION OUTLINE

The Christian Secret of a Happy Life

Scripture: Phil. 4: 10-20

Sunday, August 18

I. The Problem

There is evidence that not all Christian people are happy. Jesus intended that they should be full of joy and peace. The modern world has much to make one unhappy. Society is set to stimulate one's desires for things and honor. There are many false roads to happiness that lose themselves in the desert of dry bones.

II. The Solution

1. Learn to be content in whatsoever state you may find yourself (Phil. 4: 10-12).

This does not mean to be satisfied with one's condition if there is any possibility of making it better. It rather means peace of mind, freedom from overanxiety, trust, patience, hope, and using the situation to the best advantage for doing good.

2. Do all things through Christ. Follow Christ at all times. Live for others. Feel the power of truth (Phil. 4: 13).

3. Practice the art of appreciation (Phil. 4: 14-20).

Never let a kindness go unnoticed. Try to understand the other person's motive and innermost needs. Lack of appreciation often damages the other person as well as one's self.

4. Pronounce benedictions on others (Phil. 4: 23).

Many there are who curse instead of bless. Let what you think or say be a benediction.

MEN'S WORK

A Worthy Project

The vacation season is here. Ministers need vacations as well as the laity. Most churches recognize this fact and co-operate with the pastor and his wife regarding plans for their vacation.

Since very few churches go on "vacation" it is necessary that the congregation be supplied with sermons and messages by other individuals. Sometimes congregations leave it almost entirely as a concern of the pastor to see that the pulpit is filled while he is on vacation. Fortunately many churches do assume this responsibility.

It is here that local men's work groups could render a service that would be appreciated. To volunteer their services to the ministerial committee or whatever committee or board that has this work under jurisdiction would be sincerely appreciated in most cases. The men could then provide a program of services, using musical and speaking talents from their own number. Or they could vary it by arranging for outside speakers and providing expense money that might be needed by those individuals who are secured for this work. The local group could arrange for the B. Y. P. D. or some of the Sunday-school classes to arrange also a program of worship. Variety can be obtained and interest can be aroused by this method.

Men's work groups here and there have been serving in this way. They have unified their men by doing so and have discovered talents and developed laymen while engaged in this fine piece of work. They have thus helped their pastor to enjoy his vacation and have inspired him by their loyalty to the church.

If the men of your church have never assumed this responsibility, let me recommend it to them as a worthy project.—Harl Russell, President Council of Men's Work, Marshalltown, Iowa.

YOUNG PEOPLE

Young People's Work at a Maryland Church

Our year at the Grossnickle house of the Middletown Valley church ended July 1, 1940. We elected new officers as follows: Quintin Grossnickle, president; Clyde Grossnickle, vice-president; Sarah Grossnickle, secretary; Thelma Gouker, treasurer. Harry Harshman will serve again as our adult adviser.

Our work during the year has been in various forms. Ladies from our group filled jars for one aged brother of our community. We left money for groceries for this same brother. Lard was bought for another family. Members from our group did cleaning. Some of the men and boys chopped wood.

We had a social which was based on Luke 14: 13, 14. At this social our young people presented a program. After the program a meal was served. Personal comments were made as to how enjoyable and unusual the meal was. There were about one hundred fourteen present. Many of these folks had no way to get to the social so members from our group brought them. Since that time a number of those same people have accepted their Lord and have entered our church.

A music class was instituted in place of a Bible study that had been carried on. Our former discussions were based on topics taken from What a Young Christian Ought to Know. Each member of our group possessed one of these small books and a Bible. Even now our Bibles are not put aside, for we have a program based on some subject taken from the Bible before our music class by C. F. Holsopple.

We sent a sum of money to the refugee children in China. A contribution was given to help rebuild a home destroyed by fire. Flowers were given when two passed away.

We have set aside the second Sunday of every month to render a program at our county jail. We have taken a program to the State Penal Farm at Rocksbury. Fifteen homes have been visited during the year. Most of these were visited several times. Special music was rendered at the Broadfording and Myersville churches during evangelistic work. We also took programs to the Monrovia and Harmony churches.

We hope the coming year will be fuller and richer. We are planning regular visits to the jail and the homes. A program will be taken to the State Penal Farm as soon as there is an open date. Our group is going to support one of the Chinese refugee children for at least a year, which will cost twenty-four dollars. We want to live up to 1 Cor. 10: 31, which says, "Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.

Smithsburg, Md. G. Pauline DeLauter.

CORRESPONDENCE

Wolf Creek Church Dedicated at Laura, Kentucky

About seventy-five years ago some of the Brethren from the Tennessee district came into the Wolf Creek section of the Martin County hills in eastern Kentucky



and began preaching in the local schoolhouses. From their labor and efforts grew the Wolf Creek congregation, which, having a small membership in the beginning, has existed through the years. The membership is still small, with but fifty-five, one third of whom are nonresident members.

After the establishment of the church at Wolf Creek plans began to be formulated for the construction of a building which would be suitable and adequate for worship. It was not until this year, however, that these plans materialized.

Sunday, June 2, 1940, will always be an important date in the history of the Wolf Creek Church of the Brethren, for it was on this day that the much needed building was dedicated. The day was beautiful with an occasional cloud floating across the sky in sharp contrast to the green valley below with its small white church. Surely God gave the hills, with their outward beauty and inward wealth, where man can erect such buildings as this in which God can be thanked and praised for such gifts as these.

The first donations were made in August of 1935, and work was begun Sept. 12, 1935. Donations came from as far north as the Pleasant Hill church in Ohio and the Richland church in Pennsylvania and from as far south as the French Broad church in Tennessee. The General Mission Board, the Mission Board of the Tennessee district, and the Mission Board of the Southern Ohio district sent equal donations. Personal gifts, too numerous to mention, helped to increase the fund. A wonderful co-operation was shown throughout the brotherhood which shows that we are indeed Brethren in Reality. The total cost of the building was $936.19 exclusive of free labor and free material which would have cost approximately $1,500, making the total cost of the building near $2,500. This represents a considerable sum expended for a rural section among the hills.

The dedication program started at 10 A. M. with congregational singing following which Bro. Frank Isenberg of Johnson City, Tenn., gave the devotional. Bro. Reuel B. Pritchett of White Pine, Tenn., then gave a brief history of the Church of the Brethren and Bro. Keither Wilson of Laura, Ky., followed with a short history of the local congregation. At eleven o'clock the dedicatory prayer was offered by Bro. Lester Heisey of Laura, Ohio. After prayer Bro. Reuel B. Pritchett delivered the dedicatory sermon.

Special music was furnished by a quartet from Inez, Ky., consisting of Mr. and Mrs. Floyd Stepp, Mack Pinson, and Jim Preston.

Lunch was served, cafeteria style, from the stone basement of the church to a crowd of three hundred people.

The feature of the evening service was the ordination of Bro. Keither Wilson by Brethren Pritchett and Isenberg. Following the ordination services Dr. Wm. N. Keith, county health officer, David Hensley, attendance officer, and S. M. Maynard, attorney at law, gave brief speeches congratulating the Brethren upon the completion of their new building, classifying it with the best church buildings in the county.

Thus ended a great day in the history of the Wolf Creek Church of the Brethren. May God's blessings rest upon our church, and may her influence be greatly felt in the advancement of his kingdom.

Inez, Ky. Fayette Fields.

Echoes From the Midwest Institute

America's rôle in a world at war was the theme of the recent midwest institute of international relations which closed June 28 at Manchester College. Sponsored by the Friends Service Committee and the college, the institute proved a marked success under the directorship of Dr. A. W. Cordier. It was one of several being sponsored by the Friends. It was quite popular because of a low fee and the very capable faculty. All sessions were well attended and especially the evening meetings. Aiming to provide in one of the most crucial epochs in world history "a sympathetic and critical study of international problems under some of the ablest authorities in the field," and to offer "essential facts and interpretation of world affairs," the institute surely achieved its purpose.

Recognized scholars in their chosen fields offered to the audience a wide interchange of ideas and opinions on the conduct of the European War, its background, and the probable outcome. A few speakers were very divergent in their analyses of conditions, ranging from outright support for America's prompt intervention to a plea that we steer clear now, and later join in reconstruction. From a survey of the economic and political factors entering into the struggle, and from programs offered as highways to amicable world understanding, the listener heard many sides of the world struggle today. A course in the institute giving college credit saw an enrollment of sixty-three students.

Dr. Karl Scholz, member of the University of Pennsylvania's department of economics, spoke on the economic implications of the European struggle and the events that would follow America's entry into it. Some remarks of Dr. Scholz were very interesting. The crux of the European problem is the breakdown of trade in proportion to land and people. Some nations have a great scarcity of land—the world average is 2½ acres per capita—while other nations don't have the wherewithal within their boundaries to support themselves. At the top of the list stand Canada with 28.9 acres per

capita and Argentina with 18.5 acres. In contrast are Japan with .36 acre per capita and Germany with 1.12 acre. Nations rise when they see others happy amidst plenty and themselves in need. With world trade breaking down, with the obsession of gaining by selling, and not buying, the result is that world trade commodities cannot be circulated.

The first evening session was addressed by Dr. Schmitt of the University of Chicago, who spoke on The Treaties of 1919—Twenty Years After. In his evening address he reviewed the events during the past twenty years that have caused Hitler to take the warpath. If we had played our proper rôle following 1918 Hitler would not be heard of today.

The next day Dr. Scholz went on to say that it was not machines that were cursing men, but man's intellectual lag on how to use the machine. The economic dilemma is twofold: rivalry for foreign markets for surplus goods, and the keeping out of foreign goods in the home market.

Kirby Page, speaking on Saturday and Sunday, introduced the religious theme into the treatment of world problems. The parable of the Pharisee and publican praying in the temple was cited as typical of both sides in this war. Each is reeking with hypocrisy. If the democracies had recognized the Germans as kinsfolk in 1919, had treated them with justice and mercy, and had recognized that the strong should bear the weak's burdens, then today's awful crisis would not be. The democracies must set an example for dictator states and liberate colonies. Were we to enter the war, it would be catastrophic for us. We must prepare to play a major rôle in the post-war world of shocking derangement by administering relief and helping the nations to their feet. Democracy here at home, which would be lost by our war entry, must be saved to help the victims of war. We must settle down to the task of showing humility and mercy to the world.

Miss Muriel Lester was also on the program. Her messages stirred the audience. She is known the world over not only for her thirty years of intimate work among the underprivileged of London's east end, but also as a veteran experimenter in what Mahatma Gandhi calls soul force. Miss Lester is head of Kingsley Hall, an English version of Chicago's Hull House. Through her many books and lecture tours in America she has made many friends. Today she is well known as a vibrant pacifist. Her resistance to the war system has stamina, the courage of complete commitment to God. Her war resistance is patriotism that has said prayers. Muriel Lester, because she relates the social struggle and the cause of the dispossessed to God, has no disillusions. She sees perfectly that the only basis for saving this tottering world order is a united attempt to put the will of God into operation.

Professor Otto Klineberg of Columbia University is a student of psychology and anthropology. His discussion on races and mass psychology proved illuminating to the most of us. The Germans have no scientific base for their claim of racial superiority. As more money is spent on Negro education, the achievement tests rise. There are no grounds to prove that man's instinct is to fight.

Samuel Guy Inman is connected with the University of Pennsylvania, but he has a long years' interest in the nations of Latin America. The Germans, he said, were making efforts to capture the South American markets by their barter system. However, this was proving dissatisfactory when it was found they were using the debtor Latin Americans as tools in their great economic system. We can improve our southern relations by enlarging the Hull trade agreements, furnishing more experts to the little nations around the Caribbean, adjusting old debts, making small loans, and adjusting high freight rates.

A high light of the institute was Dr. Hans Simons, who has lectured at many German schools and who was on the German Peace Commission at the Versailles Conference. He held important government posts under the German republic. Speaking on the probable outcome of Germany, he showed an excellent insight into the problems of contemporary Europe. Space does not permit his remarks on the questions that were uppermost in our minds.

The institute's other speakers were Dan West and David Blickenstaff of our own church; Raymond Wilson of the Quakers, who had just returned from a five weeks' study of Europe; Harold Fey, just back from a five months' tour of the Orient; Clarence Streit of Union Now fame; Quincy Wright, who is head of the Department of International Relations at Chicago University; Stanley and Marie Hamilton of the Friends Service Committee. Each presented an interesting addition to the meetings. The ten-day meeting, rich as it was, could not provide answers to all our puzzling questions. But "in a free, honest searching after truth, with a free unemotional exchange of ideas, we moved toward a greater knowledge of the truth."

Howard James Burnett.
Viola Sherck.

Living Our Christianity

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12: 1, 2).

Oh, Brethren, do you realize that your body is the temple of the living God? You do if you have accepted the Lord Jesus as your own, but do you know him in all of his fullness even now? Often we become Christians when young but do not explore the depths of Christ's great love; at least it often seems so by our deeds and attitudes.

I know some staunch members of a great church who refused to be hosts to our Negro visitors recently. In my opinion this is anything but a Christian attitude—it isn't even democratic! These colored folk had studied voice under famous teachers and even had dined in palaces with royalty, but our friends found prejudice too strong to let down the bars and entertain some thoroughly charming people. These same colored celebrities had to stay at the sixth hotel our pastor tried to engage. We say that is terrible, but it is really our fault more than the hotel managers, because he has to please the public.

We Christians should do all we can to make the public see all nationalities as equal. We can never do this by only preaching it. We must live our religion each day

by being true to Christ! The true Christian looks on every man as a potential brother in Christ Jesus, whether his skin be black, or white, and whether he has a million dollars or freckles on his nose.

The man or group who will be a friend to all regardless of race or creed is often blessed with a more beautiful friendship than many white men could give him. One example of this is a high school that elected a Chinese boy as student body president. The faculty objected in this case, but the students won out and were ably led by the Chinese lad.

In Matt. 5: 48 we read, "Be ye therefore perfect as your father which is in heaven is perfect." We cannot seek to do this and still keep pettiness and prejudice in our lives. We must go forward in the way of Christ until the love of the Father can encompass our lives and truly make us brothers and sisters in his world.

Eugene, Oregon. Elouise Williams.

Juniata to Assist Refugee Children

Juniata College has offered its facilities to the refugee children of Europe, it became known today when Dr. Charles C. Ellis, president of the college, advised the United States Committee for the Care of European Children in Philadelphia by telegram, as follows:

"Glad to offer Juniata College facilities as temporary clearinghouse for refugee children to be placed in central Pennsylvania."

The offer from Juniata College of the use of the campus during the summer followed close upon similar offers from Bryn Mawr and Swarthmore Colleges.

The Church of the Brethren, which sponsors Juniata College, has been co-operating with the Friends Service Committee in relief work in China and Europe, especially in Spain, and the suggestion from President Ellis of Juniata College is but another expression of the good will which the world today so sadly needs.—Huntingdon Daily News, for July 11, '40.

Mother S. H. Flory Goes Home

When a mother passes out of a home a great and solemn vacancy is left. This was outstandingly true when Mother Flory went from her tenement of clay May 13, 1940, and left our dear Bro. S. H. Flory sadly alone. She was generally called "Aunt Fanny." Her full name was Lydia Frances Kerlin Flory. Her parents were Benjamin and Mary Shickle Kerlin. They were staunch and faithful members of the Brethren Church. A kick by a horse took Bro. Kerlin away suddenly. Grandmother Kerlin was one of the strongest of Christian characters. Her word went far in the council chamber. She lived to a ripe age. Both were well known to the writer.

Mother Flory was born Jan. 29, 1866, and died May 13, 1940. She was married to Samuel Henry Flory, Feb. 8, 1883. To this union were born eight children—three girls and five boys, as follows: Vernie, now Sister Diehl; Gertie, now Sister Myers; Jacob, John, Edna (who died at seventeen months), Charles (a preacher), Lester and Walter. All the children coming to years of accountability entered the Church of the Brethren. All live near home but one. This is a dynamic set of sons and daughters like unto the sons of Anak. There are nineteen grandchildren and two great-grandchildren. Away back in the nineties, after having moved to near Nokesville in 1886, Bro. S. H. Flory was called to the sacred ministry. If ever a wife helped to build up a forceful preacher out of her husband, Aunt Fanny did. Two strong and sincere folks surely came together in this Flory and Kerlin marriage. They were unusual in frankness, sincerity and power. This staunch and substantial type is a great need in our modern world. Sister Emma Kerlin Miller of Nokesville, companion of Deacon S. J. Miller, is the only survivor of this distinguished Kerlin parentage. Sister Miller is senior to Mother Flory by three years.

To those who imagine folks did not join church young in those days, let it be recalled that Mother Flory accepted Jesus as her personal Savior at thirteen and joined the church.

The large funeral took place in and at the home. It was conducted by Brethren G. W. Beahm and W. D. Nolley. The writer was greatly saddened that he failed to be located so as to join our dear Bro. S. H. Flory in the occasion of this ordeal. Bro. Flory has been dear and near to the writer since 1884. We have labored together much. We traveled the Mediterranean world and Bible land in tender companionship. Tears of sympathy come freely for our dear brother in this terrible separation. Yet he bears up like a saint in his aspostolic faith. Bro. Flory and myself are well on in years. We, too, may soon be called hence to join loved ones over there.

Nokesville, Va. I. N. H. Beahm.

Allan Fellers Kinzie

Allan Fellers Kinzie passed away very suddenly Friday, May 17, 1940, at the home of his parents, Brother and Sister L. N. Kinzie, Salem, Va. He was removed from the Lewis Gale hospital, Roanoke, Va., on Monday, where he had undergone an appendectomy. His death was painless, and without any struggle.



He was born near Salem, Va., on Jan. 25, 1910. He was baptized in November of 1919 into the Green Hill church, which his father founded, and where he has served as an elder since its beginning.

He received his high school training in Salem, and in 1932 he graduated from Bridgewater College. For three years following graduation he taught school very successfully in the public schools of Roanoke County. While teaching here he felt the call to the ministry, and was ordained on Jan. 21, 1934. At this time he assisted with the work at the Green Hill church. He worked with the young people in their department and was always ready to take part on the program or serve in any way he could. Among his talents was that of violinist at which he was very accomplished. His special music was a welcome addition to many different programs in the church and elsewhere. Feeling the need for further preparation for the ministry, he attended Bethany Biblical Seminary, Chicago, during 1935-36. In 1936-37 he did

graduate work in agriculture at Virginia Polytechnic Institute.

On May 29, 1937, he was married to Miss Grace Evelyn Fletcher. To this union was born a baby girl in October of 1938. After completion of his graduate work in agriculture, he accepted a position in Mt. Park, N. C., teaching vocational agriculture. He taught there three years until the time of his death.

Although following teaching as a temporary vocation, he was deeply interested in the work of the kingdom, and was looking forward to the time when he could devote all his time to the ministry. While teaching in North Carolina, he gave his financial support as well as his services as part-time minister to a church at Mt. Airy.

One of his greatest interests was that of peace, an interest which he demonstrated so well in his personal life. He contributed to the peace movement in every possible way.

The whole community is deeply grieved at the passing of one of its finest citizens—one in the prime of life, being only thirty years old. But life is not measured by the number of years, but by the quality of living in the length of time allotted to us. Allan lived a full rich life and the quality of his life was demonstrated by his high ideals and morals, and his attitude toward his fellow man. We shall miss his energetic and co-operative spirit in all activities of the church and community.

Funeral services were conducted in the Green Hill church by Bro. John Showalter of the Peters Creek Church of the Brethren and Rev. Estus Rushing of the Ft. Lewis Baptist church in the presence of a very large attendance, indicating the great esteem in which he was held. Many people came from his home in North Carolina.

He is survived by his wife, infant daughter Mary Gray, mother, father, three sisters and four brothers. One brother, William G. Kinzie, is a missionary in India.

Salem, Va. Mr. and Mrs. Rudolph Reynolds.

Men's Work of Northeastern Ohio

Since our last writing we have held two musical programs in different sections of subdistrict number three: one in the extreme eastern end at Columbiana, Ohio, and one in the southern end at Sugar Creek, and the third is to be held in the central part of the district at the Center church.

At our second program we had an attendance of 143, the largest attendance we have had at any meeting during our three years as a subdistrict. At this writing we are planning for an attendance of 150 at the Center church program.

At the Sugar Creek meeting the group voted unanimously for one more such program to be held in the Baltic church some time in August or September. Nine of the fourteen churches in the subdistrict were represented at this meeting.

Six of the fourteen churches are holding revival meetings during this summer and the quartets in the churches surrounding the meetings will furnish special music for these revivals.

We are having a father and son meeting at the Alliance church at 2:30 o'clock on Sunday afternoon, Aug. 11. Melvin R. Bixler, assistant superintendent of Stark County schools, will speak on The Relation of Father and Son. Special music will be furnished by the Alliance male quartet of the Freeburg church and a boys' quartet composed of "boys" over eighty years young from the Canfield church. The baby of this quartet is none other than our own Bro. John Baysinger, who is eighty-two years of age.

A real treat is in store at this meeting for all fathers and sons and mothers and daughters. Let us make this two hundred strong.

Our goal for 1940 is to hold a subdistrict meeting in every church in the subdistrict. This keeps up interest in the district projects and gives our men constructive Sunday afternoon recreation.

Canton, Ohio. John Meyers.

John Henry Crist

John Henry Crist, the second oldest of the seven children born to Jacob and Rebecca Wampler Crist, was born April 17, 1865, near Timberville, Va. He died June 30, 1940, in Port Townsend, Wash., after a long illness. His age was 75 years, 2 months and 13 days. He became ill while visiting his son, Dr. Ray Crist, from whom he received the most tender and intelligent care.



Bro. Crist remained in Virginia until manhood, when he felt the call of the great Middle West. He came to Mound City, Mo., about 1886, where he ever afterwards made his home as a farmer and cattle raiser.

On March 14, 1888, he was married to Emma Frances Glick, who preceded him to the better land May 18, 1939. They founded a home and reared to usefulness nine of the ten children born to them. The youngest child, a daughter, died in infancy.

Bro. Crist united with the Church of the Brethren at North Bethel in Northern Missouri in early life, and under the preaching of Bro. A. C. Wieand. Together Brother and Sister Crist served the church faithfully as deacon and deacon's wife for twenty-five years. He was also Sunday-school superintendent at one time, and she a teacher for many years.

Above all else he loved his church and was ever ready with generous financial support as well as with personal service. Their entire Christian life and service were spent in the church where they had made their baptismal vows.

Looking back over more than thirty-five years of friendship many incidents of his helpfulness come to our mind—help to men who had proved themselves worthy of trust. These he helped to an independent life by timely financial aid and wise council. When adversity and suffering came his way, he bore them with patience and Christian fortitude.

He leaves to mourn his passing two sons and seven daughters. They are: Rev. Lee Crist of Peoria, Ill.; Dr. Ray Crist, Port Townsend, Wash.; Mrs. C. M. Driver, Mrs. John Furman, Mrs. S. H. Andes and Mrs. Jerry Rowlett of Mound City, Mo.; Mrs. H. R. Ellenberger of Tekamah, Nebr., Miss Mildred Crist and Mrs. Louis Henderson of Omaha, Nebr. There are also twenty-three grandchildren and three great-grandchildren. Also surviving are two sisters and one brother.

Funeral services were conducted on July 5 at the North Bethel Church of the Brethren near Mound City, Mo., by Bro. Ralph R. Hatton, pastor of the First Church of the Brethren, Omaha, Nebr., assisted by Bro. Leonard Lowe, pastor of the North Bethel church. Burial was in the cemetery near the church and beside his wife.

Tekemah, Nebr. Mary Polk Ellenberger.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Boardman-Arnold.—Norman H. Boardman, Jr., of Detroit, Mich., and Lois Virginia Arnold, daughter of Mr. and Mrs. R. E. Arnold of Elgin, Ill., July 13, at the Elgin Church of the Brethren, by the undersigned.—J. Clyde Forney, Elgin, Ill.

Fisher-Anspach.—By the undersigned, at the parsonage, on July 1, 1940, Henry Fisher of Tampa, Fla., and Helen Anspach of Lima, Ohio.—Charles E. Zunkel, Lima, Ohio.

Gish-Wood.—By the undersigned, at his home, Feb. 18, 1940, Dale Flora Gish and Jane Lee Wood, both of Flora, Ind.—Robert L. Sink, Rossville, Ind.

Highbarger-Sheldon.—June 1, 1940, J. D. Highbarger, Jr., and Mary Ada Sheldon, both of Wichita.—James H. Elrod, Wichita, Kans.

Kane-Smith.—By the undersigned, at the parsonage of the First church, Chicago, Paul K. Kane and Louise N. Smith.—M. Clyde Horst, Chicago, Ill.

Miller-Moyer.—By the undersigned, in the Elkhart City Church of the Brethren, June 30, 1940, Virgil Miller and Arloine Moyer, both of Elkhart.—G. W. Phillips, Elkhart, Ind.

Moomaw-Smith.—Charlie Rice Moomaw of McFarland, Calif., and Ella May Smith of La Verne, Calif., July 2, by the undersigned.—D. W. Kurtz, La Verne, Calif.

Nelson-Miller.—On June 8, 1940, at the Little Brown church, Nashua, Iowa, by Rev. F. L. Hanscom, Paul R. Nelson of Barnum, Minn., and Leah Cordelia Miller, daughter of Mr. and Mrs. Floyd Miller of Barnum, Minn.—Mrs. Florence Hepfer, Forreston, Ill.

Reppert-Skiles.—By the undersigned, at his home, June 1, 1940, Don A. Reppert of Delphi, Ind., and Antha M. Skiles of Frankfort, Ind.—Robert L. Sink, Rossville, Ind.

Smith-Crownover.—By the undersigned, at the parsonage of the First church, Chicago, May 18, 1940, Claude B. Smith and Miriam E. Crownover.—M. Clyde Horst, Chicago, Ill.

Stutzman-Fike.—In the Fairview Church of the Brethren, by the pastor of the church, June 14, 1940, John Stutzman and Irene Fike, both of this place.—J. A. Guthrie, Metamora, Ohio.

Weaver-Leslie.—By the undersigned, at the home of the groom's sister, Mrs. Morris Cripe, June 16, 1940, Wilbur Weaver and Ethel Irene Leslie, both of Lafayette, Ind.—Robert L. Sink, Rossville, Ind.

Ziegler-Wasstrum.—At Plymouth, Ind., May 10, 1940, Frank Ziegler and Helen Wasstrum.—M. Clyde Horst, Chicago, Ill.

FALLEN ASLEEP

Acord, Elnora, daughter of George and Elizabeth Paul, was born near Winchester, Ind., June 18, 1870, and died June 19, 1940, at her home in Muncie, Ind. She was married to Thomas Acord on Nov. 12, 1892. She leaves her husband, four sisters and two brothers. She united with the church early in life and was baptized by Eld. George L. Studebaker of sacred memory. She was one of the charter members of the Muncie church, of whom only a few remain. To this church she gave many years of devoted service in such capacities as she was able. The funeral service was held at the Peipho funeral home, June 22, conducted by her pastor, the undersigned. Burial was in the Elm Ridge cemetery.—I. E. Oberholtzer, Muncie, Ind.

Andes, Mrs. India Cripe, daughter of Mr. and Mrs. Peter Cripe, was born at Osceola, Mo., April 6, 1890, and departed this life July 14, 1940. As a girl she moved with her parents to McPherson, Kans., and later took some school work at McPherson College. She was married to C. G. Andes. To this union nine children were born, all of whom survive. At the age of fifteen she accepted Christ and became a member of the Church of the Brethren. She was a loving and devoted wife and mother. She bore the suffering of her affliction with patience and fortitude. Besides her children she is survived by her husband and one sister. Funeral services were conducted at the Quiring funeral home, McPherson, by Brethren B. N. King and E. E. John. Burial took place in the McPherson cemetery.—Bernard N. King, McPherson, Kans.

Church, Elvira, was born Dec. 13, 1857, to James and Caroline Leonard Church. She departed this life at her home in Ipava, June 29. She was married to Lewis Church on May 30, 1885. To this union three children were born. Her husband and one child preceded her in death. About fifty years ago she accepted Christ as her Savior. Her membership during the last years of her life was in the Woodland Church of the Brethren. She leaves one son, one daughter, six grandchildren and one great-grandchild. Funeral services were conducted in the Fisk Memorial Chapel in Ipava by Eld. Lester E. Fike, pastor of the Astoria Church of the Brethren, and Bro. John Grimley, pastor of the Woodland congregation. Interment was in the Hickory cemetery.—Rose Wichert, Astoria, Ill.

Fitzwater, Isaac B., died at his home in Nokesville, Va., on June 24, 1940. He was born in Bergton, Va., in 1856. He moved to Nokesville, Va., in 1908. He is survived by five sons, four daughters, two brothers and two sisters. He was very calm and was glad to give his time to his family and friends. He was a consistent church goer and a liberal giver to it. He will be greatly missed by the Nokesville community. Funeral services were held in the Valley View church on June 26, conducted by his pastor, Bro. Miller, assisted by Bro. Nolley. He was laid to rest beside his faithful wife, who died Feb. 10, 1940. —Geraldine Seese, Nokesville, Va.

Flora, Mildred Jane Onsbay, was born to Bailey and Matilda Onsbay, May 9, 1848, in Bedford County, Va. She came to Indiana in the year 1868. On March 1, 1870, she was married to Samuel B. Flora, who died in 1922. One son, who died at the age of twenty-one, was born to this union. She mothered two boys. Her nearest surviving relative is a nephew. She united with the Church of the Brethren at the age of thirteen. She lived all her life, since coming to Indiana, in this vicinity, with the exception of one year spent in Kansas, Aunt Jane, as she was best known, came to the Home to live on Jan. 20, 1938. She died July 2, 1940, at the age of 92 years. She will be missed by her host of friends. Funeral services at the Old Folks' Home were conducted by Eld. Walter Balsbaugh, assisted by Eld. Frank Fisher.—Mrs. Ernest Fisher, Mexico, Ind.

Goar, James Ralph, son of James and Della Goar, was born near New Lisbon, Ind., July 5, 1882, and departed this life May 16, 1940. He had been in ill-health for over a year. On Aug. 26, 1903, he was married to Clara Wantz. To this union were born two children. In 1905 he united with the Church of the Brethren and remained faithful. He was deeply attached to his family, profoundly loved his grandchildren, found great pleasure in the fellowship of children and old people, and never forgot the afflicted. Surviving are his widow, two children, two grandchildren, three brothers, a sister and three half brothers. Funeral services were conducted in the Brick Church of the Brethren with Bro. O. D. Werking in charge. Burial was in the church cemetery.—Mary Dutro, Hagerstown, Ind.

Hill, Mrs. Christine Murrey, was born Oct. 3, 1877, in Ontario, Canada, and died July 1 in the Bismarck hospital, N. Dak. At the age of twenty she came to North Dakota to cook for her two brothers who had homesteaded near Sykeston, N. Dak. In April, 1901, she was married to Nelson Hill, and in 1915 they were both baptized into the Church of the Brethren. Twelve children were born to them. One daughter preceded her in death. Funeral services were conducted by Bro. W. I. Brower of the Carrington church. Interment was in the Carrington cemetery.—Mrs. Walter McKee, Carrington, N. Dak.

La Rue, Amos K., aged 82 years, a well-known Astoria resident, died at his home following an illness of nearly two years. He was born in York County, Pa., Oct. 21, 1857, the son of Samuel and Elizabeth Keeny La Rue. He was married to Elizabeth Stremmel, Dec. 25, 1884. To this union were born two children. One daughter preceded him in death. Bro. La Rue was a member of the Astoria Church of the Brethren. Besides his wife and son he is survived by two half sisters. Funeral services were held in the Church of the Brethren by Bro. I. J. Gibson, assisted by Bro. C. A. Gruber. Interment was in the South Fulton cemetery.—Rose Wichert, Astoria, Ill.

McCann, William, son of Squire and Roxanna McCann, was born in Buchanan, W. Va., Oct. 6, 1861, and passed away June 27, 1940, in South Milwaukee, Wis. He was married to Aldarada Van Camp in Buchanan, W. Va., on Aug. 23, 1888. He was installed in the ministry in 1886, and ordained as an elder in 1904. He moved to North Dakota in 1886. He had been failing in health for the past two years. His wife preceded him in death two years ago. He leaves seven sons, five daughters, two brothers and one sister. Funeral services were held in South Milwaukee by Rev. Runyon. He was laid to rest in the South Milwaukee cemetery.—Virginia Sinkler, New Rockford, N. Dak.

Newcomer, George M., died in Ringgold, Md., on May 17, 1940, aged a little over 83 years. He is survived by his wife, Sister Amanda Zentmyer Newcomer, a foster daughter, one sister, six grandsons and two great-grandchildren. He lived his entire life in Ringgold and vicinity. He was married in 1879 and with his wife was received into the Church of the Brethren in 1882. He was the father of the chief character in the book, Charley Newcomer, by W. B. Stover. His body was laid to rest in the Green Hill cemetery, by the side of his son, Charles. Funeral services were held in the home by Brethren H. M. Stover and J. I. Thomas.—Martha Heefner, Waynesboro, Pa.

Replogle, Irene, passed away at her home in Huntingdon, Pa., on April 29. She was born in New Enterprise, Pa., March 14, 1881, a daughter of Isaac and Ruth McDaniel Replogle. It was in 1897 that she moved to Huntingdon and two years later united with the Church of the Brethren, being received into the church by baptism by the late Dr. W. J. Swigart. In this same year she began teaching the Delta Alpha young women's class and had continued this service uninterrupted for forty years. During these years the class, with the inspiration of their teacher, performed many acts of kindness for any whose burdens were heavy. She visited the sick and the shut-ins. Her service to the church and community was characterized by usefulness and she leaves as a memorial to many a good example of a fine Christian life. Funeral services were conducted in the Stone Church of the Brethren by Pastor George L. Detweiler. Burial was made in the Replogle cemetery at Waterside, Pa.—Harold B. Brumbaugh, Huntingdon, Pa.

Sandy, Daniel M., was born in Rockingham County, Va., April 29, 1879, a son of John and Miriam Karicofe Sandy. In early boyhood he united with the Church of the Brethren. He was married to Mary C. Zirkle, and to this union one son and three daughters were born. The children and his wife mourn the loss of a kind and loving husband and father. Three brothers and one sister also survive. He died suddenly as a result of a fall on July 29, 1940. Twenty years ago he moved to Pennsylvania

and worked at the carpenter trade at Hershey, Pa., for eighteen years. Funeral services were conducted in the Palmyra Church of the Brethren by Eld. W. F. Garber, assisted by Rev. P. B. Gibble of the U. B. church. Interment was in the Palmyra cemetery.—Mrs. Moses Groy, Palmyra, Pa.

Shaffer, Sister Eva R., daughter of J. W. and Louisa Jasper, was born in Warren County, Iowa, Dec. 3, 1881. When she was a child the family moved to Polk County, Iowa, where she lived during the remaining years of her life. Nov. 1, 1900, she became the wife of Berkey Shaffer of Hooversville, Pa. She is survived by four children, her devoted husband, twelve grandchildren, one great-grandchild, two brothers and one sister. In early youth she gave her heart to God, uniting with the Church of the Brethren and remaining faithful to the end of life. When able she served generously as Sunday-school teacher, as deacon's wife and in many other fields as there was opportunity. She died at the Lutheran hospital, Des Moines, Iowa, June 4, 1940. Funeral services were conducted by Bro. J. Q. Goughnour, Ankeny, Iowa, and the writer in the Des Moines Valley Church of the Brethren. Interment was in the Brethren cemetery.—Paul E. Wingerd, Waterloo, Iowa.

Shroyer, Mrs. Millia Barbara, was born May 30, 1884, and died July 6, 1940, after a two months' illness. She was the daughter of Franklin and Amba Foust, and was married to Arthur Shroyer in 1901. She is survived by her father, her husband, six children and eight grandchildren. She united with the church in 1927 and has been active in the Sunday school and various phases of women's work. During her illness she was anointed by the undersigned and Bro. John Eberly. Funeral services were conducted by the undersigned in the Huntington church. Interment was in the Pilgrims Rest cemetery.—H. H. Keim, Jr., Huntington, Ind.

Wakefield, Albert B., resident of Germany Valley, died at his home on March 24, aged 76 years and 27 days. He was the son of Rev. Robert Wakefield. He was married to Mary Marshall on May 25, 1887. His wife preceded him in death in 1925. Surviving are four daughters, two sons, twenty-two grandchildren and three great-grandchildren. He was a faithful member of the Church of the Brethren since 1887. Funeral services were conducted by Bro. H. W. Hanawalt, assisted by Bro. Martin Sholten.—Mrs. C. F. Gross, Export, Pa.

White, Mrs. Catharine, wife of Geo. White, died at the Lewistown hospital, May 14, aged 74 years, 1 month and 9 days. She was a daughter of the late Bro. John S. and Nancy Snowberger Hanawalt. She is survived by her husband and one daughter. She united with the Spring Run congregation and was an active church worker. After her marriage she moved to Mahaffey. As there was no Brethren church there she worked in the Lutheran church, serving as Sunday-school teacher and treasurer, and was an active worker in the C. E. In the Lewistown Church of the Brethren she served as secretary-treasurer of her class for a number of years, also as secretary of the aid society. Two years before her death she fell and broke her hip. She was a patient sufferer until death relieved her suffering. Funeral services were held from the Lewistown Church of the Brethren, with her pastor, Bro. H. B. Heisey, officiating. Burial was in the Spring Run cemetery.—Mrs. M. Benner, Lewistown, Pa.

Wike, George William, was born Nov. 3, 1876, and died July 8, 1940, after an illness of six months. He was the son of Mr. and Mrs. Jacob Wike. He was married to Lena Hoch in 1899. Surviving are three children and seven grandchildren. He was reinstated in the church and received the anointing service three days before his death. Funeral services were conducted by the undersigned in the Huntington church. Burial was in the Lancaster cemetery.—H. H. Keim, Jr., Huntington, Ind.

Wolfkill, Joseph D., was born Oct. 19, 1904, and died April 12, 1940, after a long illness. He was a member of the Church of the Brethren for twenty-five years. Surviving are his wife, Naomi Hykes Wolfkill, his father, five brothers and two sisters. Funeral services were held in the Broadfording Church of the Brethren, conducted by Brethren Harvey Martin and Paul M. Robinson. Interment was in the cemetery adjoining.—C. S. Hykes, Hagerstown, Md.

CHURCH NEWS

Arizona

Phoenix.—The deputation team from La Verne College gave a program at the Phoenix church on April 28. The program was in charge of Bro. Frank Howell, field representative of the college and a former pastor of the Phoenix church. Sister Howell was present in the interest of the children's work of the district. In the evening Bro. C. Ernest Davis, president of La Verne College, addressed the church on Education for American Democracy. On May 4 Bro. Ernest Carl of Pomona, Calif., brought a camp program and showed movies of Camp La Verne. Members of the Glendale church were present. The church and Sunday-school election was held May 7. Bro. H. A. Frantz of Glendale, Calif., continues as elder, with Bro. A. W. Arnold as associate elder. Bro. H. M. Fields was re-elected treasurer; Sister Alice Allman, clerk; Sister Ethel Miller, Messenger agent; the undersigned, Sunday-school superintendent; Bro. Clyde Miller, Sunday-school treasurer; Sister Marie Neff, secretary. Bro. O'Dell Laughrun was chosen superintendent of the four groups that meet on Sunday evenings. The music program of the church and Sunday school has been arranged by a committee composed of all those directly interested in church music. A young people's choir has been formed recently. The budget system was adopted some time ago. The women's work was reorganized in May with Sister Iris Montz, president; Sister Olive Allman, director of aid; Sister Mary Fields, director of Bible; Sister Alice Allman, director of mothers and daughters; Sister Lois Greenawalt, director of missions; and Sister Keith Miller, secretary-treasurer. The Friendship class was formed recently. It is composed of young married people and several other young people who wish advanced work in Sunday school and C. W. meetings. Services will be held by the Phoenix Church of the Brethren at the Arizona State Hospital each Sunday through July. On July 7 Brother and Sister Phillip Lauver of Tampa, Fla., were with us. Bro. Lauver brought a very splendid message. The young people's class has devoted its Wednesday evening meetings for over a month to leveling and landscaping the church grounds. The carpet presented to the church by a local firm has been laid during the past few weeks. The carpet in the auditorium was the gift of a brother and sister in California. The church work in general is progressing under the efficient direction of Bro. G. R. Montz, who has been our pastor for the past two years.—Lois Greenawalt, Phoenix, Ariz., July 16.

District of Columbia

Washington.—Our spring communion was held May 7 with Eld. S. C. Cubbage officiating. Three hundred twenty-six communicants entered into this sacred service. Mother's Day was observed in a very impressive way at our church. At the eleven o'clock service twenty babies were consecrated. Dr. E. F. Sappington presented a booklet on Child Care to every mother who had her child consecrated. Pastor W. D. Bowman preached on the subject, Dedicated to the Lord. Our new nursery was also dedicated at this service. At five o'clock a tea was given to the intermediates and their parents. A social period followed the tea. At the evening service our pastor spoke on the subject, Understanding Adolescents. The senior B. Y. P. D. held a special Mother's Day program. Our annual mother and daughter banquet was held on May 14. The senior B. Y. P. D. held its annual banquet on April 18. Dr. O. F. Blackwelder, pastor of the Church of the Reformation of this city, was the speaker. On April 23 and 24 this department presented the drama, The Eternal Hills. On April 12 the intermediate B. Y. P. D. gave a dramatic presentation of The Growth of Christianity. May 19 a Filipino student group presented a program of talks and music. On June 9 while our pastor was at Annual Conference our pulpit was supplied at the morning service by Mr. Page Etchison, who is the religious work director of the Y. M. C. A. of the District of Columbia, and at the evening service by Rev. Geo. Ackerly, assistant pastor of the Mt. Pleasant Congregational church. The Good Will Bible class enjoyed having with them on June 23 Mrs. Eisenbise, who has been engaged in missionary work in Chicago for twenty years. The following Sunday Mrs. Anna Mow, missionary to India, gave a very splendid talk. Our Sunday-school picnic was held June 15. Our women's council held its election of officers May 1, re-electing Mrs. Agnes Cook as president. The Parents' Club and the Homebuilders' Bible class, two of our most recently organized groups, are progressing nicely. One of our junior boys, Warren Bowman, Jr., won the city-wide Bible story telling contest sponsored by the Y. M. C. A. —Mrs. S. C. Cubbage, Washington, D. C., July 14.

Illinois

Cerro Gordo.—We met in council June 30. The daily vacation Bible school closed the evening of June 14 with a program of songs, memory work, dramatizations of Bible stories, and a display of handwork. The enrollment was 140 with an average attendance of 130. We are planning our musical institute for the week beginning July 21, with Bro. Brightbill of Bethany Biblical Seminary in charge. The children's day program was given the first Sunday in June. During the summer months prayer meetings are being held in the church rather than in the homes. We are not uniting with the other churches in union Sunday evening services as in the past, but are holding our regular meetings in our own church. The women of the church are planning on serving meals to threshers during the harvest season. They have recently had a large cupboard built in the dining room in the church basement. On July 7 we united with the LaPlace, Decatur and Oakley congregations in our annual union Fourth of July service.—Edith M. Gossett, Cerro Gordo, Ill., July 13.

Polo.—Several from the intermediate department attended a conference at Lanark on April 21. One hundred thirty attended our mother and daughter banquet on May 9. Mrs. I. D. Leatherman of Lanark was the guest speaker, and musical numbers were given by Mrs. H. A. Hoff and daughter of Mt. Morris. Several of the adult classes have sponsored the project of refinishing the floors in some of the Sunday-school rooms. Rev. C. E. Enock and his choir from the Dixon colored M. E. church gave a program May 26. Sixteen of our young people attended the district rally at Mt. Morris on May 19 and reported a very interesting meeting. Average Sunday-school attendance for the quarter was 184. We held our annual picnic July 4 at Lowell Park near Dixon with an attendance of about 150. During the past quarter

we have had sermons by several visiting brethren, Oscar Barnhart and C. C. Price. Pastor H. Jesse Baker attended a conference of peace directors at Camp Mack in Indiana on July 4. A fine children's day program was given on June 9. Bro. Baker's mother, Mrs. Nancy Jane Baker, passed away at his home on June 9. The local W. C. T. U. gave a very timely program on July 14.—Mrs. Hazel Krum, Polo., Ill., July 15.

Indiana

Burnettsville.—May 9 we held our mother and daughter banquet with Mrs. Margaret Bowen as guest speaker. Attendance was good. June 2 during the Sunday-school hour we had our children's day program. We also had membership roll call. A number were present from a distance. A fellowship dinner was enjoyed at noon. On June 9 we observed missionary day and lifted our Annual Conference Offering. On June 16 a number of our people went to the Mexico Welfare Home and gave a very good program to the old people. We met in council on June 27. Nine letters of membership were received. We elected Ralph Brechbiel as assistant superintendent. Our pastor was re-elected for another year. On June 30 we had the privilege of baptizing six of our junior boys. On July 7 we sent six boys to Camp Mack for the junior camp period.—Martha Reiff Tobias, Burnettsville, Ind., July 12.

Four Mile.—Our communion service was held on May 5. The mother and daughter tea was held on May 11. A very good program was enjoyed. On Mother's Day a program was given, and Pastor F. E. McCune gave a short sermon. The evangelistic meetings held from May 26 to June 9 were well attended. The evangelist was Bro. R. H. Nicodemus of Sturgis, Mich. We gained two new members. On June 16 we held a service of dedication for babies. Ten babies were present. This was followed by our children's day program, with baptismal services at the close for our two new members. The church voted to send two delegates to the state Sunday-school convention at Marion. The delegates were Joyce Rinehart and Dorothy Moore, with Ada Sheets and Mildred Brower as alternates. Interesting reports of the convention were given. Our quarterly church night program was held in the church basement on June 20. The committee provided good entertainment for everyone. The young people are planning to have a penny supper soon. Our church attendance has been good. We are hoping we can raise the average attendance considerably.—Dorothy J. Moore, Liberty, Ind., July 12.

Peru.—We met in council May 30. A fine program was given on May 12 in honor of our mothers. A goodly number of our people attended the dedication of the Quinter-Miller Auditorium, June 2, and took part in the mass chorus. We observed children's day on June 16. Eld. Walter Balsbaugh, delegate to Annual Conference, gave a report of the Conference. A number of juniors and intermediates are planning to attend Camp Mack. The churches of the community are having open-air services.—Mrs. Ernest Fisher, Mexico, Ind., July 13.

Iowa

Fairview.—Our services are very good, and we have many things for which to be thankful. We have a very aggressive group of intermediates and juniors. They have recently been organized under the leadership of Bro. Richard Burger, one of our local boys whom we have secured as summer pastor. In May we were privileged to enjoy the services of Brother and Sister Earl Duglass, returned missionaries from Africa. We very fittingly observed both Mother's Day and Father's Day with appropriate programs. Our Conference Offering amounted to $50. Our church held a vacation Bible school in June with fifty-three enrolled. On July 7 we had an all-day meeting with a co-operative dinner at noon. Bro. Glenn Carr of the Libertyville church was the forenoon speaker. Bro. Charles Albin of the Ottumwa church was the afternoon speaker. At the close of these services Bro. Richard Burger and Brother and Sister Edgar Caster were installed into the ministry. Delegates to district meeting in August are Brethren Richard Burger, J. W. Tarrence and J. I. Burger. One of our elderly sisters, Sister Dan Smith, was recently called by death. Two have been received into our church since our last report.—Mrs. J. W. Tarrence, Udell, Iowa, July 11.

Kansas

Galesburg.—Our church work is moving along nicely with increasing attendance. Recently five were received by letter. A mother and daughter banquet was held May 10. The daughters gave a splendid surprise program preceding the banquet. The men of the congregation have been active in improving the grounds and in doing some interior painting. Other projects are planned for the near future. We are expecting to hold evangelistic meetings in September, conducted by Brother and Sister Oliver H. Austin. The love feast will be held at the close of the meetings. A meeting of the district laymen's organization will be held here next Sunday. Bro. R. E. Mohler of McPherson will be the principal speaker. We will also entertain the district B. Y. P. D. the following week. Sister Maye Barrett of the Parsons church entertained the aid society in her home recently. The society is active in supporting our college and mission work.—Mrs. B. Talhelm, Erie, Kans., July 15.

Kansas City.—Since our last report sixteen have been added to the church membership. A successful weekday church school, with Mrs. Esther Harvey as principal, closed April 21 with a splendid program. On April 7 the McPherson vocal ensemble sang for us. On June 4 we held our mother and daughter banquet with a good attendance and good program. On June 22, 23 the district young people's conference was held in our church. There were seventy-four at the banquet. The good social time, the splendid messages and the beautiful candlelighting service will long be remembered by our young people. We held our annual Sunday-school picnic at Swope Park on July 7. A large crowd attended this picnic. The women of our church sponsored an ice cream social July 12. The men's work has just completed the job of cleaning and redecorating the inside of the church. One of our aged members, Mrs. Emma Peck, presented to the church an oil painting of Christ knocking at the door. This, with an electric cross presented by Mr. and Mrs. Acton Scheiman, was dedicated and placed back of the pulpit. These two beautiful symbols of Christ create a spirit of reverence.—Mrs. Harrison Freeman, Turner, Kans., July 15.

Kentucky

Constance.—On April 28 Paul Kinsel was with us morning and evening. He gave two interesting talks on his trip abroad last summer. His mother and father came with him. Naomi Erbaugh, president of the B. Y. P. D. of Southern Ohio, gave an interesting talk on young people's work. In May our annual father and son banquet was held. Speakers for the evening were Bro. Howard Erbaugh and Edwin Walton. On June 1 the B. Y. P. D. had a chicken supper. There were splendid co-operation and a fine spirit of fellowship among the young people. On June 16 Pastor Orion Erbaugh gave a report of the Conference. On June 29 Hazel Reeves and Thurman Turner were united in marriage. Bro. Erbaugh performed the ceremony. Willis Hundley and Hilda Hondeshell were married on June 30 by Bro. Erbaugh. Our annual Fourth of July picnic was enjoyed by all. On July 7 we were happy to have with us Bro. Ray Porter and family. Bro. Porter gave an interesting talk at the close of Sunday school. Our church and Sunday-school attendance has been very good. Pastor Erbaugh was ordained to the eldership on July 3 by the Trotwood church. The Erbaughs have been doing a wonderful work, and the church has been growing under their leadership.—Mrs. Madge Dolwick, Erlanger, Ky., July 12.

Michigan

Sugar Ridge.—The church has just closed a revival conducted by Brother and Sister B. M. Rollins. The attendance was good considering the very busy time for the farmers of this vicinity. Brother and Sister Rollins and our pastor, Bro. L. H. Prowant, and wife visited in seventy different homes. Sister Rollins addressed the aid society and the mother and daughter meeting. We had special songs, stories and rag paintings by Sister Rollins. There were eight baptized, five of whom were heads of families. We are still praying for more to come.—Mrs. Eliza Blocher, Custer, Mich., July 15.

Missouri

Kansas City.—Since our last report we have received Brother and Sister Vernon Rhodes into our congregation by letter. On May 5 dedication services were held for the remodeling of our building. This also marked the thirtieth anniversary of our present location. Bro. M. R. Zigler was the principal speaker. His center of thought was Christ the Cornerstone. Some special numbers were rendered. At noon a basket dinner was served in the basement. On May 9 our council was held. Our annual mother and daughter banquet was held on May 10 with sixty present. They were ably served by some of the fathers and sons. An interesting program was given. The men's work has been making improvements on the church yard this spring. On May 24 a dinner was served in the church basement. The proceeds went towards our pledge to McPherson College. The fourth Sunday of May seventeen of our young people with their adviser and his wife, Brother and Sister R. J. Gibbs, attended the district young people's rally at the Adrian church. Pastor I. O. Enos represented the Middle District of Missouri at the Annual Conference. Just recently a choir has been organized with Bro. Merle Hodgden as director. We have purchased one hundred new copies of the Brethren Hymnal recently. On June 16 the children's department observed children's day with open house. In the morning our pastor had an impressive consecration service for three small children. We had a birthday dinner on June 23. A program was given and an offering of $31.30 was received. We have been working hard to make the payment on the church rebuilding program. We have approximately half of it paid to date.—Mrs. Erma Varner, Kansas City, Mo., July 11.

North Dakota

Carrington.—On June 2 Sister Nettie Senger, missionary to China, showed slides of the China mission field. She gave a very good talk to a large audience. She also gave a talk to the children on Thursday evening and made personal calls in many homes. We met in council on June 16. Bro. Stemen was re-elected elder; E. E. Wenger, clerk; A. B. Richards, treasurer; and the writer, Messenger agent and correspondent. A letter was granted to Robert Brower, now at Portland, Oreg. Several from here attended the district conference at Surrey, N. Dak. The B. Y. P. D. recently had a picnic at Hawks Nest. Our Sunday

school plans to have a picnic on July 21. We are inviting the neighboring congregations to unite with us for a program and picnic.—Mrs. Walter McKee, Carrington, N. Dak., July 10.

Ohio

Georgetown.—Since our last report we have purchased new songbooks, which we enjoy very much. Our young people gave an impressive program on Mother's Day. On June 6 we held our mother and daughter meeting. Sister Ruth Swinger was guest speaker. On June 23 we held our home-coming. On June 22 Bro. Ruford Nicodemus preached a soul-stirring sermon. It has been thirty some years since he lived here. He preached again on Sunday morning, and many were present from other churches. The basket dinner, which was served by the young people, was greatly enjoyed by all. In the afternoon talks were given by many who knew and loved the Georgetown church for years. In the evening Bro. Nicodemus brought the message. Bro. George Weisenbarger, a faithful attendant of the older men's class, died recently. Sister Helen Hutchison, one of our young people, afflicted all her life with heart trouble, is deprived of much of the public worship. She has a deep faith in God. Our young people are planning a trip to Richmond, Ind., for their annual picnic, July 14. Children's day was observed the last Sunday in June.—Mrs. Belle Hall, Laura, Ohio, July 12.

Oklahoma

Pleasant Plains.—We met in council May 26. Delegates to district meeting in the Pampa church, Texas, the last of August are as follows: church delegates, Brother and Sister Sam Ayres; alternates, Lowell Prentice and Kenneth Thralls; Sunday-school delegates, Grace Thralls and Loren Prentice; alternates, Erma and Mildred Wilson. Our women's work has been busy quilting. They also served lunch at two farm sales, netting $55. Bro. Sam Ayres and family are enjoying a visit with their son, Ora, and his wife and Grandma Cupp, all of California. Sister Cupp is one of the lovely singers of Zion. We enjoy her special songs very much. Our young people will be at Camp Saline from July 29 to Aug. 3.—Mrs. Tom Williams, Carmen, Okla., July 12.

Pennsylvania

Hanover.—E. E. Baugher and J. E. Myers represented our church as delegates to Annual Conference. Bro. Myers gave the report on June 16. The morning sermon on March 31 was given by Bro. Wm. Zobler of Lancaster. The afternoon message was delivered by A. Stauffer Curry of Westminster. He told of his trip to Europe. This message was a part of a program that was sponsored by the B. Y. P. D. On May 5 Bro. P. J. Forney of Lancaster officiated at our love feast. The Conference Offering was $74. Bro. M. A. Whisler of Oak Grove, Ill., on his return from Conference visited relatives here and delivered the evening message on June 16. At the council meeting on June 26 Bro. Myers appointed the following as a local peace committee: E. E. Baugher, J. M. Stauffer and Vernon Grimm. On June 30 the Willing Workers class conducted a food sale that netted $20. This is to be applied to the building fund. The Sunday-school outing was held July 4. The missionary committee placed a receptacle in the vestibule of the church to receive contributions for the general peace relief fund. Bro. Walter Hartman of Annville is scheduled to begin a two weeks' series of meetings on Aug. 12. Our building committee is engaged in developing a building program.—A. P. Hetrick, Hanover, Pa., July 11.

Huntingdon.—Juniata College day in the church was observed on April 28, with Dr. Kenneth L. Smoke, psychology professor, as speaker. Bro. C. S. Shively was in charge of the service. The past year's new members were honored at a reception on May 1. Mr. Gerhard Friedrich, special college librarian, spoke to the group. Prof. Paul R. Yoder officiated at the spring communion service on May 5. An innovation for the annual mother and daughter meeting turned out to be a successful event when many gathered on May 9 for a banquet to hear Lois Detweiler Norris of Altoona speak, with Miss Betty Graybill of the college faculty acting as toastmistress. Meeting every Wednesday evening, a new intermediate group, under the leadership of Mrs. George L. Detweiler, Mrs. Mary Louise Berkey and Mrs. Harold Engle, combines social interests with useful church projects and enterprises. The young people heard special messages on May 12, 19 and 26 on the doctrine of peace from their pastor, Bro. E. S. Kiracofe, and Bro. Calvert N. Ellis. The June 2 Sunday-school and church periods were given over to college commencement activities. In the morning Pres. C. C. Ellis preached the baccalaureate sermon, and in the evening Prof. Charles L. Rowland directed a 140-voice choir in the singing of the oratorio, The Messiah. Eighteen members of the church attended Annual Conference. The pastor and Sister Detweiler represented the church as delegates. The Sunday morning sermon was preached by Prof. Paul R. Yoder, and in the evening Mrs. Lee Coffman directed a splendid children's day service. The Stone church cooperated with the other Huntingdon churches in the unified vacation Bible school conducted from June 10 to 21. On June 9 the regular summer Sunday morning unified service plan was resumed. During July the churches unite in their Sunday evening services. A colored male quartet from the Prentice Normal and Industrial Institute sang in the church service on June 30. Six intermediates and young people are attending Camp Harmony, and eight are representing the Stone church at Kenesatake, the state Sunday-school camp. The date for the fall communion has been changed from the second Sunday in November to Oct. 6, which is world-wide communion Sunday. Church officers for the year will be elected on Sept. 9.—Harold B. Brumbaugh, Huntingdon, Pa., July 15.

Lower Conewago.—On April 21 our young people had a part in the B. Y. P. D. rally held in the First church of York. On Mother's Day our B. Y. P. D. rendered a program in the Bermudian house. Our love feast on May 26 was well attended. Eld. L. E. Leas of York addressed the Sunday school. Bro. H. M. Stover of Waynesboro preached the examination sermon and officiated in the evening. Other visiting ministers were Brethren W. G. Group, W. N. Zobler, W. E. Roop and John Roop. On June 2 we had home-coming services at the Bermudian house. We had an all-day meeting. Eld. Joseph Baugher of York had charge of the Sunday-school period. Bro. A. C. Baugher of Elizabethtown College delivered a sermon in the forenoon and gave an address at both services in the afternoon. We had a fellowship lunch during the noon hour. Quite a number of our folks attended Ocean Grove Conference. A children's day program was rendered at the Wolgamuth church on June 23. Children's day was observed in the Bermudian church on June 30. Bro. Chester Royer gave the address. Our B. Y. P. D. had charge of the worship period on June 30 at Mt. Olivet Camp near Dillsburg. This was the annual young people's conference of Southern Pennsylvania, conducted by Bro. J. E. Rowland of Mechanicsburg, Pa. The young people of the First church, York, Pa., and a ladies' quartet of Lower Conewago conducted vespers on the bank of Shady Nook Dam on July 11. Bro. Herbert Miller, pastor of the Hershey church, spoke on Character Building. The services were very impressive.—Ruth Murphy Harlacher, Dover, Pa., July 13.

Meyersdale.—At the regular quarterly council held two weeks ago our pastor, Bro. DeWitt Miller, was re-elected for another term of three years. At the morning worship yesterday Bro. Miller, in a brief statement, expressed his willingness to accept the pastorate for the additional term. The membership, generally, is pleased with his decision to remain with us. On July 21 Bro. Paul Bowman, Jr., will speak at morning, afternoon and evening services on the situation as he found it in those war-torn countries. The afternoon service will be sponsored by the young people's society, and, it is expected, will be well represented by young people of other churches in this vicinity. Sunday evening Pastor Miller reviewed the book, The Amazing Story of Repeal, by Fletcher Dobyns, retired attorney. It was quite interesting, and showed just how the repeal of the eighteenth amendment was brought about.—W. A. Shoemaker, Meyersdale, Pa., July 15.

Palmyra.—Our spring love feast was held on May 5. Elders David Snader of Akron and Levi K. Ziegler of Waynesboro preached for us. Our young people conducted our Mother's Day program, which consisted of readings and special music. In May Bro. Galen Kilhefner of Ephrata gave a talk to our B. Y. P. D. one Sunday evening. Bro. Jonathan King of Myerstown also gave an illustrated talk to the same group one Sunday night. By request he repeated it in our regular service that evening. On June 2 Sister Martha Martin gave a fine address in our C. W. meeting on the subject, Learning to Love the Word of God. On June 9, our ministers all being at the Ocean Grove Conference, Eld. Aaron Heisey of the Midway congregation preached for us in the morning and Bro. Ammon Merkey preached in the evening. On June 16 Elders F. S. Carper and J. C. Zug brought us some very interesting echoes from Conference. Many of our members attended Conference. June 19 Rev. Mutch from Harrisburg was here on a visit and preached a fine sermon in the morning. On June 30 Bro. R. W. Schlosser gave an address on The Christian College. Our vacation Bible school under the leadership of Sister Ruth Henry Saufly was conducted June 17-28, with an average attendance of 225. There were thirty teachers and helpers. The offerings amounted to over $66. Our quarterly council convened on July 3. Two letters of membership were received and one was granted. Eld. Zug read an interesting letter from Bro. J. F. Graybill of Sweden. Our church supports them.—Mrs. Moses Groy, Palmyra, Pa., July 16.

Pine Glen.—At our council meeting on March 24 Bro. Jesper Kenepp was elected trustee and Bro. Ralph Renninger was chosen as member of the ministerial board. Brethren Lawrence Ruble, David Hanawalt and W. H. Anderson were elected delegates to district meeting. Educational day was observed on April 28 with a guest speaker from Juniata College delivering the morning message. Members of the Aughwick congregation presented a missionary play in our church on May 5. Splendid programs were given by the children and young people for Easter and Mother's Day. At our pre-communion council one member was reinstated. Brethren Lawrence Ruble and David Hanawalt were elected delegates to represent the Spring Run congregation, of which Pine Glen is a part, at the Ocean Grove Conference. Our love feast was held May 18 with a large attendance. Preceding the communion an impressive service conducted by Bro. E. M. Detwiler of Everett was held, at which Brother and Sister David Hanawalt were ordained to the eldership. Other visiting members present were Bro. Paul Yoder of Huntingdon, Brother and Sister Paul Stayer and Brother and Sister H. W. Hanawalt of Martinsburg. We miss the faithful services of Brother and Sister Hanawalt as they were granted a leave of absence and

on April 1 assumed their new duties at the Morrison's Cove Home for the Aged, at Martinsburg. Our children's day meeting was held on June 23. A liberal offering was lifted and forwarded to the Christian Herald Children's Home, New York. Electric lights have been installed in our church basement, and a new flue was built recently, preparatory to purchasing a furnace. A committee has also been appointed to make preparations to paper our church. A chalk talk illustrating some of our hymns was given June 23 by Bro. Ira Arnold and family, returned missionaries from India. Sister Emma Barth. one of our faithful members and a good Christian mother, celebrated her eightieth birthday anniversary on July 6.—Margaret L. Miller, Mattawana, Pa., July 12.

Pleasant Hill.—We held our love feast May 11 and 12 at the Pleasant Hill house, with Bro. Edgar Landis of Mercersburg, Pa., officiating. He was assisted by ministers from adjoining congregations. The evening of May 12 our revival meeting began with Bro. Graybill Hershey assisting us. He preached each night for two weeks and visited in nearly one hundred homes. We have been greatly strengthened and encouraged to work for the Master. Ten have been baptized. On June 16 we held our children's day and memorial services. Eld. S. C. Godfrey of Red Lion, Pa., spoke at both services. An offering of $39 was lifted for the maintenance of our cemetery. We are planning to have a Bible conference this fall.—Paul K. Newcomer, Spring Grove, Pa., July 9.

Rockwood.—On April 28 we were fortunate to have with us a group of volunteers from Juniata College. On Mother's Day the young people presented a special program in the evening. A playlet, Honor to Motherhood, was given. Recently the B. Y. P. D. sent two of its members to Camp Harmony. These girls succeeded in having the most points from the contest which has come to a close. On the evening of June 7 the mother and daughter banquet was held. The daughters presented the program. Mrs. Zelma Hackett was our guest speaker. The mothers with the most daughters present were presented corsages. The daily vacation Bible school came to a close on June 21 with the commencement exercises. We observed our spring love feast on June 23 with 139 communing. This was the largest number communing in the history of the church. Since our last report two have been added to the church by baptism.—Daisy Belle Berkebile, Rockwood, Pa., July 9.

Shamokin.—Our young people presented a very fitting Mother's Day program entitled Mother's Bible. On June 16 the primary and junior departments of the Sunday school gave a children's day program entitled The Wishing Well. On June 30 a delegation of sixty sisters and brothers from the White Oak church, Manheim, visited with us. Bro. Graybill Hershey delivered the sermon, and the chorus sang a number of selections. Their efforts were greatly appreciated by the Shamokin congregation.—Desna Weikel, Shamokin, Pa., June 30.

Spring Run.—At the time of our spring love feast, which was held May 18 at the Pine Glen house, Bro. David Hanawalt was ordained to the eldership. Bro. Alvin Brightbill of Chicago gave his program of illustrated hymns to an appreciative audience on May 9. He was accompanied here by Bro. Wm. Beery, who sang as a solo The Rose of Sharon. The men's dry league of our county held a meeting in our church May 31, at which time Bro. H. H. Nye of Huntingdon, state president, was the principal speaker. On June 9, since our ministers were away at Conference, the young people had charge of the morning service. They gave a much appreciated program of talks, special music and readings. The children's day service was held in the evening of June 16. Brother and Sister Ira Arnold and their daughter, Ruth, were with us on June 23, giving a sacred program of hymns and readings, illustrated by Bro. Arnold's crayon drawings. We have been having some much-needed repairs made on our church house.—Mrs. Luther J. Dunmire, McVeytown, Pa., July 15.

Upper Conewago.—We were greatly blessed and helped during the two weeks, May 5-19, when we had with us Brother and Sister D. I. Pepple of Woodbury, Pa. In these two weeks Bro. Pepple preached seventeen sermons and visited in many homes of the congregation. He declared the gospel of Christ in a clear, forceful manner. Seventeen confessed Christ as their Savior. One was baptized prior to the meetings. Our love feast was held May 1 and 19 at the Mummert house with Bro. Pepple officiating. Bro. Hess from Manheim was also with us at these services and preached two strong gospel sermons. On the afternoon of May 12 we held an oldtime hymn singing at the Berlin house. The afternoon was spent entirely in singing. Bro. Myers led in a few German hymns. Bro. Yoke, Bro. Heffner and Sister Krapes were the other leaders who had charge. On May 5 Bro. Sellers from Pleasant Hill preached at the Trostle house and on June 2 Bro. Zobler from Lancaster preached. Our elder and Bro. Anderson, who represented our church at Annual Conference, gave a report of the Conference. We expect to hold an all-day meeting at the Hampton house on Aug. 4.—Bertha E. Hull, East Berlin, Pa., July 2.

Waynesboro.—At our evening service on Mother's Day a group of our young people had charge of the worship program. Our pastor gave a brief Mother's Day message. Our annual mother and daughter fellowship meeting was held in the evening of May 3, at which time Mrs. Geo. Detweiler of Huntingdon, Pa., gave a very helpful talk on The Home Beautiful. Our Wednesday evening meetings during the month of May were devoted to peace studies with our pastor, Eld. Levi K. Ziegler, as leader. Our congregation was represented at the Ocean Grove Conference by our pastor and his wife. More than forty of our congregation were in attendance at the Conference. During his summer vacation Donald Snider, a student at Bethany Biblical Seminary, is serving as associate pastor in our church. One of our local boys, he has been licensed and installed in the ministry in our church. At the present he is dean of our vacation Bible school. Another of our local boys, Earl E. Snader, a student at Juniata College, preached for us last evening. Our two weeks' vacation Bible school is in progress at the present time. We have thirty-one workers and have had an average attendance of 105 pupils. Our children's day service was held on June 16, when a very effective pageant, Who Bids? was presented. Seven of our number went to Camp Harmony this summer, six to the junior girls Hi camp and one to the senior boys Hi camp. Some of our adults expect to go to the general assembly next week. Four of our young people were in attendance over this week end at Camp Kenesatake, which is sponsored by the state Sabbath School Association. While many of our local churches are closed on Sunday evening during the summer months ours is open during the entire season. During August the services, sponsored by the Union Federation of Adult Bible classes, will be held on the church lawn. Our choir is planning a vesper service for the evening of July 28. Since our last report two have been received into the church by baptism.—Sudie M. Wingert, Waynesboro, Pa., July 15.

Virginia

Brick.—Our summer pastor, Bro. Harry K. Zellers, Jr., and wife began their work June 2. On the Sunday following, while they were attending the Ocean Grove Conference, our young people had charge of the morning service. One of our young men, James Boitnott, gave an inspiring address on The Christian's Approach to Alcohol. Our elder, J. B. Peters, and wife represented our church at Annual Conference. Bro. Zellers gave us some of the highlights of the Conference and made us appreciate more what the church has stood for through the years. A vacation Bible school started June 17 and continued for ten days with an enrollment of sixty-eight pupils. Mrs. Zellers had charge with local teachers and helpers from the Sunday school. At the close a public program was given and the work done by the children displayed. On June 29 twenty of our young people attended the district vesper and campfire service at the Spray church, N. C. We are looking forward to our revival meeting which will begin July 21, with our pastor in charge.—Mrs. L. T. Angle, Wirtz, Va., July 2.

Schoolfield.—A group of about twenty went to Bassett in April to hear Dan West talk on War and Peace. We had three delegates to the religious co-operation conference held at Roanoke in April. Our B. Y. P. D. sponsored a Mother's Day program. The different organizations of our church have been active. The ladies' aid has been meeting each week for quilting and other work. The young people joined with the ladies' aid in the annual church cleaning. Our men's work did some repair work on the church. They also have made some improvements on the church grounds by laying a concrete walk, and leveling and sodding the yard. A new concrete walk has been laid at the parsonage. The choir members have put new rods and curtains around the choir loft. On May 19 we celebrated the twenty-sixth anniversary of the Church of the Brethren at Schoolfield. Bro. H. J. Woodie of Winston-Salem, N. C., a former elder of this church, gave the history of the church. Our pastor gave a brief survey of the church and its growth in the twenty-six years. Eld. H. W. Peters of Spray, N. C., brought the challenging message of the day on Building for Tomorrow. We had special music both morning and afternoon. In the morning the male chorus from the local high school, under the direction of Mr. Hampton Benton, sang for us. In the afternoon special music was given by a large choir from the Spray church, directed by David Rakes. A basket lunch was served. Our pastor and his wife represented us at the Ocean Grove Annual Conference. We had a very successful vacation Bible school for two weeks, June 17-28. There was an average attendance of fifty-eight, and an enrollment of seventy-two. Sister Mary Naff of Franklin County assisted in this school. Some of our young people and our pastor and wife attended a district fellowship meeting at Spray on June 29. This meeting consisted of a fellowship supper, vesper services and a campfire. There were about one hundred present. At our last council meeting on June 22 delegates and alternates were elected for our district meeting. They are Sallie Canaday, Lonie Kirks, Ora Swift and J. H. Payne.—Mrs. Lonie Kirks, Schoolfield, Va., July 15.

Washington

Warm Beach Mission.—A never-to-be-forgotten meeting was held at Warm Beach on June 15, when Bro. Clifford Burns was licensed to preach the gospel at the consecration service preceding the love feast. This summer Bro. Burns and his close companion in Christian service, Ernest Epperson, are conducting a Christian camp for the underprivileged children from the cities of Everett and Seattle. These two young men have built the buildings in practical rustic style and are forging ahead in service much as the apostle Paul did. It is truly a work of faith, hope and love. The love feast, held in Bro. Eli Stauffer's home after the consecration service, was participated in by some who had

never had this privilege before. Elders John L. Teeter and Earl W. Roop led in these services.—Earl W. Roop, Seattle, Wash., July 13.

West Virginia

Mackeysville.—Bro. Jonas Sines of Oakland, Md., held a week of meetings here recently. The church at this place has been much strengthened and encouraged. Eight new members, all over twenty-one years of age, were received by baptism.—Ardith W. Fike, Oakland, Md., July 8.

Maple Spring.—We met in council May 29. One letter of membership was granted. Misses Ora and Adeline Wolfe were delegates to Annual Conference. A few others from our church attended Conference. We decided to begin midweek prayer meetings with Bro. Foster Bittinger in charge. A canvass of the membership is now being made to see if enough funds might be available for supporting a minister. Our revival with Bro. A. W. Arnold as evangelist closed with a love feast on June 30. The meeting was well attended, and much interest was manifested in the splendid sermons brought by Bro. Arnold. He and his wife conducted special services for the children. Fourteen persons made application for baptism. About 280 attended the love feast. The vacation Bible school will begin July 8.—Ardith W. Fike, Oakland, Md., July 7.

Mountain Grove, Sandy Creek.—On June 23 we dedicated, free of debt, five hundred dollars' worth of improvements, which were as follows: a new addition to the rear of the church, an electric lighting system, an organ, a set of new dishes, a set of offering plates, a new lawn mower, and our landscaping project which includes ninety-four evergreens. Bro. F. M. Bittinger preached the dedication sermon. Bro. Russell K. Showalter, our pastor, held our revival. As a result thirty-one were baptized. Twenty of them were young people. Our membership in this community has increased from forty-seven to eighty during the past month. Our Sunday-school enrollment has increased from thirty to eighty-five since April 1. On June 30 we held our first love feast in the Mt. Grove house, which was built forty years ago. Our pastor has been a faithful worker with us in all of our program, and we are rejoicing in our enlarged program and increased interest. Our young people held a vesper service one evening with our pastor as speaker. Our district Sunday-school convention was held here on July 6 and was well attended.—Mrs. Florence Showalter, Bruceton Mills, W. Va., July 8.

Oakvale.—Our revival was held by the Smith Chapel laymen June 17-26. There were three reconsecrations and one conversion. Our pastor and elder, Bro. J. E. Barton, has been holding his regular appointments. Sunday schools and prayer meetings are progressing nicely.—Fannie Wimmer, Oakvale, W. Va., July 3.

Valley River.—On May 5 the Senior class of the Sunday school gave a program. On Mother's Day the young people's class gave a program. In the afternoon the younger daughters sponsored a tea for all the mothers of the church. In the evening our pastor preached a very fitting sermon. The first Sunday in June the B. Y. P. D. gave a fine program. They have recently reorganized and with their new president are planning some interesting programs for the summer months. On June 2 children's day was observed. We just closed a two weeks' Bible school, directed by Mrs. Robert Byrd, our district director of children's work. The new church was dedicated on June 23. This was a day of rich experiences and fellowship. Bro. Paul H. Bowman of Bridgewater, Va., delivered the dedicatory sermon. Special music was furnished by the Kahle quartet and the Myers children of near Harrisonburg, Va. Bro. Kahle, pastor of the Crab Orchard church, preached for us on Saturday night and Sunday morning. The ladies' aid served dinner to approximately three hundred persons. Bro. John T. Glick of Bridgewater, Va., will begin our revival on July 14. We met in council July 6. Good reports were given by all departments of the church. The ladies' aid has been quilting. The men's work has been doing its share of church work. On Tuesday evening we meet with Pastor Robert L. Byrd for a study class on the peace question. In June four were added to the church by baptism.—Ermina Miller, Junior, W. Va., July 13.

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GOSPEL MESSENGER

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August 10, 1940

American Education Week

(See Church at Work Department, Pages 20-23)

American Education Week was inaugurated in 1921 and has been a powerful instrument for acquainting the public with the needs of our schools. It had its initial observance under the direction of three sponsors: The United States Office of Education, the National Education Association, and the American Legion. The National Congress of Parents and Teachers has since become active as a sponsor. The purpose of American Education Week as stated by its sponsors is: "To promote the cause of education; to raise the standard of citizenship; to arouse the intense, determined, and genuine interest of all the people in better education; to emphasize the value and need of education in a representative government; to extend education to all the people; to show that education is an investment, and not an expense, without which posterity is doomed." These purposes are still as sound and worthy as when they were first stated.

American Education Week deserves the loyal support and co-operation of all Americans. Education is our biggest business. More than one American out of four finds his major full-time interest in schools as pupil, teacher or custodian. School enrollments are: 21,750,000 in public schools, 7,200,000 in public high school, 1,400,000 in colleges and universities, 2,690,000 in private and parochial schools.

There are over 1,000,000 teachers in our schools. The annual school budget is nearly $3,000,000,000 and our school buildings are valued at $12,000,000,000. The cost of education is less than ten cents a day for each person of voting age.

Last year more than 8,000,000 of us visited the schools and participated in American Education Week programs. This year the dates selected for observance are Nov. 10 to 16. The general theme is Education for the Common Defense. The daily topics are: Sunday, Nov. 10, Enriching Spiritual Life; Monday, Nov. 11, Strengthening Civic Loyalties; Tuesday, Nov. 12, Financing Public Education; Wednesday, Nov. 13, Developing Human Resources; Thursday, Nov. 14, Safeguarding Natural Resources; Friday, Nov. 15, Perpetuating Individual Liberties; Saturday, Nov. 16, Building Economic Security.

This program is timely and should attract even greater interest than the program last year.—Edgar S. Kiracofe, Head of Department of Education, Juniata College.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, August 10, 1940 No. 32

EDITORIAL

You Must Think

EZEKIEL has a chapter in which he makes much of personal responsibility. He insists that one stands or falls according to the nature of his actions. A man's deeds are either good or they are bad. Ezekiel would have us know that "the soul that sinneth, it shall die."

The judgment scene in Matt. 25 also stresses a relation between deeds and destiny. But good deeds do not just happen. They go back to right choices and attitudes. At some point there has been discriminating thought. As a man thinketh, so is he.

Peter was a man of practical turn of mind. He recommends that one ought always to be ready to give a reason for the hope in the heart. And to what telling use he turned his theory on Pentecost! Some tried to discredit him as full of new wine. But Peter had the reasons for his hope and was soon master of the situation.

What are the reasons for your hope? Do not feel that you can escape in a day which is sure to stress personal responsibility? It is not enough to try to repeat what someone else may have said. You must have the reasons in your heart. You must think. H. A. B.

When the Cactus Is in Flower

WE had not yet risen from the dinner table when a neighbor dashed in to tell us the cactus in their back yard was in bloom. Well, wasn't it enough to warrant at least a mild form of excitement? Investigation followed quickly and sure enough, that uncomely thorny thing had produced a beautiful flower, with promise of more coming.

That roses have thorns is a matter of common observation but not that thorns have roses—a cactus flower was still different. It is so unusual and so delightful a compensation for some of nature's disappointments. It doesn't prove anything about the chastisements in human experience but it should help us not to be too much surprised that they yield the peaceable fruits of righteousness to them that are exercised thereby. E. F.

There Is Only One Gospel

WHEN the preacher announced his subject it did not take me long to decide that I wasn't going to like his sermon. Here's what he called it: The Old Gospel and the New.

I'm naturally suspicious of new things. Even the appeal of novelty instinctive in most people hardly overcomes my prejudice. Especially is this true of anything connected with the gospel. There, of all possible fields of interest, I want the tried and proved. But the subject did promise something about the old gospel too, so I thought I'd better listen. I liked that part so well it made me curious to see what the preacher would do with the other part.

My fears soon evaporated and apparently all went out the window which fortunately was down a little at the top. It turned out that the new gospel was precisely the same as the old, the only difference being that it was described in terms of the knowledge which our day has that the first century did not have. There is certainly nothing wrong with that. Not to do this would be wrong.

For example, people got sick nineteen hundred years ago, even more than they do now, but little was known of the cause. Nobody suspected a possible bug in the well and few, if any, thought of improper eating habits. The science of sanitation had not been born. The commonest explanation was the direct judgment of God or the action of some evil spirit.

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The gospel of God's free grace is just as comforting and useful in sickness now as it was then. The only point to keep in mind is that its service is greatest when due respect is given to all the known facts. The all too frequent neglect to do this is inexcusable in a gospel preacher of today.

Take another illustration. When the gospel was first proclaimed and even long before that, good men had noticed that the heavens declare the glory of God but they had not discovered that the heavens and the earth declare his law. They did not know that, in the fields covered by astronomy, chemistry and physics, in fact throughout the whole realm of nature, in the same conditions the same thing always happens. Natural events in the ancient thought were dependent on the whim of the gods and you could never tell what they might do. An exception should be made in the matter of the seasons. They did of course know that summer and winter, seedtime and harvest, came round with dependable regularity. Now we know that stability and order characterize the whole course of nature, in a word that God's world is everywhere a law-abiding world.

This great discovery makes the old gospel not one whit less essential to human happiness. It does put preachers and teachers under the most solemn obligation to tell it in terms that will make informed persons appreciate it and want the infinite blessing it has for all mankind in every age.

Well, the sermon made the gospel, both old and new, seem more precious to me than ever. Incidentally it gave an extra good relish to mother's dinner. E. F.

Stories of Our Brethren

2. The End of His Sermon

In 1864 Eld. John Kline was moderator of Annual Meeting for the fourth and last time. The meeting closed on May 18. On the evening of May 19 it was his lot to preach. At Annual Meeting he was deeply impressed "with the importance of Christian brethren making their conversation and lives give testimony to the sincerity and intelligence of their profession of faith in Christ." For this reason he took for his text: "And they took knowledge of them, that they had been with Jesus." The closing words of his sermon as he has recorded them were these:

"Now, Brethren and friends, I have only touched some of the chords of the beautiful anthem of my theme. I now leave it with you, hoping that you may learn every note of it; and by the sweet music of a good life delight the ears and warm the hearts of all who hear its rich harmonies. Possibly you may never see my face or hear my voice again. I am now on my way back to Virginia, not knowing the things that shall befall me there. It may be that bonds and affliction abide me. But I feel that I have done nothing worthy of bonds or of death; and none of these things move me; neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Grand words these with which to close a great sermon. Doubly so in this case as on June 15 bullets of assassins, due to war fever, pierced his body as he fell from the back of "Faithful Nell" who had carried him thousands of miles as he went about preaching the message of love as revealed by his Savior. No wonder a smile rested on his face as he lay cold in death. J. E. M.

More Nazi Mischief

We have made note recently of the strong tendency of government to invade the domain of the individual conscience. This is how the Nazis are seeking and getting a foothold in the United States, not with their eighty-ton tanks and bombing planes. That danger is very remote indeed, but the stealthy infiltration of their deadening philosophy is a very present fact. Another case in point is the current persecution of the people known as Jehovah's Witnesses.

Some of their tenets and practices seem foolish to some other people, and their zeal in behalf of what they believe is sometimes a bit annoying, but that can be endured. It might even have features worthy of imitation. Certainly there is no excuse for the indignities and outrages visited upon these people in some communities. Such persecution is quite worthy of the Nazi treatment of the Jews.

If saluting the flag seems to them an act of worship and therefore disloyalty to God, that opinion need not hurt anybody else, misguided though it may be. Coercion in such a case serves no good purpose whatsoever. The American conception of freedom is not endangered by such conscientiousness, however ill informed. It *is* endangered by the state's attempt to override individual consciences.

When personal freedom infringes upon the rights of others, it must be curbed. But that is another story, quite independent of its normal right to live and grow. It is a very precious treasure, sadly in need of more care than it is getting now. E. F.

THE GENERAL FORUM

Peace Potential

BY ROBERT A. BYERLY

The world sees not the power of youth,
Except in uniform, amarch with gun.
To some there has not dawned the truth
That life—the world anew—is being spun
By youth, endued with Christ, who seek
The way of peace, the lowly meek.

The hearts aflame in Christian youth,
Instilled with love's deep power, with brotherhood,
Can change the hate, the life uncouth
Of warring man; establish peace that should
Within this age emblaze the world
With truth, the love of Christ unfurled.

Ripley, Okla.

Bible Background of Peace

BY DAVID METZLER

To this end was the Son of God manifested that he might destroy the works of the devil, who was a murderer from the beginning, and brought sin, discord, hatred, death and murder into the world through treachery and deceit.

The "seed of the woman," the promised Deliverer, was and is the only hope of peace and life. He was declared to be the Prince of Peace through whose influence fierce and destructive natures, such as Satan produces, would be changed into peaceful ones—lives that should not learn war anymore. Jesus is still the Prince of Peace. He brought it, he taught it, he lived it and left it for us. We can have it if we want it. What a heritage!

Jesus Teaches Peace

Jesus taught peace by his attitude to the law and Old Testament dispensation, under which war was permitted and practiced. He fulfilled the Levitical priesthood and law, thereby setting it aside and substituting his own, which prohibits war. He became "a high priest forever after the order of Melchizedek," and because of this change "there is made of necessity a change also of the law." So "there is a disannulling of a former commandment because of its weakness." Therefore, "no man is justified by the law before God." To such as may seek to be justified by the law, Paul says: "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace" (Gal. 5: 4). Christ's attitude to the law makes it clear that war cannot be justified because it was a part of the law or was practiced under it. To do so is to turn away from Christ and grace to the old priesthood and law.

Jesus also taught peace by clear and direct statements in the Sermon on the Mount. In giving his teaching he made it his own by saying: "It was said to them of old time, but I say unto you." He then proceeded to enlarge on the letter of the law by giving it a deeper spiritual meaning. When he said: "Thou shalt not kill," and "whosoever killeth shall be in danger of the judgment," and "that every one who is angry with his brother is in danger of the judgment," he made the heart condition equivalent to the overt act itself. He makes the penalty for killing and for anger in the heart the same. He included nonresistance in his teaching also by saying: "Resist not him that is evil." He states clearly here what one's attitude should be toward an aggressor, be it individual or a nation. He goes still further and makes it the Christian's duty to love his enemy, by saying: "Love your enemies." Then he makes this inclusive statment: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them."

This teaching is fundamental. It is the heart of the gospel. It is clear and easily understood. It applies to individuals and nations alike. Jesus did not give one moral law for the individual and another for nations. The individual as a citizen has no privileges that he does not have as a Christian. Neither does a nation have privileges that the Christian does not have.

Jesus also taught peace by setting forth the nature of Christian and non-Christian character. He spoke of the Christian's characteristics in the Beatitudes, then used different figures to show his nature and behavior. He spoke of Christians as the salt of the earth and the light of the world. These are preservative and illuminating rather than destructive agents. Christian character is like that. He also spoke of his followers as being like lambs, sheep and doves. These are the most innocent, harmless and defenceless of all animals. Christian character is like that too.

He spoke of non-Christian character when he said: "Give not that which is holy unto the dogs, neither cast your pearls before swine, lest they trample them under their feet and turn and rend you"; and when he said: "I send you forth as lambs among wolves"; also when he said to the Pharisees: "Ye serpents, ye offspring of vipers." Such animals are antagonistic, and destructive. Non-Christian character is that way too.

From whence come wars and fighting? From the lambs, sheep and doves? Nay verily, such

things come only as a result of unregenerated human nature, which is the product of Satan.

Again, Jesus taught peace by his own example. He lived what he taught. Peter speaking on this point said: "Christ also suffered for you, leaving you an example, that ye should follow in his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again: when he suffered threatened not: but committed himself to him that judges righteously." As a "lamb he was led to the slaughter, and as a sheep before its shearers is dumb, so he opened not his mouth." If anyone ever had a right to oppose or assail an aggressor Jesus had. He was perfectly innocent, and had at his command a mighty host of angels. He could have destroyed his enemies at once, but he did not. He considered living by the principles of peace which he taught of more importance than life itself.

Jesus also taught peace by the spirit he manifested. Spirit is life's only conclusive reality. Words and actions can at best be only a partial expression of the real. So the spirit of Jesus reveals him in his fullness and as he really is. His spiritual qualities carried with them no hardness of heart or selfishness. When others wept he wept with them and shared in their sorrow. He was always quick to help those in peace, and sympathetic with those in trouble. He extended sympathy to others but had none for himself. He wept instead of rejoicing over the prospective destruction of his enemies. He humbled himself and took the place of a servant that others might become sons. When he was reviled he reviled not again, and when he suffered he threatened not. He sacrificed himself that others might live. The whole undercurrent of his life was love, compassion and forbearance.

The spirit of Jesus is entirely incompatible with the spirit of war, which is hatred, revenge and destruction. He came not to promote the works of Satan, but to destroy them. In the light of his teaching on peace, who would want to presume to charge the Prince of Peace with being a promoter of war?

Church and State

Jesus set forth two sets of principles in his teaching on peace, and Paul applies these to the church and state, or the "saints" and the "higher powers" as he calls them, which are two separate and distinct institutions.

The church as Paul presents it is composed of believers or saints. In writing to the church at Corinth (1 Cor. 6: 1-11) about their relation to the state, he calls them "saints," who are godly, righteous and holy people set apart for God's service. The church is therefore a divine institution rendering spiritual service to God. According to this same scripture the state is composed of "unrighteous . . . unbelievers." Right in line with these statements is the fact that the "higher powers" of which he wrote, and with which he had to deal, were Romans. In no sense were they subject to Christ or to the will of God. Heading these powers were such men as Nero, perhaps the most wicked and sinful man who ever lived. Pilate, who condemned Jesus to be crucified, was another. So were Cæsar, Herod and the adulterous and sinful Felix and others of like character. The state as Paul speaks of it is a human organization made up of unrighteous unbelievers.

There is just as much difference in the principles upon which the church and the state operate as there is in the people who constitute them. The church operates on the principle of love. Her members are told not to "render evil for evil" to any man, or to avenge themselves, but to "overcome evil with good." The state operates on the principle of wrath. It is an "avenger," overcoming evil with evil. "He beareth not the sword in vain." This is the wolf spirit which is the product of unregenerated human nature. This spirit is responsible for the death of the "Lamb of God" and untold numbers of his followers. This clear-cut difference between these principles is the difference between the church and the state. They do not rest, and can therefore not operate on the same basis.

Another important matter is the fact that the state is a minister of God, and that he uses it for the good of his people (Rom. 13: 1-7). However, that fact does not make it a godly minister, or lift it out of its sinful state and give it divine authority to compel one to render unconditional service to it. The Christian's service for God through the state must be qualified by his service for him through the church. He cannot sacrifice the principles of the church in rendering service to the state. God's use of the state for the good of his people is a matter of making "the wrath of man" praise him. Pilate, who received his authority "from above," used it for his own selfish purpose in condemning Jesus to be crucified, and sinned by doing so; yet men received great good, even the atonement for sin, through the ungodly act of this ungodly man. God overruled the wrath of the state for the good of his people and for his glory.

Guiding one's life by the principles of peace as given by Jesus is rendering to him the highest kind of service, and is of more importance than life itself. To yield to the demands of the state

for service that promotes war in any way means the sacrifice of these principles for those of the state, and makes one a subject of the state and therefore a partaker in its unrighteousness and sins. The Christian's duty to the state is fully discharged by rendering only the kind of service that does not require the sacrifice of the principles of peace as set forth by Jesus.

Nappanee, Ind.

"Lest This War Gets Into Us"

BY GALEN R. BLOUGH

As I picked up the evening paper, I saw the picture of a man who controls one-sixth of the land of the earth. Then I read this statement concerning him: "He is celebrating his sixtieth anniversary and is very happy." At the time he was reaching over into the little country of Finland and was trying to swallow her. I must say that down deep in my heart I had a feeling that a Christian should be ashamed to have. I had a feeling of hatred and retaliation. I had to use a little self-discipline and the grace of our Lord Jesus, or I would have taken that picture from the paper and . . . you finish the sentence. As I was writing these lines I received a letter from Bro. Crumpacker in China. In this letter he says: "Thousands and even millions will be cold and hungry this winter and many will starve to death. A few days ago she could do well. Now she must beg or starve. It was very hard for her for she came from a well-to-do family. I laid my hand on her arm and found that her upper arm was little more than bone. She is starving herself for her three grandchildren. She said they cried daily for food." I laid the letter on the desk and meditated. There came a feeling in my mind . . . a feeling of revenge. I wanted to do something and that something was not just praying.

I wonder whether I am alone in this? Recall when our Lord came from that great experience in the garden. He was ready to reveal to the world just why he had come. He had told Peter much about it. He had been very zealous in his teaching concerning his plans for his life in the world. Yet, in spite of all the love which he tried to instil into the minds of his disciples, Peter could not stand back and permit the soldiers to take his Master without putting up some resistance. You remember how Peter drew his sword and cut off the ear of one of the men. What does this all mean? Is this thing which we call war a natural tendency which must come out in some form or other? Possibly the rebuke of Jesus to Peter may answer it for us, "Put up thy sword in the sheath." Remember also that he was led as a lamb to the slaughter, yet he opened not his mouth. This is the secret of his life and attitude. If all of us could build that simple philosophy into our life the problem of war would be solved. Let this teaching begin in the individual; let it enter into your heart and mine. Let it enter into the hearts of the leaders in our homes, our churches, our communities, and nations.

Dr. Hornell Hart, in his Living Religion, makes this statement:

"The United States entered the war to make the world safe for democracy. The growth of fascism has been the result. Because a few hundred Americans had been killed we sent to slaughter tens of thousands of our finest youth. To protect some five billions of dollars of trade, we spent fifty five billions. This whole program of using force to maintain the unjust distribution of power, of resources and commercial opportunities in the world is unsound and increasingly impracticable. Peace can be preserved only on the basis of justice, of goodwill, and of free co-operation among the nations." My humble judgment says that Dr. Hart is right. I believe that all thinking people, even militarists, would grant that war is terrible, and that it solves no problems without creating greater problems. Yet there seems to be that war spirit in us. The spirit of mistrust, the spirit of lust for power, the spirit of lust for fame and gain.

I have often heard this statement and it sounds very good:: "It is better to be killed than to kill. It is better to be conquered physically than to stop loving our enemies and seeking their good. It is better to even see one's family tortured and slaughtered than to surrender to hate, to vengeance and the suicide of civilization." Yes, we all would grant that it is better, but before we can fully understand that it is better we must have something happen in the inside of us.

I believe if we are to conquer, not war, but the spirit of war in us, that we must understand the mind of Christ. Yes, it must be stronger than that; we must live the will of Christ. It must be even stronger than that; Christ must live in us, controlling and directing and disciplining our lives. Christ must be the dominating personality in our life. I am afraid sometimes that we plan to make a warless world without changing the human heart. If we are to rid the world of war we must rid our hearts of militaristic principles. These principles can be overcome only by patience, by meekness, by gentleness, by faith in God and faith in man, by love and sacrifice, by tolerance.

Love came down in Bethlehem, perhaps as the

weakest thing in all the world, or as a little child. The child was in swaddling clothes. He was laid in a manger because there was no room for him in the inn. Yet what made that weakest thing the most influential power in all the world? It was not the fact that he was laid in a manger as a little child, not because he wore swaddling clothes that he became strong and great. But the thing that really made him powerful was the cross. It was the tomb and even above the cross and the tomb—for these could have come to any one—was the risen, exalted, living Christ. That sounds beautiful in story and song and picture, but it works out more beautifully if it is transformed into life—into my life, into your life. I have chosen a little poem which I think is very beautiful. I do not know who the author is.

And who the bravest of the brave,
The bravest hero ever born?
'Twas one who dared a felon's grave,
Who dared to breathe the scorn of scorn.
Nay, more than this: when sword was drawn
And vengeance waited for his word
He looked with pitying eyes upon
The scene and said, "Put up thy sword."
O God! could man be found today
As brave to do and brave to say?

"Put up thy sword into its sheath.
Put up thy sword, put up thy sword!"
By Kedron's brook thus spoke beneath
The olive trees our valiant Lord,
Spoke calm and kinglike. Sword and stave
And torch and stormy men of death
Made clamor. Yet he spake not save
With loving word and patient breath
The peaceful olive boughs beneath,
"Put up thy sword within its sheath!"

May this spirit of Jesus fill our hearts. This would make us love and pity and pray for those who persecute us. Let us think and talk and read —peace.

Ephrata, Pa.

A Statement in Behalf of the Church of the Brethren

Presented before the Committee on Military Affairs of the House of Representatives, July 30, 1940, by Paul H. Bowman

MR. CHAIRMAN: I speak as a representative of the National Advisory Council of the Church of the Brethren, a body of religious people commonly called "Conservative Dunkers." We are closely associated with the Mennonites and the Society of Friends, especially in our work for world peace and the relief of human suffering. We represent more than one thousand congregations in the United States and a membership of 173,000 people. We have no desire to consume the time of your body by indulging in a mere repetition of the discussion which has already been carried on. We are eager, however, to have members of congress understand clearly the spirit and purpose of our people in their relation to the government and their obligations as American citizens. We appear before you today to present such a statement.

The Church of the Brethren believes that the greatest redemptive force in the world is the quality of life represented by Jesus Christ and the teaching of the New Testament. Essential qualities of that life are love, unselfish service and freedom under God to follow the light of truth. The Brethren are impelled by historic tradition as well as their Christian profession to follow that way of life at whatever cost. They believe in the freedom of human conscience, which, enlightened by experience and divine revelation, is the clearest voice of duty to man. On this principle the currents of human conduct are divergent but there is no alternative for the individual except to follow that call wherever it may lead.

The Brethren are historically a peace people and subscribe to the principle that love, goodwill and brotherhood are the only bases for security and peace in human society and that force and violence are ultimately self-destructive. They accept the task of bearing testimony to that faith against all odds and all opposition and in contradiction to all opposing ideologies.

The Brethren regard their supreme citizenship as being in the commonwealth of God, to which they yield their greater loyalty, but they do accept constructive and creative citizenship in the state. They exercise the right of suffrage and approve the holding of public office where the principles of love and nonviolence are not violated. Political government is regarded as ordained of God through the collective judgment of its citizenry, but the Brethren deny the right of the majority to conscript or suppress the consciences of the minority. They are not obstructionists, but refuse to bear arms or learn the art of war. They pay their taxes faithfully as imposed by the government; they obey the laws of the land as loyal citizens; they lay little burden upon the government for settling their disputes, and rarely has the government found it necessary to charge against them any part of the enormous crime bill of this country. They build stable homes and foster permanent family ties in harmony with the best American traditions. In times of war, as well as peace, they proclaim a social order based on love and brotherhood and seek to practice those eternal principles of life revealed by the Master.

The Brethren seek to voice their convictions

when national policies are being determined and when legislation is being considered, but when those policies are once enacted into law even contrary to their belief, they do not attempt to obstruct the government or otherwise thwart the will of the majority. In the matter of national defense they believe that the greatest peril of the country lies within the lives of its own citizens and that physical defenses are futile unless the nation preserves and strengthens the moral and spiritual qualities of its national life. When the government deems it necessary to spend vast sums of money for national defense, they desire to contribute all the more to those inner defenses of mind and soul from which there can be no recess in times of either war or peace.

It is the desire of the Brethren to be creative citizens and forerunners of a better order to which they believe this government at heart is forever committed. It is their purpose to bless and heal; to do good to friend and foe alike; to relieve distress and suffering; to save human life and conserve property and wealth; to help create and maintain a spiritual emphasis in business, education and government, and to do their full share in preserving the spiritual foundations upon which all human civilization must finally rest.

In times of war the Brethren believe that they must still be creative and not destructive. They want to serve in those enterprises which are removed in purpose as far as possible from war and bloodshed, and which are calculated to help the nations more easily forgive and forget the bitterness and hatred which war engenders. To these enterprises the Brethren expect to bring a spirit of courage and self-sacrifice and a willingness to face physical hazard comparable to that of the soldier in the ranks of the military forces. They desire to help keep alive in American life a spiritual glow and a sense of world mission which shall make this nation virile and strong throughout the world in the cause of justice, righteousness and peace.

It, therefore, follows from the above statement that we could scarcely be true to our profession and the historic position of our church without

(Continued on Page 17)

Two Relationships

BY REBECCA FOUTZ

In Acts 17:24-29 Paul tells us that of one blood God made all peoples who dwell on the earth, that it was he who gave life and breath to all—hence we are his offspring. This accords with the Genesis account which also says that he made man in his own image—that is, gave him attributes like unto his—and "breathed" into him a spark of the eternal—the soul. Satan did not make man nor impart to him the immortal soul.

This establishes a family relationship with all men as human or brothers in the flesh and God as Father Creator.

In all of this man had no choice whatsoever. So no matter how sinful or disobedient he may become God cannot nor does not disown him as one of his created family. In Matt. 5:44, 45 Christ tells us that he gives a Father's care to all, regardless of their being good or bad. This we know to be true. Also, that we are to follow his example and act as brothers toward all.

In the same way, because we have no choice as to being born to our natural parents, we are ever their children. This relationship is irrevocable, regardless of what a child does.

But God is a Spirit and the spirit or soul that God gave to man enabled him to have a spiritual relationship with him. He also gave man the privilege of choice and man chose to break this spiritual fellowship. This break, or sin as we call it, caused a separation from God that man was powerless to bridge or restore. So God provided a way—the blood atonement.

Through Christ's sacrifice, there is the one blood, again establishing a family relationship, but this time it is a spiritual family, with God as the Father and only those who enter it becoming brethren. As a spiritual child, man becomes heir of the heavenly treasures in addition to the earthly blessings. He is made joint heir with Christ, the only begotten of the Father.

Man has the choice as to whether he will become a member of this spiritual family. Once he does so by the means that God has provided, the heavenly Father never deserts or fails his child. But to say that choice is now taken from man, as some claim, and that continued or unrepented-of sin cannot break this sonship with the Father, seems to be contrary to gospel teaching (Rev. 3:3, 5). To compare it as being as irrevocable as being born to our earthly parents is to ignore the fact that we were not born into the world and their family by choice, as the case when we entered the spiritual family. Although it would seem that once man has tasted of the heavenly riches he would never want to lose them, but man does some very perverse things.

As long as man does not enter the spiritual family of God, he is a spiritual child of Satan. The Jews claimed to be children of faith through descent from Abraham. But because they lacked true spiritual kinship with God, Christ told them that they were children of Satan. And this unre-

pented-of lack eventually caused their rejection by God.

Some seem unable or unwilling to either grasp or accept this dual relationship of God as Father and their fellow men as both created and redeemed brothers. May the Spirit help us to have a larger and clearer vision of God and of our relationship and responsibility to each other as he tried to teach us.

Philadelphia, Pa.

There Is No Substitute for Character

BY KERMIT EBY

THERE is no substitute for character, for honesty in financial and human relations; no substitute for respect for the pledged word and the written contract in personal or international relations.

Consequently, if this premise is true, the most important task for society is to develop individuals with the strength of character to make our institutions function, be they the smallest unit—the family, or the largest—the British Commonwealth of Nations, or the League of Nations.

Having said that there is no substitute for character and that the most important task of society is to develop individuals with strength of character, permit me to make clear that I am not saying that character can be developed outside the stream of life. I have no sympathy for those individuals who pride themselves on resisting temptation by hermetically sealing themselves or their group off from all the currents of life.

All of us have met individuals who say, when asked to join church, that they would do so if there were no hypocrites in the church, or that they would join a labor union if there were no racketeers in unions, or that they would participate in politics if all politicians were honest.

When I first heard the argument of the perfectionist who insisted on perfection in human organization, the answer was not clear to me. Now it is. And I reply, "It is now when you are needed, not when perfection is attained"; or, "If you do not participate now, it may be too late."

However, normally, it is of no real use to answer such objections, for they are not meant as honest objections, but as excuses. Admitting that there are hypocrites in church, racketeers in labor unions and crooks in politics brings us face to face with the fact that we must have men who are capable of withstanding the temptations which produce hypocrisy, racketeering and corruption.

The first requirement for such a man is honesty with oneself. Persons in responsible positions are not dangerous as long as they are able to keep from taking themselves too seriously. They are dangerous as soon as they are convinced that the movement, the cause, or the institution is less important than they. Jesus expressed it when he said that the leader should assume the rôle of the servant, not the master. Perhaps what is needed to keep our balance is a sense of humor, the ability to laugh when we are inclined to assume the rôle of god-man.

The characteristic of the servant is dependent on our sense of values. And values are developed early in life. Parents who expect their children to develop poise must have it themselves. Character is contagious and values are not developed by saying prayers, as Jesus so aptly said when censuring the Pharisees. However, I wish to emphasize this part of the argument in connection with my second character asset.

It has been said, and truthfully, that "the love of money is the root of all evil." Money is also made synonymous with power, and today, in our machine civilization, with security. The strong man must have a sane attitude toward money. He must realize that there is no greater temptation than the temptation to justify income on the basis of the comforts it provides. A standard of living once gotten used to is not easily given up. Prestige, which is the product of wealth, once destroyed leaves its victims helpless and afraid. In 1929 it was the millionaires of America who dashed their brains out on the streets below their luxurious clubs. Comforts soften character, and it is for that reason that city civilizations decline.

Crooked politics and racketeering are the products of a simple formula—a desire for money and the power that money brings. Permit me to illustrate. Chicago is ruled by a syndicate of gamblers and crooked politicians. The source of their income is gambling—"ponies," "numbers," etc. The cut is divided with the politican who in turn refuses to "crack down" on the violators of the law. The vicious circle cannot be broken until more people understand that gambling is destroying the morale of their city, and until politicians do not tie their hands by accepting graft. Once a politician has accepted his cut, no matter how indirectly, his hands are tied.

Racketeering is not hard to understand. It simply means that organized capital and organized labor agree on fixed prices so as to guarantee a fixed income. Please note: I said organized capital and organized labor. There must be no parties to the price fixing agreement, a fact which the Chicago Tribune chooses to ignore. Again, the solution is the protest of the public through the

intervention of government. And in a democracy there must be public protest and insistence on honesty. Furthermore, as long as the rank and file of citizens are willing to accept the principle of "fix" when the policeman gives them a ticket, they are a long way from honest government.

Some years ago I was hurrying to speak at a men's meeting in one of the larger churches. In the course of my trip, I ran a red light at a five-corner intersection and was given a ticket. During the evening a friend of mine mentioned the incident to one of the men present, the president of a brewery and a prominent lawyer. He asked for my ticket and put it in his pocket, saying as he did so that he would call the traffic court and I was not to worry. Here the cop did his duty, but the court was fixed. Imagine the effect on the officer who experiences "fix." It isn't long before he takes his and shuts up. Had I been strictly honest, I would not have accepted the overture.

People want money. And as long as every movie flaunts wealth as the short cut to success, as long as most parents point to the wealthy as successful, as long as most of us measure success by income, so long can we expect nothing else. Our children sense our reactions when we condone the income of the gangster, be his gangsterism legal or illegal. They understand our envious sighs, our secret admiration!

As parents we inculcate the values which our children live by; and as long as wealth and cleverness are placed first in our scale of values, our children will get money, legally if possible, but illegally if need be.

Before leaving the subject of money, permit me to say that I have seen more labor unions and organizations ruined by expense accounts, easy rooms in hotels, and capitalistic salaries than by "radical" influences. There can be vested interest in reform as well as private business.

Honesty is dependent on our ability to keep honest expense accounts, to travel simply when we could travel lavishly, to refuse a salary beyond the common denominator of those we serve. And to abide by those standards, we must have other than economic standards of value.

Some weeks ago the courts of Milwaukee classified "bingo" as gambling. What has happened to our values when the courts had to prevent the church from raising money illegally?

Character is needed also to resist the corrupting influence of favoritism. Many indeed are the civilizations which have gone down because of nepotism and irregular appointments to favored positions. The man in public life today finds himself constantly struggling with the temptation to give way to the sycophants who flatter him by deferring to his wishes, by staging banquets and arranging receptions. In school we used to label them boot-lickers and apple-polishers. We teachers tolerated them because our egos were expanded in their presence, forgetting when doing so that we were developing character traits which were definitely harmful.

China's greatest political problem for thousands of years has been nepotism. Loyalty to one's family demanded that jobs be given to the favorites to the exclusion of more able individuals. Here in Chicago the same false sense of loyalty is ruining the school system. In our larger social units men in responsible position must have the character to think in terms of the larger social whole, must resist the pressure of the sycophant, and must be immune to flattery.

To grow strong, we need honest and sincere opposition, not flattery.

Chicago has many reformers. Oddly enough, many of its most sincere ones are from the country or small towns. At first they would change the form of government. As they mature, they understand that machinery is not enough; that men make up institutions and the strength of the institution is dependent upon the strength of character of the men who direct its activities.

There is no substitute for character; for men who maintain their balance; for men who can resist the lure of gold; for men who are not swept away by adulation and flattery. To develop such men we begin early, begin with our children and emphasize what is important.

Chicago, Ill.

Pastoral Psychiatry

BY D. HOWARD KEIPER

One of the most helpful books of my recent reading is Pastoral Psychiatry by John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian church of New York City.

Dr. Bonnell comes to his theme with a rich background of pastoral experience and with a unique understanding of the mind diseased—gained from fellowship with his father who for forty-six years was the superintendent of a mental institution. His mind was further enriched by firsthand experience as an attendant in the same institution.

The first two chapters of his book are devoted to this background experience. Aside from many illuminating sidelights into the strange ways of those who suffer from mental disorders, the author contends that the ills of many of the people with whom a pastor deals are mental and can be understood—that is, if one knows something of the workings of the mind.

From his experience in the mental institution two

very interesting cases are described. First, the "queen." This patient held court in her room daily and received visitors with a regal air, believing that all such were her devoted subjects. Later in the day she would take her turn scrubbing the floors with no apparent realization of her strange inconsistency of action.

The second patient was a lawyer. He seemed perfectly sane on all matters except those that affected him personally. This man, while a patient in the institution, prepared the author of the book for college by tutoring him in geometry, algebra and Greek. Perhaps all of us are a little queer on certain matters and sane in all others—for how else can we explain some of the strange quirks in our behavior?

The third chapter is devoted to the subject, The Cure of Souls. In it Dr. Bonnell outlines the principles and techniques which are to be borne in mind by those who would be helpful in solving the problems of their people.

First—and I might say as important as any—is this thought: "Very few people, whether parishioners or strangers, who come in to talk to the minister, state frankly and clearly at the outset the real purpose of their visit."

The author illustrates this fact many times in his book, but nowhere more to the point than in the case of the young man who came to him with the question, "Shall I take a course in the arts or in business training?" This was the subject discussed in the first hour. Later, the author discovered that the real question in the young man's mind was, "Shall I take my life?"

The author adds a word that should give us all pause. He says, "The tragic fact is that thousands of people go in and out of ministers' studies all over this land without having the deep and unspoken needs of their lives ministered to. It is a safe presumption that all men and women who come to us are in need of spiritual inspiration and help."

The second rule is, "Listen patiently to the parishioner who has come to talk to you." Too many ministers are overly anxious to give advice and do not wait until the story is finished. Dr. Bonnell says that the first rule of a successful interview is to *listen*. The second is *listen* and the third is *listen*. The one who listens will now and again catch a significant word or phrase that may be the clue to the problem at hand. Great emphasis is placed upon this type of listening in visiting the sick, in the helpful book by Cabot and Dicks on the Art of Ministering to the Sick.

The third rule is, "Do not accept a parishioner's diagnosis of his own problem." There is simply no limit to the ways in which people fool themselves. Prof. Karl Stolz has written a book entitled Tricks Our Minds Play on Us. In it he deals with this tendency to self-deception in every man's make-up. We rationalize our faults away and transfer the blame for troubles which we may have with folk to the other fellow. This is invariably true in difficulties between husband and wife. The minister must not be too much impressed with such explanations, however sincere the parishioner may appear.

In the fourth place, "Familiarize yourself with your parishioner's problems so as to develop insight into their basic needs." We are all familiar with this need. We ministers often have a different view of faults in the lives of our people than those who look on from the outside and condemn because we know something of their background. One ought always to take time to gather all the facts available.

Fifthly, "No clergyman can adequately minister to the deepest needs in human hearts, who has not learned to deal effectually with his own." Before most psychiatrists embark upon their work they submit themselves to the analysis and scrutiny of a fellow psychiatrist so they can truly know themselves. Dr. Bonnell advocates for every minister a similar procedure. He should sit down with a brother minister whom he both loves and trusts, and who loves and trusts him, and in the presence of God unveil his own heart. In addition he should reserve a portion of every day for self-examination and communion with God. One might pray the prayer from the 139th Psalm:

> Search me, O God, and know my heart;
> Try me, and know my thoughts;
> And see if there be any wicked way in me,
> And lead me in the way everlasting.

We need a contemporary Christian experience. And as D. L. Moody once said, "No man can lead others nearer to Christ than he is living himself."

The sixth and last principle is, "Every confidence entrusted us in a personal interview must be kept inviolate." In the Roman Catholic church adequate provision has been made on this point. The canon law says, "The priest who breaks the seal of the confessional remains under excommunication. This law admits of no exception." Every medical doctor, on his graduation, takes the sacred oath of Hippocrates which is as follows: "And whatever I see or hear in the course of my profession, as well as outside my profession in my intercourse with men, if it be what should not be published abroad, I will never divulge, holding such things to be holy secrets."

In the six succeeding chapters, Dr. Bonnell deals with the various types of problems presented by those with whom he has dealt in his significant ministry with troubled individuals. The chapter headings are as follows: Why Are You Afraid? The Sex Problems of Youth, Humiliation and Pride, Train Up a Child, The Confession and Forgiveness of Sin, Pastoral Psychiatry.

His treatment of these problems is replete with pertinent illustrations which suggest to the reader many principles that should be observed in dealing with folk.

. . . .

One is impressed with two strong emphases in this book:

First, the devastating force of hidden and unconfessed sin. This emphasis is sounded out in many instances, and a pastor should always keep it in mind in his attempt to get at the root of the trouble with his people. (a) In some cases hidden sin leads to physical illness. (b) In others it creates unreasonable and uncontrollable fears. (c) In others it leads to insanity. (d) In all it prevents normal living.

On the other hand, confession and forgiveness lead to great relief and become a renewing and healing force. The author always tries to have folk to seek the forgiveness of God.

Secondly, one is aware of the masterful way in which the author demonstrates the therapeutic function of prayer and scripture. The author shows an uncanny ability to lay his finger on the trouble in men and wom-

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OUR MISSION WORK

Learning the Language

BY CHALMER FAW

Number One

"There are three things," said our teacher, Mrs. Heckman, "that a new missionary in Africa needs to learn: how to live in the tropics, how the people live, and the language of the people." We soon discovered that in everyday life the three processes are very much interrelated. Learning to live and learning how the people live are both dependent upon learning the language; and, conversely, learning to live well and becoming acquainted with the life of the people are essential to learning the language. Perhaps, then, if we pick up this closely interwoven web at one end, say that of learning the language, we shall see a bit of all three processes. The language of the people so vividly reflects the life and customs of the people that it seems fair enough to caption the findings of a new missionary with the title above, "Learning the Language."

Like Hebrew, the Bura language seems to have no verb, "to have." As with the Hebrews of old, ownership for the Bura is pretty much a matter of the family or clan, rather than of the individual. A man does not have a thing, according to their language, he is just with it or it is with him, or in his possession. Moreover, if he is with something, his friends or relatives may come in, and, perhaps without so much as asking, help themselves to it; and then they are with it. Accordingly, the commonly used word for getting something is seeing it, and, although you may have seen it first and may be with it awhile, yes, even may have worked hard for it, your relative may come along and see it too and soon be with it. While getting and having are on such a basis, acquisitiveness, at least as we know it in the western world, cannot be so prevalent. Nor can Bura society be divided, as ours, between the haves and have nots, for one has or has not; all are with some things, none is with all things, and seeing is free.

The Bura is a keen observer of the processes of his everyday life. Whereas we Americans generalize so many of our actions with a few simple words like put, or take, the Bura has a different word for each kind of putting, placing and taking. Liquids and fluidlike objects have their own set of verbs; single objects require theirs; and it makes a great difference to the Bura, in the verb used, whether one is putting something on top of, into, or underneath a place or receptacle, and whether it was formerly empty or not. Similarly, details of direction and shades of quality in action are expressed by the choice of verb, depending on whether the action is complete or partial, destructive or constructive. These are niceties which our hurried Western civilization has not taken time to cultivate. The Bura language is also very specific with regard to the animals which frequent the dwellings and gardens of the people. While to us all lizards are lizards, to the Bura each differently colored and sized lizard has its particular designation. The names for locusts, also, are legion, according to species and stages in metamorphosis. To us they are all just locusts. Such exactitude is found among us Western peoples only in our sciences. One should hasten to say, however, that there are other areas of life in which the Buras are very much lacking in words, but these are areas either remote from their everyday life or in the realm of the abstract, a realm in which primitive man seldom dwells.

For the Bura, the hut in which he lives is close and intimate, a thing almost alive. He calls the ceiling the room's head, the walls its body, the floor its stomach and the door its mouth. Nothing could be more simple and unspoiled. This is one of the real delights of Bura life and language: its unaffected simplicity and naturalness.

Garkida, Africa.

Rajpipla State, India

BY SADIE J. MILLER

Mission work in Rajpipla State was started soon after our pioneer missionaries came to India. It began during the famine of those early years. It was from this area that many of the children came who made up our orphanages of those days. Bro. S. N. McCann carried on relief work in the Rajpipla Native State along with his heavy program at Anklesvar. Since that time many souls have been brought into the Christian church.

Various missionaries have given good service here. Although the place has had a record of being unhealthy and malarious, the health of the missionaries has been exceptionally good. However, here is the place where Jennie Miller laid down her life and yonder in the cemetery lies buried the small child of Brother and Sister S. Ira Arnold.

Many of the boys and girls from the orphanages returned to this area. They had had the chance to be in school and know what an education could mean. Some had studied only a few years, married and settled down in life. Some had studied farming and a goodly number of the boys had learned carpentry.

Today as we go out over this territory, we find many a house that has been built by Christian carpenters. Younger men have also taken up the work of builders. This is an occupation which furnishes a splendid way to spread the Word of God. Even though not every one has become a true witness, yet it is gratifying to know that many have done so.

Many of the native states in India are backward educationally and Rajpipla is one of them. The population is made up mostly of the Bhil people. They have been so indifferent to education that the percentage of literacy is low. Schools are few and far between. Every Christian school in this area is a real center of influence. Each one is a large factor for improvement in many ways besides education.

One school started less than a year ago and now has thirty Christians in the village. Only a few months ago there were only two Christians living there. The response to the gospel message is most gratifying and encouraging. Recently some 200 people gathered in this village for an inspirational meeting. That meeting has brought splendid results. Calls for similar meetings in other villages are more than we can supply. One worker said, "This entire area is afire for God."

This year we camped in thirty villages during the evangelistic campaigning season. Calls for schools in

the villages are significant. These calls show that people are awakening and are desirous of securing an education. They want these advantages for their children although they know they are impossible for themselves.

We were handicapped in several camps because of contagious diseases. Smallpox was specially bad, and to make matters worse, superstition was rampant. In one village the cause of the smallpox was laid onto one person. This one they declared was a witch and responsible for the calamity which claimed so many of their number in death. The suffering which such persons are subjected to is pitiable. They are fortunate to escape with their lives. In one case a Christian teacher was able to come to the rescue by calling a government official to free the person from being tortured to death.

Our evangelistic itinerary took us to some distant places which had no access to railways or post offices. For some days we were without news of the world. Yet in one such village, state officers came to prepare for the yearly tiger hunt of their king. They set up a small office and installed a telephone through to the state capital for necessary communications. It made us forget we were far back in the jungle when we saw the king's horses gallop around in that village, and when we watched an occasional airplane fly about over our heads.

We were shown the spot where a grown woman was taken by a tiger while she was working in the field. The tiger was chased by the villagers and forced to give up his prey, but not until he had killed the woman. Her small child was left unharmed in the cloth-swing under a tree. This all happened in broad daylight. Hunting in Rajpipla State is forbidden except by the king. So strict are the rules of hunting that if any one had killed that tiger, he would have been fined.

Umalla-Vali, India.

Announcement of New Slides and Films

The following slides and films just prepared are now ready for use among the churches.

Youth Serves

(40 slides, 2 x 2 inches—3 sets)

The set is composed of pictures from Annual Conference, of missionaries under appointment, missionaries in service, young people's groups, symbol pictures from the Youth Serves certificate, pictures of relief money being given, and a general view of church life interesting to young people. The set should be helpful in clarifying the Youth Serves project.

Our Church—Persons and Program

(Over 40 slides, 2 x 2 inches—1 set)

Includes views of the church leaders and the church in action at Annual Conference, in district gatherings, and in local churches. There are also scenes from the Brethren Publishing House. Many of the pictures have been taken recently. The purpose of the set is to give a general awareness of the program of the church.

China Relief

(31 slides, 2 x 2 inches—4 sets)

This set is made up almost entirely of pictures our relief worker in China took in connection with his ministry to the hungry and needy people in that stricken land.

The Rural Church at Work

(100 slides, 2x2 inches—1 set)

Photos by E. G. Hoff

This set includes 100 pictures showing rural churches in one district—Northern Iowa, Minnesota and South Dakota—which reaches from the corn belt to the north woods. It includes churches that have flourished for more than three quarters of a century and small isolated churches on the frontier.

Missions in India—Well Begun but Not Done

(38 slides, 2 x 2 inches—2 sets)

Each picture shows the growth of the kingdom in India, and yet behind each picture is the glaring truth that there are still vast areas to be entered and great numbers to be reached. The work in India is nicely begun, but much more is still to be done.

***The Chance of a Lifetime**

(Film slides; 53 views—1 roll)

Simple scientific explanation of relation of alcohol to traffic accidents. Junior and intermediate presentation.

***A Tower of Strength**

(Film slides; 55 views—1 roll)

Health rules by analogies. Scientific reasons for abstinence from alcohol. Junior and intermediate presentation.

***Dollars and Sense**

(Film slides; 52 views—1 roll)

Character education; gambling, drinking and smoking decried through a positive approach to good habits. Junior and intermediate presentation.

The Church in Action

(2 reels 16 mm moving picture film—1 set)

Includes pictures giving news of the church in action. There are scenes from the Atlantic to the Pacific, including the Ocean Grove Conference, Anderson Conference, Bethany Biblical Seminary graduation, activities at the Brethren Publishing House, camp scenes from California and other pictures of interest to the church.

The Church in the Rural Community

(2 reels 16 mm moving picture film—1 set)

This two-reel movie shows the work among the rural churches in the District of Northern Iowa, Minnesota and South Dakota. Here is shown the contribution of the church in the open country and the country village.

Terms

All of the foregoing slides are sent without any rental fee. The user is to pay transportation both ways. If suitable an offering may be lifted at the time of showing and sent to the General Mission Board. These slides are made available without rental fee to help the local churches in growth in world-wide understanding and interest of the church. The costs are borne out of Conference Budget giving.

Projectors

The small 2 x 2 slide promises to come into general use and we recommend that churches purchase the tri-purpose projector which will show either the 2 x 2 slide or still film strips. Write the Brethren Publishing House for description and price of machines. Projectors from $35 and up will render good service. The General

*Prepared by the W. C. T. U.

Boards have a very limited number of projectors which may be rented along with a set of slides. Rental fee is one dollar plus transportation both ways. Since the supply of projectors is limited it would be well to secure one of your own.

Moving Picture Film

These may be secured at a rental fee of one cent per member for the membership of your church with a maximum of $2.00. The user pays return transportation only. For information write the General Boards, Visual Education Department, 22 S. State St., Elgin, Ill.

What to Pray For

Week of August 10-17

To become better acquainted with our missionaries and their work, use the What to Pray For column along with the Prayer for Missions Calendar and the Missionary Picture Sheets. The three should be used together.

Dr. and Mrs. Howard A. Bosler reached America from Africa in January. During these seven months they have been among a number of churches in Tennessee, Virginia and Southern Indiana. Dr. Bosler has also spoken over the radio concerning his work among the lepers as it pertains to the American Mission to Lepers. Dr. Bosler has also been taking some special medical work.

At Ocean Grove Dr. Bosler and all the Africa missionaries presented a scene showing work among the lepers at the Garkida Leper Colony. A line of leper patients came before the doctor and his assistants for treatment. The presentation was closed by a short preaching service in which all the patients and medical staff met with the missionary in worship. It was so vivid and real that those who were in the audience could well imagine they were visiting the work in Africa.

Throughout their furlough time, the church should remember Brother and Sister Bosler in prayer that these may be days of enrichment and of preparation for the work that lies ahead when they return to Africa.

Peace News

COMPILED BY MERLIN C. SHULL

The Sino-Japanse War opened its fourth year during the first week end of July with a continued Japanese military drive and continued resistance on the part of China under Generalissimo Chiang Kai-shek.

Middle Indiana is making plans for much real help for war sufferers. The women expect to collect at least two tons of clothing. The young people are collecting soap, towels and wash cloths and the men have set 4,000 bushels of wheat as their goal. Their D. M. gave $74.53 for relief.

Time for July 22, 1940, makes the following statement concerning the American Friends Service Committee: "Organized in 1917 to clear up what mess it could in the World War's wake, the committee raised and spent $25,000,000 in its first decade to care for Europe's needy, without neglecting its work in the U. S. The committee is once more going full blast in Poland and Czechoslovakia, and hopes soon to be permitted in the Netherlands and Belgium. The committee is Episcopalian Eleanor Roosevelt's favorite charity, to which she has given some $150,000 from radio earnings.

Camp Mack has been a center of relief activities for the summer. In addition to being the place where clothing has been collected from the districts, the training school and Fourth of July offerings totaled $188.59. The Junior Camp gave $31.24. And the reports are not all in at this writing.

Northern Indiana is continuing her generous giving toward war relief. The women expected to have another shipment of clothing at Camp Mack by August 15. Their previous shipment on July 9 consisted of three and one-fourth tons. The men of this district have set a goal of 4,000 bushels of wheat by Sept. 1 and ten tons of dried milk by Sept. 15. This is a splendid record and a fine demonstration of Brethren in Christian Service.

Discovering the Americas will be the slogan of thousands of travel-minded citizens of the United States. Changing world conditions are bringing North and South American countries closer together. If the western continent can build friendly co-operation in commerce and culture it will be a glorious contrast to the bitter racial and class strife of the old world. Let us hope, pray and work for a new concept of national relations in this new world.

The Call to the Churches as issued by the Federal Council of Churches of Christ in America is well answered by the Church of the Brethren in Indiana. That call is: "Human suffering and tragedy anywhere are a concern of Christians everywhere. Mere words of sympathy without acts of personal sacrifice are a mockery, feeding only cynicism and despair. To assuage the tragic consequences of conflict is to keep alive men's faith in the possibility of generosity and goodwill, without which there can be no reconciliation."

Germany, Russia and Italy are constantly tightening their grip on continental Europe. Small independent nations like Denmark and Sweden are dominated by larger powers. What the future holds for men who love personal freedom is very uncertain. How long the dictators can get along together is indeed uncertain. Ruthless power has within it the seeds of its own destruction.

The Southern California Conference of Christian churches adopted a resolution calling upon all Christians to unite in prayer for two minutes each day at noon, Eastern Standard Time, "to preserve our nation and bring peace to all the world."

Pastoral Psychiatry

(Continued From Page 12)

en's lives, and an expert ability to bring just the right scripture to bear upon the patient's problems.

This demonstration of the power of scripture and the use of prayer in helping folk gives one a greater confidence in the ancient means of grace at our disposal. "One is challenged again, [as Moffatt puts it] to let God see that we at least are sound workmen—with no need to be ashamed of the way we handle the word of truth."

One is constantly reminded of the Master's great ministry with individuals. This book purposes to help us to be of greater service to our people. One of the fine things about it all is that it holds out to us all the promise of entering upon a larger ministry—not so much by insisting that we all become psychiatrists, but by making a fuller use of the means of grace already at our command.

Johnstown, Pa.

KINGDOM GLEANINGS

Calendar for Sunday, August 11

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Works and the Word of God.—Psa. 19.

Christian Workers, Our Immediate Money Needs.

B. Y. P. D., Building Rural Culture.

Intermediates, Paul, the Pioneer.

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Gains for the Kingdom

Five baptized in the Tampa church, Fla.

Four baptized in the Rocky Ridge church, Md.

Twenty-four baptized in the Aughwick congregation, Pa.

Six baptized in the La Verne church, Calif., Bro. D. W. Kurtz, pastor.

Six baptized in the York church, Pa., Bro. S. S. Blough, pastor.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Charles Essick of Circleville, Ohio, Aug. 12-25, in the Bethany church, Ohio.

Bro. Dewey Rowe of Bryan, Ohio, Aug. 11, in the South Whitley church, Ind.

Bro. R. W. Schlosser of Elizabethtown, Pa., Aug. 18, in the Rocky Ridge church, Md.

Bro. J. W. Fidler of Brookville, Ohio, Oct. 26 to Nov. 10, in the First church, York, Pa.

Bro. E. M. Hertzler of Marion, Ohio, Aug. 12-25, in the Purchase Line church, Manor congregation, Pa.

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Personal Mention

Governor Dickinson will address our Michigan district conference Wednesday evening, Aug. 21, in the Sunfield church. Look in our next issue for more details of the program.

Bro. E. B. Bagwell of North Manchester, Ind., was a long-time leader in church activities and all good causes, especially well known in Ohio and Indiana. We have just learned of his passing on July 6. More about his life and labors soon.

Bro. Leland Brubaker and family are back home from their California sojourn, having made a long drive the last day which ran into the wee small early hours next morning, Aug. 2. He talks and looks as if he is ready for a lot of hard work.

"One lively group" of five Lanark intermediates, Phyllis Peat, Miriam Broadwater, Garth Carpenter, Rex Martin, Gordon Keever, stopped to see us the other day. They were on the way to camp at Naperville, Ill., under the efficient protection of Pastor I. D. Leatherman.

Pennsylvania people are naturally concerned about their friends who go west as far as Illinois. That's why the Messenger offices got to see Miss Erla Weinhold of Ephrata. She had come to see how the more important half of the household of House Secretary Kurtz was faring.

Bro. Chas. Dumond, pastor of the Canton church of Southern Illinois, is available for at least two series of meetings during the coming pastoral year. Address him at 265 N. First St., Canton, Ill.

Bro. J. H. Wimmer, after eight and one third years of pleasant pastoral relationship with the Plum Creek and Oakdale churches of Western Pennsylvania, will transfer his labors Sept. 1 to the Indian Creek (County Line) church. His new address will be Champion, Pa.

Bro. David Blickenstaff sailed Monday, July 29, for Lisbon and will go on to France to join the Mennonites and Friends in planning for relief work in Europe. His previous experience in Spain will fit him well for a second term of service in behalf of the suffering millions of Europe.

Bro. L. A. Peck, elder-in-charge of the Maple Glen church of Western Pennsylvania, will receive special recognition in the home-coming program tomorrow, Aug. 11. He "has completed sixty years of service in the ministry" and though he no longer preaches, "is still active, very seldom misses a service."

Nurse Corda Wertz told the Elgin congregation last Sunday morning that the twenty-sixth chapter of Leviticus is one of the great peace chapters of the Bible. She also pointed the way to deliverance from the three great fears which trouble the Chinese: the fear of famine, the fear of death and the fear of evil spirits.

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Miscellaneous Items

Tennessee will hold its 1940 district meeting at the Jackson Park church, Jonesboro, Aug. 14-16.

Indiana Aid Societies are requested to have their Relief clothing at Camp Mack on or before Aug. 15. A truck load of six tons will save much on freight rates to Philadelphia.

The Apollo Four quartet of East Petersburg, Pa., will present a program of sacred music in the Annville church on Sunday evening, Aug. 18 at 8:00, Daylight Saving Time.

The Middle Creek church of Western Pennsylvania will have its annual home-coming August 18, with morning, afternoon and evening sessions. "We invite you to worship and fellowship with us."

Northern Indiana District Meeting attendants planning to remain over night at Camp Mack will please furnish their own bedding, especially linen and pillows. The camp supply is limited. A hearty welcome is extended to stay with no charge for lodging.—L. W. Shultz.

Correction: In our report in the July 6 issue of Gospel Messenger, page 46, under Home Mission fund the amount shown as spent in Northwestern Kansas should have been $150.00 instead of $525.00. The amount spent in Southeastern Kansas should have been $1,241.60 instead of $866.60.—Clyde M. Culp, Treasurer.

The New Enterprise congregation of Middle Pennsylvania will commemorate the hundredth anniversary of the first church building in the congregation by a week of special meetings Aug. 18 to 25. Sunday, Aug. 25 will be home-coming with an all-day meeting. Special speakers and music are provided for these services. "All former members and friends of the congregation are invited to be present."

A much regretted error, discovered too late to be corrected, appears in the title of Bro. Galen R. Blough's article on page 7 of this issue. The title should be "Lest This War Get Into Us."

The Eel River church of Middle Indiana will have a harvest and home-coming meeting the first Sunday in September. "We extend a special welcome to those who used to worship with us."

An Intermediate Camp for Southern Illinois will be held at Camp Kiwanis, on Lake Decatur, Aug. 19 to 23. Correspondence should be addressed to Mrs. John Wieand, 1227 W. King St., Decatur, Ill.

Tomorrow, Aug. 11, Bro. J. F. Baldwin of Chicago is concluding several weeks of evangelistic meetings in Alabama in the Cedar Creek and Fruitdale churches. The prayerful interest of friends in behalf of the work there is requested.

America's public schools are the chief public agency by which we hope to inculcate and maintain the American way of life. In them our children spend about one half the days in a year in the formative years of their lives. It is for this reason that all parents, and other relatives also, are interested in seeing that America's public schools are maintained as a surety for the future. In view of the importance of our national educational problem it is in place that the Church at Work department for this week should present the case for the public school. See pages 2 and 20-23.

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Information Concerning Conscription Bill

Because of the critical situation that seemed apparent regarding the Senate conscription bill No. 4164 and the House bill No. 10132, commonly known as the Burke-Wadsworth bill, members of the Advisory Committee decided to go to Washington to represent the Church of the Brethren, and in co-operation with the Mennonites, Friends, and others to testify regarding our position on conscription and war. A. W. Cordier at our request spent some time with us representing the Brethren Service Committee.

The original Senate bill, Section 7 (d) read as follows: "Nothing contained in this Act shall be construed to require or compel any person to be subject to training or service in a combatant capacity in the land and naval forces of the United States who is found to be a member of any well-recognized religious sect whose creed or principles forbid its members to participate in war in any form, if the conscientious holding of such belief by such person shall be established under such regulations as the President may prescribe; but no such person shall be relieved from training or service in such capacity as the President may declare to be noncombatant."

After a number of witnesses appeared in the public hearings, the following proposed changes were adopted by the Senate Committee: "Nothing in this Act shall be construed to require any person to be subject to combat training or service in the land or naval forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form and is so found to be a bona fide objector as hereinafter provided. All persons claiming such conscientious objections shall be listed on a register of conscientious objectors at the time of their classification by a local board, and persons so registered shall be at once referred to the Department of Justice for inquiry and hearing. After appropriate inquiry by the proper agency of the Department of Justice, a hearing shall be held by the Department of Justice regarding the character and good faith of the objection. The department shall, after hearing, if the objection be sustained, recommend that the objectors shall (1) be assigned to noncombatant service in such capacity as the President may designate as noncombatant; or (2) if found to be a conscientious objector opposed to participation in war in any form, that he shall be assigned to work of national importance under civilian direction; or (3) if said objection is not sustained, the local board shall be immediately notified thereof. The name of such objector shall then be removed from the register of conscientious objectors and such objectors shall thereafter be subject to classification. Should such conscientious objector or the local board disagree with the findings of the Department of Justice, said local board shall immediately refer said case to the appeal board having jurisdiction for final determination."

The House committee has not finished their public hearings and at this moment we do not know what their final decision will be regarding conscription or the plan for the conscientious objector. Provision has not been made for the absolutist conscientious objector. We are still hoping that this provision will be considered favorably. We understand that it has been provided for in the English law.

M. R. Zigler, Chairman Advisory Committee.
Ross D. Murphy.
Paul H. Bowman.

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A Statement in Behalf of the Church of the Brethren

(Continued From Page 9)

protesting against any legislation which seems to violate these principles of our faith and departs radically from the spirit and tradition so long held by our government. We desire to file our objection to House Bill Number 10,132, otherwise known as the Burke-Wadsworth Bill. The grounds of our objections have already been amply covered in the testimony of other historic peace groups, particularly in that of the Friends and Mennonites.

We would like to conclude our statement with an expression of appreciation for the efforts of members of congress to draft a satisfactory bill on this difficult issue. We are grateful for the recognition which the amendment to the bill gives to those who are opposed to war on the grounds of religious conviction. We believe that freedom is the essence of democracy and we must look to representatives in congress to protect and preserve that essential right of the people. We are very grateful, Mr. Chairman, for your courtesy and we want to offer our services to the end that there may be found a complete reconciliation between the policies of our government and the consciences of those of our citizens who cannot engage in war or train for military service.

HOME AND FAMILY

Home

BY ADA CASSEL SELL

This is our home; within these walls
No evil shall intrude,
No strident echoes blast the scene,
No isms, rank and rude.

This is our home; secure, at ease,
Each little life shall grow,
Attune to ancient verities,
And naught of chaos know.

This is our home; we'll send them forth,
Believing in his Word.
By grace of God each one shall own
That Jesus Christ is Lord.

This is our home; no other name
Shall be extolled above
The One, omnipotent, supreme,
The God who yet is love.

This is our home; God cherish those
By bloody carnage reft
Of earthly home and happiness;
The Rock of Ages cleft

For you, for me, was cleft for them;
It is our noblest theme.
This hope remains; in stark unrest,
This refuge is supreme.

But refugees are you, are we,
And heaven is our home,
Some sweeter day we'll be with thee,
Praise God! no more to roam.

Altoona, Pa.

Her Father Understood

BY ELIZABETH R. BLOUGH

First Half

John Harper looked troubled as he spoke to his daughter, Celia. "I am sorry. I must have failed you somehow; yet I meant to do right by you." This appeal failed to bring any response from Celia, for she was in a resentful mood. Her father pleaded, "This Horace Trent will bring you unhappiness; he is not honest. Do take my word for it."

But all the girl said was, "I have promised to marry him."

"Then break that promise; I cannot permit him to enter our home; he is unprincipled. How can you even think of him?"

Celia made no reply, but several nights later she went away with Horace Trent. They were married and moved to Carson City where he was working. She knew that her father would not consent to this marriage. She grieved a little because she was disobeying him, but she was happy in her love for her husband. She was a born housekeeper and their home was pleasant.

"I want you to enjoy this party," said Horace one evening. "You'll meet all my friends." But Celia dreaded it. She had never been to a party like this.

When they arrived at home after the party, Celia asked him, "How do you think I feel when Nelly, Edna and other girls crowd around you; some way you lead them on."

"Don't you trust me?" He was smiling. "They are a lot of dandy girls."

"I would not have married you if I did not trust you; but I never want to go to another party."

"Your grandmother might have talked like that ages ago. We'll be left out of everything if we follow your notions."

"You knew that I did not play cards or smoke or drink."

"I am not asking you to do any of these things. But you should overlook what you call my flirting. It is only make-believe or pretending."

Six months later Horace left her. Celia could not bear to tell her father. Fortunately she had a small sum of money of her own. She had never told her husband about it; neither had she told him that they were going to have a child. Now she was hurt and bitter, for she must bear her trouble alone. It was not until her little daughter lay in her arms that warmth and peace broke the ice around her heart.

"What a dear baby!" said Lena Kline, who came into her room at this moment. Lena was a sincere Christian, who visited the sick in the hospital. Celia yielded to some inner need. For the first time she wanted to unburden her mind; she wanted this woman to know her story. She said, "You are wondering about me and this baby. Her father went away with another woman some months ago. I had not told him that we were going to have a child. I shall protect her and work for her."

"I am sure you will do all you can and the Lord will help you," offered Lena Kline.

"I am really strong. Cooking and planning meals for a family come easy to me. But there must be room in that kitchen for my baby."

"You can find a place like that. Now I pray God's blessing on you and yours."

"You help me so much I wish you could come again," said Celia, but there was no answering prayer in her heart.

Lena was successful in her efforts to find a place for Celia. Anne Layman's kitchen had room for the baby too. Indeed the baby was welcomed in any part of the house. Anne would say, "Oh, let me take her for awhile." Thus Celia found that little of her own time was needed for the child. Celia was contented in this home for five years.

When little Arlene was four years old, she fell on the steps to the back porch. A few weeks later, they noticed a slight limp in her walk; everything was done that the doctors could do yet her lameness increased.

Celia had not written to her father; neither had she gone to see him. Life had made her hard, almost unfeeling when she recalled how he tried to warn her. So she was totally unprepared for the news of his death which came by telegram. She suffered remorse for her neglect. "I never thought of his dying. He was not an old man; I wish I had gone home," she murmured regretfully. Some days later she received a notice from

his lawyer that her father had left all that he possessed to her.

Anne said, "He must have loved you or he would not have left his home to you."

"My mother died when I was twelve years old and I began then to take care of the house," explained Celia. She never talked of the sordidness of her married life and Anne respected her reticence.

Anne's thoughtfulness for Celia Trent was shown when she said, "Just this, Celia, if you go home, I want you to remember that I want to pay all expenses for doctors and surgeons for Arlene. She must be cured of this lameness." Celia's tear-filled eyes and trembling lips were eloquent of gratitude.

Hatfield, Pa.

Communion

BY ROY WHITE

The word *communion* means fellowship, unity, or agreement. Practically all who bear the name *Christian* gladly accept the death of Christ for us. If we actually share with him the willingness to die if necessary in order to save the lives of those whom God values, then we truly commune with Christ.

Paul warned us that we cannot participate in two ways of living. Those who do not actually have Christian ideology demonstrated by a Christian life, cannot hope to receive a blessing merely by conforming to the external practice of communion. Communion is possible only to those who honestly desire to share with Christ in his ways of thinking and in the sort of experiences which came to him. To such people the blessings and joy and fellowship with God which Christ had, they also will share with him. Let us commune with our Lord.

Chicago, Ill.

Why Do We Pray?

BY EVELYN SAATHOFF

"Now I lay me down to sleep,
"I pray . . . ."

The voice ceases and slumber interrupts the prayer to the Holy One. From babyhood we have been taught to pray, but what keeps us praying when the lessons of childhood are left behind? It is wonderful to pray and know that prayer finds fulfillment at the throne of God. There is nothing quite as satisfying as the knowledge that we can talk with God, but it is well for us to analyze our prayers and see if we can hear them through God's ears.

Prayers are great building tools, but like tools can be abused. Emerson said: "Prayer that craves a particular commodity, anything less than all good, is vicious." Very earnestly we pray for a selfish, little want, and forget the many great needs we are neglecting. We teach little children the same attitude we have. "Pray for yourself, for mamma, for papa, and sister, and grandpa. Now go to sleep." Poor little child, with a heart big enough to love the world, confined to one small home!

Do we beg when we pray? When man is made one with God, he will not beg, for God in his great understanding knoweth whereof we stand in need. Is our prayer a duty to be performed sleepily, hurriedly, or sanctimoniously as the case may be? Is our prayer a repetition of words that takes shape as glibly as these letters I write, our hearts unconscious of each separate part but aware, suddenly, that our prayer is done?

Is our prayer a crutch—an easy way of getting rid of all problems, all cares, and all responsibilities? Do you think God should do all and we nothing? As far as salvation is concerned God does it all and asks nothing of us but acceptance and belief, and God is pleased with those of his children who truly rest in his grace. I am thinking more of accepting the responsibilities and work that God gives us to do and using the precious avenue of prayer to learn his will and to have his strength supplant our weakness. Praying is a privilege and a release. Emerson said, also, that the prayer of a farmer kneeling in his field to weed is a prayer of action. Attitudes, thoughts and desires can become prayers to a God of love.

As a man prayeth in his heart, so is he. The act of praying is a part fulfillment of the prayer. Let us pray wisely.

Guthrie, Minn.

Personal Relationship to God

BY WM. J. TINKLE

Recognition of God is the most essential element in religion. We cannot be religionists, much less Christians, without recognizing the need of a proper relationship to him.

Yet there are people who have their names put on the church roll and who set about trying to do good in a vague, general way, without asking God to forgive their sins and give them the Holy Spirit. Such people are likely to drift into the practice of living up to the standards of the community instead of the divine commandments in the Bible.

In receiving persons into the church we should make sure that each one prays. The applicants for baptism should meet with church workers in a small group, since they might feel timid about praying before a large crowd.

In order to do good we must be good. If we are to do Christian service, Christ must dwell in the heart through the Holy Spirit. It is not enough that he dwells in heaven, or in the church, or even in the heart of the minister. He should dwell in each heart. Salvation is a personal matter.

It is very common for ministers, in their zeal for righteousness, to preach sermon after sermon about doing, without telling folks how they can be the kind of man that is able to do these good works. The heart must be enriched by Bible reading and prayer. It is true that doing deeds of kindness and benevolence is one avenue of enrichment for the heart, but by itself it is very inadequate. The person who does good deeds in his own strength and in his own name becomes self-centered and proud of his own righteousness. "God resisteth the proud but giveth grace to the humble."

While there is a distinct need for civic and social righteousness, the central need in the kingdom of God is right personal relationship to God. Acceptable service will come naturally as the fruit of the Spirit, if the Spirit dwells in the hearts of individuals.

Cerro Gordo, Ill.

THE CHURCH AT WORK

America's Public Schools--A Surety for the Future

(See also article on Page 2 of this Messenger)

A Day in a Modern School

The public school system is charged with the responsibility of providing formal education for children from the kindergarten to the end of the twelfth grade, and in a few cases two years of college work. Children, therefore, spend from twelve to fifteen years under the direction of the public school.

A day in the modern school, then, may be selected at random and will be representative of what we may expect to have happen throughout the entire period. As nearly as is humanly possible, the child is to be surrounded with those forces which will stimulate within him the normal growth which will lead him to understand the world in which he lives.

At 8:15 A. M. the pupil is faced with a wide range of specific requirements which give direction to his character formation. He must be punctual and regular in attendance. Why? Because that is the way of the world in which he lives. Any deviation from that at once throws him out of adjustment with human society. He must achieve a reasonable mastery of his academic tasks. Why? Because failure to do so makes him lose face with his fellow pupils. Temporarily, he may try to escape but in the end he sets himself to the task of mastery, because his world demands it of him and he yields in order to properly establish himself in his world. He seeks admission to one or more school clubs. Why? Certainly not because the school requires him to belong, but he finds that his good standing among his fellows is jeopardized unless he actively participates in worth-while activities.

Throughout the day there is a deep-seated desire in his own mind that he shall not be a dub, a washout or a fiddler. What shall he be? He will show the world that he is a red-blooded he-man. He feels that his parents do not know much, his teachers are dumb, that institutional society misunderstands him, and so he is going to do something about it.

The modern school recognizes all this, and promptly develops a technique by which he can attain his standards. It is his world. His requirements are self-imposed. He meets these requirements in order that he may carry out the purposes of his life. Ultimately, he discovers that his own standards run parallel with those held in mind by his parents, his teachers, the world in which he lives. He has been passing through a growing process. The growth has been fascinating to him. At times his parents, his friends, his teachers, and his neighbors have been distressed by the apparent inconsistencies within the youth in his day in school. Tomorrow that same boy will be the business manager of an industry, or the principal of a high school, or the editor of the church paper.

Briefly my story is this: Yesterday the school selected subjects and then tried to find boys who could learn the subject. The modern school tries to help the boy to discover himself and then find ways by which he can do something about his discovery.—S. C. Miller, Principal of the Edward H. Abbott School, Elgin, Ill.

Why Consider Our Public Schools?

At a recent educational meeting a leader said, in effect, that if there is any one thing increasingly clear, it is that we agencies who care for humanity belong to each other. In a dizzy world where so many destructive forces are at work every constructive agency and institution needs mutual understanding and support. It is with such a point of view in mind that this issue of the Church at Work Section is dedicated to a better understanding of our public schools.

It is indeed our good fortune to have as contributors to this special emphasis on the schools of America a group of men who are close to the heart of our educational forces in one way or another. Would you like to know more specifically who they are? Mr. S. C. Miller is principal of the Junior High School in Elgin; Kermit Eby, already known to our readers, works closely with the Progressive Education Association, and all of the other contributors are working in the departments of education of their respective colleges, as indicated in connection with the articles.

You will appreciate this unusually fine contribution, as we have here in the office. We are even more grateful because the articles had to be written by busy men with but a few days' advance notice. We thank them!—R. M. S.

The Harrison-Thomas-Fletcher Bill

A Proposed New Law That Could Help the Schools

Believing as we do with our founding fathers that "knowledge, morality and religion are necessary to good government and the happiness of mankind," we have become conscious in recent years of the enormous inequalities of educational opportunity in the United States.

In spite of all the progress we have made in education, of our 75,000,000 adults, approximately 36,000,000 did not finish the elementary school. At least 3,000,000 adults are entirely illiterate and between 3,000,000 and 4,000,000 youth of high school age are not enrolled in a high school.

At present the unequal distribution of educational opportunities within the states and among the states is largely an economic problem. Many school units in the states cannot provide adequate educational programs with their available school funds, and many states in comparison with other states do not have sufficient school funds to provide an efficient educational program. In a certain state, District No. 30 has railroads and a power plant. The tax levy is six mills on the dollar and it has a good twelve-grade school. District No. 59 in the same state has farms only and with a tax levy of nine mills on the dollar it has only a drafty little one-room schoolhouse. The richest state in the union is five times as able as the poorest to provide public education. In the state of Washington practically all children attend high school while in Mississippi only one in three can do so.

In a society that is attempting to be democratic, the general diffusion of knowledge is essential and the place of a child's birth should not determine the kind and

amount of education he may receive. The increase in mobility of population demands an increased interest in universal education which is only possible by a more equitable distribution of funds within and among the states for the establishing and maintaining of adequate schools for all.

As a means to the end of equalizing educational opportunities among the states the Federal Aid Bill, known as the Harrison-Thomas-Fletcher Bill has been proposed. It begins with an initial appropriation of $72,000,000 and in a period of six years increases to $202,000,000. The bill provides for seven specific grants to the states for educational purposes as follows: (a) Public elementary and secondary schools, (b) Teacher training, (c) School buildings, (d) State departments of education, (e) Adult education, (f) Rural library service, and (g) Educational research and demonstration.

The funds for the first four purposes are to go to the states in proportion to their financial needs except that each state will receive a flat grant of $5,000 annually for the state department of education. The funds for rural libraries will be apportioned to the states on the basis of adult population 20 to 64 years old in each.

No state will receive federal aid for education unless it votes to accept the provisions and unless it continues to use its own funds at least as generously as it did in the immediate past. There is no intent either to impoverish or to pauperize a state.

In the administration of the funds, there is to be no federal control. The administration of the schools including institutions for the preparation of teachers, the control over the processes of education, the control and determination of the curriculum, the methods of instruction, and the best uses of the funds allotted are to be reserved explicitly to the states and their local subdivisions.

To achieve adequate and equalized educational opportunities in the states, federal aid is necessary; and to keep education democratic, it must be made increasingly professional with its administration as far removed from direct political control as is possible.

The need for equalizing the opportunities for education in the United States is imminent and in harmony with the principles of democracy. The bill seems to be sufficiently safeguarded to avoid the danger of too much federal control.—W. W. Peters, Professor of Education, Manchester College.

What's Right With American Schools—And What's Wrong?

Things Right

1. The American people believe that through a wide diffusion of knowledge our democratic state and the ideals for which it stands can be conserved and perpetuated. The public schools exist to perform that task. This is right.

2. We also believe that every individual has worth and can be educated in the public schools in such a way that "he will find his place to shape both himself and society toward ever nobler ends." This is right.

3. We really have faith in our system. Several years ago, an observer from Europe, after noting statistics on the system we have built, referred to this faith as the national religion of the United States. Such faith in our system is right.

4. We have succeeded in providing and equipping numerous buildings adequate to accommodate all the boys and all the girls of all the people for approximately twelve years of training. This is more than any other nation has ever done, and it is right.

5. We are becoming more and more proficient in our methods and techniques for developing skills, imparting information, and perhaps for engendering proper behavior patterns. This is right.

Things Wrong

1. We have been so concerned about buildings, equipment and numbers that we have often neglected the quality of the output. This is wrong.

2. In spite of our faith and good intentions, there is considerable evidence of inefficiency in doing the things we set out to do. We are often too slow in making objective evaluation; we may accept too much on faith. This is wrong.

3. Neither our immediate nor our ultimate goals are always clearly fixed. We proceed as if we see through a "glass darkly." Too much of our work is of the "hit and miss" type. This is wrong.—John W. Boitnott, Professor of Education, McPherson College.

The Most Important Problem Confronting the American School

We are living in an age of confusion. The entire world is passing through a period of agony. In the shortest imaginable time heretofore independent nations have been put in chains, one after the other. This process of enslavement is not only physical but mental and spiritual as well. The whole Western civilization, based on the worth and dignity of the individual, with freedom of conscience, of mind and of spirit, is being shattered. It is plain to everyone that this Western civilization represented the influence of democratic Athens, Rome and the Anglo-Saxon charter of independence, with the invigorating and vitalizing spirit of the Christian faith. The fatherhood of God and brotherhood of man principle of Christianity laid the cornerstone of the liberty, equality and fraternity concept of democracy. In fact, this concept does not represent just a belief or an abstract idea, but a way of life, a Christian way of living—a life which in its ideal form exalted Christian virtues of sharing, sympathy, love, peace, reason, justice, fairness, goodness, self-sacrifice —in short, the prevalence of right against might.

It appears that the United States of America, our beloved country, will remain as the last haven for the preservation of this democratic and Christian way of life. But are our schools cognizant of this fact? Do they have an adequate program to strengthen the consciousness of American youth in the belief in this way of life? Do the teachers themselves realize the beauty of the virtues which Christ gave us as the most precious heritage to guard? In sum, have our schools, public or private, trained the last few generations in this way of life?

Unfortunately a perfectly positive answer cannot be given to these questions. From the days when a magnificent public school system was established throughout the states, our leaders have been satisfied with the belief that a widespread diffusion of knowledge was all that was necessary to support our democratic state and social organization. We now fully realize that

this program has brought about a literate nation, but it has neglected the most fundamental elements of education. We have neglected our task in building high moral character; we have forgotten the dynamogenic influence of faith, lofty ideals and religious devotions; we have not cultivated in our pupils the most essential qualities of reflective thinking, discerning and judging; we have not paid enough attention to the proper training and value of well-balanced emotions. In sum, our program of education has been deficient. We cannot be the torch bearers of a democratic Christian civilization unless we revitalize our philosophy of education and methods of teaching with a firm resolution to educate the whole man in the true sense of the word—mental, moral, emotional, physical, as well as spiritual growth, a real harmonious and properly balanced education.—K. A. Sarafian, Head of Department of Education, La Verne College.

What Is Progressive Education Trying to Do?

Progressive education is an educational program which stresses the point of view that persons are ends unto themselves, not means to ends. Progressive education is the exact opposite of authoritarian education as carried on in the dictator states, for in dictator states the individual has only one function—service to the state.

Stated in other terms, progressive education emphasizes the development of every child to the fullest extent of his or her capacity.

It might, indeed, be said that progressive education is an outgrowth of Christian education, for Christian education, too, emphasizes the fact that each personality is sacred and that each talent is to be developed to a maximum. Progressive education and Christian education are the foundation stones on which democracy rests. Authoritarian education denies the individual's right of self-expression and conscience.

In recent years the authoritarians and educational essentialists have said that progressive educators do not believe in emphasizing knowledge of subject matter and consequently subject matter is neglected. This is not true. The progressive educator believes that the child will learn subject matter materials much more easily and willingly when he senses a need for knowledge; and so it is the responsibility of the teacher to stimulate the need and to help the youngster develop. For example, it is easier to learn the rules of a game when one is actually playing the game about which one knows nothing.

The progressive educators have also been accused of developing an undisciplined youth. This also is untrue. The progressive educator believes in the necessity of helping the boys and girls make their own decisions. The progressive teacher helps the pupils to see that if a certain course is followed, certain consequences are to be expected. When the pupil persists in following a wrong course, the consequences are pointed out to him and he is urged to learn from his experience. This approach to decision making is based on the assumption that all of us adults will face decisions and that in a democracy the best citizens are those who are able voluntarily to make right decisions, not those who are regimented in one way of thinking and acting.

The progressive teacher is one who believes that the great creative work of man is done by the artist, by the person who feels and experiences. It is the object of the progressive teacher to encourage and to draw out, not to regiment and to crush. History demonstrates the validity of such an approach, for the mass has always attempted to level down the individual. Galileo was persecuted because of his thought; Leonardo was not understood by his contemporaries; today Einstein, Remarque, Bruening, and Benes are refugees from Germany.

Finally, the progressive educator exalts the rôle of the teacher, for it is the teacher who works with the boys and girls, who knows them, and who understands them. Probably the best statement of progressive education which I know was expressed by Dean Melby of Northwestern University, one of its greatest exponents, when he said, "If you don't love them, you can't teach them." Dean Tyler of the University of Chicago expressed the same idea in another way when he said, "The great teacher is one who is more interested in the patients than in the pills."

Jesus of Nazareth would have been a progressive teacher, for he, too, believed that people were ends unto themselves, that they were not to be exploited, that each individual was unique, and that, if trusted and inspired, man would rise to great heights. This world of ours manifests a disintegrating civilization and many disintegrating lives. The antidote to the disintegration is so simple that it appears complex. What is needed is more human beings who share each other's joys and sorrows, more people who believe that mankind is good; in other words, more idealists and fewer cynics—more progressive teachers.—Kermit Eby, Executive Secretary of Chicago Teachers Union.

What Can the Church Do to Help the School?

America became "the land of the free and the home of the brave" to many families from across the sea. They became much interested in building their homes developing the country and amassing fortunes.

America said, "We must train our children to build greater wealth and power and fame." So America built a great public school system and all the people's children were trained.

Then America went out and fought a great war. When she came home she found that her wealth and power and fame were gone. Crime ravaged her land. Depression was found everywhere.

America arose and went to her churches and said, "You have failed to train our children in the principles of right living. Our children are filling our criminal institutions instead of creating a better world.

The church said, "We know only about half of your children, America. You dare not blame the trouble on us."

So America knocked at the door of the public school and said, "You have all the people's children. You are to blame that so many of our children are disloyal to our ideals, unobservant of traditions and disobedient to our laws."

The school stopped and thought, then answered: "Perhaps we are to blame, but we cannot do this alone. We must have the help of the church and all the people."

So the school went to the churchmen and said, "Patron, we need your help in training your boy to be a good citizen."

The patron said, "I do not have any faith in the educational system of America. You have too many fads and frills."

"Yes," said the school, "some of our people call art and music a waste of time. Come over this evening and hear our little children sing and our orchestra play. You will hear talent that would gladly be used in many of your church programs."

"Also," said the school, "we will be glad to have you visit our art exhibit. You will be surprised how our children spend many happy hours drawing, painting and constructing things of beauty and worth."

Then the school met another patron and said, "We need your help in training your girl to be a good citizen."

The mother said, "I am not interested in your activities. My girl belongs to so many clubs I feel clubbed to death hearing her tell of the things they do together. She said that if I would come over to school and see how they do things I could get some good ideas on how to organize my Sunday-school class and make the work more interesting."

Next the school met the pastor of the church and said, "Pastor, we need your help in training your boys and girls to be good citizens."

The pastor said, "What could I do to help? America has taken the children away from us for so much of their time."

The school answered, "We would be glad to have you conduct our assembly. If you could spare the time to teach a class in religion we will excuse the children from their schoolwork whenever you want them."

The church stopped and mused, "Perhaps after all the public school has not taken away our liberties but simply assumed responsibilities that we should share."—Lavinia C. Wenger, Professor of Education, Elizabethtown College.

An Appeal to Youth for Rural Schoolteachers as an Important Mission in Life

A profession has been defined as an "occupation which one has chosen because of special fitness or predisposition for it, with the principal motive service to society." Herbert Spencer once wrote: "The spirit of the professions as a whole has always remained the same, service to the community in order to augment life." By these standards, is teaching in the rural communities a profession? When woven together as a whole of the better qualities of mind and heart, it may be so classed, but not when it is practiced on the level of "keeping school." Any careful observation of the schools will reveal that there are many teachers today who meet the standards of a profession, but there are also many men and women "keeping school." Education is one of the most commonplace activities to be found in any society. In fact, education of an informal character is going on all the time. Hardly an enterprise can be undertaken that some learning does not incidentally result. In this informal guise, education has never seemed very problematic; neither has it received much conscious attention. It is only when an intentional effort to teach is made that the inherent difficulties of education become apparent. It seems to me that the rural school offers for the teacher the opportunity to teach the informal method with all the stage of rural learning set for the most complete type of mental development.

Nearly half of the pupils and more than half of the teachers and principals in the public schools of the United States are located in rural areas, that is, in the country or in towns under two thousand in population. The advantages of a rural schoolteacher are certainly outstanding. I feel that a schoolteacher should give to the community enough of himself to leave his standards of teaching, living and sharing behind when he passes to the next community, which change I hope he does not make too often. "Give to the community and the classroom more than you take with you." It has been an outstanding characteristic of the teaching profession to make service rendered much more important than the gain received for that service. The rural sections of our country present unusual opportunities for such contributions. Rural teaching offers a social, cultural, and spiritual status befitting the members of a true profession. Responsibility for further attainment of these goals rests partly upon the future rural teacher as well as those now in the profession. And may I also say upon the local school boards and ultimately upon the rank and file of rural citizens.

Many teachers are proud of their calling. When summer is past the teacher finds himself wanting his students again, if he really likes to teach. The teacher enjoys knowing the whereabouts and progress of each student—a satisfaction which seldom, if ever, comes to the urban teacher. It is clear to me that the potential assets of a rural life and rural youth are unsurpassable and that when the organization of public education in rural areas, and available to boys and girls from rural areas, is put in the same gear with the known standards of modern education administration, then this large problem of modernizing rural education will be more nearly solved for rural youth. This can be done if our college graduates and prospective college graduates from rural communities go back to their communities and avail themselves of a field already ripened and ready to be harvested.

I want to close by writing of the pleasure a teacher finds in what he himself learns from both the student and his subject. It is on the pleasure of intellectual learning from both that the cup of joy runs over into his saucer. I like to teach. I like to teach in the rural sections. For here, among the young, are the simple beginnings of all our mature traits, good and bad alike, isolated for study and virtually uninhibited, with the surroundings of God's world for a foundation. Who would not want to be a rural teacher who desires to teach? The teacher's business is to bring together his two loves—his students and his subjects. Where can this be done better than in the open country laboratory? —Everett R. Shober, Associate Professor of Education, Bridgewater College.

Rules for Holy Living

Scripture: Ephesians 4: 25-32

Sunday, August 25

Note: Assign the following rules to as many persons and ask them to show how society would be different if these were obeyed.

1. Put away falseness and speak every man the truth to his neighbor (Eph. 4: 25).

2. Be angry and sin not, let not the sun go down upon your anger (Eph. 4: 26).

3. Give the devil no place (Eph. 4: 27).

4. Let him who stole steal no more, but let him work in honest industry so that he may have something to give to the needy.

5. Grieve not the Holy Spirit of God in whom ye have been sealed.

6. Banish from you all bitterness, passion, malice; be ye kind one to another, tender-hearted.

CORRESPONDENCE

A Suggestion for Mennonites, Schwenkfelders, Brethren and Friends

At a Conference held July 6, 1940, at Westtown School, Chester County, Pa., representatives of these Religious Societies from Southeastern Pennsylvania suggested that a letter be addressed to members of these four groups of Christian people throughout the United States and published in their religious periodicals for general consideration among their following. The letter had been prepared by the continuation committee appointed at a previous conference to arrange for future conferences in this part of the country. It was read and approved. Interested persons are asked to further its publication.

The letter is as follows:

To Mennonites, Schwenkfelders, Brethren and Friends everywhere: In the love of Christ we salute you as fellow-believers in him, the Prince of Peace in a world of enmity and confusion:

We have from time to time called together leaders and laymen belonging to these groups and residing in Southeastern Pennsylvania. Our one desire has been to promote a closer fellowship and understanding among us and to intensify our spiritual life and religious work. Certainly we all want to do this, for we have a common testimony to bear before the world concerning peace and for simplicity in faith and life.

Today we have been holding the seventh conference we have held during the past four years. The attendance has numbered about one hundred each time. Those who came have been so encouraged by the manifest will to fellowship and the desire for understanding, also by the experience of unity in worship under the guidance of the Holy Spirit, that we make our appeal to you in other parts of the country "that ye be like-minded one toward another" so that we may "with one mind and one mouth glorify God."

Our meetings have been quite informal occasions. "With thanksgiving for the universal love of God, we have rejoiced to find ourselves knit together in our personal allegiance to our Lord Jesus Christ as the only Savior of men. So, with a simple faith in the regenerative power of God rather than upon humanistic efforts or mechanical means of Grace for the constant expression of a humble, equitable and peaceful life," we have met from place to place in a house of worship of one or another of our groups "to meditate and exhort as the Spirit gives us utterance."

We commend to you who reside in other districts this simple method of approach to the Source of light and guidance. Usually we have worshiped together in this manner for an hour or more. Then some capable person, previously chosen, has endeavored to summarize the spiritual exercise of the meeting. We have then adjourned for a basket supper, or a common meal, according to the arrangement. Following that we have mostly listened to a prepared address or an illustrated talk regarding the history or work of our group of people.

The program of each Conference may differ from the preceding, being appropriate to the place and time, but the purpose should be ever in mind, closer fellowship and better understanding. If in the past, professing Christians had given more expression to their fundamental unity and their common respect for one another, would not their testimony to a warring world have been more helpful? So let the past suffice, and let us "consider one another to provoke unto love and good works."

Signed for and by direction of the Conference—
Wm. B. Harvey, Chairman of the Westtown Conference.
Olin A. Krehbiel (Mennonite).
John Plenert (Mennonite).
Robert J. Gottschall (Schwenkfelder).
H. H. Heebner (Schwenkfelder).
Benjamin F. Waltz (Brethren).
Ross D. Murphy (Brethren).
Benjamin S. DeCou (Friend).
Benjamin F. Whitson (Friend).

The attendance in the afternoon at the Westtow Conference was about 225. In the evening 182 wer present—Mennonites 42, Schwenkfelders 26, Brethre 30, Friends 72, others 12.

Philadelphia, Pa. B. F. Waltz.

Minnesota and South Dakota Young People's Conference

Fifty-four young people from Minnesota and Sout Dakota met at Hancock, Minn., for their annual Youn People's Conference, June 29 and 30. As is the cas every year, this one was felt to be the best conferenc ever attended. The churches represented were Barnun Minneapolis, Hancock, Guthrie and Willow Cree (South Dakota). We also had as our visitors a grou from Worthington.

The conference began at two o'clock on Saturda afternoon. Our program chairman, Harold Bergstro of Barnum, had a well planned program in which eve church took part very ably, making the program trul inspiring the whole way through.

The Saturday afternoon program consisted of sever talks on different phases of Brethren in Christian Serv ice. They were as follows:

Brethren in Christian Service in the City by Hele Miller of Minneapolis.

Brethren in Christian Service in the Country b Harold Dage of Hancock.

Brethren in Christian Service on the Mission Fie by Ruth Stern of Barnum.

Brethren in Christian Service in Our Schools b David Kesler of Guthrie.

Following these talks was a lively open discussion on other phases of Christian service led by Bro. O. E. Stern of Barnum. Some fine and worth-while suggestions were made for greater service. Special music was contributed by Guthrie and Hancock.

Following the service was a recreational period and wiener roast. Here the different groups became acquainted or renewed old friendships. The most was made of the opportunity and the stage was set for an enjoyable time during the rest of the conference. The Saturday evening sermon was delivered by Elmer Dadisman of Nevada, Iowa, who is the summer pastor of the Guthrie church. Two solos were sung, one from Minneapolis and one from Guthrie.

The group met again Sunday morning for a full and happy day together. The Sunday-school class was taught by Elmer Dadisman and the sermon following was given by Ross Noffsinger from Southern Ohio, summer pastor of the Hancock church. His sermon was on "Brethren in Christian Service."

A basket dinner was served at the church and more opportunity was given for a social time. This chance to gain new friendships is always one of the high spots of the conference.

Our business meeting was held Sunday afternoon. The conference will meet at Willow Creek, South Dakota, on the third week end of June next year. Our election for next year's conference was as follows: President, Harold Bergstrom of Barnum; Vice-President, Thelma Stone of Guthrie; Secretary-Treasurer, Ferne Allen of Guthrie; Adult Adviser, Bro. O. E. Stern of Barnum.

Supper was served at the church, followed by a beautiful and impressive vesper service. We met for this in a lovely little spot and our thoughts were lead by Ross Noffsinger in a soul-stirring service.

At our Sunday evening and last service of the conference our plaque was awarded to the Guthrie church. The sermon was delivered by Bro. O. E. Stern on Selling Out for God (Luke 18: 18-23). Music throughout the day was given by the various churches.

The conference was a most inspirational one and those in attendance left with a deep desire to go out in true Christian service throughout the coming year. One and all are looking forward to another conference and fine fellowship next year.

Guthrie, Minn. Ferne Allen.

Southern Ohio Women's Work Conference

On July 17 the Southern Ohio women held their conference at Bradford. Although the threshing season was at its height, over four hundred women were present with a fine spirit of interest in the women's work of the church.

The song director, Mrs. Ruth Burkett, led the audience in many devotional and stirring hymns with messages fitting to each part of the service.

Mrs. I. E. Oberholzer had accepted the call to lead in the worship services of the day. In the morning she used the theme from Acts 3: "Such as I have I give thee," bringing the truth that all who will, have something to give. In the afternoon from the story of Jesus at the well (John 4) she used the theme, Water of Life. She emphasized that the work of every real Christian is to present men and women to Christ. The Southern Ohio women extended the handkerchief salute to her, and had a fellowship of prayer, as this will be her last meeting with us before sailing again for the China mission field.

All were happy to have Sister Mary Schaeffer for our guest speaker both in the forenoon and afternoon sessions. Her brave spirit and loyalty to the work on the China mission field are indeed a great inspiration and challenge to all who would be true to Christ and the work of his kingdom. She presented the need for relief for the multitude of hungry and distressed people of China, showing causes for their great helplessness as well as opportunity for bringing Christianity to them in this their hour of great need. She said many workers were needed to enter open doors. An offering for relief followed. This amounted to $100.

A pageant, The Burning Question, written by Mrs. T. S. Eikenberry, was presented. It showed how women in their homes may be truly Christian, showing interest in all lines of constructive work stressed by the women's work of the church.

A reading, The Gold Star Mother, was given by Miss Erbaugh. Special music was brought by the Beaver Creek and Brookville churches and was very much appreciated.

In a discussion period many suggestions and ideas were brought which should be helpful to all present. The women of Southern Ohio co-operate well and are vitally interested in all the avenues of Christian service. The combined offering for the day was $179.06. Everyone enjoyed the fine hospitality of the Bradford church folks.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not."

Gettysburg, Ohio. Mrs. J. Q. Neher.

Mother Burkhart Will Live On

Mrs. Nannie F. Burkhart of Shippensburg, Pa., is the Mother Burkhart here referred to. See Messenger for March 9, 1940, page 26. "She had requested of her children that rather than buy flowers for her burial they would put that money together for mission work instead. This has been done and has been credited to Paul Weaver and his family in Africa."—Ed.

To those who have learned to love the eternal way of life death comes only as a beautiful transition to the perfecting of this way in the eternal presence of our Father. Mother Burkhart lived thoughtfully and sincerely. Even before her passing many rose up and called her blessed. Those who knew her felt that her life preached a more eloquent sermon than those delivered from the pulpit of the church she loved and served so long.

How beautiful that as she faced that transition called death she thought of others to the very end! The simple life finds its roots in an interest in others and in things that are eternal. Ere she passed she thought of others once more. Thus it was that she planned that the money which might have bought flowers for her funeral should be invested instead in the mission cause she loved so well. In Africa some day other flowers will bloom. Lives that face only hopeless despair will be turned to Christ. It gives us pause to realize the weight of this trust.

Some day when we can talk Margi just a little better we shall tell our friends here of a little woman with a

big heart. We shall tell them how she loved Jesus. We shall tell them how fearlessly and thoughtfully she entered more fully into the life that is eternal. From her last full measure of devotion some will be drawn to her Savior and begin to walk in the way that is eternal. In their lives, as in our own, Mother Burkhart will live on. Folks like that never die!

Lassa, via Maiduguri, Nigeria. E. Paul Weaver.

This Do Ye

Certainly sincere Christians believe in their Savior, use the means of grace and lead a godly life. But what about Christendom at large? Millions across the seas are aiming their guns at each other's heads. On our own shores thousands are itching to throw our country into war. In the church many a heart is turning greedy. Place filthy literature and the Bible on the reading table and watch what some professed Christians grab for. Putrid movies make a stronger appeal to some church youth than does worship.

Many are better acquainted with Hollywood stars than with our missionaries on foreign soil. There are church members who cheerfully put ample amounts in the budget for gasoline, cosmetics and tobacco, but the dollar for missions hurts. The spiritual life of Christendom is flabby. What are we to do about it? Earnest Christians at times feel that high-powered tanks and bombing planes ought to be employed to arouse their congregations into action. Carnal weapons, however, dare not be used. The church is under orders. "This do ye." One thing Christ commanded his church to do is to celebrate the communion. Here are the orders: "The Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying: This cup is the new testament in my blood: this do ye, as oft as ye drink it in remembrance of me (1 Cor. 11: 23-25).

Vicious propaganda is made to instill doubt and unbelief into our hearts. Satan and the world are subtle tacticians who are determined to maneuver us out of the kingdom of our Lord. Our old Adam inclines to offer quarters to fifth-column agents. We are in constant need of help and strengthening. That battery that is not constantly charged will loose its spark. The plant that is not watered withers. Eat only one meal a week and look at yourself a year from now. The Christian or the congregation that is negligent in doing what Christ orders loses vigor. There church attendance and missions finances lag and the whole round of spiritual life is bound to droop where the Lord's supper is slighted.

What happens at the Lord's table? There the Redeemer deals with one individually. Through the symbolism of the bread and wine Christ imparts his true body and blood. Your Lord and God enter into an intimate union and communion with you. Thus the bonds that hold you to your Savior are strengthened. Jesus, however, does not come to you empty. The living Christ by this sacrament conveys pledges and seals to you his treasures, such as forgiveness of all your sins. Thus your faith is increased. Since you do this in remembrance of him, remembering especially what he did for you the night he was betrayed and on the next day, you will leave the table of the Lor with greater love for him and with a firmer determin ation to show kindness to your fellow men. The Lord' supper is an efficacious means of grace. Our Lord ha good reasons for instituting it. He directs us to hi table with the emphatic words, "This do ye."'

We should remember what takes place at the alta We step into the presence of and into communion wit the exalted Lord. The glorified Savior bestows upo us his merit. Devout Christians will not tolerate un worthy behavior at the celebration of the Lord's deat remembering that at such times we are in the presenc of a King. Yet when the apostle admonishes us to worthy eating and drinking he has the living faith i mind. He is truly worthy and well prepared who ha faith in the words "given and shed for you for th remissions of sins."

Are we partaking of this means of grace as ofte as we ought? Is twice a year enough? Is there nc a fatal underfeeding among us? Every Christian ough to be concerned about this serious condition. The mem bers of a congregation ought to urge the pastors t celebrate the Lord's supper more often. And wh should a Christian refuse to use this privilege whenev it is offered? The Savior expects us to come ofte He tells you not, "This neglect ye," but, "This do ye.

Independence, Kans. W. E. Burroughs.

Mrs. Martha Jane McNemar

Mrs. Martha Jane McNemar, daughter of the late Rev. Wr and Phoebe Clark Michael, was born Feb. 19, 1850, and passe away July 13, 1940, at the home of her daughter, Mrs. J. V Ebert, Lincoln St., Keyser, V Va., aged 90 years, 4 months ar 24 days. She was a lifelong men ber of the Church of the Bret ren, being very active in a church work, giving of h time and means generously. Sh was always present at churc services and ladies' aid un her illness about nine mont ago.



She was born in Gra County, where she spent t greater part of her life. She w a wonderful nurse, nursing almost every home in the co munity. There was never home too humble or a task t great for her. She was left widow early in life when h husband, Adolphus McNema was tragically killed in an a cident, shortly after their ma riage.

She is survived by her daughter, Mrs. J. W. Ebert, Keyse W. Va.; one sister, Mrs. Lydia A. Feaster, Keyser, W. Va., o grandson, Quinn McNemar of Palo Alto, Calif., one foster gran son, Claude Amtower; two step-grandchildren, Mrs. Lest Evans and Hulbert Ebert; three nieces, Mrs. Virgil Cassad Mrs. Jack Rotruck, Mrs. Maude Sullivan; three nephews, Clyc William and Glen Feaster; and a host of other relatives a friends.

Funeral services were conducted in the Church of the Bret ren, Keyser, W. Va., by Bro. Cecil Showalter, assisted by Br A. R. Showalter. Active pallbearers were George McNeill, E nest See, Arnold Ludwick, Otis Johnson, Ray Amtower and Pe Heylman. The ladies' aid acted as honorary pallbearers. Th body was laid to rest beside her husband in the Knobley cem tery.

Petersburg, W. Va. Mrs. Virgil Cassady.

Truly This Was a Meek Soul

The passing of Sister Martha Ann Keroh Craun brings to close one of the most beautiful lives ever lived in this cor munity.

Sister Craun was born Dec. 18, 1852, a daughter of Margar Jane and George P. Keroh. On Jan. 10, 1875, she was unit in marriage with Peter J. Craun, who preceded her in dea

about thirty-one years ago. Bro. Craun served as a deacon for a number of years. To this home came ten children. Three daughters preceded their mother in death.

Soon after her marriage she united with the church. She remained faithful to the end, having attended the church at Summit all her life. She lived her entire life in Augusta County. She attended aid society and church services regularly as long as her health would permit. She came near losing her eyesight several years ago, which made it almost impossible to do much physical work, but the inspiration her presence gave us was ever a challenge to do more and better work.

The choicest bouquets brought to the church usually found their way to a vase in her room. She spent the last twenty years of her life with her children, making her home with her daughter, Mrs. H. E. Cline, near Burketown, Va.

She had been in failing health for several years but seriously ill since Christmas. On April 25 she passed on to the place prepared for those who love their Lord. She had the wonderful presence of mind to call her children to her bedside shortly before her passing.

Funeral services were conducted at Summit by Brethren John S. Flory and J. T. Glick. Pallbearers were her grandsons. She is survived by seven children, forty-two grandchildren and twenty-eight great-grandchildren. Also surviving are three sisters and one brother.

Bridgewater, Va. Mrs. Emory Craun.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Chellew-Meyers.—By the undersigned, at the parsonage of the First church, Chicago, May 17, 1940, Walter H. Chellew and Theresa Meyers.—M. Clyde Horst, Chicago, Ill.

Craig-Saunders.—By the undersigned, in the Huntington City church July 14, 1940, William Craig of Decatur, Ind., and Sister Kathryn Saunders of Huntington.—L. W. Shultz, North Manchester, Ind.

Crumrine-Dixon.—By the undersigned, in their own home in Greenville, July 1, 1940, Wesley Crumrine of Greenville, Ohio, and Mabel Dixon of New Madison, Ohio.—James E. Renz, Greenville, Ohio.

Deck-Ashenfelter.—Bro. Charles Deck and Sister Virginia Ashenfelter, in the Church of the Brethren, Decatur, Ill., on June 23, 1940, by the undersigned.—John B. Wieand, Decatur, Ill.

Gatz-Fiscel.—By the undersigned, at the Franklin Grove Church of the Brethren, July 20, 1940, Edwin Lyle Gatz and Sister Leone Elizabeth Fiscel, both of Franklin Grove, Ill.—O. D. Buck, Franklin Grove, Ill.

Morris-Shiflett.—Bro. Elvin Morris and Sister Millie Shiflett, both now of Baltimore, Md., united in marriage by the writer, at the parsonage, July 20, 1940.—I. S. Long, Baltimore, Md.

Neher-Yoder.—Orley L. R. Neher of Wichita, Kans., and Elsie J. Yoder of Iowa City, Iowa, in the First Church of the Brethren, Wichita, Kans., July 21, by the undersigned.—James H. Elrod, Wichita, Kans.

Parish-Pratt.—By the undersigned, at his home, July 20, Ralph Parish of Thomas, Okla., and Juanita Pratt of Brinkman, Okla.—Albert Williams, Thomas, Okla.

Peiper-Beam.—On June 14, 1940, at the home of the bride in Carlisle, by the undersigned, the uncle of the bride, Bro. John Peiper and Louise Beam, both of Carlisle, Pa.—A. J. Replogle, Garrett, Pa.

Royer-Applegate.—By the undersigned, at the home of the bride's parents near Greenville, July 4, 1940, Darrel Royer and Eloise Applegate, both of Greenville, Ohio.—James E. Renz, Greenville, Ohio.

Sanders-Wickert.—I. Lindel Sanders of Girard, Ill., and Florine Wickert of Springfield, Ill., in the Christian church, Springfield, by Rev. Le Verne Taylor, June 30.—Rose Wickert, Astoria, Ill.

Straw-Timmons.—At the home of the bride, in Akron, Ohio, July 21, 1940, Clayton L. Straw and Bettie Jane Timmons, by the undersigned.—G. W. Kieffaber, Akron, Ohio.

Townsend-Hummer.—John Arthur Townsend of Hartford City and Sister Agnes Delite Hummer of Demkirk, by the undersigned, at his home.—Albert E. Harshbarger, Liberty Center, Ind.

Weaver-Flory.—By the undersigned, in Pasadena, Calif., July 16, 1940, Samuel Edward Weaver of Pasadena and Gladys Miriam Flory of Grants Pass, Oreg.—J. Z. Gilbert, Los Angeles, Calif.

FALLEN ASLEEP

Baker, Bro. John W., was born to Solomon and Elizabeth Custer Baker, July 13, 1855. He was a member of the Church of the Brethren since boyhood. On Jan. 27, 1878, he was married to Sister Mary Yost, daughter of Henry and Sara Livengood Yost. To this union were born nine children. His wife, two sons and one daughter preceded him in death. Four sons, two daughters and one sister survive. He died at his home June 12, 1940. Funeral services were conducted at the Maple Grove church by Bro. N. D. Cosner, assisted by Bro. J. E. Walls.—Mrs. Arthur Resh, Grantsville, Md.

Barb, Margaret Louise, aged 5 years, 6 months and 11 days, died at the home of her parents, Mr. and Mrs. Calvin Barb, near Middletown, Pa., on July 12, 1940. The body was removed to the home of her grandparents near Cootes Store, Va. The funeral was held from the Powder Springs church near Orkney Springs, Va., with C. E. Carr and the writer officiating. Burial was made in the cemetery adjoining the church. Surviving are her parents, grandparents, one brother and nine half brothers and sisters.—Samuel D. Lindsay, Timberville, Va.

Bashore, Wilmer S., son of Benjamin and Nancy Bashore, was born near Bradford, Ohio, April 2, 1862, and passed away July 1, 1940. Many years ago he accepted his Savior and was faithful to the last. He served the church as deacon and was most faithful in church and Sunday-school attendance. He leaves one daughter, one granddaughter and his wife, who most tenderly cared for him. Funeral services were conducted by the undersigned.—Chas. L. Flory, Union, Ohio.

Heinze, Adelia M., daughter of Theodore and Martha Sanford, was born April 26, 1878, in Saginaw County, Mich., and died July 17, 1940, at Benzonia. At the age of fourteen she gave her heart to the Lord and united with the Church of the Brethren, remaining faithful to the end. On April 15, 1894, she was married to Otto Heinze, who preceded her in death. Two sons and one daughter were born to them. The Heinzes began their married life near Bannister, Mich., later moving to Benzonia. Sister Heinze was one of the pillars of the Homestead church. The bank of flowers at her funeral was evidence of the high esteem in which she was held. Funeral services were conducted by the writer, assisted by Arthur Taylor.—J. Edson Ulery, Onekama, Mich.

Hines, Peter, son of the late Frederick and Mary Heller Hines, was born in Weissport, Pa., Jan. 30, 1891, and passed away July 1, 1940. He was married to Helen George at Easton, Pa., Nov. 28, 1914. This union was blessed with one daughter, who preceded him in death. Bro. Hines was one of twenty-five converts as a result of a revival conducted by Eld. J. I. Byler of Long Run in 1932. Peter was near and dear to many of us. He was serious about sacred things and outstandingly devoted to kingdom building. He sacrificed freely, going thirty miles on the Lord's day for a number of years to superintend a Sunday school and attend church services. His life came to a close amid great suffering which was prolonged many months. His faithful and devoted life companion and two sisters survive. The memorial service was held in the Snyder funeral parlors in the town of his last residence, Bethlehem, Pa. Bro. George E. Daubenspeck and the writer officiated. His mortal remains were tenderly laid to rest in the Hecktown cemetery.—S. G. Meyer, Lebanon, Pa.

Hodge.—Mrs. Corda Neff, was born March 24, 1886, and died June 21, 1940, at the Clifton Forge hospital. She was ill only a few days, and her death was a shock to her family and to the community. She was a member of the Chimney Run church. She was an earnest worker and was instrumental in securing recent repairs for the church. She was a kind and loving neighbor and her door was open to everyone. At her request she was anointed on June 16. She leaves her husband, Robert L. Hodge, a nephew whom she raised, four brothers, two sisters and a host of relatives and friends. She will be greatly missed in the home, the church and the community. Funeral services were held in the Chimney Run church by Bro. P. E. Ginger, assisted by Brethren Geo. R. Robertson and J. L. Driver. A very large crowd attended her funeral.—Zella C. Kniceley, Warm Springs, Va.

Landis, Glenna Garnett, daughter of Wilbur and Belle Jordan, was born in Dayton, Ohio, June 27, 1906, and died at St. Ann's hospital, Dayton, Ohio, June 25, 1940. She became a member of the East Dayton Church of the Brethren, April 15, 1917, and remained faithful. She was a talented and willing worker. She was united in marriage to John W. Landis, Jan. 6, 1926. This union was blessed with five children. Surviving are her husband, two sons, three daughters, two brothers and two sisters. Funeral services were held at the East Dayton church by the writer, assisted by Eld. Ira Oren of the Lower Stillwater church. Interment was in the Willowview cemetery.—Hugh Cloppert, Dayton, Ohio.

Lohr, Martin, aged 88 years, died at his home at Mayland, Va., on June 2, 1940, following a six months' illness. On Feb. 14, 1878, he was united in marriage to Sarah E. Spitzer, who preceded him in death fourteen years ago. Surviving are one son, four daughters, two half brothers, two sisters, and eighteen grandchildren. The funeral was held from the Linville Creek Church of the Brethren with Bro. S. D. Zigler officiating, assisted by Bro. R. D. Coulter. Burial was in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

Rau, Daniel W. C., son of Frederick and Rachel Hummel Rau, was born in Snyder County, Pa., Dec. 18, 1855, and died in his home near Carey, Ohio, July 14, 1940. He came to Ohio with his

parents when he was ten years old and lived nearly his entire life in the community in which he died. He was a salesman for many years for the Greening Brothers nursery of Monroe, Mich. He was also an insurance agent for nearly forty years. He was the oldest of nine children. On Dec. 8, 1878, he was married to Margaret A. Tippin, who died April 18, 1924. Later he was married to Catherine Bower. Besides his wife he leaves an adopted daughter and three brothers. On Oct. 7, 1877, he united with the Church of the Brethren and was a faithful member of the Oak Grove congregation. Funeral services, held in the Oak Grove church, were attended by a large number of friends and neighbors. Bro. Glen Fruth and the writer were in charge of the services.—H. V. Thomas, Tiffin, Ohio.

Sheets, Bro. Clarence, son of Charles K. and Emma Sheets, was born on Feb. 28, 1904, in Henry County, Ind. He departed this life June 22, 1940, in his home near Blountsville, Ind., as a result of a cerebral hemorrhage. He was united in marriage on Sept. 7, 1927, to Mary Marshal. They united with the Church of the Brethren at the Buck Creek church in November, 1929, and were regular attendants at the church services and very active in the work of the Lord. At the time of his departure he was serving as deacon, church clerk, assistant Sunday-school superintendent and a teacher. He was highly esteemed in the business world as well as in the church. He was chairman of the Henry County Agricultural Conservation Association. Surviving are his widow and one sister. Funeral services were conducted by Brethren J. S. Zigler and D. W. Bowman at the Buck Creek church. Interment was made in the Mooreland cemetery.—Mrs. Ella Oxley, Blountsville, Ind.

Shriver, Sister Sarah Elizabeth, daughter of Adam and Julia Ann Kensinger, was born at Fredericksburg, Pa., Aug. 18, 1864, and departed this life July 15, 1940, at the home of her daughter at Roaring Spring. She was the widow of Frank B. Shriver, who died July 28, 1939. She was a member of the Clover Creek Church of the Brethren and of the women's Bible class of the Sunday school. Surviving are three sons, one daughter, eleven grandchildren and three great-grandchildren. Funeral services were conducted in the Clover Creek church by her pastor, Bro. S. C. Weyant, assisted by Bro. I. B. Kensinger and Bro. Aaron Stern. Interment was in the Fairview cemetery at Martinsburg. —Pearl Snowberger, Martinsburg, Pa.

Walker, Mary Alice, daughter of Francis and Catherine McNutt, was born near Shannon, Ill., Aug. 16, 1869, and departed this life May 7, 1940, at her home near Adel. She was the oldest daughter in a family of eight children. She was united in marriage to David F. Walker, at Shannon, Ill., Dec. 27, 1894, and immediately took up residence on a farm near Adel, where she passed away. She was a loving wife and devoted mother. No sacrifice was too great for her to make for those around her. She taught in the Sunday school for twenty-five consecutive years. She had the pleasure of seeing most of the ones that she taught unite with the church. She became a child of God when but twelve years of age and remained faithful. She served with her husband in the deacon's office for years. Her illness covered a period of several years, at times being very severe. She leaves her husband, two children, two adopted children, one stepson, twelve grandchildren, one brother and one sister. She was preceded in death by one daughter.—Mrs. Susie K. Wicks, Adel, Iowa.

CHURCH NEWS

Illinois

Cherry Grove.—On Mother's Day an appropriate program was presented. We held a memorial service on May 26 in honor of Eld. I. R. Young, who passed away last January. Weather conditions were so bad on the day of his funeral that only a few were able to attend. A children's day program was given on June 9. We held our annual Sunday-school picnic at Krape Park, Freeport, June 13. Our love feast was held June 2. We met in council on June 14. Bro. Donald Shidler of Des Moines, Iowa, gave us a splendid sermon on July 7. Our attendance is holding up well during the summer months.—Ruth E. Sword, Lanark, Ill., July 19.

Chicago, Douglas Park.—On April 4 our love feast was held with Bro. Warren Slabaugh in charge. On April 7 Bro. Franklin Painter was installed in the ministry. He and his wife left Chicago the following week for Pennsylvania, where he has accepted a pastorate. Our church will miss them, and we wish them success in their new undertaking. We were well represented in the six weeks' teacher training class held at Bethany. The ladies of the Hastings Street church gave a party for the Douglas Park ladies on April 12. The women of the church took their mystery daughters on a tour on April 19. Miss Laura Willard, with the assistance of a group of boys and girls, gave a good program on April 21. Our pastor delivered an excellent Mother's Day sermon. The mystery daughters were entertained at the final party for the year. On June 15 the ladies served a banquet to the fathers and sons. On June 24 the daily vacation Bible school opened under the able direction of Sister Willard. We are again grateful for the splendid help given us by the teachers from the First church. A fine program and exhibit closed the vacation Bible school on July 5. The annual Fourth of July picnic of the Hastings Street and Douglas Par churches was again held in the woods at Hinsdale. A large crow attended. The regular council was held on July 8. Pastor Roy White gave his report. One has been baptized, and seven ne members have been received by transfer. We are glad to wel come these into our church. A special committee, headed b Sister Wise and Sister White, was appointed to take charge c programs for special days. The ladies' aid helped serve one c the Plunkett suppers last Friday evening, and they cleared nice amount. The B. Y. P. D. had an all-day outing last Sur day at the Indiana Dunes. They met the B. Y. P. D. of the Ba tle Creek church, Mich., and enjoyed morning services togethe A basket dinner was enjoyed at noon, and vesper services wer held in the evening. Our church will hold a home-coming o Aug. 25. We invite all of our old members and friends to unit with us on this day. A basket dinner will be served. Our pastc would like for those living out of Chicago who plan to com to this home-coming to drop him a card at his home address, 160 S. California, Chicago.—Mrs. Berniece Pfolsgrof, Chicago, Ill July 17.

Okaw.—Since our last report there has been much activity i the church. The trustees have been doing some repair worl The furnace chimney has been rebuilt, the inside of the churc redecorated, and some work done outside. Under our new finar cial system our treasurer reports all bills paid with a surplus i the bank. Our vacation Bible school was held the last of June i co-operation with the Methodists. Average attendance wa eighty-five. The primary department gave the children's da program the first of June. Several weeks ago the B. Y. P. I had charge of the Sunday evening service. Pastor A. Wayn Carr has been giving some evangelistic sermons and doing great deal of personal work. As a result six were baptized re cently. On July 7 our regional missionary meeting was held a La Place. Bro. Chas. D. Bonsack was the guest speaker. A basket dinner and a program of special music, a reading and a open forum discussion conducted by Bro. Bonsack concluded th program for the day. We are expecting Brother and Siste L. M. Baldwin and family of Osceola, Mo., to begin their pas toral work here in May, 1941. Several of our number attende the Ocean Grove Conference and brought back good reports.- Mrs. Estella Emmert, Hammond, Ill., July 20.

Indiana

Manchester.—On June 16 Bro. C. Ray Keim, Alice Ebey an Bro. Edward Kintner gave their reports on Annual Conferenc The ten days from June 18 to 28 were outstanding because of th Midwest Institute of International Relations held at the Co lege. On June 23 Kirby Page and Muriel Lester, speakers at th institute, gave the sermons in our morning and evening serv ices. On July 14 we held our church fellowship dinner. Afte dinner our July council meeting was held. The church vote to support Mrs. Josephine Keever Flory on the China missio field. She will sail with her husband, Rolland Flory, some tim this fall. Because of the extremity of the need in Europe an China just now we decided to give our loose collection on th third Sunday of each of the three months, July, August an September, for relief work in those areas. Dean Frantz was re licensed to the ministry for another year. Prospective plans fc remodeling the front entrance of the church were introduce The election of the official workers to be installed in Octobe was held.—Mrs. Bertha Cullar, North Manchester, Ind., July 1

Monticello.—Our love feast was held on May 11 with Bro. Ed ward Ziegler officiating. He preached in both the Pike Creek an Guernsey churches on May 12. About 125 mothers and daughter enjoyed a banquet and program on May 15, with Hazel Hare a toastmistress. Pastor Galen Ogden served as delegate to Annua Conference and gave an interesting report on the Sunday after h returned. Children's day was observed at both churches o June 9. We met in council on July 10. Church and Sunday school officers were elected. Both churches are newly equippe with electric lights. A two weeks' revival meeting was held i May at the Guernsey church with Bro. John Long as evangelis Fourteen new members were added to the church by baptism Our pastor conducted a beautiful baptismal service on the Sun day night following the meetings. About one hundred person witnessed this service. A very enjoyable joint service and pic nic was held July 21. We are looking forward to a home-comin and dedication of the remodeled church at Guernsey on Aug. 2 All former members and friends are invited to meet with us o that date. Several of our people are planning to attend Cam Mack. There will be a father and son banquet at Pike Creek o July 23, with Bro. Ogden as toastmaster.—Mrs. Lloyd Bridge Monticello, Ind., July 23.

Pine Creek.—Bro. Theo. Miller offered his resignation as ou pastor last March and closed his labors among us June 1. May 2 we had a surprise farewell party for Bro. Miller and family wit a goodly number present. May the Lord richly bless them a they labor elsewhere. Bro. Joseph E. Whitacre and family o Philadelphia, Pa., have moved here and Bro. Whitacre preache for us three Sundays in July. He will be engaged in evangelisti work in the East during August, but will begin regular pastora duties here Sept. 1. Bro. Wilbur Stump was our delegate to th Ocean Grove Conference and gave a report on June 30. Som time ago a special effort was made to clear all indebtedness Our young people responded nobly and all together we were

more than successful. We had a very impressive service on July 14 when the mortgage which had been on our parsonage was burned. Bro. Whitacre then gave an inspiring sermon. On July 21 our young people planned a vesper service and invited the whole church. Bro. H. A. Claybaugh was the guest speaker. Bro. Whitacre also spoke to the large and appreciative audience. Our annual harvest meeting will be held on Aug. 25. Bro. David Metzler will bring the message. We invite neighboring churches to be with us.—Mrs. Edith Rupel, Walkerton, Ind., July 22.

Turkey Creek.—The interest and attendance during the summer months have been encouraging. On June 14 we held a mother and daughter meeting, with Sister Maude Jones as guest speaker. On the following Sunday the Sunday school presented a special program, The Old-Fashioned Home, in honor of Father's Day. At our recent council Wm. Fervida was elected church treasurer and Lloyd Hurst was elected to serve on the finance board. Mr. and Mrs. Leroy Fisher were elected delegates to district meeting. We expect Bro. H. A. Claybaugh to be with us in our harvest meeting on the second Sunday in September. Bro. Theodore Miller, now living in Nappanee, filled the pulpit on July 14. Bro. Ira Arnold from Maryland is planning to be with us next Sunday morning. Our revival meeting is scheduled to begin the last Sunday in September with Bro. Howard Kreider of the New Salem church as evangelist. Our love feast will be held at the close of the meetings. The church is planning to enlarge and remodel the church basement in the near future.—Ada Fisher, Milford, Ind., July 18.

Wabash Country.—Bro. Robert Sink of Rossville, Ind., will conduct revival meetings in our church from Aug. 5 to 19. We hope all our sister churches near will enjoy the meetings with us. Bro. Ira Frantz of North Manchester, Ind., recently brought us a message on Peace and Its Place in the World Today. We had a delightful surprise on July 14 when Bro. Oscar Winger dropped in to worship with us. He gave us a fine sermon.—Donna L. Vincent, Wabash, Ind., July 20.

Iowa

Des Moines Valley.—Since our last writing we have had our mother and daughter banquet, which was well attended. Since our last writing we have had one death in our congregation. One has been baptized. Our church has been doing some remodeling at the parsonage. The aid society has started a painting fund to paint the church and parsonage buildings. Our missionary society has made plans to help in the refugee work. On June 13 Brother and Sister Glen M. Baird arrived to take up the work here. Bro. Baird has just finished a course at Bethany. Mrs. Baird is a talented musician. We already feel they are a part of our group and we know we shall enjoy working with them. On June 16 Bro. Earl Deardorff of Panora gave the address and took charge of the installation services. On July 7 Miss Inez Goughnour gave a report of Annual Conference and of the Midwest Institute of International Relations. It made us wish we might all have attended.—Stella Reynolds, Elkhart, Iowa, July 24.

Garrison.—We have just closed an evangelistic meeting with Brother and Sister D. C. Gnagy of Lindsay, Calif., as evangelists. Bro. Gnagy brought us sixteen gospel sermons. Sister Gnagy led the song service and conducted a story hour for the children. As a result of their efforts five were baptized. On Monday evening following the close of the meetings we held our communion service with fifty members present. Bro. Gnagy officiated. He was called to the ministry by the Garrison church eighteen years ago in June. We were very glad for this opportunity of having them with us.—Mrs. U. H. Hoefle, Vinton, Iowa, July 18.

Panther Creek.—Our church has been having some fine spiritual food. On June 3 a two weeks' daily vacation Bible school began with Sister Ruby Mae Royer in charge. The average attendance was over one hundred a day. The offerings amounted to over $22 for mission work. The closing program was held on Sunday night. The program they gave showed the time spent was well repaid. All the teachers and helpers were young people. On June 16 Bro. J. W. Fidler of Brookville, Ohio, began a series of evangelistic meetings which continued for two weeks. Bro. Fidler is not afraid to preach the whole gospel as given to us in the Bible. As a result sixteen were added to the church. Eleven of them were children and young people and five were adults. The whole church has been strengthened through the untiring efforts of Bro. Fidler. The evangelist and our pastor, Bro. Walker, called in over one hundred and fifty homes. The music was in charge of Bro. Dick Burton and wife and Miss Landis of Polk City. Their work was very much enjoyed by everyone. Bro. Virgil Marshall, our delegate to Annual Conference, gave us a splendid report of the meeting. He was accompanied by his wife, his niece and Bro. Walker. We are looking forward to the coming of the Arnold family on Sunday evening, Aug. 11. Our Sunday-school picnic will be held July 30 in the evening. We are making plans for home-coming to be held Aug. 25. We will have an all-day service with a basket dinner at noon. The women's work council meets the second and fourth Wednesdays of every month. We will have a mother and daughter tea on Aug. 7. The present conditions look very promising for a splendid crop this season. Since our last report one of our faithful members, Sister Alice Walker, has been called home. Our delegates to district conference at Cedar Rapids are Martin Stine and Roy Messamer.—Mrs. Susie K. Wicks, Adel, Iowa, July 18.

Salem.—Bro. Francis Shenefelt of Illinois is relieving Bro. Charles Colyn, our regular pastor, from his duties during the summer months. We held our love feast on June 30 with a good attendance. The men's work has been quite active. They have just completed the screens and screendoors for the church. Everyone is busy helping to get ready for the district meeting, which will be held in our church this fall.—Mrs. Raymond Riley, Corning, Iowa, July 22.

Kansas

First Wichita.—The primary department gave an interesting children's day program. In June our pastor superintended a two weeks' vacation Bible school, assisted by workers from our Sunday school. Attendance was good and interest increased daily. A program and display were given at the close of the school. At our quarterly council on June 27 we elected the following deacons: Ira Weaver, Roy Winter, George Romine and J. D. Highbarger, Jr. Installation services were held on Sunday morning, July 21, before the preaching service and were followed by a sermon on Be Thou an Ensample. At the close of the preaching service Orley Neher and Elsie Yoder were married in an impressive ceremony. Our cottage prayer meetings continue with good interest and attendance. We held our regular Sunday-school picnic on July 4. Our building plans go forward in a very satisfactory manner. A location committee was appointed with Rolin Brunk as chairman.—Dora Cripe, Wichita, Kans., July 23.

Newton.—Church attendance was not very good during the early part of the quarter, but recently the register shows fair attendance. Our pastor and family, who have now been with us one year, have adjusted themselves beautifully to the situation here. We had had no resident minister here for some time. When they came they had to find a home already furnished as they had disposed of most of their furnishings. But they were very happy recently to move into the parsonage, which has been partly redecorated. The president of our aid sponsored a home furnishing project, which, while not completed, made a good beginning. Members of the ladies' aid contributed liberally toward the redecoration of the interior of the parsonage, the new curtains and shades, and a gas range, all so wisely and economically selected by the pastor's wife. The missionary society, which meets once a month, met for the last meeting with Mrs. Schrock. The B. Y. P. D. was entertained on June 23 by a neighboring young people's organization in return for a like courtesy some time ago. Brother and Sister Schrock are doing very creditable work here and we hope to be much benefited by their quiet, efficient leadership. We are continuing Bible study on Sunday evenings following junior, intermediate and B. Y. P. D. programs. Just during this last quarter the juniors and intermediates were organized and are sponsored by Mrs. Schrock in a Sunday evening program. Her democratic view is bringing splendid response and enthusiasm in preparing their parts in the coming service.—Mrs. Glenn Johnson, Newton, Kans., July 15.

Maryland

Westernport.—On May 12 the mothers of our church gave a beautiful program. A missionary program was given May 19, sponsored by the young people. On June 9 the children gave a children's day program of songs and poems. Our vacation Bible school was held from June 17 to 28. The commencement was held June 28, at which time diplomas and seals were given to those who attended Bible school. Bro. M. R. Wolfe gave three very inspiring Bible lectures in our church June 21, 22, 23. Our Sunday-school picnic was held July 17. Pastor N. D. Cosner is preaching a series of sermons on The Lord's Prayer.—Mrs. Dorsey Rogers, Westernport, Md., July 24.

North Dakota

Surrey.—Our church entertained the district meeting of North Dakota and Eastern Montana, June 27-30. There was a good attendance. The meeting was made more successful by the splendid help of our guest speakers, Bro. C. D. Bonsack of Elgin, Brother and Sister Canfield, and Miss Nettie Senger, a returned missionary. The district conference was followed by a two weeks' series of evangelistic meetings conducted by Brother and Sister Canfield. The services were very inspiring and we were rewarded by eight new members. The baptism took place in Minot on July 14. Communion service was held in the evening. —Dorothy Kauffman, Surrey, N. Dak., July 22.

Pennsylvania

Fairview, Georges Creek.—Juniata College day was observed April 28 by an appropriate sermon. An offering of $6 was sent to the college. The Annual Conference Offering amounted to $15. On Conference Sunday, June 9, an offering of $8.52 was received for war relief. We are now using the cent-a-meal cups to continue our giving through the Brethren Service Committee for general peace and relief. Several of our members and friends are giving their time in the construction of a new fence around the cemetery. Approximately $140 has been donated by those who are interested in this improvement. We greatly appreciate these gifts of time and money. Our quarterly business session was held July 5. The following officers were elected: elder, Albert M. Haught; treasurer, J. W. DeBolt; clerk, Ruth Fretts; Sunday-school superintendent, Mrs. Albert M. Haught; secretary, Gladys DeBolt; board of directors, Sylvester Merryman, W. A. Townsend, J. W. DeBolt, Edgar DeBolt, and Walter Fretts; home department superintendent, Mrs. W. A. Townsend; cradle roll

superintendent, Mrs. Chas. DeBolt. On July 14 Bro. Edgar DeBolt gave us his very interesting and helpful report on the Ocean Grove Conference.—Albert M. Haught, Masontown, Pa., July 15.

Johnstown, Walnut Grove.—During June special services were held in the Walnut Grove church. On June 9 the children presented the pageant, Children of Today, under the direction of Mrs. Cloyd Page. The younger married people's day was observed June 16 for those who had been married during the past ten years. A consecration service for children was held at this service. On June 23 we observed older people's day when all the older people of the church and community were guests at the morning service. Daily vacation Bible school was held from June 17 to 28. Mrs. John Roudabush and a group of efficient helpers were in charge. The Sunday-school picnic was again held at Idlewild Park. Quite a few of our young people and intermediates attended Camp Harmony during the past weeks. Some of our older folks are making plans to attend Harmony Assembly next week. Our delegates to Annual Conference were W. L. Brougher and Mrs. J. A. Robinson. Bro. Robinson served on Standing Committee. From June 7 to Aug. 28 at both morning and evening services the pastor is giving a series of sermons. The morning sermons are taken from the Sermon on the Mount. The evening series is entitled Things That Endure. Different Sunday-school classes have charge of the devotions and special music for the evening service.—Elda Wertz, Johnstown, Pa., July 18.

New Enterprise.—Our love feast was well attended on May 5. Our pastor officiated at the service. Three were received by baptism before this service. A number of missionary society members met monthly to study the book, Women and the Way. The a cappella choir of Juniata College gave a well received program in our church on April 14. On Juniata College day we had Bro. Calvert N. Ellis and Miss Augusta O'Donnel of Juniata College with us to bring messages. On May 10 the mother and daughter social was held. Over one hundred persons were present to enjoy the program and the good fellowship together. A very encouraging Achievement Offering was lifted in May. At the present time Pastor Staufer is bringing us a series of helpful sermons on The Church. June 16 our delegates to Annual Conference, D. P. and Paul Hoover, gave reports, assisted by our pastor, who served on Standing Committee. At different meetings Bro. Staufer presented echoes from the Ocean Grove Conference. On June 10 our pulpit was filled by Brethren Charles Helsel and Merle Detwiler. After Conference we were glad to have Brother and Sister Cottrell and daughter with us. They formerly were pastors of this church. A union vacation Bible school was held in our local school building from June 10 to 21, with an average attendance of over 150. On June 26 a colored quartet from the Prentiss Normal and Industrial Institute brought us a very interesting program. The church met in council on July 10. A continuation of plans concerning the coming one hundredth anniversary celebration of the first church building in New Enterprise was discussed. This will be observed by a week of meetings from Aug. 18 to 25. Former pastors and ministers will be here. We also expect Brother and Sister Parker, returned missionaries from China, to be with us on Aug. 25. A fellowship banquet for teachers, officers, workers, and those interested in the church's program was held July 12.—Mrs. D. P. Hoover, New Enterprise, Pa., July 22.

Quakertown.—Our spring revivals which were conducted by Bro. Jesse W. Whitacre of Keyser, W. Va., were well attended, with special music each evening. His messages were uplifting and very helpful. Six were baptized at the close of the service. A full house witnessed the first baptismal service in our newly installed baptistry. Our love feast was held on May 5 with Brethren Ralph Jones and J. E. Whitacre in charge. Bro. John E. Rowland of Mechanicsburg, Pa., brought the Saturday night message on May 11 and the morning and evening messages on May 12. Bro. Ralph Jones was elected delegate to Annual Conference. Our Saturday night meetings will continue throughout the summer months. Some of our speakers for these services were Brethren J. E. Whitacre, Clayton Gehman, Norman Frederick, H. H. Moyer, George Landis. On June 23 Bro. Ralph Jones brought the morning message and Bro. Rufus P. Bucher brought the evening message. A large group from our church attended Annual Conference on June 9. Our quarterly business meeting was held June 25. Bro. Ralph Jones was elected elder to fill the vacancy left by Bro. H. S. Replogle. Our Sunday-school picnic was held July 4 with about seventy-five members present. The afternoon was spent in playing games. A picnic supper was followed by a program. The mothers and daughters plan to have a social gathering on July 24, at which time they plan to sew for the needy. The Co-workers Sunday-school class sponsored a program on June 26. The Allentown gospel team vocal quartet sang several numbers. Readings and a short message were also given. Recently Bro. Linford Rotenberger held evangelistic meetings in the Rock Hill Chapel near town.—Mrs. Raymond Bleam, Coopersburg, Pa., July 20.

Van Dyke Mission.—On June 23 we closed a two weeks' revival at which time seven were received by baptism. We also held a love feast, at which time fifty-seven were seated around the Lord's table. Bro. Henry Miller, of Mechanicsburg, Pa., who with his wife was with us for the love feast, preached two helpful sermons and officiated at the communion service. All these services were held in the schoolhouse as we have no church house yet. For the love feast we lay a couple of boards over the backs of the desks to make a long table, and use benches in the aisle for seats. Funds are being raised for a church house by the local people and our district mission board. May we continue to have an interest in your prayers.—Robert L. Ditmer, Mifflintown, Pa., July 15.

Virginia

Bethesda.—The father and son banquet was held May 22, the supper being served by the women. Bro. C. D. Spangler from the Oak Grove church brought a challenging message. Master David Rogers of Cloverdale gave a reading and John Ruby sang a solo. The women have been busy quilting and visiting the sick and have donated some things to the needy of the community. The women's organization celebrated its third anniversary on May 8. Mrs. J. S. Crumpacker gave a talk on The Business of Living. Eight women attended the annual women's summer conference at the Daleville church on July 10. The women feel a great responsibility in helping to raise funds for our new church building which has been started. They have pledged to give one hundred dollars this year. The committee appointed by the church to make plans for the new building has spent much time in securing funds, plans and labor to carry out this project. The new church is now being built. Several have attended Camp Bethel during the past month. We are glad for this new interest. Bro. Wilson has been appointed to serve us for another three years. He is conducting evening services the second and fourth Sundays during the summer months.—Ruby Eller Foster, Blue Ridge, Va., July 15.

Boone's Chapel.—On June 15 Bro. M. E. Clingenpeel, our district field worker, came to conduct our revival. He could be with us only one week, but even so wonderful results were realized. As a direct result of his effective preaching thirteen united with the church. On the following Sunday baptismal services were in charge of our pastor. At this time there were two more additions, making a total of fifteen. Our pastor and his wife were our representatives at Annual Conference. They brought back inspiring reports. The women's work is progressing nicely under the leadership of Mrs. L. A. Bowman. On July 7 a most interesting missionary program was given by them.—Adeen Adams, Sago, Va., July 20.

Bridgewater.—On April 7 Bro. H. C. Early brought us a wonderful sermon. On April 10 at our regular council meeting Bro. John Evans Bowman was licensed to preach. At the same meeting Bro. Robert Hoover was installed into the ministry. A number of delegates from the Bridgewater Church of the Brethren attended the state Christian co-operative convention at Roanoke, Va. Five of the young people of the College Street church were among those who graduated from Bridgewater College this year. About fifty of our members attended Annual Conference this year. Brethren Jno. S. Flory and C. G. Hesse gave a general report of the Conference. In the evening different ones spoke on the various group interests such as children's work, young people's work, women's work, and music. Our total Conference Offering amounted to $382.50. This was considerably larger than the offering last year. The message on relief work by Bro. Paul Bowman, Jr., was both interesting and educational. At this meeting an offering of $37 was received and given in the interest of peace and relief.—Mrs. J. Elmer Seehorn, Bridgewater, Va., July 12.

Midland.—We held our love feast in the Midland house on May 18 with a good attendance. On June 1 we met in council at the Mt. Hermon house. Delegates to district meeting are Brethren R. C. Andes and S. K. Andes, with Brethren Jesse Heddings and A. L. Smith as alternates. The district meeting will be held in the Midland house in August. Bro. C. H. Hinegardner will begin a week's evangelistic meeting in the Mt. Hermon house on Aug. 25. The B. Y. P. D. is helping a needy family by furnishing them clothing. A member brings them to church each Sunday. Miss Vera Miller of Bridgewater, Va., met with our B. Y. P. D. and gave us an interesting talk on her trip to the Amsterdam Conference last year. The church members have been helping to harvest the hay for a family who just lost the husband and father.—Mrs. Wm. S. Heddings, Catlett, Va., July 13.

Mill Creek.—Our Sunday school recently put on a drive to increase the Sunday-school attendance. The drive was climaxed by a rally day program at the church on June 30. An interesting children's day program was given in the morning. The children's chorus rendered several selections. At noon a basket lunch was served. In the afternoon Brethren C. E. Long and Albert Burgess gave interesting talks. The W. C. T. U. was in charge of the evening service. Rev. Luther Miller gave an inspiring illustrated lecture on The Life of Christ. Bro. Raymond Peters was with us on May 11. Many of our members attended Annual Conference. During the summer two programs have been given at the Rockingham County jail. One was sponsored by the service committee of the B. Y. P. D. and the other by the W. C. T. U. The aid societies and the W. C. T. U. have put on a drive to obtain clothing and money for foreign relief. On July 14 Dr. Ed Richardson of the Anti-Saloon League of Richmond gave a helpful temperance talk. An inspiring vesper service was recently conducted by Bro. Virgil Weimer, summer pastor of the Grottoes church. We are looking forward to our revival meeting which will be held Aug. 11-25 by Bro. Earl

Bowman, pastor of the Harrisonburg church.—Lera Bowman Jarrels, Penn Laird, Va., July 17.

Moscow.—We met in council on May 3, at which time the following officers were elected: O. S. Miller, elder; R. P. Clatterbuck, treasurer; W. J. Shull, clerk; T. J. Diehl, trustee to fill the vacancy caused by the death of C. R. Sheets; Mrs. O. S. Miller and Mrs. Elizabeth Harper, members of the board of religious education; correspondent, Mrs. Verna Sheetz. Since our last report three letters have been received. A fine spirit of co-operation prevails in our work. Our Sunday-school attendance is encouraging. Our church is sponsoring a community music class, beginning July 11. It will be held on Thursday nights with Mrs. Evelyn Taylor as instructor. We are looking forward to our series of meetings which will begin on Aug. 18, with Bro. Samuel Harley as evangelist.—Mrs. Verna Sheetz, Mt. Solon, Va., July 11.

Washington

Outlook.—On July 8 we began our vacation Bible school and closed with an evening program on July 21. Our Sunday-school attendance has kept up well. On June 14 Sister Ida Shockley of McPherson, Kans., assisted the young people in a program which was enjoyed by all present. On June 23 Bro. Paul Longenecker of Yakima gave us an address. On the following evening he showed pictures. On July 14 Bro. Lorell Weiss of La Verne, Calif., was with us both morning and evening and delivered two interesting messages. On Sunday evenings our pastor, Bro. Fike, has been giving the biographies of some Bible characters. Occasionally he plans a family night when the families sit together and also have a part in the program. Our ladies' aid is busy. Our goal is to redecorate the interior of the church. Recently a child six years of age called for the anointing service. Our pastor and Bro. Wagner administered to his wants. He was very sincere and seemed to understand. We have a splendid field here as our church is the only one in the immediate community.—Mrs. C. A. Wagner, Outlook, Wash., July 22.

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- Our Church—3
- Talking to God Our Father—2
- Being a Good Helper—5

Summer Quarter—
- Friends Who Help Us—4
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- Stories We Like to Hear Again—4

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Numerals indicate the number of lessons on each subject.

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- God's Gift of Home—7
- Christmas Time—4

Winter Quarter—
- Stories of Jesus—5
- Helping God Our Father—5
- Jesus Showing God's Love—3

Spring Quarter—
- Going to Church—3
- Being Kind and Helpful—4
- Neighbors and Other Friends—6

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GOSPEL MESSENGER

Volume 89

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August 17, 1940

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- The June issues containing the Ocean Grove Conference Echoes have again demonstrated how the Gospel Messenger seeks to report the general church news and thus keep you in touch with what is happening in our brotherhood.
- Yet June is not the only interesting month of the church year. Even in August much is happening that is worth knowing about. In nearly a dozen departments, devoted to local as well as to general church news, you can read what has happened both at home and on the foreign field.
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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, August 17, 1940 No. 33

EDITORIAL

Three Things to Pray For

GREAT days are here. They are days such as men in quiet times often look forward to with great desire. But as men in the midst of great days, it is clear there are several things for which we need to pray.

We need to pray for light. When the disciples were perplexed, not being able to fully comprehend certain developments in Jesus' ministry, he comforted them with the promise of the Spirit of truth which would guide them into all truth. In our day of confusion we need to pray for guidance. We need to pray for fuller insight into truth.

But with the increase of knowledge we will also need greater reserves of courage. It is one thing to understand the demands of the hour, but quite another "to withstand in the evil day, and having done all, to stand." Let us pray for courage.

And then there is strength—even mere physical strength. What reserves of physical strength are required in the hour of trial! Whatever your needs, our great Helper is Christ. Paul has well said: "I can do all things through Christ which strengtheneth me." H. A. B.

Wanted: Honest Men

THAT the first casualty in war is truth has long been recognized and it is not hard to see why this is so. Must it be so also in political campaigns? Must everything everywhere yield to the supposed necessity to win?

Why do men in positions of public trust, or men seeking such positions, say one thing and act another? Because they are foolish enough to think it pays. Because they think the end sought so important that it justifies trickery in order to obtain it.

They are wrong. Honesty in dealing with the people is more useful than success in fooling them. There is a great opening in public life for honest men. The church is set to produce such men. The demand is heavier than the supply.

Looking for a field not too fully occupied already? A great door and effectual is opened here and there are many adversaries. Doesn't that challenge you? E. F.

The Frontiers of Faith

"IN Christ there is no east or west," says one of our modern poets. And with this interpretation of the deeper meaning of Christianity agree both the words and life of Paul. One can imagine that if he were living today he would be preaching in the chief capitals of the world and writing epistles to churches in many of the principal cities of the land. His grasp of Christian strategy would draw him to our eternal cities and stir him to hope to visit whatever Spains might lie beyond.

Paul's interpretation of the world implications of Christianity springs naturally enough from the broadening factors in his own life. He is the logical apostle to expound this view. But we must remember that this is not just Pauline, but the very essence of Christianity. The Master outlined a world program of evangelism and suggested the steps in its strategy. His disciples were to go and teach all the way from Jerusalem to the uttermost parts of the earth. And this because the gospel is for whosoever will respond.

Jesus Christ is that Greater Prophet of whom Moses speaks. He is greater because he was a fearless explorer on every frontier of faith. Others might be resigned to things in the world about them, but Jesus faced the realties of life with the purpose of effecting basic change. Things had been one way in the past, but for the future he

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visioned something different and better. Even his method of bringing about the new order was new. In place of the sword he proposed to use winsome example; for the sharp word and the mailed fist he determined to use appreciation and the way of love. He pressed forward to Ultima Thule on every frontier of faith.

It is true that the twelve were slow in coming to this viewpoint, that they never quite grasped the world implications of Christianity as did Paul, but even so on one occasion their spokesman was moved to say: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

One of the things for which we of the Church of the Brethren should be profoundly grateful is the sane outlook of the founders. Alexander Mack and those who ventured with him were men and women of broad sympathies and real insight. One can but marvel today at the advanced positions they took on moral issues and human relations. They, too, were pioneers on the frontiers of faith.

It is true that there came a time when this outlook was clouded somewhat. But with the revival of printing in our church, the establishment of schools, the broadening effects of foreign missions and travel, the recovery of the story of Brethren beginnings, and the new spirit of confidence gained through an appreciation of our heritage, we are regaining that interest in the world and its needs which was first exhibited in the Christ and was characteristic of all true disciples.

We of the Church of the Brethren need to summon courage to stand as true pioneers on many frontiers of faith today. Perhaps the most concrete of these is our far-flung foreign mission enterprise. From small beginnings in Scandinavia, we have come to share in the evangelization of such great fields as India, China and Africa. Brethren church membership on these fields now numbers more than 10,000 souls, while we are responsible for millions more if they are ever to hear our message. In these lands doors of opportunity are now opening as they have never opened before.

In the homeland the challenge to advance along the frontiers of faith is equally great if we can but see with the eyes of pioneers. There are great national problems which require the insight, integrity and sacrifice which only Christian leadership can give. There are the opportunities and problems of our church as a denomination which only true statesmen can handle. And then there is the world with its need of love to the uttermost. There the idea and practice of neutral relief is a sample of what Brethren can do. Let us join hands, all brothers of our common faith, and labor for "one great fellowship of love throughout the whole wide earth." H. A. B.

The Lord Is at Hand

So Paul told the Philippians. So he would tell us. It was true then. It is true now. His presence may not be manifest in a way of our own choosing, but it is genuine, none the less. He is always at hand in the full measure of his power. We have his own word for that (Matt. 28: 20b; John 14: 23b).

On this tremendous fact Paul grounded the right of his Philippian readers to be free from care (4: 6). They had only to let their requests be made known unto God, with thanksgiving, always with thanksgiving. How could they ever omit the thanksgiving for so great a comfort?

Is it not enough to know that, whatever apparent ill fortune may threaten, he is at hand? All worry on that point may be dismissed once and for all. There *is* a question that should give us no rest until we find the answer. What can be the matter that we do not see him?

Why are we not aware of his presence, that we may open the door and let him in? Do you know the wonderful thing that would happen if we did? The peace of God would guard our hearts and our thoughts, and for sheer marvelousness that is beyond all understanding. E. F.

A Suggested Field of Inquiry

THE magazines are having a lot to say about the gold problem. What it means that all these billions of gold keep pouring into this country, not to be used for anything but to be buried in Kentucky —that is the question. Is it any wonder that many people suspect there is something wrong somewhere? What sense there is in it, if any, is not apparent to the ordinary mind. Hence the articles on the subject, but the disappointing fact is that after you have read them you are not sure you know any more about it than you did before.

While the mystery remains unsolved it is certainly gratifying to know that there are values more to be desired than gold, yea, than much fine gold (Psa. 19: 9, 10). We strongly advise a general renewal of interest in these. Earnest inquiry into their nature and the possibility of making a personal connection with them might lead to a more satisfactory result than so much talk about the gold problem. What if it should turn out that the key to that secret is hidden away somewhere in "the judgments of the Lord"? It's a fascinating field for research, surely. E. F.

THE GENERAL FORUM

To Hatred

BY VERA V. VIA

Oh, Hatred! Ne'er may thy sting
Pierce my heart or soul or mind
To make of them a withered thing!
Nor thy dust so alkaline
Its fearful blight may fling;
Nor make my vision to be blind
To the lofty, better things
Deep down within mankind!
Thou art like eroding rain
Washing 'way the spirit's soil,
So the finer things, in vain
Trying to grow, are foiled;
And where beauty once did reign,
There thy loathsome self doth coil!

Free Union, Va.

The Contribution of the Church to the Kingdom

BY FLOYD MALLOTT

Brief of an Address to the Central Regional Council

SCRIPTURAL history is the story of the search for the kingdom. Others outside of Israel had dreams of a kingdom, such as Plato, but Moses was twelve centuries ahead of him. Israel was elected to a national mission but lost its vision. The prophets kept the hope alive while national life was mixed with paganism. The advance of the New Testament is in its insights as to the nature and instrument.

The age of greatest fervor was that of the dawn of the Christian era, inspired by the vivid memories of the Master. But it was naive because it was for the King himself whom his followers expected soon to return. When that faded, attention ran to institutionalism and the clergy. The Catholic Church was born and papal authority erected on a world-wide scale. The church then thought of itself as the kingdom.

Then came the Reformation and for four centuries the church and the kingdom have been held in unstable relationships. Most church members assert they are living for the kingdom. But the kingdom is wider than the church and has more aspects than the church. It is here as a spiritual experience and also is a fact to be fulfilled in time to come; it is this also, for which we pray. We tend to emphasize the one which suits us temperamentally, but they are supplementary.

After seven hundred years nationalism is coming to an end. In its present form it has existed for three hundred years. Now there is a complete turn in affairs and the church faces a new day. We have had about seventy autonomous units each claiming absolutism. They are now about to be consolidated into a few super states. God may be working toward a goal of centuries. Lloyd George said in 1937, "The leadership of the nations is vacant."

The Oxford Conference is the most significant event since Luther issued his theses, to make effective the Christian conscience of the world. Our church has something significant to contribute, a churchly minority stressing democratic pacifism based on faith in the New Testament.

The new order to emerge is not the kingdom, but the necessary step to the kingdom. A pseudo science has arisen on the theory of a super-race. The church is the umpire between sicence and pseudo science. The church is here to emphasize spiritual values and to abolish poverty, disease and war. In the local church must be born the leaders to bring true our dreams, the fellowship which is the basis of a new world order and a spiritual passion worthy of the hour. The leadership of the world is vacant until the church presents its rightful leader, Jesus Christ.

Battle Creek, Mich.

Christian Strategy in a World of Crisis

BY H. H. HELMAN

Brief of an Address to the Central Regional Council

WE are in a tempest of change with life turned rough. The question of a youth in a youth conference suggested its slogan, "Can't you feel the hurt of the world?" This is a bad condition in which to work, but no leader has a right to point out this without also pointing out the abiding realities.

Then let it be remembered that the moral character and basis of our universe is unshatterable.

1. All that attempts to rise against that is destined to destruction.

2. The divine purpose of the universe cannot be defeated.

3. The resources of our divinity are never recalled.

4. Neither individuals, nations nor civilizations can sin with impunity. It is universally true that what we sow we shall also reap. The greatest sin of any leader is to forget that there is a kingdom of God for people in such a catastrophic world. Nor can the people divorce themselves from such a world. While it is a great enemy, it is also a great opportunity. The world is not only inviting us in, but God is sending us in. If the world is

disturbing the church more than the church is disturbing the world, something is wrong—witness first century Christianity. Our influence will be felt most by affirmation, not by apology.

What is the strategy?

1. When the world is at its worst, Christian life must be at its best. There is not less, but more, to live for.

2. Religion never becomes a minor element in society. It becomes an important element as society degrades.

3. We must not, in a day of crisis, let the color fade from Christian well-doing. The thrill of godly living ought to be greater.

4. The church must be conceived as an institution of functions; essential, pressing, effective. God releases creative powers to such people.

5. The call today is to abandon life in Christian action, the same recklessness with which Christ abandoned his life. There is too much reserve and timidity. The romance of religion is in the second mile. Exercise a spirituality which lets us go, a compulsion which makes us risk all for God, a company of courageous spirits who live fearlessly for the kingdom to come.

6. Religious thinking and action must be current. In a day of such crisis it is a sin to pull sermons out of the barrel. Nor can we serve today on the traditions of yesterday. We must make religious thinking and service contemporary. Jesus was taken to Calvary because he took religion out of refrigeration.

7. Fundamentally Christianity rests on the basis of interest in people. The Sunday-school teacher may take more interest in the kept, than the unkept child. Peace action must be taken on the basis of love and concern for people rather than merely love for principle. We lose prospects to the church because church people are not interested in them. To teach a lesson instead of teaching the pupil never wins.

8. With all that is happening, we are pledged to a kingdom which is sure. Our work shall abide, no matter what happens. Let us not be weary in well doing.

New Carlisle, Ohio.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

An important issue was being discussed in congress. Some kind of a bill embodying these discussions was certain to become a part of the law of the land. The Chief Executive and other powerful national figures were strongly supporting one type of bill. A large block of both senators and representatives disagreed, pressing for modification.

A southern representative was a close friend, loyal supporter, and genuine admirer of the President, but his judgment caused him to unite with the other faction. Assembling a small group of congressmen, he arranged a conference with the President. Frankly, but in a friendly spirit, he explained why he was opposing the bill as it stood, at the same time assuring his famous friend that no personal antagonism prompted his action.

New York, N. Y.

A Crucial Point in Pacifism

BY CHARLES E. ZUNKEL

Recently we had a splendid peace discussion among the men and boys of our church. We got down to real problems and I believe the group did some creative thinking. But this discussion revealed a thing which usually comes up in the discussion of the pacifist position. To me it is a crucial point in our thinking. It is this. When we talk of the spirit and practice, as well as the teaching of Jesus, there is usually little serious disagreement about Jesus believing in real love and forgiveness and really giving no place for force or self-preservation. But when we begin to apply that to ourselves, we sooner or later come to the place where we say, "But what are we going to do if an enemy threatens our freedom or our life?" I one time heard it put about this way, "Yes, I can see what the teaching of Jesus is, but if it came to an enemy threatening our own nation with invasion, or my own family with destruction, I'm afraid I would fight."

But that very thing seems to me to test the genuineness of our peace thinking or planning. It is all very easy to talk of peace when it is out beyond the possibility of immediate danger to me and mine. So long as the war is on in Europe, it is easy to talk of peace being sought there. But someone becomes realistic and says, "What were the Finns to do? Allow the Russians to come in and overrun them?" And that becomes different.

It seems to me that our difficulty arises because of certain basic assumptions that we consciously or unconsciously make. We usually assume that the most priceless thing we have is physical liberty and freedom. And, in contrast, that the worst thing that could happen to us would be to be overrun by an enemy power. Anyone would shudder at what would be involved in such a thing happening. Of course, we would have misery and many hardships. But is our basic assump-

tion correct? Is not this the very thing Jesus faced with the Jewish people? Did they not expect and long for a political savior? But Jesus refused to be such. I know how easy it is to pass this off with such a statement as, "But Jesus could not do this. God had sent him for another purpose." The fact is, however, that Jesus could not do this because it was not then and is not now in keeping with God's will. Hate, killing, destruction are always and everywhere a violation of God's will. Jesus recognized that a person's most priceless possession is not physical freedom or well-being, much to be desired as that is. One's most priceless possession is integrity of soul. But this is violated whenever we violate God's will as we most surely do in the processes of war and destruction. If we can clear this up in our thinking, then I believe we can begin to build the moral and spiritual reserves necessary to carry it out in time of crisis.

I realize full well that it is not easy to carry out this principle in practice. I am clear, I think, in the basic belief that God's will is that I shall not hate, kill, or destroy; this is his will. I am not sure that I shall be able to carry out that conviction in a crisis. But I am seeking to build up the reserves necessary to do that, when and if the crisis comes. Now is the time to be building up these reserves. It seems to me that one way of doing it is to keep re-thinking what the will of God is. Another way is to attempt to carry out this principle in a small-scale way in everyday life.

Lima, Ohio.

Individual Evangelists or Personal Workers

BY ELIZABETH HOWE BRUBAKER

Number One

"THROUGH the church and the church school, Christian men and women may be inspired to be individual evangelists in this day when there is such a great need for Christ in the hearts of men and at the time when we need so many more good active Christians to make the church more effective in the world." The above significant quotation appeared in the Gospel Messenger. What a challenge to the church and the church school! Can they meet the challenge? They can if willing to pay the price. Of course, there must be cooperation, a desire on the part of the recipient to receive the inspiration, and there must be a leader to give the inspiration.

The purpose of individual evangelism or personal work is to get unsaved persons saved, or to accept Christ; to show them their need of a Savior, and that Jesus is the Savior they need; to show them how to overcome difficulties; and to restore backsliders.

Personal work has certain advantages that must not be overlooked. It reaches classes, many of whom could not be reached in any other way. It is effective because it is personal; it meets the exact need of the individual.

One time a mother approached the Sunday-school teacher of her boy just entering his teens, saying, "Anything you can do to help my boy accept Christ will be appreciated by me." The teacher at once sought an opportunity to speak to the boy, first asking God for the needed message. She knew the boy's companion, who was older, the son of a deacon, and who had not yet accepted Christ. The message given to the teacher was Rom. 14: 12. "So then every one of us shall give an account of himself to God." After a few more spoken words the boy looked up, saying, "I am ready to come." Through his influence the older boy came, also others and others until the whole class asked to be received into the church. All was the result of personal work, the mother taking the initiative, and the teacher receiving the exact scripture to meet the need. Personal work produces abundant results.

When God revealed Jesus to John the Baptist (John 1: 33-42), the latter at once became a personal worker saying, "Behold the Lamb of God!" And the two disciples that heard him speak followed Jesus. "One of the two which heard John speak and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, . . . and brought him to Jesus." On the day of Pentecost about three thousand souls were added to the church through Peter's preaching.

Personal work can be done anywhere. When the man out of whom Jesus cast the unclean spirit wanted to go with Jesus, Jesus suffered him not, but said, "Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee." The home is the place to begin—see Acts 1: 8 and Acts 20: 20. In Mark 2: 14 Jesus did personal work in the place of business, also Paul in Acts 17: 17. In Acts 8: 29 we find Philip doing personal work on the highway; see also John 4: 7, Jesus with the Samaritan woman at the well. It can be done on the street and in the market place (Acts 17: 17). Jesus spoke with the two on the way to Emmaus (Luke 24: 32). Paul did it in prison (Acts 16: 24-32; Phil. 1: 12, 13) and also in the synagogue (Acts 17: 17). Jesus was guest and evangelist at a banquet (Luke 7: 36-38).

Personal work can be done at any time. Jesus came to the Samaritan woman at midday (John 4: 16), to Nicodemus at night (John 3: 2) and to Paul at midnight (Acts 16: 25).

It can be done by any one (Acts 8: 1 and 4). When in a time of persecution the members of the church at Jerusalem were all scattered abroad except the apostles, they, the lay members that were scattered abroad, went everywhere preaching the Word. God wants his people to give out the Word. He has promised that it shall not return unto him void. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55: 10, 11).

New Windsor, Md.

Remember

BY REBECCA FOUTZ

ONE of the constant teachings of the Word is that of thinking out—to God, to others. The "go-tell-do" command requires the outlook spirit and life.

This will cause us to do our remembering here and now, instead of hereafter when it is too late. We are enjoined to do the former and vividly warned about the latter.

When the rich man lifted up his eyes in hell and asked a favor of Abraham, the latter said, "Son, remember." What was he to remember? The abundance of good things he had had in this world and how he selfishly used them for himself. That must have been the bitterest of remembering. But it caused him to think of his brothers who were in danger of the same torment. But his thinking of others then was too late.

The most sacred rite that Christ gave is to help us to remember—here and now. When he instituted the bread and cup, he said, "This do in remembrance of me" (Luke 22:19; 1 Cor. 11:24).

What are we to remember? His atonement for sin. Certainly. But is that all? Does it not include remembering his life of sacrifice and service for others? Also his teachings—the things he asks us to be and to do.

Measured by obedience, many do not even seem to remember how Christ was baptized. Other plain examples and clear instructions that he gave are forgotten by being ignored. He said that two masters cannot be served. Would that we'd remember this truth here instead of hereafter.

Heb. 13:3 says: "Remember them that are in bonds, as bound with them; and them which suffer adversity as being yourselves also in the body." Here is the ultimate in remembering—feeling ourselves in another's plight. Only Christ can enable us to do that. He suffered in the sinner's place, so remembering him should help us to feel for others.

While not a few then, and even some today, were bound with prison chains because of their faith, yet the bonds with which people are bound are of many kinds. By prayer and personal service we can often help to free them.

Also many suffer adversity of various kinds. If we really felt as being in their body, could we be indifferent? Truly not. Because the Samaritan so felt for the robbed and wounded, though unknown man, he did not pass by as others had. He remembered when remembering was of avail.

While it is true that ofttimes we cannot fully sympathize with others until we have passed through a similar experience, yet each time that we partake of the bread and cup "in remembrance" of Christ, should it not help us to enter more fully into his spirit and thus keep us from leaving our remembering until it is too late?

Philadelphia, Pa.

Gold or Silver?

BY PAUL MOHLER

The Allegory

THERE was a story in our old readers about two knights who met opposite a shield standing at the side of the road. After some friendly conversation, one spoke of the silver shield near by. The other remarked that the shield was of gold. Then they argued. The argument developed into a fight. After wounds and bruises enough, they discovered that the shield was golden on one side and silver on the other; so both were right and both were wrong about the shield and very foolish for fighting. That is all that I can remember of the story, but it ought to have ended with very humble apologies and a friendly feast together.

The Application

That story was an allegory with entirely too many applications in my short life, but with none more serious than what is going on now in the churches of Christ. In the church, one party says that Christianity is salvation—getting to heaven when you die. Another party says that it is righteousness—the way you treat your neighbor. That is the difference of opinion, and that started the argument. Great denominations have been split

in two on that question, and not so long ago. I am informed that right now, in a sister denomination, that argument is about to end in a division. Indeed, the difference in theology between Catholic and Protestant comes pretty near to being this question. Blows are aimed and bruises suffered in this fight. Name-calling is loud and angry. Scripture is quoted vehemently—and disobeyed constantly. It is all a sin and a shame that the devil enjoys hugely while he marshals his hordes all over the world for a grand campaign to kill the church with all that it stands for in human civilization.

For or Against

Our editor does not like to have the names of these two parties appear in the *Messenger,* or even to admit that these two parties are in our church with bad feeling between them; but he knows and deplores the fact, and tries to keep the fire from breaking out. It is a good thing that he does; but that is not the cure. The cure is found in James 3: 13-18; but James himself has been under suspicion as belonging to the wrong party. He says too much about righteousness and not enough about salvation to suit some folks. Even Luther hesitated quite awhile before admitting James into the New Testament when he translated it. You can hardly express yourself on a religious topic without being classed as for one party and against the other; and if you are for the other party—out you go! Then if you express yourself honestly on some other subject, the other party turns you out. If you try to be for both parties, you are distrusted as being wishy-washy, shallow, and without definite conviction. And Jesus prayed for unity!

Which Is Right?

Why, both are right, of course, in their positive contentions, and both wrong in their negative attitudes, and very foolish for fighting. For Christianity is salvation and righteousness. The great book of Romans is very positive on both. Jesus said much more on the righteousness side than on the salvation side, but he was as positive on the one as on the other. "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." There you have both positions in one statement. What God hath joined together, let not man put asunder.

What to Do?

Why, do as those stupid old knights did—face the facts and quit fighting. No, I do not mean the other fellow and his party—I mean you and your party. Just look on the other side of the shield and see why the other party fights so hard for it. It isn't because he is less honest than yourself, or even less intelligent; it is because he is looking at what you were unwilling to see. Both sides of the shield belong to you as well as to him. If we have only one side, we have only a half Christianity. In the fight with the devil, we need both sides, and a lot of it. Let's recognize our sin, forgive each other, have a love feast, and then fight the devil with all our might.

Pasadena, Calif.

Permanent World Peace

BY RUSSELL K. SHOWALTER

THE other day I stood talking with one of my neighbors, a mother of two boys. She questioned whether she was doing the right thing by teaching her sons to be truthful, honest and kind. She observed that the world now was such a crooked sort of world where scheming, deception and trickery held sway. Should she not prepare her sons to meet a scheming world with scheming?

Whatever is wrong with the world could never be improved or made right by taking the course suggested by this mother. The only thing that can make this world better, that can cure its ills is upright character, honesty, truthfulness and kindness. Let me here quote from two famous fathers, speaking on the subject, The Man I Want My Son to Be. J. Edgar Hoover says, "I would desire that my son first of all be truthful; that he realize that an upright character is the essential qualification for both efficient and happy living." The other father is Thomas Parran, Surgeon General of the United States Public Health Service. He says, "I would like my son to have confidence in religious truths and that he would be fearless because of this confidence."

Consider the major wars in progress in the world today. There is the Japanese war in China which is in its third year. Japan is considered as an aggressor nation. With force and bloodshed she has invaded a free nation for the purpose of seizing her government, her resources, and her people in order to exploit them in her own interest. In the doing of this Japan has disregarded her treaties and promises to China and other nations. Then here is the European war. Here Germany is the aggressor nation. She has been tearing up treaties, breaking promises, and ignoring agreements. With violence she has ridden over weaker nations.

Back of these wars are broken promises, deception and trickery. In the midst of these wars are trickery, deception and broken promises. What does the future hold for the world when this open

warfare comes to an end? Will we be ready for a permanent world peace? Or will the next peace be as insecure as the one of 1918? In the wake of these wars there will be widows, many widows, orphans, suffering, debts, taxes, poverty, bitterness, desire for revenge and much more. Open warfare will cease and the nations will submit to peace terms; but it will not be a permanent peace. Permanent peace cannot be built upon the quality of morality which is waging these wars.

Someone has suggested that our quality of morality in the United States is high enough to make up for some of Europe's deficiencies. Let us look briefly at some examples of our own morality. We are sending scrap iron, oils and gasoline to aggressors—supplies which are essential to them in prosecuting their respective wars. What is the moral difference between our conduct in getting what we want without considering the lives and property of others, and the conduct of those aggressor nations who, too, are trying to get what they want without regard for life and property?

There are about a million and a quarter of divorced people in the United States. Again I ask, what is the moral difference between Hitler's broken promises and most of our broken marriage vows?

We are again in the midst of another election year. Almost every one expects politicians high and low to make promises which they never expect to keep, just as they have been doing in the past. From a moral point of view, what is the difference between these falsehoods and those which have been told by the warring nations?

We have hundreds of thousands of people who hold prejudices and hatred against people of other races, such as the Negroes, Jews and Japanese. What is the moral difference between the German persecution of the Jews and our own race hatreds and inequalities?

We have upwards of five million criminals in the United States. Last year about one million five hundred thousand major crimes were committed in the United States according to our government reports. A major crime is committed every twenty-one seconds. What is the moral difference between these crimes of ours and those of Germany, Russia and Japan?

A great deal of our advertising today is on a very low moral plane. It is generally known that much of the advertising done by tobacco companies, breweries and many other businesses is propaganda. They give glowing, distorted, misleading pictures of their wares. What is the moral difference between much of our advertising propaganda and the war propaganda which is pouring into America?

There is much talk about the peace which will follow the present European war. There is hope that this peace will prove to be a permanent peace. Our President is saying that at the psychological moment he will offer his services to the end that a permanent peace may be reached. We all want peace, permanent peace. But can there be an enduring peace as long as our present low standard of morality rides in the saddle? Permanent peace must be built upon integrity, upon high morality, upon upright character.

If this is a moral universe, and we are sure that it is, permanent peace cannot be built upon men of weak character, upon race hatred, on dishonesty, broken promises or deception whether it be between nations or individuals. It follows that an enduring peace can be built upon no other foundation than upright character, honesty, truthfulness and kindness.

Our communities have both the elements which build upright character and the elements which make for dishonest character. It is the happy privilege of every citizen to make a definite contribution toward world peace. Every word, act and deed either builds a better world or helps to perpetuate the mess which is now causing us so much trouble. Let us build upright character and not yield to the temptation of the mother. If enough of us work at the job faithfully and long enough we can have a permanent world peace. "Thy kingdom come. Thy will be done."

Bruceton Mills, W. Va.

Symbols, and the Book of Revelation

BY F. O. SHANK

Many and varied have been the interpretations of the Book of Revelation. For so long the book has been misunderstood, abused and neglected. Men have turned its figures into doctrine, and many of its numbers into mathematics. One reason for this is that they have failed to recognize the symbolic nature of the book. Symbols are not realities. But they stand for something that is real. This must be our constant guide. One can hardly imagine a Lamb on a throne (5: 6), a Lamb opening a sealed book (5: 9), a Lamb as a bridegroom (21: 9), a beast speaking great things (13: 5), an altar speaking (16: 7), the seven thunders uttering their voices (10: 3), or a Lamb riding upon a war horse, his garments dyed with blood, killing his enemies with a sharp sword proceeding from his mouth (19: 11-21, 17: 14), wading through a sea of blood to the horse's bridle, for the space of one hundred and sixty miles (14: 20). Did it ever occur to you that since figures have symbolic meanings, numbers also many times have a symbolic significance rather than numerical value?

Dr. Charles F. Wishart, president of the College of

Wooster, says in his book, The Book of Day: "In that early day when language was primitive and the vocabulary meager, when one Hebrew word sometimes was compelled to do duty for a score of diverse meanings, men came, naturally, to use numbers as we use words. They were the symbols of ideas. The number two came to stand for strengthening, for confirmation, for redoubled courage and energy. Three came to carry the thought of the divine. The Father, Son and Holy Ghost. Four stands for the world: east, west, north and south. They took four, the number of this world, and added to it three, the divine number, and got seven, the symbol of perfection. Ten came to stand for human completeness. And then they took the idea of human completeness as expressed by ten, multiplied that by seven, their symbol of perfection, and from it they got seventy, the reduplicated symbol of perfection —completeness that is not only human but divine; and, to them, seventy was a very sacred number. And then primitive man took his ten and reduplicated that—ten upon ten upon ten—and in the number one thousand he expressed the idea of ultimate completeness. He cut his seven in two. One half of seven is three and one half, that which was incomplete. That was the number which expressed restless longings not yet fulfilled. For truth on the scaffold and wrong on the throne."

Now let us consider some of the numbers of the Bible and especially in the Book of Revelation, beginning with the number two. Two men from the spirit world talked with Jesus on the Mount of Transfiguration (Luke 9: 30). Two men were sent to Peter (Acts 9: 38). Two or three witnesses were necessary to convict a criminal under the law (Deut. 17: 6). Two tables of stone contained the law (Ex. 34: 1). The seventy were sent out to witness two by two (Luke 10: 1). The testimony of two men is true (John 8: 17). The message of the church was confirmed by two witnesses (Rev. 11: 3). Three is the divine number; the Father, the Son, the Holy Ghost. Christ is known as Faithful and True, The Word of God, and King of Kings and Lord of Lords (19: 11-16). He identifies his divine society by writing upon them the name of God, the name of God's city which is the New Jerusalem, and his own new name (3: 12).

If the number four expresses the thought of the world, then we have: four beasts around the throne (Rev. 4: 6), the foursquare city, the New Jerusalem, with its four walls (21: 13-16), the four horsemen in the conflict (6: 2-8), the four angels bound at the River Euphrates (9: 14) and four angels standing in the four corners of the earth holding the four winds (7: 1). Also Satan comes to deceive the nations which are in the four corners of the earth (20: 8), and Christ is to gather his elect from the four winds (Matt. 24: 31). And blood came out of the wine-press even unto the horses' bridles by the space of (four times four times ten times ten) sixteen hundred furlongs (160 miles) (Rev. 14: 30).

By adding the divine number (three), to that of the world (four), we have seven. Seven is the number of perfection. This number is used about fifty times in the Book of Revelation. We shall refer to a few of them: There were seven churches referred to (1: 11). The Lamb had seven horns and seven eyes which are the seven spirits of God (5: 6). The seven stars are the seven angels of the seven churches. The seven candlesticks are the seven churches (1: 20). The book is perfectly sealed with seven seals (5: 1). There were seven trumpets of doom (8: 6) and seven bowls of wrath (16: 1). A message was heralded by seven thunders (10: 3). Seven woes were pronounced upon the Pharisees (Matt. 23). Seven blessings are pronounced upon the seven churches (Rev. 22: 14; 14: 13; 19: 9; 22: 7; 20: 6; 1: 3; and 16: 15). Seven classes of men hid themselves in the dens and rocks in the mountains (6: 15). A sevenfold doxology was uttered in behalf of the Lamb (5: 12), and the Lamb uttered seven last words from the cross (Luke 23: 34; 23: 43; John 19: 27; Matt. 27: 46; John 19: 28; 19: 30; and Luke 23: 46). When Christ wanted to express unlimited forgiveness he did it by multiplying seventy (seven times ten) by seven (Matt. 18: 22). A woman was so possessed with evil that it was said she had seven devils (Luke 8: 2). The beast had seven heads (Rev. 13: 1). The dragon had seven heads and seven crowns (12: 3). There are seven days of the week.

By cutting seven in two we have three and one half, or that which is incomplete. The terrible persecution of the Jews waged by Antiochus Epiphanes, a Syrian king, in the second century B. C., was to continue for a time and times and a half a time; or three and one-half years (Dan. 7: 25, 12: 7). The woman was in the wilderness three and one-half years (Rev. 12: 6-14). The two witnesses were to prophesy three and one-half years (11: 3). The Holy City they were to tread under foot for three and one-half years (11: 2). And the beast was to exercise his power for three and one-half years (13: 5).

Ten is the number which stands for completeness. Ten days was a complete test for the young men (Dan. 1: 12). Ten days was a complete test for the church at Smyrna (Rev. 2: 10). Ten pounds were gained by one of the servants in the parable of the ten pounds, and his spiritual reward was likened unto ruling over ten cities (Luke 19: 12-17). Ten virgins represented all of the wise and foolish of the kingdom (Matt. 25: 1-13). Ten pieces of silver was all the money the woman had (Luke 15: 8). Ten commandments summed up the whole duty of man (Ex. 20). Ten horns were seen on the dragon (Rev. 12: 3).

Now let us do a little more multiplying like Jesus did (Matt. 18: 22). Seven times ten is seventy, a sacred number to the Jews. There were seventy elders in the temple (Ezek. 8: 11), seventy in the group Jesus sent out to preach (Luke 10: 1), and seventy members of the high Jewish court. Ten times ten times ten is one thousand. Jehovah keeps his covenant to a thousand generations (Deut. 7: 9). The cattle on a thousand hills are mine (Psa. 50: 10). One day in his courts is better than a thousand—elsewhere (Psa. 84: 10). A thousand years in thy sight are as but yesterday (Psa. 90: 4 and 2 Peter 3: 8). St. John saw the "souls" (not bodies) of the beheaded and they lived and reigned with Christ a thousand years (Rev. 20: 4). Compare Rev. 20: 4 with 2: 10, 3: 21, and with John 11: 15-26. A thousand shall fall at thy right side and ten thousand at thy right hand (Psa. 91: 7). The persons who were killed in the earthquake numbered seven times one thousand (Rev. 11: 13). The number of horsemen mentioned (9: 16) was twice ten thousand times ten thousand. The innumerable host (5: 11) numbered ten thousand times ten thousand and thousands of thousands. The redeemed are innumerable (7: 9, 10).

The number of the world (four) times the divine num-

(Continued on Page 15)

OUR MISSION WORK

Learning the Language

BY CHALMER FAW

Number Two

Sometimes one's attempts to learn a new language take a humorous turn. I had two such experiences with the Bura word for head, "kir, kira." A group of laborers were unloading our boxed household supplies a month or so after our arrival in Garkida. I was on the ground trying to direct the placement of the boxes, straining to the breaking point my little stock of Bura. Four men struggled with a heavy box while I tried to tell them to put it on top of a similar box already lying on the ground. Now the way to say "on top of" is to say, "on the head of," and I thought I said that, but some of the Buras laughed. Clarence Heckman told me afterwards that I had instructed the men to put that big box on my head!

A week later Birma Shelangwa, our native language teacher, was saluting me outside the church after services on Sunday morning. Now the Bura word for house or compound, when used with a possessive, is almost like the word for head. He asked me, among his other greetings, how things were in my house, but it sounded to me like, "What's the matter with your head?" I began to fumble around embarrassedly in the region of my head to see what was wrong with it. Many times since then, in the process of learning the language I have had to wonder what was wrong with my head!

One of the languages all new missionaries must learn here is the English language. After all, we are just Americans and have to learn that we burn petrol and not gasoline in our automobiles, that our goods are carried out first in a goods train, never a freight train, and then in a lorry instead of a truck. The first time I heard the word lorry I honestly thought it was some kind of river-boat. We use torchlights and not flashlights at night, and occasionally listen to the gramaphone, but never to the phonograph. We never have canned goods to eat, nor can we ever find a can about the place. It is tinned food, and every metal receptacle, large or small, is a tin. Of course, in everyday life, among ourselves, we relax and become Americans, but there still remains the necessity of knowing the "English" language.

We have still another English language to learn here, pidgin English, one of the accomplishments of many Africans. A few weeks ago the boys came running into the house and told Mary that there was a "snack" outside. Not knowing what to expect, my wife dashed out and saw there a small snake lying on the ground. "Him don't make fit to do good," they may say of something that doesn't function properly. It was some time before it dawned on me that when our cook would say, "I doan [done] make it," that he meant he had made something, for he certainly seemed to say, "I don't make it." More than once I have had to ask the well-digger working back of our house not to try to tell me anything in English but in Bura for, even with my beginner's knowledge of Bura, I could understand it better than his attempts at English.

Thus there are at least three English languages in force here: American, English, and pidgin English, two of which we have to learn. We stand waist-deep in the confluence of several cultural streams, and although the footing is not always sure, the struggle is extremely exciting!

Garkida, Africa.

Tai Yuan Notes

BY SARA Z. MYERS

Double Services

We continue, as during the winter, to conduct two church services at the eleven o'clock hour on Sunday forenoon because of the fact that our premises are not large enough to accommodate the people. The one in the church proper is for members, students and all visitors who choose to worship with us. The service in the south room, just opposite the church in the same court, is a much simpler one, adapted to a group of very poor women and children whom we have tried to keep from starvation since last fall. While we are quite aware that they come largely for material help, yet we are earnestly seeking to administer a bit of the more important spiritual values, hoping that in spite of their ignorance, fearful handicaps and bodily suffering, they may yet understand and experience something of Christ's message intended for even the lowliest.

Two Sunday Schools

The children's church and Sunday school, too, are held separately at the eleven o'clock hour. First they meet with the adults in the church for the praise service, then repair to Miss Shock's court directly across the street. Our student girls are in charge of their services and most of them prove quite capable of handling and teaching the children. The group is growing larger from week to week. We definitely need bigger rooms and better facilities in order to care for them.

The Son of Pastor Yin

C. T. Yin, eldest son of Pastor Yin of Ping Ting, has spent two months with us this spring. Our own Pastor Chang, during a part of this time, asked Mr. Yin to conduct the main service on Sunday forenoon. He also helped with other services and home visiting. We have found in him a fine warmhearted Christian. And with the special Bible training that he has had, he delivered some very excellent messages. At this writing, he and his family have taken up definite evangelistic work in another station. We feel that Mr. Yin, with proper encouragement, will prove a valuable Christian leader among his people. Pastor Chang conducts several cottage Bible classes and prayer meetings. One is held in a Christian shop for the benefit of the clerks and the management.

Bible Classes

Several Bible classes have been in progress all spring. One class is held among a group of young students from one of the schools. While they came definitely for English teaching, they have also responded well to Bible teaching given by Miss Shock in two of the six periods which we are privileged to have with them. Bro. Myers has another on Sunday afternoon among a group of older and more highly educated men. The writer also has a Bible class of girl students meeting in her home each

Sunday afternoon. Just now we are putting forth special efforts to reach the unconverted who frequently attend services. Cards have been issued with the hope that a number may sign up for definite Bible study and training preparatory for the Christian life.

Laura Shock's Work

Miss Shock now leaves for the coast to get a much deserved vacation. She returned to Tai Yuan soon after the "incident" and has done excellent work in piecing together broken threads. In so doing, she has been able to contact some very good homes from which we have drawn a somewhat stable constituency.

We Pray for Spring Showers

The awful drought continues unabated. Prices of food are terrific. The wheat crop cannot mature properly and it has been impossible in many places to sow millet and "kaoliang." The latter two grains are the chief food supply of the poorer people. We have longed for the needed spring showers, but instead we are visited by terrific wind and dust storms. Let us hope that rain may yet come in order that the summer crops may be sown and harvested.

Tai Yuan, Shansi, China.

World-Wide News

COMPILED BY ANETTA C. MOW

Merging

For the last eight years a joint commission has been studying a proposed merger of the Evangelical and the United Brethren churches. While no actual merger has resulted, there has been enough progress for the leaders to keep at it; they are now so optimistic that they have invited a third group to make it a three-way merger, if and when. . . . The Evangelical Congregational Church has been invited in.

While we're on the subject of mergers, the United Presbyterian eighty-second General Assembly has just empowered a committee on church relations "to confer with the representatives of any church desiring to negotiate for a union with the United Presbyterian Church." This was said to be in response to gestures made by the Presbyterian Church in the U. S. A. for union with the U. P. group on the basis of a 1934 plan of union.

May they both succeed!

Time for Cool Heads

The recent Northern Baptist convention warned its people to "be on guard against the spirit of hysteria and propaganda now sweeping across the country." The Catholic Press Association is against all attempts to embroil the U. S. in the present war, and the Mothers for Peace, an organization formed last year, says, "We, as mothers of young Americans of military age, wish, before it is too late, to voice our unwavering opposition to any movement to send our men overseas to fight Europe's wars."

Scattergood Hostel

Scattergood Hostel, America's first camp for refugees, is located two and a half miles southeast of West Branch, Iowa, not far from the birthplace of Herbert Hoover. The camp now includes dormitories, a gymnasium, classrooms, meetinghouse and farm buildings. It is ideally situated in the heart of a productive agricultural area. It is provided for exiles who are escaping persecution. Here they find the strong, unselfish hand of welcome. Here they are initiated into the folkways of America. Here they may make the first adjustment toward a new life of freedom and eventually take their place in a country whose symbol is tolerance.

Ten-Year Evangelistic Campaign

Bishop Tucker of the Protestant Episcopal Church has announced a ten-year evangelistic campaign for his church. It is designed, says the bishop, to reach not only people who are not members of his or some other church, but also to get at the inactive church members.

Well Done, Australia

Temperance workers in Australia have evidently learned that priceless lesson that one of the best ways to get rid of evil is to put good in its place. The Temperance Council of Australia has decided to put $50,000 at the disposal of the Defence Minister for the installation of milk and fruit juice bars in the military camps.

New Field Editor of Christian Century

Harold E. Fey has returned to the United States to take up his new duties as field editor of The Christian Century. During the course of his studies in the Far East, Mr. Fey visited the capital of the Chiang Kai-shek government at Chungking in west China, consulted with many leaders of the nationalist and missionary movements in India, saw much of the domestic situation within wartime Japan, and reviewed briefly the situation in the Philippines, Malaysia and other parts of southeastern Asia. As field editor of The Christian Century, he will have immediate charge of the news section of the paper, as well as contributing in other editorial ways to its publication. He has been until recently American secretary of the Fellowship of Reconciliation and editor of its monthly periodical, Fellowship.

What to Pray For

Week of August 17-24

To become better acquainted with our missionaries and their work, use the What to Pray For column along with the Prayer for Missions Calendar and the Missionary Picture Sheets. The three should be used together.

Nettie Senger is at home in America at the present time. She has spoken in a number of churches and helped in summer camps. The experiences of Camp Glein at Dagmar, Mont., are presented in the July 27, 1940, Gospel Messenger. Sister Senger appreciated the association of the camp very much. She rejoices that her health is such that she can be among the churches, showing pictures and telling the story of her beloved land of Shansi, China.

Good letters filled with interesting accounts continue to come from Susie Thomas. Since going to China in the late summer of 1939, she has been busy with language study at Peiping. At the present time, she is interior at Show Yang, living with Grace Clapper. The time to which she has eagerly looked is now here when she can enter into the work of the mission in a definite way. During her months of study she has built solid foundations for good work in the future by learning the fundamental principles of the Chinese language and by forming sincere friendships among the Chinese people.

Whether our missionaries are on the field or in the homeland, let the church pray for them in their individual needs.

HOME AND FAMILY

The Price of Peace

BY ESTHER EVANS POTE

In a war-torn weary world,
Fraught with envy and with strife,
With diverse opinions many
And confusion in this life,

We have heard all sorts of doctrines
How we best can stop this war
Which seems coming ever closer,
Though we wonder what it's for.

We are somehow blindly arming,
"For defense"—we calmly say,
Though we know throughout all history
That's the way to join the fray.

Then above the stark confusion,
Thundering in our conscience clear,
Comes the gentle voice of Jesus,
And we pause a bit to hear.

"Put up thy sword," our Master counsels,
"Or ye'll perish by its blade.
Force has never won a battle:
Might has always right betrayed."

"Follow me," entreats our Master.
"Let my peace your pathway fill.
For thou art thy brother's keeper;
Canst thou seek his life to kill?"

Will the great truth dawn upon us
As there comes before our eyes,
Christ, the blessed Son of Heaven,
When upon the cross he dies?

He has not upraised a finger,
Cursed his foes nor sought his life.
He does not allow his followers
To fight back in hateful strife.

Yet triumphant rose our Master,
Conqueror of the conqueror, he.
Are we wise to learn the lesson?
Do we see what he can see?

Freedom is within the Spirit
Though prison walls around us stand;
And the God of peace is with us
If we follow his command.

Cushing, Okla.

Her Father Understood

BY ELIZABETH R. BLOUGH

Second Half

Celia's father had often said that the ways of God are not always clear to men. Deep in her soul was a conviction that a merciful God would not have let her be a deserted wife with a crippled daughter. She felt as if the light within her had blown out. The darkness was appalling; there was no sustaining hand; she could not pray.

She and Arlene traveled in a bus to within a half mile of her home. Arlene could walk, only very slowly, so it was sunset when they arrived at their home. But Arlene stopped in the old garden where flowers were blooming in a tangle of grass and weeds. Celia took the key from her purse and unlocked the kitchen door; it was light enough to see the dust settled thick on everything. There were kindling and plenty of wood. A can of matches stood ready. Almost instantly a fire was blazing. She brought a bucket of water from the well, and then opened a can of soup and only then she called Arlene.

"Come, darling, let me wash your face and hands, then we shall have our supper. You must be hungry." Arlene seemed half afraid of the bare kitchen, but soon she was eating peaches, then she had a bowl of hot soup. Celia's father had thought of everything, for cans of soup, fruit and vegetables lined the shelves of the pantry. After they finished eating their supper Celia went into the bedroom where she found clean sheets folded away in newspapers. She made up a bed. Arlene, too tired and sleepy to notice anything, fell asleep. Celia knelt by her bed; she wanted to feel that Arlene was still hers. A doctor had said she might die under an operation. She was so afraid that Arlene might become a helpless cripple. She murmured, "God has taken everything else from me; I cannot live without her."

The sun was shining when they awoke the next morning. After breakfast, Celia went into the yard and the garden with Arlene. She told Arlene she might pick flowers and play there. "Only do not go far away." Then Celia went in and commenced to clean house vigorously. Her father had kept his home in good order, so she soon had things as she wanted them. The next day, she and Arlene went to the village to see Doctor Barton.

Soon Doctor Barton came into his office. With a look of surprise he said, "Why, Celia, is it really you? I hope you have come back to stay among us." His kindly greeting, so like her memories of him, gave her courage. She said, "Doctor, I have brought my little Arlene to you; will you tell me what can be done for her?"

As Arlene walked to the window, the doctor inquired, "How long has she been this way?"

"She had a fall about a year ago; we have been told that this is the result of her fall."

As tenderly as a woman, he lifted the child and examined her carefully. Then he said, "It should not be a hopeless case but only one of the best surgeons should see her." Celia had been clinging desperately to the sense of security which the old doctor had always given her. Now her face was glorified as she heard his verdict. "We'll see you soon again, Doctor Barton." Before she left the doctor said, "I was sorry that you could not be with your father in his last illness. He wanted you."

The money for a surgeon, one of the best, Celia felt she must find somehow. Anna had offered to pay all expenses, but Anna was not rich; it was only her love for the child that made her offer to do that. Celia could mortgage her home, and she would, if there was no other alternative. That evening she unlocked her father's old secretary to see if any papers were there. One

drawer held several letters written by her mother. She closed the desk and turned wearily to the little stand by her side. She had not cleaned this room, which they had kept as a parlor, so she found the Bible lying there, covered thick with dust. She could almost hear her father reading aloud, as he usually did, entire chapters from the gospels. With her dust cloth, she cleaned the Bible; as she worked, unconsciously she unfastened the heavy brass clasps. The Bible lay open at the fifteenth chapter of Luke. But what was this? Banknotes, many of them, fifteen hundred dollars in all!

Kneeling there she sobbed and cried, "Father, forgive me. I did not know; I could not understand." How her father must have worked and denied himself comforts and even necessities to save all this money! Oh, lost years of unnecessary grief and pain! Why had she not written to her father or returned to him? It was easy to pray now, easy to see that her father had loved her, and that God's love had overshadowed her. Long she knelt there, while in broken sentences she confessed her sin and begged forgiveness, saying, "Lord, I believe, help thou my unbelief."

The next morning, she and Arlene once more took their slow way to the village, first to the bank to deposit the money, then to the office of Doctor Barton. Celia only said, "I find my father left me some money; now I am depending on you to make arrangements for the best surgeon you know for Arlene. I cannot tell you what this all means to me."

"You are troubled and anxious, I know," said Doctor Barton. "We shall do all that can be done. I'll telephone at once." Celia waited until the doctor came to her, saying, "We'll go to the city tomorrow. Everything that is possible shall be done."

There followed anxious days and nights, but the operation was successful. Late in the summer, Arlene, playing in the yard, grew straight and strong. Anne was overjoyed when she came for a visit to see the child running about as other children. In her gratitude for Arlene's recovery, Celia began to soften as a hard, tight little bud opens. She was her father's prodigal daughter. Her father had interlined the twentieth verse of the fifteenth chapter of Luke: "But when he was yet a great way off, his father saw him and had compassion and ran and fell on his neck and kissed him."

Hatfield, Pa.

Is This Patriotism?

BY ROY WHITE

A true Christian is interested in everyone. He loves everyone. This is internationalism. Ardent nationalists are opposed to internationalism. Their loyalty and love are supposed to be limited to their own nationals.

In promoting the welfare of the nation, certain ancient ideas often are disregarded. Liars may promote the material interests of the nation by their lies. Adultery becomes desirable if it produces more cannon fodder. New interpretations are placed on the words *thief* and *murderer*. If ardent nationalism does not demand these results, at least in our day it is producing these results. I doubt that Germany two hundred years from now will be much larger than she is, but I am very much afraid that she will have lost some things for which material victories never can compensate. Would to God that I could feel certain that only Germany would suffer this calamitous loss.

Chicago, Ill.

Gospel Harpoons

BY CHESTER E. SHULER

Old Bob, a sailor, was on shore leave. He fell in with a man who invited him to go along to church and hear a most eloquent preacher of national fame.

Old Bob consented. He seemed interested and listened politely to the entire discourse.

"Well, Bob," said his friend later, "what do you think of that for a sermon? Wasn't it fine?"

Bob hesitated, then said, with his slow drawl: "Yes, it was shipshape: the masts just high enough, the sails an' the riggin' all right, but I did not see any harpoons."

"Harpoons? What do you mean, Bob?"

"Wall, you see, I work on a whalin' vessel most o' my time. When a vessel goes on a whaling voyage, it goes for just one thing: to catch whales. But them there whales never come swimmin' up to you because you have a fine ship. No, siree! You gotta go after 'em an' harpoon 'em! An' while I knows not much 'bout church business, I guesses that souls are caught in much the same way, sir."

Have you ever been "harpooned" by a minister's sermon? If you are an active, regenerated Christian, it's a good guess that you were at some time or other. The gospel harpoons are often the things that first stir a sinner from his complacency, indifference or self-righteousness, and cause him to seek a Savior.

And after we're saved, "harpoons" often are helpful in keeping us active and on the alert for Christian service.

Orlando, Fla.

Symbols and the Book of Revelation

(Continued From Page 11)

ber (three) is twelve. Twelve seems to refer primarily to the church or bride. First of all, St. John says that the Holy Jerusalem is the bride, the wife of the Lamb (Rev. 21: 9-11). And the city (bride) was pure gold (21: 18), and the street of the city was pure gold (21: 21). The city had twelve foundations, and on them were written the names of the twelve apostles of the Lamb. It had twelve gates and at the gates twelve angels. The twelve gates were twelve pearls. The names of the twelve tribes of Israel were written at the gates (21: 12-21). There were twenty-four elders (two times twelve) seen around the throne (5: 14). The measurement of the wall of the city was twelve times twelve or one hundred and forty-four cubits or 216 feet (21: 17). The city measured twelve times one thousand or twelve thousand furlongs or 1,200 miles (21: 16). The number of the Lamb's followers who bear the seal of God on their foreheads was twelve times twelve times a thousand or one hundred forty-four thousand (14: 1, 3: 12, 7: 4). The tree of life will bear twelve manner of fruits for the redeemed, and it will bear its fruit in each of the twelve months of the year (22: 2).

Let us study this most wonderful book carefully. May we seek its moral and spiritual significance and be less concerned about its material fulfillment.

Brookville, Ohio.

KINGDOM GLEANINGS

Calendar for Sunday, August 18

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, God's Care of His People.—Psa. 23.

Christian Workers, Money Management Chart and Guide.

B. Y. P. D., Rural Life and America Tomorrow.

Intermediates, Timothy, the Helper.

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Gains for the Kingdom

Four baptized in the Olivet church, Ohio.

Four baptized in the Washita church, Okla., Bro. Ora Huston, evangelist.

Six baptized in the Jubilee church, Va., Bro. Lawrence Helsley, evangelist.

Six baptized in the Quakertown church, Pa., Bro. Jesse W. Whitacre, evangelist.

One baptized in the Poplar Valley church, Mont., Bro. Mark W. Emswiler, pastor.

Eight baptized in the Middle Creek church, Pa., Bro. Lawrence Bianchi, evangelist.

One baptized in the Douglas Park church, Chicago, Ill., Bro. Roy I. White, pastor.

One baptized in the Bear Creek church, Md., Bro. Newton D. Cosner, evangelist.

Eleven baptized in the Grace church, Martinsburg, W. Va., Bro. Harold Snider, pastor.

Fifteen baptized in the Boone's Chapel church, Va., Bro. M. E. Clingenpeel, evangelist.

Eight baptized in the Surrey church, N. Dak., Brother and Sister G. G. Canfield, evangelists.

One baptized and one reclaimed in the Constance church, Ky., Bro. Orion Erbaugh, pastor.

Two baptized at Beachdale and one at the Maple Glen church, Pa., Bro. A. Jay Replogle, pastor.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Stewart B. Kauffman, Aug. 11-24, in the Stonetown Union church, Pa.

Bro. L. R. Holsinger of Mogadore, Ohio, Aug. 19, in the Chippewa church, Ohio.

Bro. D. R. McFadden of Smithville, Ohio, Aug. 18-31, in the Danville church, Ohio.

Bro. E. L. McCullough of Middletown, Ind., Aug. 4-18, in the Locust Grove church, Ind.

Bro. A. J. Beeghly of Somerset, Pa., Oct. 6-20, in the Madison Avenue church, York, Pa.

Bro. S. Clyde Weaver, Aug. 18, in the Bachmansville house, Conewago congregation, Pa.

Bro. Joseph E. Whitacre of Lakeville, Ind., Aug. 18 to Sept. 1, in the Prices Creek church, Ohio.

Bro. E. M. Hertzler of Marion, Ohio, Aug. 12-25, in the Purchase Line church, Manor congregation, Pa.

Brother and Sister Jesse W. Whitacre of Keyser, W. Va., Aug. 12-25, in the Sugar Creek church, Ohio.

Bro. O. J. Hassinger of Huntsdale, Pa., Aug. 11-25, at the Pleasant Ridge church, Licking Creek congregation, Pa.

Personal Mention

Oregon has chosen as Standing Committee delegate to the Conference of 1941 Eld. George R. Shade.

Bro. R. H. Nicodemus of Sturgis, Mich., is scheduled for two sermons at the annual harvest meeting in the Wawaka church of Northern Indiana, Sept. 15.

Bro. O. F. Bowman of Christiansburg, Va., will be available for several meetings during the year. After Sept. 1, his address will be Harrisonburg, Va., R. 1.

President Winger will be the speaker at the homecoming and harvest meeting in the West Manchester church of Middle Indiana Aug. 25. There will be forenoon and afternoon sessions with a basket dinner. "All former members and friends are invited to attend."

Late on Tuesday afternoon of last week Bro. S. Ira Arnold and family of New Market, Md., but once of the India mission field, made a hurried Publishing House call. With them was Mrs. Arnold's brother who is connected with one of the large manufacturing concerns of Elgin.

Prof. Marshall R. Wolfe of Bridgewater College will be the preacher Sunday morning, Aug. 25, at the annual harvest meeting in the Meadow Branch church near Westminster, Md. That evening he will close the evangelistic meetings he is conducting there with a message on Life's Delusions.

The Messenger reader shown on page two is Mrs. Elizabeth Longanecker of the Zion Hill congregation of Northeastern Ohio. The picture was taken on her ninety-third birthday. Appropriately enough the Zion Hill church is located near Columbiana, Ohio, where the Gospel Visitor was once printed.

The Bethel church of Northern Missouri offered its greetings to the Messenger offices early last week in the persons of Brother and Sister J. L. Marti and daughter Eloise. With them was another daughter, Orpha, formerly of the House publications mailing department, now Mrs. Ronald Koch of Waukegan, Ill.

Dr. Leslie B. Moss of the Foreign Missions Conference is speaking every Friday over the NBC blue network at 1:30 P. M., Eastern Daylight Saving Time. He is trying "to help the general public realize that Christian missions are going forward in every land and that the need for them was never so great as today." His subject for Aug. 23 is No Stopping Place.

Doctor Cordier does not usually bring Mrs. Cordier along but he did this time, perhaps to help him stay awake when driving. Other infrequent visitors in these parts were Bro. Hylton Harman, Kansas City pastor, and Bro. John Metzler of Bourbon, Ind. The coming of all of these is accounted for by the meeting of the Brethren Service Committee referred to elsewhere.

Bro. M. Alva Long of the Raisin City church of Northern California and his good wife had many nice things to say of the Publishing House on the occasion of their recent visit. Their mood was no doubt due in part to the enlivening presence of a nephew, Pastor Kenneth G. Long of Grand Rapids, Mich., and a niece, Professor Lucile Long of Bridgewater College, temporarily detained in the editorial offices of the House.

Bro. S. G. Nickey writes us that his health is much improved. His correspondents will note the change in his address from Carlisle, Pa., to Cerro Gordo, Ill., P. O. Box 393.

The literary editor's household had as guests last week Sister Garber's brother and family from the Lower Miami church of Southern Ohio. That is how Bro. Cecil C. Stebbins and the Publishing House got to see each other.

Bro. Edward K. Ziegler, well known India missionary on furlough and author of a book on Worship for Village Churches, has accepted a call to the pastorate of the First church of York, Pa., and will take up the work there on Sept. 15.

Two missionary parties are scheduled to sail Sept. 7. From Vancouver, B. C., on the S. S. Empress of Russia, the following will start for China: W. Harlan Smith and family, Rolland C. Flory and wife, Edward T. Angeny and wife, Corda Wertz and Bessie Crim; from Seattle, Wash., N. Y. K. Lines, Hiean Maru, and for India: I. W. Moomaw and wife and one son, also E. M. Fasnacht and wife.

It was forty years ago, or on Aug. 5, 1900, that Graybill Royer began as a press feeder at the Brethren Publishing House. It was not many years before he became foreman of the pressroom, where he may be found today, serving in his characteristically efficient way. This is why the Royers were guests of honor at a noonday luncheon while House associates and some others remarked how fine it was to have forty years of service with one institution to one's credit.

Bro. D. T. Dierdorff was an unexpected but most welcome caller at our desk last week. It was good to see him looking so well after his recent illness. He says he doesn't feel as if he had only a few months to go until he rounds out his fourscore years. After attending the district meeting held in his old home church at Surrey, N. Dak., he had come on eastward and southward to visit kindred and friends. As the summer wanes he will make his way back toward Seattle where he plans to spend next winter.

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Miscellaneous Items

The Springfield church of Southeastern Pennsylvania will have an all-day home-coming Aug. 25. "All former members and friends and especially former pastors and ministers are invited to attend or send a note of greeting."

Bethany Biblical Seminary Offering was scheduled for Sept. 15, but the seminary has graciously agreed to a change of date to Sunday, Oct. 13. This is to clear the way for the Christian Faith Offering announced on this page.

The Koontz church of Middle Pennsylvania will have an all-day harvest home-coming tomorrow, Aug. 18. Bro. George Yoder will hold morning and evening services. A basket lunch will be served following the morning program. "A cordial welcome is extended to all who desire to attend."

The Monticello congregation of Middle Indiana will observe its annual home-coming on Aug. 25 at the Guernsey church. In the afternoon there will be a dedication service for the remodeled church. Bro. J. Oscar Winger of North Manchester will be the guest speaker for both services." A cordial invitation is extended to all."

All business for the Southern Illinois district meeting to be held in the Girard church Aug. 24-26, should be sent at once to H. V. Stutsman, Girard, Ill.

The Brethren Service Committee held a meeting of great importance over the first week end of August. The present world chaos, accompanied by unprecedented suffering, places heavy responsibility on this group which must administer the peace and relief program of the church. It was an inspiration to see this committee, and the secretaries who assist them, do their work. Peace representatives are now in China, England and France. Plans are being made to send representatives to Japan and South America. Some of our finest young men are being sent to these places of tension and suffering. They go with messages of goodwill and hope. They distribute the food and clothing so marvelously being provided by the brotherhood. Efforts are being made to relocate families from drought-stricken and other unfortunate communities. The committee is endeavoring to place war refugees in Brethren homes. But there are many problems and perplexing details in all these endeavors. Work camps, or community service camps, are being held in several places. Plans are under way to suggest new ways by which the local church can serve its own community more effectively and sacrificially. The picture cannot be made complete in this brief statement. A more detailed report of the total program as planned and now in partial operation will appear in the Messenger for Aug. 24.

A Christian Faith Offering

September 15, 1940

"When the Son of man cometh shall he find faith on the earth" (Luke 18: 8)?

A call is issued to all congregations to reaffirm our faith in the Jesus way of overcoming evil with good. We believe that the light of Christ leads all men into ways of peace and that no emergency can release us from the way of love. It is our Christian duty to relieve hunger and suffering; and even more, to eradicate causes for so much misery. We should have been more diligent in bringing up the sons of men in the faith of the Lord Jesus Christ.

We now propose a sacrificial Christian faith offering in every congregation. Above the din of war, the outbursts of hatred, the massacre of people, let us lift up Christ. Shall we not keep in men's minds and hearts the idea of a father God, of love, of faith, of brotherhood and world-wide Christian fellowship? The Brethren Service Committee in session on Aug. 5 proposed a church-wide offering for the entire program of the church as represented in the Conference Budget. The proposal is passed on to you. Designation of your gifts may be made to any particular phase of the work as authorized by Annual Conference and administered by the General Boards and the Brethren Service Committee. Let every congregation begin planning to bring the appeal to all its members. —H. Spenser Minnich, in behalf of the General Boards.

THE CHURCH AT WORK

Steadily Carrying On . . . in Days Like These

"Whatever may be the rumors of war, or the number of actual wars in operation, or however savage and barbaric nations appear to be, perpetual peace will come. No power can prevent it. The date of its coming, perhaps even the generation which first sees it, are not known, but it will come. The date will be earlier in exact ratio to the intelligence of the work done by all those who have faith in its coming."—Carrie Chapman Catt.

A Poem in Yarn

I weave my poems with words and with phrases;
You've woven a poem in beautiful yarn.
I cannot refrain from singing your praises,
So lovely the fabric! One never would frown

On hands that weave such a pattern of dreams
From skein upon skein in gay rainbow hues—
A riot of color in greens, pinks and creams,
Shades of rose unsurpassed and delicate blues.

'Tis a rainbow you've made to use in your home.
Regardless of weather, this bright afterglow,
Like a promise of hope, will drive away gloom
Whenever the afghan to others you show.

This patch of fairyland always will vouch
For character sunny and hands filled with power,
To all who notice it there on your couch.
You create beauty wherever you are.

'Tis a gift found in few, but sought for by all,
So weave with your needle gay poems of thread,
'Twill leave you yet young when life's shadows fall,
While I will weave poems of phrases instead.

—By Millie B. Rumley, Payette, Idaho.

Women's Work As I Saw It at Annual Conference

The Thursday morning session of the Women's Work at Ocean Grove was very effectively opened by Mrs. H. L. Hartsough, the chairman for the hour. Mrs. Wilbur I. Liskey of California led our thoughts in devotions. Mrs. Murphy gave us a general view of Women's Work throughout our brotherhood. In view of the fact that our project has been accepted so enthusiastically, the women have more than reached their yearly goal of $15,000. Besides this project, our Women's Work includes the Aid Society, Missionary Society, Mothers and Daughters (Home Builders), Temperance and Peace and Bible Study.

During the past few years, we have given generously to relief work in needy countries. Mrs. Murphy spoke of her visit to Cuba and of her impressions of the refugee work in the Finca, where Lowell Wright has been working. There are great needs in many countries, including China and many parts of Europe.

As we listened to Mrs. Murphy's simple but forceful message, we could not help but remind ourselves of the great work which she has done in the development of our National Women's Work during the past years.

On Friday morning when we again met, three of our China missionaries spoke of the conditions as they are today in China. Corda Wertz had charge of devotions. Mary Schaeffer and Martha Parker then gave messages on their work in China. Following this, the China mission study book was presented very effectively by representatives from six different churches.

The children's workers and the women held a united meeting on Saturday morning. The subjects discussed pertained to the training of children and to home building. The addresses were very ably given by Ross D. Murphy and Dan West.

Because of the fact that men and women work together in the local church, the Saturday afternoon program was a united program of men and women. At this meeting, W. Newton Long and Mrs. J. B. White very capably discussed the part of men and women in the church.

After attending these meetings at Conference, we returned to our homes with the prayer in our hearts that throughout this year we be granted strength to meet the challenges and the needs which are before us today. As women's groups in our local churches, may we cooperate with all other groups in the total program of the church. In the church's program of relief, let us help as much as we can by sending clothing and the necessary articles needed by our unfortunate friends. Added suffering from cold winter weather will soon be here. Let's do our best to relieve suffering humanity!—Mrs. Dewey Rowe, Bryan, Ohio.

Women's Work Business Items

Director of Mothers and Daughters (Home Builders). Mrs. E. G. Hoff was elected Director of Mothers and Daughters (Home Builders) to serve for a term of three years.

President of Women's Work. In open session it was voted that the president of Women's Work be retained another year.

Women's Work Offering on Saturday Afternoon. The Women's Work offering given in the Adult Session on Saturday afternoon, June 8, amounted to a total of $175.43.

Women's Work Project Continues. The Women's Work Project will continue on as at present. This means that the $15,000 will be used for:

1. The Mission Girls' Schools in India, China and Africa and the women who are working in close connection with these mission schools. This help is given through the General Mission Board.
2. The temperance and peace interests of the church carried on by the Board of Christian Education.
3. The office and secretarial work of the Women's Work National Office.

Direction of Extra Effort. In case of a decided increase in giving from the local churches, which would more than cover the work of the project, help will be directed toward relief and toward general home mission work.

Mrs. Murphy's Peace and Relief Work. It was voted that money be allowed from the women's work treasury to assist Mrs. R. D. Murphy to carry on her work for

peace and relief, under the auspices of the Brethren Service Committee, in connection with her office near the American Friends Service Committee in Philadelphia, Pa.

More Than Five Tons of Clothing. Church of the Brethren women have sent in more than five tons of clothing to 1515 Cherry St., Philadelphia, Pa., for refugees in Spain, France, Finland, Cuba, and other places where the channels are open to the Brethren Service Committee and American Friends Service Committee.

Gift to the Blind. A gift of $15 was given to the John Milton Society for the blind. Five dollars of this amount was designated for the blind children's magazine entitled Discovery.

Peace and Relief

We quote the words of the president of the Disarmament Conference at Geneva: "I should like to pay tribute to the work of the women's organizations, both national and international, in the cause of peace." This same tribute may also be paid to the women of our churches who desire peace, who pray for peace and who work for the causes which bring relief.

Women throughout the church are quietly and steadily giving toward relief. One example of a splendid response by women was seen in the Aug. 3, Gospel Messenger. More than three tons of clothing were brought together by the women of one district on July 4 and then shipped to the American Friends Service Committee Storeroom in Philadelphia. Other groups will be able to do the same thing.

Clothing For Relief is a new leaflet which explains the call for clothing. Women should write for this leaflet and distribute it among their groups. It is free.

Millions Face Starvation is another free leaflet which you should have. It makes an appeal for relief funds. The Cent a Meal cards for your homes and your church are available upon order.

No group of women should neglect to pray for those who represent us on foreign soil as relief workers. All our missionaries in China and Howard Sollenberger are giving their strength to this work, and in Europe at present are John Barwick and David Blickenstaff, doing all they can to represent us through the Brethren Service Committee by administering relief and by showing love and goodwill.

Ten Years of Women's Work Project Giving

During the past ten years the money given to the Women's Work Project has been used in the erection of living monuments. The girls in our mission territory have been given the opportunity to enter Christian schools. Women have been helped to carry on educational, medical and evangelical work. Literature has been prepared for local home churches, and office work has been provided.

June, 1930—February 28, 1931	$ 12,720.40
March 1, 1931—February 29, 1932	11,593.97
March 1, 1932—February 28, 1933	13,835.21
March 1, 1933—February 28, 1934	14,297.61
March 1, 1934—February 28, 1935	16,458.99
March 1, 1935—February 29, 1936	14,163.77
March 1, 1936—February 28, 1937	15,634.39
March 1, 1937—February 28, 1938	16,126.88
March 1, 1938—February 28, 1939	16,096.17
March 1, 1939—February 29, 1940	16,557.53
Total	$147,484.92

A Budget Is Living

A budget isn't sums to me;
It's happy schoolgirls' faces,
It's tired, sick mothers getting well,
It's light in gloomy places.
It isn't just long columns full
Of headachy additions,
It's missionaries sailing out
To fill a great commission.
It's you and I, who'd like to go,
And give our gifts to prove it.
How wonderful a budget is!
It lives, and so I love it.

—*Selected.*

Doorways to Devotion

Doorways to Devotions, by Gladys C. Murrell is a book of worship services for women's meetings. It contains 138 pages and sells for $1.00.

The author is a capable and consecrated leader among women and in Christian education in the Methodist Church. She has that practical and devotional touch so often found in a good Christian woman. This is "a book of worship services with a wholesome, heart-warming message for women of today." Most women are more than busy with family cares or professional responsibilities. These brief and inspiring devotions, prepared by a leader, especially for women's meetings, are just the help busy women need. Our own good women will greatly appreciate them.

The devotions are grouped under five heads, as follows: Doorways to the Christian Life, Doorways to More Abundant Life, Doorways Needing Repairs, Doorways Leading Outward, and Doorways to Special Days. There are sixty-five devotional services. Each service begins with a great thought, as "What we are is God's gift to us. What we make of ourselves is our gift to him." Then follows an appropriate scripture, an excellent hymn, a brief meditation of prose or poetry, and a prayer. The selections are skillfully arranged.—Merlin C. Shull, Elgin, Ill.

Mission Study

For the new church year of 1940-1941, the mission study literature is prepared and ready to be sent to local missionary societies upon order.

Four mimeographed programs, one each for September, October, November and December, deal with facts concerning the Church of the Brethren and her missions. The programs are five cents each and each one contains more than enough material for an hour's program. These four programs are: Our Mission Girls' Schools, Our Doctors and Nurses in India, What We Do for Peace and Relief, and Christmas Observations.

From January, 1940, until June, six lessons are based on the mission study book which has been selected for the women's missionary groups. This book is about China. Stand By for China is the name of the book. It sells for 60 cents. The teacher's guide booklet based on

the book is 25 cents. This study of China comes at an opportune time since the Christian world has been moved deeply by the suffering of that great land. As a church we need to know more about the spread and growth of Christianity as it developed out of the persecution which has scattered churches, schools and hospitals into vast areas of China never before opened to the gospel.

Brethren in China, now sold for 10 cents, should be secured and used along with Stand By for China, for it gives the history of our own mission in China. It should not be forgotten that the mission department of the Gospel Messenger, Missiongrams and What to Pray For will all help greatly in mission study. The five-year report of our missions came out in the July 6 Gospel Messenger. This is a real source book of missionary information. The same is true of the special field numbers of the Gospel Messenger. The last issue of January is about India, the last issue of August is concerning China, and the first issue of December is about Africa.

Our women can do much to make the month of January, or any month which is more convenient, a month for a school of missions in the church. By having a school of missions everyone in your local church will have the opportunity for mission study. All age groups need mission study as much as do the women.

The year 1940-1941 should be a year of definite mission study and endeavor in behalf of the interests of the kingdom.

Missionary Society Program for September

A budget isn't sums to me;
It's happy schoolgirls' faces,
. . .
How wonderful a budget is!
It lives, and so I love it.

The women of the church have been responsible for our mission girls' schools for so long now that we rather take this for granted. That is splendid, but with this coming year our sisters in other lands are going to need so much more than we have given them heretofore.

It will be our duty not only to give more ourselves but to help others give. Generally the reason for lack of giving is the need of information. One glimpse into a war-torn home would be sufficient to change our values. Some of the things we now consider to be daily needs might in an instant be classed as trifling luxuries.

Let us start our year of missionary endeavor by getting better acquainted with our mission girls' schools. There is a new program prepared in which some of our missionaries have told us about some of the grown-up schoolgirls. You will learn about women who went to our schools and are now out serving the church. Other girls who did not have the opportunity to go to school when they were young now attend even though they must take their little children with them.

You may obtain this interesting material by sending five cents to our General Mission Board, Elgin, Illinois. Ask for the missionary society program on Our Mission Girls' Schools in India, China and Africa. Or if you want to plan for more than a month at a time, ask for all four of the fall programs at five cents each. That will help you up through December with material for a Christmas program.—Esther Eisenbise Beahm, Chicago, Ill.

ADULT DISCUSSION OUTLINE

The Church's Task

I. To Preach the Gospel

Scripture: Matt. 4: 17; Mark 3: 13, 14; Luke 9: 60; 1 Cor. 9: 16

Sunday, September 1

The purpose of this discussion is to increase the effectiveness of preaching in your church.

I. What are the problems surrounding the preaching of the gospel today?

1. Some people say they do not want to be preached to.
2. Much of the preaching is dry and uninteresting.
3. Some say there are too many sermons.
4. Some claim that often preaching is for adults only and does not interest youth.
5. Some say it does not cover the needs of all classes.
6. Some claim that other services of the church make preaching unnecessary; that is, prayer meetings, class meetings, Sunday school, Y. P. D., etc.
7. Families no longer go together to the preaching service.
8. Many young people put the preaching service last in order of importance.
9. Many church members absent themselves from the preaching service.

II. What are the solutions to the problems affecting the preaching of the gospel?

1. Make each sermon spell help for the congregation.
2. Make a greater effort to discover the needs of all classes and ages represented in the congregation and constituency.
3. The preacher should be able to interpret the Scriptures correctly and present the Bible as a living Book furnishing help for every present-day need.
4. The congregation will do well to imitate the church on Pentecost. "They were all together in one place" with one accord.
5. Some sermons and parts of sermons should be planned with children and youth in mind.
6. As a rule the sermon should not be over thirty minutes in length.
7. Some churches put the worship and sermon before the church school classes rather than after.

III. What changes can be made with profit in your local church?

CORRESPONDENCE

Second District of West Virginia

Arriving June 15, and direct from Annual Conference, Bro. I. N. H. Beahm began evangelistic services in the Pleasant Hill church, near Fairmont. The church had looked forward with great anticipation to the beginning of this meeting. Large and attentive crowds were in attendance. Bro. Beahm preached the Word in its purity, simplicity and power. The reaction was fine, insomuch that the entire community is bettered, and as a result eight were baptized, while three await the rite. Bro. Beahm is held in high esteem in this church.

From Pleasant Hill he went to Bethany, near Thornton, on June 30, and began a meeting that same evening. He was at Bethany with us last year, and when I wrote him that the church desired his service again this year in

another meeting, he asked me if I thought it was wise to come again so soon. We insisted, and so he came.

The people all seemed glad to have him in their midst, which feeling was evidenced by fine co-operation and large crowds. Several evenings some of the brethren and sisters from Pleasant Hill were present, also from Shiloh.

Seven were baptized and one awaits the rite, as a result of these meetings. He preached nineteen sermons here, and the same at Pleasant Hill, and did much visiting. After the baptizing on Sunday, July 14, the writer conveyed Bro. Beahm by auto to Goshen. He began a meeting in the evening. He had been here one week last year, and they also desired his return. The meeting started off nicely with a very fine crowd. Here we left him and returned to our home July 15. We pray that he may have a fine meeting and that good results may crown his efforts. From here he goes to Bean's Chapel, and thence to Camp Hope if his health holds good. We received word from him that he is not so well. We are praying that his health may be so that he can continue his labors.

While at Bethany, Bro. Beahm said that he felt sure of one friend in the Second District of West Virginia, as the writer has charge of all three of these churches. But I am not the only one, for he has many in all of these churches. May the Lord bless his efforts with success, and may he have the same co-operation that he has had here, wherever he may go. May he have many years yet to serve, that when he returns he may have many sheaves with him. This is the wish, not only of the writer, but of his many friends.

Independence, W. Va. A. C. Auvil.

Michigan District Conferences

District Conference of the Church of the Brethren of Michigan will be held in the Sunfield church, Aug. 23, 24. General theme: Christ in Christian Service. The detail of the program is as follows:

Tuesday, August 20

1:30—Elders' Meeting.

1:30-2:30

Men's Work Executive Board Meeting.
Women's Work Executive Board Meeting.
B. Y. P. D. Cabinet Meeting.
Children's Workers Cabinet Meeting.

2:30-4:00—Program in charge of the young people.

4:00—Spiritual Resources in Recreation—Mrs. D. P. Schechter.

6:00—Council of Boards Meeting.

6:30—Vespers—David O. Schechter in charge.

7:30—Mass Meeting.
Chairman—Royal Frantz.
Song Service—Mrs. Olive Schechter.
Devotions and Welcome Address—Mrs. Martha Keller.
Music—Woodland and Sunfield choirs.

8:15—Conference Address, I Will Build My Church.—H. R. Hostetler.
Music—Woodland and Sunfield choirs.
Closing Prayer—William H. Rivell.

Wednesday, August 21

6:45—Morning Worship—Claude Trombley.

8:00-8:50—Bible Hour—F. E. Mallott.

9:00-10:20—Sectional Conferences.

1. Women's Work—Chairman, Mrs. Earl Hoover.
Devotions.
Business, Reports—
Nellie Townsend, Director of Aids.
Mrs. L. H. Prowant, Director of Mothers and Daughters.
Vera Van Meter, Secretary.
Election of Officers.
Music—Thornapple Women's Work.
Outstanding accomplishments—representatives from each local congregation.
2. Men's Work—Chairman, M. B. Williams.
Devotions—Henry Fisher.
Address—Dr. H. H. Savage, Pastor First Baptist church, Pontiac.
Question Box.

(Young people invited to these meetings)

10:30-11:15—Sectional Conferences.
Intermediate Group in charge of A. E. Taylor.
Young People in charge of B. Y. P. D. Cabinet.
Adults in charge of Harold S. Chambers.
Ministers and Wives in charge of Ministerial Board.

11:25-12:00—Mass Meeting—General Chairman in charge.
Song Service.
Address, The Christian Church in a Crisis—Charles L. Anspach.

1:30—Christian Education Conference.
Chairman—Lois Sherrick.
Devotions—Stephen Weaver.

1:45—Address—H. H. Savage.

2:30—Address—International Relations—A. W. Cordier, North Manchester, Ind.
Open Forum in charge of J. E. Ulery.

6:30—Vespers—Ernest Jehnsen.

7:30—Educational Meeting.
Chairman—Harold S. Chambers.
Song Service—Mrs. Elaine Cherry.
Devotions—Joseph Van Dyke.
Music—Grand Rapids choir.
Address by Governor L. D. Dickinson.
Greetings from Bethany Biblical Seminary.
Address—W. W. Peters, North Manchester, Ind.
Closing Prayer—H. W. Peters.

Thursday, August 22

6:45—Morning Worship—Roy J. McRoberts.

8:00-8:50—Bible Hour—F. E. Mallott.

9:00—Christian Education Conference (continued).
Chairman—Orville Deardorf.
Song Service—Mrs. Ruth Hoover.

9:10—Worship service by children in charge of Elma Rau.

9:40—Echoes from Camp Mack Music Camp—Mrs. Harold Chambers.
Educating for service among:
10:00—Children—Elma Rau.
10:20—Young People—Perry Hoover.
10:40—Adults—D. P. Schechter.

11:00—Music—Manchester College Male Quartet.

11:10—How Can We Make Our Entire Church a School in Christian Service?—Dr. A. W. Cordier.

1:30—Ministerial Conference.
Chairman—J. F. Sherrick.
Devotions—D. F. Warner.

1:45—Roll Call of Ministers and recognition of new ministers.
2:00—Annual Conference Report—H. V. Townsend.
2:15—Shepherding the Rural Church—Perry Hoover.
2:40—Music—Manchester College Male Quartet.
2:45—Shepherding the City Church—Walter M. Young.
3:20—Present-day Practices in Our Church Doctrines—F. E. Mallott.
3:50—Music.
4:00—The Cost of Leadership—W. W. Peters.
4:30—Closing Prayer—William E. Tombaugh.
6:30—Vespers—Homer Peters.
7:30—Missionary Conference.
Chairman—L. H. Prowant.
Song Service—Mrs. Mary Mills.
Devotions—H. H. Helman.
Echoes From India—Ralph Townsend (with exhibits to be explained).
Music—Battle Creek Choir.
Address—W. W. Peters.
Offering in charge of M. B. Williams.
Consecration Prayer—Charles Spencer.

Friday, August 23

6:45—Morning Worship—W. H. Good.
7:45—Conference Session.
Moderator—H. R. Hostetler.
Devotions in charge of retiring officers.
Moderator, J. E. Ulery.
Reading Clerk, C. E. Trombley.
Writing Clerk, D. P. Schechter.

The children's hour, daily from 9:00 to 11:00, will be in charge of Elma Rau. All sessions will begin promptly, E. S. T. There will be free parking, free camping grounds, free lodging. Each church should send two delegates to the business session held on Friday.

Also each organization of Men's Work, Women's Work, B. Y. P. D. and the Sunday school should send delegates to be present at the sessions of the program set aside for these organizations.

Sunfield church is two and one-half miles south of Sunfield Village in Eaton County. All reports should be in writing and placed in the hands of the writing clerk so he can use them in prompt printing of the minutes of the conference.

Grand Rapids, Mich. M. M. Chambers.

Can Christians Register for Military Conscription?

In the light of the experiences of the people of God throughout Bible history can the conscription bill, S4164, have other than dire effects on God's people now? If David regretted that he had "numbered" (registered) the people for war purposes (2 Sam. 24) shall America not suffer similar consequences—famine, despoilation by enemies, or pestilence? "And David's heart smote him after he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly."

Is it not the duty of every Christian to refuse to register and renew his vows to serve the Lord and him only?

Linwood, Md. John D. Roop, Jr.

Elder Edward Miller

Elder Edward Miller, son of Levi and Susan Miller, was born near Covington, Ohio, Aug. 8, 1880, and peacefully passed to his eternal reward July 2, 1940, aged 59 years, 10 months and 24 days. He taught in the public schools for ten years and was in the banking business for fourteen years.



He united with the church in 1909 and served as Sunday-school superintendent for a number of years. He served in the ministry twenty-seven years, being ordained to the eldership in 1917. Bro. Miller was elder-in-charge of the Salem church at the time of his death.

On Feb. 6 he was operated on, but complications followed, and five months later he left us. He was a very great sufferer but bore it with great patience. His testimony was: "It grows sweeter all the time."

He helped to anoint many but his own anointing was the most precious.

He leaves his devoted companion, Jennie; two daughters, Mrs. Irene Brown of Detroit, Mich., and Mrs. Verna Mae Griffiths of Arcanum, Ohio; two sisters, Miss Mary Miller of Sebring, Fla., and Mrs. Pearl Petry of Eaton, Ohio; and many other relatives and friends.

Funeral services were held in the Salem church with Eld. Roy Teach in charge, assisted by the home ministry. A good and useful man has left us and we shall miss him. He was laid to rest in the Bethel cemetery near by.

Union, Ohio. Chas. L. Flory.

Elihu Burton Bagwell

Elihu Burton Bagwell, the son of Burton and Mary Galloway Bagwell, was born Feb. 26, 1861, in Grayson County, Virginia. He departed this life at his home in North Manchester, Ind., July 6, 1940, at the age of 79 years, 4 months and 10 days.

In 1880 he moved to Darke County, Ohio. In 1884 he was married to Mary Elizabeth Niswanger. To this union were born eleven children.

In 1882 he accepted Christ as his Savior, uniting with the Church of the Brethren at Pitsburg, Ohio. Others soon recognized the sincerity of his Christian life and his loyalty to the church. In 1884 he was elected to the deacon's office and 1891 to the ministry of the Ludlow church. He was ordained to the eldership in 1900. In 1898 he was called to the pastorate of the Mission church at Bremen, Ohio. He served this church for twenty-two years as pastor and elder. For seven years he also served the Olivet church at Thornville, Ohio, as pastor and elder.

During these years of service in the Christian ministry Bro. Bagwell distinguished himself by his good living, by his faithfulness in shepherding the flock, by

his loyalty to the gospel message and his love for the church.

Some twenty years ago Bro. Bagwell moved to North Manchester and became an employee of Manchester College as a fieldman. He worked in this connection first with J. Edson Ulrey and later with G. A. Snider. He contacted the churches of the college territory, securing funds, creating enthusiasm and building goodwill for the college. In these contacts an invaluable service was rendered to the church and college, by the deep and lasting friendships made, and the loyalties and goodwill created in the hearts of the people for the work of the kingdom.

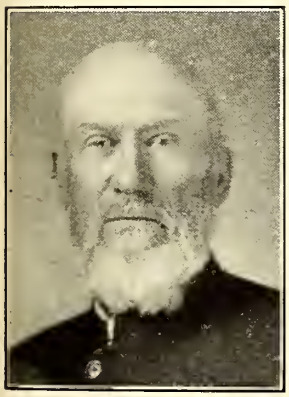
The Manchester church is richer because of his fellowship with us for the past twenty years. His work took him away from his home and church much of the time, but whenever he was here he was a real spiritual asset to the life of the church. His going will mean to the church the loss of a spiritual father.

Funeral services were held for Bro. Bagwell at the North Manchester church by H. L. Hartsough and G. A. Snider, July 8, 1940.

North Manchester, Ind. H. L. Hartsough.

John Edward Bryant

John Edward Bryant was born at Martinsville, Ind., Dec. 6, 1850, to John Strange Bryant and Rachel Burris Bryant. He was next to the youngest in a family of eight children—seven boys and one girl.



In 1872 he was married to Susan Warthen, and with her he pioneered into Nebraska. To this union ten children were born, four dying in infancy. In 1888 his wife died, leaving six children, five of whom survive him. In 1891 he was married to Anna L. Soule. To this union four children were born, all of whom survive.

In February he came with his family to Grand Junction, Colo. He met his death in an automobile accident on July 15, near his home in Appleton, eight miles west of Grand Junction. He was 89 years, 7 months and 9 days old. He leaves his widow, nine children, thirty-five grandchildren, thirty-seven great-grandchildren, and an aged sister, Mrs. Judith Phillips of Indiana.

While living in Nebraska Bro. Bryant united with the Dunker Church, and its teachings dominated his entire life. He was a man of marked ability and intelligence. He was ordained into the ministry and later called into the highest office the church could bestow. Bro. Bryant served for a number of years as trustee to McPherson College from this district.

He was a man of exceptionally strong character, with a determination and purpose that sometimes caused him to stand alone. His life was ruled by a steadfast faith in God. He looked into the future with an unfaltering trust. With his passing he bequeathed to his children a good name and the fond memory of a long and useful life.

Fruita, Colo. R. H. Hoover.

How the Work at Worthington Has Grown

About three hundred people attended the home-coming service at the Church of the Brethren on July 20, 21. Our elder and pastor, Joshua Schechter, who assisted in the ministry for several years prior to 1917 and who has served as pastor since the fall of 1931, was in charge of general arrangements. He was assisted by a number of committees.

The present membership of the church is 169. Six of the fourteen charter members who are still living were present for this occasion.

Bro. J. E. Burkholder of Preston, Minn., was present, and the five others are residents of Worthington. They are: J. Schechter, Mr. and Mrs. Eli Ogg and Mr. and Mrs. Andrew Finckh.

The first Brethren members moved here in 1894 and soon started holding services and Sunday school in a schoolhouse. In 1897 the Worthington Church of the Brethren was organized with thirty-one charter members. Soon after they began the erection of a church building which was dedicated June 25, 1899.

This was in constant use until destroyed by fire April 30, 1922. While the fire was still burning Bro. J. A. Eddy, our pastor at that time, announced that there would be a business meeting the following evening. At this meeting the members unanimously voted to build a new churchhouse—a brick structure forty by sixty feet. It was dedicated June 24, 1923.

Our present pastor, Bro. Joshua Schechter, is a nephew of Bro. C. S. Hilary, who was the first elder and minister of the Worthington congregation. Others who have served in the ministry of the church are as follows: W. H. Eikenberry, J. J. Filburn, Peter Brubaker, Jake Burkholder, D. H. Keller, Jake Auker, C. C. Nicholson, D. P. Schechter, J. I. Diehl, Chas. Wolff, J. A. Eddy, E. E. Rilea, D. C. Snider, Elsie Finckh and Ralph Shade.

We were very happy to have over forty former members with their families, besides a number from our neighboring churches and old friends from this community, enjoy this service with us. An interesting program had been prepared, including a sermon Saturday evening by Ray Flory of Sheldon, Iowa, who spoke on The Highway of Life. The Sunday morning sermon was delivered by Bro. D. P. Schechter of Mt. Pleasant, Mich., who chose for his subject, An Adequate Gospel. The services also included readings by Mrs. A. E. Bearden of Stockton, Minn., and Laura Rogers of Wilmont, and a number of special selections of music. In the afternoon a historical sketch of the church and a message of welcome were given by our pastor. The response was given by Bro. J. E. Burkholder of Preston, Minn., after which some time was given for messages from guests present and the reading of letters from a number of families who had formerly lived at Worthington. This service was mingled with memories which saddened our hearts as we thought of the many who have had a big part in the building and growth of this congregation, a number who have gone to their eternal home and others who could not be present. Three of the ministers who were present to take part in this home-coming were called to the ministry in the Worthington church, Brethren Jake Burkholder, D. P. Schechter and Pastor Joshua Schechter. The evening meeting closed with the presentation of a temperance play, The Whirlwind, given by local talent and directed by Miss Theresa Strom. This brought very vivid pictures of present-day conditions.

Reading, Minn. Mrs. Henry Hauenstein.

Daily Vacation Bible School at Columbus

The Co-operative Brethren church of Columbus, Ohio, has just closed a very successful daily vacation Bible school. Our school was in session two weeks, from July 15 to 26. This was our eleventh consecutive Bible school here and also the largest. The total enrollment was 126. Our attendance was very regular, 120 being the largest number present on any one day and 110 the smallest, with an average attendance of 117. A factor which shows the interest of our boys and girls in their Bible school is that ninety-three had a perfect record of attendance. Our closing program was given on Friday evening, July 26, to a crowded church. Every class had a part in the program, either singing, giving Bible memory verses, or telling briefly some of the Bible truths they had learned. We greatly appreciated the presence of Bro. C. F. McKee, pastor of the Ft. McKinley church, who conducted our devotions. An exhibit of the children's Bible notebooks, Bible picture coloring, mission materials, and handcraft work was on the tables in the primary rooms. Sixteen faithful workers, including Miss Mildred Etter of Dayton, O., assisted the pastor in conducting this school.

We consider our vacation Bible school one of the very best means of approach to many homes around our church. Each year our Bible school gives us new contacts with parents and children and brings some into our Sunday school as regular scholars. The Columbus church wants to thank all those who make it possible for us to have these Bible schools from year to year. May God bless you. Our boys and girls are already looking forward to another Bible school next summer. We ask a continued interest in your prayers that some good for the kingdom of God may be done by this small group of Brethren folks in Columbus.

Columbus, Ohio. D. R. Murray.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brumbaugh-Van Dyke.—July 8, 1940, by the undersigned, in his home in Canton, Ohio, Benjamin Brumbaugh of North Industry, Ohio, and Esther Van Dyke of Canton, Ohio.—Dwight B. Horner, Canton, Ohio.

Stahley-Knepper.—By the undersigned, at the parsonage in Wawaka, Frederick S. Stahley of Ligonier, Ind., and Doris E. Knepper of Cromwell, Ind.—Buryl E. Hoover, Wawaka, Ind.

FALLEN ASLEEP

Apple, Ira E., oldest son of John H. and Mary Rarick Apple, was born July 14, 1879, on a farm near Bloomer, Ohio, where he spent his entire life. He died on July 9, 1940. He was married to Esther Brandt on Nov. 23, 1899. She tenderly cared for him during his long illness. Brother and Sister Apple united with the Church of the Brethren about thirty years ago and were regular in their service to the Master until sickness prevented them from active service. For more than forty years he was connected with the grain threshing business. He leaves, besides the widow, two sons and one daughter. Funeral services were conducted by Bro. G. E. Weaver in the Harris Creek Church of the Brethren.—Mrs. Jesse Wise, Bradford, Ohio.

Boomer, William E., was born March 20, 1866, and died at his home in Tampa, Fla., June 11, 1940. He was a native of Canada. He was a member of the Seventh Day Adventist Church for a number of years, but later united with the Church of the Brethren and remained faithful. His wife preceded him in death sixteen months ago. He leaves two daughters and one son. Funeral services were conducted in the Greeman funeral home by Eld. A. D. Crist.—Mrs. A. D. Crist, Tampa, Fla.

Davis, Sister Rosa, was born in Miami County, Ind., Jan. 21, 1874, the daughter of W. E. and Matilda Puterbaugh, and died at the home of her son in Indianapolis, on April 23, 1940. She was married to Marion Davis, who preceded her in death. She is survived by four sons, three daughters, one brother, eleven grandchildren and four great-grandchildren. She was a member of the Pipe Creek church. Funeral services were held in the Mexico church, with Bro. T. A. Shively officiating. Burial was in the Mexico cemetery.—Martha O. Hessong, Peru, Ind.

Dooley, Mrs. Anna Rebecca, widow of the late David F. Dooley, died at her home at Villamont, Va., May 13, after an illness of two years of heart trouble. She bore her suffering with patience and was cheerful and enjoyed having her friends visit her. Sister Dooley loved her home and all those near and dear to her. She was especially interested in gardens and flowers. She was interested in the welfare of people and was always trying to help someone. Her cheerfulness was a proof of her faith in God. Relatives surviving are three sons, three daughters, two sisters, two brothers and eight grandchildren. Funeral services were conducted at the Bethesda Brethren church by her pastor, Bro. M. G. Wilson, assisted by Bro. J. S. Crumpacker. Burial was in the Glade Creek cemetery. The large crowd in attendance and the beautiful floral offerings bespoke the high esteem in which she was held in the community.—Mrs. C. D. Zimmerman, Villamont, Va.

Drury, Jacob M., well known Hagerstown, Md., grocer, was born Jan. 26, 1873, and departed this life June 27, 1940. During the early part of his life he lived near Mercersburg, Pa., his birthplace. In 1895 he was married to Sally C. Shipp. Later he moved to Hagerstown where he lived until his death. He was a lifelong member of the Church of the Brethren. He is survived by his companion, one brother and one sister. Funeral services were held in the Coffman funeral parlors, with the writer, his pastor, in charge, assisted by Bro. A. M. Dixon. Burial was made in the Rosehill cemetery.—Paul M. Robinson, Hagerstown, Md.

Eikenberry, Sister Atta Cornelia Plank, was born Sept. 17, 1851, in Carroll County, Ind., and died in her home in La Verne, Calif., June 18. She had been in failing health for a number of years and was seriously ill for two weeks. She is survived by four daughters, three sons and one sister. In 1870 she was married to Isaac Eikenberry and this union continued for more than sixty years. After her marriage she lived in Burlingame, Ind., until 1875, when she moved with her family to Cerro Gordo, Ill. In 1917 they moved to La Verne. She united with the Church of the Brethren in Indiana two years after her marriage, and faithfully served her Master throughout her life. Funeral services were conducted by Eld. Edgar Rothrock. Interment was made in the Evergreen cemetery, La Verne, by the side of her husband, who died May 3, 1931.—Grace Hileman Miller, La Verne, Calif.

Fearer, Bro. Nicholas C., son of the late Sara and Lee P. Fearer, was born Jan. 1, 1879, and died suddenly Dec. 10, 1939, after a two days' illness. He was a dear husband and a loving father. He will be greatly missed in the community and in the home. On Dec. 28, 1904, he was married to Cora I. Glover, oldest daughter of Brother and Sister H. H. Glover. He leaves his loving wife, four daughters, two sisters, three brothers and eleven grandchildren. Seven children preceded him in death. He was a member of the Church of the Brethren for many years. Funeral services were held in the home by Bro. Showalter. Burial was in the little cemetery on the farm where he lived.—Mrs. Hosea Wolfe, Clifton Mills, W. Va.

Fisher, Sister Elizabeth, was born March 21, 1861, at McVeytown, Pa., and died June 18, at her home in La Verne, Calif. She is survived by a daughter, a son, and five grandchildren. She was a faithful member of the Church of the Brethren, having attended church the Sunday before her death. Funeral services at the church were conducted by Eld. A. D. Sollenberger of Glendora and Eld. J. A. Smeltzer of La Verne. Interment was made in the Evergreen cemetery, La Verne.—Grace Hileman Miller, La Verne, Calif.

Heeter, Danny Gene, came into the home of Daniel and Virginia Heeter, July 25, 1934. On June 12 he entered the Good Samaritan hospital for a tonsil operation. What seemed like just another operation turned out to be one of the few which was not successful. He passed away June 13 without gaining consciousness. He is greatly missed by his parents, a younger brother, his grandparents, Mr. and Mrs. James Guthrie, and many other relatives. Funeral services were held in the Trotwood church by Bro. J. Perry Prather and the undersigned. Burial was in the Lower Miami cemetery.—E. R. Fisher, Trotwood, Ohio.

Hood, Pauline Evelyn, was born in Franklin Grove, Ill., Nov. 15, 1913, to George and Catherine Hawbecker, and departed this life July 20, 1940. When she was thirteen years old her mother died. The same year she united with the Church of the Brethren. Her early life was spent in Franklin Grove, where she finished her grade and high school education, graduating in the class of 1931. She graduated from the Katherine Bethea Shaw training school for nurses and became a registered nurse. She followed this profession for six years. The last two years she had shared it with home duties. On June 18, 1938, she was married to Clair R. Hood, also of Franklin Grove. They made their home in Woodstock, Ill. Pauline was a faithful and devoted companion and homemaker, a true friend, a good nurse and a conscientious Christian. She is survived by her husband, her father, her stepmother and one sister. Funeral services were held in the Church of the Brethren, with Bro. S. L. Cover officiating, assisted by Bro. O. D. Buck. Interment was in the Franklin Grove cemetery.—Nina Pfoutz, Franklin Grove, Ill.

Hooker, Edmund Saul, was born in Woolwine, Va., Jan. 19, 1896, and died July 2, 1940. He became a member of the Church of the Brethren at the age of twelve while a resident of Washington, D. C. He was graduated from the West Philadelphia High School for Boys in 1914, and from Blue Ridge College in 1918. He was a second lieutenant in the first World War, receiving his training in aviation at Princeton University. On Dec. 5, 1925, he was married to Olive E. Maust of Salisbury, Pa. To them were born four children, all surviving. Besides his wife and children he leaves his father, Mr. J. A. Hooker of Nokesville, Va., his sister and his brother. He was a respected and useful citizen, active in many community affairs, a member of the Nokesville Church of the Brethren where he taught in Sunday-school classes for several years, a member of the American Legion and a member of the electoral board of this county. Mr. Hooker was accidentally killed by an injury sustained from a fall from a haymow to a concrete floor below while transferring a hayfork from one barn to another. Funeral services were held at his residence at Nokesville where he had lived for thirty-one years. Brethren A. K. Graybill and N. J. Miller were in charge of the services. Interment was made in the cemetery of the Valley church near Nokesville. The large attendance of his many friends and acquaintances attested to the high esteem in which he was held by the entire community.—Geraldine E. Seese, Nokesville, Va.

Hoover, Francis Leon, twelve-year-old son of Mr. and Mrs. Harold E. Hoover, departed this life July 18 at the home of his parents in Goshen, Ind. A victim of infantile paralysis, he became ill only two days before. Surviving are his parents, one brother and one sister, who are both ill with the disease, and his grandparents. Private funeral services were held in the Culp funeral home with Bro. M. D. Stutsman officiating. Burial was in the West Goshen cemetery.—Mina Ganger, Goshen, Ind.

Klick, Bro. Jeremiah W., departed this life April 19, 1940, at the home of a grandson, Norman Klick. He was aged 92 years and 8 days. He is survived by three sons, one daughter, twenty-three grandchildren, thirty-nine great-grandchildren, three great-great-grandchildren, three sisters and one brother. Funeral services were conducted in the Myerstown Church of the Brethren by Bro. Michael Kurtz and Rev. David Lockart. Interment was made in the Royer cemetery.—Mrs. Clarence Dubble, Myerstown, Pa.

Long, Mrs. Elnora, daughter of Reuben and Martha Humbarger, was born June 29, 1867, near Columbia City, and died July 15, at her home in Goshen, Ind. She had suffered from heart trouble for several years. In 1892 she was married to Perry Long, who passed away Nov. 30, 1938. To this union were born three sons and three daughters, who survive. Besides the

children she is survived by nine grandchildren, three brothers and three sisters. She was a member of the Church of the Brethren for many years. Funeral services were held in the West Goshen church with Brethren M. D. Stutsman and Foster Berkey officiating. Burial was in the West Side cemetery.—Mrs. Mina Ganger, Goshen, Ind.

McBride, Larry Gene, son of Clarence and Ethel McBride, was born in Darke County, Ohio, on Nov. 24, 1927, and met his death by drowning on July 7, 1940. Gene united with the church several years ago. Besides his parents he leaves two sisters who will miss him very much in the home. Funeral services were held in the Harris Creek Church of the Brethren by Bro. G. E. Weaver. Interment was in the Gettysburg cemetery.—Mrs. Jesse Wise, Bradford, Ohio.

McMeekin, Mabel Cutler, was born at Belfast, Ohio, the daughter of Lewis and Emma McMeekin, and died July 22, 1940, at Fort Wayne, Ind. She was a sufferer from cancer. She was a lifelong member of the Methodist church. Funeral services were held from the Feltier-Ashman funeral home, conducted by the writer. Interment was in the Belfast cemetery.—Van B. Wright, Fort Wayne, Ind.

Moniz, Bro. Aaron L., was born Sept. 10, 1869, in Pearl City, Ill., and died May 5, at his home in La Verne, Calif., after a long period of failing health. With his family he came to La Verne sixteen years ago. He joined the Church of the Brethren in his youth and in his quiet way served faithfully until death. He is survived by his wife, three sons, one daughter, two sisters, eight grandchildren and one great-grandchild. Funeral services were conducted by Bro. D. W. Kurtz, pastor of the La Verne church, and Rev. Donald F. Carter, pastor of the local First Brethren church. Entombment was made in the Pomona mausoleum.—Grace Hileman Miller, La Verne, Calif.

Priddy, Sister Elizabeth, was born Jan. 2, 1857, in Blair County, Pa., to George and Elizabeth Wike, and was married April 22, 1877, to John T. Priddy. Ten children were born to this union. Surviving are nine children, eleven grandchildren and fifteen great-grandchildren. She was a member of the Church of the Brethren for sixty-five years, living a radiant Christian life. During her two weeks' serious illness she received the anointing service, which was administered by the undersigned and Bro. Roy Gilmer. She passed away July 25, 1940. Funeral services were held at the home with Bro. W. C. Stinebaugh and the undersigned officiating. Burial was in the Lancaster cemetery. —Howard H. Keim, Huntington, Ind.

Sellers, Frank E., retired farmer, died at his home in Staufferstown, after a twenty-four-hour illness following a heart attack. He was aged 68 years, 8 months and 5 days. He was a member of the Fourth Street Church of the Brethren. Surviving him are his widow, Mrs. Emma K. Sellers, three sons, two daughters, twelve grandchildren, three brothers and three sisters. Funeral services were conducted by Pastor C. E. Grapes. Burial was in the Norland cemetery.—Mrs. Geo. Haldeman, Chambersburg, Pa.

Shirk, Bro. Ralph Jacob, was born Dec. 6, 1875, at Mt. Carroll, Ill., and died on May 14, at his home in La Verne, Calif., after an illness of two days. He is survived by his wife, Josie Weiss Shirk, one son, three daughters, eight grandchildren, and three brothers. With his family, Mr. Shirk came to La Verne twenty-one years ago and had been active in the men's work of the local church. He was a deacon, a member of the choir, and a member of the men's Bible class. Funeral services were held in the La Verne church on May 16, conducted by Bro. D. W. Kurtz, pastor, assisted by Eld. Edgar Rothrock, a former pastor. Interment was made in the Evergreen cemetery, La Verne.—Grace Hileman Miller, La Verne, Calif.

Shoemaker, Lorin, the third child of William and Leah Shoemaker, was born in Ashland County, Ohio, March 17, 1860, and passed away at Ashland, Ohio, May 20, 1940. At the age of four years he moved to Medina County and lived there until about sixteen years ago when he moved back to Ashland County. On April 29, 1888, he was married to Ida M. Bricker. He was a member of the Church of the Brethren. He taught in the Crawfords Corner school two terms, but the rest of his life he was a farmer. He leaves his wife, six daughters, eighteen grandchildren, one sister and many other relatives and friends. One sister, one daughter and twin sons preceded him in death. His presence will be missed in the home and by all who knew him. He was a kind and loving husband and father.—Mrs. C. E. Friend, Ashland, Ohio.

Sierer, Mrs. Roseann of Fort Wayne, Ind., died at the home of her son on July 11, 1940, aged 83 years. She was a member of the United Brethren Church. Surviving are four sons, a daughter, one brother and one sister. Funeral services were conducted by the undersigned from the Wilson funeral parlors in Fort Wayne. Interment was in the Prairie Grove cemetery.—Van B. Wright, Fort Wayne, Ind.

Swihart, Mrs. Sarah Catherine, was born in Noble County, Ind., July 7, 1875, the daughter of Mr. and Mrs. Uriah Long, and departed this life June 30 at her home in West Goshen, Ind., following a long illness of three years. She was a member of the Dunkard Brethren Church. Nov. 3, 1894, she was married to E. Judson Swihart, who, with the ten children born to this union, survives. She also leaves twenty-six grandchildren and two brothers. Funeral services were held in the West Goshen church with Rev. B. E. Hessler and Rev. D. W. Hostetler officiating. Burial was in the West Goshen cemetery.—Mrs. Mina Ganger, Goshen, Ind.

Weaver, Myrtis Z., was born Oct. 8, 1889, and died June 29, 1940. She was the daughter of Eld. John and Sister Jennie Weaver. Almost her entire life was spent in Elkhart County, Ind. Her father, who was at one time elder of the Rock Run congregation, passed away sixteen years ago. She lived at home with her mother and sister in Goshen, Ind. After graduating from Manchester College in 1918, she was bookkeeper in a department store. Surviving are her mother and sister. She accepted Christ as her Savior at the age of fourteen and remained faithful. She was a member of the Rock Run church, in which her funeral was held by the writer. Interment in the church cemetery.—J. S. Zigler, Goshen, Ind.

Weis, Jacob, was born in Defiance County, Ohio, May 30, 1868, and died in Wauseon, Ohio, May 27, 1940. He was married to Cornelia Miller on Feb. 13, 1890. To this union two sons and two daughters were born. Besides his wife and children he leaves seven grandchildren, four great-grandchildren and one sister. He united with the Church of the Brethren on Nov. 18, 1924, and had been loyal to the church since that time. On Feb. 13, 1940, he and his wife celebrated their golden wedding anniversary. Funeral services were conducted in the Swan Creek church by the writer, assisted by a former pastor, Bro. J. A. Guthrie.—W. E. Hamilton, Delta, Ohio.

Whetstone, David, passed away May 3, 1940, at his home in Stockton, Minn. He was born April 2, 1860, at Lewiston, Minn., the son of Nancy and David Whetstone, and one of a family of thirteen children. He was married to Minnie France. Two children were born to this union. These with one brother and one sister survive him. When he was a young man he united with the Church of the Brethren, and was a loyal member all his life. Interment was in Oakdale cemetery at Stockton, the services being conducted by Bro. J. H. Mathis of Lewiston and Rev. Baurzigger at the Stockton M. E. church.—Mrs. G. R. Christiansen, Winona, Minn.

Zuck, Sister Alice Alverda, wife of the late D. M. Zuck, died at her home near Mercersburg, June 3, 1940. She was born Nov. 8, 1856, near Mechanicsburg, Pa., and moved with her parents to Washington County, Md., at the age of eleven years. When she was about twenty-five years old, her parents being dead, she made her home with her sister and brother-in-law, Mr. and Mrs. Martin N. Bear. In 1893 she was married to Bro. D. M. Zuck. She was a member of the Church of the Brethren for over half a century and was a fine Christian character to the last. She will be remembered for her wonderful deeds of charity and helpfulness. She is survived by two brothers. Funeral services were held in the Welsh Run church by Brethren Frank Laughlin and Clarence Hunsberger. Interment was in the adjoining cemetery.—John D. Martin, Mercersburg, Pa.

CHURCH NEWS

California

Laton.—At our last business meeting Bro. Elmon Sutphin was chosen elder for another year. As Bro. Sutphin has had rather poor health the past year he and his family are going to stay in our congregation. Bro. D. C. Snider of Franklin Grove, Ill., is coming to us as our pastor, and this will relieve Bro. Sutphin of the responsibilities of a pastor. We are busy installing a new sewage system and remodeling and painting the parsonage. We are also installing two ranges, electric and wood, in the parsonage. Bro. Snider and family will come about Sept. 1. Our Sunday-school attendance is holding up better than last summer. Some of our young people went to Camp Beulah.—Erma A. Brabb, Laton, Calif., July 30.

La Verne.—We met in council on Wednesday evening, at which time we re-elected Bro. D. W. Kurtz as pastor. Eld. D. Warren Shock, Anne Hollinger and J. M. Roynon are delegates to district meeting to be held Sept. 2 at the La Verne church. Pastor Kurtz has baptized six since our last report. Brother and Sister Kurtz were our delegates to Annual Meeting, and brought back interesting reports to the congregation and to the aid society. Royce Kurtz was licensed to preach. The writer superintended the daily vacation Bible school for the community and for the Mexican colony. Barbara Davis and Lois Clark assisted at both places. Mrs. G. R. Russell, Mrs. C. I. Myer, Miriam Myer, Dan Miller, Bernice Brandt, Charles and Philip Davis and Doris Hanawalt were members of the teaching staff for the community school. The daily offering goes to China relief work. With a multitude of other projects the aid society is sewing under the supervision of the Red Cross. The Dorcas club helped two boys to go to Camp La Verne. The men's work is sponsoring a weekly recreation project at Fellowship Hall for the young people. They are also making new tables and remodeling the church kitchen. The B. Y. P. D. under the direction of Robert Prickett is carrying on constructively this summer. Bro. Kurtz' rich instruction each Wednesday evening, hitting high points of the Sunday-school lesson and including a study of the Book of Hebrews, is very inspirational.—Grace Hileman Miller, La Verne, Calif., July 26.

San Bernardino.—On May 31 there was a meeting at the home

of the pastor for all young men of military age to consider our relations to a probable war. On June 6 we had a business meeting to discuss some things pertaining to the building of the new annex which was under construction. On June 2 we brought in our penny jars to finish making up the third payment on our annex. After church service the Sunday-school officers and teachers had an important meeting and enjoyed a potluck dinner together. On June 9 the Annual Conference Offering was taken. On the evening of June 16 Bro. Ernest Carl was here and showed pictures of Camp La Verne. On July 14 we had the dedication service for our church annex. Three payments had already been made and the fourth and last payment of $423 was due on July 15. An offering was taken which covered part of this. We had a potluck dinner. Bro. Ray took subscriptions and raised quite a sum of money. Mr. Neher of La Verne promised to pay for the curtains between the main auditorium and the Sunday-school rooms. These new rooms are arranged so we can turn them into the main room and enlarge our seating capacity. Bro. Leland Brubaker preached the dedicatory sermon. He stressed particularly the reconsecration and rededication of the membership along with the dedication of the new annex. Two of our former pastors were present, Brethren L. D. Bosserman, the first pastor of the San Bernardino church, and W. M. Platt. On July 15 everything was paid up. Besides using the penny jars to raise money the aid society had a benefit supper and a pie social, and the Bible class had a social. Bro. Ray received over a hundred dollars from his friends outside the church. We have God to thank for all this, and we take new courage to do what we can in the future.—Josephine Powell, Redlands, Calif., July 25.

Florida

Tampa.—On June 10 we opened our vacation Bible school with an enrollment of seventy. There was an average attendance of fifty-four. It was directed by Zella May. We held our love feast on May 19. The young people gave a suitable program on May 12 in honor of our mothers. Twenty of our young people and some adults attended the Sunday-school convention at Sebring. We were glad to have Brother and Sister Spanogle with us on May 26. Bro. Spanogle gave very interesting sermons. At this time Bro. Philip Lauver and his wife were installed into the ministry. On June 30 our pastor baptized five Sunday-school girls. Our church work is moving along nicely. We miss some of our workers who are away for the summer. We invite anyone coming to Florida to worship with us.—Mrs. A. D. Crist, Tampa, Fla., July 24.

Idaho

Bowmont.—Our church is progressing nicely under the leadership of Pastor Sam Bollinger. We had fine programs on children's day, Mother's Day and Father's Day. Attendance has been good at Sunday school and church services all summer. We have a large group of young people. The district young people's gospel team put on a program on Sunday morning. Sister Nelda Hatfield, their sponsor, Frank Eldridge of Fruitland, Idaho, Hazel Ellenberg of Payette, Virginia Hegadorn of Moscow and Edgar Ronk of Twin Falls assisted in the program. We enjoyed the program very much. The laymen of Nampa put on a program in the evening. We have a fine Bible class on Sunday evening, with Sister Bollinger as our leader. The young people meet every Sunday evening.—Mrs. V. W. Goodman, Nampa, Idaho, July 24.

Nampa.—Recently the men's work of the Nampa congregation elected Dr. C. L. Henck as chairman. He immediately started the ball rolling by having a potluck supper and inviting the ladies. A good meeting was held at the home of Dr. R. E. Blickenstaff, our new district director of men's work. As a result a group from southwest Idaho went to Winchester, 220 miles distant, and assisted in painting the church house there. A deputation team of Nampa men put on a program at the Bowmont church July 21. Bro. Mark Schrock, a former pastor here, now located at Olympia, Wash., was a recent visitor at Nampa.—Stanley B. Keim, Nampa, Idaho, July 27.

Indiana

Eel River.—Our church held a vacation Bible school from June 24 to July 5, under the capable direction of Brother and Sister D. L. Murray of Columbus, Ohio. We had an average attendance of ninety-five. On Friday evening at the close of the school we had a program and displayed all work done by the pupils. We will have our harvest and home-coming meeting the first Sunday in September. The missionary committee will have charge of this program.—Fern Wolfe Miller, North Manchester, Ind., July 24.

Pleasant Dale.—Again we conducted a very successful community daily vacation Bible school. It was in progress for two weeks. Pastor Russell Weller and his wife attended the Ocean Grove Conference and gave a good report. Because of a death in the community our mother and daughter meeting was postponed. We decided to combine the father and son meeting with the mother and daughter meeting and have a family night. The fine fellowship that prevailed was enjoyed by a large group. The children gave a program the last Sunday of June. On July 9 we met in council, at which time Sunday-school officers were elected. Bro. Lloyd Byerly is superintendent; Bro. Lester Adler, assistant; Sister Blanche Henschen, primary superintendent; the writer, assistant. Bro. Lloyd Byerly is delegate to district meeting, with Brethren Oliver Dilling and Thomas Griffiths as alternates. Attendance and interest continue to grow under the leadership of Brother and Sister Weller.—Victoria Stoneburner, Decatur, Ind., July 26.

Sampson Hill.—Once again we had the privilege of meeting in the Lord's house on Saturday evening, and Sunday morning and evening, July 20 and 21, with Eld. J. Andrew Miller of Muncie presiding. On the resignation of Bro. George Mattox as Sunday-school superintendent we have elected Bro. Thomas Stephens as superintendent. Bro. Sollie Wininger is assistant. On Sunday morning the poem, It Isn't the Church, It's You, was recited by Marilyn Sorrells. At our evening services two special numbers were enjoyed. Our evening offering was $3. Attendance was good. Our meetings on Sunday nights are being well attended under the leadership of Bro. Sollie Wininger. We hope to have Bro. Miller with us again in August.—Gertrude Tranter, Shoals, Ind., July 26.

Union Grove.—The ladies gave a surprise Father's Day program and the pastor, ushers and all the men were excused from participating during the regular morning service. Music, readings and a short talk of appreciation of fathers made up the program. Our children's day program was an evening song-story. Flower caps added to the beauty of the message. Our pastor has given us a series of sermons on stewardship with special emphasis on giving ourselves first. We are using the special relief cards for weekly relief offerings, and gather in the money once a month. Our Sunday school is having a joint picnic with the Muncie and Antioch churches on our pleasant country grounds on July 28. The district meeting of Southern Indiana will convene in our church Aug. 23-25. We plan to serve all meals at the church, and extend a hearty welcome to all to come. Recently our missionary society had the pleasure of hearing Mrs. I. E. Oberholtzer talk on China's mission activities.—Mrs. Virginia Snavely, Muncie, Ind., July 26.

West Goshen.—We met in council May 2, at which time the report of the pastoral visit was given. Bro. M. D. Stutsman was chosen as delegate to Annual Conference, with Bro. Louis Overholser as alternate. Bro. Overholser served as delegate. The delegates to district conference were selected as follows: Bro. Devon Martin, Bro. Samuel Miller, Sister Ethel Cripe and Bro. Louis Overholser. Two letters were received. On June 2 Bro. H. A. Claybaugh brought us a missionary message. Our Achievement Offering amounted to $387.50. On June 16 Rev. Jacob Peltz, general secretary of the International Hebrew Christian Alliance, spoke to us. A daily vacation Bible school was held in the West Goshen school building under the direction of the Goshen Ministerial Association. Sister Elsie Cripe served as superintendent. There was an average attendance of 111. A closing program was given in the West Goshen church. On July 18 at the women's missionary meeting Sister Edith Bosler spoke on some of the missionary work in Nigeria, West Africa. On Aug. 4 Bro. Howard Bosler will bring a missionary message at the morning service. Our harvest meeting will be held Sept. 8 with Bro. J. O. Winger of North Manchester speaking in the forenoon and afternoon. A number of junior boys and girls attended camp at Camp Mack.—Mrs. Mina Ganger, Goshen, Ind., July 26.

Iowa

South Waterloo.—Mother's Day was observed on May 12. A consecration service was held for babies. The men's work group sponsored a service in which each mother was given a rose in recognition of the day. The theme of Pastor Yoder's message was Woman's Ministry. Dr. J. L. Gillin of the University of Wisconsin was our guest speaker on May 19. On this date the Conference offering was received. It amounted to $186.84. A number of our group attended the Black Hawk County Sunday-school convention in Waterloo on May 20. In the absence of our pastor on June 2 Bro. W. O. Tannreuther was our speaker at the morning worship hour. In the evening our young people presented a fine program giving the history of our church. The children gave an interesting program on June 9. In the evening of that date the Gideons presented a program and received a freewill offering to help place Bibles in hotels and schools. Brother and Sister Yoder were our delegates to Annual Conference and brought us interesting reports on June 16. Our young people were well represented at the Waterloo City church June 15, 16. The men of the Gideon Sunday-school class presented a Father's Day program on June 23. A special feature of the evening was music by Gunther Myers, a European refugee from the Friends Scattergood Hostel near West Branch, Iowa. Mr. Earl Breon from McPherson, Kans., representing the interests of McPherson College, was our guest speaker on June 30. In the evening the talking picture, Ten Nights in a Bar Room, was presented. We held our annual Fourth of July picnic in the Tannreuther grove. We had as guests twenty-five members of the Scattergood Hostel. Rev. James Marlin of the Grace Methodist church in Waterloo was the guest speaker. On Sunday evening, July 14, our service was held on the church lawn with the young people in charge. The program of music, poems and talks was inspirational to all. The B. Y. P. D. received $20 at an ice cream social on July 17. This money will be used to send delegates to Camp Wapsie, the young people's camp, which con-

venes Aug. 12-17. Our delegates to the district meeting at Lewiston, Minn., are Mrs. Hazel Bridge, Mrs. R. W. Lichty and Paul Wingerd. Pastor Yoder will be the guest speaker at the Texas-Louisiana district meeting at Nocona, Tex., July 25-28. A play, It Shall Be Opened, written by Marion Wefer, a registered nurse of Philadelphia, and directed by Mrs. Everett Miller, will be presented here on July 28. The women's work is sponsoring a mother and daughter tea to be held Aug. 5. The program theme will be Lavender and Old Lace.—Mrs. Alberta Miller Weigle, Waterloo, Iowa, July 26.

Waterloo City.—In June we held a vacation Bible school, superintended by Mrs. Elsie Kough, with an enrollment of seventy-four and an average attendance of sixty-five. During July and August on Sunday evenings we have group services from 6:30 to 7:30, after which we join with several other denominations for union services. The services for the evenings of July 28 and Aug. 4 are being recalled in favor of the interdenominational Bible conference at Riverview Park at Cedar Falls. Our intermediate girls sponsored the noon luncheon at our July all-day meeting of the women's work, and also a doughnut sale. The proceeds are to be used for their camp expenses. Ten girls and two boys plan to attend our district camp at Cedar Rapids. Mrs. O. W. Hamer and E. M. Lichty will be our representatives at district conference to be held at Lewiston, Minn. Our communion service will be held Nov. 3.—Mrs. O. W. Hamer, Waterloo, Iowa, July 29.

Kansas

McPherson.—Seven young people have been received into the church recently by baptism. An altar table, which was made by Forrest Groff, a student minister, was presented to the church. At our council meeting Bro. Groff was relicensed for another year. On Mother's Day several babies were consecrated. The China relief offering on a Sunday night was $60. Several attended sessions of the Kansas Institute of International Relations held at Newton in June. A successful vacation church school was held from June 24 to July 7. Seventy-seven pupils were enrolled. All the children's offerings above expenses were given to help the refugee children. At the close of the school the women's work served a luncheon. A splendid program was given by the children in the evening. On June 30 an all-church picnic with evening vespers was held at Black Canyon. Guests were members of the George Boone family from Pasadena, Calif. During July the peace committee has been conducting peace discussions on Sunday evenings, using the Pacifist Handbook. The women's Bible class and ladies' friendship circle have been holding meetings during the summer months. A splendid work is being done for the boys of the community. Bro. Homer Kimmer and others are directing the work. A number of young people plan to attend Camp Wa-Shun-Ga from Aug. 12 to 17. The majority of our members are using The Upper Room, a devotional booklet. Mrs. M. W. Emmert, who has been matron and a real mother to the college girls for nine years, left to make her future home at Mt. Morris, Ill. She was an active member of the McPherson church and will be missed by everyone. Our pastor and family are leaving July 30 for Chicago, where they will attend a pastor's institute at the University of Chicago. They will return in time to be instructors at Camp Wa-Shun-Ga. The church and Sunday-school attendance shows an increase over last year. We are joining with the churches of the city in union Sunday evening services for July and August. We miss a number of families who are away on vacation.—Mrs. J. Hugh Heckman, McPherson, Kans., July 28.

Paint Creek.—Eld. D. P. Neher was with us April 1 for a sermon and council meeting. It was arranged to keep our pastor, Bro. Max Hartsough, for another year. On May 29 Bro. Hartsough took a group of intermediates to Camp Cauble for one day of the intermediate camp. On May 30 Memorial Day services were held at the church. From June 3 to 7 and 17 to 21 we held a most successful Bible school. We had one week intermission because of too much rain. There was an average attendance of forty, with an enrollment of fifty. A few of our men went to Galesburg on July 21 to a men's work meeting. Our pastor took a group of young people to Galesburg to a B. Y. P. D. conference on July 27. Our sisters' aid society has met once a month during the summer. We cooked for a threshing crew one day and had an ice cream social on the church lawn on July 25. The money received on both occasions will be used for refugee work. We are looking forward to a community picnic. Our annual home-coming and series of meetings will be held sometime in the near future.—Mrs. Ruby Dare, Uniontown, Kans., July 30.

Summerfield.—Since our last report our church house has been hooked up with the R. E. A. electric lights. Formerly we had a light plant. We have been having interesting and educational pictures shown by Bro. Strohm every two weeks on Sunday evenings. We are planning to have a revival meeting this fall with Brother and Sister Oliver H. Austin as evangelists. Our aid society papered the walls and varnished the woodwork at the parsonage this spring. We had an all-day meeting and did this work in one day. We held our mother and daughter banquet with a large crowd present. The men served the meal and washed the dishes. Our church pianist and C. E. president, Mary Ruth Snell, has been gone most of the summer but expects to return home this week. Our aid society has been busy all summer, making and quilting quilts and getting ready for our bazaar. We have a three-cent cafeteria supper and a public auction of the bazaar goods. Our aid served a chicken supper to the Marysville Chamber of Commerce this spring. About fifty men came from Marysville and each took a farmer for his partner. The Marysville men paid for the farmers' suppers. Bro. Strohm has been busy doing all kinds of farm work besides filling the pulpit on Sundays.—Mrs. Will Fralin, Summerfield, Kans., July 29.

Louisiana

Rosepine.—The members met for business meeting on Sunday afternoon, July 7. Bro. J. B. Firestone was present. District meeting delegates selected were Mrs. Hallett and the writer. The writer was retained as pastor until March, 1941. On Sunday afternoon, July 14, we gathered at the riverside and the writer baptized one convert.—George E. Hallett, DeRidder, La., July 17.

Maryland

Bear Creek.—The Devore quartet from Westernport, in charge of Bro. Russell Devore, gave us a program on Sunday evening, June 16. Bro. Newton D. Cosner, pastor of the Westernport church, was with us in a series of meetings, June 17-23. Attendance and interest were good and his messages were much appreciated. One was added to our church by baptism. About ninety members were present for the communion service on June 23. We have recently improved our house of worship by remodeling and refinishing the entire interior of the building. The women solicited the membership for funds with which to decorate the interior. The men have done some excavating and are now finishing a furnace room under the church. The heatrola which had served us well for several years has been presented to the pastor, and the church is to be heated by a furnace. The district youth conference was held in our church on June 30. Most of the youth groups of the district were represented by delegates and by numbers on the program. The main feature of the program was an address on Forming Friendships, by Bro. DeWitt Miller, pastor of the church at Meyersdale, Pa.—Mrs. Arthur Scrogum, Accident, Md., July 19.

Georges Creek.—We are encouraged with the increase in attendance at our Sunday-school and church services. In June we held a week of meetings. Sister Border and Bro. C. L. Long each preached one night and Pastor C. D. Brenlinger preached the other evenings. Two were baptized. On Aug. 1 the Westernport young people will give a play at the Georges Creek church, The work at Lonaconing is getting underway. The building is ready for the seats, which will be donated by the Westernport church. The work at Lonaconing is looked after by the pastor of the Georges Creek church and Bro. Scrogum.—Florence Weir, Lonaconing, Md., July 31.

Grossnickle.—Since our last report the church has been progressing. Our revival services held from May 12 to 25 were enjoyable and inspiring. The messages were brought by Brethren I. R. Stottlemyer and C. F. Holsopple. A different group furnished special music practically every evening. Our church membership was increased by seventeen persons who accepted their Lord and were baptized. Forty members reconsecrated their lives to the Lord. The church was filled at the climax of these services for our love feast on May 25. Our Sunday school is supporting one of the Chinese refugee children for at least one year. This will cost $24. The young ladies' Bible class has taken this same responsibility. Bro. Paul Voronaeff, a Russian evangelist, rendered an inspirational message on July 21.—G. Pauline De Lauter, Smithsburg, Md., July 30.

Michigan

Battle Creek.—Since our last report we dedicated the new pulpit, which was given the church by Brother and Sister Everett Dean. On May 12 the young people presented an interesting play, An Old-Fashioned Mother. On May 19 we held a united service at the Sunday-school and church hour. The junior high department had charge. On May 26 the Munn brothers were here and brought wonderful messages in song. Bro. Howard preached a very helpful sermon. June 2 was children's day. Small children were dedicated at that time. In the evening pictures of Africa were shown and our annual missionary offering was received. On June 3 Bible school opened for two weeks with Mrs. Lester Hand as leader. On June 16 Bro. Floyd Mallott, Jr., brought us a good report from the Ocean Grove Conference. On July 13 we met in council. We have very good attendance at our council meetings. In connection with our Thursday night prayer meetings we have been studying the Book of Daniel. Our pastor, Bro. Mallott, has been our leader. We are grateful to have one who can teach Old Testament Scripture as Bro. Mallott can. The project for our aid is to help with clothing for refugees.—Mrs. Florence Snow, Battle Creek, Mich., July 27.

Onekama.—We met in council recently, at which time it was decided to send a delegation to the peace conference at Camp Mack. Our Little Eden Camp, owned and operated by Brother and Sister Arthur Taylor of Flint, is open this summer. They have been having some very good programs. Some of our summer residents are Bro. W. W. Slabaugh and family of Bethany Biblical Seminary and Sister H. H. Helman of North Manchester. Sister Helman attended a conference on international relations at North Manchester, Ind., and each Sunday evening she gives

a report of some of the things discussed there. Bro. Slabaugh will preach for us next Sunday. We appreciate having them with us and enjoy the messages they give.—Mrs. J. E. Joseph, Onekama, Mich., July 21.

Pontiac.—Our Sunday-school and church attendance has continued to stay above the one hundred mark, for which we are very happy. Now that vacations are over we hope to reach the one hundred fifty mark. The children gave a good children's day program on June 9. Our Bible school began June 17 and closed June 28 with a program. On July 26 the Home Builders class sponsored an ice cream social on the church lawn. The Home Builders and the True Blue classes are sponsoring a trip-around-the-city supper on Aug. 2. We are continuing the adult discussion study in the Gospel Messenger for our Wednesday evening Bible study. Mrs. Myrtle Ferguson was our leader for July and Miss Ruth Wilsey will be the leader for August.—Mrs. Paul Shafer, Pontiac, Mich., July 31.

Sugar Ridge.—We have been very busy since the last report. The aid cooked a dinner for the father and son banquet at the Scottville high school. They earned $30. The mother and daughter meeting at the Bruce Miller home was enjoyed by the twenty-one in attendance. Sister Taylor of Onekama and Flint gave us a very good talk. Fifty of our Sunday school attended the Sunday-school convention at the Long Lake church. On May 1 the aid met at the Jerry Cable home and quilted. Twenty-six were present. The mother and daughter banquet was held on May 13 with 125 present. Mrs. King of the Methodist church of Scottville gave us a very good talk. On May 23 several members met at the church to do some cleaning. On June 5 a beautiful wedding was solemnized in the church, when Sister Rachel Miller and Bro. Homer Kiracofe were married. We miss Rachel very much as she was one of our faithful teachers in our vacation Bible school. Our Bible school was held from June 10 to 21, with 113 children enrolled. There were nineteen teachers and helpers. We had an average attendance of eighty-eight. Brother and Sister Rollins conducted inspiring evangelistic meetings from July 1 to 14. There was good attendance, and eight were baptized. On July 22 we met in council. Two queries will be sent to district meeting, which will be held in the Sunfield church in August. This church is calling for district meeting for 1941. The following officers were elected: Bro. Holly Wilson, Sunday-school superintendent; Bro. Junior Kintner, assistant; Sister Leona Cable, cradle roll superintendent; Sister Clara Miller, home department; Sister Lawrence Williams, primary superintendent; Sister Nondis Saxton, assistant; Sister Tina Kirkman and Sister Edith Wilson, members of the Sunday-school cabinet. Delegates to district meeting are Sisters Effie Lehman and Eliza Blocher, with Sister Donna Leedy as alternate.—Mrs. Eliza Blocher, Custer, Mich., July 25.

Minnesota

Root River.—On the afternoon of May 11 the mothers and daughters held a tea in the church basement. An appropriate Mother's Day program was given in the evening of May 12. We held our communion on May 19 with a goodly number present. We were glad to have Brother and Sister J. H. Mathis of the Lewiston church with us at this service. Rally day was observed May 26. Dr. Carter, the state temperance worker, was with us June 9. In the evening he conducted a play, Prisoner at the Bar. An offering was lifted to be used for temperance work in the state. Our church did not send a delegate to Annual Meeting this year. From June 10 to 21 Bro. Burner and six assistants conducted a vacation Bible school, with an enrollment of forty. At the close of the school the children gave a demonstration of the work done. On June 22, 23 the Lewiston and Spring Creek young people were entertained at our church in a conference with Bro. Rufus Bowman of Bethany Biblical Seminary as speaker. The Spring Creek church received the award for having the most points. The annual Sunday-school outing was held at a near-by park on July 4. Our semiannual business meeting was held on July 5. E. W. Thacher was retained as superintendent of the main school, with Lydia Broadwater as superintendent of the children's division. Mrs. Cora Ogg and Miss Gayle Tammel will represent this church at district meeting in August. Steps are being taken for a new front entrance to our church basement. We are also purchasing some new chairs for the church. During the summer months the ladies' aid is having silver teas.—Marjorie Tammel, Preston, Minn., July 29.

Missouri

Greenwood.—A two weeks' revival was held in May. Brother and Sister A. W. Arnold of Phoenix, Ariz., were the evangelists. Bro. Arnold brought many truths in his messages of sermon and story. Sister Arnold won the affection of the church in the singing of new songs. The district meeting will be held in this church Aug. 20-22. The theme of the program will be The Abundant Life. Bro. J. H. Morris of Melrose, Fla., will conduct the Bible periods. The Sunday school enjoyed ice cream on July 9. A special council was held on July 21. Bro. Illig and Bro. Earheart were elected deacons. It is planned to hold the installation service on Aug. 4. Bro. Gass, our pastor, has been attending summer school at Southwest Missouri State Teachers' College at Springfield. Betty Alderson, one of our young people, who has served as pianist, is also attending summer school. Some good work has been done on the cemetery this year. Several from Greenwood have assisted with the district camp work on Piney River. Five letters of membership have been received.—Dorothy Rust, Cabool, Mo., July 22.

Montana

Milk River Valley.—Our church, which has been closed for several years, was spiritually revived this summer. On June 2 Brother and Sister G. G. Canfield began an evangelistic campaign here. We were much blessed by their work. We held our love feast on June 14 with Bro. Canfield officiating. Fifteen surrounded the tables. As a result of their efforts fourteen were added to the church by baptism. Our elder, Bro. Peters, is in failing health, but we are glad to say that by bringing their trailer house to the church Brother and Sister Peters were both able to attend most of the services. During the meetings we were pleased to have with us Bro. D. T. Dierdorff of Surrey, N. Dak., Bro. Richwine and daughter of Froid, Mont., Brother and Sister Earl Addington of Seattle, Wash., and Sister Meeks of Wenatchee, Wash. On June 30 we organized our Sunday school. We have had good attendance and splendid interest.—Mrs. C. E. Williams, Fresno, Mont., July 26.

Ohio

Bethany.—On June 23 we were in charge of the regular Sunday evening service at the Baptist church. This service consisted of several short talks, special music and a soul-stirring message by our pastor. The Baptist people will return this service in the near future. We are glad for the young people of the Bethany church. Several of them ranked first and second in a contest held at West Union, and were privileged to represent Adams County at Miami University at Oxford, Ohio. One of our girls ranked first in a district scholarship test, majoring in English. A few weeks ago we had a very successful union meeting with good interest and a large attendance. This meeting was conducted by Bro. Otto Laursen. We have our church building fund on the way, and every department of the Sunday school and the entire church are enthusiastic in getting started to remodel. The revival meeting will be held Aug. 12-25, with Bro. Charles Essick of Circleville as evangelist. Our prayer band has been praying for the success of this meeting. The prayer band is also going into the homes of shut-ins and convalescents, taking a bit of sunshine and cheer. The daily vacation Bible school will begin July 29 with Sister Ida Laursen as director. One of the young men from our community has been attending God's Bible School in Cincinnati. He is proving to be quite a help in the church work. This is a mission point, but Eld. H. M. Coppock of Tippecanoe City and each member of the district mission board are encouraged with the steady growth of the church. They are very much in favor of organizing this fall. We have quite an increase in Sunday-school and church attendance over that of last year, and with the efficient leadership of Pastor Otto Laursen and his co-workers, we are looking forward to doing greater and better work for our Master.—Mrs. Ethel Staggs, West Union, Ohio, July 26.

Center.—On June 3 we began our vacation Bible school, and continued for two weeks under the supervision of Phil Griffith. At the close of the school an interesting program was given and the handwork was displayed. Attendance was good with an average of 149. On July 13 we held our council meeting. Officers for the coming year were elected at that time. Bro. Arthur Royer was elected Sunday-school superintendent, and Bro. M. M. Taylor was re-elected elder. Delegates to district meeting to be held in October were chosen. On July 14 the I. W. Moomaw family was with us and gave the morning message. They had full charge of the C. W. hour and the evening meeting. They were presented a quilt that had been embroidered by junior girls of the vacation school and put together and quilted by the aid society. On July 28 a musical program was given at our church by members of the churches of subdistrict number three. We expect to begin a two weeks' revival meeting on Aug. 4 with Bro. Rufus Bucher as evangelist. At present we have four young men of Student Peace Service of the American Friends Service Committee camping in the church kitchen and working in the community.—Mrs. Jennie Weyand, Louisville, Ohio, July 20.

Eversole.—On April 14 the student volunteers from Manchester College gave the play, The House on the Sand. On Mother's Day Bro. Clarence Priser brought the message. The German Baptist people held services in our church on May 13 as their conference was held near our church. We had our love feast on May 26, with Bro. Wm. Deaton from Gratis officiating. We had breakfast the following morning. Bro. Roy Honeyman spoke to the children, Bro. Paul Kinsel spoke to the adults, and Bro. John Root brought the morning message. Sister Marie Woodie Brallier brought a message in song. In the evening Bro. Virgil Brallier brought the message. The Clarence Erbaugh family and Brother and Sister Fred Woodie attended the Conference at Ocean Grove. On June 16 Sister Naomi Erbaugh and Bro. Woodie brought echoes from Conference. On June 30 Bro. Paul Kinsel brought the morning message. Brother and Sister Harvey Priser have returned from Florida after spending the winter and spring months there.—Anna M. Landis, Brookville, Ohio, July 21.

Greenville.—We held our quarterly council on July 10. At this meeting we elected our Sunday-school and church officers. The following are a few of the newly-elected officers: Sunday-school superintendent, Russell Klepinger; assistant superintend-

ent, Virgil Cassel; superintendent of children's department, Mary Oliver; secretary, LaVon Moyer; corresponding secretary, Marlene Wandle; treasurer, Jonas Royer. The final preparations for the arrival of our new pastor, Rev. G. L. Wine, of Covington, Ohio, are being arranged. Our young people will again have charge of the lunch stand on Home day at the Brethren Home. The mother and daughter association held its meeting on July 11 with a picnic supper in the city park. Several of our women are planning on attending the Southern Ohio women's work meeting which is to be held at Bradford, Ohio, July 17. One Sunday recently we were favored with an address by Bro. John Stover of Bradford, Ohio.—Marlene Wandle, Greenville, Ohio, July 18.

Lick Creek.—Our attendance during the spring and summer months has been excellent. Our love feast was held on May 5. Bro. Don Rowe, a student at Manchester College, was relicensed to the ministry. Bro. Alvin Kintner, also from Manchester College, was licensed to the ministry. At the same time Brother and Sister Paul Karrick and Brother and Sister Harold Loutsenhizer were elected deacons. On May 12 the babies were dedicated at a very impressive service. Eld. Edward Kintner from North Manchester, Ind., was with us on May 19 and gave an inspiring message. Pastor Dewey Rowe and his family attended Annual Conference at Ocean Grove and brought us interesting reports. Our pastor has completed a series of messages on the seven churches of Asia. For several months the B. Y. P. D. has been holding a Bible study hour each Sunday evening with forty or forty-five young people attending. Several from our church attended the B. Y. P. D. conference, and the leadership training and intermediate camps at Camp Mack. Bro. H. M. Snavely of Carlisle, Pa., preached for us on June 23.—Mrs. Leo Stombaugh, Bryan, Ohio, July 27.

Owl Creek.—At our July quarterly council it was decided to continue the services of our pastor, Bro. Martin Krieger. The excellent spiritual sermons given by our pastor have greatly helped to increase the interest in our church work. Bro. Krieger will teach at the Camp Zion intermediate camp next week. He attended the ministers' camp at the same place last week. At our annual Sunday-school convention held at the Olivet church in June we were represented by Lola Workman, Esther Yarman and Betty Barton. Our Sunday-school enrollment has greatly increased this past year, and for Aug. 4 we have as our goal 110 and hope to go above it. The young married people's class held an ice cream festival on the church lawn recently. They plan to use the proceeds for redecorating the church. Bro. Wilbur Miley was installed into the ministry in a very impressive ceremony conducted by Bro. J. C. Inman of Canton, Ohio. We appreciate the work of Bro. Miley in our church. On July 30 we had our children's day program. The play, Children of Galilee, directed by Bro. Miley, was an outstanding feature. The young people's group is busy preparing a musical program for the evening of July 27. They had their outing at Mohican Forest State park. They plan to have an ice cream festival in the near future. The women's work group is busy sewing and quilting. They are collecting sales tax stamps. The banquet served to the trustees and clerks of the townships in the county at the Memorial building in Mount Vernon was a great success but took the combined efforts of the whole church. The intermediates are having as their special project this quarter the collecting of money for China relief. Bro. J. C. Inman has been chosen as our elder to succeed Bro. C. H. Deardorff, who is leaving the district.—Mary Dowds, Mount Vernon, Ohio, July 20.

Piqua.—On May 17 our mothers and daughters held a banquet with ninety-nine present. Mrs. F. C. Hollingshead of Gettysburg was the speaker for the evening. On Sunday morning, June 16, a short program was given by the young people in honor of our fathers. In the evening a splendid children's day program was rendered. June 17-28 a vacation Bible school, under the direction of the primary department, was held, with an average attendance of fifty. We met in council July 10, at which time we elected our Sunday-school and church officers. The selection of new songbooks was approved and the purchase will be made in the near future. Plans for a church membership record book were completed. The charter members are to head the list, with others added in the order in which they became members of our congregation. We also decided to give our pastor a small increase in salary to help show our appreciation for his many labors and acts of kindness. Bro. Ray O. Shank of Bradford, Ohio, will hold our evangelistic services Oct. 14 to 27. The new window screens, which were made and put up under the direction of the trustees, are much appreciated by all. Our hearts were saddened by the death of Bro. Edward Miller of Phillipsburg. He had at one time served us faithfully as part-time pastor. Several from our congregation attended the summer session of the women's work conference at Bradford, July 17, and were rewarded by the fine messages delivered. The ladies' aid has been meeting every week in spite of the hot weather.—Mrs. Earl Garber, Covington, Ohio, July 31.

Poplar Grove.—Our two weeks' vacation Bible school closed on July 7. It was directed by Bro. Theo. R. Eley, and was held in co-operation with a neighboring church. The interest was good. There were an enrollment of ninety-one and an average daily attendance of seventy-five. The aid society was recently reorganized, Mrs. Levi Blocher being named president. Twenty-five young people, with their teacher, Bessie Huffman, greatly enjoyed worshiping with the Marble Furnace and Bethany churches in the southern part of Ohio on July 14. The men of the church are raising seven acres of corn. This has been well taken care of, and a good harvest looks very promising. We are anticipating a two weeks' revival to be held the latter half of November. Bro. Ed Stump of South Bend, Ind., is to be the evangelist.—Homer Halladay, Greenville, Ohio, July 30.

Olivet.—Since our last report one member has been anointed, and one letter of membership has been granted. Our Mother's Day program on May 12 consisted of instrumental music, a musical reading, a poem, and a drama, Let's Give Mother a Rest. Several of our members attended the men's meeting at Camp Zion on June 2. Our chosen delegate to Annual Conference was Bro. Ora De Lauter. He and his family and another family attended the Conference. On June 9 the children's department gave a children's day program. Recitations, songs, pantomimes and exercises comprised the program. Four were received by baptism on June 16. In that evening we held our love feast. Our church was privileged to be host to the forty-third annual convention of religious education for the church schools of Northeastern Ohio on June 19, 20. The convention theme was Thy Kingdom Come. The guest speakers were Bro. W. W. Peters, professor of education, Manchester College, Ind., and Bro. D. D. Funderburg, director of adult education for the Church of the Brethren. On July 3 Bro. De Lauter attended a regional peace conference at Camp Mack.—Mrs. Floyd De Rolph, Thornville, Ohio, July 26.

Springfield (N. E.).—The attendance and interest on Sunday evenings have been keeping up nicely. The different groups take turns having interesting opening services before the sermon. The church school departments are steadily adding equipment for more efficient work. A piano has been purchased for the intermediate and junior departments. The mother and daughter banquet on May 12 was well attended. The men served the meal. The father and son banquet was held on June 28. One of the main features of the women's program on May 19 was a talk by Elizabeth Young, a nurse and teacher, on Teaching Health in Our Schools. Bro. Ardys Young represented our church at the Midwest Institute of International Relations held at Manchester College, June 18-28. Since then he had given us three instructive talks on what he has gleaned from the institute. Brother and Sister Desmond Bittinger and family, missionaries on furlough from Africa, gave an interesting program on June 24. They showed pictures and gave lectures on their work in Africa. The outing at Witwer park on July 13 was enjoyed by the Sunday-school children and adults. The ladies' aid is quilting and preparing things for the refugees.—Mrs. Fred Young, Mogadore, Ohio, July 23.

Oklahoma

Ames.—Our group enjoyed fellowship and worship with the Pleasant Plains congregation one Sunday during their revival. The ladies of the Southard community church spent a day with our ladies at a work meeting. Recently the northeastern district Sunday-school convention convened at Ringwood. Bro. Barnhart was chosen to the presidency for another year but had to decline as he is leaving for another field in August. The pastor gave the community Memorial Day address at the cemetery. We joined the Christian church one Sunday to hear Mrs. Newlin, a missionary from Tibet. Vacation Bible school was in charge of Sister Bertha Frantz with a faithful staff of helpers from six churches in the community. Despite the fact that harvest came just at that time we had an enrollment of ninety-four and an average attendance of seventy-two. A very enjoyable picnic was held at the farm of Bro. Earl Weathers on July 4. No firecrackers were exploded. This was the result of a decision by the pupils. Some of the men, led by Millard Provolt, have put the church grounds in fine shape, and the women gave the interior of the church building a special cleaning. E. S. Davidson, a converted Jew, spoke on July 23, and we are expecting Bro. E. S. Sherfy of Norborne, Mo., to speak tonight.—Mrs. Florence Barnhart, Ames, Okla., July 28.

Washita.—Brother and Sister Harley Stump of Waka, Texas, came as our pastors on June 1. We met in council July 8. Bro. Stump and Sister Price Howell were elected delegates to district meeting to be held at Pampa, Texas, in August. We closed our two weeks' revival on May 12. The meeting was conducted by Bro. Ora Huston of Oklahoma City. As a direct result of the meeting four were received by baptism. On July 21 Brother and Sister Stump gave an inspiring sermon in song. The past two weeks Sister Bertha Frantz has been with us, directing a vacation Bible school. There has been an enrollment of fifty children.—Mrs. S. L. Howell, Cordell, Okla., July 29.

Pennsylvania

Akron.—Our love feast was held May 25 with Brethren B. G. Stauffer and Herbert Wolgemuth with us. Bro. Stauffer officiated. On the same evening we also held a love feast in the home of Bro. John P. Snader, who has since gone to his reward. We held a weekly peace meeting for about eight weeks and are now having one the first Monday evening of each month, with our elder, Bro. David Snader, as director. We met in council on June 4. We are sending two young people from our Sunday school to Camp Conewago. Our delegates to the Labor Day meeting are Elizabeth Shelly and Elwood Shelly, with Jane Snader and Harry Dohner as alternates. Our evangelist for the

January meeting is Bro. Jesse Whitacre. Because of a whooping cough epidemic we did not have a children's day program this year. Eld. David Snader was our delegate to the Ocean Grove Conference.—Geo. B. Wolf, Akron, Pa., July 29.

Amwell.—In council two new trustees were elected. It was decided to retain Pastor H. T. Horne for another year. He completed twenty-two years of service on July 1. Our pastor and Mrs. Thomas Baker were elected delegates to district meeting to be held in Philadelphia. We held our communion on May 19. One letter was received on June 2. The Sunday school gave an interesting children's day program on June 16. Bro. J. E. Whitacre of Philadelphia talked to the fathers, husbands and future husbands on June 23. Recently William Gray of Trenton gave us a talk on The Conditions of the World Today. On July 20 our ladies' aid society held a picnic. We chartered a bus, and thirty-one of our church members and their friends attended the Annual Conference at Ocean Grove. Miss Juliet Hathaway of Stockton, N. J., talked to the children and delivered the morning message on June 21. We are raising funds to clear the deficit on our new Sunday-school and recreation room. We have a fellowship supper each month and the proceeds go to our building fund. Our home-coming services will be held Sept. 8.—Opal Baker Kitchin, Solebury, Pa., July 25.

Aughwick.—Since our last report twenty-four have been baptized. There were 263 children enrolled in the four daily vacation Bible schools of the congregation. One hundred ninety-two had perfect attendance. The offerings received through the schools amounted to $76.70, and were given to the African leper project to help the children of leper parents. The schools were under the direction of Mrs. M. Scholten, with twenty-five teachers and helpers. A missionary program was presented by a group from the Spring Run church. The men's quartet gave several selections in song, a number of women gave practical missionary thoughts, and Bro. L. Ruble gave a helpful missionary address. A General Conference missionary offering was lifted at the close of the service. Dan West stopped on his way to Annual Conference and led in a very helpful discussion of our peace ideals. At present we have four young college men working in our community and county for several weeks in the promotion of a pacifist program under the direction of the Friends Service Committee. One of the young men, Galen Frantz, son of Bro. Ira Frantz, is a student in Manchester College in Indiana. A B. Y. P. D. rally of circuit number five was held in our congregation on July 13. The program consisted of recreation, lunch and a vesper service. At the vesper service Miss Burkey of Huntingdon gave an excellent address on The Beauty of God's Natural Scenery. On Sept. 1 there will be a home-coming service in the Germany Valley church. All are welcome.—Marian Scholten, Rockhill Furnace, Pa., July 29.

Center Hill.—Our church has been making steady progress in every department. The pastor has divided the membership into sections and has placed a sectional worker over each section. The sectional workers are to notify the pastor in case of illness among the members. On May 21 the membership presented our pastor's wife, Mrs. W. C. Sell, two beautiful rugs, two lovely chairs and a flower stand. This was in honor of her birthday and the years of faithful Bible teaching that she has given to the church. On May 15 many of the members met in the parsonage and presented a Bible reading program. From May 19 to June 2 Bro. B. F. Waltz of Germantown, Pa., was with us in a revival meeting. Ten were baptized while he was with us and eight more were baptized a few weeks later. Recently two more were baptized, making a total of twenty in all. Bro. Waltz' messages were greatly appreciated. Our love feast was held June 2. Judge Frank Graff came to the parsonage on May 15 and gave a splendid talk to the men's work and the ladies' adult Bible class. On June 4, 5 Miss Ruth Sell and Kurby Murtland gave reports on the fifty-ninth annual convention of the Sunday-school association. Rev. Neil McIntyre, a blind evangelist from Scotland, sang and preached for us on June 9. Miss Ruth Miller, state superintendent of the International Christian Endeavor, spoke in our church on June 16. We observed children's day on June 30, with 375 present to hear the program. On June 31 the members gave the church a general housecleaning. Later the cemetery was cleaned and mowed. On July 14 Rev. Van Camp of the Anti-Saloon League of Pittsburg gave us a challenging address. On July 21 Rev. Merle Fuller, who had made a tour through and about the Holy Land, preached for us and showed beautiful slide pictures. Our pastor has been chosen president of our North and South Buffalo Ministerial Association. Our church feels in times like these we need to stress Bible methods and studies.—Althea Bowser, Kittanning, Pa., July 26.

Conewago.—Since our last report two of our members have passed away, Sister Sadie Brandt and Sister Annie Baker, wife of Bro. John Baker. They are missed very much in the Sunday school and church. We were pleased to have with us the Bittinger family, returned missionaries from Africa. Bro. Bittinger told about his work on the mission field. Our Mother's Day program consisted of songs, recitations and readings. Sister Martha Martin of Elizabethtown, Pa., gave an interesting talk. Our love feast was held on May 18, 19. Visiting brethren from adjoining congregations were as follows: Brethren Harry Ziegler, who officiated, Hiram Kaylor, Robert Cocklin, L. D. Rose and Cyrus B. Krall. A home-coming meeting was held May 26 at the Conewago house. Bro. Michael Kurtz was the speaker at the morning session, and Bro. John Zug gave the history of the Conewago church. Special music was given by the former male quartet, and talks were given by some who attended the church and Sunday school in former years. The Bachmansville Sunday school held a children's meeting on June 20. After a splendid program by the children Bro. B. F. Stauffer gave an interesting talk. Special music was given by our young ladies' quartet. A young people's Bible conference was held June 15, 16 at the Bachmansville house. Eld. Reuel B. Prichett from White Pine, Tenn., was our speaker. Special music was furnished by young people from adjoining congregations. On June 20 Paul Voronaeff, a Russian evangelist, spoke to us on What Is Happening in Russia. The Conewago children's meeting was held June 7. The program consisted of songs, recitations and readings. Special music was furnished by seven Koser sisters. Eld. Howard Merkey gave a splendid talk to the children. We are looking forward to the evangelistic meetings to be conducted by Eld. S. Clyde Weaver, beginning Aug. 18, at the Bachmansville house. They will continue for at least two weeks.—Mrs. David H. Koser, Middletown, Pa.

County Line, Indian Creek.—During the months of April and May Bro. Jones of Wooddale preached for us each Sunday morning. Eld. F. A. Myers of Connellsville brought us a Mother's Day message. Bro. Q. A. Holsopple of the Mt. Joy church conducted an enjoyable revival meeting. One was baptized into our church. On June 2 Bro. Wright preached for us. Bro. Hoffman gave us an impressive talk on peace. We are fortunate in having Bro. Boyd Dickey for our summer pastor. He has planned a program for each Sunday morning and evening during the summer. The ladies' aid conducted a successful strawberry festival. Bonnets were passed out to the women and collected on Mother's Day. The money received in this way was used to purchase some communion needs. A very inspiring program was planned by our mother and daughter presidents, Edith Lohr, and our women's work president, Anna Solomon. The program was given at a mother and daughter banquet in our church. Our missionary superintendent, Grace Saylor, planned a missionary program recently. The regular circuit number six convention was held at our church on July 7. Miss Louraine Snyder and Bro. Dickey were sent as our delegates to the tri-county convention held at Fairchance. They brought back interesting reports. We are looking forward to having Bro. Wimmer of Indiana, Pa., as our full-time pastor after Sept. 1.—Mrs. Wm. Nedrow, Jr., Stahlestown, Pa., July 25.

Lebanon.—On June 16 our children rendered an excellent program. A few more than one hundred attended our mother and daughter banquet on June 18. Sister Hannah Eby of Hershey was our guest speaker. Her talk on Christian Growth was interesting and helpful. Sister Sarah Krall was sent as delegate to the missionary and Sunday-school meeting at the Meyer house on July 4. Bro. A. G. Breidenstein of Hershey addressed our men's meeting on July 8. His talk on The Measure of a Man was greatly appreciated. We met in council on July 9. Sunday-school officers were approved at this meeting. Bro. Carl Zeigler was ordained to the eldership by members of the ministerial board. Our daily vacation Bible school closed on July 19. The enrollment was 153, with an average attendance of 124. The offerings, amounting to $30, will be sent for relief work in war-stricken areas. On July 21 our senior choir gave a good program on The Life of Christ. Our prayer meetings are growing in interest and attendance. The Sunday school held an outing on July 4. Beginning Aug. 11 to continue for several Sundays there will be a group studying peace. Bro. Henry G. Bucher will be the instructor.—Elizabeth Martin, Lebanon, Pa., July 31.

Middle Creek.—On May 12 the ninth district Sunday-school convention was held in our church. A splendid program of local talent from various denominations in the district was enjoyed by a large audience. On May 20 our revival opened with Bro. Lawrence Bianchi as evangelist. He labored earnestly, bringing us stirring messages. As a result of his labors eight were baptized into the church. Our love feast was held on June 2 with Pastor W. F. Berkebile officiating. Our children's day program was given on June 30. The children and their leaders are to be commended on this program. The Friendship class held its annual picnic on July 7. Sister D. M. Parker, now on furlough from China, will be with us on July 29. Our annual home-coming services will be held Aug. 18.—Mrs. Lillian Bruner, Rockwood, Pa., July 26.

Welsh Run.—We held a series of meetings beginning May 12, with Bro. Paul Miller of New Oxford, Pa., in charge. We feel we have been greatly benefited by his services. He preached sixteen sermons, and as a result four were baptized. One was baptized previous to the meeting. Our love feast was held at the close of the meeting with Bro. Miller officiating. One hundred ninety communed. Bro. Winger and Bro. Niswander were present at the love feast, and preached to a large crowd on Sunday morning.—John D. Martin, Mercersburg, Pa., July 26.

Virginia

Jubilee.—We held our series of meetings, beginning June 30 and ending July 14. Eld. Lawrence Helsley of Woodstock, Va., was the evangelist. The sermons were delivered with power and conviction. Six were added to the church by baptism. On July 13 we held our love feast. Prior to the meetings we held prayer services in the homes. Any ministers passing through

Winchester and desiring to stop over are welcome in our home. —Cephas Fahnestock, Winchester, Va., July 24.

West Virginia

Martinsburg, Grace.—Since the dedication of our new church, the Lord has blessed us in many ways. The day of dedication, already reported in the Messenger, was a wonderful event. Immediately following this, and despite the intense heat of June, we launched into a two weeks' evangelistic meeting with Bro. A. M. Dixon of Hagerstown, Md., doing most of the preaching. Twenty-two souls were baptized in the new baptismal pool in the church. On June 17 the young ladies' Bible class held a social in the basement of the church and roasted wieners in the large fireplace in the social room. On June 30 we had a children's sermon emphasizing patriotism to God and the nation. The children carried the national flag and the Christian flag. On July 1 we opened a two weeks' vacation Bible school. The peak attendance was 124, with twelve teachers. The average attendance was eighty-eight per cent. On the last day we invited the older children to give their hearts to Jesus Christ, and eleven responded and were baptized the following day. On July 14 the children gave a very acceptable program at the morning worship hour, and exhibited much handwork. Towels were made by one class and will be sent to the Fahrney Memorial Home for the Aged. On July 21 Rev. A. B. Machlin, a Christian Jew, gave two splendid sermons. He gave an illustrated presentation of The Passover in the Light of the Lord's Supper. On July 27 the Sunday school held its annual picnic, with 240 taking part. During the summer months we begin our Sunday school at 9:15 and the morning worship at 10:15, dismissing at 11:00. The average Sunday-school attendance for July was 247 as compared with 195 last year. At our midweek prayer meeting we have been studying the Book of Revelation. Our congregation is now talking seriously about building a parsonage instead of renting as it has been doing for some years. On July 28 Elders Bowlus and Petre visited us and officiated in the ordination of Brethren Paul Bailey and Ralph Arbaugh to the ministry. We have every reason to feel the Lord is blessing the efforts of this congregation as there is not only numerical growth, but also a deepening of consecration on the part of the faithful.—Harold Snider, Martinsburg, W. Va., July 29.

Wisconsin

Stanley.—We met in council July 11, at which time one letter of membership was granted. Favorable reports were given by the treasurers and secretaries. Pledges had been taken at an earlier meeting to raise enough money to finish paying the parsonage debt, and it has now all been paid. We praise the Lord that this has been made possible. A committee was then chosen to arrange a program for a rededication service and the burning of the old mortgages. At the last meeting of the ladies' aid it was decided to pay the church quota amounting to $29. On July 2 Sister Nettie Senger, missionary on furlough from China, met with us and gave us some worth-while information on war-torn China. She also showed pictures.—Mrs. Jacob Winkler, Stanley, Wis., July 26.

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GOSPEL MESSENGER

Volume 89 Number 34



Photo by E. G. Hoff

Millions Face Starvation

!

A Cent-a-Meal for the General Peace-Relief Fund Is One Way to Save Lives

!

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August 24, 1940

MILLIONS FACE STARVATION

In the Name of Christ GIVE!

"When We Stand in the Poor Refugee's Place"

The Church of the Brethren, remembering that over two hundred years ago our forefathers were refugees, is working to relieve suffering and bring hope to wretched, hungry victims of our sorrowful world. We desire to give relief in the name of Christ. "No love like His ever was known." Our relief is humanitarian to the neediest without regard to nation or political view. We cooperated extensively in Spain's civil war with the American Friends Service Committee in administration of relief to both sides and now continue in Europe's other needy areas.

Brethren Service Committee

Our General Mission Board and Board of Christian Education have created the Brethren Service Committee to call aggressively for funds and to see after the distribution. The Committee calls on every member of the church to give daily. We suggest that on every table a cup be placed and that before each meal, as you give thanks, a coin be dropped in the cup. Our own food will be more appreciated if we thus share with others.

Duty of the Church in War Time

The Church owes an assurance to the world even though all confusions are not understood. We are not responsible for detailed solutions. We have the light of Christ to uphold and the presence of God to make plain. "We subscribe to the principle that love, goodwill and brotherhood are the only bases for security and peace in human society and that force and violence are ultimately self-destructive. We accept the task of bearing testimony to that faith." See A Statement of Citizenship in the Gospel Messenger of August 10, on page eight.

Scope of Relief Work

In China, administered by our missionaries and a special relief worker.

In Europe, among refugees crowded into France and elsewhere.

Among war prisoners.

Among refugees who have been able to come to America.

Gifts of clothing, soap, wheat and other foods

Good warm clothing is needed and may be sent to your nearest Brethren college or college church for forwarding or sent direct to the American Friends Service Committee Store Room, 1515 Cherry St., Philadelphia, Pa. Homemade soap is very useful. Wheat may be contributed in territories where carload movements may be developed. Smaller amounts may be sold and the money contributed.

Relief cards and envelopes for the asking

1. Cards for each home to place around a cup. 2. A larger card to place around a larger receptacle in the church, into which individuals and classes may put their money on the last Sunday monthly. 3. Small envelopes in which persons may bring their offerings to the church. Address inquiries to Brethren Service Committee, 22 S. State St., Elgin, Ill.

Where to Send Money

Checks for relief may be written and sent to the General Mission Board, 22 S. State St., Elgin, Ill. The treasurer of the Mission Board is also treasurer of the relief funds, and thus expense is kept at a minimum. The treasurer's accounts are audited and an annual report is made to the Conference of the church.

BRETHREN SERVICE COMMITTEE

Church of the Brethren

22 S. State St. **Elgin, Illinois**

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, August 24, 1940 No. 34

EDITORIAL

To Count or Not to Count

THE folly of undertaking to build a tower without first counting the cost has been repeated in human experience times without number. Jesus made it the basis of a warning always needed in Christian discipleship, but that should not blind us to the equally stern necessity of not counting the cost if that same discipleship is to realize its true richness. The paradox is often the surest vehicle of truth.

How many victorious ambassadors of God, if they had counted the cost too closely, would have been appalled at its magnitude and would have refused to pay it! And how much both they and the kingdom would have lost! But they went on, just paying the uncalculated installments as they successively came due, without bothering to measure or record them. Yet again, how many of less heroic mold have fallen by the wayside because they did not count the cost in advance.

"The author and perfecter of our faith" solved the problem for himself. He "endured the cross, despising the shame." That is to say, he took it in his stride, disregarding the cost in suffering and shame. You may call that not counting the cost or counting it and discounting it, as you like. The terminology is not important. Realization of the essential truth and action in accordance with it are what count. Do not fail to count that.

E. F.

It Surely Does

WAS Jesus an impractical dreamer, an idealist with his feet in the clouds and his head in the sand, refusing to face realities? So the world says of those who urge the nations to follow his philosophy.

Or was he, as even some suspect who lack courage to try his way, the realest realist who ever lived, seeing the ultimate truth with the eyes of God, as only a Son of God could see it?

There is a sure way to find out. That way could not possibly be more expensive than the way the world is using. Does not the issue justify a trial of that way? E. F.

The Present Challenge to the Christian Church

HISTORY rather proves that times of tragedy and adversity stimulate Christian living. "The blood of the martyrs has been the seed of the church." This is not difficult to understand. Such experiences show our human limitations and turn us to eternal and spiritual values. This is in harmony with heaven's philosophy. For "if ye be without chastisement . . . ye are not sons" (Heb. 12:8). Even the fruitfulness of chastisement is only "unto them which are exercised thereby" (verse 11).

Shall we allow the present world tragedy to go without its possible fruitfulness in our lives and churches? A few important things occur to us. Others will think of many more things. But only in faithful action will our contribution bear fruit.

We can count our blessings. They are many, and stand out against the world's background of suffering and hate. God has been good to us as a church and nation. To remember God's care in so many ways will make us more grateful, less cynical and critical of others and more kindly disposed. It will make it easier to return good for evil and observe the golden rule. God's blessings, like the manna to Israel, are for all of us with gratitude and in brotherhood.

We can learn to love. The manner in which our nation has been driven to fear and force is alarming. Only those who believe and practice Christ's

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way of life can help this situation. And it must be helped! If reason and patience, grace and God, can have no place in the adjustment of the world's misunderstandings, there is no hope! But they *have,* and the church must bring the impact of its faith and the fruit of its love to the rescue. Love is not an emotion of partisanship, nationalism or kindness to our friends, but fair play and consideration of the rights and feelings of all men, even our enemies. It is the heavenly way of dealing with all human problems. Love supplies the art for getting along with folks we do not like.

We can keep the faith. We need poise and faith in God in these days. Some even blame God for the mess we are in, or rather for not stopping it. It is a *human* tragedy, and in the gospel of the Lord is our only hope. God has not forgotten us and out of it shall come blessings if we are "exercised thereby." Out of it should come proper humility for our failings, but also a sincere desire for wisdom, fidelity and faith to face future problems and need. When all the world turns to hate, brutality and force, the church must give afresh the abiding truth of Jesus that Satan cannot cast out Satan nor evil overcome evil. But we can overcome Satan with Christ and evil with good. Let us keep the faith! Christ and his righteousness will ultimately triumph!

We can share to relieve human suffering. Wars are now fought with economic blockades and inhuman strategies that cause the innocent to suffer more than the guilty. Force demands more force until desolation and starvation reach millions of our fellowmen. We must arise in our faith and love to the occasion. Our highest type of missionary service now is to do all we can in Christ's name to share his blessings and hope with a confused and suffering world. In such times to hoard, while others suffer, only tends to impoverish us; but to share will enrich us and give a new glory to the church of Christ.

We can and must vitalize the life of the church. The greatest tragedy of war is not loss of life and money or much human suffering, as bad as these really are, but the loss of our Christian ideals in life. Militarism succeeds by deception, brutality and untruth. It is basically selfish. To make war a success we must violate every precept of Christ that is taught in home, school and church. This increases our duty to emphasize in pulpit, class and home the values of integrity, character and Christian ideals, which must not perish from the earth. Every congregation ought to face anew its opportunities. There are loneliness, sin and need in every community that we ought to do something about. The world knows no language except that of fear and force, as our times indicate. The church must show a better way. Small things done in a fine Christian spirit in our churches will start the ball rolling. May it reach the ends of the earth!

The call of the church for an offering of sacrifice on September 15 is one opportunity. Let us pray for faith and love that we may really make this a worthy effort on the part of our people. There is need for food and raiment. There is need for friendship and goodwill. Above all there is need for an increased faith in Christ's way to serve the world and settle its problems. Only the church of Christ can give this light and message. Lights are going out in some places. God forbid that the church in America shall fail in love and faith for these days. May we arise to our opportunity for witness and hope! C. D. B.

Outlook for the Common Man

THE outlook for the common man is anything but optimistic. There may be some grain of comfort in the verdict of history, which is to the effect that the common man has always carried more than his fair share of the burdens of the world and doubtless always will. In Jesus' day he saw the multitudes as sheep without a shepherd. And to this agree the findings of the prophets both before and since that day.

Then shall the common man be of all men the most miserable? He may be tempted to self-pity and to deprecations of these times. And yet there is a silver lining to the darkest cloud. For one may truly say that there are respects in which the common man has greater reserves and even potentialities than those who are at the top. He has tougher muscles, a stronger heart, more horse sense, more capacity for suffering, and a clearer faith than the pampered sons of the rich. The hope of the world in any generation is some sprout out of the dry ground, another Moses able to lead his people toward the promised land.

However, when times are hard there is the tendency to shrink back from the responsibilities of life. And yet the need in such times is that of carrying on the normal functions of living, both conserving the values of the past and laying anew the foundations for the future. In easy times men pine for the day of challenge, but when the great day comes they are just as sure to recall the advantages of a less strenuous age. Yet in either time the common man has little choice other than to hope and endure. In the measure that he does this he perfects his own character while he helps with the burdens of the world. H. A. B.

THE GENERAL FORUM

He Knows the Spirits

BY TILLIE HADLEY JOHNSON

No difference what
  Lips frame to say,
It matters not to God.
He knows our hearts
  And what they pray;
Their purposes and thought ways trod.

Though words flow
  Eloquently on
And seem to others true,
The silent heart
  Can't lie to him
Who knows its secret chambers through.

The spirit soul
  That dwells within
Nor stranger hid, nor dim;
The mind with motives
  It would hide
Can never close its doors to him.

Newton, Kans.

Constraining Love

BY ERNEST J. WINE

In Second Corinthians, the fifth chapter and the fourteenth verse, we find these words, "The love of Christ constraineth us."

The word "constrain" means to hold down, keep back, restrain, to urge, drive, impel or compel. When constrain is used in connection with the love of Christ, a power or force is in operation that cannot be neglected or considered lightly.

May we, as Christians, consider this power from two angles—first, the constraining love of Christ toward men. John 3: 16 tells us "God so loved the world, that he gave his only begotten Son." 1 John 3: 16 is a parallel scripture. "Hereby perceive we the love of God, because he laid down his life for us." Rom. 5: 8 says, "But God commended his love toward us, in that while we were yet sinners, Christ died for us."

In these three passages the great love of Christ toward man is mentioned—the love that held Jesus true to his purpose, which was to do the Father's will.

Under the law, sacrifices were offered, but these were not perfect because they could not atone for sin. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me; in whole burnt offerings and sacrifices for sin thou hast had no pleasure; then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Heb. 10: 5-7).

All through the ministry of Jesus his one and main purpose was to do the Father's will, to bring about reconciliation between God, the Father, and a fallen race, to open the way back to the tree of life. The good that Jesus did while in his earthly ministry—the healing of the blind, the lame, and the sick, and the feeding of the multitude—was secondary and incidental as compared with the doing of the Father's will of "reconciliation."

On different occasions Jesus tried to prepare his disciples for the great event. While he was ministering to the sick, comforting the sorrowing and helping the weak the shadow of the cross was ever falling across his pathway. It was his love and compassion for a fallen race that kept him true and steadfast. When Jesus said, "Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour" (John 12: 27), the constraining love that he had for men kept him from side-stepping the great purpose.

In the temptation of Jesus, when Satan offered him all the kingdoms of the world and the glory of them, it was love that constrained him. In the garden when Jesus as man was wrestling with Jesus the Son of God, the human in him drew back. But the divine love in Jesus was determined and won when he said, "Father, not my will but thine be done."

On the cross, again, the constraining love of Christ came forth in its supremacy, still holding him true to his purpose. Then he cried, "Father, forgive them, for they know not what they do."

The second angle to consider is the constraining love of Christ in man. "Nevertheless I live, yet not I, but Christ liveth in me" (Gal. 2: 20).

This love and life of Christ, living and working in men, has three operations. First is its keeping power, or its holding power—holding men from doing evil and keeping them in the strait and narrow path. The child of God is kept from the old life; kept from yielding to the self nature; kept in the hour of temptation.

I remember when I was a boy, and even when growing into young manhood, that every time I would leave home to go to school or to be out with the boys, mother would always say, "Son, be a good boy." Many times the memory of mother's words were a check to keep me from doing evil or yielding to wrong. If the love of mother has constraining or holding power in the hour of trial, how much more may the constraining love of Jesus have that holding or keeping power to save

us from self or the evil temptations of the world!

Second, this love of Christ in men impels or urges them to do the right. The law says, "Thou shalt not," but as children of God we do the right because of that inner urge; because of the love of Christ in us.

Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15: 13). Jesus at one place called his disciples friends. He showed his love by laying down his life for his disciples and all men—even for us who live in 1940.

The love of Christ helps us to see our own mistakes and blunders, and provides grace to acknowledge and make amends.

The good deeds that we do in his name are all the outgrowth of an inward condition of divine nature. When we give of our material possessions, when we give of ourselves, even to the point of sacrifice, it is because he is moving with unseen power. The love that we have for his word, the willingness to keep his commandments, and the joy we receive from service, are all outgrowths of an abiding Christ.

Third, the love of Christ draws the unsaved. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12: 32). Again, John 3: 14 reads, "Even so must the son of man be lifted up." That same power that drew the apostles to Jesus, that drew the early church on the day of Pentecost, at the house of Cornelius, in Ephesus, in Corinth and in Philippi, is still in operation today. When the gospel of Jesus is preached in its simplicity, and when men live by the power of the gospel, men are still drawn to the Lamb of God, because of the constraining love.

We who are living today, who have been made partakers of the love of God as revealed in his Son, should consider what it has meant in our lives. Think where we would be without this constraining love, then tell others that they, too, might learn of the love and rejoice.

Ashland, Ore.

They Don't Always Fight

BY DAN WEST

THE French government asked for peace terms while an invading army was bringing destruction, and accepted them. Some days before, King Leopold asked his Belgian soldiers to lay down their arms before the same invading army. General Winkelman gave the same order to the Dutch soldiers a short time before that. But in April King Christian told his Danes to offer no resistance to the invading Germans. Nearly two years ago, President Benes submitted to the Germans even when the Czech soldiers were willing to fight. Earlier yet, Chancellor Schuschnigg offered no resistance when the Germans invaded Austria.

Why? Their soldiers were trained and ready. They loved their country, too, and likely would have been ready to go on trying to kill the invaders if the orders had been given.

Why weren't they given? One phrase says it: Military power. The invaders were more powerful in a military sense. Under that one condition the love of country and the military discipline did not function as they are supposed to do. It was a matter of prudence.

But if trained soldiers become nonresistant to invaders of their country for reasons of prudence, isn't it thinkable that other people can become nonresistant and remain that way because of principle? We have increasing evidence of the wisdom of our fathers.

Goshen, Ind.

The Voice—"Come Unto Me"

BY H. LAWRENCE RICE

Soon shall the morning struggle into day,
The stormy morning into cloudless noon.
Much hast thou seen, nor all canst understand—
But this be thy best omen—Save thy country!
—From Destiny of Nations, by Coleridge.

TODAY, as at no other time in the history of the Church of the Brethren and the church at large, is the cry heard to "save thy country!" Your church, my church, and our church is confronted with a situation unlike any other situation which has presented itself in this United States. It is a peculiar situation because: (1) it includes every person above eighteen years of age and indirectly the entire nation; (2) it means either the breaking or the making of a stronger democracy; (3) it will prove or disprove our sincerity as Christians; (4) it will make our church a united organization of workers for the cause of Christ, or on the other hand, individuals without a church.

What, then, is this important question? It is the problem of conscription, democracy and the church. We Brethren have, from the time of Alexander Mack, stood for the cause of peace because we know and believe that war in whatsoever the state is wrong, and brings only sorrow, misfortune, depression and bloodshed. No nation can survive by the suppression of another nation. And I say that America without God—without the cross of Christ, cannot and will not survive.

In our universities and colleges today there are young people like myself who are waiting—just

waiting to see what the end of this struggle will bring. We are the generation of young people who will have to lead the church in a few years. We are the people who, if the bill is passed, it is intended shall be trained for war.

As far as I can I wish to express the opinion of our Brethren youth who have thought through the question of conscription both pro and con, and have taken a definite stand concerning the problem. We are ready to tell our church we will on no grounds support war, but that we will support democracy with God and our church with our lives.

The question stands today: What will we do in case of conscription? I have asked this question and I am sure you have asked the same. The answer has come back to us: Write to your senator and tell him of your views. But this is not enough! How many of your views are supported? In a time of an emergency, as it is now, we are confronted with the necessity for decision. We are obliged to decide in our own hearts what our position will be. Now that we are in this situation, we shall have to find a way out, and that way out is the church.

What should we as young people do? Many of us are saying, and have decided, that we will not take up arms in training. This should be our position.

Democracy without God cannot endure, the same as a church which is built upon the sand cannot stand. There must be a return to an upright democracy through religion. The voice in the wilderness is that of the church crying, "Come unto me and I will give you peace." Democracy with its guarantee of free speech, of a free press, and of a free religion is our privilege yet. It is for the masses, for people like each of us who worship and believe in God and in a free America. Then it is our duty as Christian people to keep alive in our souls and our lands those principles of our forefathers who fought a good fight and "builded better than they knew."

People throughout the world today are bowing down before idols of wealth, science and humanity in general. We have become so far advanced in a machine age that we say that we have no time for religion and God. This is the reason, if any, that American democracy will crumble and fall into the dust, just as it has in the case of some of our neighbors. We churchmen must take a survey of our personal lives and start a revival of religion. A permanent peace can have no sure foundation unless it is constructed upon moral and spiritual values which make mankind better both in mind and body.

Yes, I believe in patriotism in my country, but I also believe in my God, church and Christianity. Christianity has not failed us, but we have failed Christianity. In its place we have put hatred and war, a war against everything that we hold as noble and free—against your country and my country, against your religion and my religion. For the power of control, mankind has trampled under foot the principles of right and upheld the principles of wrong.

Let us, then, be mindful of our Brethren heritage and with our combined efforts we will be able to save our America and our church. We are opposed to conscription, but we firmly believe and know that with the help of our God we will prevent the oppression of our rights as human beings.

May we decide in our minds that we are opposed to war and that democracy without God cannot endure. Your challenge and mine is to make our church an institution calling to all mankind, "Come unto me."

Charlottesville, Va.

The Book of God

BY A. R. COFFMAN

In considering the doctrine of the inspiration of Scripture, with most people it is not the "how" but the "fact" that is significant. We accept the truth that the Scripture is inspired as no other book, which importance extends to the words, because we find it to be so. We have the term "spiritual illumination" for the operation of the Holy Spirit in other divine activity upon the mind than the writing of Scripture. That, of course, limits the word "inspiration," in certain theological usage, to the past when the Bible was written. We don't make this distinction because we want to be arbitrary, but because we discover that difference and do not believe that Scripture is being written today. We do not mean to say that the people who were the instruments in bringing the written revelation of God were more holy than those who have to do with the translating, preaching and teaching of that gospel to the ends of the earth. We simply declare our experience in finding that the Scriptures are inspired of God and that what words are used is not a matter of indifference but that the message of God is accurate; and, when we discover that some scripture is inspired and are logical in our thinking, we come to agree that "all scripture is given by inspiration of God" (2 Tim. 3: 16).

We note several ways of approach toward appreciation of this Book. Any Christian can add others according to his experience. The Bible is

unerring in that it has stood the test of history. The interest that many of us have in history is through the Bible. So far as ethics is concerned, the Bible is the source. The Bible is its own apologetic. The use of Scripture brings its own conviction. The Book has the divine plan running through it. It is not confusion but has one central theme. It has in its center the Divine Person. We see that this Book is lived out in the lives of people. We go to it. It makes the man rather than the man making it. If we take the question thus simply and allow the Word to be its own interpreter and receive the message that runs through it and believe in the program of God that it presents and through it come to the Master (John 5: 39, 40) it becomes precious to us as the channel through which we feed upon the life that is from above.

Martinsburg, Pa.

Individual Evangelists or Personal Workers

BY ELIZABETH HOWE BRUBAKER

Number Two

At a recent district meeting we were told that to do more and better work the next ten years, latent energy should be released. Individual evangelism, or personal work, is an activity to which the average church has given little definite attention, and yet it is a field for service in which many may be employed.

There are, however, conditions of success that must be recognized. A personal worker should be thoroughly converted, right at heart with God. When David found himself out of tune with God, as a result of sin, he prayed, "Create in me a clean heart, O God, and renew a right spirit within me. Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psa. 51: 10, 13). Read also Psa. 139: 23, 24.

To be a personal worker one should have a love for souls. Certainly it is God's will that we have a love for souls; therefore, we should ask him for it and he will hear us. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5: 14, 15). Another way to have a love for souls is to keep company with Christ. "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. 23: 37). Also Luke 19: 10, "The Son of man is come to seek and to save that which was lost." To have a love for souls, think of the peril and wretchedness of those without Christ (Eph. 4: 18), "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Think, too, of your own condition without Christ and of the worth of a soul, in God's sight, as expressed in his great gift (John 3: 16).

One should have also a working knowledge of the Bible to show persons their need of a Savior (John 3: 16), and that Jesus is the Savior they need. Acts 4: 12, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." There is need also to show them how to make Jesus their Savior (Acts 2: 38; John 3: 16), and how to overcome difficulties. "I can do all things through Christ which strengtheneth me" (Phil. 4: 13).

One should have a deeply-rooted conviction of the power of the gospel. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation unto every one that believeth; to the Jew first, and also to the Greek" (Rom. 1: 16).

One should have a knowledge of how to pray for the right person. When Philip was sent south from Jerusalem toward Gaza (Acts 8) the Spirit told him to join himself to the chariot with the eunuch. Philip had doubtless met others on the way, but the Spirit directed him with whom to work. God doubtless does not mean for all to speak to the same person, or for the same person to speak to all.

One needs to pray for the right message (Rom. 14: 12) and for the Holy Ghost to carry the message home. One time a personal worker approached a man who wanted to argue. The worker simply kept repeating Luke 13: 3, "Except ye repent, ye shall all likewise perish," and left him finally, with the prayer that the Holy Spirit would burn the message into his soul. As a result, this man could not throw off this word of God and he was led to Christ. The Holy Spirit will be our constant helper, and God is ready to give the Spirit to them that ask. "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11: 13).

As we find it convenient to have first aid household remedies for physical ills, so may we be prepared for spiritual ills. We should know our Bibles. I once heard a minister of the gospel express himself in these words after he had completed a theological course, "I have been going to

school where I have studied around the Bible; now I should like to go to a school where the Bible itself is taught." A promising young Christian girl, who lived on a farm, was persuaded to attend a two weeks' Bible term where the Bible was taught. In that time she memorized almost four-score Bible verses for personal work, knowing the book, chapter and verse. She knew the words at sight of the book name, chapter and verse number and visa versa. This was an inspiration to her, and led to further study of the Bible resulting in her going to China as a missionary. Someone has said that a personal worker should be able to read his Bible upside down; that when turning his Bible to the one he is leading to Christ for him to read himself, the worker should know whether or not the Scripture is being read correctly.

Would that we had a leader in every local church willing to train workers! He would doubtless have first to apply himself as a student, then teach others. Someone replies, "Folks do not want to study the Bible; they do not even study the Sunday-school lessons." That may be true, and sometimes it is the fault of the teacher who finds it most convenient to do all the talking himself. We need to release latent energy. It has been shown that in the average Sunday-school and community, there are those who long to do something themselves. Here, again, help such to apply released energy to the study of the Bible. The price is not too much for things of eternal value.

New Windsor, Md.

Golden Gleanings for Ministers

BY L. AVERY FLEMING

MINISTERS, beware of imitating another's voice—your own is better! "Not one clergyman in ten uses his own voice—he uses only an imitation. He never hears his own voice, and so becomes afflicted with the microbe of delusion and imagines someone else's voice is better." Is this indictment too strong? He who succumbs to the above temptation soon ceases to be himself. Spiritual stultification sets in, and one soon loses his own soul. Why? Because "men who speak in unnatural tones express things they do not believe"; and, "you see, it is like this—the universe is not planned for duplicity."

Your own voice is better. That is the real point. It may not be a radio voice, it may need training, but it is better just because it is your own. The first demand made upon anyone who speaks from the pulpit is that he shall be himself. The use of a voice not his own quickly raises the suspicion of insincerity. It may seem a trivial matter, this imitation of another's voice, but it can be fatal to a minister's integrity. The judgment of his congregation may take the form of empty pews. "The universe is not made for duplicity."

Ministers, have something of your own to say! All of us are debtors to many noble predecessors, and will continue to be in their debt, but surely a part of our preaching can truly be our own. The Sheep That Were Not Fed is a chapter which contains the story of a harangue given by a highly reputed chaplain in the British army. He preached like a tempest—an old war sermon with thunderbolt sounds about a God of hosts, and chariots of wrath, and the laying of his rod on the back of his foes. When the rumbling died away, a hard-bitten kilted sergeant leaned across to another and said: "A great and strong wind, but the Lord was not in the wind."

In the stress of these times, when emotions so easily get out of control, ministers need to be reminded that the word of the Lord came in a still, small voice, not in the wind, or in the fire, or in the earthquake. Ministers need this warning more than others because they are expected to keep steadier than the rest of the world. The British soldiers, who were entirely willing to use the most terrific language when provoked, expected something better of their chaplain. "Had the parsons really nothing of their own to say about this noisome mess in which the good old world seemed to be floundering?" That troublesome question may be asked in many forms and under many circumstances during these tragic days. Ministers may well lose some sleep trying to find answers; but, brethren, let a substantial and important part of what you say be your own!

Ministers, hold fast to your self-respect! Some members of Horatio Stebbins' congregation remonstrated with their minister because of what he had done upon a certain occasion. His reply was characteristic: "I have great respect for the people, and it gives me pain to come into collision with their convictions; but there is one man whose respect I must have, and his name is Stebbins."

The self-respect of the minister is his basic foundation. The Lord once used these words to bid the prophet Ezekiel to stand upon his own feet: "Son of man, I send thee to the children of Israel, to nations . . . which have rebelled against me. . . . And they, . . . whether they will forbear . . . yet shall know that there hath been a prophet among them." Is this not a great challenge? Are there any more fitting words for a minister to hear echoing in his soul when he stands before his people—"Whether they hear, or whether they will forbear"? Here is genuine in-

dependence—not indifference to what his hearers think, not failure to respect the liberty he has, but the independence that comes from self-respect and the consciousness of his calling.

It was also said of Horatio Stebbins that he was "a tower of strength to the impetuous state." We need such towers, and the source of their strength is still the same. Only the true prophet has the insight to understand the full meaning of that source and the price that must be paid by those who speak by its power.

Ottawa, Kans.

A New Creature

BY REBECCA FOUTZ

"EXCEPT a man be born again, he cannot see the kingdom of God" (John 3: 3).

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new" (2 Cor. 5: 17).

This new creation includes the entire being—body, mind and spirit.

"Ye are not your own; for ye are bought with a price: therefore glorify God in your body" (1 Cor. 19, 20).

"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God" (Rom. 8: 6, 7).

"Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

There will then be a changed outlook in all the aspects of life.

A new hope. "The hope which is laid up for you in heaven" (Col. 1: 5). "Which hope we have as an anchor of the soul, both sure and steadfast" (Heb. 6:19).

A new joy. "In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1: 8).

A new peace. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you" (John 14: 27). "And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4: 7).

A new love. "Love not the world, neither the things that are in the world" (1 John 2: 15). "If a man love me, he will keep my words" (John 14: 23).

A new aim. "Lay not up for yourselves treasures upon earth. . . . But lay up for yourselves treasures in heaven. . . . For where your treasure is, there will your heart be also" (Matt. 6: 19-21).

A new speech. "That ye put off concerning the former conversation the old man. . . . Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4: 22, 29). "Let your conversation be as it becometh the gospel of Christ" (Phil. 1: 27).

A new attitude toward one's fellow man. "As ye would that men should do to you, do ye also to them likewise" (Luke 6: 31). "Love ye your enemies" (Luke 6: 35). "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25: 40).

And there will be a new vision of world need which will make us want to share the inestimable blessings of this new life in Christ Jesus with all mankind.

Philadelphia, Pa.

Our English Bible

BY GRANT MAHAN

SOME years ago I read "William Tindale, a Biography," by Robert T. Demaus, M. A. I had been reading some of St. Paul's epistles not long ago when the thought came to me of what Paul asked Timothy to send him, and what William Tindale asked the governor of the castle where he was kept prisoner to have sent to him. Paul wrote: "Take Mark, and bring him with thee; for he is profitable to me for the ministry. . . . The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." Paul was undergoing his second imprisonment at Rome, and he was perhaps nearer the end of it than he thought.

William Tindale was kept in prison at Vilvorde a year and a half before his execution. I quote from his letter to the governor of the castle, the Marquis of Bergen-op-Zoom: "I believe, right worshipful, that you are not ignorant of what has been determined [by the Council of Brabant] concerning me; therefore I entreat your lordship, and that by the Lord Jesus, that if I am to remain here during the winter, you will request the Procureur to be kind enough to send me from my goods which he has in his possession, a warmer cap, for I suffer extremely from cold in the head, being afflicted with a perpetual catarrh, which is considerably increased in this cell. A warmer coat also, for that which I have is very thin; also a piece of cloth to patch my leggings; my overcoat is worn out; my shirts are also worn out. He has a woollen shirt of mine, if he will be kind enough to send it. I have also with him leggings of thicker cloth for putting on above; he also has a warmer cap for putting on at night. I wish also his permission to have a lamp in the evening, for

it is wearisome to sit alone in the dark. *But above all, I entreat and beseech your clemency to be urgent with the Procureur that he may kindly permit me to have my Hebrew Bible, Hebrew Grammar, and Hebrew Dictionary, that I may spend my time with that study.* And in return, may you obtain your dearest wish, provided always it be consistent with the salvation of your soul. But if, before the end of the winter, a different decision be reached concerning me, I shall be patient, abiding the will of God, to the glory of the grace of my Lord Jesus Christ, whose Spirit, I pray, may ever direct your heart. Amen."

Paul had given the best of his life to make known the gospel of Christ to the heathen, and at the end he was ready to be offered. Just the manner or the time of his death we do not know. If you have a guide round about Rome he will tell you many strange tales of Paul. It was his desire to keep working, but he was ready to go. What an inspiration his life and epistles have been to millions of people since his day!

And William Tindale wanted to give his own people the Bible in their language. And he succeeded in doing so, after much labor and many trials. A writer says of it: "This English Bible, it must once more be repeated, is the work of Tindale; is for the greater part exactly what he made it, and in every part speaks in that style which he infused into it. That exquisite felicity of language which has made it dear to the hearts of all classes, which has constituted it a true national treasure, it owes to Tindale. His translation was no dead piece of learned labor; it was instinct with the life of the man who produced it; it was the Word of God transmitted through the agency of one to whom that Word was not an outward letter, but the very life of his soul. It is on this account that the individuality of Tindale is inseparably connected with the English Bible; its tone and spirit have, in a certain sense, come from him; no revision has ever presumed to touch what Tindale has stamped on it; no progress of scholarship is ever likely to efface from it that which makes it truly Tindale's work."

There have been others who labored to produce a translation of the Bible into English. Wycliffe preceded Tindale more than a hundred years and, though he could not print his work in England, yet did get some done on the continent. He escaped the persecution which came later. One may judge of its severity and bitterness when he realizes that years after his burial Wycliffe's bones were dug up and cast out. While his work was not of the importance that Tindale's was, it was a beginning, and now all we of the Anglo-Saxon race have in the Bible our greatest treasure. Would that we were more obedient to its teachings!

Rehobeth, Md.

I Go to Conference

BY J. E. MILLER

1. On the Way

Annual Conference has long been the Brethren's annual trek. At that time numbers of brethren and sisters and friends say good-by to home and regular work, and take time to consider things spiritual, to take a vacation, to enjoy the fine fellowship of kindred spirits found only in a group of some size steeped in problems pertaining to soul growth and the spread of Christian teachings. To those who understand Conference and prepare themselves for it Conference becomes a real feast for the soul.

This year marks the farthest east Conference has ever gone. The day is gone when most of us go to Annual Meeting by way of the railroad. Once Conference railroad headquarters was the center of attraction. Not so now. Now the auto has displaced the railroad. We consult the road map, and as for travel schedule, we set our own. When the airplane will take the place of the automobile at Conference I do not know. Wisely one refrains from becoming a prophet on such matters. Some have been flying to Annual Meeting. This year I saw my first air ticket, issued to a western brother, and that ticket was a *pass*. This reminded me of the days when railroads were lavish in granting passes to leading brethren going to Conference, a practice almost forgotten.

We traveled by automobile. By "we" I mean Anetta Mow, my good wife and myself. We traveled thus largely because for the days following Conference, my program called for means of getting to certain places economically in time and money. From Elgin to Ocean Grove the distance registered was 939 miles; the return trip was longer. My interest was in the going, the days at Conference, and the trip home.

Our route through Indiana took us over earlier stamping ground of Miss Mow. This personal touch added new interest. When we stopped for lunch in a lovely small town park she spoke of the days when, with horse and buggy, she drove over those roads, told us where the family attended church, and where they sold their produce and made purchases in turn. Walkerton will always be more than a mere place after this.

Land level and hilly, roads straight and winding, routes regular and detours, cars of 1940 and others of 1916 vintage all furnish topics for conversation. To plains people the mountains are ever beautiful in spite of sharp turns, steep grades and slow speed when four heavy trucks find it hard to make the climb while six autos snail along impatiently waiting their first opportunity to pass. That time comes much sooner for those who do not lose patience than for those who fret and fume.

Here we are at Mexico, Pa. There is something familiar about the name and place. What is it? Yes, I have it. The Conference of 1885 with Eld. John Wise as moderator. He had often been reading clerk. Conference never had a better one. His clear voice and

(Continued on Page 23)

OUR MISSION WORK

Learning the Language

BY CHALMER FAW

Number Three—Three Kinds of "We"

If Lindbergh had been writing his famous book, We, in Bura, he would have had the choice of three words to express the first person plural pronoun. In speaking to others about the beloved airplane and himself, he would say *yeru,* "we, but not you." When addressing the Spirit of St. Louis he would say *mwa,* "we, you and I." His third alternative would have been the inclusive term, *mbru,* "all of us."

These three "we's"—*yeru, mwa,* and *mbru*—shed streams of light upon Bura life and thinking and reveal some exciting possibilities when raised to the level of Christian life and thought. *Yeru,* "we but not you," may easily become the watch-cry of exclusiveness: our tribe but not yours, our race but not yours, our family against the rest of you. It is the word of one village chief speaking to another, of a Bura talking to a Fulani, of home folk talking to the transient visitor, the stranger within the gates. Children in play separate themselves from their mates with *yeru.* There are times, however, particularly when applied by Christians, when the term may be productive of real good. If one is confessing the errors of his group then *yeru* may be the sign of a chastened and healthful repentance. We white people, but not you Africans, *yeru,* are given to acquisitiveness, oppression and diabolical war. We Europeans, *yeru,* owe Africa a debt which only centuries can efface, a debt contracted by cruel slavery and greedy imperialism. Furthermore, *yeru* is the term used in group prayer, in addressing God as distinct from us poor needy beings. *Yeru,* "we, but not thou," are erring, stumbling mortals, but thou art all-wise and all-beneficent. Thus a term so susceptible to exclusiveness may become the instrument of group repentance, confession and regeneration, the beginning of salvation for groups, societies and systems.

Mwa, "you and I," is the term of comradeship. Two Buras are on a journey and all the way they speak of each other with this special word of fellowship. Two women pound corn together, and *mwa,* "you and I," is on their lips. One can readily see the possibilities of this word when used in the Christian fellowship. "Just we two," *mwa,* the young man and woman embarking upon a life-romance may say to each other in infinite tenderness. (Incidentally, the Bura has not developed this use of the term very much.) *Mwa,* you and I, engaged in some task, some adventure in fellowship, some worthwhile undertaking together, sharing personal joys and sorrows, are drawn closer together and lifted into a spiritual fellowship of real value.

The third "we," *mbru,* "all of us," is the most beautiful of all. In this term there is no home folk versus stranger, no tribesman against his enemy, nor two people against the world. It is all of us together, bound in a common cause with common hopes and aspirations. Here there is no east nor west, no north nor south, no white nor black, but all are one in humanity's common struggles. It is the word which fits perfectly the universality of Christianity and the infinite expansiveness of the love of God. In this word the Bura Christian, as well as the missionary who ministers to him, finds a vehicle for expressing the highest in brotherhood, cooperation, and united effort. May *mbru,* "all of us," "from every one according to his ability and to everyone according to his need," join together in the common task of building the kingdom of God on the earth!

Garkida, Africa.

World Christian Fellowship Urged

The following is quoted from The Christian Century of July 3, 1940, because the statement concerning world-wide Christian fellowship is made so clearly and pointedly that everyone interested in world issues will want to read it.

"We agree that we must resolutely maintain the bonds of our ecumenical fellowship, in spite of all the strains of war, with Christians in all lands. . . . We agree also that we have a similar responsibility to maintain fellowship among Christians of differing views in our own country and to protect the rights of all those who, because of race or any other reason, may be brought under suspicion. . . . Above all we must maintain faith that even though political and economic systems crash to ruin, the moral order of the universe still stands. . . . It is man's failure to conform to God's order, as revealed in Jesus Christ, that has brought the world to its present chaos. Our supreme task, therefore, is to be his witnesses to a world that so largely repudiates the gospel."

Show Yang Notes

BY HAZEL ROTHROCK

Easter Week

At Easter time Bro. Bright and Bro. Ikenberry spent a week in the southern part of the country district, a locality which had not been visited for a long time. Services were held daily and encouragement was given to the village Christians.

Moves from Show Yang to Liao Chow

It was decided at the field committee meeting at Ping Ting in late May that Hazel Rothrock be located at Liao beginning July 1. There are always regrets in leaving a place that has been home for as long as a year, but there is joy in going where one believes the Lord leads.

Farewells to the Brights

In early May a farewell meeting was held for Bro. Bright, who joined Sister Bright at Peking, from where they proceeded to America. The Brights have been stationed at Show Yang for two years. They came several months after the disappearance of the three in December, 1937.

Hope to Get Over the Days

The school year closes the last week of June. There have been about eighty-five enrolled in the primary department and twenty-five in the women's school. A large proportion have been supported by relief, but we hope that most can "get over the days" at home this summer until harvest time. However, lack of rain makes crop prospects very poor. A number of these poor women are promising Christians and have made marked progress during the time spent here.

Pastor Yin's Eldest Son

We are very happy to welcome among us a new evangelistic worker, young Mr. C. T. Yin, eldest son of Pastor Yin of Ping Ting. He has moved here with his family and we hope he will be a great asset to the spiritual welfare of the church.

Rejoice that Smiths Are to Return

Representatives of the country groups put in their request for the early return of the Harlan Smith family, and we rejoiced much when word came that they are to return in the late summer.

Two Chinese Women Evangelists

In early April we were much blessed with the coming of two Chinese young women evangelists. They gave most helpful gospel messages and revived the spirit of the local church. One was Miss Han Miao Ying, a former Show Yang school girl, who is now giving her entire time to the Lord's work. China's rapid transitions in thought and custom and her present political strife create a crying need for many more of her sons and daughters to be wholly his and help this great nation find the only Way to stability and righteousness.

Our Limited Staff

Sister Grace Clapper will stay by during the summer months and take a vacation after the Smiths return. Present plans are that Susie Thomas spend July here, Minerva Metzger the latter half of the same month, and the Ikenberry family come during August. By making one or two trips monthly from Ping Ting, Bro. Ikenberry has been helping to share the responsibility since Bro. Bright's leaving. With our limited staff, it was a real puzzle to "make folks go round" this summer for our four Shansi stations. We are glad indeed for the appointment of two new couples to come to China this fall.

Show Yang, Shansi, North China.

What to Pray For

Week of August 24-31

To become better acquainted with our missionaries and their work, use the What to Pray For column along with the Prayer for Missions Calendar and the Missionary Picture Sheets. The three should be used together.

Nineteen years ago, Lynn and Mary Blickenstaff sailed for India for the first time, taking with them their two small sons, Leonard and David. Since that day, many things have happened within this family circle. In January, 1940, Dr. Leonard and his wife sailed for India. In November of 1937 and in July of 1940, David went to Europe to work in the great relief program sponsored by the American Friends Service Committee and the Brethren Service Committee.

During the past five years, Lynn A. and Mary Blickenstaff have been living in Bombay, India, where Bro. Blickenstaff works as the head of the Intermission Business Office. In this work he comes in close touch with sixty-eight different missions and institutions. He has been able to help all the co-operating missions to a very great extent.

Sister Blickenstaff is hostess to dozens, and even hundreds, of missionaries within the course of a year. As they pass through her home, she serves them with gracious hospitality.

God Is Still Great

BY DESMOND BITTINGER

Sometimes when I was sick, I remained in my bed near a window and as soon as I was well enough, the people of the village came by the window. Just under it, they knelt down and clasped their hands together as if in thanksgiving and said with fervor and confidence, "God is still great." Then they passed on by.

A half hundred friends might pass by but it was always the same. "God still is!" or "God is still great!" In their minds there was no clash between science and religion and no break between fundamentalism and modernism. They knew nothing and cared less about those useless arguments. They knew that "God still is!" and that "God is still great!"

McPherson, Kans.

Monthly Financial Report

During the month of July contributions for the Conference Budget and all general boards and agencies in the budget totalled $9,634.97. The total received for the year beginning March 1, 1940 was $79,298.44, detail as follows:

	Receipts for July	Total receipts since 3-1-40
World Wide Missions	$ 1,159.39	$ 9,559.06
Women's Work Project	191.71	2,385.30
Home Missions	89.35	222.33
Foreign Missions	149.12	1,495.68
Junior League Project	61.12	402.70
Intermediate Project		13.09
India Mission	1,049.94	1,216.82
India Native Worker		6.00
India Boarding School	13.60	103.16
India Share Plan	137.50	809.36
India Missionary Supports	1,638.88	7,632.89
China Mission	695.12	1,248.36
China Native Worker	2.40	27.40
China Share Plan	70.00	216.25
China Missionary Supports	1,322.82	5,198.58
South China Mission		100.00
Sweden Mission		16.40
Sweden Missionary Supports		445.51
Africa Missionary Supports	587.29	3,883.73
Africa Mission	1,116.26	2,510.00
Africa Share Plan	67.36	251.12
Africa Leper	54.52	89.97
Conference Budget Undesignated	954.23	35,536.34
Conference Budget Designated for—		
Board of Christian Education	5.77	2,034.04
Bethany Biblical Seminary (at Elgin)	5.00	213.70
Bethany Biblical Seminary (at Chicago)	58.00	254.61
General Education Board		41.55
General Ministerial Board	2.00	14.07
Ministerial and Missionary Service Fund	10.34	22.84
Conference Budget Share Plan		40.00
Youth Serves	193.25	1,307.58
Rhodes Memorial (Anklesvar Training School)		2,000.00
	9,634.97	79,298.44
Non-Budget items—		
American Red Cross	43.35	58.35
China War Relief	997.37	3,565.19
European Relief	14.71	14.71
Peace and Relief	2,195.70	5,300.41
Refugee Fund	98.59	177.20
Stranded Missionaries		1,077.23
	$12,984.69	$89,491.53

The following shows the condition of General Mission Board foreign and home mission finances on July 31, 1940:

Income since March 1, 1940	$60,333.71
Income same period last year	51,981.56
Expense since March 1, 1940	66,153.08
Expense same period last year	78,271.89
Mission surplus July 31, 1940	7,987.85
Mission surplus June 30, 1940	14,615.59
Decrease in surplus, July, 1940	6,627.74

HOME AND FAMILY

It Is Enough

BY ORA W. GARBER

I do not ask to see each step ahead;
The distant path I do not need to see.
It is enough that as life's way I tread
He loves and cares for me.

I do not know why all God's wondrous grace
To me should be extended, rich and free.
It is enough that as I run life's race
He loves and cares for me.

I do not know what trials may befall;
Nor do I know just what my lot may be.
It is enough that he who is my all
Still loves and cares for me.

I do not know how soon 'twill all be told,
Nor when the summons home must answered be.
It is enough that as the years unfold
He loves and cares for me.

Elgin, Ill.

Table Worship

BY CHESTER E. SHULER

A father had just finished returning thanks for a meal when his small son asked, rather timidly, "Please, daddy, will you tell me what a 'tendijuice' is?"

"A-a what?" the astonished parent exclaimed.

"I think that's what you call it—the thing you always ask God to bless the food to when you pray at the table."

Daddy began to see the light. "I fear, son, you have misunderstood," he said. "I usually ask the heavenly Father to 'bless this food to its intended use.'"

Sonny began to see the light, too—for the first time he understood that which had always been a meaningless, yet puzzling, jumble of words uttered by his father before each meal.

And daddy was more careful about his prayers and articulation after that time.

Yet this small lad, despite his misunderstanding, had the advantage of hearing his father pray at table. And this is a tremendous advantage to any child. Perhaps we parents do not fully value the privilege and duty which is ours in connection with so-called table worship. Have we allowed it to become a mere routine thing—something to get out of the way quickly so we can enjoy the appetizing meal mother has set before us? Do we mumble a "tendijuice" prayer—which few human beings could interpret—hoping God in his wisdom will hear and understand? Or are we like the father of a man who said, recently: "When I was a boy at home, my father never prayed at the table. Mother wanted him to, but his answer would be, 'Mother, you take care of your praying and I'll take care of mine. Let's eat.'" Then the man continued, "Do you know, I respected my father in most things and sincerely wanted to follow his example—yet I never felt right about his attitude on the prayer question. I made up my mind—and so told mother—that when I had my feet under my own table, I would always ask God's blessing on the food and thank him for it."

One day, while visiting in North Carolina, I was invited to eat in the home of some very fine folks. They were so genteel, courteous and hospitable that I was entirely certain that grace would be said at the table as a matter of course. After we were seated, I instinctively bowed my head. There was an embarrassed silence. Then the hostess, with a somewhat apologetic laugh, said, "Let's eat. We shake grace here." I don't know to this day just what she meant by "shaking" grace. But I do know that for at least one person at the table the otherwise delicious meal was considerably spoiled by this omission.

What contrast with another home visited. Grace was both prayed and sung. As we sat down to the meal, the family all joined in singing the appropriate words—

Dear Lord, we cannot silent be;
By love we are constrained
To offer our best thanks to thee,
Our Savior, and our Friend.

After this, the head of the home offered a beautiful prayer—not at all stereotyped, but fresh, interesting, coherent, fervent, spiritual. The whole service lent zest to our physical—and spiritual—appetites.

Then there was the home where the radio was a competitor of father while he tried to make his prayer heard. It seemed that the children were following a radio serial—one of the fascinating ones that are presented at mealtime—and so the radio was kept running full blast during the meal.

Across the street, a family head was confronted by the same problem. The Lone Ranger program just could not be interrupted by dinner or anything else. But this father, realizing the children's feelings as well as his own preferences, adjusted the situation nicely by having the thanksgiving after the meal, when the Ranger had ridden away.

But if children are in the table audience fathers can make the worship interesting, inspiring and instructive. It is well not to forget that children usually enjoy having a part in it, too. They can take turns praying, repeat a verse or prayer in concert, possibly read Scripture verses before the prayer. Or if the singing method be used, all can participate.

It is a hopeful sign that the habit of returning thanks at meals still exists in so many American homes. Indeed, as someone has fittingly put it, this habit seems to have more survival value than almost any other form of family religion. It therefore presents a great challenge to Christian parents and others—a tremendous opportunity for the advancement of the spirit of worship and training in prayer.

When, as is often the case, table worship does form the only form of family worship in the home, it can be varied and made to include much more than merely thanksgiving for the food about to be eaten. Thanks to God can be offered for health, friends, relatives, grocers, farmers and workers of every sort—particularly those who may have had a hand in providing any blessings recently enjoyed. Special events in the family life may well be mentioned. Those ill should be remembered. World events may be mentioned, the missionaries and

other workers at home and abroad should be remembered. Of course, table prayers must be kept fittingly brief, but the various petitions can be included at different meals.

Winter Park, Fla.

Steps to the House Beautiful

BY FLORENCE S. STUDEBAKER

Mary Ellen laid aside her hat and took the chair Grandma Allen offered her. It was cool and inviting on the vine-covered porch. Somehow one always felt he was stopping in a garden, for flowers nodded invitingly from everywhere. Mary Ellen wondered if Grandma Allen believed in the old saying, "Where flowers fill walks and windows, sin thrives not."

"Well, you look all worn out, Mary Ellen," commented Grandma, eyeing her neighbor with solicitude. "Is anything troubling you? Remember, I can always tell when the happy lilt is gone from your voice. Your feelings show on your face every time."

Mary Ellen smiled wearily, knowing from past experience that it was useless to try to hide anything from Grandma Allen. If ever there was a born burden-bearer it was Mary Ellen's elderly friend.

"Well, it's about Mina Tillson," began Mary Ellen. "I just came from there. My, I do pity that woman! Since Jim was taken so suddenly and unexpectedly, she seems like a different person entirely. I remember she used to be one of the jolliest people I have ever known. She always knew the right thing to say to those in sorrow. You know she was always the first on hand when death came to a home. She was such a comfort to Reuben and me when our Dorothy went. But now that the blow has fallen on her, she can't see a single ray of light or hope. I can't understand it."

Grandma's eyes were misty with tears. For some time she seemed lost in thought. At last she spoke: "Well, I know just how broken and lost Mina feels. I felt the same way for months after John went. I couldn't work and I couldn't sleep. I was restless, dissatisfied and miserable. I couldn't seem to rise from the disappointment of it all."

Mary Ellen stared. "You were like that? Well, one would never know it now."

"No, thanks to a dear friend who started me off the path of despondency. If it hadn't been for her, I don't know what would have happened. I have always felt that the Lord sent her."

"What did she do?" queried Mary Ellen, curiously.

"Just one thing, my dear; she put me to work."

"To work? I . . . I don't understand."

"Well, one afternoon she drove by in a little old buggy and invited me to ride with her to make a call. I didn't want to go at all. I wanted to stay right at home and nurse my grief. But she insisted so that I finally consented. I'll never forget that home where she took me as long as I live. We could hardly get the door open for the disorder of the place. Allie set her fresh jam down on the littered kitchen table and we went on into the bedroom. There lay the patient, slowly dying of T.B. In that day they didn't take them to a sanitarium as they do now. The look of joy on that woman's face at sight of us was wonderful.

"Oh, Mary Ellen, to be glad about anything in such conditions was a revelation to me. The whole house was upset; things were scattered everywhere. You could not see the top of her dresser for things! Soiled dishes from her breakfast were still on her bedside table. The bed linen was unpardonable. All this, and the husband trying to keep the wolf from the door with a wife in bed and five children depending on him for everything.

"I tell you I felt like falling on my knees and asking forgiveness for my failure and ingratitude. I contrasted my own neat little home with everything comfortable and in perfect order with that miserable hovel and the poor woman in bed with an incurable disease. I never felt so mean and little in my life. Here I had all the comforts of life to enjoy—good home, good health, com-

(Continued on Page 23)

The Midnight Cry

BY A. B. HORST

Behold, the Bridegroom cometh!
O hear the midnight cry.
And shall we heed it, brother,
While mercy still is nigh?

The pearly gates are open
To all who heed the call;
The gospel call is ringing,
To all, both great and small.

This is the day of mercy,
The day of hope and grace.
O shall we heed God's message
And meet him face to face?

The moments now are precious,
The day is drawing near,
And happy saints are waiting
For Jesus to appear.

The angels wait in heaven
To greet the raptured Bride,
And glorious are the nuptials
With Christ the crucified.

Yes, crowns and thrones await us
In the millenial reign,
When saints and ransomed nations
Shall dwell on earth again.

When Christ the throne of David
Shall come to occupy,
And Israel and the nations
In Christ are all brought nigh—

This is the age, the golden,
For which the saints have sighed,
And by the holy prophets
Was duly prophesied.

Then in the Golden City,
The New Jerusalem,
Each lives with all the bloodwashed
And wears a diadem.

And in the heavenly mansions
With Christ their Lord to be,
And with the saints in glory,
Through all eternity.

Chicago, Ill.

KINGDOM GLEANINGS

Calendar for Sunday, August 25

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Confession and Forgiveness.—2 Sam. 12: 13, 14; Psa. 51: 1-3, 9-13; 32: 5.

Christian Workers, How to Stretch Your Short Dollars.

B. Y. P. D., The Challenge of the Rural Church.

Intermediates, Mary and Martha, Friends.

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Gains for the Kingdom

Four baptized in the Flat Rock church, Va.

Two baptized in the New Paris church, Ind.

Eight baptized in the Lincoln church, Nebr.

One baptized in the Ten Mile church, Pa., Bro. Chas. W. Blough, evangelist.

One baptized in the Grandview church, Mont., Bro. Mark Emswiler, pastor.

Seven baptized in the Oak Grove church, Ohio, Bro. Glenn J. Fruth, pastor.

Two baptized in the Bethel church, W. Va., Bro. Arthur Arnold, evangelist.

Two baptized in the George's Creek church, Md., Bro. C. D. Brendlinger, pastor.

Six baptized in the Beaver Creek church, Va., Bro. M. E. Clingenpeel, evangelist.

Seven baptized in the Shiloh church, W. Va., Bro. Isaac J. Garber, evangelist.

Fourteen baptized in the Stone Bridge church, Md., Bro. J. T. Glick, evangelist.

Eight baptized in the Pleasant Hill church, W. Va., Bro. I. N. H. Beahm, evangelist.

One baptized in the Maple Grove church, Ind., Brother and Sister Rollins, evangelists.

Eleven baptized and four reclaimed in the Kaskaskia church, Ill., Bro. D. C. Ritchey, evangelist.

Twenty-two baptized in the Grace church, Martinsburg, W. Va., Bro. A. M. Dixon, evangelist.

Eight baptized in the Sugar Ridge church, Mich., Brother and Sister B. M. Rollins, evangelists.

Fourteen baptized in the Guernsey house, Monticello congregation, Ind., Bro. John Long, evangelist.

One baptized and one reconsecrated in the Wikel church, W. Va., Sister Garnet Tiller, evangelist.

Eighteen baptized in the Center Hill church, Pa., Bro. B. F. Waltz, evangelist; Bro. W. C. Sell, pastor.

Twenty-nine baptized in the Mt. Carmel congregation, Shiloh house, Va., Bro. W. N. Zobler, evangelist.

One baptized in the County Line church, Indian Creek congregation, Pa., Bro. Q. A. Holsopple, evangelist.

Three baptized and one awaiting baptism in the Montebello church, Pa., Bro. E. A. Lambert, evangelist.

Twenty baptized in the Mt. Carmel congregation, Knights Chapel, Va., Bro. W. N. Zobler, evangelist.

Fifteen baptized and five reclaimed in the Riddlesburg church, Pa., Bro. Lawrence Bianchi, evangelist.

One baptized and one received by letter in the First church, Lansing, Mich., Bro. Walter M. Young, pastor.

Nine baptized and nine reconsecrated in the Brick church, Greenland congregation, W. Va., Bro. Ernest Muntzing, evangelist.

Fourteen baptized in the Milk River Valley church, Mont., Brother and Sister G. G. Canfield, evangelists.

Eleven baptized in the Montgomery church, Pa., and three received by letter, Bro. M. J. Brougher, evangelist.

One baptized and one reclaimed at the Onego church, W. Va., Brother and Sister Jesse W. Whitacre, evangelists.

Seventeen baptized in the Grossnickle church, Md., Brethren I. R. Stottlemyer and C. F. Holsopple, evangelists.

Four baptized in the Welsh Run church, Pa., Bro. Paul Miller, evangelist. Also one baptized prior to the meetings.

Ten baptized, eleven reconsecrated and one awaiting baptism in the Nocona church, Texas, Bro. Russell G. West, evangelist.

Eight baptized, one reclaimed and one awaiting baptism in the Raven Run church, Pa., Bro. Wilmer A. Petry, evangelist.

Nineteen baptized, two received by letter and one awaiting baptism in the Antioch church, Va., Bro. M. R. Wolfe, evangelist.

Twelve baptized in the Locust Grove church, Johnstown, Pa., Bro. C. F. Holsopple, evangelist; also three baptized prior to the meeting.

Thirty-five baptized, eight received on former baptism, and twelve reconsecrated in the Buena Vista church, Va., Bro. D. H. Miller, pastor, assisted by Bro. Ernest E. Muntzing evangelist.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Alvin S. Cox, pastor, Sept. 15-29, in the Maitland church, Pa.

Brother and Sister B. M. Rollins, Aug. 26, in the Burr Oak church, Kans.

Brother and Sister Oliver Austin, Sept. 1, in the Galesburg church, Kans.

Bro. John Peters of Waterford, Calif., Sept. 8, in the Center church, Ind.

Bro. Emmertt Frederick of Roaring Spring, Pa., Aug. 18, in the Holsinger church, Baker Summit, Pa.

Bro. J. W. Pugh of Arborvale, W. Va., Aug. 18 to Sept. 1, in the Valley Bethel church, Wesley Chapel house, Va.

Bro. Mark L. Cripe of Covina, Calif., Aug. 18 to Sept. 1, in the Lower Deer Creek church, Ind.; Sept. 15, in the Hickory Grove church, Ind.

Bro. Russell K. Showalter, in the Sandy Creek congregation, Sept. 1-22; at the Hazelton house, Sept. 1-10; in the Mt. Dale house, Sept. 11-22.

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Personal Mention

Bro. J. E. Small, pastor of the Panther Creek church of Southern Illinois, will be available for one revival meeting between Nov. 24, next, and April 1, 1941.

Pastor Lester K. Welch of a Baltimore Methodist church was a Publishing House visitor recently. Solution of the mystery: Mrs. Welch, who was with him, belongs to the Bonsack kindred.

Bro. J. S. Zigler, pastor of the Rock Run church of Northern Indiana, is scheduled for two sermons at the annual harvest meeting in the Wakarusa church, Sept. 15.

Bro. S. Paul Daugherty, pastor of the Live Oak church of Northern California, will be available for two revival meetings during the coming pastoral year. Address him at Live Oak, Calif.

Bro. H. B. Heisey, pastor of the Lewistown church of Middle Pennsylvania, has accepted a call to the pastorate of the Harrisburg church, Eastern Pennsylvania. The transfer takes place Oct. 1.

Bro. H. H. Helman, New Carlisle, Ohio, pastor, dropped into the Messenger office one day last week for a friendly chat. Family connections in our town bring him and Sister Helman this way occasionally.

Mrs. Nannie Daggett of Belleville, Kans., with daughters Mrs. Mary Ball of New York and Mrs. Eunice Wilford of Connecticut and Miss Edna Ball, a granddaughter, visited Elgin relatives and friends and the Publishing House last week.

On their way to Camp Lewistown when they called were Mrs. O. L. Harley, Joyce L. Andrist, Miriam H. Harley, Mildred A. Andrist, Barbara Van Kirk, Albert Van Kirk, Martin Harley, all of the White Rapids congregation of Wisconsin.

Bro. Wm. Riddlebarger will terminate his joint pastoral and District Fieldman relationship with the Boise Valley church and the District of Idaho and Western Montana to take the pastorate at Covina, California, Sept. 1. His address will be 331 S. Third St., Covina, Calif.

The thirteenth of the month was not an unlucky day for us. It brought Brother and Sister C. J. Noffsinger of the Walnut Grove church, Johnstown, Pa., and with them their granddaughter, Miss Audrey Jones of Berkeley, Calif., and Geraldine Briggs of our near-by Naperville, whom they were visiting.

Bro. John L. Myer, elder-in-charge of the Springville church of Eastern Pennsylvania, had never been so far west as the Publishing House, nor had his good wife nor their daughter, Anna Mae. What brought them now? The fact that another daughter had become Mrs. Earl Kurtz and—you know the rest of it, don't you?

Harrisonburg, Va., was twice the place where our General Conference assembled but the last time was more than thirty years ago and the first was more than fifty. It was only a few days ago, however, that Brother and Sister C. L. Hartman of that church made a few minutes of our time more pleasant by their call.

"Bro. S. J. Kenepp of Payette, Idaho, accidentally shot off his right hand this morning" when a shotgun in his car was dislodged and discharged as he was getting down his spare tire. Bro. Walter S. Coffman, writing under date of Aug. 12, says that after prompt surgical treatment "though weak from loss of blood and shock, Brother Kenepp is reported as doing very well."

One California group of mostly feminine visitors included Sisters Margaret Lockman and Dolly M. Elder of the Pasadena church, Mrs. Jennie E. Fast of Altadena and her daughter, Mrs. Royal M. Garrison, the last named accompanied by her husband and son. On the same day came Mr. John H. Smith and daughter Dott of Viola, Wis., and Grandmother Mary Marti of Mound City, Mo.

Bro. Nathan Phipps, a faithful member of the Oak Grove church of Southern Illinois, now a patient in the State Hospital at Jacksonville, renews his request for visits and letters from the Brethren. "He has the privilege of going out with visitors to the park or anywhere." He may be addressed in care of Dr. Brown, 1201 S. Main St., Jacksonville, Ill.

Bro. W. H. Meyers of Fresno, Calif., is "hoping things may be done so people will respond well to our President's proclamation issued Aug. 9 for a day of prayer on Sept. 8 for world peace. In addition to what he asks, God's will and guidance should be sought and the method of 'defense' clearly revealed to our leaders and others." Doesn't your heart say amen to that?

Bro. S. S. Blough is closing his pastoral labors with the York church of Southern Pennsylvania, Sept. 1, and shortly thereafter will take up the pastorate of the Sidney church of Southern Ohio. After many years of ministerial service in three states, Bro. Blough says: "Ohio will therefore be our fourth state in which we do work and we find the Brethren east and west a very fine people to work with."

Brother and Sister J. R. Kline and daughters, Arline and Sara Mae, all of the South Waterloo church, Iowa, were Elgin visitors Sunday. En route home from a trip of visiting relatives and sightseeing in the East, they decided to include Elgin and consequently the Publishing House on this trip. Even though the Publishing House machinery was silent they found interest in seeing the Brethren plant. While they were unable to reach the home church in Iowa for Sunday, the Elgin church enjoyed their fellowship on Sunday morning.

(Continued on Page 24)



About Books

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

Climbing. Mrs. Rosalind Goforth. Zondervan, 1940. $1.50.

A few years ago Mrs. Goforth wrote Goforth of China, an account of the life and work of her husband, who, as a missionary in China and Manchukuo, had been unusually successful. In her most recent volume, entitled Climbing, Mrs. Goforth has given us some glimpses into her own life, which is scarcely less illustrious than was that of her husband. The book is intensely interesting, but its interest is not the only or most important quality of it. It is of value for the insight it gives into the lives of missionaries and their families. The Goforths were the parents of eleven children. The joys and problems of a missionary wife and mother are shown in the light of combined devotion to her missionary work and to her family. The problems of a missionary family on furlough are shown. However, the writer's main purpose is to portray her own spiritual experiences. She tells of learning to trust more and more in the goodness and providence of God, failing at times, succeeding at times, but always climbing upward. She constantly holds before us the fact that greater spiritual resources and greater power are available to all. Her own experiences are used to back up her contention. The book is not exactly a biography; rather it is a gripping spiritual message illustrated by the writer's personal experiences. This volume is commended as a book for profitable and enjoyable reading.—Ora W. Garber.

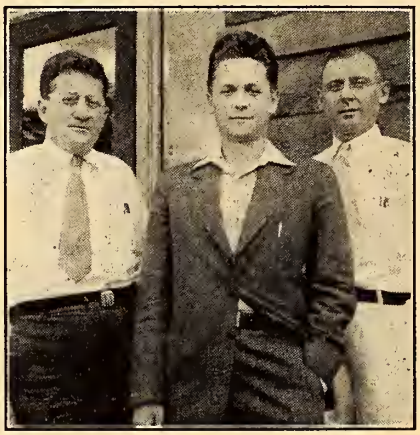
THE CHURCH AT WORK

Work and Plans of the Brethren Service Committee

(See also article on Page 2 of this Messenger)

History and Organization of the Committee

The Church of the Brethren has stood for the gospel of peace and brotherhood for more than 230 years. In that long era the church has filled many glorious annals with practical applications of the principles of peace and brotherhood. In periods of normal life and activity the church has extended its program of world-wide missions and brotherhood. In times of emergency it has provided aid for victims of flood, famine, disease and war in truly Christian fashion. In the past both the General Mission Board and the Board of Christian Education have been charged with certain responsibilities in this field.



David Blickenstaff, center, has returned to Europe. This picture was taken just outside the door to the Brethren Publishing House and as he was about to begin the journey. Also shown are M. R. Zigler and D. D. Funderburg.

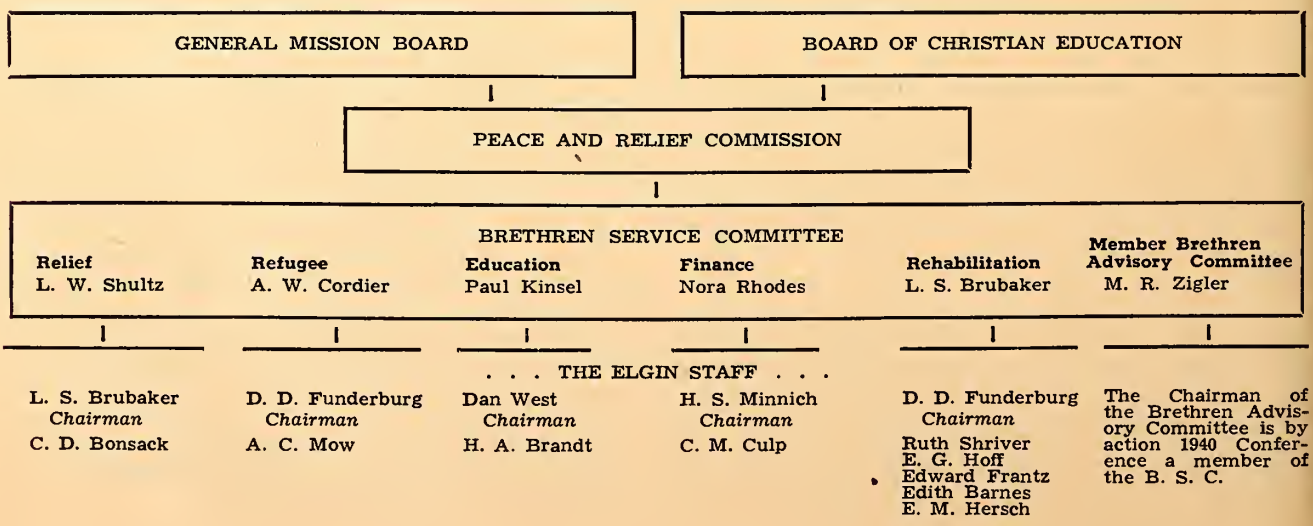
In the face of the new world emergency, it seemed necessary to develop an organization that could deal with the various aspects of the peace and relief program more effectively than the Board of Christian Education and General Mission Board could do separately. Accordingly these two boards met in joint sessions in November, 1939, and constituted themselves a Peace and Relief Commission. In order to facilitate their work they appointed an executive committee consisting of five persons. Two members of the new committee are members of the Board of Christian Education; two are members of the General Mission Board; a fifth was appointed by those four at the instruction of the boards. To these five members the Ocean Grove Annual Conference added a sixth, the chairman of the Brethren Advisory Committee for Conscientious Objectors. This was done so that the work of these two important committees could be correlated in the very best way. The present personnel of the committee is: L. W. Shultz, chairman; Paul W. Kinsel, secretary; A. W. Cordier, Nora Rhodes, Leland S. Brubaker and M. R. Zigler. The committee is responsible to both these church boards and works with and through the Elgin staff.

In order that there might be a constant and continuing responsibility for each phase of the work, subcommittees were appointed, each of which includes a member of the executive committee and two or more staff members as indicated in the diagram shown at the foot of this page. The chairmanship of these subcommittees was assigned to staff members.

The committee has met with sufficient frequency to outline detailed plans in each of the five areas of its responsibility. These plans have been submitted to joint sessions of the two boards for consideration. The subcommittees, geared functionally into the Elgin staff, provide a setup through which continuous attention can be given to various items of the program.

In harmony with our theme for 1940-41, Brethren in Christian Service, it was felt that the new executive committee should be renamed and its authorization clearly defined. Accordingly the Ocean Grove Annual Conference authorized the General Mission Board and the Board of Christian Education jointly to administer the peace and relief work of the church through an executive committee to be known as the Brethren Service Committee. This committee is privileged to report directly to Conference.

A glance at the graph on this page will indicate the division of responsibilities with respect to the subcommittees. Correspondence regarding relief, refugees, peace education, finance and rehabilitation may be di-



rected either to the Brethren Service Committee, or to a responsible subcommittee chairman, 22 S. State St., Elgin, Illinois.

Co-operation With Friends and Mennonites

A close and co-operative correlation has been worked out with the American Friends Service Committee through the associate membership of Mrs. Ross D. Murphy on the Friends Service Committee and the appointment by the Friends of an associate member of our Brethren Service Committee. This representative from the Friends is Mr. Errol Elliott of Indianapolis, Ind. While the three historic peace churches carry on separate and unique peace and relief programs, they also collaborate in plans and projects as in the matter of presenting their peace positions, neutral relief in Spain, assembling and shipment of relief materials, the development of projects in alternative service. Thus the experimental collaborations through the years have ripened into the present friendly and effective co-operation of the Friends, Mennonites and Brethren in the field of peace and relief.

Alternative Service

The need of the world is so great that many kinds of alternative service challenge one to give hours and even years in service. The Brethren Service Committee is suggesting such units as 100 hours of alternative service per year for those employed; others may desire to give full time for one year. Foreign service of various types is possible in China, Japan, France, England and Nigeria. Specific projects in the homeland are such as the completion of a church building, community rehabilitation from the vantage point of a farm, the Blough work camp in Pennsylvania, and the Wichita housing project in Kansas. Nearer home are such opportunities for service as schools for the underprivileged, hostels, houses of hospitality, help for the aged, camps for poor children, vocational rehabilitation, pest eradication, the building of grade crossings and the eliminating of other community hazards. Indeed, one needs only to consider thoughtfully conditions in his home community to see constructive projects that offer the great moral equivalents in the field of alternative service.

Brethren and the Refugees

The Brethren Service Committee is working with three types of refugees at this time.

Every effort is being made to continue and increase our work with refugee students and professors in our colleges and seminary. This year will find a number of such students regularly enrolled and a small number of professors serving on our faculties. Dr. Cordier has recently received a communication from a professor in Europe who was to have arrived at Manchester last winter. The work takes time, money, and patience.

Work is also progressing slowly in our effort to place families on farms. Not many real farmers have come over and this accounts for the relatively small number being placed. A few professionally trained families have found it necessary to go to the rural areas for support. These men and women are trying very hard to fit into the new situations. Many of our Brethren rural people have responded willingly and well to this need. The Service Committee will be glad to hear from anyone who has an opening for such a family.

The third phase of our work is the opening of homes to refugee children. Many homes have signified a willingness to open their doors for these newcomers. One college has offered its facilities as a temporary home from which children could be placed, if needed. This work is just now at a standstill in that few children are able to come over. We want to be ready if and when they arrive in greater numbers.

We hope that every member of the church will manifest sympathy and kindness to these unfortunate people, remembering that Christ was one time a refugee in Egypt and our early church fathers were refugees when they came to America.

Brethren and Rehabilitation

The Brethren Service Committee is not unmindful of the many families in our homeland who for one reason or another find it necessary to find a new job and possibly a new location. Nearly every Brethren congregation has one or more families like this. Some congregations, we are told, have many such people.

The committee has contacted churches and people in the newly-opened irrigation districts of the Northwest and is able, through its office in Elgin, to give this information to any families of the church who wish to know about these opportunities.

There are in various parts of the brotherhood a few rehabilitation projects. Land is being purchased, houses are being built and sold to needy families on easy terms. One of these is in Pennsylvania and one in Kansas. We are hoping this type of work will increase.

Every church is being urged to appoint a committee to study the unemployment of its membership first, and then push out as far into the community as it can go. We believe that many families can be put to work if every church would give this problem its best thought and effort. A letter is going out to every congregation, containing unemployment survey blanks.

Every congregation is being urged to study the conditions and needs of the migrant laborers of our land. This study is regularly a part of the January School of Missions which many of our churches have been holding for several years. Ask us for information concerning these needs.

To be Brethren in Reality we dare not be unconcerned about those of our number who are so unfortunate as to be out of a home and work. Let us pull together to relieve this suffering and anxiety.

Direct Peace and Relief Work

The most direct relief is personal ministry such as Jesus commended when he said: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10: 42). In every local community there is opportunity for kindly deeds of Christian service.

But in the war-torn lands of other continents there are needs beyond the power of language to describe. Things that men thought could not happen have become commonplace. Millions are homeless and starving. We

of the homeland cannot all serve firsthand in the most needy fields, but we can send our representatives. In Spain we had Dan West, Martha Rupel, David Blickenstaff and Paul Bowman. The last named served also in France and visited our Scandinavia mission field. In China, mission work can scarcely be distinguished from relief, with the result that our missionaries there administer much direct help. On this field Howard Sollenberger distinguished himself in effective service. To gain firsthand knowledge of conditions of need L. S. Brubaker was sent on a three months' trip to the Orient. He visited Japan and China. Nearer home, Lowell Wright spent some months helping in a Cuban refugee camp. At this writing John Barwick is in England working with war prisoners and David Blickenstaff has returned to France. Other workers are preparing for some kind of overseas peace and relief work.

Concerning Finance

At the Annual Conference of 1939 an appeal for $2,000 a month for Chinese relief and $1,000 for Spanish relief was authorized. Annual Conference of 1940 enthusiastically and unanimously voted continuation on this basis, that is $3,000 per month, believing that this would be adequate to carry on our general peace and relief program.

While individuals and churches have given generous offerings for this work, it was felt there should be some provision for a continuing and stabilized income. This resulted in the setting up of the General Peace-Relief Fund, to be principally supported through the cent-a-meal contributions in homes of the Brethren and other interested persons.

Many homes are now using the cent-a-meal plan. Relief cards and envelopes, making it convenient to share with the needy of the world, may be had for the asking. Order cards enough for each home to place one around a cup. There is a larger card to place around a larger receptacle in the church, into which individuals and classes may put their money on the last Sunday of the month. There are also small envelopes in which persons may bring their offerings to church. These materials may be had from the Brethren Service Committee, 22 S. State St., Elgin, Ill.

Your Share in Peace and Relief

Although but few can have the privilege and responsibility of direct personal ministry in the most needy lands over the sea, yet all can still have a vital share in peace and relief. For those who can go abroad must have funds and materials to administer. The necessary funds are derived from gifts, sacrificial offerings and the cent-a-meal contributions in our homes. Useful materials, principally in the form of food and clothing, should continue to be assembled and forwarded for use according to instructions from the Brethren Service Committee. Generally speaking it is better to send money from interior points, rather than food. Spoilage and transportation are such important factors that it is more economical to buy at or near port terminals.

However, clothing for relief is in a class by itself. There is great need for warm and practical clothing for both sexes and in all sizes. There is scarcely a Brethren home that does not have some articles of clothing which could be spared for those reduced to the wearing of rags. Our homes have already given many tons of clothing but other tons are needed. On request suggestions regarding the clothing needed will be sent to you.

Because of the Friends' experience and standing in such matters, the other historic peace churches work with the Friends in assembling materials for relief. Three methods of collecting and shipping clothing are as follows:

1. Local churches may send their parcels or sacks sewed shut to the nearest Brethren college center; thence to the A. F. S. C. Storeroom with which the Church of the Brethren co-operates.

2. Throughout the districts, women's work groups and any other groups may develop their own plans for the collection and shipment of clothing to the American Friends Service Storeroom, 1515 Cherry St., Philadelphia, Pa.

3. Where the cost of sending direct to Philadelphia is less than or about the same as sending to the nearest college, the parcels should be sent direct to Philadelphia.

If a very large consignment is sent to the Philadelphia Storeroom, notify them so as to facilitate unloading. If in doubt on any point write the Brethren Service Committee requesting instructions and the leaflet, Clothing for Relief.

Christian Faith Offering

Relief represents an urgent and practical response to the immediate needs of the world as they exist today. But we must not forget the ongoing regular program of the church which operates to prevent or reduce the severity of crisis times. We should continue to be diligent in bringing up the sons of men in the faith of the Lord Jesus Christ. Thus the Brethren Service Committee in session on Aug. 5 proposed a church-wide offering for the entire program of the church as represented in the Conference Budget. This offering is called the Christian Faith Offering and may be taken Sept. 15. It represents a kind of opportunity, and suggests a type of response which is required if the whole church program is to be kept functioning at high efficiency.

Literature You Can Use

The Messenger will carry news and articles on peace and relief which deserve to be saved. Extra copies of this issue will be available as long as they last. But in addition to that which appears week by week in the church paper you should have the following leaflets offered free.

1. **Clothing for Relief,** a leaflet answering most of your questions about the collecting and shipping of clothing for relief.

2. **Millions Face Starvation,** an explanation of the cent-a-meal plan sponsored by the Brethren Service Committee.

3. **Creative Citizenship,** a statement giving the Brethren conception of citizenship.

4. **Report of the Brethren Service Committee,** a revised report on peace and relief work in the Church of the Brethren.

5. **Small Relief Card,** explaining the cent-a-meal plan and appropriate to place around an offering cup.

6. **Large Relief Card,** similar to the small card, but useful as a poster or to be placed around the larger offering receptacle at the church.

7. **Relief Offering Envelopes,** small envelopes in which persons may bring peace and relief money to church.

The items listed should be ordered from the Brethren Service Committee, 22 S. State St., Elgin, Ill. General peace literature should be ordered from the General Mission Board, same address.

Advisory Council

I. Organization—

1. Committee of three authorized by Annual Conference of 1940: M. R. Zigler, Chairman; Ross D. Murphy, Secretary; Paul H. Bowman.

2. Regional counselors, appointed by the Conference Committee—

Southeastern—Ralph E. White
Eastern—Levi K. Ziegler
Central—John Metzler
Central West—Hylton Harman
Southwest—C. Ernest Davis
Northwest—Mark Schrock

3. District counselors to be selected by the districts in co-operation with the regional counselors.

4. The elders in charge of churches and pastors are responsible to give counsel in the local congregation.

II. Purpose—

1. To study the question of compulsory military training and to release information to our people clarifying this issue.

2. To offer our people advice regarding attendance at schools where military training is compulsory.

3. To study existing laws and to secure legal opinion regarding the status of conscientious objectors in the event of war.

4. To study carefully with competent legal counsel, in co-operation with the Friends, Mennonites and other peace loving bodies, the position that our people should take in the event of war.

5. To discuss this question with our people in colleges, camps and conferences, and help prepare them to meet war crises.

6. To offer advice to our people if or when a war comes.

III. Suggestions—

Complete organization as outlined and directed by regional counselors.

Study carefully the statement on citizenship (see A Statement in Behalf of the Church of the Brethren on pages 8, 9 and 17 of the Aug. 10 Gospel Messenger).

Elders in charge of churches and pastors should have materials in hand to give to young men for study and for classes or discussion groups.

Counselors—national, regional, district and local—must study carefully the Biblical background, the historical position of the Church of the Brethren, and the policies of our government to give counsel effectively to our men in this present world crisis.

IV. Conferences for Counselors—

A national meeting of the Advisory Committee and regional counselors has been held in Washington, D. C.

When district counselors have been selected, there will be called a regional meeting to confer regarding the work of the district counselors.

District counselors will call meetings of elders in charge of churches and pastors to plan for counseling in the local churches.

The local leaders will conduct classes and personal interviews for the men in local congregations.

To the Women of the Church

I had hoped to present a more formal message in this special number of the Gospel Messenger. But it will have to wait. The reason is that my time and my energy are being used in helping to take care of the emergencies that arise from day to day in connection with our relief and peace program.

The Friends Service Committee has kindly offered office space for my use in the midst of its refugee section here in Philadelphia. Here I am privileged to represent the Church of the Brethren in its relief program and also to testify to the spiritual values of Christian pacifism and goodwill. This office, together with my home, becomes the center from which radiates a spirit of mutual understanding and co-operation as a result of certain common interests of the Brethren and Friends.

Very humbly we share the privilege of serving in this embassy, so to speak, of the church. There is no special expense or salary beyond the bare necessities, such as postage and the like; neither is there any special credit desired. If we are to encourage our young people to give a year or more of their time and energy in volunteer service we who are older must likewise give of our larger experience and of the mature judgment which is the result of our advanced years. A young medical student who is a foreign volunteer has rendered valuable assistance this summer, giving freely of his time and energy.

David Blickenstaff has just flown across the Atlantic and is now in France. John Barwick, who is, we think, in England, received some helpful last-minute emergency aid from the offices here. Refugees are being helped daily in a multitude of ways—thousands of them during the last three or more years. Telegrams need to be sent and cablegrams deciphered—a word of interpretation here, an act of understanding there, and so it goes, with a relief committee meeting once a week and an occasional visit to the storeroom where the clothing keeps piling up.

Clothing supplies from Brethren are coming through in good condition, especially those which are well packed in strong sacks. This clothing is now being sorted and baled. Let us maintain our good record by being careful about the quality and the packing.

At this moment, as you may know, no shipment can be made to Europe, but we have faith that the door will open because the need is so great. One shipment got through during the early summer and another shipment has recently been sent to Santo Domingo where dire need for lighter weight clothing exists among the refugees. A shipment is being prepared for refugees in Mexico, but the warmer clothing and the new clothing for babies and children is being held in reserve against the moment renewed transportation facilities to Europe are possible.

You have noted the interesting news items as they appear in the Messenger from week to week. I must tell you, however, of a good elderly sister in New Jersey who sold a highly prized cup and saucer which was a family relic and sent the check for relief—also about the beautiful Paisley shawl that was given by a resident of Ocean Grove, N. J. This shawl was bought by a

Philadelphia sister and the money used for buying flannel to make baby jackets—more than a score of them. And there was another sister whose only support is a meager old age assistance who brought a prized handmade wooden coin box filled with coins. Then there are the little children who come with their cups filled with pennies, and oh, yes! there is the truck that drove all the way from Arizona to Philadelphia with twenty-six hundred pounds of clothing, the cost of transportation a gift from one man.

These are a few of the interesting facts that have come to my notice. I could guess of more splendid things that you are doing in the summer camps, vacation Bible schools, aid societies and Sunday-school classes. With all of this may we unitedly and constantly pray that clothing and food may reach those who will shortly freeze or starve for the lack of them. May we pray that war may cease and that multitudes of people may come to the knowledge of the love of God and that we may be used ourselves to express this love and to disseminate his goodwill.—Mrs. Ross D. Murphy, Philadelphia, Pa.

A Message to Children's Workers

Children Can Sacrifice Too

One of the things that twentieth century children in America have been increasingly missing is the opportunity to sacrifice. That is, children from the kinds of homes you and I represent. To be without food enough, to lack heat in the winter, to know the sting of ridicule because of poor and inadequate clothing—these are disciplines of the body and spirit that do something for growing personality and character.

An opportunity for such discipline is now before American children—and at this moment particularly before children in the Church of the Brethren. On Sunday, Sept. 15, there is to be a *Christian Faith Offering* in as many of our churches as will. This is to be a gesture of our recognition of the terrible suffering going on across the waters, and of our own relatively luxurious living. Millions of children of the world this next winter will be undergoing every human suffering—not for the sake of discipline, but because there is no other alternative.

The children under our care still have an alternative. Can we challenge them to share in a small way? "A penny a day saves a life" can have meaning for children. A penny represents something within the reach of most children's ability to give. The pennies spent for candy, for chewing gum, for anything that does not represent necessity—these are the pennies that are good candidates for the Christian Faith Offering on Sept. 15. If we can persuade each child in our care to actually make a sacrifice for this offering, we will not only add a bit to the sum total of the love gifts that will come into the church on that day, but a step in the meaning of sacrifice will have been made in the lives of these children.

The offering can be taken by departments, or in classes. If the whole church has co-operated in the idea of the Christian Faith Offering, the children's offerings can be turned over to whoever is responsible for sending this money in to the Brethren Service Committee. Otherwise the money can be sent directly to Elgin.

One last word of caution—very small children, and even sensitive older ones, should not be too stimulated by details of the horror of war. Let us make our appeal a strong one, yet not in such a way as to unwisely harrow the nerves of little children who do not have either the wisdom or the strength to solve the problem of war.

Peace News

Dan West, director of peace education, states that more than half of the churches have been having some kind of peace courses.

The intermediates of Camp Zion in Northeastern Ohio, in session from July 21 to 27, made their sacrificial offering for European relief. It seems the spirit of sacrifice for world needs is being beautifully expressed in our camps and vacation Bible schools this summer.

The children attending the Maple Grove vacation Bible school in Southern Virginia sent their offering to the Brethren Service Committee for relief. The children were given the chance of deciding whether their offering should go for a treat for themselves, for some local work, or for relief. What do you think of their decision?

The Brethren, Mennonites and Friends of Wichita, Kans., under the guidance of such men as Ernest Shively and James Elrod, have started a unique housing project for families with low incomes. The labor was furnished by men from the historic peace churches, and the money by Wichita business men. The buildings are inexpensive but substantial. The occupants will pay for their homes by small monthly installments. Three houses have been built and others are contemplated.

A Work Camp under the direction of the Westminster, Md., co-ordinating council has just closed. Their program for community betterment was so unique and unusual that it attracted wide publicity in the press. A storeroom was opened where used clothing was brought and renovated. Play activities, crafts of various kinds, stories and songs were enjoyed by the children. The community became more aware of local needs and how to help. Ruth Rinehart, Rachel Roller and Martha Hershey were among the leaders.

The Blough Work Camp is a project sponsored by the Ohio young people under the general leadership of Paul Kinsel of the Brethren Service Committee. Blough is a mining village of some 200 people composed of nineteen families. A Brethren church is located in the community. A vacation Bible school was held for two weeks. In these camps the young people seek to enter sympathetically into the life of the community. They build roads, repair public buildings—as schoolhouses—promote the health of mothers and children, etc., doing it all as messengers of goodwill and as comrades on life's way.

Howard Sollenberger writes: "I am back in Liao Hsien; walked up from the Yellow River, nearly 350 miles. Right now I am trying to get in touch with whoever is in the city. I want to get something good to eat—a loaf of bread, a can of butter—for I'm mighty hungry for such things." After saying he is anxious to get to the states, he adds: "I hate to leave. You sort of feel that you ought to stay and help where you can. I am tired of this life and war." Howard's journeys have approached in danger those of David Livingstone. He has been brave and tactful and has done much to relieve suffering in China.

Intermediates of Camp Beulah followed the example of the youth at Ocean Grove and had a foodless meal. They did without food at the time when it meant the most sacrifice to them, Saturday dinner. One intermediate said to the other: "Are you going to eat?" It seemed that no effort was made to require this sacrifice on the part of each individual. The other boy replied, "What, eat today? Not me!"

Danish missionaries, serving under the Sudan United Mission in Africa, are neighbors to our Africa missionaries. Since the German invasion these missionaries have been without support from their home base. They have money to last only a little while. The Brethren Service Committee decided to contribute $300 to aid these missionaries for six months. They are serving in six stations. There has always been a fine spirit of cooperation and comradeship between these two groups of missionaries. This is a splendid demonstration of brotherhood and will mean much to the cause of Christ in the uncertain days that lie ahead.

ADULT DISCUSSION OUTLINE

The Church's Task

Part II. To Provide a Christian Fellowship

Scripture: Acts 2: 41-47

Sunday, September 8

I. What are the problems and the situation with regard to church as a fellowship today?

1. Some feel that too many churches have lost the "tie that binds . . . hearts in Christian love." To what extent is this true of your church?

2. The church used to have hospitals for the sick, deacons to care for the needy, homes for the orphans and aged, and hospitality in private homes—all of which were expressions of a vital fellowship. Some feel these are passing.

3. Some claim that even in the Church of the Brethren the brotherhood idea is weakening. The idea of "belonging" to the church is not emphasized. In this day of social security persons want to "belong" to some group that understands and cares.

4. The fellowship of the church when at its best is open at any time to anyone who is willing to follow Christ. This fellowship is nearest to that of the family.

5. Members of the church who are unemployed feel that the employed are not as helpful as they might be.

II. How may the church build a fellowship?

1. Be conscious of the need.

2. Develop the family spirit through the whole church. Friendliness, love, hospitality, helpfulness should be extended to every member, not merely a few.

3. Have all-church get-togethers.

4. Form a committee in each local church to (1) survey the membership list and see who is unemployed, (2) survey the employers to see what openings are available, and (3) challenge the membership to make sacrificial effort to employ the unemployed.

I Go to Conference

(Continued From Page 11)

perfect enunciation helped all to understand him, though loud speakers were then unknown. These same qualities caused him to be heard as moderator. Conference rules were not so exacting then. For that reason there were no objections when Moderator Wise called for the next item of business, spoke on the question, moved its passage, seconded his own motion, took the vote and announced, "And it is passed," without calling another to preside while he did all this. Should Moderator Bowman try this someone would be sure to rise to a point of order.

Bethlehem, Pa., appeals to us not because of its steel works, but because of its Moravian history. Founded by the Moravians in 1714, Bethlehem appeals to us because of the seminary for girls, the first boarding school for girls in America, founded in 1742 by Countess Zinzendorf; the oldest drugstore in America, established in 1745; the oldest Moravian church, organized in 1741, where Washington, Lafayette, John Adams and John Hancock worshiped; and the present large meetinghouse built in 1803.

At Allentown one can see the old Zion Reformed church building which served as a hospital for the colonial forces during the Revolution, and under whose floor the Liberty Bell was hidden for safe keeping for several years during that same period.

At Easton we study our route and discover that we can, by a slight change, make Sargeantville and visit the burial grounds where the remains of John Naas rest in an unmarked grave. Incidentally this enables us to take in the beauties along the Delaware River. Pastor Horne kindly becomes our guide to the Amwell meetinghouse, to the home of the Wagner sisters, and to the Naas graveyard. We climb over the stone wall and take our stand by the entrance near which historians say Naas lies buried. Anetta insists that the pastor and myself stand while she takes a snapshot. We see the place where the Naas residence stood, the spring from which he drank and also the depression in the grain field which marks the road he used to travel. The Wagner sisters show us two old parchment documents on which appear the name of John Naas as the transfer of certain property is described. Gone is John Naas, lost is his grave, but the church he organized in 1733 still goes on. Thus do the good works of a good man follow him down the corridor of the passing years.

As the sun is setting we return to the parsonage, thinking seriously of John Naas, the first conscientious objector in the Church of the Brethren, poet, letter writer, preacher, evangelist, great man of God. May his tribe increase.

Elgin, Ill.

Steps to the House Beautiful

(Continued From Page 15)

panionship of kind neighbors and friends, enough in the bank to keep me the rest of my days, and I had given up in despair because the Lord took John home to heaven!

"I vowed then and there I'd try to be different. I'd try to think of John as happy in the House Beautiful and that each passing day brought me nearer to him. For the first time I wanted to work. I wanted to bury myself not in self-pity but in doing good. And right there in that house was my opportunity. I had the patient moved over to my place while the women of the church thoroughly cleaned the house.

"I even paid the landlord for the privilege of cutting another window in her bedroom. And sew! You

should have seen the garments I made for those kiddies. Sometimes the tears blurred my eyes till I couldn't see, but I let them come until I felt a little easier, then I buckled right into work again. I was determined not to let sorrow master me. There were too many needing help for me to waste time in self-pity. I was never happier than in those days and even now I can see the fruits of my labors."

"Around here?" queried Mary Ellen.

"Yes, the cashier of the bank here in town is one of those little boys for whom I made blouses. Yes, the mother died, but the father kept the family together with the help of the neighbors."

"And Grandma Allen," interrupted Mary Ellen, rising to go.

"I understand the father finally got on his feet financially and now owns a farm in an adjoining county. The children all turned out well. The Lord bless them!"

Grandma Allen sought a snowy kerchief from her pocket. "So, Mary Ellen, I believe it is our duty as Christians to help Mina out of despondency by searching out something for her to do, something that calls forth the best in her, something that'll make her see that she's needed and someone is going to miss his chance of happiness unless she does her bit toward helping carry his burden. Yes, and Mary Ellen, through all my experiences I've learned to look upon tears as steps to the House Beautiful. I believe that through sorrow one gets a clearer vision of the rich reward waiting on the other side."

Modesto, Calif.

Personal Mention

(Continued From Page 17)

Bro. Leland Brubaker will be guest speaker at the harvest meeting and home-coming in the Spring Creek church of Middle Indiana, Sept. 13. "We extend a special welcome to those who used to worship with us."

Bro. Raymond Flory, a graduate of McPherson College in the spring of 1940, will take up the pastorate at the Ottawa church in Northeastern Kansas, Sept. 1, and while doing part-time pastoral work will continue his educational work at the University of Kansas at Lawrence.

Miscellaneous Items

The Codorus church of Southern Pennsylvania will have an all-day home-coming Sept. 8. "Everybody welcome; bring your lunch and a car full of friends."

Southern California and Arizona will hold the fifty-third district conference at La Verne, Aug. 28 to Sept. 1, inclusive. The opening session is scheduled for the evening of Wednesday, 7:30 P. M., with Dr. D. W. Kurtz delivering the keynote address. A fine program is in prospect. We are sorry that a proof of the program did not arrive in time for giving details of the conference in this Messenger.

The Pleasant View church, Fayetteville, W. Va., will have its annual home-coming Sept. 1, beginning at 9:30, with picnic lunch and music program in the afternoon. Series of meetings will begin in the evening. Bro. E. E. Muntzing will be there Monday night. "Friends of the past and present are urgently requested to come home. If you cannot come be sure to write the committee a letter." J. Galen McAvoy is chairman.

The Cincinnati church of Southern Ohio, corner Chase and Chamber Streets, is trying to have all former pastors and mission workers on the home-coming program Sept. 8. "Come, bring the family . . . bring a basket lunch . . . looking forward to an inspirational day . . . your presence will help."

The Stone Bridge church, as our correspondent calls it (Licking Creek, perhaps?), of Middle Maryland, will have its annual harvest home-coming Sept. 8, with forenoon and afternoon sessions and a basket dinner. "All former members and friends, especially former ministers and evangelists, are invited to attend or send a note of greeting."

The West Greentree church of Eastern Pennsylvania is holding a tent meeting at Bro. William Longenecker's farm about two miles north of Mt. Joy each evening this week and next at 7:00 o'clock standard time. Bro. Michael Kurtz of Richland is the preacher. Harvest meeting will be held at the same place at 1:00 o'clock, Sept. 1.

The Southeastern Regional Conference program came to hand just as the last forms for this Messenger were being completed. We note that the conference is being held at Hagerstown, Md., Aug. 28-30. The theme is Brethren in Christian Service, with Raymond R. Peters, A. W. Cordier, M. R. Zigler, Paul H. Bowman, C. S. Ikenberry, Stauffer Curry, Jesse Ziegler, J. M. Rinehart, Arthur Purcell, Noah Shideler, Harry K. Zeller, Minor C. Miller and others taking some part in its interpretation and application.

The Bellefontaine church of Northwestern Ohio will have a special program with basket dinner, Sept. 1, in honor of Sister Bessie Crim of that congregation who sails for China from Vancouver, Sept. 7. The next Sunday, Sept. 8, will be home-coming day with Bro. G. A. Snider of North Manchester, Ind., as guest speaker, and another basket dinner. "All friends who formerly attended services here are cordially invited to attend." If unable to do so, send a message to Pastor D. O. Cottrell, 305 Washington St., Bellefontaine, Ohio.

Western Pennsylvania will hold its sixty-first annual Sunday-school convention, Aug. 28 and 29, at the Moxham church, Johnstown. Ministerial, men's work, women's work and young people's interests will be represented. Special attention is called to the "Big Little Annual Meeting" planned for the evening of Aug. 29, at 7:20 o'clock. The goal is to have 2,000 present. Guest speakers for the occasion are Brethren C. C. Ellis and I. S. Brubaker. The first side of the Messenger was already on the press when this information arrived, otherwise we could have given this fine program in more detail.

CORRESPONDENCE

Dear Nonresident Member *

We are happy to present you with a sample copy of the Gospel Messenger, which is the official organ of the Church of the Brethren. We trust you will enjoy reading its contents. The Church of the Brethren has been called the family church. There is that mutual concern and brotherly love for each other which makes our church a wonderful Christian fellowship.

* Since a sample copy of this issue of the Messenger is to go all nonresident members we are glad to give place to this note explanation.—Ed.

The Gospel Messenger is a weekly family letter. In this letter are interesting editorials, articles of interest from brethren and sisters all over the brotherhood, up-to-the-minute church news, records of obituaries and weddings, announcements of Annual, district and other conferences, and reports of work accomplished by missionaries, evangelists, pastors, laymen, women, young people and children. The Messenger is the best way of keeping informed and interested in the great work of the church. One nonresident says: "I get the Messenger and always keep in touch with the program and work of the church." Some nonresidents have maintained a lively interest in the church for forty or fifty years by being regular readers of the Messenger.

Merlin C. Shull, Pastor of Nonresident Members.

E. M. Hersch, Manager Brethren Publishing House.

Brethren Home, Mount Morris

The aged residents of the Brethren Home at Mount Morris, Ill., enjoyed a day of pleasant fellowship at their recent Home day service on Saturday, July 27. The attendance was splendid. We received many worth-while gifts, including 140 pounds of sugar, canned fruit, coffee and cereals. Quite a few persons were present who had never attended previously. We were pleased to see so many people giving their time and interest to this work. Your prayers are appreciated.

Mt. Morris, Ill. Mr. and Mrs. W. C. Kreider,
Superintendent and Matron.

A Sure Foundation

We were exceedingly anxious to hear from our daughter and family who live in Imperial Valley, for it was after a series of serious earthquake shocks in that valley.

In due time the letter came, stating in its introduction that the three major shocks felt within an hour were really something to experience. "At the first one all cupboard doors flew open, glassware and dishes flew everywhere and people rushed out of doors with fear and trembling. Soon the second and hardest quake was felt, a corner cabinet went forward, crystal ware crashed, the electric refrigerator went over on its face, the piano moved, floor lamps toppled, bedroom furniture rearranged itself. Houses on either side of ours moved off their foundation, so did many others in town; but no further damage occurred for us; plastering did not even fall; our good foundation seemingly saved us. All houses in the city on concrete foundations were not damaged. A number with poor foundations simply crashed."

Around us in these days of upheavals of all descriptions and all over the world, it is exceedingly stabilizing to observe a few living examples of character built on the sure foundation, Christ Jesus. Come what will, their foundation is secure and unmovable. And this, the foundation of every Christian believer, is the only foundation which is standing the awful stress and strain placed upon all foundations in this time of stress and strain.

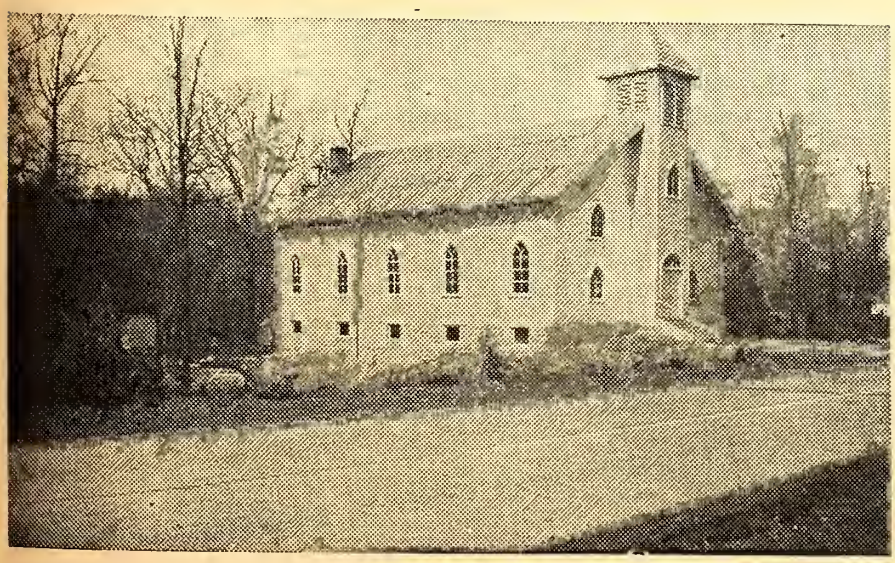
La Verne, Calif. Grace Hileman Miller.

The New Church at Junior, West Virginia

For almost ten years the Brethren of the Valley River congregation of the Second District of West Virginia dreamed of a new churchhouse. The old church was located out of the town and had fallen into disuse for several years because of its situation. In 1930-31 the actual work of excavation for the new edifice was started. The work proceeded very slowly, and it was not until 1936 that it began to move forward more rapidly. It was evident from the beginning that the work would have to be done by the men of the church, this being due to the limited amount of money at the disposal of the building committee. It was thus that the work actually progressed during the spare hours and days of the men—most of whom are coal miners and farmers.

The climax of their labors came on June 23, 1940, when a crowd of about 300 people met to dedicate the new building. The services opened at 10 A. M. with congregational singing, followed by special music. A quartet from the Crab Orchard Church of the Brethren was also a much appreciated feature of the program. The morning message was brought by Bro. Eugene Kahle, pastor at Crab Orchard.

Lunch was served, cafeteria style, in a near-by grove. The crowd had a good social time together in the old-fashioned Brethren way.



The New Church at Junior, West Virginia

Climaxing the day's services was the dedicatory sermon, preached by Paul H. Bowman, president of Bridgewater College. The sermon was much appreciated by all.

The churchhouse, a 40x60 structure, is well arranged for Sunday-school classes, having four convenient rooms at the pulpit end. The auditorium measures 39x39. A balcony is built in the entrance end of the church. This makes available two additional Sunday-school rooms. A large basement is planned; in fact it is already

excavated the full length and breadth of the church. The building is heated by a forced draft furnace. We are fortunate in having our fuel supply so convenient, as this is a coal mining town.

The total cost of the building, when the basement is finally completed, will not exceed $3,500. The sum of $2,500 has already been made up by members and friends of the church. Much appreciated donations came to us from the Second District of Virginia, the Northern District of Virginia, and other points. A nice piano was donated to us by our good friend and brother, Lloyd C. Myers of Harrisonburg, Va. We are constantly reminded that truly our church is a church of Brethren in Reality. It is estimated that the total cost of the church, had we paid for the labor, would have easily reached, if not exceeded $5,000. It is indeed gratifying to see what a small group of loyal workers can accomplish when they have a mind to work.

One project was especially outstanding in this connection. This was the manufacture of the cement blocks which underlie the church. Over a thousand blocks were manufactured in a small one block machine in the basement of the home of one of our Brethren. This work was all done by inexperienced men who willed to do the task, and who turned out a very fine product.

Thus is brought about the realization of a dream. A church built, not only for the town of Junior, but with the needs of the entire district in mind. For Junior is the geographical center of the district. It is situated on Route 250, and is easily accessible for all the churches of the entire district. But our dream continues. The building of the kingdom of Brethren in Reality, the kingdom of God, is the much larger task; and it is our task. May we have the sympathetic prayers of all who read this.

Junior, W. Va. Robert L. Byrd.

A Growing Menace

The breaking down of the Sabbath is apparent everywhere. Are you and I helping to break it down? Do we "remember the Sabbath day to keep it holy"? Does it help to give our young people the proper respect for the day to plan our family reunions for a Sunday, thus taking our people from their accustomed pews? Is this necessary? Is it in keeping with the injunction to keep the day holy, to have our young people's camps open on Sunday? Let us think this over. Is it not the European Sabbath that we are fostering among our people? What about our young people going to the roller skating rinks instead of being in church? There are other days for skating. Skating is good exercise but let us not "rob God."

Shippensburg, Pa. Emma Johnson Eisenberg.

"Yet Shew I Unto You a More Excellent Way"

(1 Cor. 12: 31)

I would rather be a pathfinder (Psa. 23: 3) than a faultfinder (Eph. 4: 31).

I would rather be a peacemaker (Matt. 5: 9) than to sow discord among brethren (Prov. 6: 19).

"I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Psa. 84: 10).

I would rather "suffer affliction with the people of God than to enjoy the pleasures of sin for a season" (Heb. 11: 25).

I would rather have the prospect of "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" (1 Peter 1: 4) than to selfishly "gain the whole world" (Matt. 16: 26).

I would rather have the prospect of a mansion in the Father's house (John 14: 2) in the "city which hath foundations, whose builder and maker is God" (Heb. 11: 10) than to be numbered with those of whom the sacred record states, "wide is the gate and broad is the way, that leadeth to destruction and many there be which go in thereat" (Matt. 7: 13).

"The crown-wearers of heaven (2 Tim. 4: 8) were once the cross-bearers of earth" (Rev. 7: 14).

Lebanon, Pa. S. G. Meyer.

The Model Christian

In Paul's first letter to Timothy, chapter four and verse twelve, he admonishes Timothy to be an example to the followers of Christ, a model Christian whose conduct could not be questioned and whose actions would be worthy of imitation. We of today, who bear the name Christian, should be sure that we are Christlike, hence model Christians, not merely nominal Christians.

With the thought in mind of helping each one of us to become more nearly like what Paul wanted Timothy to be, and what we all believe the Master would have us to be, I offer the following list of Christian virtues, which are clearly stated or implied in the scriptures cited.

The model Christian has been baptized, Acts 16: 31-33; is filled with the Spirit, Eph. 5: 18; is sanctified, 1 Thess. 5: 23; is an active church member, Acts 2: 47; Heb. 10: 25; prays, 1 Thess. 5: 17; reads the Bible, John 5: 39; helps the poor, 1 John 3: 17; regards the conscience of others, 1 Cor. 8: 13; visits the sick, James 1: 27; prays for his enemies, Matt. 5: 44; loves everybody, 1 John 3: 14; returns good for evil, Rom. 12: 20, 21; lives beyond the law, Matt. 5: 39-42; strives to live peaceably, Rom. 12: 18; is humble, Matt. 5: 3; 18: 4; is sexually pure, Ex. 20: 14; practices temperance, Prov. 23: 20, 1 Cor. 6: 20; sees the good in others, 1 Cor. 13: 5; works, Gen. 3: 19, 1 Thess. 4: 11; strives to enlist others, Luke 14: 23; is truthful, Ex. 20: 16; is honest, Ex. 20: 15; puts first things first, Matt. 6: 33; is a tither, Mal. 3: 8-12; Matt. 23: 23; knows that he is saved, 2 Cor. 5: 1.

Peru, Ind. Charles R. Oberlin.

Thinking About Conscription

The conscription bill has caused us considerable concern. I wish I had spent more time and money in writing and telegraphing, trying to use my influence against it. It does seem to me that the President, or perhaps forces back of him that we do not see, are moving us in the course of a military nation such as Germany since the days of Bismarck. I have no other choice than that of a conscientious objector. Not only has my religious background placed me there, but also my rationalizing of the futility of war, and the flimsy type of so-called patriotism by which men are whipped into a frenzy that creates an illusion of gloriously giving one's life for his country. I believe in democracy—a democracy that is based on the sacredness of human personality, and this was best exemplified by the Jesus way of

life. It seems to me that we should have learned by the sad experiences of the past war that we cannot hope to save democracy by creating its antithesis. When the militaristic regime and war come, democracy goes. It is pitiful, when we stop to think, that a few years ago our President and Congress were passing neutrality laws before the emergencies came, while we still had cool heads, and could pass laws that would be logical and fair; and that now these same leaders have split themselves trying to get around that very legislation! A few years ago we said that we had no business in another European war. Our American Legion came out openly and said that they would not fight again except to defend our country against actual invasion. Today propaganda openly tells us that it would be far better to fight Hitler over there than on our own soil.

What I am saying is not being written coherently. I am not trying to set down my well thought out convictions. That would require more time. All that I can say is that religion, history, and what seems to me to be just plain logic, leave me no choice but that of the conscientious objector. I have this one good feeling about it—I won't be ashamed of my company.

Covington, Ohio. J. LeRoy Baker.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Crouse-Walker.—By the undersigned, in the Panther Creek Church of the Brethren, Adel, Iowa, June 23, 1940, Roy E. Crouse of Modesto, Calif., and Iva M. Walker of Adel, Iowa.—L. A. Walker, Adel, Iowa.

Helser-Coplin.—By the undersigned, in the Olivet Church of the Brethren, Thornville, Ohio, Aug. 3, 1940, Donald Helser of Somerset, Ohio, and Juanita Coplin of Columbus, Ohio.—Albert D. Helser, Wheaton, Ill.

Hyle-Knight.—At Brookside Place, near Westminster, Md., the home of Eld. William E. Roop, the officiating minister, Aug. 3, 1940, Richard C. Hyle and Sister Virgie M. Knight, both of Reisterstown, Md.—Emma M. Bixler, Westminster, Md.

Strom-Zinda.—By the undersigned, July 27, 1940, at the parsonage of the First church in Chicago, Gustav E. Strom and Bridget M. Zinda, both of Chicago, Ill.—M. Clyde Horst, Chicago, Ill.

Thayer-George.—By the undersigned, at the parsonage of the First church, Chicago, Aug. 3, 1940, Albert M. Thayer and La Ferne George.—M. Clyde Horst, Chicago, Ill.

FALLEN ASLEEP

Backus, Rose Bertha, daughter of Thomas and Jane Ferr, was born Jan. 10, 1880, at Yaquina, Ore., and died May 15, 1940, at Phoenix, Ariz. She was married to John C. Backus, and to this union three children were born. One daughter preceded her in death. As a young woman she was a member of the Presbyterian Church and was active in the church work in music and teaching. Because of her failing health the family came to Phoenix, Ariz., in 1920. Here she united with the Church of the Brethren and was very happy in her Christian life. For the past several years because of ill-health she made her home with her daughter, Mrs. Laughrun. Surviving are her husband, her son and daughter and six grandchildren. Funeral services were conducted by her pastor, Bro. Glen R. Montz. Interment was in the Greenwood cemetery.—Lois Greenawalt, Phoenix, Ariz.

Bemiller, Sister Elizabeth Catharine, widow of the late Bro. John E. Bemiller, died July 29, 1940, after a three weeks' illness at the home of her granddaughter, Sister David Petry, near Pleasant Valley, Md. She was a daughter of the late George and Sister Rebecca Petry Wolfe. She was aged 77 years and 7 months. She is survived by three daughters, six grandchildren, one sister and two brothers. Funeral services were held in the Meadow Branch church by the undersigned, assisted by Eld. J. W. Thomas. Interment was in the cemetery adjoining.—Wm. E. Roop, Westminster, Md.

Horst, Sister Mary L. Long, widow of Henry B. Horst, passed away at her home near Cornwall, July 2, 1940, aged 75 years, 4 months and 7 days. She is survived by three sons, two daughters, fourteen grandchildren and three great-grandchildren. Funeral services were held in the Cornwall church with Bro. A. S. Heisey and Bro. William Forry officiating. Interment was made in the Cornwall cemetery.—Nora L. Zug, Lebanon; Pa.

Jamison, Mrs. Mary Ellen Flora, daughter of Eld. and Mrs. Riley Flora, was born at Rocky Mount, Va., and departed this life on July 18, 1940. She had spent her entire life in this community and had been a devoted member of the Antioch Church of the Brethren since her youth. She was married to Dave Jamison. To this union eight children were born. She leaves her husband, her aged mother, three sons, five daughters, seventeen grandchildren and two brothers. She was a loving and devoted wife and mother and a consistent church attendant. Funeral services were conducted by Bro. S. H. Flora, assisted by Brethren J. A. Naff and Z. E. Mitchell at the Antioch church. Interment was in the Antioch cemetery.—Frances Layman, Rocky Mount, Va.

Kagarise, Harold Levi, little son of Charles and Mabel Hoover Kagarise, was born at Curryville, Pa., Sept. 9, 1936, and passed away on July 21, 1940. He had suffered from a heart ailment since birth, and his death was attributed to complications following this heart condition. Surviving are the parents, two sisters and his grandparents. Funeral services were held in the Curryville Church of the Brethren by Pastor Joseph H. Clapper. Interment was in the Diehl's Cross Roads church cemetery.—Mary A. Keiper, Woodbury, Pa.

Keagy, Bro. David Franklin, son of George W. and Louisa Snowberger Keagy, was born near Waynesboro, Pa., seventy-five years ago, and died at his home in Waynesboro, Pa., on July 22, 1940. In 1897 he dedicated his life to his Savior and united with the Church of the Brethren. His wife, Effie May Reacher Keagy, died in 1918. He is survived by four sons, four daughters, a brother and a sister. Funeral services were held at his home by his pastor, Eld. Levi K. Ziegler, assisted by Eld. H. M. Stover of the Antietam congregation and Rev. A. E. Simerly of the Church of Christ. Interment was made in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Little, Sister Maggie, widow of the late Bro. Wm. E. Little, died June 30, 1940, at the home of her daughter, Sister Annie Fritz. Death followed an illness of nine months. She was the daughter of the late Mr. and Mrs. Andrew Myers, and was aged 68 years. She leaves two children, two grandchildren, two great-grandchildren and three sisters. Funeral services were held in the Meadow Branch church by the undersigned, assisted by Eld. J. W. Thomas. Interment was in the adjoining cemetery.—Wm. E. Roop, Westminster, Md.

Long, Franklin P., son of Joseph and Catherine Long, was born April 20, 1863, and died July 3, 1940, following a lingering illness. He was married to Elizabeth Whitfield, who survives. He also leaves one brother. He was a lifelong resident of Bakers Summit, Pa. Funeral services were conducted by the pastor, Bro. Joseph H. Clapper, assisted by Bro. F. H. Moore in the Holsinger church, of which he was a member. Interment was made in the cemetery adjoining the church.—Mary A. Keiper, Woodbury, Pa.

Myers, Sister Clara, widow of Cyrus Myers, was born Aug. 4, 1874, and died July 29, 1940. She is survived by one daughter, one son and one brother. After an operation in March she seemed to be regaining normal health until she became sick about four days before her death. Her life of sincere devotion and sympathy proved a blessing to the congregation with whom she worshiped. Funeral services were held Aug. 1 in the Bareville Church of the Brethren by Eld. M. S. Stoner and the writer. Interment took place in the adjoining cemetery.—Noah W. Martin, Ephrata, Pa.

Rittenhouse, Bro. Jesse, was born in Indiana, Sept. 24, 1848, and died at his home in Pomona, Kans., July 20, 1940. He was a member of the United Brethren Church in his youth, but later united with the Church of the Brethren. He was one of the pioneers of this part of Kansas, coming here from Ohio. On Nov. 2, 1876, he was married to Alma Viola Harmon in Ashland, Ohio. To this union three children were born. The oldest daughter preceded him in death several years ago. He is survived by his aged wife, one son, one daughter, four grandchildren, four great-grandchildren, two brothers and two sisters. Funeral services were held July 23, at McVey's mortuary in Ottawa, Kans., conducted by Eld. J. M. Ward, assisted by Rev. Alfred Clark of the Baptist Church. Interment was in the Pleasant Hill cemetery in Franklin County, Kans.—Mrs. J. M. Ward, Pomona, Kans.

Wright, Bro. Lewis A., son of James H. and Caroline McCoppin Wright, was born near Samantha, Ohio, Aug. 15, 1852, and departed this life July 28, 1940, at the home of his daughter, Nettie M. Wright. Besides his daughter he is survived by a son, Van B. Wright, of Fort Wayne, Ind. In young manhood he united with the Methodist Protestant Church. In later life he became a member of the Lexington Church of the Brethren. At the time of his death he was a member of the East Dayton church. He was a quiet man, and was highly respectful of things that are right and true. He never sought preferment, but was content to serve rather than to be served. Denied the formal processes of education, he was profoundly wise on many subjects, because of his splendid memory, inveterate reading and keen judgment. His last illness, caused by heart ailment, was of twenty-eight

weeks' duration. Patience characterized his entire life. His companion passed on twenty-one years ago. Funeral services were held from the Stray Creek Valley church by Bro. Hugh L. Cloppert, pastor of the East Dayton church. Interment was in the Locust Grove cemetery, Adams County, Ohio.—Van B. Wright, Fort Wayne, Ind.

CHURCH NEWS

Colorado

Haxtun.—On July 7 we held a campfire service instead of the usual church service. Merle Koch favored us with a trombone solo at the morning service on July 14. These various contributions by our young people are greatly appreciated. Our Bible school, under the supervision of our pastor, started on July 8 and closed on July 18. The enrollment was fifty-two. This was much smaller than usual because of the necessity of having it during harvest time. The average attendance was forty-five. There were three classes, beginner, primary and junior. The total offering, which amounted to $3.91, was to be used for relief work. The school closed with a picnic at the local park.—Mrs. Warren D. C. Wood, Haxtun, Colo., Aug. 2.

Illinois

Elgin.—The Elgin church was represented at the Ocean Grove Annual Conference by Pastor J. Clyde Forney and Bro. Harry A. Brandt. Seven young people of the local church were graduated from high school this year. Nine young people received degrees for completion of their college work at June commencement exercises. Following the completion of the redecorating of the sanctuary of the church, on Sunday, June 23, the redecorated sanctuary was dedicated in a special service conducted by Pastor Forney. The gold Latin cross against the dossal cloth provides a worshipful background at the altar. Under the direction of the women's work the women have made new garments and collected practical used clothing to help alleviate the suffering in various parts of the world. Money was contributed by the women to buy soap at the coast to accompany the clothing consignments to needy destinations. The families of the church are uniting in the penny-a-meal contribution for relief as a gift of love which is over and above one's regular giving to benevolences. Sister Corda Wertz, missionary on furlough from our China mission field and soon to return for her second term of service, spoke in the Elgin church recently. Sincerity and devotion to the great need in China marked her message. The local church provided assistance for the youth of the church to attend the intermediate camp at Naperville and the young people's camp at Lewistown. Over Labor Day week end the local church will entertain the district meeting of Northern Illinois and Wisconsin. Committees are planning for this event. The church will be represented in the delegate body by Mrs. Edith Barnes and Thomas Dolby.—Alberta Yoder, Elgin, Ill., Aug. 8.

Romine.—Our revival meeting closed July 7 with two additions to the church. Bro. Dolar C. Ritchey brought us wonderful messages. On July 14 Brother and Sister H. V. Stutsman and daughter were with us. We were glad to have them and hope they will come again. Some of our members are planning to attend district meeting at Girard in August. Bro. Urias Blough held services for us on July 21, and Bro. Swinger was with us July 28. All who can are invited to come and worship with us. We have services four Sundays of each month.—Mrs. Lena Bryant, Salem, Ill., July 30.

Indiana

Bethany.—We have been enjoying varied programs. Bro. Wm. Loucks of Bremen gave the Mother's Day sermon. The young people gave carnations to the mothers. In the evening Bro. Homer L. Burke gave a good talk and showed pictures of Africa. Bro. Wm. Brubaker gave the Father's Day sermon. Since July 1 we have Bro. Leo Miller of South Whitley, Ind., as part-time pastor. He has been visiting in the members' homes. We have been having good interest and attendance.—Mrs. Bertha B. Weybright, Syracuse, Ind., Aug. 5.

Center.—We met in council June 4. Bro. Charley Coder gave the church a new furnace as a gift. This will be installed and ready for cold weather. The men of the church put the basement in order. May Bro. Coder be richly blessed for his liberal donation. Bro. John Peters of Waterford, Calif., will begin our series of meetings Sept. 8. Our attendance has been quite good. On June 17 we met in council, at which time we elected Bro. B. R. Cross as pastor for another year.—Sylvia Dutcher, Plymouth, Ind., Aug. 5.

New Paris.—On June 23 our delegate to Annual Conference, Sister Nora Bollinger, gave an interesting report. Two have been received into the church by baptism since our last report. On July 7 Bro. D. D. Funderburg of Elgin, Ill., who was spending some time at Camp Mack, filled the pulpit at this place. His message was timely and much appreciated. The B. Y. P. D. of the Union Center congregation presented a well-prepared play, The Great Choice, at this place. The ladies' aid society is sewing and helping in the relief work in war-torn districts. The men's work is also helping in a very beneficial way to relieve the suffering. July 21 Dr. Howard A. Bosler, a returned missionary from Africa, was with us and gave an interesting account of his work. On Aug. 4 Brother and Sister Ira Arnold and daughter were with us. They gave a well-prepared program of music, readings and drawings. This was interesting and much appreciated. Sister Wm. Brubaker, our elder's wife, has been ill for many weeks but is slowly regaining her health, for which we are grateful. The B. Y. P. D. is progressing nicely, as are also the other departments of the church.—Mary C. Kiefer, Goshen, Ind., Aug. 6.

White Branch.—Pastor Carl Hilbert conducted a revival in the Richmond church. He was absent from our church for three Sundays. Bro. D. E. Bowman filled the pulpit in the morning of the first Sunday. In the evening Sister Nettie Summers and a Chinese sister of Bethany gave a program. On the second Sunday morning Bro. Estel McCullough preached for us. In the evening we went to Richmond in a delegation. Bro. D. E. Bowman preached both morning and evening on the third Sunday. A short program was given at the close of Sunday school in honor of Mother's Day. A children's day program was given on the evening of June 9. A father and son banquet was held on June 15, with Bro. M. M. Hoover as the principal speaker. Prof. Lawrence Shultz preached for us on July 7. In the evening he showed slides of Camp Mack. Our aid society is progressing very nicely under the leadership of Sister Grace Hilbert. We have done some sewing for Bethany Hospital and also for relief work. Bro. Carl Hilbert is our delegate to district meeting. We are looking forward to our revival meeting which will begin Sept. 8, with Bro. John Good of Springfield, Ohio, as evangelist. We are having song and prayer services on Thursday evenings preparatory to the revival. Our Sunday-school attendance has been keeping up well during the summer months.—Mrs. B. F. Hawkins, Mooreland, Ind., Aug. 2.

Kansas

Independence.—Our children's day program was given on June 9. The women's work gave a musical play in the evening. On June 13 a chicken dinner, sponsored by the ladies' aid, was held. On June 16 Eld. R. E. Loshbaugh filled the pulpit in the morning, and in the evening the men's work gave a program. On June 23 Eld. D. P. Neher of McCune, Kans., filled the pulpit in the morning. The B. Y. P. D. department gave a picture review in the evening. On July 7 Sister Ruthrauff gave a picture review of her trip to Annual Conference. The most interesting pictures were of the first Church of the Brethren in America, and how the British officers bedded their horses with leaves taken from the Christopher Sower Bible. On July 14 we held our annual Sunday-school picnic. On July 16 an ice cream social was sponsored by our young married people's class. During August union Sunday evening services are being held with the Friends, United Brethren and Congregational churches. These meetings are held on our church lawn. On July 28 fifty of our members attended the B. Y. P. D. rally in the Galesburg church. Independence had the largest delegation. On Aug. 5 the church enjoyed a watermelon social sponsored by one of our classes. Our attendance is increasing.—W. E. Burroughs, Independence, Kans., Aug. 7.

Maryland

Meadow Branch.—We were favored with a talk by Sister Ruth Utz, a missionary nurse to Africa. She gave a splendid description of our mission work in Nigeria. An offering was lifted for foreign missions. The Meadow Branch Sunday school held an outing on July 25. A program was given in the church in the evening. Refreshments were served to all of those present. On Aug. 4 we had the privilege of having one of the largest choruses of the Church of the Brethren sing in our church. Prof. Philip Royer, leader of music in Western Maryland College, has for some weeks past conducted special singing classes at suitable places for all the young people of Eastern Maryland. At the conclusion of this vocal training they combined the twenty churches of the district and had a most thrilling hymn sing of old hymns. There were about two hundred fifty voices. Bro. Royer is a gifted singer. In special council Reisterstown mission received into membership a deacon and his wife of Eastern Pennsylvania. An all-day outing was held on July 28. The Sunday-school lesson was taught by Bro. Harry Bowers of Piney Creek, Md. The morning sermon was delivered by the writer. The afternoon sermon was given by Bro. Bernie Bowers of Taneytown, Md. A well arranged program was also given. The church work continues to prosper at this place.—William E. Roop, Westminster, Md., Aug. 5.

Pipe Creek.—Mrs. Buckner was with us recently and gave an interesting talk on Our Neighbor, Mexico. Our spring love feast was held on May 5 with a good attendance. Bro. Ralph Shober of Frederick officiated. The mother and daughter banquet was held on May 10, with Mrs. J. S. Noffsinger as guest speaker. On May 11 the Bridgewater College glee club of thirty-six voices gave a splendid program of songs. Brethren B. O. Bowman and D. E. Englar represented us at Annual Conference. The Sunday-school children gave the pageant, Children of the Bible, for their children's day program on June 16. Beginning June 18 the children's cabinet of the district sponsored a six weeks' music school, taught by Philip Royer. Union Bridge, Beaver Dam and Pipe Creek formed one group and met in the Pipe Creek church the first three Tuesdays and in the Union Bridge church the last three. The regular quarterly men's meeting was held in Union Bridge on July 8. The daily vacation Bible school began on

July 15 and continued two weeks with an enrollment of forty-three. It was directed by Mrs. Andrew Hoff and three assistant teachers. The district adult round table on Christian education was held at Pipe Creek on July 28 with a good attendance. The afternoon program consisted of four seminars and an address by M. R. Zigler. A fellowship supper was served to 165. In the evening the district chorus gave a sacred concert under the direction of Philip Royer. The district Sunday-school secretary, Arthur Purcell, gave his report on the work during the past year, and Bro. M. R. Zigler gave another address. Two were baptized recently.—Mrs. H. Paul Hull, Linwood, Md., July 31.

Nebraska

Lincoln.—The men's organization is meeting every second Monday of the month. At this month's meeting they waxed the church floors. The women's council held a special meeting Friday, July 12. A program was presented, and a sacrificial offering amounting to $25 was received. This completes the pledge the council made to the church budget. Surprise parties have been held for several members in the past two months. Sister June Yearout of Washington spoke at the city mission on July 16. The B. Y. P. D. had charge. This month ten have joined the church. On July 30 eight were baptized. The following is a resumé of the attendance at Sunday school for the past year: first three months, 85; second three months, 100; third three months, 124 and fourth three months, 137.—Mrs. Robert H. Evans, Lincoln, Nebr., Aug. 5.

Octavia.—We met in council June 28. Bro. L. L. Meck was re-elected elder. Bro. Ralph R. Hatton of Omaha was here for three evenings, May 5-7. He also preached for us two Sunday evenings this summer, June 16 and July 7. Sister Hatton accompanied him and gave us messages in song. We are sorry to have them leave our district. The mothers and daughters had a party and tea in June. The daughters drew names for their mystery mothers. We will soon have another party, at which the mothers will find out who the mystery daughters have been. Our women's work group sponsored a program and tea recently with two other groups as our guests. Our young people and their teacher, Mrs. Cruch, recently entertained the Baptist young people with a party in our church basement. We expect to have our love feast sometime this month. Bro. Garber of Palmer, Nebr., will preach for us Aug. 18.—Mrs. Susie Burkholder, Octavia, Nebr., Aug. 5.

New York

King Ferry.—Our spring love feast was held May 9, with Bro. H. D. Jones officiating. Quite a number enjoyed this sacred service. Our summer pastor, Bro. Norman J. Baugher, and his wife began their work here June 16. They have visited in many homes and made many friends here. The prayers of the church will go with them as they enter Bethany in September. A vacation Bible school will open on Aug. 12 and continue for two weeks with Brother and Sister Baugher in charge. Our regular council was held June 29. All reports were accepted. During the summer we have had many visitors from different places. On Aug. 4 we had the pleasure of having Bro. C. B. Smith of Bridgewater, Va., with us. He gave a talk to the young people on Sunday night. Bro. Baugher is giving us a series of talks on peace. These are quite interesting and helpful and bring good discussions. The men's work group had a chicken and waffle supper in May to raise money. They made a nice sum which was used to do much good. The children had their program the first Sunday in June. A number from our church attended Conference and brought back good reports of the meeting.—Mrs. Gertrude Roller, King Ferry, N. Y., Aug. 6.

Ohio

Eaton.—Our mother and daughter banquet was held May 9 with a good attendance. Our communion was held the third Saturday in May. A special effort was made to have all the members in attendance. Our pastor and a few of the members took communion to seven of our aged and shut-in members. We had a special program on Mother's Day, children's day and Father's Day. Bro. Edgar Petry of Bethany Biblical Seminary was our guest speaker on Father's Day. Six of our members were privileged to attend Annual Conference. They brought back a very good report. We are trying to get our families to put cups on the table for pennies for relief. On July 28 the cups were brought in for the first time and we had an offering of $16. Our ladies' aid is sewing for the needy of war-torn Europe. The Imperial quartet of Gettysburg, Ohio, gave a musical program on July 9. Prof. Ugo Nakado, a Japanese, gave a fine message to a large audience on July 9. He sang a song in nine different languages.—Mildred Crowell, Eaton, Ohio, Aug. 3.

Middletown.—Our church work is well organized under the leadership of Brother and Sister C. Walter Warstler. We have recently started a junior B. Y. P. D., with Mrs. Pearl Badgley, Mrs. Margie Young and others assisting in this department. Circuit number four of the laymen's organization of seven churches met here on Sunday afternoon, July 14. Bro. Warstler, who is a member of the district cabinet of men's work, presided. A permanent organization was effected. Bro. Marion Barnhart is president, with Bro. Ray Lentz as secretary-treasurer. The play, For He Had Great Possessions, sponsored by this group, was presented twice in our local church and once in the Eaton and Lower Stillwater churches. The men have built a coping along our church sidewalk and put up a railing. This improves the church property greatly. On July 28 the men's organization sponsored a musical program. On July 7 an all-church day was held with the young people furnishing the music. The pastor gave an object sermon. Consecration services were held recently for the twin sons of Brother and Sister Wilbur Ditrick of Logan County. We have purchased new copies of Hymns of Praise, Nos. 1 and 2 combined. A home-coming is to be held again this fall. In our midweek services for seven months we have studied the Book of Acts and are now taking up the Book of Romans. Bro. Warstler is in charge.—Margie B. Young, Middletown, Ohio, Aug. 5.

Trotwood.—The mother and daughter banquet was held in May, with Mrs. G. L. Wine of Covington, Ohio, as guest speaker. The men served the food and washed the dishes. One evening in May the men met at the church and did some necessary work on the benches. The children of all departments co-operated in giving an excellent program on children's day. In Pastor E. R. Fisher's absence during Conference Sister Fisher discussed in an interesting and helpful manner the hymns and poetry of the Bible. On June 16 we heard reports of our Annual Conference from Sister Elizabeth Flora and Brethren Richard Erbaugh and E. R. Fisher. Bro. Fisher and Sisters Treva Swink and Elizabeth Flora attended the Institute of International Relations at Manchester College and brought back interesting highlights. With the aid as sponsors, the entire women's work organization co-operated in making a large quantity of print dresses for relief work. These, along with used clothing, were sent to Manchester College. More will be sent soon. An orchestra consisting of talented young folks has brought special sacred numbers on several occasions. One Sunday evening the members of the 4-H club sang two numbers. At our last church council Harold Stoner and Clifford Rinehart were elected superintendents of the Sunday school for next year. Bro. Orion Erbaugh was ordained to the eldership. We have been represented in the various camps at Sugar Grove this summer. Ninety-five was the total enrollment for our vacation Bible school.—Mrs. Eugene Landis, Trotwood, Ohio, Aug. 2.

Pennsylvania

Ambler.—We are greatly encouraged by the large attendance at our regular services. A reception held for our pastor, Bro. Nevin Zuck, and his wife was much enjoyed. Bro. Silas Shoemaker, Paul Norris, Rev. Leppert, Dr. Hershey, Eld. I. S. Hoffer and a girls' trio participated in the program. A gift of money from the church and a quilt from the ladies' aid were appreciated. We have a guest book in the vestibule of our church. We had guests from three different states in three Sundays. At our church business meeting the treasurer's report showed a balance in the treasury. Our ladies' aid spends one day a month making dresses for refugee girls. On Aug. 14 the aid will have a covered dish luncheon. Our church was included in the will of Mrs. John Schreiber. Our Sunday-school outing was held in Hallman's Grove. A number of our young people are in attendance

ANNOUNCEMENTS

LOVE FEASTS

Indiana

Sept. 16, Hickory Grove.
Oct. 5, 7 pm, Lower Deer Creek.

Maryland

Oct. 20, 6:30 pm, Pipe Creek.

North Carolina

Aug. 31, New Haven.

Ohio

Oct. 13, Fostoria.
Oct. 13, 7 pm, Painter Creek.
Oct. 26, 10:30 am, Prices Creek.

Pennsylvania

Oct. 6, Raven Run.
Oct. 13, 2 pm, Spring Grove, Kemper house.

Virginia

Aug. 31, Stony Creek house, Flat Rock.
Aug. 31, 4 pm, Valley Bethel.
Sept. 8, Flat Rock.

West Virginia

Sept. 22, Mt. Dale.

DISTRICT MEETINGS

California, Northern—Empire, Oct. 11-14.
California, Southern and Arizona—La Verne, Aug. 28—Sept. 2.
Florida and Georgia—Winter Park, Oct. 11-13.
Illinois, Northern, and Wisconsin—Elgin, Aug. 31—Sept. 2.
Illinois, Southern—Girard, Aug. 24-26.
Indiana, Middle—Mexico, Oct. 11-13.
Indiana, Southern—Union Grove, Aug. 23-25.
Iowa, Middle—Cedar Rapids, Aug. 31—Sept. 2.
Iowa, Northern, Minnesota, and South Dakota—Lewiston, Minn., Aug. 23-26.
Kansas, Northeastern—Appanoose, Oct. 4-7.
Kansas, Northwestern—Belleville, Oct. 18-21.
Kansas, Southeastern—Fredonia, Oct. 25-28.
Kansas, Southwestern—Conway Springs, Oct. 11-14.
Maryland, Western—Georges Creek, Oct. 12.
Missouri, Middle—Mineral Creek, Oct. 11-14.
Missouri, Northern—North Bethel, Oct. 18-20.
Nebraska—Lincoln, Oct. 7.
Ohio, Northeastern—Ashland City, Aug. 27-29.
Pennsylvania, Southern—Ridge, Oct. 29, 30.
Pennsylvania, Western—Markleysburg, Oct. 23, 24.
West Virginia, First—Sunnyside, Oct. 4-6.
West Virginia, Second—Pleasant Valley, Aug. 22-24.

at Stardust Camp. Brother and Sister Nevin Zuck are the leaders in this camp.—Elizabeth R. Blough, Hatfield, Pa., Aug. 6.

Annville.—On May 26 the young people of the Fredericksburg church rendered a program at Annville. On May 31 Bro. Forest Weller of Elizabethtown met with our members at Annville and gave a fine talk on peace. We held five meetings, using four books as guides in the study of peace. Brethren Hiram Gingrich and Harold Bomberger were the instructors. Sister Ruth Kreider was able to represent our church at the Blough Work camp, and is sponsored by our peace group. On the morning of June 16 our children's day meeting was held at Annville with Bro. Howard Merkey of Manheim as speaker. On June 16 Bro. Leland Brubaker gave a very inspiring talk on conditions in China. The attendance was good. The offering, amounting to $110, is to be given to China relief. Bro. Hiram Gingrich gave us an interesting report of Annual Conference. On June 30 the B. Y. P. D. members gave a program in the East Fairview church at Manheim. The B. Y. P. D. members have distributed one offering cup to each family. At the end of each month the offering is to be collected. The offering for the first month amounted to $139. This will be used for relief work. For the month of August it will be sent to the Brethren Service Committee for relieving suffering at the place of greatest need. On July 6 the B. Y. P. D. held an interesting vesper service and social, with an attendance of eighty. On July 7 Dr. Aaron Breidenstine of Hershey gave a helpful talk at our C. W. meeting. Our Bible school was held at Annville from July 8 to 19, with an enrollment of 189. The offering amounted to $39. This is to be used for the Africa mission work. On July 21 Paul Voronaeff, a Russian evangelist, gave an illustrated talk. Plans have been made for an all-day meeting to be held at South Annville on Aug. 25.—Fannie K. Longenecker, Lebanon, Pa., July 31.

Bellwood.—The vacation Bible school closed with a combined commencement and children's day service. Two of our women represented our congregation at district meeting at Williamsburg. Doctors Paul and Helen Holsinger attended the Ocean Grove Conference. Just about forty-six years ago the Church of the Brethren work started at this place. An interesting anniversary service was held recently. Brother and Sister Ira Arnold and their daughter were with us for an evening of worship in art. Two of our girls were in Camp Harmony this summer. Three of our aged members have died recently. The pastor's father was also buried in June. Because of impaired health and a full-time schedule with the P. R. R. Pastor H. Paul Cox tendered his resignation in April, to be effective Aug. 31. He has been with the Bellwood congregation ten years. In that time he prepared and delivered 1,200 sermons, took in 150 members, officiated at thirty-six funerals, fourteen anointing services and sixteen marriage ceremonies. He also attended night schools to get extra college credits. He instructed and graduated two classes in leadership training. It was the Bellwood congregation that licensed and later installed Bro. Cox into the ministry and ordained him to the eldership. We are praying that a full-time minister can be secured. We are repainting the church inside and out and are carpeting the auditorium. This work is being sponsored by the women. Our men are all working at present and the finances are in good condition. At the last council the Sunday-school officers were elected. Church officers will be elected at the next council and all will take office on Oct. 1.—Mrs. H. Paul Cox, Bellwood, Pa., Aug. 7.

Locust Grove.—We met in council July 25, at which time the following officers were elected: elder, Bro. S. W. Pearce; clerk, Bro. Ephraim Fyock; treasurer, Bro. F. G. Ribblett; Messenger agent, Sister Caroline Thomas; correspondent, Sister W. G. Wilson; member of ministerial board, Bro. John Berkebile; member of mission board, Sister Elizabeth Emigh. We have retained our pastors, Brother and Sister L. B. Harshbarger, for another year. Since our last writing we have granted seven letters and received two letters. On July 3 the Friendship Bible class gave a program at the old folks' home. Aug. 8 our Sunday school will hold an outing in conjunction with the Mt. Carmel United Brethren Sunday school. On June 30 we closed a two weeks' revival meeting with Bro. C. F. Holsopple of Meyersville, Md., as evangelist. Bro. Holsopple preached the Word with great spiritual power, and as a result twelve were baptized. Three were baptized prior to our meeting. We are looking forward to having him with us again in a meeting in 1945.—Mrs. W. G. Wilson, Johnstown, Pa., July 30.

Meyersdale.—Pastor DeWitt L. Miller and his wife and son departed on a well-earned vacation, intending to spend two weeks of their month's outing at Saugatuck, Mich., where with two hundred other invited Christian leaders, they will enter the first American Ashram, under the leadership of Dr. E. Stanley Jones of India, and about a dozen other leaders. The Ashram is sponsored by the Federal Council of the Churches of Christ in America and is being tried in this country for the first time. It is a product of the Indian Christian movement, being a spiritual quest for greater knowledge, for greater devotion and for greater efforts in matters pertaining unto the kingdom of God. On their way to Michigan Brother and Sister Miller visited Sister Miller's sister and brother-in-law and her parents. On the return trip they will visit Bro. Miller's parents in Bridgewater, Va.—W. A. Shoemaker, Meyersdale, Pa., July 29.

Midway.—Bro. H. H. Nye of Huntingdon officiated at our love feast which was held May 11, 12. Other ministers present were Brethren S. G. Meyer, Clyde Weaver, Harper Snavely, Franklin Painter, Alton Bucher, Thomas Patrick and Harry Eshelman. The Home Builders class sponsored our Mother's Day program. Sister Mary Forney of East Petersburg was the guest speaker. During May Bro. Cyrus Krall directed a series of studies on peace. The children's day program was held June 2. Bro. J. B. Brubaker was the guest speaker. Brethren S. K. Wenger and P. H. Sanger, who served as delegates to Annual Conference, gave interesting reports. Delegates to the Sunday-school and missionary meeting at the Meyer house were Brother and Sister Harvey Krall. Inspirational messages were given at our home-coming services on July 14. Bro. Phares Forney, who delivered the morning sermon, used as his theme Our Eternal Destiny. In the afternoon Bro. Rufus Bucher spoke on Lest We Forget. Because of extensive remodeling of the Heidelberg church we were privileged recently to hear sermons from the ministers of that congregation. Our vacation Bible school, directed by Bro. Cyrus Krall, was conducted from July 8 to 19. There was an average attendance of 178. The daily offerings amounted to $33.75, and were used for relief and missionary purposes. Bro. F. S. Carper was the guest speaker at the closing program. Clothing and an offering of $76 were contributed to the American Friends Service Committee for relief.—Nora L. Zug, Lebanon, Pa., Aug. 7.

Raven Run.—On June 24 Brother and Sister Wilmer A. Petry of Akron, Ohio, began a two weeks' revival. Our church experienced a real refreshing. The attendance and interest were splendid, and we feel that much good has been accomplished. Bro. Petry preached fearlessly and with strong convictions. We had quite a few numbers of special music throughout the meetings. As a result of the revival eight were baptized, one was reclaimed and one awaits baptism. On July 24 we met in council. It was decided to hold our love feast on Oct. 6. We will have home-coming services on Oct. 27. Since our last meeting we have made some improvements by painting the interior and exterior of our church and purchasing new carpet.—Mrs. Thos. Rinard, Saxton, Pa., July 31.

York.—Dr. Dilworth of the American Bible Society, Philadelphia, preached in the First church on May 12. He was grateful for the interest shown regarding Bible reading in our church. The men held a meeting on May 16, and an organization was effected. Dr. E. J. Bowser was elected president, with J. B. Minnich as vice-president. On May 24 the missionary society secured Bro. C. B. Sollenberger, fieldman for our district, to explain the giving as per churches in our district. On May 26 in the Sunday school of the First church Rev. Bergerstock, representing the Anti-Saloon League, presented a chalk talk on Temperance. He also directed a temperance play, The Prisoner at the Bar, in the Second church on May 31. He is devoting his time to opposing the liquor traffic. His son was killed by an intoxicated driver. On June 16 in the morning in the First church children's day was observed; the speaker was Bro. Lowell Gearhart from the Falling Springs congregation. In the evening in the Second church Bro. William Zobler of Lancaster was the speaker at the children's day service. A Father's Day service was given in the Altland meetinghouse and also in the First church on June 16 by the B. Y. P. D. Bro. A. Stauffer Curry of Westminster, Md., spoke at a vesper service held at Mt. Pisgah on June 20. The B. Y. P. D. gave a return program to the New Fairview B. Y. P. D. on June 23. The June meeting of the B. Y. P. D. was held at the Landis country home and a very interesting discussion on peace and war was conducted by Bro. Arthur Hess. The daily vacation Bible school, conducted by Sister Margaret Leas, closed with a program on June 28. The total enrollment was 158. Fourteen different denominations were represented. On July 11 the B. Y. P. D. held a Galilean service with the Bermudian B. Y. P. D. along the waters at Bro. G. W. Harlacker's home. Bro. Herbert Miller of Hershey, Pa., was the speaker. On July 14 members of our B. Y. P. D. rendered a vesper service in the form of a nature study to the young people of the Codorus Church of the Brethren. The annual picnic of the Sunday school of the Second church was held July 13. The B. Y. P. D. picnic will be held July 27 at the John W. Barwick summer home. The July meeting of the B. Y. P. D. was held at the country home of Dr. E. J. Bowser. An impressive worship service was conducted by Bro. William C. Sweitzer of Virginia. Dr. Bowser showed moving pictures that he took at the California World's Fair. At our business meeting on July 19 a decision was reached that we as a church send a letter to our congressman to protest the draft bill of compulsory military training and service. With deep regret we have accepted the resignation of our pastor, Bro. S. S. Blough. We have elected Bro. Edward K. Ziegler as his successor. We have accepted the pastoral committee's assignment of Bro. J. W. Fidler of Brookville, Ohio, to conduct our fall revival meeting in the First church from Oct. 26 to Nov. 10. Recently the B. Y. P. D. gave $10 to the work camp at Blough, Pa. Our pastor is attending Camp Harmony this week. There have been six baptized since our last report.—Mildred Meals, York, Pa., July 24.

Texas

Nocona.—We had a wonderful revival meeting. Bro. E. A. Frantz began our meeting on July 7 with preaching services in the morning and evening. Bro. Russell G. West of Pampa was with us on Monday night, July 8, and preached for two weeks. Attendance was good all during the meetings. Bro. West

preached with power. Twenty-two came forward. Eleven were reconsecrated, ten were baptized and one awaits baptism. Eighty surrounded the Lord's table at our love feast. On Thursday night our district meeting began. We had about forty-five visitors. District meeting closed on Sunday with a large crowd attending. Brother and Sister Peckover of Clovis, N. Mex., have accepted the pastorate of the Nocona church.—Mrs. Abe Molsbee, Nocona, Texas, Aug. 5.

Virginia

Mt. Carmel.—Bro. W. N. Zobler began our series of meetings at Knights Chapel. The services were well attended. Twenty new members were added to the church as a result of these meetings. On July 14 a series of meetings began at Shiloh, another preaching point. Twenty-nine were baptized at this place. The interest at Shiloh was excellent. More attended than could be accommodated inside the house. We need more room at this place. Bro. Zobler is doing a good piece of mission work here, and we are glad to have him with us.—H. S. Knight, Ruckersville, Va., Aug. 6.

Hollins Road.—Pastor C. M. Key, who has been seriously ill, is able to fill his place in the pulpit and engage in other church activities. The women made a name quilt, on which they collected $64. On April 14 the Bridgewater College chorus presented a musical program in the church. The children of the Sunday school enjoyed a picnic on July 4. The building fund note of $460 was paid on July 18. Recently the church was presented a beautiful picture of natural scenery, given in memory of Bro. H. E. Ragland. The picture was placed in the baptistry with a dedicatory service.—Mrs. I. T. Hooker, Roanoke, Va., Aug. 2.

West Virginia

Bethel.—We have just concluded one week of vacation Bible school held by Miss Flora Harsh and Miss Eva Lee Kindig. Singing school was held each night by Miss Kindig, and an interesting story of some hymn was told by Miss Harsh. On July 7 Bro. Arthur Arnold of Phoenix, Ariz., began a two weeks' revival meeting. He delivered sixteen soul-inspiring sermons. As a result two new members joined our church on July 21. A love feast was held on July 21 as a climax to the revival.—Vera Sions, Old Fields, W. Va., July 31.

Brick, Greenland.—Our church just closed a very successful revival with Bro. E. E. Muntzing as evangelist. Nine were baptized and nine were reconsecrated. We feel that many have been built up spiritually by this effort. Our women have just closed their mission study class, Women and the Way. The writer was the leader. We are sponsoring a movement for more and better fellowship among our widely scattered group. Recent efforts to accomplish this have been house warmings for two of our young couples who have recently started homes of their own. We will have a fellowship supper at the church for all members on Aug. 3. Following the supper there will be a vesper service in the Idleman Meadow. Since Bro. Seese returned from Conference we have started a relief campaign and some are giving a penny a meal. We took an offering for refugee students in Bridgewater College and also contributed to our district orphanage work. Our Conference Offering amounted to $16. We crave the prayers of God's people.—Anna B. Seese, Petersburg, W. Va., July 25.

Oak Dale, Greenland.—Our Sunday school is progressing under the leadership of Bro. Bronson Halterman. Although we are few in number we enjoy a Christian fellowship. Our pastor, Bro. Norman A. Seese, preaches for us twice a month. Sister Florena Evans has given us three special programs, using her group of children from the community school near the church. A young people's class has been organized with Bro. Seese as teacher. We gave to the Conference Budget and are also giving to the relief program of the church. We will sponsor a home-coming service the first Sunday in August. There will be basket lunch and services will be conducted in the afternoon by our pastor. —Anna B. Seese, Petersburg, W. Va., July 25.

Shiloh.—We enjoyed our two weeks' revival meetings which were conducted by Bro. Isaac J. Garber. His messages were strong and Spirit-filled. Bro. Garber visited a number of homes in the community. Seven were added to the church by baptism. Sister Hazel Foster had charge of the vacation Bible school at this time. There was an enrollment of twenty-one. May the Spirit of Christ grow in our lives.—Oletta Riffle, Kasson, W. Va., Aug. 6.

Wikel.—On July 21 Sister Garnet Tiller of Princeton, W. Va., came into our midst and opened a two weeks' revival meeting. She preached the Word with power and conviction to large audiences. As a result one accepted Christ and one was reconsecrated. Our Sunday school and prayer meetings are progressing nicely.—Mary E. Cummings, Wikel, W. Va., Aug. 6.

Wisconsin

Maple Grove.—The young people's class held an ice cream social in June. They decided to donate the proceeds to the fund being raised for the purchase of new songbooks. The ladies' aid held an ice cream social July 31, with fairly good results in spite of the cool, rainy evening. Brethren John Heckman and H. Jesse Baker of Polo, Ill., conducted services here on Aug. 4.—Mrs. H. R. Mock, Boyd, Wis., Aug. 5.

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ELGIN, ILLINOIS

GOSPEL MESSENGER

Volume 89 Number 35



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The Hope of China

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ANNUAL CHINA NUMBER

August 31, 1940

CLOTHING FOR RELIEF

The Need

During the past few years there has been great need for clothing in war-torn lands. This need continues to increase in intensity in widening areas.

The clothing is sent to many countries. It is sent to refugees both at home and abroad. Bales are shipped to Spain, France, Poland, Mexico, Cuba, South America, etc., and they will continue to be sent to any place where the American Friends Service Committee workers have entrance.

The Call

The Brethren Service Committee, representing the Church of the Brethren in Peace and Relief, calls for the help of the church to make life more bearable for the victims of war. No group should forget to meet the need of the poor in its own community. Invite your neighbors to help in this work. Relief calls are made for money and for clothing. This is a call for clothing.

Types of Clothing

What to Send: Clothing for all ages, for both sexes and all sizes is needed. Clothing is used in both warm and cold climates. Shoes with reasonable wear in them are considered clothing. All clothing, whether new or secondhand, should be practical and serviceable.

What Not to Send: Do not send silk stockings, trinkets or any other impractical things.

Tags: Each group should tag its parcel, giving your name and address. Address your labels clearly. Or you may order addressed-labels from Elgin, Illinois, if used to send to American Friends Service Committee, Philadelphia, Pa.

The Philadelphia Storeroom

In the Storeroom all parcels are opened and the contents are carefully listed and sorted into bins. Then the clothing is baled. The bale is numbered, marked and labeled ready for its destination. Shipments are always made as soon as possible.

Suggestions:

On request, mimeographed sheets of clothing and pattern suggestions will be sent to you.

Open Channels

Because of former work done by the American Friends Service Committee in war-stricken lands and because of the confidence which these countries have in this service, channels are open through which the clothing consignments are made. A. F. S. C. workers, which include Church of the Brethren workers and Mennonite workers, are respected in many lands, and relief administered by them is greatly appreciated.

Methods of Collecting and Shipping Clothing

1. Local churches may send their parcels or sacks sewed shut to the nearest college center; thence to the A. F. S. C. Storeroom with which the Church of the Brethren cooperates.

2. Throughout the districts, Women's Work groups and any other groups may develop their own plans for the collection and shipment of clothing to the American Friends Service Storeroom, 1515 Cherry St., Philadelphia, Pa.

3. Where the cost of sending direct to Philadelphia is less than or about the same as sending to the nearest college, the parcels should be sent direct to Philadelphia.

If a very large consignment is sent to the Philadelphia Storeroom, notify them so as to facilitate unloading.

Where to Send Relief Money

The call for relief money and the call for relief clothing are two separate calls. All relief money should be sent to the General Mission Board, Elgin, Illinois, according to the appeal on the CENT A MEAL cards sent out by the Brethren Service Committee.

Concerning Correspondence

Address your letters of inquiry concerning relief to—

BRETHREN SERVICE COMMITTEE

CLOTHING DEPARTMENT

22 South State Street **ELGIN, ILLINOIS**

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 89 — Elgin, Illinois, August 31, 1940 — No. 35

EDITORIAL

Better Than a City With Suburbs

It seems strange that nobody had asked us about Ezekiel's two hundred and fifty "suburbs" on each of the four sides of the holy city. You see that makes an even thousand all together. Perhaps it is more strange that nobody has offered us an explanation, seeing how handy some of the specialists in Ezekiel are. There must be many who would like to know all about the purpose, the inhabitants and the architecture of these outlying annexes to the restored Jerusalem, which the prophet pictured with such perfect symmetry.

We hope there are many more, however, with poetic imagination enough to appreciate the true value of pictures of this kind. These do not waste their time and energy in searching for hidden keys to unlock mysteries which have no real existence. Instead they double their diligence to carry out the Great Commission of our Lord. They work and wait patiently for the day when the nations shall become his disciples and shall observe all things whatsoever he has commanded. In that great consummation the farthest reaches of prophetic aspiration will be more than realized.

This is the salvation concerning which "the prophets sought and searched diligently." This is what "the Spirit of Christ which was in them did point unto." Let us pray and work for this, not for the materialistic foreshadowings with which they were compelled to buttress the faith of their contemporaries. God has "provided some better thing for us." We see now how foolish Israel was to lust after the fleshpots of Egypt when the Canaan of milk and honey was ahead? Why should we act like that?

We cannot turn back the clock of God's forward-looking purpose. How could any Christian wish to try? Let's leave that foolish venture to war-mad rulers. It is for us who bear the name of Christ to press on toward the mark for the prize of his high calling. That calling asks us to bring the nations to him. That was his last charge. That is God's purpose for the future. That is much more wondrous than Ezekiel's foursquare city with a fourth of a thousand suburbs on each side.

Wilbur Stover was right. Missions is the great first work of the church. Taken in its full meaning it is so nearly the whole work of the church that when it is done there will not be much left undone. Ezekiel was all right in his day but a greater than Ezekiel has come. He is with us yet.

E. F.

The Hope of China

Those who heard T. Z. Koo at the Ocean Grove Conference will recall that in one of his addresses he showed how time and size and geography seemed to be on the side of China in her present life and death struggle. Elsewhere in this Messenger the reader will find an article, The Trek to China's West, in which an optimistic picture is given of the new China that is arising in the vast frontier provinces of the west. Then, too, there is the new interest of the Chinese in the sort of Christianity which courageous missionaries have demonstrated. In many ways there are signs that the present struggle is galvanizing the sleeping giant into newness of life and hope.

But most winsome and tangible of all that is suggestive of hope for China are her millions of children. Do you wonder what sort they are, what possibilities are inherent through their heritage? We suggest that you look at the picture on the cover page of this Messenger. Note the strong features, wholesome expression and sturdy body of the boy shown in this photograph. Here is a son of the sort which represents the real hope of China.

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Of course, not all of the children of China look like this handsome son. Many are dirty, diseased, illiterate, starving. But the picture suggests the potentialities of the Chinese. It is new proof that a nation whose civilization reaches back for thousands of years, whose peoples have achieved many fine and enduring things, cannot be destroyed in a day. Her spirit and her children are the hope of China. They promise a great future when her time of travail is past. H. A. B.

Children Are Not Dumb

THE meticulous segregation of individuals into age groups is the natural result of failure to recognize that there are characteristic differences in needs, experience and comprehension. But the usual thing has happened—an overemphasis to the point of setting up unnecessary and even artificial barriers between groups who should be thinking, planning, acting and even worshiping together.

If you doubt our dictum try checking up on the reading of children. If you have their confidence they may share their letters with you. There are times, too, when the range and maturity of children's conversations will amaze you. Thus a seven-year-old was wondering what we should do if America were invaded. For some years now a fourteen-year-old has been giving serious thought to his business future. And he is the kind the world will doubtless hear more about. A fifteen-year-old has written with insight and urbanity of her interests in life. A sixteen-year-old has arrived at certain idealistic positions as a result of much thought and deliberate choice. He realizes that his position may easily involve life or death. But he would not falter in the day of testing.

But why multiply examples? Our children are not dumb. Modern means of communication and education have forced a precocity that most experts seem to have overlooked. Many children have more time for the radio and for reading and thinking than do their busy parents. What children lack in experience is offset by their zeal for knowledge and penchant for thinking in fields where the tired or bored adult would not care to venture.

There are plenty of children who would amaze you with their answers. Some are outthinking their parents and those who would speak for them. Why not place more stress on co-operation in the sphere of human relations—more co-operation in thinking, planning, acting and worshiping? And especially since we have made so much of differences that age groups can have no dealings with each other? H. A. B.

Stones and Bread

TEACHER, preacher, camp leader, personal worker, when you present the great truths of religion to folks and try to secure their acceptance of them do you "offer them the stone of an intellectua transaction, in the place of the bread of a religious experience"? It is easy to make that mistake. Being eager to have them see the truth as you see it and to live in the joy of it as you do, you migh think your task accomplished if you get them t agree that your understanding of the doctrine i correct. That might be only "stone" to them. I will be life-giving bread when it comes out o their own experience. Can you help them to hav that kind of experience? Can you point out th way to that?

Somewhere not very far from Mount Hermo a man once said to Jesus, "Thou art the Christ, th Son of the living God." He was not consciously laying down a foundation plank in his creed. H was telling his experience. He was expressing conviction driven in deeper and deeper by his as sociation with Jesus. Through him this man ha been brought into close companionship with Go He had seen Jesus and in seeing him had seen th Father. It would have been easy, no doubt, t mystify and confound this man with hard ques tions about the personal identities of Jesus and o God. But Jesus had made God meaningful to him That is what mattered. It is what matters now.

E. F.

It Does a Little Good

ONE of our church leaders was quite stirred u the other day at the discovery of so much ignor ance and indecision among our people, th younger set especially, with reference to a certai doctrine thrust upon public attention by curren world events. He need not have been surprised The fault was not in any lack of opportunity. I lay rather in a very common weakness of huma nature.

That weakness is the inclination not to do toda what you can put off till tomorrow. It is alway difficult to arouse interest in something that doe not compel immediate decision. That is wh preaching or teaching is such discouraging work It seems to do so little good. In fact it usuall does very little good.

What of it? We ought to know better than t expect more than this. Honest effort to promot right ideals and right action usually does a *littl* good, not much, but a little. This is the law c progress. It is the normal, healthy way. Soli growth is slow because it must be. Lasting goo is made of very small accumulations. E. F.

THE GENERAL FORUM

Evangelism—Tai Yuan and Environs

BY MINOR M. MYERS

We usually think of battles and wars as being so much out of harmony with the spirit and purposes of the kingdom as to be real hindrances; yet it is wonderful how God can use times of distress, uncertainty and suffering to bring spiritual blessing to people.

It has been most gratifying to learn since the war began, and since many Christians migrated west ahead of the invading army, that they did not lose their religious interest and Christian spirit, but bore witness in many places where the gospel had never been heard. Such testimony because given while enduring hardships and suffering made deep impressions upon the hearers. Many Christians themselves have grown in grace and abiding Christian experience. Many of those who did not go and for various reasons had to suffer innocently and sometimes endured most severe punishment remained true to their Lord and Master. Because of their faithfulness under strain and duress, their witness has been outstandingly effectual. More than one whose life was threatened when asked to forsake Christianity said, "Cut my head off if you want to, but I will not forsake my Lord Jesus for he has never forsaken me." Release often followed with commendation of being worthy of the name Christian.

Because of the arrest and subsequent detention and severe treatment of a number of Chinese Christians in Tai Yuan last summer, on apparent false pretense, many followers of the Master thought it wiser not to attract too much attention by meetings. Some even yet do not feel free to attend public worship. The women, finding more opportunities than the men, have been more active in religious service. Notwithstanding what I have said above, the men have been worshiping and interesting themselves in religious matters. Among the recent inquirers at our church were men teachers, students and a banker and his family, besides other parents. As you may have read in the News Notes from Tai Yuan in the month of May, our Sunday morning services emphasized decision on the part of non-Christians to study the gospel. Pastor Yin's eldest son did most of the preaching. About twenty have signed cards expressing their desire to learn more of Christ and his religion.

In spite of obstacles, there is a larger interest now than in earlier years. Following the trouble up to last summer's affair, people were openly



The refugee doctor calls at a Shansi home. And what a home! It appears to be one of the newer retreats carved out of the side of a hill.

very responsive indeed. Much teaching and good work were done with a minimum of effort. In a capital city there are always many distractions. As people find employment and as conditions become less disturbed, many of them do not take as much time for religious services nor show the interest in Christian teaching as they did before.

This spring before people were too busy in their fields, a gospel colporteur working in near-by villages found the people eager to accept his literature and his message. He claimed it was the best colporteur experience he had ever had, not only for selling gospels but for preaching and bearing witness. He would come in to the mission station with his face all aglow and his heart full of enthusiasm.

It is true that relief work has attracted many people to the church, and rightly so. Because of the service of good deeds, the gospel seed has been sown in many hearts. In relieving distressing needs, the message of love has been proclaimed to those who received material help. All the churches, however, have been exercising care to eliminate those, if possible, who would profess Christ merely for the loaves and fishes.

There are many evidences of deep Christian faith and consecration of life to Christ's cause. This gives us joy and great hope for the future, even in occupied China. Those who know Christ by a vital experience, purified and enriched by suffering, radiate a light that is real and exhibit a stability that is reassuring in this dark and confused world. God ever gives strength and power

to those who sincerely trust and obey him. May his life continue to be reflected through and incarnated in the lives of his humble disciples.

Tai Yuan, Shansi, China.

A Praying Congregation

BY FRANK H. CRUMPACKER

SEVERAL years ago I wished that I might write a book on the subject, *Seventeen Years of Answered Prayer.* I did not get the book written, but if I were to write such a book now, I would entitle it *Thirty-Two Years of Answered Prayer.*

Many of our teachers and other church leaders begin the day with a few minutes of special Bible reading and prayer. The day really starts for most of us at the 6:30 morning prayer meeting. This early prayer service began in refugee days. It has been going strong now for two and one-half years. It continues to grow in interest. The old and the young attend faithfully. Everyone takes his turn in leading the meetings. It is a real joy to see the spirit and zeal put into the services by some of these otherwise inconspicuous members. The idea prevails very largely among the new members that everyone should be able to conduct a prayer meeting and lead in public prayer.

After this early morning general prayer service, there follow other prayer services throughout the day. Praying groups from all over the compound meet at almost any hour in the day and right on until bedtime. The last public or group prayer meeting is held in the women's school dormitory. This service is held at eight o'clock in the evening. The women feel that the spirit of intercession comes to them best when they pray in unison. Very frequently they meet in the dark rooms without a light. Sometimes the praying continues for ten or fifteen minutes. It is not uncommon to hear two or three girls in a room praying together about some specific problem. It may be that a teacher or an older pupil is with them.

As one walks through the mission compound, one can hear the children singing a prayer before their gruel is taken. There are three or four such groups. They meet at different times and places. The regular school children meet together in a group and have their times for prayer.

The spirit of prayer prevails in the hospital as well as in this compound. In the men's ward and women's ward, the leaders are talking, teaching and praying with the patients and with the other workers in the hospital plant. Many a patient leaves the hospital feeling that he has been helped by prayer as well as by medicine. Not a few become praying men or women while in the hospital's care.

Most of the Chinese folks live in a common courtyard and often there are several different families in one court. Some of our warmhearted Christians invite their neighbors to meet with them in the evening when they have songs and prayers. This is a very good remedy to hinder jealousies and quarrels in the court.

We think that the early morning prayer service where all departments and all classes of members meet together is the prayer center and the inspiration for all the other prayer fires which continue to burn throughout the day. The emphasis in the morning worship is on a few live subjects such as "Pray without ceasing," "Pray and give thanks for all things," "Pray and seek in every need," "Pray and keep the channels clean." The last subject is very often referred to by the leaders. It is rare to find any one in this group who refuses to lead the meeting or to lead in prayer if called upon. In fact, some feel that they are passed by if they are not occasionally called upon to lead either a prayer or a meeting.

If these prayers continue in all departments, we feel that good will come and that the health of the church will be good. Those from without are sure to seek this kind of fellowship with their associates and with Christ. Let us pray.

Ping Ting, China.

Evangelism at Show Yang

BY V. GRACE CLAPPER

EFFORTS in evangelism at Show Yang during the last year have been confined to a rather small area for various reasons, chief of which were scarcity of workers, unsettled conditions and a feeling of unrest in the country district. The women's work in the country since the disappearance of Sister Minneva Neher has been almost wholly neglected with the exception of what could be done at long range, since present conditions make it difficult for Chinese women to venture alone beyond the near-by villages. Sister Kung I Teh, with her twenty years' experience in serving the Show Yang church, has been bravely carrying on with her old-time faithfulness, preaching the gospel in the villages within a radius of two miles from the city limits. She is now sixty-three years old, and though a victim of the foot-binding curse in her childhood, nevertheless makes almost daily trips to these villages and visits homes in the city and suburbs enroute.

The general evangelistic work in the country has been limited to monthly worship services at



Upper, reader's left: a roadside counter where you can buy a breakfast of mush and dry wheat cakes; right, fried mush offered for sale—a whole breakfast for about a penny; lower left, in a street food shop; right, noodles are appreciated in China.

various points within the reach of Christians who live inside a certain area. These have been well attended in most places and the interest has been very good. A group of workers from Show Yang usually have charge of these services, which are held in the forenoon and in the afternoon with a fellowship meal together at noon. A number of untrained workers have succeeded in keeping the church and its work advertised during these months of hardship and uncertainty. Several months ago Pastor Chao, with Brethren Bright and Ikenberry, made a tour through the southern part of the district, calling in the homes and encouraging the Christians with whom fellowship and communication are difficult in the present situation.

Our former Homecraft School is that only in name now, since the occupation by the invading army. It could be more properly named the Women's Bible School, since the Bible is now our main textbook. There are some additional classes in character recognition for illiterates. The gospel is the thing that is needed now, just as it was before, only the people were not so conscious of it a few years ago. Among our women students at present we have a number who have a lower and higher primary school foundation; thus the scholastic standing of our school has been raised a few notches, compared with its pre-war standing when the majority of our students did not recognize a single character at the time of their enrollment. These women are thoroughly interested in Christianity and Bible study, and it is a pleasure to teach them and see their ready response to gospel principles. A number of these have already been received into the church and are growing rapidly in their Christian experience. We are sorry that these young women have been driven to accept charity in these troublous times. Many of them have lost everything, including fathers, husbands and brothers who mysteriously disappeared, and they have had no news of their whereabouts since then. But we rejoice with them that they have found Christ to be their All-in-All.

Present conditions in the country beggar description. Many people are forced to live in mountain caves, with homes looted and occupied by unwelcome visitors. The time is almost here when our students should be sent home for the

summer, both women and children, but what and where is home right now? We may be compelled to make our compound a refugee camp during the summer months, but with all these problems and seemingly insurmountable difficulties, we have only to follow our Leader, and again and again the walls of Jericho have tottered before our eyes. Never were opportunities so great, but

> Where are the reapers, oh, who will come
> And share in the glory of the harvest home?

We have been amazed and disappointed that apparently so few have been challenged by these unprecedented opportunities in China! It is our hope and prayer as we write these lines that many may be made to see this great harvest field, ripe and ready for the sickle, and moved as was the Master to pray more earnestly, more fervently, and more sincerely to the Lord of the harvest to send forth reapers into his harvest field! And it may be that if that prayer is actually sincere, the one who is praying it may have to say, "Here am I. Send *me!*" Haven't any young women yet been challenged by the fact that in Sister Minneva Neher's field of service hundreds of Chinese women are neglected and still without Christ? Has no one felt the pull of this tragedy, this sacrifice, on her heart strings? True, it is a lonely road, and there are stones in the way and thorns that pierce the feet of those who follow in the footsteps of the Master, but "can he have followed far—who has no wound nor scar?'

Show Yang, Shansi, China.

The Trek to China's West*

BY J. HOMER BRIGHT

DURING the last eight months we were in China we saw numbers of our missionary friends leave for work in China's far west. Previously there had been many others who had gone, many having accompanied the students who trekked westward just ahead of the occupying forces, traveling afoot much of the fifteen hundred mile journey.

In recent years there has been an exchange of minorities—a revival of methods used by conquerors in past ages. The early history of America tells of parties that moved west to build homes in the Ohio valley, on the great plains west of the Mississippi, into the far Northwest into the Oregon country, later into the Dakotas, and then to the Southwest into the great plains of Texas and into the Indian country when it was open to settlers. All of this probably was exceeded by the gold rush of '49 when people trailed into California from all directions.

Once the capital of China was in the northwest of Sianfu, the present capital of Shensi. It was during those years that Buddhism was introduced from India, Christianity was brought in by the Nestorians, and Mohammedanism came in from Persia. The trade routes of that early day crossed the roof of the world, and a great traveler brought back to Europe a story of his travels that stirred the people so that many tried to find a better route to the wealth of the East. It was then that various sea routes were found, America discovered, the overland routes abandoned. And it was during those centuries that the people of China moved east and south onto the coastal plains and there developed into a greater nation.

With the advance of Japan's occupation of China, China's government had gone west by stages until it reached its present location at Chungking, the principal river port on the Yangste River for the large province of Szechuen. Many colleges have moved west since the occupation and others have closed. A few mission colleges have continued in occupied territory, as Yenching, which is just outside Peking, and two colleges near Shanghai—St. Johns and Shanghai Christian University—which have combined their work and are now located in the foreign settlements of Shanghai. Of the colleges that trekked westward, five are located together on the campus of West China Christian University at Chengtu. Each college operates separately, though in many ways they work in conjunction. In most of the principal cities and in much of the countryside there has been a great influx of people from occupied areas. And now after many centuries West China is again coming into her own. China's neglected frontier people are getting deserved attention. Abandoned trade routes are again becoming important but covered by modern ways of travel by auto and aeroplane.

With the vast upheavals of the past few years the conservatism of interior China has loosened up very rapidly. It has been estimated by old-time residents that West China has been advanced by fifty years. In the recent past there has been emigration of settlers into Manchuria and then into inner Mongolia where grazing lands were converted into homesteads, but never before has there been such a movement of intelligentsia and students. Christian leaders, both resident and those who have joined them from East China, have been taxed in assisting this great influx of people—in locating refugee doctors and teachers and pastors, in providing places of worship, and

*For more detail concerning Christian work in West China today, see China Rediscovers Her West, Missionary Education Movement, New York.



This is the Ping Ting car stopping at a little village on the way to Liao Chow. When the foreigner goes out riding all the people of the village turn out to see him go by. Note also the American flag prominently displayed in the rear window of the car.

in work with students to enlist them in some social service.

Besides strengthening work already begun, and arranging for the grouping of immigrants from East China into settlements, additional work is being planned for aboriginal tribes along the southwest border of Burmah and of Tibet. Many groups of immigrants into West China have formed Christian communities of their own and have procured their own places of worship. West China has a natural protection from invasion, being mountainous. Also there are many dangerous rapids on the Yangste River, which is the main route into the large and productive province of Szechuen. Although far interior and behind a natural fortress the towns were constantly being bombed. Yet when anyone had his shop destroyed, he would resolutely set about to rebuild and continue his business.

With such a great influx of people into West China the supply of food was greatly taxed. The government took advantage of lessons learned by the red army when it had been able to survive although pressed hard by the government. They greatly enlarged the co-operatives of small businesses which gave employment to both local residents and to many refugees. Thus they were able to keep up needy supplies when all but cut off from other sources. For example, the fine cotton grown in Shensi, which formerly supplied the mills of Peking and Tientsin, is now being made into cloth locally, and then tailored into needed articles of clothing. Wool is also being made into yarn and into cloth, also into woolen blankets. China's soldiers are now enjoying woolen blankets, a luxury unknown formerly. Besides surgical gauze, cotton and bandages have been produced. Also candle and soapmaking units are operating, and other mobile industrial units are providing other necessary articles. All this has been accomplished through a comparatively small contribution from overseas Chinese and friends. These co-operatives have gone a long way towards providing many necessities and making a market for local crops without the transportation formerly required to and from East China. The wages paid by co-operatives have greatly reduced the need for relief, though many are only half-fed and most people must be content with bare necessities. If America were to support co-operatives as much as the cost of a single battleship, such moral support of the rights of a struggling people would most likely swing the balance in their favor. One can do nothing better for an individual, or for a people, than provide an opportunity for self-help. And some such method would entail far less risk to international peace.

Some of the youth of our territory whom our mission has had some share in training and directing are here and there—somewhere—among the immigrants to West China. And we believe they are among those who are co-operating in establishing the Christian church there. Howard told in a recent Messenger how he and his pal were helping relieve the needy. As they found it difficult to buy grain, they supplied funds to the needy who could then purchase food from their friends. They also gave bonuses to miners' families whose wages were insufficient to buy food because of greatly increased prices.

Many skilled workmen joined the trek westward. They took their tools with them and as much of their machinery as they could. Some one traveling in West China had an efficient machinist make a new part for his auto, and the machinist offered to make another much needed repair part if the traveler could spare the time. It is told that when one machine shop was destroyed by a bomb, the men went out and gathered up the scraps of

the bomb as well as the pieces from their shop and started up again in a more sheltered location.

A Five Universities Choral Society of Chengtu of over one hundred voices has been giving several programs each Christmas. This group also sings over the Chengtu government broadcasting station several choruses from Handel's Messiah. These stirring words and beautiful harmony being carried everywhere over the air seem a prophecy of a dawning day when the remotest parts of China will hear the gospel told by word and life, when Christian churches will be planted in the reach of all and will bear fruit in individual and community regeneration, bringing together the best of old China and the vigor of new China into a new spiritual day.

Home on Furlough From China.

The Pagoda—A Beautiful Symbol

BY MINNIE F. BRIGHT

EVERY city and county-seat in China has its pagoda, generally located a little distance to the east or southeast from the city, often on a hill-top overlooking valleys and lower hills. It is tall and graceful, ranging from three to thirteen stories high, the stories growing narrower as the pagoda rises upward. They have always held a fascinating interest for me as the many temples and shrines which fill the land. Missionaries sometimes excuse themselves as never having time to study the significance and meaning of such beautiful symbols and their moral and religious purport and influence on the life of the people with whom they live and work. However, it is impossible to enter sympathetically into the soul of a people if no appreciation of their spiritual culture is attempted.

It is said that the original idea of the pagoda was to commemorate one of the great Buddhas and that a relic was often buried beneath it. In time it became a place of worship and many lofty thoughts have gathered round this graceful structure. Among these was the idea that it became the visible symbol of the human soul in its longing and reaching out after peaceful development toward Buddhahood. It is believed that as the pagoda rises in rounded stories, so the development of the holy ones shall rise toward Nirvana.

The Chinese name for the pagoda also develops its spiritual meaning. It is composed of two characters—"earth" and "answer"—meaning the earth-bound soul shall get through meditation an answer to the quest of the soul. Another symbolic idea is that the square foundation on which the pagoda rests represents the earth, the rounded stories, the



Every city must have a pagoda or pagodas. They are the guardians of the city against evil spirits. If you will look closely you will see the wind has carried dust and grass seed to the ledges of the roof, hence the tufted appearance of the tower. The boy at the lower right is walking on top of the city wall.

air, and the top story with its four openings designates heaven and the four heavenly guardians. The ball at the top represents perfection, or becoming one with Buddha. The fortunate numbers in China are always uneven; therefore, the pagoda has from three to thirteen stories. Very significant also are the small copper plates and bells which hang along the eaves of each story with larger ones at each corner. They are swayed by the wind catching the "music of the spheres," a symbolic language of Buddhism.

In times past special significance was also accorded these strange structures by the geomancer. It was gradually assumed that the pagodas exercised an influence on the weather and prosperity of the places for which they were built. They controlled the laws of "wind and water" in a beneficial way. They were sacred, respected places in the life of the people, an exalted inspiration to purity and sacrifice. No landscape was complete without its pagoda, while in the exquisite arts of painting and embroidery is found this beautiful symbol in all its finesse. To the for-

eigner, too often the pagoda was merely a pile of brick and clay from fifty to one hundred and fifty feet high, symbolizing a mysterious superstition. It was admired for its graceful beauty, but many who appreciated its symmetrical lines failed to appreciate the spiritual beauty and power it held over a devout people to whom it was a tower of strength.

The pagoda is crumbling now as are temples and shrines everywhere. It has endured for centuries. Myriads of faces through countless generations have turned to the pagoda for strength. They knew no better. This crumbling pagoda now stands as a lonely sentinel of the past while an invisible "Tower of Strength" far more lovely is rising to take its place in the life of this great people as more and more become his worshipers.

Home on Furlough from China.

Church Co-operation in China

BY OLIVIA D. IKENBERRY

Much has been written these days about co-operatives in various professions and in various countries. Has there been a write-up about co-operatives whose business and aim has been the advancement of the kingdom of heaven? That is my subject. I feel that we have a very workable co-operative in North China whose purpose and aim is the kingdom of heaven.

In China there is such a large field and so much work to be done that we do not do as is done in America. In China we do not have five churches in a town of 1,200. When mission work in China started more than a hundred years ago, the missions decided they would not overlap and duplicate their work. They planned that each mission should take a certain area and concentrate its efforts on that territory. Under this plan the Church of the Brethren has nine counties for which it is responsible. Right now our workers are spread out very thinly and much that we had been doing has had to be discontinued because of loss of workers and shortage of new recruits.

This plan of putting the emphasis on one's own territory is all right as far as it goes, but there are certain phases of the work where it would be foolish if the missions did not co-operate and unite as far as possible. We have found from experience that in the matter of having training schools for our young people and prospective workers, we need to join in with other missions and not attempt to build duplicate schools. At first we tried to maintain our own high schools and Bible training schools. We found this to be not only a great expense but impossible because our staff became depleted. We found that we could not do this. We discovered that our neighboring missions had equipment and ideals as high as our own. We saw that by combining our efforts, we could carry on with benefit to both. That is what happened in our relationship with the Fenchow Bible School. We have representation on their school board and at their last meeting they decided to have that representation extended to their middle school or high school. This year we had students in both the Bible school and middle school for training.



The older missionary children must go to schools that are far from home. Brother and Sister Minor Myers are in the background.

Fenchow is one of the stations of a neighboring mission. It is also in Shansi province, but this co-operation in the training of workers for the kingdom extends beyond Shansi even to Peking, Hopei province and Shantung. Our pastor was trained at Cheeloo Divinity School in Shantung. We now have young men at the Methodist Training School for preachers and evangelists in Peking.

In such co-operation we find that some schools are strong on one thing and others have their strong points along other lines. We send our students to different schools. Last year we had students at Fu Yii School, which is a girls' junior middle school at Tungchow. There were others at Lu Ho, a boys' middle school at Tungchow, some at Pei Man, a senior middle school in Peking and others at Changli, a normal school. We have been very happy as to the record our students have been making. Most of the girls sent to Fu Yii have been leaders not only in scholarship but in religious activities. The American Board Mission has been greatly pleased with our students. They have offered to our students six full scholarships at Fu Yii and one-and-a-half scholarships at Pei

Man. Our student at Changli Normal School (Methodist) stood highest in her class and two boys have been offered agricultural scholarships if they can qualify scholastically.

This co-operation on educational lines extends to our missionary children. In the interior we have no American schools for our missionary children. Our missionary mothers have had to be not only missionaries and mothers but school-teachers as well. It would take too much time and equipment and energy to carry on a high school in each of our interior stations, so in order to provide adequate educational opportunities for our children, four missions have combined in carrying on the North China American School at Tungchow. Tungchow is a half hour's ride by train from Peking. Thus from the seventh grade on, our children may have the companionship of other mission children and stimulation in class work of other minds. Children of the four missions concerned are given preference at the school, and then if there is room, children of business men and others are admitted.

What is true in educational lines is also true in medical lines. Because of a depleted staff we had to close our nurses' training school as such although we take in students each year. If they show promise, they are sent to Fenchow, Taiku or other hospitals for further training. In a letter received last evening, the call came to one of our girls who graduates this year from Fenchow Hospital Nurses' Training School to join the staff as one of the instructors of her training school. In her stead we will take one of their girls from the same class who can fill our needs.

In case of illness of missionaries, doctors are called in from neighboring missions, and in return our doctors go to their aid. For example, this spring when Dr. Wilbur of Taiku was seriously ill and went to his reward on Easter Sunday, our Dr. Cunningham was there and did all he could in a medical way and much in a spiritual way to comfort and help. Then, too, in case of plague and famine, missions co-operate in helping to stamp out the danger. For example, in the early days our folks went to Anhui; in 1928, Bro. Crumpacker went to west Shansi, and in 1929 the Wampler family went to Sui Yuan.

These are a few of the practical ways we as missions help each other. In a wider field, we exchange workers and speakers for conferences and we share problems and methods, one with the other. Of course our biggest clearing house and co-operative work is found in our National Christian Council where all churches and missions unite in finding the best ways to help the advancement of the kingdom of heaven. Pastor Yin is our representative there and through the N. C. C. we have access to the best in methods and materials of all missions of all China.

So in not overlapping but in working together as sons and daughters of the one Father, we press forward to the goal. To our young people at home, our plea is that they may see the opportunities for service which to us seem so challenging. We plead that they come and join us in China in the work of our Master.

Ping Ting, Shansi, China.

Meditations on a Lacquer Box

BY MARY VELMA OBER

Work at Liao in School and Relief Camp

LOOKING at the beautiful lacquer box before me with its intricate designs in relief work, I am reminded of the patience of the Chinese people. The men who made this little chest had daily added a coat of lacquer to the cover of the box for one hundred days, and let it dry thoroughly. Then, with utmost skill and infinite patience, they carved out the designs of trees, rocks, tea houses and several men and boys.

Certainly the task of those who serve in the educational field is very similar to the work of the lacquer carver. However, the materials with which the educator works are more plastic and pliable.

Daily in our school we have a chapel service. Eternal truths are taught, line upon line and precept upon precept. Each instructor takes her turn in leading the worship. It is our constant hope that the influence of our Bible and character stories and prayers are even more impressed on the tender hearts of the children than is the thin coat of lacquer painted on the lacquer box.

After the chapel hour, I followed with my program of Bible classes while the other teachers taught the secular subjects in the day school. Most of the pupils were eager to hear the Bible stories and interested in hearing other stories which illustrated the Bible verses. The children were very apt in memorizing the daily verses and portions of Scripture assigned to them.

The Chinese prayer language is a little different from the ordinary conversational language. One child fitly applied a memory verse in praising God for his great kindness when she used the verse, "He causes the sun to shine on the just and the unjust." The older pupils would take turns in leading our class prayer.

About fifty of our seventy pupils were from non-Christian homes. This fact alone was a great chal-

lenge to us to present Christ and his teachings in such a way that they would open their hearts for Christ to enter in and abide with them.

Over in the relief camp, I wish that all of you could have seen the broad smiles on the faces of our children. Some of them had come from distant villages and at first felt bashful and homesick, but they soon learned to love their matrons and teachers and feel acquainted with their companions. Their ragged, dirty clothes were changed to clean, warm ones. How they enjoyed the nourishing food which was a great contrast to the grass and bark which some ate at home.

Whenever I felt a bit lonely, I would make a call at the camp. The children would came up, and bow, saying, "Teacher Ober, peace be to you." Then they grasped my hand and begged me to sing them a song. They had their daily class work and Bible instruction, but I believe they enjoyed learning to sing most of all.

The teachers tried to impress on them the work they could do when they returned home. They showed them how they in turn could teach their home folks and companions the prayers, scriptures and songs which they were learning.

Before me is the finished lacquer box, but God alone can measure the depths of the design carved on these children's hearts and minds, both in the day school and in the relief camp.

Liao Chow, Shansi, China.

Relief Work in Shansi

BY SUSIE M. THOMAS

Because of droughts the first half of last year and the floods in the late summer, a condition almost approaching famine is found in this area. Added to this are the conditions which war produces, making absolutely necessary that relief of some kind be brought in from outside sources.

The Ping Ting relief program began in the primary schools because it was decided that the children were likely to suffer most. The plan offered by the faculty of the primary schools seemed most feasible of all the plans presented.

How to select the most needy children was a problem. The custom here in China is for each street to have a street man. Those in charge called the street heads together and explained what they wished to do for the needy children. The street heads were very glad to help and turned in the names of 200 children who were most needy. This number includes 101 girls and 99 boys.

The following plan was worked out to care for them. At 9 A. M. the children go to the school dining rooms. Here they are given a meal after which they play awhile. They are taught reading and arithmetic before they go home at 11:00 A. M. At 2:00 P. M. they return and receive another meal. Again they play until time for Bible stories and songs. At 4:00 P. M. they are dismissed for the day.

To carry out this plan four teachers were hired, one for each class of fifty pupils. Relief funds were used to buy stoves, kettles and coal and to keep equipment in repair. Sister Minerva Metzger and teachers donated the books and slates.

All of the children were given a physical examination and received clinical help and hospital advantages, the expenses of which are paid by relief funds.

The above program was begun Dec. 11, 1939 and has continued for five months.

Besides this special program is the regular relief program carried on in the primary schools. At first the number of students who needed help was not so large, but as time went on and living conditions got harder we added more children until now there are 85 children who receive three meals, two meals, or one meal a day. Some had to be helped with bedding, clothing and health fees. The aim is to give each child as much food as will enable him to do a full day's work. This program began Sept. 1, 1939.

A fund of $15 ($1.25 U. S. currency) is used to give bean milk to more than forty pupils recommended by the doctor. Each of these pupils is given a bowl of bean milk every day.

In the women's school proper there are 112 students. Sister Anna Crumpacker is at the head of it. The women range in scholarship from one year of schooling to what is the equivalent of first-year high school in the United States, with an addition of two years of Bible study. Four have had some nurses' training. Some of these girls come from the surrounding villages, but most of them come from the city. Many of them were in the government schools until they were forced out because of conditions. Sixty-two of these pay for some part of their food. Some bring food from home and make what they eat and some pay $5 to $.50 (Federal Reserve Bank which amounts to 40c and 4c U. S. money) per month. The school gets $500 ($40 U. S. money) per month for food, $50 (Federal Reserve Bank, $4 U. S. money) for clothes. About half of this has been used in the school. Funds for helping the girls to get bedding and clothing have come from special gifts such as the Tungchow American School gave in 1939. If the price of grain continues to advance or even

stays as high as it is at present, the present funds will be inadequate.

As living conditions became harder it was felt that something should be done to help young girls who could not read or had very little schooling, so a soup kitchen was opened Dec. 4, 1939, for girls over twelve years of age. In this group there are 57 girls. They get two meals a day and have classwork. One teacher was hired to teach them. The rest is volunteer teaching done mostly by older girls in the women's school. One cook already on relief was hired to help make the food and the girls did the rest of the work. The cook receives her food and food for her invalid son twice each day.

A training class for men was carried on for three months during the winter. Of this group seven received $5.50 per person each month, making a total of $6.40 in U. S. currency.

A soup kitchen was started for boys twelve to sixteen years of age. They were given three hours school daily.

There are some cases that can only be helped by giving money as the people live too far away to come to soup kitchens. The need is as desperate there as in the city. The first shortage of grain was felt last April and May when the price of grain began to soar and the harvest had not yet ripened. The drouth was so bad in the spring that the wheat crop amounted to very little and millet had not been planted. At the time of the first rains millet was planted, but with the rains came floods, and whole hillsides with houses and farms were washed away and the people were in desperate straits. Money has been given in villages near by and those much farther away.

At Show Yang there are about 100 pupils in the women's and children's schools. One third of these are supported entirely by relief and another third are partially helped.

So far the prospects for crops are very, very poor because there has been very little rain. It will be more difficult than ever to get food to eat. This past year it has been so difficult to buy millet that we had to give money to the people.

In some places people are buying chaff by the pound to eat and are using the leaves and roots of trees for food. When I was coming into Shansi from Peking I saw two women picking leaves from a small locust tree.

In many instances it is a difficult problem to tell who needs help the most, as some of these who need assistance greatly are the most reticent to ask for it, while some who do not need it so much pretend that they need it very much.

In many families the man in the home has disappeared and the mother is left with several small children and has no means of support.

The above facts give a general view of all our stations. We beg your prayers and aid in this most difficult matter of helping people to keep soul and body together and of using all resources the Lord has given us to win people in this great and needy land to him.

Ping Ting, Shansi, China.

What to Pray For

Week of August 31-September 7

To become better acquainted with our missionaries and their work, use the What to Pray For column along with the Prayer for Missions Calendar and the Missionary Picture Sheets. The three should be used together.

Since Brother and Sister J. Homer Bright are recently home from China, they were asked to write the requests for prayer for this week. They have done so and have called upon us to remember Brother and Sister Harlan Smith and their family in prayer. The Prayer Calendar also asks us to pray for Brother and Sister Bright. Let us pray for the Brights who have just come to us and for the Smiths who are so soon to leave us.

Helping Together by Prayer

2 Cor. 1: 11

I like to feel that though on earth
We seldom meet,
Yet we may hold heart-fellowship
At God's dear feet.

I like to feel in the work
Thou hast to do,
That I, by lifting hands of prayer,
May help thee too.

I like to think that in the path
His love prepares,
Thy steps may sometimes stronger prove
Through secret prayers.

I like to think that when on high
Results we see,
Perchance thou wilt rejoice that I
Thus prayed for thee.

The sentiment of exquisite tenderness and holy sympathy expressed in this bit of verse we wish to convey to our co-workers, Brother and Sister Smith, who are now preparing to return to China to a needy field waiting for them. The responsibilities in such anxious times as these weigh heavily. To return with a family of small children to a land of unspeakable suffering and torn by war is one of divine adventure. To leave the older children behind without the immediate assistance and helpful guidance of parents means a sacred sacrifice to parent and child. Until one has experienced the meaning and depth of such a cost, he cannot fully enter into its understanding. May the church be steadfast in prayer for this courageous family as they carry the cross of Christ to a suffering people, tasting something of its real meaning as they venture forth as divine torch-bearers.—J. Homer and Minnie F. Bright, home on furlough from China.

China Mission Study

During the year 1940-1941, foreign mission study is concerning China. There should be no finer opportunity to speak of the study on China than in this special China issue of the Gospel Messenger. This number of the Gospel Messenger should be used along with the study books. We have no better source of information concerning our China field than that which is given by our own missionaries in this special China number and in the Five Year Report of July 6, 1940. To these two papers should be added the little book, Brethren in China, now selling for ten cents. It is a 95-page book and gives facts about our China mission history which every member of the church ought to know.

The mission study books for the different age groups are as follows:

Dangerous Opportunity: The Christian Mission in China Today, 60 cents, for adults.

China Rediscovers Her West, 60 cents, for adult supplementary helps.

Stand By for China, 60 cents, for women and young people.

Life Has No Ceiling: A Romance of Changing China, 50 cents, is offered as a supplemental book.

Bright Sky Tomorrow, 50 cents, is the junior book.

The Yellow Friendly Book, 40 cents, has been chosen for the primary group.

There are other helpful books which would add to the study in each group, such as: **Heaven Knows,** $1.00.

China Through a College Window, $1.00.

Lady Fourth Daughter of China, 50 cents.

If I Lived in China, 40 cents.

Off to China, 50 cents.

Vagabond Wong, 60 cents.

New Joy, 50 cents.

Tales From China, 50 cents.

Lan Ying's Birthday, 25 cents.

The Amazing Chinese, 25 cents.

Chinese Children of Woodcutter's Lane, 25 cents.

Wee Wong, 40 cents.

Ah Fu: A Chinese River Boy, 25 cents.

The Missionary Education Catalogue also lists a number of plays, stories, maps, and pictures for use in the study of China. Ask for a copy of this little M. E. M. catalogue.

The China Picture Sheet showing scenes of our mission work in China will be helpful. It is one cent per sheet.

Send in your orders to the General Mission Board, Elgin, Illinois.

Peace News

Camp Beulah, Northern California, received $46.96 through the relief banks which were placed on the dining room tables. The Saturday foodless dinner brought in $20 more, according to the report of the district field worker, D. C. Gnagy.

The Washington Summer Assembly meeting at Lost Lake, July 30 to Aug. 5, has an interest in relief. Those attending observed two foodless meals. The relief containers, the foodless meals, and a generous gift by the district B. Y. P. D., amounted to $124, which was designated for China relief.

A nurse in Michigan sends ten dollars for relief, to be used wherever needed. She says: "It seems too bad this awful war must go on causing so much suffering and distress. We can never cease thanking God for being so good to us."

A good sister who lives away from the church sends a dollar, saying, "I can send only a small amount; it will help a little." But when a penny will provide the food for one person for one meal, that dollar looks rather large, don't you think?

Elder S. H. Garst, long-time treasurer of the Tennessee District Mission Board, wrote under date of Aug. 5 an excellent letter to the congregations, Sunday schools and B. Y. P. D. organizations of his district. He asked each church to send a liberal and sacrificial offering for the missionary convocation to be held on Aug. 15, at the district meeting in Jonesboro. His letter pictures the tragic need of the world, holds up Christ and his cross as the only hope of man, and shows how much real sacrifice will help in these critical days. He says: "It may be that our church was born for such an age as this."

(Continued on Page 23)

A Call to Think It Over

BY LELAND S. BRUBAKER

For Brethren Young People Everywhere

Hitler's long threatened aerial blitzkrieg on Britain burst into a full-throated roar of destruction today, August 13. Japan continues her bombing of interior China. France is beaten to her knees. Force continues to be the major element used in the settlement of international problems. Consequently, untold destruction, disease, sorrow and death are now rampant in many parts of the world.

As Christians where do we stand on this policy of resistance by force? If we believe that the Christian faith can, if followed, usher in a new order, what are we doing about it? Are we willing to give life and money so as to present this faith in a more dynamic way to the world?

A Christian Faith Offering is called for Sept. 15. It is to come from the membership of the entire church. It is to indicate their faith in the Christian Way of Life. As young people we are a definite part of the church. We seriously face difficulties which call for Christian fortitude and sacrifice. What are we willing to give now to show our Christian faith and to bolster and strengthen the message of the Church of the Brethren in such a day as this?

Think it over. Think it through. Do it carefully. Let your Faith Offering be another visible indication of your genuine satisfaction in the Jesus Way of Life. Let it be a testimony to your belief in the Christian philosophy as a definite way out of today's difficulties. Think it over, and make your response a very definite one Sept. 15.

Elgin, Ill.

KINGDOM GLEANINGS

Calendar for Sunday, September 1

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Praising God for His Blessings. —Psa. 103: 1-5, 10-18.

Christian Workers, The Church's Task.

B. Y. P. D., What Can We Do?

Intermediates, Friends of Jesus Today.

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Gains for the Kingdom

One baptized in the Conestoga church, Pa.

Two baptized in the Modesto church, Calif.

Four baptized in the Pleasant Grove church, Ill.

Seven baptized in the Bellefontaine church, Ohio.

Seven baptized in the Richland Valley church, Wash.

One baptized in the Thurmont church, Md., Bro. Ray Kurtz, pastor.

Two baptized in the Sterling church, Ill., Bro. K. C. Bechtel, pastor.

One baptized in the Curlew church, Iowa, Bro. Ellis Wagoner, evangelist.

Three baptized in the Poages Mill church, Va., Bro. M. Guy West, evangelist.

Seven baptized in the Wakarusa church, Ind., Bro. H. A. Claybaugh, evangelist.

Four baptized in the Smithfield church, Pa., Bro. Lawrence Bianchi, evangelist.

Five baptized in the West Milton church, Ohio, Bro. Moyne Landis, evangelist.

One baptized in the Danville church, Ohio, Bro. Daniel M. Brumbaugh, pastor.

Two baptized in the Wiley Ford church, W. Va., Bro. Vernon N. Shanholtz, pastor.

Two baptized in the Hermosa Beach church, Calif., Bro. Galen K. Walker, pastor.

One baptized in the Prices Creek church, Ohio, Bro. Kenneth W. Hollinger, pastor.

Twenty-two baptized in the Waterford church, Calif., Bro. Forest Eisenbise, evangelist.

Ten baptized in the Fairview church, Ind., Brother and Sister B. M. Rollins, evangelists.

Twelve baptized in the Brownsville congregation, Md., Bro. Roy K. Miller, pastor-evangelist.

Eighteen baptized in the Morrellville church, Johnstown, Pa., Bro. D. Howard Keiper, pastor.

Eight baptized in the Sugar Ridge church, Mich., Brother and Sister B. M. Rollins, evangelists.

Five baptized and one received by letter in the Pyrmont church, Ind., Bro. Robert L. Sink, pastor.

Five baptized and five reclaimed in the Oronoco church, Va., Bro. W. E. Cunningham, evangelist.

Eleven baptized at Paradise, Calif., Bro. Roy C. Cotman, evangelist and Bro. A. Crites, Bible instructor.

Four baptized and five received by letter in the Fairview church, Pa., Bro. A. J. Beeghly, pastor-evangelist.

Four baptized in the Mt. Hope church, Wash., Bro. Paul Longenecker and Bro. Clement Bontrager, evangelists.

One baptized in the Forest Center church, Wash., Bro. Paul Longenecker and Bro. Clement Bontrager, evangelists.

Seven baptized in the Bethany church, W. Va., Bro. I. N. H. Beahm, evangelist; also one baptized since the meeting.

Five baptized in the Wakeman's Grove church, Va., Bro. Ernest E. Muntzing, evangelist; Bro. Luther S. Miller, elder.

Ten baptized and two awaiting baptism in the Cedar Creek church, Ala., Brother and Sister Frank Baldwin, evangelists.

Seven baptized in the Appanoose church, Kans., Sister June Yearout, evangelist; Sister Marguarite Reeves, song leader.

One baptized and one reconsecrated in the Spruce Run congregation, Wikel house, W. Va., Sister Garnet Tiller, evangelist.

Fifteen conversions in the Glade View church, Eglon congregation, W. Va., Brother and Sister Jesse W. Whitacre, evangelists.

Twenty-eight baptized and one reclaimed in the Sandy Creek congregation, W. Va., Bro. Russell K. Showalter, pastor-evangelist.

Two baptized and three received by letter in the Mansfield church, Ohio, Bro. F. E. Mallott, evangelist; Bro. Roland L. Showalter, pastor.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Ray Shank of Covington, Ohio, Sept. 16-29, in the Lena church, Ill.

Bro. Wilmer A. Petry of Akron, Ohio, Sept. 2, in the Mohican church, Ohio.

Bro. Quincy Leckrone of Thornville, Ohio, Sept. 15, in the Kent church, Ohio.

Bro. Arthur A. Durr of Fairfield, Va., Sept. 8-22, in the Concord church, Va.

Bro. John Peters of Waterford, Calif., Sept. 8, in the Center congregation, Ind.

Bro. Oliver Dearing of Calhoun, Ill., Sept. 18, in the Pleasant Grove church, Ill.

Bro. A. J. Beeghly of Somerset, Pa., Oct. 28 to Nov. 10, in the Eversole church, Ohio.

Bro. O. F. Bowman of Christiansburg, Va., Sept. 8-22, in the Bethlehem church, W. Va.

Bro. B. E. Waltz, Sept. 8-22, in the Corner church, Licking Creek congregation, Md.

Bro. Ernest E. Muntzing of Rockingham, Va., Sept. 2-15, in the Pleasant View church, W. Va.

Bro. A. Jay Replogle of Garrett, Pa., Sept. 1-8, in the Garrett church, Pa.; Sept. 15-22, in the Beachdale church, Pa.

Brother and Sister Jesse W. Whitacre of Keyser, W. Va., Sept. 1-15, in the Old Furnace church, W. Va.; Sept. 16, in the New Freedom house, Codorus congregation, Pa.

Bro. Ralph G. Rarick of Flint, Mich., Sept. 1-15, in the Mt. Etna church, Iowa; Sept. 18 to Oct. 6, in the Dixon church, Ill.; Oct. 9-27, in the Howard church, Ind.; Nov. 1-10, in the Wooster church, Ohio; Nov. 17 to Dec. 1, in the South Keokuk church, Iowa; Dec. 4-18, in the Buckeye church, Kans.; Dec. 29 to Jan. 12, in the Midland church, Mich.

Bro. Dwight Homer, pastor, Sept. 1, in the Maple Avenue church, Canton, Ohio.

Bro. J. W. Fidler of Brookville, Ohio, Sept. 1-14, in the Ottumwa church, Iowa; Sept. 15-29, in the Libertyville church, Iowa.

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Personal Mention

Tennessee has chosen Eld. J. R. Jackson as Standing Committee delegate to the next General Conference, with Eld. G. W. Petcher as alternate.

Bro. John Barwick is in England now and working with prisoners of war. For an excerpt from a recent letter see under peace news on page 24 of this Messsenger.

Sister Mary Schaeffer, China missionary, will speak at 10:30 and 1:30 tomorrow, Sept. 1, at the Center church of Northern Indiana, on U. S. highway 6, seven miles east of Walkerton.

Eld. A. B. Horst's correspondents will please note his change of address from Chicago, Ill., to 55 Washington St., Elizabethtown, Pa. The same change, no doubt, is effective for his son, Pastor M. Clyde Horst.

Dr. Howard Bosler of our Africa mission is the speaker both morning and afternoon at the home-coming in the Wabash City church of Middle Indiana tomorrow, Sept. 1. "All former members and friends are invited to attend."

President Schwalm of McPherson almost surprised us off our seat when he dropped in on us the other day, as he was on his way to some sort of a college men's meeting, we forget exactly what. We soon recovered under the reassuring influence of his genial good cheer.

Dr. Harold C. Miller graciously reserved a few minutes of last week's Monday morning for a call at the Publishing House. Shortly thereafter he and Dr. Blanche Bonsack Miller with their Bonnie Jean said the appropriate farewells and began the return journey to their home at Eglon, W. Va.

Unaccounted for elsewhere but not unappreciated were the visits of Bro. C. M. Hackinberg of Tuthill, S. Dak., Miss Mildred Young of Hartville, Ohio, Mr. and Mrs. W. N. Schroeder with their children, Marianna and Walter Jr., of Springfield, Ill., the last named family being kindred of General Manager Hersch.

Bro. J. E. Miller was visiting historic places in Virginia and interviewing persons who might know things of historic interest, while Bro. M. R. Zigler was looking after matters in his special field. They evidently gathered both facts and inspiration. Bro. H. C. Early, alert and vigorous for his eighty-five years, proved to be an especially valuable source of information.

Smoke in Your Blood is the catchy title quite justified by the content of an article in the September Scribner's Commentator to be concluded in the October issue. The author is George W. Gray, free lance writer on the scientific aspects of many themes of practical concern, well known to the general magazine reader. There's nothing sensational in his style. He is just a thorough and persistent digger up of facts that bear heavily on human welfare. Nobody can charge him with puritanical prejudice or fanatical ignorance in what he says about the effect of the smoking habit on the number of days men live. He has taken pains to look into it and gives you not guesses but exactly what the figures show.

Bro. David K. Hanawalt is taking up the pastorate of the Green Tree church in Southeastern Pennsylvania on Sept. 1. His address will be Oaks, Pa. He will transfer from the Spring Run church of Middle Pennsylvania.

Bro. Chas. D. Bonsack will be the guest speaker in the English River church of Southern Iowa, Sept. 22. The occasion is the eighty-fifth anniversary of the organization of the church. "Be sure to keep that day in mind, also tell your friends."

Otherwise unmentioned among our recent visitors were Brother and Sister A. J. Fry of Omaha, Nebr., Miss Mary McDowell of the Rock Run church of Northern Indiana, Charles Coffman of Keyser, W. Va., Mrs. Robert Irvin and two children of Buffalo, N. Y.

Bro. John E. Rowland is closing seven and one-half years of pastoral service with the Mechanicsburg church of Southern Pennsylvania and taking up work with the Dunnings Creek congregation of Middle Pennsylvania. His new address is New Paris, Bedford County, Pa.

Bro. Joseph E. Whitacre begins his pastorate with the Pine Creek church of Northern Indiana tomorrow, Sept. 1. For six or eight weeks the Sunday evenings will be given to a study of peace in the light of New Testament teaching. Adults, young people and intermediates are taking the course. The church is twelve miles north of Plymouth and three miles west of Route 31 leading from Plymouth to South Bend. Bro. Whitacre's address is R. 2, Lakeville, Ind.

(Continued on Page 24)



About Books

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

To Every Creature. Henry Burton Trimble. Cokesbury, 1939. 159 pages. $1.00.

This book is the most recent production of a well-known Christian scholar, teacher and preacher. It goes deep into the heart of the problems of the present-day world and shows that only Christ is adequate for the solution of them. But until Christ is known and accepted he cannot help, hence evangelism in its broadest sense should be the all-absorbing task of the church. Dr. Trimble well defines evangelism as "the multiplication of the number of Christians," and says that its function "is to satisfy this deep spiritual yearning of the heart through bringing men to Christ." The all-inclusive scope and the tone of the author's treatment of the subject are suggested by the title, To Every Creature.

Which method of evangelism shall we use? Dr. Trimble advocates mass, educational and personal evangelism, and warns against a lop-sided emphasis on any one of these. He shows that each method, used in its proper place and at the right time, is an integral part of the total process of evangelism. Some timely suggestions as to the actual use of these methods are included.

We are challenged by the assertion that what the church lacks is not resources, but enthusiasm. The resources in Christ are adequate. Whenever Christians show sufficient enthusiasm they can draw still more freely upon these resources and go forward to greater, more self-forgetting service. "There is no way for the church to save its own soul except by giving its life to save the soul of the world."

This is a book for all Christian workers.—Ora W. Garber.

HOME AND FAMILY

To One Now Dead

BY ORA W. GARBER

Life's course you've nobly run
And have reached the goal.
Earth's strife you've laid aside
For rest of the soul.

I will not mourn, altho
My heart is aching,
For on your opening eyes
Heaven's light is breaking.

I will rejoice. You're called
To higher stations.
Accept my heart's sincere
Congratulations.

Elgin, Ill.

A Faith That Triumphs

BY MINNIE F. BRIGHT

Out in a mountain village thirty miles from the mission, a family council was held. The assembled ones were the older members of the family who met to discuss sending Gentle Fragrance to the women's school. Though still quite young, she was married. Gentle Fragrance's illness, a tubercular arm, was a constant source of family sorrow. It incapacitated her as a daughter-in-law to assist with the family sewing, cleaning, cooking and the work in general. Added to this she was ill much of the time. She almost seemed a useless appendage in the family economy. The "council" decided to send her to the women's school where married women were admitted, with the hope she might learn a few characters and perhaps after a few years do a bit of teaching among village women. It was also reasoned that she would be near the Christian hospital where medical aid might do something for her since their old methods of treatment were availing nothing.

It was the end of summer when Gentle Fragrance left her home and village one early morning, dressed in her dark blue cotton suit. She was helped onto her donkey on which had been placed her bedding and a small bundle containing her few clothes. She said "Good-by" to her family and rode towards the east. Neighbors and friends were standing at their gates to say *Tsai chien* (see you again) as she passed along the narrow dirty street. Strange feelings were stirring in her heart for she had never in her life taken such a long journey. To go to the big city to live with people she never met caused her to wonder about many things. The narrow paths called roads leading through hundreds of ripening fields of millet and corn and beans and other autumn harvests finally brought her to the great city.

In her new surroundings in the school she felt strange, and in the darkness of the night hot tears stole down her cheeks. She was lonely and homesick. Her arm was swollen and hot and it caused her intense suffering. She found her companions in the school kind and sympathetic, the missionaries interested and helpful. Months of medical care could not restore her arm, and one day the doctors amputated it just above the elbow. Of what worth was a daughter-in-law with one hand! It seemed the gods were too cruel to one so young and otherwise so promising. Weeks in the hospital brought her in daily touch with a love divine. To her sick bed came those who told her of One who cared for such helpless daughters-in-law as she and taught her many Christian songs of comfort. When back in school again, she applied herself with diligence and found, though handicapped, that she could learn as readily as others.

Some of the memories dearest to me through the years are those of Gentle Fragrance studying and marking precious verses in her carefully kept Bible. She was a Christian now. In her classwork as we studied Paul, no face carried such a glow of spiritual warmth as hers when the class talked together of Paul's great love and sacrifice. It was evident she was developing into the fullness of stature in her Lord as she toiled on for several years, learning characters which enabled her to read her Bible and to sing the beautiful Christian songs.

War clouds and invasion kept pressing closer and closer. It was decided to send the women to their homes. Gentle Fragrance mounted a donkey one day to hurry to her mountain village home. Here it was thought she would be safer from the dangers of war. The millet and corn had been harvested this year and the paths led through brown and barren fields up and down the mountains. Tired, but happy to escape the terrors of invasion, she reached her village home with much to tell the family. She held a place of respect in the family now and even more so in the village for she was a woman who knew the Chinese characters. She was one of the very few in that mountain area who could read. For three brief days Gentle Fragrance had delightful peace and quiet with her family. Then rumors of her return spread from place to place. The "reds" were busy recruiting an army, conscripting men and women. They wanted women as well as men who could read. They searched for those they could send from village to village to lecture to the women on the part they should take to help save their country. So Gentle Fragrance was conscripted by the "reds" for this work. No excuse would suffice. It meant death to refuse.

Again she packed few belongings. Her heart was sad and heavy. Into her little bundle went her Bible and songbook. These she would not leave behind for they were her strength and life. When the "reds" found her speaking to others of her Lord and telling them Bible truths, she was told to cease any such useless efforts. They told her that this was not a time to teach religion, but a time of war and building physical strength. She was punished by them for her testimony

Stewardship Nuggets

BY HOWARD H. KEIM, JR.

Several years ago Dr. S. Parkes Cadman had a serious illness. His doctor gave him two years to live providing he conserved his strength. What did he do? He said to his friends, "I will give those two years to the Lord." He preached, lectured, spoke over the radio, wrote and carried the burdens of multitudes. Instead of two years, God gave him ten.

Huntington, Ind.

of a spiritual life for all men. In the quiet and seclusion of her room, she continued her prayer hour and her Bible study. For months she has had to tread those rugged mountain paths from village to village through heat and cold, sun and rain, being under a merciless conscription.

But her life gives testimony even though bound by limitations. She is one of China's torch-bearers, and who knows but that those who now scoff at this quiet little Christian as they see her reading her Bible will not in some way be touched and moved by such a faith that triumphs! She is one of the saints who needs your prayers. Many such as she are scattered over that great land today.

Home on Furlough from China.

I Go to Conference

BY J. E. MILLER

2. Conference Impressions

Tuesday morning we are on our way, breakfasting at Washington's Crossing. How insistent is this eating habit! Hungry or not, one eats when the time arrives—that is, if he has the price of a meal. I walk to the bridge over the Delaware. Toll has been abolished but the attendant is still on duty. Asked whether his business is to see that the bridge is not overloaded, he says, "Yes, and that no pictures are taken." I understand. War in Europe. Already our country is taking advance measures to protect its citizens and property. Though 3,000 miles from the scene of conflict we are not far away.

By way of Trenton we arrive at our Ocean Grove, and find a stopping place at the Arlington, hard by the auditorium, though some distance from where Standing Committee will camp for several days. First impressions are favorable. And first impressions are often a determining factor. "Twenty-four hours in which to rest and get ready for work," says the good wife, and we set about doing nothing. Folks are coming in slowly. Being so far east the crowd will not be large. Is the large crowd essential for a good Conference? Is it desirable? Hershey and Winona Lake crowds may be a thing of the past—the two locations that brought together "acres of people."

Physical accommodations were excellent. Nature favored Conference by sending only one rain, but then the windows of heaven must have been open for the water fell in sheets. Fortunate were those who had proper protection. It almost seemed as though the Atlantic was sweeping over Ocean Grove. Those who had to walk outside the city to reach their automobiles were greatly discommoded. But for that one rain on Sunday evening the absence of automobiles on the streets on the Lord's Day contributed not a little to the quiet and devotional spirit of all sessions.

The inspirational sessions were outstanding. There was variety in the program so that all could be suited. There was also sufficient unity to give pointed direction to the theme—Brethren in Reality. The music, the Scripture readings, the prayers revealed the heart and aim of those leading the audiences. The addresses and sermons ranked among the best given at our best Conferences and would be a credit if delivered at a Conference of any denomination. They call for no apology.

(Continued on Page 24)

Our Children at School

BY ELIZABETH B. WAMPLER

During the school year of 1939-1940, all the children of our mission in Shansi were divided into two groups. The five above the sixth grade were at the Tungchow American school near Peking. Those in the sixth grade and below were at Ping Ting and all in one compound. Thus we had a "Ping Ting American School." It was unusual to have all the little ones in one station. The



The Ping Ting American School consisted of six. For names see in the body of the article. Note also what Mrs. Ikenberry has to say about schools on pages 11 and 12.

kindergarten was held in the Parkers' upstairs room with Donald and Bobby Parker and Gene Wampler attending. The first grade room was the Wamplers' living room with Esther Ikenberry and Joseph Wampler as pupils. Betty Ann Ikenberry was the sole sixth grader in the schoolroom at the Ikenberry home. We mothers divided the work according to our special ability in the different grades. For one hour on Saturday afternoon a Chinese trained kindergarten teacher was with them, teaching them Chinese songs, games and plays.

In the month of March the Parker boys went with their parents to America for regular furlough, leaving our enrollment very small. It takes a brilliant child to be always alert with attention when he is alone in his grade, his schoolroom his own home, his sole teacher his mother, so we were more than happy to have these little ones together for this school year.

Larry Cunningham, less than one year old, held down the nursery alone and did his part well in being baby brother to all.

In September Betty Ann Ikenberry will go to Tungchow. The Wampler boys, Joseph and Gene, will return to Liao Chow and Esther Marie Ikenberry will be alone at her station in school. Haven Crumpacker graduated in June from high school at Tungchow and will enter college in America; Donald and Doris Myers, Ernest Jr., and Susie Ikenberry will return to Tungchow.

Sunday school, too, has meant much more to the children while they were together. Out of their offerings they bought bedding for two little girls whose parents had fled at the occupation of Ping Ting. They also bought cloth to clothe a new baby born into a destitute home. Their handwork was more enthusiastically made when it was to go to a sick friend. The year has been a happy one for the missionary children.

Ping Ting, Shansi, China.

THE CHURCH AT WORK

The Church Has Work for Men

The New Men's Work Project—Unemployment

Men's Work of the Church of the Brethren has through its National Cabinet agreed to tackle the unemployment problem of America.

Continued unemployment is a dreadful scourge and a social sin. Enforced idleness demoralizes personality, makes it impossible for families to live normal, healthy lives, and prevents their participation in community life. America, it is believed, has 9,000,000 or more unemployed workers. Many people speak of unemployment as the United States' domestic problem No. 1.

The nation must be concerned about it. The church must furnish much of the dynamic by which the situation can be changed.

The Brethren Service Committee is urging that each local church appoint a committee to work on unemployment in its own membership and constituency. This committee might be composed of two men, two women, and two young people. Their first task might well be to examine the church membership roll to see how many are unemployed; the second would be to make a survey of the employers who hold membership in the church. In the third place, the committee could take seriously their findings. Study, worship, and action would be the program in general for each case of unemployment.

This committee could also hold a conference with committees from adjoining churches, which would increase the opportunities to employ the unemployed.

The Brethren Service Committee, 22 South State Street, Elgin, Illinois, may be able to assist those who desire to move long distances. We shall be glad to hear from each local men's group as to what is happening in churches along these lines. Also we are open for suggestions as to how the Church of the Brethren may put her unemployed to work.—D. D. Funderburg.

A Look Ahead

It has been said that as long as a person looks ahead, or into the future, he remains young; but if he has a backward look he is getting old. We all grow old in a physical sense, and too many of us grow old in a mental respect as well, because we are not willing to adopt the foregoing philosophy. As long as we look into the future and grasp the tasks which are ahead of us we will continue to progress. However, if we find consolation in thinking in the opposite direction our lives soon deteriorate and we cease to serve society in a constructive manner.

Therefore my philosophy shall be that of looking ahead. During the past decade men's work has made pronounced progress throughout the brotherhood, both from a local and general standpoint. The lay power of the church needs to be harnessed and put to work if the total program is expected to go forward and make the contribution the church really needs. The old idea that the pastor is paid for doing all the detailed work of the church has long since been outdated.

As I look into the future I see more active laymen holding very responsible religious positions throughout the brotherhood. The men's work organization will lend itself greatly to bringing this condition about. A young member of our general men's council now heads the organization, and with new zeal and enthusiasm for an active men's work program. Let us get back of the total program as we support men's work, and thus the efforts of the laymen will contribute much toward the growth of the future church. The task that lies ahead needs to be done.—Allen Weldy, Member Council of Men's Work.

Projects for the Year, 1940-1941

November Home Missions Offering

For several years this has been one of our major projects. It is quite evident that we have not been working at it very hard, possibly only playing at it. If our men would get under this project and raise the small sum asked it would be sufficient to eliminate all deficits, that is if we would give as much for other things as in the past, and add this to our present giving. Mr. President and Mr. Secretary, write this down as one task for the year. The month is November.

Evangelism

It was voted by the council that evangelism should be given a larger place by the men in 1940-1941. The following suggestions will help you in planning your program. Assist in any special campaign of evangelism. Visit your neighbors and ask them to come to church; later you may be the one to invite them to unite with the church. Face frankly the problem of church relationship with the man with whom you work. Organize a deputation team to go out and preach the gospel. Put this project down as one for every day, but especially for seasons best suited to your church and community.

Father and Son Relationships

Have a program of Christian living for the boy, one that is sponsored by the church. Of course it is a father and son banquet, but it is much more. A scout master said to his boys the first meeting following Easter, at which time eight of them had united with the church, "I rejoice more in seeing you baptized than I would in seeing you become Eagle Scouts." Let's keep every boy program church centered. Yes, here is another project that continues for the entire year.

Messenger Subscription

This is one of the most successful projects that we have tried. The Messenger should go to every Brethren home. Who ever heard of a great banker, lawyer, or business or professional man of any kind who did not read the official publication of the business or profession he represents! The Messenger is our official publication. If the program for getting the Messenger into the homes of your church is not operating as it should, here is a fine place for men's work to take hold and do some worth-while work. We suggest December for the month when this work should be done.

Church Attendance

Here is one of the finest ways that you can help your minister. How is it to be done? First, see that you and your own family are at church. Invite others to attend. Provide transportation for some who could not come with-

out it. Every man can participate in this, but it is generally well to have a special committee to be responsible for certain parts of the work. There are fifty-two Sundays in the year and church every Sunday. Here is a job for every man for the whole year.

Church Night

If your church lacks an adequate midweek program, here is a great place for men to serve. A program may well be worked out in co-operation with women's work. There is a large variety of things that may be done in this field. A prayer service is always in place, and far too often neglected. Possibly this is your chance for a school of missions. A social night at the church, each family bringing their own meal, or probably better, a covered dish. The slack season of the year is probably your best season to start this program; for many this is the winter season. I am not much concerned about the season, but I do want you to get this on your calendar.

Unemployment

This a new project, but one that deserves the attention of our men. Not every one can be hired; some must make their own living. A small farm near the church is without a doubt a solution to part of this problem. Our colleges are graduating many church-minded young people who would like to locate in some church community. Possibly we can help them locate, and in this way benefit our church as well as do something for them. If the unemployment problem is to be solved, all who employ men must assist. Those who are employed must render just service. May we unitedly study this great problem. We can help in solving this difficult problem.

Note

In planning our men's work program for the year we will do best to make out a schedule in advance of the time of the year when we plan to face these various projects. A working men's work group should make these plans now.—From Men at Work for June, 1940.

"All Work and No Play—"

When men and boys gather in their periodic meetings in the local churches, what makes the meetings interesting and attractive? Why do men want to come to the next meeting?

Or, on the other hand, why do men and boys lose interest in the meetings?

It is proper to note that a good cook will arrange the menu for a meal so as to give folks their vitamins. In addition, the meal is made appetizing and appealing to those who will partake of it. For a cook knows that even when folks get hungry, they often hunger for the wrong foods. This is one reason for skillful preparation.

Men's work could take a lesson from the good cook. A local meeting may have excellent values, but it can be too "dry." Another group may have a fine social gathering, but men have been served only "dessert" and their hunger for something to do for their Creator has not been satisfied. Perhaps the meeting was not planned and no one seemed to know what to do after friendly greetings were exchanged, the opening prayer given and the minutes read. Therefore, could it not be said that the meeting stopped with "soup"? There's nothing wrong with good soup as a first course, but no doubt there was an unsatisfied feeling among the men when business was not introduced and acted upon.

On the other hand, sometimes men take themselves too seriously and lose their "appetite" thereby. No matter how ably the business matters may be cared for, unless there is a little fun and a little food, the evening is not complete. Men do not take to "writing" games, or tedious games; but they do take to games of skill that require action. Tossing three half dollars at the marked scores on a large paper provides a lively game of baseball-on-paper. Throwing can rubbers over hooks that are marked with numbers provides keen competition if the men and boys are divided into two groups and the scores are kept. These are only two games that men do enjoy playing, and there are others easily available. It is imperative that men relax for a half hour in some form of diversion that a game will furnish.

It is strange that we do not "appetize" our meetings a bit more. "All work and no play" makes any meeting a dull one. I'm for a balanced program.—Harl Russell, President Council of Men's Work.

Men's Work in Eastern Pennsylvania

The following excerpts are from the First Biennial Report of the District Council of Men's Work of the Eastern District of Pennsylvania. It is interesting as showing how rapidly men's work can get under way.—Ed.

The history of men's work in the Church of the Brethren in the Eastern District of Pennsylvania is brief but not without some interest. Prior to April, 1939, only two churches had a men's work organization. These pioneer organizations, therefore, preceded the action of the district meeting of April 26, 27, 1939. At this date, in the Palmyra church, the Eastern District of Pennsylvania created the District Council of Men's Work. The election of the meeting resulted as follows: J. H. Breitigan, Lititz, Pa., was elected to serve for three years; F. A. Stayer of Ridgely, Md., was elected for two years; A. G. Breidenstine of Hershey, Pa., was elected for one year. The organization of the council resulted in the election of F. A. Stayer as secretary-treasurer, J. H. Breitigan as vice-president, and A. G. Breidenstine as president.

As already mentioned, only two churches had men's work organizations prior to April, 1939. These congregations were in Lititz and in Harrisburg. It must be noted, however, that men's work was not unknown generally, for through the efforts of the national organizations of men's work much ground work had been completed. J. H. Breitigan of Lititz served as a member of the National Council of Men's Work and in this capacity kept the Eastern District alert to the possibilities of men's work until the district through its leaders saw wise to recognize it officially. Since the sanction of the district the progress is quite significant.

At the present writing as of May 17, 1940, twenty-two congregations have organized men's work. Some of these have assumed the responsibilities of men's work in men's Bible classes and have designated the organization officers as the official men's work officers. This practice is quite satisfactory, and unless it excludes many men who would like to be in men's work, can do much good for the local church.

The work of the District Council is recorded briefly as follows:

1. On May 27, 1939, the council met in Lititz and made plans for the work in the interest of the men of the district. To make men's work an integral part of

church work, rather than just another organization, was our first guiding principle. To co-operate with elders, pastors and other officials of the church, rather than set up a competing organization, was definitely accepted by all members of the council. To organize men's work organizations after local churches respond to the initial presentation of what men's work can do for the church, was the immediate goal set for our council.

Following this preliminary meeting many churches responded and the program grew in interest.

2. On Sept. 4, 1939, men's work assisted in the program of the Labor Day meeting held at Elizabethtown, Pa. Dr. Charles E. Resser of the United States National Museum of Washington, D. C., gave a forceful address on Spiritual Man Power, and two informal discussions on the nature of men's work and the larger program for the men. Bro. Resser reported later that this was the largest men's meeting ever held in the men's work organization of the entire brotherhood. The afternoon offering which amounted to $37.40 was given to the council to use in the further program of men's work in the district.

3. On Nov. 30, 1939, was held the first fellowship dinner at Hostetter's in Mount Joy. Fifty-six men were present to enjoy a fine program. The committee chairmen were as follows. . . .

4. The men's work organization co-operated with the young people's department in registering all men and women of draft age.

5. On April 6, 1940, the Men's Work Council co-operated with the Board of Christian Education and our peace representative, John Barwick, in holding a peace institute at Elizabethtown College.

6. On May 18, 1940, the second fellowship dinner was held in the Spring Creek Church of the Brethren at Hershey, Pa. The Spring Creek men's work organization performed the duties of a host. . . . The speakers of the evening were John Hershey from Lititz and W. Newton Long of Baltimore, Md.

The third fellowship dinner will be held in the Lititz Church of the Brethren sometime in the fall of 1940.

A Year's Activities of Men's Work

Recently we of the Iowa River church of Middle Iowa took inventory of our organization when it was necessary to answer an inquiry blank of the district cabinet of men's work. We found that several projects (ten in fact) had been completed during the year. Thinking an account of them might be interesting to other groups, I have prepared this with that thought in mind.

Our first project of the fiscal year was that of purchasing a used piano for the basement of our church.

The next was a visiting campaign in preparation for the coming of our evangelist last spring. We mapped out the community, and then the men went out in pairs to visit and invite folks to the meetings.

Following this, we responded to a request of the church program planners to furnish a series of Sunday evening programs for a month on the general subject of Bible Characters. These programs were well received.

As there was considerable moving in our community this spring, we decided to have a community family night program at the church. Personal invitations were given by the men to families and we felt well repaid by the results.

Later, we printed a pamphlet containing two poems of especial interest to church members and distributed them liberally to our own people and also to members of other churches. Executive Secretary R. E. Mohler had us print several hundred copies of this pamphlet to be included in his regular letter to leaders of men throughout the brotherhood.

In November, we sponsored a father and son banquet which was well attended and very much appreciated by our boys and the fathers.

In this month, also, we assumed for the second year the responsibility of the Thanksgiving Offering for home missions. The men worked hard to render a fitting program, and the response seemed rather encouraging.

We consider the Messenger subscription campaign as a project although we did not do quite all this work, but we did give needed assistance to our Messenger agent by canvassing much of the membership.

When the women's organization asked for our full co-operation in the matter of a grocery shower for the pastor and wife, we responded in that project likewise.

Finally, we did the carpentry work in some needed remodeling of the church basement.

Although we do not have a large group of men, we have held eleven meetings in the year and have felt that they have done much to bring us into closer fellowship and have caused us also to accomplish more for the church.—Harry S. Wolf, Local President, Marshalltown, Iowa.

ADULT DISCUSSION OUTLINE

The Church's Task

Part III. To Provide for Real Worship

Scripture: Isaiah 6: 1-9

Sunday, Sept. 15

I. The present situation regarding worship in the local church

1. Many people do not feel that worship is important. Hence they are not interested.

2. Some consider worship as an end in itself rather than a means to achieving the good life. They worship on Sunday, but lay their religion aside with their Sunday clothes.

3. Some people say, "I don't get anything out of the service."

4. Some say there is no "atmosphere" for worship in our church, referring to harmony in architecture, appropriate music, and the spirit of expectancy.

5. Some do not encourage children to attend the adult worship service, feeling that it is beyond the child's intellectual range.

6. Others encourage children to attend, believing in the emotional values received and right habits formed.

7. Some people worship regularly in God's house with great profit and joy.

II. What can the church do to make worship more rea and effective?

1. Let the church teach the twofold nature of the Christian religion—(1) loving God and (2) loving one's neighbors. To love God we must practice God's presence. To love our neighbors we must understand and serve them. Hence the Christian life is the constant alternation of practicing the presence of God and serving one's fellow men. The one is never complete without the other.

2. Let the minister prepare his heart and mind so that he is in reality worshiping as he attempts to lead his congregation into the fellowship of God. How shall he do this?

3. Let there be a wise selection of materials of worship. What hymns should be selected for each part of the service? What prayers should be offered? How can the offering be made a part of worship? How can the spirit of reverence be developed? How can the ushers help?

4. Some churches allow the children to sing and share in the offering, etc. What difficulties and possibilities do you see in this?

Labor Sunday Message, 1940

By the Executive Committee of the Federal Council of the Churches of Christ in America

The Concern of Religion With Unemployment

The founder of Christianity was a workman. Christianity stands in peril when it forgets that Jesus knew what it meant for a man to labor with his hands, to find the joy that comes when with skill he uses mind and body to minister to the needs of men. Work was not a burden which Christ reluctantly assumed. It was a means of fellowship with God, for Jesus said, "My Father worketh even until now and I work." Jesus knew that creative work gave meaning and splendor to human life.

Any economic society which fails to provide work for all not only threatens the bread and butter of the people but also robs the unemployed of mankind's divine heritage of self-respecting labor. A human society tainted by unemployment is immoral to the extent that it fails to seek a cure. We would, therefore, confess the corporate sin of our society in which millions today are denied the right to work.

The Extent of Unemployment

The conservative estimates of the National Industrial Conference Board indicate that about nine million potential workers were unemployed in April, 1940. The situation is the more serious because for the last three months of 1939 industrial production, according to the index of the Federal Reserve Board, was greater than the average for the year 1929. While divergent opinions are advanced to account for this unhappy situation, we would emphasize that controversy about the causes must not be permitted to obscure our common responsibility for their removal.

The Nation's Basic Economic Problem

While recognizing that there have been many commendable efforts toward the solution of unemployment, we must now press forward with renewed determination and in a spirit of co-operation and unity. Whatever the defense needs of the nation may be, preoccupation with them must not be allowed to divert attention from our basic economic problem. The problem of unemployment must not become a political football. It must not be used for partisan purposes by any party. It must be the common concern of all. This is the more important since there revolve around the problem of unemployment other major issues of our national well-being, including our hope for peace and the possible danger of war.

Spiritual and Social Dangers

Economic desperation leads multitudes of well-meaning citizens into temptation. Baffled, confused, embittered, seeing themselves in want in an age of potential plenty, not knowing where to turn, they are an easy prey for demagogues and would-be dictators. It is in such a psychology of despair that class bitterness increases, "scapegoats" are blamed for all the trouble, race hatreds flourish, civil liberties are curtailed or destroyed, labor's rights of organization are imperiled, and the ground is prepared for violence and dictatorship, either from the right or from the left.

It is not enough to condemn these alarming social symptoms which have already made their appearance in the life of our country. The more alarming the symptoms the more urgent it is to insist that the nation's attention be focused on the cause. True religion and sound economics agree that every legitimate effort be made to abolish unemployment.

The Duty of the Church

Because of the issues of justice, of human personality, of suffering and want, and of peace or war which are involved, unemployment is a major concern of the church. The church must insist in the name of God that every man shall have an opportunity for self-respecting work.

Let America accept the challenge to discover and put into effect measures for the cure of unemployment as one of the greatest possible contributions to democracy and to enduring peace among all nations.

Let our churches call upon their members for their most prayerful thought and sacrificial devotion to the end that we may help build a world of economic security, justice, brotherhood and peace.

Peace News

(Continued from page 19)

The eight missionaries, who sail from Vancouver for China on Sept. 7, via of Canadian S. S. "Empress of Russia," are Brethren peace representatives in the truest sense. These going are: Brother and Sister Harlan Smith, Sister Cleda Weitz and Dwight Cline, Brother and Sister Willard Flory, and Brother and Sister Edward T. Ingraw. They are to go to places of great danger and much suffering with a message of hope and comfort. We trust many who read these lines will send letters of encouragement and goodwill both to these missionaries and to our fellow Christians in China. Send them in time to reach Vancouver before Sept. 7.

Public opinion is opposed to America entering the European war. "We believe in the preservation of permanent peace for America, and consequently in non-intervention as to wars occasional between other nations," say the Veterans of Foreign Wars. The A. F. of L. states: "On behalf of the workers of this country, we make the flat declaration that the United States should remain out of the war." The other great labor group, the C. I. O., says: "The goal which is in the heart of every true American is to preserve the peace of our people, and not to become involved in the present horrible war raging in Europe." The National Grange says: "We believe that we can and must stay out of this war." The National Farmers' Union goes on record, saying: "We oppose, as an organization, our country's entrance into any war to be fought on foreign soil." And the U. S. Chamber of Commerce affirms that "Congress should reaffirm its determination to keep the U. S. out of war, unless our nation is in danger."

Bro. John Barwick was sent by the Brethren Service Committee to work under the Y. M. C. A. amongst war prisoners in England. What follows is from a letter written Aug. 9 and received ten days later. "I have enjoyed meeting the men with whom I am to work. They seem a capable, kindly, consecrated group. They have welcomed me warmly and I am looking forward to working with them. The need is beyond comprehension. We have charge of the spiritual, recreational and educational welfare of 14,000 people. For that work we have three voluntary workers, one office secretary (part time) and myself as field secretary on a budget of $5,280 for six months. This includes all the books and equipment purchased, as well as travel and transportation. I am particularly glad the Church of the Brethren has undertaken this work. I am more convinced than ever that it fits our abilities and objectives more than most forms of relief. My experiences with the blackout, the food cards, carrying a gas mask and many other novel experiences would fill a book."

I Go to Conference

(Continued From Page 19)

Once we published the Full Report of Annual Meeting. He who would understand the route by which the church traveled through the years will do well to study the Full Reports which in 1932 were discontinued because too few read them. Is the time here when the leading addresses and sermons should be printed in a Conference book? Future students of the church will miss much if this is not done.

A world at war made its impression. Those who recall the Hershey Conference before America's entrance into the World War know what I mean. The few who can recall the Conference during the war between the States will understand fully. Annual Meeting of 1865 was to have been held in Pennsylvania, but was taken to Illinois because of intense national feeling. The Conference atmosphere at Ocean Grove was surcharged with the suffering and uncertainties of the future of the world. But in it all one found a strong note of hope for the future and a positive faith that in the end right would prevail regardless of present conditions. It seems the world needs days like these to call it back to fundamentals. Nations may go on a drunken spree, as did Belshazzar at his feast, but eventually, yes, eventually, they are awakened, halted, and sit around the peace table to adjust their differences, a thing they could and should have done before plunging into war. They would do this but for blindness to their own faults. Nations, like individuals, see their own sins through one end of the telescope; the sins of other nations through the other. That's one reason why they never see straight.

The Conference Booklet contained little new business except the regular Reports. But how the new items piled up in the business session. The rule that the business shall be printed in the Conference Booklet has almost become a dead letter. Perhaps this cannot be avoided. Perhaps it is merely a careless habit. I have been told there was a time when one could write a query while sitting in Annual Meeting, pass it to the officers, and it would be considered. Perhaps this was not literally true. At any rate, Conference saw fit to fix the procedure by which business should find its way to Conference. Districts know the route and travel it. Boards and Committees also know the route but frequently travel by detours. Conference should never be so legal as to refuse to admit pressing business; neither should it be so easy that the rules are waived for matters of small importance. There should be a happy medium between these two extremes. Some day we will find that medium.

The business sessions do not call forth the long and studied speeches once so characteristic at Annual Meeting. When those speeches were the rule sentiment was shaped in the business session. Now sentiment is shaped in the inspirational meetings and table conferences. The Conference Rules were last revised in 1915. At that time the rule relating to "personalities" was dropped, because speakers had learned to be Christian. When the rules are again revised, Rule 2, limiting the number of speeches and their length, may well be dropped because folks have learned to stop when they have made their point, and few care to speak more than twice on any subject. Moderator Bowman handled the sessions in such an affable and businesslike manner that a stranger would never have suspected that it was his first experience.

As I see it, here are the four factors that contributed to the making of this fine Conference: 1. The spirit of Ocean Grove, which was deeply moral and religious. 2. The absence of the "large crowd" that comes "to see and be seen" a day or two. 3. The serious world conditions that call for sober thinking. 4. The preparation and consecration of speakers and audience.

Remarks heard on the grounds:

"Not a cent from the Brethren in fines for traffic violations or other causes."

"In our eating establishment only one 'Brethren' grouched."

"You are such a happy people. It must be due to your way of living."

"Good-by, and come back to Ocean Grove."

Elgin, Ill.

Personal Mention

(Continued From Page 17)

Bro. T. R. Coffman is closing his pastoral work with the Somerset church of Western Pennsylvania and is removing to Pittsburgh. He will do "some evangelist work, some preaching and some research work." His new address is 538 Teece Ave., Bellevue, Pittsburgh, P

Two elders of the Broadfording congregation of Middle Maryland passed to their rewards in recent days Bro. S. D. Hartranft, of Maugansville on July 8 and Bro C. M. Hicks of Hagerstown, on Aug. 16. More information about their lives and services will be coming soo

Bro. Franklin Royer returned to Elgin from Neffsville Pa., just one year ago to receive medical treatment and the care which his children wanted to give. Since the he had apparently recovered from a severe attack pneumonia and other complications involving a surgic operation. On Friday of last week his weakened hea gave way and he passed into rest, being in his eighty seventh year. He was the father of House Forem Graybill Royer mentioned in our issue of Aug. 17, a had himself in the years past helped Gospel Messe gers get safely through the press.

Bro. A. P. Becker is taking up the pastorate of the Whitefish church of Idaho and Western Montana and his address is changed accordingly from Nampa, Idaho, to Whitefish, Mont.

Miscellaneous Items

The correct date for the Nebraska district meeting at Lincoln is Oct. 11 to 14, Bro. Paul K. Brandt informs us.

The Spring Run church of Middle Pennsylvania will observe its annual home-coming Sept. 8, with an all-day meeting. "Bring your baskets and fellowship with us."

The Lima church of Northwestern Ohio will have home-coming day Oct. 13. "All friends and former members are cordially invited to come and spend the day with us."

Middle Indiana churches that have any business for district conference, Oct. 11-13 at Mexico, will please forward such matter to L. W. Shultz, North Manchester, Ind., before Sept. 10.

The Green Tree church, Oaks, Pa., will have an all-day home-coming Sept. 8. "The new pastor, Bro. David Hanawalt, will be with us, also special music and speakers. Luncheon at noon."

The Frostburg church of Western Maryland will have special dedicatory services, morning, afternoon and evening, Sept. 8. "We invite former pastors and workers and members of near-by churches to be with us for the day."

The Anderson church of Southern Indiana will have an all-day home-coming and rally day with noon basket dinner, Sept. 15. Bro. C. D. Bonsack will be the guest speaker. "All former members and friends and especially ministers are urged to attend."

The Paint Creek church of Southeastern Kansas, five miles southeast of Redfield, has home-coming day tomorrow, Sept. 1. Bro. Byron Talhelm of Galesburg will bring the morning message. The basket dinner will be followed by an impromptu program. "All old friends especially, also new ones, are invited to enjoy the day with us."

Plan for the Christian Faith Offering Sept. 15. In the face of war tragedy over so much of the world the church needs to make Christ known and obeyed over more of the world. The offering is to be used for the brotherhood work as represented in the Conference Budget authorized by Annual Meeting. Designation to any phase of brotherhood work will be respected. Let every congregation respond to this call which is extra and above our regular calls. Abnormal situations call for unusual giving. Pray that a spiritual good may come to the givers as well as to those who receive the gospel message. This call is issued at the suggestion of the Brethren Service Committee. Send funds to General Mission Board, Elgin, Ill.

CORRESPONDENCE

Beekley Golden Wedding Anniversary

Brother Ira and Sister Elizabeth Beekley of San Diego, Calif., had the privilege of celebrating their golden wedding anniversary on May 26. There was a service at the Church of the Brethren in the afternoon, at which they renewed their wedding vows. Their daughter, Mrs. Alberta Curr, was maid of honor. Mrs. Ruth Witter was bridesmaid; the son, Del Beekley, was best man; the grandson, Will Tompkins, gave the bride away. Merle Witter and Carolyn Beekley (grandchildren) were flower bearers. Brethren Charles Forror and Jacob Boaz officiated. After



the services a reception was held at the church. About 200 friends were served refreshments. Friends and relatives sent them many beautiful gifts.

Bro. Beekley was born Oct. 9, 1860, in Waterloo, Iowa. Sister Beekley was born June 25, 1863, in Canada. They were married at the Herschel Moss home in Orange County, Iowa, May 25, 1890.

They came to San Diego in 1909. Bro. Beekley has worked for the same furniture company for thirty years. They are charter members of the San Diego church. Bro. Beekley has served as trustee and is a deacon in the church. Sister Beekley taught a Sunday-school class, and was active in aid work. They will long be remembered by their kindly deeds. They have brought much cheer and comfort to many both in and outside of the church.

The poem, Not Growing Old, was given in their honor before the services.

Spring Valley, Calif. Mrs. Mary Kregear.

Passing of Albert E. Klinger

Albert E. Klinger was born at Dayton, Ohio, Nov. 21, 1894. He died at his home in Chicago, Ill., July 30, 1940, aged 45 years, eight months and nine days. He is survived by his wife, Esther Overholser, to whom he was married Feb. 24, 1916. Also surviving are two daughters, three sons, his parents, four brothers and three sisters.



The eldest son, Donald Enos, passed away in a tragic accident May 27, 1939. The youngest son, Darwin Eugene, is less than a year old.

Bro. Klinger united with the Church of the Brethren in early youth, and was faithful until death. He was an active member of the First church in various capacities. He served as secretary of the Sunday school, and also clerk of the church. Much of his time was given to the promotion of the interests of the Home Makers' Bible Class, and in assisting his wife, who is cradle roll superintendent, in visiting the parents of the children enrolled in the cradle roll department. At the time of his death he was statistical secretary of the Sunday school, in which office he had laid the foundation for an elaborate and efficient tabulation of valuable information concerning the entire Sunday-school constituency. Men's

work was near to his heart, which fact is to be seen in that he was a hard working officer of the council of men's work for the last several years. He also magnified his calling as a church usher, making friends with every worshiper, especially strangers in the sanctuary for the first time. Especially outstanding was his volunteer service in the church office, assisting the pastor with the records and mailing made necessary in keeping vital contacts with the 500 homes and the thousand and more persons belonging to the constituency of the First church.

Bro. Klinger's loyalty to the Christian faith deserves separate mention. He contended for the "faith once for all delivered," and loyally supported his pastor in this endeavor. But his orthodoxy was more than merely formal. His creed was expressed in deeds. He was devoted to his home and family as a Christian husband and father. He was charitable to all, especially the erring. He seemed to do more than his share of the work wherever he was. His life was on the altar, and was really poured out for others. While saving others, he could not save himself.

Memorial services were held at the First church Aug. 2 in charge of the writer, assisted by Elders A. C. Wieand and Elgin S. Moyer. A large congregation of members of the church and friends of the community was present. Interment was made in Glen Oak Memorial Park.

Chicago, Ill. M. Clyde Horst.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Crawford-Fry.—By the undersigned, in the Church of the Brethren, Aug. 10, 1940, Loren B. Crawford of Pratt, Kans., and Margaret Ann Fry of Omaha, Nebr.—V. F. Schwalm, McPherson, Kans.

Draughon-Domer.—John D. Draughon and Esther Vivian Domer, both of Okeechobee, Fla., July 27, 1940, in St. Stephen, S. C., by Rev. Sheldon Jones, pastor of the Baptist church of that place.—Mrs. R. W. Hancock, Okeechobee, Fla.

Helt-Anderson.—By the undersigned, at Tustin, Calif., on June 30, 1940, Hayden Helt and Velma Anderson, both of Tustin. —Fred W. Butterbaugh, La Verne, Calif.

Rude-Pentecost.—By the undersigned, at the Four Mile church, Kitchel, Ind., Aug. 10, 1940, Willard Merlin Rude and Martha Marie Pentecost.—F. E. McCune, Kitchel, Ind.

Snyder-Studebaker.—By the undersigned, at the Donnels Creek Church of the Brethren near Springfield, Ohio, June 8, 1940, Bro. Lester Snyder, Columbus, Ohio, and Sister Esther Studebaker of Springfield, Ohio.—R. F. Flory, Springfield, Ohio.

Stone-Slabaugh.—In the First Church of the Brethren, Chicago, Ill., June 15, 1940, Philip C. Stone of Athol, Mass., and Ruth Slabaugh of Chicago, Ill.—Warren W. Slabaugh, Chicago, Ill.

FALLEN ASLEEP

Barnhart, Lydia, the youngest of a large family and last surviving child of Mr. and Mrs. George Strickland, died June 17, 1940, at the home of her son, Clarence, in Santa Fe, Ohio. She was born July 9, 1849. On Sept. 17, 1872, she was married to Joseph Barnhart, who died a number of years ago. Two sons were born to this union, one of whom preceded his mother in death. She had long been a member of the Church of the Brethren. Surviving are one son, a daughter-in-law and a number of grandchildren and great-grandchildren. Funeral services were conducted by Bro. D. O. Cottrell in the Santa Fe Christian Union Church. Interment was made in the Mt. Tabor cemetery.—Leo Lillian Wise, De Graff, Ohio.

Krape, Jacob B., was born Aug. 5, 1870, and departed this life July 7, 1940. He was a member of the York congregation for many years and enjoyed attending services, but for some time he was hindered by sickness. He leaves his widow, with whom he had gone through life's experiences for thirty-eight years, one son, one brother, one sister and many other relatives and friends. Funeral services were held in the First church in York by the writer, pastor of the church, assisted by Bro. Arthur Hess. Interment was in the Greenmount cemetery.—S. S. Blough, York, Pa.

Mummert, Sister Joanna Shellabarger, widow of Henry D. Mummert, was born at St. Marys, Ohio, March 8, 1863. In 1879 she was married to Henry D. Mummert. They moved to Wells County, Ind., and in 1888 she united with the Church of the Brethren. In 1898 they came to Hartford City where they resided until 1904 when they moved to North Manchester. Later they moved to East Springfield, Pa., where Bro. Mummert died. Eleven years ago Sister Mummert moved to Conneaut, Ohio, where she passed away on Aug. 6, 1940. Besides her husband, two sons, two daughters and one granddaughter preceded her in death. She is survived by three daughters and three grandsons. Funeral services were held in Conneaut by Rev. L. R. Dittman of the Amboy M. E. church. The body was removed to the Baxter-Markin funeral home in Hartford City, Ind., where further services were held by the writer. Interment was in a near-by cemetery.—V. B. Browning, Muncie, Ind.

Shaeffer, Catharine, was one of twelve children born to Michael F. and Catharine Petry. She was born Feb. 11, 1865, on a farm near Eldorado, Ohio, and grew to womanhood in this community. In 1886 she was received into the Prices Creek Church of the Brethren by baptism. On Dec. 31, 1893, she was married to Jacob Shaeffer of this community. This home was blessed with two sons and six daughters, the youngest of whom died at birth. For over forty-six years they worked hard to maintain a Christian home. They enjoyed extending the welcome of their fireside to their neighbors and friends and those in need. She lived her entire life in the Eldorado community, with the exception of eight years. These years were spent on their farm six miles west of New Madison. Sixteen years ago upon the death of one of their daughters the granddaughter was taken into their home. About ten years ago Sister Shaeffer became ill. Since that time her physical strength did not permit her to attend church services, but she always kept the church foremost in her mind. In May of this year she was stricken with severe heart trouble and was bedfast for four week. She departed this life July 28. She leaves her devoted husband, six children, nineteen grandchildren, four great-grandchildren, one brother and two sisters. Funeral services were conducted at the Prices Creek church by the writer, assisted by Bro. Glenn Rust of Castine. Burial was in the Wares Chapel cemetery.—Kenneth W. Hollinger, Camden, Ohio.

Shroyer, Aaron, died July 16, at the home of a daughter, near Belle Center, Ohio. He was born Feb. 9, 1845, the son of Thomas and Katherine Fry Shroyer. He was married to Mary Beer, who died in 1931. They were the parents of seven children. He and his wife were members of the Church of the Brethren for many years. Surviving are five children, eleven grandchildren and nine great-grandchildren. Funeral services were held at the Sparks funeral home in Bellefontaine with Bro. D. O. Cottrell in charge. The remains were laid to rest in the mausoleum east of the city.—Leo Lillian Wise, De Graff, Ohio.

Tucker, Phoebe Jane, daughter of Edward and Mary Buck, was born April 25, 1859, in Champaign County, Ohio, and died Aug. 3, 1940, at her home in Bellefontaine, Ohio. She was married to John Tucker, Feb. 14, 1881. They were the parents of five children. The husband passed away Oct. 16, 1927. During the pastorate of Bro. John Wieand she was received into church fellowship by baptism, and her church life has been marked by rare devotion. The last Sunday of her life she sent a message and her envelope with her offering. Out of her meager earnings and small income these last years she faithfully sent her offering or brought it each Sunday as she was seldom absent from the morning services. She had a cheery smile and a ripe store of wisdom garnered from years of rich living even though she had known so much of sorrow. She will long be remembered by members of the Bellefontaine church. She is deeply mourned by one daughter, seventeen grandchildren, twenty great-grandchildren, a sister, a half sister and a half brother. Funeral services were conducted at the church by Brethren D. O. Cottrell and L. D. Young. Interment was in the Springhill cemetery.—Leo Lillian Wise, De Graff, Ohio.

Warnke, Anna Louise, daughter of Abraham Fogus and Lillie Vardaman, was born Feb. 17, 1891, in La Porte County, Ind., and died Aug. 2, 1940, after a lingering illness of nine months. On Aug. 16, 1909, she was married to Fred Warnke, and to this union were born five sons and three daughters. One son preceded her in death. Besides her children she is survived by three sisters, two brothers and four grandchildren. Sister Warnke united with the Church of the Brethren on March 24, 1930, and had been an active member ever since. She took much interest in missionary promotion and world-wide brotherhood. She was a Sunday-school teacher and attended the various other services of the church even though her health was hardly sufficient for the task. Her spirit was hindered only by her physical condition during the last year or more. Her interest in community welfare, education, and home was shown by the fact that she was a charter member of the Purdue Extension club. Funeral services were in charge of the pastor, the undersigned.—W. Glenn McFadden, Michigan City, Ind.

CHURCH NEWS

Alabama

Fruitdale.—On July 28 Brother and Sister J. F. Baldwin of Chicago, Ill., came to Fruitdale to hold a series of meetings which continued through the fourth of August. We had a good average attendance, and children and young people as well as older people greatly enjoyed the services. The sermons were interesting and inspirational. Four were brought into the church. While Brother and Sister Baldwin were here they taught classes in the Bible school held in the union chapel of Fruitdale.—Myrtle Alice Carpenter, Fruitdale, Ala., Aug. 12.

California

Modesto.—Attendance at church and Sunday school is very

good regardless of the fruit work and vacation time. We met in council June 19, at which time we decided to have Bro. Perry Deardorff assist us in our new church plans. The church voted to give David Studebaker the full-time ministry. Bro. D. W. Kurtz will be with us a week in the early part of 1941. Our pastor represented our church at Annual Conference. The La Verne College quartet gave us a program on June 21. Martha Shick was with us for two weeks. She visited in the homes of our Sunday-school pupils. She also contacted several Chinese families, and as a result four Chinese children are attending regularly. We have baptized two elderly men recently. Forty-one attended Camp Beulah, near Santa Cruz. We have joined with the other churches of the city in union Sunday evening services for the summer.—Mrs. W. J. Bohn, Modesto, Calif., Aug. 6.

Delaware

Wilmington.—For two weeks, beginning June 17, we had our annual vacation Bible school, with an enrollment of sixty-five and an average attendance of fifty-five. At the close of the school we held exercises in the church auditorium and had an exhibit of the different projects on which the children worked. Following the close of the school the children enjoyed a picnic and treat at Brandywine park. During July and August we have discontinued our evening worship services. We are having outdoor vesper services at the homes of some of our members who live on farms. Our pastor broadcasts over WDEL on Morning Devotions every fourth Saturday of the month from 9:05 to 9:30. On July 28 Sylvia Ann came to make her home with our pastor and his wife, Brother and Sister John C. Middlekauff. At the last council meeting it was decided that the trustees should begin plans to renovate the basement of the church. There are ten boys and girls from the church and community attending Camp Stardust this year. Our pastor leaves on Sunday for two weeks at Camp Stardust where he will teach New Testament and be in charge of the swimming activities. Our Sunday-school picnic will be held at Hollywood Beach on Aug. 24. Our attendance this summer has been above the usual summer average.—Mrs. Edith Maxwell, Elmhurst, Wilmington, Del., Aug. 9.

Florida

Middleburg.—We closed a successful daily vacation Bible school with an interesting program on July 26. Mrs. J. D. Merrow, a local worker, was director, assisted by members of our church and a neighboring church. A number of the pupils were from other denominations. All contributed donations for cool drinks at the recreation hour. Our enrollment was sixty-three, with an average attendance of forty-eight. There were many expressions of appreciation of the work. Liberal contributions in money were given to help defray expenses. We feel that the labor has been well rewarded.—Mrs. T. E. Jenkins, Doctors Inlet, Fla., Aug. 12.

Okeechobee.—Our Sunday-school and church services are well attended, and the upbuilding of our church seems to be steadily growing. Nineteen have been received by baptism and two have been received on former baptism since Bro. Fred Hollenberg has been our pastor. We had a ten-day daily vacation Bible school. The floors of the church have been sanded and stained. The men are building an open shelter on the lake shore for church services. Much interest is being shown there. Nine juniors and intermediates from Okeechobee went to camp at De Soto City, Fla.—Mrs. R. W. Hancock, Okeechobee, Fla., Aug. 7.

Maryland

Peach Blossom.—We were represented at district meeting by Brethren Francis Schwaninger, John Gieb and C. W. Walbridge. Bro. Albert Fike was our delegate to the Ocean Grove Conference. Since our last report Miss Helen Shepherd, state director of alcohol education, gave an address in the Easton church. Bro. Stauffer Curry met with the Mar-Dela B. Y. P. D. in a round-table meeting at Farmington, Del. He gave an address on peace. Bro. Raymond Peters was with them at their rally in Ridgley. Our congregation will be host to the Mar-Dela annual conference Sept. 1. The recognition service for the young people will be in the evening. The community vacation Bible school was held in the Trinity Methodist church and was well attended. The men's work group of the Mar-Dela churches had a banquet at the Fairview house on June 17, with Bro. W. M. Wine as guest speaker. Bro. Otto A. Sanger of Easton is the leader of our group. Some of the organized classes of the Easton Sunday school have been meeting each month in different homes. One class is studying the Kurtz-Blough-Ellis book, Studies in Doctrine and Devotion, another is studying the Book of Matthew, and the B. Y. P. D. members are working for the seven goal standard as suggested in their regional work. Bro. C. H. Deardorff of Ashland, Ohio, church building counselor, was with us July 20-22 and gave us some valuable information. On July 28 ten carloads of young people, with their adult adviser, Bro. Roy Forney, came from the East Petersburg congregation and rendered an excellent program. In the evening we met with the Fairview group and enjoyed a program by their B. Y. P. D. and a sermon by Bro. Clyde Weaver of East Petersburg, Pa. At our Aug. 9 council we re-elected Bro. William E. Sanger as elder for another three years. We are expecting Bro. W. F. Garber of Annville, Pa., to hold our evangelistic services the last two weeks in November.—Mrs. C. W. Walbridge, Easton, Md., Aug. 10.

Stone Bridge.—On May 12 Bro. J. T. Glick of Bridgewater, Va., began a series of meetings which continued for two weeks. The meetings were well attended and the messages were much appreciated by all. Bro. Glick worked hard during his stay here. He visited in ninety-eight homes and learned that there were more than two hundred unsaved souls in this community. Only fourteen of these accepted Christ. There are thirty homes in which neither father nor mother are Christians. We pray God to direct the work here that these folks may find Christ. The B. Y. P. D. is continuing their Bible study class every other Sunday evening. To make it more effective they invited the older folks and all who wished to come. This has increased attendance and interest. The annual harvest home-coming service will be held Sept. 8, with forenoon and afternoon sessions and a basket dinner.—Cora Winters, Hancock, Md., Aug. 7.

Thurmont.—Attendance and interest have been splendid. One Sunday evening in June the young people sponsored the men's chorus of our town. They rendered several selections along with our evening worship. The ladies' aid has presented the church with a splendid new pulpit Bible, a pulpit lamp and a piano lamp. They have also bought new chairs for the choir. Several of our young people attended a two weeks' vacation Bible school sponsored by the local ministerial association. This was a very worth-while school. Our choir participated in one of the union services held in Mt. Tabor park. They sang several songs. The speaker for the evening was Rev. W. C. Huddle of the Lutheran church. These services are held every year during July and August. The choir rendered special music at the women's convention held in the Liberty Heights church, Baltimore. Mrs. Harold Martin and Mrs. E. R. Brengle were delegates from our congregation. Quite a number of our members succeeded in reading the New Testament by the end of June. Bro. Ray Kurtz, our pastor, represented our church at Annual Conference. Several others attended Conference also. Sister Ruth Utz, missionary to Africa, was in our church on July 31 and gave a splendid talk on her work. On Aug. 4 one was baptized by Bro. Kurtz.—Mrs. S. H. Lawyer, Thurmont, Md., Aug. 12.

Westminster.—Five of our Sunday-school girls have been baptized since our last report. The mother and daughter banquet was held May 15 with 125 present. Mrs. Carroll Rinehart gave an inspiring address. Our love feast was held May 19 with Bro. Frank Williar officiating. A number of our members attended Annual Conference. The delegates were Brethren A. Stauffer Curry and Geo. A. Early. Bro. Harper Will preached two Spirit-filled sermons on June 16. At the council meeting on June 26 our pastor, Bro. Curry, was ordained to the eldership. Brethren E. C. Bixler and Joseph Bowman conducted the service. A group of our intermediates and young people have been attending Camp Peniel and other church camps. A very successful two weeks' vacation Bible school was held from July 8 to 19, with an enrollment of eighty-two. Miss Cordelia Lippy directed the school. There were five teachers and three assistants. A closing program was given the evening of July 19, at which time a pageant written by the director, emphasizing the theme of the school, was presented. The daily offerings for missions amounted to $21.31. At the evening service on July 21 Miss Ruth Utz, missionary nurse from Africa, spoke very interestingly of her work. The men of the church are meeting twice a week for three weeks to discuss the international situation and the church's attitude toward war. Bro. Wm. Kinsey is leading the discussion, and Bro. Clarence Beard, who attended the Institute of International Relations at Allentown, Pa., is resource leader. Bro. Paul Bowman, Jr., is to speak at their meeting this week.—Mrs. H. Edgar Royer, Westminster, Md., Aug. 2.

Michigan

Flint.—The men made new bookracks for our seats in anticipation of new copies of the Brethren Hymnal. These hymnals were dedicated on May 5. At our regular business meeting Bro. Calvin Leckrone and Bro. Wilbur Shepherd with their wives were elected and installed as deacons. The same evening Bro. L. H. Prowant, our former pastor, brought us a fine message. Sixty-five attended the father and son banquet. Several enjoyed the district workers' conference at Crystal. Brethren D. D. Funderburg and Earl Kurtz, both of Elgin, brought us interesting messages since our last report. Funds were provided to send six of our group to the leadership training school at Camp Mack. Bro. Hugh Warstler of Durand has brought several inspiring messages. The young people accepted the challenge to be responsible for the entire church services for May 19. Brethren Edson Sower and Charles Voorheis brought fine messages. Others filled the places of superintendents, teachers, etc. About eighty-five attended the mother and daughter banquet on May 10. Bro. Ralph Rarick is serving as our summer pastor in the absence of Brother and Sister Taylor, who are at Little Eden Camp. Brother and Sister Rarick conducted our vacation Bible school in a very fine way for two weeks in July. The boys have organized a soft ball team and play with other church teams of Flint. New aisle runners were presented to the church by the ladies.—Anna Taylor, Flint, Mich., Aug. 5.

Nebraska

Enders.—Four members of the B. Y. P. D., with their sponsor,

Miss Leta Wine, attended the Brethren family camp at Horkey's Park, Crete, Nebr., Aug. 5-10. They gave excellent reports of the camp. In order to finance this group's attendance the young people held a birthday tea, at which each guest presented his birthday offering. This awakened much interest in the entire community. In July a group of twelve young people put in an eleven-hour day painting the church fence. They are at work now planning for church building improvements. Pastor D. G. Wine held services at the Afton church at Cambridge, Nebr., Aug. 11. During these regular absences the B. Y. P. D. conducts the home services.—Vesta Wine, Imperial, Nebr., Aug. 12.

North Carolina

New Haven.—We entertained the district conference Aug. 8-10. The program was built around the theme, Christian Living. Because of the splendid co-operation of those present and the convenience of our new church we feel the meeting was a success. Among those we welcomed from neighboring districts were Brother and Sister C. C. Ikenberry and Bro. J. C. Wine of Tennessee, Brother and Sister M. R. Zigler of Elgin, Ill., and Bro. Paul Bowman of Bridgewater College. During the business session three night letters were sent to our government officials protesting against the draft bill and the taxing of church property. The Pleasant Grove church, Mitchell County, received the 1941 district conference. Our communion service will be held on Saturday evening before the first Sunday in September. —Nancy Reed, Sparta, N. C., Aug. 13.

Ohio

Bellefontaine.—We are looking forward to two special days. On Sept. 1 there will be a special program given in honor of Sister Bessie Crim, who is under appointment as missionary nurse to China. Her parents were charter members of the congregation and are active workers here. On Sept. 8 we will observe home-coming day with Bro. G. A. Snider of North Manchester, Ind., as guest speaker. We will have basket dinners both days, and all friends who can do so are cordially invited to worship with us. Since our last report seven have been received by baptism, making a total of twenty-nine baptisms as a result of a revival meeting by Brother and Sister Rollins. Communion services were held in May. On May 10 a group of student volunteers from Manchester College, accompanied by Doctor Reber, presented a play for us. In the morning service on May 12 Bro. Paul Kinsel of Brookville spoke to us of his experiences in Europe. The mother and daughter annual meeting was held May 15, with Sister C. E. Zunkel of Lima, Ohio, as guest speaker. A number of our people attended district meeting in the Stony Creek church. Our pastor and his wife and Kenneth Crim were privileged to enjoy the blessings of Annual Conference. Bro. Cottrell shared with us a series of sermons based upon the activities of the Conference.—Leo Lillian Wise, De Graff, Ohio, Aug. 9.

Fostoria.—The young married people's class very ably presented the play entitled If They Only Knew, written by Brother and Sister Lynn Blickenstaff. It is a story of hospital life in India. Bro. A. D. Helser stopped with us on his tour through Ohio and gave a stirring message about the need in Africa. Pastor Reuben Boomershine conducted our daily vacation Bible school the first week in June. It was well attended by our own children and also by the children of neighboring churches of the city. The following Sunday the children gave a children's day program. We held our semiannual joint Sunday-school meeting on June 30, with the Deshler, Oak Grove, Pleasant Center and Fostoria churches taking part. Our pastor attended the Midwest Institute of International Relations held at North Manchester, Ind. On July 21 Bro. Arthur Scrogum from Accident, Md., preached for us. A number of our members attended Camp Mack in Indiana and brought back interesting and helpful reports. In the absence of our pastor on two occasions this summer two of our young sisters, Kathryn Harshman and Virginia Painter, gave interesting talks. Our communion will be held the second Sunday in October. We have three members added to the church by letter since our last report.—Mrs. F. E. Clevenger, Fostoria, Ohio, Aug. 9.

Oregon

Grants Pass.—On June 20 the ladies' aid met at the home of Sister Mary Coder and tied a comforter for one of our girls who was married. They also gave a luncheon set to another bride. On June 23 a special offering was taken for Rolland and Josephine Flory, missionaries to China. They received $19.50. On July 21 a male quartet from La Verne College was with us and rendered several songs in the morning, and gave a full program in the evening. Dean Lorell Weiss of La Verne gave a talk on leadership. The summer assembly and district meeting was held at Camp Myrtlewood from July 22 to 28. Our guest speakers were Brother and Sister Edward K. Ziegler, missionaries to India, and Lorell Weiss. About forty-five members from our church attended. Our pastor's son, Bro. Dewey Stutsman, and family are here visiting. Bro. Dewey Stutsman brought the morning message on Aug. 4. In the evening there was a joint session of the different groups. Reports from the assembly and from district meeting were given.—Alta P. Morton, Grants Pass, Oreg., Aug. 5.

Pennsylvania

Green Tree.—We feel very greatly the loss of Pastor H. S. Replogle. Everyone is striving to do his part to continue the work. We are looking forward to the Sunday-school picnic to be held Aug. 10. Our home-coming day will be observed Sept. 8. We trust many friends will be back to worship with us.—Mrs. R. E. Dunmore, Oaks, Pa., Aug. 8.

Maitland.—We met in council recently. Work has been started on the new parsonage. The men of this community furnish volunteer work in the evening. Bro. Joshua Harshbarger and Brother and Sister B. S. Haugh of La Verne, Calif., spent several weeks at this place, visiting a niece of Bro. Harshbarger. Our Sunday school held its annual picnic at Cold Springs Grove, McClure, Aug. 3, with 150 present. A number of our members motored to the Morrison Cove Home, Martinsburg, Pa., on July 21. The devotional services were conducted by Pastor Alvin Cox. The male chorus of our church rendered several selections and Bro. James A. Sell gave an interesting talk on The Lost Brothers of the Alleghenies. Sister Hanawalt, matron, showed us through the Home. We will hold our annual home-coming service on Sept. 15, with services in the morning, afternoon and evening. Pastor Cox will hold evangelistic services in our church from Sept. 15 to 29.—Mrs. N. J. Brannan, Maitland, Pa., Aug. 10.

Spring Grove.—On July 7 Bro. H. F. King of Reistville preached a fine sermon to us. An interesting hymn sing was held in the evening. July 27 we met in council. By vote of the church Bro. Clarence Horst was licensed to preach. This work was in charge of Brethren Nathan Martin and H. F. King, who represented the district ministerial board. The young people's meeting is held one Sunday each month at 7:00 P. M. at Kempers. A harvest meeting is planned for Sept. 1, at 2 P. M., at the Kemper house. Our love feast will be held on Oct. 13, at 2 P. M., at the Kemper house.—Noah W. Martin, Ephrata, Pa., Aug. 5.

Ten Mile.—On June 17 Bro. Chas. W. Blough of Hollsopple, Pa., began an evangelistic effort and continued until June 30. The pastor and Bro. Blough visited in a number of homes in the community. Attendance was good throughout the meeting. He delivered convincing messages. As a result of these efforts one young man confessed Christ and was baptized. Our church was privileged to have the Southern Cove male chorus from New Enterprise, Pa., give two sacred concerts on July 17. This group of men is to be commended for making the long journey. Their programs were much appreciated by the community. Four of our number attended the circuit number six convention at Fairchance. Our church was represented at Annual Conference by our pastor and his wife. A joint pastorate with the Progressive Brethren seems to be working nicely. We are glad for all the fellowship we can have with the Brethren people. The women's

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Northern—Empire, Oct. 11-14.

California, Southern and Arizona—La Verne, Aug. 28—Sept. 2.

Florida and Georgia—Winter Park, Oct. 11-13.

Illinois, Northern, and Wisconsin—Elgin, Aug. 31—Sept. 2.

Indiana, Middle—Mexico, Oct. 11-13.

Iowa, Middle—Cedar Rapids, Aug. 31—Sept. 2.

Kansas, Northeastern—Appanoose, Oct. 4-7.

Kansas, Northwestern—Belleville, Oct. 18-21.

Kansas, Southeastern—Fredonia, Oct. 25-28.

Kansas, Southwestern—Conway Springs, Oct. 11-14.

Maryland, Western—Georges Creek, Oct. 12.

Missouri, Middle—Mineral Creek, Oct. 11-14.

Missouri, Northern—North Bethel, Oct. 18-20.

Nebraska—Lincoln, Oct. 11-14.

Pennsylvania, Southern—Ridge, Oct. 29, 30.

Pennsylvania, Western—Markleysburg, Oct. 23, 24.

West Virginia, First—Sunnyside, Oct. 4-6.

LOVE FEASTS

Illinois

Sept. 30, 7:30 pm, Lena.
Oct. 5, Pleasant Grove.

Indiana

Sept. 16, Hickory Grove.
Oct. 5, 7 pm, Lower Deer Creek.
Oct. 19, Spring Creek.

Iowa

Sept. 30, Robins.

Maryland

Oct. 20, 6:30 pm, Pipe Creek

North Carolina

Aug. 31, New Haven.

Ohio

Sept. 8, Mohican.
Oct. 13, Fostoria.
Oct. 13, 7 pm, Painter Creek
Oct. 26, 10:30 am, Prices Creek

Pennsylvania

Sept. 8, 7 pm, Garrett.
Sept. 22, 7 pm, Beachdale.
Oct. 6, Raven Run.
Oct. 13, 2 pm, Spring Grove Kemper house.

Virginia

Aug. 31, Stony Creek house Flat Rock.
Aug. 31, 4 pm, Valley Bethel
Sept. 8, Flat Rock.
Oct. 19, Poages Mill.

West Virginia

Sept. 21, Goshen.
Sept. 22, Mt. Dale.
Oct. 5, Pleasant Hill.
Oct. 12, 2 pm, Spruce Run.

work group is making definite efforts toward some improvements in the church building.—Mrs. G. L. Baker, Marianna, Pa., Aug. 2.

White Oak.—At our May council Bro. C. W. Gibble was chosen elder-in-charge of our congregation to fill the vacancy caused by the death of Eld. Charles D. Cassel. Graybill Hershey is the church clerk and Milton Hershey is Messenger correspondent. Brethren Jere Cassel and Walter Eshelman and their wives were installed as deacons. On Aug. 1 Brethren Henry King and N. K. Musser of the ministerial board were with us for the ordination of Bro. Graybill Hershey into the full ministry. They also took the voice of the church for the election of a minister, resulting in the calling of Bro. Jere Cassel, the oldest son of our late elder. As this made a vacancy on our deacon board the church chose Clayton Hershey and wife as deacons. The date for our harvest meeting is Aug. 10. Bro. Monroe Danner is expected to be with us at Manheim in a missionary meeting on Aug. 18.—Milton L. Hershey, Manheim, Pa., Aug. 2.

Woodbury.—We met in council on July 5. Pastor Joseph H. Clapper was re-elected to serve as elder of the Woodbury congregation. There was a call for two deacons to be elected at our next council to serve the Holsinger church. We decided to give as much financial aid as possible to the Curry house for the purchase of a heating plant. We are happy to report that a vacation church school was held in the Curry church under the leadership of Sister Edith Brown and five assistants. Forty children were enrolled. The Holsinger church co-operated with the union vacation school held at Bakers Summit. Three teachers from the Brethren church assisted. At the present time a series of evangelistic meetings is in progress in the Replogle church with Bro. Wilfred N. Staufer, pastor of the New Enterprise church, as evangelist. Interest is increasing from night to night. Bro. Staufer's sermons are unique in their challenging appeal for personal growth and enrichment in the life of a Christian.—Mary A. Keiper, Woodbury, Pa., Aug. 2.

Virginia

Beaver Creek.—We met in council July 27. We elected J. M. Reed and James Spangler as delegates to district meeting to be held at Mt. Hermon, with E. C. Hill and Pernie Delaney as alternates. On July 12 Bro. M. E. Clingenpeel began a series of sermons at our church. He preached twelve helpful and instructive sermons. As a result the church was encouraged, and six were added to the church by baptism.—Mrs. H. W. Spangler, Floyd, Va., July 31.

Boone Mill.—Our church work has progressed nicely since our last report. Several of our Sunday-school workers attended the religious co-operative conference at Roanoke. A drama on the Christian home was given in May, directed by Mrs. T. E. Greene. Brethren Guy E. Wampler and I. D. Hoy represented our church at the Ocean Grove Conference and brought back some fine reports. On June 30 Mrs. Jonas Flora, our district director of peace, was with us and gave a helpful peace message. Several of our girls attended intermediate camp; two attended the youth leadership camp, and five attended young people's camp. Bible

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schools have been held at Cedar Bluff, Red Hill and Boone Mill. Attendance was good. Bro. Wampler directed these schools. One will be held in the Boone Chapel church from Aug. 9 to 17. Bro. Wampler preached a series of sermons at Red Hill in connection with the Bible school. The congregation benefited greatly from these. Five letters have been received since the last report. Delegates chosen for district conference were H. J. Boitnott, Miss Daisy Calhoun, Miss Nora Cummings and Mrs. I. D. Hoy. Officers for next year are as follows: E. E. Bowman, elder; R. J. Davis, clerk; Owen Ikenberry, treasurer; women's work, Messenger agent; Doris Hoy, correspondent.—Mrs. I. D. Hoy, Boone Mill, Va., Aug. 6.

McCray Chapel.—We feel that our church has grown in interest in the past year. We have preaching services twice a month and Sunday school during the summer months. We have prayer meeting one night each month. On April 4 Brother and Sister M. J. Craun went to Palo Alto, and had preaching services in the school building. There were sixty-five present. On May 16 we organized our first aid society, with Mrs. Charles Simmons as president. Mrs. W. E. Botkin is vice-president; Miss Georgia Simmons is secretary, and Miss Dorothy Botkin is treasurer. During the past year we were favored by having several programs and speakers from the Valley church. Bro. Flory and Bro. Galen Crist of Bridgewater were with us and gave two very interesting talks. On May 19 the young people from the Pleasant Valley church brought us a program. On June 10 our Bible school opened with Sisters Mary Reed and Elizabeth Glick as teachers. There were eighteen in attendance. On July 21 the young people from the Summit church gave an interesting program. We are always glad to have these programs and hope they will continue to bring them.—Mrs. Will Botkin, Head Waters, Va., Aug. 5.

Montebello.—On July 21 Bro. E. A. Lambert of Cherry Grove, W. Va., began a revival here. He preached eight soul-inspiring sermons. As a result four came forward. Three were baptized on July 28 and one awaits the rite. After the baptismal service we met in the church for our love feast, with Eld. R. M. Figgers officiating. There were only nine members present, but we feel that we received a spiritual blessing. May the Lord continue to give Bro. Lambert health and strength to go forward with the good work he is doing. We pray that Sister Lambert's health may be restored again and that she may continue to stand by and help him in service for the Master.—Mrs. Edna Ramsey, Vesuvius, Va., Aug. 2.

Roanoke, Ninth Street.—Our church program has been progressing under the able leadership of our new pastor and wife, Brother and Sister Shideler, who were installed into their new offices on Feb. 4. We feel fortunate in having secured these capable leaders for our work. Since their coming eleven have united with the church, two by baptism and nine by letter. Our services for the past few months have been enriched by activities that have created interest, developed co-operation and increased attendance. The Sunday evening programs of the women's work department have been educational as well as inspirational. The ladies' aid has monthly meetings. There are busy days ahead for this department with the promise of new workers joining the group. The music of the church is progressing noticeably under the direction of J. B. Huffman, director of the adult choir. In connection with the choir work men's and ladies' choruses have been organized. Mrs. Stanley Strickler is lending valuable assistance as organist, with Philip Trout as a capable assistant. Time is also being given in the interest of the junior and senior choirs. These choirs have a part in the public service on various occasions. Midweek services are well attended, and discussions are both timely and practical. The leaders of the recently reorganized B. Y. P. D. are showing much enthusiasm, and interest in this department is steadily increasing. A feature of our children's day program on June 23 was a dedication service for babies. The W. C. T. U. has made remarkable growth in the past three years. The membership has grown from four members to sixty-five. Sister J. W. Drewry, director of this organization, has given much time and effort in promoting this work. At the midweek service on July 24 an enlistment ceremony program was held for the little children under four years of age. This is a feature of the W. C. T. U. A challenging talk was given by Mrs. H. W. Saunders. Among those of our church attending Annual Conference at Ocean Grove were Brother and Sister Shideler, Brother and Sister Drewry and their son James, and Sister Mamie Williams and Ethel Butterworth. Our program is being expanded to include foundation work for our revival which begins early in November with Brother and Sister Oliver H. Austin as evangelists. We are looking forward to a year rich with blessings in our church work.—Bessie Lee Proffit, Roanoke, Va., Aug. 10.

Washington

Richland Valley.—The Washington Coast church convention was held at the Richland Valley church on May 30 with a good representation from all the churches. The theme of the meeting was The Home in a Democracy. Talks were given by Bernard Suttle, Oscar Thomas and Mrs. Harold Lambert. A play, The House on the Sand, was given by the young people of our church. The young people also presented the play at Olympia on June 23. Our love feast was held on May 29. We welcomed Brother and Sister Gene Harrell from Phoenix, Ariz., and their five children into our church home. A miscellaneous shower was given them by the church. Believing we should follow up our stand for peace with action, we sent telegrams to our senators. We have also distributed copies of The Pacifist Handbook to the families of the church. Bro. Longenecker paid us his farewell visit in July. We will miss his calls in the future. The young people's class and the B. Y. P. D. are both well attended. The B. Y. P. D. is selling metal sponges to raise money. One Sunday each month we have a social hour either before or after the church services. We sing, visit and have light refreshments. A farewell party and handkerchief shower were given for Elsie Nikos before she left for summer assembly and work camp. We will welcome her back the last of September. We are happy to report seven members added to our church by baptism.—Mrs. Harry Steele, Riffe, Wash., Aug. 5.

Yakima.—Our church has established a benevolent fund into which each member pays one dollar. This money is put into a fund to be paid at the death of one of its members. Our Sunday school is giving its offering on the first Sunday of each month to help support the Faws and Weavers in Africa. Our spring jubilee was held in the parish house on April 2. A program in the morning, a basket dinner at noon and a talk by the minister of the Nazarene church in the afternoon were enjoyed by everyone. On May 10 the mothers and daughters gathered at the parish house for a program and refreshments. Many of the mothers wore their wedding dresses. On May 18 we had a birthday dinner. A table was set for each season. Each person gave a penny for each year of his life. The twenty-seven dollars that was raised went to finish the inside of the parish house. On May 19 we held our spring communion service. It was touching to think that it was the last one we would have with Brother and Sister Longenecker. This spring the ladies' aid painted the outside of the parish house kitchen. The friendship circle painted the built-in cupboards and put linoleum on the table tops. They also made curtains for the parish house. The circle met two of its members from Seattle at Ranier park for a picnic on July 6. The young people gave a box social and raised eight dollars for the Youth Serves project. The young adults are to give eight dollars for this purpose also. The young adult group, consisting of the young married people, gathers once a month for a get-together. Sunnyside, Outlook and Yakima met here on June 2 for the annual Sunday-school convention. The theme this year was Vitalizing the Sunday School. On June 9 the children gave a program of poems and songs. Bro. Walter Coffman, one of our former pastors, preached both morning and evening on June 16. The young adults held a basket lunch at noon in honor of the Coffmans. On June 2 Bro. Longenecker called the members together for a potluck supper. Afterward he showed his moving pictures that he had taken of different churches in the district and also pictures of the Faws and Weavers. Yakima now has a work camp which originated with the Quaker group and grew out of a desire to find constructive types of service which would give evidence of a sincere interest in putting Christianity into practice. In 1939 the Church of the Brethren had a work camp in Pennsylvania and one in Washington. Our camp will differ from the others in that it will involve study and work among the people who come from many different localities, seeking homes and employment. The work campers will seek ways of serving this group through projects involving physical labor, thereby demonstrating a concern about their needs.—Mrs. Wendell E. Faw, Yakima, Wash., Aug. 4.

West Virginia

Sandy Creek.—We closed our third revival in the Sandy Creek congregation on July 8. This meeting was conducted by our pastor, Bro. Russell K. Showalter. The first week was held at the Shady Grove house, the second week at the Clifton house and the closing week at the Salem house. As a result of the meeting twenty-eight were baptized and one was reclaimed. This makes seventy-five members added to the congregation this summer by baptism. Our pastor will hold a fourth revival in our congregation from Sept. 1 to 22. He will be at the Hazelton house Sept. 1-10, and at Mt. Dale Sept. 11-22. Our annual love feast was held at Salem July 28, with over 350 members at the tables. The Mt. Dale love feast will be held Sept. 22. Our elder, C. A. Thomas, is not well. He is the next moderator for the district meeting of First West Virginia. Our Sunday-school rally which was held at Salem on June 2 was attended by over 500 people. Our pastor assisted for two weeks in the camp programs at Camp Galilee. The Salem council for reorganization will be held Sept. 8.—Mrs. Florence Showalter, Bruceton Mills, W. Va., Aug. 8.

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OUR MISSIONARIES

SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Note: Address all China missionaries % Norman Knight, 53 Race Course Road, Tientsin, North China.

Liao Hsien, Shansi, North China

Hutchison, Anna, 1911.
Ober, Mary Velma, 1936.
Rothrock, Hazel M., 1938.
Wampler, Ernest M., 1918.

Ping Ting Hsien, Shansi, North China

Crumpacker, F. H., and Anna, 1908.
Cunningham, Dr. E. Lloyd and Ellen E., 1938.
Ikenberry, E. L., and Olivia, 1922.
Metzger, Minerva, 1910.
Wampler, Elizabeth B., R. N., 1922.

Show Yang Hsien, Shansi, North China

Clapper, V. Grace, 1917.
Susie M. Thomas, 1939.

Tai Yuan Fu, Shansi, North China

Myers, Minor M., and Sara, 1919.
Shock, Laura, 1916.

169 Yuen Ming, Yuen Road, Friends Center, Shanghai, China.

Sollenberger, Howard E., 1938.

On Furlough

Bright, J. Homer, and Minnie, Box 519, R. 1, Dayton, Ohio, 1911.
Oberholtzer, I. E., and Elizabeth, 801 Mulberry St., Muncie, Ind., 1916.
Parker, Dr. D. M., and Martha, R. N., % N. E. Neiderhiser, R. 3, Mt. Pleasant, Pa., 1933.
Mary Schaeffer, 505 Hand St., Lancaster, Pa., 1917.
Senger, Nettie, South English, Iowa, 1916.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Sollenberger, O. C. and Hazel, 418 Weitzel St., Oceanside, Calif., 1919.
Wertz, Corda L., R. N., Spencer, Ohio, 1932.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Faw, Chalmer E., and Mary P., 1939.
Harper, Clara, 1926.
Horn, Evelyn J., R. N., 1930.
Heckman, Clarence C., and Lucile, 1924.
Moyer, Edna Faye, 1931.
Petre, Ira S. and Mary M., 1939.
Shisler, Sara C., 1926.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, W. Africa

Brumbaugh, Grayce, R. N., 1937.
Kulp, H. Stover, and Christina, 1922 and 1927.
Weaver, E. Paul and Zalma F., 1939.

Marama, via Damatura, Nigeria, W. Africa

Landis, Herman B., and Hazel M., 1938.
Royer, Harold A., and Gladys H., 1930.

On Furlough

Bittinger, Desmond and Irene Frantz, McPherson, Kans., 1930.
Bosler, Dr. Howard A., and Edith, 1049 Reisner St., Indianapolis, Ind., 1931.
Burke, Dr. H. L., and Marguerite, R. N., Walkerton, Ind., 1928.
Engel, Alice, R. N., Westminster, Md., 1937.
Frank, Evelyn E., R. N., Irene Byron Sanatorium, Ft. Wayne, Ind., 1938.
Utz, Ruth, R. N., Brightwood, Va., 1930.

India

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Bollinger, Amsey and Florence M., 1930.
Grisso, Lillian, 1917.
Kinzie, Wm. G., and Pauline G., 1937.
Lichty, D. J., and Anna, 1902 and 1912.
Warstler, Anna M., 1931.
Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India

Blickenstaff, Dr. Leonard and Betty, R. N., 1940.
Blickenstaff, Verna M., R. N., 1919.
Blough, J. M., and Anna, 1903.
Cottrell, Drs. A. R. and Laura, 1913.
Shickel, Elsie N., 1921.
Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.
Swartz, Goldie E., 1916.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924.
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

82 Mahatma Gandhi Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921.

Landour, Mussoorie, U. P., India

Joe W. Bowers, 1940.

On Furlough

Moomaw, I. W., and Mabel, % General Mission Board, Elgin, Ill., 1923.
Mow, Baxter M., and Anna B., 3435 Van Buren, Chicago, Ill., 1923.
Townsend, Ralph, Woodland, Mich., 1937.
Ziegler, Edward K., and Ilda, % General Mission Board, Elgin, Ill., 1931.

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BRETHREN PUBLISHING HOUSE
ELGIN, ILLINOIS

GOSPEL MESSENGER



The late Eld. George Bucher has one son and five grandsons in the Brethren ministry. The Ocean Grove Conference brought this family group together for the first time since all have entered the ministry. From the reader's left to right: William M. Beahm, a professor at Bethany Biblical Seminary, son of I. N. H. and Mary Bucher Beahm; Rufus P. Bucher, pastor of the Mechanic Grove Church of the Brethren, son of Eld. George Bucher; Caleb W. Bucher, school principal and pastor of the Royersford church, son of Eld. and Mrs. Rufus P. Bucher; Ammon B. Myer, teacher and minister in the Fredericksburg church, son of Eld. S. G. and the late Fianna Bucher Myer; Lester Bucher, teacher and minister in the Myerstown church, son of A. P. and the late Crissie Bucher; Bernard N. King, pastor of the McPherson church, Kansas, the son of M. F. and the late Annie Bucher King.

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September 7, 1940



CHRISTIAN FAITH OFFERING

Sunday, September 15

This Is an Appeal for More Than an Offering

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. . . . But if thine enemy hunger, feed him. . . . Be not overcome of evil, but overcome evil with good." St. Paul in Romans 12.

AWAKE, CHRISTIANS! Awake to your great duty in such a day as this. The old jungle law of a tooth for a tooth, in its new version, a bomb for a bomb, has gained the response of millions of mankind. The Christian method of overcoming evil with good is in danger of being submerged under the flood of merciless, atrocious hate for hate conflict. It is not easy to be Christian in thought and deed today. But read from the pen of the late George Craig Stewart:

When one of the early confessors appeared before the Roman Emperor charged with being a Christian, the Emperor threatened him with banishment unless he renounced Christ. The Christian replied, "Thou canst not banish me, for the world is my Father's house."

"I will slay thee," said the Emperor.

"Nay, but thou canst not slay me, for my life is hid with Christ in God."

"I will take away thy treasures."

"Nay, but thou canst not, for my treasure is in heaven and my heart is there."

"I will drive thee away from men; thou shalt have no friends left."

"Nay, but thou canst not, for I have a Friend from whom thou canst not separate me. I defy thee. There is nothing thou canst do to hurt me."

Now that means power. No one can stand up against that. Why, you put Paul in prison—and what happens? It becomes a cathedral, that is all. You throw Peter into jail—what happens? You make a shrine forever out of the jail. You take Stephen out and stone him—and what happens? Why, he is standing among the stars looking into the face of Jesus. What is the use of putting Bunyan into Bedford jail, if he is going to fill his cell with visitors from the Palace Beautiful, and shepherds from the Delectable Mountains, and with the palace and the mountains themselves?

THE CHRISTIAN FAITH OFFERING can be a great expression of our Christian faith. Is our faith strong today so that we may actually overcome evil with good? There are many ways of expressing our faith. The giving of money is not the only method. But it is a method of setting consecrated souls to work in the special missionary tasks of the church. Anyone not willing to make extra sacrifices to give in such a time as this brings serious indictment against the quality of his faith.

The September 15 offering is extra and above the regular offerings of the year. It is to be used in increasing the regular program of Christian work as authorized in the Conference Budget. Designations may be made to any phase of authorized work. There is need to help orphan missions of belligerent countries. Many missionaries are stranded and cannot get help from their home countries. Christian work in many cases will be abandoned if we do not grant some help. See remittance blank, page 30.



THE GENERAL BOARDS
Church of the Brethren
Elgin, Illinois

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 89 — Elgin, Illinois, September 7, 1940 — No. 36

EDITORIAL

"Where Are the Threshers?"

A STORY comes to hand of a young minister who had returned to his home state. We are not too sure of all the details, but they run somewhat as follows. The young minister was getting about a bit, visiting old friends and relatives. He chanced to call at a farm home on threshing day.

But a strange stillness was evident at the farm. There was no one at the house, and preliminary investigation showed no life about the threshing machine. And this was strange for a storm was threatening. Surely there should be someone up and doing, trying to save the precious grain. "Where are the threshers?" wondered the visitor.

Finally a lone thresher was roused from his bed of straw. To him the visitor put his question: "Where are the threshers?"

"Gone to a funeral," the old thresher made reply.

And then it came out that a worthy mother of the community had passed on. Yes, the woman was one who had proved her worth against great odds. A little grain might be spoiled by a hard shower, but the threshers were resolved to honor a noble life. They had gone to the funeral.

H. A. B.

Access Into Grace

YOU have seen some valuable treasures slip away from you, possibly, or stay away, because you did not have access to them. The question of access, the proper link of connection, is very important.

There is an instructive word on this point in Romans five two. It concerns the very greatest of treasures, the grace of God. You know that is what we are saved by (Eph. 2:8). But not, this Romans passage tells us, unless we make the necessary connection with it. Listen to Paul here: "Through whom also we have had our access by faith into this grace wherein we stand."

We are standing in grace if we are standing at all. But we cannot stand in it without access to it. Reading about it, hearing about it, talking about it—all this does not put us under the kindly protection of this grace. We arrive at that point of blessedness by going through the passageway to it. Access is possible, all right, but have you used it?

"Through whom . . . by faith"—have you done it? The way of faith in Jesus Christ is an easy way to find but not easy for the flesh to become willing to follow. It is not far across into the divine grace, unless you make it far yourself. But it cuts so deep and wide through all forms of carnality and selfish greed. Have you gone through, with Paul, "into this grace"? Are you standing there now, safe, secure, and steadfast?

E. F.

Stars for the Soul

WHEN for so many the lights are going out, though others declare a new world is in the making, it is time to take inventory of those values which abide as stars for the soul. And especially is this true since real strength for living is not gathered as much from the things which are seen as it is from the verities that give hope and integrity to the spirit in man.

One of the brightest stars to gleam in any midnight sky is the memory of kind deeds. Of one bit of thoughtfulness it was said: "Wheresoever the gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." For when all else fails there remains the touch of the loving hand, the ultimate service which one dear one can give to another in distress. And thereby is destiny disclosed, for in the judgment scene it was the kind

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things which men had done, or left undone, which sent them to the right or to the left.

What is sweeter than the fellowship of kindred spirits? More binding than the ties of blood is common interest in a great cause. Here is a soul-encouraging value which evil days cannot destroy. Indeed, the blacker the night the brighter the star of fellowship is sure to shine. Christians worshiping in the catacombs, pioneers in a wilderness, prophets on any frontier, find that fellowship with those of like precious faith is more than sustaining. It is the test of whether they are just mortal, or perchance the spiritual sons of Abraham.

Consider, also, whether the star of true contentment needs to go out in the twilight of a changing order. Would you have that inner peace which money cannot buy? Would you achieve the satisfactions which no command of words can fully describe? You need not be rich or wise, but you must be sincere and courageous. The contentment which comes from such living is free for the taking. It is a star for the soul which can shine on and on.

Or there is beauty. What sums are spent that women may be exquisite and men more handsome! But all these things are as transitory as powder and paint if there is no real goodness in the heart. See that the heart is right and then there shall come to shine in the face a beauty which time or hate or any other old or evil thing cannot destroy. Though the night be dark and the natural stars begin to fall, here is a starlight which shines from within even as the reflection answers to the star above.

Would you be strong above the power of the flesh? Then freely accept those disciplines which disclose the essential differences between men. Two brothers may spring from the same father and be born of the same mother, and yet be as different as Jacob and Esau. The fruits of the spirit are not affected by hard times except as they may be increased in quantity and develop more precociously. Here, again, are values which abide, as stars for the soul.

Another star that has gleamed undimmed from age to age is the constellation, Truth. When the fogs of confusion hang low it may seem that something less than truth will do. And yet, what man or superman can abrogate eternal law? Sometime and somewhere that which is eternally right will have to be faced. And then it will not be truth that is broken in the day of testing. Thus the dependability of truth is a star for the soul, a veritable lodestar in times of change.

But why so much about stars for the soul? Because souls represent the ultimate values. Persons are the entities which need not be destroyed by tribulation. Indeed, it is said of the redeemed that they came up through much testing. They are the spiritual gold so refined by discipline as to approach the perfection of God himself. It is the development and release of holy persons which we understand is the great purpose of God's economy. To know of its intrinsic worth is a great encouragement to any soul. This is a bit of knowledge which may prove one's principal support through the darkest night.

These are not all the stars that give strength to the soul, but they are a kind of holy Pleiades it is well to keep in view. When the lights are going out, and the world is in travail toward a new age, there remain the real values—the stars which sustain the soul. H. A. B.

Heavenly Things and Earthly

WHAT is to be the future of the church, the farther off, remoter, ultimate, stages of its unfolding history? How is this great enterprise to reach its consummation? What will it look like? And how is it related to the kingdom's triumph, its final victory over all the hosts of evil? What will be the manner of it, the form, size, shape, extent, color, pounds sterling and pounds avoirdupois? And so on?

Very fascinating indeed and tempting to the curious mind, but shall we not rather learn a word of wisdom from our Lord? "If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?"

There's the trouble. We want to know the "heavenly things" right off, and we are still too primitive, too crude and carnal, to understand the "earthly things." We are not quite willing to believe what Jesus said about them.

What was that? See the whole story in John 3: 1-12. Learn there that the "earthly things" which we are so unwilling to believe are nothing less, and nothing more, than the supreme need of another heart, a shift in our affections, a spiritual remaking, a change in life motive from selfishness to love. The learned justice of the Jewish Supreme Court found the lesson hard. He could not see that he needed anything to insure him a high place in the kingdom of God. His only problem, as he thought, was how to compel the Almighty to set it up. Could Jesus solve that mystery?

He could, and did. But the answer to that "heavenly thing" comes *after* one has learned to love his brother on the earth. See then what comes next? E. F.

THE GENERAL FORUM

God Lives in You

BY EDGAR H. GRATER

I looked for God to come and talk with me,
A friend divine.
I listened anxious just to hear his voice,
One word for me.
But always he seemed to be far away,
Not close at hand.

My life I thought was better far than most
Of those I knew.
I spent my time in perfecting myself;
I lived alone
In solitude, without concern for those
Who lived near by.

And then you come insisting that I give
To all who asked—
My hands, my time, my help, my thoughts, my life—
That I might know
What God has meant for me to do
Through my whole life.

You taught me how to share my happiness,
To sing always;
From you I learned to know that friendship is
To live for others;
And by your help I give, I share, I spend
My all for friends.

I look no more in vain for God to come
And talk with me;
I see him in your eyes—reflected there
He lives always.
I know through you his friendship strong and true—
God lives in you!

Norristown, Pa.

What My Church Means to Me

BY VIVIAN JUNE LOWELL

My church means a great deal to me in a number of ways. First, it is a place where I can come for Christian fellowship with God and man. When Jesus was twelve he went to the temple for the first time in his life. He looked forward to the trip with anticipation. He had long thought of the temple as a place where people met God, and he was eager to take part in their worship and fellowship. When he arrived there he thought, "This is my heavenly Father's house." He eagerly joined in the worship of God and was thrilled to see hundreds of other people worshiping God too. He enjoyed the fellowship of God's people and it made him more eager to worship when he saw others engaged in it. It is the same with you and me today: we like to worship with others whom we know are also seeking God.

Through the church I find a close friendship with Jesus, and I know he understands my problems and will help me whether they are just problems pertaining to school, or bigger problems I must face. I know he is ready to share all my joys and disappointments, that he will help me fight against bad habits and the temptations that may come into my life. By coming to church I learn not only to love Jesus more deeply, but also I realize that God has a place here for us and a particular task and plan for every single one of us.

I was only nine years old when I joined the church, but I knew that I believed in Jesus, God and the teachings of the Bible. I was anxious to join the church so that others would know I was trying to be like Christ and that I was not afraid to admit it.

Secondly, my church is a place where I can come to learn about God and Jesus from other people who know more about them, through their study of the Bible, than I do. It is God's plan that trees and flowers should grow. But in order for many plants to grow, it is necessary that they have certain conditions or they will not become strong and beautiful plants. Likewise in order to grow as boys and girls in the strength and beauty of character, we also must have certain conditions to develop the proper ideas. My church is an excellent place for this learning and growth. We meet the finest people in the community in our Sunday school and church.

We learn to love and admire Jesus. I have learned to pray for both myself and others, and I know that my prayers will be answered if I trust God and have faith in him. Through the church Jesus helps us to grow like him, and especially if we give our hearts to him. We can show our loyalty to Christ through the church. We hear a great deal now about loyalty to our home, our school and our country. We can show our loyalty to Christ by accepting him as our personal Savior and Friend when we join the church. Sometimes though it is very hard to be loyal, but if Jesus is your Friend he will help you to be loyal to your parents, friends and teachers. There was one boy who led an old lady across the street and the other boys laughed as he did it. When he returned he said to the group, "She is somebody's mother, boys, you know." Later someone used these words as the subject of a beautiful poem which you have read. In church I learn we are to love one another and to have faith in God. We can trust him to do what is best for us.

Thirdly, my church is a place in and through which I can work for God. Since I have him for

my Friend I want to tell others so that they will come to church and learn about God and later accept Jesus as their Friend and Savior. There are some things that we can do alone, but there are many tasks that we cannot do unless we unite with others. Here in the church I can unite with others to help do some of the many things that Jesus wants done in this world. I can help others to learn about Jesus by getting them to come to church and Sunday school with me and telling them about Jesus. I can show them I am happy to belong to the church and to be a Christian.

To me, my church means a place where I can go to be with God and to talk with him. The church is a place apart from the world which Jesus established so that his work might be carried on here on earth.

Omaha, Nebr.

Challenging the Creator

BY PAUL MOHLER

If I were on the side lines watching the creation of a universe such as is now in existence, knowing what little I now know, with the privilege which I now enjoy of conversing with the Creator, I might make the observations which appear in the following paragraphs. They would necessarily be made in the deepest humility, and with the highest respect for the Creator.

When in the course of the creation period, long or short as it might be, the innumerable heavenly bodies should have been set in their systems, courses, and orbits, moving in definite mathematical precision; and after my recovery from overwhelming awe, I might say to the Creator: "This is marvelous beyond human conception, but if this is all you aim to do, it is still unworthy of a great Creator with infinite power and wisdom. This is like a child amusing himself with pretty pebbles and bright bits of glass. Creation must produce something higher than this if it is to be worth the effort."

If and when, in response to my challenge, the Creator should have clothed at least one of these heavenly bodies with living verdure in infinite variety of form and fruitfulness, I might challenge him still further by saying: "I am again overwhelmed with wonder at the abundance, the variety, the beauty, and the fruitfulness of the vegetable world; yet it is unworthy as the product of Infinite Mind, for it cannot think or feel, or purpose anything."

When, challenged again, the Creator should have brought forth the infinitely varied world-population of lower animals with its wide range of relationships and activities, I might say again: "This is far beyond my understanding, and I cannot but marvel at these wonderful creatures and their wonderful ways; but still this is not enough for thee to do. More than this belongs to one of such high order. These creatures do, indeed, think and feel and move around in some pattern of purpose; but they are not free—they are limited and controlled. They do not seem to know anything about themselves or about thee. Surely this is not the end of creation."

When, once more, the Creator should have listened to my challenge and lifted the plane of his creation, bringing man into the world with all his powers of mind and spirit—with understanding, eager purpose, driving passion, creative ambition, and the possibility of fellowship, unity, and loving response to the Creator, it would seem that no further challenge could be offered. But I had asked for one thing further in his creatures —freedom, a very dangerous thing, for freedom must involve the power and possibility of wrong desires, motives, loyalties, and activities. When in the exercise of that freedom, man should have failed to establish right social relationships or to maintain good personal character, I might say to the Creator: "Something is lacking. Man falls short. He is not worthy of his Creator. He must be changed or replaced with some creature of a higher order."

Only if and when he brings into the world One having so much of his own nature and united so closely to him as to express his own thought, feeling and purpose can I see the glory of God and praise him for a perfect work. But just one like that is not enough—there must be others, many others, if God's glory is to be manifest to everyone. I am really very hard to satisfy; but I have a right to be when God's glory is at stake. And so I insist that others shall partake of that same divine nature and be united with him in close association, mind and purpose. He must have many real children.

Have I asked more than the Creator can provide? Can men like you and me be changed "into the divine image"? Can we partake of the divine nature? Can the stream rise to the source? If not, the Creator is unable to create that which is truly worthy of himself; and the will of God can never be done on earth as it is in heaven.

How can I know what God can do in such a man as I? Jesus says that he can make me a branch of the Vine, bearing fruit from the Vine and for the husbandman. He says that the Father will, if I love and obey him, come into me and

make his abode with me. He prayed that I might be in himself and the Father, even as he was in the Father. John assures me that when I shall see him, I shall be like him. Can I believe all these promises and assurances? Not too easily. I must try them, fulfill every condition at least in part before I can say that they are true. Already I have tried them far enough and received fulfillment enough to convince me that there are no limits to the growth, development, grace and power possible to the "new creatures" in Christ Jesus. What shall I do with these convictions? Shall I sit back and gloat over past successes; or shall I press on to greater achievements?

What I shall do depends, first of all, on my desire. Without strong desire, there is no strong action. It depends, second, on my clear conception of the conditions which I must meet in order to become a true child of God, bearing fruit to his glory. I must have faith that believes and trusts and obeys all that God says. I must wait patiently upon God for guidance and for his Spirit to work his very nature into my body, soul and spirit. On the fulfillment of these fundamental conditions, my achievements depend. I have no excuse to offer for failures; I deserve no credit for success. Whatever is good in me is from God, planned by God and wrought by God. "Thine is the kingdom, the power and the glory forever. Amen."

Pasadena, Calif.

A Practical Plan for Memorizing Scripture

BY ELIZABETH HOWE BRUBAKER

I SHOULD like to tell of a simple and effective method of memorizing Scripture. Scripture memorizing is needed not only in leading souls to accept Christ as their personal Savior, but to show them also how to overcome difficulties. A tool of value to a workman must be available. Scripture memorizing also supplies "ready at hand" spiritual food for everyday living. The Word of God is the necessary food for spiritual growth (1 Peter 2: 2) and for daily comfort (Psa. 119: 165). Memorizing Scripture is helpful and practical for persons of all ages. And the ability to memorize increases with every effort. The method is this:

Go to the printer's office, select a sheet of white cardboard, not too heavy, have it cut into cards about three and one-half inches long by one and a half inches wide (larger if preferable). On one side, write lengthwise the Scripture text exactly as found in the Bible, observing punctuation. Now turn the blank side up. On the upper end, write crosswise the name of the book of the Bible (abbreviated form), the chapter, and the verse. If the quotation is too much for one side, it may be completed on the other, writing crosswise. I use the King James Version for memorizing, the American Revised for comparing. Master a group of texts, one a day for a time, reviewing constantly. The cards may be carried in the purse or vest pocket for study and review. Allowing them to speak to you will be a joy and comfort.

If one pays the price, with study and practice he will be able to give at sight of the book, chapter and verse, the exact quotation on the other side of the card, and vice versa. After having mastered one group of texts, it is well to select and memorize another group, one at a time. Keep adding to the number, and soon you can count them by the score and the hundred. Keep the cards as a precious possession, reviewing constantly, but know the texts and use them.

You may ask, "How use them?" Just as we keep our first-aid help in the home for physical ills, much more do we need first aid for spiritual ills. In this world of unrest and trouble, how often we need comfort and fail to find it. I have in mind a woman, a church member, who was in great distress. She fretted, brooded, and was most unhappy. Finally, upon self-examination ("Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" Psa. 139: 23, 24), she discovered her need and exclaimed: "I have more need of the Divine than of the physician," and she is learning to appreciate her Bible. If we get right with God, we can learn to find a balm for every ill.

The practical element in this simple card method of memorizing is that it can be learned by the individual in private study in the home, without a leader. You can begin at once with texts you already know, but which you are not able to find. I once heard a teacher in literature say to his class, "I will give you as good a grade for knowing where to find a given quotation as I will for knowing the quotation itself." In a working knowledge of the Bible, we need to know both—where to find the text, and what the text contains.

A Bible student had a saying that a personal worker should be able to read the Bible upside down, so that when the worker turns his Bible to the person with whom he is working, he, the worker, may know whether or not it is being read correctly.

Having become familiar with this plan, you may select and memorize texts to meet every need that may arise in doing personal work. The Bible is

so complete that just the right text may be found to meet every excuse made by the person whom you are trying to lead to Christ.

Ministers who have used this method of memorizing Scripture in preparing a sermon testify to its value. However, I am thinking more of what memorizing God's Word means to the individual. By it he learns to comfort and nourish himself and not depend on others. It gives new life to organizations of young and old to memorize God's precious promises and be ready to give a Scripture text when asked to do so. Nothing quickens like the Word of God (Psa. 119). It is said that there are more persons in the asylum today than in hospitals. Folks are dying of spiritual heart trouble. Jesus says, "Let not your heart be troubled, ye believe in God, believe also in me" (John 14: 1). "The future lies with men and nations who listen to God and obey."

New Windsor, Md.

Fundamentals

BY L. C. HOSFELDT

In education, as well as in all other activities, there are fundamentals which are absolutely essential if one would be successful.

We are all more or less familiar with the expression, "The three R's," meaning reading, 'riting and 'rithmetic. These are the fundamentals in education, and are given in their logical order.

One must first have a knowledge of the value of letters, and their relation to each other, before one is able to form words, and then understand the meaning of words and their relation to each other to form sentences. When one has this knowledge he is able to read. This then is the first "R."

There are many folks who are able to read, but who are not very competent to express themselves by means of the written word.

This second "R," 'riting, however, can be easily mastered by the simple process of being able to form words by writing the letters, using of course the proper words that will convey one's thoughts on paper.

Having mastered the first two "R's," one is ready to take up the last, or third "R."

The correct relations in mathematics can be arrived at only by understanding the value of figures, or being able to read and write the symbols.

Being able to read, write and figure, one has the foundation upon which he can build an almost unlimited education. It is just as evident, that without this foundation it is impossible to obtain an education.

As in education, so in religion; to attain the end, in this instance salvation, there also are fundamentals. There are "Three R's" which are just as essential.

The first of these "R's" is repentance: "Except ye repent, ye shall likewise perish" (Luke 13: 3). Also in Acts 2: 38, Peter, being filled with the Holy Ghost, and in answer to the "What shall we do?" on the day of Pentecost said unto those assembled: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The next "R" in proper sequence is regeneration. Having repented, and having been baptized and having received the gift of the Holy Ghost, we become partakers of the divine nature; for "according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3: 5). This has not been accomplished by works of righteousness, but through faith by obedience to his word. There must be faith, for "without faith it is impossible to please God." It must be that faith which embodies repentance and obedience, for faith without these is dead.

After repentance and regeneration we have the last of the "R's," which is righteousness. The Lord's righteousness becomes ours. We have been created unto good works.

From the foregoing it is very evident, that without the first two "R's," we cannot have the third.

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6: 1-6).

Los Angeles, Calif.

Stewardship Nuggets

BY HOWARD H. KEIM, JR.

Landles Shannon, a young preacher of Indian descent, just out of an eastern seminary, charmed a group of local citizens with his delightful personality, his Christian philosophy, and his human interpretation of Indian lore. But he had ill health and needed to seek expensive medical care in another city. A Christian business man handed his pastor a $10 bill, saying, "Send it to Landles but don't tell him who gave it."

Huntington, Ind.

I Go to Conference

BY J. E. MILLER

3. Homeward Bound

As usual, returning home was not the least happy part of our trip. We took more time and stopped to see historic places—and folks. There are so many fine folks—and all so interesting. Each makes his own contribution. There is always something new when you meet folks. But for the good folks we met, our search would have been tedious and less fruitful.

Skippack, Falckner's Swamp and Oley—names sacred in Brethren annals! We came to this region for the first time. J. N. Cassel, who had to return home from Conference on Sunday to deliver a baccalaureate sermon, was not too busy to pilot us to the grave of Christopher Sower, Jr., which is shaded by an old spreading oak that would tell its own simple story could it speak. Our church did well to set up a new monument in 1938 to make more lasting the memory of that great elder's work. Here is the old meetinghouse in which two branches of the Mennonites worship on alternate Sundays. And in the cemetery is fenced off the burial ground of some Schwenkfelders whose church people have all but disappeared.

Abraham Price of Harleysville next became our guide. Through him we saw the Kline meetinghouse, erected in 1844 by the Indian Creek congregation—"Church of the Brethren," reads the record. The property has been conveyed to the Harley Memorial Association. Here the grave of Peter Becker, first Brethren elder in America, has a new marker while the old natural red stone marker lies in the church. Some of the boards on floor and side are at least fourteen inches wide. For the first time I saw the racks suspended from the ceiling above the seats, on which the men hung their hats during the services. Here also is the grave of Abraham H. Cassel, world-renowned Brethren antiquarian. The old three-story Price home and the Price cemetery are landmarks. The Price descendants did well to erect one general monument to the Prices, whose names are not known, and who died between 1719 and 1783. In the new Indian Creek meetinghouse one finds recorded in the pulpit Bible the names of six preachers who served the congregation, beginning with John Price, who died in 1829 at the age of 77 years.

One day and night was spent at the W. G. Nyce home at Harmonyville, and in an auto trip over a large territory. We had stopped for only an hour but—well you know the rest. The Harmonyville church left three strong impressions: The church library is kept at 200 volumes. Each year two old books are removed and two new ones are added. An evergreen library? In the shady churchyard are two trees—one oak, the other hickory. Believe it or not, these two large trees are joined at the base. Never saw the like before. What a lesson in union those trees preach to the folks that worship under their shadow! And, third, the church has three music books: the Brethren Hymnal for the preaching hour, another for Sunday evening, and a third book for other occasions.

Here are the granite quarries, the Hopewell National Park whose 2,000 acres are being developed, and the old Hopewell Furnace where cannons were made for the Revolutionary War. We pass by the white mice farm where one man has learned how to make money out of raising and shipping hordes of white mice all over the country. We pause at Valley Forge and try to picture the sufferings of Washington and his army during that awful winter. Unbidden, the picture of Washington praying in the open comes to mind.

Landing at Coventry, Trostle P. Dick tells us the story of Coventry, the second Brethren congregation in America. Here are some old documents, one a membership certificate about a hundred years old, signed by thirty-two men and women—perhaps by all at church on that day. The large meetinghouse—the third for the congregation—stands in a wooded lot on a part of the original Martin Urner tract of 650 acres deeded to Urner by Penn. Two hundred acres of this tract were sold for a quarter of a million dollars, on which tract is a large colonial three-story house in which is a part of the old Urner home in which the first Annual Meeting was held in 1742. The Urner cemetery, well-walled, is made sacred because of early members buried here. The three Urner monuments tell their own story.

As a boy I had heard of Greentree. Now I saw it, went to the parsonage to offer sympathy to Sister Harvey S. Replogle who had just lost her dear husband, the pastor. We entered the church and passed on to the graveyard with its many men and women of sacred memory, a few of whom I knew personally. We paused by the graves of John Umstead, Isaac Price and Jacob T. Myers. Many others should be mentioned but I forbear. Greentree is a real rural church with a field all its own.

Our next stop is in the home of the Harry Dubbles near Myerstown. Having been Sebring neighbors we found much in common. Near by stand the ghostlike stone walls of the former residence of John Herr. Not far away is the old camp meeting ground that once was a bone of contention. Brethren were not supposed to attend camp meeting. But one day John Herr went. That raised the question anew. After some discussion it was decided that Brethren might go to camp meeting, provided they attended the services. A wise way for Brethren in Reality to show their religion.

And look at that old stone dwelling at the jog in the road. Now a residence, it was once a fortress for defense against the Indians.

A drive took us to a number of the churches, and we also met some church leaders. The old Tulpehocken meetinghouse (Royer) caught my eye. I must see it, enter it and learn its story. The Mennonites now hold meetings in it, though it was once a great Brethren center. When built (in 1840) it was 30 by 40 feet but was enlarged later. Part of the original building is two stories, the first story serving as a schoolhouse in the days before public schools. Even after the public schools came in this school continued for a time. The tuition was three cents a day per person, when present. Evidently the teacher had a higher motive than money when he taught at that price. Here many of our Brethren attended school seventy-five to a hundred years ago. What a story those old walls could tell! Here worship and education went hand in hand as should always be the case, and must be, if the best results are to be attained.

Old Tulpehocken, you had your day and served well your generation! But you had to give way to other generations and more stately edifices. So must we all.

Elgin, Ill.

OUR MISSION WORK

Learning the Language

BY CHALMER FAW

Number Five

Number Four in this series was evidently lost in the mails.—Ed.

The Bura has never heard of the Gestalt school of philosophy and would be equally nonplussed by the mere mention of "wholism," but he has, rooted deep in his thought and language, a way of thinking of people which recalls the tenets of both those philosophies. When the Bura wants to say "you and I" he says "both of us and you." "You and he" is rendered "both of you and he," and "he and I" becomes "we and he," and so on. First is put a pronoun which includes all the people involved in a given circumstance; then the more remote person is referred to with a separate pronoun. This displays a nicety of human relationship which we of the West have never acquired. The Bura sees people first as a social group, and then for special mention he speaks of the other party involved in the group other than himself or his. We Occidentals are too individualistic: you are one, I am one, and one and one make two, and that is all we see in people. Not so with the Bura. First and foremost in his thinking is the all-inclusive denominator which reaches out and brings all in on a fellowship basis, and then, in scrupulous courtesy, the other man, always the more remote, is designated.

This naive, unaffected, almost unconscious way of looking at both wholes and individuals, with the whole considered first, is nothing short of profound. It avoids our Western over-analytical habit of tearing everything limb from limb and losing the whole in its parts, for it looks at the totality first, and then, without disturbing this unity, considers, in astounding objectivity, the most important individual part: the other fellow. This is at once sound pedagogy and good sociology, penetrating philosophy and true religion. It binds people together without submerging their individualities. It puts first the common interest and the common fellowship, but nicely preserves the dignity of the other man's personality.

When raised to the level of Christianity this kind of attitude can bear rich fruit in terms of fellowship, sharing and mutual sympathy; and, above all, in drawing men together in a common struggle for the abundant life instead of tearing them apart to destroy in bloody war the last vestiges of both abundance and life.

Garkida, Africa.

What to Pray For

Week of September 7-14

BY ESTHER EISENBISE BEAHM

To become better acquainted with our missionaries and their work, use the What to Pray For column along with the Prayer for Missions Calendar and the Missionary Picture Sheets. The three should be used together.

Let us turn our prayerful thoughts this week toward our church seminary.

During the entire past year there was a total of 168 students enrolled in Bethany Biblical Seminary. These students came in from twenty-seven states.

There were eighteen graduates, most of whom are already out in active service. Others are taking further training. There are eight districts which are being served by pastors from the class of 1940. One of these districts has two members serving as pastors. One is serving as a teacher in the seminary.

Three families and one single lady went to the mission fields during the year. Two more families are hoping to sail shortly.

During the year the school has received accredited standing in the American Association of Seminaries.

Let Us Praise the Father—

That there is a large per cent of the students willing to live sacrificially in order to be better trained.

That the church has matched this sacrifice in its giving.

That the church has shown its approval of these young workers by trusting their leadership even in the early, inexperienced years of their ministry.

Let Us Petition the Father—

That there will be an ever increasing number of capable young people who will prepare themselves to serve the church.

That the seminary students and faculty will be alert to sense the greatest needs of the church.

That the trustees and faculty use wisdom in guiding the students in a courageous and humble manner.

Chicago, Ill.

World-wide News

COMPILED BY ANETTA C. MOW

Roman Catholics

The Official Catholic Directory of 1940 is out. It shows that the Roman Catholic population of the United States (including Alaska and Hawaii) is now 21,403,136. The figure shows a net loss of 3,371 since 1939. This loss is attributed by the publishers of the Directory to an action of the Diocese of Brooklyn, which reported only on church-going Catholics and excluded inactive members.

New Church Building in England

The Society of Friends will shortly have a new building in Liverpool. It is designed by Hubert Lidbetter, the excellent architect who designed Friends House in London, one of the most admired of recent buildings. This new building also will be admirably suited to the spirit and method of the Friends, good for times of quiet, and good when the times comes to speak, since in it speakers can be heard.

A Chair of Democracy

A Methodist school, Florida Southern College, at Lakeland, is the first in the United States to establish a chair of democracy. Preceding the dedication of the chair in November, three leaders of three faiths joined in a discussion of Religion and Democracy.

Bishop Paul B. Kern of Nashville spoke for the Protestants; Dr. Robert J. White, Dean of Catholic University Law School, Washington, for the Catholics; and Rabbi Morris Lazaron of Baltimore, spoke for the Jewish side.



Brethren in Christian Service

COMPILED BY MERLIN C. SHULL

The Tennessee district, reports Bro. H. S. Minnich, who attended their recent district conference, has given an inspiring example of practical Christianity. Readers will recall the recent newspaper reports of the floods in southern Virginia, eastern Tennessee and western North Carolina. The Watauga River flows through the modern rayon city of Elizabethton, Tenn. Elizabethton is about twelve miles from Jonesboro where the district conference convened. The immediate response of our Tennessee members to this tragic, close-at-hand emergency is a real challenge and tells a lot about the goodness of these kindly folks. A committee of young people was appointed to discover the ways in which they could be of most help. They wisely consulted the Red Cross and co-operated with them in every way. The committee consisted of Bro. J. C. Wine, summer pastor at French Broad; Paul and Harold Petcher of the Cedar Creek church of Alabama; Ralph Bowman; Reynold Simmons, recently installed into the ministry; John A. Pritchett, Jr., of the Knob Creek church. This committee reported their findings to the groups assembled at district meeting. The men gave $16.90, the women $19.05, and an evening audience $25.69. Anyone familiar with this small industrial city between the mountains can picture the real need in such a time. This type of ministry attracts many people and others gave and so we are unable to report the total amount raised. A truckload of food was distributed. Young people pumped water from buildings and helped to remove soaked furniture and bedding. They brought hope and goodwill to distracted parents and frightened children. Since the Red Cross began its usually fine work in the main part of the city, the Brethren extended their services by working in outlying city homes and the nearest farm homes. In addition to the investigating committee, the following assisted in the actual relief of need: Helen Garst of the Pleasant Hill church, Walter Still of Pleasant Mound, Carl Masters and Grace White of the Johnson City church, Dorothy Sells and Patsy Simmons of Knob Creek and Tom Snapp of Jonesboro. It is interesting how generosity grows in a person's heart. The more one does the more he wants to do. The missionary offering was the largest of any in recent years, and perhaps the largest ever, and the district decided to change from partial to full support of Dr. Bosler in Africa. No wonder Bro. Minnich was pleased with his Tennessee experience.

Reader's left to right: The church at Jonesboro, Tenn., where the district meeting was held, with the young people who helped in the flood emergency; center, a family driven from their home by the flood —note the family Bible that was undamaged though it was in one of the dresser drawers when the dresser was afloat; right, a group of district leaders. Bottom row, left to right: A. M. Laughrun, moderator of district meeting for 1941; S. H. Garst, moderator in 1939; Reuel Pritchett, moderator in 1940; back row: J. R. Jackson, Standing Committeeman to Annual Conference for 1941; Mrs. S. H. Garst, district women's work; Claude Simmons, district men's work. Photos by H. Spenser Minnich.

Brethren in Christian Service is a fine motto that depends for its realization on volunteer, part-time and full-time servants. Many must do the neighborly, friendly deeds about home and in the local community; they must raise the crops, or work in factories or office to send the smaller number for service in places of need. We like these words from a young camper at Camp Zion, Northeastern Ohio: "I'm still determined to be a missionary. I know it is going to be difficult to raise money for college and I'll probably be tempted to give up the idea, but I will stick to it. . . . I believe a person must have a definite goal in mind. I'm glad I've found a purpose in life. I find new meaning in every song, every prayer and every sermon. . . . I'm not going to wait till I cross the ocean to be a missionary. I'm going to start now."

Total war endangers the lives of innocent women and children as well as the soldiers. Several organizations, including our own Refugee Committee, serving under the Brethren Service Committee, have received calls for children. One such call comes from one of our nonresident members. The blockade of enemy countries and the dangers of travel make the sending of food and clothing and the plans to rescue children not only difficult but very uncertain. But it is good to have these calls and to have nonperishable food and clothing on hand, for the day will come, and perhaps sooner than we think, when all Europe will be reaching out with pleading hands to America for the very necessities of life.

THE CHURCH AT WORK

The Pastor and the Local Church Program

Friendly Co-operation With the Religious Education Program

By H. L. Hartsough, North Manchester, Indiana

To say that the pastor should give friendly co-operation to the religious educational program of his church is, to say the least, a strange statement. It is like saying that the president of a college should give friendly co-operation to the teaching program of his college; the manager of a store should give friendly co-operation to the sales department; the farmer should give friendly co-operation to the marketing of his crops.

If it is the pastor's chief business to "make disciples," he will certainly understand that men must be taught the way of life before they will become disciples; and once they are enrolled, the teaching process must go on until they attain to the measure of the stature of the fullness of Christ. This is a lifelong task.

Men must be taught about the kingdom of God, about the Christ who is the living expression of that kingdom, the requirements for citizenship in the kingdom, the relation of the citizens to the kingdom of this world, the Christian church as an instrument of bringing the kingdom to men, the hindrances to the coming of the kingdom, and the final triumph of the kingdom.

Every pastor who has a vision of his task will use every available means to carry forward this creative adventure. Certainly no one would dare trust preaching alone to make and to grow disciples. The teaching program of the church is one of the pastor's most valuable means of accomplishing his purpose. His preaching is a part of this teaching program.

The friendly co-operation of the pastor should show itself in several ways. Let me name the following:

1. A comprehensive understanding of the purpose of the Christian church.
2. The enlisting and co-ordinating of all the agencies at our command to carry forward this purpose.
3. The selecting and training of men and women to work in and with these various agencies.
4. Unifying all the work of the church around its central purpose until no task seems more important than another.
5. Building a Christian fellowship in the church family where there is constant sharing of life and experience.
6. Building a Christian optimism around faith in the ultimate victory of truth that makes discouragement impossible.

The Pastor's Relationship to the Age Groups in His Church

By J. Clyde Forney, Elgin, Illinois

The main work of the church is to create and maintain the kind of an atmosphere that will grow into the life of the individual enduring qualities. This task begins the very morning that the child enrolls in the class in the department for the children of his age. As he makes his way through the departments and age groups and up through the adult work the responsibility of the church for his needs never ceases. The church is as responsible for the children as for the youth and the adults. The plans and the programs and the leadership of the local church are for the whole man, and for all periods of life and experience.

The pastor of the local church is employed and supported for the purpose of ministering to the whole church and to meet the needs of all departments of the church program. It is expected that he will preach to and teach the adults through the well established channels of the church—worship services, midweek services, boards and committees. He is advised of his work with the young people and their need for his leadership and guidance. Quite contrary to the practice in many places, the pastor also has a very definite responsibility in administering the program of the children's department through the department head and the department superintendents. He must give much time and study to the children and the program necessary to meet their needs, seeking to improve and to enrich the department through co-operation with the department head and through proper supervision.

Since the pastor is equally responsible to the adults, the youth, and the children, he will counsel with the adult leaders, with the leaders of youth, and with the children's workers and help plan the program for each age group and give aid in administering the work of the departments. This procedure will accomplish two definite ends. First, it will make for efficient work in all departments. Second, it will co-ordinate and integrate the program of the church so that no department of the church will be neglected and the needs of the whole person will be met.

The relationship of the pastor to the age groups is the same as it is to the church, for the church is made up of all ages and kinds of persons. He is the leader, administrator, supervisor—the pastor of the whole church and the whole person from birth until death.

The Kind of Sermons Laymen Like

By Harl Russell, Marshalltown, Iowa

If there is anything of greater importance in a pastor's ministry than preaching, I do not know what it is. Of all his important work, the sermon should be climactic. Many are the duties and responsibilities of the minister. Important most of them are. However, if he allows activities and more than his share of offices and committee work to encroach upon his time for sermon preparation, he is making a definite mistake.

A layman's terms may not be orthodox. But layman think in their own terms, and this composition should be read with that thought in mind.

To a layman, sermons are simply "good," "poor" or average." There are specific factors that are present in sermons and sermon delivery that evoke this rating from the layman. It is my humble purpose to attempt to state a few factors that make for better sermon reception.

To the layman, a good sermon must be interwoven with spiritual earnestness. There are many ways to speak the great truths of the gospel. Preachers use the same Bible, and often the same words, but there are striking differences in expression, tone quality and

gesture. From some speakers, there shines forth in the eye, the countenance and the voice that something that marks the man of prayer and purpose. One can overlook some lack of language proficiency when he who stands in the pulpit has that "mustness" in his personality and voice as he delivers his Lord's message. La Rochefoucauld expresses somewhat my meaning when he says: "There is as much eloquence in the tone of the voice, in the eye, and in the air of a speaker as in his choice of words."

It is also true that laymen like to hear a sermon that is properly organized. Most people are lazy in their thinking. When it is difficult to follow a speaker's line of thought, then most listeners' interest wanes and their minds are inclined to wander. It does not take an orator to preach a well organized sermon. Good speakers often depend greatly upon their notes, which is not to their discredit. But no matter how many notes are used, if the ideas and reasoning are not arranged properly, the sermon often does not grip and convince the audience even though great truths and arguments do come from the lips of the preacher. One noted teacher has stated that in preparing a sermon, the "heart" (text) should first be chosen. Then the "body" (the exposition, reasoning, argument or development of the "heart") should be prepared next. After that should come the working out of the conclusion, and finally the introduction portion of the sermon should be added. A sermon that is delivered from an outline that has been developed through organized thinking, is a sermon destined to have "audience appeal," if I may state it that way.

Most people also like to hear timely sermons, based upon similar situations that are recorded in the Bible. We know that through the centuries, history repeats itself. Men had problems in those days that were very much akin to the perplexing problems of our day. Prophets and preachers in those days proclaimed the solution to these problems. To be able to get the comparison and the solution to the crisis of our day from direct Biblical authority is important. Laymen are interested in news. They like to hear prophecy as well. To preach sermons that are alongside the developments of the present, and to point the way to the troubled members of the flock, that is preaching that gets a hearing.

Other factors might properly be stated in this article. But it seems best to conclude by mentioning brevity in sermon delivery. The "Great Commoner," William Jennings Bryan, who held the attention of his audience even when infirmity compelled him to speak while seated, has said: "Have one idea and a short terminal." In this hurry, scurry machine age, "time control" should be in the minister's mind as he assembles his message and makes it ready for presentation. It is never necessary to preach up to a certain time. Undoubtedly every preacher finds that he can use convincingly thirty minutes of time to develop some message that has gripped him. He should not feel that it is necessary for him to speak over twenty minutes or even fifteen minutes if he has been able to give other messages conclusively and with spirit-filled meaning in that length of time.

Laymen like to hear good sermons. A certain bakery company advertises its bread always as "good bread" and this company proceeds to tell what makes it good. In like manner, there are definite reasons why sermons are rated as good. I have thus attempted to state a few factors that will help make that rating more uniformly applicable to the sermons that are preached in our brotherhood.

The Pastor Helping to Enlist and Develop Lay Workers

By M. E. Clingenpeel, Boone Mill, Virginia

Since much of the work in the local church program must necessarily be done by lay workers the pastor needs to recognize the importance of lay workers in the local church. As the head of the total church program the pastor has a responsibility in the matter of enlisting and developing lay workers. The full assumption of this responsibility will involve the indirect as well as the direct approach. Making the church program attractive, dignified, businesslike and distinctive in its spiritual ministry is an important step in the direction of enlisting workers. People like to work with a group or a cause that is vital, ongoing, and commanding the respect and interest of the community. Thus improvement in the general program of the church is a vital element in the enlistment of workers.

The alert pastor is continually studying his people to determine their interests and abilities. He recognizes the fact that a person is more apt to be willing to work in the church and to succeed in his work if he is given an opportunity to do something in the field of his major interest and in line with his greatest talent. By determining the interests and talents of youth as they grow up, and by directing their placement in the church organization accordingly, a larger number will be willing to work in the church and more apt to work effectively. Also some adults who have never been active workers may be enlisted by providing opportunity for service more nearly in line with their interests and ability. By giving guidance to nominating committees and to the board of Christian education in the selection of workers the pastor can make a valuable contribution.

When a person has been asked to do something in the church, accepted the task, given his best to it, and done it well, the expression of approval and appreciation will do much toward developing poise, self-confidence and pride in a worthy task well done. The pastor can do this himself and also encourage his people to do likewise. Too often we criticize poor work, but fail to commend constructive and successful service. Encouragement from the pastor means much when one has made an honest effort, even though the work was not outstanding.

Any work in the church that should be done should be done well. However, this will likely not be true unless there is a plan and a definite effort to develop workers in service. Be it ushering, serving on a committee, teaching, or any one of the many tasks in the church, the worker needs to have a rather clear concept of what is to be done and how it should be done. Reading is one way of gaining this insight. The pastor should be concerned about providing a practical church library and encouraging and guiding his people in the use of it. He can also keep his people informed about the Loan Library at Elgin and offer suggestions as to the practical uses of the same. Recommending good magazines and books in the various fields of church activity will prove helpful. Calling attention to outstanding articles in the Messenger and other magazines has proved valuable.

In the field of personal counseling the pastor can make a valuable contribution in developing lay workers. Tactful and constructive suggestions often mean the difference between failure and success. Often there are those coming to the pastor with problems or seeking help. This is his opportunity and responsibility. Encouraging the proper persons to attend camps, conferences, training schools, workers' conferences and to go on observation tours, as well as directing them into the proper classes or sections. In personal as well as in group contact with his people the pastor should try to help them to appreciate the fact that if folks are to qualify themselves for work in the church and to serve effectively they must take advantage of opportunities for intelligent development. If he can instill a passion for excellence in Christian service he will have accomplished much.

The Pastor, a Business Executive

By Earl M. Frantz, Grundy Center, Iowa

The primary work of the pastor is not to act as a business executive. However, if his work as a pastor is to be successful, he must have at least average business ability and a willingness to use that ability. I doubt that there are many things which will weaken the work of the pastor more than to use, or encourage, poor business methods and practices. The pastor as a good business executive will:

1. Use good business judgment and methods in the conduct of his own personal business affairs. (a) He will live within his income, being careful not to obligate himself for more than he will be able to meet. (b) He will pay his bills with the utmost precision. If for any reason he has made obligations beyond his present ability to pay, he will recognize those obligations and curtail his own living costs to the extent of sacrificing some things he wants, or even needs, until those honest debts have been paid. (c) His business dealings will always be above suspicion. He can never afford to allow any dealings to have even a hint of being on the shady side. Here faith in his integrity is either made or broken, and this will ultimately make or break his leadership in the work of the church.

2. He should be a close student of the economic trends and forces of his day. Many opportunities may be presented where he can be helpful in leading the thought and activities of those with whom he works.

3. By being a student of economics, he will know values and be able to make proper investments. In our modern life there are many economic theories being presented, some good, some not so good. Proper evaluation will often save much confusion and difficulty.

4. When he has earned the right to lead, through the proper conduct of his own personal business, he will give encouragement and constructive leadership in properly conducting the business of the church. For the manner in which the church business is conducted has much to do with her progress, or lack of it. Encouragement should always be given to keep the obligations of the church within her possible income. Then honest effort should be made to realize that potential income. Poor business methods, which are prevalent so many times, are the bane of many churches. Organizations as well as individuals, must be scrupulously honest in the conduct of their business affairs.

The work of the kingdom demands the best in the field of economic life as well as in the spiritual realm. Every pastor should make a serious effort to give his best here in order that the church and the kingdom may not suffer unnecessarily.

The Pastor . . . Servant of All

By Robert L. Sherfy, Kokomo, Indiana

Build Christian character; strengthen the faith of individuals; promote the Christian philosophy of life; lead people to know the living Christ; . . . these are some possible goals for the pastor. Such goals will largely determine his methods of work. To accomplish these things he must work through people. For example, in helping his people build Christlike character he will normally seek to guide and interpret individual experience, rather than merely do good to people. Whether it be in helping individuals or in promoting some general church undertaking, we preachers must continually remind ourselves that the kingdom of Christ is within people. Secondhand Christianity is lifeless. The birth of the new life is the gift of God; but pastors may help a man work out his own salvation, or grow more Christlike, by guiding and interpreting his experience and promoting his participation in Christlike service. As a pastor one might so dominate people and procedures that his church would run smoothly and according to his own wishes, and still not accomplish the most important functions. The pastor is an humble servant. He defeats his purpose if he attempts to pour salvation into people, or so to dominate them that they outwardly conform but miss the inner realities of personal Christian living.

In promoting general church undertakings the pastor will accomplish most by working through people. The more people there are who actually participate in planning a project and in sharing its work and responsibilities the more general and wholehearted will be the support and co-operation. People resent taxation without representation; they gladly share in the projects that they feel they have helped to plan. The pastor knows, but easily forgets, that as undershepherd of Christ, his own glory or success is not his purpose. The amount of good a pastor can do is unlimited if he does not care who gets the credit.

Important Periodicals for the Pastor to Know

By Ora W. Garber, Elgin, Illinois

In addition to reading some good religious books in 1940-41, the pastor will need to read good magazines which will keep him informed on current thinking and happenings in the religious world. The following magazines will be found to be useful. Any or all may be ordered through the Brethren Publishing House, Elgin, Ill.

The Gospel Messenger. This weekly publication is the official organ of the Church of the Brethren, written by and for Brethren people. No pastor can do without it and minister successfully to his people. A single subscription costs only two dollars a year; if secured through the club plan, the cost is only $1.25.

Church Management. This monthly magazine deals mainly with matters pertaining to the management of the church. Its stimulating articles and suggestions for procedure are valuable to an alert and growing pastor.

The Expositor. The publishers describe the Expositor

as a journal of practical church methods. It contains articles on methods, sermons by able preachers, children's sermons, sermon illustrations, book reviews and other helpful features. Dr. William Stidger humorously but suggestively advised the student ministers at Boston University to go without underwear if necessary but to read the Expositor.

The Christian Herald. This excellent monthly is read with pleasure and profit by hundreds of thousands of people. Among its prominent features are the news digest, stories, sermons, articles, Sunday-school lesson helps, daily meditations, and colored reproductions of great paintings. $2.00 per year.

The International Journal of Religious Education. A monthly publication of the International Council of Religious Education. It has long been recognized as the leading journal in its field of interest. Besides its articles, there are worship helps for each department of the Sunday school, plays, estimates of current films and book reviews. $1.25 per year.

ADULT DISCUSSION OUTLINE

The Church's Task

IV. The Effective Church School

Scripture: Matt. 28: 19, 20

Sunday, September 22

I. What does your church school aim to do? Some churches list the following:

1. To foster in persons a consciousness of God.
2. To develop in persons an understanding and appreciation of Jesus Christ as a personal Savior and friend.
3. To develop Christlike character in persons and society.
4. To train persons to participate in the fellowship and work of the church.
5. To help persons to know God's purpose and plan for them and also the entire universe.
6. To help persons know the Bible as the Book to live by.

II. What do your church school officers and teachers care most about?

1. Keeping up attendance.
2. Helping the pupils be Christlike in daily living.
3. Helping the pupils to learn the Bible.

III. What are the values of each of the following in the total program of the church school: Sunday school, adult discussion groups, B. Y. P. D., junior league, weekday church school, daily vacation Bible school, leadership training classes.

IV. What are the place and work of a committee of religious education?

V. In what respects are the curriculum materials of your school satisfactory? In what respects unsatisfactory?

VI. What does your church school do to keep the adults growing? One never gets too old to learn. Adults must change in order to cope adequately with a changing world.

VII. To what extent is your educational program reaching into the homes of your church and constituency?

Note: These questions may well be assigned to persons in advance for study and report to the group.

The Religious Digest. The name aptly describes the magazine. A very useful publication in view of the obvious impossibility of reading all that appears in magazines today.

The Gish Fund Committee, realizing both the value of good magazines and the limited funds available for their purchase, has placed the following on the Gish list:

Expositor, $1.50 per year.

International Journal of Religious Education, 90c per year.

Church Management, $1.25 per year.

The Pastor—A Sermonizer, Doorbell-Ringer, or Organizer?

By I. D. Leatherman, Lanark, Illinois

We have traditionally recognized the pulpit as the center of church activities. Many church buildings, erected twenty or more years ago, speak with the very architecture the truth of the above statement. A pastor of a sister denomination said to me sorrowfully that these new ideas of religious education are forcing the pulpit out the back door of the church. At the other extreme, I read in a relatively recent article where a great statistician suggested that maybe we didn't need church buildings so much any more but instead the pastor would mimeograph his messages and distribute them personally among the people in general in the community. In so doing he would meet the people face to face, give to them his message and a word of encouragement, share a bit of their social life, and save the money of keeping up an expensive church bulding.

We are attracted to the newer idea among our churches which calls for the pastor more perfectly to organize his group so that five, ten, or more people will be doing that many times more work under his direction.

When I think of the Master and the correlation of his life's activities in that blessed ministry, I am prone to believe he has much to teach us. Those matchless sermons of his, which have caused people of the ages since to live on a higher plane, were simple yet profound. They were unsurpassed as to their content, beautiful phraseology, and message conducive to spiritual happiness. We should desire to renovate our thinking so that our sermon thoughts are less muddy, so that our presentation of truth might have a greater lifting influence, and so that folk might see clearly the truth and feel its power to help in any situation of life. We dare not neglect our sermon preparation.

Jesus spent much time in making personal contacts. There were Nicodemus, the woman at Jacob's Well, the lawyer seeking eternal life, the man who was blind from his birth, the Roman soldier pleading for a sick slave, the man seeking his help in the division of the father's estate, the wicked woman taken in adultery, and many others. Did the Master have time to call? Note the great succession of personal conversations to which he gave the larger measure of his time, thought and strength.

The many personal messages of Paul which are recorded in his letters (twenty-nine different names are mentioned in the closing chapter of Romans alone) reveal that he knew the high value of the personal touch of life upon life. No time to make calls! A pro-

(Continued on Page 20)

KINGDOM GLEANINGS

Calendar for Sunday, September 8

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Inviting Others to Worship God.—Psa. 96.

Christian Workers, The Church's Task: To Provide a Christian Fellowship.

B. Y. P. D., Shall I Dance?

Intermediates, Pure Thoughts, Clean Speech, Right Deeds.

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Gains for the Kingdom

One baptized in the Middlebury church, Ind.

Ten baptized in the Beaverton congregation, Mich.

Eight baptized in the Upper Codorus congregation, Pa.

Two baptized in the Ottumwa church, Iowa, Bro. C. A. Albin, pastor.

One baptized and two reclaimed in the West Conestoga church, Pa.

Five baptized in the Maple Spring church, Pa., Bro. J. M. Geary, pastor.

Seven baptized in the Mountville church, Pa., Bro. S. Clyde Weaver, evangelist.

Twelve baptized in the Baltic church, Ohio, Bro. Paul F. Shrider, summer pastor.

Two baptized in the First Irricana church, Canada, Bro. Harold Michael, pastor.

Twelve baptized in the Glade View church, Md., Bro. Jesse W. Whitacre, evangelist.

Seventeen baptized in the Maple Grove church, Md., Bro. Howard Whitacre, evangelist.

Six baptized in the Pleasant Hill congregation, Pa., Bro. George Detweiler, evangelist.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. H. M. Snavely, in the Melvin Hill church, N. C., Sept. 2-15.

Bro. H. A. Clabaugh, Sept. 15-29, in the Maple Grove church, Ind.

Bro. Charles Colyn, in the Osceola church, Iowa, Sept. 29 to Oct. 13.

Bro. S. Loren Bowman, pastor, Sept. 1-15, in the White Hill church, Va.

Bro. Arthur Durr of Fairfield, Va., Sept. 8, in the Concord church, Va.

Bro. J. W. Hess of Harrisonburg, Va., Oct. 13-27, in the Tire Hill church, Pa.

Bro. Wilmer Petry of Akron, Ohio, Feb. 24, in the Shamokin church, Pa.

Bro. Charles R. Oberlin of Peru, Ind., Sept. 16, in the Ft. Wayne church, Ind.

Bro. Oscar R. Fike of Airpoint, Va., Sept. 7-21, in the Copper Hill church, Va.

Brother and Sister B. M. Rollins, Dec. 2-16, in the Pleasant View church, Ind.

Bro. R. K. Showalter of Bruceton, W. Va., Sept. 11, in the Mt. Dale church, W. Va.

Bro. Cecil O. Showalter of Rileyville, Va., Sept. 8, in the Tear Coat church, W. Va.

Bro. Frank S. Carper of Palmyra, Pa., Sept. 22, 1940, to Oct. 6, in the Hanoverdale church, Big Swatara congregation, Pa.

Bro. Leo H. Miller of South Whitley, Ind., in the Castine church, Ohio, Sept. 2-15, and in the Lima church, Ohio, Sept. 22 to Oct. 6.

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Personal Mention

Southern Iowa has chosen Eld. Homer Caskey as Standing Committee delegate to the 1941 Conference with Eld. Glenn Carr as alternate.

Southern Indiana has selected as Standing Committee delegate to the next General Conference Eld. R. S. Showalter, with Eld. Robert Sink as alternate.

Bro. Ralph R. Hatton has taken up the pastorate of the Portland church, Oregon, and should be addressed hereafter at 5528, N. Moore Ave., Portland, Ore.

The Standing Committee delegate to the Conference of 1941 from Southern Missouri and Arkansas is Eld. Leander Smith, with Eld. A. M. Peterson as alternate.

Bro. Samuel A. Harley's meeting in the Moscow church of Second Virginia was changed on account of the regional conference to the first two weeks of September.

Sister Goldie Killion, pastor of the Auburn church of Northern Indiana, has time for two or more revivals this fall and winter. Address her at Auburn, Ind., P. O. Box 284.

Bro. David Blickenstaff has arrived safely in France, which is indeed good news. The tense and everchanging European situation caused some unexpected problems and delays.

Bro. J. K. Eikenberry of Marion, Ind., will be guest speaker at the harvest meeting and home-coming in the Auburn church of Northern Indiana, Sept. 15. Basket dinner at noon.

President Winger of Manchester will be the guest speaker, morning and afternoon, at the harvest meeting in the English Prairie church of Northern Indiana, Sept. 15. Dinner at the church.

Bro. L. A. Bowman is closing his four years' service with the Snow Creek and New Bethel churches of Southern Virginia and is taking up the pastorate of the Schoolfield church. His new address is 14 Pelham Ave., Schoolfield, Va.

Five more than golden it was for Brother and Sister John A. Stern of Noblesville, Ind., who on Aug. 4 last had successfully journeyed together for fifty-five years. For almost that long they have been faithful members of the church. On both counts, congratulations.

Bro. Van B. Wright of Fort Wayne, Ind., who is just concluding a revival in the Strait Creek church, Highland County, Ohio, will be the speaker tomorrow, Sept. 8, at the annual all-day meeting. "All friends, former members and visitors are most heartily welcomed."

Bro. Ray O. Shank returns to his old home community after over twenty years absence, continuing in full-time evangelistic work. He has time for two or three meetings in late winter and early spring. His address is changed from Covington to Brookville, Ohio, R. 2.

Bro. W. Russell Burris, pastor of the Warrensburg church of Middle Missouri, is entering Bethany Biblical Seminary and his address is changed accordingly to 3435 Van Buren St., Chicago, Ill.

Those who remember the picture used on page 2 of the Messenger for Aug. 17, will be saddened to know that Sister Longanecker passed to her reward some weeks ago at the advanced age of more than ninety-three years. See Fallen Asleep columns on page 25.

From Dean A. C. Baugher of Elizabethtown College came the good word that Mrs. Baugher was "making reasonable progress" in recovering from a serious surgical operation in Lancaster General Hospital. You will join us in the prayer that the progress may issue in early and complete recovery.

Bro. S. W. Mohler of David City, Nebr., has had much experience with life. He is ninety years of age. Referring to the new national defense program, he thinks "the strongest defense we can build is to follow the example of the Ninevites." If you have forgotten what that is, see the third chapter of Jonah.

From Oklahoma, Middle Indiana, Eastern Pennsylvania (and China), Southern California, they came the same day, some with greetings to the Messenger offices, some to more interesting parts of the House. All were welcome. Their names were Jack Kline, Melvin Leasure, Mary Schaeffer, Ralph and Mary Blocher Smeltzer.

On another day from the San Bernardino church of Southern California came Brother and Sister Rolland Callison with the parents of the latter, Brother and Sister E. R. Buck of Franklin Grove, Ill., and another daughter; also Brother and Sister M. B. Williams and two sons from Detroit, Mich.; and Sister R. C. Peters and son from near-by Wheaton, Ill.

Dr. T. T. Hersch did not come over from Cedar Rapids, Iowa, especially to see the Publishing House nor even his brother, the general manager. What really brought him were certain ceremonies uniting the son of Manager Hersch and the daughter of Editor Brandt in a great life adventure. Other visitors in the same connection were Ivadell and Donald F. Hersch, also of Cedar Rapids; Loraine and L. A. Swartz of Mansfield, Ill.

A Test of Faith and Love

The Christian Faith Offering on Sept. 15 challenges us to generous and sacrificial giving.

First, because the hysteria for force and military power is deceiving many good people. Hope and God do not lead in that direction.

Second, the world needs an example of sacrificial faith in giving to support the Christian way of life. I covet for my church to support this way!

Third, if our young men are drafted for military service, they and we should be glad to point to such an offering as evidence of our faith in God, love and reason.

Fourth, because the actual needs and heart hunger for God in our confused world of bitterness need such a response of friendship and goodwill.

Fifth, sacrifices are being freely made by those who believe in force and brutality. We who are disciples of a Redeemer who died on a cross must do no less for goodwill and love.

Every congregation and every member should have a part, however small; but most of us can be generous, and all of us cheerful givers.—Charles D. Bonsack.

Bro. X. L. Coppock transfers his pastoral labors from Rocky Ford, Colo., to Plattsburg, Mo. Will his correspondents please note his new address.

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Miscellaneous Items

The Spring Creek harvest meeting and home-coming —Middle Indiana—"is Sept. 15 instead of Sept. 13."

The correct date for the Northeastern Ohio district meeting, Moderator J. C. Inman informs us, is Oct. 8-10, not as previously published. The place is Ashland.

The Maiden Creek church of Eastern Pennsylvania has its annual home-coming at the Pricetown house tomorrow, Sept. 8, with services in the morning and afternoon and a basket dinner.

The home-coming at the Holsinger house in the Dunnings Creek congregation of Middle Pennsylvania will be held Sept. 15. This will be followed by a two-week meeting conducted by Bro. John E. Rowland.

The Blough Work Camp is located in Pennsylvania and not in Ohio as reported in Peace News for Aug. 24. We are sorry for this mistake. An authentic report of this significant project is found on pages 21 and 22 of this issue.—Merlin Shull.

Sister Ada Whitman of West Millgrove, Ohio, would like to secure copies of the two-volume Commentary by L. W. Teeter. The Commentary is out of print, but some Messenger reader may have a set he would care to pass along. If so, write Sister Whitman.

Fifteen, not fifty, "of our members attended the B. Y P. D. rally in the Galesburg church." Then, too, in the church news note from Independence, Kans., published in our issue of Aug. 24, Bro. Burroughs meant that the attendance at the evening union service is increasing.

The Kansas Brethren Home will hold the annual home-coming Sept. 15 at the Pleasant View church, near the Home; all-day services will be held with a basket dinner at noon in the church basement. This is the fiftieth anniversary of the founding of the home.—John Newton, Supt.

The Empire church of Northern California will have home-coming day Sept. 22. President C. Ernest Davis of La Verne College will speak in the morning and Eld. J. W. Deardorff of Waterford, Calif., in the afternoon. "A hearty welcome is extended to all who care to come. . . . All-day meeting with basket lunch at noon."

Concerning clothing for relief purposes, three suggestions seem in place: (1) pack shoes and soap separate from clothing; (2) pack new clothes separate from used and mark each accordingly; (3) where the packing bag is not heavy canvas, line it with some material heavy enough to protect the clothing from dust and dirt.

Thanks for your suggestion. One of our good Brethren gave the following suggestion and I am happy to pass it on as a very fine method to wipe off the approximate $7,000 deficit on the Gospel Messenger from year to year. We are now offering to the brotherhood the opportunity of purchasing your regular magazines from us. The suggestion was as follows: "Since you have 20,000 paid subscribers to the Gospel Messenger, if each subscriber would order one or more of his regular magazines from the Brethren Publishing House, your profit from the magazines would equal your present loss on the Gospel Messenger." Is there an easier way for each of us to help to make our church paper self-supporting? See page 31 for further details.—E. M. Hersch.

HOME AND FAMILY

The Church on the Hill

BY MRS. CLEON MURR HARVEY

There is an old rustic church
That stands on a hill,
Where the people can go
And worship God still.

This lovely old church,
In its rustic location,
Never closes its doors
To take a vacation.

There is never a Sunday
This church does not hold
Rest for the weary
And peace for the old.

There are the ministers, too;
By the door they stand
And bid you "Good morning"
With a clasp of the hand.

In this lovely old church
You can kneel to pray,
While God lifts your burdens
And cares of the day.

So if you feel lonely,
As oft a person will,
Come to God's house and worship
At the church on the hill.

Klondike, Ind.

Dot and Marie

BY ADA CASSELL SELL

"I don't want to keep you back from your work, Dot! Just keep on beating that cake; it might not turn out right if it stands with the baking powder in it. Please, Dot!"

"All right, Marie. I would like to have it baked in time to cool and ice, and hide before Tom gets home from school. It's his birthday, and I do believe he hasn't thought of it! Won't it be fun to have ice cream and cake for his birthday supper and surprise him?"

"Dot, you get such fun out of the things you do, don't you?"

"Yes, indeed, things like this, Marie! But I'm sure you remember the birthdays at your house, dear."

"Yes, I usually have a swell dinner for mister's but for the little ones' birthdays I give them twenty-five cents."

"I believe this cake's beaten enough now. We'll sit down and chat while it bakes forty-five minutes. Let's see, where did I put the candles? It's terrible the way I forget! Sis thinks I ought to know where everything is, but she's younger. Sometimes the better I hide a thing the worse time I have remembering where it is."

"I'll say your sister's younger, Dot! And hasn't any children! Dear me, Dot, I'm going to have a cake and candles for Bee, too, and the rest after this. Bee's birthday is on Tuesday. And remember we mothers have lots more places to remember where we put things, because children's wraps and hats and books count up."

"Where are the candles? I remember! I tucked them back of a can on this shelf, then foolish me forgot. Yes, Marie, I honestly believe Bee'll get more fun from the cake and ice cream than the quarter. Here! I'm ready to sit down, and glad too. Let's go to the living room. I'll tune in on an organ recital and we'll have it on soft while we chatter. Well, how did you like the Mothers' Study Group, Marie?"

"I enjoyed it very much, Dot. It was so helpful. One thing especially that the teacher said started me thinking, and I've had it on my mind ever since."

"What in the world was it, Marie?"

"Oh, just a little remark! She said there are not nearly as many feeble-minded folks as we think. She was reading from a doctor's article from the Parent-Teacher Magazine. The author specialized in mental diseases. He is Dr. Overholser, superintendent of Saint Elizabeth's Hospital in Washington, D. C., and Professor of Psychiatry at George Washington University. He has written a lot about psychiatry."

"Why, Marie, how you rattle off those facts! I'm sure I must have been daydreaming! I merely heard her mention something about the feeble-minded."

"But you see, Dot, I'm interested for a special reason! I looked up the article in my magazine and read it over and over, and further back on a page called Our Contributors, it tells those facts about him. I wish I could go to see him."

"Marie! You make me laugh! You don't need to see a psychiatrist, do you?"

"No, no, Dot, not for myself! I hope not! But my sister has a child who has caused her a lot of distress. He's been in the county home for five years, and Martha acts as though she never expects him to get out. I confess I thought about as she did but not quite. Sometimes when we go to see him he seems as normal to talk to as you or I."

"Why did they take him there at all?"

"It was after that drunk ran into him when he was riding his scooter. The boy was on the sidewalk, but the car ran up over the curb. It didn't hurt him so much, except the awful fright. Martha says after that when they had him out in the car he'd be afraid every car they got near had a drunken driver. And he couldn't be persuaded to go out on his scooter at all. He stayed in the house too much, and his nerves were a complete wreck. Got so he was afraid to go alone to the cellar, or upstairs after dark, and cried to have a night light."

"How sad, Marie! The poor boy! Was he nervous all the time?"

"The one time he forgot himself and seemed himself was when he was working with his tools, making something he studied about in industrial arts class. He loves his Popular Mechanics Magazine."

"You think he shouldn't be there, Marie?"

"I believe we could find a better place for him, and I believe he can be cured! I heard of one boy whose parents took a deep interest in curing. They spent money, plenty of it, and sent him to an institution of the helpful kind. They saw no disgrace in mental ill-

ness, and treated it like any other; the institution finally discharged him, cured, and he is employed by the electric light company. He always did love to tinker with electricity. Martha has the money to help the boy but she never thinks about doing it. She thinks as nearly everybody used to think—once crazy, always crazy. It's enough to make unbalanced persons worse to see the furtive way some people regard them, and to feel they are shunned."

"Yes, Marie, many tragic things have happened. It was terrible the way Amhersts stuck their mother away in an institution. I am sure she was almost normal. What abnormality there was on one certain day, or call it plain hysteria, was due to their deviltry. It got so that they never even went to see her after a few months. I took her things often and she seemed as sane as you or I. Only she was so heartbroken to think that her own boys could treat her like that. She had not the least desire to go back to them."

"How did they get her committed, Dot?"

"It was one hot August afternoon. She had been canning tomatoes, and in the midst of it one of her boys came home in a drunken rage. She refused to let him in, and did cry hysterically. The boys stuck together and called in strange doctors. They committed her."

"How does she spend her days?"

"She is helping in the kitchen. They seem to leave all the desserts and cake-making to her."

"She's much older than Ned. He couldn't be expected to have the power of adjustment she has, Dot."

"No, indeed, Marie. And you may be sure I'll help you all I can."

"Let's look at this article a bit. I brought it along. And I've made up my mind to go to Martha's tomorrow afternoon. Would you go along, Dot?"

"Surely, be glad to."

"Look at this. 'It was less than a hundred years ago that Samuel Gridley Howe in Boston was establishing the first institution for instruction of the feeble-minded in this country and was laughed to scorn by his associates. They said it was a perfectly silly thing for Sam Howe to talk about teaching idiots!' Dr. Overholser says we have come a long way in the care of the feeble-minded in a relatively short space of time, though we still have some distance to go. 'The care that was given to the mentally ill and the feeble-minded up to the present century was almost wholly custodial.' Now things are done in the way of care, or of education and training. Soon after the beginning of the century intelligence tests were introduced. People were enthusiastic. They thought they had at last a yardstick to measure intelligence."

"Do they still have as much faith in these tests, Marie?"

"No, Dot! There were discrepancies. A few testers were moderate; they said perhaps only 15, 20 or 25% of inmates were feeble-minded. Other testers said 90% were. One writer said the more expert the tester, the more feeble-minded were found."

"For that matter, I feel a little goofy myself, Marie, when I have too many frying pans on the fire. Don't you, Marie?"

"Ha! I surely do, but mine's when the children get on my nerves too much, and have to be told a dozen times to turn down the radio, and I can't get them to want to stop what they're doing to come to the table, and . . ."

"Yes, yes, Marie, I know what you mean! We mothers all have those days!"

"Sometimes I blame the weather, too."

"Yes, Marie. So do I. And we're happy. But just think how some people have it! Married to some one who is habitually unfaithful, or to a drunkard!"

"Yes, and to plain cranks!"

"Yes, indeed, Marie. Or tightwads!"

"You're right, Dot. This asking for money with fear and trembling disgusts me."

"There are different things that can make a person lose mental balance. Let's look at the article again. Dr. Overholser says the claims for the intelligence tests were excessive. The diagnosis of mental deficiency belongs in the field of psychiatry, although the educator and psychologist are aids. Listen: 'The question of mental deficiency involves a consideration of how a person gets along in his environment. There are persons who may test rather low on intelligence tests who function reasonably well in a limited environment. Inmates are taught work which they can do with profit when they leave an institution.' "

"How wonderful, Dot! It used to be so like a life sentence to be committed to any institution of that sort! I do hope Ned will be cured!"

"Look! 'Much more than intelligence is involved in getting along in an environment. The sum total of the personality, the emotional adjustment the individual can make is much more important than the number of cells that he has in his gray matter.'

"And see: 'I am sure all of you know of children who did not do well in the back of the room merely because they could not hear what the teacher was saying, whereas if they came up where they could hear they were found to be not so stupid after all. . . . How an individual gets along is fully as important as what his school achievement is.' "

"I once read that certain dementia praecox patients could not do certain tests a nine-year-old could do. But when a considerable number of normal adults took the tests, it was found they could not do them either! What do you think of that, Marie?"

"Well, Dot, some of it reminds me of the two Cook children. The oldest studies his head off and scarcely gets less than a perfect grade. But he never sleds, or skates, or anything like that. In fact, he doesn't mix with children in play. His brother runs in the eighties for grades, but has a good time, and is a favorite everywhere he goes. Of course, I know there are children who test high in intelligence and fit in their environment just as well."

"Yes, Dot. But I remember the valedictorian at college; he was a bookworm, brilliant, but had no personality. I don't see how in the world he could ever succeed at anything except a research job, or one in which he didn't have to adjust himself to people. He could be changed, humanized, of course."

"Dot, this doctor believes in special classes for backward children. And he is afraid in some places the superior child has been neglected."

"I believe that, Marie. Tom tells me Lynn Moore gets his work done long before the rest, then the teacher has an awful time worrying with the spitballs he throws, and the notes that start from nowhere. He'll likely be in the progressive group in high school."

"Look, Dot! 'Less and less stress is being placed on how much the child knows. It is a desirable thing, of course, to know something, and it is useful to know a lot; but it is entirely possible to know a lot and at the same time have acute mental indigestion. . . . It is possible to have a very good memory and still not be able to get very far with it. It is much more important to inculcate a feeling of security in the child, a feeling that he is wanted, a feeling that he is an object of interest to the teacher. I think it is the duty of parents, too, to make children feel that way at home, but unfortunately that is not always done. The child's individuality should be cultivated.' "

"And they are all different, these children of ours, aren't they, Marie?"

"Yes, indeed. You can't punish them alike; leastwise, I can't. Dick loves hair-raising stories, and Bee hates them! My one boy loves to put up my curtain stretchers and I detest it!"

"Ha! That ought to prove something, Marie!"

"Dot, what does en rapport mean?"

"It means in harmony with. Why, Marie?"

"Oh, here's a long definition the doctor gives for education. But I like it. He says it is 'the leading out of the individual into an efficient and rightly integrated personality, comfortably at home with himself and his fellows; serviceable to society; equipped to make a living while he leads the more abundant life, and en rapport with the ultimate spiritual forces that lie behind the visible phenomena of the universe."

"That is fine, Marie! And I'm sure this doctor did not put the spiritual last because he considered it least important."

"No, Dot, after all, in spite of psychiatry and education and psychology and philosophy . . . it is prayer that helps me most. The other things helps us pray more intelligently. The cake, Dot! It smells done!"

"That's right, Marie! I got so interested I forgot. It's just right! Must you go? You can watch me ice it. I must hurry or I won't get it hidden before Tom comes."

"I must prepare lunch, but I'll look for you tomorrow. I want to get the two o'clock car. I'm so anxious to talk to Martha, and I know you will help me to get her to realize her boy may be completely cured."

"I'll be ready, Marie. I'm eager to help. Good-by!"

"Good-by, Dot!"

Altoona, Pa.

The Hope of the Future

BY LEANDER SMITH

This is a day of all sorts of "youth movements." Some of them are good and some of them are bad. However, there can be no doubt in anybody's mind that the movement toward the church is the very best for youth and the best for the church.

But here in the Ozarks there are thousands of young people who are not reached by any Christian influence; they are organizing themselves into groups anxious to do something. But they need help. They are going to do something, and what they do may not be for their best interest in life if unguided. But when they are closely allied with the church, their greatest problem is largely solved and they themselves become a tremendous asset.

The youth of today will be the leaders of tomorrow. They will be the leaders in church and state. The kind of leaders they will make will be determined by the kind of influence and leadership that is brought to bear on their lives in the formative period. Just here our church has a gigantic opportunity and an unescapable responsibility. Let us see to it that our church has a program that will challenge the best that is in our youth and especially the underprivileged.

We have every reason to be grateful that our church is reaching a large number of young people, but let us extend our borders, until we reach all our young people through our Sunday school and young people's meeting, then we can make our teaching and preaching effective. If we expect to continue to grow in numbers and in strength we must give due attention to our young people. Thus we will not only solve the problem of youthful criminals but we will build up a mighty force for righteousness and the promotion of God's kingdom on earth. Let us honestly try to cement the union between the youth of our land and the church.

"There is a lad here," they told the Lord
So many years ago,
"Eager to give his lunch to you
His love for you to show."
And he who knows the hearts of youth,
Took there that gift so small
And by his power 'twas multiplied
Until it fed them all.

Springdale, Ark.

The Pastor—A Sermonizer, Doorbell-Ringer or Organizer

(Continued From Page 15)

gram too full for personal contacts! Jesus and Saint Paul did not take that view of it.

Perhaps the greatest work accomplished by the Master before he went to the cross was the calling of men from every walk of life and training them to spread the good news of his kingdom over the earth. He called twelve (one failed him but was soon replaced), and they in turn called others, until the earth was covered with great souls of many religious denominations, attempting to carry the gospel he preached and taught to every class of people. His promise to these is: "The works which I do you shall do also and greater works than these shall you do."

In summary it may be said that ministers must preach sermons rich in content, simple in structure, clear in thought and spiritually helpful. The pastoral call offers the most effective means of permeating a community with Christian influence. In pastoral calling, he is dealing with the individual.

There is an ever-growing need for trained pastors who are able to call from their congregations the women and men of talent and willingness, teaching them how to carry on in the different phases of church activities and thus accomplish many times more work and in a much more efficient manner. There is much work which can be done far more effectively by committees and lay individuals than by the pastor himself—such as departmental education work, finance, music, personal evangelism, mission interest, and social activities. The pastor might sit an hour with a committee or an individual and plan with them the work as to possibilities and methods and then turn the responsibility over to them, shifting his attention to something else. This develops the local talent and accomplishes a greater amount of work more efficiently.

CORRESPONDENCE

Oregon Summer Assembly at Camp Myrtlewood

Guest leaders were Lorell Weiss of La Verne College, California, and Brother and Sister Edward K. Ziegler, returned missionaries from Bulsar, India. Bro. Weiss gave a series of lessons on Old Testament Prophets, Footnotes on the Christian Faith, and The Challenge of the Christian Life; Bro. Ziegler brought to us the very important fact that what India needs more than Western civilization is the Christ. If India ever drinks of the abundant life in Christ she must drink from the Indian cup. Let us be thankful that each nation is hearing of him in its own tongue. Ilda Ziegler told of the release which comes to the Indian woman and widow as she finds her rightful place in the building of the kingdom of God on earth. She exhibited several samples of the most beautiful and graceful dress of the world—the sari. She also showed the jewelry worn by the Indian women.

Mark Schrock of Washington state brought back to our district board a report of the joint meeting of the Brethren Service Committee and the Council of Conscientious Objectors at Washington, D. C. A program of procedure for our people is under way.

A La Verne College quartet of boys was present the first two days of our assembly, a contribution which was greatly appreciated. Florence Miller was music director of the camp. Antiphonal singing was again enjoyed; two groups of young people on opposite mountains sang alternatively with the audience assembled about the campfire in the vale between.

Sister F. H. Barr handled well the subject, The Moral Influence of Parents Upon Childhood, giving examples of wrong and helpful influences on children. Bro. F. H. Barr's message on Promoting Peace in Our Everyday Life was timely. We can only earn a right to be conscientious objectors by doing creative work.

The intermediates had two periods of classwork. Part of the first period each day was devoted to learning choruses to be used around the campfire, Sister Wine directing the choruses. Sister Edward Ziegler used the balance of the period in giving object lessons, mission and character building stories. The second period each day was devoted to blackboard lessons, illustrating the place the Lord Jesus fills in the life of the individual—stressing the point of our need of him and our privilege of coming to him.

The children's class of beginners and primaries combined had an average attendance of ten. They had their Bible stories and other stories about Friendly Helpers. For handwork they made notebooks about these stories and their memory verses.

Thirty-four dollars was raised for relief work across the seas, fourteen as a Sunday-school offering, and fifty-six dollars and fifty-three cents for general missions.

At the close of the Sunday morning service, led by Edward Ziegler, a consecration prayer was offered for both life and money. Rolland and Josephine Flory were two visible manifestations of the dedication of life. Our prayers will follow them daily as they go forth for so great a task as representing the Christ in China.

George R. Shade of Grants Pass will serve on the Standing Committee from our district at Annual Conference in 1941.

One of Oregon's mists drove those who slept outside under shelter and we were very thankful for our spacious roof over the dining hall for services on Friday and Saturday. Hot and cold water was piped into the kitchen since last year. A platform and new benches with backs were provided upon the hillside as an out-of-doors auditorium, with myrtlewood and pine trees for our roof in God's great out of doors. The seating capacity is about two hundred. We had one hundred and thirty-eight registered under the family camp style, many more being present for the Sunday services.

On Monday morning, after many had left camp for their homes, a very impressive service was held by the riverside. Virginia Becket of Bridge, Oregon, dedicated her young life to Christ by baptism, Bro. F. H. Barr, officiating.

Grants Pass, Oregon. Lizzie Neher Flory.

These Campers Are Workers

Background

The work camp idea originated in Europe. Several years ago a work camp was started in the United States by the American Friends Service Committee in the coal fields of Western Pennsylvania. This year there are eleven Friends' camps and four Brethren camps in the United States.

Purpose

Work camps are carried on by pacifists who are willing to express their responsibility as citizens by working constructively in needy communities. These work campers offer their sweat as evidence of their sincerity. They are not satisfied in merely opposing war; they believe in actively working for peace.

Origin of Blough Camp

The Blough camp, as well as the first Brethren work camp at Mt. Dewey, near Scranton, Pa., in 1939, is an outgrowth of interest on the part of a group of young people, most of whom are members of an Eastern Pennsylvania Hilltop group. Among those who helped formulate plans for these two camps were Ben and Ruth Bushong, Grace Hollinger, Edward and Martha Lander, Ernest Lefever, Elwood and Clara Lentz, Jessie McKinstry, Miller and Alberta Peterman, Don Royer, William Willoughby and Lowell Wright. In co-operation with other church leaders, they decided that locating at Blough would provide the most nearly ideal set-up for this type of work.

Campers

The camp was open to energetic young people interested in peace who were willing to give $40 and seven weeks of their summer to work in this community. The campers are from seven states: Pennsylvania, Ohio, Indiana, Virginia, New York, Kansas and Maryland. There are fifteen full-timers and a total of twenty-two campers, among which are a Methodist, a Catholic and a Quaker.

Leaders

The camp was particularly fortunate in its leadership. Lowell "Pike' Wright, relief worker in Cuba; Paul Bowman, Jr., relief worker in France, Spain and Scandinavia; and Dave Blickenstaff, relief worker in Spain and France, now returned to France, were each with the group for nearly a week. Among the other leaders were Dan West, Guy Solt, Ned Richards, Dr. and Mrs. Parker and Paul Kinsel. There were local leaders who also led evening discussions.

The evenings, except Wednesday and Saturday, were spent in discussions. These discussions were on subjects such as the peace positions of the historic peace churches, the war and relief situation in Europe, labor conflicts, employer and employee relationships, camp problems, the community and beneficial community projects.

Projects

The campers selected the projects on the basis of helpfulness both to the community and to the campers. They spent the first two days repairing the town road by filling up the holes with rock and gravel. The girls made a survey of the community to get acquainted with the people and to invite the children to come to Bible school. This Bible school was held for two weeks with an average attendance of sixty-five, an enrollment of seventy-eight and forty-nine receiving attendance awards. There were twelve teachers, including those from the community. Work on the co-op store at Pretoria was a project which lasted throughout the period of the camp. The fellows removed the debris from the store location, cut and faced rock, laid the wall for the foundation, tore down a tipple and an old mine building and salvaged the lumber for use in erecting the new store. The campers will not be able to complete this project, but they hope the community will carry on. Another project was that of repairing the church roof and giving the church two coats of paint. After vacation school the campers continued their work with the children by conducting a craft school. Here the children sang, played games, heard stories and were taught handicrafts. Because of some financial contributions it was possible to carry on a playground project. The mine company donated an acre of land; the township contributed $25 and the use of the road grader. The campers, with the help of the community, cleared the land of posts, bushes and weeds, leveling it for playground use. When this project is finished, it will include four seesaws, three swings, a chinning bar and two trapeze units.

Worship

Each morning, after breakfast, the campers had either individual or group worship. Whenever possible the group met on the riverbank for these services.

Schedule

Time was budgeted closely. The campers' day began at 6:00 o'clock in the morning and ended at 10:00 P. M. Eight hours a day for five days a week were spent on the work projects. Five of the Saturday afternoons were spent in a fifteen-hour first-aid course conducted by Mr. Storey of Hooversville. Upon the completion of this course sixteen of the campers received a first-aid certificate from the United States Bureau of Mines.

In spite of the busy hours, the campers sandwiched in a few social activities. One of the unique features of the camp was a Saturday morning trip through a coal mine at Pretoria, the site of the co-op store. On another Saturday morning the campers visited Penn Craft, a Quaker rehabilitation project in the coal region south of Uniontown, Pa. Several soft ball games, some volley ball and tennis, along with a few trips to Camp Harmony, gave balance to life at camp.

The campers were glad to co-operate in many of the activities of the community and congregation. They were sorry that because of the lack of time, they could not do more.

Blough, Pa. Blough Work Camp.

Revival on Flat Mountain

I have just closed a meeting right on top of Flat Mountain where there had been no preaching for ten years. I baptized twenty-three and received three on former baptism. I held a love feast with fifty-eight communicants. Now we have organized a Sunday school and are sending the first order for supplies.

Before going to Flat Mountain I held a meeting on Brand Mountain in which twenty-four stood for Christ and sixteen were received by baptism. I have preached almost every night for five months and about 300 souls have given their hearts wholly to Christ. I am tired and weary, but have eight more meetings promised. If you wish, you may mention these things in the Messenger. But if you do, please indicate that it is God who has done it all.

Mathias, W. Va. Ernest L. Miller.

Beyond Our Expectations

It was with some hesitancy that our pastor, Bro. Earl Bowman, undertook the leadership of our eight-day evangelistic effort last spring in Harrisonburg. This was because he had never consented to hold the second meeting in any other of his former pastorates.

The meeting began with unusual interest and so continued throughout the week. There were co-operation and a fine spirit on the part of all the folk of the congregation and friends of the church. The results of the meetings were beyond all expectation, which brought us to a deeper contemplation of God's power to move the hearts of men. Sometimes in the beginning of an evangelistic effort we are inclined to cast our eyes about and set up our own estimate of success or gains for the kingdom.

The greater results are not always accomplished by calling outside leadership. Sometimes a pastor working in his own home field, calling his own out, and through deeper consecration to the task ahead, is able to achieve surprising success. Sometimes we overlook the fact that great victories are won with a few who are consecrated to the task.

Bro. Bowman worked hard, visiting many homes and contacting the members. As a direct result twenty-eight were baptized and seven were added by letter.

The subject for each sermon was interesting and helpful. The first challenge was that every Christian should be a propagandist, that the Christian has everything to advertise, so be an evangelist.

One night we were told the tragedy of a soul who had once tasted of the riches of grace, but has fallen back because of the vision being blurred by the love of the world. The lesson was brought forcefully to our minds by telling the story of St. Paul's friend, Demas, who forsook all the finer tasks of life because of his love of this present world.

Some other highlights during the meeting were the sermons given specifically to the men, the women, and the young people. Each of these groups was responsible for the worship and music at a special service. These special nights were well attended and the message for each group was inspiring.

The test of a man on men's night was brought out by examples from God's Word and illustrations from everyday experiences. It was shown that the test of a man does not depend on his stature or what men may say about him or on his wealth; the moral test is a matter of character. The domestic test is how he measures up at home, and the religious test how dependable one is in loyalty to his church.

On young people's night the important message was that their principal business is making a life, taking every opportunity for developing strong characters. Opportunities lost cannot be regained, as there is no road back.

The largest attendance was on Saturday night, women's night. The challenge to woman was the home and her unique opportunity to build it for God's glory and honor. The meeting on Sunday night closed with interest and a full house.

Harrisonburg, Va. Mrs. A. Fred Cline.

Registering Christians

About two or three years after the children of Israel left Egypt, God commanded Moses to count (register) all men twenty years old and upward able to go to war (Num. 1: 1-3). Along with this numbering they were to find out the amount of redemption offering that was due on account of all first-born people and cattle. About 470 years after this David, not heeding the council of Joab, and being tempted of the devil (1 Chron. 21:1), ordered a count (registering) to be taken in Israel. This was for the purpose of determining the number of ablebodied men for his army. The mistake that David made was not in the counting of the men, or registering them, but in his haste he forgot to order the statutable offering. In other words, David broke a law of God, that had been given to Moses. That is why he was so sorry for his deed of forgetfulness of God. He forgot to order the redemptive offering along with the counting of the men. David was not punished for numbering the men, but for forgetting a law of God. The teachings of Jesus lead me to believe that as far as possible I am to be loyal and subject to my government. If we are asked to register for military training, and we register, we are being subject to our government. When we register we can do so as conscientious objectors, and in this way let our government know that according to the teachings of Christ, as we understand them, we cannot fight or train to fight. But we should be humble and submissive so long as we are not asked to violate a Christian principle.

Hershey, Pa. Allen F. Zook.

Women's Work in Eastern Maryland

The Fourteenth Annual Convention of the Council of Women's Work of the Eastern District of Maryland was held in the First church, Baltimore, August 1. More than two hundred women were present at both sessions, representing seventeen churches of the district and some neighboring districts.

Mrs. Elmer Schildt, vice-president, was in charge of the program. Very interesting reports were given by the Bible study, aid society, and peace directors. James M. Hoffa, a Baltimore attorney well acquainted with the temperance problems and programs in our country, having been a former attorney for the United States Prohibition Bureau, spoke about the conditions as they prevail today with respect to the drinking of alcoholic beverages.

Miss Alice Engel, on furlough from Africa, gave a very interesting talk about her work as a nurse in an African hospital. Miss Ruth Utz from Africa also had a part in the program.

A brief service was held in the memory of Mrs. J. Walter Thomas who had served as president of the women's work in our district for thirteen years. The need for a fan in the kitchen at the Fahrney Memorial Home was presented and the women of the district immediately subscribed the amount required, giving it as a memorial to their former president.

Echoes from the Ocean Grove Conference, presenting some of the highlights of the national organization of women's work, were given by Mrs. Charles Royer.

During the business meeting Mrs. Elmer Schildt, Rocky Ridge, was elected president, and Mrs. Earl Hollinger, Baltimore, vice-president.

Special music, readings, and a missionary presentation portraying life in a girls' school in India helped to make this an outstanding program.

As a district project, the women again voted to help finance the education of a young minister at Bridgewater College. The group accepted the invitation to meet at the Edgewood church, near New Windsor, in 1941.

New Windsor, Md. Anna E. Roop, Secretary.

A Meeting in the Dark

A few weeks ago we went to the church Sunday evening for young people's meeting. For a very short time there was light; and then the light went out, and we were in the dark. We hardly knew what to do; but it was decided shortly that we should go on with the service. We could not have Bible reading, so all were asked to quote Scripture. It was very helpful to hear one after another give a verse or more; and this was kept up until several verses had been given by various members present. It seemed that they were more free and ready to quote Scripture then than when we had light. To memorize Scripture is good, for then one is ready to give a reason for the hope that is in him.

Several hymns were sung; we had prayer. Then those to whom subjects had been given gave what they had to say. One or two who were on the program were not present. But the talks and discussion were very interesting and could not but do good to those who spoke and to those who listened. The hour we spent together was very profitable. We went through the regular service.

It is good to know the hymns, it is good to know our Bibles, so that we can readily quote from them on all occasions. There is no time when it is not good to know Scripture.

Our services are growing more and more helpful. This is noticeable especially in our prayer meetings, which are held at the homes of the members, preference being given to those who are not well or for some reason are not able to get out. All like to have the services in their homes, but no one wants to monopolize them. We have peace and unity, and an earnest desire on the part of the membership to get closer to their Lord and live as he would have them do.

Rehobeth, Md. Grant Mahan.

Passing of John R. Pitzer

John Riley Pitzer was born in West Virginia, Sept. 9, 1869. His parents moved to Indiana when he was two years old. Then, when he was ten years old, they moved to Cook County, Texas. There he grew to young manhood and was baptized into the Church of the Brethren by Eld. S. S. Mohler of Missouri, who was doing mission work in Texas at that time.



He entered McPherson College in 1891. On May 23, 1894, he was married to Annie E. Bowers of McPherson, Kans. To this union five children were born.

In May, 1897, he was elected to the ministry by the East McPherson church. In September of 1897 he moved to Washita County, Okla. There he worked in union Sunday schools and preached in schoolhouses and homes of members. As a result of this work the Washita church was organized and he was advanced to the second degree of the ministry. On May 20, 1905, he was ordained an elder. The Washita church is now one of the strongest churches in the district. He also served as elder of several other churches throughout the state. As the leading member of the district mission board he visited the churches of the district many times. He was perhaps the most widely known and best beloved minister in the district. He also did much pastoral work, having served as pastor of the Elk City, Oklahoma City, Bartlesville and Antelope Valley churches.

He departed this life Aug. 2, 1940, aged 70 years, 10 months and 24 days. He leaves to mourn his departure his faithful wife, five children, twenty grandchildren, one brother, one sister and a host of friends. Funeral services were held at Bartlesville, August 3, with Bro. Geo. R. Eller in charge. Further services were held at the Washita church, August 4, with the undersigned in charge, assisted by Pastor Harley Stump, Elders D. J. McCann and A. L. Williams. Burial was in the adjoining cemetery.

In his duty, prompt at every call,
He watched and wept, he prayed and felt for all,
And as a bird each fond endearment tries
To tempt it's new fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds and led the way.

Weatherford, Okla. Ed. R. Herndon.

Mrs. C. P. Dowis

The many friends and relatives of Mrs. C. P. Dowis were grief-stricken to hear of the tragic accident which resulted in her death. The accident occurred June 22 on Highway 27, north of Pickering, Mo., when a northbound auto skidded in front of the automobile driven by Mr. Dowis, making a crash unavoidable. The Dowis car, containing Mrs. Dowis and three of their grandchildren, Judith Dowis, Jean Dowis and Mary Lou Killion, crashed heavily into the side of the other car. The accident took place when the pavement was wet and slick from a recent thundershower.

Mr. Dowis suffered a fractured hip, fractured ribs and facial lacerations. He will be in the hospital until the middle or end of September. Mary Lou Killion was not able to leave the hospital until Aug. 1. Judith and Jean Dowis were dismissed from the hospital after several weeks of treatment. Mrs. Dowis, who received a chest injury, fractured wrists, scalp and facial lacerations, passed away at the hospital on June 27.

No words can fittingly express one's personal appreciation and gratitude for having lived close to a woman who possessed such strength of character and beauty of personality. She served in many capacities in the church and ladies' aid. She taught the young people's class for many years and had the satisfaction of seeing every member of that class make a confession. Her home was always a haven for those in need and she was always ready to speak a word in behalf of her church. Her door was open to visiting friends or members of other congregations.

On Sunday, May 26, little more than a month before her death, four of her younger grandchildren walked down to the altar of the church and dedicated their lives to the service of the Master. After the service, in a broken voice, Mrs. Dowis said to her pastor, "The happiest times of my life are those when one of my family, or someone outside, comes into the church. This is what I've been praying for. Others should come and I will never stop praying until they do."

Her many acts of service and wonderful optimism will long be remembered. Her frequent words of encouragement and kindly suggestions meant a great deal to those who undertook the responsibility of the work of the church. It has been very hard for those who knew her to become reconciled to her passing. May this thought bring encouragement and comfort: The work that she did shall not cease to be done at her passing. It shall be carried on by those who have been inspired by the unselfishness of her life.

Sheridan, Mo. Mary Prather.

Fifty-Fifth Wedding Anniversary

The children of Brother and Sister F. J. Chapple, Sr., held open house on Sunday, May 19, 1940, in honor of their parents' fifty-fifth wedding anniversary. Ninety-six were present, including their eight children, twenty-nine grandchildren, and a number of friends to enjoy the noonday meal together. Fifty-five friends called during the afternoon and a pleasant day was enjoyed by all. Brother and Sister Chapple received many gifts.

The couple were married in Illinois on May 20, 1885. They came to Kansas soon after, establishing their home on the same section, a few miles from Newton, where they still reside. They are the parents of nine children, all living except the oldest, who died in infancy. Bro. Chappel has been a successful farmer. He and his wife have been loyal and faithful members of the Church of the Brethren for many years.

Newton, Kans. C. E. Schrock.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Barnett-Morris.—Herman Barnett and Betty Jane Morris, Aug. 11, in the bride's home, by the undersigned.—Charles A. Albin, Ottumwa, Iowa.

Eisenbise-Nickey.—In the McPherson church, July 30, 1940, by the undersigned, Eugene Eisenbise and Edith Nickey, both of McPherson, Kans.—Bernard N. King, McPherson, Kans.

Ford-Dresher.—At the home of the bride, Canton, Kans., Aug. 16, 1940, by the undersigned, James Ford of Chicago, Ill., and Margaret Dresher.—Bernard N. King, McPherson, Kans.

Gardner-Good.—At the home of the undersigned in Bridgewater, Va., Aug. 9, 1940, Hershel H. Gardner and Grace W. Good.—Jno. S. Flory, Bridgewater, Va.

McCoy-Lau.—By the undersigned, on Aug. 18, 1940, in the First Church of the Brethren, Harry H. McCoy, Jr., and Sister Martha R. Lau, both of Owings Mills, Md.—I. S. Long, Baltimore, Md.

Miller-Brubaker.—By the undersigned, in the South Beatrice Church of the Brethren, Holmesville, Nebr., Aug. 4, 1940, Lester A. Miller of Lebanon, Pa., and Lois Geneva Brubaker, daughter of Mr. and Mrs. B. A. Brubaker of Holmesville, Nebr.—Paul K. Brandt, Holmesville, Nebr.

Sohmiller-Rupert.—By the undersigned, in the Stone Church of the Brethren, Huntingdon, Pa., Aug. 17, 1940, Robert C. Sohmiller of Philadelphia, Pa., and Dorothy E. Rupert, Huntingdon, Pa.—H. H. Nye, Huntingdon, Pa.

Speicher-Snoberger.—Ray E. Speicher of Somerset, Pa., and Ruth A. Snoberger of New Enterprise, Pa., in the New Enterprise Church of the Brethren, June 22, 1940, by the undersigned.—Paul S. Hoover, New Enterprise, Pa.

Stump-Metzler.—By the undersigned, in the Elkhart City Church of the Brethren, Aug. 17, 1940, Lawrence Stump and Mildred Metzler, both of Elkhart, Ind.—G. W. Phillips, Elkhart, Ind.

Vanderau-Beckner.—By the undersigned, in the South Beatrice Church of the Brethren, Aug. 2, 1940, H. C. Vanderau of Holmesville, Nebr., and Anna Rachael Beckner, daughter of Ross Beckner of Holmesville, Nebr.—Paul K. Brandt, Holmesville, Nebr.

Winegarden-Dyson.—Albert Winegarden of Keswick, Iowa, and Anna Dyson of Webster, Iowa, Aug. 18, in the English River church by the undersigned.—Homer Caskey, South English, Iowa.

FALLEN ASLEEP

Anglemyer.—Sister Sarah, was born April 9, 1885, in Elkhart County, Ind., and died Aug. 2, 1940. In her early life she accepted Christ as her Savior and faithfully served him throughout her life. She is survived by her husband, three children, two brothers, two sisters and five grandchildren. Funeral services were conducted in the Union Center Church of the Brethren by Christian Metzler and the undersigned. Burial was in the adjoining cemetery.—David Miller, Nappanee, Ind.

Bailey, Oliver Wendell, was born in Mercer County, W. Va., Nov. 11, 1884. He lived at various places. He united with the Methodist church in Texas. Later he moved to Missouri and then to Maryland, where he died on Aug. 8, 1940. He was a friendly man, well liked by all who knew him. Surviving are his father, one brother, one sister, one half sister and a host of friends. Funeral services were held at the home near Westover, Md., Aug. 11, conducted by Eld. W. K. Mahan.—Grant Mahan, Rehobeth, Md.

Berkebile, Elsie Statler, wife of Bro. William Berkebile of Windber, Pa., was born Nov. 21, 1884, and died July 17, 1940. She was a member of the Shade Creek congregation, where with her husband she served faithfully in the deacon's office for many years. She was a wonderful Christian mother, quiet and unassuming, but always ready to do for those about her and for the church when possible. During her long illness she never complained, but was patient and cheerful. Surviving are her husband, three sons and three daughters. Funeral services were conducted by her pastor, Bro. John F. Graham, in the Berkey church.—Mrs. John F. Graham, Windber, Pa.

Bucher, Clayton, aged 77 years, departed this life July 29, at his home near Littlestown, Pa., after a three weeks' illness. He was a son of the late Samuel Bucher. His wife, Laura Shoemaker Bucher, preceded him in death forty-six years ago. Surviving are three brothers and three sisters. He was a member of the Piney Creek Church of the Brethren. He was elder of the church for many years and was a respected and useful citizen. Funeral services were held in the Church of the Brethren by Bro. Silas Utz, assisted by Brethren Birnie Bowers and B. F. Lightner. Interment was in the adjoining cemetery.—Mrs. Vergie A. Bowers, Taneytown, Md.

Byers, Bro. Palestine, aged 77 years, passed away July 29, 1940. He suffered from illness for a number of years. He lived in the Oronoco community his entire life. He was a good neighbor and will be missed by all who knew him. Bro. Byers was a member of the Church of the Brethren for a number of years. In all his illness he put his trust in his Master. Surviving are his wife, four children and a number of grandchildren and great-grandchildren. Funeral services were held in the Church of the Brethren by Bro. R. M. Figgers. Interment was in the Asberry cemetery near the Methodist church at Oronoco.—Ethel Figgers, Oronoco, Va.

Cain, Rhoda, daughter of Mr. and Mrs. Thomas Smith, was born in Wayne County, N. Y., Dec. 2, 1851, and departed this life July 29, 1940. In July, 1875, she was married to Frank Cain, who preceded her in death a number of years ago. One daughter and one son also preceded her in death. Surviving are two daughters, one son, fourteen grandchildren and twelve great-grandchildren. She was a faithful member of the Church of the Brethren for over thirty-five years. Many gifts such as quilting and fancy work were made for friends by her busy hands. To Mrs. Wm. Replogle, the faithful attendant to her mother's needs and in whose home she spent most of the later years of her life, fell the privilege of arranging the last services as nearly like mother planned them as possible. Services were conducted in the Haverstock funeral chapel by the writer and her pastor, Eld. K. W. Murphy. Interment was in the Pine Lake cemetery near La Porte, Ind.—B. R. Cross, La Porte, Ind.

Dowis, Lulu Fisher, was born Sept. 19, 1871, near Sheridan, Mo., the daughter of William A. and Melinda Boyer Fisher. She passed away on June 27, 1940, at the St. Francis hospital, Maryville, Mo. She lived near Sheridan nearly all of her life. On Sept. 10, 1893, she was married to Charles P. Dowis. Surviving are her husband, four sons, one daughter, two sisters, three brothers and one half brother. She was converted in the Christian Church when a young woman and became a member of the Church of the Brethren in 1924. Funeral services were conducted at the church by Rev. L. B. Day, assisted by Bro. L. A. Walker.—Mary Prather, Sheridan, Mo.

Hostetler, Christ, was born May 30, 1860, and died July 31, 1940, at the Elkhart County hospital. He had been in feeble health for several years. He is survived by four children. Funeral services were conducted by the undersigned in the Elkhart City Church of the Brethren, of which he was a member. Interment was in Howard County.—G. W. Phillips, Elkhart, Ind.

Longanecker, Elizabeth Culp, was born Dec. 24, 1846, and died June 2, 1940. She was a faithful member of the Zion Hill Church of the Brethren, Columbiana, Ohio. She kept up her interest in the church to the end. Funeral services were conducted on June 5 by the undersigned in the Zion Hill church. She leaves two daughters. Her son, Leander E. Longanecker, was ill in the hospital at the time of her death. He died two weeks after his mother's death. Funeral services were held for the son on June 19 in the Zion Hill church by the undersigned. Both were buried in the Zion Hill cemetery.—E. G. Diehm, Youngstown, Ohio.

Manges, Evelyn Ott, wife of Bro. Alvin Manges of Hooversville, Pa., was born Oct. 23, 1916, and died July 8, 1940. She was a member of the Shade Creek congregation. Surviving are her husband, her infant daughter, her parents, one brother and one sister. Funeral services were conducted by her pastor, Bro. John F. Graham, in the Berkey church. Interment was in the adjoining cemetery.—Mrs. John F. Graham, Windber, Pa.

Miller, Rebecca Elizabeth, daughter of Jno. W. and Sallie Miller Zigler, died very suddenly at her home in Harrisonburg on June 1, being ill only an hour. She was born near Bridgewater, May 18, 1887. Early in life she became a member of the Beaver Creek church and remained a faithful Christian until death called her. She was quiet and unassuming, doing her deeds of love and kindness in and about her home. In 1913 she was married to the late Dr. A. W. Miller. For three years they made their home in Monterey, Va. In 1918 they moved to Harrisonburg, where she and her family joined in hearty support of the Harrisonburg church. Her husband passed away in 1933. Surviving are four daughters, two grandchildren, a stepmother, one brother and two sisters. Funeral services were conducted from the Harrisonburg church by Pastor Earl M. Bowman, assisted by Eld. N. D. Cool of Bridgewater. Interment was in the Bridgewater cemetery beside her late husband.—Mrs. A. Fred Cline, Harrisonburg, Va.

Pippenger, De Lorm, son of Joseph L. and Polly Ann Skinner Pippenger, was born Nov. 17, 1874, and passed away Aug. 10, 1940. In 1902 he was married to Emelia L. Schrader of Pleasantville, Iowa. He united with the Church of the Brethren at Union Center in 1916. Surviving are his wife and daughter, two sisters and four brothers. Funeral services were conducted in the Union Center Church of the Brethren by J. D. Frederick and the undersigned. Burial was in the adjoining cemetery.—David Miller, Nappanee, Ind.

Reckart, Joseph C., was born June 21, 1865, and died at his home in Cranesville, W. Va., Feb. 28, 1940. He was the son of Jacob P. and Mary A. Reckart. On Jan. 15, 1899, he was married to Lillie A. Rodeheaver, and to this union were born two daughters. He leaves his wife, two daughters, ten grandchildren, two step-grandchildren, two brothers and one sister. Thirty-six years ago he joined the Brethren Church and lived a faithful Christian life. Because of ill-health he was unable to attend church much for the past four years. Rev. S. E. Ryan of Bruceton Mills conducted the funeral services in the M. E. church in Cranesville, W. Va. Burial was in the Maplewood cemetery.—Grace Sisler, Hazelton, W. Va.

Sloan, Mrs. Christena, daughter of Mr. and Mrs. Frederick Schuler, was born in Troy, Ill., Nov. 27, 1885, and departed this life July 28, 1940. She was married to Walter Sloan on April 30, 1912. After her marriage she spent all her life in Syracuse, where, even under physical handicaps, she proved herself a devoted wife, a loving mother and a good neighbor. She gave her heart to the Lord and received Christian baptism on Oct. 24, 1934, and since that time she found great happiness in her Christian experience. She believed strongly in the power of prayer and in her last days and hours found it a source of greatest comfort. Surviving are her husband, four sons and two sisters. Funeral services were held in the Syracuse Church of the Brethren, with Bro. Russell Sherman officiating.—Mrs. Peter Plew, Syracuse, Ind.

Snyder, Sister Phoebe, daughter of Bro. Daniel B. and Sister Sophia Snyder, was born Aug. 16, 1879, and died July 1, 1940. She was an invalid for twelve years. She developed a marvelous spirit of patience, which indeed proved to be a great blessing to those about her. She suffered much during her illness but remained true to her God. During her illness she called for the anointing service, from which she received much comfort. Early in life she united with the Church of the Brethren. She was a public school teacher and was an active worker in the Sunday school and church as long as her health permitted. She was also a reader of the Gospel Messenger for many years. Surviving are two brothers. Her only sister passed away Aug. 15, 1939. Funeral services were held in the Church of the Brethren in Snake Spring Valley by Bro. D. I. Pepple, assisted by Bro. Marshall Van Horn. Interment was made in the Hershberger cemetery.—Fannie Snyder, Everett, Pa.

Sterling, Sister Martha Francis Cover, passed away on July 20, 1940, at the age of 77 years, 3 months and 28 days. She was the last of nine children and the daughter of John J. and Elizabeth Cover. She was born near Masontown, Pa., in 1863. She was married to James E. Sterling of Greensboro, Pa. Five children were born to this union, one of whom died in infancy. Those who remain are David P. of Corning, Iowa, Cora Schaffer of Prescott, Iowa, Florence Thompson of Waterloo, Iowa, and Estella West of Corning. She had fifteen grandchildren, two of whom preceded her in death. Soon after their marriage they moved to Summum, Ill. Seven years later they moved to Quinter, Kans., and from there to Corning, Iowa. She united with

the Church of the Brethren in 1881. She was a great reader and her Bible was her most treasured book, always a comfort and blessing to her. She was strong in the faith. She loved to talk of Jesus and tell others about her Savior. She was anointed once and healed. Some of her last words were, "I am going home. Farewell, this world is not my home."—Mrs. Lloyd West, Corning, Iowa.

Teets, Laura J. Sapp, was born March 27, 1857, and died at the home of her grandson on Feb. 29, 1940. She was married to Thurman Teets, and to this union were born nine children. She leaves two daughters, one son, thirty-six grandchildren and thirty-two great-grandchildren. She united with the Brethren Church in 1909. Her husband preceded her in death in 1917. Funeral services were conducted in the Brethren church of Mt. Braddock, Pa. Burial was in the Persy cemetery.—Grace Sisler, Hazelton, W. Va.

Vandegrift, Calvin, of the Bethany church, was born June 15, 1843, and died July 30, 1940. He was the last of the Civil War veterans in Taylor County. He was married to Margaret Woody. To this union four children were born, two of whom preceded him in death. His wife also preceded him in 1915. He made his home with his daughter, Mrs. Menear. About fifty-five years ago he was baptized into the Church of the Brethren and lived a consistent Christian life. He served faithfully as deacon in the church. Funeral services were conducted by the writer in the Pleasant Hill church. Committal services were conducted by the sons of the veterans. Interment was in the Pleasant Hill cemetery by the side of his wife.—A. C. Auvil, Independence, W. Va.

Wenger, Dessa Ann, daughter of Chas. W. and Lillie Urena Kinney, was born near Newark, Ohio, on Aug. 26, 1899, and passed away July 20, 1940. Her early childhood was spent in and around Newark, where at an early age she accepted her Lord's way of living and united with the Methodist Church. Later she moved to Indianapolis, Ind., where she renewed her church covenant and became a member of the Episcopal Church. For the last five years she has divided her time between living in Dayton, West Milton and Greenville. On April 7, 1940, she was married to Millard Wenger by his brother, Bro. S. B. Wenger, of Jackson, Mich., and had made her home in Greenville since that time. She was a kind, appreciative, loving companion. On June 4, 1940, she united with the Church of the Brethren, having been a faithful worshiper in that church before her illness. Surviving are her husband, her father, her stepmother, two sisters, two brothers and two stepsisters. Funeral services were held in the West Milton Church of the Brethren by Bro. H. E. Helstern.—Mrs. Irvin Furlong, West Milton, Ohio.

Winters, George, was born in Stephenson County, Ill., Jan. 18, 1869, and died at his home near Lena, Ill., July 19, 1940. He was united in marriage to Amanda Liphart, Feb. 9, 1893, and to this union one son was born. He united with the Church of the Brethren in July, 1918, and remained loyal to his faith until death. Bro. Winters had been in failing health for about three years, and was seriously ill for about ten days. He called for the anointing service and received much spiritual help from it. He is survived by his widow, one son, two grandchildren, five half brothers and two half sisters. Funeral services were held in the Lena Church of the Brethren, with his pastor, the writer, in charge. Interment was in the Lena cemetery.—J. F. Burton, Lena, Ill.

CHURCH NEWS

Alabama

Cedar Creek.—We just closed a very successful revival, which was conducted by Brother and Sister Frank Baldwin. Bro. G. W. Petcher conducted the song services, giving several much appreciated solos. Sister Baldwin's stories to the children each evening were greatly appreciated. They visited in the homes, getting in close personal contact with the members. The soul-inspiring messages reached the hearts of all who came. Ten were baptized on Aug. 11 and two await baptism. We are earnestly praying that Brother and Sister Baldwin will be sent back to work in the Southern mission field for a year at least. The field is white but the laborers are few. We have only three organized churches in Alabama, with an area of fifty-two thousand square miles and a population of three million people. We are making preparations to build a church at Lambert, a community about twelve miles from Cedar Creek. Eld. W. E. White organized a mission there four years ago. Bro. White has labored very earnestly. During the four years he missed only three appointments. We ask for the prayers of the whole brotherhood in behalf of this mission. In the summer we worship under the large trees and in the winter we have services in the home of Jimmie Lewis. A two weeks' Bible school was well attended by an enthusiastic group of children. Bro. Rhebb Petcher superintended the work this year and with the other teachers gave the pupils a picnic on Cedar Creek. At our June council we voted to relicense to the ministry Brethren Wm. E. White, Jr., and Paul Petcher. We also asked Bro. Harold Petcher to prepare himself to help in the ministry. Bro. Rhebb and Sister Dorothy Petcher were delegates to the Tennessee young people's conference at the Pleasant Hill church.—Flora B. White, Citronella, Ala., Aug. 15.

California

Covina.—It is always a pleasure to have the Leland Brubaker family visit the Covina church. On July 7 during the Sunday-school hour Sister Marie Brubaker gave a talk on religious education work. On July 14 Bro. Wm. Riddlebarger of Boise, Idaho, gave us the morning message. Bro. Cleo Beery was the pulpit guest on July 21. Bro. Leland Brubaker gave a stirring and inspiring message on July 28. Bro. Edgar Rothrock of La Verne, Calif., gave the message on Aug. 4, and Bro. J. A. Smeltzer of La Verne was our speaker on Aug. 11. The parsonage is being redecorated for the coming of our new pastor, Bro. Wm. Riddlebarger, and his family. We expect them to arrive about Sept. 1.—Mrs. Tempie S. Funk, Charter Oak, Calif., Aug. 15.

Hermosa Beach.—During June our pastor and his wife were away, attending Annual Conference and visiting friends and relatives in the East. While they were absent Bro. Geo. C. Carl was here to do his part in filling the pulpit and calling. He was very busy with this and with his district mission work among the churches. The members and friends enjoy seeing and hearing them. Others who preached were Brethren W. E. Trostle and John Frey. Bro. Walker was on Standing Committee and Sister Walker was our church delegate, with Bro. E. L. Brubaker as alternate. We had Conference reports in July. One Sunday in August Bro. Shaffer of Santa Monica preached for us. We are bringing our pennies in each month for our parsonage fund, and this amounts to about $30 a month. Some of our young people are attending camp this summer.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Aug. 15.

Waterford.—Since our last report Bro. Forest Eisenbise of Fresno, Calif., conducted a two weeks' revival in our church. Sister Martha Shick was with us at the same time and ably assisted with her words of encouragement and her visits. Twenty were baptized as a result of these efforts. Recently two more have been baptized. We have had two consecration services this year. Bro. John R. Peters gives twenty-five cents to each baby consecrated as a beginning of a Christian college fund. Among our guest speakers recently were Pres. C. Ernest Davis of La Verne College and Frank Howell, also of La Verne. Bro. Howell was here also with the La Verne College quartet. At another time a deputation team was here. In recent months we entertained the county W. C. T. U. convention and the bi-county convention. Attendance at our services this summer has been good. The Sunday school averages thirty or more each Sunday above the attendance for last year at the same time. We are sorry to lose Bro. John Peters as pastor. He was with us six years and is now taking up a pastorate in the East. On July 30 we had a farewell social for him and his good wife. The large attendance of neighbors and friends showed the esteem in which they were held by all.—Mollie Bock, Waterford, Calif., Aug. 15.

Illinois

Girard.—Ten of our Sunday-school boys and girls were received into the church by Christian baptism. On children's day the primary and intermediate departments presented a pageant, Wayside Truths. Brother and Sister H. V. Stutsman represented our church at Annual Conference. We are busy preparing for district conference to be held in the Girard church Aug. 24-26. We recently painted the church and did some remodeling to make our basement more convenient. Brother and Sister G. S. Watson were chosen delegates to district conference. We are at present bringing together money, clothing, soap, etc., to be sent for world relief.—Mrs. H. V. Stutsman, Girard, Ill., July 31.

Pleasant Grove.—On Aug. 11 Bro. D. A. Ridgley of the Walnut Grove congregation brought us an inspiring message which everyone enjoyed. A B. Y. P. D. has been organized here. Recently four have been added to the church by baptism. Bro. Oliver Dearing will be our evangelist in meetings beginning Sept. 18. Our love feast will be held Oct. 5. The sectional B. Y. P. D. meeting will be held here Sept. 29. Our Sunday school is progressing nicely with Bro. Elmer Jones as superintendent.—Mrs. Ida Wells, Scheller, Ill., Aug. 16.

Sterling.—A representative of the Gideon Bible Society visited our congregation since our last report. We were glad to co-operate in the work and greatly appreciated the fact that Bibles have been furnished our religious education department of the Sterling schools. Some of our intermediates attended the rally at Lanark, and one attended camp at Naperville this summer. We were fortunate to have Bro. Rufus Bowman of Bethany Biblical Seminary speak to us one Sunday morning and afternoon on problems of peace. The mothers and daughters had their banquet on May 10. A Mother's Day program was given on May 12. Bro. Wayne Gerdes was with us to assist in our love feast on May 19. Two boys were baptized on this date by Pastor K. C. Bechtel. A profitable and well-attended vacation Bible school was conducted by our pastor and his wife and several helpers. At the close of the school an excellent program was given. Our church co-operated with the other churches of the community in outdoor Sunday evening services. Brother and Sister Bechtel have been very active in worthy community projects. Bro. Bechtel is president of the ministerial association. We were pleased to have Bro. B. N. King and family with us Aug. 11; he preached a much appreciated sermon for us.

We are anticipating a good series of meetings this fall with Bro. Bechtel, our pastor, as the evangelist. Brother and Sister B. M. Rollins have been engaged to hold evangelistic meetings at this place the last two weeks of September, 1941. Every class in our Sunday school has helped to pay for the new floor and chairs in the church basement. At our July business meeting and election of officers Bro. John Heckman was chosen elder; Bro. Galen Hauger, Sunday-school superintendent; the writer, Messenger correspondent; Sister Civilla Brubaker and Bro. J. H. Lahman, district conference delegates.—Helen Hoak Eikenberry, Sterling, Ill., Aug. 12.

Indiana

Carl Creek.—Our home-coming was held on June 31 with a basket dinner in the schoolhouse. The afternoon services were held in the church with Brother and Sister Ira Moomaw in charge. Bro. Otho Winger had charge of the memorial service. The wonderful messages given were inspirational to the large number of people attending. Our ladies' aid held a social on July 19 at the home of Bro. Jesse Winger. Proceeds are to be used to buy paint for the church. The ladies are also securing hospital gowns for the Red Cross.—Mrs. Edith Smith, Marion, Ind., Aug. 18.

Fairview.—On July 29 Brother and Sister B. M. Rollins began our revival meeting. Attendance and interest were excellent during the meetings. Members from neighboring churches attended and there were also delegations from churches at a distance of about ninety miles. The Pyrmont church, the Rossville men's chorus and the Mennonites furnished special music during the meetings. We appreciated Bro. Rollins' messages and Sister Rollins' interesting stories and drawings and her able leadership in directing the song services. There were ten accessions to the church by baptism. We elected Bro. John W. Root to represent us at district conference in the Union Grove church, Aug. 23-25. Bro. Joseph Fisher is alternate delegate. Bro. John Robert Wagoner, a young minister in our church, is at present visiting in Canada. Our Sunday-school attendance is good, and the sisters' aid has been doing excellent work. A great deal of improvement has been made in our church house in the past few months, such as laying a new floor, papering the interior and changing the entrance or doors of the church. We are expecting to have a harvest meeting in the near future. Our communion will be held Oct. 12.—Lulu E. Root, La Fayette, Ind., Aug. 20.

Hickory Grove.—We met in council recently, at which time Eld. J. A. Snell was elected elder for the coming year. We elected Forrest Carr for church clerk; Etta Taylor, music director; S. S. Studebaker, treasurer; the writer, Messenger agent and correspondent. We had appropriate programs on Mother's Day, children's day and Father's Day. We also had a banquet for the parents and young people. We will have our home-coming services on Sept. 1, and all former worshipers are invited to be with us. Otho Winger of North Manchester, Ind., is our speaker for the day. We expect Bro. Mark L. Cripe to begin a series of meetings on Sept. 15. Our love feast will be held on Sept. 16. We decided to co-operate with the church program in regard to relief offerings and the clothing project. Sylvan Studebaker was chosen delegate to district meeting, with Ruby Fox alternate. We were represented at the music training and young people's camps. We hope more may attend next year.—Cyntha E. Fox, Redkey, Ind., Aug. 12.

Lower Deer Creek.—We met in council Aug. 1. Sunday-school officers were elected as follows: Chester Peterson, superintendent; Esther Bechdolt, secretary-treasurer; Owen Cripe, delegate to district meeting. We will not have an all-day meeting this year on communion Sunday as has been our past custom. On July 28 we held our annual birthday service. Bro. Galen Ogden of the Monticello church gave an inspiring talk in the afternoon. Our offering of $35.04 will be used for mission work. Pastor Clarence Sink and his wife have consented to stay with us another year. Bro. Mark Cripe of Covina, Calif., will conduct a two weeks' revival meeting, beginning Aug. 18. We hope much good will be derived and souls saved. On June 30 the four children of Brother and Sister W. C. Stinebaugh, Galen, Vernon, Mary Etta and Martha, rendered an evening program of violin, piano and vocal music. This was greatly appreciated by a full house.—Mrs. Leo Spitler, Camden, Ind., Aug. 11.

Pyrmont.—Our church services have been well attended. Since our last report five have been received into the church by baptism and one has been received by letter. We decided to keep our pastor, Bro. Robert Sink, for another year. Bro. Sink began a revival meeting in the Wabash Country church on Aug. 4. Our harvest day meeting will be held the first Sunday in September. The men's Sunday-school class gathered at the home of Brother and Sister Ben Metzger, donating a day's work during the serious illness of Bro. Metzger. This kindness was greatly appreciated.—Mrs. Ruth Liebert, Delphi, Ind., Aug. 8.

Middlebury.—On July 18 Eld. S. Ira Arnold and family of New Market, Md., brought us a worth-while program of worship in art. The young people have presented their play, The Great Choice, at neighboring churches. We met in council July 26, at which time we elected officers. Mrs. Ira Long and Mrs. Troy Schrock are delegates to district meeting, with Cyrus Steele as alternate. We will have our annual harvest meeting Sept. 1 with Bro. H. F. Richards of South Bend as speaker in the morning and evening. On Aug. 4 the Wawaka young people gave a play, The Rich Young Ruler, which was very good and well rendered. Children have been kept from Sunday school and church because of infantile paralysis in surrounding communities. One of our juniors was baptized recently. The women of the church have gathered together a considerable amount of clothing. They also sewed for war refugees.—Mrs. Gladys Schrock, Goshen, Ind., Aug. 20.

Spring Creek.—At our June council meeting we again secured the services of Bro. Moyne Landis as pastor for another year. On June 22 the ladies' aid gave a banquet for the fathers and sons. On Aug. 12 we held our quarterly council and elected our Sunday-school officers. Walter Warner was again elected adult superintendent, with Irene Slater as primary superintendent. We decided to have our love feast on Oct. 19. Breakfast will be served at the church the following morning. Delegates to district conference which will be held in the Mexico church in October are Bro. George Snell and Sister Leona Poland. Sept. 15 is the date for our annual harvest and home-coming meeting. Bro. Leland Brubaker is to be the guest speaker. We extend a special welcome to those who have worshiped with us in the past. This month Bro. Landis is away in evangelistic work. On Aug. 4 Bro. R. H. Miller brought the message and on Aug. 11 Bro. O. S. Hamer preached for us. We expect the W. C. Stinebaugh family to be with us Aug. 18. Bro. C. Ray Keim will bring the message on Aug. 25. Our aid society has been busy preparing clothing for the refugees. The men gave wheat and money. A number of our young people attended Camp Mack.—Mrs. Ella E. Tridle, Sidney, Ind., Aug. 14.

Syracuse.—At our council on July 9 Bro. Leonard Barnhart and Sister Chloe Smith were elected delegates to our district meeting at Camp Mack. Letters were received from Brother and Sister Lavent Tom. Reports were very satisfactory. As Bro. Russell Sherman and his family are leaving us it was decided to call Bro. Lee Cory to continue our part-time pastoral program. The elementary department gave a children's day program on June 23. The young people reorganized the B. Y. P. D. and elected Ralph Coy as president. Bro. Bruce Wood, pastor at Milford, talked to the young people in one of their meetings and brought our congregation a report of Annual Conference. We very much enjoyed a message from Dr. Howard A. Bosler on his work in Africa. Bro. Sherman and his family were pleasantly surprised on July 21, when our congregation met at their home at Camp Mack for a basket dinner. On Aug. 4 our ladies' aid presented a play, The Church Clinic. Ethel Guy and Marjorie Lecount were chosen to represent our aid at district meeting. Guy Symensma is our committeeman for foreign relief. We have had two deaths in our congregation since the last writing. Bro. Barnhart and Sister Smith reported on the district meeting. Bro. Sherman and his family finished their work here Aug. 18. We appreciated their fine work and were sorry to see them leave.—Mrs. Peter Plew, Syracuse, Ind., Aug. 19.

Wabash City.—The Sunday-school and church services have been well attended. Bro. Glen Baird, former pastor of the Marion church, preached for us when the ministers of this district exchanged pulpits. Bro. J. E. Smeltzer preached in the Andrews church on that date. On Mother's Day potted plants were given to the oldest and youngest mothers present. We were represented at Annual Conference by Brother and Sister Russell Heckman, who brought back interesting reports. Brother and Sister Arnold were here July 30 and gave an inspiring service of worship in art. Bro. G. A. Snider of North Manchester brought us both messages on Aug. 11. Bro. J. O. Winger will conduct our series of meetings in October.—Mrs. Roy Crull, Wabash, Ind., Aug. 19.

Iowa

Curlew.—We conducted a series of meetings the last two weeks in June. Bro. Ellis Wagoner of Darlington, Ind., was our speaker. One was baptized. Our love feast was held on July 1. Bro. J. H. Mathis of Lewiston, Minn., was with us one evening and we discussed our attitudes in case of a future war. The young people's conference met in our church July 6, 7. We had a goodly attendance, and Bro. J. H. Mathis was our principal speaker. Next year the conference is to be held at Worthington, Minn. On Aug. 11 Bro. J. E. Rolston of Sheldon and Bro. Joshua Schechter of the Worthington church were with us and ordained Bro. John Whitmer as elder and Bro. Virgil Brallier into the ministry. Bro. Bernard Barnes was installed as deacon. About a month ago we decided to hold weekly prayer meetings and we feel we have been richly blessed. The ladies' aid society is holding a birthday supper at the Maynard Grossnickle home on Aug. 16. Bro. George Brallier and Sister Elizabeth Grossnickle were elected to serve as delegates at our coming district meeting.—Mrs. Max Grossnickle, Curlew, Iowa, Aug. 13.

Ivester.—The choir purchased new black robes and white collars. The young people and choir exchanged programs with the Iowa River church. The ladies' aid sponsored a mother and daughter banquet in June. Ivester was privileged in having lovely weddings during May and June. Bro. D. W. Kurtz and his wife were with us for five days and brought inspirational messages. On June 2 Lyle Albright was granted a license to preach. This impressive service followed the regular preaching

hour. Bro. Albright has been doing summer pastoral work at Kingsley, Iowa. Raymond Slifer has also been licensed to preach. The delegates who represented us at the Annual Conference at Ocean Grove report a wonderful meeting. Bro. Frantz held meetings for a week at the Prairie City church from Aug. 4-11. Several intermediates and young people attended camp near Cedar Rapids. As our report nears completion for district conference, our Sunday-school attendance promises to be the best in the history of the church. Bro. Harlan Smith was present for services Aug. 11 and gave the messages preparatory to their leaving for the China field.—Mrs. J. O. Smith, Grundy Center, Iowa, Aug. 16.

Robins.—We met in council Aug. 22. Special meetings will be held by Pastor O. A. Myer, Sept. 22-29. Our love feast will be held Sept. 30. All services in the Robins church will be withdrawn Sept. 1 in favor of the district meeting of Middle Iowa. Delegates to district meeting are O. A. Myer and Nannie Hoover. Church officers were elected. Bro. O. A. Myer will continue as pastor for another year, and Mrs. Carrie Knapp will be Messenger correspondent. A mother and daughter banquet was enjoyed. Mother's Day and children's day programs were given, and ice cream socials were held. The young people have had charge of the Sunday evening services, and have given helpful and interesting programs. All departments seem to be growing. —D. W. Miller, Cedar Rapids, Iowa, Aug. 19.

Union Ridge.—On June 28 we met in council. Brethren Raymond Cuffel and W. W. Blough were chosen delegates to district meeting. Sister Blough was chosen as alternate. On June 16 our services were dismissed because of the young people's conference in the Waterloo City church. Our church enjoyed a Fourth of July picnic at a near-by creek. Some improvements have been made around the church lot. Trees have been set out and some papering has been done in the parsonage. On May 1 Bro. Mathis was with us and gave a talk on the peace question. Our mother and daughter banquet was held May 10, and the father and son banquet was held on June 21. We held our love feast on June 2, with Bro. D. D. Harner of Greene, Iowa, officiating. Brother and Sister Ed Ikenberry were also with us. Our community was greatly saddened by the sudden death of Bro. George Shuler. On April 9 neighbors and friends gathered at the parsonage and surprised Sister Blough on her birthday anniversary. A number of gifts were presented to Sister Blough.—Mrs. J. R. Allen, Dumont, Iowa, Aug. 9.

Maryland

Maple Grove.—Our two weeks' evangelistic meetings at the Bethesda house began June 23 and were conducted by Bro. Lawrence Bianchi of Park Hill, Pa. They were well attended. We enjoyed special music each evening by the Italian girls' trio from Windber, Pa., and the Park Hill boys' trio. On two occasions the Golden Cross trio from Wood, Pa., furnished splendid music. At the close of these meetings three were baptized. Two await baptism. On July 19 we met in council, at which time Brethren Fenton Platter, Harvey Dietle and John Lewis were elected deacons. One letter of membership was

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granted and six were received. Our ten-day revival meeting began at this place July 24 with Bro. Howard Whitacre of Flintstone, Md., as evangelist. His messages were inspirational and uplifting. As a result seventeen were baptized. Our love feast was held Aug. 4 with 167 communing. On July 28 we held our first home-coming, with a filled house. The principal speaker was Bro. Jesse Whitacre of Keyser, W. Va. The program consisted of several short talks, recitations, special music by the Hamel twins of Conemaugh, Pa., and the Resh sisters. Many old members and friends were present. Communion was given to two elderly brethren that were not able to be present. Our B. Y. P. D. has been progressing nicely. Some of the group with our pastor have been visiting and taking short programs to some of the homes of the shut-ins. Three of our young people attended camp at Terra Alta, W. Va., this past week.—Mrs. Arthur Resh, Grantsville, Md., Aug. 20.

Ohio

Marion.—Our new pastor, Bro. E. M. Hertzler, his wife and daughter, Leah, arrived from Windber, Pa., July 9 to take up their duties the following Sunday. Our attendance and interest have been very good, although we have had no resident minister since September, 1939. All organizations and classes have been active. Our mother and daughter banquet was held in May under the direction of Mrs. Lester Roof and her committees. The ladies' aid papered some of the parsonage, and many members entered into the work of getting the parsonage in good shape for the new pastor and family. A reception was held for the Hertzlers in the church basement, and then they held open house at the parsonage the following week. The Gleaners class held an ice cream social on Aug. 2 and cleared about $30. The ladies' aid is planning to have a bake sale on Aug. 31 and a rummage sale in September. The women's work is collecting clothing for relief in Europe. Our council meeting will be held Sept. 3, at which time Sunday-school officers will be elected. We are hoping to have larger attendance and renewed interest when the weather becomes cooler.—Mrs. Lowell Messenger, Marion, Ohio, Aug. 15.

Mohican.—We met in council recently, at which time Pastor D. E. Sower was elected as elder. Bro. Wilmer A. Petry will begin our revival meeting on Sept. 2. Our love feast will be held the following Sunday at the close of the meetings. We will have all-day services with a basket dinner.—Mrs. Ida Boldman, West Salem, Ohio, Aug. 13.

Stonelick.—Bro. J. M. Garst, our pastor, just closed his seventh consecutive revival on Sunday evening, Aug. 11. The interest was good throughout the week's meeting. Bro. Noah Beery preached on Monday evening and Bro. R. C. Davidson assisted in a peace meeting on Sunday afternoon, Aug. 11. We had a basket dinner and all-day meeting. The social hour was very enjoyable. The messages by Bro. Garst were timely and we trust the seed may bring a rich harvest.—Anna Lesh, Goshen, Ohio, Aug. 12.

West Milton.—Our church was represented at the district meeting at Bradford, Ohio, and also at Annual Conference at Ocean Grove, N. J. Pastor H. E. Helstern was our delegate to Annual Conference and brought home interesting reports. Our Conference Offering was $100. The four churches of West Milton had a very successful community vacation Bible school, held in the Church of the Brethren from June 10 to 24, under the direction of Sister Erbaugh. There was an enrollment of 146 pupils. At the close of the school the children presented a very nice program. Each Wednesday evening we enjoy prayer meeting at the church. The ladies' aid meets each Wednesday for quilting and other work. The aid does its part by helping the various organizations of the church. They give to the poor and also paid $10 to the camp at Sugar Grove. On June 30 Bro. W. W. Peters brought our morning message, which was interesting and inspiring. We enjoyed a fellowship meal in the basement during the noon hour. The members of the Dorcas Sisters class met in the home of Sister B. F. Studebaker for a potluck dinner. Everyone reports a good time. Bro. Moyne Landis from Pierceton, Ind., held a two weeks' revival from July 29 to Aug. 11. Five new members were added to the church. Pastor H. E. Helstern and Bro. S. A. Blessing conducted the baptismal services on Aug. 14. Our church was represented at a Sugar Grove camp meeting on Aug. 18.—Mrs. Irvin Furlong, West Milton, Ohio, Aug. 19.

Pennsylvania

Conestoga.—Bro. Galen Kilhefner of the Ephrata congregation gave us an inspiring missionary sermon on July 21. In the evening we enjoyed a very splendid community sunset service on the lawn of the Bareville church. It was held under the auspices of the Sunday-school association of our district. Rev. R. H. Ischinger, pastor of the St. John's Lutheran church of Reading, addressed the meeting, and music was furnished by the mixed chorus of our congregation. On Friday evening, July 26, the nineteenth annual daily vacation Bible school closed after two weeks of evening sessions. There were 140 children enrolled with an average attendance of 117. We also had a class of adults who studied some of Paul's writings and the life and work of the early church. The daily offerings amounted to $43.32. Of this amount $13.76 was given in the interest of peace and relief and the balance was contributed for the leper colony in Africa. The school was in charge of Minnie M. Myer, with twenty-two teachers and helpers. Our harvest home service was held Aug. 11. Bro. A. P. Wenger was our guest speaker and gave us a splendid message. One has been received into the church by baptism since our last report.—Addie A. Myer, Leola, Pa., Aug. 16.

Snake Spring Valley.—Our spring revival, which was conducted by a different minister each evening for one week, was well attended. The messages were very helpful and inspiring. Our love feast was held May 12, with Bro. William Hanawalt of Martinsburg officiating. Brother and Sister Alva Shuss were our representatives at Annual Conference. They brought back an inspiring report. Several of our young people have attended Camp Harmony the past month. Our Sunday-school picnic was held July 20 with about seventy members present. Bro. D. I. Pepple of Woodbury delivered our harvest home sermon on Aug. 4. We are looking forward to our revival which will begin Aug. 18, with Bro. H. H. Nye of Huntingdon, Pa., as evangelist. —Fannie Snyder, Everett, Pa., Aug. 15.

Tennessee

Beaver Creek.—We met in council July 13. The following deacons were elected: Brethren Blaine Peterson, Henry Peterson and Floyd Hughes. Eld. Reuel B. Pritchett was with us and preached two very inspiring sermons. Elds. J. H. Peterson and Bro. Henry Peterson were elected delegates to the district meeting, with Brethren Floyd Hughes and William C. Crumley as alternates. Our church was wired and electric lights were installed by the young people's department. The ladies' aid officers are as follows: president, Mrs. Henry Roach; vice-president, Mrs. Obie Edwards; secretary-treasurer, Mrs. William C. Crumley.—Mrs. Howard Crumley, Fountain City, Tenn., Aug. 14.

Virginia

Antioch.—Seventeen of our members attended Annual Conference. Our delegates were J. A. Naff and Z. E. Mitchell. One member of Standing Committee, C. A. Flora, was also from our church. The inspiration gained from Conference was brought back to the many departments of our church. The men's group and the ladies' aid society have recently given public programs. The young girls have been encouraged to help the ladies' aid during the summer months. We have had representatives at Camp Bethel at every camp except the family camp. It is unusual for our church to have so many go to camps, but we feel it has made a worth-while contribution. The juniors have done

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Northern—Empire, Oct. 11-14.

Florida and Georgia—Winter Park, Oct. 11-13.

Indiana, Middle—Mexico, Oct. 11-13.

Kansas, Northeastern—Appanoose, Oct. 4-7.

Kansas, Northwestern—Belleville, Oct. 18-21.

Kansas, Southeastern—Fredonia, Oct. 25-28.

Kansas, Southwestern—Conway Springs, Oct. 11-14.

Maryland, Western—Georges Creek, Oct. 12.

Missouri, Middle—Mineral Creek, Oct. 11-14.

Missouri, Northern—North Bethel, Oct. 18-20.

Nebraska, Lincoln, Oct. 11-14.

Pennsylvania, Southern—Ridge, Oct. 29, 30.

Pennsylvania, Western—Markleysburg, Oct. 23, 24.

West Virginia, First—Sunnyside, Oct. 4-6.

LOVE FEASTS

Illinois

Sept. 30, 7:30 pm, Lena.

Oct. 5, Pleasant Grove.

Indiana

Sept. 16, Hickory Grove.

Sept. 29, Maple Grove.

Oct. 5, 7 pm, Lower Deer Creek.

Oct. 12, Fairview.

Oct. 19, Spring Creek.

Iowa

Sept. 30, Robins.

Oct. 14, Osceola.

Maryland

Oct. 20, 6:30 pm, Pipe Creek.

Oct. 26, 2:30 pm, Piney Creek.

Ohio

Sept. 8, Mohican.

Oct. 13, Fostoria.

Oct. 13, 7 pm, Painter Creek.

Oct. 26, 10:30 am, Prices Creek.

Pennsylvania

Sept. 8, 7 pm, Garrett.

Sept. 22, 7 pm, Beachdale.

Oct. 6, Pleasant Hill.

Oct. 6, Raven Run.

Oct. 13, 2 pm, Spring Grove. Kemper house.

Oct. 20, Shamokin.

Nov. 3, Ephrata.

Oct. 27, Tire Hill.

Virginia

Sept. 8, Flat Rock.

Sept. 8, 6:30 pm, Oakton House, Fairfax.

Sept. 14, 3 pm, Salem.

Oct. 19, Poages Mill.

West Virginia

Sept. 21, Goshen.

Sept. 22, Mt. Dale.

Oct. 5, Pleasant Hill.

Oct. 12, 2 pm, Spruce Run.

some outstanding work. They meet for singing practice each week and have helped our worship programs with their music. They plan to have a vesper and campfire service on Aug. 9. The B. Y. P. D. has been quite active. They had a large attendance at camp and at the district vesper and campfire service on June 29. They have given public programs once each month. Our revival was conducted by Bro. M. R. Wolfe of Bridgewater. It closed on Aug. 4. On that day nineteen new members were received by baptism and two by letter. One is to be baptized later. We feel that this meeting has truly been a revival of interest and enthusiasm in our church. Everyone has been challenged by the inspiring sermons. Our delegates to district conference which convenes next week at Bassetts are H. A. Flora, N. M. Bowman, Hollace Bowman, Sam Beeghley and Joseph Ikenberry.—Frances Layman, Rocky Mount, Va., Aug. 5.

Bassett.—Our church program has been moving along nicely. Bro. J. H. Wimmer of Pennsylvania held our revival in the Bassett church. As a result fifteen were baptized and four await baptism. Our Southern Virginia district conference was held Aug. 6-8, with the day services in the Mt. Hermon church and the evening services in the Bassett church. The attendance was good. Both auditoriums were filled, and a loud speaker was placed in each church to take care of the overflow crowd. Our parsonage has been completed and our new pastor, Bro. Raymon Eller, and wife are expected to take up their new duties Sept. 1. Our young people's Sunday-school class and the B. Y. P. D. were represented at the youth leadership camp at Camp Bethel in July.—Mrs. Price E. Bowman, Bassett, Va., Aug. 17.

Concord.—We met in council July 2, at which time Brethren W. H. Heslep and L. W. Weeks were elected deacons. Brethren Ely Duff and W. H. Heslep were elected trustees. Bro. Arthur Durr was unanimously elected as our pastor, and it was also decided that he will hold a two weeks' revival meeting, beginning Sept. 8. Our home-coming service this year will be held on Sept. 22. We have elected a committee of five men to take charge of raising church finances. Since the coming of our pastor we have been having Wednesday night services. We have been studying the Book of Matthew. Attendance has been good.—Anna Eakin, Fairfield, Va., Aug. 20.

Linville Creek.—On June 23 we were happy to have with us a group of children from the Negro orphanage at Staunton, Va. Their message brought to us through their singing was well received. Seventeen of our children attended the community vacation Bible school held in the Broadway Presbyterian church from June 24 to July 5. At the morning worship service on July 14 Bro. Harper Will preached at Cedar Run. That evening he preached at Linville Creek. A good crowd attended both of these services. The B. Y. P. D. sponsored a Bible school this summer. It was held from July 22 to Aug. 2, with a good attendance. All teachers were members of our B. Y. P. D. This proved to be a very good means of discovering and developing leadership. Our young people joined with the young people of Unity and Timberville for our week-end retreat on Aug. 3, 4. Isaac Zigler was our director. This proved to be a very enjoyable and inspirational event. Our district peace worker, John Evans Bowman, was with us for the retreat and throughout the following week we had several meetings and discussions with him as speaker and leader. On Aug. 2 our annual visit council was held with good attendance. The deacons brought us favorable reports. Brother and Sister J. W. Miller were installed into the eldership, and Mrs. Carroll Wampler was installed as deaconess. Bro. C. E. Long was in charge of the installation. We are looking forward to the district youth conference to be held on Aug. 25. Four of our juniors and three young people attended camps. We joined with the Cedar Run Sunday school and held our annual picnic at Endless Caverns on July 21.—Lillian Moyers, Broadway, Va., Aug. 17.

Oronoco.—We were very grateful to have Bro. W. E. Cunningham of Brightwood, Va., as our evangelist in a series of meetings from July 7 to 14. Bro. Cunningham has been with us in four series of meetings. He brings rich gospel messages which are inspiring to the church. As a result of his labors five were baptized and five were reclaimed. Much interest was shown in the meetings. We feel God is richly blessing us at this time. We have a fine young people's group.—Ethel Figgers, Oronoco, Va., Aug. 16.

Poages Mill.—The B. Y. P. D. gave a banquet on June 14, with Bro. Carl Spangler as guest speaker. The theme of the program was The American Youth and Patriotism. The organizations of the church have been active during the summer months. The church purchased new hymnbooks in the spring. On July 21 Bro. M. Guy West of Roanoke, Va., began a two weeks' evangel-

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istic meeting. Brother and Sister West were a great inspiration to our spiritual life. Mr. Paul Eller, accompanied by Mrs. Eller, directed the music. The annual church visit was made during these two weeks. Bro. West had the opportunity to visit in all the homes. Three were added to the church. On Aug. 11 the business meeting was held. The principal officers were retained. They are as follows: Bro. Carl Spangler, elder; Bro. Ezra Bowman, pastor; Mrs. Fred Grisso, clerk; Howard Henry, treasurer. The Messenger club will be sponsored by the ladies' aid society. A committee of five was appointed to nominate Sunday-school officers. The reorganization of the Sunday school will be on Sept. 8. The annual love feast will be on Oct. 19.—Mrs. Luther Mowles, Salem, Va., Aug. 12.

Washington

Sunnyside.—At our last regular council Bro. Paul Longenecker advised appointing another elder as he is leaving the district. We chose Bro. C. A. Wagoner to have charge until after our regular election of officers in September. In June Bro. Longenecker spent two evenings with us, reporting on Annual Conference, discussing local and district problems and showing moving pictures taken through the Middle West and Washington. In the past year eleven were baptized, eleven were received by letter, three were reclaimed and three absentee members moved back into the community and took up active service. Within the last few days a family of five moved here from Seattle. Four of these are members. We have had very good atendance at Sunday school in spite of the hot weather. Much of this is due to the splendid efforts of our summer pastor, Bro. Andrew Holdereed. One Sunday morning recently we held our Sunday school and preaching services in the city park. In an attendance contest between the Outlook and Sunnyside Sunday schools Sunnyside lost, making us responsible for a Fourth of July program at the park. Several young people from Yakima and the work camp spent the day with us.—Pearl Hixon Boyd, Sunnyside, Wash., Aug. 14.

Wisconsin

Stanley.—We are rejoicing over the fact that the debt that has hung so heavily over the church for twenty-one years has been paid. All the church property is free from debt and also in a very fine condition. On Aug. 4 a program was given in honor of this occasion. Brethren John Heckman and Jesse Baker, both of Polo, Ill., were the guest speakers. Bro. Heckman gave the afternoon address, giving a sketch of the pioneer churches in this state. There were also some other speakers. It was interesting to hear what the ladies' aid has done in relieving this indebtedness. They gave $578.37 to be applied on the debt and $808.45 for general expenses, besides helping on other projects. The Sunday evening message was brought by Bro. Baker. Bro. Hyde conducts a Bible study class each Tuesday evening. This is very interesting and well attended. The Sunday evening services are also well attended.—Mrs. Jacob Winkler, Stanley, Wis., Aug. 12.

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Volume 89

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September 14, 1940

The Church of the Brethren Today—

The institution now known as the Church of the Brethren was organized at Schwarzenau, Germany, in 1708, by Alexander Mack and seven others of like convictions.

Persecution soon resulted in most of the membership fleeing to America. Peter Becker came with twenty families in 1719. Alexander Mack headed a group of thirty families arriving in 1729.

The original settlements were made in the vicinity of Philadelphia, Pa. The mother church is located at Germantown, same state.

Naturally Pennsylvania has continued as a stronghold of the Brethren people. At present approximately one fourth of a total membership of over 170,000 live in this state.

However, the Brethren joined in the westward movement of the American people and today have churches as far west as the Pacific Coast, as far north as western Canada, and as far south as Texas and Florida.

Interest in foreign missions dates from the seventies. The principal fields of work are in Scandinavia, India, China and Africa, begun respectively in 1876, 1894, 1908 and 1922.

The mission force on the foreign fields is nearly one hundred missionaries, the native membership upwards of 8,000, and the fields for development large and promising.

Official headquarters of the Church of the Brethren are maintained at 16-24 South State St., Elgin, Ill. Sometimes known as the conservative branch of the Dunkers, the Church of the Brethren should not be confused with the United Brethren. The church-owned Brethren Publishing House is also located at Elgin. Here are published the Gospel Messenger (the church paper) and a full line of Sunday-school papers and helps.

The 1,021 congregations are organized into 48 state districts under a general Annual Conference. Officers of this are a moderator, reader, secretary and treasurer. The Conference proper is made up of two delegate bodies: the Standing Committee representing the state districts, and the delegate body composed of representatives from local churches.

Special interests are cared for by boards or committees, for example: General Mission Board, General Ministerial Board, General Education Board, Board of Christian Education.

The church has one seminary, Bethany Biblical Seminary, in Chicago, Ill. Interest in education of college grade is evidenced by a chain of colleges located as follows: Juniata College, Huntingdon, Pa.; Elizabethtown College, Elizabethtown, Pa.; Bridgewater College, Bridgewater, Va.; Manchester College, N. Manchester, Ind.; McPherson College, McPherson, Kans.; La Verne College, La Verne, Calif.

The Church of the Brethren has no creed but the New Testament, is evangelical in faith and outlook, and is definitely striving to realize the ideals set forth in the New Testament.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

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EDITORIAL

They Are Mandates Sure Enough

GIVE it a new and high-sounding name, announce your great discovery to the world with all the insignia of mystery tracked down at last, and multitudes will be ready to hail you as the long-sought answer to their worries—until they find out that your program was known, offered and rejected times without number because it cost too much in faith and patience and work and love.

"The Mandates of the Ages," for instance, is a catchy title and the little volume is full of wholesome observations. A cursory examination has disclosed nothing wrong with it except the implication that its truths and maxims are a recent find, something the world has never had a chance at until now. The fact is that the prophets and sages of many centuries past knew all about them and took their stonings and worse for trying to persuade men to live by them.

Man is a funny creature and nothing about him is funnier, nor more pathetic, than his endless antics in trying to find some other way than faith and patience and work and love. These are indeed the mandates of the ages. E. F.

The Fellowship of Suffering

YOU may think you know your friends, and yet be surprised by what a little trouble or the coming of hard times will reveal. The Prodigal Son found this so when he came to himself. Thus seeming friendships do not stand in the day of testing, while true friendships lead through the fellowship of suffering to greater depths of understanding.

We surmise that Paul was thinking of that more intimate understanding which comes through shared experiences when he longed to know Christ "and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Thus suffering does more than divide true friends from the false. It makes possible those riches in understanding which come through the fellowship of suffering. H. A. B.

Why Doesn't God Hurry Up?

"O LORD, how long?" is a question which has troubled the saints of all the ages. It is bothering a good many fine people right now.

Why does God allow such terrible things to be at all? Or if they must be, why is judgment so long delayed? If he really intends to have a kingdom of heaven on earth, why doesn't he bring it to pass at once? At the very least, he could hurry matters up a little, don't you think?

Suppose we agree, first of all, that, since he is God and we are such very finite mortals, he probably knows better than we do how to run the universe. If you can grant that much, a few other considerations may be helpful. If not, there is no use to go further.

In so far as the question has any point at all, it should ask why God did not long ago do away with war and all the other evils of the world. The problem is acute now only because this happens to be the time when we are facing it. Millions have met it before us and with as good reason. Indeed, the logical place for the question is "in the beginning" when "God created the heavens and the earth." Why did he allow suffering and evil to come into his world? Our other perplexities have all grown out of that one. Whatever answers that will answer all the rest.

Another factor is our inability to comprehend the meaning of time. No philosopher has yet framed a satisfactory definition. A day is a long time in comparison with a minute but it is very short in comparison with a year. A thousand

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years in God's sight are as yesterday, we are told on high authority. Jesus said in answer to a cry of impatience that God would avenge his elect speedily. It does not seem so to any single generation but it may well be so when the standard of measurement is made of generations uncounted and uncountable.

More significant still is the nature of the kingdom which God is seeking to establish. If it were merely a matter of asserting his mastery over mankind, with all the earthquakes and thunderbolts at his disposal he could no doubt do that on short order. He could easily and quickly vanquish his enemies but that does not satisfy him. That isn't what he is after. He wants to turn his enemies into friends. He wants them to love righteousness and pursue it. He wants them to enjoy fellowship with him more than hating their fellow men.

That puts an entirely different aspect on the problem. That takes time and patience and suffering and love, all of these in vaster measure than we are able to conceive. If God prefers to suffer with his suffering children and to labor long and lovingly with his misguided enemies, rather than to win a quick victory over them by destroying them, who are we to say him nay?

Maybe he could get on a little faster if we tried harder to help him. E. F.

Psalms Eight Two

How would you undertake to "still the enemy and the avenger"? Certainly not with anything that might came "out of the mouth of babes and sucklings." How full of paradoxes are the deep realities of life! It is not so unusual, it is the common way in God's world, that extraordinary strength should come from apparent insignificance.

The sidewalk over which I came to the office this morning has just been repaired because the force started by a tiny tree seed had proved too much for the heavy concrete which tried to hold it down. Nature is full of such things but man learns little from them.

He seems to know nothing better to do with "adversaries" than to outdo them in building war machines. Not a very pleasant prospect on any possible outcome of such a test of power. That kind of contest promises no end. God prefers a different system. He seeks not to destroy his enemy but to "still" him, and so he turns on the force of the "still, small" variety and waits.

This force is very powerful. It is sharper than any two-edged sword. It pierces even to the joints and marrow. It discerns the thoughts and intents of the heart. It brings thoughts into captivity to the obedience of Christ. But it does not accomplish all this in a minute. It makes much use of time, for God has at his disposal a vast arsenal of this most useful of all weapons. Time is always on his side.

That is why those who trust him and his way can be so confident. They do not rely on blitzkrieg methods and they are not terror-stricken by them. They know in whom they have believed. They learn to labor and to wait. They trust and love and serve and wait. E. F.

Keep Your Life in Balance

THERE was a fire some weeks ago scarcely more than fifty yards from where these lines were written. A makeshift garage burned down, ruining one good car and one not so good. The trees near by still show the effects of too much heat. But considering the range in possibilities from absolute zero to temperatures on a flaming sun, the fire that spoiled two autos did not represent such a great change from what is normal for a summer day. The change in temperature was really a matter of but a few hundred degrees, but what a difference this made!

Consider how delicate is the temperature balance which must be maintained within the human body. Rare indeed is the person who can stand ten degrees above normal. Yet temperature is but one of the delicate balances which are essential to health in the human frame. There are the glands which cause profound upsets if they secrete too much or too little. And how narrow is the tolerance span for salt and sugar in the human system! Physical health flows from a delicate conjunction of balances that incites to increasing wonder the more one knows about the temples of flesh in which our spirits live.

Thus there is a principle of balance which has its application and importance in every area of life. In the mental realm, how easy it is to have such unbalance as more heat than light! And how evident it is that spiritual health is the result of a delicate conjunction of favorable balances. There must be enthusiasm, but not bigotry. There should be trust, but not presumption. There should be great faith, but no folly. Even nature teaches that the higher levels of life are the result of a conjunction of favorable balances. Let every man of you seek to keep his life in balance.

H. A. B.

THE GENERAL FORUM

On the Potter's Wheel

BY WILMA WICKLUND BURTON

Firm are the Potter's fingers,
His hands are strong as steel—
For, oh, I've felt their pressure
On his mighty wheel!

A trusted friendship faltered
And proved itself unreal,
And then I knew a turning
Of the Potter's wheel.

A promise made was broken—
Broken like a seal,
And again I felt the molding
On the Potter's wheel.

Once, when words of harshness
Cut like sharpened steel—
Oh, here, I felt the shaping
Of the Potter's wheel.

Hope's rainbow colors faded
To later on reveal
Themselves much better blended
On the Potter's wheel.

A carriage took my love one
And left me sorrow real—
Until I saw the imprints
On the Potter's wheel.

Now, trials and tribulations
Give my spirit zeal—
For I know he's molding
On the Potter's wheel.

Des Moines, Iowa.

Joyous Giving

BY HOWARD H. KEIM, JR.

EVERY earnest Christian is deeply concerned by the fact that approximately half the membership of our churches are inactive. The big question is, What can we do about it? It is my conviction that Christianity has come too easily and too cheaply for a great multitude of people and they do not appreciate it. They have invested nothing in it and it means nothing to them. We are in a period of church history which is, in some ways, comparable to the fourth century following the Edict of Milan when Constantine proclaimed toleration for Christians. In that period persecution of the church ceased and great multitudes of people flocked into the church for social, economic, or political reasons.

If Christianity is to be meaningful to the individual, and if he is to be active in its service, he must make an investment of life in it. Paul was concerned that his Christian converts at Corinth should make such an investment. He urged them to strive for the joy which comes from doing more and giving more than one is required to do or give. He used a familiar agricultural phrase to teach a spiritual lesson in saying, "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully" (2 Cor. 9:6). We are continually amazed at the bountiful ways of nature. The golden dust on a single corn tassel would be sufficient to pollinize acres of corn if every grain of pollen were utilized. A great maple tree each year drops from its leafy hangers such a multitude of seeds, on airplane wings, that if each one would produce a tree, a vast forest would be created. When man co-operates with nature he is bountifully rewarded.

This truth is equally as real in the realm of the spiritual. The person who is a friend will have friends. He who demonstrates goodwill toward his fellows usually finds them responding in the same spirit. One who is kind will be kindly treated. One who forgives his fellows is capable of receiving the forgiveness of God. He who loses his life in unselfish service really finds life. He who gives joyously, more than is necessary, will discover a bountiful enrichment of life. Paul wanted his Corinthian friends to have that kind of an experience. How wonderful it would be if the fifty per cent of the church members who are inactive could have that experience!

Paul mentions three impulses toward stewardship. Two of them are inadequate and he warns his friends against them. They should not give "grudgingly." We all know people who give in that spirit. Their lives are fundamentally selfish and self-centered. Their leaders are Mr. Tightwad, Mr. Miser, Miss Stingy, Mr. Penny Pincher, and Mrs. Nickel Squeezer. What little they do give to the kingdom of God, they calculate in the number or the value of the personal pleasures foregone. Twenty-five cents given to missions means to them not twenty-five meals for starving children but an ice cream sundae, a ticket to the movies, or a pound of chocolates passed up with nothing to show for it.

A second impulse in giving is that of "necessity." Those who belong to this group can point with pride to their family tree which roots far back in religious antiquity. They are the legalists. Mr. Pharisee and Mr. Scribe were heading the list in the time of Jesus. The priest, the Levite, the deacon, and the minister are often in this group.

They give to the kingdom of God because they must. It is the law of God. Because the Bible teaches the giving of a tithe they would not think of doing otherwise. But because of their tithing they may feel that they are much better than other people. Their prayer is, "God, I thank thee that I am not as other men." Or they may feel that because they obey the law of God that he is required to give them entrance to paradise. They would bargain with God. They may be the drivers of sharp deals during the week, the devourers of widows' houses, but on Sunday they will be in the service with their required contribution. They would buy their way into heaven. They are watchful of others. Their social standing partly depends on keeping up with their neighbors in charitable contributions. They are afraid not to give.

The third impulse toward stewardship, and the one which Paul would have us cultivate, is that of joyous giving. It is always prompted by love. It is the outgrowth of a blessed experience of God. The compulsion is from within. The classic example of this group is the poor widow who cast her two mites into the treasury. God meant so much to her. His love had cleansed and refreshed and invigorated her life. She had little of this world's goods and yet she possessed all things, in her blessed Lord. She loved his work so much that she wanted to do something to promote it. She didn't sit down and calculate what God would require of her. She didn't cast her gift into the treasury with a forlorn and longing look which begrudged her Creator her gift. She joyously gave all she had, all her living. The fact that she had anything on hand at all reveals definite forethought and planning. There must have been days or weeks of skimping in order to bring that tremendous gift to God. But what great joy she found in doing it!

Paul suggests that "God loveth a cheerful giver." Why? I think it must be so because God himself is like that. How cheerfully he showers his bounties on all his children. "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" (Matt. 5:45). We can be like God only when we learn to be cheerful givers. The people who love God most are those who do most and give most to fulfill his will. The people who love the church most are those who give and do most, proportionately, for the church. We should start training our children while they are very young that an experience of God means a joyous response to his will in doing and giving more than the law requires. New members of the Christian fellowship should be instructed in the fine grace of joyous giving. Those who are inactive will become active in the service of the kingdom of God when they learn to make a real investment of life and possessions in that kingdom.

Huntington, Ind.

Of What Manner of Spirit Are We?

BY GRANT MAHAN

When the men of a village in Samaria refused to receive Jesus because his face was set as though he would go to Jerusalem, James and John wanted to call down fire from heaven to destroy them, and asked Jesus whether they should. Instead of telling them to do so, he censured them, saying, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." These two chosen men did not want to see their Master so treated, and their first impulse was to destroy those who were guilty of so doing.

Men now are not different to any great degree from the men of nineteen hundred years ago. It is too often the desire of one who has been refused, or kept from getting something which he desired, to wish to injure or destroy the person or persons who are responsible. That is the way man feels about it. But that is not God's way, as is made clear by the passage quoted. In order to be a true disciple one must follow in the steps of his Master, must do as he did. He never wished evil to those who mistreated and sought to kill him. He could easily have done so at any time, but he had not come to the world to destroy any of the people: his mission was to save, not destroy.

And the carrying on of that mission he left for his church. The church has largely failed to do so. At the first there was nothing of hostility toward those who persecuted; but a patient bearing of injury and even of death because they chose to follow in the steps of their Master. After the master of the world became a convert to Christianity, a change gradually came. We find soldiers who were church members. This went on until finally the head of perhaps the larger part of the church had his own armies and carried on wars the same as any other ruler of the time.

The Crusades came because the infidels had captured Jerusalem, and it did not seem right for the scene of much of Christ's work, the city in which he was condemned to death, crucified, buried, and in which he rose from the dead as he had said he would do—it did not seem right for this city to be in the hands of the infidels. If one reads the details of some of the Crusades he will be surprised, even astounded, to learn how little of

the spirit of Christ was shown at any time while they were carried on. No one knows how many lives were destroyed and how many others were ruined by the scenes and the temptations before them on the journey to the Holy Land.

When Pilate was questioning Jesus, he said: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." He would not have them fight on any account, not even to keep him from being delivered to the Jews. The teaching is clear. The kingdoms of this world have armies and they carry on wars; all sorts of crime are committed in these wars. How can any man be a true follower of Christ and engage in killing even his enemies, whom he has been commanded to love.

There had been a great change in the spirit of the church by the time the Crusades began. We can see that the change has persisted through the centuries, and men who belong to churches called after the name of our Lord, still make war, try with all their strength of mind, body and money to overcome this enemy, even though it means to kill him or lame him or reduce him to beggary. We have never been able to see how one who claims to follow Christ can seek, under any circumstances, to kill his fellow man. We can see none of the Spirit of Christ in so doing. In the Epistle to the Romans we are plainly told, "If any man have not the Spirit of Christ, he is none of his." So we cannot fight and we cannot encourage fighting.

But there are other ways than fighting in which we show of what spirit we are. We take sides; we hope the one side will win and the other be defeated, though we know that defeat or victory means great loss of life; for war is a losing game to both parties engaging in it. It is to be feared that the greatest loss of all is not reckoned in the losses of war. The moral and spiritual loss is the one which most needs to be considered. War is the great demoralizer.

We overestimate the physical values. We want our homes and other possessions. And they are good; they are to be cherished. But when it is a question of defending them, our religion does not permit us to kill in order to have them. We have been greatly blessed in this country of ours. But it must ever be borne in mind that we are traveling toward a much better one, and that is a heavenly. "Nor pain nor death can enter there."

But there are conditions of entrance into that home. What manner of spirit have we? If we have not the Spirit of Christ we are none of his. And if we are none of his, an entrance through the gates into that city will not be permitted us. We need to take heed to the spirit that governs us in all our actions, ever remembering that the Christ Spirit is the one that seeks to save and not to destroy. May we so relate ourselves to the Lord that he will fill us with his Spirit.

Rehobeth, Md.

Citizens and Christians

BY DAN WEST

CHRISTIANS always live in organized communities—we cannot live alone. We who were born in America can hardly appreciate the meaning of citizenship, as those who have been naturalized, or those who have lost their citizenship. Like other good words, citizenship is hard to describe or define, but some ideas which have been accepted generally may be questioned. Does its meaning come from living in a territory with natural frontiers? or from having the same biological background? or from speaking the same language? or from having the same form of government? or from holding the same economic, cultural or religious interests? or from some other source?

Geography does play a part in this meaning, but it does not account for all of it. Only a small part of the boundary between the U. S. A. and Canada is a natural frontier. No modern nation is made up of one race only—in spite of certain strenuous efforts to make it appear so. In the matter of languages, the Swiss use three; they have none of their own. Old Ireland and old Austria-Hungary had governments to which many citizens were not loyal. Economic, cultural and religious interests reach naturally across frontiers. It is hard to put one's finger on the source of the meaning of citizenship, beyond its basis in nationalism. The best definition I know for the latter is "the active sense of belonging together."

This value, however, is not limited to nationalism. Many other relations continue by "an active sense of belonging together." The same person may belong to a business firm, to a vocational group, to a church, to racial, musical and many other groups, and have a genuine sense of belonging to every one of them. A large number of "belongings" may claim our loyalties, but only one—nationalism—uses organized violence to enforce its decisions. Yet it outranks all other claims for loyalty for most people. Indeed it does so for most Christians. According to Tagore, nationalism is "one of the most powerful anesthetics that man has invented."

Three extreme positions are possible for Christians, and one intermediate position.

The choice is determined by the values placed

on two essential factors: citizenship and Christianity. The outline compares them.

	Guests	*Limited Citizens*	*Complete Citizens*		
Citizenship—Negligible	Yielding	Unyielding	or	Unyielding
Christianity—Unyielding	Unyielding	Yielding		Unyielding

Guests. Some few people without this strong national sense consider themselves not really members of the citizen family, but only guests. They want to be good guests co-operating with their hosts, but never wanting to join the family. They obey all the laws except where their consciences forbid. They have goodwill toward the citizens and the government, but they take no responsibility either for voting or for holding office. They really live apart, and to themselves; they find their primary loyalties and satisfactions within their own groups.

In countries like America this attitude seems to shift responsibility. "Government of the people, by the people, and for the people" cannot be carried on thus. These guests are consistent, however, in that they do not change their rôle—it is the same in peace and in war. If war comes, they do not take part, but they do not oppose it, except for themselves. They adjust themselves to the plans of their hosts as far as their consciences will allow.

Complete Citizens. At the other extreme are those who commit themselves unreservedly to their government. They are active and willing members of the political family. The burdens of the nations are their burdens. They assume personal responsibility for maintaining the essentials of government at any cost. But if the nation goes to war they split into two groups. One group supports the government program without reserve. They may regret the decision for war, but they feel it their duty to accept it and to support the war if called. In some cases they feel obliged to volunteer their services. The moving policy of their country is for them the chief determiner of duty. Their consistency in this position appears when they justify the same conformity in citizens of other countries, even enemy countries. They may want their enemies crushed, but they also want the enemy citizens to support their own governments in war. That seems strange until we realize that *citizenship is their supreme value.* They do not hold personal consciences on this matter. Their government is the keeper of their consciences on war. Their Christianity has to bend because their citizenship cannot. The other group of unlimited citizens do hold personal consciences about their government in war. Some of this kind in England refused all military service, and also conscription for any constructive work in wartime, because such conscription is part of a war plan. They insist on peacetime rights all the time. They were tolerated until the crises of May, 1940. As the war suffering becomes worse, they will likely be dealt with more sternly.

In America we have a Bill of Rights which legally guarantees certain freedoms, but the Supreme Court has decided that the nation has a right to compel its citizens to bear arms regardless of personal convictions. Yet these unlimited citizens insist on their same rights whether guaranteed or not. They hold themselves responsible for expressing the essential values of democratic living and they will pay whatever it costs. There is philosophy back of this position and there are heroes of history to give it meaning. There is a great danger, however, that they will break fellowship with the national family over the war question, because of the inflexibility of both their Christianity and their citizenship.

Limited Citizens. To understand their position we need to consider the nature of modern nations. In spite of efforts to preserve them nations are not permanent. They change with changing conditions. And so the meaning and even the details of citizenship change. Time was when the city-state was prevalent, but it is gone. The nation-state looms large now. What the future holds it is impossible to say.

Considered in world terms, all modern nations are built on the expansion of self-interest. A good face is put on policies, but at the root these policies are exclusive—that is, selfish. This expansion of self-interest has been glorified as "national sovereignty," a sacred idea to many people. In other words, national governments recognize no law but their own, and they are answerable to no one else. That makes them really anarchists from the international viewpoint. This sounds bad when it is put bluntly, but the history of all governments has been pretty much alike. One statesman says that this sovereignty system "violates every Christian precept." Some years ago Dr. Kawakami wrote a searching article, America Teaches, Japan Learns, which reviewed some of our history with painful accuracy.

In all modern nations increasing pressures are directed toward making everybody conform to the national program and these pressures are sometimes terrific. But Christians cannot give full loyalty to any such plan because they "hear a different music and march to a different tune." This shows up most clearly in wartime. Because they cannot give supreme loyalty to anything less than eternal values, they cannot commit themselves unreservedly to the nation-state. But

neither can they ignore it—or their responsibility to it. Selfish as every government is in part, it still carries on many activities for human welfare, especially within the nation. Graft, corruption, and inefficiency, and even the supreme sin of war, must not be allowed to obscure the value of government and the need for it.

What can a Christian do in this situation? He needs the state, and yet he cannot give his all to it, even when that is demanded. If he insists on being a guest he puts on some one else his share of responsibility. If he accepts complete citizenship, his Christian values never get their fair chance—either in his attitude or in his action.

Limited citizenship seems to give the best solution. This view recognizes the claim of Christ as first always, but it also accepts some responsibility for the burdens of government. Christians belong to their national states somewhat, but they belong to Christ more. The choice needs to be made only when the two part company, but then it must be made. In a democracy such a citizenship is tolerated better than in a totalitarian state. In the latter the privilege of limited citizenship tends to disappear, in which case the person with a primary Christian loyalty may become a guest—even a pilgrim and a stranger. In any case he is in danger of being considered an enemy.

The Christian with limited citizenship not only obeys all the laws which do not violate his conscience, but he feels responsible to "create the spiritual stuff out of which law is made." He can help also to make and enforce all laws which are consistent with Christian principles. If ever he has to disobey any law, it is with regret. And the regret is shown by honest efforts to compensate for his disobedience through sacrifice elsewhere, thus tending to make up for the strained fellowship with his fellow-citizens who differ from him.

This kind of Christian seeks justice, but never demands it—either for himself, his group, or for his country. He insists only on the right of his sovereign conscience. He is prepared to let go of many precious rights without violence, because they are not his greatest values. Love, even for his enemies, comes before justice. We recognize in homes that only love can guarantee justice; we need sorely to extend this law out farther—and far enough to include international relationships.

Christians should point in this direction by creating samples of the kingdom of God—"islands of brotherhood"—within existing nations and also across national boundaries even in time of war. The church, an international society, needs to hold its identity. Plowright observed that so long as the church held its consciousness of being a separate community it kept its distinctive witness against war, but that when the dividing line between church and state was destroyed, the witness against war "was almost totally lost."

This "active sense of belonging" to a differing group shows up in various ways. One poor farmer in Canada was being urged to accept the $25 a month from the Social Credit plan offered by the state organization. He refused, saying that if he would accept it he would become a slave. Maybe he sees clearly.

Those who choose a limited citizenship may accept conscription by the state, except where it violates their consciences. Every position on the question of conscription has its assets and liabilities, and they should be seen clearly before the issue has to be faced.

We are to be Christians first and last, and then to be responsible citizens of our country as far as we can. The more nearly our government approaches the kingdom of God the less limited is our political citizenship. We must expand or contract our field of action according to the changes in events, and conditions. Any limitation which we make comes not from our preference, but from the inner compulsion of our faith in our situation. If our citizenship should be limited by the government we must always be ready to accept responsibility as soon and as far as real opportunity opens—without violating conscience. This belongs to the higher citizenship. People who seek justice without demanding it are bound to suffer much in the modern world—but likely not more than those who do demand justice. In their suffering, however, the former will forever help to redeem the world from injustice. This may not hapen in their time, and maybe not in the time of their children or their children's children. But it will come. Their rights will be trampled upon, but their values will endure. They belong to the kingdom of God, and it is their business to make it a reality on earth, beginning with the world that now is.

Goshen, Ind.

Clouds

BY MARY McDOWELL

Clouds are the artistry of the sky.
Watch them go lazily, idling by.

Masterpiece sculptures, strange silhouettes,
Billowy, mystic, but artistic sets.

No paint and brushes, scenes seem unplanned,
But each is designed by a Master Hand.

Millersburg, Ind.

I Go to Conference

BY J. E. MILLER

4. Home at Last

We must see Elizabethtown, for Elizabethtown College has helped to change Eastern Pennsylvania. Whether this change has been for the better or for the worse let Eastern Pennsylvania say. Few questions have only one side. The A. C. Baugher home kindly opened its doors and we entered on Saturday afternoon, liked the atmosphere and stayed for a time. They wished to show us around, and also wanted us to see some of the church and social life of Eastern Pennsylvania. Being elder of the church the dean did not fail to remind us that there would be services on Sunday.

Shortly the announcement was made that there were to be two church weddings, one in the evening and one on Sunday afternoon, within easy driving distance, and, as the Baughers were all invited, their guests must accompany them. Excuses were without avail, so without wedding garments or even an invitation we yielded and went. Both brides and both grooms impressed us favorably and, as in both ceremonies two ministers officiated, the knots should be doubly tied. However, the future of wedded life depends not so much on the promises made at the altar as upon the life lived before marriage, the discoveries and resolutions made during courtship and the adaptations made after the wedding benediction. We were impressed that when we really understand each other there is little difference between the "plain" churches of the East and the—what shall I say? —churches of the West. With Bro. Baugher at the wheel we easily found places which I would have reached with much delay and great difficulty had one tried to tell what roads to take. Many and devious are the highways and byways of the Keystone State.

Ephrata and Lititz have their historic value. Two years ago I spoke to them. This time we attended commencement at the Moravian seminary where ten girls were given their diplomas, spent the night with the John Millers, took dinner with Pastor Moore's, looked into the faces of part of his congregation, saw the house where Harry K. Thaw attended school, watched them make pretzels and discovered the flavor when just out of the oven, and learned that Lititz has the largest animal trap factory in the world.

We paused at the Neffsville Home to see some friends. Here we meet three who are blind. Besides, one of these is deaf. Our only way of communication with this friend was by arranging our message letter by letter, word by word, or with the pressure of the hand, by which means one can say much in little. If you do not appreciate your many blessings drop in on those less fortunate and you will enter a new world. This large Home led our thoughts back to the first Brethren Home at Germantown, the Pettikoffer House, of which our people know too little.

Near Lebanon is the oldest tunnel in the United States, 729 feet long, which connected the Susquehanna and Schuylkill rivers, authorized in 1761, building delayed because of lack of money and the Revolution, construction begun in 1791. The German farmers were opposed to having their farms cut up by the canal, so Irishmen were hired to do the work. As a result in 1793 the "Dutch" and Irish met in riot. Of course this canal and tunnel have been abandoned but they once served a useful purpose. The canal went out of business in 1885. William Lehman, son-in-law of Eld. Peter Keyser, once served as treasurer, and Robert Morris, the rich man of the Revolution, as president.

At Lebanon we stopped at the homes of Nathan Martin and J. G. Francis. Both furnished valuable information. We looked at, entered and were delighted with the new church building recently erected. Of native blue limestone, it presents a pleasing outside appearance. The inside is restful and conducive to worship. It is a beautiful structure and well furnished. The little doors in the walls make it possible for the Sunday-school secretary to get full information from each class without once entering the room and disturbing the recitation. Not a little of the credit is due to the harmonious working of all, and to the labors of the pastor and the chairman of the building committee.

In the Francis home one can learn much of the history of the Brethren as a whole and of families in particular. If our good friend Francis can find a way to make this material available to the public we will all be richer for it. He has had the patience and endurance to gather historic material from many sources. We leave these two homes feeling the richer for their favors.

Not every bank officer is an efficient elder, nor will they all leave their bank window and show a stranger through their meetinghouse. But at Palmyra Frank S. Carper, newly appointed member of the General Mission Board, did that very thing. As we were shown through that large building, saw the many up-to-date arrangements, even the double collection plates, which should become popular in many congregations, and the large gallery to the right of the pulpit where a men's class of a hundred meets every Sunday, I understand in part why the Palmyra bank did not close its doors during the depression and why one congregation seems to be prospering spiritually.

At Carlisle we saw one present terminal of the new super highway that is to connect Pittsburgh and Philadelphia, the first of the great pikes that will become military highways of the future. You have read the story of this road with almost no grades, with its six places of entrance, a toll road where speed is not limited, and that one oil company paid a half million for service station rights. Let it go at that. The road will soon be open for traffic.

Our home at Carlisle is in the summer residence of the J. E. Trimmers, who manage fifteen stores. Here one is made to feel at home. We sat on the banks of the stream while a number were being baptized to enter the Christian life. Tired, we retired and enjoyed a night's rest in the country. In Carlisle we visited the Trimmer store, saw the shell holes in the columns of the courthouse, reminders of the Civil War, entered the guardhouse built by Hessians of Revolutionary fame, saw the place where Major Andre was imprisoned and the tree under which tradition says he arranged his plot.

But we must pass on westward. We look at Juniata College, rest a few minutes at the home of the Galen B. Royers and cross the mountains on that lovely new road on to Martinsburg where we enjoyed the hospitality of Pastor Coffman's for the night. Here, too, we met James A. Sell, but that will be another story later.

Ohio had its interest. But home was calling. However, we could not pass through Canton without a visit

(Continued on Page 12)

HOME AND FAMILY

Confidence

BY EDGAR H. GRATER

Why must the few who dare to go ahead
Be held in check
By those who lag, who dwell in days gone by,
Whose growth has stopped?

If in some way they could be made to see
The way ahead,
Could see the few have judgment rare and fine
To lead them on—

They would enjoy, not only for themselves
The pastures green,
But give to those who forge ahead a gift
Of happiness.

Norristown, Pa.

The Letter Missionary

BY CHESTER E. SHULER

"Hello, Aunt Martha, writing some letters, I see," greeted the minister's wife, who was making her first calls in the parish.

Aunt Martha laid down her pen and smiled brightly. "Yes, just doing my daily missionary work."

"Missionary work? Won't you tell me about it?"

"Well, you see, years ago I had my heart set on going to the foreign field, but circumstances prevented. And then I took up the form of missionary endeavor which I found here at home—which happened to be what I like to term being a letter missionary."

"How interesting! Please go on—"

"I had always liked to write letters, but since so few people seem to enjoy it, I found it difficult to discover and hold interesting correspondents. Then one day the Lord seemed to reveal to me that there might be a good work for a letter missionary—the writing of letters with the thought of merely being helpful, and not with the idea of merely getting a reply. So I started in, years ago, and have been at it ever since, with very definite blessing of the Lord upon the work."

"I do believe I've never heard of anything just like this, Aunt Martha," the minister's wife exclaimed. "Won't you please tell me about some of the people to whom you send these missionary letters?"

"Since I was interested chiefly in missionary work, I naturally began by writing to foreign missionaries. I tried to make my letters just as interesting, helpful and newsy as possible. In due time, I always receive a reply—often a lengthy one, with pictures of the mission stations and assurances that the missionary has been delighted to hear from me. This enables me to gain a good idea of the work, too. I aim to have at least one or two regular correspondents in each of the countries where missions exist. Some day I will be glad to show you the interesting scrapbooks of letters and pictures which I have collected from this one source."

"How splendid! And some others are—?"

"I have found that nearly everyone in the world would rather receive a friendly letter on Christmas or his birthday than the finest greeting card you can buy. So I try to learn folks' birthday dates, and often write a note to them; invariably they appreciate it. But even if they did not bother to say so, I'd have done my bit as a letter missionary, I believe, since my aim is to be helpful.

"Then, when young folks leave this community to attend college, to work in the city, go on vacation, or travel, I try to write to them occasionally. They appreciate it a lot, especially the news items which I always include. Some years ago, a boy named Jed, whose mother was dead and whose stepmother didn't care too much for him, left town to work. I kept in touch with Jed, and he would write to me pretty regularly—often writing things which I know he would have written his own mother if she had been alive. I appreciated this confidence and of course respected it. Jed is married now, but he still keeps in touch with me.

"Some of my correspondents are in jail and penitentiary. Of course, they don't write to me often, because they may write only at certain times, but they appreciate my messages just the same."

"I'm sure you are doing a fine work, Aunt Martha. But with your other work, how do you find the time to do all of this writing?"

"I don't read the newspaper so much as some folks, and almost never waste time, since I have taken up this work. Besides, I ask God for time and strength to do his work—for I consider it his work. So he seems to make time for me. Then, too, letter-writing is a joy to me; I consider that writing a really good letter is as much an art as playing a musical instrument skillfully. But I never allow any letter to leave my pen without containing some bit of the gospel message. I send this forth with a fervent prayer that God will not let it return void—and I have the faith to believe that it never does fail to help the recipient, even though all else that I may write is forgotten. I've had many folks write to thank me for my message; others never mention it, but I keep on putting it into every letter that I send forth. Otherwise, I would not consider that I was performing a truly missionary work."

"And I know God's blessing will rest upon you and your efforts!" the minister's wife exclaimed, earnestly. "But I am just wondering—forgive me for asking, please—about the expense of writing so many letters. It is considerable, is it not?"

"Yes. Postage and stationery cost quite a lot. But God provides. I've always made it a point to tithe, and a great portion of my tithe money goes to this work. Occasionally, a friend who knows of my work sends a bit of stamp money, and once a wealthy man, to whom I had sent a friendly note on his birthday, was so appreciative that, learning about my missionary efforts, he sent a five-dollar bill to help. So you see the Lord will provide, if we do our part gladly and well.

"Then I never forget the children. They do so like to get letters written in language they understand. And you'd be surprised to see the interesting replies I often receive, done in scrawling handwriting or even printing. But even to the children I always send some gospel thought—and doubtless the seed finds lodgment often in their tender hearts."

The minister's wife left shortly after, declaring she must answer a dozen letters now awaiting attention at her home.

Winter Park, Fla.

Everyday Blessings

BY CHARLES E. SCHENCK

The mercies of God are so innumerable that we are prone to take our common blessings for granted. It is worth while to reflect upon some of them occasionally. Dr. Charles E. Jefferson, pastor of Broadway Tabernacle for many years, once said: "It is when we run over the list of loving-kindnesses which have been showered upon us that we become able to say, 'Bless Jehovah, O my soul.'" Count your many blessings. Write your own list. Only six are mentioned here.

Prayer—"the soul's sincere desire, uttered or unexpressed"—is a superlative blessing, of enduring significance and value. Prayer does change things; great victories are wrought by prayer. "The effectual fervent prayer of a righteous man availeth much" (James 5: 16). Pray for whatever it is natural for you to pray for: daily bread, loved ones, friends, church, country. Greet each new day with a prayer on your lips or in your heart. Be honest in prayer; co-operate with God by trying to help to answer your own prayers.

Friends add greatly to the joy of living. Thank God for friends! No one is useless, nor should he be hopeless, as long as he has a friend. "The only way to have a friend is to be one," says Emerson. "A man that hath friends must show himself friendly" (Prov. 18: 24). "The friends thou hast, and their adoption tried, grapple them to thy soul with hooks of steel." The Best Friend, the one "who sticketh closer than a brother," is Jesus Christ. He knows all about us and still loves us.

Eating and drinking, though necessary to existence, are a daily blessing usually fraught with pleasure. Eating the right kind of food regularly, moderately and slowly conserves health and is conducive to longevity. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31).

Walking is the best exercise for most people. Every healthy person should take a daily walk out of doors, even if it be a short one. Muscles are thus vitalized, and communion with nature has a soothing effect on the nerves.

Reading is to the mind what exercise is to the body. "As by exercise health is preserved, strengthened and invigorated, so by reading health of the mind is kept alive, cherished and confirmed," writes Addison. "Reading makes a full man," says Bacon. One should not neglect the Bible in his reading. Through public libraries good books are now available practically everywhere. They constitute a great general blessing.

Sleep—"tired nature's sweet restorer"—follows complete mental and physical relaxation; therefore, when you go to bed let go! A good preparation for sleep is confidence that you will sleep, and indifference if you do not. A high medical authority says it is astonishing how much sleep can be lost without harm provided the loss is forgotten. "I will lay me down in peace and sleep, for thou, Lord, only maketh me to dwell in safety" (Psa. 4: 8). "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee" (Isa. 26: 3).

Countless everyday blessings are of inestimable worth, meriting the highest appreciation and most sincere gratitude. "Bless Jehovah, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things" (Psa. 103: 2-5).

Decatur, Ill.

I Go to Conference

(Continued From Page 10)

to the tomb of the McKinleys. Great President he was, and wonderful that millions contributed their pennies to build his monument. As we stood in silence viewing the two large sarcophagi containing the remains of himself and Mrs. McKinley, and then noted the resting places of their two daughters, we thanked God that here was a president who was also great in his home life and devotion to his family. On the Christian home rests the future of America.

And here we are back in Elgin after an absence of twenty-eight days. Enjoyed every bit of the way, but so glad to be home again. However humble there can never be another place like your own home.

Elgin, Ill.

"Apples of Gold in Pictures of Silver"

BY GRACE HILEMAN MILLER

Like apples of gold in pictures of silver are words of testimony, living examples of testimony of absolute trust in God which come to us from war-torn China.

A missionary, recently arrived on a much needed furlough, visited in our town the other day. Her friends anxiously asked her if she were at the scene of action at any time.

"Oh, yes, for months and months we were in the midst of bombing activities!"

"Not right at your door!"

"No, not every day. But many days when bombing planes did not pass immediately over us they passed near enough that the bombs they dropped shook our houses. Several times we ran to our dugout shelter until they had passed by; three times bombs were dropped within our compound, but no one was hurt."

"I should think you would all be nervous wrecks."

"Well, our Chinese converts set us such good examples of perfect trust in God that we must be brave too. They go to bed at night knowing that bombing planes are near, yet they go to sleep trusting God."

"The native converts?"

"Yes, indeed, they shame us missionaries sometimes, and I am here to tell you we have all learned to trust implicitly in God, and in the midst of all our unrest due to the war conditions, we are very, very happy soldiers of the Lord Jesus. Our only concern is that we have our ears attuned to him that we may hear his marching orders and have wisdom and courage to obey them implicitly."

La Verne, Calif.

OUR MISSION WORK

Echoes From Sweden

BY J. F. GRAYBILL

We have promised to supply the Messenger readers with more news from Sweden and we must see to it that we keep our promise. It is some time since our last article to the Messenger was sent. Time flies so rapidly and the war conditions and censors make it a little difficult. We are not at liberty to write about the conditions as they exist.

Since the Germans have occupied Denmark and war has been on in Norway, the scene of action has been very near us. Communications between Sweden and Denmark were cut off immediately. Yesterday the first ferry boats between Malmö and Copenhagen made their trips, though air service started a few days before.

While communications are available now, it is more difficult to secure a Danish visa for an American citizen. I should make a trip to our work in Denmark the last week of July. I have the required American visa for the trip, and applied for a Danish visa two weeks ago, but as yet have not received a reply.

For over six months Sweden has been working at high pressure on preparedness for defense. All precautions have been taken and are being taken. A number of things are rationed and prices are very high. Private cars are forbidden to run and gas to those who have permission costs 50 cents per gallon. Butchers and bakers have difficulty in serving their customers in the country. Country producers have their difficulties in delivering their products in the city. Coal dealers have had trouble in making their deliveries for want of gas. Omnibus lines have been cut to a minimum. We discover that gas is a very essential product in our time.

Many people evacuated the city after the occupation of Denmark. Now many of these have returned to their homes. About the middle of June many of the school children were taken to the country, not so much because of the threat of war as for building up of health. The doctors have recommended this as a preparation to withstand a possible epidemic this coming autumn.

Some church work has been seriously affected by using mission property for military purposes. Our own work has gone free from this. In no way at all has our work suffered. Many soldiers attended our meetings in the country and even took part in testimony and prayer. They considered coming to the services as a treat in their monotonous military life. There were thousands of soldiers around our mission in Olseröd because of its location so near the Baltic coast. All efforts were put forth to help them temporally as well as spiritually. We think this was greatly appreciated by them. The number of those who are religiously inclined or interested in not great. There is no want of worldly amusements for those who seek their satisfaction there.

We had planned for both a young people's and a junior camp. But when the school children were taken to the country, many of our juniors were taken along, so we were obliged to recall the junior camp in July. Some were wondering if we should undertake a young people's camp, because of some articles being rationed and prices so high. But we concluded to carry on as far as we could.

The young people's camp convened at the Olseröd mission June 23 to 30. The week in which midsummer day appears is vacation week. A number of factories do not run this week. This gave a number of our young people the privilege of attending the camp. The camp was sixty miles from Malmö and most of the young people cycled from Malmö to Olseröd. This was a good half-day's trip for them. Some of them made it in seven hours. Thirty-one enrolled, several being present over Sunday only. A number lodged in tents, others in the mission house, and all seemed to get along well. They were content with the accommodations we could provide.

The spirit of the camp was good. The weather was most delightful, being exceptionally warm. The program of work was from 8 A. M. to 1 P. M., thus giving a period of fully three hours for bathing in the Baltic, which was delightful. In the evening we had public services. These were well attended and resulted in a number of conversions. Three were baptized at the close of the camp and others will come later, we are sure.

Outings were also in order. Two evenings we cycled to outposts of the mission and had services. One afternoon we cycled to a sister's home whose husband was buried two weeks prior. Here we had a prayermeeting and were afterward served with coffee. One afternoon we cycled eight miles to the largest waterfall in the southern part of Sweden. By this you will understand that recreation was not neglected, but the greater part of the time was devoted to the development of spiritual life.

We have found no one who was dissatisfied, but all agreed that the camp was a success in every way. All expressed a desire to return another year, and will try to bring others along. It is also our desire to arrange for this if God permits. We hope it will be under better world conditions than we had this year.



"The first man in the rear row, reading from the reader's right, is a young man who is doing good work in Olserod. The second man from my right is my helper in Malmo"

We are experiencing an exceptionally warm summer after the severe winter. It has been very dry and rain was greatly needed, but today it is raining and we hope there will be sufficient of this to help vegetation. God has at all times provided sufficiently for all. There is no need of going hungry. But God's highest creation has destroyed so much, and distribution of what God has given is so unjust, that many are obliged to go in want for the necessities of life. May God forgive all unrighteousness and may the day speedily come when there shall be no more war and peace shall reign supreme.

Malmö, Sweden, July 4, 1940.

What to Pray For

BY J. D. REISH

Week of September 14-21

The Central East and Southeastern regions cover a large field for service and in this extensive territory the problems and needs are varied.

Some of the congregations have been established for years and thus have a background that is but slightly affected by surrounding conditions. Others have been organized in recent years, and for the most part in virgin territory for our people, since the gospel principles as interpreted by our denomination are largely unknown in those sections. In the latter, the bulwark for stability and constancy has not yet been fully set up. May your prayers ascend that a firm foundation may be laid upon which a structure can be erected which will be worthy of the cause for which it stands, and an honor to God.

The type of evangelism usually adhered to by our people, that of appealing to the reasoning faculties of an individual, is not customary throughout this region. The usual type is that which appeals to the emotions. For this reason, a problem often arises in congregations where the native members are in the majority. It is that of how to stabilize the work and develop workers who can be depended upon at all times and under any conditions. Pray that the members may all be constant and trustworthy and not depend upon their impulses or their emotions to stir them. For the result of such stirring is but fluctuating activities at best.

The territory is large and the representation by our people small. Most of the congregations are quite limited in membership and frequently large distances separate one congregation from the others. Thus there is a lack of intermingling with its consequent helpful fellowship that is so vital to a proper understanding of others' motives and methods. By unity of action the cause can be strengthened. Let all pray that there may be a mutual understanding so that all may truly be co-workers with one another and with God.

A large proportion of the leaders in the work are beyond middle life. Their past efforts have produced results of which they have no need to be ashamed. But they realize that though their spirits are as willing as ever, their flesh is weakening, that they can no longer accomplish the tasks they see on every hand. You are solicited to pray that God may call the youth in this part of his kingdom into definite service for him, and that there may be a generous response to the call so that the ranks may be enlarged, not only with an increase of workers but also with the ambition and vigor of youth.

Those whose labors are confined to this portion of the kingdom of God are desirous that it be occupied for him, that what they do may help to establish his rule, and that in time his will may be supreme. Join with them in prayer that these deep-seated desires may be realized.

Lorida, Fla.

Fathering a Tribe

BY DESMOND BITTINGER

Some missionaries go for a trip through the Soudan. They stop by the roadside in a round, grass-thatched mud hut for the night. The room is dark and it has no beds or other accommodations; it has simply bare mud floor and walls. The elders of the village soon appear, robed in long, flowing dark robes with several thicknesses of brighter colored robes on top. Under the robes they wear great trousers twelve feet at the waist and with legs only a few inches long. On their heads they wear a red fez, around which they have wound yards and yards of white material, thus making a very large turban. Their beards are well groomed and their bodies are very heavily scented. One smells their approach before one sees them. Their fingernails are dyed a deep vermilion; they look much like the red nails of modern American women! Their teeth are also dyed red or black. In their hands, strings of Mohammedan beads are held and twirled. All their movements are kingly.

It is said that a group of African kings, when taken into the presence of the late King George V of England, deported themselves with greater dignity and royal behavior than any other potentates that visited him during his long reign.

About fifty feet distant, these men remove their shoes and step forward to greet us. The greatest man among them wears a pair of socks. The remainder are now barefooted. When ten feet away they halt. Then they swirl back their voluminous gowns with a crack. The gowns spread out something like a parachute opening, or a sail suddenly filling with wind, and down the men fall to their knees and say together, "First born son of the King! King of the World! Glory to you!"

Perhaps they touch their fingers to the ground and place dust upon their foreheads and in their hair. We missionaries of course feel foolish at such a demonstration. We should wish to say to them like Paul, "Stand up for we, too, are men." But we know these Moslem chiefs and we do not interrupt. We cannot help but have a suspicion that while they go through this form of salutation, they really think, "What a small looking man you are!" and "What skinny legs you have! It would be better to cover such legs with much cloth as we do." They are doubtless also thinking, "You come to us thinking you can teach us something, you Christians!" So we return their greetings as warmly as we can, not sure whether we are offering them an insult or an expression of friendship by volunteering to shake hands with them. Doubtless, if the facts were known, their greetings are largely the expression of their fealty to the British throne and to his white representatives. They cannot be certain at our sudden appearance in their village whether we are not some of the government representatives.

When the pagan bushman sees his own chief, whom he fears very greatly, take such an attitude before the white man, he feels that he must carry the servility much further. Thus it was that a pagan chief, located on a motor road where English officials often pass, approached the missionary and, falling on his face, exclaimed, "Lion among men! Iron of strength! Soap of the world! First born of a king! Child of God! Father of a race!" He had exhausted his vocabulary!

But putting those expressions aside, as being only partly indicative of the black man's feeling, the white man, and especially the white missionary, does eventually find himself in the position of father of a tribe. It all carries with it a great opportunity and a great responsibility, and the missionary cries out, "Who is sufficient for these things?"

McPherson, Kans.

Learning the Language

BY CHALMER FAW

Number Six

The other day I was completely stumped by a word which one of the boys used in discussing some work I had asked him to do. Noticing that not far away there was a man who knew some English, I sought aid. Unfortunately, however, this English-speaking man, a carpenter, knew almost no Bura, but spoke to his helper in Hausa. Since the helper knew both Bura and Hausa, my boy told the helper in Bura, then he told the carpenter in Hausa and the carpenter told me in English. You may imagine my embarrassment and amusement when I discovered that the word I had stumbled over so easily was the Bura boy's attempt to say the English word wagon, and the sound which reached my ears, "waigiln," was one I was sure I had never seen in any of the Bura word lists! Here I had run around and gathered about as many people together and had as many talking for me as the little red hen, only to find that I couldn't understand my own language!

Both the Hausa and English languages have made great inroads upon the Bura, especially around the mission stations. In the schools numerous words, such as class, dictation and a score of others, have been taken over directly from the English. On the job words like brick and laborer are bodily transferred from the English to fill in gaps in the Bura vocabulary. Even in our most Buraish moments we must say table, fork, and so on. Other English words have made a detour through the Hausa and then into Bura in a somewhat garbled form. It was not easy at first to understand the boys when they spoke of "munggora," and it was some time before I discovered that this corruption of mango had crossed two linguistic boundary lines to get back to our ears in this almost unrecognizable form. In somewhat similar fashion the Bura word for week, "sati," is said to have been first a Hausa corruption of the English word Saturday, and to have come back to us through Bura in this disguise to mean the whole week.

We have learned to look for these English and Hausa carry-overs in areas of life and thought in which foreign influence has been most pronounced, as in the church, the school, and the trappings of Western civilization.

Peace News

COMPILED BY MERLIN C. SHULL

"Human suffering and need," says Emily Parker, "cannot be undertaken as a project, but in friendliness and comradeship."

The greatest peacetime preparedness program in the nation's history, now underway, is costing $14,700,000,000 "as a starter," reports the Defense Commission.

The American Civil Liberties Union maintains that defense is not promoted by wholesale denial of employment and relief to aliens and members of unpopular movements.

A caravan of about fifty automobiles carrying American representatives of industrial and trade organizations will make a goodwill tour of Central and South America this fall.

The Illinois B. Y. P. D. Camp made a liberal contribution toward relief through the cups on the tables and special offerings. About ninety campers were present at Camp Lewiston.

Manchester College is the center for all shipments of clothing for relief during this fall and winter. Manchester will ship in large amounts to the Friends Center in Philadelphia.

Camp Mack continues through the summer as the center of relief activities for the Central Region. One hundred and sixty-four young people gave $107.54 during their August camp. Thirty-three young adults gave $18.02.

The Women's Work of the "Old Northwest Area," particularly from Middle and Northern Indiana, shipped another truck load of relief clothing, soap and shoes, to Philadelphia on Aug. 19. The contents weighed 10,105 pounds.

Herbert Hoover says: "There is no use mincing words, unless something can be done immediately to get food into the four countries [Netherlands, Belgium, Poland and Norway], the people there face complete starvation. Germany will have to feed them or the blockade will have to be lowered to permit the importation of food." He added that Belgium normally imports 70% of her food, the Netherlands 40%, Norway 20% and German-occupied Poland 30 to 40%.

J. E. Miller has a keen interest in the relief program of the church. He was very active in this type of service at the close of the last war. From 1918 to 1922 the brotherhood gave $270,184.77 to Armenian and Syrian relief. Human suffering has always touched the hearts of the Brethren. Bro. Miller has just returned from a trip of historical investigation in old Virginia. While on this trip, he and Ralph White, pastor of the First church at Roanoke, attended an interdenominational pacifist meeting.

Lindbergh says: "The only reason we are in danger of becoming involved in this war is because there are powerful elements in America who desire us to take part. They represent a small minority of the American people, but they control much of the machinery of influence and propaganda. They seize every opportunity to push us closer to the edge. . . . Regardless of which side wins this war, there is no reason, aside from our own actions, to prevent a continuation of peaceful relationships between America and the countries of Europe. If we desire peace, we need only stop asking for war. No one wishes to attack us, and no one is in a position to do so."

KINGDOM GLEANINGS

Calendar for Sunday, September 15

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Ever-Present God.—Psa. 139: 1-12, 23, 24.

Christian Workers, The Church's Task: To Provide Adequate Worship.

B. Y. P. D., Why Do People Drink?

Intermediates, Who's My Boss?

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Gains for the Kingdom

Two baptized in the Pitsburg church, Ohio.

Two baptized in the Wiley Ford church, W. Va.

Two baptized in the Winchester church, Idaho.

Three baptized in the Chiques house, Pa., Bro. S. S. Eshelman, elder.

Four baptized and one received by letter in the Mt. Hope church, Wash.

Six baptized in the Hammer church, W. Va., Bro. Olin S. Lantz, evangelist.

Nine baptized in the Meadow Branch church, Md., Bro. M. R. Wolfe, evangelist.

Ten baptized in the Lower Stillwater church, Ohio, Bro. J. W. Fidler, evangelist.

Fifteen baptized in the Allison Prairie church, Ill., Bro. A. Wayne Carr, evangelist.

Eight baptized in the Berthold church, N. Dak., Brother and Sister G. G. Canfield, evangelists.

Ten baptized in the Locust Grove church, Bro. John Byler and Bro. Arthur Arnold, evangelists.

Six baptized and one awaiting baptism in the Lewiston church, Minn., Bro. J. H. Mathis, pastor.

Eight baptized and one reclaimed in the Lower Union church, Va., Bro. Arthur Wheeler, evangelist.

Two baptized and one received by letter in the Frederick church, Md., Bro. Ralph E. Shober, pastor.

Nine baptized and two reclaimed in the Little Pine congregation, N. C., Bro. W. A. Reed, evangelist.

Nine baptized and one awaiting the rite in the Locust Grove, Md., church, Bro. Morningstar, evangelist.

Seven baptized and two received by letter in the Troy church, Ohio, Bro. Ray O. Shank, evangelist.

Three baptized and one reconsecrated in the Liberty church, Tenn., Bro. J. R. Jackson, pastor-evangelist.

Four baptized in the Danville church, Ohio, Bro. D. R. McFadden, evangelist; Daniel M. Brumbaugh, pastor.

Three baptized in the Mount Vernon church, Va., Bro. S. Loren Bowman, pastor; Bro. Guy K. Stump, elder.

Four baptized and five received by letter in the Markleton church, Pa., Bro. A. J. Beeghly, pastor-evangelist.

Eight baptized and two awaiting baptism in the Purchase Line church, Manor congregation, Pa., Bro. E. M. Hertzler, evangelist.

Twenty-three baptized and fifteen received by letter in the Decatur church, Ill., Bro. A. Wayne Carr, evangelist; Bro. John B. Wieand, pastor.

Fifteen baptized and three reconsecrated in the Branch church, Sangersville congregation, Va., Bro. Ernest E. Muntzing, evangelist; Bro. J. M. Foster, elder.

Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Henry Eller, pastor, Sept. 22, in the Luray church, Va.

Brother and Sister B. M. Rollins, Sept. 23, in the Liberty church, Ill.

Bro. Graybill Hershey of Manheim, Pa., Nov. 3, in the Chiques house, Pa.

Bro. Chas. Dumond of Canton, Ill., Sept. 15, in the Oak Grove church, Ill.

Bro. Nevin H. Zuck of Ambler, Pa., Sept. 16-29, in the Clover Creek church, Pa.

Bro. I. D. Heckman of Cerro Gordo, Ill., Sept. 16-29, in the Auburn church, Ill.

Bro. Cecil O. Showalter, Sept. 29 to Oct. 13, in the Mt. Carmel church, Milam, W. Va.

Bro. Leo H. Miller of South Whitley, Ind., Sept. 22 to Oct. 6, in the Lima church, Ohio.

Bro. Ray Shank of Covington, Ohio, Sept. 29 to Oct. 20, in the Brookville church, Ohio.

Bro. J. O. Winger of North Manchester, Ind., Sept. 15, in the Lower Miami church, Ohio.

Bro. Ralph G. Rarick of North Manchester, Ind., Sept. 18 to Oct. 6, in the Dixon church, Ill.

Bro. Jesse W. Whitacre, Sept. 16-29, in the New Freedom church, Codorus congregation, Pa.

Bro. Lawrence Bianchi of Park Hill, Pa., Sept. 29 to Oct. 13, in the Carson Valley church, Pa.

Bro. B. B. Ludwick, pastor, Sept. 8-22, in the Asher Glade house, Markleysburg congregation, Pa.

Brother and Sister C. W. Warstler of Middletown, Ohio, Oct. 7-22, in the Constance church, Ky.

Bro. John E. Rowland of New Paris, Pa., Sept. 15, in the Holsinger house, Dunnings Creek congregation, Pa.

Bro. Robert L. Sherfy of Kokomo, Ind., Sept. 16-29, in the Milledgeville Brethren church in co-operation with the Milledgeville Church of the Brethren.

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Personal Mention

Eastern Virginia has chosen Eld. A. J. Caricofe as Standing Committee delegate to the Conference of 1941.

Southern Illinois has chosen as Standing Committee delegate to the 1941 Conference Eld. Oliver Dearing, with Eld. Lester E. Fike as alternate.

The Standing Committee delegate to the next General Conference from Texas and Louisiana is Eld. M. H. Peters, with Eld. W. J. Horner as alternate.

Bro. Paul S. Hersch, following his first pastoral experience in serving the Plattsburg church of Northern Missouri this summer, has entered Bethany for the full seminary course.

Bro. S. S. Blough has closed his work at York, Pa., and after visiting with friends on the way is just entering his new field as indicated some weeks ago. His address is 320 Grove St., Sidney, Ohio.

It was not the first contact which Bro. Raymond Peters has had with the Publishing House activities. He came this time to take up the work laid down by Y. P. Director Leland Brubaker, who will shortly enter the Hartford School of Missions for a course in special preparation for further service.

Pastor Moyne Landis advises the Spring Creek (Indiana) home-coming, scheduled for Sept. 15, has had to be postponed indefinitely.

Dr. Howard Bosler, Africa missionary, will speak at 11:00 and 1:30, D. S. T., tomorrow, Sept. 15, at the harvest meeting and home-coming in the Wawaka church of Northern Indiana.

The Conference of 1941 will have as Standing Committee delegate from Oklahoma, Panhandle of Texas and New Mexico, Eld. Russell G. West, with Eld. Geo. R. Eller as alternate.

The 1941 Standing Committee will have as delegates from Northern Illinois and Wisconsin Elders Rufus D. Bowman and J. Clyde Forney, with Elders J. F. Burton and Foster B. Statler as alternates.

From Southern Ohio there came one day to see us Sister Frances Hollinger, her daughter, Mrs. Edna H. Petry, her son Irvin with his wife and their son Ernest, and Miss Rosanna Karr. Came also Bro. John O. Flory from Southern Illinois.

Bro. Ralph G. Rarick and family, having completed their summer engagement with the Flint church and Little Eden Camp in Michigan, have established headquarters again in Indiana. Their new address is 504 Miami St., North Manchester, Ind.

Bro. Raymond Flory after two summer pastorates in Iowa churches has accepted a call to the regular pastorate of the Ottawa church of Northeastern Kansas, the place vacated by Bro. L. Avery Fleming as he takes up the new work indicated in another item.

Bro. H. S. Bowers of the Baugo church of Northern Indiana was a recent visitor under the careful chaperonage of his daughter. On the same day we were permitted to welcome also Brother and Sister M. E. Sine of the Glendale church of Southern California.

Our farthest-from-home visitor last week was Miss Haven Crumpacker, daughter of our pioneer China missionaries, Brother and Sister F. H. Crumpacker, who will return to America next year. She came a year ahead of them to get started on her college course.

Not as visitors but as permanent residents and workers came three recent entrants at the door of the Brethren Publishing House: Bro. L. Avery Fleming of Ottawa, Kans., newly appointed executive secretary for the Board of Christian Education; Miss Genevieve Crist of Quinter, Kans., editor of publications for children; Miss Inez Goughnour of Des Moines, Iowa, assistant editor of young people's materials.

Bro. George C. Carl had finished his sermon at Fresno, Calif., last Sunday morning and was greeting the people at the door when he suddenly collapsed and soon was gone. It had been arranged that Bro. Carl should fill the Fresno pulpit in the absence of the pastor, Bro. Forest S. Eisenbise, on his China relief mission as noted elsewhere. More about Bro. Carl's long and useful ministry and other changes in our human plans will be coming later.

Too numerous to mention by name, like the unspecified articles in the public sales posters, but quite unlike them in value and intrinsic interest, were our friends who visited the Publishing House in connection with the late district meeting held at Elgin. There were about two hundred and fifty of them, grouped in ten sections, and the general manager got the impression that they appreciated the privilege. We know that he and all the rest of us were glad to have them come.

Bro. Forest S. Eisenbise, pastor of the Fresno church of Northern California, was more than a last week's visitor. He was seeing the Brethren Service Committee about the relief work they want him to direct in Shanghai, China. You will no doubt be hearing more about this shortly.

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Miscellaneous Items

The harvest home services in the Huntsdale church of Southern Pennsylvania are tomorrow, Sept. 15, instead of Sept. 22.

The North Liberty church of Northern Indiana has a home-coming and harvest meeting tomorrow, Sept. 15. Bro. N. H. Miller of Bourbon, Ind., is the guest speaker.

The Mount Joy church of Western Pennsylvania will have harvest and home-coming services at 10:45 and 2:30, Eastern Standard Time, Sept. 22. Basket lunch at noon.

Christian Faith Offerings have commenced to come in; the first one noted being from O. H. Feiler of the Grand Junction congregation, Colorado. The next one was from Robert Byrd, Junior, W. Va., representing the offering from the Second West Virginia district conference.

The Claysburg church of Middle Pennsylvania will have rally and home-coming day Sept. 29, in an all-day meeting. Bro. H. W. Hanawalt of Martinsburg will be the afternoon speaker. On Monday evening, Sept. 30, Bro. A. M. Dixon will begin a two weeks' meeting, closing with love feast Oct. 13.

The Peters Creek church of First Virginia (once known as Green Ridge) will observe home-coming day Sept. 29, with an all-day meeting. Members of the daughter congregations of Roanoke, Va., and Roanoke County and all friends and former members are cordially invited to come and spend the day. "Bring your baskets and fellowship with us."

Southern Ohio children's workers' conference will be held at the Brookville church on Sept. 27, from 6:00 to 9:45 P. M. A program of worship, fellowship, inspiration, and practical helpfulness has been planned. An extensive exhibit of materials used in children's departments will be displayed by district children's workers. Potluck supper will be served. All who have an interest in children are invited to attend.

The Ambler church of Southeastern Pennsylvania will have a hundredth birthday on Oct. 27. Bro. Geo. N. Falkenstein of Harrisburg will preach the anniversary sermon. President Ellis of Juniata will speak in the afternoon. In the evening the young people will present a historical sketch in dramatic form. Pastor Nevin H. Zuck feels that "one hundred years in a community is worthy of our best efforts in remembering as well as in dedicating ourselves to more vital work in the future."

The Pasadena church of Southern California will have a rededication service and home-coming Sept. 22. The morning program will include Sunday school, installation of officers and teachers, and the rededication sermon for the improved auditorium and new kitchen. The home-coming program will be given at 2:30. The evening (7:30) will be devoted to music and the young people. "Friends from near or far are cordially invited to bring their baskets and enjoy a bit of Christian fellowship with us."

THE CHURCH AT WORK

Strengthen the Financial Program of the Church

Money and the Local Church Program

Successful church finance calls for—

1. **A Worthy Program**

The church has important work to do. It ought to be busy at its real job. Money is needed to carry on the church work. People will support a good program that is doing the good the church should do. Conversely, people give only halfheartedly to a halfhearted program.



2. **A Budget Authorized by the Church**

A planned program itemized as to cost and authorized by the church council is needed to assure expenditures in accordance with the wish of the members. Church funds were the precious possession of members and their expenditure by the treasurer should be in accordance with the group will of the members.

3. **Stewardship Convictions**

Christians should know that God needs every one to help work out his beneficent plans for mankind. Life, skills and possessions must all be committed to God. Christians should achieve mastery in the proper use of all resources and make them available for kingdom purposes.

4. **Informed Members**

The worthy program of the church must be in the minds of its members. People do not support faithfully, continuously and intelligently a church program unless they are acquainted with it. The local, district and brotherhood-wide ideals and program need frequent emphasis.

5. **Members in the Fellowship**

There can be a big difference between church membership and church fellowship. Christianity is not an abstract philosophy. It is a human fellowship of worship and work under the leadership of the living Christ. Mere church members are not good givers. Ways and means must be employed to bring church members into the social and spiritual fellowship of the church.

6. **Enlistment of All Members as Givers**

God needs people. He is not poor in material goods. He created the earth. The poor widow's two mites were not nearly as important as was the widow. With two mites she was as important as a millionaire with a million. Christians just must be givers to be Christians. Raising the church budget is not as important as enlisting all the givers.

7. **Giving as the Heart of Worship**

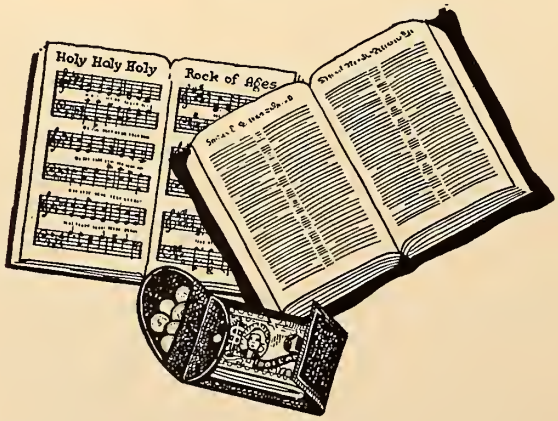
Before worship services were ever arranged grateful souls brought gifts to God. Giving as a part of the weekly church worship is a tangible evidence of stewardship commitment. "Upon the first day of the week let each one of you lay by him in store as God has prospered him" (1 Cor. 16: 2). A system such as the weekly offering envelope helps to assure this imperative element in worship.

8. **Good Treasurership**

Accurate, honest accounting of funds in terms understandable by the members is important. A good treasurer's good report inspires confidence. The church should appoint an auditor to check the treasurer's accounts before each report to the church.

9. **Keep Members Acquainted with the Need**

Throughout the year continue keeping members aware of the program, its achievements and its cost. Pray for guidance and follow the divine leading, and God will bless your church.



Three books are needed for worship:

THE GOOD BOOK
THE HYMN BOOK
THE POCKET BOOK

THE FINANCE BOARD'S TRUE AIM

Not only to have the church bills paid, but to enlist every member as a giver according as God has prospered him.

THE CHRISTIAN'S TRUE AIM

"Find out what God would have you do,
And do that service well;
For what is great and what is small,
'Tis only God can tell."

A GOOD SLOGAN

Every member caring
means
Every member sharing

Every Member Enlistment Essentials

The Every Member Enlistment

Seeks a commitment of self and possessions.

Is a plan of thorough education of the people to the full aim of the church.

Is the presentation of the church in terms of needs and opportunities.

The complete success of an Every Member Enlistment depends upon certain essentials. Careful prosecution of each one insures success. Slighting any one brings rela-

tively less successful results. Good plans are elastic and adaptable. There can be found in every congregation at least one man or woman with interest and knowledge sufficient to supply the details lacking in this outline.

Essential I, Secure a Chairman



The enlistment chairman should be recruited early enough in the year so he will have time to work with the minister and leaders in carrying out the other essentials of the canvass.

He should be one who works well with people.

He must know something about the community, its people, and its needs.

He must be one under whose leadership the members will be inspired to work.

He will recognize the value of the essentials listed in this outline.

Essential 2, Educate the People

Education is a continuing process which should be going on throughout the year. Every congregation has its program of work in the community, the district, the nation and the world. Everyone connected with the congregation should be acquainted with every part of this program. Placing money in an envelope gratifies our desire to bear our share, but when we know what good this money is accomplishing our gratification deepens.

Mite boxes, food sales, or filling the "red side" in order to meet a quota, may be worth while, but knowing where money goes and what good it does strengthens religious convictions. Unfortunately many people think of Christianity as an organization for the promotion of a code of ethics.

A year-round educational program will eventually break down this ignorance and lead to true conversion. During the final weeks before the calls are made, education becomes more concentrated:

Sermons deal with one phase or another of the work.

Church bulletins and papers are used to good effect.

The Gospel Messenger is called into play.

Missionaries tell of their work. Letters and church meetings do their part.

Essential 3, Build a Program

The church program provides a story for canvassers to tell. The budget is the detail of cost.

Even the most generous and devoted churchman likes to know what his church plans to do and what more could be done at home and abroad with additional gifts. A prospectus of the church program, including the budget, should be given to all members.

Essential 4, Recruit Enlisters

The first enlistment is to secure the enlistment workers. It is not safe or expedient to ask for volunteers. Select the people you want and approach each one individually with a convincing explanation as to why you have selected him. Here fishing for men is done with a line and not with a seine.

Most men and women are eager to do those things which will advance the best interests of the community. People connected with the church will not shirk an obvious duty. Some will be tempted to refuse because they feel incapable of carrying out the responsibilities they are asked to accept.

Some will feel they cannot give the time required. Show them that the program has been so arranged that only a small amount of time will be required during the training period. Assure them that so many workers will be used that no one will be expected to make more than ten canvass calls.

Essential 5, Canvassers Are Trained

The canvassers are assembled, preferably at a supper, for information regarding the whole plan. At this meeting they go over the budget, item by item, and discuss it from all points of view, so that they can answer any reasonable question. They are given instruction in the technique of approach and other elements which make their work successful. A sheet, Ten Commandments to Solicitors, is available. (If the church is participating in a Brethren Simultaneous Enlistment, canvassers from a group of neighboring congregations may assemble for training in one joint meeting.)

A congregation thoroughly prepared for an every member enlistment is a better congregation. A thoughtful review of the four essentials given above will show the training needed.

Essential 6, Make the Calls

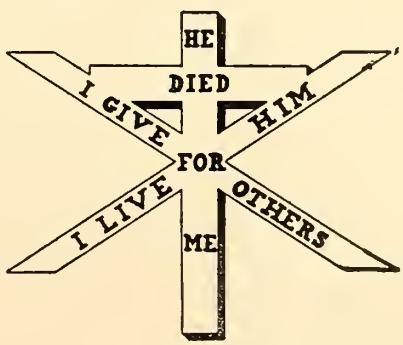
The well trained enlister is an interested and friendly evangelist. His is the heritage of the Seventy. His interest for the church is bound to penetrate indifference. The effect of face-to-face contacts is seen in increased interest on the part of those upon whom he calls. The Sunday-school class as a unit for setting goals and making the calls is a plan having merit.

There are several varieties of successful canvasses and the church has now had enough experience to enable us to say that each of these varieties includes making calls. The enlistment without enlisters can never be successful. Whatever its results may be they would have been better had personal visitors been used.

Essential 7, The Follow-up

An Every Member Enlistment cannot be completely successful unless every member is visited. This requires follow-up. Callers may become discouraged when several visits fail to bring them in contact with a member, and the chairman and his team captains must stand by with helpful advice and encouragement until these calls are consummated.

Of major importance in the follow-up is reporting to the congregation the results of the enlistment. If people receive no report, they assume that the budget is balanced. Next year they may be tempted to give less. If the budget has been oversubscribed the people should be shown that oversubscription will permit the church to act on those opportunities which are at hand. Success breeds success.



On the other hand, if the budget is not balanced, the members should be shown that curtailment will be necessary. In some cases a second and even a third visit has been held until the budget was balanced.

Surely those who have been told what the program should be and have done what they think is their full share, are entitled to know what the program will be and the part they will play in making it possible.

It Can Be Done

Innumerable variations in details may be and should be made if they will help your congregation. Some of your experiments will be successful and some will be disappointing, but you will never fail completely if you carry out the seven essentials which twenty years of experience have proved to be sound.

Alternative Types of Enlistment

1. Church Conference Enlistment. In this type of enlistment the membership is divided equally among the callers, whose responsibility it is to see that the people assigned to them are present at a church conference.

In some cases this conference has been held at 11 o'clock in place of the usual Sunday morning service. In some places the afternoon seems to be a better time, while others arrange for a supper.

The enlistment chairman is the leader of the discussion and the minister is the principal speaker. He delivers the complete church program presentation and ends by asking all present to sign pledge cards.

Members who are not present are called upon later and pledges secured.

2. Loyalty Sunday. Loyalty Sunday is an alternative method. When properly planned and executed it is successful. Halfway measures make it a complete failure.

Loyalty Sunday involves a complete visit with house to house calls. The caller tells the story, urges his listeners to be loyal by attending service the next Sunday. The only difference between his call and other canvass calls is he does not ask for a signed pledge nor does he leave a pledge card.

Next Sunday the minister preaches a stirring sermon and tells the missionary story again. The pledge cards are signed in church and placed upon the offering plate. Afterwards a committee checks to see what cards have not come in, and calls are made upon those who were absent.

Building the Local Church Budget

What Is in the Budget?

More than pen and tongue can tell. Of course the church is in it with all its services: with the Bible, which is the greatest book in the world, and with its preaching which presents great ideas and inspiring visions that lift life up and make it worth while in joy and sorrow. The mission boards and fields are in the budget, and our district missions and our old people's homes. In that budget is the very gospel of the Son of God himself. Saved souls are in it and out of it come the songs of the redeemed. A new heaven and a new earth are struggling to come to birth in that budget and all the joys of heaven are beginning to blossom in it. We are blind if we see only a cold mechanical set of figures. What our eyes see should set our souls on fire with visions that may become our victories.

Each item is a living item or it has no place in the budget. The salary for the pastor is not to provide a living for him, but to release him from working for money so he can devote his time to spiritual ministry. The coal item is fraught with importance when we think it warms the room for the worshipers and the pupils in Sunday school.

Good descriptions should be made in the budget so that members feel the spiritual values of the various component parts of the budget. The following is an example of a church budget set up on a basis to inform and inspire its membership.

Kingdom of God Program

Financial Needs

Good Will Congregation—230 Members

For Work Beyond Our Congregation

To extend the gospel beyond our own congregation through the Conference Budget. This money is to be used approximately as follows:

Missions	67.8%
Ministerial Relief	5.4%
Board of Christian Education	8.7%
General Ministerial Board	3.0%
General Education Board	.7%
Bethany Biblical Seminary	11.5%
General Headquarters Expense	2.9%
	100. % $.....

To support our district Old People's Home for aged people who need this evidence of our brotherly love. $.....

To carry on the missionary and administrative work of our district. A number of places where congregations are being built are needing our help. $.....

Delegates to district and General Conferences help formulate the work of the church and bring us official reports of what is being done. Estimated cost. $.....

For Local Use

To release the pastor from earning money so he can devote his time and strength to the special stewardship of the gospel. $.....

Cleanliness, it is said, is next to godliness. Our good caretaker of the church gives many generous hours to make our church home a worshipful place. $.....

The fuel we burn gives us warmth as we worship and work in our church plant. $.....

Likewise the water, electricity, gas and telephone are used to carry on the kingdom of God work. $.....

Our interest on borrowed money, payment of just taxes, and street assessments cost. $.....

Many unforeseen details, even though small, may be vital to the success and God's approval on the work of the church. We call these miscellaneous items. $.....

The love feast item, last but not least, because in the Church of the Brethren we place high value on the spirit of a feast of love. Estimated cost. $.....

Total financial cost for work as proposed. $.....

Factors to Consider in a Church Budget

1. Every church should have a budget. Money represents sacred stored-up life, and for a church to use

haphazard methods is not only wasteful, but sinful. A budget is the most efficient and systematic method of disbursing church funds.

2. The church budget should include all the work of the church. Local expense and all benevolences, including important activities of classes and societies within the church, should be included in the church budget.

3. Proper proportions for local expense and benevolence for work away from home should be given careful attention. The work at home must be given proper consideration if it is to prosper. On the other hand every Christian church should give for others or else the very heart of the gospel is cut out. Every church should look forward to giving as much for others as for its local program.

4. Build budgets on the ability of the congregation, and on the needs of the work. (a) Every intelligent and consecrated Christian will recognize his stewardship and will give as the Lord has prospered. A church budget should challenge the members to share sacrificially of what they possess. It should not be made larger than can be met by a real effort. (b) We live in a needy world. The church is confronted with the task of carrying on the nobler phases of God's plan of life. As the need seems limitless we should build budgets in a way to accomplish the most good locally and to others. Local churches should give due regard to denominational enterprises.

Difference Between Local and Benevolence Items

Local expenses are fairly fixed in amount. A church needs no more than so much for fuel. Beyond this cost a larger expenditure would be wasteful. In benevolences, like missions, there seems no end to the need. A church budget should be built so that the work of missions will not be limited by the item in the budget. Whatever is placed in the budget for missions should be the minimum. A larger goal should be in the mind of the church for possible attainment.

The service-strength of a church is measured not by the ability of its members, but by their willingness to accept responsibility.

The financial strength of a church is measured not by what its members have, but by what they are willing to give.

"Which of my sermons brought you to Christ?" a minister asked of a young man who had come to join the church. "It was not any of your preaching," the young man answered, "but my Aunt Mary's practice, that made me a Christian."

The Church's Task

V. To Evangelize

Scripture: Acts 8: 4-8, 14-17, 25-40

Sunday, September 29

I. What is Evangelism? Some definitions follow. Which is the most nearly correct? Evangelism is—

1. The lifelong process of guiding persons into and in the Christian life.

2. Efforts and means used to get persons definitely to commit themselves to Christ, his cause, his way of life.

3. Efforts and plans for recruiting church members.

4. Any gospel sermon or message.

5. An effort carried on only in special and revival meetings.

6. One's personal effort and influence in winning others to Christ.

7. The whole task and mission of the church.

8. The process of preparing persons for the Christian decision.

9. Any effort to help persons to be more Christlike.

10. Just the same as Christian education.

11. The effort to reclaim sinners.

12. One step in or one part of Christian education.

II. How many unchurched people are there in the parish of your church?

1. Have you ever seriously attempted to discover all of them?

2. Should a church have a systematic plan to periodically discover the unchurched of its community?

3. About one half of the people for whom the Protestant churches are responsible are unchurched.

III. Which of the following types of evangelism does your church use? Which is most effective in bringing persons into and holding them in the Christian life?

1. Special revival meetings with strong emotional appeal.

2. Regular program of religious education in home and church.

3. Street preaching and personal work.

4. Downtown type of gospel mission.

5. Special attention and guidance from a very responsible Christian.

6. Regular preaching service of the church.

7. Pastor's preparatory class.

8. Decision Day program.

9. Fellowship and personal work of adult class.

10. Discussion group under very competent leader.

11. Very competently led Bible study.

12. Personal visitation and persuasion.

13. Revival campaign held by a professional evangelist.

IV. What should your church include in its program of evangelism for the coming year?

CORRESPONDENCE

The Need for Righteousness

I was much interested in the article by J. LeRoy Baker. I agree with him 100%. Our own sins within our own border are a far greater menace to our security than all the Hitlers, Stalins, and Mussolinis that ever lived. The President has asked for a day of prayer for peace. Do you think the Lord God would hear our prayers in our present condition? When we read the first chapter of Isaiah, we see that God would not answer Israel's prayers, or recognize their solemn feasts, because they would not obey his commandments, or repent from their sins. What can we expect when we have a Chief Executive who did everything he could to bring booze back?

With our drink bill running into the billions, with our crime bill fifteen billions annually, with our divorce mills busy, and so-called ministers of the gospel preaching modernism and denying the very Lord that bought them, and many other evils, what can we expect? If this nation would live up to texts like "Prepare to meet thy God," or "Righteousness exalteth a nation but

sin is a reproach to any people," and make an earnest effort to live up to the teachings of Jesus, we would not have any fear of Hitler or anyone else. When we engage in human butchery, we are no better than the ones we slay. "He that useth the sword shall perish with the sword." These are the words of the greatest Teacher who ever lived. I would not take the life of my fellow man under any circumstances whatever, be he German, English, Russian, Italian, American, colored or white, Catholic, Jew or Protestant, or what not. If we as a nation would fall down upon our knees and ask the Lord Christ to forgive our sins, and truly repent, we would not need to fear Hitler or anyone else.

Dayton, Ohio. Aaron Fisher.

Southern Iowa District Conference

The Southern District of Iowa met in conference at the Salem church near Lenox Aug. 21-23. Bro. Burton Metzler of McPherson College was with us as guest speaker. His messages and presence were much appreciated. Bro. O. B. Maphis was present to represent the Publishing House and had a good display of the House materials and publications, and also assisted in the conference program. Miss Nettie Senger of China was present and showed pictures of the relief work being done, and that needs to be done in China. The weather was ideal and the hospitality of the Salem church was excellent. Bro. Homer Caskey was chosen as our representative on Standing Committee, and W. H. Brower for district meeting moderator for 1941, which is to be held in the Ottumwa church. We had four summer pastors in the district this year and also have four young men in school this winter preparing for the ministry. We feel that the Lord has blessed and is blessing us, and for this we give him thanks.

Charles A. Albin, Clerk.

Ottumwa, Iowa.

Why I Cannot Take Military Training

Tonight I am just one of many hundreds of men who are wondering what conscription will mean to them in the days to come. Like so many others I, too, have listened to the radio's reporting of the congressional debate on this question. As it in the last few days has unmistakably leaned toward acceptance of the proposal, I also have tried to conjecture what my answer would be in face of it. Tonight there are so many of us young men wondering, asking ourselves, and fearing what risks our true feelings would mean were we to voice them in reply to the draft's enforcing officers. So many of us, like myself, have plans for school next year and the year to come. Others were planning to marry and form a home. Now that all is perhaps to be interrupted and sidetracked as the draft takes a year of our dear plans and restricts us to camps and crews. We all wonder why it has to be. Why do we have to be pawns to satisfy the fears of a few in Washington?

I have attempted to put words to my refusal to accept training. Perhaps the figuring and the thought that formed these words will open my eyes to new truths and convictions. Strength and confidence will come when I know myself. Doubt and misgivings gone, I can look friends and authorities in the face and answer a determined "No!" to their queries on military service. These are, I admit, hasty in that they are not as long as I would wish in analyzing. They are brief, but sincere. I cannot accept military service for the following reasons. God as my witness, they are my real convictions.

My religious scruples first prevent my enlisting. Long a member of an historic peace church, I have been a pacifist since I became a member of this church. But I do not want to use that church as a cloak; my reasons are scriptural for holding a religious opposition. Christ could not accept training and, therefore, I cannot. In his ministry on earth he constantly opposed any practice that did not speak of the world brotherhood of us men. In various sermons Christ expressed an abhorrence to killing, hate, ill-respect, and any act that set brother against brother. All this, military training can only support and foster. To meet and combat any enemy effectively we must stir up a hatred for him. To halt the enemy's attacks we must kill him and his and thus bewilder his forces. Christ frowned on such tactics; military training teaches and advocates such and, therefore, I cannot support military training.

In the second place, I cannot take military training because it does not accept conscience and will. Through its whole program I must surrender my will to that of the officer. He orders, and like a good Nazi, I unquestionably follow. When I enlist I merely give my mind to the officers' staffs and my whole day from sunrise to bedtime is at their disposal. That does not suit me at all, for I can more advantageously put my time in elsewhere. So much can be accomplished for mankind's good in fields other than the military training camp. In camp I submit to regimentation in every phase of my being; in civilian life I can move about and believe and express myself as needs be. Discipline, despite their assertions, is not found in training camps. Only stupified obedience to schedule and rigorous system is there. True discipline is found when the mind and spirit as well as body can normally develop under favorable conditions. Intellect is a better developer than staccato "Yes, sir" and "No, sir" can be.

Sorry, but I cannot accept service because conscription is incompatible with the American way. And I do believe that. This is the first time that we have been ordered to surrender our peacetime living and give over to the military genius of our nation. This is too much like dictatorial Europe with its men who move citizens about at their will, and without the citizens' consent. My nation has always believed and practiced the inviolability of free will. Now as crises grow tense in the world, it is no time to wax hysterical and deny the principle of free choice.

Again, I cannot support this proposal for it carries too much dynamite. Its eventual outcome can be imagined. A nation's youth who have been subjected to the virus of a military training program with its preaching of hate for the enemy, its glorification of the military hero, its lowering of death-dealing tactics to the commonplace and its whole regimentation of will and thought—these youth will be an effective means of pushing America into war. "As a man thinketh in his heart, so is he," can aptly be the point in introducing this new program into American life. We could become so thoroughly saturated with the idea of preparedness that a small spark could light the fuse blowing us into foreign war. No, I cannot train, because to do so would

be to support a system that is molding America into a mind for war.

Further, with our nation geared to a training program of its citizens for war, and with these men in great camps, there can be an easy stage set for a dictator. Yes, I believe that with the excuse of guiding our vast preparedness program and offsetting our "swing to war," or declaring an international emergency at hand, a strong man can declare that he has the support of these vast man-power camps where the training program is being held and thus have a means of protecting his power. In an unsettled time when hysteria is rampant and where men are congregated into great groups, fact is disregarded and emotion rules. So I cannot support a means of arriving at this condition.

It is no untruth that upon the finish of the current phase of the European struggle, the people of Europe will be crying for food and relief from the horrors that war has wrought. Then, if America's vast resources have not been depleted by her own participation in that war, a major role can be played over there by America. Ours will be a huge relief program, in addition to which we can guide the political settlements between those governments. But in my conviction, by our embarking upon a huge defense program here which not only conscripts physical resources but also men, the stage has been set for our entry into a foreign war. A great war psychosis will be in the making, with men and materials together in a seeming struggle with an oncoming Hitler. By the rejection of the draft I feel America is one step away from war. Therefore, I cannot support the conscription draft because it gives momentum to America's war conscience which in turn prevents our playing a role later on in foreign relief and its possibilities in world organization reform.

But my main objection is religious. I cannot picture my Christ in a uniform, though he did live in a different day and age. His philosophy then was true, is now, and therefore can find no excuse for men giving the best part of their young lives to a cause which he does not espouse. A God of love cannot permit a follower to train for killing and hate. And so my mind is made up as I look toward the next few weeks. Perhaps punishment by political authorities will mean the reward for believing this way, but this way I do believe.

North Manchester, Ind. Howard James Burnett.

Reunion of Conscientious Objectors

The conscientious objectors of Camp Lee, Virginia, held their annual reunion at the Oak Grove church between Salem and Cave Spring, Va., Sunday, Aug. 18, 1940. There were fourteen of the original group present at this meeting, also a large crowd of visitors and friends. This was far better than we expected, considering that the entire week preceding was extremely rainy, and that floods and high waters prevailed over the entire area. There were two others present on Saturday from Pennsylvania, but they could not stay over Sunday.

Many of our visitors came early and were present long before Sunday school opened, thus increasing the Sunday-school attendance. Bro. C. E. Eller, elder of our local congregation, preached a great peace sermon at the regular morning hour. The congregation was led in song by Bro. Roscoe Reed, minister and elder for the Dunker Brethren. Many of our Old Order Brethren were present, adding beauty and inspiration to the congregational singing.

Following the morning service a sumptuous dinner was served in the basement of the church. Here several very fine talks were given. Bro. Ralph E. White, pastor of the First Church of the Brethren of Roanoke, Va., introduced the principal dinner speaker, Bro. J. E. Miller from Elgin, Ill. We felt that we were very fortunate indeed to have Bro. Miller with us at this time, and his masterful and timely address was thoroughly enjoyed by every one present. Bro. Miller was followed by Bro. Guy West, pastor of the Central Church of the Brethren of Roanoke, Va. Bro. West is a fluent speaker and a very strong peace man. He attends our reunion when it is at all possible.

Sometimes it is asked what this organization is doing to promote and maintain peace. It was explained by one of the group that ours is not a formal organization. However, as to peace, all of the group that are active at all are also active in their respective churches, and they are urged to work in these churches to strengthen the peace movement rather than to organize another peace group. We simply endeavor to meet once a year for inspiration and fellowship, and a renewing of old friendships made while we were in prison for a common cause in the name of our Lord.

There seem to be three types of conscientious objectors: (1) the noncombatant soldier, who does not object to the military machine, uniform drill, oath of allegiance, etc., but does object to actually carrying a gun; (2) the one who objects to the whole military machine, but is willing to serve the government in a civil capacity, such as on private farms, in private hospitals, in relief and reconstruction work, with either civil or religious agencies; (3) the absolute objector or the one who believes it wrong to co-operate in any way, even refusing to register.

Our group belonged to this second classification, and this is and always has been the official policy of the Church of the Brethren, as Annual Meeting records will establish, as well as that of all other outstanding pacifist groups with which we are familiar.

A part of a report of the Brethren Service Committee in a recent Gospel Messenger was read to our meeting, and a verbal report of what the Dunker Brethren are doing for peace was given by a delegate to their district meeting recently held in Maryland.

In the afternoon Bro. Roscoe Reed led a large audience in the singing of gospel hymns from the Old Brethren Hymnal, without an instrument just as we sang together twenty-two years ago. This type of singing, with voices from different sections of the state, cannot be described nor appreciated, apart from being present. If you have never been to one of these meetings, you have deprived yourself of a unique joy in life.

Our group came to Camp Lee from Virginia, West Virginia, Maryland and Pennsylvania. However, we have had some in our meetings who were in other camps and in the future we hope C. O.'s from other camps will feel free to come and enjoy these meetings with us, as well as others who might be interested in our meetings. Brethren and Mennonites predominated in Camp Lee.

We are planning to hold this meeting again next year, if the Lord is willing, time and place to be announced later, so plan to be with us. Five of this group

have never missed a meeting since we began them in 1928. If you come once I'm sure you will want to come again. We had a special inquiry concerning Bro. Couch. Can anyone tell us where he is located?

Roanoke, Va. H. C. Spangler

The Fourth Nebraska Family Camp

The fourth Nebraska family camp was held at Horkys Park, Crete, Nebr., Aug. 5-10.

The total attendance this year was 158, compared to 124 last year. There were 75 full-time campers, 20 adults, 35 young people, and 20 children.

The faculty this year consisted of Prof. Alvin Brightbill of Bethany Biblical Seminary; Mrs. Brightbill and daughter Rebecca; Desmond Bittinger of McPherson College, McPherson, Kans.; Paul K. Brandt, pastor of the South Beatrice church, Holmesville, Nebr.; Rev. R. F. Porte, pastor of the Falls City church, Falls City, Nebr.; Miss Jen Jenkins, principal of the Mead High Schools, Mead, Nebr.; Miss Leta Wine, County Superintendent of Chase County, Enders, Nebr. The recreational directors were Wilber Mease, Lincoln, Nebr., and Robert L. Miller, Pickrell, Nebr.

We feel that the family camp is a vital asset to the Church of the Brethren in Nebraska.

Pickrell, Nebr. Swigart F. Miller, Camp Director.

Central Region Ministers' Conference

Tentative Dates—October 21-24, 1940

Bethany Biblical Seminary, Chicago, Illinois

Rooms will be free; no registration fee; meals at the Seminary, Hospital, or at near-by restaurants.

H. L. Hartsough, Conference Director

Monday, October 21, 7:00-9 P. M.
- 7:00- 7:30 Music, Alvin F. Brightbill.
- 7:30- 8:00 Brethren Service, Dan West.
- 8:00- 9:00 Christian Principles Applied to Business, Mr. Evans.

Tuesday, October 22, 8:00 A. M.-9:00 P. M.
- 8:00- 9:00 The Devotional Life, A. C. Wieand.
- 9:00-10:00 Chapel, Bible Lectures, Calvert N. Ellis.
- 10:00-11:00 Christian Doctrine, Rufus D. Bowman.
- 11:00-12:00 Music in the Church, Paul Halladay.
- 2:00- 3:00 Discussion: Music, Paul Halladay.
- 3:00- 4:00 Discussion: Our Ministry, M. R. Zigler. Conference of Ministers' Wives, Mrs. Rufus D. Bowman.
- 7:00- 7:30 Music, Alvin F. Brightbill.
- 7:30- 8:00 Brethren Service, Dan West.
- 8:00- 9:00 Interpretation of Modern Events, Andrew Cordier.

Wednesday, October 23, 8:00 A. M.-9:00 P. M.
- 8:00- 9:00 The Devotional Life, A. C. Wieand.
- 9:00-10:00 Chapel, Bible Lectures, Calvert N. Ellis.
- 10:00-11:00 Christian Doctrine, Rufus D. Bowman.
- 11:00-12:00 Christian Education in the Community, L. Avery Fleming.
- 2:00- 3:00 Discussion: Christian Education, L. Avery Fleming.
- 3:00- 4:00 Discussion: Our Ministry, M. R. Zigler. Conference of Ministers' Wives, Mrs. Rufus D. Bowman.
- 7:00- 7:30 Music, Alvin F. Brightbill.
- 7:30- 8:00 Brethren Service, Dan West.
- 8:00- 9:00 My Experience in China, Howard Sollenberger.

Thursday, October 24, 8:00 A. M.—7:00 P. M.
- 8:00- 9:00 The Devotional Life, A. C. Wieand.
- 9:00-10:00 Chapel, Bible Lectures, Calvert N. Ellis.
- 10:00-11:00 Christian Doctrine, Rufus D. Bowman.
- 11:00-12:00 Young People in the Local Congregation, Raymond R. Peters.
- 2:00- 3:00 Discussion: Young People's Work, Raymond R. Peters.
- 3:00- 4:00 Discussion: Our Ministry, M. R. Zigler. Conference of Ministers' Wives, Mrs. Rufus D. Bowman.
- 5:30- 7:00 Love Feast, Foster B. Statler.

Committee:

H. L. Hartsough.
Rufus D. Bowman.
M. R. Zigler.

Passing of Elder George D. Sonafrank

On Palm Sunday the spirit of Bro. George D. Sonafrank made its entry into the home beyond. His passing was not a surprise to his family and many friends, as he had been in failing health for five years, and had been bedfast for several months.

Bro. Sonafrank was born on Nov. 27, 1863, the second of seven children born to Anthony and Elizabeth Wolf Sonafrank of near South English, Iowa. The parents and all but one brother, John Sonafrank, of Peru, preceded him in death.

The family moved to Clay Township, south of Peru, when Bro. Sonafrank was a young man, and in the fall of 1889 he was baptized by Bro. Daniel Wysong in Pipe Creek, following a series of meetings held at Santa Fe. Soon after, the Sunday school was organized with Bro. Sonafrank serving as the first superintendent. Miss Ursula Jenkins, who on June 21, 1891, became his wife, served as the first secretary of the newly organized Sunday school. In November of 1893 he was elected a minister of the Church of the Brethren, and a few years later was ordained to the eldership.

Most of Brother and Sister Sonafrank's married life was spent on a forty-acre farm in the neighborhood of their youth, about nine miles south of Peru. During this time Bro. Sonafrank tilled the soil and diligently cared for his family of four children, one of whom died in infancy. At the same time he did not neglect his duties as part-time pastor of the Santa Fe church. He was a consistent Christian minister of the gospel, and his quiet, unassuming manner wielded an influence upon his family and neighbors that will never be forgotten. Extreme patience and good cheer were particularly characteristic of his life even to the end. Though practically helpless the last few weeks, no word of complaint crossed his lips.

Five years ago, when it became evident that he could no longer carry on his duties on the farm and of driving a school bus, he and his wife moved into Peru, residing almost within the shadow of the church. He attended services whenever his health would permit and gained his chief enjoyment from riding about the city on the grocery truck with his son, Orville.

Surviving are the widow, three children, Mrs. Clar-

ence Weist, Orville and Floyd Sonafrank, two granddaughters and two grandsons, all of Peru.

Funeral services were conducted at the Peru Church of the Brethren on March 19, with Bro. Forrest Hostetler, a family friend and co-worker in the ministry, of the Santa Fe church officiating, assisted by the local minister, Bro. C. R. Oberlin. Burial was in the Santa Fe cemetery, southeast of Peru.

Peru, Ind. Mrs. Daisy Peters

A Ninetieth Birthday Celebration

On Aug. 11 a surprise birthday dinner was given in honor of Mrs. D. A. Naff on her ninetieth birthday. Mrs. Naff lives near Boone Mill, Va., where she has resided seventy years or more. There are seven children living, forty grandchildren and forty-eight great-grandchildren. Six of the children were present and a large number of grandchildren and great-grandchildren. The total present was one hundred ten. Grandmother is still active enough that she can attend church services. She enjoys visits very much. She and her husband, the late Eld. D. A. Naff, were the leaders in the Bethlehem congregation, sacrificing much for the cause of the church. They attended a number of Annual Conferences, as well as all important church conferences. They were never too busy to look after the church duties that come to an elder and his wife. They traveled many miles together with horse and buggy in the interest of the church, attending funerals, preaching and visiting. Some of the writer's happy childhood days were spent in helping take care of their home duties while they were away on these trips. Grandmother has been wonderfully blest with a long happy life, a Christian life, that is an ideal for all her descendants. May we be worthy of our heritage.

Boone Mill, Va. Mrs. I. D. Hoy.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Blouch-Weiss.—By the undersigned, on Aug. 24, 1940, in his home at Rexmont, Pa., Cyril E. Blouch and Mary Weiss, both of Lebanon, Pa.—S. K. Wenger, Rexmont, Pa.

Ebey-Gardner.—By the undersigned, in the Church of the Brethren at Battle Creek, Mich., Aug. 18, 1940, Bro. Robert Daniel Ebey of Pontiac, and Sister Elsie Ruth Gardner of Battle Creek.—F. E. Mallott, Battle Creek, Mich.

Miley-Wenger.—By the undersigned, at their home at Rexmont, Pa., on Aug. 24, 1940, A. Milton Miley of Willow Grove, Pa., and H. Naomi Wenger of Rexmont, Pa.—S. K. Wenger, Rexmont, Pa.

Russell-Sanger.—By the undersigned in the Church of the Brethren, Carthage, Mo., June 16, 1940, Clifford Russell of Olathe, Kansas, and Ethelda Sanger of Springfield, Mo.—W. R. Argabright, Carthage, Mo.

Stump-Harris.—By the undersigned, June 29, 1940, in his home at Rexmont, Pa., Raymond P. Stump and Maeanna E. Harris, both of Route 1, Pine Grove, Pa.—S. K. Wenger, Rexmont, Pa.

Unangst-Brunson.—By the undersigned, in his home, Aug. 17, 1940, Stanley Unangst of Lodi, Ohio, and Maxine Brunson of Medina, Ohio.—Arthur L. Dodge, Spencer, Ohio.

FALLEN ASLEEP

Baer, Homer, son of John and Kathryn Baer, was born May 3, 1892, and died April 20, 1940. He is survived by his wife, one son and one daughter. Bro. Baer was deeply interested in things spiritual and served his church devotedly. The fine Christian spirit which he always manifested endeared him to all who knew him. Services were conducted by his pastor, Bro. J. M. Geary, in the Maple Spring Church of the Brethren, of which the deceased was a member.—Mrs. J. M. Geary, Hollsopple, Pa.

Bigham, William Oliver, the son of Mr. and Mrs. Charles Bigham, was born Jan. 8, 1913, at Albany, Oreg., and died May 30, 1940, in the hospital at Chico, Calif. His father preceded him in death fifteen years ago. He is survived by his mother, one brother and two sisters. At the age of thirteen he became a member of the Church of the Brethren at Chico.—Leota Rife, Chico, Calif.

Bohn, Brother John Simon, son of John and Elizabeth Demuth Bohn, was born near Peru, Ind., Jan. 29, 1850, and died at his home where he had lived for 68 years, July 1, 1940. In 1872 he was married to Susannah Shepler, who died in 1912. He is survived by one son, one daughter, two sisters, two grandchildren and one great-granddaughter. Bro. Bohn united with the church in his youth. For years he was a minister. His life commanded the respect and admiration of all who knew him. His funeral was held in the Peru Church of the Brethren with Brethren Charles Oberlin and Perry Coblentz officiating. Burial was in the Salem cemetery south of Peru.—Daisy L. Peters, Peru, Ind.

Brenneman, Lucy S., the widow of Jacob Brenneman, who preceded her in death a number of years, died Aug. 11, 1940, aged 76 years, 9 months, and 14 days. One daughter and two sons also preceded her. She is survived by six daughters and two sons, thirty-one grandchildren and seven great-grandchildren. Since Sister Brenneman had been the wife of a minister it was but natural that she should rejoice when her descendants became workers in the church. Services were by the undersigned, her pastor, assisted by Eld. L. Elmer Leas. Interment in the Greenmount cemetery.—S. S. Blough, York, Pa.

Burger, Sister Prudence, was born near Waynesboro, Pa., March 11, 1862, and died at the Brethren Home at Huntsdale, Pa., Aug. 12, 1940. She was the daughter of Josiah and Susan Oller Burger and a direct descendant of Alexander Mack, Sr. In 1894 she united with the Church of the Brethren. As long as she was able she was regular in her attendance at the church services. She was a resident of Waynesboro from 1899 until four months ago when she moved to the Home. She is survived by a sister. Services were conducted by her pastor, Bro. Levi K. Ziegler, at the Grove funeral home in Waynesboro. Interment was made in Price's cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Carr, John A., of Boiling Springs, Pa., died July 20, 1940, at the Carlisle hospital after a lengthy illness at the age of eighty years. He was a retired bricklayer, and a member of the first bricklayers' union founded in Harrisburg. He was a member of the Church of the Brethren in Boiling Springs. Surviving are his wife, Ella Flickinger Carr, two sons, one daughter, three grandchildren, four great-grandchildren, and two sisters. Funeral services were held from the J. R. Shulenberger funeral home, Carlisle, Pa. Burial was in the Bakers church cemetery.—Maude Ditmer, Boiling Springs, Pa.

Craun, Sister Opal Lee, daughter of Robert L. and Ellie Craun, died in Jefferson Hospital, Roanoke, Va., June 4, 1940, aged 22 years. She is survived by her father, mother and two sisters. Sister Opal graduated with honors from the Andrew Lewis High School in Salem, Va., and was outstanding in activities connected with school life. She was equally active in the B. Y. P. D. She also taught in the Sunday school and in the vacation Bible schools during the time she lived in the community. After graduating from Andrew Lewis, Opal went to Bridgewater College, completing a teacher's course, but because of ill health was not permitted to teach until a year later. In April, 1940, she had an attack of rheumatic fever accompanied by a heart weakness. She suffered much but bore it bravely and patiently. She will be missed by a host of friends in the communities in which she served. Her funeral was conducted at the Oak Grove church by Bro. C. E. Eller, assisted by the home ministers. Burial was at Bridgewater.—H. C. Spangler, Roanoke, Va.

Deeter, Sister Minnie Bishop, daughter of George and Anna Bishop, was born at Colo, Iowa, July 5, 1875, and died at her home in Norcatur, Kans., Aug. 13, 1940. She was married to Simon K. Deeter Nov. 5, 1893. She became a member of the Church of the Brethren Dec. 5, 1898, and was faithful until her death. She leaves her husband, an adopted daughter, three brothers and many other relatives and friends. Funeral services were conducted at the Methodist church in Norcatur by her pastor, Bro. Dennis Kesler of Quinter, Kans. Interment was made in the Norcatur cemetery.—Esther M. Jackson, Norcatur, Kans.

Eikenberry, William, died at his home in Flora, Ind., July 7, 1940, at the age of 76 years, 3 months and 11 days. He was the son of Abraham and Sarah Eikenberry and was one of nine children. His parents died when he was very young, and he lived with his aunt, Mary Brubaker, during most of his youth. This aunt, more than one hundred years old, is still living in North Manchester. William Eikenberry was married to Ida Fisher in 1885. To this union were born two daughters, who with four grandchildren survive him. He was a faithful attendant of the church, and for many years served the church as a deacon. Funeral services were at the Flora church in charge of his pastor and Ira Kreider. Burial was in Maple Lawn cemetery.—Ray E. Zook, Flora, Ind.

Frisinger, Jennie, daughter of John Wesley and Louisa Kincaid Barton, was born Aug. 31, 1863, near Bourbon, Ind., and died Aug. 10, 1940, in Plymouth, Ind., where she had lived for the last four years. On Nov. 7, 1888, she was united in marriage to William H. Frisinger, of Barron County, Wis. Their fiftieth wedding anniversary was observed on Nov. 7, 1938. The greater part of her life was spent in and near Marshall County, Ind. Her parents, one brother, and three sisters preceded her in death. She is survived by her husband, a foster daughter, one brother, one sister, and a number of nieces and nephews. She was a member of the Plymouth Church of the Brethren, in the work of which she assisted as the state of her health permitted. —Arthur Keim, Plymouth, Ind.

Graybill, Simon L., died July 3, 1940, at his home in Brunnerville, in his ninety-third year. Surviving are three grandchildren and two great-grandchildren. Funeral services were conducted in the Middle Creek church by Brethren H. B. Markley and R. E. Myer. Interment was in the adjoining cemetery.—Emma L. Zook, Lititz, Pa.

Helman, Carolyn Maxine, infant daughter of Edward and Ethel Yutzey Helman, was born June 14, 1940, and died Aug. 21, 1940. Little Carolyn's illness was of short duration. She was taken to the St. Lawrence hospital, where all possible was done for her, but death came as a result of bronchial pneumonia. Besides her parents she leaves her grandparents, several aunts, uncles, and cousins. Funeral services were held in the home, conducted by the undersigned.—J. F. Sherrick, Carson City, Mich.

Kline, Benjamin F., son of D. B. and Sallie M. Kline, was born near Broadway, Va., Jan. 6, 1876, and died June 19, 1940, from a heart attack at the home of his son at Midland, Va. Surviving are his father, David Kline, 92 years old, his wife, four sons, four daughters, two sisters, three brothers and seven grandchildren. Funeral services were held in the Midland Church of the Brethren by Bro. C. H. Hinegardner. Interment was in the Midland cemetery.—Mrs. Wm. S. Heddings, Catlett, Va.

Pritts, Eliza Jane, aged 76 years, 3 months and 14 days, died at the home of her son, George Pritts, near Champion, Pa., on June 16, 1940. She is survived by five children. Her husband and one daughter preceded her in death. Funeral services were conducted by Bro. J. M. Geary in the Indian Head Church of God. Burial was in the Mt. Nebo cemetery. Sister Pritts was a member of the Church of the Brethren for 27 years.—Mrs. J. M. Geary, Hollsopple, Pa.

Saylor, John J., was born May 7, 1853, and died April 23, 1940, following a long illness. He was unmarried. Funeral services were conducted by Bro. J. M. Geary in the Mt. Nebo Church of God. Burial was in the adjoining church cemetery.—Mrs. J. M. Geary, Hollsopple, Pa.

Sprenkle, Miss Ella, died suddenly July 23, 1940. She had been a faithful member of the York congregation for fifty years, and had given much of her time and means in promoting the work. She was one of the workers at the Second church from its beginning, having assisted in building up a large home department in what was then a mission of the First church. She was greatly interested in the new church building and contributed a large sum to the same. She lived long enough to see it completed but could not worship in it often. She was regular in attendance unless hindered by sickness. She leaves one sister, with whom she lived and worked, and many other relatives and friends. Funeral services were held at the Etzwiler funeral home by Eld. J. J. Bowser. Interment was in the Greenmount cemetery.—S. S. Blough, York, Pa.

Stoddard, Kathryn Mock, daughter of Eli and Sarah Mock, was born at North Webster, Ind., Jan. 25, 1869, and died Aug. 17, 1940, in Leila hospital, Battle Creek, Mich. In 1890 she was united in marriage to Wm. Daniel Wolfe. To this union were born one son and two daughters, who survive. Also surviving are fifteen grandchildren, four great-grandchildren, two sisters, and her husband, Burt Stoddard, to whom she was married on Oct. 12, 1922. She united with the Church of the Brethren in her eighteenth year and died in that faith, beloved by all who knew her. The funeral was conducted at the Johnson funeral home, Bellevue, by her pastor, Bro. F. E. Mallott. Interment was in the Riverside cemetery, Bellevue, Mich.—F. E. Mallott, Battle Creek, Mich.

Summers, Edward S., the son of George and Sara Summers, was born near Winchester, Ind., Dec. 27, 1869, and died Aug. 14, 1940. At the age of fourteen years he moved with his parents to Pennsylvania. In 1892 he was married to Miss Annie Hershey. To this union were born seven sons and three daughters. One daughter died in infancy, and one son at the age of 29 years. The year after his marriage he united with the Church of the Brethren and remained faithful. Mr. and Mrs. Summers made their home at McConnellsburg, Pa., until 1897 when they came to York, N. Dak. Funeral services were conducted by Brethren Harris of Minot, and Petry of Surrey. Interment was made at the Pleasant Hill cemetery.—Mrs. Barbara Crum, York, N. Dak.

Wise, Sister Edna Marie, was born Feb. 4, 1903, and died Aug. 2, 1940, following a lingering illness. She is survived by her husband, one daughter, one son, her mother and several brothers and sisters. Her patience during her illness and her interest in her church proved a blessing to the congregation with whom she worshiped. Funeral services were held in the Purchase Line church by her pastor, Dorsey Rotruck, assisted by Bro. Ivan Fetterman. Interment was in the Montgomery cemetery.—Dorsey Rotruck, Clymer, Pa.

Woods, Paul, son of Charles and Clara Woods, was born near Spencer, Ohio, Feb. 11, 1890, and died Aug. 9, 1940. He leaves his widow, a daughter, a grandson, an aged mother and a sister, Beulah Woods, teacher in Juniata College and former missionary to India. When a youth he united with the Church of the Brethren in the Black River congregation. He was in business in Shreve, Ohio, his home for many years. Funeral services were in charge of Rev. Haueter of the Methodist church.—Arthur L. Dodge, Spencer, Ohio.

Yost, Sister Cecelia Lydia, was born July 29, 1857, and died July 28, 1940, at the York County Home. Funeral services were conducted at the Black Rock church, Upper Codorus congregation, by Eld. N. S. Sellers. Interment was made in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

CHURCH NEWS

California

Chico.—Since our last report our pastor, Bro. Lee Whipple, has been married to Dana Keller. This brings to our church a capable worker in many phases of church work. Brother and Sister Carl Sesil have moved into this community from Santa Ana. We have made progress this last year in both church and Sunday school, and we are looking forward to making even greater advancement this coming year. Our council meeting for the election of officers will be held Sept. 6. On Sept. 8 the B. Y. P. D. of Northern California will hold its meeting in our church. Recently Bro. Walter Critchfield and Sister Nadine Keller met with us. The former gave us some instruction in music and also some solo numbers.—Leota Rife, Chico, Calif., Aug. 22.

Indiana

English Prairie.—Instead of having a mother and daughter banquet we had family night May 24. We had a good program centering about the theme, The Voyage of Life. There were about 125 present. Bro. Gorman Zook of La Grange was our guest speaker. One was received into the church by baptism previous to the communion on May 29. Bro. Charles Cripe of Argos officiated. Recently we had with us the Floyd Jones singers from the School of Sacred Music, Indianapolis. They brought us two very good musical programs. We will have our harvest meeting Sept. 15 with dinner at the church and an afternoon program. Bro. Otho Winger will be the guest speaker for the day. Our women have been very busy sewing for relief work. We have sent nearly all new clothing, comforters and also soap. The men are sending wheat and money to be used as needed. The young people are preparing the programs for every other Sunday evening. We are glad for their interest.—Mrs. Charles A. Light, Howe, Ind., Aug. 28.

Fort Wayne.—On June 9 Sister D. M. Byerly was our local guest speaker for the evening. Her subject was The Pastor. The daily vacation Bible school, held June 10-21, was under the supervision of Sister Keith Ross. A bus was chartered to bring the children to and from the school. The average attendance was 105. A group of men and women attended the meeting at New Paris, called by the leaders of the district immediately after Annual Conference to make plans for the relief of the refugees and others. Our ladies made three dozen new shirts to be sent soon. The auditorium, balcony, vestibule, mothers' room and a classroom have been redecorated. A fence was put up at the back of the church. Brother and Sister Wright were presented with a basket of flowers on their twenty-first wedding anniversary. The B. Y. P. D. held their annual picnic at Pretty Lake on July 7. We held our council meeting July 10. The treasurer's report balances. In view of the world needs and some additional information on our building program it was agreed to defer remodeling until 1941. Brother and Sister Wright were elected delegates to the district meeting at Camp Mack, Aug. 14-18. Arrangements were made to have the history of the Fort Wayne church prepared by the two living charter members. A bus was purchased as a solution of the transportation problem. Wilbur Bantz, a former pastor, will be our 1941 evangelist. On July 14 Bro. C. D. Bonsack worshiped with us and encouraged our workers. Our revival meeting, conducted by Bro. Chas. R. Oberlin of Peru, Ind., will begin Sept. 16. We invite neighboring churches to worship with us. The B. Y. P. D. held their sectional conference at our church. The local B. Y. P. D. has gone on several trips throughout the city. Our church was well represented at Camp Mack this summer. Three girls and four boys attended the intermediate camp and two the young people's camp, two the training camp and several the young adult. Two of our young people attended the Brethren Work Camp at Blough, Pa. An offering of $11 was taken at a special consecration service for relief in Europe. The women are collecting used clothing, cleaning and mending it. They are also making new garments. On July 26 Brother and Sister S. Ira Arnold of Maryland brought us a program, Worship in Art. The annual Sunday-school picnic was held on Aug. 4 at the Worthman cabin. —Marie Valentine, Fort Wayne, Ind., Aug. 21.

Maple Grove.—The Maple Grove church met in council Aug. 23. The election of the church and Sunday-school officers resulted as follows: elder, William Brubaker; church clerk, Mary Clayton; Sunday-school superintendent, Dorothy Reed. Our church treasurer gave a good report at this meeting. The ladies' aid are holding their meetings in the church. On Aug. 18 our delegates to district meeting gave a report of that meeting. On Aug. 4 Brother and Sister Arnold gave a much appreciated program of music, readings, and drawings. On Sept. 15 will be our harvest meeting. Then we will begin a two weeks' revival, which will close with a communion. H. A. Clabaugh will be our evangelist. Sister Cora Stahly of Nappanee will be our music director.—William Brubaker, New Paris, Ind., Aug. 24.

Peru.—Mother's Day and children's day were fittingly observed.

Both of these programs consisted of recitations and songs. Brethren J. O. and Otho Winger each gave us Spirit-filled messages in June. The Peru young people gave a program at the Mexico Welfare Home recently. Bro. Oberlin, our pastor, has been giving us some special sermons in the forenoon. In the evenings we are having union services. There have been five accessions to our church since our last report, three of them being aged ladies.—Mrs. Daisy L. Peters, Peru, Ind., Aug. 24.

Sampson Hill.—Once again it was our privilege to have services Saturday evening, Sunday morning and evening, Aug. 17 and 18, with Eld. J. Andrew Miller of Muncie, in charge. One new member was added to our church. The Sunday evening service was well attended. Our offering was $3.57. Sunday evening meetings are still in progress. Scripture readings and talks are given by our members. At this writing we regret very much to report the serious illness of one of our sisters in Christ, Sister Bernice Sorrells, who has been greatly missed in church and Sunday-school work.—Gertrude Tranter, Shoals, Ind., Aug. 20.

Iowa

Osceola.—Some of our members enjoyed the love feast at the Franklin church June 2. Our church met in council July 3. On July 13 our ladies' aid held a food sale, which netted $10.40. Our aid has also been doing some quilting. A number of our members attended the dedication of the new church in Monroe County, July 21. Bro. Charles Colyn will begin a two weeks' meeting Sept. 29. Our love feast will be Oct. 14. We hope all that can will enjoy these meetings with us.—Mrs. Emma V. Propst, Osceola, Iowa, Aug. 26.

Kansas

Appanoose.—We have just closed a revival meeting, with Sister June Yearout as evangelist, and Sister Marguerite Reeves as song leader. They came to us July 21, and Sister Yearout gave us inspiring sermons each evening until Aug. 11. We had a basket dinner on Aug. 4. Attendance and interest were good in spite of extremely hot weather and the busy threshing season. Seven made the good choice. Four Sunday-school boys were baptized Aug. 10. One young sister will be baptized next Sunday, Aug. 25. We have also received four by letter since our last report. At our last business meeting committees were appointed to arrange for our district conference which will be held here in October.—Mrs. J. M. Ward, Pomona, Kans., Aug. 19.

Morrill.—The women's work held its last quarterly meeting, with Mrs. Baldwin, the first president and organizer, presiding. At this meeting Mrs. Lloyd Meyers presented Mrs. Baldwin a lace tablecloth from the women of the church as an expression of the love and esteem felt for her. The annual mother and daughter banquet was well attended. An interesting program was given, with Mrs. Porte of Falls City, Nebr., as guest speaker. The children's day program was given June 9. On the evening of June 13 about 150 members and guests met in the church parlors in honor of Brother and Sister Baldwin and Alice. On June 17 they left for Chicago, where Bro. Baldwin entered Bethany Biblical Seminary. During July the pulpit was filled by Bro. A. A. Sawyer. Professor Morris from Indiana, a former pastor, preached for us July 4. The Northeastern Kansas young people's rally was held at Kansas City. A special number of music was given by the Morrill group. The ladies' aid and the Willing Workers' Sunday-school class did some painting and repairing at the parsonage. On July 25 a number of the members met and cleaned the church. During the summer months union services are being held at the different churches. Our new pastor, Bro. W. A. Kinzie, and his wife came July 30. He preached his first sermon on Aug. 4. At the union service that evening a large crowd came to hear a splendid sermon by Bro. Clarence Sink of Flora, Ind. Brother and Sister Sink were visiting Sister Sink's parents here. Attendance has been good. The B. Y. P. D. was represented at Camp Wa-Shun-Ga by two young people.—Mrs. Ray Engle, Morrill, Kans., Aug. 19.

Olathe.—The members met for business meeting on July 7. Bro. L. A. Whitaker of Lawrence was present. We elected the following officers: Bro. L. A. Whitaker, pastor and elder; Lilly M. Riffey, clerk; Clarence Harris, treasurer and Sunday-school superintendent. The ladies' aid painted and papered the interior of the church in the spring. The church work is going well under the leadership of Brother and Sister Whitaker. Bro. Whitaker was chosen delegate to district conference.—Lilly M. Riffey, Olathe, Kans., Aug. 17.

Parsons.—On June 16, a two weeks' vacation Bible school began with Brother and Sister Paul Swigart in charge. The average attendance was thirty-two. The offerings were sent to Africa to be used in caring for a baby. One outstanding feature was the editing of a paper. The children gave a program at the close of the school. On Aug. 4 the Senior class sponsored an impressive vesper service. Bro. Paul Swigart, our pastor, tendered his resignation last June, to take effect Sept. 1. He has accepted a call from the Christiansburg church, Va. On July 28, Sister Swigart was licensed to preach. We have been benefited by their efficient leadership in the three years they have served us. We wish them success in their new field of work. Aug. 9 a farewell party was given in honor of Brother and Sister Swigart. Bro. Lawrence Lehman from Eureka, Kans., has been elected pastor and will begin his new duties Sept. 1.—Mrs. J. A. Campbell, Parsons, Kans., Aug. 27.

Maryland

Glade View.—We were very fortunate in being able to secure Bro. Jesse W. Whitacre of Keyser, W. Va., to hold our revival meetings, Aug. 2-11. His messages were very inspiring and helpful to all of us. As a result there were twelve baptized and there are three who have not yet been baptized. Our Sunday school is progressing; attendance is good. Our council will be held in the near future to elect officers for the coming year.—Mrs. Zelda Snyder, Oakland, Md., Aug. 22.

Locust Grove.—We have just closed a two weeks' series of meetings conducted by Bro. Clyde Morningstar. Splendid interest was manifested. Bro. Morningstar labored earnestly while with us, preaching gospel sermons, telling interesting stories to the young people and visiting in many homes. As an immediate result nine have been baptized and one awaits the rite. The church feels much encouraged.—Mrs. B. P. Purdum, Mt. Airy, Md., Aug. 26.

Myersville.—Brethren Silas Bittle and Dorsey Blickenstaff were delegates to district meeting. Our pastor, Bro. C. F. Holsopple, represented our church at Annual Conference. During his absence Eld. C. N. Frushour preached for us. While Bro. Holsopple was away holding evangelistic meetings the last of June Bro. Paul Bailey of Martinsburg, W. Va., preached for us. On July 19 we had the privilege of having Paul Voronaeff, a Russian evangelist, speak to us on What Is Happening in Russia. He also preached for us the following Sunday. Three of our intermediates attended the girls' camp at Peniel. Sunday-school and church attendance has been encouraging. The women's work has been quite active. They replaced shrubbery around the church, contributed to the mission fund, Red Cross relief, and St. Margaret's building fund for a church house in West Virginia. They also helped support a German refugee in Bridgewater College and assisted in repairing the parsonage. Bro. Harry Rowland of the Long Meadow church preached for us Aug. 18 while Bro. Holsopple was holding a meeting in the Long Meadow church. Bro. Holsopple will conduct a two weeks' meeting for us during October.—Jas. Grossnickle, Middletown, Md., Aug. 20.

Piney Creek.—We met in council Aug. 10. Bro. Charles Bowers is our prayer meeting leader, with Maurice Bowers as assistant. Harry Bowers was chosen as Sunday-school superintendent, with Harry Ecker as assistant. We are beginning a two weeks' revival the first of September. Sister Mary Leatherman will be the speaker. Our love feast will be held Oct. 26, at 2:30 P. M.—Mrs. Vergie A. Bowers, Taneytown, Md., Aug. 19.

Michigan

Beaverton.—Ten have been received into church membership. Bro. Perry Hoover held pre-Easter services. As a result three were baptized. Recently seven Sunday-school scholars were baptized. A goodly number from our church attended the district meeting at the Sunfield church.—Mrs. E. C. Rieley, Beaverton, Mich., Aug. 26.

Minnesota

Guthrie.—We met in regular business meeting Aug. 11. Most of the church officers were re-elected; Bro. Frank Allen was re-elected as elder for another year. A carload of members from this church are attending district meeting, held at Lewiston this week end. Our church work has moved along quite successfully under the leadership of Bro. Elmer Dadisman, our summer pastor. Brother and Sister Dadisman are leaving tonight to enter Bethany Biblical Seminary. Our love feast will be held at Thanksgiving time, when some of our young people who are away at school are expected home. The exact date of meeting is to be set later.—Mrs. Abner Stone, Bemidji, Minn., Aug. 25.

Missouri

Wakenda.—A wonderful spirit existed throughout the revival meeting which began July 28 and closed Aug. 11 with Bro. James Elrod of Wichita, Kans., as evangelist. Bro. Elrod preached plainly and impressively, and we feel the church has been strengthened spiritually and encouraged to press on to higher living. His stories for the children were enjoyed by all. Many lives have been enriched by his sermons and fellowship. Our church was fortunate in having the Alvin Brightbill family with us Aug. 25. They were returning to Chicago from their work in summer camps. A number from our congregation attended the women's work conference at Lake Maurer near Excelsior Springs, Aug. 8. J. F. Van Pelt represented Northern Missouri at the Ocean Grove Conference. We held our quarterly business meeting Aug. 10 and elected the following church and Sunday-school officers for the coming year: elder, J. F. Van Pelt; Messenger agent, Mary Ann Bowman; Sunday-school superintendent, Miller Van Pelt; assistant, Luther Van Pelt; secretary, Fred Fifer. Delegates to district meeting are Elsie Van Pelt and Mary C. Bowman, with Luther Van Pelt and Ethel Trego alternates. We are glad to report that Brother and Sister Sherfy have accepted the call to serve the Wakenda and Bethany churches as pastors for an indefinite period. They will live in the Bethany parsonage. He is one of the instructors at Lake

Gardener, where the state camp is held for the intermediates and young people, Aug. 19-23. Our fall love feast will be held in the near future.—Sara E. Fifer, Hardin, Mo., Aug. 22.

Warrensburg.—On Aug. 25 the members of the church served a picnic dinner at Shepard's Park in honor of Brother and Sister Russell Burris, who have been pastors for the last two years. The Burrises will enter Bethany Biblical Seminary. Bro. Burris was presented a purse of twelve dollars, a gift from the congregation. Brother and Sister Harold Miller, who have been pastors at Leeton, Mo., and Sister Jeannette Chen of Canton, China, accompanied Brother and Sister Burris to Chicago. Brother and Sister Miller will also enter Bethany. Sister Chen will spend ten days in Chicago and then go on to Manchester College. Bro. James M. Mohler of Leeton will be our pastor for the coming year.—Grace S. Greim, Warrensburg, Mo., Aug. 26.

North Dakota

Berthold.—Brother and Sister G. G. Canfield came to us on July 30 and conducted two weeks of meetings. Although we are few in number the attendance and interest were good. Eight Sunday-school children and young people were baptized. We have Sunday school every Sunday and preaching every two weeks, with Bro. D. A. Miller of Minot in charge. We appreciate very much the efforts of Brother and Sister Miller. They have been faithful in bringing us the message. We feel encouraged and eager to strive on in the Master's service.—Altha Mahugh, Berthold, N. Dak., Aug. 19.

Ohio

Baltic.—For the last three months Bro. Paul F. Shrider has been the pastor here and at the Union church at Sugarcreek, because of the illness of Eld. Edward Shepfer, who underwent an eye operation. Bro. Shrider held a revival meeting at Sugarcreek from July 21-28, and one at the Baltic church from Aug. 11-18. The latter closed with communion services at the Baltic church on Sunday evening, Aug. 18. There were twelve accessions to the church by baptism. Bro. Shrider preached his farewell sermon on Aug. 25. He will attend Bethany Biblical Seminary at Chicago during the coming term.—Mrs. Ellen Miller, Baltic, Ohio, Aug. 27.

Lima.—Our attendance has been very good in spite of the vacation months. Bro. Chas. Zunkel and family have just returned from a well-earned vacation at Camp Mack. Earlier they enjoyed the trip east to Conference as our delegates and came back with interesting reports. Several of the classes combined to raise funds and condition the lot behind the church into an attractive and useful playground. The ladies met several evenings this spring and gave the interior of the church a special cleaning. Recently after one of our morning services the congregation voted to purchase the new hymnals as soon as funds permit. At the same time they voted practically unanimously to retain Professor Sims as music director for another twelve months. Our primary department has an enrollment of seventy-one and an average attendance of fifty-two. One third of this department are from nonmember homes. They are planning to have a party on the new playground before school starts. Our revival meeting will be held from Sept. 22 to Oct. 6. Our home-coming will be held on Oct. 13. All friends and former members of the Lima church are cordially invited to come and spend the day with us. We hope to have Bro. A. P. Musselman of Anderson, Ind., as our guest speaker on this date.—Ellen Vore, Lima, Ohio, Aug. 19.

Zion Hill.—Our oldest member, Elizabeth Longenecker, 93, was buried June 5. We shall miss her cheerful smile and handshake. Two weeks later her son Leander died. Bro. G. S. Strausbaugh, our pastor, was our delegate to the Ocean Grove Conference. A number of brothers and sisters also attended. Brother and Sister Bittinger and family, returned missionaries to Africa, brought us interesting echoes of their work in the mission field on June 23. Our children enjoyed a two weeks' vacation Bible school. Fifty were enrolled. The school closed on June 30 with a program. The subdistrict men's work met at our church June 16. Our Sunday evening services have been continued this summer. The junior department is studying missions and the young people are studying Doctrines and Devotion. The last of September has been set as the time of our revival meeting with J. Edson Ulery of Michigan as our evangelist. We pray for an increased interest in God's work and services.—Kathryn Rohrer, North Lima, Ohio, Aug. 26.

Pennsylvania

Chiques.—On May 5 a Bible institute was conducted at the Mt. Hope house by Professor Forest Weller from Elizabethtown College. A Mother's Day program was sponsored by the Truthseekers class at the Chiques house. Bro. Harry W. Eshelman was the guest speaker. Bro. John Barwick from York gave us a timely talk on Peace at the Chiques house, May 19. Our delegates to Annual Conference were Brethren B. G. Stauffer and David G. Gibble. They gave us very full and interesting reports. Our delegates from both the Chiques and Mt. Hope Sunday schools gave us interesting reports of the district Sunday-school meeting, which was held July 4 at the Meyer house, Fredericksburg congregation. On June 23 Bro. David Cassel from the Hatfield congregation was with us at the Chiques house and gave us a helpful sermon. Bro. Alton Bucher preached for us at the Mt. Hope house on July 7. Our first daily vacation Bible school was held from July 15-26 at the Chiques house. Our average attendance was 303 with a final attendance of over 400. The offerings amounted to $85 and were given for peace and relief. On Aug. 11 Bro. Wesley Martin of the United Zion's children church, Akron, Pa., gave us an interesting sermon at the Chiques house. Council was held at the Chiques house Aug. 21. Brethren H. F. King and Nathan M. Martin of the ministerial board were with us. Bro. David G. Gibble and wife were ordained to the eldership. It was decided to get new songbooks for both church houses. A committee has also been appointed to publish a church booklet. Arrangements are also being made for the Sunday-school meeting to be held on Labor Day at the Chiques house. Our harvest meeting will be held Aug. 31 at the Chiques house. At the children's meeting on June 23 at Mt. Hope the guest speaker was Bro. Clyde Weaver from East Petersburg. Bro. Alton Bucher from Heidelburg will be the speaker at the children's meeting at the Chiques house on Sept. 22. Our love feast will be held Oct. 29, 30 at the Mt. Hope house. Our revival services at the Chiques house will begin Nov. 3. Bro. Graybill Hershey, Manheim, Pa., will be our evangelist. Since our last report three were added to the church. Our B. Y. P. D. sponsored a program at the Chiques house with Bro. Hiriam E. Kaylor as guest speaker.—Mrs. Fanny Zug Shearer, Manheim, Pa., Aug. 27.

Ephrata.—Fifty-five of our Sunday-school pupils attended the vacation Bible school conducted in our local school. The school was closed with a program held in our church. The church met in council Aug. 12, at which time the following officers were elected: superintendent, Elain Kennel; assistant, Donald Martin; Gospel Messenger correspondent, Mabel Myers; elder, Alvin Wenger. Our love feast will be held Nov. 3. The aid society at their regular monthly meeting did some work for the Red Cross, sewed garments for the hospitals and the sick, and packed a large box of clothing for war refugees. Special efforts were put forth by our pastor, Galen R. Blough, to make our summer meetings instructive and interesting. On the second Sunday in August the Pottstown young people presented an interesting play. On the

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Northern—Empire, Oct. 11-14.

Florida and Georgia—Winter Park, Oct. 11-13.

Indiana, Middle—Mexico, Oct. 11-13.

Kansas, Northeastern—Appanoose, Oct. 4-7.

Kansas, Northwestern—Belleville, Oct. 18-21.

Kansas, Southeastern—Fredonia, Oct. 25-28.

Kansas, Southwestern—Conway Springs, Oct. 11-14.

Maryland, Western—Georges Creek, Oct. 12.

Missouri, Middle—Mineral Creek, Oct. 11-14.

Missouri, Northern—North Bethel, Oct. 18-20.

Nebraska, Lincoln, Oct. 11-14.

Pennsylvania, Southern—Ridge, Oct. 29, 30.

Pennsylvania, Western—Markleysburg, Oct. 23, 24.

West Virginia, First—Sunnyside, Oct. 4-6.

LOVE FEASTS

California

Oct. 22, Pasadena.

Florida

Dec. 1, Arcadia.

Illinois

Sept. 30, 7:30 pm, Lena.
Oct. 5, Pleasant Grove.

Indiana

Sept. 14, 7:30 pm, Upper Fall Creek.
Sept. 16, Hickory Grove.
Sept. 29, Maple Grove.
Oct. 5, 7 pm, Lower Deer Creek.
Oct. 12, Fairview.
Oct. 12, 7:30 pm, Bethany.
Oct. 19, Spring Creek.

Iowa

Sept. 30, Robins.
Sept. 30, 7:30 pm, Libertyville.
Oct. 14, Osceola.

Maryland

Oct. 20, 6:30 pm, Pipe Creek.
Oct. 26, 2:30 pm, Piney Creek.

Ohio

Sept. 22, Mohican.
Sept. 29, Sugar Creek.
Oct. 13, Fostoria.
Oct. 13, 7 pm, Painter Creek.
Oct. 20, 7 pm, Brookville.
Oct. 26, 10:30 am, Prices Creek.
Oct. 26, 7 pm, Pitsburg.

Pennsylvania

Sept. 22, 7 pm, Beachdale.
Sept. 29, Summit Mills.
Oct. 6, Pleasant Hill.
Oct. 6, Raven Run.
Oct. 6, 6 pm, Middle Creek.
Oct. 6, 6:30 pm, New Enterprise.
Oct. 13, Carson Valley.
Oct. 13, 2 pm, Spring Grove. Kemper house.
Oct. 20, Codorus.
Oct. 20, Shamokin.
Oct. 27, Tire Hill.
Oct. 29, 30, Mt. Hope.
Nov. 3, 7 pm, Madison Avenue, York.
Nov. 10, Shrewsbury house, Codorus congregation.

Tennessee

Sept. 21, 7 pm, Limestone.

Virginia

Sept. 8, Flat Rock.
Sept. 8, 6:30 pm, Oakton House, Fairfax.
Sept. 14, 3 pm, Salem.
Oct. 19, Poages Mill.

West Virginia

Sept. 21, Goshen.
Sept. 22, Mt. Dale.
Oct. 5, Pleasant Hill.
Oct. 12, 2 pm, Spruce Run.

third Sunday the Spurlock colored singers entertained us with splendid music. This was sponsored by our young people. Bro. Edwin Steffy and Bro. Lowell Martin gave interesting short talks. Twenty-five dollars was given to help German refugees, as a part of the program given by the young people on Aug. 25. Six of our young people attended Conewago Camp, and one delegate was sent to Camp Harmony.—Mrs. Allen Mohler, Ephrata, Pa., Aug. 25.

Pleasant Hill.—Our quarterly council met recently. Officers were elected for the coming year. The term of office for clerk and treasurer was changed from one year to three years. We have just closed a revival meeting held by Bro. George Detweiler. The attendance was good, and the meetings were full of inspiration. Six persons were baptized. Our communion and love feast will be the first Sunday in October. Each organization of the church is certainly doing its part to improve the appearance of our church. The women especially have made a wonderful improvement in the basement of the church. A number of our young people attended Camp Harmony this year. We expect to have a large representation at the district convention in Moxham, Aug. 28 and 29.—Mrs. Charles Matula, Johnstown, Pa., Aug. 26.

Summit Mills.—Our church met in council and was fully reorganized for the coming year. Our Sunday-school and church attendance was very good during the summer months. One young girl was baptized. We believe many others will make the decision in the near future. Visiting pastors filled our pulpit during the past year. One hundred new songbooks were purchased. Our fall evangelistic meeting will begin Sept. 22 and close Sept. 29 with love feast and communion. Evangelist Kline will have charge of the services.—N. C. Gnagey, Meyersdale, Pa., Aug. 26.

Tire Hill.—At our spring council Bro. Kenneth Blough, a local minister, was elected to represent us at Conference. Brother and Sister Blough and Brother and Sister Arthur McDaniel spent some time at Ocean Grove and brought back interesting reports. The large wall painting, Breakfast by the Lakeside, painted by Bro. M. D. Neher of Akron, Ohio, was appropriately dedicated May 26, with Bro. J. A. Robinson preaching the sermon. The church grounds have been beautified by the erection of an illuminated bulletin board, the gift of the young married people's class, and by the shrubbery which was purchased by the women's Bible class. A new fence was erected at the front of the church lot by the men. The Neher family gave a much appreciated program in our church in June. Visiting ministers in recent weeks included Brethren J. E. Jones of Wooddale and S. S. Blough of York. Bro. Kenneth Blough had charge of the services during the pastor's absence. A young married couple, who have been working with us for some time, were recently received by baptism. Bro. H. C. Hess, who had been serving as part-time pastor for the last three years, has resigned. Bro. Wm. H. Rummel of Johnstown has accepted the call extended by the church and will assume his duties as pastor on Sept. 1. We are looking forward to the coming of Bro. J. W. Hess of Harrisonburg, Va., father of the retiring pastor, who will begin our series of meetings Oct. 13. They will close Oct. 27 with a love feast. On Aug. 25 Rev. Durham, young minister of the Church of Christ in Oregon, who was visiting in our community, brought us an interesting message.—Mrs. H. C. Hess, Johnstown, Pa., Aug. 26.

West Conestoga.—Since our last report one was baptized and two were reclaimed. Our love feast was held May 23, 24. Visiting brethren were Ira Gibbel, Abram Eshelman and Samuel Eshelman. On June 9 Leland Brubaker stopped on his way home from Conference and preached a very impressive sermon. A group of our people went to Jennersville on June 16 to attend a children's day program. Bro. Bard Kreider was the guest speaker. On June 23 Brethren Charles Zook and Reuben Myer gave reports on Annual Conference held at Ocean Grove. Sisters Elizabeth and Anna Gibbel were sent as delegates to the missionary and Sunday-school meeting at the Myer house. Our children's day program was given July 14. Bro. Clyde Weaver was the guest speaker. At a meeting of the young people, July 30, officers were elected for the year. On Aug. 4 Bro. Ollie Hev-



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ener preached a missionary sermon in the morning; at the evening service the officers of the young people were installed. On July 28 our quartet sang at the Mt. Lebanon camp ground. Our church met in regular council on Aug. 17. Bro. Reuben Myer was elected Sunday-school superintendent, and Bro. H. B. Markley was re-elected elder. Bro. Bard Kreider was installed into the ministry and Bro. Edward Bollinger as deacon in an impressive ceremony conducted by Brethren Henry King and George Wolf. We are looking forward to the ministerial meeting to be held at Middle Creek in November.—Emma L. Zook, Lititz, Pa., Aug. 22.

Virginia

Lower Union.—On June 15 we held our semiannual communion service. Most of our young people who had been away at college or work in other communities were able to attend. Bro. Geo. Maupin, our presiding elder, officiated. On June 16 the young people held a picnic on a near-by mountain. The Eastern District of Virginia round table was held at this place on June 28. Among the speakers was Paul Bowman, Jr., who recently returned from Europe. He gave vivid glimpses of the war horrors. Other speakers and workers had much to say about our church's stand on the peace question. Bro. Chester Harley, our field worker, was also present at the round table. On June 21 the ladies' aid put on an entertainment at the community hall. This was repeated at the Dyke school in Greene County on Aug. 2. Our two weeks' revival meeting, conducted by Bro. Arthur Wheeler of Brokenburg, Va., began on July 20. These meetings proved quite inspirational to our workers here. We feel that some of his sermons have already been of much value and will have a lasting influence. Eight new members were baptized by Bro. Wheeler, and one member was reclaimed. The B. Y. P. D. gave a program at the Locust Grove church on the afternoon of Aug. 4. That night the members of the group held a vesper and a campfire service conducted by Bro. Chester Harley. The six who attended Camp Bethel this year gave us echoes of the week at camp. Our delegates appointed to represent us at the district meeting were Brethren B. F. and John Via and Sister Barbara Via, with Bro. John Garver as alternate. On Aug. 11 Bro. Robert Haney of Kansas preached for us. His sermon was on Friendship. We were glad to have Bro. Haney with us as he is well known here and was active here a number of years ago.—Ethel Via Kindrick, Free Union, Va., Aug. 27.

Richmond.—Our daily vacation Bible school was held in cooperation with a neighboring church from June 17 to 27. A cooperative club has been organized in the city as a result of the Co-operative Institute sponsored by our church in May. Five of our women attended the women's work rally held in the Manassas church June 27. A group of the young people attended a district round table held in the Free Union church June 28. Our pastor, W. Harold Row, has been leading a discussion on Brethren Peace Action. Our annual Sunday-school picnic was held July 27. Several of our people attended the district meeting held in the Midland church, Aug. 7-9. Plans are being made for enlistment day on the first Sunday of October. Our church council will be held Sept. 7.—Ora Flora, Richmond, Va., Aug. 21.

Salem.—We met in council Aug. 17. All former church and Sunday-school officers were re-elected for the following year. Since our last council we have had electric lights installed and the interior of the church repainted. Our annual love feast will be held on Sept. 14, beginning at three o'clock.—Ollie Cline, Stephens City, Va., Aug. 24.

Selma.—Bro. Raymond R. Peters was with us on Aug. 11 for council meeting. Since Bro. Peters is taking up other work Sept. 1 our church is calling for another elder. The church greatly appreciates the work Bro. Peters has done here. The following officers were elected: J. W. Golden, Sunday-school superintendent; L. M. Carter, secretary; Ethel Sampson, treasurer; Mrs. C. P. Craft, clerk; L. M. Carter, church treasurer; Mrs. J. W. Banton, member of advisory board; the writer, Messenger agent and church correspondent. A committee was appointed to get hymnbooks for the church. We decided to have Bro. Lawrence Fitzwater begin a singing school here Aug. 18.—Mrs. W. O. Wrenn, Selma, Va., Aug. 17.

Waynesboro.—Bro. I. N. H. Beahm gave a lecture recently. On the second Sunday in May Dr. John S. Flory from Bridgewater conducted a recognition service for our pastor, who has been here for twenty years. At the close of his address he presented to Bro. Garber a watch as a small token of appreciation from the congregation for his services during the twenty years. On May 16 we had our mother and daughter banquet. Sister

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Nora Flory was our guest speaker. She gave us an interesting and instructive message. The men's glee club from Bridgewater College gave us a program on May 19. It was decided that Bro. Garber be pastor and elder another year. He was also elected delegate to the Ocean Grove Conference. On June 13 the women's organization held their business meeting, to which the men were invited. On June 30 the peace department of our aid society sponsored a temperance play. The vacation Bible school was held the last of June with a fine average attendance. Children's day was observed at the close of the school. Work will begin shortly on the installation of a new furnace.—Mrs. J. M. Wright, Waynesboro, Va., Aug. 16.

Washington

Seattle.—Our church people meet once a month for a potluck dinner at the church. Last week we gathered in the auditorium after dinner and were entertained by the La Verne College quartet. Brother and Sister Maust took a group of junior girls to Mt. Rainier for a week-end camp. Our pastor and other adults joined the party on Sunday afternoon. During the summer we enjoyed having a number of our brethren from other churches, who attended the university in Seattle, worship with us. Bro. Bollinger filled the pulpit one Sunday when our pastor was absent. We will miss our Sunday-school superintendent, Bro. Jess Dunning, who has gone to eastern Washington to teach school.—Minnie Baker, Seattle, Wash., Aug. 20.

West Virginia

Crab Orchard.—We met in council Aug. 3. Bro. Eugene H. Kahle was re-elected elder and pastor until we can get a full-time pastor. Bro. Kahle's resignation had been accepted some time ago by the ministerial committee. We regret very much losing Bro. Kahle as our pastor as he has served us faithfully for twelve years, but we see the need of a full-time pastor. The vote was unanimous in favor of a church playground for the benefit of the young people. Bro. E. C. Woodie conducted a two weeks' revival from June 30 to July 14. He preached some very inspiring sermons. No additions were made to the church, but we feel the seed has been sown and great benefits will be reaped in the future months. Bro. J. F. Valentine of Belington, W. Va., and Bro. Kahle have recently organized a men's work group which about doubled in attendance at the second meeting. This group of men seem much interested in the work and upbuilding of the kingdom. The ladies' aid is doing some good work as well as the B. Y. P. D. and Sunday school. Attendance has decreased some during vacation season but we hope with the beginning of school it will increase.—Mrs. Ruth Quintier, Crab Orchard, W. Va., Aug. 15.

Mountain Dale.—Pastor R. K. Showalter of Bruceton, W. Va. will begin a meeting at the Mt. Dale church Sept. 11 and continue until Sept. 22. It will close with a love feast. Two letters of membership have been granted since our last report. Bro. Desmond Bittinger from Africa showed picture slides of their work. Rev. Troy Watefield and his wife showed picture slides of missionaries from Hawaii. Our Sunday school has been excellent this summer. We have had good interest and attendance. Our B. Y. P. D. meets once a month.—Grace Sisler, Hazelton, W. Va., Aug. 19.

Petersburg Memorial.—Our pastor has recently given to the B. Y. P. D. a series of talks on The Ideals of Jesus. He has also conducted a class for better homes in our church. About twenty-five took advantage of the opportunity. We closed with a fellowship supper. Much interest was manifested in this study and it will be continued in the near future. Sister Seese has just closed a series of talks to the B. Y. P. D. on the Doctrines of the Church. Our women are studying Women and the Way. As a group our women are working hard to reduce our church debt. Several of our members entered the union teachers' training school held early last spring. Recent speakers in the church have been Missionary Desmond Bittinger, Bro. John E. Bowman, who spoke in the interest of peace, Bro. Paul Bowman, Jr., who told of relief work in Spain and his experiences in Europe, and Bro. M. R. Zigler, whose subject was The Purpose of the Church. We are promoting relief offerings and though we find it hard to keep up our obligations for the building of our church we still want to help relieve the suffering in the world. Will you pray for the Memorial church at Petersburg?—Mrs. Gladys Welch, Petersburg, W. Va., Aug. 22.

Spruce Run.—We met in council Aug. 10. Preparation was made for our love feast which will be held Oct. 12, beginning at 2 P. M. We decided to retain Bro. J. S. Showalter as elder and Bro. Kahle as pastor for another year. Sister Ethel Boothe is secretary and Sister Beda Dunn is treasurer. Pastor Kahle will hold our revival, beginning Aug. 25 and continuing for two weeks. Sister Garnet Tiller recently conducted a revival at Wikel, a near-by preaching point. Much interest was manifested during these services. One was baptized and one was reconsecrated. Our Sunday school has an enrollment of sixty-seven. Our women's work meets each month. We plan to do some quilting in the near future. We enjoy our work and hope to do more and better work for Christ and the church.—Lena B. Shaver, Lindside, W. Va., Aug. 14.

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GOSPEL MESSENGER

Volume 89 Number 38



A COUNTRY ROAD

Selected by Esther Wise, Flora, Indiana

I have traveled down a country road
'Neath fleecy clouds and heavenly blue.
'Twas morning, and all nature smiled,
While song birds caroled forth anew.

Way down the quiet country road
Amid the sturdy forest trees,
Whose stately murmuring branches bow
Whispering in the morning breeze.

Way down the road which leads afar
At morning dawn, at break of day,
Where quiet reigns and peace and joy,
Where hearts may rest and think and pray.

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September 21, 1940

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, September 21, 1940 No. 38

EDITORIAL

God's Way and Ours

THE meeting was one at which it was freely expressed things could hardly be expected to develop as considered best by those in the group. Then the questions arose: If so, what then? How can faith survive under such difficult circumstances?

At this point, one entitled by age and insight to speak suggested that God's ways are not our ways, which is to say that what may seem like disaster to God's children may not prove so under the providence of the Almighty as disclosed through the years.

The speaker was really calling attention to an ancient principle of life, observed and frequently commented upon by those accustomed to take the long view. For example, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

And thus God's children may go forward, working and praying for the best they know, but confident as partners of the Eternal that he "is able to do exceeding abundantly above all that we ask or think." H. A. B.

It Is as Simple as That

MANY of the processes of nature are very mysterious, the doings of electricity and of physical life, for instance. But that need not worry us at all. How to use these wonderful forces to promote human welfare is the question of immediate concern. What they are and how they operate—that can wait indefinitely.

It is exactly so in the nonmaterial realm. Spiritual life is not easy to define either, but there is no mystery about having it and enriching it. This precious treasure is the product of God's living in man. We have only to open the door and he will come in.

This action takes place in the human spirit. The activities possible there are thinking, feeling and deciding. It all depends on the character of these activities and that depends on persons like you and me. The divine initiative is constant and persistent. The trouble is always in the human response.

How the connection is made and how the growth goes on—that will have to wait a while longer for solution. Meanwhile let's look more carefully after that thinking, feeling and deciding business. That needs attention now. E. F.

The Nature and Use of Ideas

IMAGINE a man of forty-six out flying a kite! And strangest of all, see him at such boy's play as an electrical storm approaches. But the man with the kite is a man with an idea. In his mind is the question: Is lightning the same as electricity?

As the experiment continues occasional sparks leap from the key tied to the kite string. Lightning and electricity must be the same. Another philosopher's question has been answered, and a certain idea vindicated. From then on Franklin could tell his neighbors that lightning is really a powerful electrical spark produced by certain favorable natural conditions.

It is a far cry from Franklin to Edison, and from Edison to the atom smashers of our day. However, the knowledge concerning electricity, and especially its uses, has snowballed until today the lamps and machines of the civilized world are lighted or run by the strange force that Franklin tapped with his kite and key in 1752.

For our present purpose the discovery and useful application of electricity is a convenient symbol of how a vital concept enters and reshapes the whole life of man. Which is to say that ideas

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are the most basic, pervasive and powerful of all forces in the world we know. They are the subtle catalysts which control human attitudes and action; they generate the atmosphere which determines the intellectual climate of the world.

Thus ideas are the basic means for social control. They are more effective than mere physical force for the reason that they leap natural barriers and defy the ravages of time. Walls of cement and steel are no defense against ideas. These work from the inside out; they control the springs of spontaneous action. Hence the battle for the means of communicating ideas. This is why the wars of today are really conflicts between differing ideologies. And from what has been said of the nature of ideas, it must be apparent that they will suffer abuse as well as be put to legitimate use.

Certainly ideas are a most convenient and powerful tool for the able but unscrupulous man. And the world contains enough of the inexperienced and the gullible that any ambitious person can get a following. This also helps to explain the veritable plague of half-baked and outmoded ideas that seem to have to be tried and discredited anew for each generation.

But with all their possibilities for abuse, ideas are the hope of the world. For in the long run every idea must stand the test of whether or not it is useful in producing the satisfactory life. We grant that what is considered satisfactory can itself be measurably conditioned by propaganda. But not wholly so nor forever. Christ had supreme faith in the triumph of that which is true in the realm of ideas. He staked his all on the appeal of his life to the minds and hearts of thinking men.

Hard days are ahead. Strong men would not ask for an easy world. But in such a world you will need to give continual and careful thought to the nature and use of ideas. Watch that you do not become victims of unscrupulous and selfish men. Keep your own aims honorable. Stand for what you believe to be right and true. You cannot make a more worthy or useful contribution than this in a world that has succumbed to hysteria. H. A. B.

Delectable Deceptions

Life is the richer for those delectable deceptions which are commonly accepted as legitimate. A brother in Sunday clothes looks quite different from what he does during the week, but we do not fault him for making the most of his little day of glory. Or the good housewife takes the leftovers of one meal and by sundry garnishments makes something new and tasty out of that which was old.

Our point is that there are certain deceptions which are legitimate enough if understood for what they are. And what is more, life itself is often the richer for what we have chosen to call delectable deceptions. H. A. B.

"And . . . Self-Control"

The fourth note in Peter's celebrated octave is seldom sounded nowadays. The music is more soothing if that note is left out. It would disturb the let loose lazily lounging temper of our times.

That temper does not welcome anything suggestive of effort or restraint. The mood is found in personal, political, social, and even theological, attitudes. It makes much of collective trends, and little of individual initiative. If you would be happy, let yourself go, yield to whatever pressures bear down upon you or arise within you, but for goodness' sake don't start anything or try to stop anything.

That temper says that society or the government is all that matters. The latter will take care of your civic and political problems. You have only to follow its commands. Adventure and daring are out of date. Fall in line, keep in step and all will be well. Rejoice in all the social reforms inaugurated but forget how much their value depends on personal character and how character is made.

To such absurd lengths has this mood carried some well meaning persons that one of my friends will not let a man *do* a thing about his relation to God. In fact man has no ability at all. He is utterly helpless. He is not even able to respond to God's offer of free grace. He just sits still and drinks in the divine fulness. My friend has not explained how he can sit still without being held. One almost feels that this is too heavy a strain for him.

All of which reminds us that there is urgent need for a little sanity in this matter of the individual's part in kingdom progress. It is a co-operative enterprise with God as the great initiator and director and man as his necessary instrument. Progress is possible only as man responds to the divine advances.

Self-control is a Christian virtue suffering much neglect and calling for a renewal of attention and emphasis. Had you forgotten that it provided the finishing touch to that bountiful basket of Spirit fruit which Paul sent the Galatians, and which God's beneficent providence has forwarded on to the Americans? E. F.

THE GENERAL FORUM

A Prayer for Reverence

BY WILMA WICKLUND BURTON

Dear Lord, help me to live today
So that not one small word of mine
Might cause some heart to ache or pine.

May every thought and every word
By purest love be nobly spurred.

Oh, that I might be so sincere
That all might know that I revere
Thy name! Dear Lord, I humbly pray.

Des Moines, Iowa.

Toward a More Vital Congregational Experience in Worship

BY DE WITT L. MILLER

I

Most of us agree that worship is the heart of religion. Most of us also feel that worship is one of the unique opportunities provided by the Christian church. The task of providing a vital worship experience for the congregation is, therefore, one of the most important duties of the minister. It is also one of his most difficult tasks. It is not easy to guide the worship of a hundred or more individuals in a way that each will have a consciousness of God, a sense of his nearness, an experience of his forgiveness, a revelation of his will, and an overpowering desire to seek first his kingdom. But that is the primary purpose of each service of public worship.

To do this in a Church of the Brethren is a bit different from any other churches. Nearly all of the other churches have their discipline, or their book of common worship, or their book of common prayer, or their liturgy in connection with their hymnals. The worship of many of the churches follows definite forms and patterns. But in our church we are free to be liturgical and formal or we are free to reject formality and liturgy, in the commonly accepted uses of these terms. (Yet in the truest sense and meaning of these terms there is form and liturgy to every service of public worship.) Furthermore, it is part of our pride that included in our membership are people of all different shades of opinions, yet in spite of our differences we call each other "Brethren," each respecting the other and ever striving for a fuller realization of our goal, Brethren in Reality.

It is easy to see the difficulty of our problem. There are some who do not like responsive readings. There are some who want all scripture read responsively. There are some who want to kneel for prayer; others want to sit; and still others want to stand. There are some who are benefited by symbols—such as lighted candles or a cross in the front of the church, while to others they are an offense. There are some who like a vested choir and ministry, while to others that looks like too much show. There are some who want to stand to sing and others who want to remain seated. There are some who endure congregational singing and the singing of the choir; while to others the ministry of sacred song lifts them into the heights. There are some who want an altar with a divided pulpit and lectern, while there are others to whom such things are veritable abominations.

Since exponents of practically all these differing viewpoints can be found in almost every congregation it is not hard to appreciate the problem that faces the minister as he endeavors to prepare a service of worship that will lead one and all into a vital Christian experience. Of course, this article is being written, not in the sense that the writer has been successful in performing this difficult feat, but with conviction that something needs to be done and that there are certain things that can be done that will help wonderfully in taking steps toward the goal.

We do not need to be under any illusions about the percentage of people who actually worship. That most people get good out of attending most services we do not need to doubt. But as to a very large percentage of people having a vital experience with God in any given service of public worship, the chances are that it just doesn't happen in the average Sunday morning or Sunday evening service. Of course, it is true that all good finds its source in God and any good gotten out of the service has been a blessing from God, but the thing that we need to strive for in connection with our services is to get men to be conscious of the fact that they have been in touch with God and that God has touched their lives. We should not be content with the thought that there is some good to be gotten out of each service and that all who come are doubtless helped in some small way, perhaps unconsciously. That is not enough.

But how shall we reach the goal? In the next section of this article I want to deal with two basic principles that are unquestionably essential to the creation of a more vital congregational experience in worship.

Meyersdale, Pa.

The Need for a Trained Ministry

BY H. L. HARTSOUGH

We are living in the fastest changing age in the history of the world. One of the most tragic blunders we make is to try to stand still in a moving world. The difficulty is that while we are trying to justify our stand, the world pushes us aside and moves on.

When our country was new there was not much time or opportunity for special training in the various fields of service. The farmers, teachers, lawyers, doctors and ministers were usually men of good character, superior judgment and strong personality, with a little training in their special field. They served well their day and generation; we owe them a great debt of gratitude.

As the wheels of progress began to turn, as the masses moved forward and occupied places of learning beyond that of the leaders, and as we were driven by the necessities of nature to make improvements, our leaders found it necessary to become more thoroughly trained in their respective fields. Only occasionally do we still find a farmer, a teacher or a doctor who refuses to learn and to apply the results of the latest and best research in his own field. If he does refuse to keep abreast of his times, society soon pushes him aside for another who is able and willing to adjust himself to present-day conditions.

In the Christian ministry some of us have had a hard time to learn this lesson. Because truth is eternal, because we worship a God who is timeless, because we preach a Christ who is the same yesterday, today and forever, and because for many years our church did not look with favor on higher education, some of us are finding it difficult to move forward in Christian education and training for the ministry.

There are several reasons for this. Let me mention three of them:

1. Some feel that careful training for the ministry will lead us to depend on our own power rather than on the leadership of the Holy Spirit. Perhaps there are some who have been foolish enough to do that. If they did, it is an evidence of weakness within the individual. Training, when rightly received, enriches the heart, mind and hand and makes the person more sensitive to the direction of the Spirit.

2. There are those who feel that training is offered as a substitute for consecration and Christian character. There could not be a greater fallacy than that. Training of the right kind builds Christian character and reveals the deeper need for consecration.

3. Some fear that training will lead us away from the simple truth of our fathers to speculative doubts and theories. We must remember that none of us have the truth. Our fathers did not have the truth; our modern teachers do not have the truth. The truth is in Christ. At best we have parts of it. We should hold fast to what we have, welcome every new revelation, test it all with the life and teaching of Christ and with the experiences of the race. Truth-getting is a growing, progressive thing. That is why our church did not write a creed.

The greatest reason for training for the ministry is to be found in the nature of our calling. With such a gospel to preach, and with the fierce and subtle competition of our world, with the crying needs of an unsaved and disillusioned generation, the best trained minds and hands will be none too strong.

The most bitter tragedies of our generation in individuals and in groups are the result of an honest effort on their part to put into operation a religious philosophy that will not work. When the storms of life came, they discovered it would not stand the test. Such persons are the product of inadequate teachers. No wonder the Master Teacher said, "Woe unto him who causes one of these little ones to stumble; it were better for him that a great millstone were hanged about his neck and that he be drowned in the depths of the sea."

North Manchester, Ind.

The Widow's "Mite" and "Might"

BY JNO. R. PETERS

"He saw the rich men casting their gifts into the treasury" (Luke 21: 1). He also saw a poor widow casting into the treasury. Then he uttered the most striking phrase: "She gave more than they all." This was another refutation of Sadducaic and Pharisaic leadership. Sitting by the treasury carried tremendous responsibilities. When temple offerings were lagging, Jesus could find only one whose gift would put vigor in religion. Men were vying with each other for first place with their gifts. Perhaps at no point does self-deception crowd in so easily. There is no surer symbol of depravity than ostentation in giving, or in prayer. The scene from where Jesus sat was full of thrills. He saw a menaced religion saved by the spirit in which two mites were given. This poor widow put life into religion though the value of a mite was only one fifth of a cent.

Out of her *mite* grew her *might*. She gave, first, in the right spirit; second, in the right proportion; third, the right gifts. These mites were legal

tender, and were not ill at ease in that temple offering because of their possessor. Jesus said: "She gave more than they all."

Every religion, whether true or false, makes giving to the gods a first act; all is pledged to them. We may be lagging in our giving. Of course, it would be presumptuous for me to sit by the treasury and say what amount another should give, except as Paul suggests: give as the Lord has prospered you, and do so systematically.

What matters most? Jesus told a young man, who asked, "What lack I yet?" "Give," said the Master. We are still in the speculation and discussion stage as to what matters most. Our heavenly Father, in his effort to help us and to unburden his own heart, did so by giving—and that his best gift. The basis of his giving was not that of the Sadducees; love impelled God to give. He is still at the business of giving. When he ceases, he will no longer be "Our Father."

As a parent, do you not unburden your heart by giving? There is no other way than by giving "good gifts." If your religion has not changed you, try giving in the spirit and in the amount of this poor widow. Men who are right with their gifts are right with God and the church.

This poor widow put iron in the blood stream of her religion by giving two mites in the temple treasury. She could have "dolled up" the physical with these two mites perhaps, and appeared better in that crowd. But at the gates of glory Jesus could not have said, "Well done, for she hath given more than they all." There was no letdown in the kind of spirit she possessed; she would not double-cross him in whom she lived and moved. "They all had a stupid and lifeless religion," said Jesus. The world must ever bow at the feet of this imperial woman. Her *might* grew from her *mite,* as verified daily in our midst. Again Jesus says: "Give and it shall be given you, good measure—pressed down, shaken together, running over."

Will we continue to speculate on what matters most? Yes, giving was first in God's plan. Give of your endowments as God has given you, for just as surely Jesus still watches over our gifts. The spirit and gift of this poor widow lifted her from obscurity, "as it did him whom she served"; but eclipsed and obscured were they all who gave of their abundance.

Jesus never gauges our giving wrongly. You and he have the whole matter to decide. He wants our gifts to empower us—might comes from mite. Are we lagging in our giving?

Here is a happy thought for the poorest saint: as this poor widow met the full requirements of the kingdom, so may everyone, also of their penury. You need not vie with anyone. Give as the Lord has given you—"but be sure to give." Do not deceive yourself into believing you are too poor, for where your gifts or treasures are, there is where your greater interests will be. Do not deny the mite its rightful place among the larger gifts of gold. Your gifts and giving, if right, will give you peace and quiet; if they do not, better get at the reasons. These may be more dangerous to you than the threat of war. For one may pass through war unharmed, but one never can escape the reward or penalty of giving. Let your *might* grow from your *mite.* Do not be ashamed of your mite; if it is the best you can do, it gives you might with God, and with Christ, who said: "Come unto me and I will give you rest."

Waterford, Calif.

Stewardship Nuggets

BY HOWARD H. KEIM, JR.

Most church members are in such a stew about things that they leave undone the weightier matter of stewardship.

Many Christians are tethered to their possessions so that the love of God cannot discipline them in tithing.

Stewardship is the house we build upon the foundation of an experience of God.

Huntington, Ind.

The Secret of Christian Living

BY HOMER KIRACOFE

THE psalms have been a source of comfort and strength to untold generations. And it is in the tenth verse of the forty-sixth Psalm that the secret of all great lives is revealed: "Be still and know that I am God," is an admonition that promises unlimited rewards.

The first thing we observe is that God is knowable. That he is unknown to many people needs little proof in the midst of present world conditions. Leaders of nations are lovers of their own selves rather than lovers of God. We of so-called Christian America feel little twinge of conscience as we sell implements of war that are killing Christ's brothers in Europe and Asia.

Christians of today, who have tasted of the wisdom and knowledge of God (Rom. 11:33), realize how little they really know about him. Our knowledge of who God is and what he can do is limited today, and the fact of the case is that it is our own fault. We cannot become Christlike if we do not see clearly what Christ is like. We cannot do his will intelligently if we do not know what his will is. How true are the words of John the Baptist: "There standeth one among you, whom ye know not" (John 1:26).

The Greeks were zealous of their religion; they worshiped many gods, therefore Jehovah God was unknown to them. One day there came to Mars Hill a man who had been out in the Arabian desert alone with God. Because of this, he could say to those Greeks, "He whom ye ignorantly worship, him declare I unto you." Paul had found the key in meditation.

Again the psalmist says, "Blessed is the man . . . whose delight is in the law of the Lord, and in his law doth he meditate day and night." Why is he "like a tree that bringeth forth fruit," and "whose leaf shall not wither"? Why is it that "whatsoever he doeth shall prosper"? It is because he has been still before God and has found the key to righteous living.

The modern world does not have time to be still. It seems that its watchword is hurry! And the rapid pace at which we are living is taking its toll. Have you noticed the increased number of nervous breakdowns and cases of bad health? When we go to the doctor, invariably we hear him say, "You need a rest." I think sometimes the doctors would do well if they would give as their prescription Psalm 46:10, rather than a package of pills.

Our business world is demanding more and more time. The parents do not take time to sit down and teach the children the rights and wrongs of life. The young people find it hard to spend even one evening at home, and the times when they purify their thoughts and actions in the light of God's word grow farther and farther apart. All of this is taking its toll when we notice the increase in crime, and the youth of America engaging in things that make them unfit to become the future fathers and mothers of this country. Again, the psalmist has the solution, "Be still and know God."

There are people today who, in confusion, are sincerely asking the question, "How can I know when I am alone with God? Everything seems to be so intangible." Indeed, meditation and waiting upon God is an art—one that is not to be mastered and realized fully at the first attempt. Nevertheless we can know (Rom. 8:16)!

The story is told of a boy flying a kite so high that it was lost to the human eye. A man seeing him holding the string asked what he was doing. The boy replied, "Flying a kite." "How do you know?" asked the man. "I don't see it." "I can feel the pull on the string," answered the boy.

Who can ask a greater revelation of God than to feel his pull at the heartstrings of his soul? If we make a sincere effort to find a quiet spot and to shut out the inside noise of hate and selfishness, we, like the boy, will feel the pull. We will have in our "hands that wonderful key that shall unclasp and set us free"—free to explore the great storehouse of God's blessings.

North Manchester, Ind.

The Doctrine of Christian Growth

BY H. F. KING

Read Before the Ministerium of Southern Pennsylvania

In Psalms 92: 12 we read: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon." Verse 14 says: "They shall still bring forth fruit in old age; they shall be fat and flourishing."

Here is the substance of our theme. It is a well-known simile or parallel of growth by enlarging of the vision. A palm tree, an endogen, grows in height continually. The natural course of its growth is higher, farther away from the place where it started.

1 Peter 2: 2, "As newborn babies, desire the sincere milk of the word, that ye may grow thereby." *THAT YE MAY GROW.* Verse 4, "disallowed indeed of men, but chosen of God, and precious."

Many men would not accept this gradual development of the spiritual man, the increase of holiness, contending rather by theory that a spiritual being will be an adult at birth like so many common insects—flies, wasps, bees, etc. The hearts of believers are led to desire the word of communion with God from instinct, and not from any outward inducement. The cause of the natural appetite is not persuasion and discourse, but inclination; not argument, but nature. Appetite is an effect of life. As newborn babes desire the milk, not by instruction but by instinct, without a teacher; as all creatures desire to preserve that life which they have, and therefore run by natural propension to the care of their dams; as trees that receive life from the earth and sun stretch out their branches to receive the light of the sun, and strike their roots into the earth which brought them forth; and as the chick is no sooner out of the shell, but it shrouds itself under the feathers of the hen, and the little lamb runs to its dam, though there may be a thousand sheep of the same wool and color; as if it said, "here I received what I have, and here I'll seek what I want," so by a native inbred desire do saints run to God's Word, and seek a supply of strength and nourishment; and the desire is very strong and vehement—"One thing have I desired of the Lord, that will I seek after." What is the reason for this? Who taught the regenerate to long for the Word? It is the instinct of a spirtual nature, and shows that all who do not desire the "sincere milk of the word," and have no such kindly appetite for the ordinances, who can relish nothing but meats and drinks, business, wealth and vanities were never acquainted with the new nature.

Children cannot partake long at a time, nor digest much; and therefore they need the more frequent returns of their meals. Such children are as believers in this world—"Precept upon precept, line upon line." The supply of the Word must be often drawn, or else they cannot be nourished.

This seems to be in full harmony with Heb. 10: 25, "Forsake not the assembling of yourselves together as

the manner of some is." Does the omission of this duty seem to be leading to the state of lukewarmness, or losing our first love? When we stop feeding is the net result then that we stop growing?

The apostle joins the spirit of power and a sound mind. "For God has not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1: 7). Holiness in practice depends much on a sound judgment. Godliness is the child of truth, and it must be nursed by its own mother. "Desire the sincere milk of the word, that ye may grow thereby."

"Increase the fruits of your righteousness" (2 Cor. 9: 10). This is a phrase out of the exhortation of Paul to the church at Corinth in which he undertakes to encourage "ministering to the saints." While perhaps frequently we apply this teaching to contributions, and it is not taken abstractly to understand it so, yet it applies also to the larger and inner urge to the followers of the meek and lowly Lamb of God, to include the ministrations taught by Matt. 25: 40, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Jesus surely intends to teach that the judgment of men will be determined by their character, and that this character is indicated by their deeds. Charity to the poor and neglected is but one example of the many forms in which men reveal their actual attitude toward that which is right. The real test by which life is to be judged is expressed in the Parable of the Ten Virgins. They must wisely use their opportunities as set forth in the Parable of the Talents. And they must possess the character depicted by the righteous in the august scene of judgment, if at last they are to share a place in the glorious kingdom of our Lord. This condition, if ever attained, will be through *growth*, the result of the working by grace, from a renewed condition of the unregenerate, cultivated under a spiritual atmosphere toward the attainment of a responsive attitude by the Christian, manifested and demonstrated by his actions in life.

The apostles, during the admonition of Jesus, as recorded in Luke 17: 3-10, concerning their attitude toward trespassers, feeling their faith would fail, prayed, "Lord, increase our faith." This is an acknowledgment of growth in this virtue. What is here acknowledged concerning faith is true in the other attainments or qualities of the fruit of the Spirit, or when Jesus taught by parable and said, "Except a tree bring forth fruit it is hewn down and cast into the fire." A tree is not just to retain fruit, but to "bring forth," develop, grow.

Paul visited the churches he had established throughout Galatia and Phrygia (Act 18: 23) with a grand effect as appears in Gal. 4: 14, 15, where Paul speaks of the gospel to the Galatians at the first, and their receiving him as an angel of God. These country churches Paul visited in order as they lay, watering what he had been instrumental in planting, and strengthening all the disciples. His very coming among them, and owning them, was a great strengthening to them and their ministers. Paul's countenancing of them was encouraging to them. But that was not all. He preached to them that which strengthened them, which confirmed their faith in Christ, and their resolutions for Christ, and their pious affections to him. Disciples need to be strengthened, for they are compassed about with infirmity, and to restrain infirmity is to grow spiritually. Ministers must do what they can to strengthen others by directing them to Christ, by bringing them to live upon him whose strength is perfected in their weakness, and who is himself their strength, the power of their growth.

Life is never stationary. We are always in motion. We are all the children of tendency, and the direction is left to the decision of the personal will. Here I am reminded of the difference between a tree and a post. A tree, full of vitality and life, has couched within it the combination of forces that combine to increase it in size and usefulness—causing it to grow; while a post, with all cells present, instead of growing and adding vitality, suffers from the forces that cause it to rot. Thus the main tendency of life is revealed in its apparently smaller concerns as well as in the greater. A straw shows the direction of the current. Our dominant trend can be inferred from our trifles. We grow most like those about us. "Blessed is the man . . . [whose] delight is in the law of the Lord." We seek to be in the disciples' fellowship to determine our trend, and this is determined when we have chosen our mark. "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them" (Heb. 2: 1). In our life we either drift or steer. Toward what shall we steer? What shall be our goal? "I press toward the mark." Our mark is always our magnet. Let us choose our mark, select our major, "the high calling of God," and our life, in all its strangely mingled experiences will then have one trend, one aim, one goal, one glory.

In this growth we take into consideration the language of Paul, when in 1 Cor. 13: 11, he uses the word became in the sense of establishing growth. "When I was a child I spake as a child, . . . but when I became a man, I put away childish things." He had obtained, after some growth, the stature of a man. The writer to the Hebrews enlarges on this doctrine of Christian growth in chap. 5: 12-14. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is only a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

The Arabs have a proverb, "Over the doorstep is half the journey." How does this apply to the beginning in discipleship? Does it apply in the journey of the Christian life? What detail at the beginning of the Christian life may be called "over the doorstep"? Allow me to incorporate the beginning as in Proverbs: "The fear of the Lord is the beginning of wisdom." Now when the beginning has been made, growth will follow; for there must of necessity be a nucleus from which comes growth. Entering the Father's partnership, "follow me and I will make you to become," we shall grow or become like the pattern. The prodigal son's new resolve is another example. Instead of "Give me," he returned saying, "Use me. Turn me and my gifts to good account." "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God; than to enjoy the pleasures of sin for a season" (Heb. 11: 24). What a sign of growth when we are under the leadership of the Holy Spirit and resigned to our Father's use of us!

A church does not exist simply to conduct services as ends in themselves, nor merely to raise money to pay the cost of operation. A living Christ expects a church to be living and growing. The church provides maternal care for those who are planted into the kingdom. It watches over the foundlings. The church is out for big business as a force for God in extending his cause into all the world, and if she fails in this, she has no business at all. Then it shrivels, spoils, decomposes, does not encourage growth, but hinders progress. Such a church has a name that she lives, but is dead.

Men do not grow into salvation and become acceptable to God through their own efforts and by nice living and good works, but through the new birth by faith in the Lord Jesus Christ (John 3: 3, 5, 14-16). The thistle does not grow into a rose bush nor a beetle into a bird. Neither does a sinner grow to be a saint. But when a soul is converted from the power of darkness to the marvelous light, the change cannot be hid, but will be seen and made manifest. One may not always see the result of his efforts, but like Pilate's wife when she sent a message to her husband "to have nothing to do with this just man" and her message failed to convince her husband, yet the inspired writers give her credit for having tried though she failed. We still need to recognize that human beings will do well to grow by the proper discernment of religion.

To stimulate growth in Christian quality the following are suggestive attitudes:

1. We must forget our mistakes. We may profit by avoiding the means that brought them about, but it does not help anything constantly to remember and bemoan them.
2. We must not live on experiences of the past.
3. We should face our problems cheerfully.
4. We must get the necessary money.
5. We must have necessary workers.
6. We should have a larger vision of the work.
7. We must labor in faith.
8. We must quit ourselves like men.

"I have yet many things to say unto you, but ye cannot bear them now," said Jesus in John 16: 12. Gradual development of capacity to bear more revelation is here very implicitly taught by Christ to his disciples, even after they had been under his personal influence for over three years. What a new experience can bring to a follower to be prepared for further usefulness or added duty is shown by how Peter was tested during the trial of Jesus, and later at the seaside, when asked if he loved Jesus more than the rest! And the outcome of his discovery of his weakness and possible attempts to overcome, prepared him to hear Jesus say, "Feed my sheep."

Why should we be afraid of new light? Should we not rather expect new lights to be found in the Scriptures, just as astronomers find out new stars in the firmament? Be not afraid to set your windows for any light that God may make known to you as the growth continues to "increase the fruits of your righteousness."

There is a Chinese fable about a man who, in order to make his garden produce faster, went over it and pulled his plants a little further through the ground. He was rejoicing in his foresight only to find that his plants were dead. It takes time to be holy. You cannot become so by toadstool principles. A Christian is not of hasty growth, like a mushroom; but rather like an oak, which from a little acorn and a tender plant, advances with an almost imperceptible growth from year to year, till it becomes a broad, spreading and deep-rooted tree, and then stands for centuries.

Beecher illustrates the principle of Christian growth by comparing a Christian, just born into the kingdom, to a loaf of bread when its materials are just put together. The baker has mixed them, and left the bread to rise. You go to the dough and say, "Are you bread?" "No," says the dough, "I am not." In an hour you go again and ask, "Are you bread?" "No, I am not," replies the dough. "I feel a little stirring in me, but I am not bread." In two hours more you try. "Are you bread?" "No, I am sponge, but not bread. I am not baked nor eaten yet." But by and by, after the baker gives it the final kneading and it is baked, it owns that now it is really bread. Yet it has gained no new element since first mixing. The kingdom of heaven in the heart is like leaven which a woman took and hid in meal.

Thaddeus Stevens has said: "What is this world but a world of progress? And what is the statesman worth who is afraid to fight in the front ranks? The liberty of the world is not yet effected. Half the world is yet in chains; half the world is under kingly government. We must go ahead; and though I can do but little, I shall do what I can: and if, when I am dead, there sprouts any vigor from my bones and my grave to help forward posterity, to proclaim the same doctrine of universal liberty, I shall be satisfied. The goddess of liberty is represented in ancient statues as a very nice little goddess, but very small. I want her to grow, to put on the habiliments of mature age, until she can embrace within her folds every nation, every tribe, and every human being within God's canopy. I care not what you may say of Negro equality, or of radicalism; these are my principles, and with the help of God, I shall die with them. I ask no epitaph, I shall have none; but I shall go with a pure consciousness of having tried to serve the whole human race, never having injured a human being."

We see the principle of propagation by self-surrender operating:

1. In individual life. One must give to grow.
2. In social life. A man must work for others if he would enlarge and propagate his life and influence.
3. In Christian life. Christ, who was the life, had to surrender that life in order that he might be for and in the world. Love is self-sacrifice.
4. The resurrection. Like the seed corn the body must be put into the ground if it would rise again and bear fruit.

Serve others. Be seed. Dying seed is fruitful. The blood of the martyrs has evermore "been the seed of the church." Thus have the "corns of wheat" been again and again planted, to die and live again in great harvests. Erskine illustrates thus: "Some professors are like the mill-wheel, it goes round, yet still it stands in the same place where it was: they go the round of duty, and morning and evening prayers; and attend Sabbath and week-day sermons, which is well done; but they are at a stand; they are the same now, that they were ten, perhaps twenty years ago, if not worse. But in gathering to Shiloh, the people are made to

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OUR MISSION WORK

Calling for a Nurse in Africa

BY DESMOND BITTINGER

Sickness broke out at Garkida. It was necessary to have a nurse and get her very quickly. But it was the rainy season and the nearest nurse was forty miles away. Some missionary would need to go for her; the lot fell upon me. I would have to cross three rivers that often came up above their bridges after a few hours of rain. To cross them in the wet season is always to take a chance of spending the night on the other side in the cold, damp bush. I left on the motorcycle to get the nurse after giving specific instructions that our two horses were to leave immediately, and follow along as rapidly as possible. They were to cross the first and second rivers and wait on the Garkida side of the third river without crossing it. Carefully I explained to the horse boys that when we returned, we would swim the third river if the water was high and ride the horses to the next two rivers where we might have to swim again. Of course I was hoping to return before the rivers came up. Instructions were repeated again and again that if the horses were caught over beyond the high rivers, they were to be kept there until the rivers went down; that it was needless to swim back at the risk of drowning. I had all these instructions repeated back to me to make sure they were clearly understood.

The road I followed to get the nurse was fairly good, and I covered the forty miles in just one hour though I had climbed an elevation of some fourteen hundred feet in doing so. I hoped the return trip could be made in even less time since the path descended fourteen hundred feet on the way back. But good fortune did not attend us. We had not returned more than a mile when the heavens began to weep, and they wept as if their emotions were deeply touched. The thick, red, gumbo mud rolled up on the wheels of the motorbike and wedged under the fenders, causing the wheels to slide. I drove for several hundred yards with front and side-car wheels sliding, but it was of no use. We had to walk back to the mission station, get the mission car and pull the motorcycle in with all three wheels sliding over the entire distance of a mile or more. The motorcycle was literally a ball of mud, and before long, so were we. By this time, it was late night and we could do nothing but wait for daylight.

Next morning we got off early. If we went at top speed, we might manage to cross the rivers before they came up. But the probabilities were against this, for it was still raining in the Garkida direction. The sickness at the other end was serious and since, in the tropics, an hour sometimes means the difference between life and death, there must be an emphasis upon speed. We took the station car, left the motorcycle behind, and drove with what speed we could. But everything seemed to be against us. The first river was filled. What had been a dry crossing was now a raging torrent, and impassable. It was impossible even to swim it. So we had to wait. The horses were nowhere to be seen and we wondered what had happened.

Fretfully I watched the current come up higher and higher. Finally the water started lowering. We placed stones at its edge and tried to calculate the rate of fall per hour. After six long hours of waiting, I was able to get across by making a perilous fording. Tracks beyond the stream revealed that the horses had arrived at the river ahead of us but had turned back toward Garkida. It seemed certain that they would be waiting at the next river for that one was much wider and would likely be higher and swifter. I tried to find some comfort in reminding myself that the horse boys had been specifically instructed not to attempt to swim the horses across a river to get home, since there was no urgent need for them at home.

But when we came to the next river, I saw where the horses had crossed on their way back. It appeared that while we waited at the farther stream, they had risked a perilous crossing at this river. And, strange to say, they had done this, not to get to us, but away from us! How they managed the crossing, I could not understand. The low "Irish" bridge was over three hundred feet long and was located just over a swift rapids and above a waterfall. The water was now three feet higher than the bridge and very swift. How the horses managed to cross that bridge seems incredible to me yet. I put my feet on it but it was as if the great river gods were pulling me down toward the falls and darkness.

What to do? I decided that by following along up the river above the point where the third river emptied into it, I might be able to swim it and arrive at Garkida. Here I planned to piece together a bathtub boat and come back for the nurse. By the time I had gone three miles up river, wading most of the way through several feet of water, it was long since dark. Already two days had passed and we still had no nurse at Garkida.

I finally came into a village, partly deserted because of the rising water, and here I found two swimming gourds. They were about two feet long and a foot in diameter. The pulp had been removed through a small opening and the opening plugged with wild beeswax. While such gourds make good swimming wings for Africa, I had always found them impossible to manage. The African holds the gourd against his abdomen with both hands and swims entirely with his feet. We missionaries were never able to make any headway kicking only with the feet, but when we used handstrokes, we usually found that the treacherous gourd got loose and floated away rapidly in the swift current. After overtaking it by swift swimming, we found it almost as impossible to get up on it again as to mount a floating log which turns over and over, or to climb on an overturned canoe which insists on doing the same thing.

I tried to persuade some of the river-valley inhabitants to help me over the current since I had no desire to spend the night in the wet swamp-bush just across the river from Garkida, and I was almost desperate to get the nurse to the sick patient. I could persuade no African to risk the river in the night. The current was too treacherous, they said. The offer of a week's wages for the single swim would not interest them. So with my right-hand black boy, who never failed me, I set out, determined to cross if possible. For a mile we swam and splashed through flooded corn fields. The current was not swift here. Part of the way, we lay on our gourds and pulled ourselves along our way up-

stream. Even if we were three miles upstream away from the falls, another half mile would give us a feeling of greater safety. After an hour of work, we came to the edge of the swift current. We could hear its roar but we could not see it. Some fifty feet ahead we could dimly discern the tops of trees waving about the flood. We decided if we could get beyond them, the eddy set up by the trees would throw us well out into the current, and from there on, we knew, it would be each man for himself.

I fastened my gourd into my belt to leave both hands and both feet free, and soon, with not a few qualms, we were off. The current was swifter than we had expected and we did not miss the trees! We hit them terribly hard so that the slashing branches nearly knocked us "out" and the swirling current nearly drew us under the quivering limbs. But we held on and rested a bit. Then we put off into the dark and were carried downstream several times more rapidly than we were able to go across it. My belt tore, the gourd got away in the darkness and frantically I searched for it. With almost a sob of relief I found it and held it under my arms. We were losing much distance in the down current. I was about to the end of my strength when my good boy put an arm around me and together we got across to the tall grass on the other side. We waded another half mile of water and reached home.

With a dozen strong African swimmers, a fellow-missionary improvised a raft, or boat, from bathtubs tied together with bamboo poles. Embarking far upstream, they floated down and across to the waiting nurse. Then it was necessary to pull the ferry upstream to get above the falls again. So it was nearly midnight before the nurse got across the river in the improvised bathtub boat.

Then just before I lay down for some rest, the horse boys came to say that in trying to get across the third river, the one we had been able to avoid by going three miles upstream, one horse was drowned and the other was so full of water that he was very sick.

It was a great day. The patient was resting and so I went to bed. Next day I inquired why the horse boys had disregarded every order given to them. I tried to learn why they had crossed impossible waters to get back home without even waiting for us, when it was on the other side of the river that we wanted the horses and not on this side. They had passed a number of comfortable native huts where they could have stayed for days with food and warmth. Instead they had hurried on to disaster. They were not sure why they had done it.

They had crossed the first and second rivers successfully but at the third the tragedy had happened. They reported that the first boy put out into the current with one horse. Immediately he had seen that it was too much for him and had clasped his arms tightly around the neck of the horse as they were washed down. A half mile farther down they had landed on a submerged island where the horse could stand with the current sweeping just over his back. This was just above the water fall. Here on the horse's back, the boy sat for five hours until the current went down enough for him to risk going on across. In the excitement the second boy had raised the death cry which soon brought a crowd of people to the scene. He had forced his horse into the water to rescue his brother. He then clasped his arms around his horse's neck which pulled its head under the water and drowned it. Evidently the horse had also got his feet caught in the stirrups and could not swim. The boy had barely escaped with his own life. I asked why they had not taken the saddles off the horses, or at least tied up the stirrups, but again there were no reasons.

Now what should we do? The saddle was worth more than the horse. Since horses are cheap in Africa but saddles must be imported, I could not get another saddle; I could buy another horse. Since the boy had so openly disregarded orders and thereby lost a horse and saddle, I asked him whether he thought he could pay something toward the lost horse and saddle. He replied that he was my slave and that anything he had I could take. But all he had was an almost valueless loin cloth; his shirt had been washed off in the flood. I did not want his cloth, so I told him that if he would recover the saddle for me I would be inclined to be very lenient with him. After two weeks he brought me the saddle. It was somewhat rotted; they had removed it from the carcass of the horse. Horse and saddle had been found caught in the roots of a tree a few miles below the point where the boy had headed into the river. Then I let him look after the other horse at half the wage I paid him before until I had thus collected about seventy-five cents for my loss!

Going for a doctor or a nurse in Africa may be a thrilling and dangerous experience. There come times when there is nothing else to do but go ahead, take risks and trust that all will work out for good. With the psalmist, the missionary often exclaims, "God is our refuge and strength, a very present help in trouble."

McPherson, Kans.

What to Pray For

Week of September 21-28

To become better acquainted with our missionaries and their work, use the What to Pray For column along with the Prayer for Missions Calendar and the Missionary Picture Sheets. The three should be used together.

Throughout this week may our thoughts and prayers be turned to the mission station at Ahwa, India. Brother and Sister H. L. Alley and Sister Ella Ebbert live at Ahwa and they give of themselves to the people at the station and to those who live in the surrounding territory. Their services include every phase of mission work and they need our help through intercession.

Ever since the mission began work at Ahwa in 1907 the Christian church has grown at that place, even among peoples who have always found life hard because of poverty and ignorance and superstition. It has been a great joy to those who have worked among them to see the change which Jesus Christ brings to such peoples when his life and teaching are shared in the spirit of love.

The Alleys and Sister Ebbert went to India in 1917. It would be well to turn to your Prayer Calendar and examine the map of India, locate the Dangs territory and find the Ahwa station. Think of it as being a place among the wooded hills. Beautiful tall bamboo grows in profusion. It is a beautiful country and our prayer should be that its people shall be helped in every way to become as beautiful in Christian character as God intends them to be. Let us pray for the missionaries and the Dangs people, and in behalf of all Christian effort put forth in their behalf.

Peace News

COMPILED BY MERLIN C. SHULL

Over 13,500,000 pennies have been contributed by American school children to help hungry and homeless children of war-stricken nations through the Children's Crusade for Children.

The Advisory Committee, composed of M. R. Zigler, Paul H. Bowman and Ross D. Murphy, has given many hours to the problem of the relation of our young men to the present war emergency. They have counseled with the government concerning our historic peace position. This position is respected. We can be grateful for our democratic form of government.

Giving for relief showed a healthy increase for the month of August, the total being $5,714. This is very encouraging. However, the total for the present fiscal year has not yet reached the average of $3,000 per month. About one third of the churches were enrolled as giving toward relief on August first. No doubt some have been added since that date, but there are still many churches which should have a part in this special witness to our gospel of peace and brotherhood.

Oklahoma, Panhandle of Texas and New Mexico compose one district. Ora Huston is the field secretary for this vast territory. The B. Y. P. D. of this district are very much interested in the peace program of the brotherhood. They sent numerous telegrams to congressmen and senators, expressing their convictions on the Burke-Wadsworth conscription bill. They have invited the Mennonites and Friends to co-operate in peace work. They made plans to present the peace position of the historic peace churches to the governors of their states. And they expressed their belief in a brotherhood program of sacrificial sharing.

The pacifist seems a strange, unreasonable person to the one who believes that physical force can only be overcome by a greater physical force. But the pacifist finds it just as difficult to see how so many fail to recognize the principle of nonresistance as taught in the New Testament. To the pacifist, the power of nonresisting, self-giving, and therefore redeeming love, is the very heart of the gospel. Jesus won the esteem of the whole world and the deathless loyalty of multitudes when he refused to resist his enemies, dying from their punishment in a spirit of "malice toward none and charity for all." This spirit has wrought marvels when practiced in family and community life. The pacifist believes it will be just as effective in international relations.

The Foreign Missions Conference of North America at its Annual Meeting at Swarthmore, Pa., June 13, 1940, passed several very significant resolutions. The following fits so beautifully into the spirit of true Christianity with its universal gospel of goodwill, that we quote: "That we do not permit the disastrous divisions of war to break the practical and spiritual fellowship between ourselves and any other Christian group around the world, no matter what its political alignment may be, for we remember with tenderness the spiritual struggles through which our brethren are passing. . . . We must, while we study and pray to remove all the barriers of racial and national prejudice, discover the evidence of weakness and sinfulness in our national attitudes, and root out from the life of our beloved countries obstacles to the building of a new world order where co-operation replaces competition, and God-given resources are used for the good of all mankind."

The Brethren Service Committee, meeting in Elgin on Aug. 24, voted to start a work camp in Michigan. The camp will be managed by the Brethren Service Committee through the Michigan District Mission Board and a local committee. The camp is located near three rural churches—Harlan, Lake View and Marilla. Galen E. Barkdoll is pastor of two of these churches and is taking a real interest in the project. Lloyd Blickenstaff began his work as manager of the camp on Sept. 1. He will also serve as pastor of one of the churches. The camp will provide a significant co-operative effort for the members of these churches, as well as experience in forestry, etc.

Learning the Language

BY CHALMER FAW

Number Seven

One of the real needs of our mission here at the present time is a complete analytical dictionary of the Bura language. During the seventeen years of the existence of the mission some very fine work on the language has been accomplished. One has but to reflect a moment to realize the remarkable progress which has been made in this short time in committing this purely oral language to writing, in the study of its grammar and vocabulary, in the translation of the entire New Testament, numerous Old Testament stories and some of the Psalms, and in the production of school readers, as well as some devotional literature in the native language. To these pioneers in language work is due the heartfelt respect of not only the mission, but of the entire brotherhood. It is therefore without the slightest disparagement of their fine work that I say now that, instead of being finished, work in the Bura language has barely begun. One of the next steps is the production of a complete explanatory Bura-English and English-Bura dictionary.

Work had already begun on this dictionary before the new party arrived in February. This work took the form of a collection of some 4,500 basic Bura words. One printed and some typed vocabulary lists had been made before this, but nothing on so great a scale. For the past two months I have set myself to the task, under the guidance and inspiration of Mrs. Heckman, and with the invaluable aid of some of our best educated natives, to make this list and start the long work of constructing from it the dictionary we want and need.

The first step was to put the list into accessible card file form. Along with this work has gone the process of enlarging and annotating. Several lines have been followed in the task of increasing our stock of Bura words, one of which may be mentioned at this time.

In any endeavor it is well first of all to conserve all the good work which has been done in the past. Consequently all former Bura vocabularies available, private as well as printed, are being assiduously combed for words not in our list. This process is netting a steady trickle of words new to the present collection and hastening the time when all Bura words of which missionaries have kept records will have been assembled. Valuable as this is, however, it is only the beginning. Our goal is to get, as nearly as possible, all the Bura words in existence, regardless of the white man's previous knowledge of them. In succeeding articles I shall continue the story of this effort.

HOME AND FAMILY

Finis—Bitter—Sweet

BY TILLIE HADLEY JOHNSON

Today, like all days, is mingled
The sweet and bitter,
And life is bitter-sweet.
My urn of joys does overflow
While my casket of trials is full, replete.

No more of the dregs can I endure;
No fuller earthly joy discern.
My final passage I'd now procure
And to dual life never return;
For the oneness of heaven I yearn.

Newton, Kans.

Give of Your Best

BY ADA CASSEL SELL

Martha had always tried to bring up her children in the nurture and admonition of the Lord. Sunday school, Bible school, and church attendance had been supplemented by the use of stories of the Bible, particularly Hurlbut's with its many descriptive titles, and five of the Faris Bible readers. Martha and Wilbur, her husband, were what might be termed pillars of the church—real pillars, not fake ones like Ibsen's Pillar of Society before the turning. While some teetered back and forth trying to decide if they really wanted to help in the vacation Bible school, or teach a class in the Sunday school, Martha was ready to serve if needed.

One would think that such devotion would look toward fruit, not only souls won for Christ, but an occasional harvest of lives consecrated to definite Christian service. Martha would unflinchingly have said, "Yes," to the above logical conclusions, every other time. Then why was she weeping? The Bible school half over, Martha was hanging out the clothes on that Monday soon after dinner instead of soon after breakfast. Her hands literally trembled, her eyes filled again and again, and she needed no one to remind her she was upset, yes, very much upset, indeed!

Strong of constitution, she would ordinarily not have minded too much the extra strain of double work, but today her heart sank at sight of the piled basket of wetness. A faintness overcame her, and it was only by sheer force of a dogged will power that she persisted. The last sock and the last pair of overalls on the line, she hastened to the living room, not nearly as hot as the out of doors.

"You're a fine one! You're a fine one, you are!"

That teasing voice persisted in Martha's fevered consciousness! Agonized, she sank to her knees, and prayed; but it was a prayer without words. But the teasing voice was hushed. That was something. Score one, against you, Tempter. The phone rang.

"Mrs. Reed? Will you lead the consecration service on Thursday night? Since your Joan is thinking of becoming a missionary some day, we felt it was so fitting for a consecrated mother to lead. It must make you very happy to have a girl with such noble aims. I remember you used to say in class you hoped that some day someone from our own congregation would go."

"Consecrated mother! She?" The thought gave Martha pause.

"Mrs. Reed?"

"Yes," answered Martha slowly.

"For a moment I was afraid the connection was broken. But, of course, you will lead the meeting?"

"I'm sorry, Hester, but I'm not sure we'll be at home that evening. You see sometimes we drive out of the valley these hot evenings just to cool off."

"Joan said she would be there."

"I'll let you know, Hester, in plenty of time."

So they knew it, too! Her Joan, her lovely daughter, her only child, inclined to be frail—surely there were plenty of others to go! How could she possibly give her up? Somehow such a possibility had never occurred to her. Joan had never mentioned it until this Freshman year in college. Martha had noticed in Joan's letters frequent mention of deputation programs she and other young folks had given. But until Joan's own lips had actually said, "Mother and dad, I want to be a missionary," Martha had not been afraid.

She, who had encouraged mothers in like instances not to stand in a child's way of accomplishing a high and holy purpose, was now vacillating. But things intervene, and although in the early afternoon Martha was depressed, by supper time she was advising Joan to accept a proffered date with John Irvin. "That might be the solution. If John really loves Joan, I know he will never choose that calling. He will be in the hardware business like his father!"

That teasing, diabolical voice again, pricking the fine covering of Martha's sensitive soul. She hated to have the adversary hound her. But she felt herself in such state by no means a sanctuary of the Holy Spirit.

Suppertime over, the circle engaged in lively talk, and a new voice, not teasing, but smooth, and innocent-sounding, whispered, "You can give more for missions, instead of encouraging her. You know Joan is none of the strongest." The Tempter wore a new guise, and almost fooled Martha, but not quite.

Martha threw down her croquet mallet, hurried to her room, and again sought peace in prayer. As she knelt, a song came into her heart: "Give of Your Best to the Master." She sang it silently. It had a new significance. Joan was her best. Could she learn to sing the song worthily? The door opened, and Wilbur joined her quietly. He knelt beside her. Her sobs showed the incident touched her deeply. As usual, Wilbur in his quiet way was a tower of human strength to Martha. It meant that all the while he had known her soul was in the throes of a conflict. Did he feel it, too? Martha knew that he was everything a Christian father should be, had always been. But naturally he had never been involved so deeply in the emotional conflict in a crisis. He was a reasoning and a reasonable man. Joan had a right to want to serve as she was led, and that was that. But he longed deeply to help Martha over what to her nature was agonizing relinquishment as long as victory eluded her.

What can defeat prayer and, especially, the prayer of two? Martha was soon able to dry her tears, and rise, the light of a new victory making her eyes bright and

shining. No explanations were needed. These two understood each other very well. Wilbur made her laugh by recalling a religious meeting in college days, in which a classmate praying about the missionary work had voiced this supplication: "Lord, may we not say, 'Here am I; send John.'"

Hand in hand they went downstairs and when Hester called and just had to have an immediate answer, it came so fast it almost fussed Hester, who had protestations on her lips to meet an expected refusal.

"That's fine, Mrs. Reed! And the hymn we're using is 'Give of Your Best to the Master.' Good-by. I'll be seeing you!"

"Give of your best to the Master." Again, Hester did not, could not know those very words had sung themselves into Martha's heart as she had knelt! Groping for expression, Martha wondered as often before, if perhaps the veil between the seen and the unseen might not be very thin indeed. Heavenly beings ministering to mortals—but Martha, like Paul, could only say, "For now we see through a glass darkly, but then we shall see face to face." She was certain she had had some celestial vision, and she was thankful God had given her the victory. Wilbur smiled to her encouragingly and adoringly as she folded the clothes for the ironing.

"Mother! Dad! I believe I'd like to go to Africa."

"That's fine, darling," said Martha.

"We'd be proud of you, dear child," said Wilbur, "and there won't be any college debt."

"How wonderful, daddy! Doris and Ted never did get to the field."

In a short time it was Joan on her knees in her room, face radiant, because, whereas she had formerly feared difficulty from parental attitude, now she was sure she had the best parents a girl could have. She prayed her thanks.

Altoona, Pa.

What We Are Yet to Be

BY GEORGE W. TUTTLE

All things are certainly open to the all-seeing eye of him with whom we have to do. Sometimes we say, in our moments of discouragement, "How can God love me when he sees my imperfections and failings? How can he count my feeble service as acceptable?"

We are prone to forget that he sees what we shall yet become. Does he not look beyond and see these failings overcome and blotted out, one by one, by his grace and power, by his Spirit within us? Is it not planned that we shall go from "strength to strength"? Will he not see that our love for him shall be the live-forever plant of life? Will not usefulness increase, and will not glaring faults decrease in the same ratio? Does he not see us perfected in Christ—not in ourselves?

Would it not be crushing, discouraging, to think that there would be no more growth in the Christian life for us? Beyond there is fresh gain, and larger vision, and greater usefulness, and more of God in our life. The greatest room in life is still the room for improvement, which in the case of the Christian certainly means room for God. The largest room for growth is upward, toward heaven and toward God.

Why get discouraged in the Christian life? Let us look around us and let our thoughts run backward for a little. Here is one Christian friend we have known for years and we have noted a wonderful transformation in his life. Some of his ways were once irritating and tactless, but God has given him victory and now he can work with others. He has learned to make allowances for others; he does not expect his friends to be perfect; he has a little of our Father's forbearance.

Another long-time friend was very hot-tempered. The battle was long but God gave him the victory and now he has wonderful self-control—which surely means Christ control in his case. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Would our Father not say to present-day leaders, "Speak to my people and say, Go forward"? Is it not always better farther on with the true Christian? Is there not more service, more victory, more peace and more power?

Pasadena, Calif.

Changing Folkways

BY PAUL F. BECHTOLD

New inventions for use on automobiles are rapidly appearing. Just lately an invisible window silencer, a neck rest for those in the front seats, an amber light cover which prevents glare, and an improved windshield wiper made their appearance, all adding to man's safety and comfort.

People are living more and more in cars. Even those who have an established home spend many hours of each week in business or pleasure cars. The number of those who live in trailers increases each year.

How will this increased mobility of the population affect our national folkways? Will community life be disrupted? Will neighborliness disappear? Or will larger neighborliness continue to be expressed in such familiar phrases as "Home, Sweet Home," "our church," "our school," and "our town"?

New York City, N. Y.

The Doctrines of Christian Growth

(Continued From Page 10)

advance nearer and nearer to heaven, getting more knowledge, more experience, more hatred of sin, more love and likeness to Christ. It is true, the saints themselves have their winter-decays, but they have also their summer-revivings that set them forward again. And thus the path of the just is as the shining light, which shineth more and more unto a perfect day."

Adams declares: "We must increase our talents, enlarge our graces, shoot up in tallness, grow up to this stature. For God's family admits no dwarfs: stunted profession was never sound."

According to Watson: "There is no standing at a stay in religion, either we go forward or backward: if faith does not grow, unbelief will; if heavenly-mindedness does not grow, covetousness will. A man that doth not increase his stock, diminisheth it; if you do not improve your stock of grace, your stock will decay. The angels of Jacob's ladder were either ascending or descending; if you do not ascend in religion, you descend."

Myerstown, Pa.

KINGDOM GLEANINGS

Calendar for Sunday, September 22

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson. The Voice of Wisdom.—Prov. 4: 10-27.

Christian Workers, The Church's Task: To Provide a School in Christian Living.

B. Y. P. D., Getting Something for Nothing.

Intermediates, Keeping Promises.

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Gains for the Kingdom

One baptized in the Roanoke church, La.

Eight baptized in the Lincoln church, Nebr.

Two baptized in the Sunnyslope church, Wash.

Seven baptized in the Burr Oak church, Kans., Brother and Sister B. M. Rollins, evangelists.

Six baptized in the Fairview church, Pa., Bro. A. H. Miller, evangelist.

Eight baptized in the Lebanon church, Va., Bro. D. D. Fleishman, evangelist.

One baptized in the First church, Roanoke, Va., Bro. Ralph E. White, pastor.

Six baptized in the West Greentree church, Pa., Bro. Michael Kurtz, evangelist.

Twelve baptized in the West Dayton church, Ohio, Bro. J. Perry Prather, pastor.

Nine baptized in the Ridge church, Shade Creek congregation, Pa., Bro. H. D. Jones, evangelist.

Fifteen baptized in the Middle River church, Va., Brother and Sister Harper S. Will, evangelists.

Ten baptized in the South Whitley church, Ind., Bro. Dewey Rowe, evangelist; Bro. Paul Kendall, pastor.

Twelve baptized and seven reconsecrated in the Longmeadow church, Md., Bro. C. F. Holsopple, evangelist.

Eleven baptized and five reconsecrated in the Mathias church, W. Va., Bro. Ernest E. Muntzing, evangelist, assisted by Brethren Wheeler Walker and S. W. See.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Alvin S. Cox, pastor, Sept. 22, in the Maitland church, Pa.

Bro. Niels Esbensen of Empire, Calif., Oct. 20, in the Glendora church, Calif.

Bro. M. A. Whisler of Lowpoint, Ill., Oct. 6, in the Hurricane Creek church, Ill.

Bro. Aaron Heisey of Midway, Pa., Nov. 10-24, in the West Greentree church, Pa.

Bro. I. D. Leatherman of Lanark, Ill., Oct. 6, in the First church, Springfield, Ohio.

Bro. Samuel Lindsay of Timberville, Va., Oct. 6-20, in the Broadfording church, Md.

Bro. S. Clyde Weaver of East Petersburg, Pa., Oct. 6-20, in the Maple Spring church, Pa.

Bro. Ernest E. Muntzing of Rockingham, Va., Sept. 22 to Oct. 6, in the Sunnyside church, W. Va.

Brother and Sister Harper S. Will of Wenatchee, Wash., Sept. 22, in the West Dayton church, Ohio.

Personal Mention

Michigan has chosen as Standing Committee delegate to the next Conference Eld. F. E. Mallott, with Eld. H. R. Hostetler as alternate.

Bro. Lawrence E. Lehman has taken up the pastorate of the Parsons church of Southeastern Kansas. His address is 2621 Chess Ave., Parsons, Kans.

Bro. C. Walter Warstler of Middletown, Ohio, wishes his correspondents to note the change in his street address. The new number is 704 Crawford St.

The Standing Committee delegate to the 1941 Conference from Northern Iowa, Minnesota and South Dakota is Eld. Roy E. Stern, with Eld. Mark Burner as alternate.

Southern California has selected Elders D. W. Kurtz and J. W. Lear as Standing Committee delegates to the next Conference, with Elders G. O. Stutsman and A. O. Brubaker as alternates.

Bro. E. M. Hertzler has transferred his pastoral service from the Windber church of Western Pennsylvania to the Marion church of Northwestern Ohio. His new address is 155 Reed Ave., Marion, Ohio.

Bro. J. F. Baldwin, who is attending Bethany this year, is available for three evangelistic meetings, one in November, one in December and one just before Easter. Address him at 3435 Van Buren St., Chicago, Ill.

Northern Indiana has named Elders Ira E. Long, John D. Metzler and Russell A. Sherman as Standing Committee delegates to the next General Conference, with Elders G. W. Phillips, Galen Bowman and J. W. Grater as alternates.

India Missionaries Ida C. Shumaker and Eliza B. Miller are scheduled to sail from Bombay Oct. 19 on the S. S. President Garfield and hope to reach New York the latter part of November. They may be addressed respectively at 105 Beachly St., Meyersdale, Pa., and R. 3, Waterloo, Iowa, care of J. Wilbert Miller.

We were saddened by Bro. M. R. Zigler's announcement at staff meeting one day last week that surgery would be necessary before Sister Zigler could expect relief from a critical and distressing ailment. Two days later came the gladdening word from Bethany Hospital that all was going well. At this writing the prospect continues favorable for early and complete recovery.

Bro. S. J. Kenepp of Payette, Idaho, whose right hand was accidentally shot off (see Personal Mention, Aug. 24), reports that the wound is healing nicely and that he plans to continue his work as district treasurer and financial secretary. He is very grateful for the many expressions of sympathy, prayer and hope which have come to him from friends in eight different states. They make the loss easier to bear.

Three Brethren groups met at the Publishing House last week to consider the problems arising from the recent conscription legislation. The Old German Baptist Church (Old Order Brethren) was represented by Moderator Jacob W. Skiles and Eld. Ezra Flora of Rossville and Flora, Ind.; Pastor E. M. Riddle of Louisville, Ohio, spoke for the Brethren (Progressives); while Advisory Committeemen M. R. Zigler and Ross D. Murphy, along with Moderator Rufus D. Bowman and others explained the activities of the Church of the Brethren. The interchange of ideas proved exceedingly helpful. All agreed that the meeting was very much worth while.

From the mother church, Germantown, came Brother and Sister Elmer W. Rosenberger, primarily to visit their son, Clarence, and wife at Bethany. Together they all came out to see the Publishing House, for which interest they have our thanks.

Bro. C. H. Deardorff began his work Sept. 1 as Building Counselor for the Church of the Brethren. His work will include giving advice on how to remodel and how to build churches and parsonages. Also when possible, he will give time in supervising the building with the hope that many churches will be able to use volunteer labor under his direction. Bro. Deardorff at times may find time to do some evangelistic work. Anyone desiring his services should write him at 22 South State St., Elgin, Ill., and his mail will be forwarded to him wherever he may be serving. His first major work will be at Oklahoma City, giving direction in the completion of a building where they have been worshiping in a basement for many years.

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Miscellaneous Items

The Burnettsville church of Middle Indiana has a home-coming tomorrow, Sept. 22. Bro. T. A. Shively of Peru, Ind., is the speaker.

The Johnstown Tribune (Pa.) merits due appreciation for the large space given to an illustrated account of the Church of the Brethren rally held there Aug. 29.

The American Friends Service Committee has sent two more workers to France. Eight more will be added in the near future. One has been added to the Quaker staff in Berlin.

The Poplar Grove church of Southern Ohio will have harvest meeting and home-coming Sept. 29. Basket dinner. Brother and Sister I. E. Oberholtzer of the China mission field will speak in the afternoon.

The Quakertown church of Southeastern Pennsylvania will have an all-day meeting Oct. 6, with Sunday-school rally in the morning, home-coming afternoon and evening. Bring basket lunch. "All former members and friends are invited."

The Zug-Zook-Zuck reunion will be held at Palmyra, Pa., Church of the Brethren, corner Chestnut and Arch Streets, Sept. 28, 10:30 to 3:30. Bring your lunch. Addresses by Elders F. S. Carper and G. N. Falkenstein. Other interesting features. "Come and spend the day with us."

The Gish Fund Committee asks us to say that magazine subscriptions to Church Management, Expositor and Journal of Religious Education which were announced in the Gish Fund letter sent out several months ago, will become effective Jan. 1, 1941. All subscriptions will begin at that time.

Baby foods are desperately needed in southern France, the Red Cross has been informed by one of its European representatives, who added, "Within two weeks' malnutrition will present a pitiful situation." A trainload of children's food, contributed by the American Red Cross, is en route from Geneva to the unoccupied part of France for distribution to needy children, Chairman Norman H. Davis announced recently. The train was loaded with ninety-four tons of condensed milk, dried milk, chocolate, cheese, ham and various baby foods and is accompanied by two Red Cross representatives.

The Lower Cumberland congregation of Southern Pennsylvania will have an all-day meeting at the Mohler house Oct. 6, with a love feast at 6 P. M.

The East Dayton church of Southern Ohio has an all-day rally tomorrow, Sept. 22, followed immediately by a two weeks' evangelistic campaign conducted by Bro. Wilmer A. Petry of Akron, Ohio.

"All inquiries and matters of business and reports" for the district meeting of Western Pennsylvania to be held at Markleysburg, Oct. 23, 24, should be in the hands of Clerk John D. Ellis, 164 Village St., Johnstown, Pa., not later than Oct. 8.

The Newton church of Southwestern Kansas will have a harvest meeting Sept. 29, with basket dinner at noon. Bro. Desmond Bittinger, former Africa missionary, now of the McPherson College faculty, will speak at 11:00 A. M., and 2:30 P. M.

The Pleasant Dale church of Middle Indiana has an all-day harvest meeting to be held Sept. 29, with basket dinner. Bro. T. G. Weaver of North Manchester will speak and Bro. John Winger and family will furnish music. "We especially invite former members to worship with us."

Concerning Registration in accordance with the Conscription Act. It is impossible to state exactly what the procedures will be regarding conscription or civilian service until we know the provisions of the compulsory military service act. Watch this section for further announcements from the Brethren Advisory Committee.

The First church of Lansing, Mich., 1229 E. Prospect St., observes harvest and home-coming day tomorrow, Sept. 22. Bro. Samuel Bollinger, former pastor and one of Michigan's faithful pioneer ministers, will deliver the morning sermon at 10:00, while Bro. Ralph Townsend, India missionary, will speak at 6:30. Noon lunch at Potter's Park. "Friends and former members are invited to join us in Christian fellowship."

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With Our Schools

Juniata College

The convocation sermon was preached on Sept. 15 in the Stone Church of the Brethren by Dr. Calvert N. Ellis.

Prior to freshman week, Juniata's football team held their first pre-school camp at Martin's Gap, Pa., in preparation for their game with Drexel on Sept. 28.

At Camp Kanesatake, Spruce Creek, from Sept. 6-9, some forty student leaders met with faculty and administration representatives to discuss campus problems and to outline the program of activities for the coming year.

Summer Session. Sixteen people received degrees at the close of the summer session, which was directed by Professor Paul R. Yoder. The speaker at the commencement was Professor C. V. Erdley, superintendent of schools, Lewistown, Pa.

Freshman week at Juniata College opened on Sept. 9, when President Charles C. Ellis welcomed 130 members of the class of 1944 to the Juniata campus. The week was devoted to a series of lectures, conferences and placement tests of various types. A number of social events were also held to acquaint the new students with each other and to help them adjust themselves to college life.

THE CHURCH AT WORK

ADMINISTRATION

A Successful Sunday-school Contest

By John I. Coffman, McFarland, California

At the close of the month of October our local Sunday-school superintendent and some of the rest of us became disturbed over our Sunday-school attendance. The average was only 122. November was but little better, with only 138. Our district meeting was held the second week end of October. Bro. Frank Howell was present at our conference for Sunday-school officers and teachers. The occasion presented itself for him to tell us of a contest he and his superintendent had used in the Calvary church of Los Angeles. It sounded good, and by the end of November we had decided to try it with some modification at McFarland.

After laying the proposition before the Sunday-school board, it was presented to the entire church. We set the first Sunday of December for its inauguration. At this time our whole Sunday school met together in the main auditorium. The average attendance had been figured for each class for the months of October and November. Each class was asked to state what its goal in average attendance would be for the month of December. It was understood that the new goals should be reasonable, each class raising the number to what they actually might be hopeful of realizing. The range here was from three or four to ten or twelve in some instances.

The board had purchased a banner with the words "Banner Class" on it. This stood on a five-foot standard and was to go to the winner each month for the five months, December to April. The class winning it the most times would get to keep it at the close of the contest.

The increase in attendance was figured on a percentage basis, over and above the average for the months of October and November, to determine the winner for December. For each succeeding month, the average of the quarter, October to December, became the standard.

At the end of the contest, the Sunday school held a cake and ice cream social on the parsonage lawn, with the banner class for the five months as the guest of honor. A program was executed with some good-natured fun, and somewhat at the expense of (especially for the benefit of) the winner. That happened to be our older young people.

These are the attendance averages:

October-November	130	February	148
December	162	March	171
January	153	April	161

In January and February our community was blessed (?) with epidemics of measles, mumps and "what-you-get." One or two of the younger classes were nearly extinct for some Sundays! We trembled to think what our attendance would have been without the contest. April repeated a slight flareup of sickness also. May and June have held up well since the close of the special effort, the averages being 176 and 161 respectively.

In evaluating this contest, several things need to be said. It does involve some work for a few of a school's mathematicians to figure out the percentage gain for each class at the end of every month. But this is much easier, and becomes rather fascinating, after the first time.

Each class is put in contest with its own record, as well as with the rest of the school, the contest becoming in a way, a double affair. The setting of a goal by each class gives it something definite to strive for each month. The monthly reckoning helps to keep up interest. And we found it helpful to have the whole school together to present the results on the first Sunday of each month, and at the beginning of the morning session. At that time each class would also set a new goal for the ensuing month.

Best of all, the beneficial results seem to be permanent as our attendance is still holding up even into the summer. That was also the experience in the Calvary church. We commend the outline of the plan to anyone interested in building up a local Sunday school.

PEACE

Important Literature

Reviewed by Merlin Shull, Elgin, Illinois

The bulletins reviewed below may be purchased from The General Boards, 22 South State Street, Elgin, Illinois.

Total War or Total Pacifism

Dr. A. J. Muste is one of America's most ardent pacifists. He recently resigned as pastor of the Labor Temple of New York City to become secretary of the Fellowship of Reconciliation, a twenty-five-year-old Christian pacifist organization with headquarters in New York. He is the author of Non-Violence in an Aggressive World, a book which Dr. Tittle calls a "must book."

This pamphlet, Total War or Total Pacifism, is a dynamic and fearless portrayal of the folly and destructiveness of war. It is just as forceful in its arguments for pacifism. The author believes that people are too apt to assume that it would be an easy matter for a dictator to get his army to slaughter multitudes who were not fighting them or seeking to do them harm. "What evidence," he asks, "do we have for that?" And he adds, "It is true that a considerable number of members of new movements, such as the early Christian church, have endured martyrdom, but the martyrs conquered; the church and not the persecuting dictators survived." People too easily forget that Christians took no part in war during the first century and a half of the Christian era, and that those were the days of the church's power. The author wisely asks: "How many more times do we have to sacrifice 30,000,000 human lives and $400,000,000,000 worth of wealth, as we did in the last war, in order to be convinced that on what are called hard, common sense grounds it might be better to risk something on an experiment with another way?"

This little pamphlet of twelve pages is a valuable document. The price is 5c per copy or ten copies for 35c.

Which Way to Lasting Peace?

This is a twelve-page pamphlet containing the address given by Dr. Ernest Fremont Tittle at the recent North Central Jurisdictional Conference of the Methodist Church. The author has been for many years the efficient pastor of the First Methodist church of Evanston,

Ill. He is also, at present, the inspiring leader of the pacifist ministers of the Chicago area. Dr. Tittle is an exceptionally clear thinker and one of the most courageous prophets of the present-day church.

This pamphlet contains a concise, keen and arresting analysis of the forces that make for war. It states clearly why the first efforts in history to organize the world for peace, through the League of Nations, were unsuccessful. He speaks of the utter folly of expecting a just and lasting peace after the fears and hatreds of war have ruled the hearts of men. In words that challenge and inspire, he cites the ways to lasting peace. He shows how unwise it would be for America to enter this war. He says that by staying out of war we will be able to keep millions alive in Europe, and remain a stronghold of democracy and Christianity. And this at a time when our most precious ideals are threatened as they have not been since the Dark Ages. This leaflet deserves a wide distribution. Price, 5c per copy, or ten copies for 25c.

A Message From the National Study Conference on the Churches and the International Situation

This booklet of thirty-five pages contains the findings and recommendations of a very significant conference. Two hundred and eighty-five representatives from more than twenty-five denominations and other important organizations, such as the Y. M. C. A. and the World Alliance for International Friendship Through the Churches, met in a study conference in the First Baptist church in Philadelphia, Pa., Feb. 27-29, 1940. Here you may read the results and recommendations of this important meeting. The Gospel Messenger for April 13, 1940, contains an extended review of the contents of this pamphlet. Price, 10c per copy or four copies for 25c.

Propaganda Analysis

Propaganda Analysis is a bulletin issued by the Institute for Propaganda Analysis, Inc., 40 East Forty-ninth Street, New York City. It is a reliable, well-documented bulletin, issued at regular intervals "to help the intelligent citizen detect and analyze propaganda." The editors say concerning this issue (April 1, 1940): "In this issue of Propaganda Analysis, our purpose is not to balance the opinions about the war among the churches and ecclesiastics, but to show something of the manner in which clerical leaders help to propagandize the war as a righteous (if not holy!) cause, and prepare the minds and emotions of large masses of the people for a transfer of sentiment in favor of active participation." If humanity is ever to do away with war there must be a more intelligent understanding of the forces that make and keep them going. These bulletins help much in giving this information. Send for Soldiers of the Lord, at 5c, the April 1, 1940 issue.

They Who Take Up the Sword

By May Allread Baker, Arcanum, Ohio

The Italian Air Force recently dropped bombs onto the home of an American missionary and his wife in Africa. The couple were killed, and two more missionaries wounded. This, despite the fact that the doomed couple waved the American flag.

No doubt the United States will register a formal protest, and Italy will reply in kind, stating the bombing was accidental. But the cold facts remain that men, trained systematically to kill, rapidly become brutalized and lose all sentimental considerations for life—either human or animal.

Knowing this, the rulers of our country are taking a dreadful responsibility on themselves when they force the youth of America to take up military training.

The end of it no man can foresee, but they who take up the sword shall perish by it. This is God's law—and no amount of human reasoning can change it one jot.

RELIEF

What the Local Church Can Do About Unemployment

By Jesse C. Shaver, Frederick, Maryland

For some time I have been wondering why our brethren in their interpretation of Brethren in Reality have not provided within the program of the local church an unemployment contact. Recent articles in the Messenger suggest such assistance.

Among our membership there are jobs and positions to be filled, and there are openings that could be filled by our brethren and sisters if the needs were made known and contacts were made within our membership. This is no big job at all and there is no reason why the pastor of the church could not act to clear or otherwise oversee this. In helping keep our membership employed we also help the church carry its financial program. This will also result in greater confidence on the part of Brethren in the Brethren. Perhaps you know of openings even outside your membership. If so, telephone or otherwise notify your pastor.

Six years ago I was out of work for three months. The efficiency expert of a big oil corporation decided the local distribution unit could do without five men. I was the youngest in service and the first to go. I know the difficulty of finding employment when openings are few. It was through the intercession of one of our members that placement was found.

Some people insist that the man who wants work can find work. Perhaps he can find work in some communities, but this is not true of all communities. It is also a fact that the man who is employed can find work easier than the man unemployed. Business executives are unjustly suspicious of unemployed men and women.

May I appeal to the ministers of our churches to assist their membership in making employer-employee contacts. May I appeal to the laymen of the brotherhood to insist that this plan be inaugurated in your local church. You need it.

NONRESIDENT MEMBERS

Ministry to Nonresident Members

By Merlin C. Shull, Elgin, Illinois

The brotherhood relief and missionary service program is making a strong appeal to our nonresident members. The summer has witnessed a substantial increase in giving from these good people. Subscriptions are coming for the Gospel Messenger and there is evidence of a growing desire to be a vital part of the brotherhood, even though isolated from Brethren communities.

A sister in New Mexico sends a very substantial gift, and says: "Inclosed find a gift which I am giving to the Lord, to try to show him in a small way how much I

really appreciate the blessings which he has so graciously bestowed upon me. I thank him over and over again for providing a way by which I can give this gift. I am one of the nonresident members and I do so much enjoy keeping in touch with my family church."

Brethren, but serving as a pastor in another denomination in Iowa, one writes: "Just a brief note to say that I do appreciate sincerely the letters sent to nonresident members and their families of the Church of the Brethren. I serve as pastor of the church as listed above—though I have never taken my membership from the Brethren and do not intend to do so. Wife and son are both members. We get the Messenger."

It would be interesting to know how many of our nonresident members are carrying heavy responsibility in other churches who are still appreciative of, and wish to keep alive their contacts with the Brethren. We suspect this feeling grows stronger in these days of world chaos. There are also many young men and women who were reared in our church, who still admire and teach many of her principles, who are now in places of significant leadership in other denominations, as well as in social and educational movements. It would be interesting to name some of these. Perhaps many of these would like to have a part in the very important relief and peace witness of our church. Has the church done all she should have done for these capable people? The genius of our church is such that her sons and daughters are attracted to specialized humanitarian service in larger numbers than the church can provide opportunity for. Is it not possible for our special kind of brotherhood to continue to include them? What ideas do these questions bring to your mind?

A lady in South Carolina writes: "We have enjoyed the pastoral letters very much—it's like getting a letter from mother, gives one a feeling of still belonging to the mother church."

A teacher in Mississippi says: "Ever since I saw in the newspaper that European children were being brought to this country, I have wondered if some organization in our church wouldn't assist in finding homes for them. I have read tomorrow's (Aug.17) Gospel Messenger and noticed the item which said, "the committee is endeavoring to place refugees in Brethren homes." I have been considering taking a little girl between eight and twelve years of age. . . . I think it is a grand idea for the nonresident members to write about the types of work they are doing. I enjoyed very much the letter of Miss Vera Hackman of Pine Mountain, Ky. Maybe one reason I was interested in it is because my work is similar, only I teach Indians instead of white children. In writing about the type of work one does, there is a possibility of making new friends who have like interests. I wrote to Miss Hackman a while ago. That is one form of recreation for isolated people."

A husband and wife from Virginia write: "Although our address has been changed, we have been receiving the Fellowship Bulletins regularly. We enjoy them and appreciate the advance our church has made in setting up a new department for the ones who, because of locality, cannot attend a Brethren church. We hold membership at Washington, D. C., but since moving here we alternate between a Presbyterian and a Baptist church. This experience has been both interesting and enjoyable—but we appreciate the Church of the Brethren."

Much space would be required to print the many letters we receive. Our nonresident members are also Brethren in Christian Service. They serve in many and varied ways. They help in the good work of their communities and yet remain faithful and appreciative of the Brethren. Our bulletins go to nearly 3,000 Brethren homes. More than half the churches have co-operated by sending the names of their nonresidents. We trust whoever is responsible in your church for filling in the yearly reports will supply us with the names of all nonresidents, with their complete addresses, unless previously reported.

WOMEN'S WORK

Women's Work in Washington

Mrs. Noble Deardorff, Wenatchee, Washington

The women of Washington gathered at Lost Lake near Tonasket, July 31 to Aug. 3, for the annual summer assembly. Four helpful sessions were held.

The meetings were presided over by the president, Mrs. Gaylen Verbeck, and were opened with prayer and thoughts from God's Word.

All were happy to have Mrs. E. K. Ziegler with us as the guest speaker. She talked about her work with Indian women and what we may do to help carry on missionary work. She also displayed Indian costumes and jewelry and gave an interesting talk about the customs of the women of India and the changes that come when they become Christians.

At the business session Mrs. Maude Gregory was elected vice-president for a period of three years. Mimeographed reports from the women's groups in each church in the district were given to the women. We hope to get an exchange of good ideas from these reports.

In the discussion periods many suggestions were brought which should be helpful to all who attended.

MEN'S WORK

Everybody Laughed

By R. E. Mohler, McPherson, Kansas

At a banquet I attended the toastmaster was a minister of a large church. In the course of his remarks he related a story which ran somewhat as follows: The ladies of the aid society were holding an ice cream social. Everything was in readiness to freeze the cream, when they discovered that they had no ice. Someone remarked, "Just set the freezer against the church and the cream will freeze all right." Everybody laughed. Here was a severe indictment, but there must have been just a little truth to it, or why should folks have laughed?

In direct contrast to the above, I attended church one Sunday morning in a great city church. I was far away from home and no one knew me. Eight men stopped me before I got to the door, greeted me in a most cordial manner, and asked that I return to their services each Sunday.

Naturally this latter experience attracted my attention. I asked the last man who spoke to me just how they got that way, and if they were always that friendly and warm to strangers. His reply was most interesting to me. "No, we have not always been this way. To make folks feel at home in our church as we do is the responsibility of the men's work organization, and they are

doing a good job of it." Not everybody laughed, but I went away happy as I thought of the fine things that men can do for the church if they but will.

ADULT DISCUSSION OUTLINE

Stewardship

Part I. The Bible Teaching About Giving

Scripture:

Deut. 8: 11-20

Sunday, October 6

Note: Giving today by many church members is not what it ought to be. Selfishness, greed and injustice are manifesting themselves throughout the world and church members need to work harder to be unselfish and Christlike. The studies this month are planned with the hope that hearts will be warmed and purse strings opened. The following texts should be read and evaluated.

I. God was the first Giver (Gen. 1: 27-31).

God created the universe and gave man dominion over it. He is God's partner and steward. Man is to use God's world to God's glory.

II. Abel was the first genuine steward (Gen. 4: 3-5; see also Heb. 11: 4; 1 John 3: 12).

These texts indicate that Abel acted as though he owed God everything. Cain, it seems, acted as though he owned the place and brought an offering to get by. This difference was sufficient to lead to a murder. From that day to this woes and sorrow have followed when one has tried to use selfishly what God intended to be used liberally.

III. The Patriarchs built altars and offered sacrifices (Gen. 8: 20; 12: 8; 14: 20; 28: 22).

IV. The Prophets encouraged giving (Deut. 8: 11-20; Malachi 3: 7-12).

V. Jesus taught giving (Matt. 19: 16-22; 21: 33-46; 25: 14-30; Luke 16: 19-31; Matt. 25: 31-46; Luke 12: 16-21; 19: 11-27).

VI. The Early Church practiced giving (Acts 2: 45; 4: 32; 20: 35; 1 Cor. 16: 1-3).

CORRESPONDENCE

Living for Jesus

"For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16).

If we live for Christ we will be persecuted (Matt. 5: 10-12), but the Lord has promised never to leave us, nor forsake us (Heb. 13: 5, 6). "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psa. 34: 7). There are many precious promises for those who live for Christ, but if we spell "live" backwards we have the word "evil." Anything evil is sin, and the works of Satan. There is no promise of hope in store for those who live for Satan, "for the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6: 23). Yes, Satan is trying his best to discourage and deceive God's people, but he who endures unto the end, the same shall be saved (Matt. 24: 13). We are to take heed (Heb. 3: 12-14), redeeming the time, because the days are evil (Eph. 5: 16); "not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching" (Heb. 10: 25).

"Behold, how good and how pleasant is it for brethren to dwell in unity" (Psa. 133: 1). That does not mean only at love feast and communion, but at all times. "Let brotherly love continue" (Heb. 13: 1). Yes, we all make mistakes, but the Bible has a remedy for that in James 5: 16. If we truly live for Jesus we are not of those who draw back into perdition, but of those who believe to the saving of the soul (Heb. 10: 39). Let us take our Bibles and read, study and pray. Also, help others along the way.

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus;
You can say, "He died for all."

Quakertown, Pa. Mrs. Alfred S. George.

District Meeting of Northern Indiana

The various district gatherings were held this year at Camp Mack, on the shore of Lake Wawbee, near Milford, Ind. This was the first time for our conference to be held here, and it proved to be ideal for such gatherings. The Quinter-Miller Auditorium has just been completed and is a permanent and commodious building, seating more than 2,000, with excellent acoustics. The weather was very warm, yet in this building we fared very well.

The first day of the meeting, Aug. 13, was a great missionary rally. The program was intended to be informational in the forenoon, inspirational in the afternoon, and to climax in a great challenge to young life in the evening. Dr. Homer L. Burke and Dr. Howard A. Bosler, both home on furlough from Africa and both reared in Northern Indiana, and Sister Mary Schaeffer, on furlough from China, the latter supported by the Sunday schools of our district in her field of labor, gave much out of their rich experiences on the mission fields, inspiring and challenging many for greater service for Christ and the church.

Bro. R. W. Schlosser, president of Elizabethtown College, was the guest speaker for the conference. On missionary day he spoke on The Meaning of Church Membership, The Challenging Task of the Church, and For Such a Time as This. On Wednesday he spoke with great emphasis on Christ or Chaos in Education, Making Good Our Heritage, and A Message From Jonah. Bro. Schlosser is well known as a forceful speaker, which together with his genial nature and soundness in theology makes him much in demand as a speaker on such occasions.

The men's and women's organizations have been unusually active, closing their year's work with a great achievement in relief work. The women's work gave two $250 scholarships, one to Bro. Paul Lantis and the other to Bro. Carl Yoder, two of our young ministers who will be in Bethany Biblical Seminary this year. Besides this, they have sent over three tons of clothing, and at this meeting about five tons more, for the relief of the war sufferers in France. The men's work of our district, together with the men's work of Middle Indiana, has completed the Quinter-Miller Auditorium and dedicated it free of debt on June 2. They have also set a goal of 4,000 bushels of wheat and 2,000 pounds of dried whole milk by Sept. 1 to be sent for

the relief of the war sufferers. There is a fine spirit of co-operation and enthusiasm for service shown in our district, for which we praise the Lord.

The business session of our conference met on Aug. 15. Bro. A. F. Morris was elected moderator and Bro. Howard Kreider, reading clerk. The undersigned is serving a three-year term as writing clerk. The reports of the various boards showed much activity during the past year and a hopeful outlook for the future. A great deal of business was considered and acted on favorably. A district Brethren's service committee, comparable to the General Brethren's Service Committee, was authorized. Elders G. W. Phillips, John D. Frederick and C. C. Cripe compose this committee. A district advisor for conscientious objectors was chosen, Bro. H. F. Richards. He will work in harmony with the regional representative of the general council, Bro. John Metzler. The district also authorized the employment of a full-time fieldman, the district boards selecting Bro. John D. Metzler. Two queries are being sent to Annual Conference. Delegates on Standing Committee for 1941 are as follows: Ira Long, John Metzler and Russell Sherman, with G. W. Phillips, Galen Bowman and J. W. Grater as alternates. The district has greatly enlarged its program for the coming year. District conference will meet at Camp Mack again in 1941.

Argos, Ind. Charles C. Cripe, Writing Clerk.

The 1940 District Meeting of Texas and Louisiana

Brethren Burton Metzler of McPherson, Kans., W. H. Yoder of Waterloo, Iowa, and Walter Peckover of Clovis, N. Mex., were the guest speakers at the Texas and Louisiana district meeting that convened in the Nocona church, Texas, on the evening of July 25. Bro. Yoder delivered the opening address on the subject, The Test of Discipleship.

The ministerial-missionary program Friday morning, with discussions centered around the theme of my church at work, and the Christian education program in the afternoon, built around making the best use of the materials at hand, were practical as well as inspirational presentations. Bro. Yoder again brought the evening address, using as his topic, Prepared to Share.

All the churches of the district were represented by delegates at the business session on Saturday that had as its moderator Bro. J. B. Firestone. The reports of the various board members gave evidence that constructive work is being done in the district by the churches. The Roanoke church, Louisiana, was granted the 1941 district meeting to be held in connection with the church's fiftieth anniversary celebration. Committees were appointed to arrange for a winter convention in Falfurrias and the district board was authorized to arrange for a district family camp. M. H. Peters was elected as delegate to Standing Committee with W. J. Horner as alternate. J. F. Hoke was chosen as moderator of the 1941 district meeting with W. J. Horner as alternate. J. F. Hoke was re-elected to the offices of trustee of the Falfurrias Industrial School and ministerial secretary of the district board. Glenn Harris was re-elected as peace director and J. F. Hoke was chosen as counselor to conscientious objectors. Bro. Metzler addressed the conference Saturday afternoon and again in the evening.

Sunday morning Bro. Metzler spoke to the entire congregation during the Sunday-school hour and Bro. Yoder brought the conference sermon, using as his subject, God's Plan and Ours. Sunday afternoon the young people presented a program on the theme, Brethren in Christian Service. At the close of the program an offering was lifted for foreign relief. The conference closed Sunday evening with addresses by Brethren Metzler and Yoder.

The early morning worship was a high point of the conference. The social atmosphere was fine, reaching its high point at the picnic dinner served on the church grounds at noon on Sunday. The conference was well attended with the church filled to capacity at most of the sessions. Sunday morning about twenty children had to sit around the edge of the platform to make seats for all. Many of the delegates came long distances, several as far as 500 miles, but all returned to the home churches enriched and inspired by the spiritual food and fine fellowship that were in evidence at all times.

Jennings, La. Glenn Harris.

Eastern Virginia District Meeting

The Midland church was host to thirty delegates and a splendid three-day meeting of many brethren and friends. We are glad to welcome into our fellowship two elders of large promise, Brethren W. Harold Row of Richmond and A. J. Caricofe of Oakton. One of the queries of large moment resulted in the formation of a board of administration to replace the three major district boards—ministerial, mission and Christian education.

For the following year we selected Eld. A. J. Caricofe as moderator and also delegate to Standing Committee; Bro. Chester Harley, peace counselor and Bethany representative; Bro. Harold Row, regional representative; Bro. I. N. Zigler, fieldman; Bro. John M. Kline, Bridgewater College representative.

Finally, we wish to express appreciation to Bro. J. E. Miller for his message of inspiration to our group; also for his clarifying for us how we might co-operate with the Publishing House in promoting the cause of missions by buying books, magazines, etc., through the Publishing House.

Manassas, Pa. O. R. Hersch.

Southern Missouri and Arkansas District Meeting

The members of Southern Missouri and Arkansas assembled in district meeting at the Greenwood church, Aug. 19. After board meetings and supper all who had arrived gathered in the commodious house for the opening service. Eld. Lester E. Fike, who had been conducting meetings at the Peace Valley church, brought the opening sermon. The message was timely and much appreciated. Tuesday and Wednesday were days that were packed full of good things.

The regular music for the meetings was in charge of Eld. S. J. Neher of Jasper, Mo. He was assisted by J. H. Harris and Wm. P. Bosserman. The periods of song service conducted each evening were helpful and inspiring.

The attendance and helpfulness of the young members were very much appreciated. The vesper service, conducted by Catherine and Dorothy Neighbors, received many favorable comments by the older ones who attended and enjoyed it. Many of the young people

took part in the program, with Clarence Fike making an excellent talk.

The Bible study was in charge of Elder J. H. Morris, who had lately moved to Mountain Grove from Florida. His comprehensive knowledge of the Book and his wide experience in teaching helped him to put his thoughts in an interesting and helpful way. One young man said: "We enjoy it because he puts it so we can get it." Besides the three periods of Bible study, he gave a talk to the young people, an educational address and the missionary sermon.

The usual group programs by the women of the district, the elders, the B. Y. P. D. members, and the Sunday-school people were given at stated times. These programs were instructive and helpful and some so full of enthusiasm that they could scarcely close.

During the past year the district purchased a camp site for the young people which has been equipped with buildings suitable for the purpose. It is also rented to other groups at times. One week session was held and four young people were baptized during the same. It has been named The Brethren's Camp of the Ozarks.

The business meeting was conducted Thursday. The officers of the meeting, under the leadership of Eld. Leander Smith of Springdale, Ark., kept the matters moving till the docket was cleared. Most of the Board members succeeded themselves and will continue in the same roles. Eld. Leander Smith was chosen on Standing Committee, with Eld. A. M. Peterson as alternate. The meetings were the most largely attended for several years and the frequent comment was, "This is one of the best district meetings we ever attended."

Mountain Grove, Mo. J. H. Harris,
Assistant Writing Clerk

Oklahoma, Panhandle of Texas and New Mexico District Meeting

The district meeting of the church of the Brethren of Oklahoma, Panhandle of Texas, and New Mexico was held at Pampa, Tex., Aug. 20-22.

Bro. D. J. McCann, retiring moderator, conducted the opening devotions. Bro. Ora Huston, moderator-elect, spoke on Dangerous Opportunity. He pointed out four characteristics of the early church at Jerusalem that are needed by the church today. They are Bible study, fellowship, breaking of bread, and prayer. Bro. R. A. Byerly gave an inspiring message on temperance. Bro. Ed. R. Herndon, peace director, announced that Lila Cripe of Thomas was the winner of the Bible Search Peace Contest for 1940. She was awarded a Bible. Rev. W. Earl Breon, field representative of McPherson College, gave a helpful peace address on The Might of Meekness.

Group meetings were held Wednesday forenoon with R. E. Gripe presiding at the men's work program. Reports were given from 10 churches. Rev. W. Earl Breon was the principal speaker. The three officers were retained for three more years. They are R. E. Gripe, president; C. C. Clark, vice-president; and Chas. O. Kinzie, secretary-treasurer.

Sister Bertha Boggs presided at the women's work meeting. Mrs. Russell West was elected vice-president to fill the vacancy left by Mrs. Oscar Fike. Mrs. Millard Provolt was re-elected secretary-treasurer for a three-year term. Reports were given from 10 churches. Sister Bertha Boggs gave a talk on missions and Mrs. W. Earl Breon spoke on As Ministers Look at Women's Work.

R. A. Byerly conducted an open discussion on the peace stand of our church at the young people's meeting. The group voted to support the Youth Serves project for one and three-fourths hours during the coming year. This represents $52.50 for the project.

The Sunday-school meeting was held Wednesday afternoon with Russell G. West in charge. Mrs. Ora Huston of Oklahoma City spoke on The Sunday School and the Children; Amos Harris of Pampa discussed The Sunday School and the Intermediates; Homer Kiracofe, The Sunday School and the Young People, and Walter E. Peckover, The Sunday School and the Adults.

The Father and Sons outdoor meeting and supper was in charge of Kenneth O. Thralls. Mrs. Russell G. West presided at the Mother and Daughters meeting.

On Wednesday evening the young people of the Pampa church presented a one-act play entitled The Doctor Decides. The missionary message was brought by Rev. W. Earl Breon; his subject was A Courageous Church in a Changing World. The missionary offering amounted to $44.22.

The business session was called to order Thursday morning by Moderator Ora Huston. Twelve churches were represented. Albert Williams was elected reading clerk.

The reports of the ministerial, missionary, educational and financial secretaries were accepted. The district treasurer reported a deficit of $171.61 in district mission work. Acting upon a decision to remove the deficit at once, cash and pledges amounting to $189.50 were raised in a short time. The children's work director's report was also accepted.

The petition of the B. Y. P. D. of the district pertaining to the program of sharing the sacrifice which the conscientious objectors and their dependents will probably be forced to undergo, was passed as directed. D. J. McCann was elected church historian to serve an indefinite time. Ora Huston was chosen peace counselor to work with the regional peace director in the interest of peace. A paper from the Oklahoma City church requesting that our district invite the co-operation of the Friends and Mennonites in peace efforts in our district was passed. Another query requesting that whenever possible a love feast be held in connection with district meeting was also passed.

A paper was presented petitioning district meeting to provide a camp period for the intermediates. After deciding that this be placed in the hands of the children's director, secretary of religious education, and the young people's adviser, the query was passed.

The district meeting for 1941 will be held in the Washita church.

Two members were elected to the Extension Board —Bertha Frantz to replace Oscar Fike and R. A. Byerly to replace Haven Hutchinson. D. J. McCann was elected moderator for 1941. Russell G. West was chosen Standing Committee delegate to the Annual Conference and George R. Eller alternate.

The following paper was passed by the conference and was sent as a night letter to the senators of Oklahoma, Texas, and New Mexico: "It seems to us that a conscription of our youth is unnecessary and we do earnestly ask you to use your influence against such.

This is an official action and represents 1,255 members of the Church of the Brethren in this area.—Ora Huston, Moderator, Church of the Brethren, District of Oklahoma, Panhandle of Texas, and New Mexico."

The ministerial meeting was held Thursday afternoon with Albert Williams in charge. Homer Kiracofe spoke on The Field of Evangelism in the Local Church, Ora Huston on Goals of Evangelism in the Local Church, Russell G. West on Methods of Evangelism in the Local Church, and R. A. Byerly on Rewards of Evangelism.

Ora Huston, who represented this district at the Ocean Grove Conference, gave a vivid and interesting report of the meeting, after which a short memorial service was held under the direction of Ed. R. Herndon for those members who have passed on since the last district meeting.

Mrs. Orville Pote had charge of the devotions at the young people's picnic and vesper service Thursday evening.

The district meeting was brought to a close Thursday night with an evangelistic sermon by Russell G. West of Pampa.

The Share-a-Meal offerings for the conference amounted to approximately $21.

Cushing, Okla. Orville D. Pote, Writing Clerk.

The First American Ashram

The first session of the first American Ashram assembled at Saugatuck, Mich., on Saturday evening, July 27, with approximately one hundred and fifty people in attendance. A few more came during the next day or two. They came from twenty-seven states of the Union, or from Rhode Island to California and from Michigan to Texas; from the District of Columbia; from Alaska; from five provinces of Canada; from England, India and Japan. There was represented almost every phase of thought life philosophically, theologically, economically and politically. There were educators, laymen, women, children, Y. M. and Y. W. workers, bishops, secretaries and ministers. Before the ashram closed three races had been represented. Approximately twenty denominations were represented.

Each day was divided into quiet periods, worship periods, work (manual labor) periods, lecture hours, study or seminar periods, and time for reading, rest and recreation. Dr. E. Stanley Jones spoke twice each day. Seminar groups were headed by Dr. Douglas Steere of Haverford College, Dr. Joseph Robbins of the American Baptist Foreign Mission Society, Dean Seth Slaughter of Drake University, Dr. Martin Hayes Bickham of the Chicago Federated Churches, Bishop Ivan Lee Holt of the Methodist Church, Dr. Henry Smith Leiper of the World Council of Churches, Dr. Harry Munro of the International Council of Religious Education, and Rev. Thomas Shannon of the Christian Church of Portland, Oregon. These groups dealt with, What Has Christianity to Say? (1) about the faith in which it is grounded; (2) to the individual; (3) about the church; (4) about the home; (5) to young people; (6) about social redemption; (7) about the world community.

We discovered that an ashram differs from conventions, conferences and retreats chiefly in one respect, namely: that in these familiar forms of group work speeches and discussions are of primary importance, while in an ashram we try to be what we ought to be and to live as we ought to live. The two definitions of an ashram that seem to come closest to expressing the experience are: (1) an ashram is a group of people on a disciplined spiritual quest; (2) an ashram is a group of people engaged in a corporate spiritual quest for God and the development of a corporate life which will be a demonstration of the way in which people ought to live.

The spirit of the ashram can be expressed somewhat in one of the mottoes that hung on the wall of Lytton Hall where many of our meetings were held. "Here we enter a fellowship: sometimes we will agree to differ; but always we will resolve to love and unite to serve." In the very first meeting we agreed that there would be no secret criticism or reservation on the part of anyone. Everything would be openly expressed. Seldom in such a group could unity of opinion be expected but never was there lack of spiritual unity.

Theological differences might have separated the group because very extreme views were represented and expressed, but they did not. Denominational differences might have separated us, but it is impossible to tell how many denominations were represented for the simple reason that denominationalism was not an issue. Position might have separated us—position in the ecclesiastical world, position in the economic world, and even position in the political world might have caused insurmountable barriers, but it did not. The question of war and peace, which seemed to be one of the hot spots of the ashram, might have separated us. There were men and women there from countries actively engaged in war. Pacifists and conscientious objectors were also represented. Contention was sharp but there was not bitterness at the end. We were all brothers and sisters in Christ.

In trying to say what it was that welded the group into a spiritual unity there are certain factors that might be mentioned. First, and one of the most important factors, was an incident that occurred in our first meeting. Brother Stanley had explained the ashram idea to us and had tried to explain something of its genius and spirit. Then he asked us to share with members of the family what we would like to get out of the ashram. Many spoke of needs and problems very close to their hearts. Finally Brother Augustas—and who at Saugatuck will ever forget him—arose. Brother Augustas is a radiant, lovable character. He is an outstanding preacher in his church, a splendid specimen of intelligent Negro leadership. He said that there was only one thing he wanted to know, and that was: "Am I a member of the family?" He broke our hearts. In repentance we prayed for forgiveness for our sins of racial pride and discrimination. We took him to our hearts and in taking "one of these least" to our hearts we became a spiritual unity.

Another factor was the dropping of titles of position and the family name. Dr. Jones became Brother Stanley. Bishop Holt became Brother Ivan Lee. Miss Muriel Lester became Sister Muriel. By this simple procedure the barriers of position and family pride were removed.

Still another factor that united us was the work period. There was some opposition to this at first and some of us felt that it had little or no contribution to make to the ashram. But I can testify to the fact that as I worked alongside of Brother Ivan Lee it was

easier to talk to him than it would have been otherwise. I trust that I may have the grace to carry this principle to its logical conclusion for the benefit of some brother who may feel toward me as I might easily have felt toward Brother Ivan Lee.

And so work, play, study, fellowship, fun and worship all united to bring us who were so different into a living whole. We saw that all of life is either sacred or sacrilegious. We saw the barrier between the sacred and the secular break down. As the barriers broke down one by one, and we buried them deep in the sands, there beside the lake at the foot of an old rugged cross, we found that at the foot of that cross we were all one, children of one Father and brothers and sisters to each other.

A concluding word might be in place. Christianity started as a group movement within the framework of Judaism. Our religion started as a sect of the Jewish religion. It started as a group who had discovered a spirit that needed additional framework for fullest expression. But coming across the centuries our religion has become enmeshed and entangled in the political, economic, racial and cultural accretions of the years. One illustration of this is in the fact that before the third century no Christian entered the army or no person stayed in the army after he became a Christian. After the third century only Christians could get into the army. The events of the present moment are proving how hard it is to disentangle religion from the war system.

So there may be a need for a group fellowship within the framework of the Christian church that will become a living cell of the kingdom of God. The time may be ripe for small groups that will enter into a fellowship of discipline. A group that will take the New Testament seriously as we Brethren have long claimed to do, that will absolutely commit their lives to Christ and his way, that will commit themselves in an unbreakable relationship to each other, that will renounce all barriers and things that tend to divide men, and who will enter a fellowship of silence, intercession, work and study, might become a group to experience the new Pentecost for which we have so long been looking.

Such a group could be formed in every congregation and in every community. It would not be a group withdrawn from life, but it would be a group in the midst of things giving expression to the life of redemptive love. If the ashram remains a spirit rather than an institution we may well receive it into our midst with joy and profit, for groups are needed everywhere in which men will be "unreservedly committed to Christ and unbreakably committed to each other."

Meyersdale, Pa. DeWitt L. Miller

Pennsylvania Regional Conference of Boards

Walnut Grove Church, Johnstown, Pa., Sept. 25, 26

Wednesday, 2:00 P. M. (E. S. T.)

M. J. Brougher, Presiding

Devotions—Charles W. Blough.

Keynote Address—Brethren in Christian Service.—C. C. Sollenberger.

Discussions—

How Improve Our Regional Conference of Boards So That It May Accomplish the Most Good.—H. M. Stover.

How Can Boards Most Effectively Reach Local Churches With Promotional Materials?—W. J. Hamilton.

What Holds Back Missionary Expansion in Pennsylvania?—W. S. Price.

Our Peace Program.—W. N. Staufer.

Laymen Organized and Enlisted in the Church Program.—J. H. Breitigan.

General Discussion.

Announcements.

Adjournment.

Wednesday, 7:30 P. M.

Devotions.—D. I. Pepple.

Special Music by the Walnut Grove Church Choir.

Ministry in the Church of the Brethren.—M. R. Zigler.

Installation of M. Clyde Horst as Regional Representative of the General Ministerial Board, in charge of M. R. Zigler.

Responses by Members of District Ministerial Boards and M. J. Brougher.

Announcements.

Adjournment.

Thursday, 9:00 A. M.

Devotions.—H. F. King.

General Discussion—The Advantages of a More Inclusive Regional Organization.—To be led by Nathan Martin.

Business—Minutes, Treasurer's Report, Report of Committee on Regional Fieldman, Election of Officers, Time and Place of Next Conference.

The Local Church.—M. Clyde Horst.

Closing Devotions.

Adjournment.

Waynesboro, Pa. Levi K. Ziegler.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Diehl-Fifer.—By the undersigned at the Fort Wayne church, Ind., Aug. 31, 1940, Raymond Diehl and Wava Fifer, both of Fort Wayne.—G. A. Zook, La Grange, Ind.

Hall-Clark.—Avery B. Hall and Wanda M. Clark, June 26, in the Church of the Brethren, Fostoria, Ohio, by the Rev. G. D. Knepper.—Mrs. Lena Hall, Fostoria, Ohio.

Hill-Clayton.—In the Church of the Brethren, Nampa, Idaho, Aug. 4, 1940, by the undersigned, Burnal Hill and Mary Clayton, both of Nampa.—M. S. Frantz, Nampa, Idaho.

Landes-Watson.—By the undersigned, at the Bethany Hospital nurses' home, Chicago, Ill., Aug. 31, 1940, I. Harold Landes and Jeannette A. Watson, both of Chicago, Ill.—Omer B. Maphis, Oak Park, Ill.

Leckrone-Griffiths.—By the undersigned, at the church in Brethren, Mich., on Sept. 1, Bro. Clifton Leckrone and Sister Joyce Griffiths, both of Brethren, Mich.—G. E. Barkdoll, Copemish, Mich.

Moyer-Gilbert.—In the office of the Church of the Brethren, Nampa, Idaho, by the undersigned, Earl Le Roy Moyer and Helen Mae Gilbert, both of Emmett, Idaho, Aug. 1, 1940.—M. S. Frantz, Nampa, Idaho.

Reist-Winger.—At the home of the undersigned, near Lebanon, Pa., Aug. 11, 1940, Bro. Herman K. Reist, son of Brother and Sister Abram Reist of Lebanon, Pa., and Sister Sylvia Jane Wenger, daughter of Brother and Sister Levi G. Wenger of Ephrata, Pa.—Perry H. Sanger, Lebanon, Pa.

Replogle-Snader.—By the undersigned, at the Pipe Creek church, Md., Aug. 23, 1940, Jacob F. Replogle of Washington, D. C., and Thelma S. Snader of Union Bridge, Md.—M. R. Wolfe, Bridgewater, Va.

Saltzman-Miller.—July 7, 1940, by the undersigned, in his home, John Joseph Saltzman, Alvada, Ohio, and Priscilla Rose Miller, Mt. Blanchard, Ohio.—Glenn J. Fruth, Alvada, Ohio.

William-Edwards.—By the undersigned, Aug. 24, 1940, Earle Williams and Ruby Edwards, both of Reedley, Calif.—David Studebaker, Reedley, Calif.

Wolfgang-Hershey.—In the Second Church of the Brethren, Aug. 25, by the undersigned, her pastor, Millard Hope Wolfgang and Sister Ruth Elizabeth Hershey, both of York, Pa.—S. S. Blough, York, Pa.

FALLEN ASLEEP

Anderson, Harold Glen, son of Nelson G. and Alice Anderson, was born Feb. 5, 1903, in Harrison County, Mo., and died as a result of an automobile accident July 16, 1940. When he was four years old his family moved to Nebraska and resided there four years and then moved to Colorado. He was married to Clara Daniels in 1921 and to this union were born three children, one of whom died in infancy. In 1926 he and his wife came to California, where they resided since. He was baptized into the Church of the Brethren in 1923 at Rocky Ford, Colo., and was a member of the Santa Ana church at the time of his death. His wife and two children, an aged mother, two sisters and two brothers survive him. Funeral services were held at Mintner's Mortuary in Laguna Beach by Eld. Roy Hylton, assisted by the undersigned. Interment was in the Westminster cemetery.—A. O. Brubaker, Santa Ana, Calif.

Barcus, Helen Myrta, daughter of Brother and Sister Wesley E. Barcus, was born at Panora, Iowa, on May 8, 1916, and passed away Aug. 29, 1940, at the family home in Fruita, Colo. She grew to womanhood in Iowa, and moved to Fruita with her parents three years ago. Helen joined the Church of the Brethren in 1927. She leaves her parents, two sisters, two brothers, a grandfather and many other relatives in Colorado and in Iowa. Funeral services were held at the Church of the Brethren in Fruita with the pastor, Marion Stern, in charge, assisted by Bro. Ralph W. Hoover. Burial was made in the local Elmwood cemetery.—Marion Stern, Fruita, Colo.

Breitigan, Lizzie M., was born June 1, 1850, and died Aug. 14, 1940. She was the daughter of George B. and Fannie Mumma Breitigan. She leaves one brother. Sister Breitigan was a lifelong member of the Church of the Brethren and at the time of her death she was the oldest member of the Lititz congregation. Aunt Lizzie, as she was familiarly known, was possessed of a beautiful character and a kindly disposition, and as a result was loved by all who knew her. Funeral services were conducted by Eld. James M. Moore at the Spacht funeral parlor. Interment was in the Mohler's cemetery near Ephrata, Pa.—Mrs. Louis Huebener, Lititz, Pa.

Byers, Bro. Solomon, died Aug. 18 at the home of his daughter in Binghamton, N. Y. He was aged 84 years, 5 months and 23 days. Surviving are his seven children. His wife passed away twelve years ago. For many years he lived in or near Mechanicsburg, Pa., and was a lifelong member of the Mechanicsburg church. Most of the time since his wife's death he lived with his daughter in Binghamton. His body was brought to Mechanicsburg for burial. Services were held in the Myers funeral home by the writer.—John E. Rowland, New Paris, Pa.

Clopper, Bro. Jacob, died at his home in Huntsdale, Pa., on July 25, 1940, aged 64 years. He was a consistent member of the Huntsdale church for many years. He enjoyed attending services regularly until a few weeks before his death. Surviving are his widow, four daughters, three sons and five grandchildren. Funeral services were held in the Huntsdale church by Brethren H. M. Snavely and Otho J. Hassinger. Interment was in the Huntsdale cemetery.—Mrs. A. A. Evans, Carlisle, Pa.

Dettera, Rebecca A., widow of Mathias C. Dettera, passed away July 4, 1940, aged 84 years. She had been in failing health for several years. She was a member of Sister Amanda Kratz' Bible class and enjoyed the services of the Ambler church. Her friendly greeting will be missed. She found much pleasure in reading the Gospel Messenger. As a kind and loving mother she is greatly missed in the home circle. Surviving are two daughters and one son. Her husband preceded her in death twenty-two years ago. Funeral services were conducted by Bro. George J. Crist. Interment was made in the Rose Hill cemetery.—Elizabeth R. Blough, Hatfield, Pa.

Dingman, Ethel Jones, passed away suddenly on Aug. 7 after a two days' illness at her home near Poplar Ridge. Had she lived until Aug. 19 she would have been thirty-five years old. She was born in Somerset County, Pa., and came to New York with her parents in 1922, where she had since made her home. She joined the church when quite young and remained faithful. About ten years ago she was married to Francis C. Dingman. She was a devoted mother to her three children and was always ready to do some good deed for those she loved. Besides her husband and three children she is survived by her father and mother, Brother and Sister H. D. Jones, who have worked so faithfully in the church here for a number of years, also three sisters and five brothers. Funeral services were held in the Church of the Brethren at King Ferry with Bro. Norman J. Baugher, her pastor, in charge. She was laid to rest in the King Ferry cemetery.—Mrs. Gertrude Roller, King Ferry, N. Y.

Gibble, Sister Sadie M. Shelley, wife of Bro. Hiram Gibble, died at their home in Manheim, Pa., Aug. 14, 1940, of a heart attack. She was aged 62 years, 2 months and 7 days. She was a consistent member of the Church of the Brethren for many years. Surviving are her husband, one son, six daughters, one brother, five sisters and a number of grandchildren. Funeral services were held in the Graybill house by the home ministers. Interment was in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Glotfelty, Rosa Warner, was born in Jefferson County, Iowa, June 27, 1869, and died very suddenly at her home near Libertyville, Iowa, Aug. 13, 1940. She was married to Frank Glotfelty, and to this union were born three children. One son preceded her in death five years ago. As a young woman she was a member of the Methodist Church, but later united with the Church of the Brethren. She was loved and respected by all who knew her. Surviving are her husband, one son, one daughter, seven grandchildren and two sisters. Funeral services were conducted by her pastor, Bro. Glenn Carr, in the Methodist church in Libertyville. Interment was in the Fell cemetery.—Mrs. J. Warren Davis, Fairfield, Iowa.

Henry, Sister Sara R., daughter of Michael and Nancy Rettinger, was born in Roanoke County, Va., Jan. 12, 1857, and died Aug. 2, 1940. She united with the Peters Creek congregation early in life. Later she moved her membership to the Poages Mill congregation where she faithfully attended Sunday-school and church services until about two years ago. She always loved to go to church. She had been in ill-health for about two years. At the time of her death she was living with her son, R. A. Henry, with whom she had been living since the death of her husband on Nov. 11, 1914. She was married to Bro. James Henry, Dec. 14, 1876. To this union were born eleven children, of whom six preceded her in death. Aunt Sara, as almost everyone called her, leaves one sister, five children, twenty-five grandchildren, eighteen great-grandchildren and many other relatives and friends. Funeral services were conducted in the Poages Mill church with Bro. H. A. Hoover officiating, assisted by Bro. Ezra Bowman and Rev. Walter Binns. Her body was laid to rest in the family cemetery. A lovable person and good Christian has passed from our midst.—Edith Henry, Roanoke, Va.

Hershey, Bro. Arthur, son of Brother and Sister Naaman Hershey, died June 2, 1940, in the General hospital, Lancaster, Pa., aged 23 years, 9 months and 23 days. He was a member of the Church of the Brethren for three and a half years. He is survived by his parents, two brothers and four sisters. Funeral services were held in the Graybill house by Brethren Christ Gibble, Milton Hershey and Ollie Hevener. Interment was in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Hutchison, Sister Helen, daughter of Bro. Harry and Sister Naomi Hutchison, was born March 6, 1921. At the age of nine years she accepted Christ and united with the Church of the Brethren. She found Christ to be of real help in time of trouble. She demonstrated her faith in the Word of God when a few days ago she called for the anointing with oil. Helen was in possession of that fine trait of humility and felt her unworthiness to the point that she requested that not much be said about her life because she had accomplished so little for her Master. Her short Christian life will be a blessing not only to the young people but to those older who came in touch with her. She had been afflicted all her life but she bore her suffering with much patience. On Aug. 24, 1940, she passed away. Surviving are her father, mother, two brothers, one sister and her grandparents. Interment was in the Potsdam cemetery with Brethren John Fidler and S. A. Blessing officiating.—Mrs. Belle Hall, Laura, Ohio.

Nissley, Sister Anna Stehman, wife of Bro. Enos Nissley, died very suddenly of a stroke May 29, 1940, at her home near Manheim, Pa., aged 67 years, 5 months and 10 days. She was a consistent member of the Church of the Brethren for many years. She had been in failing health for a long time but bore it all patiently. She is survived by her husband, one son, two daughters and two sisters. One son and one brother preceded her in death. Services were held at the Kreider house by the home ministers. Interment was in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Robbins, George N., was born in Bloomington, Ill., April 1, 1869, and died in his home at El Paso, Ill., Aug. 25, 1940. He was married to Almeda Phipps of Washburn, Ill., on Jan. 14, 1895. To this union were born two sons and one daughter, who with the widow and two grandchildren survive. He united with the Church of the Brethren about forty years ago and served as deacon while living in the Oak Grove congregation. Funeral services were held in the Oak Grove church by the undersigned, assisted by Bro. J. E. Small of the Panther Creek church.—M. A. Whisler, Lowpoint, Ill.

Snyder, Mildred E., was born at La Porte, Ind., Oct. 2, 1898. She was the youngest child of James W. and Roxa Snyder. She was married to George Barnes at the home of her parents at Scoby, Mont., July 23, 1916. She passed away at her home in Minot, N. Dak., July 28, 1940. To this union were born six children. One infant daughter preceded her in death. Besides her husband and five children she leaves her aged mother, two sisters, two brothers and four grandchildren besides many other relatives and a host of friends. She united with the Church of the Brethren at the age of twelve years at La Porte, Ind. She

made her home in Minot for the last eleven years. She will long be remembered as a faithful and loving wife and mother and will be deeply missed in the church and aid as she was ever a faithful worker. Funeral services were conducted by the writer in the Church of the Brethren in Minot. She was laid to rest in the Rosehill cemetery.—Chas. A. Zook, Minot, N. Dak.

Stauffer, Sister Ella, died of complications June 23, 1940, at the home of her daughter and son-in-law, Mr. and Mrs. George Keener, near Manheim, Pa., in the bounds of the White Oak congregation. She was aged 80 years, 11 months and 10 days. She was a member of the Church of the Brethren for many years. Surviving are one daughter and three sons. Her husband preceded her in death forty years ago. Funeral services were held at the Manheim house by the home ministers. Interment was in the Chiques cemetery.—Susan M. Cassel, Manheim, Pa.

Steele, Henrietta Margaret McClelland, wife of Eld. William Steele of Everett, Pa., quietly passed away on Aug. 9, following an extended illness. She was born April 9, 1866. She was married to Bro. William Steele on Sept. 27, 1885. Besides her husband she leaves five daughters and one son. Several children preceded her in death. Sister Steele was a lifelong member of the Church of the Brethren, and will be greatly missed by a large circle of friends. She was a devout Christian and always took an active part in religious affairs. She was of a cheerful disposition and was a kind and considerate wife and mother. Funeral services were conducted in the Everett Church of the Brethren by her pastor, the writer.—E. M. Detwiler, Everett, Pa.

Weaver, Bro. Reuben H., died Aug. 29, near York. He was aged 73 years, 2 months and 19 days. For more than a year he suffered from a complication of disease. Prior to the death of his companion, Sister Jane Weaver, two years ago, he was received into the fellowship of the Church of the Brethren. He is survived by his three daughters and his grandchildren. Funeral services were conducted at the home of his daughter, Mrs. Clyde Hess, in Dillsburg, by Bro. Albert Cook and the writer. Interment was in the Churchtown cemetery.—John E. Rowland, New Paris, Pa.

CHURCH NEWS

California

Glendora.—Our church was represented at Conference by Brother and Sister J. W. Lear. During their absence the pulpit was filled one Sunday morning and evening by Bro. J. Z. Gilbert of Los Angeles. His messages were greatly appreciated. Sister Gilbert talked to the young people in the evening. The remaining Sundays of their absence the home ministers occupied the pulpit. Pastor Lear took several Sunday mornings bringing us echoes from the Conference. On one Sunday evening Sister Lear gave a report. Our quarterly council was held Aug. 23. Sister Simon Hosfeldt and Bro. Mervin Baker were chosen as delegates to district meeting. We are very happy that we have a new roof on the church building, and a plastec ceiling. The annex has also been painted. We are looking forward to Oct. 20, at which time Bro. Niels Esbensen of Empire, Calif., is to start a revival. We are expecting great things. Bro. O. C. Sollenberger, returned missionary from China, is to be with us Sept. 4. Bro. Lear is to conduct installation services for the new pastor at Long Beach on Sept. 8.—Mrs. Della Starner, Glendora, Calif., Aug. 29.

Colorado

Fruita.—The district conference was held Aug. 16-18 at the Fruita church and was well attended. More than three hundred fifty people attended the closing session. We were fortunate to have with us Bro. I. W. Moomaw and family, missionaries on furlough. They added a great deal to the program. Good talks were given by able speakers. The Fruita ladies' aid served the meals in the new dining room which was recently added to the church.—Bertha Shelly, Fruita, Colo., Aug. 28.

Florida

Arcadia.—On Aug. 4, morning and evening, and on Aug. 11, in the morning, Bro. I. R. Pletcher preached for us. His sermons were very good. On Aug. 18 the campfire service sponsored by the young people was enjoyed by all. We had a members' meeting on Aug. 25 and elected the following officers: elder, Bro. J. R. Pletcher; pastor, Bro. S. W. Bail; treasurer, Bro. Wm. Hildenbrand; clerk, Jennie Westheaffer; Messenger agent and correspondent, Sister Alma Summerall; delegates to district meeting, Sisters Lamb and Ball; Sunday-school superintendent and treasurer, Sister Lamb. Our love feast will be held Dec. 1. We extend an invitation to brethren who come to Florida to worship with us.—Mrs. Anna Westheaffer, Arcadia, Fla., Aug. 30.

Idaho

Nampa.—We met in council on Aug. 28. The ladies' aid is purchasing carpets for the church auditorium. Dr. C. L. Henck, president of men's work, reported seven Boy Scouts attended summer camp. Several gospel teams have been sent out. Dr. R. E. Blickenstaff, Sunday-school superintendent, announced the establishment of a church library with Glee Yoder as librarian. The following were chosen as superintendents for the various departments: general superintendent, La Vern Martin; adult, O. E. Fillmore; young people, Nelda Hatfield; intermediate, Mary McClure; junior, Pauline Keim; primary, Ottie De Coursey; beginner, Margaret Blickenstaff; cradle roll, Marie Huston. Goldie Martin is children's director, and Mary Clayton Hill is secretary. Pastor M. S. Frantz is vacationing in California.—Stanley B. Keim, Nampa, Idaho, Aug. 30.

Payette Valley.—Our church held its business meeting on Aug. 21. Brother and Sister E. J. Glover just recently returned from their trip to the coast. The church officers are as follows: Bro. E. J. Glover, elder; Bro. William Sumner, treasurer; Sister Maud Sumner, clerk; Sister Ellen Schubert, Messenger agent and correspondent. We are glad to report that Bro. S. J. Kenepp is improving very satisfactorily from his accident.—Marvel Bowers, Payette, Idaho, Aug. 27.

Winchester.—As our church house was in need of a new coat of paint some of the good brethren from southern Idaho furnished the paint and helped to put it on. Brethren Neff and Reed of the Winchester church helped. On July 28 the district young people's team put on a program on Sunday morning at the Winchester church. We served a basket dinner at noon. Calvin Niswander and Brother and Sister Willis Neff and their son attended the summer camp at Camp Stover. They came home feeling their time was well spent. Two more have been added to the Winchester church by baptism.—Amanda E. Flory, Caldesac, Idaho, Sept. 3.

Illinois

Allison Prairie.—As a result of evangelistic meetings conducted by Bro. A. Wayne Carr of La Place, Ill., fifteen were added to the church. Bro. Carr's sermons were interesting and inspiring. On Aug. 4 we had our harvest meeting, with Bro. Carr as the speaker in the morning. Bro. Jay Johnson of Ashton, Ill., brought the afternoon address. We conducted a very successful two weeks' vacation Bible school in July under the leadership of Sister Lois Ritchey. On Aug. 11 we held our love feast with seventy-one present. Bro. Ralph Benson and Sister Lois Ritchey were delegates to district meeting.—Viola Frye, Lawrenceville, Ill., Sept. 3.

Dixon.—Our summer services both morning and evening have been well attended. On July 7 visiting missionaries, Sisters Emma Frey and Martha Coffman, of the Brethren in Christ, were with us. Also on that day was a service dedicating the junior choir robes. The junior choir, under the leadership of Mrs. Clyde Lenox, has been a great inspiration to our evening services. On July 21 Bro. Wm. Lampin of Polo brought a message that challenged our efforts. On July 28 Bro. C. D. Bonsack of Elgin, Ill., preached our rally day sermon. An offering was taken for the building fund. On Aug. 14 Brother and Sister David Hall, missionaries of the Brethren in Christ, gave moving pictures of their field in southern Africa. On Aug. 26 our business meeting was held. Sunday-school officers were elected as follows: Bro. Ed Myers, superintendent; David Wade, assistant; Mrs. Galen Myers, music director; Harvey Butterbaugh, church treasurer; the writer, Messenger correspondent. Our revival meetings begin Sept. 18 with Bro. Ralph Rarick as evangelist. Our Sunday-school classes have been leading the Wednesday evening services. Several of our members attended district meeting at Elgin.—Mrs. David Wade, Dixon, Ill., Sept. 2.

Walnut Grove.—Our daily vacation Bible school was held the first two weeks of July. The school was directed by Sister Mary Ridgely. We had an enrollment of forty-two, with an average attendance of about thirty-nine. During the same period a night session was held for the young people with Bro. Oliver Dearing teaching. They had an enrollment of twenty-one, with an average attendance of fifteen. We met in council Aug. 10, at which time officers were chosen as follows: Charles Rothrock, Sunday-school superintendent; Sister Mary Ridgely, assistant; Bro. Oliver Dearing, elder; Lloyd Jones and Bro. Dearing, delegates to district conference, with D. Ridgely as alternate. We just closed a two weeks' meeting. Three ministers from Champaign, Brethren Clyde Lewis, Merlin Garber and Merefield, filled the pulpit the first week. We thank them very much for their labors with us. The second week was continued by our pastor, Bro. Oliver Dearing. Much interest was shown in these meetings. We are planning our all-day meeting for Sept. 8. We wish to invite all those from our neighboring churches and any others who are interested to come worship with us that day.—Mrs. Charles Rothrock, West Salem, Ill., Sept. 3.

Indiana

Bethany.—We met in council Aug. 29, at which time we elected officers. Bro. A. E. Clem was re-elected elder. The young people started a project of filling in and making a nice lawn in front of the church. On Aug. 29 the people came together and cleaned the church house and helped finish the filling and sowed lawn seed. We had a potluck dinner. The men sowed soy beans and made twenty-four loads of hay on share this summer. Beginning Oct. 1 Bro. Paul Warstler will be superintendent of the Sunday school and Sister Mary Gall will be superintendent of primaries. The aid has been helping in relief work. Our love feast will be held Oct. 12, at 7:30 P. M. Our pastor, Bro. Leo Miller, will conduct several series of meetings at other places.—Mrs. Bertha B. Weybright, Syracuse, Ind., Sept. 3.

Iowa

English River.—Raymond Flory, a young man who grew up in the community of the Church of the Brethren, South English, Iowa, was installed into the ministry Sunday morning, Sept. 1, at the close of the eleven o'clock service. For the past two years he has held a license to preach, granted by this church. During the summer of last year he served the church at Greene, Iowa. This summer he worked in the Sheldon, Iowa, church. He is a graduate of McPherson College in Kansas. He, with his newly wedded wife, has accepted the pastorate of the Church of the Brethren in Ottawa, Kans. Bro. Flory preached the sermon on Sunday morning to a full house. The members of the Grove male quartet of the local church dedicated a number to their young comrade, Raymond. The pastor, the undersigned, assisted by Eld. W. H. Brower, had charge of the installation service.—Homer Caskey, South English, Iowa, Sept. 3.

Libertyville.—We met in council on Aug. 30. Attendance has been fairly good this summer. Bro. W. N. Glotfelty and Bro. Orvil James attended Annual Conference. Bro. Glotfelty gave a very interesting report of the meeting. Several attended the district conference in the Salem church. Bro. Paul Somer has been leader of the B. Y. P. D. this summer. On July 19 we met in the church basement for a birthday party for our pastor. A good social time was enjoyed by all present. A purse of money was presented Bro. Carr. Special prayer meetings are to be held on Tuesday and Friday evenings of this week and next week, to be followed by a two weeks' revival meeting in charge of Bro. J. W. Fidler. Our love feast will be held on Sept. 30 at 7:30 P. M.—Mrs. J. Warren Davis, Fairfield, Iowa, Sept. 1.

Kansas

Maple Grove.—We met in council Aug. 31. Bro. D. W. Kesler will serve the church as pastor and elder for the coming year. We elected our church and Sunday-school officers. Bro. Ralph Bishop is our Sunday-school superintendent. The men's organization is planning a project to put the Gospel Messenger in every home where there is a member of our church. We expect to have a series of meetings this fall with a love feast at the close of the meeting. One of our number has been taken from our midst since our last report.—Esther M. Jackson, Norcatur, Kans., Sept. 2.

West Wichita.—We held our daily vacation Bible school in two sections, the primaries and beginners from July 29 to Aug. 2, and the juniors and intermediates from Aug. 5 to 9. The total enrollment was sixty-two. On Aug. 18 the young adult class presented the play, The Forgotten Man. Our pastor, Bro. Ernest A. Shively, was called to the Rocky Ford church in Colorado. He expects to be there by Sept. 1. Our church is without a pastor at present, but we plan to have a student pastor soon.—Mrs. Guira Green, Wichita, Kans., Aug. 30.

Maryland

Frederick.—Our Sunday school joined the union vacation Bible school held in the Lutheran Sunday-school building. Three of our young people assisted in teaching. On June 19 our pastor gave the morning devotions over station WFMD. On June 30 we had charge of the community park service. Pastor Ralph E. Shober preached the sermon and the senior choir furnished special music. We had a good attendance at our quarterly workers' conference supper on July 11. Our annual Sunday-school picnic was held on July 20 at Braddock Heights. On July 21 a special offering amounting to $46.91 was taken for the war relief fund. On July 28 Bro. M. R. Zigler of Elgin, Ill., was our guest speaker at the morning service. In the afternoon and evening a number of workers attended the adult round table at the Pipe Creek church. Sister Ruth Utz, missionary to Africa, told of her experiences and work on the field. A good representation of women attended the women's work convention at the First church, Baltimore, Md. In the evening of Aug. 4 a special service was held with Bro. Paul Bowman, Jr., as speaker. He told of his relief work in Spain and France. The B. Y. P. D. sponsored an interracial program on Aug. 15. Special music was given by a colored quartet. On Aug. 21 our church was in charge of the morning devotions over station WFMD. Pastor Shober



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BETHANY BIBLICAL SEMINARY
CHICAGO, ILL.

was assisted by the junior choir. On Aug. 25 the morning message was brought to us by Sister Andrew Hoff of New Windsor. She gave a report of the international peace conference held at Allentown. Three members have been added to the church since our last writing, two by baptism and one by letter.—Mrs. John W. Wolfe, Frederick, Md., Sept. 3.

Lonaconing.—On Sept. 1 the place of worship in Lonaconing was dedicated. The ministerial board was in charge of the service. Prayer of invocation was given by Eld. Arthur Scrogum. Special music was furnished by the Frostburg church. Bro. N. D. Cosner of the Westernport church preached the dedicatory sermon. A statement of the committee was given by the pastor of the Georges Creek church, Bro. C. D. Brendlinger, whose labors made it possible for the dedication day. The dedicatory offering amounted to more than enough to clear all indebtedness. The act of dedication was read by Bro. Scrogum.—Mrs. C. D. Brendlinger, Lonaconing, Md., Sept. 2.

Meadow Branch.—We closed a successful series of meetings on Aug. 25. Bro. M. R. Wolfe of Bridgewater College was the evangelist. Nine have been added to the church by baptism. Cottage prayer meetings were held each week for six weeks before the revival meetings began. Eld. D. E. Englar preached a very timely and forceful sermon on Sept. 1. In the afternoon Wendell Prescot Roop of Washington, D. C., addressed the Roop-Royer family reunion assembly. The Brethren work camp held in Westminster under the direction of Sister Ruth Roop Rinehart closed on Aug. 24. Those who carried through this useful sewing project so efficiently were Sisters Martha Hershey of East Petersburg, Pa., Rachel Roller of New Market, Va., Ruth Roop Rinehart of the Meadow Branch congregation, Ruth Bixler of New Windsor, Md., Edna Eller of Roanoke, Va., Margaret Flory of Bridgewater, Va., Dorothy Martin of Ephrata, Pa., and Wanda Hoover of Plattsburg, Mo. They also held a very successful vacation Bible school at Cranberry Station on the Western Maryland road between Baltimore and Hagerstown. The mayor and city council of Westminster gave their commodious city-owned building to the co-ordinating council for this work camp. The welfare organizations of the city took an active part in this also and plan to continue the good work so well started by these splendid workers. The Sunday-school and church services in the Meadow Branch church have been well attended, and offerings have been above the average. The writer preached to a full house at Reisterstown Mission on Sept. 1. The next council at that place will be held on Sept. 8.—Wm. E. Roop, Westminster, Md., Sept. 4.

Michigan

Florence.—For two weeks in July Bro. Manly Deeter of Syracuse, Ind., visited in our community. He called in ninety different homes and gave a number of good sermons. Sister Sherck and a band of aid ladies did housecleaning for Mrs. Welker, who has been sick for a long time. We are also busy sewing and giving clothing and soap for the refugees. At the young people's meeting they donated a supply of soap instead of taking an offering. The English Prairie aid entertained our aid at an all-day meeting July 24 at the home of Sister Ethel Thomelson. We made comforters for the hostess and had a good social visit. Our pastor, Bro. Geo. S. Sherck, and his wife and Brother and Sister Harry Oxender attended the district conference at Camp Mack during the week of Aug. 13. Bro. Oxender was the delegate from the church and Sister Oxender was sent by the women's work. Other members of the congregation also attended. On Aug. 29 the aid met all day with Sister Sherck. They made garments for some children in the neighborhood who recently lost their mother. On Aug. 25 we held our harvest meeting. Bro. Homer Burke, returned missionary from Africa, was the speaker of the day. A potluck dinner was served at noon.—May Myers, Constantine, Mich., Sept. 3.

Grand Rapids.—Our daily vacation Bible school was held from June 17 to 28 with a closing program on Friday night. The annual Sunday-school picnic was held at Johnson park on June 30 with a hillside vesper service at the close of the day. The ladies' choir went to district meeting and rendered two very fine numbers. Our delegates to district meeting were Mrs. Blanche Chambers and Mrs. Elaine Cherry. The ladies are sewing clothing and quilts to be donated for relief work. On Aug. 18 Bro. Smith and family visited the Grand Rapids church. Bro. Smith told of some interesting places they visited while on their vacation. On Aug. 25 Bro. S. Ira Arnold and family favored us with an illustrated lecture on favorite hymns. This was beautiful and inspiring to those present. The annual council meeting will be held Sept. 6 to select the leaders of the church and Sunday school for the following year.—Mrs. David Royer, Grand Rapids, Mich., Aug. 30.

Missouri

Kansas City.—We met in council on July 18, at which time officers were elected as follows: elder, Bro. I. V. Enos; member of finance committee, Bro. Roy Hodgden; member of ministerial committee, Bro. Allen S. Keltner; Sunday-school superintendent, Bro. Gene Easterlie; assistant, Bro. Allen S. Keltner; secretary, Sister Cecil Gibbs; Gospel Messenger agent, Sister J. E. Franks; correspondent, Sister Hattie Easterlie. Our attendance has not been good this summer as a number have been away on vacations. However, it has been increasing the last few Sundays. Six of our intermediates and young people attended camp at Excelsior Springs, Aug. 19-22. On Sept. 1 a very impressive dedication service for our new hymnals was conducted by our pastor. We are planning to have a rummage sale on Sept. 21.—Mrs. Erma Varner, Kansas City, Mo., Sept. 3.

Rockingham.—Our church met in a business meeting Aug. 31. Letters were granted to Brother and Sister E. F. Sherfy as they are leaving to work in the Bethany congregation. We chose Bro. J. D. Van Pelt as our Sunday-school superintendent, with Floyd Hawkins as assistant. Mrs. Hester Bowman will superintend the primary department. I. A. Early and E. G. Rodabaugh were chosen as delegates to district meeting, with Daris Bowles and Floyd Hawkins as Sunday-school delegates. In July we held our love feast, which was much enjoyed by those who attended. In the evening of Aug. 18 we had a short dedicatory service for our new songbooks and also for our electric lights which were recently installed. On Aug. 25 Bro. Brightbill and wife gave us a musical treat by illustrating many songs with pictures. Their visit among us was much enjoyed by old and young. As Bro. Sherfy goes from us we feel that we are indeed as sheep without a shepherd. It is a challenge to us to put forth every effort to help our elder carry on until such a time as we may find someone to help us in the work.—Mattie Lam, Hardin, Mo., Sept. 1.

North Carolina

Little Pine.—Eld. W. A. Reed from Campobello, S. C., conducted a very successful revival meeting from Aug. 11 to 21. Nine were baptized, two were reclaimed, and several were anointed. Two brethren were licensed to preach. We feel that the church was greatly strengthened. Our love feast will be held Sept. 7.—Jeanette Murphy, Ennice, N. C., Aug. 27.

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Northern—Empire, Oct. 11-14.
Florida and Georgia—Winter Park, Oct. 11-13.
Indiana, Middle—Mexico, Oct. 11-13.
Kansas, Northeastern—Appanoose, Oct. 4-7.
Kansas, Northwestern—Belleville, Oct. 18-21.
Kansas, Southeastern—Fredonia, Oct. 25-28.
Kansas, Southwestern—Conway Springs, Oct. 11-14.
Maryland, Western—Georges Creek, Oct. 12.
Missouri, Middle—Mineral Creek, Oct. 11-14.
Missouri, Northern—North Bethel, Oct. 18-20.
Nebraska, Lincoln, Oct. 11-14.
Pennsylvania, Southern—Ridge, Oct. 29, 30.
Pennsylvania, Western—Markleysburg, Oct. 23, 24.
West Virginia, First—Sunnyside, Oct. 4-6.

LOVE FEASTS

California

Oct. 22, Pasadena.

Florida

Dec. 1, Arcadia.

Illinois

Sept. 30, 7:30 pm, Lena.
Oct. 5, Pleasant Grove.
Nov. 15, 7:30 pm, Decatur.

Indiana

Sept. 23, Center.
Sept. 29, Maple Grove.
Oct. 5, 7 pm, Lower Deer Creek.
Oct. 5, 7:30 pm, Anderson.
Oct. 12, Fairview.
Oct. 12, 7:30 pm, Bethany.
Oct. 19, Spring Creek.

Iowa

Sept. 30, Robins.
Sept. 30, 7:30 pm, Libertyville.
Oct. 14, Osceola.

Maryland

Oct. 6, 6:30 pm, Beaver Dam.
Oct. 12, 6:30 pm, Meadow Branch.
Oct. 12, 6:30 pm, Sams Creek.
Oct. 19, 2 pm, Broadfording.
Oct. 20, 6:30 pm, Pipe Creek.
Oct. 26, Longmeadow.
Oct. 26, 2:30 pm, Piney Creek.

Ohio

Sept. 22, Mohican.
Sept. 29, Sugar Creek.
Oct. 13, Fostoria.
Oct. 13, 7 pm, Painter Creek.
Oct. 20, 7 pm, Brookville.
Oct. 26, 10:30 am, Prices Creek.
Oct. 26, 7 pm, Pitsburg.
Oct. 27, Springfield.

Pennsylvania

Sept. 22, 7 pm, Beachdale.
Sept. 29, Summit Mills.
Oct. 6, Lower Conewago.
Oct. 6, Pleasant Hill.
Oct. 6, Raven Run.
Oct. 6, Shade Creek, Berkey house.
Oct. 6, 6 pm, Manor, Purchase Line.
Oct. 6, 6 pm, Middle Creek.
Oct. 6, 6:30 pm, New Enterprise.
Oct. 6, 7 pm, Mt. Joy.
Oct. 13, Carson Valley.
Oct. 13, 2 pm, Spring Grove, Kemper house.
Oct. 13, 7 pm, Snake Spring Valley.
Oct. 19, 20, Springville, Mohler's house.
Oct. 20, Codorus.
Oct. 20, Shamokin.
Oct. 20, 6:30 pm, Maple Spring.
Oct. 20, 7 pm, Fairview.
Oct. 27, Tire Hill.
Oct. 29, 30, Mt. Hope.
Nov. 3, 6:30 pm, Walnut Grove.
Nov. 3, 7 pm, Madison Avenue, York.
Nov. 3, 4, West Greentree.
Nov. 10, Shrewsbury house, Codorus congregation.

Tennessee

Sept. 21, 7 pm, Limestone.

Virginia

Oct. 6, Peters Creek.
Oct. 19, Poages Mill.
Oct. 26, 6 pm, Middle River.

West Virginia

Sept. 21, Goshen.
Sept. 22, Mt. Dale.
Oct. 5, Hammond.
Oct. 5, Pleasant Hill.
Oct. 12, 2 pm, Spruce Run.

Ohio

Oakland.—We met in council Aug. 26, at which time the following officers were elected: elder, Theodore Eley; Sunday-school superintendent, Chester George; children's director, Mrs. Wm. Toman; home department superintendent, Mrs. Harvey Martin; cradle roll superintendent, Irene Bowersot; peace director, Lloyd Miller. Our pastor and wife, Brother and Sister Frederick Hollingshead, represented us at Annual Meeting. Ten of our young people, three juniors and four intermediates attended camp this summer. Our pastor was dean of the young people's camp at Camp Mack and also taught in the Sugar Grove camp. His wife taught in both camps. Our B. Y. P. D. meets each Sunday evening. They have been studying peace, directed by Lloyd Miller. The interest in our women's work is increasing since we have been sewing for refugees. We are using relief cards in our homes. Our men's chorus has been giving its service by bringing a message in song to other churches. The pastor's cabinet meets this week to plan the year's church program. We are looking forward to the coming of Bro. M. J. Brougher to lead us in our revival this fall.—Mrs. Wm. Toman, Gettysburg, Ohio, Aug. 29.

Reading.—We met in council Aug. 17 and elected the following church officers: elder, Bro. J. C. Inman; clerk, O. C. Hahn; treasurer, Harold Steffer; trustee, Earl Reese; Messenger correspondent, Ruth Lehman; member of board of Christian education, Ruth Freshly; member of ministerial committee, H. H. Sanor; members of finance board, Ada Steffer and Virgil Steffer; missionary secretary, Charles Messer. Two weddings have been solemnized in our church recently. The marriage of Ruth Domino and Russell Cameron took place on June 15, and that of Nettie Sanor and George Schneider on Aug. 3. Both ceremonies were performed by Pastor Lehman. The church women have been co-operating in providing clothing for the relief program. They have been sewing at home and bringing good used clothing which is sorted and mended each week at the home of Sister Ada Steffer. All members have a part in the financial relief program of the church. Offerings are brought for relief on the last Sunday of each month. Two church members have donated paint for the exterior of the church. The men's organization is doing the painting. Our annual home-coming will be held in September.—Mrs. H. C. Lehman, Salem, Ohio, Aug. 30.

Sidney.—We met on Aug. 6 and elected Bro. S. S. Blough as pastor. Six ladies had the privilege of attending the women's work meeting at Bradford this summer. Several of our juniors, intermediates and young people attended camp at Sugar Grove. On Aug. 25 in the evening the combined men's chorus from the Oakland and Covington churches gave a program of sacred music. The ladies of the church are busy getting the parsonage ready for our new pastor. One member has been added to the church since the last writing.—Margaret Friend, Sidney, Ohio, Sept. 1.

Silver Creek.—On Aug. 11 Bro. Wilbur Bantz of Toledo, Ohio, gave a talk to the young brethren of our congregation about conscientious objectors and their duties. On Aug. 18 a harvest meeting was held with Bro. Brubaker, a returned missionary, as guest speaker. Basket dinner was served at noon. Pastor H. P. Garner was our delegate to district meeting. Bro. Geo. T. Throne, our elder, was delegate to Annual Meeting at Ocean Grove.—Mrs. Noah Long, Pioneer, Ohio, Sept. 3.

Troy.—Our church has been greatly benefited by a two weeks' revival meeting held by Bro. Ray O. Shank of Bradford, Ohio, from July 21 to Aug. 4. There were nine accessions, of whom seven were baptized and two were received by letter. The attendance was splendid and the spiritual sermons were much appreciated. On Aug. 7 we held our business meeting, at which time we elected the following Sunday-school workers: Mary Gnodle, superintendent; Harold Feirstein, assistant; Emmert Flory, Jr., secretary; Ada Zimmerman, cradle roll superintendent; E. W. Brumbaugh, treasurer; Cora Brill, reporter. The following church officers were elected: Arthur Mathews, trustee; Emmert Flory, clerk; Velma Hovatter, Messenger agent; E. W. Brumbaugh, member of finance committee; Mina Overholser, member of nominating committee. We are going to install a new furnace. Plans were made to raise the money to pay for it. We are pleased to have such a wonderful Christian spirit in our church. Our Sunday school and church are growing in interest and attendance.—Cora Brill, Troy, Ohio, Aug. 29.

Woodworth.—On Aug. 11 we had farewell services for Brother and Sister Edward Angeny, as they are leaving for China. The church was filled during the morning service. At noon a large group of members and friends enjoyed a splendid fellowship dinner. Special music and readings helped make up the afternoon program, with Bro. Elmer Brumbaugh of the Kent congregation delivering a fine message. The Angenys were given a farewell gift of appreciation from the Sunday school and church. Bro. Angeny turned over to the church treasurer the money raised for the purpose of finishing some necessary plumbing in the church basement. The evening services were continued as usual with the junior services and the B. Y. P. D. meeting followed by a challenging message from Bro. Angeny. They did fine work while here. Sister Angeny organized a fine junior group, and Mrs. Mary Young will continue this leadership. Sister Angeny was also director of the daily vacation Bible school. The entire community will miss them, but our loss is China's gain. The B. Y. P. D. has continued its meetings each Sunday evening. On Aug. 11 Victor Benson, representative of the Manchester peace team, was guest speaker. He gave some very important information. Many of our young people are looking forward to attending the B. Y. P. D. conference at Camp Zion during Labor Day week end.—Esther Horst, Columbiana, Ohio, Aug. 30.

Pennsylvania

Ambler.—If as a stranger you come into our church on Sunday morning, you are invited to sign the guest book in the vestibule. Each Tuesday evening a large group of our young people meet at the church for recreation under able leadership; this recreation center is greatly appreciated by our boys and girls. For several months Harold Hutt has been teaching our young men, during the Sunday-school hour, lessons which as noncombatants they should learn. They discuss various phases of their duty as patriotic citizens and soldiers of Jesus Christ. At the quarterly business meeting the annual election of church and Sunday-school officers was held. Eld. I. S. Hoffer was re-elected officiating elder; Bro. E. M. Crouthamel was elected superintendent of the Sunday school with Bro. A. Kurtz King as assistant. Eld. Ross D. Murphy performed the installation service for Sister Leah Musser Zuck as wife of our pastor, Nevin H. Zuck.—Elizabeth R. Blough, Hatfield, Pa., Sept. 4.

Bethany.—On June 2 the children gave a children's day program. Bro. Ralph Jones of the Mingo congregation was the guest preacher on July 7. He gave two stirring messages. We met in council June 24. The work of the church boards and committees was reported. The new church officers for the year were elected. The missionary committee recommended that the suggestion be made that the mission giving of the churches of the district be directed toward the support of Brother and Sister Edward Angeny, missionaries to China. This was passed to the district mission board. On Aug. 18 Bro. Robert Garber of the Brooklyn church brought us the message. On Aug. 25 Brother and Sister Edward Angeny were with us. On Aug. 28 we had a fellowship farewell for them. This was a very impressive service. Greetings were given by R. L. Bennett for the Sunday school, by Marion Jones for the young people of the district and by Margaret Mahler for the missionary committee. Our pastor also gave a short talk. Bro. J. Grannum Mahan, representing the ministers of the district, and Bro. B. F. Waltz, representing the district mission board, also brought greetings. Brother and Sister Angeny responded to the greetings.—Mrs. M. Mahler, Philadelphia, Pa., Sept. 1.

Boiling Springs.—Children's day was observed on June 16 with Bro. Cook as the speaker. It was well attended. We met in council Aug. 13. Our treasurer gave a good report. Bro. Charles Carrothers was elected trustee for three years. Brother and Sister Mervin Trimmer were chosen as deacons. Bro. Rowland resigned as elder at the Boiling Springs church. Bro. Henry Miller was elected elder for one year.—Maude Ditmer, Boiling Springs, Pa., Aug. 28.

Carson Valley.—We met in special council July 11 to consider improvements in our church building. We decided to paint the interior. At this meeting Bro. Daniel Brubaker was reinstated in the active ministry. Our Sunday-school outing was held Aug. 22 with a good attendance of both adults and children. The basket lunch was followed by a sports program. Russell Clapper and Mrs. David Kauffman, Jr., were our delegates to the Sunday-school convention at McVeytown, Pa., on Aug. 27. We are looking forward to having Bro. Lawrence Bianchi of Park Hill, Pa., conduct a two weeks' evangelistic meeting, beginning Sept. 29 and ending Oct. 13 with our fall love feast.—Ellen Brubaker, Duncansville, Pa., Aug. 28.

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New Enterprise.—Our pastor held a series of meetings in the Woodbury house the early part of August. Brethren Alfred Replogle and Paul Hoover filled the pulpit in his absence. Twenty-two campers and five leaders and teachers from our church attended Camp Harmony this summer. The week of Aug. 18 to 25 was one long to be remembered by the New Enterprise congregation. It was the time when we celebrated the hundredth anniversary of the first church building at this place. During the week churches that have grown out of this congregation participated in the services. Delegations that brought the worship service and special music were present from Yellow Creek, Upper Claar, Lower Claar, Dunnings Creek, Woodbury and Koontz. The speakers of the week in order were Brethren W. N. Staufer, G. E. Yoder, H. W. Hanawalt, Galen B. Royer, T. F. Henry, W. S. Long and Caleb Bucher. Sunday was the climax of the week when more than four hundred gathered in the morning and three to four hundred in the afternoon and evening to enjoy Christian fellowship in a home-coming. The morning service was unique in that it was patterned as nearly as possible like the old-time service. Bro. John C. Zug of Palmyra brought a short message in German. Several other ministers also gave messages. The hymns were all lined as in former days. A basket lunch was served by the ladies of the church. In the afternoon historical and reminiscent talks were given. Bro. D. T. Detwiler, who is past his eighty-sixth year, spoke of the period up to 1875, for which there is no record, and Bro. W. N. Staufer spoke of the period from 1875 until the present as recorded in the minutes. Bro. James A. Sell, oldest minister in the church, was present to tell interesting facts. Much was said concerning the Annual Conference of 1877 held at this place. A choir composed of members of the three houses of our congregation and directed very ably by Bro. Berger Baker brought special music. In the evening a special missionary program was given with the message brought by Sister Martha N. Parker. Music was again brought by the choir. The message was a fitting challenge to the theme of the week, The Church. Our fall love feast will be held the first Sunday in October, Oct. 6, at 6:30 P. M.—Mrs. D. P. Hoover, New Enterprise, Pa., Sept. 1.

Shamokin.—Our annual Sunday-school picnic was held at Edgewood park, Aug. 10. It was well attended and enjoyed. Our love feast will be held Oct. 20. We will meet in council on Oct. 19, at 7:30 P. M. We are looking forward to having Bro. Wilmer Petry of Ohio with us for our evangelistic meetings Feb. 24 to March 9. Pastor R. A. Nedrow will conduct a harvest home service on Oct. 6.—Desna Weikel, Shamokin, Pa., Aug. 21.

Tennessee

Liberty.—On Aug. 19 Bro. J. R. Jackson began a revival at our place, which continued until Sept. 1. Bro. Ralph Bowman, our summer pastor, also helped during the last week. As a result of the meeting four accepted Christ. Three were baptized and one renewed his vows. The church seemed to experience a great spiritual awakening. The following officers were elected: Bro. J. R. Jackson, elder and pastor; Bro. S. M. Doublas, Sunday-school superintendent; Mrs. J. B. Isenberg, clerk and treasurer. We also elected our Sunday-school teachers and officers for the year. We hope to have a great year in the work of the Lord.—Mrs. J. B. Isenberg, Jonesboro, Tenn., Sept. 3.

Limestone.—We met in our annual visit council Aug. 24. Bro. W. A. Reed of Campobello, S. C., will hold our revival, beginning Sept. 8. Our communion service will be held Sept. 21, at 7 P. M. The B. Y. P. D. from the Liberty church gave a program on July 14. Mr. Ramsey from Greenville conducted a singing school for us, July 8 to 19. It was inspiring to our young people. Bro. J. R. Jackson preached for us Sept. 1.—Honoria Pence, Limestone, Tenn., Sept. 3.

Ohio

Oakland.—We met in council Aug. 26, at which time the following officers were elected: elder, Theodore Eley; Sunday-school superintendent, Chester George; children's director, Mrs. Wm. Toman; home department superintendent, Mrs. Harvey Martin; cradle roll superintendent, Irene Bowersot; peace director, Lloyd Miller. Our pastor and wife, Brother and Sister Frederick Hollingshead, represented us at Annual Meeting. Ten of our young people, three juniors and four intermediates attended camp this summer. Our pastor was dean of the young people's camp at Camp Mack and also taught in the Sugar Grove camp. His wife taught in both camps. Our B. Y. P. D. meets each Sunday evening. They have been studying peace, directed by Lloyd Miller. The interest in our women's work is increasing since we have been sewing for refugees. We are using relief cards in our homes. Our men's chorus has been giving its service by bringing a message in song to other churches. The pastor's cabinet meets this week to plan the year's church program. We are looking forward to the coming of Bro. M. J. Brougher to lead us in our revival this fall.—Mrs. Wm. Toman, Gettysburg, Ohio, Aug. 29.

Reading.—We met in council Aug. 17 and elected the following church officers: elder, Bro. J. C. Inman; clerk, O. C. Hahn; treasurer, Harold Steffer; trustee, Earl Reese; Messenger correspondent, Ruth Lehman; member of board of Christian education, Ruth Freshly; member of ministerial committee, H. H. Sanor; members of finance board, Ada Steffer and Virgil Steffer; missionary secretary, Charles Messer. Two weddings have been solemnized in our church recently. The marriage of Ruth Domino and Russell Cameron took place on June 15, and that of Nettie Sanor and George Schneider on Aug. 3. Both ceremonies were performed by Pastor Lehman. The church women have been co-operating in providing clothing for the relief program. They have been sewing at home and bringing good used clothing which is sorted and mended each week at the home of Sister Ada Steffer. All members have a part in the financial relief program of the church. Offerings are brought for relief on the last Sunday of each month. Two church members have donated paint for the exterior of the church. The men's organization is doing the painting. Our annual home-coming will be held in September.—Mrs. H. C. Lehman, Salem, Ohio, Aug. 30.

Sidney.—We met on Aug. 6 and elected Bro. S. S. Blough as pastor. Six ladies had the privilege of attending the women's work meeting at Bradford this summer. Several of our juniors, intermediates and young people attended camp at Sugar Grove. On Aug. 25 in the evening the combined men's chorus from the Oakland and Covington churches gave a program of sacred music. The ladies of the church are busy getting the parsonage ready for our new pastor. One member has been added to the church since the last writing.—Margaret Friend, Sidney, Ohio, Sept. 1.

Silver Creek.—On Aug. 11 Bro. Wilbur Bantz of Toledo, Ohio, gave a talk to the young brethren of our congregation about conscientious objectors and their duties. On Aug. 18 a harvest meeting was held with Bro. Brubaker, a returned missionary, as guest speaker. Basket dinner was served at noon. Pastor H. P. Garner was our delegate to district meeting. Bro. Geo. T. Throne, our elder, was delegate to Annual Meeting at Ocean Grove.—Mrs. Noah Long, Pioneer, Ohio, Sept. 3.

Troy.—Our church has been greatly benefited by a two weeks' revival meeting held by Bro. Ray O. Shank of Bradford, Ohio, from July 21 to Aug. 4. There were nine accessions, of whom seven were baptized and two were received by letter. The attendance was splendid and the spiritual sermons were much appreciated. On Aug. 7 we held our business meeting, at which time we elected the following Sunday-school workers: Mary Gnodle, superintendent; Harold Feirstein, assistant; Emmert Flory, Jr., secretary; Ada Zimmerman, cradle roll superintendent; E. W. Brumbaugh, treasurer; Cora Brill, reporter. The following church officers were elected: Arthur Mathews, trustee; Emmert Flory, clerk; Velma Hovatter, Messenger agent; E. W. Brumbaugh, member of finance committee; Mina Overholser, member of nominating committee. We are going to install a new furnace. Plans were made to raise the money to pay for it. We are pleased to have such a wonderful Christian spirit in our church. Our Sunday school and church are growing in interest and attendance.—Cora Brill, Troy, Ohio, Aug. 29.

Woodworth.—On Aug. 11 we had farewell services for Brother and Sister Edward Angeny, as they are leaving for China. The church was filled during the morning service. At noon a large group of members and friends enjoyed a splendid fellowship dinner. Special music and readings helped make up the afternoon program, with Bro. Elmer Brumbaugh of the Kent congregation delivering a fine message. The Angenys were given a farewell gift of appreciation from the Sunday school and church. Bro. Angeny turned over to the church treasurer the money raised for the purpose of finishing some necessary plumbing in the church basement. The evening services were continued as usual with the junior services and the B. Y. P. D. meeting followed by a challenging message from Bro. Angeny. They did fine work while here. Sister Angeny organized a fine junior group, and Mrs. Mary Young will continue this leadership. Sister Angeny was also director of the daily vacation Bible school. The entire community will miss them, but our loss is China's gain. The B. Y. P. D. has continued its meetings each Sunday evening. On Aug. 11 Victor Benson, representative of the Manchester peace team, was guest speaker. He gave some very important information. Many of our young people are looking forward to attending the B. Y. P. D. conference at Camp Zion during Labor Day week end.—Esther Horst, Columbiana, Ohio, Aug. 30.

Pennsylvania

Ambler.—If as a stranger you come into our church on Sunday morning, you are invited to sign the guest book in the vestibule. Each Tuesday evening a large group of our young people meet at the church for recreation under able leadership; this recreation center is greatly appreciated by our boys and girls. For several months Harold Hutt has been teaching our young men, during the Sunday-school hour, lessons which as noncombatants they should learn. They discuss various phases of their duty as patriotic citizens and soldiers of Jesus Christ. At the quarterly business meeting the annual election of church and Sunday-school officers was held. Eld. I. S. Hoffer was re-elected officiating elder; Bro. E. M. Crouthamel was elected superintendent of the Sunday school with Bro. A. Kurtz King as assistant. Eld. Ross D. Murphy performed the installation service for Sister Leah Musser Zuck as wife of our pastor, Nevin H. Zuck.—Elizabeth R. Blough, Hatfield, Pa., Sept. 4.

Bethany.—On June 2 the children gave a children's day program. Bro. Ralph Jones of the Mingo congregation was the guest preacher on July 7. He gave two stirring messages. We met in council June 24. The work of the church boards and committees was reported. The new church officers for the year were elected. The missionary committee recommended that the suggestion be made that the mission giving of the churches of the district be directed toward the support of Brother and Sister Edward Angeny, missionaries to China. This was passed to the district mission board. On Aug. 18 Bro. Robert Garber of the Brooklyn church brought us the message. On Aug. 25 Brother and Sister Edward Angeny were with us. On Aug. 28 we had a fellowship farewell for them. This was a very impressive service. Greetings were given by R. L. Bennett for the Sunday school, by Marion Jones for the young people of the district and by Margaret Mahler for the missionary committee. Our pastor also gave a short talk. Bro. J. Grannum Mahan, representing the ministers of the district, and Bro. B. F. Waltz, representing the district mission board, also brought greetings. Brother and Sister Angeny responded to the greetings.—Mrs. M. Mahler, Philadelphia, Pa., Sept. 1.

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Mt. Pleasant.—During the past year the Mt. Pleasant and Connellsville churches have been under a joint pastoral plan with Bro. F. A. Myers as pastor. Since this arrangement has worked out well, it was decided to continue for another year. The church unanimously elected Bro. Myers for another year. Our pastor represented the two churches at the Annual Conference held at Ocean Grove. The debt which has handicapped the work for several years has been greatly reduced through the co-operation of the district mission board, the men's organization and the bondholders and noteholders. Our members showed a fine spirit of loyalty by donating the bonds they held and giving approximately $400 in the special drive. Our Sunday-school and church attendance has been good during the year. Our spring love feast was well attended. Our church held an evangelistic meeting for one week, conducted by our pastor. We were grateful for the help of Bro. Ernest Statler as song leader. Several new members have been received into the church this spring. Our young people have been active, giving plays in several churches. They gave a play at the circuit rally in June, which was held in our church. The main speakers for the rally were Dr. and Mrs. Daryl Parker, missionaries on furlough from China. We had a joint Sunday-school picnic with the Connellsville church. We are planning for an evangelistic meeting this fall in charge of our elder, Bro. George Yoder.—Mrs. Ruth S. Wagner, Connellsville, Pa., Aug. 24.

New Enterprise.—Our pastor held a series of meetings in the Woodbury house the early part of August. Brethren Alfred Replogle and Paul Hoover filled the pulpit in his absence. Twenty-two campers and five leaders and teachers from our church attended Camp Harmony this summer. The week of Aug. 18 to 25 was one long to be remembered by the New Enterprise congregation. It was the time when we celebrated the hundredth anniversary of the first church building at this place. During the week churches that have grown out of this congregation participated in the services. Delegations that brought the worship service and special music were present from Yellow Creek, Upper Claar, Lower Claar, Dunnings Creek, Woodbury and Koontz. The speakers of the week in order were Brethren W. N. Staufer, G. E. Yoder, H. W. Hanawalt, Galen B. Royer, T. F. Henry, W. S. Long and Caleb Bucher. Sunday was the climax of the week when more than four hundred gathered in the morning and three to four hundred in the afternoon and evening to enjoy Christian fellowship in a home-coming. The morning service was unique in that it was patterned as nearly as possible like the old-time service. Bro. John C. Zug of Palmyra brought a short message in German. Several other ministers also gave messages. The hymns were all lined as in former days. A basket lunch was served by the ladies of the church. In the afternoon historical and reminiscent talks were given. Bro. D. T. Detwiler, who is past his eighty-sixth year, spoke of the period up to 1875, for which there is no record, and Bro. W. N. Staufer spoke of the period from 1875 until the present as recorded in the minutes. Bro. James A. Sell, oldest minister in the church, was present to tell interesting facts. Much was said concerning the Annual Conference of 1877 held at this place. A choir composed of members of the three houses of our congregation and directed very ably by Bro. Berger Baker brought special music. In the evening a special missionary program was given with the message brought by Sister Martha N. Parker. Music was again brought by the choir. The message was a fitting challenge to the theme of the week, The Church. Our fall love feast will be held the first Sunday in October, Oct. 6, at 6:30 P. M.—Mrs. D. P. Hoover, New Enterprise, Pa., Sept. 1.

Shamokin.—Our annual Sunday-school picnic was held at Edgewood park, Aug. 10. It was well attended and enjoyed. Our love feast will be held Oct. 20. We will meet in council on Oct. 19, at 7:30 P. M. We are looking forward to having Bro. Wilmer Petry of Ohio with us for our evangelistic meetings Feb. 24 to March 9. Pastor R. A. Nedrow will conduct a harvest home service on Oct. 6.—Desna Weikel, Shamokin, Pa., Aug. 21.

Tennessee

Liberty.—On Aug. 19 Bro. J. R. Jackson began a revival at our place, which continued until Sept. 1. Bro. Ralph Bowman, our summer pastor, also helped during the last week. As a result of the meeting four accepted Christ. Three were baptized and one renewed his vows. The church seemed to experience a great spiritual awakening. The following officers were elected: Bro. J. R. Jackson, elder and pastor; Bro. S. M. Doublas, Sunday-school superintendent; Mrs. J. B. Isenberg, clerk and treasurer. We also elected our Sunday-school teachers and officers for the year. We hope to have a great year in the work of the Lord.—Mrs. J. B. Isenberg, Jonesboro, Tenn., Sept. 3.

Limestone.—We met in our annual visit council Aug. 24. Bro. W. A. Reed of Campobello, S. C., will hold our revival, beginning Sept. 8. Our communion service will be held Sept. 21, at 7 P. M. The B. Y. P. D. from the Liberty church gave a program on July 14. Mr. Ramsey from Greenville conducted a singing school for us, July 8 to 19. It was inspiring to our young people. Bro. J. R. Jackson preached for us Sept. 1.—Honoria Pence, Limestone, Tenn., Sept. 3.

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GOSPEL MESSENGER

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Pennsylvania Farm Home

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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

College of Chinese Studies
Peking, North China

Angeny, Edward T., and Helen F., 1940.
Crim, Bessie M., R. N., 1940.
Flory, Rolland C., and Josephine K., 1940.

Note: Address all China misisonaries % Norman Knight, 53 Race Course Road, Tientsin, North China.

Liao Hsien, Shansi, North China

Hutchison, Anna, 1911.
Ober, Mary Velma, 1936.
Rothrock, Hazel M., 1938.
Wampler, Ernest M., 1918.

Ping Ting Hsien, Shansi, North China

Crumpacker, F. H., and Anna, 1908.
Cunningham, Dr. E. Lloyd and Ellen E., 1938.
Ikenberry, E. L., and Olivia, 1922.
Metzger, Minerva, 1910.
Wampler, Elizabeth B., R. N., 1922.
Wertz, Corda L., R. N., 1932.

Show Yang Hsien, Shansi, North China

Clapper, V. Grace, 1917.
Smith, W. Harlan, and Frances, 1919.
Thomas, Susie M., 1939.

Tai Yuan Fu, Shansi, North China

Myers, Minor M., and Sara, 1919.
Shock, Laura, 1916.

On Furlough

Bright, J. Homer, and Minnie, Box 519, R. 1, Dayton, Ohio, 1911.
Oberholtzer, I. E., and Elizabeth, 801 Mulberry St., Muncie, Ind., 1916.
Parker, Dr. D. M., and Martha, R. N., 3519 W. Hamilton, Philadelphia, Pa., 1933.
Mary Schaeffer, 505 Hand St., Lancaster, Pa., 1917.
Senger, Nettie, South English, Iowa, 1916.
Sollenberger, O. C., and Hazel, 418 Weitzel St., Oceanside, Calif., 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Faw, Chalmer E., and Mary P., 1939.
Harper, Clara, 1926.
Horn, Evelyn J., R. N., 1930.
Heckman, Clarence C., and Lucile, 1924.
Moyer, Edna Faye, 1931.
Petre, Ira S., and Mary M., 1939.
Shisler, Sara C., 1926.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, W. Africa

Brumbaugh, Grayce, R. N., 1937.
Kulp, H. Stover, and Christina, 1922 and 1927.
Weaver, E. Paul and Zalma F., 1939.

Marama, via Damatura, Nigeria, W. Africa

Landis, Herman B., and Hazel M., 1938.
Royer, Harold A., and Gladys H., 1930.

On Furlough

Bittinger, Desmond and Irene Frantz, McPherson, Kans., 1930.
Bosler, Dr. Howard A., and Edith, 1049 Reisner St., Indianapolis, Ind., 1931.
Burke, Dr. H. L., and Marguerite, R. N., Walkerton, Ind., 1928.
Engel, Alice, R. N., Westminster, Md., 1937.
Utz, Ruth, R. N., Brightwood, Va., 1930.

INDIA

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Bollinger, Amsey and Florence M., 1930.
Grisso, Lillian, 1917.
Kinzie, Wm. G., and Pauline G., 1937.
Lichty, D. J., and Anna, 1902 and 1912.
Moomaw, I. W., and Mabel, 1923.
Warstler, Anna M., 1931.
Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India

Blickenstaff, Dr. Leonard and Betty, R. N., 1940.
Blickenstaff, Verna M., R. N., 1919.
Blough, J. M., and Anna, 1903.
Cottrell, Drs. A. R. and Laura, 1913.
Fasnacht, Everett M., and Joy C., 1940.
Shickel, Elsie N., 1921.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.
Swartz, Goldie E., 1916.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Sadie J., 1903.

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924.
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

82 Mahatma Gandhi Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921.

Landour, Mussoorie, U. P., India

Joe W. Bowers, 1940.

On Furlough

Miller, Eliza B., % J. Wilbert Miller, R. 2, Waterloo, Iowa, 1900.
Mow, Baxter M., and Anna B., 3435 Van Buren, Chicago, Ill., 1923.
Shumaker, Ida S., 105 Beachly St., Meyersdale, Pa., 1910.
Townsend, Ralph, Woodland, Mich., 1937.
Ziegler, Edward K., and Ilda, % General Mission Board, Elgin, Ill., 1931.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

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EDITORIAL

When Heroisms Match

THE prime minister of an empire on which the sun never sets—or did not when these words were written—was making a thirteen-minute speech. It was an eloquent, powerful, moving thing. Back of it was the empire fighting for its life with its own back flat against the wall. In front of it was the mightiest engine of physical destruction ever built.

An aerial torpedo had just demolished a building in which several hundred people had sought refuge, killing nearly all. The king's palace had been hit. Fires were raging in many parts of the world's largest city. The terrorizing blast of the attacker was in full swing with worse yet to come.

The wonder of it all was that the people were not terror-stricken. They were calm, but they were very angry and very determined. The speaker was the incarnation of that spirit. He said this savage onslaught was but hardening the will to withstand it and to see it through. It was impossible not to admire such grim grit, nor to repress a wish that it might win. But——!

"O fools and slow of heart to believe all that the prophets have spoken," how much more, all that the Christ whom they dimly foreshadowed has said and done and been. If hate can drive men to such heights of heroism, what could not love do with equal determination. Was Paul right when he called love the greatest of three great things, and was Henry Drummond right when he called it the greatest thing in the world?

How right they were, how absolutely right was the way of the Master they both loved and served, the sad state of the world today is the surest proof. But the determination to live that way at whatever cost in sacrifice and suffering does not come from nothing out of nowhere. It comes from the settled conviction that the way of love is the only road with an end worth what it costs to get there.

When that conviction takes hold of the church of Christ, the heroism of suffering love will match the heroism of suffering anger, and the will of God will begin to get done on earth, as it is in heaven.

E. F.

In That New World Order

HAD you heard about the new kind of world we are going to have to live in from now on? The old order is passing, they say. So far as we know, the exact date when the new arrangement goes into effect has not been announced. One gets the impression, however, that it may arrive any day.

Indeed it may, for it has been a long time coming, though certain aspects of it have developed lately with startling suddenness. There's the military autocracy feature, for conspicuous example, so much in evidence now. Large portions of the world have that kind of government already and America is rapidly falling into line. In most nations democracy is gone or going. There is none too much of it left in our own country and it will require prompt and vigorous vigilance to save that. We are going fascist fast.

The motif of this outburst, however, is not concerned with laboring this point, but is directed rather toward certain implications in the talk we hear about it. One of these is that the old rules will have little if any place in the new regime. The golden rule, for instance, will be quite out of tune. Love is altogether too soft for such stern times. Might will make right. Force must be met with greater force. The meek will be disinherited and cannot be allowed to clutter up the road of progress.

The only personal virtue of any consequence will be that of unquestioning obedience to orders.

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Only those in authority will be allowed to think. As for the discipline of self-control and the grappling with hard problems by which strong character is made—all that will be a fading memory crowded out of mind by the sound of marching regiments and the beating of the drums.

Another implication of the foregoing implication is that the church might as well lay off on the Great Commission for a generation or two and just watch prophecy come to pass. It really is wonderful how the great principles of life and prosperity proclaimed by the prophets are being vindicated right before our eyes, but it is strange that so many current interpreters completely ignore the foundation principle of all prophecy fulfillment so clearly stated in Jer. 18:7-10. Have you any idea why they do this?

Against both these implications of the new world talk we wish to enter a respectful but emphatic protest. They are not sound. If we must live with autocracies for a while and even under one, honor and faith and self-control and individual strength will be needed as much as ever. Love will still be more powerful than tyrants even though it seems at times so helpless. Democracy will come back and character made of the time-tested virtues will bring it back.

Our study of the prophets should lead us to practice and to preach their doctrine of repentance. That was their message to their contemporaries and it is their message to us. The proper business of the church will be to go right on doing the work her Lord assigned her. Nothing in the new order of things can weaken that obligation. Anything the future may bring will only add to its urgency. E. F.

Editors Are Human

It was while working on a rather refractory editorial that a note was laid in a convenient letter tray. Being human, the editor could not resist picking it up to see what bit of criticism or message of encouragement had come to hand. Here is the substance of the note:

"I would like to report that those families you sent the Messengers to this year are receiving much blessing from them, and they have asked me in behalf of themselves to express their appreciation for the comfort and guidance they receive from reading the Messenger."

Coming at the time it did, the note gave one editor just the lift he needed to go on and polish off the bit of refractory writing to which we have referred. Whether or not the editorial does what we have hoped for it must be left to the chance that readers will find it and appreciate what we tried to do. Meanwhile the incident gives us an opportunity to say that editors are human—a fact you may have suspected and made allowance for lo these many years. H. A. B.

The Need for Social Invention

In a crowded world there is need for social invention, or the improvement of our techniques for getting along with people. A little thought will show how the problem is pressing at every level of human relations. Individuals need to know more about how to live with other individuals. So also for families and other families, for communities and other communities, and for a nation and other nations.

At the individual, family and community levels the typical American formula is that of passing a few more laws. Perhaps one should not say a few more, because literally tens of thousands of new regulations are piled up each year. However, we are constrained to feel that our problem in human relationships goes much deeper than a matter of regulation. Also involved are such considerations as improved social attitudes, the elimination of provocative contacts, and the will to discover more satisfactory ways of getting on with each other.

The field where it seems hardest to make the needed advances is that of the relations between nation and nation. How futile and costly are the ways that are being used at this level today! How great is the need for social invention to the end that men may live and work and enjoy life together!

A young diplomat, viewing the needs and possibilities of democracy through diplomacy, recently suggested that the successful foreign service officer should possess a sense of mission, a sense of justice, possess the ability to see ahead, and have the ability to get along with people. And these are good qualities to cultivate at any level of human relationships.

With respect to ways to improve international relations this same young diplomat suggests the following: further experiments in the exchange of students and teachers, the exchange of publications and works of art, the building of roads and the encouragement of travel. In a word, seek out all the promising avenues for the promotion of appreciation, understanding and goodwill. This is a sample of what we mean by social invention. And the need, as we have tried to show, is apparent at every level of human contacts. H. A. B.

THE GENERAL FORUM

How Beautiful

BY LUCILE LONG

How beautiful the feet that bring good tidings!
Dauntless they travel many a common street,
Carrying brave hearts on their earnest missions,
Knowing no hesitation, no retreat.
How beautiful are feet!

How beautiful the hands that do us service,
Quick to perform what love never demands;
Their motions expressive, eloquent in silence,
Their gentleness more persuasive than commands!
How beautiful are hands!

How beautiful the eyes that laugh to greet us,
That flash their answers ere the tongue replies,
That reassure us with their understanding,
That keep faith with us, quiet, calm, and wise!
How beautiful are eyes!

Bridgewater, Va.

The Need for the Church of the Brethren Seminary

BY J. HERBERT MILLER

A 1940 graduate from Bethany Biblical Seminary, now pastor of the Spring Creek congregation, Eastern Pennsylvania.—Ed.

But three years ago I made the statement to a friend that I did not see any need for the Church of the Brethren seminary. With all the good schools located near our homes, I felt it was foolish for us to go halfway across the country to study practically the same things that we could study much more conveniently elsewhere. The reasons for the church seminary which I list here are the ones which converted me. It is my hope that they also will convert others who may feel that a church seminary is both unnecessary and too great a drain on church funds.

In the first place, we need the Church of the Brethren seminary if we are to build a Christian fellowship which will weather these days of stress. In a denomination as small as our own, in which churches are few and members are scattered, it will be the consciousness of other believers of like precious faith which will sustain us in difficulty and hardship. In no better way can a strong spiritual fellowship be developed in our church than through warm ties of friendship between pastors of various sections. Through such friendships, a spirit of brotherhood and fellowship can be achieved through the entire church. The best way of building such friendships is through our future pastors studying, praying, talking, working, and playing together. Moreover, such friendships are linked in seminary days to a friendship with those guiding the thoughts and life of our church. Hence, individual friendships become unified in such a way as to center around great ideals and hopes for the church. We need the Church of the Brethren seminary, that we may build in these critical times a true and unshatterable Christian fellowship.

Then, too, we need the Church of the Brethren seminary if we are to build and carry out an efficient and effective church program. The overwhelming needs of the world call today for a church program that is our very best. Such a program can be set up and carried out only through the right type of pastors in local congregations. We need pastors who understand, appreciate, and are loyal to our church program. The only way our pastors can fully understand our church program is through study in our own seminary. There they can talk to those who form our program, have its details expertly explained, and have its practical application thoroughly discussed. Likewise, the only way our pastors can fully appreciate our church program is through study at our own seminary. Through study under our own teachers they come to understand the theological and religious viewpoint upon which our church program is built. As there comes an understanding of the viewpoint of our church, there comes also an appreciation of its program. Again the only way our pastors can develop the highest loyalty to our church program is through study in our own seminary. There they develop an appreciation for our church leadership, catch the enthusiasm of mutual viewpoints, and imbibe a spiritual idealism which makes for loyalty out in the parish. We need the Church of the Brethren seminary, that we may build an efficient and effective church program, based on pastors who understand, appreciate, and are loyal to the work of the church.

Finally, we need the Church of the Brethren seminary if we are to have church unity. In days like these we cannot expect to maintain our unity without a seminary. With the growth of many isms, with the division of seminaries into opposing camps, with the whims and fancies of the average man, we are threatened with spiritual and organizational disintegration. We must have a seminary that can be a melting pot of thought, an interpreter of our historic faith, and a builder of united thinking.

Growth in a church is normal, beneficial, and necessary. However, growth in thinking and

practice must be unified; otherwise growth leads to division. Only by having our pastors study together, learn one another's ideas, get the same vision of the future church, can our church grow into a glorious kingdom builder. Otherwise, we soon will have but a disintegrated reminder of the glory that was once our beloved brotherhood. Where there is no vision the people perish. Where there is no united vision the church will perish. We need the Church of the Brethren seminary for the unity and very life of the church.

It seems to me that it is not a question of whether or not we need the church seminary. Rather, it is a choice between two alternatives. Either the Church of the Brethren seminary or a cliquish, disintegrating, dying church. Our Bethany Offering will indicate which we want.

Hershey, Pa.

The Place of the Seminary in the Church of the Brethren

BY C. ERNEST DAVIS

How would you like to have your church engage in public services wherein prominent members would submit to the bites of poisonous serpents in order to demonstrate their belief in the Bible and faith in the promises of God? How would you like to have the order and reverence of the prayer period turned into a bedlam wherein every member prayed volubly and loudly? How would you like to have the dignity and solemnity of the anointing service turned into a spectacle where women would fall as if they were shot, or jump and whirl like a dancing dervish when the power hit them? How would you like to see your congregation led away from the sound New Testament position of the Church of the Brethren into some of the fanciful and bizarre doctrinal paths that are being promoted by religious racketeers?

You wouldn't like it? Then be careful of the ministry you provide for the Church of the Brethren, for there are numerous denominations and sects in America that are in the grip of such conditions, being led farther and farther astray under the direction of a leadership skilled in questionable techniques.

In the Church of the Brethren we want a ministry adequately prepared to enter upon the work of the pastorate; we want men able to grow during their years of service. We want a ministry that will appreciate and uphold the fine values found in our church and lead the membership into a growing expression of the Christian life and a significant service in the Master's name. We want a ministry whose theology is not of the crazy quilt type, but represents unity, clarity, and evangelical soundness and consistency. We want a ministry that will not split the church into fragments as they go out in tangent directions, but will lead the church into a greater unity of brotherhood and fellowship as they, with us, seek a deeper experience with our living Lord.

Today a program of education is a vital part of a conscious effort to produce such a ministry. We no longer expect that the lawyer or doctor who handles our interests will have been trained by merely reading law or medicine in the office of an attorney or physician. We demand that he be the product of a graduate school of law or medicine. In a similar way many congregations of the Church of the Brethren no longer depend upon an apprentice system for securing their ministers, but expect that they will have been educated in a graduate school for the preparation of the Christian ministry.

Inasmuch as we are a church with a distinctive character we have wisely provided for ourselves our own institution of this kind, Bethany Biblical Seminary.

Our next duty is to liberally support, carefully supervise, and loyally patronize this school. Supervision is provided for by a carefully selected board of trustees representative of all parts of the brotherhood. Support is arranged for by placing the minimum needs of the school in the Conference Budget. However, budgets do not raise themselves. That is why we should attempt to raise the modest requirements of our seminary —less than an average of 25c per member—in a single offering on Bethany Day. That will provide the money for the seminary and clear the way for the proper consideration of other parts of the Conference Budget.

If I were a young man expecting to enter the ministry of the Church of the Brethren, I would attend one of our colleges where I could secure a liberal education in a Brethren atmosphere and among fellow students who also would be spending their lives in my church. Then, having attained some degree of preliminary training, of general culture, and of maturity, I would go to Bethany for my seminary training. I would choose Bethany because it could best fit me for service in my own church.

I pray that the observance of Bethany Day will not only provide for the financial needs of the school, but that it will also promote a patronage of the school by young men seeking a seminary, and by churches seeking pastoral leadership.

La Verne, Calif.

Toward a More Vital Congregational Experience in Worship

BY DE WITT L. MILLER

II

In full consciousness of the different viewpoints that exist in each congregation, and recognizing the fact that any departure from the routine of custom and tradition makes trouble in a good many churches, yet believing that it is absolutely necessary to make an experience of God more real through our public services, let us go on to consider the basic principles involved in achieving a more vital congregational experience in worship.

In the first place, we must understand what worship is. There are many definitions of worship. I have been collecting them for a number of years. And some years ago I formulated one of my own which serves me best of all. Yet as I look over all of them they are all inadequate for what I want to say at this point. The congregational worship of a group of people involves the opening of their minds and hearts to the infilling and the indwelling of the Spirit of God. As in days gone by, and in some places yet, cisterns were dug to catch the rain from heaven, so in worship the congregation must be as so many cisterns waiting for the rain from heaven.

What I am trying to say is that worship must be God-centered. You cannot get up a worship service that will provide a worship experience. We must let the worship experience come down and into our experience. That there must be some form or channel through which this blessing can come goes without saying. But in a very real sense it is true that in worship God comes to us, we do not go to him.

And yet we must not overemphasize God's transcendence. We must not think of him as unapproachable and far away. That makes worship too difficult and it is my conviction that anything that makes God seem far away is contrary to the highest revelation we have of God. "He is closer than breathing; nearer than hands and feet." So, while it is true that in worship God comes to us, it is also true that he is already in us, around us, above us and everywhere, and in worship we become conscious of him.

The other day I sat reading, absorbed in a book that had just recently been given me by a friend, and my little boy came into the room and spoke to me. He spoke several times and I did not hear him, or rather my absorption in my reading prevented his call from coming into the focus of my consciousness. Then my wife called and said, "Didn't you hear your little boy? He has been calling you." I then put down my book and turned to him and talked with him. Worship is like that. It is putting down the things that have absorbed our attention, the things that have been in the forefront of our consciousness, so that we can pay attention to the voice of God speaking to us.

If we keep these things in mind as we prepare our worship services, if we take these things into consideration when we build churches and when we plan the front of them especially, if we remember this as we arrange the furniture and as we look after the external details connected with a service, and if we let this be the guiding star as we enter into a worship service, we must never for a moment forget that God must be at the center of attention and emphasis. Perhaps the importance of this will be seen more clearly when we discuss the matter of the elements that determine the success or failure of the service.

There is a second principle that must be kept in mind. We must be willing to adapt our personal preferences in the worship service for the sake of unity. When selfishness enters the picture worship becomes impossible. I am rather sure that the greatest blessing comes to the worshiper, not when he is seeking some blessing for himself, but when he is seeking to contribute to the service for the benefit of someone else. We find our lives by losing them. Our personal benefits from worship are the by-products that come when we have truly entered into an unselfish experience of worship.

We have to remember that our freedom to do as we please ends where the rights of another begin. This needs to be applied in the case of congregational worship. Congregational worship, while it aims at a personal, individual experience with God for each individual, is a social event. In other words, we worship together. In congregational worship the individuals must act as a unit. And so if I want to stand to offer prayer I must remember the brother and sister who feels that it is not prayer unless a person assumes the kneeling posture. If I want to wear a gown in the pulpit or some other pulpit garb I must remember the person who would take offense at such a matter. By the same token they must be considerate of my wishes.

Of course we get nowhere unless we are willing to abide by rules. Wherever there is corporate action there have to be rules to protect one man's rights against another man's wishes. And we must be willing to abide by those rules.

One of these rules would be to take into consideration the customs and practices of the religious groups of the past. For centuries it has been the custom for many religious groups to "stand for

(Continued on Page 13)

OUR MISSION WORK

Josephine Keever Flory

BY MARY KEEVER

On May 5, 1914, in the Keever home in Monticello, Ind., a brown-eyed baby girl was born. She was the third in a family of four daughters and was named Josephine Maye.



Her parents, Rudolph G. and Mae Dilling Keever, were from Brethren families for generations back, and early they taught their children the principles of Christianity.

Josephine spent a happy childhood, though living in several different communities, since her father was a teacher. At the age of six she started to school in Delphi, Ind., but the next year changed to Earl Park, Ind., attending there until the end of her sophomore year of high school. Her teachers found her an energetic student, but also fun-loving. As soon as she learned to read, reading became one of her most important pastimes. Many times when the other children were playing out of doors and someone asked, "Where's Jo?" the answer would be, "She's in the house, reading." She was one of the library's most faithful visitors and for several years served as helper to the librarian.

For many years the family lived in a community some distance from a Church of the Brethren, and here Josephine was an active worker in the Christian Endeavor of the Presbyterian church. She served for a time as superintendent of the Junior Christian Endeavor. Though it was impossible for them to attend a Church of the Brethren regularly, the girls were instructed in Brethren doctrine and church history by their parents. During revival meetings, conducted by Bro. Moyne Landis at the Monticello Church of the Brethren, Josephine was received into the church and on July 7, 1929, was baptized by Bro. Charles R. Oberlin, pastor.

Jo graduated from Urbana High School, Urbana, Ind., in 1932, and two years later continued her studies at Manchester College. She worked her way through college by serving as one of the student librarians in the college library. While at Manchester she became interested in the work of the Student Volunteers and was for four years a member of that organization. She was also interested in music and sang for two years in the Cantilena Choir of the college. She graduated with the class of 1938, receiving her Bachelor of Arts degree.

In the last ten years, Josephine has been a member of the Walnut Street Church of the Brethren of North Manchester, Ind., and has been a regular attendant at Sunday-school and church services. She served for one year as pianist for the young people's department and at another time was a member of the church board of education.

On June 2, 1940, at the Walnut Street church, she was united in marriage to Rolland C. Flory, son of Brother and Sister R. C. Flory of Grants Pass, Oregon, the ceremony being performed by Bro. Leland S. Brubaker.

Jo's hobbies, which have been a part of her life for many years, are flowers, music, and reading. She is a happy, understanding, sincere person, which will aid her in missionary work. She is also determined when once she sees that something should be done and does not give up easily. In the years ahead, these qualities along with her Christian faith and friendly feeling for all people will surely make her life as a missionary a happy and profitable one.

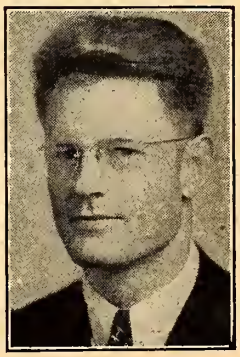
Her sisters, Ruth, Mary and Martha, join her parents and friends in wishing her well as she goes to China "in the service of the King."

North Manchester, Ind.

Rolland Carrol Flory

BY MRS. E. G. HOFF

The festivities of the Christmas dinner, 1912, in the Raymond C. Flory apartment near Bethany Bible School, Chicago, were followed by the birth of a son. Not to be outdone, he sang a Christmas carol and later enjoyed his Christmas dinner. He was called Rolland Carrol.



His parents, Raymond C. Flory and Lizzie Neher Flory, were in Bethany Bible School in preparation for mission work. The following year they spent in home mission work in Hutchinson, Kans. In the year 1914, the parents with their two sons, Chester being the older, sailed from Seattle for China. Liao Chow became their home for the next thirteen years.

During the early years of his life, Rolland grasped both the English and the Chinese languages. His early education was supervised by his mother. Later he attended the school for the children of missionaries at Tung Chow near Peking. A sister, Gladys, came to join the family group in 1919.

The family came home on furlough in 1921 and spent some time in McPherson, Kans., with the grandfather, James Flory. Rolland was baptized that year.

In 1927 the family returned to America. They decided to make their home in Grants Pass, Oregon, where they bought a fruit and nut ranch in the mountains overlooking the beautiful valley. There amid the pines they have lived close to nature.

The out of doors has always held a large place in Rolland's life, as it has in that of his father. In China the boys hiked with their father into the mountains or worked in the garden at their own home. Likewise in Grants Pass, they have worked in landscaping and nursery work and tilled their own acres. This outdoor activity has developed in Rolland a strong body as well as an appreciation of all growing things, flowers, trees and fruits.

In the Grants Pass church there have been many opportunities for Christian work. Rolland served the B. Y. P. D. as president several years and also filled the office of Sunday-school teacher and superintendent. Camp experiences were also of much value to him.

Rolland graduated from the Grants Pass high school in 1932. He was undaunted in his efforts to secure a college education. He entered Manchester College in the fall of 1933. The trip to the college cost him nothing but the price of a few meals. Such thrift was characteristic of all his efforts. A strict self-discipline, coupled with a fondness for hard work, served him well during his college days. A year of nursery work between his junior and senior years enabled him to finish college in 1938. Notwithstanding the hours of labor, he had time to engage in service projects such as the college Y. M. C. A. and the West End Mission. In March of 1940 he entered Bethany Biblical Seminary for the spring term. Here he taught in the Chinese Sunday school.

While in Manchester College, he formed a friendship with Josephine Keever. Finding they had much in common, this friendship resulted in their marriage on June 2, 1940. Bro. Leland Brubaker, whom Rolland knew in China and from whom he has received much inspiration, performed the ceremony.

Though Rolland was much interested in nursery work, in a visit to Elgin an appeal was made to him to go out to China as a recruit to help those who are weary from long years of strenuous service and to aid in administering relief and to develop agricultural pursuits and do reconstruction work among the Chinese as the way opens. A late night ride to see Josephine seemed to be one of the deciding factors.

Having spent thirteen of the most formative years of his life in China, Rolland has a basic preparation of the Chinese language and an understanding of Chinese life which will be invaluable and quicken his readiness for real service.

Rolland and his wife sailed from Vancouver on the S. S. Russia on Sept. 7, 1940.

Elgin, Ill.

Helen Buehl Angeny

BY MRS. WARRING F. KUNTZMAN AND MRS. ALLIE EISENBISE

In the city of Philadelphia, Pa., on Dec. 15, 1914, Helen M. was born. Her parents, Frank C. and Hester Baumiller Buehl, gave her a hearty welcome. Her father came from the German Lutheran faith and her mother was of the Presbyterian church. The family has always been zealous for the work of the church and the home was known as a missionary-minded home.



Helen finished her elementary school work and was graduated from high school at Jenkintown, Pa. Later on, after her graduation from the Bible Institute of Pennsylvania, she used her time and talent in the Lord's service in daily vacation Bible schools, weekday Bible schools, and young people's meetings, making the Word plain to young people by chalk talks. Her gift for art work and drawing often proved a help in her work. She has had experience in conducting Christian camps for children, having held a responsible position with the Fourth Baptist Mission in Philadelphia. While a member of the Jenkintown Baptist church, she was active as a Sunday-school teacher and president of the Baptist Young People's Union.

Much of her training seems to have been God-directed as preparation for the mission field. Because of her willingness to serve and because she desired to be self-supporting, she has been employed as tutor to children, as housekeeper and as dressmaker. While in Chicago, she was employed at Sears Roebuck Co. All of these activities have brought her much experience and will prove of benefit for the varied demands of a missionary's life.

Helen has had an experience which few wives have had, for just seven days before her marriage to Edward T. Angeny, he performed the baptismal rite as she entered the Church of the Brethren.

Helen was married to Bro. Angeny on February 26, 1938. A few days later they came to Chicago where they entered Bethany Biblical Seminary. Helen found Bethany a place of inspiration and opportunity.

She was active in various lines of work at the school. She went to Cook County Hospital each Sunday evening to minister to the sick. Part of the time she taught in the Parental School. She attended the Saturday evening prayer services regularly, and she taught in the Chinese Sunday school. Her work in the Chinese Sunday school was a joy to her and the Chinese students were also pleased when the Angenys invited them into their home.

Helen's artistic ability was in demand at Bethany. When special pictures and posters were needed, she was called upon. She has always loved the beauty of nature and many times she did not fail to pass its blessing on to others. After she left the great, smoky city of Chicago, she sent a bouquet of pussy willows to each married woman at Bethany. She remembered how people in the city would appreciate even a small token of the springtime.

On Sept. 1, 1939, the Angenys went to the Woodworth church in Northeastern Ohio. The past year has been one of growth for the pastor and his wife and for the church. It has been a year of interesting events, joyful fellowship and friendly association with the church.

A positive testimony to the esteem in which the Angenys are held is shown in two letters which members of the church have written. These letters speak of several phases of church work into which the pastor and his wife have entered wholeheartedly, thus bringing about renewed strength and power in the church. Although they will be greatly missed, the Woodworth church wishes them Godspeed as they go to China.

In an Easter broadcast, Chiang Kai-shek said that China in her desperate condition needs the leadership of Christian men and women who take Jesus as the pattern of their lives, who have adopted his spirit as their spirit, who live his life as their life and who march bravely onward to the cross. The Angenys go to China with this purpose. The whole church is called upon to uphold them. That the Lord will use Helen in his service is without question in my mind. That her life and testimony may be the means of bringing many into the knowledge and acceptance of Christ is my prayer for her.

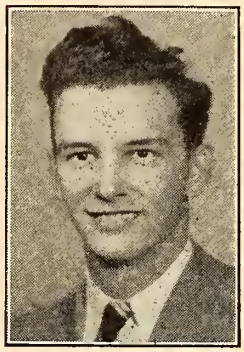
Jenkintown, Pa.

Chicago, Ill.

Edward Thomas Angeny

BY MRS. CLAUDE ANGENY

Edward Thomas Angeny was born on Aug. 6, 1914, to William and Kate Krupp Angeny. Their home was in Philadelphia, Pa. Edward grew up as an obedient child in the home, and he attended church and Sunday school regularly year by year. He was baptized at an early age.



As Edward attended the public school, and later Frankford High School in the city, he did conscientious work and faithfully carried on his studies. He attended the Pennsylvania Bible Institute and also the National Bible Institute in New York City. During his whole course of study, he supported himself and worked hard to pay for his education. Part of the time he assisted in the Northeastern Hospital and in this way helped to meet the expenses of his schoolwork. Although there were times when things were difficult, he always trusted God for the fulfillment of the promise in Phil. 4: 19, "But my God shall supply all your need according to his riches in glory by Christ Jesus."

From the time he was still a small boy, he helped in church work. As he grew older, he took an increasing part in the activities of the church. He always endeavored by his own Christian living to further the advancement of the kingdom. His desire to go to the foreign field was formed even before he entered the Pennsylvania Bible Institute where he took the missionary course.

Edward gives due credit to his parents and his home ideals for his desire to work for the church. In writing to the Secretary of the General Mission Board, he gave the following testimony:

"A Christian home stands in the background of my testimony of God's dealing with me. Before I was born, my parents and three of their children moved from their native Pennsylvania Dutch environment to the city of Philadelphia. They transferred their church membership from the Mennonites to the Church of the Brethren in which church I naturally was raised. At the age of nine, in the Bethany Church of the Brethren where my membership still lies, of my own free will I accepted Christ as my Savior and was baptized into the church.

"During the years there has always been present a conviction that I should be a foreign missionary, and I hoped it would be possible. But realizing the difficulties involved, I hesitated making any practical advance. I wanted to be absolutely sure of my fitness and of God's will. Finally there were presented to me the possibilities of my being considered and I became overjoyed at the prospect. I offer myself, all that I have and am, to God for missionary service, believing it to be the culmination of much prayer and conviction. That I should go under the Church of the Brethren seems only natural. I am continuing to remain open for further light and direction and whatever suggestions may come from the Board."

Early in the spring of 1938, Edward Angeny and Helen Buehl were married and immediately they entered Bethany Biblical Seminary for training for their future work. He and his wife were active in as many phases of the school work as their time and strength would permit them to enter. As a rule, they both entered the same lines of work, such as the Cook County Hospital, Chinese Sunday school and the Parental Home. Edward is a good pianist and he found many opportunities to use that talent.

With the class of 1939 he graduated and received the degree of Bachelor of Sacred Literature.

In the fall of 1939, the Angenys took up pastoral work at the Woodworth church near Columbiana, Ohio. One year of service was given before sailing to China in September of 1940. The church has appreciated the labors of their pastor and wife. This is clearly seen in the reports written by members of the church, both in personal letters and in news notes to the Gospel Messenger.

At the Annual Conference at Ocean Grove the Angenys were approved as missionaries to China. Their lives, along with the lives of the other six new missionaries, were dedicated to the service of the church and consecrated to the will of God at the great Missionary Convocation on Monday afternoon.

They go forth to answer "a call that offers the joyous thrill of difficult but high adventure; to a campaign where victory will abide, since it will be in the realm of the Eternal."

Philadelphia, Pa.

Bessie Crim, R. N.

BY J. H. GOOD

"Ever since I was old enough to remember, the missionaries were remembered in prayer at our family worship period each morning, and it made its impression on me as a child. . . . I went into nurses' training to prepare myself to be more useful on the mission field. . . . Although from a small child I wanted to go as a missionary, it was Brother ——'s sermon that hot summer Sunday evening that really made me surrender my life to our heavenly Father's call to go into mission work." These are the words of Sister Bessie M. Crim, R. N., who was recently appointed by the General Mission Board, and confirmed and consecrated by the Ocean Grove Annual Conference of the Church of the Brethren to the work of missions on the China field.



We need not wonder why it is that Miss Crim has so willingly and earnestly offered herself to this God-directed and ordained task. The sermon "on that hot summer Sunday evening" referred to in the statement above was given as a challenge to young people to accept the call of God to his great missionary enterprise. This followed the consecration of Alva and Mary Harsh, Mary E. Gauntz and Velma Ober at the Hershey Annual Conference of 1936. In the writer's mind, it is no mere coincidence that now we look forward to Sister Crim's going to the China mission field to assist there

in the work to which Brother and Sister Harsh had offered themselves and in which labor of love they gave their all.

Bessie is the second daughter in the home of Charles and Luella (Swank) Crim of near Bellefontaine, Logan County, Ohio. She was born on Oct. 4, 1914. Her elementary and high-school years were spent in Huntsville where she graduated from high school in 1932.

Immediately following her graduation, she entered the Nurses' Training Division of the City Hospital of Springfield, Ohio, where her older sister, Lillian, was in training. The two sisters worked side by side in their work and graduated with honors from the Nurses' Training in March of 1936. Positions were awaiting both Bessie and Lillian on their graduation. Lillian went to the Rickley Memorial Hospital, Springfield, and Bessie to the Clark County T. B. Sanitorium.

In January of 1937, Bessie transferred to the City Hospital of Baltimore, Md., and entered as nurse in charge of one of the operating rooms. Then in October of the same year, she entered the Bellevue Hospital in New York City for a six-month postgraduate course in operating room technique and management. Following the completion of her course there, she entered the Bethany Methodist Hospital of Kansas City, Kans., and for the past two years, she has been employed in a like capacity in an industrial hospital in Jenkins, Ky.

Bessie has not only been busy and constantly engaged in her educational training and professional service, but she likewise has been busy in the service of the church. At the age of eight, she was baptized and received into the membership of the Church of the Brethren at Bellefontaine, Ohio. She began teaching a Sunday-school class at the age of fourteen. This type of service she has enjoyed most abundantly. In making reference to her present appointment and her going to the mission field, she states that she will miss greatly, for a while at least, her Sunday-school class and her junior girls' missionary group which consists of fifteen girls ranging in age from nine to twelve. Since her employment in the industrial hospital in Jenkins, she has been giving of her service through the channels of the Baptist church there, as there is no Church of the Brethren in Jenkins.

Bessie's church affiliation has been with the First Church of the Brethren of Springfield, Ohio, since entering her Nurses' Training at Springfield in 1932. The Springfield church and the Bellefontaine church, along with the family, rejoice with Bessie in the open door of service presented in the missionary challenge. Our prayers and earnest support will accompany her in her future work.

Sister Crim's going to the mission field is heartily supported with prayers and best wishes by her Christian parents, sister Lillian and brother Kenneth. May the Lord grant that her services will be wholly acceptable to our heavenly Father and that her ministry of love, in co-operation with the other servants of the kingdom in China, will bring much good to suffering humanity.

Springfield, Ohio.

Monthly Financial Report

During the month of August contributions for the Conference Budget and all general Boards and agencies in the budget totalled $6,355.07. The total received for the year beginning March 1, 1940, was $85,653.51, detail as follows:

	Receipts for August	Total receipts since 3-1-40
World Wide Missions	$ 1,642.96	$ 11,202.02
Women's Work Project	526.60	2,911.90
Home Missions	19.07	241.40
Foreign Missions	112.35	1,608.03
Junior League Project	75.41	478.11
Intermediate Project	5.85	18.94
India Mission	120.53	1,337.35
India Native Worker		6.00
India Boarding School	25.34	128.50
India Share Plan	130.00	939.36
India Missionary Supports	558.75	8,191.64
Rhodes Memorial (Anklesvar Training School)		2,000.00
China Mission	231.14	1,479.50
China Native Worker		27.40
China Share Plan	6.25	222.50
China Missionary Supports	308.58	5,507.16
South China Mission		100.00
Sweden Mission	83.02	99.42
Sweden Missionary Supports		445.51
Africa Missionary Supports	1,055.22	4,938.95
Africa Mission	184.05	2,694.05
Africa Share Plan	21.25	272.37
Africa Leper	33.37	123.34
Conference Budget Undesignated	723.92	36,260.26
Conference Budget Designated for—		
Board of Christian Education	50.00	2,084.04
Bethany Biblical Seminary (at Elgin)		213.70
Bethany Biblical Seminary (at Chicago)	5.00	259.61
General Education Board	6.84	48.39
General Ministerial Board		14.07
Ministerial and Missionary Service Fund		22.84
Conference Budget Share Plan		40.00
Youth Serves	407.55	1,715.13
Christian Faith Offering	22.02	22.02
	$ 6,355.07	$ 85,653.51
Non-Budget items—		
American Red Cross		58.35
China War Relief	1,071.25	4,636.44
European Relief	233.66	248.37
European Wheat Fund	572.37	572.37
Finnish Relief	14.20	14.20
Flood Relief	73.86	73.86
Peace and Relief	3,579.89	8,880.30
Polish Relief	5.00	5.00
Refugee Fund	165.18	342.38
Stranded Missionaries		1,077.23
	$12,070.48	$101,562.01

The following shows the condition of General Mission Board foreign and home mission finances on August 31, 1940:

Income since March 1, 1940	$69,473.45
Income same period last year	61,732.48
Expense since March 1, 1940	84,101.83
Expense same period last year	97,880.78
Mission deficit August 31, 1940	821.16
Mission surplus July 31, 1940	7,987.85
Decrease in receipts, eliminating surplus July 31, 1940	8,809.01

Brethren in Christian Service

COMPILED BY MERLIN C. SHULL

John Barwick is now at work among the prisoners of war in Great Britain. He is serving under the Brethren Service Committee in co-operation with the Y. M. C. A. These prisoners consist of members of the fighting forces who have been captured by their enemies and enemy civilians (men, women and children) who have been interned. War prisoners are found in perhaps all the countries of Europe, and England has taken some to Canada. Thousands of men are thus isolated from their families. They are in many respects forgotten men. We seldom think of their plight because they are hardly mentioned in the newspapers, seldom photographed, and their plight is not dramatized in the same way that is true of the fighting forces and civilians in the countries at war. The average prisoner is a boy in his early twenties. After his capture he is probably marched for

days or even weeks to the prison camp. He has been unable to get word to his family, who think he is dead—and, of course, he has heard no word from them. He hears no word about the war itself except rumors and enemy "news" which puts the worst light on everything happening back home. He has nothing to do, nothing to read—but lots of time to think about his family waiting in terror for air raids, about his job that is gone, and about the weary days which stretch ahead in prison. He has committed no crime, yet he is imprisoned under restrictions almost as severe as those of hardened criminals.

He is the victim of an emergency and may be jammed into an abandoned factory or an old summer barrack surrounded by barbed wire. The sleeping quarters are poor and inadequate, so that he must often sleep in relay with other prisoners. Even with the best intentions on the part of the captors, the prisoner of war faces a grueling experience which wears him down physically, mentally and spiritually.

It is to such men that a real leader can bring much help. He can plan with the men for educational, social, recreational and spiritual activities. Such a person is welcomed by the military authorities for by giving the men wholesome entertainment, recreation and spiritual help the problems of discipline are eased. Service to the spiritual needs includes the provision for Bibles, hymnbooks, religious services, Christian literature, personal work, etc. These men will be less embittered, and thus better men when the war is over, than they would have been without this specialized ministry of men like Barwick. The church should rejoice in its opportunity of having a part in it.

Counselors for Conscientious Objectors. The Conference Advisory Committee, M. R. Zigler (chairman), Ross D. Murphy and Paul H. Bowman, have formed an organization that reaches to the local church. The elders and pastors are responsible in the local church. The following gives the regional and district setup insofar as the information has reached the Elgin office. A number of districts have not reported.

Regional and District Counselors

Southeastern Region—Ralph E. White, 712 Loudon Ave., N. W., Roanoke, Va.

Florida and Georgia—McKinley Coffman, 42 Magnolia Ave., Sebring, Fla.

Maryland, Eastern—I. S. Long, 4612 Belvieu Ave., Baltimore, Md.

Maryland, Middle—Paul M. Robinson, 120 E. Washington St., Hagerstown, Md.

Maryland, Western—Newton D. Cosner, 90 Main St., Westernport, Md.

North and South Carolina—Fred Harrell, Relief, N. C.

Tennessee—S. H. Garst, Blountville, Tenn., and Cecil Ikenberry, 310 E. Chilhowie Ave., Johnson City, Tenn.

Virginia, Eastern—Chester I. Harley, Stanardsville, Va.

Virginia, First—C. M. Key, R. 1, Roanoke, Va.

Virginia, Northern—Earl M. Bowman, 276 W. Market St., Harrisonburg, Va.

Virginia, Second—J. M. Henry, Bridgewater, Va.

Virginia, Southern—J. A. Naff, Boone Mill, Va., and H. W. Peters, Leaksville, N. C.

West Virginia, Second—Robert Byrd, Junior, W. Va.

Eastern Region— Levi K. Ziegler, 113 S. Church St., Waynesboro, Pa.

Pennsylvania, Southeastern—W. S. Price, Royersford, Pa.

Pennsylvania, Southern—J. Linwood Eisenberg, 80 W. King St., Shippensburg, Pa.

Central Region—John D. Metzler, Bourbon, Ind.

Illinois, N. and Wisconsin—W. W. Slabaugh, 3446 Van Buren St., Chicago, Ill., and D. D. Funderburg, 22 N. State St., Elgin, Ill.

Illinois, Southern—I. D. Heckman, Cerro Gordo, Ill.

Indiana, Middle—C. Ray Keim, N. Manchester, Ind.

Indiana, Northern— H. F. Richards, 1523 Miami St., South Bend, Ind.

Indiana, Southern—Robert Sherfy, East North St., Kokomo, Ind.

Michigan—J. Edson Ulery, Onekama, Mich.

Ohio, Northeastern—Jesse D. Reber, 14074 Superior Road, Cleveland Heights, Ohio.

Ohio, Northwestern—Chas. E. Zunkle, 625 E. Elm St., Lima, Ohio.

Ohio, Southern—E. R. Fisher, Trotwood, Ohio.

Central West Region—Hylton Harman, 304 Huron Bldg., Kansas City, Kans.

Colorado—B. F. Stauffer, Rocky Ford, Colo.

Iowa, Northern, Minnesota and South Dakota—J. H. Mathis, Lewiston, Minn.

Iowa, Southern—Homer F. Caskey, South English, Iowa.

Oklahoma, Panhandle of Texas and New Mexico—Ora Huston, 1731 N. W. 38th St., Oklahoma City, Okla.

Texas and Louisiana—J. F. Hoke, Welsh, La.

Southwest Region—C. Ernest Davis, 2310 Fourth St., La Verne, Calif.

California, Northern—Floyd A. Yearout, 2146 Mercer St., Fresno, Calif.

California, Southern—Edgar Rothrock, Pomona, Calif.

Northwest Region—Mark Schrock, R. 3, Box 175, Olympia, Wash.

Idaho and Western Montana—A. J. Ellenberger, Payette, Idaho.

Oregon—H. G. Shank, 5256 N. E. 73rd Ave., Portland, Oregon.

Washington—Clement Bontrager, Tonasket, Wash.

What to Pray For

Week of September 28—October 5

To become better acquainted with our missionaries and their work, use the What to Pray For column with the Prayer for Missions Calendar and the Missionary Picture Sheets. The three should be used together.

The two single women who live at Vyara, India, are to be in the center of our thinking during this week. Sister Olive Widdowson and Sister Kathryn Kiracofe desire our remembrance of them in our prayers. Sister Widdowson went to India in 1912, and Sister Kiracofe went in 1937. They occupy bungalow 2 at Vyara.

School supervision and village evangelistic work are the two main duties of Sister Widdowson and Sister Kiracofe. The school activities are carried on at the compound and the evangelistic touring is done in the surrounding villages.

From a recent letter we learn that the school year had started in June with about one hundred boys and sixty girls in attendance. The government inspector had expressed his appreciation concerning the favorable outlook for the year's work. It was a real event in the life of the school when fourteen of the girls went away for advanced schoolwork. Some entered high school and

practical arts; others, teacher training courses. The women of our church who give to the Women's Work Project should rejoice to hear of the progress which these schoolgirls are making.

Sister Kiracofe teaches a class of Christian women and through them, she hopes to get in closer touch with the women and children who live in the surrounding homes. They are diligently trying to drive out illiteracy from all the homes they reach. Several homes have started family worship. Sister Kiracofe also teaches some of the women individually as she goes into their homes. This gives her the opportunity to help them in many other ways.

The following requests for prayer Sister Kiracofe has sent direct to us. Let us use them as we pray for the work at Vyara:

For our boys and girls in the school that they may be led step by step to a knowledge of Christ and to complete surrender to him.

For our Christian women that they may grow in faith, grace and service.

For the women with whom we are doing individual work that they and their families may be brought into closer touch with Christ.

That the young man and his wife whom I am trying to get to help me with village work may be able to come, or that I may be able to secure another couple who will be faithful and efficient.

For all our adult educational work that many may learn to read and write and that through this new door of knowledge they may gain a greater understanding and appreciation of the Bible and thus become of greater service to Christ and to their country.

For our girls who have gone away to school that they may be strong to overcome all temptations and doubts that will be sure to come, and that those in non-Christian surroundings may have grace sufficient to remain faithful even in the face of ridicule.

For the church that she may give herself more completely in the great work of evangelism.

Also here are some things for which to join with us in thanksgiving and praise:

The eighty-four people who in this district since Jan. 1 have accepted Christ and been baptized.

For the nine Christian homes established this year in this district. All these had Christian weddings.

For those who through our adult educational work have learned to read and write and now are reading the Bible in their homes.

For the many, both Christians and non-Christians, who have purchased Bibles this past year.

Program for the October Missionary Society

BY ESTHER BEAHM

Our Doctors and Nurses in India

"A woman made a sacrifice of her life to tend the poor, and her beauty was increased tenfold."—Taken from the India Journal of Nursing.

Do you know the names of all our doctors and nurses in India? If you know their names, do you also know at which station they work? Where did they get their medical training? How long have they served on the India field? Did these doctors and nurses find well equipped hospitals in which to serve? Do they now have hospitals? How long have our oldest doctor and nurse served in India? When did we send out our last doctor and nurse?

Christ set the example of being interested in the physical welfare of people. It is fitting that we make ourselves acquainted with those who serve our church in ministering to human needs.

There is material, awaiting your request, for a program on this subject. Just send five cents to the General Mission Board, Elgin, Illinois, and ask for the program, Our Doctors and Nurses in India.

Chicago, Ill.

Every Man in His Own Tongue

Every Man in His Own Tongue is the title of a new stereopticon lecture of forty-eight slides from the American Bible Society and its district offices throughout the country. It may also be obtained from the Department of Visual Education of the Methodist Church and from the Massachusetts Bible Society, Boston. The subject matter treats of the Bible Society's contribution to the translation of the Scriptures into new languages. Illustrations of some of the early publications of the Bible and its translators are shown.

Toward a More Vital Congregational Experience in Worship

(Continued From Page 7)

praise, sit for instruction and kneel for prayer." This, then, can become one of the guiding principles governing the conduct and practice of worship which can help to make it vital and meaningful.

Another rule would be to use only that which is meaningful to the group that is to engage in worship and which can be interpreted to our day. No matter how much a symbolic practice has meant to the saints in ages past, if it has no meaning now it is not a help to a vital religious experience. If there is anything in our worship practices that is not as important to our worship as it once was, then we do well to examine it and to see if it really is of Christ, for he is "the same yesterday, today and forever."

Whatever rules are followed in the preparation and conduct of worship, they should be studied, explained and thoroughly understood by all. Consequently if the worship in our churches is not as vital as it should be, by this process of education it may be possible to create a service that will be vital and meaningful to the entire congregation.

In the next section we will begin to deal with those elements entering into the service which determine its success or its failure.

Meyersdale, Pa.

HOME AND FAMILY

Creator

BY WILMA WICKLUND BURTON

No place to lay his head—
The wilderness his bed—
No lands, no houses his;
And yet, all things were his,
For he had made them.

Lesser kings, enthroned,
Rich palaces have owned;
While he, the greatest King,
Owned not one costly thing—
Yet, he had made them.

Noble his purpose and pure,
He yielded not to the lure
Of prestige, pomp and power
And gold's deceiving flower—
Staunchly, he refused them.

To give eternal life,
He bore the world's mad strife;
Humbly, he suffered this—
Yet, heaven and earth were his,
For he had made them.

To teach men of love, he came,
Enduring the awful shame
Of Calvary, where crucified
For these same men, he died—
The Christ who made them!

Des Moines, Iowa.

Happiness Catches Up

BY FLORENCE S. STUDEBAKER

JANE BARTON finished her morning's work and sat down to rest. Her critical eye swept with satisfaction the living room, dining room and on to the tidy bedroom beyond. Everything was in perfect order. There wasn't a book or cushion or newspaper out of place. There was no more to do and the little clock pointed to nine. With Jim away for the day hunting work, there would be no lunch to get at noon. The long hours stretched drearily ahead of her.

"If Jim don't get work today," she breathed. "This suspense is unbearable, this waiting day after day. I've made up all my quilt pieces. I've made rag rugs until there's not a scrap left to do anything with. I've cleaned the house over and over just to have something to do to keep my mind off worry. But everything is done; there's nothing left but waiting."

She turned halfheartedly to the radio and spun the dial. A motherly voice greeted her. "You say you've nothing to do, your children reared and gone, and that your busy trying days are over?"

Jane flushed sheepishly. How could anyone, and a perfect stranger a hundred miles away, know her predicament, her personal problem? More interested than she cared to admit, she leaned closer.

"Well, dear friend, find something to do. Think of someone who needs you. Maybe you can find a busy mother suffering from ill health, with a sick baby, or loaded with more burdens than she can bear."

At the close of the broadcast Jane sat in thoughtful silence. Something in the challenge spurred her to action. In another moment she was into a light wrap and turning the key in the lock.

Two blocks away lived Marcia Taylor. As Jane Barton rang the bell a young mother, flushed and disheveled, answered her cheery greeting.

"Oh, you, Mrs. Barton—and everything here is in a mess! Your house is always in perfect order," Marcia faltered apologetically.

Jane raised a warning hand. "Now don't say a word." She glanced toward the sink overloaded with soiled dishes, while a near-by table seemed racing with its neighbor to see which could be the most untidy. From a half-open basement door came the odor of strong soap. The hum of a motor told of a washing in process. A baby's fretful cry from an adjoining room added to the general confusion.

"All I want is a chance at this," laughed Jane. "I'm sick of perfect order. This spells work to do and . . . and freedom . . . to me. Let's see, Susanna isn't afraid, is she? Well, you lay out her bath things, clothing and all. I'll make her comfortable first, then I'll take care of things up here, doorbell, telephone and everything. You run along to your washing. If I know anything that's enough for one little mother."

Gratefully, Marcia obeyed orders without argument and soon disappeared to the basement where she could work with peace of mind and without interruption.

At ten thirty the telephone jingled merrily. "Is that you, Marcia?" A cheery voice at the other end chattered on. "I wondered if you'd want me to stop for you. You know today is the annual luncheon of the Sunshine class. You said maybe you couldn't go on account of the baby. How about it?"

"This isn't Marcia, Mary, but I'll answer for her. Sure, she'll go. I'll take Susanna home with me. Yes, I'll tell her . . . 11:45 . . . Bye."

At nearly twelve o'clock, Jane, with everything in order in the Taylor household, waved good-by to a grateful Marcia who slipped away with old friends. Susanna, tucked in the carriage, cooed in happy contentment as Jane strolled toward home. At home she wheeled the carriage to a secluded spot where the baby might rest in quiet, and let herself in the house.

How different the atmosphere! How much lighter her heart! In the kitchen her happy thoughts kept time with the whir of the egg beater as she stirred up a batch of Jim's favorite honey cookies.

"Maybe tomorrow," she breathed hopefully, "if not today . . . the answer will come. Just let me keep busy, Lord, lifting a load for another. It's your way of making mine the less."

At five o'clock she wheeled Susanna back home.

A refreshed and joyous mother received the babe with open arms. "Oh, Mrs. Barton, I can't thank you enough for this day! I've been tied down so long. It seems Susanna is just the age it's hard to get much done but wait on her. Maybe I haven't learned yet how to manage; but this day has meant so much! Being with all the class again, hearing all about each one and the class project, I just feel I want to do more

for the church than I have been doing. John and I sort o' laid down on the job when the baby came along, but I see it's a mistake. We need the church and the church needs us. Seems there's no finer friends than one has in the church. A person feels they are doing such worthwhile things, too."

That night a glorified Jane repeated her experience to her husband. "I'm glad," he whispered. "It makes my own disappointment at not getting work easier when you can be busy and happy."

Jane was thankful her husband knew nothing of the struggle she had waged during the long months of waiting and hoping.

The following days her journeys of goodwill took various directions with as satisfying results. And then came the glad day when Jim rushed home all aglow with the grand, good news—a position with opportunity for advancement!

"Jane, it's your grit that paved the way for this," he declared, earnestly.

"No, Jim, your holding on in the face of everything held me true," she insisted, then added thoughtfully, "Well, maybe it was a bit of both of us . . . each doing his bit. But through it all I've found the best way to receive a blessing is to be generous in giving them. Happiness is just bound to catch up when one does not lose faith."

Modesto, Calif.

Ellen's Song

BY CHESTER E. SHULER

It was Monday morning. Mother said it was "blue Monday." Ellen wondered why. Nothing looked blue. Even the clouded sky was gray.

"Why, mamma? Why do you call it blue Monday?"

Mother smiled. "I suppose because such a Monday—such a cloudy, rainy Monday—often makes folks feel blue; that is, disappointed and cheerless. I wanted to do the family wash today, but cannot, unless the rain stops and the sun shines, you see."

Ellen thought awhile. She sat very still while mother combed her hair and fixed her curls. Then she began to sing:

"Good morning, Mr. Sunshine!
How did you wake so soon?
You 'waken all the birds and bees,
And chase away the moon."

"That's a good girl," mother said. "That little song makes me feel better."

"I'm singing to Mr. Sunshine, mother," cried Ellen. "Maybe he'll come 'round and drive the clouds and rain away so you can dry your wash."

"My, how nice that would be! Well, perhaps he will. We shall see."

When Ellen returned from kindergarten that noon, the sun was peeping through the clouds. "See, mamma," she said, "here's Mr. Sunshine! I knew he'd come if I sang to him."

And so, whenever it is raining on Monday morning, and her mother wants to wash clothes, Ellen never fails to sing Good Morning, Mr. Sunshine.

Orlando, Fla.

Critical Judgment Needed!

BY PAUL F. BECHTOLD

Inventors have transformed our industrial world since the days of Isaac Watt. Each year hundreds of new devices keep us living in an ever-changing world.

We are also not without our social inventors. No patent bureau decides on the merits of Townsend Plans or Leagues of Social Justice. Only in the crucible of the social process can they be adequately tested. The slow grinding of the mill of human experience determines what elements in them are wheat or chaff.

Just as industrial inventions have blessed humanity, however, so will some ideas in these plans and systems be powerful aids in making possible the more abundant life. They should not be ridiculed, but carefully analyzed in a critical search for merit.

New York City, N. Y.

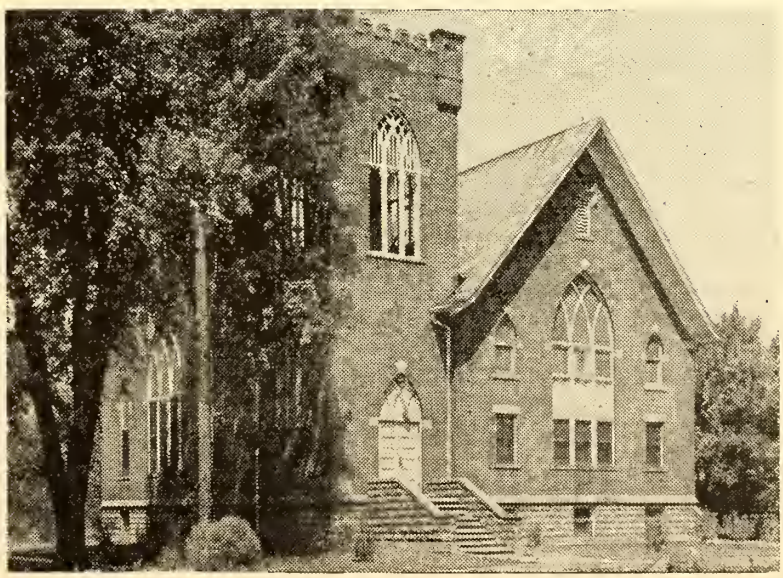
To the Cerro Gordo Church House . . . BY WM. J. TINKLE

Oh, let me linger lovingly
Within thy sacred walls.
The peace of God abideth
In thy holy, silent halls.
Each brick and stone composing thee
By sacrifice was laid.
And saints have worshiped in these pews,
In garments white arrayed.

These Gothic windows pointing high
Incline our thoughts above;
The congregation and the King
Inspire us well to love.
As Daniel in a foreign land
Prayed toward Jerusalem's shrine
So turn I my face unto thee;
Thy Holy Place is mine.

Yet not alone would I enjoy thee,
House of God so fair.
I long to bring to thee a throng
Thy holy gifts to share.
When peals the message of thy bell
Inviting men from far,
We'll come to sing and work and pray
Till called to cross the bar.

Cerro Gordo, Ill.



KINGDOM GLEANINGS

Calendar for Sunday, September 29

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Use and Abuse of Wealth. —Prov. 11: 24-31; Luke 16: 11-13.

Christian Workers, The Church's Task: To Minister and Give Life.

B. Y. P. D., Realizing My Highest Ideals.

Intermediates, Forgive and Forget.

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Gains for the Kingdom

Two baptized in the Rodney church, Mich.

Five baptized in the Decatur church, Ill., Bro. John B. Wieand, pastor.

Seven baptized in the Elk Run church, Va., Bro. M. Guy West, evangelist.

Seven baptized in the Olean church, Va., Bro. J. E. Barton, pastor-evangelist.

Five baptized in the Sugar Creek church, Ohio, Bro. Jesse Whitacre, evangelist.

Two baptized in the Upper Conewago congregation, Pa., Bro. J. M. Danner, elder.

Fourteen baptized in the Barren Ridge church, Va., Bro. E. A. Lambert, evangelist.

Sixteen baptized in the Hanover church, Pa., Bro. Walter W. Hartman, evangelist.

Three baptized in the Paradise Prairie congregation, Okla., by Bro. Robert A. Byerly.

Six baptized in the Old Furnace congregation, W. Va., Bro. Jesse W. Whitacre, evangelist.

Two baptized in the Mt. View church, Lost City, W. Va., Bro. David Wieand, evangelist.

Five baptized in the Fairfax congregation, Oakton house, Va., Bro. A. J. Caricofe, pastor.

Five baptized in the New Dale church, Lost River, W. Va., Bro. Arthur G. Wheeler, evangelist.

Fourteen baptized in the Dayton church, Cooks Creek congregation, Va., Bro. Harper S. Will, evangelist.

Ten baptized in the Replogle church, Pa., Bro. Wilfred N. Staufer, evangelist; Bro. Joseph H. Clapper, pastor.

Two baptized in the Madison congregation, Rose River house, Va., Bro. W. E. Cunningham, pastor-evangelist.

Eleven baptized in the Holsinger church, Pa., Bro. Emmert Frederick, evangelist; Bro. Joseph H. Clapper, pastor.

Ten baptized and one received on former baptism in the Lower Stillwater church, Ohio, Bro. J. W. Fidler, evangelist.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. A. R. Coffman, Oct. 13-20, in the Newville church, Pa.

Bro. W. K. Kulp, Oct. 7-20, in the Uniontown church, Pa.

Bro. J. E. Whitacre, pastor, Oct. 6, in the Pine Creek church, Ind.

Bro. Ray Shank of Covington, Ohio, Oct. 14-27, in the Piqua church, Ohio.

Brother and Sister B. M. Rollins, Oct. 7-20, in the Defiance church, Ohio.

Bro. John D. Ellis of Johnstown, Pa., Oct. 9-18, in the Plum Creek church, Pa.

Bro. M. J. Brougher of Greensburg, Pa., Nov. 18, in the Annville church, Pa.

Bro. Hugh Cloppert of Dayton, Ohio, Oct. 27, in the Union City church, Ohio.

Bro. Galen Lehman of Springfield, Ill., Nov. 25, in the Beech Grove church, Ohio.

Bro. Clyde Weaver of East Petersburg, Pa., Nov. 27, in the Springville church, Pa.

Bro. R. H. Nicodemus of Sturgis, Mich., Sept. 29, in the Buck Creek church, Ind.

Bro. X. L. Coppock of Plattsburg, Mo., Oct. 27, in the Middle District church, Ohio.

Bro. A. P. Musselman of Anderson, Ind., Oct. 7-20, in the Pleasant View church, Ohio.

Bro. Samuel D. Lindsay of Timberville, Va., Oct. 6-20, in the Broadfording church, Md.

Bro. Eldon M. Petry of North Canton, Ohio, Oct. 20, in the North Liberty church, Ind.

Bro. Ernest Muntzing of Rockingham, Va., Oct. 6-20, in the Beaver Run church, W. Va.

Brother and Sister Oliver H. Austin, Sept. 22 to Oct. 6, in the Richland Center church, Kans.

Bro. Harold Snider of Martinsburg, W. Va., Sept. 29 to Oct. 20, in the Quakertown church, Pa.

Bro. E. H. Gilbert of North Manchester, Ind., Oct. 21 to Nov. 3, in the Huntington church, Ind.

Bro. Edward Stump of South Bend, Ind., Nov. 18 to Dec. 1, in the Poplar Grove church, Ohio.

Bro. Ernest Muntzing of Rockingham, Va., in the Unity congregation, Va., Oct. 21, in the Union Chapel house, Oct. 24, in the Fairview house.

Bro. Jesse W. Whitacre of Keyser, W. Va., Oct. 6-21, in the Blue River church, Ind.; Oct. 22 to Nov. 3, in the Sugar Creek church, Ind.; Nov. 4-17, in the Eastwood church, Ohio.

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Personal Mention

Second West Virginia has selected Eld. A. C. Auvil as Standing Committee delegate to the next General Conference, with Eld. W. J. Row as alternate.

Bro. Robert (Bob) Tully's new address is 2345 Fourth St., La Verne, Calif. Yes, you've guessed it. He will have something to do with the recreational activities of La Verne College.

Early last week visitors to be welcomed at the Publishing House were Brother and Sister Harvey Miller of Pasadena, Calif., formerly of Waterloo, Iowa, and Brother and Sister John M. Andes of Mound City, Mo.

The 1941 Standing Committee delegate from Eastern Virginia is Eld. L. L. Mason, we are informed by the alternate delegate, Eld. A. J. Caricofe. The mention of Sept. 14 was based on incorrect information, for which we are sorry.

Bro. David Moomaw's parents are on their way back to India but he remains in the homeland to pursue his education. One day last week he held the steering wheel for his Uncle Otho as they drove up from North Manchester. The Messenger was glad for the friendly greetings of both.

Hearty congratulations to Brother and Sister Wilmer Winget of the Hickory Grove church of Middle Indiana. They had a golden wedding three Saturdays ago.

Dr. Chas. E. Resser of Washington, D. C., on his way back from a geologizing tour in the Black Hills and other like stony regions, was good enough to give us a cordial hello as he went by.

Bro. Stephen A. Weaver of Clarksville, Mich., is available for evangelistic meetings during the fall months. He has some talks illustrated by film pictures for use in connection with other services.

Bro. Edward K. Ziegler's new address is 830 W. Locust St., York, Pa. He says: "We are getting well started in our work with the Brethren here, and it is a promising and challenging field of service."

Bro. Cleo C. Beery writes: "We have just recently arrived in Clovis to take charge of the pastorate here." His address is changed accordingly from La Habra, Calif., to 713 W. Fourth St., Clovis, N. Mex.

Bro. O. E. Gillett and wife of Glendale, Ariz., had never been this far east and while they did not come especially to see us, they graciously included us in their objectives. With them from the same state was Miss Alverda G. Brant, a former Bethany student.

Dr. Daryl M. Parker and family have recently moved to 3519 West Hamilton St., Philadelphia, where they plan to live this winter while Dr. Parker attends the Graduate Medical School at the University of Pennsylvania. He wants to do his very best for China.

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Miscellaneous Items

The Oregon Sunday-school convention will be held in the Albany church Oct. 6. Basket lunch. "All are welcome."

The Des Moines church of Middle Iowa will have home-coming fellowship day Oct. 13. "Former members and friends are invited."

The Knob Creek church of Tennessee will have an all-day home-coming tomorrow, Sept. 29. "All former members and friends are invited to attend."

The Plattsburg church of Northern Missouri will have home-coming and rally day Oct. 6, with an all-day program and basket dinner. "Friends and former residents are invited to enjoy the day with the congregation."

The Richland church of Northeastern Ohio will have harvest, home-coming and rally day, Oct. 6. Bro. Russell Bollinger of Ashland, Ohio, will be guest speaker for the day. Communion service at 7:30. "Everyone is welcome."

The Springfield church of Northeastern Ohio will have an all-day rally and home-coming Oct. 6. Prof. J. O. Winger of Manchester College will be guest speaker and the college quartet will supply music. "All old members and friends are welcome."

The Hermosa Beach church of Southern California will have home-coming and rally day Oct. 6. "Bring your basket dinner, sufficient for yourselves and somebody else; let us make the day as much worth while as those our parents used to tell about."

The Okaw church (La Place) of Southern Illinois will have harvest and home-coming services Oct. 20 with a guest speaker, noon basket lunch and special program in the afternoon. "Those who have at one time lived in our congregation have a special invitation."



About Books

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

Fifty-two Story Sermons for Children. Daniel A. Poling. Harper & Brothers, 1940. $1.25.

The minister of the Baptist Temple in Philadelphia, who is also the editor of the Christian Herald, has given us in this volume a collection of story sermons he has used in his own church. Most of them are more story than sermon, a fact which enhances their value for work with children. However, they are not just interesting or amusing; they carry their separate lessons without much need of comment. Dr. Poling has drawn upon his own boyhood experiences, his travels in many parts of the world, and other sources for these stories. Although they are primarily designed for use in the church service, they could be used in Sunday school or vacation school. Some of them are hardly to be taken over verbatim, having come out of the author's experience, but they can easily be adapted for your use. Then, too, the reading of them will cause one to recall some of his own experiences which he might use in story sermons.

Using simplified language whenever advisable, I read many of these story sermons to a five-year-old boy. He was very much interested in them. You will find them helpful in your work with children.—Ora W. Garber.

Quit You Like Men. John McNaugher. Revell, 1940. 191 pages. $1.50.

Here is straightforward and hard-hitting commonsense. The author is rather conservative, but his is an attractive conservatism. His words have a positive ring but are not dogmatic. Few books have pictured so vividly the greatness of the minister's message, the qualities of manhood demanded and the unique privileges of the one who answers this greatest of all calls. A minister must be a real man, fearless, strong and intelligent. Too often the minister is thought of as a weakling. A stranger at a railroad station accosted another sitting by. "Excuse me, sir, but are you a clergyman?" The man looked at him sadly and said, "No, I am not a clergyman; it is my indigestion that makes me look like this." The author insists that the minister must be a manly man.

The chapters are the substance of addresses given to theological graduates on the eve of beginning pastoral duties. It would be difficult to find more wholesome advice. The following illustrate the author's dynamic style and practical viewpoint. The underpinnings of your ministry are "a downright Christian character, a heart right toward God, a warm humanity, ample mental furnishings and a persuasion of divine consecration to office." As to sermonic content, "Grave it on the palms of your hands that your constant work is to make and mature Christians." "God's magnet is a man of God electrified by the Spirit of God." "Let your preaching be expository. Do not take subjects—they flatten out; take texts." "There is a strange, magnetic, soul-searching, heart-touching power that breathes through the words of a man who has a positive faith in his message." "The grace of God is gear enough." "Never fear to bring the sublimest motive to the smallest duty." "A warm Christlike humanity is the requisite."—Merlin C. Shull.

THE CHURCH AT WORK

Your Intermediates and You

The Intermediate Program

By Raymond R. Peters, Elgin, Illinois

We have an evolving intermediate program in the Church of the Brethren. Perhaps intermediates are the most neglected group in the church. Only within recent years has serious consideration been given to their problems. Ministers and Sunday-school superintendents should make a careful study of the needs of the early adolescent (ages 12-14), and determine what type of program will be most adequate. Administrative leaders should take a greater interest in this age group. If each local church could discover one man and one woman who would champion the cause of intermediates a new day would dawn in our church.

The program includes the local church activities, district organization, camps and the national setup.

In the local church the intermediates can be reached in a number of different ways—no one church will likely use all of them. The Sunday-school class is an on-going unit in most churches. It is at this place that an enlarged intermediate program should begin. The most capable person available should be chosen as the teacher. Our Board of Christian Education and Publishing House have provided graded lessons which have been prepared to meet the needs of the developing adolescent. We urge each church to give careful consideration to our graded lessons. Other avenues of approach in the local church are the preaching service (which should be planned so that intermediates can participate occasionally), the Sunday evening program and the weekday club activities.

Intermediates can often be reached more effectively through club programs than any other way. Reference is made elsewhere in this section about club materials. The Young People's Department at Elgin would be glad to help evaluate the Scout program for a given situation.

Each district through some agency should make provision for intermediate leadership. The boards of Christian education in some districts have seen the need and appointed a director of intermediate work and made that person an ex-officio member of the board. In other districts the B. Y. P. D. cabinet has assumed the responsibility of guidance for intermediates. It is doubtful that the same procedure can be followed in each district. However, it is important that some person or persons be made responsible for this important age group.

Members of the Church of the Brethren can well be proud of the camping program of the church. It is doubtful that any other denomination provides camping experiences for as large a percentage of its intermediates as we do. In 1939, nineteen hundred twenty-three intermediates had camping experiences in more than twenty-three church operated camps. We urge our church leaders to continue this splendid co-operation.

Intermediates are a part of the youth division of the church and the director of young people's work and his helpers head up this program. Material is created and assistance is given to intermediate leaders. For a number of years at Annual Conference provision has been made for intermediate activities as well as for conferences for intermediate leaders. We recommend that time be provided at regional and district conferences to discuss intermediate work.

Activities in the District

By Inez Goughnour, Elgin, Illinois

Intermediates want action. Organization, plans, conferences and programs are necessities for older people. They may find it all very exciting. But an intermediate wants the promise of plans that happen into something.

District work for intermediates does not start with a top-heavy staff of adult leaders. It should come, rather, through a developing enthusiasm of a few leaders who have the foresight to see this teen age group planning its own enterprises. With church camps and conferences bringing intermediates into real acquaintanceship with friends of their own age all over the district, it is easy to find a nucleus of young enthusiasts.

Intermediates are begging for a place. District meetings often bring together a group of intermediates with an indefinite loyalty to any specific program. Give their loyalty a definite and challenging place. They will rally to their own program of vespers, games, picnics and church services. Whatever they are given to do becomes curiously their own. From that vital beginning an intermediate leader may guide an entire year's program. Overnight or week-end camping trips have the lure of a Daniel Boone expedition. Sunday rallies are the expression of loyalty to the church and Sunday school. Exchange soft-ball games, treasure hunts, evening group meetings and plays are waiting to be arranged. Intermediates want young audiences; they want energetic ball players with whom to match their skills. Most of all, they like to be with each other.

Intermediates are growing up and they turn wholeheartedly to use their extravagant quantities of excess energy. A district program through Christian leadership is the answer to intermediate ambitions that travel outside the home community.

The Intermediate Church Camp

By Murray L. Wagner, Weyers Cave, Virginia

The average church is not prepared to carry on the intermediate program as completely as it should be. There are many churches with fine organizations and programs for other groups but which have done very little for the intermediates. One result is that many of these boys and girls feel inferior in the church planning. Such an emotion during this period of the child's life is decidedly harmful and may have lasting effects on the individual and on the influence of the church. One of the values of the intermediate camp can be seen at just this point, for here indeed the "child is set in the midst," and in some sense he begins to feel that there is a place for him in the kingdom of God.

The camp fosters self-expression in both formal and informal ways. Few boys are lonely after five minutes in camp. They readily adjust themselves to other boys and are soon on intimate terms. There is every oppor-

tunity given them to express themselves vocally, physically, and spiritually. Every effort and program is definitelv planned in many camps with this ideal uppermost in mind: the development of the camper. The result is, among other major results, that it is not in the least unusual to find a boy or girl making a decision to be a Christian in a most natural fashion. This decision grows out of his association with leaders and campers whom he has seen meeting life situations in a superior fashion because of their Christianity.

In these camps the boy or girl meets competent leaders in their own special fields. Few churches can offer such an array of leadership for this age group, or any group, for that matter. Here are young men and women who are qualified not only in hobbies, nature study, Bible, and a host of other subjects, but who are competent to help these young ones attain to a fuller life. Here one sees the Christian life in action. The church needs men and women to see the challenge of this work and to prepare definitely for intermediate work. Too long this field has been regarded as secondary and as simply a step to other camps. There is little room for insincere leadership here. The church can offer few higher challenges than that presented in the field of intermediate work in the church and in her camps. In such camps preparation is being made for finer churches and stronger B. Y. P. D.'s and Sunday schools, and consecrated leadership is necessary for this work. To sit by a campfire or swimming pool with a boy or girl and to lead gently his thinking along the high road; to see that youngster grow through young people's work and camps, through college and into productive Christian living—that is life at its best.

I believe there is no more important age group in the church than the intermediate; I believe there is not enough work done in the local church to develop these young people; I believe the intermediate church camp helps more than any other agency to meet this deficiency.

Some Helpful Materials

Good materials are of little help to the leader who refuses to put time, thought and energy into their use. On the other hand the best leader can use all the materials available to good advantage. All kinds of materials are needed for the Sunday morning, evening or social programs. You will be able to find help in the five-and-ten-cent store, magazines, your public library, the Brethren Loan Library and many other places. Build up a file of helpful materials. Intermediates will enjoy helping to build up and use this file.

Probably the finest book which has been written in recent years on understanding and working with the intermediate age is Building an Intermediate Program by Lucille Desjardins. This book provides a wealth of resource material for the leader of intermediates in the large city or the small one-room church. It should be a "must" on the reading list of every intermediate leader. It may be secured from the Brethren Loan Library or purchased for one dollar from the Brethren Publishing House.

If you are not using graded lessons in your intermediate classes, write to the Brethren Loan Library for sample copies of the quarterlies. Study them and then give them an honest trial. You will find these quarterlies written from the standpoint of the experiences and interests of intermediates.

The intermediate age is sometimes called the gang age for it is at this time that the boy and girl enjoys and depends upon his crowd more than at any other age. Capitalizing on this characteristic of the intermediate age the church is promoting the Pioneer Club for boys and girls. Manuals giving suggestions for many church-centered activities may be secured from the Board of Christian Education. Pioneer manuals for pupils are fifteen cents each and for the leaders ten cents. State whether you wish manuals for boys' or girls' clubs.

It is not possible to list and describe here all the books and other materials which would be helpful to a leader of intermediates. For a more complete list write to the Board of Christian Education, 22 S. State St., Elgin, Ill., asking for the catalogues and the Bibliography for Intermediate Leaders. Write to the Young People's Department at Elgin for help on specific problems you may have in planning for your boys and girls.

Intermediate Work in the Local Church

By Gletha Mae Noffsinger, North Manchester, Indiana

First, get leaders! Pick the best available and train them. More is taught by the presence of a radiant Christian personality than by hours of spoken words. The intermediate age has the greatest attendance casualties of all groups. Just that one fact alone should be enough to awaken and challenge those who are eager to serve. Here is a field where the finest and best is needed. Can we not appeal to our older young people to enlist their talents in directing the activities of intermediate boys and girls. True, it will take courage, patience, ingenuity, long hours, knowledge, tact, discipline and radiance, but it will furnish lively moments, rich rewards, challenging thoughts and lifelong friendships!

Next, build a program specifically for boys and girls. Begin with the needs of your group. Get a list of all the intermediates. What are their problems? Where do they need the most help? Do they come from well-informed Christian homes or from those lacking in Christian environment? Do they need a Sunday evening program in addition to the Sunday morning period? Call the parents of the intermediates together for a discussion of problems. Find out what the parents would like to have the church do for their children. Point out the needs of the group as you see it. Call the boys and girls together. Find out what they would like to do. Win their confidence and get their frank criticisms.

Physical equipment is important. Try for some privacy. If you must meet in the same room with other classes, use a homemade screen fashioned by the boys and decorated by the girls. Perhaps some old room not now in use can be cleaned, painted and decorated with pictures brought from home. Some mothers may be able to find some bright scraps that can be made into patchwork drapes, pillows, etc. The children will thoroughly enjoy fixing-up their headquarters.

Now teach! And oh, the work that takes! Whether it is a one-room rural church or a large city one, the sweat and labor required are the same. With leaders provided, the needs determined, and the physical equipment in good shape, the problem becomes one of efficient teaching and leading. How many times do we hear the discouraged cry of intermediate teachers, "How can

I get it across?" It is a problem, a challenging one, to lead a group of intermediate boys and girls from wiggles to worship. Few of us are experts. We can only try and try again. This we know: one of the surest ways to kill the spirit of a group like this is to do the same thing in the same way. Did you ever notice that it is the leaders, not the boys and girls, who sigh when the Sunday-school hour approaches? The adolescents are alive, eager, "a-tingle with curiosity, with zest for the new and different." Surprise them with new and different approaches. If you've been doing the discussing, try being quiet and letting them discuss. Try having a committee of them launch the lesson. Of course, you must be alert and ready to give advice and to direct.

Did you ever try writing a dramatization of the Bible story during the class period? It's surprising how these youngsters respond with suitable words and actions. If possible, give them a chance to put on their little play somewhere. Put the boys and girls to work. Find bits of service within the church—windows to be washed, hymnbooks to be taken care of, flowers to arrange, suppers to help serve! Let them help in preparing the church for communion services, usher and pass out programs. They have so much energy that needs to be directed and if the church does not use that energy, we can be sure some other organization will.

Find service projects without the church itself. There are those shut-ins with so many lovely things that can be done for them, the poor families, the children in need. And with the tremendous calls for foreign relief come innumerable opportunities for giving.

Let the boys and girls participate in the worship services. If it is not possible to round them up in a service of their own on Sunday morning, give them a place along with the adults. To be sure, they will not talk loud enough, they will not always choose the best poetry, the wisest scriptures, the most suitable songs, but they will be helping their church! It is a well-known fact that the person who participates becomes more alert and eager as he goes along. But learn the art of keeping hands off while this participation is going on. Many an intermediate boy and girl has been squelched and robbed of confidence because an adult interrupted his announcement or criticized him openly for his lack of ability. Let the child feel a measure of success in his effort. Work on his deficiencies on the sidelines. Next time or maybe the next or even the next, his voice will rise in confidence and you will have started him on the way to Christian leadership.

A good suggestion for churches, large and small, is to form an intermediate council. Ask their advice when church problems come up. Give them a chance to voice their opinions. Make them feel they have a definite contribution to make to the church and its organization. All of us have a certain feeling of pride when someone asks our advice. It makes us feel as if we belong—intermediates are just young adults, trying to bridge that baffling gap between childhood and maturity. We should remember that they have the same feelings, only a bit less developed!

The Sunday-school class offers untold opportunities for these developments, but it is all too short. If possible, an hour spent with the boys and girls on Sunday evenings is an excellent supplement to the morning program. Here we can teach how to worship, we can teach how to serve, and we can put words into action. There are so many and such varied programs for Sunday evening meetings. Again, pupil participation should be foremost. Here is a chance for discussions concerning vital religious problems. Let the questions arise, then call in the minister and let him spend time with the boys and girls, answering their questions straightforwardly. We must avoid what these intermediates term "kid-stuff." We must raise the level of our programs so that they must reach up to grasp them and yet we must speak their language.

And we must not forget the importance of the social side of our intermediate program. Once in a while (how often should be determined by the activities of the particular community) get the intermediate boys and girls together for wholesome recreation. It must be admitted that sometimes these parties are "headache-bringing" to many leaders. Because this age is so full of vitality, their games need to be active and oftentimes unless expertly directed will end in a most unharmonious manner. But here again is the challenge for leadership! Intermediate socials can be great successes and even though the house or the church basement resembles a cyclone and a leader's muscles and throat may ache, still there is the satisfaction of knowing that a group of boys and girls spent an evening in wholesome fun and fellowship, away from the sordidness of many recreational temptations. In this field again, I have seen intermediates plan a party, direct the games, cook the food, decorate and then work like Trojans cleaning up and they had ten times more fun than if a leader or their parents had carefully put on a polished and planned party.

Any church, large or small, rural or city, can successfully build toward an efficient intermediate program—we must not expect perfection. Let us try only for well-rounded simplicity, deep-rooted teaching, and pupil-centered activity.

ADULT DISCUSSION OUTLINE

Stewardship

Part II. What Giving Accomplishes

Scripture: 2 Cor. 9: 6-15

Sunday, October 13

Some questions for consideration:

I. What does giving do to those who give?

1. What did it do for the poor widow (Mark 12: 41-44)?

2. (a) What experience have you had of giving that has warmed your soul or vice versa? (b) Have you ever given when you knew it was your very living? With what result?

3. What did giving do to the Pharisee (Luke 18: 12)? What experience have you had with giving that dwarfed your soul?

4. What are some of the essentials to giving that bless the giver (1 Cor. 13: 3; Matt. 5: 23, 24)?

5. What does giving to get by, to keep up with the Joneses, to be faithful to a tithing pledge, or to compensate for wrongdoing, do to the giver?

6. Have you ever seen a person converted from a careless church member to an active, vital Christian through a giving experience? Have you seen a similar change in a home? Or in a congregation?

II. What does giving do to those who receive?

1. Does it ever do more than relieve physical suffering?

2. What is the difference between giving that pauperizes the receiver and that which opens his soul to the abundant life?

III. Why does the Christian church emphasize giving?

1. Merely to pay the preacher and coal bills?
2. To glorify God?
3. To convert persons?
4. To bring the kingdom of God on earth?

Adult Study for October

Adults are asked to study Stewardship each Sunday evening of October. Chapters 1, 3, 5, and 11 of Income, Outgo, and the Kingdom of God (25c) are recommended. Mimeographed suggestions have been sent to each minister in charge of a church. The Adult Discussion Outlines in this section are also on Stewardship.

CORRESPONDENCE

The Moxham Convention of Western Pennsylvania

This convention was spoken of as the 61st Annual Sunday School Convention of Western Pennsylvania. However, according to those who are old enough to know, that statement was not true to fact. But it is true that the first Sunday-school convention in Western Pennsylvania was held sixty-one years ago in the old Grove meetinghouse, near Berlin in Somerset County. There was a convention the year following and then, because of trying times of the early eighties, there was a period of several years when no such meetings were held.

At any rate, the district has been active in the promotion of Sunday-school work for many years and the Sunday-school convention has been expanded to include a young people's convention and conferences of ministers, men's work and women's work.

This meeting, known in Western Pennsylvania as our Annual Sunday-school Convention, met this year in the Moxham church, Johnstown, where Bro. John D. Ellis is pastor, on August 28 and 29. This church was a most gracious host and much credit is due the pastor and church for the success of the convention.

The first session of the convention was opened with the church auditorium well filled. The attendance steadily increased until every seat was filled, and to the final session, which was held in the auditorium of the Cochran Junior High School when perhaps the largest attendance of any convention of our Brethren in Western Pennsylvania was had.

The talent for the various programs and conferences was fairly representative of our several church and Christian education interests. We had, besides the capable leaders of our district, such outstanding leaders as Ruth Shriver and Leland S. Brubaker of the Elgin staff, Missionaries D. M. Parker, M. D., and Mrs. Martha Parker, R. N., from China, and Dr. Ellis of Juniata College. The convention music was ably directed by Prof. J. W. Yoder.

The reports from the simultaneous sectional conferences indicated that live issues were studied and interpreted. The convention theme was not often quoted but it was evident throughout the sessions that we were earnestly and consistently trying to qualify as "Brethren in Christian Service." There was a constructive emphasis, a positive approach and a spiritual challenge calling us to a more efficient service, vigorous action and essential consecration.

One of the heights of the convention was reached following the reading of a letter from our district-supported missionary, Ida C. Shoemaker. She has given thirty years of service on the field and has reached the age when she must retire and return home. This she recited in her own way, concluding with, "Who will take up the torch I must soon lay down and carry it on?" There was a nice offering which included a love token for Sister Shumaker. But her appeal for a life offering had touched a responsive chord. And so when the hymn of the cross was being sung and the lights were blended into somber shadows and the cross was lighted in the church window, they came forward—seven of them, three young men and four young women—offering themselves for his service. It was a very impressive service—one that will linger in our memories as an inspiration.

The climax of the convention came in the final service. This was called The Big "Little Annual Meeting" of Western Pennsylvania. It was definitely planned to have a big meeting. The men's work of the district rented for the occasion the auditorium of the Cochran Junior High School with a seating capacity of 2,000. Quotas were given the churches for attendance. And they came—a really big crowd of people. It was a great audience. And they sang, under the leadership of Prof. Yoder and his chorus of more than 300 voices, in a wonderful way. Bro. Brubaker seemed to be at his best as he brought his fine missionary message. This was followed with the offering for missions. The several schools in our district were solicited to help to make this offering for missions the largest ever given for that purpose in the district. So we expected a big offering.

The convention sent a message to the members of congress from our districts expressing our disapproval of the pending conscription bill on the grounds of our more than 200 years of peace history.

Another great message was brought to the convention by Dr. C. C. Ellis on the subject, What Would Jesus Do? This was a most timely message and was given in his characteristic way and manner. Then the attendance and offering were announced. There were counted in the recognition of schools 1,680 present. With those seated on the platform the attendance was not far short of 2,000. And the offering was $1,306.09. This offering goes into the General Conference Budget to help make "Brethren in Christian Service" a testimony to peace. And so may his kingdom come and his will be done.

Connellsville, Pa. F. A. Myers, Secretary,
Board of Christian Education
of Western Pennsylvania.

District Meeting of Southern Indiana

The district meeting of Southern Indiana convened in the Union Grove church, eight miles north of Muncie, Aug. 23-25.

Sectional meetings were held on Friday forenoon. The women's group was addressed by Mrs. I. E. Oberholtzer. The elders' meeting was in charge of Eld. J. A. Miller. Elders John Metzler and G. W. Phillips of Northern Indiana appeared before this group in the interests of the new peace program. The men's group was led by Bro. Joe Fisher, who reported an interesting session.

The business sessions were held Friday afternoon and Saturday morning, with Eld. J. A. Miller as moderator. For two years we have tried the plan of having our conference over the week end, closing on Sunday night. It was decided to return to the former method and convene on Tuesday, Wednesday and Thursday. Plans were also made looking toward the securing of a field secretary for our district.

A main feature of this meeting was the inspirational addresses. The guest speakers were President C. C. Ellis, Dr. John J. Haramy and Prof. W. W. Peters, the latter representing Manchester College. He gave a thought-provoking address concerning the Christian college. President Ellis gave four strong addresses in his characteristic manner.

Dr. Haramy gave an impressive lecture on Peace and War. Speakers from our own district were I. E. Oberholtzer, Robert Sherfy and Dr. E. R. Burke. Marian Frost had charge of the devotional periods. Professor Halladay of Manchester College supervised the music. The Manchester male quartet sang very acceptably a number of times. An all-district chorus rendered a program on Sunday night.

Pastor Robert Sherfy of Kokomo was elected to represent the district as contact man in the peace program, Eld. O. D. Werking was chosen trustee of Manchester College, Eld. R. L. Showalter is Standing Committee delegate for 1941, and Robert Sink is the alternate.

The 1941 conference will be entertained by the Rossville church. The moderator-elect is Eld. A. P. Musselman.

Frank G. Replogle,
Rossville, Ind. Writing Clerk.

Michigan District Conference of 1940

The district conference of Michigan was held in the Sunfield Church of the Brethren Aug. 20-23, 1940. The members of the Sunfield church did an excellent job of entertaining and making us feel welcome. The weather was not so warm, making it more enjoyable. We had a very heavy program as was noticed in the Gospel Messenger of Aug. 17.

The moderator of the conference was Eld. H. R. Hostetler, pastor of the Detroit church. Besides presiding over the business session in an excellent manner, he gave a splendid address on I Will Build My Church. Three things that we should pray for specifically are: light, courage and strength.

Other outstanding speakers were: Governor Dickenson of Michigan; Dr. H. H. Savage, pastor of the First Baptist church of Pontiac, Mich.; Brethren A. W. Cordier and W. W. Peters of Manchester College; Bro. F. E. Mallott of Bethany Biblical Seminary. Bro. Cordier gave us some very definite material for conscientious objectors, along with a vivid word picture of world conditions. Bro. Peters brought us our missionary address on Thursday evening, Aug. 22. The missionary offering was about $425.

At the business session on Friday morning we chose Eld. J. E. Ulrey to be the district peace counselor for our youth who become conscientious objectors in case of conscription and war. Eld. H. W. Peters was chosen to be district service man to supplement Bro. Ulrey's work. Also, our district decided to help with the program of planning a radio broadcast from Bethany, along with the other eight districts of the central region. The delegates voted to affiliate with the Michigan Council of Churches.

The officers of the meeting were: H. R. Hostetler, moderator; David P. Schechter, writing clerk; Arthur Whisler, reading clerk.

The moderator elect for 1941 is Perry R. Hoover. The Standing Committee delegate is F. E. Mallott, and his alternate is H. R. Hostetler.

Next year our district meeting will be held in the Marilla Church of the Brethren.

Beaverton, Mich. Arthur Whisler.

Sunday-school Convention and Young People's Conference, Middle District of Pennsylvania

The Sunday-school convention and young people's conference of the Middle District of Pennsylvania were held in the Spring Run church on Aug. 27 and 28. The theme for the meetings was Brethren in Christian Service. Our guest speakers were Brother and Sister Parker from China, Bro. Leland S. Brubaker and Sister Ruth Shriver from Elgin, and Bro. Caleb Bucher of Lancaster. Since the Sunday schools of our district support Sister Parker we were very happy to have her, as well as Dr. Parker, with us for the meetings. Sister Parker spoke on the subjects: Our Mission in Time of Invasion, Mothers and Daughters of China, and Are Ye Able? Dr. Parker discussed the subjects: By-Products of Missions, The Challenge of Present-Day Missions, and To Whom Much Is Given. Bro. Brubaker gave a message on the theme of the conference, led in a discussion with the young people on Whither Bound in Young People's Work, and gave very challenging messages on Possibilities for the Church of Today and The Call of the Church to Young People. Sister Shriver gave an interesting and helpful message on Brethren in Christian Service With Children, and also gave a message to Intermediate and Children's Workers. Bro. Bucher gave the vesper message at the young people's conference.

Bro. T. F. Henry was elected as a member of the Board of Christian Education to succeed Bro. A. E. Wilt. Bro. Wilt has been connected with the work for many years, and owing to the fact that he could not succeed himself as a regular member of the Board, a recommendation was made from the board that he become an honorary member, and the same was accepted by the delegate body.

It was decided to increase the membership of the Y. P. cabinet from four to six. Bro. Paul Hoover was elected for one year, and Sisters Mary Louise Berkey and Ruth Chilcoat and Bro. Merrill Heinz for two years.

The young people decided to raise $200 during the year for peace and relief beside the support of Sister Pauline Kinzie.

New Enterprise, Pa. Sara G. Replogle.

Northern Iowa, Minnesota and South Dakota

The district meeting of Northern Iowa, Minnesota and South Dakota was held in the Lewiston, Minn., church, Aug. 24-26.

The meeting was unusually well attended, every church in the district being represented, although one

church which does not have an active program at the present time had no delegate.

In the opening session some of the tragedies of war were depicted in drama form by the Lewiston young folks.

Outstanding among the addresses of the conference were the moderator's address on Saturday evening by Elder W. H. Yoder, the missionary address on Sunday morning by Elder W. W. Blough, and the two addresses by President Schwalm of McPherson College. The whole conference was filled with helpful and inspirational messages both in spoken word and special song. Four young ministers, students and graduates of McPherson College, had served as summer pastors in the district and contributed much to the conference music.

The business session was efficiently conducted and a spirit of sympathetic co-operation was manifest throughout the various discussions. Plans of the district boards were approved and adopted.

The problem of what loyalties are required in order to be counted as a member in good standing in the Church of the Brethren was given considerable thought by both the elders and the delegate body. After careful consideration a standard was adopted through which, it is hoped, the inactive members in our churches may be brought into a closer relationship with Christ and the church.

We were glad for the presence of Bro. O. B. Maphis and his help in better acquainting us with the service which our Publishing House is extending to our churches.

The district is to be represented on Standing Committee by Elder Roy E. Stern with Elder Mark Burner as alternate.

Next year the meeting is to be held in the Sheldon church with Elder H. H. Wingert as moderator.

During the past year one young man has been licensed to the ministry, three have been installed to the full ministry, and one elder ordained.

Sheldon, Iowa. C. E. Kimmel, Writing Clerk.

Western Canada Young People

The young people of Western Canada are very much alive and growing! This I have seen and felt with much enjoyment and genuine appreciation during the last three summers I have spent here. Each year is filled with keener interest and greater advancement for our young people of Western Canada. Here is a real challenge to anyone and everyone. One can never really appreciate the efforts and radiant Christianity that is to be found here until he, himself, comes and realizes the lack of leaders and leadership. There is a definite need for trained young people's workers here. But with a consciousness of their need, these young people are moving ahead undaunted and unperturbed, seeking out new ways of growth and development. They have a spirit and ideal that is hard to match—the spirit that says, "Success is ours," and an ideal that is "Christ predominant in work and play." One is made to sense this challenging force as he learns to know these youth and their problems. We of the States have much to learn from such groups as this. In the States there are many leaders. Here in Western Canada is a real opportunity for action—the kind of action that Christ spoke of when he said, "Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven."

It is this sincere desire for letting one's light shine that is the very power which motivates the life of these groups of young people. It was this wholesome quality that I thrilled to again this summer at their camp.

Although somewhat smaller in number than in previous years, the interest, spirit of fellowship and genuine



Young People of Western Canada

Christian idealism had full sway in camp life. In a country that feels the sting of war we needed the unifying sense of our oneness with Christ. Our position for peace was renewed in our hearts and minds, and we were made to feel the value of moral and spiritual support—the support of others who are working for the same great cause as we.

We were fortunate in having the able leadership of Glen Harmon and his wife, Florence, again. We wish to express our sincere appreciation for their splendid work and spirit of fellowship among us. Bro. Harmon's sincerity and honest frankness on vital problems of youth have helped us all to grasp a finer sense of life. Albert Hollinger and his bride, Evelyn, were with us, too. Bro. Hollinger with his classes on church history, and Evelyn in her classes on home building and social relations, contributed greatly to the value of camps. The recreation and camp singing was led by your correspondent and his wife. It was a real spiritual blessing to serve in whatever way we could, and the value of it will not soon be forgotten. The camp management was ably handled by Leonard Williams, a boy with an enviable sense of responsibility.

All who were there are looking ahead for next year's camp for which even better things are planned. Already plans are under way for an intermediate camp to be held in conjunction with the young people's camp next summer. We thank God for such interest and growth.

We invite you to come and be with us. Visit our camp next summer and experience a thrill to be found only when young people with hearts aflame with Christian energy get together in the bonds of fellowship.

The youth of Western Canada are vitally alive and active in Christian service and growth.

Irricana, Alta., Canada. Hal Michael.

I Go A-Fishing

Peter had seen Jesus but twice since his resurrection. He was sorry, but not quite sure of himself since his denial of the Master. He was impatient for action in the atmosphere of the old days around the Lake of Galilee. But the Master was gone. Where was he now? In his loneliness for the Master, the lure of the old days overtook him. "I go a-fishing," he said to his companions. They said, "We are going with you." The venture was an utter failure. Only the timely appearance of the risen Lord and Peter's threefold confession saved the day and made him willing again to follow Jesus.

Many Peters since then for one reason or another have followed the lure of the old life. Only utter failure brings confession and a willingness to follow the Lord.

Nampa, Idaho. H. H. Keim.

Elder Samuel D. Hartranft

Elder Samuel David Hartranft was born Aug. 2, 1875, and died July 8, 1940, at the age of 64 years, 11 months and 6 days. He was the son of Owen and Annie Hunsberger Hartranft and was born and reared near Fairview, Md. His father was a Lutheran and his mother a Mennonite.

On Jan. 9, 1896, he was united in marriage to Sarah Ann Minnich, daughter of David and Catherine Ruhl Minnich of Welsh Run, Pa. Brother and Sister Hartranft united with the Church of the Brethren during a revival held in the Maugansville church in February of 1907 by Harvey J. Martin.

He was called to the ministry in the Broadfording church on Oct. 10, 1908, and installed the following day. He was advanced to the second degree on April 5, 1911, and ordained to the eldership on June 30, 1918. He served faithfully in the Broadfording congregation until 1927, when he moved to Chambersburg, Pa., where he operated a large hatchery for ten years. While living in the Maugansville community he had farmed for a number of years and then entered the mercantile and milling business. He had been a member of the Brethren Mutual Fire Insurance Board of Maryland and served in many offices of the district of Middle Maryland, which district he represented a number of times on Standing Committee.

Bro. Hartranft kept a detailed record of his ministerial work, listing the subject and text, with the date and the place preached. He recorded the preaching of 477 sermons, 73 anointings, 75 baptisms, 18 funerals and 15 marriages.

He was elder in charge of the Manor congregation in Middle Maryland 1923-25 and of two congregations of Southern Pennsylvania: Chambersburg 1928-32 and the Ridge 1930-33.

When his health failed in 1937 he returned to his former home in Maugansville, Md., and died July 8 in a hospital near Baltimore where he had been a patient for one month.

Surviving are his wife, Sarah A.; one daughter, Katherine M., at home; one son, George R.; three grandchildren, Robert, Donald and Mary Jane Hartranft of Chambersburg, Pa.; also, one half sister, Mrs. Savilla Daily of Philadelphia, Pa. His parents, a half sister and a half brother preceded him in death.

The funeral was held from the Broadfording church where he had worshiped and worked since youth, with Bro. David R. Petre, Harvey J. Martin and the writer officiating. The funeral text was from 2 Cor. 6:1. Interment was made in the cemetery adjoining the church, where the bodies of fourteen ministers of his communion had previously been buried.

Timberville, Va. Samuel D. Lindsay

Elder David A. Stayer

Elder David A. Stayer, son of Jacob and Eliza Stayer (deceased), was born Oct. 23, 1860, at the Stayer homestead in Yellow Creek, Pa., and departed this life in May of 1940 at the age of seventy-nine years and some months, having resided in Hopewell Township, Bedford County, Pennsylvania, all his life.



He was united in marriage with Catherine Bechtel, Feb. 25, 1890, at New Enterprise, Pa., the ceremony being performed by Elder C. L. Buck. To this union four children were born, all deceased except Mary, at home, who so kindly cared for her father since the death of her mother some years ago.

Bro. Stayer united with the Church of the Brethren in the Yellow Creek congregation in 1880, baptism being administered by Elder David Clapper. He was called to the deacon's office in 1885, and served very faithfully in that capacity for six years. Then in April, 1891, he was called to the ministry, was advanced to the second degree in June of 1896, and ordained to the eldership Aug. 20, 1897. He served as elder in several other churches and in the Yellow Creek church until failing health would not permit. Elder Stayer loved his church and was loyal to the principles and doctrines of the gospel as interpreted by her.

His records show he preached 685 sermons; conducted 169 funerals; performed 44 marriage ceremonies and baptized 65 souls into the church. This record, however, we believe is not complete, for he held many revival meetings. Those who knew him best loved him most as a father in Israel, and declare his life to have been spent in sincere devotion and loyalty to the Lord Jesus Christ as his Master and Saviour, whom he loved and served lo these many years.

Funeral services were conducted from the Yellow Creek church, Saturday afternoon, May 18, 1940, with a large concourse of sorrowing friends and neighbors in attendance. Elder E. M. Detwiler was in charge, assisted by Elder George Batzel. Interment was in the Steele cemetery.

Gone but not forgotten,
Is one we loved so well.
The worth of such a precious life,
We mortals ne'er can tell.
His memory lingers with us
As one who served in love,
And now his spirit dwelleth
In that sweet home above.

Woodbury, Pa. D. I. Pepple

The Wildason Home-Coming

The first Sunday of September was the time set for the Wildason home-coming. It was an auspicious day after almost a week of cloudy weather and rain. The writer was not put on the program at its making, but duty or opportunity or both led him to be present at the home-coming.

The Wildason house is somewhere in the neighborhood of a hundred and fifty years old. It is a community relic. Originally it was a kind of union meetinghouse. Now all interested people have dropped out except Brethren, and it is necessary for them to have one meeting a year in order to hold the title. So the Brethren in that part of York County, Pennsylvania, are accustomed to hold an all-day meeting each year in this sacred and ancient place. So Sunday, Sept. 1, was the auspicious day. It was all that could well be expected. The folks came from near and far. First a Sunday-school session was held to accommodate all those who regularly attend this important church work. The guest speaker of the day was and is Elder George Bell. He measured up to the opportunity in glorious manner both in the forenoon and in the afternoon. The elder and various speakers did their work majestically and efficiently.

The old meetinghouse and near-by cemetery are kept in neat and splendid order. The many tombstones indicate the character and time of the people who once lived, flourished and worshiped at the Wildason house.

It seems that Bro. S. M. Lehigh is expected to lead in this work from year to year on account of its nearness to his home.

Originally this house was for both educational and religious purposes, for school and church combined here. The architecture is plain and substantial. The house is twenty-four feet by thirty feet. The pitch of the room is eight feet. Everyone adjourned from this historic spot with the feeling that it was good to be there.

It was the privilege of the writer to be at the Pleasant Hill meetinghouse that Sunday evening. The topic presented for the occasion was Fourfold, and this quite comprehensive. The speaker dwelt on the conservation of our best Brethren heritage and the needed and constant reformation to perpetuate the church life of the New Testament, and the unification of all the eight Brethren groups, and the evangelization to accomplish it in the church. Thus a fourfold and comprehensive view of the hour was presented with some force and appropriateness. The audience was large and appreciative.

It was suggested that these kindly and faithful people would carry on a Bible conference of some length in the coming November.

Nokesville, Va. I. W. E. Beahm.

Selective Training and Service Act of 1940

Interpretations of the Selective Training and Service Act of 1940 were not available when this was printed, but are to appear in due time in a manual of procedure. The text of the sections given here is as it appeared in the newspapers printing the law in full.—Ed.

Provisions for the Clergy

c) Regular or duly ordained ministers of religion, and students who are preparing for the ministry in theological or divinity schools recognized as such for more than one year prior to the date of enactment of this Act, shall be exempt from training and service (but not from the registration) under this Act.

e) The President is authorized, under such rules and regulations as he may prescribe, to provide for the deferment from training and service under this Act in the land and naval forces of the United States of those men whose employment in industry, agriculture, or other occupations or employment, or whose activity in other endeavors, is found in accordance with section 3 (a) (7) to be necessary to the maintenance of the national health, safety, or interest. The President is also authorized, under such rules and regulations as he may prescribe, to provide for the deferment from training and service under this Act in the land and naval forces of the United States (1) of those men in a status with respect to persons dependent upon them for support which renders their deferment advisable, and (2) of those men found to be physically, mentally, or morally deficient or defective. No deferment from such training and service shall be made in the case of any individual except upon the basis of the status of such individual, and no such deferment shall be made of individuals by occupational groups or of groups of individuals in any plant or institution.

f) Any person who, during the year 1940, entered upon attendance for the academic year 1940-1941—

(1) at any college or university which grants a degree in arts or science, to pursue a course of instruction satisfactory completion of which is prescribed by such college or university as a prerequisite to either of such degrees; or

(2) at any university described in paragraph (1), to pursue a course of instruction in the pursuit of which a degree in arts or science is prescribed by such university as a prerequisite; and who, while pursuing such a course of instruction at such college or university, is selected for training and service under this Act prior to the end of such academic year or prior to July 1, 1941, whichever occurs first, shall, upon his request, be delayed from induction into the land or naval forces for such training and service until the end of such academic year, but in no event later than July 1, 1941.

Conscientious Objectors

j) Nothing contained in this Act shall be construed to require any person to be subject to combatant training and service in the land or naval forces of the United States who by reason of religious training and belief is conscientiously opposed to participation in war in any form. Any such person claiming such exemption from combatant training and service because of such conscientious objections whose claim is sustained by the local board shall, if he is inducted into the land or naval forces under this Act, be assigned to noncombatant service as defined by the President, or shall, if he is found to be conscientiously opposed to participation in such noncombatant service, be assigned to work of national importance under civilian direction. Any such person claiming such exemption from combatant training and service because of such conscientious objections shall, if such claim is not sustained by the local board, be entitled to an appeal to the appropriate appeal board provided for in Section 31 (a) (3). Upon the filing of such appeal with the appeal board, the appeal board shall forthwith refer the matter to the Department of Justice for inquiry and hearing by the Department or the proper agency thereof. After appropriate inquiry by such agency a hearing shall be held by the Department of Justice with respect to the character and good faith of the objections of the person concerned, and such person shall be notified of the time and place of such hearing. The Department shall, after such hearing, if the objections are found to be sustained, recommend to the appeal board (1) that if the objector is inducted into the land or naval forces under this Act he shall be assigned to noncombatant service as defined by the President, or (2) that if the objector is found to be conscientiously opposed to participation in such noncombatant service, he shall, if inducted into the land or naval forces under this Act, be assigned to work of national importance under civilian direction. If after such hearing the Department finds that the objections are not sustained, it shall recommend to the appeal board that such objections be not sustained. The appeal board shall give consideration to but shall not be bound to follow the recommendation of the Department of Justice together with the record on appeal from the local board in making its decision. Each person whose claim of exemption from combatant training and service because of conscientious objections is sustained shall be listed by the local board on a register of conscientious objectors.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied on a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bechtel-Weyand.—Vernon E. Bechtel of Canton, Ohio, and Arlene Mae Weyand of Louisville, Ohio, at the Center Church of the Brethren, by the undersigned, on Sept. 1.—M. M. Taylor, Louisville, Ohio.

Bowyer-Sickles.—Jay E. Bowyer and Mary Ellen Sickles, both of Louisville, Ohio, at the home of the bride's parents, Brother and Sister George Sickles, by the undersigned, on Aug. 31.—M. M. Taylor, Louisville, Ohio.

Critchfield-Keller.—Walter Critchfield of Lenox and Nadine Keller of Beedley, Sept. 1, 1940, at the Beedley Church of the Brethren, by the undersigned.—David Studebaker, Beedley, Calif.

DeLaurier-Henderson.—Millard E. DeLaurier and Evelyn Henderson, both of Barrien Springs, Mich., Aug. 31, at the Forest Brethren church, by the pastor, M. R. Davis.—Millard E. DeLaurier, Barrien Springs, Mich.

Duncanson-Stroller.—By the undersigned, at the Church of the Brethren, Sept. 1, Bro. Harold W. Duncanson of Lewiston, Minn., and Sister Tatsuye Stroller of Curlew, Iowa.—Geo. E. Stroller, Curlew, Iowa.

Graybill-Royer.—By the undersigned, at the parsonage, Sept. 1, 1940, Bro. Mark S. Graybill and Sister Miriam Royer, both of Lenox, Pa.—J. S. Long, Baltimore, Md.

Hamar-Lapel.—At the home of the undersigned, James Hamar and Louise Lapel, residents of the Thomas community.—Albert Williams, Thomas, Okla.

Hutchinson-Preston.—At the home of the groom, Aug. 31, by the undersigned, Frank Hutchinson and Dora Preston, both of Thomas, Okla.—Albert Williams, Thomas, Okla.

Meyer-Main.—By the undersigned, at the parsonage, Sept. 4, 1940, Stewart L. Meyer and Ruth E. Main, both of Baltimore, Md.—J. S. Long, Baltimore, Md.

Sanger-Steever.—By the undersigned, at the home of the bride's parents near Lebanon, Pa., Sept. 1, 1940, Bro. J. Ben Sanger, son of Brother and Sister Perry E. Sanger, and Sister Verda D. Steever, daughter of Brother and Sister John Steever.—Perry E. Sanger, Lebanon, Pa.

FALLEN ASLEEP

Berry, Sallie Hollar, known as Aunt Sallie by her many friends, was born Nov. 18, 1850, and died July 3, 1940. She was the daughter of David and Catherine Hollar. She was married to David Berry in May, 1879, by the late Eld. Fred Wampler. Surviving are two sons, one daughter and eleven grandchildren. She united with the church when she was sixteen years old; thus she had been a member for seventy-three years. She was a reader of the Gospel Messenger for almost that long. She was blind for more than fifteen years, but was of a cheerful disposition. She and her daughter, Hattie, with whom she made her home, spent many happy hours singing together. Sister Berry prayed that she might be permitted to see her family once more and her prayer was answered about two years ago when her sight returned for about half an hour and then left her again, but her spiritual sight never failed. She never complained but always said, "The Lord is so good to me." She told the writer that fifteen ministers of different denominations had visited her in one year. Though her soul has passed on her life still lives and she will be greatly missed. Funeral services were held in the Mt. Zion church by Eld. I. C. Senger, assisted by T. A. Racey of the United Brethren Church. Burial was in the cemetery near Sengers Glen. —Roy F. Kline, Linville, Va.

Cline, Sarah Virginia, daughter of Peter and Sallie Driver Zimmerman, was born Sept. 27, 1845, and died July 20, 1940. She was married to Bro. J. W. Cline, Dec. 24, 1888. To this union were born eight children, of whom two preceded her in death. Sister Cline was a member of the Church of the Brethren for more than fifty years. In spite of being unable to hear well she attended church every Sunday that it was possible for her to attend. On Dec. 24, 1938, Brother and Sister Cline celebrated their seventieth wedding anniversary. Bro. Cline died Feb. 14, 1939. Sister Cline will be greatly missed by all of her relatives and friends. Funeral services were held from the Lebanon church, conducted by Bro. B. B. Garber, assisted by Brethren B. E. Cupp and B. W. Huff. Interment was in the adjoining cemetery.—Oneitta Byers, Mt. Sidney, Va.

Coffman, Sister Mary, was born Jan. 24, 1856, and died May 17, 1940. Her mother died when she was eight years old. At that time she went to live with her aunt and uncle, with whom she remained until their deaths. As long as they lived she cared for them faithfully. She was a good woman and a fine neighbor, always active in helping neighbors and friends. She was fond of children. She worked hard and was helpful to all. Funeral services were conducted in the Middle River Church of the Brethren by her pastor, Bro. Samuel A. Harley, assisted by Rev. Phipps. Interment was in the Mt. Horeb cemetery.—Bessie Diehl, Staunton, Va.

Coffman, Sadie, daughter of John and Catherine Kreger, was born Aug. 18, 1893, near Smithville, Ohio, and passed away at her home near Overton, Ohio, Feb. 2, 1940. She was the fourth in the family of six children. Her childhood was spent near the place of her birth. On March 16, 1917, she was married to John A. Coffman. To this union were born eight children, of whom four preceded her in death. She united with the Church of the Brethren at the age of eighteen and was always faithful in attendance when health and circumstances permitted. She was a very capable and efficient teacher in both the Sunday school and vacation Bible school work. She spent much time in preparation for her work, and the impressions made on the minds of her pupils will not soon be forgotten. She leaves her companion, three sons and one daughter, all at home, her mother and one brother of Smithville, Ohio. Funeral services were conducted by Bro. C. H. Petry, assisted by Bro. D. R. McFadden at the East Chippewa church. Interment was in the adjoining cemetery.—Edna L. Disler, Akron, Ohio.

Colclesser, Cora Elizabeth Shock, was born Dec. 12, 1867, in Huntington County, Ind. She lived near the place of her birth practically all her life. For the past five years she had been in failing health. On July 27 she went to visit two sisters at Union, Ohio, and while here she become seriously ill with a heart attack and on Sept. 3 she peacefully passed away. She united with the Church of the Brethren about fifty years ago and remained faithful to the end. She was a faithful worker in the aid and wherever opportunity presented itself as long as health permitted. Surviving are three sisters and three brothers. After a short service in the home of Mrs. Edward Miller, the body was returned to her home at Huntington. Funeral services were conducted from the Shock church by Pastor H. Howard Keim, Jr., assisted by Bro. Elmer Gilbert. Burial was in the near-by cemetery.—Mrs. Edward Miller, Union, Ohio.

Craig, George H., oldest son of Samuel and Louella Craig, was born near Crozet, Va., May 4, 1878, and departed this life Aug. 14, 1940, at his home in Washington, D. C. He had been in ill-health for more than a year, but was seriously ill only four days. In 1906 he married Daisy V. Miller, who survives. Two sisters and four brothers also survive. He was a good neighbor and a devoted husband. He had been a member of the Church of the Brethren since early youth and was loyal and faithful to his church. He loved the Sunday school and attended regularly as long as his health permitted. Funeral services were conducted by Eld. J. H. Hollinger. Interment was in the Cedar Hill cemetery, Washington, D. C.—Merle R. Hamilton, Washington, D. C.

Cripe, Sister Francis Holderman, was born Oct. 21, 1886, at Newton, Kans. She united with the Church of the Brethren at the age of sixteen. On March 16, 1913, she was married to Ivan Cripe. To this union were born five daughters and one son. Sister Cripe was a devoted Christian companion and mother. She had been in failing health for some time, but her death came very unexpectedly on Aug. 30, 1940. Besides the immediate family she leaves one brother and one sister. Funeral services were held in the Thomas church, of which she had been a member for twenty-two years, conducted by her elder, Bro. E. R. Herndon, and the undersigned.—Albert Williams, Thomas, Okla.

Dutery, Martha Ellen, daughter of John W. and Kathryn Cook, was born in York County, Pa., Jan. 16, 1867, and departed this life Aug. 19, 1940. She was married to George E. Dutery, Sept. 22, 1887. With many friends they were privileged to celebrate their golden wedding anniversary three years ago. Early in life Sister Dutery accepted Christ as her personal Savior, but not until late in life did she find that for which her heart longed in the church of her choice. For many years Sister Dutery had been afflicted bodily. However, her love for the services of the house of God urged her constant attendance until increased infirmities of the flesh made this impossible. She suffered much, but through it all had a jovial disposition and faith in God. Besides her husband she leaves four brothers and one sister. Private funeral services were held in the Hoff funeral home by Rev. George Unger, assisted by Bro. H. K. Balsbaugh. Burial was in the Rolling Green cemetery.—Mrs. E. M. Byrem, Camp Hill, Pa.

Frick, Anna, daughter of Samuel and Christina Ulrich, was born near Hartville, Ohio, Dec. 16, 1856, and passed away after a short illness Aug. 23, 1940. She was the fifth of a family of eleven children. On Jan. 22, 1884, she was married to Ezra Frick. To this union four children were born. About twenty-eight years ago she became a member of the Akron Church of the Brethren and was the oldest member at the time of her death. She loved her church and counted it a rich privilege to be present at all services to worship and fellowship with others of her own faith. She had been an active member of the aid society for many years. Sister Frick endeared herself to all who knew her and was loved by even the smallest children in the church. She leaves one daughter, three sons, five grandchildren and one brother. Bro. Frick preceded her in death on Feb. 25, 1937. Funeral services were conducted by Bro. C. H. Petry at the Adams funeral home. Interment was made in Memorial park.—Edna L. Disler, Akron, Ohio.

Landis, Grace Olive, daughter of Jacob and Fannie Lyday, was born in Montgomery County, Ohio, Dec. 6, 1886, and died at her home in Dayton, Aug. 24, 1940. She was married to Ira Landis, Dec. 7, 1912. This union was blessed with two sons. At the age of fifteen she became a member of the Church of the Brethren and remained faithful. She was a loyal worker in the Master's vineyard and served ten years as primary superintendent of the East Dayton Sunday school. She is survived by her companion, two sons, four sisters and one brother. Funeral services were held in the East Dayton church by the writer, assisted by Bro. Henry Barnhart. Burial was in the Bear Creek cemetery.—Hugh Cloppert, Dayton, Ohio.

Lind, Rosa May, daughter of Edward and Sarah Brooks, was born Dec. 7, 1878, at West Burston, Pa., and passed away Aug. 30, 1940. She was married to David Lind on March 18, 1894. To this union three children were born. Surviving are the husband, two daughters, two sisters, three brothers and six grandchildren. She was a member of the Dunkard Brethren Church. Funeral services were held in the Astoria church, conducted by Brethren Lester E. Fike and Howard Dickey. Burial was in the Woodland cemetery.—Rose Wickert, Astoria, Ill.

Norcross, Melissa Cevilla, daughter of Aaron and Elizabeth Keim, was born at Baltic, formerly known as Rowville, Ohio, March 10, 1855. She became a Christian and united with the Church of the Brethren in her youth, and lived a faithful and consistent Christian life. On Oct. 15, 1899, she was married to Eld. David A. Norcross in Los Angeles, Calif. To this union were born one daughter who died in infancy and one son. Eld. Norcross preceded her to the spirit world sixteen years ago. Sister Norcross was in poor health for several years but bore it patiently, awaiting her departure. She peacefully passed away July 30, 1940. Besides her son she leaves two stepsons, one stepdaughter, two half brothers, one half sister and a host of other relatives and friends. Funeral services were conducted by the writer in the White funeral parlors at Azusa, Calif. Her body was laid to rest in the Oakdale cemetery at Glendora, Calif.—W. H. Wertenbaker, La Verne, Calif.

Royer, Sister Laura J., died Aug. 17, 1940, at the home of her sister, Mrs. Edwin A. Snader, in Westminster, Md. She was a daughter of the late John and Elizabeth Geiman Royer, and was aged 78 years. She has been a member of the church since her childhood, and was of a saintly Christian character. She leaves two brothers, two sisters and a number of other relatives. Funeral services were conducted in the Church of the Brethren by Elders A. Stauffer Curry and Geo. A. Early. Interment was in the Meadow Branch cemetery.—Mrs. H. Edgar Royer, Westminster, Md.

Rusmisel, Regina, was born Aug. 6, 1863, near Centerville, Va., and passed away May 15, 1940, at her home near Mt. Solon, Va.

She was married to David Rusmisel, who preceded her in death Dec. 10, 1934. Early in life she united with the Church of the Brethren, and served faithfully until she became ill several years ago. She was always present at church whenever possible. Surviving are seven daughters, three stepdaughters, two stepsons, sixteen grandchildren and a host of friends. Funeral services were conducted at the Emanuel Church of the Brethren by Bro. J. L. Driver, assisted by Brethren J. M. Foster, C. A. Click and M. G. Senger. Burial was in the near-by cemetery.—Vallie Michael, Mt. Solon, Va.

Shull, Mattie K., daughter of John Kniceley and the late Mrs. Kniceley, was born on Aug. 28, 1893, and passed away at the Blue Ridge Sanitarium, Charlottesville, Va., on Oct. 29, 1939. She was married to Luther Shull in 1907. She was a faithful member of the Church of the Brethren and attended services regularly until her health failed in March of 1939. Her husband preceded her in death in 1921. Besides her father she is survived by one daughter, two sons, five grandchildren, two brothers, two sisters and a host of friends. Funeral services were conducted at the Emanuel Church of the Brethren by Bro. J. L. Driver. Burial was in the adjoining cemetery.—Vallie Michael, Mt. Solon, Va.

Wenger, Dessa Ann, daughter of Chas. W. and Lillie Urena Kinney, was born near Newark, Ohio, Aug. 26, 1899, and passed away July 20, 1940, after an illness of several years. She was married to Millard Wenger on April 7, 1940, and made her home in Greenville, Ohio, until her death. She was a kind, appreciative, loving companion, with traits and ideals of character found only in those who love their Lord as she did. Funeral services were conducted by the writer, assisted by Bro. J. W. Fidler. Burial was in the Bethel cemetery.—H. E. Helstern, West Milton, Ohio.

Wine, Vista Hulvey, daughter of Mr. and Mrs. G. M. Hulvey, was born Feb. 19, 1900, and died July 30, 1940, at the home of her brother, Hugh Hulvey, of near Spring Hill. She bore her intense suffering with Christian fortitude and greeted all who visited her with a smile. She was interested in her church and was a regular attendant as long as her health permitted. Surviving are one son, her father and five brothers. Her husband preceded her in death eight years ago. Funeral services were held from the Lebanon church, conducted by Bro. B. B. Garber, assisted by Bro. B. E. Cupp. Interment was in the adjoining cemetery.—Oneitta Byers, Mt. Sidney, Va.

CHURCH NEWS

California

Lindsay.—During the summer months our pastor, Bro. D. C. Gnagy, and family have been away most of the time. They were in the East for six weeks. They attended Annual Conference and also conducted a revival in Bro. Gnagy's old home church. On their return to California they attended both Camp Beulah and Camp Greenhorn. He has been doing quite extensive work in the district. Bro. Truman Northrup of Empire, a young minister, has been our summer pastor. His stay with us has made him a very dear friend to old and young alike. He helped faithfully in our Bible school and also visited in the homes of the community. Our Bible school was well attended. We had the privilege of having Martha Shick as missionary teacher for primary, junior and intermediate children. She also visited in the homes of the community. On July 4 our Sunday school invited the McFarland Sunday school to join us in a picnic at Bartlett park. Everyone enjoyed the fellowship of eating with our friends. Quite a number of our people attended the Greenhorn assembly this year. The congregation gave Truman a Bible in honor of his birthday and we also had a shower for him. He received wearing apparel that a young man needs while in college. The ladies' aid met Aug. 20 and canned over one hundred quarts of peaches for La Verne College. Our cradle roll is growing in number. We have three new babies to enroll. Our attendance dropped some through the summer months, but we are looking forward to having schoolteachers, vacationers and others with us again as school opens.—Mrs. Edna M. Shryer, Lindsay, Calif., Sept. 6.

Reedley.—Our Sunday school and C. W. began the new year with the following officers: Sunday-school superintendent, Merlin Clark; children's superintendent, Anna Furnas; C. W. superintendent, D. F. Sink; B. Y. P. D. superintendent, L. M. Clark; junior league superintendent, Grace Fike. A number from here attended Camp Beulah in the Santa Cruz mountains, and later a few attended Camp Greenhorn. At Camp Beulah our summer pastor, Bro. David H. Studebaker, was ordained to the ministry at an impressive service conducted by Elders Leland Brubaker and D. C. Gnagy. Bro. Studebaker has served the church faithfully and his work has been appreciated. He will complete his pastorate here next Sunday. The morning offering will be given to him as a gift of appreciation, and a fellowship meal will be served in the church dining room after this service. A foodless meal was observed Sept. 8 and our Christian Faith Offering was taken on that date instead of the fifteenth. The offering amounted to over $30. In the evening Bro. John Strain showed a new set of pictures taken by Howard Sollenberger, depicting conditions in China and relief work of our church. We welcome Bro. Strain home after a summer's work in the university and in camp work. We feel indebted to Earl Kramer and to Prof. Walter Critchfield of the music department of the Laton high school for directing our chorus since the departure of our music director, Sister Dana Keller Whipple.—Mrs. Mamie Sink, Reedley, Calif., Sept. 10.

Illinois

Astoria.—A two weeks' vacation Bible school was held in July, with Bro. John Grimley as superintendent. We had an average attendance of fifty, with thirty-one present every day. The offering amounted to $9.72, and was sent in for the junior project. Three of our young people attended camp at Lewistown, Ill., and five intermediates attended camp at Decatur, Ill. Reports were given on Sept. 8. Bro. Benton Rhoades went to Mexico in the interest of peace this summer. He gave a very good report of the work done. Our Sunday-school picnic was held Aug. 28, with a large attendance. Bro. Fike conducted a revival meeting in the Peace Valley church, Mo., and will hold a revival in the La Motte Prairie church this month. Our quarterly council was held Sept. 3. The following officers were elected: elder, Bro. I. J. Gibson; superintendent of Sunday school, Bro. Carl Shawgo; director of men's work, Bro. Orley Chockley; Messenger agent, Bro. Robert Ames; temperance secretary, Sister Ethel Gibson; peace secretary, Bro. Robert Lam. The following officers were elected by the women's work: director of women's work, Sister Lester E. Fike; aid society president, Sister Ethel Gibson; aid society secretary, Sister Rosella Sullivan; missionary society secretary, Sister Lizzie Wherley; mother and daughter secretary, Sister Orpha Rhoades. One letter has been received. The delegates to the conference gave reports on Sept. 8. A large number of our folks attended district conference at Girard, Ill. Astoria is to have the district conference next year. Kathaleen Fike, oldest daughter of Brother and Sister Fike, had an appendicitis operation Aug. 27. The churches, Astoria and Woodland, helped in caring for the hospital expenses. This favor was certainly appreciated. We are bringing together clothing and goods to be sent for relief.—Rose Wickert, Astoria, Ill., Sept. 9.

La Motte Prairie.—We expect Bro. Lester Fike of Astoria, Ill., to begin a revival meeting for us Sept. 22. All the neighboring churches are invited to enjoy a basket dinner with us on Sept. 29. Our church was represented at district meeting by Henderson Benson and Isaac Walton. The ladies' aid served dinner for threshers this summer and papered the two back rooms of the church. We have just finished studying the Book of Job at our prayer meeting and found it very interesting. We have recently organized a B. Y. P. D. Bro. Kenneth Fisher occupied the pulpit twice and Bro. Dow Ridgely preached for us once this summer while Pastor Dolar C. Ritchey was away in meetings.—Mrs. Laura Plunkett, Palestine, Ill., Sept. 7.

Woodland.—With the closing of the summer vacation came the closing of three months of service for Brother and Sister John Grimley in our church community. We have greatly enjoyed their work in our midst. We had a two weeks' daily vacation Bible school in June with an enrollment of 104 and an average attendance of seventy-eight. Following the Bible school we had a two weeks' evangelistic meeting. We had also a week of meetings the last of August. We met in council the last Wednesday in July. Bro. I. J. Gibson was re-elected elder. The council asked Bro. Lester E. Fike of the Astoria church to give one third of his time to Woodland again until something permanent can be arranged. During the time he is with us the worship services will be held at 9:30, with the Sunday-school period at 10:30. The aid served dinner to threshers again this summer. We had a mother and daughter social with sixty-six attending. A worship service was held in the main auditorium, and then we went to the basement for games and a social time. The men served refreshments. The Astoria group attended this service. Our services have been very inspirational. Pray for the continuance of our spiritual growth.—Mabel Bowman, Astoria, Ill., Sept. 7.

Indiana

Buck Creek.—We met in council Sept. 10, at which time we elected the following officers: superintendent, Neva Cross; secretary, Mary Jane Cross; primary superintendent, Clara Sheets; home department superintendent, Ella Oxley. Our revival meeting will begin Sept. 29, with Bro. R. H. Nicodemus of Sturgis, Mich., as evangelist. Our love feast will be held Oct. 12.—Mrs. Ella Oxley, Blountsville, Ind., Sept. 10.

Middletown.—We met in council on Sept. 4, at which time we elected the following officers: Bro. Ortell Wagner, superintendent; Bro. George Baily, assistant; Bro. J. A. Miller, elder; Bro. James Hansen, secretary; Bro. Harold Grady, treasurer; Sister Florida Green, Messenger agent and corresponding secretary. Our Sunday school has increased in number. We now have eighty-six members, but some do not attend as they should. Brother and Sister B. M. Rollins conducted a good revival in our church. The ministerial board has chosen them for evangelists in 1943. Bro. McCullough was away at the Locust Grove church and held a two weeks' revival. Several from this church attended some of the services. Some of our members attended the district meeting at Union Grove. Bro. Floyd Spearman was the delegate.—Florida J. E. Green, Middletown, Ind., Sept. 11.

Iowa

English River.—Some twenty members of this congregation

journeyed across the state to enjoy the inspiration and fellowship of our district conference which was held in the Salem church near Lenox. At our August council Harley Yates was re-elected general superintendent, with Mettie Caskey superintendent of the junior and intermediate department, Miriam Grove superintendent of the primary department, Nora Miller superintendent of the cradle roll, and Anna Kerr superintendent of the home department. This council also unanimously decided to install Bro. Raymond Flory into the ministry. The installation service took place on Sunday morning following the sermon preached by Bro. Flory. It was a very impressive service conducted by Eld. W. H. Brower and Pastor Homer Caskey. This splendid young couple has the prayers and best wishes of our church as they go to their chosen field of labor, which is at the present time in Kansas. We are planning to have an eighty-fifth anniversary home-coming on Sept. 22. Bro. Charles D. Bonsack will be the guest speaker. All are cordially invited to this service.—Virgil S. Coffman, South English, Iowa, Sept. 5.

Kansas

Burr Oak.—We just closed an interesting and successful series of meetings. Brother and Sister B. M. Rollins came to us Aug. 26 to begin the meetings. Bro. Rollins preached sixteen splendid Spirit-filled sermons. Sister Rollins conducted the song service, which was enjoyed greatly. She also entertained the children with stories and rag paintings. We believe these meetings have strengthened the church and encouraged the members to press onward. There were seven conversions. Visitors from Fall City, Red Cloud and Guide Rock, Nebr., also from Lovewell and Covert, Kans., attended one or more of the services.—Mrs. S. E. Thompson, Burr Oak, Kans., Sept. 11.

Monitor.—We had good attendance at our vacation Bible school. The mothers and daughters sponsored some projects to secure money to purchase some needed furnishings for the parsonage. They have installed a new bottle gas range and have papered and varnished the interior of the parsonage. Pastor Carl Smucker and family left our congregation to take up a pastorate at Rockford, Ill. On Aug. 11 he preached his farewell sermon, and we had a basket dinner and a short farewell program for them. On Sept. 1, Bro. Desmond Bittinger, missionary to Africa, gave us an inspiring message. Bro. Burton Metzler of McPherson College will fill the pulpit on Sept. 8. The church elected Brother and Sister W. W. Gish of Belleville, Kans., as pastors. They will be with us by the middle of September. Several young people of the community plan to attend McPherson College this year.—Mrs. Hazel Yoder, Conway, Kans., Sept. 5.

Louisiana

Roanoke.—We enjoyed a basket dinner on the church lawn on Sept. 1. In the afternoon we reassembled for the fall council. Officers were elected for the coming year. Bro. J. F. Hoke was retained as elder. Several new classes are to be formed this fall. Bro. W. M. Kahle will give us a series of lectures on Money Management some time after the first of the year. Nine of our members attended the district conference at Nocona, Texas. One of our young people attended the Brethren camp at Cleo Springs, Okla. Eld. J. F. Hoke attended the Ocean Grove Annual Conference and served on Standing Committee. One was recently added to our church by baptism. Brother and Sister Philip Lauver and their son of Tampa, Fla., were with us June 16. Bro. Lauver preached at both services, and his messages were enjoyed by all. On June 2 the children rendered a children's day program. Our aid society has been quite active. A food sale was given and a nice sum of money was cleared. The proceeds were applied on the piano indebtedness. In the late spring we gave a shower and the gifts were sent to Brother and Sister Robert L. Byrd of Junior, W. Va. Four layettes were made for the babies in the war-torn countries. This work was sponsored by the Red Cross. We also tied several comforts for needy families.—Bessie Minnix, Roanoke, La., Sept. 5.

Maryland

Broadfording.—The daily vacation Bible school was held from July 29 to Aug. 9, with a closing program that evening. Sister Mary Butterbaugh was supervisor and also teacher of the intermediates. Sisters Garnette Martin, Grace Martin and Lena Butterbaugh were also teachers. Sixty-three were enrolled, and we had an average attendance of fifty-six. Our Sunday-school picnic was held at the Hagerstown city park. We met in council Aug. 27, at which time Bro. J. R. Reid was re-elected superintendent, with Bro. Samuel Parmer as assistant. Two new trustees were elected. The young people presented the pageant, If They Only Knew, written by Brother and Sister Lynn Blickenstaff. We are looking forward to our evangelistic meeting to be held the first part of October.—Anna Parmer, Greencastle, Pa., Sept. 5.

Long Green Valley.—We met in council on Aug. 17 and considered a large volume of church business. The church building has been shingled with white asbestos shingles which give it an attractive appearance. Arrangements were decided upon for our special evangelistic meeting in 1941. The welfare board gave a good report. On Aug. 11 Mrs. Andrew Hoff gave a very instructive talk on peace. The B. Y. P. D. made a favorable report. At our next council, Nov. 23, all Sunday-school and church officers will be elected.—Mrs. John C. Breidenbaugh, Long Green, Md., Sept. 7.

Longmeadow.—Our harvest sermon was preached by Bro. Paul M. Robinson of Hagerstown on July 20. We met in council on Aug. 9. Our love feast will be held on Oct. 26. The permanent date for our fall love feast will be the last Saturday in October. Some improvements are to be made on our church grounds. Our revival was well attended. Special music was given by eleven different quartets from nine neighboring churches. Bro. C. F. Holsopple preached the Word with great power. Twelve new members were added to the church and seven were reconsecrated. On the last Sunday night of our meeting there was not room for everyone to be seated inside the church. The B. Y. P. D. has been having regular meetings during the summer months. We held one vesper service on the church lawn on a Sunday evening in July. Two of our young people were our representatives at Camp Peniel this summer. The women of the church sent one hundred fifty pounds of clothing for relief. The women have organized for the coming year. A number of our members attended the regional conference held in Hagerstown, Md., Aug. 28-30. One letter of membership has been granted since our last report.—Genevieve Rowland, Hagerstown, Md., Sept. 5.

Michigan

Detroit, First.—Bro. Walter Heisey spoke at the morning service on June 16. Following this service the members of the North Manchester alumni enjoyed a potluck dinner and social gathering in the church dining room. We had our church auditorium redecorated this spring. The women of the church purchased the paint and the men painted the Sunday-school rooms. We have also had a new furnace and stoker installed. Audrey Davis and Virgil Haynes, and Kathryn Davis and Henry Young were married on June 1 at a beautiful double wedding. We have also had two Chinese weddings in the church recently. The women's work council had its annual meeting on June 13. Judge D. J. Healy gave an interesting talk on the importance of church influence in the home. Our vacation Bible school was held from June 24 to July 3, with Mrs. Waldemar Semisch as director. Our pastor attended the Union Theological Seminary Ministers' Conference in New York. Several of our children and young people attended Camp Mack this summer. Now that vacation time is over we hope everyone is back with renewed interests and energies. We plan to have our anniversary dinner on Sept. 20, with Bro. Rufus D. Bowman as the speaker.—Mrs. Walter K. Gordon, Detroit, Mich., Sept. 7.

Ozark.—Our summer has been an enjoyable one. Brother and Sister B. M. Rollins were with us for a two weeks' meetings in June. In August our field workers, Brother and Sister Perry Hoover, were with us for four days. Bro. Hoover preached five inspiring sermons and Sister Hoover led the singing. Bro. G. A. Snider was with us the last week in August, and his messages were enjoyed by all. Each of the above mentioned visited in many of the homes. Our members enjoy having these folks in their homes. We are so far from other Brethren churches that it does us good to have visiting ministers and others visit us. We met in council, at which we chose Bro. J. E. Wells as pastor and elder for another year. Bro. A. C. Lovegrove is our Sunday-school superintendent, Bro. Paul Lovegrove is president of the B. Y. P. D., and Sister Edna Vertz is president of the ladies' aid. We plan to have our annual chicken supper and apron sale on Oct. 19. The men plan to meet one day this week to mow the lawn and cemetery and do some repair work. The ladies' aid plans to buy a rug for the church, and the men are to varnish the bookracks. The ladies canned for one family when the mother was sick.—Mrs. J. E. Wells, Trout Lake, Mich., Sept. 9.

Rodney.—We have had good attendance at church and Sunday-school services this summer. Because of an epidemic of measles, we had but one week of vacation Bible school in June. Sister Martha Flory was in charge. On June 23 Bro. Ernest Jehnzen was installed into the ministry. Brethren J. F. Sherrick and H. W. Peters were in charge. In the afternoon we had baptismal services at a near-by lake. Two were baptized. Four of our young people attended Camp Mack in July. Many of our members attended our district meeting in the Sunfield church on Aug. 21. Sister Evelyn Jehnzen was our delegate. Seven young men and three young women attended Camp Little Eden, Sept. 1, 2. The young people had an ice cream social to raise money for us Sept. 1. Our junior Sunday-school department is planning to use the birthday collections for China relief work.—Florence Van Westrienen, Rodney, Mich., Sept. 11.

Missouri

Carthage.—We met in council Sept. 8, at which time we decided to have our love feast and our series of meetings later in the year, as the street in front of the church is being repaired. Several of our members attended district meeting at the Greenwood church and gave us a good report. Because of financial conditions we do not feel that we can support a pastor, but we decided to help Brother and Sister W. R. Argabright all we can until they secure a pastorate elsewhere. Sister Argabright will be missed in our aid. They are real Christian workers.—Mrs. Rachel Lowrey, Carthage, Mo., Sept. 12.

Montana

Poplar Valley.—On the evening of Aug. 11 brethren and friends

of Brother and Sister George Swihart met in the park at Poplar for a potluch lunch as a farewell for them, as they left the following Tuesday for Mt. Pleasant, Iowa, to make their home with their daughter, Mrs. Frank Rock. Bro. Swihart spoke a few words in farewell, and J. D. Brown, who has known him and labored with him for many years, spoke in appreciation of him. The Swiharts have had their home in Montana in this congregation for a number of years and will be greatly missed. We wish them well in their new home. We expect Brother and Sister G. G. Canfield to begin a series of meetings for us on Oct. 22.—Mrs. W. Glenn Swank, Poplar, Mont., Sept. 5.

Nebraska

Lincoln.—From Aug. 5 to 10 the district of Nebraska held a family camp at Horky's park, Crete, Nebr. Several from our church spent the entire week at camp and many drove out for evening services. It was a very inspiring and interesting camp and was enjoyed by all who attended. A petition opposing the conscription bill was signed by the church members and sent to J. Hyde Sweet, and the young people also sent a telegram and several letters telling that they oppose the conscription bill. The B. Y. P. D. held a vesper service on Aug. 18, at which time reports of the family camp were given. Eight were baptized this month. The women's work had a shower for the church kitchen on Aug. 29 and many useful and needed things were received. They also elected the following officers: president, Minnie Horsh; vice-president, Mrs. Ross Jenkins; secretary, Mrs. Susan Roelofsz; treasurer, Mrs. Fred Schultz. The women's work decided to serve meals for the Nebraska district conference which will be held in the Lincoln church, Oct. 11-15. The young married people's Sunday-school class started a fund for members having considerable trouble and sickness. They have collected $30 for one member who had an operation this month.—Mrs. Robert H. Evans, Lincoln, Nebr., Sept. 5.

North Dakota

Surrey.—We have been enjoying good attendance during the summer months. On Aug. 4 we had our annual Sunday-school picnic. The regular Sunday-school and church services were combined with a flower festival. The flowers represented the result of the packages of seeds given to each mother on Mother's Day this spring. After church we met in the Roosevelt park in Minot and had dinner together. Our former pastor and elder, Bro. D. T. Dierdorff, of Seattle, has been visiting in the Surrey community for the past three weeks. He preached for us on Aug. 25. We hold our annual harvest festival on Sept. 1. The church was decorated with grains, fruits and flowers contributed by the members. Brother and Sister Edward K. Ziegler, returned missionaries from India, were the guest speakers. Everyone found the talks interesting, and we sincerely hope the missionary work may continue successfully.—Dorothy Kauffman, Surrey, N. Dak., Sept. 6.

Ohio

Salem.—Recently we met in council. Work has been started for the new year with the following officers: Bro. Albert Landis, Sunday-school superintendent; Bro. Clarence Kindall, assistant; Sister Mary Schaurer, primary superintendent. Our love feast will be held Nov. 9, at 7 P. M., with breakfast the following morning. On July 4 we sent Brethren Charles Lightner and Jerry Gibboney as delegates to Camp Mack to a peace conference. On the next Sunday evening they gave a splendid report. Bro. E. R. Fisher of Trotwood gave us a talk on peace and the conscription bill. Some of our young folks are becoming deeply interested in the subject of peace and have asked for a class that they might learn more about the Bible doctrine of peace. A number of our young people have left for college. Our aid society has been quite busy sewing for relief. Once a month our church lifts an offering for relief work. We are looking forward to our evangelistic meetings to be held next spring by C. C. Sollenberger.—Mrs. Edward Miller, Union, Ohio, Sept. 11.

Springfield.—We met in council Sept. 3, at which time officers were elected. Our communion service will be held Oct. 27. Bro. Irvin Leatherman will begin our revival meeting Oct. 6. The church is responding to the call for relief. We have our cups placed in the church to receive the penny-a-meal offering at the end of each month. Our women's work group has made sixty yards of material into garments. Other clothing has also been given for relief. A missionary convocation and farewell service was held in honor of Miss Bessie Crim, who sails for China soon. She gave a very fitting talk. She received an offering from the Sunday-school classes, and the young people gave her a camera. More about Miss Crim appears in the mission department of this issue of the Messenger. The church was the scene of a very beautiful wedding on Aug. 23, at which time the pastor's daughter, Miss Glenna Good, became the bride of Dale Stroman.—Marie Roof, Springfield, Ohio, Sept. 6.

West Charleston.—On Aug. 18 we closed a two weeks' meeting. Our evangelist, Bro. Ray O. Shank of Brookville, Ohio, gave very strong and helpful sermons. He was our pastor at one time and we appreciated very much having him with us again. One young lady and one of our fathers in the community were baptized on Aug. 21. We are starting our year Sept. 1 with a change in pastoral service. Bro. Claude Coppock of Tipp City, Ohio, is working jointly with the Middle District congregation and ours. Bro. J. C. Flora, our former pastor, resigned in March.

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Northern—Empire, Oct. 11-14.
Florida and Georgia—Winter Park, Oct. 11-13.
Indiana, Middle—Mexico, Oct. 11-13.
Kansas, Northeastern—Appanoose, Oct. 4-7.
Kansas, Northwestern—Belleville, Oct. 18-21.
Kansas, Southeastern—Fredonia, Oct. 25-28.
Kansas, Southwestern—Conway Springs, Oct. 11-14.
Maryland, Western—Georges Creek, Oct. 12.
Missouri, Middle—Mineral Creek, Oct. 11-14.
Missouri, Northern—North Bethel, Oct. 18-20.
Nebraska, Lincoln, Oct. 11-14.
Pennsylvania, Southern—Ridge, Oct. 29, 30.
Pennsylvania, Western—Markleysburg, Oct. 23, 24.
West Virginia, First—Sunnyside, Oct. 4-6.

LOVE FEASTS

California

Oct. 13, 6:30 pm, Pasadena.
Oct. 23, 7:30 pm, Long Beach.
Oct. 27, La Verne.

Florida

Dec. 1, Arcadia.

Idaho

Oct. 11, Bowmont.

Illinois

Sept. 30, 7:30 pm, Lena.
Oct. 5, Pleasant Grove.
Nov. 15, 7:30 pm, Decatur.
Nov. 29, Okaw.

Indiana

Oct. 5, 7 pm, Lower Deer Creek.
Oct. 5, 7:30 pm, Anderson.
Oct. 6, Ladoga, Bethel.
Oct. 6, 6:30 pm, Huntington.
Oct. 6, 7 pm, Salamonie.
Oct. 12, Fairview.
Oct. 12, 7:30 pm, Bethany.
Oct. 12, 7:30 pm, Buck Creek.
Oct. 19, Pine Creek.
Oct. 19, Spring Creek.
Oct. 26, 7:30 pm, Middletown.
Nov. 4, North Liberty.

Iowa

Sept. 30, Robins.
Sept. 30, 7:30 pm, Libertyville.
Oct. 4, Monroe County.
Oct. 14, Osceola.
Oct. 20, 7 pm, Prairie City.

Maryland

Oct. 6, 6:30 pm, Beaver Dam.
Oct. 12, 6:30 pm, Meadow Branch.
Oct. 12, 6:30 pm, Sams Creek.
Oct. 19, 2 pm, Broadfording.
Oct. 20, 6:30 pm, Pipe Creek.
Oct. 26, Longmeadow.
Oct. 26, 2:30 pm, Piney Creek.
Oct. 26, 3 pm, Locust Grove.

Michigan

Oct. 12, Elmdale.

Missouri

Oct. 6, 7 pm, Kansas City.

Ohio

Sept. 29, Sugar Creek.
Oct. 6, 7:30 pm, Richland.
Oct. 13, Fostoria.
Oct. 13, 7 pm, Painter Creek.
Oct. 19, Beech Grove.
Oct. 20, 7 pm, Brookville.
Oct. 26, 10:30 am, Prices Creek.
Oct. 26, 7 pm, Pitsburg.
Oct. 26, 7:30 pm, Harris Creek.
Oct. 27, Springfield.
Nov. 2, Lower Stillwater.
Nov. 9, 7 pm, Salem.
Nov. 14, Union City.
Nov. 16, 10 am, Poplar Grove.

Oklahoma

Oct. 26, Big Creek.

Pennsylvania

Sept. 29, Holsinger house, Dunnings Creek.
Sept. 29, Summit Mills.
Oct. 6, Lower Conewago.
Oct. 6, Meyersdale.
Oct. 6, Pleasant Hill.
Oct. 6, Raven Run.
Oct. 6, Shade Creek, Berkey house.
Oct. 6, 6 pm, Lower Cumberland, Mohler house.
Oct. 6, 6 pm, Manor, Purchase Line.
Oct. 6, 6 pm, Middle Creek.
Oct. 6, 6:30 pm, Germantown.
Oct. 6, 6:30 pm, New Enterprise.
Oct. 6, 7 pm, Green Tree.
Oct. 6, 7 pm, Mt. Joy.
Oct. 12, 7 pm, Jennersville.
Oct. 12, 13, 1:30 pm, Midway.
Oct. 13, Carson Valley.
Oct. 13, 2 pm, Spring Grove, Kemper house.
Oct. 13, 7 pm, Snake Spring Valley.
Oct. 19, 20, Springville, Mohler's house.
Oct. 19, 20, 1:30 pm, Upper Conewago, Latimore house.
Oct. 20, Koontz.
Oct. 20, Shamokin.
Oct. 20, 10 am, Codorus.
Oct. 20, 6 pm, Hanover.
Oct. 20, 6:30 pm, Maple Spring.
Oct. 20, 6:30 pm, Roaring Spring.
Oct. 20, 7 pm, Fairview.
Oct. 20, 7 pm, Westmont, Johnstown.
Oct. 27, Replogle house, Woodbury.
Oct. 27, Tire Hill.
Oct. 29, 30, Mt. Hope.
Nov. 3, Ephrata.
Nov. 3, 6:30 pm, Walnut Grove.
Nov. 3, 7 pm, Madison Avenue, York.
Nov. 3, 4, West Greentree.
Nov. 9, 10, 1:30 pm, Annville.
Nov. 10, First church, York.
Nov. 10, Shrewsbury house, Codorus congregation.
Nov. 10, 10 am, Codorus, Shrewsbury house.
Nov. 17, East Petersburg.

Tennessee

Oct. 5, 7:30 pm, Knob Creek.

Virginia

Oct. 6, Peters Creek.
Oct. 6, 6:30 pm, Elk Run.
Oct. 1, Smiths Chapel.
Oct. 13, 6 pm, Rileyville.
Oct. 19, Poages Mill.
Oct. 19, 4:30 pm, Mt. Zion.
Oct. 19, 6 pm, Barren Ridge.
Oct. 20, 7 pm, Linville Creek.
Oct. 20, 7:30 pm, Garbers.
Oct. 26, 6 pm, Middle River.
Nov. 2, 7 pm, Unity, Fairview.
Nov. 9, 6 pm, Timberville, Mt. Olivet.

West Virginia

Oct. 5, Hammond.
Oct. 5, Pleasant Hill.
Oct. 12, 2 pm, Spruce Run.
Oct. 27, Beaver Run.

A new heating system is to be installed in the church this fall. As a method of raising money for the relief work we are using the Sunday-school offerings the second Sunday of each month, stressing that the giving by each family be equal to a penny a meal.—Mrs. J. C. Flora, Dayton, Ohio, Sept. 6.

Pennsylvania

Elizabethtown.—Our annual daily vacation Bible school was held from June 17 to 28, with Bro. Cyrus Krall as director. One hundred forty-six pupils were enrolled. The daily offerings totaled $27, and this was donated to the general relief fund. A children's meeting was held June 16, with an interesting program rendered by the primary, junior and intermediate departments. Eighteen of our young people attended the different age group camps at Camp Conewago in August. The Sunday school bore a portion of the expense of each camper. Bro. Joseph Kettering led the adults in a series of peace discussions at the Sunday evening services during July. The mothers and children of the primary department of the Sunday school held an outing on the college campus Aug. 29. Bro. Clyde Horst, our newly elected pastor, and family moved into the remodeled parsonage Aug. 29, and Bro. Horst was installed by Eld. Norman K. Musser of the district ministerial board, who also preached a challenging sermon. Special music was rendered by the a cappela choir of the college. The young people sponsored a reception for the pastor and his family on Wednesday evening after the prayer service. Our congregation was well represented at the Labor Day meeting at the Chiques church. At our last council meeting the church decided to support Sister Mary Faw on the Africa mission field to replace Sister Irene Bittinger, whom we supported during her service in Africa. Brother and Sister Desmond Bittinger are now serving at McPherson College in Kansas. Bro. Harry Longenecker was re-elected Sunday-school superintendent, with Bro. Elmer Eshelman as assistant; Bro. Jno. Pfautz, church treasurer; Bro. I. W. Eshelman, clerk; Bro. Amos Hummer, corresponding secretary; Bro. Aaron Hollinger, Messenger agent; Bro. D. L. Landis, Sunday-school treasurer. Preparations are being made to welcome the college students. Prof. E. G. Meyer of the college faculty recently organized a church chorus. All the departments of the church are well organized, with strong programs of work planned for the year. Sister Fannie Eshelman passed away Aug. 13. Funeral services were in charge of Eld. A. C. Baugher and the home ministers.—Mrs. Mary B. Reber, Elizabethtown, Pa., Sept. 9.

Fairview-Sculton.—On July 29 our pastor, Bro. A. J. Beeghly, of Somerset, Pa., began a two weeks' revival. Our church experienced a real refreshing. The attendance and interest were splendid and we feel that much good has been accomplished. Bro. Beeghly preached fearlessly and with strong convictions. We had delegations from the neighboring churches with special music throughout the meetings. Our church choir rendered excellent service under the leadership of Bro. Ernest Statler. As a result of the revival four were baptized and five were received by letter. Our church was represented at the Ocean Grove Conference by Bro. Ross A. Brougher and family.—Mrs. Ross A. Brougher, Markleton, Pa., Sept. 3.

Green Tree.—The installation and reception for our new pastor and his wife, Brother and Sister David Hanawalt, was held on Aug. 30. Bro. T. P. Dick of the Coventry church was in charge. On Sept. 8 the home-coming services were held. Bro. Hanawalt was in charge of the morning service. Luncheon was served at noon. Bro. Nevin Zuck of the Ambler church gave an inspiring talk in the afternoon. There were also special music and reminiscences. In the evening Bro. George Landis of the Springfield church provided special music. A missionary talk by Miss Margaret Gough brought the day to a close.—Mrs. R. E. Dunmore, Oaks, Pa., Sept. 11.

Huntsdale.—During July and August we had union services with the Dickinson Presbyterian church every Sunday evening. On Aug. 11 our pastor began a series of meetings which continued for two weeks. During his absence the pulpit was filled on Aug. 18 by Bro. Clarence Sollenberger of Carlisle, Pa., and on Aug. 25 by Bro. J. E. Trimmer of Carlisle, Pa. On Aug. 26 we met in council at which time we elected Brother and Sister Ralph Richwine as delegates to district meeting, with Brother and Sister John A. Leer as alternates. Harvest home services will be held Sept. 15.—Mrs. A. A. Evans, Carlisle, Pa., Sept. 3.

Maple Glen.—Our love feast was well attended on June 23. We had special meetings each evening during the week preceding the love feast. On Saturday night Brother and Sister H. H. Nye of Juniata were with us. Bro. Nye brought the Saturday evening and Sunday morning messages and also assisted Bro. A. J. Replogle at the love feast. On July 17 we held a fellowship supper in the basement of the church. The young people have been holding a social on the last Friday of each month. Games are played and refreshments are served. They were invited to a wiener roast by the young people of the Beachdale church. On Aug. 11 we had our home-coming. Our pastor brought the message in the forenoon. We were favored by a ladies' quartet and a men's octet from New Enterprise, Pa. A picnic dinner was served in the church basement. This being the sixtieth anniversary of our church, Bro. P. S. Davis from Springs gave a short talk on the history of our church and also on the work of Bro. L. A. Peck, who served the church from the time it was built sixty years ago. He does not preach any more but is still able to attend church most of the time. After a few short talks he was presented a basket of fruit. The folks from New Enterprise visited some sick members and sang for them. Our pastor moved from Garrett, Pa., to Salisbury, Pa., but is still preaching at the same churches. A number of our members were able to attend the Thursday evening session of the district Sunday-school convention held at Moxham on Aug. 29.—Mrs. Ruth Lohr, Springs, Pa., Sept. 9.

Meyersdale.—The first service in the newly decorated church auditorium was held on Sunday morning, at which time a fine program of music was given and the pastor delivered an appropriate sermon on the theme, The Challenge of Redecoration. At the evening service we had an old-fashioned hymn sing. At the Sunday-school session in several of the adult classes, ways and means were provided for the payment of the expense of decorating the church auditorium. The pastor and the officers of the church and Bible school are preparing to take up the work of providing for the usual fall activities of the congregation, such as the evangelistic services, the love feast and other activities. The attendance and interest in the church and Bible school services have kept up well. With the approach of fall and winter, programs of interest will be the order of the day in all departments of the church.—W. A. Shoemaker, Meyersdale, Pa., Sept. 3.

Mt. Olivet.—On July 7 we began a week's evangelistic meeting with Eld. J. E. Rowland in charge. He brought us deep spiritual sermons and we feel much good seed was sown. Two of our Sunday-school pupils were baptized on Aug. 8. Sisters Dorothy Kipp and Arlene Rhoads represented the Sunday school at our district Sunday-school meeting held in the Huntsdale church. They gave a report the following Sunday. The Sunday school sent one of our girls, Sister Ruth Jones, to the intermediate camp at Elizabethtown. She gave a good report. On Aug. 11 a fellowship luncheon was served on the church lawn in honor of our elder, Bro. J. E. Rowland, and his family as this closed their labors in this congregation. We regretted to see him go. In return for his faithful services the church presented him a set of commentaries on the New Testament. We wish him Godspeed in his new field of labors. On Sept. 8 Bro. C. B. Sollenberger, our fieldman, brought us a deep spiritual message. On Sept. 29 we expect to hold a women's program in the morning, with Miss Ruth Talor of the Messiah Bible School of Grantham, Pa., as our guest speaker. We invite our neighboring sisters to be with us. On Oct. 6 our newly appointed elder, Bro. S. C. Godfrey, of Red Lion, Pa., will be with us. We hope much good may be accomplished under his leadership.—Mrs. Ada Brandt, Millerstown, Pa., Sept. 10.

Virginia

Harrisonburg.—Our church has been functioning in its regular way through the summer months, holding regular services on Sunday mornings and co-operating with the other churches of the city in union evening services. June 30 was Church of the Brethren night, and Bro. Bowman preached to a full house in the Methodist church. An amateur musical program is given each year by our church and is appreciated by our friends. Bro. Nelson Huffman of Bridgewater College came to us with his mixed glee club, which always renders excellent programs. Bro. Dan West in his tour of the eastern districts spoke in the Harrisonburg church on peace and war. At our council meeting in June Sunday-school and church officers were elected. The play For He Had Great Possessions, was creditably given in our church by the young married people's class, directed by Mrs. Ola Hoover. The Testing Hour, a play built around the peace and war situation, was directed by Mrs. Mark Wampler. The pastors of the community ministerial union are broadcasting vespers from 6:30 to 7:00 P. M. on Sunday evenings over the local broadcasting station. The B. Y. P. D. sponsored a two weeks daily vacation Bible school from June 24 to July 5, ending with a public program on the night of July 5. Miss Vera Miller of the Bridgewater church, who served as delegate to the World Conference of Christian Youth held in Amsterdam, Holland, gave an interesting report of her findings through the conference and contacts with the peoples of the world. Visiting ministers who have served in our church this season are Bro. Homer Miller of the Mill Creek congregation and Bro. Minor C. Miller, secretary of the Virginia council of religious education. Bro. Miller preached on Sunday morning, July 21, while our pastor was serving as leader of young people's camp at Mt. Bethel. Bro. J. M. Henry, a former pastor, filled the pulpit on Aug. 4 while our pastor was on vacation. With the hope of helping build richer and happier homes in the community, Bro. Bowman has preached the second series of sermons on Love, Marriage and Homemaking. A very interesting series of sermons is being preached on the Lord's Prayer by our pastor. Bro. Bowman conducted a class in church membership for the instruction of our new members after the evangelistic meetings. His services have been in demand in making addresses to groups, clubs and also for commencement occasions. He served on Standing Committee for Northern Virginia this year. He is now engaged in the first week of an evangelistic meeting in the Mill Creek congregation near Port Republic, Va.—Mrs. A. Fred Cline, Harrisonburg, Va., Sept. 2.

Lebanon.—On Aug. 4 our revival began, with Bro. D. D. Fleisher man in charge. Eight were received into the church as a result of this meeting. Our election council was held Sept. 4. The

following officers were elected: elder, B. W. Huff; treasurer, Gladys Huff; superintendent, Woodrow Switzer; secretary, Ollie Mae Byers; correspondent, the writer. We had representatives at the camps for junior girls, intermediate girls, intermediate boys and young people at Camp Bethel this year.—Oneitta Byers, Mt. Sidney, Va., Sept. 5.

Manassas.—This week closes the summer pastoral work of Hugh Garner, a Bethany Biblical Seminary student, at the Manassas church. At the reception given for Bro. Garner upon his arrival a "key" which would unlock all the hearts of the members was given to him by Bro. J. M. Kline. Bro. Garner is a strong preacher of righteousness. His splendid vocal and instrumental ability further increase his many qualifications to become a pastor of great power.—O. R. Hersch, Manassas, Va., Aug. 28.

Washington

Mt. Hope.—We met in a special meeting on July 23 with Bro. Paul Longenecker in charge. He gave an interesting report on Annual Conference and showed pictures. It was his last time with us as district field manager. It was also Bro. David Ensign's last meeting with us as pastor of our church. He plans to attend Bethany Biblical Seminary this winter. This leaves us without a pastor, but we hope the vacancy will be filled before long. We met in council Aug. 25. Irene Hartill was elected Sunday-school superintendent and Bro. Jay Eller was re-elected elder. A male quartet from La Verne College gave us an evening of splendid music a few weeks ago. Four have been received into our church by baptism since our last writing, and one has been received by letter.—Mrs. Leona Barnhart, Chewelah, Wash., Aug. 27.

West Virginia

Locust Grove.—We have been favored with two revivals during the summer. As a result ten were added to the church. Bro. John Byler of Lehighton, Pa., held a two weeks' meeting in May and Bro. Arthur Arnold of Phoenix, Ariz., conducted a two weeks' meeting in August. Our church has been growing and the best of interest manifested. Our young people are to be commended for their interest and loyal support. The preaching is sponsored by local talent. The Sunday school and young people's meetings are backed by young people and adult groups filled with zeal and determined to work. In June we had a children's day program which was given by the Sunday school. This was much enjoyed by all. The pageant, The Kingdom Is Coming, was fitting. The old Alleghany church, which was our first house of worship, has been repaired and a new coat of paint has been added, which improves its appearance very much. We are also beginning repair work on the Locust Grove house. Two Sunday-school rooms are being added, which add much to our growing Sunday-school and church activities.—Z. G. Cosner, Bismarck, W. Va., Aug. 31.

Pleasant Hill.—Bro. I. N. H. Beahm held a fifteen days' meeting for us in June. As a result of his efforts eight accepted Christ. At our council meeting on July 27 Brethren Fred R. Clayton, George Kirk and Selvey Vandegrift were elected to the office of deacon. Bro. Silas Kirk was elected to the ministry. We now have one elder, three ministers, six deacons and sixty-five active church members. A building committee was appointed to remove the old kitchen from the main building and build a new one. This is to be done before our love feast which will be held Oct. 5. Brethren S. H. Kirk and Brooks Clayton were our delegates to district meeting at the Pleasant Valley church. Others from our church also attended the conference. At our official council on Aug. 10 the following preaching schedule was made for the remaining part of the year: Eld. A. C. Auvil, second Sunday of each month; Pastor J. L. Sanders, the first and fifth Sundays; Bro. B. L. Vandegrift, the fourth Sunday; Bro. S. H. Kirk, the third Sunday.—Brooks Clayton, Hammond, W. Va., Aug. 30.

Wiley Ford.—We have been enjoying a progressive program. The average Sunday-school attendance has been more than one hundred. Bro. Vernon Shanholtz attended Annual Conference and gave an interesting report. From June 17 to 29, having seventy-seven children enrolled and nine others present for two days, we were benefited in having a daily vacation Bible school under the leadership of Flora Harsh of Eglon, W. Va., and Eve Lee Kindig of Waynesboro, Va. Four of our young people were teachers. The annual Sunday-school picnic was held July 20 with a large attendance. The men's work organization sponsored the Messenger campaign and received enough subscriptions the first week to take advantage of the club rate. The women's work is moving nicely with great gains for the church. They help with the church finance, visit the sick, send out fruit baskets and do other good work. The young people give programs every Sunday night. This organization pledged $100 on the new church and this amount is almost paid. The adult Bible class of thirty-eight members is an outstanding organization under the leadership of Bro. Amos Lambert as teacher. Along with the good class work and monthly meetings they are helping with the church program. They have given a number of pound parties for the needy, have visited in homes and have sent out flowers. Two were baptized on Aug. 11. The Lord is richly blessing his church here, for which we praise his name. We need the prayers of the brotherhood.—Mae Shanholtz, Ridgely, W. Va., Aug. 31.

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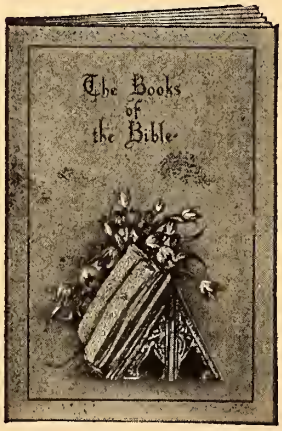
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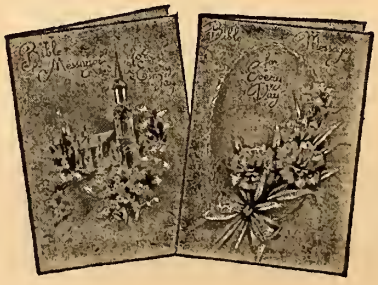


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Reader's upper left, children's school at Liao Chow in 1939-1940; lower left, the 102 receiving baptism at Liao Chow last May 18; right, baptismal scene; if the picture were clearer you might make out the picture of Christ's baptism on the wall in the background. Photo sent by Velma Ober

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October 5, 1940

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EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

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There is a sense in which America has been a vast Arcadian refuge for the unfortunate and troubled of conscience the world around. But through our latest Arcadian summer there has come the thunder of war from across the seas. Sitting in the security of our homes we have read of the distress of millions. We have been dumbfounded by man's inhumanity to man.

But there came a time when Grecian Arcadia felt the impact of the embattled world beyond her borders. And we fear that history is repeating itself, as nearer and nearer comes the din of war, and as fades our Arcadian summer.

As we face a winter of uncertainty it is well to remember there have been many such dark periods in the course of man's long history. The important thing now is not to lose faith but to endure "as seeing him who is invisible." The principles we know to be eternal may be obscured for the present, but even so they are the seeds of a better day. In due season man may enjoy another Arcadian summer. H. A. B.

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But there was another great man who felt just as sincerely about the worth of the Union. And four long years of war resulted from the conflict of positions sincerely taken. Lee stood for Virginia and all that this comprehended; Lincoln stood for the Union.

However, we do not have to go to other times or to national issues to face up with the essential problems of loyalty. Every reader has his personal perplexities. How can the maze of conflicting interests which besets one be resolved into something that is clear, and right and inclusive?

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From the example given it must be evident that sincerity is not the full answer, for this was conspicuous in the case of Lee and Lincoln. The highest form of loyalty is something more than sincere devotion to that which one feels to be right. This will not resolve the differences which arise as between individuals. Since men differ so greatly, it is not possible that all can or will think and act alike.

Thus it is that beyond sincerity there must be some common ground provided, some unifying principle, if order is to come out of world chaos. And the most promising common denominator for the intelligent loyalty of men is the way of life as revealed in the Christ. We say this because Christianity is so inclusive. It wipes out the barriers which circumscribe the lesser loyalties, and offers in their place the universal categories and ultimate values which include all men and all truth. The Amsterdam and Madras conferences proved that race need not be a barrier to the oneness springing from a common faith in Christ.

To return to our initial example, there was no real difference in the quality of loyalty exhibited by Lee and Lincoln. The difference was a matter of geography, or the size of the circle included. It seems that it is at this point that men have the greater need if loyalty is to be unscrambled. See how much simpler the problem of loyalty becomes when one moves up to the point of view that there is one Father of all, with men as brothers and of equal worth as persons! The one who said, "To thine own self be true," added, "Thou canst not then be false to any man." H. A. B.

Stories of Our Brethren

3. Undaunted in Danger

Most men can be brave in times of safety. Only danger reveals a man's metal. During the Civil War Eld. Benjamin F. Moomaw of Virginia was put to the test. A public meeting was held to consider what course Virginia should take. A committee was appointed, of which committee Moomaw was a member. The committee recommended that Virginia should not secede. There was, however, a high ranking judge who thought otherwise. He recommended secession and made a fiery speech which carried the crowd with him. When the vote was taken all sided with the judge, except one lone "No" which was cast by Moomaw who became a marked man.

Later he was often put to the test. Preachers entered the contest. Three of the military type of divines spoke in a church where many young Dunkers and Mennonites were present. They urged entering the army. The next day Moomaw preached in the same church and presented the cause of peace and Jesus as the Prince of Peace. During the sermon some of the soldiers in uniform left the meeting and paced back and forth in front of the meetinghouse. Some feared trouble but Moomaw walked out boldly after the service and was not molested.

Some time after that sermon a stranger called Moomaw out of the Salem depot. When he stepped to the platform the man met him with open knife and began cursing and abusing him. He allowed the man to spew out his venom and then said: "Sir, you can curse and threaten and swear, and take my life, if you will, but one thing you must understand, you are not going to intimidate me, and whenever you interfere with the rights of me or of my people, I will attend to you." That ended the matter.

At another time he was informed that a committee of three was ready to meet him. He knew the men on the committee and, knowing their character, sent word that he was ready to meet a committee of *honorable* men at any time. The committee did not meet him but a voluminous correspondence followed. Finally the committee dropped the matter.

Bro. Moomaw was influential with the Virginia legislature and with the Confederate congress. He was one of the Brethren who secured military exemption for conscientious objectors, helped to raise money to pay the five hundred dollars individual exemption money and from his own fund contributed liberally when money was needed for this purpose or for the support of the needy. His life is a wonderful testimony that the Christian who does not believe in war and will not join the fighting army can do much to alleviate suffering, promote goodwill and courteously make known the Prince of Peace and the better way of life. J. E. M.

Where Settled Convictions Come From

Some come from prejudice which refuses to look further, some from careful inquiry into all available sources of knowledge. The best ones come from a combination of the latter method with faithful practice.

"Go on and seek to know the Lord, and practice what you know," may not rank high in poetic merit, but as a philosophy of life it cannot be improved. The secret of success lies in keeping up both the seeking and the practicing.

That program will give you a body of convictions that will never let you down. E. F.

THE GENERAL FORUM

I Will Walk Softly

BY LUCILE LONG

I will walk softly. Lovely the world around us:
Blue sky, white clouds, the mystery of night,
The miracle of tender plant and blossom
And fruit, the flush of dawn on mountain height.
Lovely the world is! Softly, my feet; step light!

I will work softly. Very busy the world is!
People rush madly here and there, and find
Little of peace for all their restless striving.
Hearts are unhappy, weary; eyes are blind.
Busy the world is! Softly, O hands; be kind!

I will go softly. Hovering about us,
Touching the world we see is the Unseen.
Whispers come to us, gleams, and aspirations,
Turning to radiance common things and mean.
Gently, O heart, and softly; be serene!

Bridgewater, Va.

Comprehensive Christianity

BY KENNETH C. BECHTEL

INDIVIDUAL salvation and individual soul nurture are certainly vital aspects of the work in the church. Much time should be spent on the salvation of the individual from the destructive effects of sin as well as in the encouragement of a growing personal devotional life. More time should be given than perhaps we devote to this aspect today when such social problems as war, economics and drinking loom so large in the concerns of Christians. The individual as such, taking him as a unit, is vitally important in our modern life. Each one is precious in the sight of God. Jesus certainly put the human personality central in his life and teaching, and his death on the cross was certainly redemptive for every human being who would ever accept him.

We should ever seek to save boys and girls and men and women from the clutches of sin, which is as horrible and deadly as it ever has been. The personal religious growth week by week, and more and more, day by day is still vitally necessary. Not only Christian leaders and church officials need this daily personal religious growth, but each individual follower of Christ should find a daily growth in Christlikeness. Has the church done all it can to reach and help persons in this world? Should we not always be doing more to help human personalities in their religious needs?

We should not as church members neglect or steer away from our social life and its problems. War, economic scarcity, drinking, race prejudice, crime, etc., are matters of concern to the church. Our social life in its various aspects and as a whole should be Christianized. We need social salvation as well as individual salvation. Here are two entities, individual and social. Both need Christ. An individual by himself and the same person in a crowd are two different existences. In other words, a group or a crowd is not just so many individuals. It is something distinct of itself. And if Jesus came that " . . . they might have life, and that they might have it more abundantly" (John 10: 10), social entities as well as individuals should have this abundant life. Christ is to permeate the whole of life, individually and socially.

Sometimes we hear it said that we should have a Christian social order because it is hard for Christians to live in an unchristian society. There is much to be said in favor of this statement. But it seems less of a driving force than to realize that the social order is an entity of itself, a part of life, a part of our existence and that this part of life, this sector of the totality of life, should have the saving power of Christ as well as the individual soul. Our Christianity is incomplete if we think only of the individual because this is only part of the life which is to be abundant.

We should realize not only the fact of this social existence, but also its power for good or ill. Think what a training camp in time of war can do to a person! People enjoy being together. We do it every day.

Let us then make Christian, make Godlike these component parts of our social order. To do so is to do what should be done. This is surely God's will. Life will then be so much better; it will be fully Christian. We should make this a necessary part of the work of the church.

Our church has ever put emphasis on the social problems of the day. These have been part of our program from the beginning. We are a historic peace church. We have been active in temperance work. This is a sensible procedure. And may we move forward with conviction and energy in working for a more Christian social life in which all of us participate.

We frequently hear it said that we should follow Christ personally and after we have done this, go out and change the social order: first, individual salvation, and then social salvation. Or one might think of it the other way: get society straightened out and then individuals will be better. Why not think of both together? Push both as hard as we can? Life, and an ever more abun-

dant life is what counts—life, both individual and social. It is not first one and then the other.

This concept of the whole of life as an ongoing process that needs Christ is necessary, and it seems to me to be one that is tremendously helpful. This is the way life is: a mixture of individual and social experiences, yet one experience. Let us make this experience more Christian, make comprehensive Christianity a growing reality.

Sterling, Ill.

Toward a More Vital Congregational Experience in Worship

BY DE WITT L. MILLER

III

THERE are at least five elements that to a large measure determine the success or failure of public worship. They are: the physical elements, the minister, the choir, the form of the service, and the individuals within the congregation.

First of all, let us consider the physical elements. I think we will all agree that successful worship demands the entire concentration of attention upon the end and purpose of the service. Therefore anything that aids concentration is an aid to worship, and anything that is inclined to distract attention is a hindrance to worship. Of course, there are those who will say that no matter what happens a person should be so intent upon worshiping God that he does not notice these other things. But doubtless most will agree that such reasoning is not practical for the reason that few people have developed their powers of concentration to that extent. On the other hand, it is true that a bit of distraction that does not succeed in driving its way into the focus of our consciousness increases the power of concentration and the efficiency of the thought processes. But most churches will not be so perfect in this matter of the physical elements that such a consideration will change the value of the observations made along this line.

Have you ever tried to work or read in a room that was either too cold or too hot? Have you ever had the experience of finding your attention shifting from your work and your reading to the fact that you are uncomfortably hot or cold? Just so worship in a church that is either too hot or too cold becomes increasingly more difficult in exact ratio to the departure from normal room temperature. This seems like a small matter, but I know of a church where the attendance falls off on cold mornings simply because the janitor sees no need of getting up early enough to have the church warm enough by the time for the services to begin. So if the people are restless, it may be due to the fact that the church is too cold; and if they go to sleep, it may be due to the fact that the church is too hot. In either case worship has ceased.

Have you ever tried to read with a bright light in front of your eyes? Have you ever noticed how your attention travels to the brightest spot in a room? Glaring lights, including bright sunshine coming in through open windows, can be a real disturbance to the worship of individuals within a congregation and as a result a disturbance to the worship of the congregation as a whole. There is sound reason back of the custom of some churches to put such dark stained glass in their windows that artificial light is always necessary. Artificial light, properly installed, can be controlled to better advantage. To flood the altar with light in a way that does not glare is one way of keeping the attention of the congregation focused upon the worship of the hour. Few churches have utilized this matter of lighting to the fullest extent. God created light, but the children of darkness have used it to lure even church people into unwholesome places. The children of light have scarcely begun to use God's light to his glory. Truly the children of darkness are wiser than the children of light.

Then, there is the matter of cleanliness and neatness. It has always been a mystery to me why people who are particular as can be about the condition of their homes will come to church and allow it to be cluttered up with Sunday-school papers, quarterlies, and unsightly stacks of songbooks, pamphlets or other matter. People who take care of things at home will use hymnbooks in a rough manner and then wonder why they have to purchase hymnals so often. People who scrub their floors at home until the water no longer gets dirty, will let the church get dusty and dirty. People who are very particular about the upkeep and condition of their homes are sometimes guilty of letting the church property materially depreciate in value through neglect. And then they wonder why their children and others have no respect for the church. And in addition to all this, people who are not used to dirt and untidiness at home will be consciously or unconsciously annoyed by it at the church and this detracts from worship.

Perhaps I should not say anything about the form of architecture, because where the structure of the building is unfortunate, it would be such an expensive matter to adjust it that it would be out of the question. However, for the sake of those who may sooner or later be involved in a building program, and for those who can afford to do things right and for those who can adjust things in an in-

expensive way, I want to make a few observations.

Worship, as we have said, is God-centered. Therefore the guiding principle in the construction of a church, and particularly the front of it, is to construct it in the way that will remind people most vividly of God and his Presence and of his Person. And here is just the reason why I am opposed to the pulpit in the middle of the front of the church. As a minister, I do not want to be the center of attraction. I am not supposed to be. I am quite secondary to the fundamental purpose of the whole service, which is that the attention of the congregation shall be focused upon God. I do not care what you put at the focal point of the congregation's attention, and I do not care what you call it, just so it reminds people of God.

It has been my habit for several years when I walk into the rear of a church to look at the front and see what thoughts come to my mind. It has been interesting to note some of them. In one church the thought was, "My, but they must have a large choir." In another my first thought was, "That's the highest pulpit I ever saw." In still another church my first thought was, "Why in the world doesn't someone take all those papers off that table!" And so it has gone in most of them. But the other day I slipped into the back of one of our own churches, and for the life of me I cannot tell what my thoughts were, but as I stood and looked, I sank into a pew, and there came over me a feeling of ineffable peace and a sense of not being alone, although I was the only human being in the church at the time. Go into the back of your church and look at it with open eyes and see what you think about first. Is it of God? Or is it of something else? When you have done this you will understand what I mean by the importance of the physical elements.

In the next section we will go on to a consideration of other elements which determine the success or failure of congregational worship.

Meyersdale, Pa.

The Seniors of 1940 Speak

The seniors who speak through these columns are serving most often as pastors, but some are teachers or in other fields of ministry.

Bethany's positive, aggressive spirit is invigorating. It results in an open-minded scholarly approach without producing an unwholesomely critical attitude. This is essential for young men just out of college. And, too, there is a real dynamic springing from such an aggressive portrayal of the central truths of the gospel. The development of a positive, creative message is upheld, then, as the minister's paramount need. I appreciated this approach. The world is perishing for God's truth—for truth spoken in a positive and constructive way about life's basic purposes. Bethany is giving herself to things that matter.—*S. Loren Bowman.*

I think I could sum up what I received at Bethany by saying that I learned what Christ meant when he said, "I came that ye might have life, and have it more abundantly." In all the Bible classes, in the religious education and psychology classes, this seemed to be the central theme, which was also demonstrated in the activities and social life of the school. I learned just how it is that the truth can make one free for a more abundant life, and discovered that faith is the key to that life. My three years at Bethany were like a pause by the Springs of Elim.—*Esther M. Brunk.*

One could not attend the seminary of the Church of the Brethren without learning to know the church itself much better. This comes by contacting people who have the interest of the church at heart. After leaving Bethany one then feels a sense of security and belongingness. Then when the pastor faces the specific problems of management, finance and guidance in his local work he knows he is not facing them alone.

Through three years of study at Bethany acquaintanceship is made with those who are always a source of inspiration and guidance. It has been said that for one to know where and how to secure the needed information is as important as to know it. For that, if for no other reason, contacts made with people while at Bethany Biblical Seminary have proved inestimably worth while to me.—*Milton C. Early.*

Study at Bethany and residence in Chicago aroused in me a latent earnestness for service in rural rehabilitation. Like many others, I was once determined on some sort of professional work in a large city. I am glad that I found a newer concept while studying at Bethany.

To remain in Chicago would have meant a sacrifice in family health. But to leave Bethany would mean a sacrifice of academic and professional status. The choice was tremendously hard. But I am convinced the present status was the best choice. A year ago I was not so sure that God's will was in our departure from Bethany. Yet there seemed no other way. Now, I am positive it was God's will.

It is no idle statement when I affirm that I have been able to contribute more to rural life in the one year since leaving Bethany than I contributed during the seven years of public life prior to coming to Bethany.

To the young minister who wishes to train himself for rural church service, Bethany Biblical Seminary offers him the best possible facilities. And life in Chicago will open his soul to the vast worth and real contributions of rural life.—*W. H. Miley.*

The finest thing that Bethany gave me was spiritual vision. Bethany gave me a vision of that spiritual fellowship of common faith and ideals which is the Church of the Brethren. Bethany gave me a vision of the great task of the church in our chaotic world. Bethany gave me a vision of God's purpose for mankind and all his creation. Bethany gave me a vision of the need for me to build, *build,* BUILD, though the heavens fall, in the faith that God's kingdom shall come and his will be done on earth as it is in heaven.—*J. Herbert Miller.*

Everyone is hungry to make friends with people who have high ideals. Their ideals call to the best ideals in you, and your best ideals will stretch themselves to come up to the patterns set for you.

At Bethany this hunger is satisfied, for we fellowship with friends who are the best by any standard of

measurement. It does a minister good to be reminded of his weaknesses and his strengths, especially by those about like him, who are in a position to do it but do it with a helpful attitude.

These helpful suggestions coming from fellow students are remembered most clearly, hence I would vote for this experience as being the richest part of the training that comes at Bethany.—*Paul E. Miller.*

Bethany helped me to appreciate the Brethren ideals of democracy and brotherhood. The courses in church history helped us to understand the true significance of these ideals. Living together as one big family in the Bethany buildings helped us to practice co-operation; we shared our furniture, dishes, and other things with our neighbors. Through the employment office, which is a student co-operative enterprise, we shared the work calls as a means of earning our living. In the classroom ample opportunity was given for questions and group discussion. Bethany impressed me with the fine spirit of brotherhood which pervades the campus.—*S. Earl Mitchell.*

I firmly believe in the profound stability of Bethany Biblical Seminary. As a constituent, one need never be concerned, or in doubt, as to the attitude that will be taken to new winds of doctrine. For reasonable consideration and evaluation of present-day religious problems she bespeaks her breadth of interests. Being founded for the express purpose of ballasting the thinking and living of our churchmen, we pray she may ever continue.—*Ralph R. Petry.*

Bethany gave me an understanding of and appreciation for the Church of the Brethren which I'm sure no other school could have given me. No single course or teacher could have done that. To have Brethren teachers, with Brethren backgrounds, teaching and living in the light of that heritage and its modern application is a valuable part of a Brethren minister's education. To live daily with other young people having such a background and a desire honestly to evaluate its points of essential importance for this day is an experience of training for the Brethren ministry in itself. —*Robert L. Sherfy.*

Of all the experiences enjoyed at Bethany, the fellowship and Christian friendships formed with faculty, students and missionaries have made the deepest impress upon my life. There we lived, talked and learned with those of "like precious faith" and consecration. This bond of Christian friendship should help us in the future to anchor our lives to the Rock, who is Christ, and to keep the "optimism of faith" when the going is rough. It should inspire us to higher thoughts and challenge us to nobler actions. What a joy and a bulwark it is to know that there is a fellowship of Christians throughout the world laboring at the same tasks that we face and owning the same Lord whom we honor!—*David J. Wieand.*

Bethany has helped me to see in all history the hand of God at work—at work through imperfect man to achieve his own ends. Groping man in his outreach has found reality and given it expression in his own way.

With this perspective the Bible has taken on greater significance, and becomes a living record of God's dealings with man, and man's experience with the Eternal. While from this relationship evolves eternal principles that are applicable to every age.

Through Bethany's capable instructors I have been given a look at the whole picture of the march of religion through the ages. Thus from this vantage point I have achieved a balance in religion that shall keep me from dangerous tangents, while preserving within me a dynamic that is essential to a vital religion.—*Glen M. Baird.*

While a student at Bethany, I had the wonderful privilege of studying the Word under that man of God, A. C. Wieand, co-founder of the school. My life has been enriched because of this man who seeks to inspire in his students a greater love for the Lord Jesus Christ and who endeavors to instill in young people a deeper life of prayer and devotion to him. Bro. Wieand's prayer life manifests itself to those with whom he comes in contact. We, as students, "took knowledge of him that he had been with Jesus."—*Margaret Morthland.*

The feeling of being part of a growing and important institution means much to any pastor or church worker. Often we have a tendency to feel that our troubles are the hardest—or at least, that we face them alone. A feeling of unity with the church as a whole is vital for all of its workers. Bethany has done much to help me acquire this. Contacts with consecrated leaders, fellow Brethren as students and church leaders, and access to the best religious literature gave me an opportunity to understand and enjoy this fellowship.

This feeling of unity carries over, I am sure, after one is away from school. It is not school loyalty alone, but actual experience which gives the feeling Bethany can and should be a unifying factor in the Church of the Brethren.—*Marion M. Stern.*

I had often heard that many missionaries went out from Bethany, but not until I was there did I realize how many came back to Bethany. I consider these contacts with outgoing missionaries, missionaries home on furlough, and retired missionaries among my most valuable experiences at Bethany. Life on the mission field is more real after having heard from the lips of missionaries some of their past experiences and hope for the future. It is only natural that one should feel a keener interest in missions and missionaries because of these contacts.—*Viola M. Stern.*

Every student who comes to Bethany should plan to attend chapel if it is possible. The services are interesting, educational and of a very helpful nature.

Thursday's chapels are conducted by students while Friday's, as a rule, are more of a prayer service. It is not unusual to hear President Rufus Bowman giving us good advice on Tuesday mornings.

Outstanding men who are in the city and others who pass through are invited to speak to us. We also hear from our own faculty.

Not being able to attend chapels this past year, I felt at a loss many times in not knowing what was given in chapel or what was coming.—*Lois Wenger.*

A practical philosophy of religion and life seems to be essential to any man's well-being. It is in this particular field that Bethany has helped me more than I will ever realize or be able to express. The effective guidance of Bethany's teachers has helped me in forming a clear and sensible understanding of the Holy Scriptures. The life and teachings of Christ as they were taught and lived in both school and community lent inspiration and food for thought at all times. If Bethany left one impression on me that has finality, it is that, after all, there can be but one true philosophy—Christ. —*Caleb Frantz.*

HOME AND FAMILY

The House of the Shining Windows

BY EDGAR H. GRATER

The day is much brighter, my heart fills with gladness,
A song to my lip comes unbidden
When I see through the trees on the hillside the gleam
From the house of the shining windows.

At morning, when day is beginning, its message
Gives hope to the heart, cheer for the day;
When twilight is deep'ning the last rays of sunshine
Seem loath to depart from its casements.

There is much to be said for the house by the road,
Or the one with a well at its side;
As for me, I would like to forever abide
In the house of the shining windows.

Norristown, Pa.

A Living Memorial

BY LEO LILLIAN WISE

Carefully Betty and Fred Titus counted the pennies and nickels they had been placing in small jars this long while. Then they added the amount to what was in a special fund in the bank. Betty sighed as she smiled half uncertainly at her husband. "Now, we have enough money to buy a monument for little Cleland."

Fred nodded his head in agreement. "Yes, we have," he said. "And my next day off we will drive over to Piqua to the monument works and select something suitable."

They sat in silence, the kind of silence that has a penetrating hurt about it, sweetened with happy memories of a little lad who had romped and played through the house for four brief years—a little lad who was so given to sunshine and happiness. How straight he had stood when walking along beside his beloved daddy. He'd drop a new toy any time just to go to the shop with Fred! And how lovingly he had wiped dishes for his "mummy," and he knew where each piece belonged. He would run to the cellar to bring the potatoes for dinner, or with care take the bottle of milk down.

And since the doctors had said Betty could never have another child he was doubly dear to them. How precious had been his clever observations upon matters of everyday living. And then how swiftly life had closed for him! He'd whimpered, "Mummy, my throat hurts!" One of those mysterious conditions that sap life so suddenly, and they had groped as if blinded by catastrophe.

At first it had seemed to the stricken young couple that life held nothing in store for them. That was until one day dear old Aunt Kate Bean had come in and shed her tears with them and then had said in a tender loving way, "My dears, life goes on and we have to take up our daily tasks. Be very sure that you are not left without a Comforter, for our blessed Lord himself has promised us that." So bit by bit they had come back into the daily routine of life, laughing and greeting neighbors, taking part in church affairs and the community life, but never once forgetting that little grey-eyed lad who had gone on ahead of them.

Then they began their saving for a monument. "Something simple," said Fred. "And lovely to look at," Betty had added. They had gone without some simple pleasures to reach their goal. And now it was with satisfaction that they read over and over the amount of their savings for this purpose.

The next day Betty was doing some needed shopping and she ran across Grace Beck in the Gabriel Dry Goods Store. It was plain to be seen that Grace could hardly speak lest she give way to tears. And tenderhearted Betty asked her good friend what was wrong. For a moment it seemed impossible for Grace to utter one word. Then like the opening of flood gates she began the outpouring of her heart into the sympathetic listening ear. Slowly Betty walked home, her heart touched by the burden another carried.

Fred looked at his wife questioningly a number of times as they ate their evening meal. However, he waited until she had finished her dishes and came to sit beside him at the reading lamp.

"My dear," he asked, "what is troubling you? Don't you feel well?"

Betty dropped her magazine into her lap and looked up sadly at her husband. "Oh, it's just," so she began, "that I met Grace Beck this afternoon. The doctors told Carl that if something wasn't done very soon for little Jackie he will likely be crippled for life!"

Fred listened as she unfolded the sorry tale of the despair in the home of their friends. As she finished he asked, "Let's see, isn't Jackie about four years old?" Betty winced as she does so often at the sound of four, then she nodded gravely, "He will be four next month."

They spent a quiet evening, pretending to read their papers, turning leaves every so often although they did not remember a single printed word! Fred fussed with the dials of the radio, dissatisfied with even their favorite programs from the ether waves! Finally they went to bed but not to sleep—only to toss, twist and thump the pillows. It was long past midnight when Betty asked softly, "Are you asleep, Fred?" Quickly he replied in a whisper, "No. But why aren't you asleep?"

"Fred," she whispered back, "if Cleland was still with us and in need of surgical care and we didn't have the money or anywhere to turn to get it how would we feel?"

For answer Fred tightened his hold upon her soft hand. She went on: "I wonder if a living memorial wouldn't be a greater honor for our little son than one of marble?"

"But would you be willing to give up the money for the stone?" Fred asked quietly.

"Oh, yes," she whispered again. "That would please Cleland so much. He loved to run and play. I like to think of him running in God's lovely flower gardens!"

Thus the matter was settled, and strange as it may seem, they soon fell asleep. In the morning Fred left home earlier that he might stop at the Beck home. "You must take it," he told them earnestly, "and you're not to say how you came by the money either."

"Surely God will bless you and Betty a hundredfold." Grace tried to smile through her tears, for she sensed what the giving of this money had been, a sacrifice. And Jackie was soon undergoing the series of treat-

ments to prevent him from becoming a lifelong cripple. Meanwhile it seemed as if Fred had a veritable passion for learning everything he could about working with cement. He built new walks at home, made a birdbath for the backyard where birds flitted in and out. He studied coloring his mixtures, made anything he could for the neighbors. And Betty praised his work, for it was better all the time.

Months later she was rejoicing one night when Fred came home. "Just think," she enthused, "Jackie took two steps today!" Fred glowed with pleasure. Then Betty was called to her mother's for a couple of weeks. The next day after she was home again Fred took her with her basket of flowers to the cemetery. He repressed his excitement for he had a surprise for Betty. Half running across the grassy lots she sped ahead of him, then she stopped short. "Oh!" she exclaimed, and was silent. Then she fell upon her knees beside the simple, lovely bit of cement that Fred had fashioned as a monument for their little son.

Bellefontaine, Ohio.

"For His Sake"

BY CHESTER SHULER

A busy judge was in his office when a poorly-clad, trembling youth, dressed as a soldier, entered. The jurist was annoyed and was about to rebuff the intruder, when his eye caught sight of his son's handwriting on a soiled bit of paper which the soldier was holding in his hand. The judge took the paper and read:

Dear Father—The bearer of this is a soldier chum of mine. He has been discharged from the same hospital in which I am a patient, and is going home to die. Please assist him any way you can, for my sake.—John.

All the tender feelings of the father's heart gushed out. He let the soldier sleep in Charlie's bed and clothed and supplied him with every comfort—for the sake of his own dear boy, who, subsequently to writing the letter for his pal, had succumbed to disease. How gladly the judge did all of these things for the soldier lad—for John's sake!

And how gladly will the loving heavenly Father forgive the sins of those people who ask him to do so—for the sake of his only begotten Son, who spilled his precious blood (1 Peter 1: 19) for the sins of the world!

There is power, power, wonder-working power,
In the precious blood of the Lamb.

Visitors to a great library in the city of Chicago are shown a bit of faded blue silk cloth. They are told that it is part of a lady's dress, and that the dark stains upon it were made by blood—the blood of Abraham Lincoln; that the dress was used to staunch the hemorrhage from his neck the night of his assassination in a Washington theatre. Because of its historical value, this bit of cloth is considered priceless among the relics in the library.

In many parts of the world today brave men are giving their life's blood in war's carnage. Countless others have done as much in the past. But only the "precious blood of Christ," spilled on Calvary long ago, can atone for the sins of mankind. The story of this blood holds a glorious message of hope for lost sinners, if they will but believe and accept God's gift.

There is a fountain fill'd with blood
Drawn from Emanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

Winter Park, Fla.

How Shall We Bear Disappointment?

BY ELIZABETH R. BLOUGH

Henry Carson was on his way home. That was the hardest thing of all—to have to see the lines of hopelessness graven in her face, and the light die out of her eyes. But there was no getting out of it; he could only go in and say, "Susan, I've been laid off for an indefinite time." Susan looked at him vaguely and replied, "Now isn't that too bad." Then she looked after some potatoes frying on the stove. Henry stood there with shoulders stooped; once she would have swept to his defense and comforted him. She had never failed him before; it was inconceivable that she did not care.

Henry sank into a chair. He sat there in a daze, silent. It was not until the children were in bed that Susan came to him with her wraps on, ready for a walk. Henry went with her, a disappointed, middle-aged man. Together, they walked down the shabby little street on which they lived. Susan's voice was full of cheer. "I am glad we live among respectable people who pay their bills and go to church; we all have our discouragements, yet we dream dreams for our children. Our small house holds all the happiness and ambition for our children and ourselves. Dear, I am sure you will find work soon. I am casting my burden of fear and worry on the Lord." Henry took Susan's arm as if he must cling to her as he said, "I am trusting him too, and praying that he will help me to find another job."

With Susan's help Henry felt he could go on. Disappointments come to all. But life is contagious. Courage in Susan made Henry see that all was not lost; the ministry of influence is silent but it goes on.

And it will make the bearer calm and strong;
Lest it press too heavily and long,
He says, "Cast it on me
And it shall easy be."

Of all the prophets of God it seems as if Jeremiah faced the most bitter disappointments. Israel disobeyed his warnings; famine and captivity came upon them. Then Jeremiah promised them a return from captivity if they would forsake idolatry and worship God. He took this way to convince them that they could hope for the future. Jeremiah had a piece of land which belonged to his family. He said, "I bought the field of my uncle's son that was in Anathoth, and weighed him the money, which was seventeen shekels of silver, before all the Jews which sat in the court of the prison." He told them to take the evidence which was sealed and the evidence which was open and put them in an earthen vessel for safekeeping. Israel should know that God would bring them back to their homes again.

Unless we are victorious, we are not wholly useful or well-trained. Whatever our disappointments, they are not intended to beat down our souls. Men and women face grave problems today when they ask for work. Some work at tasks for which they are not fitted; others can find nothing to do. Never was there a greater need of absolute trust in God, of a faith that somehow the Lord will provide.

Hope and pray; trust alway;
Life is sweeter, love is dearer
For the trial and delay.

Hatfield, Pa.

OUR MISSION WORK

Joy Cullen Fasnacht

BY OLIVER H. AUSTIN

Into the home of Mark Emmert and Virginia Skinner Cullen of Beatrice, Nebr., came Joy, April 11, 1915. She is the older of two daughters born to these parents. The sister, Julia Ione Cullen Marshall, is a resident of Colorado Springs, Colo. Joy has Brethren heritage on the father's side and Methodist on the mother's. This combination should make of her a successful missionary.



Joy was a child three years of age when her parents left Nebraska and came to Colorado, taking up their abode on an eight hundred acre ranch near Falcon, Colo. It was on this ranch that she learned the meaning and dignity of labor. As a mere child it was her daily chore to mount her pony and drive the cattle home and then assist in the milking of the cows and the other evening work that must be done on the farm.

The fact that Joy grew to womanhood in sight of Pike's Peak and other snow-capped mountains gave her the upward look and lofty ideals, strength of character and an appreciation of the beauties of nature. The expanding plains to the east broadened her perspective and gave her a far-reaching vision that caused her to see the people of other lands and to yearn for them.

From youth Joy's interest has been in Christian living. She was received into the fellowship of the church at Colorado Springs, Colo., as a child of eight years during an evangelistic campaign conducted by Brother and Sister J. Edwin Jarboe. Joy does not know the church from the standpoint of a strong organization, but rather from the viewpoint of a small frontier congregation. Since it was almost impossible for her to be in the church of her choice every Sunday, because of distance, she made herself of use to the kingdom by taking an active part in the work and worship of a community church near by. As she has a deep interest in music her assistance was given very effectively with her violin and piano-playing ability.

Joy's education began at Falcon, Colo., and it was here that she was graduated from high school in 1932. During her high school days she developed her musical talent by playing in the orchestra. She spent one year in La Verne College and two years at McPherson College. Then she taught two years, attending summer school at Colorado State College of Education and receiving the A. B. degree from this institution in the summer of 1939. In college she continued to develop her talent in music, serving as a member of the a cappella choir of McPherson College.

Her interest in the work of the church and in camp life, which would bring her to district conferences, young people's meetings and peace conferences, often caused her to cross the path of Everett M. Fasnacht. This continued until August of 1937 when they decided that they might just as well walk in the same path. Joy was united in marriage to Everett M. Fasnacht Aug. 17, 1937, at her home near Falcon, Colo., by the writer.

Since their marriage they have resided at Wiley, Colo., where Everett taught in the high school and Joy in the third grade. They were active in the church and community life and will be greatly missed, but they have the good wishes of the entire community as they enter into their new field of service.

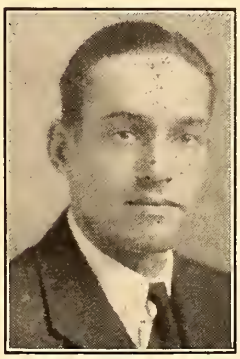
Mrs. Austin and I first met Joy at a mountain wedding out of Colorado Springs when she was very young, and then in the years that followed we had contact with her in church work and at camps. During these years we have kept up a correspondence with her and it has been interesting and inspiring to watch her grow in culture and things of the Spirit. She has a winsome personality that endears her to all and will make her effective as a missionary. Naturally our blessing will accompany her as she sails for India. May her life be a blessing to others as it has been to us.

McPherson, Kans.

Everett M. Fasnacht

BY O. E. MESSAMER

The subject of this sketch, Everett Merlin Fasnacht, was welcomed into the home of Jacob Clyde and Viola Funk Fasnacht on a farm near Conway Springs, Kans., April 19, 1912. He is the second of three brothers: Harold D. of Colorado Woman's College, Denver, and Roger E. of the home, a sophomore in McPherson College. When five years of age he came with his parents to Colorado and grew to manhood on a farm near Wiley.



Everett's formal education began in a rural school near his home. The lower grades and high school were completed in the village of Wiley. Here, too, he attended the services of the church and Sunday school.

During these formative years he learned lessons not only from his teachers and the church but from his Christian home. On the farm, the hours before and after school were spent in acquiring the practical knowledge of industry and frugality for which Christian farm homes have long been known.

At the tender age of nine, during an evangelistic meeting conducted by Bro. W. A. Kinzie of Kansas, he made his pledge of service to the Master. He was baptized by Pastor H. F. Richards and became a member of the Church of the Brethren.

After graduating from the Wiley high school in 1930, Everett enrolled the same year in McPherson College, completed the four years' course and graduated with the class of 1934 with a Bachelor of Arts degree. During his junior year in college he was licensed to preach and began the witnessing to which he now plans to give all of his time and ability.

The first year out of college was spent in whatever work he could get. Beginning in September of 1935

he taught for five consecutive years. In 1935 and 1936 he taught in the Wiley schools. During 1936 and 1937 he was instructor in the Sunny Slope school near Arriba, Colo., where he also served the Bethel Church of the Brethren as pastor.

Aug. 17, 1937, Everett was united in marriage with Joy Cullen of Falcon, Colo. The following September both became teachers in the Wiley schools, he instructing in history and business courses. During the summers he worked toward his Master's degree in Colorado State. This position he held until the close of school in May, 1940, renewed his contract for 1940 and '41 but resigned after receiving the appointment to the mission field.

May 19, 1940, in the home church in Wiley, in an impressive service presided over by Bro. E. F. Weaver, chairman of the District Ministerial Board, Everett with his wife was installed into the Christian ministry. As these lines are being written he is completing his work for his Master's degree from the Colorado State College of Education.

Since their marriage, while teaching in the schools of his home town, both he and his wife have been actively helpful in the local church work, endearing themselves to all by their service. By teaching, by their music in which both are talented, by the occasional sermon, especially in the absence of the pastor, and by loyal support in every way they have made their contribution to the work of the kingdom in the home church.

For two years Everett has been the faithful teacher (while in Wiley) of the Winning Way class, composed of young married people. He is always in demand as a Sunday-school teacher.

Everett is of a happy and cheerful disposition. His pupils and associates respect and love him and many are the regrets that he will not be teaching in our schools again the coming year. Older friends appreciate his talent and genuine Christian character. In a world such as ours, young men of his type are needed.

We shall greatly miss them both, yet we gladly bid them Godspeed to go to the help of those so desperately in need on the opposite side of our globe. Our interest, our prayers and our gifts go with them to their new field of labor. May the heavenly Father lead.

Wiley, Colo.

What to Pray For

Week of October 5-12

(To become better acquainted with our missionaries and their work, use the What to Pray For column along with the Prayer for Missions Calendar and the Missionary Picture Sheets. The three should be used together.)

Dr. Daryl M. Parker and Martha Neiderhiser Parker with their two sons, Donald and Robert, returned on furlough from China in April 1940. In 1933 the Parkers went to the field and gave seven years of diligent service. They are being greatly missed in our mission as doctors and nurses are all too few in the vast territory of Shansi province at this time.

Since home in the United States, the Parkers have been at home at Mt. Pleasant, Pennsylvania. Like most missionaries, they are out among the churches as much as possible. They have also attended several camps during the summer.

These should be days when they recover strength and health and obtain enough rest to make them ready to return to China with strong bodies and radiant spirits. Let our prayers attend them.

Peace News

COMPILED BY MERLIN C. SHULL

District C. O. Counselors. The following should be added to the list reported in the Gospel Messenger for Sept. 28: Eastern Pennsylvania, Elder James M. Moore, Lititz, Pa.; Middle Pennsylvania, Wilfred N. Staufer, New Enterprise, Pa.; Western Pennsylvania, W. J. Hamilton, R. 5, Cumberland, Md.

Dr. Ernest Freemont Tittle says: "It was unrealistic to expect the world to disarm before it has discovered a peaceful way of solving its economic problems. The masses of mankind are sick of war. They desperately want peace. But they will consent to fight before they will consent to starve or accept permanently a low standard of living. Driven to desperation, they prefer even the horrors of war to the misery and hopelessness of peace."

Howard Sollenberger, writing to his mother in the States under date of Aug. 22, says: "It has been exactly two months since I left —— on my way back to the States and we have just arrived in Western Szechwan. . . . You have probably heard of the severe bombings Szechwan is experiencing. The other day 190 planes swept over Chengking, destroying about one third of the city, including much mission property." Howard goes on to say: "Chengtu is a most interesting city. It is the Peking of west China. It is almost as large as Peking and has quite as many people now, I am sure. It is throbbing with life and activity of every kind. There is quite a cosmopolitan population, including Chinese leaders from every part of occupied China as well as a considerable foreign community." Just when Howard could leave China was uncertain. Let us pray for his safe return from his courageous service to war victims.

David Blickenstaff, writing under date of Aug. 4 from Perpignan, France, says: "The plane was delayed in New York on the 29th so that it was almost five o'clock before we took off. The weather was marvelous, and it stayed that way all the trip. Flying to Europe is just unbelievably simple—less fuss than getting on the train. You get in, read the paper awhile, eat dinner, go to bed, have breakfast next morning, walk around for ten minutes at Horta, take off again, have lunch, and there you are in Portugal. Twenty-two hours. It isn't even exciting. Lisbon is jammed full of people. Everyone who has been on the run in Europe, escaping from one country after another, is now stuck there at the last jumping-off place for America. The American consulate is swamped and the hotels are overflowing. By chance I met Alfred Jacob and family on the street, much to my astonishment, and he gave me the information I needed about Perpignan and our office here. . . . I arrived in Perpignan last evening, and after finding a room in a very bad hotel (this town is full), looked up the AFSC office at 30 Avenue des Belbares. I found Mary Elmes here whom I had known in Spain and who is in charge of this end of France. I haven't had a chance yet to find out all of what's going on, but evidently she is doing a good job of caring for all kinds of refugees—French, Spanish and Belgian."

THE CHURCH AT WORK

Theme for 1940-1941: Brethren in Christian Service

Why Brethren in Christian Service?

If you do not recall what was in your Messenger for July 13 regarding Brethren in Christian Service, it is in place to say that this is the theme for the church year beginning the first of this month. Last year the emphasis was upon Brethren in Reality, a theme which was widely appreciated because of its timeliness and relation to our Brethren heritage. The new year's emphasis is really an extension of the Brethren in Reality theme, but with attention directed to the service implications of brotherhood. Certainly in a world such as we find ourselves today it is unnecessary to explain in further detail why this year's emphasis should be upon Brethren in Christian Service. The theme is an expression of our desire and intention to live up to our historic ideals.

Consider the Perspective of History

We can understand the logic and appropriateness of the two themes mentioned if we consider a little Brethren history. Most of the ideas and activities now looming so large in our church life are not really new, but have their roots deep in the life and hopes of the past. And in nothing is this more true than with respect to brotherhood as a way of life.

It should be remembered that the founding fathers of the Church of the Brethren were really refugees. On this point Brumbaugh writes: "These eight members of the pioneer church were not a group of local enthusiasts, nor were they irreligious prior to the organization of the Taufers or Tunkers. Alexander Mack was from Shriesheim; Luke Vetter and George Grebi were from Hesse-Cassel; Andrew Bony was from Basle, Switzerland; and John Kipping was from Bareit in Wurtemberg. They were refugees from intolerance and persecution, living temporarily in Wittgenstein."

Thus it was not by accident that the first of our people should take seriously the needs of each other and think of themselves as brethren. They had common experiences of persecution for convictions; they came early to appreciate the meaning and responsibility of fellowship through suffering. Mack's considerable fortune was evidently consumed in the aid of his brethren in distress. The Sowers were conspicuous exponents of the practical aspects of brotherhood, being known far and wide for their good deeds. Out of all this came the brotherhood way of life, a group solidarity which made insurance unnecessary because we were brethren and ready to encourage or help as occasion required. In those days if a cabin needed to be built there were many friendly hands to help; if a barn burned down it was soon inexpensively restored. When drought and grasshoppers made life hard for our people in Kansas, carloads of seed and supplies were sent for their relief. At times sums totaling thousands of dollars in cash were sent and distributed in stricken communities and to all who had need. Money was sent to Virginia for reconstruction after the Civil War. Famine in India stirred our people to such a response that hundreds of children were saved to useful lives. In World War days our giving to Armenian relief was a matter of surprise to all who learned the facts. Famine, plague, flood and war in China have touched the hearts of our people and found our missionaries at the front in service.

More recently there has been extensive co-operation with the Friends and Mennonites in the giving of neutral relief. But why neutral relief? Is this a new thing under the sun? Not exactly. Rather, it is a kind of flowering of the brotherhood idea and way of life. The point of this brief review of our Christian service as a church is not to boast of any past accomplishment, but to show that our current interest flows naturally from our heritage both as to the founders and as to experience through more than two centuries of church life. Present-day needs may demand new methods, but these are empowered by a will and spirit that is historic.

Pioneering in Relief and Reconstruction

By Elizabeth Weigle, Elgin, Illinois

Relief for Civil War Victims

Relief for the victims of war is no new thing for the Church of the Brethren. Though we have no record of what may have been done during the Revolutionary War except in the case of Christopher Sower, Jr., we do have a very definite record of funds raised after the Civil War had ended. The matter of receiving and disbursing monies for the suffering brethren in the South came up in the Annual Conference of 1865. D. P. Sayler was appointed agent to receive and distribute.

The need was great, particularly in the Shenandoah Valley of Virginia and in eastern Tennessee. Widows and orphans had to be cared for. From letters written to the Christian Family Companion we glean something of the circumstances of those brethren who, living in the South, refused to bear arms for either the Confederacy or the Union. The armies of each side crossed and recrossed the Valley, burning, pillaging and destroying what they could not carry away. Many had only the land left. The buildings had been burned, the livestock had been taken, and tools and implements for cultivating the land were stolen or destroyed. One man wrote that he had not even an ax to cut firewood during the last year of the war.

The churches responded generously as long as there was need to the appeal for funds. According to the third report published March 20, 1866, $7,789.18 had been contributed and distributed. Whether more was contributed after this date we do not know.

Besides this fund a special appeal was made in behalf of an elder who wanted to borrow several hundred dollars to buy horses so that he could cultivate his fields and produce crops. Over three hundred dollars was given for this purpose.

These funds were raised after the conclusion of the war and were in addition to what the Virginians themselves raised to pay fines for those imprisoned because they refused to go into the army.

Emmanuel Heyser Goes South

A proclamation of the President of the United States made three million slaves free men. But no document

by any ruler could set the Negroes free from ignorance, superstition, and the attitude of dependency bred in them by several generations of slavery. A minister in Philadelphia felt that he must do something to help the Negro in his plight. He had about two hundred dollars and a great eagerness to spread the gospel. Thus Emmanuel Heyser in 1866 went south to do rehabilitation work, the first of which we have record in the church.

Emmanuel Heyser found many obstacles in his way. The white people of the South opposed any effort to educate the Negro. The Negro was appallingly poor. Above all he could not read. Before he could preach Christ most effectively Emmanuel Heyser found that he must meet more pressing needs. For the first year he worked through the Freedmen's Bureau, which supplied the building and assistants for a school. He himself refused the fifty-dollar-a-month salary the Bureau offered to pay him. He wanted to be free from any government influence in the conduct of the school, and he wanted no money for preaching.

Not only did the Negro need to be taught to read and write but he needed to be taught how to farm to the best advantage the bit of land which he had. After the support of the Bureau was withdrawn Heyser leased an abandoned plantation as a school for the Negro and a source of his own living. He said in a letter to the Christian Family Companion of March 10, 1868: "I am now making arrangements to cultivate a part of it [the plantation], being assisted by a young man from Pennsylvania. A part of the balance is being cultivated by three families of Freedmen. By introducing Northern implements and improved modes of cultivation, I hope to benefit the people and encourage them to get homes."

Gifts of money and clothing from friends in the North helped to supply the most pressing needs. His appeals for clothing are duplicated today in the appeals for clothing for the refugees.

The methods used in rehabilitation work today are similar to those used by this pioneer. How amazed he would be, though, to have it called such. His main purpose was to make Christ known and everything else was incidental to that.

Brethren in Christian Service Notes

For other material on Brethren in Christian Service, see the Church at Work department of the Messenger for July 13 and Aug. 24. In the first of these you will find an introductory treatment of the theme for the new church year. In the Aug. 24 issue there is a presentation of the work and plans of the Brethren Service Committee. As previously explained, other materials will be appearing from time to time in our regular church publications and should be preserved for further use.

Bro. Jesse C. Shaver, in the Messenger for Sept. 21, page 19, makes this interesting suggestion: "Among our membership there are jobs and positions to be filled, and there are openings that could be filled by our brethren and sisters if the needs were made known and contacts were made within our membership. This is no big job at all and there is no reason why the pastor of the church could not act to clear or otherwise oversee this. In helping keep our membership employed we also help the church carry its financial program. This will also result in greater confidence on the part of Brethren in the Brethren. Perhaps you know of openings even outside your membership. If so, telephone or otherwise notify your pastor."

For books that will lead to a fuller appreciation of the Brethren heritage in Christian service, see page 2 of this Messenger. For example, in Chapter Nine of Christopher Sower and Son you will find a story of how the Sowers sought to help the poor refugees of their day. The truth of this presentation is attested by the letters the elder Sower wrote the governor of Pennsylvania and by the fact that he was called the Good Samaritan of Germantown and the younger Sower the Bread Father of Germantown. In many Brethren home libraries one can still find copies of Brumbaugh's History of the Brethren. In Chapter X, pages 338-437, is told the story of the Sowers and their work.

The Westminster Work Camp

By Mrs. Carroll S. Rinehart, Westminster, Maryland

An Experiment in Aggressive Pacifism

The Brethren Work Camp at Westminster, Md., grew out of a belief that words alone are not enough, that a pacifist must seek to understand the causes of conflict and then actively work towards doing away with those causes. The aggressive pacifist must make his testimony clear by putting the love principle into effective action in a local situation.

The Westminster Work Camp was an experiment in discovering a group in "Jerusalem" that needed help, and then organizing a way to help them. The actual work done was of a twofold nature. Cranberry, a village outside Westminster, is made up of a dozen or so houses in which live needy people, some on relief, some on WPA jobs. There are more than thirty children and young people who, for the most part, had nothing to do. Some of the women also just sat on their porches. For six weeks, July 15—Aug. 24, the work campers went regularly to this community, organized and carried on crafts, games, songs, and stories with the children, helped the older ones to build a sand box for the younger ones, took mothers and boys to bean fields and picked beans with them, helped clean the grounds near their homes, and then started sewing work with the mothers.

The other part of the project was the helping to start an Exchange where lower income groups and people on relief could come and buy renovated garments, and other articles, for a nominal sum. The work campers collected, cleaned, repaired, altered, and remade cast-off clothing. In this work, local Brethren women and others in the community helped. The need for such an Exchange had been discovered by the Westminster Coordinating Council in May, 1940. The work campers worked with the council over the six-weeks' period in helping to start the project. One of the campers is on the council's permanent Exchange Committee and will continue to work on the project. A study and tour of the Goodwill Industries in Baltimore was made with the possibilities of converting the Exchange into such an enterprise considered. The Cranberry project was connected with the Exchange project in that the Cranberry women helped with the sewing work, and in exchange for the number of hours they sewed, they will be allowed credit at the Exchange which is being opened in Westminster this fall. The Exchange idea will be an improvement over the old method whereby people on

relief were directly given clothes. In the Exchange they will have to work for them or pay a small fee.

The eight campers who gave their summer to this work were: Martha Hershey, East Petersburg, Pa.; Rachel Roller, New Market, Va.; Ruth Bixler, New Windsor, Md.; Edna Eller, Roanoke, Va.; Margaret Flory, Bridgewater, Va.; Wanda Hoover, Plattsburg, Mo.; Dorothy Martin, Ephrata, Pa.; Ruth Rinehart, Westminster, Md. At different times interested people came and worked with the regular campers. Raymond Peters, Paul Bowman, Jr., Lowell Wright, and Marshall Wolfe assisted with the work and discussions. Jack and Anne McLanahan from Minneapolis spent a week end in camp, at which time they contributed much towards sane pacifist thinking.

Throughout the work camp experience there were two outstanding objectives: helping in or relieving an area of tension, and enriching and enlarging the thinking and knowledge of the campers while at the same time building up individual self-discipline. The camp discussions were stimulating. They centered around developing an action program for pacifists in the face of a war situation. It was brought out again and again in the discussions that a true pacifist is more than a conscientious objector, that he is interested in applying the love-in-action pattern in all areas of life. More specifically, problems which are directly or indirectly allied with this constructive attitude were discussed, such as: self-discipline, the problem of how best to help the dispossessed, functional poverty, co-operatives, alternative service.

Living together, each sharing responsibility for the good of the group, was an important part of the work camp experience. Decisions were made by the group. When no unanimous agreement could be reached, a compromise was made. We found that democracy can work, but it is painful and slow at times.

Each morning a place in the schedule was provided for silent group meditation. Sometimes this was on the hillside lawn under the trees; other times the group met in a circular formation about the room. There, in a relaxed and unhurried manner, the group tried to make contact with God, to bring themselves and their problems to him, to see life and the world about through his understanding and love.

Even though the days were filled with work, there was some time for recreation. Much of the recreation and relaxation came through singing, through piano and organ playing, through jovial gayety at work and play. Reading also filled a part of the leisure time. On a few occasions folk games and picnic suppers were enjoyed on the lawn.

The campers took three significant trips. On Aug. 1, they attended the No-Conscription Rally in Washington. Some of the group remained in Washington and attended a hearing of the Military Affairs Committee.

On Aug. 21, the camp group visited the Baltimore Friends Overseas Relief Center. They spent the evening working with the Friends, helping to mend and repair clothes to be sent abroad by the AFSC. The Baltimore group has four tons of clothes packed and ready to go when the way opens. The group meets Monday and Wednesday nights to work, getting warm, cast-off garments ready to be sent to the sufferers abroad. (Here's a good way for Brethren in and near Baltimore to help in nonpartisan relief work.)

The finances necessary for the carrying on of the Westminster Work Camp were shared by the campers themselves. All expenses were turned in and then shared equally by the campers. Because of the kindness of friends in giving things from their gardens, and because the campers themselves tried to practice "Brethren simplicity" when it came to meals, etc., the expenses were less than had been anticipated. At the end of camp all the money that could be spared was added to the relief jar (into which all had contributed regularly), and with the help of $10 sent by a Brethren girl who hadn't been able to get to camp, a contribution from the Westminster Work Camp of the sum of $40 was sent to the Brethren Service Committee.

The camp, a part of the peace education program of the Southeastern Region, was sponsored by the Southeastern Regional Council of Boards. A detailed report of the work camp was presented to this body at their recent Regional Conference at Hagerstown. The board moved to "accept the report with thanks and to expand the program."—The Westminster Work Camp, Westminster, Md.

Washington Plan for Mutual Aid

By Clement Bontrager, District Peace Director, Tonasket, Wash.

Several months ago our board in session assembled decided to create a mutual aid fund, to which the various churches might contribute in case they wanted to. This fund might be supplemented by district funds in case of necessity. The fund is for the purpose of giving help to those who might otherwise suffer as a result of their Christian pacifism.

At the last meeting of the board they felt that rather than put the emphasis on trying to get money they would have prepared the form shown below. This would make our means and property available to each other in time of need, the idea being that perhaps we would share our homes with such as suffer for their peace convictions, and give help in any way needed.

Each church is to be provided with at least two sheets. Two copies are to be made out, one to be retained in the local church and one to be sent to the district peace director and kept on file by him.

No strings are tied to this plan. All bona fide cases of suffering need are eligible to help. Help will be given to those who may not take an absolute stand as well as to those who take a more nearly absolute stand. The only basis is suffering for peace and need.

The Mutual Aid—Church of the Brethren

As I see it now I am a Christian pacifist. To make my pacifism effective I enroll my name herewith, promising to share my property and means, if need require, to help the families of those who may suffer because of their peace convictions.

"Distributing to the necessity of saints. . . . Rejoice with them that do rejoice, and weep with them that weep" (Rom. 12: 13, 15).

NAME .....ADDRESS .....

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Among the goals for 1940-1941 the Board of Administration of the District of Washington offers the following: "(1) groups for study; (2) gathering of the mutual aid funds; (3) setting up of plans for carrying this into ef-

(Continued on Page 18)

KINGDOM GLEANINGS

Calendar for Sunday, October 6

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Luke and His Gospel.—Luke 1: 1-4; Acts 1: 1; 16: 9, 10; Col. 4: 14; 2 Tim. 4: 11a.

Christian Workers, The Bible Teaching About Giving.

B. Y. P. D., Installation of Officers.

Intermediates, Unto All People (Missions).

• • •

Gains for the Kingdom

Three baptized in the Miami church, Fla.

One baptized in the Flat Rock church, Va.

Two baptized in the County Line church, Ohio.

Eleven baptized in the Fairview church, Va., Bro. I. D. Hoy, evangelist.

One baptized in the Prairie City church, Iowa, Bro. Earl Frantz, evangelist.

One baptized in the Manassas church, Va., Bro. Hugh Garner, summer pastor.

Eight baptized in the Oak Grove church, Va., Bro. Ralph White, evangelist.

One baptized in the Mount Vernon church, Va., Bro. S. Loren Bowman, pastor.

Four baptized in the Pleasant View church, Tenn., Bro. Will Reed, evangelist.

Twenty confessions and seventeen baptized in the Reading church, Stonetown Union Chapel, Pa., Bro. Stewart B. Kauffman, evangelist.

Seventeen baptized and eighteen received on former baptism in the Galesburg church, Kans., Brother and Sister Oliver H. Austin, evangelists.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. G. G. Canfield, Dec. 1, in the Lanark church, Ill.

Bro. Aubrey Coffman, Oct. 13-27, in the Newville church, Pa.

Bro. Lewis Hyde, pastor, Oct. 20-28, in the Stanley church, Wis.

Brother and Sister B. M. Rollins, Oct. 8, in the Defiance church, Ohio.

Bro. Galen R. Blough of Ephrata, Pa., Nov. 11, in the Everett church, Pa.

Bro. D. I. Pepple of Woodbury, Pa., Oct. 14-27, in the Ephrata church, Pa.

Bro. Emra T. Fike of Eglon, W. Va., Oct. 13-27, in the Reading church, Pa.

Bro. H. F. King of Myerstown, Pa., Oct. 28, in the East Fairview church, Pa.

Bro. H. M. Snavely of Carlisle, Pa., Oct. 6-20, in the Sipesville church, Pa.

Bro. J. W. Fidler of Brookville, Ohio, Oct. 6-20, in the Spring Creek church, Pa.

Brother and Sister Paul Swigart, Oct. 6-18, in the Christiansburg church, Va.

Bro. Van B. Wright of Fort Wayne, Ind., Nov. 3, in the Cedar Creek church, Ind.

Bro. A. H. Miller of New Philadelphia, Ohio, Nov. 11, in the Pleasant Hill church, Ind.

Bro. R. H. Nicodemus of Sturgis, Mich., Nov. 10-24, in the Ross church, Ohio.

Bro. G. L. Wine of Covington, Ohio, Oct. 13-27, in the Goshen City church, Ind.

Bro. Oliver Dearing of Calhoun, Ill., Oct. 14, in the County Line church, Ohio.

Bro. H. M. Snavely of Carlisle, Pa., Oct. 6-20, in the Sipesville congregation, Pa.

Bro. J. H. Fleming of Bannerville, Pa., Oct. 6-20, in the Buffalo congregation, Pa.

Bro. Jesse W. Whitacre of Keyser, W. Va., Oct. 6-20, in the Blue River church, Ind.

Bro. Fred Dancy of Boone, N. C., Oct. 20, in the Pleasant Valley church, Tenn.

Bro. A. J. Beeghly of Somerset, Pa., Oct. 28 to Nov. 10, in the Eversole church, Ohio.

Brother and Sister R. L. Sink of Rossville, Ind., Nov. 4, in the Panther Creek church, Ill.

Bro. John R. Peters of Waterford, Calif., Sept. 29 to Oct. 13, in the La Porte church, Ind.

Bro. Lewis Brumbaugh of Johnstown, Pa., Nov. 11-24, in the Westmont church, Johnstown, Pa.

Bro. Ralph G. Rarick of North Manchester, Ind., Oct. 9-27, in the Howard church near Kokomo, Ind.

Bro. Michael Kurtz of Richland, Pa., Sept. 30 to Oct. 13, in the Mingo congregation, Skippack house.

Bro. Ray O. Shank of Covington, Ohio, Sept. 29 to Oct. 13, in the Brookville church, Ohio; Oct. 14-27 in the Piqua church Ohio.

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Personal Mention

Bro. Cecil O Showalter is available for a few evangelistic meetings after Dec. 8. Address him at 19 Amiss Ave., Luray, Va.

Bethany Biblical Seminary

Begins Its Thirty-fifth Session

"I love these young people," said a faculty member. He does, and who can help it? He had noted their eager faces, happy voices, and serious commitment to serve Christ and the church in a world like this. There is an extra seriousness in the group conditioned by the tragedies of the world. There is also a deep faith coupled with courage and conviction.

The total enrollment for the first quarter this year is 129. Of this number seventy are seminary students. The convocation exercises were held Wednesday evening, Sept. 4, with an address by Pastor J. Clyde Forney of Elgin, Ill. The faculty is practically the same as last year with the addition of Professor David J. Wieand as a full-time teacher in the Bible Training School. Classwork has started splendidly with the impression that each student is here for business.

Pray for us that this year may be rich in spiritual power.—*Rufus D. Bowman.*

Washington has selected Eld. Clement Bontrager as Standing Committee delegate to the Conference of 1941, with Eld. Noble Deardorff as alternate.

Bro. Earl E. Miller of Cerro Gordo, Ill., is not as widely known as his India missionary sisters and brother but the Messenger was glad to welcome him and Sister Miller just the same.

It was good news from Pastor W. Glenn McFadden of Michigan City, Ind., that the condition of his son was favorable and hope was revived for his recovery. He had suffered a basal skull fracture when struck by an automobile Sept. 14.

Bro. R. H. Miller of Manchester College is the guest speaker at the home-coming tomorrow, Oct. 6, in the Pleasant View church of Northwestern Ohio. It's an all-day meeting with basket dinner. Bro. A. P. Musselman of Anderson, Ind., will follow with a two-week meeting.

Sister Martha H. Keller of Battle Creek, Mich., has discontinued her pastoral service with the Sunfield church and may be addressed until further notice at 1645 Dover St., Worthington, Minn. Bro. Walter G. Fisher, Marshall, Mich., will fill the Sunfield pulpit until a resident pastor is secured.

Bro. J. F. Graybill, writing from Malmö, Sweden, July 23, said: "Here we are near the end of July and have received no Messenger with the good news of the Ocean Grove Conference. . . . Some letters have been two months on the way. . . . While our work has not been hampered in any serious way, one is made to wonder how long these conditions of uncertainty shall continue. . . . The use of my car is entirely out of the question. My old bicycle is taken into service again. In the beginning one got quite stiff but I am getting used to it. . . . We are fairly well and are encouraged in the work."

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Miscellaneous Items

The Coon River church of Middle Iowa will have home-coming day Oct. 13.

The Ross church of Northwestern Ohio welcomes you to its "annual community sing" to be held Oct. 13, 2:30 P. M.

The Eagle Creek church of Northwestern Ohio will have home-coming day Oct. 13, with basket dinner. "An invitation is extended to all who would enjoy the day with us."

The Beatrice church, Nebr., has harvest meeting tomorrow, Oct. 6, with basket dinner and song service of special favorites in the afternoon. "You are welcome to be with us."

The Tyrone church of Middle Pennsylvania will have an all-day home-coming Oct. 27. Bro. D. Raymond Sollenberger of Williamsburg will speak in the morning, Bro. A. Wayne Carr of Juniata Park in the afternoon, Pastor John R. Snyder in the evening. Monday evening Bro. Harold Snider of Martinsburg, W. Va., will begin an evangelistic meeting.

Information of importance to you: in answer to frequent inquiries it should be said your own Brethren Publishing House can furnish any song or hymnbook at list prices. The advantage of purchasing through your House lies in the fact that any profit arising therefrom increases the total available for our mission work and missionary and ministerial relief.

The Bridgewater, Va., communion service is changed from the first Sunday in November to the first Sunday in October, Pastor C. G. Hesse informs us.

The Indian Creek church of Eastern Pennsylvania will hold its first home-coming service on Oct. 13. "All former members and friends are urged to attend both the morning and afternoon services."

The Christian Herald for October, page 58, carries a very attractive advertisement of Bro. Warren D. Bowman's Home Builders of Tomorrow. If you have access to a copy of the Herald, do not fail to look up the notice. It is in a good position just opposite New Books to Read.

(Continued on Page 20)

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The Selective Training and Service Act of 1940

On Oct. 16 every community will feel the initial step of a five-year program in accordance with the provisions of the Burke-Wadsworth Bill S. 4164 as passed by Congress, Sept. 14, 1940. On this date all men between the ages of 21 and 36 become liable to compulsory military service.

Local voting precincts will be the place for registration. It is understood that the registration blanks will be very simple and ask only a few questions. Five days later local boards will assign a serial number to each registrant. Many registrants throughout the nation will have the same number. Soon after the numbering, by some method a number will be drawn and all persons having this number will be required to fill in a questionnaire. At this time, provision has been made for the conscientious objector to state his position. Some believe that the conscientious objector should register his position on registration day. It is not clear that the government will approve this. It is hoped that definite advice on this point can be given before registration day. After the questionnaires have been filled in, the local draft boards will classify each person. If a registrant is classified as a sincere conscientious objector by the local draft board, he will be placed on the conscientious objector list. Then the conscientious objector can choose one of two ways in harmony with the provisions of the law: (1) to accept noncombatant service within the military command or (2) choose civilian service of national importance under civilian control. The regulations of the latter provision have not been stated. Men may be deferred (1) because they hold necessary civilian jobs, (2) because of dependents, (3) because of physical or mental incompetence. Any conscientious objector who is dissatisfied with the ruling of the local Selective Service Board may appeal that decision to an Appeal Board.

A leaflet containing a Preliminary Analysis and the entire Act is available for 5c per copy; 40c per dozen, and $3 per 100, through the Board of Christian Education, 22 South State St., Elgin, Illinois. This leaflet has been sent to all local, district and regional counselors. The local counselor is the pastor or elder or someone they choose. Each district has a district counselor and there are six regional counselors.

We hope before Registration Day to have available a final manual.

M. R. Zigler, for the Advisory Committee
Ross D. Murphy
Paul H. Bowman

Washington Plan for Mutual Aid

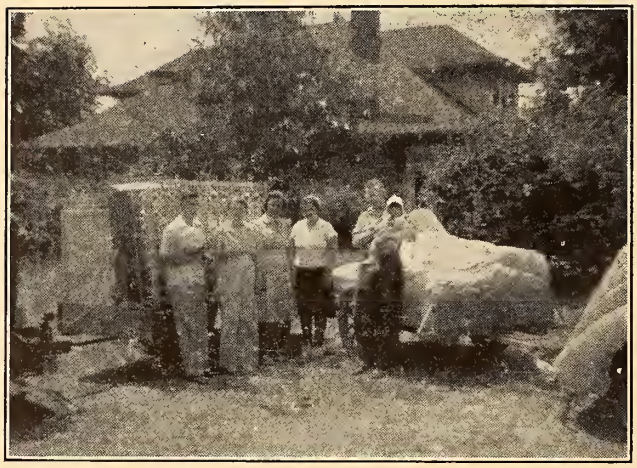
(Continued From Page 15)

fect. We especially recommend the careful study of the nonviolent way of meeting all problems of evil. We encourage sacrificial giving of our money and our time to make a constructive program of service to needy humanity possible."

The Washington Work Camp

By Rachel Garner of Westminster, Maryland, and Lowell Heisey of North Manchester, Indiana

The Washington Work Camp was located in the Yakima Valley, the first six weeks being spent in the government Farm Family Labor Camp for migrants.



Leaving Reed College Institute for Yakima, Wash. Left to right: Lowell Heisey, Eva Robinson, Rachel Garner, Mrs. Stanley Keller, Stanley Keller and Janice.

The last of June in this camp there were around 100 migrant families from more than twenty-five different states, with approximately 200 small children. There had been some WPA leadership in camp but due to lack of funds it had been withdrawn and there was a great opportunity for us to serve. Some of the little children knew nothing about play; taking turns on the playground equipment was a foreign term, and many hours were spent in introducing this new method of play. Junior and intermediate girls and boys yearned for something to do; and the young people, whose evenings were always free, longed for some one to take charge of their volleyball and baseball games.

Our work camp differs from the Blough and Westminster camps in that we were working with migratory people who came from everywhere, seeking homes and employment, and as work campers we tried to find ways of serving this group through projects involving physical labor, thereby demonstrating a concern about their needs. We studied the problems of these people not only for ourselves, but so we could better understand and help them, as well as to be able to bring reports of conditions back home. We were concerned with studying future church activities and projects with this group of people.

We were possibly the smallest group that ever made up a work camp, with our four members for the first six weeks, and we could even have been classed as migrants. One would have thought so could he have seen us moving from Portland, Oregon, where we had attended the Institute of International Relations at Reed College, to the government labor camp. There were Stanley and Phyllis Keller and their little daughter Janice, who had given up their pastoral work at Newberg, Oregon, and who were migrating to Bethany, stopping off with us long enough to direct our camp; Eva Robinson from way up near the Canadian border in Washington (Oreville church); our Hoosier brother, Lowell Heisey from North Manchester, Ind.; Rachel Garner from way back East in Westminster, Md.

It was a real challenge to us as young people. Here we were—a small group—each camper doing his or her part. We would rise early in the morning, have breakfast and then meditation, and be off for a day of hard work. The boys cut weeds for days before government officials would even recognize us. Church groups had come into camp before and caused them trouble, and they were not eager to accept us. Finally, the government officials apologized—we were different—and the boys were given the job of putting up a fence around the playground. The girls visited with families in camp, took charge of playground activities, spent hours with junior and intermediate girls, kept "hunger" away from the work camp kitchen, and helped dig post holes in their spare time. Because there was so much to do for a small group we spent all our spare time helping in each other's work. Our evenings were spent with the young people and it was often midnight before we could go to bed. We wanted to take every advantage to be as helpful and friendly as we could as the migrants were really hungry for friendship and encouragement.

On Sundays mornings we helped in the labor camp Sunday school. The Sunday school was a real problem; about thirty-five children would come and not more than seven adults. It was hard to get a Sunday-school teacher who was permanent, as migrants were continually on the move. Rev. Warner, the full-time migratory worker of the Washington Council of Church Women, also worked in the Sunday school.

Sunday evenings we usually would go out in the different churches in the valley and give programs, Rachel talking about work camps in general, their purpose and background; Eva our peace stand and background; Lowell the migrants and their problems; and Stanley the religious implications.

After working for about six weeks with the people in the labor camp it was felt we had done our job there. The social and recreational work was being organized with new government WPA supervisors, and although there was still plenty for us to do, we felt that there was more need elsewhere.

We found that conditions in the hop fields were very bad, with poor shelter, conveniences, and supervision; and we saw the need of a nursery school for the children of the pickers. With the help of the church women of Yakima we established a nursery school on one of the hop ranches. Mr. Tonase, a grower, gave us free use of a vacant house and dug a well so that we might have water. A minister in Ellensburg, fifty miles away, loaned us his large 18 by 24 tent. The boys built a frame and placed the tent on it. Inside we had a coal oil stove for heating purposes and along one side of the tent we built mangerlike beds lined with straw. Also we constructed child-sized tables and chairs for use at meal

time. We had another 10 by 10 tent for the larger children to play in, and then a special tent for the sick children. The church women of Yakima donated chairs, tables, cookstove, beds, dishes, and clothing for our welfare room. The Brethren churches of Washington also gave generously of food and clothing. The Pacific Power and Light Co. gave us a large, new, electric refrigerator. After working hard and long for two weeks to get our nursery set up, we were ready to go.

Lois Miller, our camp nurse, had arrived. She got her training in Bethany and was from Indiana. Bertha Longenecker, Ann Weddle, and Bill Finley came from Oreville, Wash., Elsie Nickos was from Ajlune, Wash., and Marian Bernard from Columbia University, New York City. That completed our regular camp personnel. On Aug. 21 our first children came. Only those of us who were in camp can fully understand the joy that came into our hearts when we saw that our first baby was a little Indian boy. The girls had their hands full with their charges, ranging from three months to ten years, who came at six in the morning and stayed until six in the evening.

Some of us found time to go out into the hop fields and visit with the pickers and tell them about our nursery. We found little children sleeping and crawling in the dust and dirt while their parents and older brothers and sisters picked hops. Little Indian children were swinging in their walkers, fastened with ropes to the hop wires or frames. As we helped them pick hops while we talked to them, they felt friendly toward us, but wondered who we were and why we wanted to care for their children.

Some of us moved east, and the rest of the campers stayed on until camp closed Sept. 15. From that time the church women of Yakima will carry on until the end of the hop picking season. As we ministered unto these people who seemed to be so unwanted, we remembered what Jesus said, "Even as you have done it unto the least of these, my brethren, you have done it unto me."

Solving Our Own Unemployment Problem

By Benj. G. Bushong, Columbia, Pennsylvania

Brethren must have a concern that is deep enough and wide enough to lead to action. Are our concerns entirely emotional or intellectual, or do we go into action? Are we helping to deepen a sense of justice in the hearts and minds of our own people?

Brethren must maintain an open mind, a free mind to face facts. We must keep a sympathetic imagination; we must have a willingness to identify ourselves with those less fortunate than ourselves. We dare not give way to wishful thinking. We must maintain a moral will that is not only sacrificial, but one that becomes a crusading factor on the problem of unemployment.

Brethren must take a look at all of the proposed or possible solutions and then go into action. We must be aware of the fact that the defense program is not solving the basic unemployment problem, only absorbing a small per cent of the unemployed. In a few words, Brethren must not be found in the group calling for continued governmental or political nursery methods instead of building a better structure for our economic operation.

I believe Brethren must study and understand the theory and practice of decentralization since we are a rural church and do have the opportunity of contributing fresh, clear-eyed, and steady-nerved young people to a sick and declining social order.

The farmers have generally suffered more as cities increase. The city is always wresting from the country its arts and industries. Weaving and spinning and other employments are gone from the home to the factory. A crowd of keen-witted business men have come with offers to the farmers. They will make his butter for him, sell his stock, market his produce, manufacture his bacon, buy his requirement, even bake his bread for him; and whenever the farmers have yielded to these insidious offers he has become poorer than before, his intellect less active, and the countryside has grown more lifeless and deserted.

We all recognize the truth of these statements. Hence for our own best interests, and the future society's, we must study and find additional ways and means for co-operation. Because of confusion and the varied meanings given to words perhaps we ought define our term: by co-operation I mean "the art of working jointly together."

In brief, if the Brethren wish to eliminate unemployment, then a co-operative commonwealth must be the ultimate goal; for wherever there is mutual aid, wherever there is constant give and take, wherever the prosperity of the individual depends directly and obviously on the prosperity of the community about him, there the social order tends to produce fine types of characters with devotion to public ideas; and this is the real object of all government.

ADULT DISCUSSION OUTLINE

Stewardship

Part III. The Giving Needed Today

Scripture: Deut. 16: 17; Luke 19: 8; 1 Cor. 16: 2; 2 Cor. 9: 6, 7

Sunday, October 20

I. A Problem Needing Solution

The world is badly in need of more giving and sharing. The cause of the present world war is largely economic. Too few people are willing to give up some advantages to which they hold claim. In Japan 2,970 people live on one square mile of arable land; in America, 232 live on the same area. In 1929 10% of the American people received one half of the national income, leaving the other half for 90% of the people. In one year, 1935-36, 10 million families received an income of $606, 11 million $1,410, 4½ million $2,527, 1½ million $6,456, 55 thousand $41,072, and 4,000 families each received $207,000 for the year. Nine to ten million people in the United States are today unemployed. Millions of people in the world are refugees, needing help. America has an abundance of most of the necessities of life.

The job of evangelizing the world depends upon the willingness of Christ's disciples to give time, talents, and money. Solve the problem of giving and sharing and most of our present-day problems will disappear.

II. Possible Solutions

1. Recognize God as the owner and giver of all things.
2. Live unselfishly, sacrificially (Matt. 10: 39). "Life is to give, not to take."
3. Take time to understand sympathetically the needs of others near and far (Luke 10: 37b).

4. Take seriously Christ's great commission to his followers (Matt. 28: 19, 20).

5. Give systematically (1 Cor. 16: 2). Paul urges regularity in giving, associating it with the holy day and worship. He puts it first in the list of Christian responsibilities.

6. Give proportionately (Deut. 16: 17). This suggests different amounts for different persons, depending upon circumstances.

III. Questions for Discussions

1. How may one be sure he is giving all he is able?

2. What is your church's plan for promoting systematic giving? How effectively is it working?

3. How does your church educate its constituency in proportionate giving?

4. What is sacrificial giving? Give examples.

5. Shall the church be censured when it pleads for more money to promote kingdom interests?

Miscellaneous Items

(Continued From Page 17)

"This year we continued on with both our B. Y. P. D. meetings and evening church services through the entire summer with gratifying results. Thus our fall work opens with much enthusiasm and interest."

To our news correspondents our apologies for pruning out references to happenings more than three months old. The reason must be plain to see. The Messenger cannot begin to hold all the matter that is received.

The North Winona church of Northern Indiana will have an all-day Bethany Sunday and home-coming with basket dinner, Oct. 13. "Would be glad to have those that have worshiped here in former years, also any others, spend the day with us."

The Greene church of Northern Iowa will have home-coming day Oct. 20, with basket dinner and an afternoon program. Bro. A. P. Blough will be guest speaker at the morning service. "Former members and friends are specially invited to this occasion."

October 9 is ministers' day at the Northeastern Ohio district conference at Ashland. Consider these topics: The Minister's Message for Such a Time as This, Brethren in Christian Service, Mutual Church-Pastor Relations, "I in Them," Facing Our Task. And now the men who will discuss them: W. W. Peters, J. O. Winger, C. H. Petry, Russell Bollinger, L. R. Holsinger. Perhaps you'd better go after all.

Northern Iowa and Minnesota women's sectional conferences will be held as follows: at Preston, Minn., Oct. 8, including Fredericksburg, Iowa, and Lewiston churches; at Greene, Iowa, Oct. 9, including Union Ridge, Ivester, Waterloo City, South Waterloo; at Curlew, Iowa, Oct. 10, including Sheldon, Kingsley, Slifer, Worthington. Mrs. Dan West is the guest speaker. Her subjects are to be: Our Children, The Women and Their Church.

The First church, Chicago, wishes to get in touch with unknown members residing in or near the city. Please send names and complete addresses of any such to Acting Pastor J. F. Replogle, 3560 Congress St., Chicago, Ill. He will also be glad to learn of students or others planning to come, and to arrange for meeting them at the train or bus, and to assist in finding housing or employment. "Will you co-operate to keep our moving members in the fellowship of the church?"

Annual Report blanks for congregations of the Church of the Brethren for the year ending Sept. 30, 1940, have been sent to every church of the brotherhood. Four copies are to be filled out for each church and sent to the proper places by Oct. 10. The white blank is to be sent to the General Ministerial Board, Elgin, Ill.; the blue one to the regional member of the General Ministerial Board; the pink one to the district ministerial secretary; and the yellow one is for the minister's local files. If there is more than one meeting place under the congregation, blanks are to be filled out for each meeting place together with a membership summary blank. It is hoped that each church will respond promptly and accurately so that records may be compiled and work continued on the 1941 Yearbook.—M. R. Zigler, Secretary, General Ministerial Board.

CORRESPONDENCE

District Meeting of Southern Illinois

The district conference for Southern Illinois was held in the Girard church, Aug. 24-26. The meetings on Saturday and Sunday were of an inspirational nature, with the business meeting coming on Monday. The program was enriched by visiting talent. Dr. Cordier from Manchester College gave the educational and peace addresses on Sunday. Clay Syler from North Manchester addressed the men's work meeting. Dr. Howard Bosler gave two fine missionary addresses. On Sunday afternoon Benton Rhoades of our district, who spent the summer in a Mexican work camp, gave a fine report of this type of work.

At the business meeting on Monday, the conference chose Dolar Ritchie as reading clerk, and Galen T. Lehman as writing clerk to assist the moderator, Bro. Lester Fike, chosen a year ago. Bro. E. F. Caslow was chosen as moderator for next year. Bro. Oliver Dearing will represent our district on Standing Committee, with Lester Fike as alternate. Bro. I. D. Heckman was chosen to serve as counselor for conscientious objectors.

There were many encouraging reports of the district work as carried on during the past year. The treasurer of our board of administration could report the finances in excellent condition, with apportionments paid in full from nearly every church. A budget of $1,800 was adopted for the ensuing year.

There were good attendance and interest throughout the conference. The Girard church handled the conference efficiently. Next year our district meeting will be held at the Astoria church. A fine spirit pervaded the meeting, and there was manifest a sincere desire to further the work of Christ in a sacrificial and unselfish manner.

Springfield, Ill. Galen T. Lehman, Secretary.

Church Work for Men

Speaking of church work, one may say it is somewhat like railroading—it outgrows itself and its system requires a change. Thus the narrow gauge was torn up in favor of heavier rails on a wider track with larger engines and cars sufficient to carry greater loads, all to be run with the same crew and to bring a profit.

In our present church program we have seen fit to place the laity in our men's work on a program to cooperate with the church. While railroading is a mate-

rial enterprise and operated with human talent, the church is a spiritual organization and is operated by a superior spiritual talent. It is based on divine appointment.

We find its origin in the time God brought Israel out of the Egyptian bondage, under the leadership of Moses. In his case the work became too great and burdensome. This induced Moses to call upon God for help. The Lord ordered that Moses should gather seventy of the elders out of the people "that they may stand there with thee. . . . And I will take of the spirit which is upon thee, and put it upon them."

And Moses did as the Lord commanded and the Lord gave those elders of the spirit of Moses and they did prophesy. But there remained two men in the camp that did not go into the tabernacle and stand with Moses and the seventy elders, and they prophesied in the camp, as the spirit of Moses had rested upon them also (Num. 11: 26). But a young man ran and told Moses that there were two men prophesying in the camp. And Joshua, a servant of Moses, said to forbid them, but Moses said, "Enviest thou for my sake? Would God that all of the Lord's people were prophets and that the Lord would put his Spirit upon them."

Here are the qualifications for anyone entering into church work. If the spiritual nature does not possess one his purpose is not right in the sight of God. And all the elders in the church cannot make him a fit subject to prophesy.

In the Bible incident given we have two unlicensed men outside of the tabernacle prophesying, and approved by Moses, for they had the right spirit.

According to this narrative a layman endowed with the spirit of God has a right and it is his duty to prophesy. He should be interested in bringing others into a fellowship with Jesus Christ.

Turn now to the Christian dispensation with Jesus himself as the Leader in starting a new church program. In John 1: 40 Jesus appears on the field. He was baptized of John and the Holy Spirit rested upon him. And there was one who followed John, whose name was Andrew, Simon Peter's brother. He said unto him, "We have found the Messiah, the Christ."

And the next day Jesus found Philip and said unto him, "Follow me." Later Philip found Nathaniel, and said to him: "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth."

We find another layman preaching, for Philip went down to Samaria and preached Christ unto them, baptizing men and women. This should be sufficient evidence that any layman on whom the Spirit of God rests is a proper subject to prophesy and bring others into a relationship with himself and the church.

I really believe there is something lacking in anyone claiming to have the Spirit of God, yet who does not have an inspiration to tell others to come along with us, "and we will do you good." How wonderful if all the Lord's people were prophets, and if the Lord's Spirit would rest upon them! The present-day Church of the Brethren's program is not adequate; it is not equal to what is required of us in bringing the masses into a saving knowledge of the life of Jesus Christ.

Until every member of our church co-operates in the one common pursuit of winning humanity unto a saving knowledge of Jesus Christ we are not fulfilling our mission.

Jim Hill, the Great Northern railroad engineer, could do but little until he got the co-operation of the people to help in pushing the work to its completion. Brother and sister, will you be helpers?

Lena, Ill. Ezra Lutz.

At White Rapids, Wisconsin

The dedication of the White Rapids church took place on June 23, 1940, with Bro. D. D. Funderburg presenting the dedicatory sermon and conducting the act of dedication. He was assisted by Brethren John Heckman of Polo, Ill., and Howard Pedan of Mondovi, Wis.

A capacity crowd of around two hundred people was present. A chicken and noodle dinner was served by the ladies' aid, supplemented by basket dinners which were brought to church. In the afternoon the program consisted of instrumental musical numbers, readings, songs by the neighboring churches, and greetings from nonresident members.

Histories of the church and ladies' aid were given. Also the story of the razing and transporting of the Rock Creek church to White Rapids, by Bro. John Heckman, who engineered this project.

In the evening the B. Y. P. D. presented two peace plays, which were followed by a peace talk by Bro. Funderburg.

This ended a full day of praise and appreciation of the splendid new church which the district helped us to build.

The White Rapids church is the most northern congregation in the district of Northern Illinois and Wisconsin. It is seventy miles due north from Green Bay. It is located in a section where fishermen, hunters and tourists love to come.

The very first settlers came here in 1915—nine families from around Elkhart, Ind. Bro. J. M. Myers, then of Stanley, Wis., was sent by the mission board to preach for these people.

July 6, 1920, was a red letter day for these charter members as the church was then organized into a working body by Bro. C. C. Price. Two ministers were elected at this time and one other was called later.

Bro. O. L. Harley of Etna Green was sent by the mission board to be the pastor. He moved his family here in March of 1921, and with the exception of the three years spent at Stanley, has remained with the church until the present time.

Through the years a number of evangelists have been sent by the mission board. They have helped the work greatly. For these many efforts on the part of the mission board, and to the many people who contributed so generously, we are indeed grateful.

Wausaukee, Wis. Mrs. O. L. Harley.

Dedication of the Monroe County Church

About eighty-seven years ago some Brethren from Indiana came to Monroe County, in the vicinity of Frederic and Avery, Iowa. Their aim was to secure land for homes. About one year later they began preaching. Some time later they organized a congregation of the Church of the Brethren. The preaching was held in barns, homes and schoolhouses. The membership grew until they felt the need of a church. In 1884 Bro. Hiram Berkman donated one and one-half acre of ground on which to build the church. The membership has increased and decreased, many of the members being

farmers. Still the work of the Lord has been carried on through the years. Finally, the members felt the old building had served its day.

On Sunday, Aug. 27, 1939, the last sermon was preached in the old house. The following week the old building was torn down. Meanwhile Sunday school was held in the home of our minister until inclement weather set in. In the spring our little church was ready for worship, although not entirely completed. On April 28 we held our first service in our rebuilt church. We had our dedication services on July 21. It was a beautiful day and a crowd of about three hundred met with us to help our happy little group dedicate our church and our lives to the Lord. At 10:00 A. M. we had Sunday school. The program included congregational singing, a solo by Charles Lunkey, and the morning sermon by Bro. Harry Rogers.

At noon dinner was served cafeteria style in the basement. In the afternoon Bro. W. H. Brower gave the dedicatory sermon. Bro. Charles Albin had charge of the dedication and offering. Several former members and ministers gave short talks.

The new building is twenty-eight by forty feet, with a basement under the entire building. The cost so far amounts to $504. There is a debt of $200. Much of the work was donated by members of the church and community. Several of the neighboring churches sent in delegations. These were much appreciated. Many of our members are farmers who rent or work at day labor. We hope in a short time to be able to finish our building and add a furnace and other equipment.

Albia, Iowa. Mrs. W. E. Reeves.

Women's Work in Northern Indiana

The women of Northern Indiana held their annual meeting in conjunction with the district conference, which was held at Camp Mack about two miles southeast of Milford, Ind. The women's meeting was held in the spacious auditorium on Wednesday afternoon, Aug. 14, and although the weather was warm, all were comfortably seated, and by means of the amplifiers could hear without much difficulty.

Mrs. Allen Weldy from Elkhart City, who is the district chairman of women's work, had charge of the meeting and also conducted the business session. The meeting was opened with a song service led by Mrs. Glenn Kindy. Mrs. Glenn McFadden of Michigan City directed our devotional service. The secretary's and treasurer's reports showed that we had again reached our goal in the national project, and by the close of the meeting our district project was almost completed—the awarding of two scholarships at Bethany Biblical Seminary. It was decided to continue this project for at least another year.

This being the time for the reorganization of the women's work cabinet, Mrs. Maude Jones, chairman of the nominating committee, gave the following report—these officers to serve for a period of three years: president, Mrs. Allen Weldy, Elkhart City; vice-president, Mrs. Van B. Wright, Fort Wayne; secretary-treasurer, Mrs. Leroy Fisher, Milford; director of aid, peace and temperance, Mrs. George Phillips, Elkhart; missionary director, Mrs. Charles C. Cripe, Argos; director of mothers and daughters, Mrs. George Weybright, Syracuse; Bible reading director, Mrs. Galen Bowman, Middlebury. The reports of the directors showed that the women's work of the district is moving forward. Special musical numbers were rendered by the Bethel ladies' choir. President R. W. Schlosser from Elizabethtown College gave an address on the subject, Making Good Our Heritage. Then Mary Schaeffer told of her work on the China mission field.

The afternoon offering amounted to $411.12, which will be used in the national and district projects. The women also had a fine display of handwork from various churches. Much of this was sold and the proceeds also applied on these two projects. About one and one-half ton of clothing was brought at this time for European relief. This meeting did not lack for fine fellowship, inspiration and actual work accomplished; we believe that the women returned to their homes praying that we may be given strength to meet the challenges and needs which are before us in the coming year.

Milford, Ind. Mrs. Leroy Fisher.

Elder George C. Carl

George Clinton, son of August and Amanda Newcomer Carl, was born at Deep River, Iowa, Dec. 18, 1867. He passed away at Fresno, Calif., Sept. 8, 1940. The thread of life had lengthened out to 72 years, 9 months and 21 days. He married Miss Nellie Roberts on Jan. 11, 1888 at Myrtle Point, Oregon. For more than fifty-two years they shared life's joys and work. To this union were born six children: Mrs. Marshall Dana, Portland, Oregon; Walter G., who passed away suddenly Nov. 6, 1939; Mrs. Arthur P. Beckner, Orosi, Calif.; Wilbur Carl, Portland, Oregon; Mrs. Bertram Betts, Pomona, Calif.; Ernest Carl, Pomona, Calif.; thirteen grandchildren and six great-grandchildren survive. Also the following brothers and sister survive: M. M. Carl, Santa Ana, Calif.; Mrs. W. A. Lett, Myrtle Point, Oregon; Charles E. Carl, Monterey, Calif.; John D. Carl, Arago, Oregon; William N. Carl, Grants Pass, Oregon, and Ira W. Carl, Portland, Oregon.

Being the oldest in a family of ten children, George worked hard during his youth and his educational advantages were not the best. But the school of hard knocks and a consecrated purpose to succeed in the Christian ministry made him a well-trained and successful pastor. He was truly a self-educated man. As a young man he arrived in Oregon on May 28, 1881, and got a job clearing timber off land on the Daily farm. He was married when he had just passed his twentieth birthday and baptized into the Church of the Brethren Feb. 26, 1888, or a couple of months after his marriage. In a short time he was elected Sunday-school superintendent and served for two years. He was chosen to the ministry by the Myrtle Point church May 16, 1891, and installed on the 17th. The following year he was advanced to the second degree and Sept. 18, 1898, ordained as elder. Before his death he was the oldest in time of service and in the office of elder of all the ministers chosen by the church west of the Rockies.

He preached his first sermon two weeks after being chosen. He had five regular preaching places, one the first, one the second, one the third, one the fourth and another for each fifth Sunday of the month. He continued on this schedule for four years as a free minister and traveled many miles on foot, horseback and by dog cart in home mission work. The preaching places



were Fairview, seventeen miles from his home; Halls Creek, three miles; Fish Trap, four miles; Rock Creek, thirteen miles; Norway, two miles. The meetings were frequently all-day with basket dinners.

The interest of the General Mission Board was manifested in the state of Washington in the early nineties because of repeated appeals in the Messenger by Mrs. Alice Christlieb. Two hundred and fifty dollars was appropriated by them and Bro. Carl and family were secured to go to Centralia to establish the mission. They arrived Sept. 20, 1895. Immediately, preaching was arranged at a number of points. Bro. Carl secured work whenever he could to support himself, his wife and three children. This was not always easy to find. A detailed account of this missionary project is given in Miss Gladdys Muir's book, Settlement of the Brethren on the Pacific Slope, pp. 137-143. Bro. Carl summarized his work thus: "Remained in Washington two years, had a great experience and success. Organized two churches. Then returned to home church at Myrtle Point. Worked one year at carpenter trade and preached at regular appointments. I built a two-horse wagon and earned enough money to buy another horse. I also supervised the building of the present-day Myrtle Point church."

Sept. 18, 1899, he again accepted the call of a mission board and traveled to northwest Oregon, 240 miles away. All together he worked for mission boards thirty-three years, attended every district meeting for forty years, served as moderator of the first district meeting in Washington and four other times, and served as reading and writing clerk seven times. Four times he served on the Standing Committee of the Annual Conference: for the district of Oregon, Washington and Idaho in 1900 at North Manchester, Indiana, and in 1908 at Des Moines, Iowa; for the district of Oregon in 1912 at York, Pennsylvania, and in 1919 at Winona Lake, Indiana. He organized five churches and assisted in the organizations of the Olympia and Seattle churches in Washington.

He supervised the building of five new church houses: Myrtle Point, Newberg and Portland in Oregon, and Hermosa Beach and Glendale in California. He helped in the work of building at Wenatchee, Washington, and La Verne, California.

He was an active evangelist and held thirty-two revival meetings. His preaching was often evangelistic. He preached, while on a trip, one Sunday evening at Belleville, Kansas. Led by the Spirit he gave an earnest invitation at the close of his sermon. Two young men accepted Christ that evening and one of them was J. H. B. Williams, who as general secretary of the Mission Board was visiting the mission fields when he died and was buried at Mombasa, Africa.

Bro. Carl was personally acquainted with the pioneer brethren who came to the coast by ox teams as early as 1850. These included the families of Hardman, Peebler, Baltimore, Daniel Leedy, David Brower, David and Samuel Barklow, Geo. Hoxie, Philip Workman and others.

His work at Hermosa Beach, Glendale and in the District of Southern California and Arizona is too well known to need more than a brief mentioning in this record. He preached his last sermon at Fresno and this sermon fulfilled his desire to preach in every Church of the Brethren in California. His subject was "Trust in the Lord and Do Good," Psa. 37. After his sermon as he was greeting his hearers at the church door, the call came and he no doubt heard his Savior say, "Well done, good and faithful servant; enter into the joy of thy Lord."

Nearly fifty years as an active minister! The world will little know the good which he and his faithful companion, who served continually at his side, have accomplished. During this time the membership on the coast grew from 527 in 1891 to 11,485 in 1939. In this the Carls had a glorious part.

Bro. Carl was a promoter of the kingdom of God. He served his Master with a singleness of purpose and he loved his fellow men. Like another beloved American now gone, he could say, "I never saw a man I didn't like." This was shown in the many calls made in the homes. He and Sister Carl had no doubt visited in more homes than any other church workers west of the mountains.

The funeral was held at the La Verne Church of the Brethren Thursday afternoon, Sept. 12, 1940, and interment made in the Evergreen cemetery. The services were conducted by the writer, assisted by Dr. D. W. Kurtz. Brother and Sister Marvin Bolinger sang familiar hymns and Miss Lois Clark presided at the organ.

Pomona, Calif. Edgar Rothrock.

Millard R. Myers

Millard R. Myers, son of Elder Wm. R. Myers and Sarah Ann Myers, was born near Bourbon, Ind., sixty-seven years ago. He died suddenly of a heart attack in Chicago, Ill., Sept. 6, 1940. In his young manhood he was a teacher, student in Valparaiso, Northwestern, and Chicago universities. Later he was a teacher in North Manchester College, whence he went to Chicago to become secretary to the Albaugh, Dover Co., Mail Order House, editor of the American Co-operative Journal, lecturer for the Farmers' Co-operatives and advertising agent.



His wife was Myrtle Royer, daughter of the late J. G. Rover, long-time president of Mount Morris College. She bore him three

children: Elizabeth, Junior and William, and besides he leaves two grandchildren and hosts of friends to mourn his untimely death.

The Church of the Brethren will remember him as promoter of the California Avenue Mission in Chicago, to which he devoted much time, talent and sacrifice. Here he also exercised for a time in the ministry. Later in life, he with his family united with the Western Springs Congregational church, in which he was a faithful member.

He was a man of deep convictions, rare talent before an audience, of finest loyalty to his family, his neighbors, his church and his God. It is to be regretted that he could not have been more universally known and used in the work of the church and the promotion of the kingdom of God. I am writing this sketch as a last tribute to one who did more for me in a few short weeks to make me a preacher and public servant and speaker than all others combined.

He had a rare poise, composure and reserve. He made friends everywhere, disregarding the conventions of society for the sake of being helpful and friendly in such manner as frequently to amaze those more reserved and less congenial.

His loss will be felt in his home, his city, his church and among hosts of friends, and especially among the farmers of the Middle West whose interests he never neglected and whose main reward is perhaps, the memory of a man who never wanted to fail in any duty or responsibility to them. Peace to his ashes and salvation final and complete to his soul in the presence of his Lord and Master. Written by his brother-in-law.

South Bend, Ind. Charles A. Bame.



To the Memory of Elder C. M. Hicks

Cadmus Metz Hicks was born Sept. 19, 1862, at Fairview Mills, Washington County, Md., about one hundred yards from the spot where D. L. Miller first saw the light of day. His father, George W. Hicks, was a veteran schoolteacher, a private teacher of D. L. Miller and later for J. M. Zuck, the first president of Juniata College. He prepared them to pass the teacher's examination to become teachers, also helped Bro. Zuck later to enter a normal school.

C. M. Hicks came into the world when his community was experiencing very troubled times. Two days before his birth the Battle of Antietam was fought about twenty miles from his home. Washington County was overrun with two mighty armies. His mother often spoke of the stress and strain which hung over them in those evil days, of the fear they had when the cannonading shook the dishes in the cupboard and the pots and pans on the stove. Bro. Hick's mother was not physically strong and Cadmus seems to have inherited her temperament. Before her marriage she was Elizabeth Metcalf, a member of an old Southern family, who lost in the panic of 1857, and in the emancipation of the slaves, about all they possessed.

Cadmus attended the public schools but had to be at home too much to make progress. He was mostly self-educated. He began his career at the age of fourteen by becoming a canal boy on the C. and O. canal along the Potomac. He drove the mules on the towpath, for a neighbor, between Cumberland and Washington, D. C. For twenty-five years he was the merchant and postmaster, first at Fairview, Md., then again at Rockdale, which took the name of Hicksville. In those days the country store was a miniature Sears, Roebuck & Co. Men from miles around came every night to buy, to get their mail and hear the latest news. At C. M. Hicks' store they often engaged in Bible and religious discussions.

He married Mary Elizabeth Dennis, a woman of a sweet disposition and remarkable ability. They became the parents of four children, all living and members of the church. They are Jeremiah D., George D., E. Russell and Mary Agnes (Mrs. Gearhart). One brother, W. B. Hicks, also survives.

But dark days came again into C. M.'s life. There were money panics in the eighties and the nineties; banks closed and wheat went down to forty cents a bushel and wool to six cents a pound. Most of his customers were farmers; his goods went out but little money came in. One night thieves broke into his store and hauled his goods in wagons into the mountains where he could not recover them.

With an indomitable will and with the encouragement of a wonderful wife he began life over again. His good wife did her household duties, attended the store, boarded the schoolteachers of the village school, and sewed to late hours of the night to increase the family income. Many a winter morning Bro. Hicks arose at 2 o'clock and drove several miles to a neighbor's home and butchered all day, returning at night with one dollar for his long day's work. He also became an expert in the bee business. He produced honey and queen bees that made him famous among the beekeepers in several states. A lifelong friendship was developed between him and the famous apiarist, A. I. Root.

At the age of nineteen he united with the church at Broadfording, being baptized by Elder Samuel Foltz.

He served the church at Broadfording for nearly sixty years, most of the time in some office. In 1899 he was elected to the office of deacon, in 1900 he was called to the ministry, in 1915 he was ordained an elder, and from 1927 to 1936 was elder in charge. During his administration the Broadfording congregation in many ways became one of the outstanding rural churches of the brotherhood.

About the time Bro. Hicks became a minister he gave up merchandizing and bought a farm; but it was run down, with buildings and fences in poor condition, and the soil exhausted. Few realize what a struggle a farmer preacher, whose only resources are human hands, has in such situations. Many a night after a hard day's work in the field he sat late by a "kersoline" light, preparing his Sunday's sermon or Sunday-school lesson. Often in the rush of harvest he had to stop to preach a funeral sermon. Many times in the middle of the night he was called from his bed to drive miles to anoint the sick. He never received any pay for his labors, but was often called upon to give to the church, which he did, giving all the money he had at times.

He did much for the district of Middle Maryland, serving in many offices. He was chairman of the district temperance committee the year the prohibition fight was on in Maryland. He held meetings in the churches and schoolhouses of his district and canvassed from door to door for the cause. He also did much missionary work in the hill country of West Virginia, helping to lay the foundation for the kingdom in that section.

Times became more prosperous and he was able to do more for the church in a financial way, making liberal gifts to such causes as Christian education. However, he had to face one more crisis, this time in old age and without his good wife, who had been taken from him six years before. The bank holidays of this depression came, there was a collapse in business and investments became worthless.

His health broke. He called several times for the elders of the church to pray over him and anoint him with oil in the name of the Lord. For a short while he was lifted up.

He refused to acknowledge defeat. He went to work with his bees and produced honey which took premiums at state and county fairs. He was now an old man, often too feeble to walk up the steps, yet with a cane he hobbled to the bee yard and spent hours working among the bees. Even the last months of his life, after spending days in bed which gave him a little strength, he would drag himself to his beloved bee yard. On one of these occasions he somehow placed a ladder and climbed it, tied himself to it with a rope and sawed off a limb on which was a swarm of bees, and hived them.

But the silver cord was slowly, gently loosening; the golden bowl was crumbling at the fountain's brink. Friday, Aug. 16, he breathed his last, and the soul of C. M. Hicks found that peace which passeth all understanding.

His funeral was one of the largest ever held in the Broadfording church. Following his wish it was made an order of worship rather than that of a lamentation. The deacon brethren acted as honorary and active pallbearers. The ministerial brethren with whom he had been associated for many years in the local congregation, Brethren David Petre, Harvey Martin and the writer, conducted the services. Bro. Petre preached from 2 Tim. 1:10 and 11, stressing the thought, "I am appointed a preacher, and an apostle, and a teacher [of life and immortality through Jesus Christ] of the Gentiles." The body of C. M. Hicks was then placed beside that of his beloved wife in the beautiful Broadfording cemetery.

Timberville, Va. Samuel D. Lindsay.
(For the Family.)

The Passing of Brother J. E. Martin

The subject of our sketch was born in Lancaster County within the bounds of the Spring Grove church near Ephrata, Pa., April 10, 1889. He died in St. Joseph's Hospital, Lancaster, Pa., May 22, 1940. His parents were the late Samuel W. Martin and Anna Rupp Martin. Both were loyal members of the Church of the Brethren. At the age of fifteen Elmer united with the church and was a loyal and consistent Christian unto the end.

June 28, 1913, he was united in marriage to Sister Estella Frantz. With her survive Ruth, Paul, Kathryn and Mary—all at home and also members of the church. He is also survived by four sisters: Mrs. Walter Gish of Alberta, Canada; Mrs. Alvin P. Wenger, Mrs. Heister F. Madeira and Mrs. Howard Hoover.

He was elected to the deacon's office in Lancaster, Sept., 1936, and also was on the financial board of his local church. He enjoyed attending the district conferences when he could and was frequently seen among the delegate bodies representing his group.

At the age of nineteen, through competitive examination he entered the United States railway mail service, which became his lifework. He was a conscientious and hard working employe, so much so that the duties as a clerk in charge of a train and the conscientious way in which he did his work caused him to have a nervous breakdown, which probably contributed to the cause of death, pneumonia.

The writer had the happy experience of having Bro. Martin in his crew for nearly seven years as second clerk. His attitude toward the church and evangelistic endeavors permitted him to take leaves of absence without any question. When the writer retired a year ago the superintendent mentioned J. E. Martin by name and others of our Church of the Brethren and said: "There are entirely too few men of their calibre." While he took religion seriously, he was full of good-natured humor that made it a pleasure to be his associate in closely confined quarters with work that tried one's patience and nerves. Surely the world is better because he lived. And "he being dead yet speaketh."

Lancaster, Pa. W. N. Zobler.

Mrs. Rebecca Ann Bowman Pritchett

Mrs. Rebecca Ann Bowman Pritchett, widow of the late J. Alfred Pritchett of the Knob Creek section of Washington County, Tennessee, passed away in Hamblen Hospital, Morristown, Tenn., on June 19, 1940, where she had been under the special care of physicians for the past eighteen days.

Sister Pritchett was born July 25, 1862, and lived to the ripe age of 77 years, 10 months, and 24 days. She was the daughter of David and Elizabeth Garst Bowman, being one of nine children born to this union. She was born and reared in the Knob Creek section of Washington County, Tennessee, some four miles west of Johnson City, where she spent her entire life with the exception of the past three years, during which time she was an invalid, and during which time she lived with her son, Elder Reuel B. Pritchett, at White Pine, Jefferson County, Tenn.

Sister Pritchett was a highly esteemed woman in the community, she being a woman of high Christian character, and a tireless worker for the betterment of humanity. She did not know what it was to refuse aid to anyone in need when she could lend help.

The deceased was a lifelong member of the Church of the Brethren, having united with the church during childhood, and having remained faithful to its doctrines and principles as long as she lived. She held her membership in the Knob Creek congregation throughout her life. During her active years she was a regular attendant at all of the church services, and was always found ready and willing to help the church in its various activities.

Sister Pritchett was united in marriage to James Alfred Pritchett of Washington County, Tenn., Jan. 4, 1883, to which union were born four children. After the death of her husband, who preceded her by some seven years, Sister Pritchett continued to live at the old home on their farm which is located some four miles west of Johnson City. When she became a victim of several slight attacks of paralysis, and because of this was forced to give up her old home, she went to make her home with her son.

It might be recalled that at the time of this union Sister Pritchett's husband was not a member of the Church of the

Brethren, but soon afterwards became a member, and was later elected and installed to the office of deacon, to which charge he ever remained faithful.

The family which was established as a result of the marriage of Rebecca Ann Bowman and James Alfred Pritchett may be considered a typical Brethren family of the period. When they were first married they established themselves in a log cabin, where their first child was born. They had purchased a run-down farm on which were no buildings. They worked hard and paid for this farm, establishing themselves in comfortable surroundings, where they reared their children in a rather strict atmosphere, never losing sight of the importance of good home training, and the place of the church and its influence on the home. As a result of this, all of their children became members of the Church of the Brethren, except one daughter, who died in infancy. Their two sons became ministers in the church.

Sister Pritchett is survived by three children: one daughter, Mrs. W. T. Range, of Bristol, Va.; two sons: Reuel B. Pritchett of White Pine, Tenn., and John A. Pritchett, of Nashville, Tenn. There are six grandchildren: Miss Earline Pritchett of Nashville, Tenn.; Miss Ethel Pritchett of Roanoke, Va.; Miss Evelyn Pritchett of White Pine, Tenn.; Gomer H. Pritchett of Knoxville, Tenn.; Dr. John A. Range of Knoxville, Tenn.; John A. Pritchett, Jr., of Nashville, Tenn. Also surviving are one sister and one brother.

The body was removed from the home of Reuel B. Pritchett at White Pine, Tenn., on Friday morning, June 21, to the Knob Creek church. There funeral services were held, after which interment was made in the family plot in the Boones Creek cemetery, at the Boones Creek Church of the Brethren. Services were conducted by the writer, who was assisted by Elders S. H. Garst, W. H. Swadley and Frank Isenberg.

Another saintly mother has passed on, but may her life ever be an inspiration to all who knew her.

Jonesboro, Tenn. A. M. Laughrun.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bausman-Reynolds.—By the undersigned, on Sept. 7, 1940, in their newly furnished home in Hamilton, Ohio, Melvin Bausman and Sadie Reynolds, both of Hamilton, Ohio.—Walter E. Hawke, New Carlisle, Ohio.

Eicher-Dillinger.—By the undersigned, in the Mount Joy church, Bro. J. Millard Eicher and Sister Beatrice Dillinger, both of Mount Pleasant, Pa., Aug. 18, 1940.—Q. A. Holsopple, Mount Pleasant, Pa.

Gauer-Norman.—Ralph Gauer and Kathryn Norman, Sept. 15, in the Decatur Church of the Brethren, by the undersigned.—John B. Wieand, Decatur, Ill.

King-Foutz.—Eld. Jonathan King of Myerstown, Pa., and Sister Mary E. Foutz of Germantown, Philadelphia, Pa., Sept. 14, in the mother church, by the bride's pastor, the undersigned.—Benjamin F. Waltz, Philadelphia, Pa.

Kurtz-Walker.—On Aug. 16, 1940, in the La Verne Church of the Brethren, Bro. Bernard Kurtz of La Verne, Calif., and Sister Ruth Walker of Hermosa Beach, Calif., by the father of the bride, the undersigned, and the father of the groom, D. W. Kurtz.—Galen K. Walker, Hermosa Beach, Calif.

Laudenslager-Anderson.—Charles Laudenslager and Ruth Anderson, both of Wichita, Kans., at the church parsonage by the undersigned.—James H. Elrod, Wichita, Kans.

Sellers-Bailey.—By the undersigned, at the parsonage, Aug. 31, 1940, Bro. Harry Sellers and Sister Lydia C. Bailey, both of New Freedom, Pa.—I. S. Long, Baltimore, Md.

Spencer-Gillespie.—By the father of the groom, on Aug. 15, at their future farm home, Paul A. Spencer of Shepherd, Mich., and Mildred Gillespie of Mt. Pleasant, Mich.—Charles A. Spencer, Shepherd, Mich.

Stevens-Stone.—Sept. 1, 1940, by the undersigned, in the home of the bride's parents, Voyne H. Stevens, Sand Springs, Okla., and Helen J. Stone, Alvada, Ohio.—Glenn J. Fruth, Alvada, Ohio.

Troyer-Mangus.—By the undersigned, in the Second South Bend church, Aug. 4, 1940, K. Weis Troyer of Chicago, Ill., and Florence Mangus of North Liberty, Ind.—Edward Stump, North Liberty, Ind.

Tyler-Allerding.—Delton W. Tyler of Clarksville, Mich., and Phyllis Allerding of Freeport, Mich., Sept. 14, by the undersigned, at his residence.—Wm. H. Rivell, Hastings, Mich.

FALLEN ASLEEP

Baugher, Jeannette Kay, daughter of Bro. Noah M. and Sister Nellie E. Foust Baugher, was born in Waynesboro, Pa., on April 15, 1935. While going with her parents and her brother to Westminster, Md., on the evening of Aug. 30, 1940, she was instantly killed when a car driven by an intoxicated driver crashed into the left side of their car. Kay was an unusually bright, winsome and much loved child. She was a lover of nature and thoughtful of others. Surviving are her parents and a brother. Funeral services were held in the Waynesboro Church of the Brethren by her pastor, Bro. Levi K. Ziegler. Interment was made in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Cable, Howard Eugene, son of Amos and Myrtle Blickenstaff Cable, died in the Jarman Memorial hospital in Tuscola, on Aug. 16, 1940. He had been ill for one week with septic arthritis. He leaves his parents, two sisters and one brother. Funeral services were held in the Church of the Brethren in Cerro Gordo, conducted by Bro. W. J. Tinkle. Burial was in the Cerro Gordo cemetery.—Edith Gossett, Cerro Gordo, Ill.

Corbin, John W., aged 75 years, departed this life Aug. 19, 1940, at his home near Dale Enterprise, Va., following a critical illness of several days. He had been in ill-health for the past several years. He was born near Mt. Crawford in 1865, and was a son of the late John S. and Elizabeth Corbin. For many years he had made his home in the Dale Enterprise section, where he was well known as a farmer and carpenter and was held in esteem by all. Bro. Corbin was a faithful and active member of the Church of the Brethren. For many years he served as superintendent of the Sunday school at Hinton Grove. Besides his wife, who was Miss Bessie Jordan before marriage, he is survived by four sons, two daughters, sixteen grandchildren and two brothers. Funeral services were held from the Weaver church, with Brethren B. S. Landis and L. S. Miller in charge. Burial was in the Weaver cemetery.—Olive M. Flory, Harrisonburg, Va.

Dailey, Zoe, daughter of William Lewis and Lucinda Ross, was born May 1, 1893, and died Sept. 10, 1940. She was married to Francis Dailey, Aug. 6, 1906. She united with the Church of the Brethren twenty-three years ago under the ministry of Eld. E. O. Norris, now pastor of the Church of the Brethren at Richmond, Ind. She was very devoted to her home and church, and lived a consecrated Christian life. She suffered much for more than fifteen months, but was patient. She expressed a desire to depart and be at rest. Besides her husband she leaves two brothers, three sisters and other relatives and friends. Funeral services were conducted in the New Hope church by the writer, assisted by Pastor Joseph W. Garrett. Burial was in the Seymour cemetery.—J. Andrew Miller, Muncie, Ind.

Fiscus, Sister Ruth, daughter of Brother and Sister David Weaver, was born Nov. 29, 1905, in Lancaster, Pa., and passed away Sept. 5, 1940. She was married to Archie Fiscus of Fredonia, Kans., Aug. 9, 1924. She spent several years in Kansas, where her family united with the Brethren church at Fredonia. Ruth came back and spent her last three years near her home, where she was an active Sunday-school teacher as long as health would permit. During her illness she had a wonderful spirit of patience. She suffered much but remained true to her God, and found happiness in her Christian experience. She was a devoted wife and a loving mother and sister. Surviving are her husband, two children, her parents, five sisters and five brothers. Funeral services were held in the Blue Ball Church of the Brethren. Brethren David Markey and Steward Kauffman officiated at the services.—Marie Phillips, Baumstown, Pa.

Keim, Jacob S., youngest of nine children, was born to Adam and Maria Shrock Keim in Tuscarawas County, Ohio, March 20, 1863, and died at Louisville, Ohio, Sept. 1, 1940. His two brothers and six sisters preceded him in death. When he was a child his parents moved to Stark County, where he resided the remainder of his life. In 1887 he was married to Caroline Snyder, who survives. He leaves also two sons and two daughters. He was baptized in 1888, and served his church in the deacon's office for thirty-five years. Practically his whole life was spent within the bounds of the Canton Center congregation. He was held in high esteem in his community for his plain, honest Christian life and kindly spirit. The things of the kingdom were his constant concern. He was a good Christian father. Funeral services were conducted by Brethren M. M. Taylor and Adam H. Miller, a nephew, at the Canton Center church. Burial was in the adjoining cemetery.—C. Ray Keim, North Manchester, Ind.

Kinzie, Daniel A., was born in Franklin County, Va., on Nov. 9, 1852, and departed this life Sept. 4, 1940. He was the oldest son of John and Catherine Kinzie. He became a Christian at an early age and lived a faithful and consecrated life to the end. On Jan. 8, 1874, he was married to Martha Jane Metts. To this union four sons and six daughters were born. His wife and two sons preceded him in death. One sister, eight children, thirty-one grandchildren and twenty-five great-grandchildren survive. He served the church faithfully as deacon for over fifty years. On Jan. 8, 1934, Brother and Sister Kinzie were permitted to celebrate their sixtieth wedding anniversary. On March 5, 1934, just two months later, Sister Kinzie was called to the great beyond. Since her death Bro. Kinzie made his home with his children, mostly with those living near Quinter, Kans. He was a kind father, always courageous, and many pleasant days with him have been ours. Though he has gone from us he has left us a noble heritage, a fond memory of Christian graces. Funeral services were conducted in the Quinter church

by Bro. D. A. Crist, with Bro. Floyd Crist assisting.—Mrs. Edna Metsker, Quinter, Kans.

Lybrook, Everett W., passed away at his home in Howard County, Ind., on July 16. He had been suffering from a heart ailment for several weeks, but was up and about the house to the end. He passed away after giving thanks for the meal. He was born in Preble County, Ohio, May 9, 1874, the son of David and Mary H. Lybrook. He was married to Estella Fisher in 1900, and they lived together for more than forty years. Surviving are his wife, two sons, four grandchildren and a brother. Funeral services were conducted at the Howard Church of the Brethren, of which he was a member for many years, by Brethren L. E. Ockerman and Thomas Shively. Burial was in the South Union cemetery.—Mrs. E. W. Lybrook, Kokomo, Ind.

Meyer, Bro. Jonas P., passed away at his home at Buffalo Springs on Sept. 7, 1940, aged 85 years, 9 months and 6 days. Surviving are three sons, one daughter, one brother and one sister. Funeral services were conducted at the Wike funeral home at Schaefferstown by Elders S. K. Wenger and A. S. Heisey. Burial was made in the Heidelberg Brethren cemetery.—Nora L. Zug, Lebanon, Pa.

Myers, Ella, daughter of Jeremiah Stover, was born March 21, 1864, near Lebanon, Pa., and passed away Aug. 30, 1940. She became a Christian early in life and lived a faithful Christian life in the Brethren Church. She was married to B. F. A. Myers, who died Feb. 12, 1937. Bro. Myers had six sons by a former marriage. He was the father of Minor Myers, missionary to China. Funeral services for Sister Myers were held in the Oakton Church of the Brethren by E. E. Neff, assisted by L. B. Flohr. Interment was in the Oakton cemetery by the side of her husband.—Mrs. Pearl R. Miller, Vienna, Va.

Opperman, Effie M., was born June 27, 1850, near Goshen, Ind., and passed away on her seventieth wedding anniversary at Fresno, Calif., July 18, 1940. She was married to Adam Opperman, July 18, 1870. Surviving are a son, a daughter, two sisters, thirteen grandchildren and twelve great-grandchildren. At the age of seventeen she united with the Church of the Brethren, and remained faithful until death. She and her daughter, Maud, organized the first church and Sunday school in L——, Fla., and they also organized the first Brethren Sunday school in Toledo, Ohio. Funeral services were conducted by the writer, at Fresno.—C. H. Yoder, Fresno, Calif.

Porter, Landon J., of Glendora, Calif., passed away July 3, 1940, at the home of a sister in Pomona. In 1928 he had the misfortune to be struck by an automobile and from then on did not enjoy his usual strength. He was born Aug. 28, 1867, at Sinking Springs, Ohio. His parents were Powell B. and Maria J. Porter. Most of his life was spent in Kansas. In 1894 he was married to Mina A. Hoff. With the exception of a few years in the state of Texas, the family lived at Quinter, Kans. To this union were born one daughter and three sons, all surviving. He leaves also two sisters and a brother. Bro. Porter joined the Church of the Brethren in his youth. He served in the deacon's office for a number of years. He loved to attend church services, and was never absent when he was physically able to attend. Funeral services were conducted at Pomona, Calif., by Bro. J. W. Lear. His body was returned to his former home at Quinter, and interment was by the side of his companion, who passed on a number of years previous.—J. W. Lear, Glendora, Calif.

Replogle, Sister Henrietta, daughter of Levi H. and Esther Ober Biddle, was born in New Enterprise, Pa., Sept. 17, 1890, and died at Curryville, Pa., at the home of W. N. Bush on Sept. 9, 1940. She was married to Bro. C. Edward Replogle, Dec. 24, 1898. She united with the church early in life and remained faithful to the end. She and her husband were always found at their place of worship unless hindered by illness. They held their membership in the Roaring Spring church, but several months ago they moved to Curryville because of the failing health of Sister Replogle. Surviving are her husband, one sister and one brother. One sister passed away several years ago. Funeral services were held in the Roaring Spring church by Eld. T. F. Henry, assisted by Eld. Walter S. Long, of Altoona, Pa. Interment was in the Holsinger cemetery at Bakers Summit.—Mrs. Lena M. Hoover, Roaring Springs, Pa.

Richard, Rebecca Leedy, passed away July 9, 1940, at the home of her son-in-law in Dayton, Va., following a long period of failing health. For about a year she had been confined to her room. Death was due to the infirmities of age. She was a daughter of the late Samuel and Barbara Leedy, and was born Nov. 19, 1860. Her husband, Harvey L. Richard, preceded her in death eight years ago. For many years she had been a faithful member of the Church of the Brethren and a regular attendant at Sunday-school and church services. Surviving are a daughter, two sons and thirteen grandchildren. Funeral services were held from the Dayton church, with Bro. Harper Will officiating, assisted by Rev. Albert Link of the Presbyterian church. Interment was in the Dayton cemetery.—Olive M. Flory, Harrisonburg, Va.

Sheneman, Phillip, son of Squire and Elizabeth Marsh, was born in Fulton County, Ohio, Feb. 9, 1860, and departed this life June 1, 1940. He was married to Serena Pippenger on April 9, 1898. This union was blessed with two daughters. He was a member of the Church of the Brethren, being faithful until death. When a boy, he came to live with Brother and Sister Fred Sheneman of North Liberty, Ind., and was adopted and reared by them. He leaves his wife, two daughters and many other relatives and friends.—Mrs. Mae Pippenger, Plymouth, Ind.

Shock, Sister Mary Ellen, wife of Bro. Henry Shock, and daughter of Bro. Philip Krall, was born Sept. 15, 1876, and departed this life Aug. 13, 1940. She united with the Church of the Brethren early in life and remained faithful until death. Four years ago Brother and Sister Shock celebrated their golden wedding anniversary. Surviving are her husband, two daughters, four sons, one sister, three brothers, twenty grandchildren and thirteen great-grandchildren. Funeral services were conducted at the Brick church near Hagerstown, Ind., by Elders D. W. Bowman and O. D. Werking. Interment was made in the adjoining cemetery.—Mrs. B. F. Hawkins, Mooreland, Ind.

Summy, Bro. J. W., son of Eld. Abram Summy, died Aug. 29, 1940, at his home in Mount Pleasant Township after an extended illness. He was aged 77 years and 15 days. Bro. Summy served in the office of deacon in the Mount Joy congregation for forty-five years, and for many years was a teacher in the Sunday school. Three sons and two daughters, together with their stepmother, survive. Funeral services were conducted in the Mount Joy church.—Q. A. Holsopple, Mount Pleasant, Pa.

Weddle, J. Rush, was born at Centralia, Wash., Feb. 28, 1912, and grew to manhood in Virginia, where he moved with his parents in 1915. He joined the Church of the Brethren in 1923 during a revival conducted by Bro. W. M. Kahle. During these last seventeen years he faithfully served his church in every way that he was able. He was treasurer of the Sunday school for a number of years. He was graduated from the Willis High School in 1932. He was a great favorite with all. In 1937 he entered business college at Bluefield, W. Va., but his health failed and he was not able to finish. For the past several years he had poor health. At his request he was anointed by Eld. A. N. Hylton, assisted by Eld. S. B. Alderman, his uncle. On Aug. 20 he passed away to be with his Father in heaven. Surviving are his parents, Mr. and Mrs. J. W. Weddle, one sister and one brother. Funeral services were conducted by Elders A. N. Hylton, L. M. Weddle and the undersigned, his summer pastor, at the Topeco church. Interment was in the adjoining cemetery. It was estimated that between six and seven hundred attended the funeral services.—Wendell Flory, Chicago, Ill.

Young, Cora, daughter of David and Fiana Young, was born Aug. 29, 1870, at Covington, Ohio, and died Aug. 28, 1940. She came with her parents to Indiana when young. She united with the Church of the Brethren many years ago, and was devoted to her church. She lived a consistent Christian life. Her parents and others of the family preceded her in death. Surviving are one brother and one sister. Funeral services were conducted at the Union Grove church by the writer, assisted by Rev. Seiford, pastor of the Eden Christian church. Burial was in the Union cemetery near Eaton, Ind.—J. Andrew Miller, Muncie, Ind.

CHURCH NEWS

California

Empire.—Although our people have been busy with fruit work the church work was kept moving also. On July 7 we held a picnic in a Modesto park. On July 14 the young people gave a play, The Unlighted Cross. Bro. Snell directed the play. A number from our church attended Camp Beulah this summer. Sister Laura Swadley of Johnson City, Tenn., preached for us twice during August while she was visiting her mother and other relatives here. The young married people's class sponsored an ice cream social on Aug. 23. In council on Aug. 27 the following officers were elected: Bro. Niels Esbensen, elder; Marvin Goodman, clerk; Norman Glick, general superintendent; Norman McCoy, Sunday-school treasurer; Wilson Beldon, church treasurer. District meeting delegates were Sisters Elizabeth Tooker, Esther Welch and Christina Esbensen. It was decided to canvass for the building fund and have Bro. C. H. Deardorff of Elgin, Ill., assist with our plans and hold a meeting sometime in November. On Sept. 22 the Empire church will hold a homecoming with Brethren C. Ernest Davis, Paul Studebaker, J. W. Deardorff and others as speakers. On Sept. 8 Victor Bendsen of Chicago spoke to us on the subject of peace. The Sunday-school classes have been asked to conduct the adult C. W. meetings. The I Will class has charge for the month of September. At recent meetings Chester Emig was elected chairman of the men's work, Grace Heiny was chosen president of women's work, and Ina Shively was elected president of the Fidelis club. Plans are being made for the district meeting to be held at Empire, Oct. 11-14. After the meeting Sister Martha Shick will be with us for five days.—Pearl Kappler, Empire, Calif., Sept. 16.

Laton.—We met in council Sept. 3, at which time officers were chosen. Verna De Hart is our adult superintendent, with Mrs. Sutphin as primary superintendent. The delegates to our district meeting are Elmon Sutphin and Marion Ross. On Sept. 11 we had a reception for our new pastor, Bro. D. C. Snider, and his family. There was a large group in attendance. Our ladies' aid has canned several hundred quarts of fruit for La Verne College.—Erma A. Brabb, Laton, Calif., Sept. 14.

La Verne.—We met in council on Aug. 5, at which time we elected Eld. Jesse A. Smeltzer as general superintendent of the

C. W., B. Y. P. D., Pioneer and junior church league groups. That same evening four were received into church membership upon profession of faith, having previously been baptized by trine immersion, and one young man was baptized. The board of Christian education, under the chairmanship of Crawford Brubaker, Sunday-school superintendent, is getting the Sunday school and the Sunday evening groups lined up with leadership for the new year's work. Our love feast will be held Oct. 27. The Dorcas club women are taking up sewing for the war refugees. The church kitchen was remodeled last month, and new tables were made for the fellowship hall before district meeting. The men, directed by J. R. Hanawalt and W. E. Flory, donated the work and the aid society paid for the materials. Charles O. Wagoner, recent arrival from Nebraska to teach in La Verne College, is the new choir director. Robert Tully, who came here from Ohio to join the college faculty, is also taking his place in the church leadership here. His help in the church recreation program is timely and valuable. College will open next week, and already students are arriving. On Wednesday evening Pastor D. W. Kurtz opened a study of the Book of Romans. We recently completed a study of the Book of Hebrews at the midweek services. The pastor spends the first twenty-five or thirty minutes in a review of the Sunday-school lesson each Wednesday evening.—Grace Hileman Miller, La Verne, Calif., Sept. 13.

Colorado

Rocky Ford.—Four carloads attended the district meeting at Fruita, Colo. Eld. E. R. Harris will represent this district on Standing Committee. B. F. Stauffer is the conscientious objector counselor for the district. The 1941 district conference will be held in the Rocky Ford church. On Aug. 25 a farewell fellowship dinner was held for the X. L. Coppock family. They will purchase a radio with the money they received as a gift. On Sept. 2 a reception and pantry shower was held for the new pastor, Bro. Ernest Shively and family. They expressed their appreciation for the many kindnesses done for them. They are now located and getting into the work, and we pray that their stay with us will be greatly blessed. The church will miss a group of young people who are leaving to teach and to attend college. Sunday-school officers were elected at the September business meeting. Roy E. Miller is general superintendent, with Dr. Hepler as adult superintendent. Mrs. Hazel Weybright is music director. The Dorcas class met at the home of Mrs. Edd Cooper. A large group was present.—Mrs. Roy E. Miller, Rocky Ford, Colo., Sept. 14.

Idaho

Bowmont.—We met in council on Aug. 30, at which time we re-elected Bro. A. C. Williams as elder, and Bro. Sam Bollinger as pastor. Edgar Emmert is treasurer, Rachel Fike is secretary and Mrs. Edgar Emmert is Sunday-school superintendent. We are now supporting our own pastor. We had the privilege of hearing a brief history of China for the past three years by Haven Crumpacker, daughter of Frank and Anna Crumpacker. Our love feast will be held Oct. 11. We invite all who can to be with us. We are looking forward to a feast of the soul.—Mrs. V. W. Goodman, Nampa, Idaho, Sept. 11.

Illinois

Okaw.—On the evening of July 26 we had with us the men's gospel quartet from William Jennings Bryan University of Dayton, Tenn. On Aug. 15 we had our Sunday-school picnic and a farewell for Brother and Sister A. Wayne Carr and family, who have been our efficient pastors for three and one-half years. We are glad to have Bro. Jacob T. Dick, a Bethany student, as our pastor until May, when Brother and Sister L. M. Baldwin and family will begin their work here. Bro. Dick will be with us over each week end. At a recent council the following officers were elected: superintendent, Lydia Turner; assistant, Marvin Arnold; music committee, Irene Beery and Doris Turner. The programs and church activities have been arranged for until January. Sept. 2 will be promotion day, and a service of consecration will be held for babies and parents. Sept. 29 is enlistment Sunday for our new financial system. On Oct. 6 we will observe rally day, and officers and teachers will be installed. We will have harvest day and home-coming on Oct. 20. There will be a guest speaker. A basket dinner will be held at noon. Nov. 10 will be peace Sunday, and a missionary play will be given by the women's group in the evening. Our father and son banquet will be held on Nov. 15.—Estella Emmert, Hammond, Ill., Sept. 17.

Panther Creek.—We met in council Sept. 15, at which time officers were elected for another year. Bro. J. E. Small is elder and Bro. Henry Bachman is Sunday-school superintendent. On Nov. 3 we will have an all-day meeting with our love feast in the evening, beginning at 7 o'clock. On Nov. 4 our revival meetings will begin with Brother and Sister R. L. Sink of Rossville, Ind., in charge. Sister Arthur Byerly of Peoria, Ill., will have charge of the song service. We want to attend the revival meetings now in progress at the Oak Grove church as much as possible. Bro. Charles Dumond is the evangelist. Our aid society meets once a month regularly and more often when necessary. We are planning to have a chicken supper and bazaar in the near future. A number from our church attended district conference at Girard, Aug. 24-26. On Sept. 15 Brother and Sister William Tinkle and son from Cerro Gordo were with us, and Bro. Tinkle brought an appreciated sermon. Bro. Tinkle is our district temperance director.—Elsie Nofsinger, El Paso, Ill., Sept. 18.

Indiana

Anderson.—During the summer various groups were represented at Camp Mack, and on their return reports from them were very much appreciated. The choir gave a program of sacred music on July 28, it being the various selections that had met with the best rendition, and with these solos, duets and quartets. On Aug. 28 we met in council. Sunday-school officers were chosen. It was decided to begin intermediate and primary departments, and to use graded lessons with the children. We have been having a peace class on Monday evenings, this being taught by our pastor. Since our last report one was received by baptism and one by letter. On Sept. 15 we had our rally day and home-coming, with Bro. C. D. Bonsack of Elgin, Ill., as guest speaker. We are looking forward to our love feast which will be held Oct. 5, and to the beginning of the new Sunday-school year, and a heavy fall program of activities, in which there are sure to be many rich blessings to experience. Our pastor will be in the Pleasant View church in evangelistic work, beginning Oct. 7.—Mrs. A. P. Musselman, Anderson, Ind., Sept. 19.

Blissville.—On Sept. 6 we met in council, at which the members of two families were granted letters. Church, Sunday-school and C. W. officers were elected. The church officers are as follows: elder, Bro. Clyde Joseph; treasurer, Bro. Oren Ruff; clerk, Sister Bertha Haag; Messenger agent and correspondent, Sister Mae Pippenger; member of ministerial board, Bro. Oren Ruff; member of finance board, Bro. Louis Laita. Sunday-school officers are as follows: Bro. Howard Rogers, superintendent; Sister Betty Long, secretary; Sister Eva Stull, treasurer; Sister Ethel Haag, superintendent of cradle roll. Bro. Jesse Pippenger is president of the C. W. society. Our series of meetings will be held the last week of October and the first week of November, closing with the communion services. Bro. Charles Oberlin will have charge. On Sept. 8 we met in an all-day harvest meeting,

Bethany Biblical Seminary Offering

Blank for Sending Mission Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find ..... dollars as an offering for Bethany Biblical Seminary, which please place to the credit of

..... Individual

..... Class

..... Sunday school

..... Congregation

..... District

Name of sender .....

Street or R. R. .....

Post office ..... State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193..	$.....

with Bro. Harold Miller as our guest speaker. Sister Mary Schaeffer, returned missionary from China, will conduct a special service on Sept. 19. Pastor Cecil Morningstar resigned on Sept. 1. At present we have no pastor. Our elder, Bro. Clyde Joseph, and Arthur Long are taking charge of the services.—Mrs. Mae Pippenger, Plymouth, Ind., Sept. 18.

Mexico.—We met in council Sept. 5. One letter was received. The following Sunday-school officers were chosen: Bro. Robert Kraning, adult superintendent; Bro. Paul Fisher, assistant; Sister Ruth Daualt, primary superintendent; Sister Clara Fisher, assistant. Delegates chosen for district meeting are Sister Mertie Graft and Brethren Frank Fisher and L. E. Ockerman. On July 28 we dedicated the remodeled church. We had an all-day meeting, with a basket dinner at noon. Special music was given in the morning and afternoon. Bro. Frank Fisher was chairman for the day. Bro. J. K. Eikenberry of Marion gave the dedication sermon. Our ladies' aid is busy quilting. They also cooperated with other churches in the clothing project. The men gave wheat and money. The aid also entertained the women's cabinet at an all-day meeting in July. We were very glad to have them with us and to hear their good talks. We are getting ready for the district meeting to be held in our church in October.—Mrs. Ernest Fisher, Mexico, Ind., Sept. 14.

Nappanee.—Echoes of Conference were given on June 30 by Eld. David Metzler. Delegates to district meeting were Lawrence White and Hazel Curtis, with Almeda Geyer and Brother and Sister H. D. Emmert as alternates. Bro. Theodore Miller, who has moved into our midst, brought the Sunday evening sermon on July 28. Campers who were sent to Camp Mack returned with interesting reports. The church canned some food for Bethany Hospital. The ladies' aid is busy candlewicking. The aid has been working two days a week most of the summer. The men's work and the aid contributed clothing and funds for foreign relief. During August we joined in the Sunday evening union meetings at the community park. On Aug. 11 Mr. Ware, a representative of the Gideon Bible Society, spoke to us very impressively of the importance and known results of placing Bibles in hotels and Y. M. C. A. rooms. On Aug. 18 Miss Norma C. Brown, of the National Forum, gave a lecture on Alcohol in a Streamlined World. She visualized her lecture by colored charts. On Sept. 12 the church met in council, at which the following officers were chosen: Bro. David Metzler, elder; Floyd Klaus, member of ministerial board; Leslie Rice, member of finance board; Hazel Miller, clerk; Mrs. Floyd Klaus, corresponding secretary. The Sunday-school officers are as follows: Ralph Miller, superintendent; Charles Lehman, assistant; Phyllis Stump, secretary; Frank Lehman, treasurer; Lorie Farrington and Leona Hochstettler, cradle roll superintendents; Hattie Miller, Messenger agent. We have scheduled Bro. Oscar Winger of Manchester College to hold our evangelistic meetings in January. Bro. A. C. Wieand of Bethany Biblical Seminary will hold a Bible institute here the last week in October. We are in the midst of remodeling our church basement and are holding our services in the high school assembly room until the remodeling is completed. Because of the infantile paralysis epidemic children were not permitted to attend services for a few weeks, but all is back to normal again.—Mrs. Floyd E. Klaus, Nappanee, Ind., Sept. 16.

North Liberty.—Bro. Ira Arnold and family of New Market, Md., brought us a good program of worship in art on July 25. We joined with three of the churches of the town in union Sunday evening services during July and August. We are very glad to have the services of our pastor, Bro. Ervin Weaver, for another year. We met in council on Sept. 8, at which time the

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Northern—Empire, Oct. 11-14.
Florida and Georgia—Winter Park, Oct. 11-13.
Indiana, Middle—Mexico, Oct. 11-13.
Kansas, Northeastern—Appanoose, Oct. 4-7.
Kansas, Northwestern—Belleville, Oct. 18-21.
Kansas, Southeastern—Fredonia, Oct. 25-28.
Kansas, Southwestern—Conway Springs, Oct. 11-14.
Maryland, Western—Georges Creek, Oct. 12.
Missouri, Middle—Mineral Creek, Oct. 11-14.
Missouri, Northern—North Bethel, Oct. 18-20.
Nebraska, Lincoln, Oct. 11-14.
Pennsylvania, Southern—Ridge, Oct. 29, 30.
Pennsylvania, Western—Markleysburg, Oct. 23, 24.
West Virginia, First—Sunnyside, Oct. 4-6.

LOVE FEASTS

California

Oct. 13, 6:30 pm, Pasadena.
Oct. 23, 7:30 pm, Long Beach.
Oct. 27, La Verne.

Florida

Dec. 1, Arcadia.

Idaho

Oct. 11, Bowmont.

Illinois

Oct. 5, Pleasant Grove.
Nov. 3, 7 pm, Panther Creek.
Nov. 15, 7:30 pm, Decatur.
Nov. 29, Okaw.

Indiana

Oct. 5, 7 pm, Lower Deer Creek.
Oct. 5, 7:30 pm, Anderson.
Oct. 6, Ladoga, Bethel.
Oct. 6, 6:30 pm, Huntington.
Oct. 6, 7 pm, Salamonie.
Oct. 12, Fairview.
Oct. 12, 7:30 pm, Bethany.
Oct. 12, 7:30 pm, Buck Creek.
Oct. 19, La Porte.
Oct. 19, Pine Creek.
Oct. 19, Spring Creek.
Oct. 19, 7:30 pm, Arcadia.
Oct. 19, 7:30 pm, Cart Creek.
Oct. 19, 10 am, Nettle Creek, Brick.
Oct. 25, Yellow Creek.
Oct. 26, 7:30 pm, Middletown.
Nov. 4, North Liberty.
Nov. 18, Cedar Creek.

Iowa

Oct. 6, Coon River.
Oct. 14, Osceola.
Oct. 20, Garrison.
Oct. 20, 7 pm, Prairie City.
Nov. 3, Des Moines City.
Nov. 3, 7:30 pm, Greene.
Nov. 29, Sheldon.

Kansas

Oct. 5, 7 pm, Galesburg.
Oct. 12, 7 pm, Washington.

Maryland

Oct. 5, 4 pm, Manor.
Oct. 6, 6:30 pm, Beaver Dam.
Oct. 12, 4 pm, Brownsville.
Oct. 12, 6:30 pm, Meadow Branch.
Oct. 12, 6:30 pm, Sams Creek.
Oct. 19, 2 pm, Broadfording.
Oct. 20, 6:30 pm, Pipe Creek.
Oct. 26, Longmeadow.
Oct. 26, 2:30 pm, Piney Creek.
Oct. 26, 3 pm, Locust Grove.
Oct. 27, 6:30 pm, Monocacy.
Nov. 17, 5 pm, Sharpsburg.

Michigan

Oct. 12, Elmdale.

Minnesota

Oct. 27, Lewiston.

Missouri

Oct. 6, 7 pm, Kansas City.

North Dakota

Oct. 19, 8 pm, Carrington.

Ohio

Oct. 6, 7:30 pm, Richland.
Oct. 6, 8 pm, Swan Creek.
Oct. 13, Fostoria.
Oct. 13, 10 am, Castine.
Oct. 13, 7 pm, Painter Creek.
Oct. 19, Beech Grove.
Oct. 19, 7 pm, West Milton.
Oct. 20, 7 pm, Brookville.
Oct. 26, 10:30 am, Prices Creek.
Oct. 26, 7 pm, Donnels Creek.
Oct. 26, 7 pm, Pitsburg.
Oct. 26, 7:30 pm, Harris Creek.
Oct. 26, 27, Black Swamp.
Oct. 27, Springfield.
Oct. 27, 7 pm, New Carlisle.
Nov. 2, Lower Stillwater.
Nov. 9, 7 pm, Salem.
Nov. 14, Union City.
Nov. 16, 10 am, Poplar Grove.

Oklahoma

Oct. 26, Big Creek.

Pennsylvania

Oct. 5, 6, Perry.
Oct. 6, Lower Conewago.
Oct. 6, Meyersdale.
Oct. 6, Pleasant Hill.
Oct. 6, Raven Run.
Oct. 6, Replogle, Holsinger.
Oct. 6, Shade Creek, Berkey house.
Oct. 6, 4 pm, Harrisburg.
Oct. 6, 6 pm, Lower Cumberland, Mohler house.
Oct. 6, 6 pm, Manor, Purchase Line.
Oct. 6, 6 pm, Middle Creek.
Oct. 6, 6 pm, Penn Run.
Oct. 6, 6:30 pm, Germantown.
Oct. 6, 6:30 pm, New Enterprise.
Oct. 6, 7 pm, Fairview, Georges Creek.
Oct. 6, 7 pm, Green Tree.
Oct. 6, 7 pm, Mt. Joy.
Oct. 12, 7 pm, Jennersville.
Oct. 12, 13, 1:30 pm, Midway.
Oct. 12, 2 pm, East Fairview.
Oct. 12, 2 pm, Mingo, Skippack house.
Oct. 13, Carson Valley.
Oct. 13, 2 pm, Spring Grove, Kemper house.
Oct. 13, 3 pm, Lebanon.
Oct. 13, 7 pm, Snake Spring Valley.
Oct. 19, 1:30 pm, Bareville.
Oct. 19, 7 pm, Buffalo.
Oct. 19, 20, Springville, Mohler's house.
Oct. 19, 20, 1:30 pm, Little Swatara, Ziegler house.
Oct. 19, 20, 1:30 pm, Upper Conewago, Latimore house.
Oct. 20, Koontz.
Oct. 20, 10 am, Codorus.
Oct. 20, 6 pm, Hanover.
Oct. 20, 6:30 pm, Maple Spring.
Oct. 20, 6:30 pm, Roaring Spring.
Oct. 20, 6:30 pm, Sipesville.
Oct. 20, 7 pm, Fairview.
Oct. 20, 7 pm, Westmont, Johnstown.
Oct. 23, 24, 10 am, West Conestoga, Middle Creek.
Oct. 27, Replogle house, Woodbury.
Oct. 27, Shamokin.
Oct. 27, Tire Hill.
Oct. 27, 6 pm, Newville.
Oct. 29, 30, Chiques, Mt. Hope house.
Nov. 3, Altoona, First.
Nov. 3, Ephrata.
Nov. 3, Everett.
Nov. 3, Reading.
Nov. 3, 6 pm, Ephrata.
Nov. 3, 6:30 pm, Walnut Grove.
Nov. 3, 7 pm, Madison Avenue, York.
Nov. 3, 7 pm, Norristown.
Nov. 3, 4, West Greentree.
Nov. 6, 7 pm, Chambersburg.
Nov. 9, 6 pm, Hatfield.
Nov. 9, 10, 1:30 pm, Annville.
Nov. 10, First church, York.
Nov. 10, 10 am, Codorus, Shrewsbury house.
Nov. 12, 7 pm, Greencastle.
Nov. 17, East Petersburg.

Tennessee

Oct. 5, 7:30 pm, Knob Creek.
Oct. 19, 7 pm, Pleasant Valley.

Virginia

Oct. 5, 5 pm, Mt. Horeb.
Oct. 6, Peters Creek.
Oct. 6, 6:30 pm, Elk Run.
Oct. 1, Smiths Chapel.
Oct. 12, 6 pm, Oak Grove.
Oct. 13, 6 pm, Rileyville.
Oct. 19, Poages Mill.
Oct. 19, 4 pm, Mt. Zion.
Oct. 19, 6 pm, Barren Ridge.
Oct. 20, 7 pm, Linville Creek.
Oct. 20, 7:30 pm, Garbers.
Oct. 26, 6 pm, Middle River.
Nov. 2, 7 pm, Unity, Fairview.
Nov. 9, 6 pm, Timberville, Mt. Olivet.

West Virginia

Oct. 5, Hammond.
Oct. 5, Pleasant Hill.
Oct. 12, 2 pm, Spruce Run.
Oct. 27, Beaver Run.

Wisconsin

Oct. 28, Stanley.

following officers were elected: Orville Houser, adult superintendent; Freeda Shenemán, primary superintendent; Wilbur Rupel, church clerk; the writer, Messenger agent and correspondent. Our church calendar for the year was outlined and accepted. The ladies' aid met Sept. 12 and reorganized for the coming year. Hattie Weaver was elected president, with Elva Blosser as work supervisor. On Sept. 15 we enjoyed an all-day harvest meeting and home-coming, with Bro. N. H. Miller of Bourbon as guest speaker. Our faith offering amounted to $30.46. We are looking forward to our revival meeting to begin Oct. 20, with Bro. E. M. Petry of North Canton, Ohio, as evangelist. Our communion will be held Nov. 4.—Anna E. Steele, North Liberty, Ind., Sept. 17.

Pine Creek.—We met for an all-day harvest meeting on Aug. 25, with Bro. R. H. Miller as guest speaker. Because of the infantile paralysis epidemic the attendance was small. We hope and pray that this epidemic will soon pass and that our church work may go on unhindered. Bro. J. E. Whitacre began his work among us as full-time pastor Sept. 1. We met in council Sept. 13, at which time Bro. John Stump was re-elected elder. Church and Sunday-school officers were elected to begin their duties Oct. 1. Our treasurer's report shows a substantial balance. On Sept. 15 a Northern Indiana peace meeting was held in our church. Brethren David Metzler and Dan West were the principal speakers. We will begin our revival on Oct. 6, with our pastor as evangelist. Our love feast will be held Oct. 19. We invite other churches to attend these meetings. Our ladies' aid is active and doing relief work. We are looking forward to a Northern Indiana women's rally to be held here during November.—Mrs. Edith Rupel, Walkerton, Ind., Sept. 16.

Roann.—We are glad to report renewed interest in all departments and an increase in attendance at services. We met in council Sept. 13, at which time the following officers were elected: elder, Edward Kintner; clerk, C. C. Miller; trustee, Milton Kendall; Messenger agent, Tressa Hoffman; correspondent, the undersigned. Sunday-school officers were elected as follows: superintendent, John Mishler; secretary, Paul Figert; treasurer, Noble Morphew. C. C. Miller and Bruce Flora were elected delegates to district meeting. The treasurer's report showed our financial condition to be good. The men's work reported that $24 had been raised for relief work and that a movement had been put under way by which it is hoped that the church debt may soon be entirely lifted. Our communion which is usually held in the fall will not be held until sometime next spring because school is being held in our church basement. Five letters of membership have been presented and one letter given since our last report. We united with the other three churches in our town in holding union services on Sunday evenings during the summer months. On July 21 a large number met at the Herman Musselman home for family day. Recent ladies' aid activities include a market, an auction tea, and a gathering in of the mite boxes. Ninety pounds of soap were made and sent with several sacks of clothing and supplies for relief purposes. Regular work consists of quilting and making garments. We have appreciated very much the help of a regular pastor this summer. Our home-coming will be on Oct. 27, and a two weeks' series of meetings will begin Nov. 3, with Bro. Dewey Rowe as evangelist. We extend a cordial invitation to all who may be interested to worship with us on both occasions.—Mrs. Myrtle Morphew, Roann, Ind., Sept. 17.

Salamonie.—We met in council Sept. 6, at which time we elected the following officers: T. E. Weaver, elder; Henry Heaston, Sunday-school superintendent; Rudy Paul, treasurer; Della Weaver, Messenger agent and correspondent; Bessie Minton, primary superintendent. Our sisters' aid society has reorganized with Mildred Coolman as president and Bessie Minton, secretary. Our harvest and home-coming meeting is to be held Sept. 22, with the services of dedication for our modernized parsonage. Bro. H. L. Hartsough, former pastor here, is to conduct this service. Bro. J. A. Snell of South Whitley, Ind., will begin a two weeks' evangelistic effort on that day. These meetings will close with our love feast on Oct. 6, at 7 P. M. Aug. 18 the men's quartet from Manchester College gave us a good program. —Effie Kellam, Huntington, Ind., Sept. 16.

Iowa

Prairie City.—We met in council Sept. 15, at which time the following officers were elected: elder, Bro. B. F. Buckingham; clerk, Price Brubaker; treasurer, Carl Elrod; correspondent, the writer; Sunday-school superintendent, Ralph Buckingham; primary superintendent, Norma Brubaker. We voted to purchase new Bibles and hymnals. Our attendance has been good during the summer months. Four of our young people have entered McPherson College. Bro. Earl Frantz of Grundy Center, Iowa, held meetings for us from Aug. 4 to 11. He brought inspirational messages. One was added to the church by baptism. We have sent offerings and clothing for relief in Europe. Our women's work council held the annual silver tea and guest day in August. We are now planning for our annual chicken supper and bazaar to be held Oct. 3. The aid officers are as follows: Myra Elrod, president; Flossie Buckingham, vice-president; Norma Brubaker, secretary; Gertrude Birkenholz, treasurer. Our love feast will be held Oct. 20, at 7 P. M.—Mrs. Gail Timmons, Prairie City, Iowa, Sept. 17.

Kansas

Belleville.—We met in council Sept. 6, at which time Sunday-school officers were elected. Plans were made for the district meeting which will be held here Oct. 18-20. Brethren W. F. Baker and Lawrence Dooley were elected delegates. Eld. Frank Wagoner was appointed head manager at the district meeting. Our pastor, Bro. Warren Gish, and his family have accepted the pastorate of the Monitor church near Conway, Kans. We are having a farewell for Brother and Sister Gish on Sept. 18. Plans are being made for a sale to raise money. Attendance has been fairly good.—Mrs. Lawrence Dooley, Scandia, Kans., Sept. 16.

Independence.—On Aug. 9 the workers of Southeastern Kansas held a meeting in the Independence church. On Aug. 25 a basket dinner and a farewell program were given for Brother and Sister Ruthrauff, who are leaving to take charge of the Cedar Rapids church in Iowa. We are sorry to lose them, but our best wishes go with them. On Aug. 26 the two B. Y. P. D. classes enjoyed a watermelon social in honor of Brother and Sister Ruthrauff. On Labor Day a large group gathered at the church to clean up the church house and parsonage in preparation for our new pastor. At our council meeting on Sept. 11 the following were elected: Bro. R. E. Loshbaugh, Fredonia, Kans., elder; R. L. Daggett, Sunday-school superintendent; Earl Corn, clerk; Thomas Hutchinson, trustee; Roy Corn, member of ministerial board. The budget was accepted, and it was decided to carry on without the aid of the mission board. On Sept. 12 Brother and Sister Leonard Birkin, our new pastors, arrived from Bakersfield, Calif. They found a clean house and a well-filled pantry. On Sept. 22 he brought us two Spirit-filled sermons.—W. E. Burroughs, Independence, Kans., Sept. 16.

Maryland

Monocacy.—On Aug. 11 Sister Ruth Utz, missionary on furlough from Africa, was with us and gave an interesting talk on the mission work. On Aug. 18 we began a series of meetings at Rocky Ridge, with Eld. Ralph W. Schlosser of Elizabethtown, Pa., as evangelist. On Sunday evening our meeting was held in the tabernacle at Mt. Tabor community park, Rocky Ridge. Here Bro. Schlosser preached to a group from all denominations. Bro. Schlosser is an able preacher and teacher. He presented the doctrines of the church in such a simple manner that everyone could understand. On Aug. 24 the Pleasant View congregation was represented at our meeting by a quartet. On Aug. 25, preceding the sermon, the large district chorus, directed by Philip Royer, sang for us. On Tuesday night the junior chorus from the Madison Avenue church, York, Pa., sang for us. A quartet from the Meadow Branch church was with us on Wednesday night. Members from Pipe Creek were with us on Thursday night and from Thurmont on Friday night. These visiting messages in song added to the interest of our meetings. Three were baptized. Our love feast will be held on Oct. 27, at 6:30 P. M. We expect Bro. Schlosser to be with us to preach the examination sermon in the morning and to officiate in the evening.—Elsie A. Eigenbrode, Rocky Ridge, Md., Sept. 18.

Michigan

Elmdale.—We met in council Sept. 7, at which time the following officers were elected: Bro. Roy McRoberts, elder; Stephen Weaver, Sunday-school superintendent; Junior Blough, secretary-treasurer; Mabel Thompson, music director; Mina Wieland, superintendent of junior Sunday school; Ovid Miller, church treasurer. On July 12 Brother and Sister S. Ira Arnold and daughter presented a splendid program of music and chalk pictures. On July 21 Bro. Perry Hoover, our field worker was with us. On Aug. 11 Peter Voronaeff, a young Russian evangelist, told of his experiences in Soviet Russia. Quite a number of our members attended district conference in the Sunfield church, Aug. 19 to 23. Our B. Y. P. D. reorganized for another year. Bro. Chas. Wieland was chosen adult adviser. We decided to hold our love feast on Oct. 12. We are also going to try to secure Bro. Perry Hoover to hold our meetings some time this fall.—Mrs. Ray Wieland, Freeport, Mich., Sept. 13.

Missouri

Mineral Creek.—The Brethren, Christian and Methodist churches held a union vacation church school in June. On June 16 the children gave a good program and displayed their work. On July 21 we celebrated the seventieth anniversary of the church. There were several here from different churches to help make the day a more enjoyable one. The services in the morning consisted of old familiar songs. Bro. S. J. Neher delivered an uplifting sermon. A bountiful dinner was served at noon, and in the afternoon a paper, The History of the Church, was read, and informal talks were given by people from other churches. Brother and Sister Harold Miller left us to attend Bethany Biblical Seminary. We were sorry to give them up but we wish them success in their work. On Aug. 26 we had a farewell social for them. Brother and Sister X. L. Coppock and wife from Plattsburg, Mo., were here Sept. 8. Bro. Coppock gave us an interesting sermon. We met in council Sept. 13, at which time we elected the following: Sunday-school superintendent, Ira Saxton; secretary, Clarence James Thomas; correspondent, Mae Thomas; elder, Bro. James M. Mohler.—Mrs. Andrew Holderread.—Leeton, Mo., Sept. 14.

North Dakota

Minot.—Brother and Sister G. G. Canfield were with us in a two weeks' meeting from Aug. 11 to 25. Baptismal services were held on Saturday and eight converts were received. A large group participated in the communion services. A district young people's rally was held at the close of the meeting, with representatives from Surrey, Minot, Cando, York, Berthold, and Kenmare, N. Dak., and Glasgow, Mont. Brother and Sister Hobart Wampler dedicated their infant daughter to Christ in the morning service. Brother and Sister Edward K. Ziegler, returned missionaries from India, gave an impressive program on Sunday evening, Sept. 1. Bro. Ziegler talked on opportunities and conditions in India, and with his wife dramatized actual experiences of a village securing a school. Miss Nettie Senger, returned missionary from China, gave a stereopticon lecture a short while before our meetings. We have received much inspiration to live better Christian lives.—Violet Harris, Minot, N. Dak., Sept. 17.

Ohio

Akron.—The annual mother and daughter banquet was held at the Y. W. C. A., with about eighty-five present. On June 1 the teachers and officers enjoyed a fish fry at Mingo Camp. On June 2 our Conference Offering, amounting to $204.50, was received following a program sponsored by the missionary committee. Bro. C. H. Petry represented us at Conference. On June 9 a colored quartet sang for us during the morning worship hour. The mothers and daughters gave a Father's Day program. Our vacation Bible school was held from July 22 to Aug. 2, with an average attendance of sixty-one pupils and twenty-two leaders. A program was given by the children on Aug. 4. Our first two relief offerings amounted to $32.44 and $31.45 respectively. The aid society has given $100 toward the purchase of folding chairs. They are collecting sales tax stamps which are redeemed at three per cent of their face value. The last report credits them with having received $54.27 for stamps. The church greatly appreciates their help. Since our last report there have been five deaths in our church. Bro. Edson Ulery of Onekama, Mich., will be in our church for a Bible institute, Nov. 15-17. This will take the place of the usual fall series of meetings. On Sept. 15 at 2:30 P. M. our church wil give a half hour's radio program over station WJW on the Ministerial Association Hour. Recently there have been six received by letter, one by baptism and two by reconsecration.—Edna L. Disler, Akron, Ohio, Sept. 5.

Bear Creek.—At the August council meeting the following officers were elected: Bro. Frank Brower, superintendent; Bro. Merrill Royer, assistant; Dora Beeghly, primary superintendent; Bro. Charles Erbaugh, member of board of religious education. Our Sunday-school attendance has been splendid during the last quarter despite sickness, reunions and vacations. The first Sunday in August our choir, directed by Bro. Howard Erbaugh, furnished a musical program in the Cincinnati church. After the morning services a fellowship picnic was enjoyed in one of the Cincinnati parks. The choir then traveled to Constance, Ky., for an evening program. A very inspiring program was held here on the banks of the Ohio River at the sunset hour. There were over one hundred present. The aid society has been busy sewing for relief and helping others. Soap, underwear, stockings, twenty new dresses and several packages of used clothing have been sent to the less fortunate. The men's work has been progressing nicely. The men have undertaken a project of erecting a new church sign. At the joint men's meeting for group number seven, including Bear Creek, Beaver Creek, East Dayton, Ft. McKinley and West Dayton, held on Sept. 14 at Beaver Creek, there were eighteen men present from our group. Our Sunday-school picnic was held Sunday afternoon and evening, Sept. 8, at Bro. Aaron's Puterbaugh's camp. Games were played and in the evening a vesper service was held, with Bro. Galen Royer in charge. Several of our young people attended Camp Sugar Grove this summer. The Montgomery County Sunday-school convention will be held at Bear Creek on Oct. 6.—Mrs. Harry Gilbert, Dayton, Ohio, Sept. 16.

Beech Grove.—We held our regular council on Aug. 29. Bro. Roy Honeyman was again elected as our elder. Bro. Alva Petry was re-elected as Sunday-school superintendent, with Sister Vicie Hollinger as primary superintendent. We will have our communion services on Oct. 19. Brother and Sister Homer Bright, returned missionaries from China, will be with us during the services. Sister Bright will give a talk to the children on Sunday morning, Oct. 20 if her health permits. Our evangelistic meetings will begin Nov. 25, and continue for two weeks. Bro. Galen Lehman of Springfield, Ill., will conduct these services. Our ladies' aid has been sewing for the relief areas. We met two different days at a home and made sixteen dresses, twenty-two sweaters, eight baby blankets and numerous small articles. Our church work continues to prosper.—Mrs. Charles Baker, New Madison, Ohio, Sept. 13.

Cincinnati.—We had a successful home-coming. Sister Martha Landis, our first mission worker, spent the day with us. She talked to the children during the Sunday-school worship period and to the adults in the afternoon session. Bro. A. R. Smith, one of our former pastors, and his wife were with us for the afternoon service, and Bro. Smith gave the main address. Brother and Sister Cleppinger, our former choir leader and accompanist, sang a special number in the afternoon. It was inspiring to have folks back that once worshiped with us. The choir sang for both morning and afternoon services. There was an attendance of 285 for the day. It was decided to have another home-coming next year, the time to be the first Sunday after Labor Day.—Emerson L. Leaverton, Cincinnati, Ohio, Sept. 16.

Columbus Co-operative Brethren.—We met in council Sept. 15. Eld. Dyoll Belote of the Ohio mission board of the Brethren Church and Eld. J. Howard Eidemiller of the Southern Ohio mission board of the Church of the Brethren were with us. Three members were received into full membership in the Columbus church. Church and Sunday-school officers were elected. Mrs. Sylvia Crouse continues as the church clerk. R. E. Cook was elected Sunday-school superintendent, with Mrs. Orpha Murray as primary superintendent. It was decided to have our revival and communion service next spring during the Easter season. Plans are started for another vacation Bible school to be held next summer under the direction of Pastor D. R. Murray. The report of the Sunday-school secretary, Robert Starkey, showed an average attendance of seventy-six, with an average offering of $3.53. The Sunday school has made some gain in both attendance and offering this year. Brother and Sister Ben Starkey and Brother and Sister R. E. Cook were elected deacons. After a service of consecration, conducted by the pastor, these two brethren and their wives were received into the deacon's office by the church.—Mrs. Orpha Murray, Columbus, Ohio, Sept. 17.

Oklahoma

Big Creek.—A large crowd attended a farewell social honoring the C. A. Olwin family. We feel keenly our loss of these faithful workers. Bro. Wilmer Lehman of Guthrie was our guest speaker one Sunday in June. In the evening of the same day Bro. Marion Stern brought the message. We appreciated having these young ministers and their families with us. The Stern family stopped here to visit with relatives while on their way to Colorado, where Bro. Stern is pastor. The past three months the men's work and women's work groups have been having separate meetings during the regular C. W. period on the last Sunday evening of each month. Ten of our young people attended Camp Saline. Bro. Byerly and Esther Pote were on the camp faculty. All were well pleased with the splendid report the young people gave when they returned. Brother and Sister Byerly directed a two weeks' daily vacation Bible school in August, assisted by home talent. We had an enrollment of forty-seven, with an average attendance of forty. At the close of the school the children gave a demonstration of the work done. We are glad to report that eighteen of our members were privileged to attend district meeting although the distance one way was almost three hundred miles. Those of us not permitted to attend were grateful for the interesting reports given by the delegates. We met in council on Sept. 12 and elected the following officers: Charles O. Kinzie, superintendent; Walter Fillmore, assistant; Oliver H. Kinzie, secretary-treasurer; Florence Broyles, junior Sunday-school superintendent; Mabel Lee Fillmore, C. W. president; Helen Byerly, sponsor of intermediate department. Our fall communion will be held Oct. 26. Home-coming will be observed on Oct. 27. All former worshipers, members of neighboring churches and isolated members are extended a hearty welcome to meet with us.—Abbie S. Pote, Ripley, Okla., Sept. 17.

Oregon

Albany.—On Aug. 11 our delegates gave an interesting report on the district meeting that was held at Camp Myrtlewood. The same evening the young people gave reports on class hikes, sunrise services and many other events. Our council was held Aug. 25, at which time Bro. John S. Culp was re-elected elder for another year. The following were elected: trustees, Harley Hoover and Arthur Hawkins; clerk, Salome Harader; treasurer, Susan Nofziger; correspondent and Messenger agent, the writer; members of ministerial committee, Harley Hoover, Gladys Snowberger and Ernest Tigner. Two letters were granted since the last report. Paul Hoff was re-elected Sunday-school superintendent, with Ernest Tigner as assistant. Florence C. Miller is the junior department superintendent. On Aug. 23 we enjoyed having the La Verne College quartet with us. We have a new roof on the church house and also have the paint for it. The Sunday-school convention is to be held here early in October. The ministers of the district met here for a peace meeting on Aug. 30. Bro. Mark Schrock, pastor of the Olympia church, Washington, was the main speaker. The aid prepared the noon meal and the supper, and served them without charge. Freewill offerings were received. Our love feast will be held at the close of our series of meetings.—Nannie E. Miller, Albany, Oreg., Sept. 13.

Virginia

Barren Ridge.—Work has been started on an addition to our church. This will provide for more Sunday-school rooms and also for the enlargement of our basement. We met in council Aug. 17, at which time the Sunday school was organized. Bro. Harold Furr was again elected superintendent. On the evening of Aug. 18 our revival services began with Eld. E. A. Lambert of Cherry Grove, W. Va., in charge. Bro. Lambert preached seventeen strong Spirit-filled sermons to large and appreciative audiences. Fourteen were received into the Church of the Brethren

by confession and baptism, while three united with other churches. Our love feast will be held Oct. 19, at 6 P. M.—Helen E. Coffman, Staunton, Va., Sept. 11.

Middle River.—Our church was well represented at the Annual Conference this year. A children's day program was given June 16. Dr. B. C. Patterson, missionary to China, delivered a good address on July 7. A stewardship play, Love's Utmost, was given by the young people on July 14. Some of our young people attended Camp Bethel this summer. Our annual Sunday-school picnic was held July 23, and closed with a campfire service in the evening. We had the privilege of having Brother and Sister Harper S. Will and family of Wenatchee, Wash., conduct our revival meeting from July 28 to Aug. 11. Bro. Will preached eighteen Spirit-filled sermons. Sister Will's songs and stories for the children were much enjoyed. Their untiring efforts were greatly appreciated. As an immediate result fifteen were received by baptism. We decided not to have a vacation Bible school this year because a training school will be held, as has been the custom for the past two years, which includes children as well as adults. The opening date is Oct. 20, and we will meet Sunday and Wednesday nights, closing Nov. 10. We met in council Aug. 24. The visiting brethren brought good reports. At this time church and Sunday-school officers were elected as follows: elder, Bro. J. W. Wright; clerk, Bro. Earl Spitzer; treasurer, Bro. J. L. Driver; member of pastoral board, Sister Nora Flory; members of finance board, Brethren J. L. Driver, Rufus Cline and Joseph Early; young people's adult advisers, Brother and Sister B. M. Flory; Messenger agent, the writer; Sunday-school superintendents: general, D. Arlie Cline; assistant, Rufus Driver; junior, Hazel Cline, primary, Bessie Diehl; cradle roll, Delta Western; children's director, Edythe Garber. Bro. B. J. Wampler, Jr., was relicensed to the ministry for another year. Our fall love feast will be held Oct. 26, at 6:00 P. M. On Aug. 18 we had the privilege of hearing Sister Anna Beahm Mow, missionary to India, deliver a good address. Four from our church attended the regional conference held at Hagerstown, Md., Aug. 28-30.—Bessie H. Diehl, Staunton, Va., Sept. 10.

Olean.—Our pastor, Bro. J. E. Barton, conducted an evangelistic meeting in our church. He brought us many good messages and as a result seven were baptized and several were reconsecrated. Bro. Barton has been a great influence in our church, and through his labors our church is progressing. We organized a B. Y. P. D., and during the summer had a singing school, directed by Lawrence Fitzwater. We will have our communion service soon and desire the prayers of other churches in our behalf.—Paul Reed, Kerns, Va., Sept. 10.

Roanoke, First.—We are much pleased that the attendance and interest have been above the average this summer. Our offerings have been especially good. The first Sunday in July marked the return of our pastor and family after a two weeks' vacation and also the close of Bro. White's first year as our pastor. To show our appreciation of his work with us we presented to him and his family a beautiful painting, Christ Weeping Over Jerusalem. On July 8 we met in council, after which the Whites had open house for those of the congregation who cared to visit the parsonage and see the painting. More than a hundred members and friends enjoyed a social hour with them. Our women's department was well represented at the district meeting of women's work held at Daleville, Va. On July 12 the ushers and their families enjoyed an outing together. Our girls' club has been very active. They have enjoyed several hikes and a week-end camping party, and they are learning to sew, to cook, and care for the sick in the home. This club is under the capable leadership of several women of the church. The boys' club ceased activities during August but will resume this month at regular meeting time. On July 28 Bro. Raymond Peters spoke to the B. Y. P. D. organization. This was his last visit with us before leaving Virginia to take up his duties as National B. Y. P. D. Director in Elgin. On Aug. 4 the B. Y. P. D. picnicked at Cave Mt. Lake. This was followed by a vesper service held on Dr. Hoover's farm at Cloverdale, Va. Our vacation Bible school was held the first two weeks in August. We had an enrollment of one hundred eighty-five. Our pastor and those in charge were greatly pleased with the school, which was a successful one. We are greatly indebted to a number of our college girls and others for their help in this school. On Aug. 18 the children gave an interesting program to a full house. This was followed by an exhibit of the handwork done during the two weeks. A number of our members attended the regional conference in Hagerstown, Md., Aug. 28-30. Since our last report one has been added to our church by baptism.—Maude Cundiff, Roanoke, Va., Sept. 6.

Washington

Sunnyslope.—On July 28 the La Verne College quartet gave an interesting program. Bro. Paul Longenecker, our district fieldman, visited our church July 18 and and showed pictures of rural churches and also foreign pictures. Quite a number of our members attended our summer assembly the first week in August at Lost Lake. Bro. Jess Baughman was our delegate. On Aug. 11 Bro. John Peters preached for us. Brother and Sister Peters were on their way to Indiana. On Aug. 15 Claude Rupel showed pictures concerning the work in the Booker T. Washington school in Africa, where they have been for the past four years. We held our quarterly business meeting on Aug. 29, at which time we elected the following officers: elder, Bro. Noble Deardorff; clerk, Ronald Hughes; treasurer, Clayton Robinson; music director, Mrs. Ray Law; Messenger correspondent, Mrs. George Deardorff; general superintendent, Ray Law. On Sept. 2 Brother and Sister I. W. Moomaw, missionaries to India, were with us and showed pictures of their work. Two have been baptized since our last report. The class of junior girls with their teacher, Mrs. Oliver Ulrich, presented the church an electric clock.—Mrs. George Deardorff, Wenatchee, Wash., Sept. 7.

West Virginia

Beaver Run.—In April our women organized with Sister Dorothy Ikenberry Miller as president and Sister Bessie A. Holsinger, secretary. The men organized at the same time with Bro. A. S. A. Holsinger as president and Bro. J. Curtis Miller, secretary. We hope to be able to accomplish much through these organizations. Aug. 30 Bro. A. W. Arnold of Phoenix, Ariz., came to us and preached three sermons. We were glad to welcome him into our midst. Bro. Ernest Muntzing will begin a series of meetings for us Oct. 6 and close Oct. 20. Our love feast will be held Oct. 27. We will meet in council on Oct. 2, at 7:30 P. M.—Bessie A. Holsinger, Burlington, W. Va., Sept. 16.

Smiths Chapel.—We met in council Sept. 8, at which time Bro. J. Price Bowman was elected elder. Sister Elizabeth Broughman of Buchanan, Va., was chosen as pastor. Bro. S. W. Pasley was re-elected as church clerk, and Bro. J. B. Harmon was elected treasurer. Sister Onida Kahle was re-elected Messenger correspondent. Messenger subscriptions are to be taken care of by the layman's club. We decided to hold our love feast on Saturday before the second Sunday in October. Sister Garnet Tiller was granted a permanent license to preach. We discussed the possibility of enlarging our church for more Sunday-school rooms. Bro. Dorsey Bailey was appointed to build a steeple for a church bell.—S. W. Pasley, Princeton, W. Va., Sept. 12.

Spruce Run.—Pastor Eugene Kahle came to our church Aug. 25 and began a revival. He preached inspiring messages which brought conviction to sinners. Four were received into the church by baptism. Others seem near the kingdom. The church was much encouraged to press onward and we feel that much good has been accomplished through these meetings.—Mrs. Lena B. Shaver, Lindside, W. Va., Sept. 16.

Wisconsin

Stanley.—We met in council Sept. 10, at which time a letter of membership was granted to Bro. James Gossman, who has moved to Iowa. The treasurers gave good reports. The following Sunday-school officers were elected: Sister Earl Edwards, superintendent; Bro. Austin Tyson, assistant; Mrs. Jacob Winkler, treasurer; Virgin Isaacs, secretary; Sister Wm. Flora, member of educational board. At the June council meeting it was voted to have a revival meeting to be conducted by Pastor Lewis Hyde. The meeting will begin Oct. 20 and close with a love feast on Oct. 28. The ladies' aid has been doing some work preparing clothing to be sent to the relief workers in war-stricken countries.—Mrs. Jacob Winkler, Stanley, Wis., Sept. 18.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb ascension and personal and visible return. and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12) communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16) the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6: 1 Tim. 4:14) These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20: Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12; violence in personal and industrial controversy (Matt. 7:12; Rom 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18) games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

GOSPEL MESSENGER

Volume 89 — Number 41

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

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EDITORIAL

A Feeble Effort to Explain

NEW illustrations of old truths are very useful. Variety and freshness in the manner of presentation must be sought constantly by anyone who would influence the thinking and acting of other people. But what essentially new thing can be said, what that has not been well said before?

There is none such, and ought not to be, for the basic principles of well-being are eternal. That is why a great ambassador of Christ could say that to keep on writing the same thing was not irksome to him and it was safe for his readers. He might have made it a little stronger. Nothing else would have been safe for them.

So that is why—well, if the discerning reader can detect a note of apology in this, let him have it so. Jesus Christ is the only hope of mankind and he is the same yesterday, today and forever.

E. F.

What You Gain by Hurry

Is it a good idea to avoid hurry as well as worry if one would live to a ripe old age? It would seem so if hurry is "to make to move with great or flurried haste." It is defined also as "to impel to precipitate or thoughtless action."

Further light on the answer to our question may be gained from some recent advice given to autoists. "Fighting to get ahead of traffic is wearisome and risky," says our authority. "In congestion it is futile. If the stream of vehicles is moving at twenty-five miles an hour, thirty feet from bumper to bumper, you have to pass about a hundred cars to gain a mile. After all of this you are only two minutes and twenty-four seconds ahead of where you would have been without cutting in and out of the parade."

And we have made no allowance for the extra risk involved both for the overanxious driver and others. Learn to take things in your stride, without the handicaps of worry and hurry, if you would do your best and accomplish the most.

H. A. B.

Merely Celebrating a Little

WASN'T the discovery of America significant enough to justify a little recognition now and then? The Messenger is celebrating it this year by putting out an issue on the anniversary of the event. This was quite unplanned on our part, to be sure, for we had not thought of it until we noticed the date printed in red on the office calendar. But what difference should that make? Now that we have noticed it, let's fly the flag for a few minutes anyway.

What other enterprise in recorded history was at the same time carried through against such discouraging odds and had latent in it such undreamed-of possibilities for the farther future? We shall not recount here the difficulties which Columbus had to overcome merely to get going, nor the severer doubt-enkindling ones through which he persevered on his hazardous journey. How *could* he have faith enough to keep on?

Well, so can you. Quite true, the outward signs are anything but auspicious for an early triumph of righteousness. Many values that we have held precious, the worth of truth, one's right to life and liberty and the pursuit of happiness, are being blown to pieces. But *are* they? No, not unless men let them, for such things perish only in the spirits of men. In men like Christopher Columbus they cannot perish, they cannot permanently be held in chains. Keep on believing in the supreme values against whatever odds and, according to your faith, so it will be to you.

Still more, what other enterprise in recorded history so far outran, in its later development, the fondest hopes of its original promoters? Columbus was looking for a better way to India. He

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found instead the makings of America. Human imagination is a marvelous thing but it has its limitations. It cannot see all the way. In fact, it can see only a small part of the infinite stretches of the way ahead.

And yet some men say that Christianity is about to be destroyed, or will be, if we do not rush to the rescue with guns. Others say, equally misguided, that the triumphant kingdom must be kept within the forms in which the prophets and apostles had to sketch it for their contemporaries!

O ye of little faith! Have you never read of that larger truth which Jesus longed to impart to his disciples but could not, and had to leave, therefore, for the Spirit to unfold with the unfolding years? Then seek communion with the shades of Christopher Columbus and ask him how he feels by this time about the shorter route to India.

E. F.

Stories of Our Brethren

4. Winning the Enemy

In July, 1861, the Fifty-first Regiment of the Confederate army of Virginia, about 800 men, came into the vicinity of Roanoke to undergo military training. Some, thinking thus to embarrass Eld. B. F. Moomaw, suggested that Colonel Wharton, who was in charge, locate on the Moomaw farm where was a fine grove with flowing stream. Moomaw gave permission and at once set about to win the friendship of officers and men, at the same time guarding not to compromise his Christian principles. One of his first courtesies was to invite the officers, about twenty, to dinner. Needless to say they all came and enjoyed the hospitality. It was then that the officers dropped the remark that neighbors had directed them to this farm with evil intent.

It wasn't long until Moomaw was asked to preach in camp. He gladly accepted the invitation. Of the occasion he says: "I never felt more solemn, standing alone, and the soldiers seated around me on the ground, and I certainly never preached Christ, a peaceable Savior, a needed Savior, a suitable Savior, an efficient Savior, the Prince of Peace, with more earnestness than then and there."

During the encampment a malignant form of measles broke out and many of the soldiers contracted the disease. The Moomaws took many of the sick soldiers into their home and helped nurse them. Two of these died, one being a nephew of Captain Ross. Several of the little Moomaw children were continually with the soldiers, sat and slept in their laps but did not take the measles.

September came and the camp was about to move. Out of deep appreciation the men left the following self-explanatory testimonial of the fine fellowship that had prevailed between themselves and the Moomaws:

"Camp Jo. Johnston, Sept. 18, 1861.

"We, whose names are hereunto assigned, do take pleasure in testifying that the Rev. B. F. Moomaw has used every exertion in his power to render the invalid soldiers comfortable during our stay at his place, all free of charge for what he or his family did for us. Some of us have been in that home for six weeks, and, of course, have been a great deal of trouble, for which he would not accept any remuneration. And, furthermore, we certify that the above-named B. F. Moomaw would not accept any pay of our friends who visited us while there, but was thankful for having it in his power to relieve our sufferings, which he cheerfully did in an eminent degree.

"And now we are surprised and troubled to hear that some vile and unprincipled wretch, or wretches, have circulated the report that he charged us for all that he did for us. We emphatically, peremptorily and flatly deny it to the fullest extent."

A daughter of Captain Ross visited in the Moomaw home in 1891. She was much interested in the old camping ground and heard Bro. Moomaw preach. She said that her "father was not a member of any church, but inclined to the doctrine of the German Baptist Brethren."

Verily, it is still true that when a man's ways please the Lord, even his enemies may be won.

J. E. M.

The Business of a Church Paper

According to a recent news story Dr. Roy L. Smith is to be editor-in-chief of the Methodist Board of Publications. The account goes on to say that the plan is to consolidate the seven Christian Advocates and the Methodist Protestant Record, the new official organ to have a circulation of around 250,000 and serve a membership of 8,000,000.

Facing such responsibilities and opportunities it may be of interest to know something of Dr. Smith's conception of the function of a church paper. And here it is, at least in part: "It is the business of a church newspaper to sit in judgment of the passing show. It must stand ready to summon industry, politics, social customs, international movements, or church life before Christian conscience. It must not be afraid to make enemies of evildoers, or unwilling to support an unpopular, although Christian cause." H. A. B.

THE GENERAL FORUM

Visions

BY EDGAR H. GRATER

I saw them yesterday, so bright they seemed,
Those possibilities of things to come;
They were quite earthly, nothing fanciful—
I needed such small stones with which to build.

Then with the dawn today they vanished fast.
Why did you let me see them yesterday,
Then take them from my feverish, hopeful grasp—
Unless to lead me on to greater things?

Norristown, Pa.

God Bless America

BY M. GUY WEST

WHEN Adolph Hitler, in the recent celebration of Germany's victory over France, made the statement that "we humbly thank God for his blessings to us," some of us were amazed. It is easy enough to understand Germany's feeling of satisfaction. Twenty-odd years ago representatives of the two nations met in the same spot to draw up peace terms. However, this year the tables were completely turned. Then it was a prostrate Germany that came pleading for peace. It is not even necessary to use the imagination to understand the sweet revenge which the Germans enjoyed in this second meeting. For more than two decades Germany had waited for this hour. One can understand their ten days of flag waving and seven days of bell ringing. It is not surprising that they were jubilant.

But when Hitler "humbly thanks God for his blessings," then for one I am astounded. After persecuting the Jews through whom most of our knowledge of Jehovah has been handed down and hounding them from their homes; after throwing the Martin Neimöllers into concentration camps because they dared remain the true prophets of God; after giving the Christian church of that land the choice of either conforming to the pagan program of the state or closing shop; after riding roughshod over helpless peoples and nations; after coming at last through blood and slaughter to victory, he "humbly thanks God for his blessings!" To me that's a laugh! Does Hitler believe God has blessed the Germans in their program? Do you?

To my mind, that is about the equivalent of the gangster who goes out to rob a bank, does it successfully, and then thanks God for his blessings in giving him a good haul and saving him from being killed or caught in his wickedness. How can God have any part in blessing either the individual or the nation when his will is utterly denied and his principles are utterly forsaken?

So far every American reader will likely agree. It is easy to condemn Germany now because Hitler and his program are not very popular with us. But how many of us are ready to carry the same principle further, to apply it to America and her friends? On every hand we are being reminded that this is a war between good and evil; a war to save Christianity and Christian civilization. In that case obviously God's blessings can be counted on for the side which represents righteousness. But one meets a twofold obstacle here. In the first place, every nation thinks its side is right. Furthermore, even if we could be absolutely certain that we were on the side of truth and right, could God's blessings be counted on for people who betray his methods and resort to anti-Christian tactics even when the end for which they strive is a good one?

According to the Bible the answer to this question is not difficult. God's blessings are available for America, for Germany, for any and all peoples —but they are contingent upon obedience to him. The psalmist asks and answers this question, not only with poetic beauty, but with what we must believe is final truth. "Who shall ascend to the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessings from the Lord, and righteousness from the God of his salvation." In 2 Chron. 7:14 there is a promise of divine blessing which any nation might well covet. It is a promise to "hear from heaven, and forgive their sins, and heal their land." But this is a conditional promise. It is not made to those who follow hatred, deception, cruelty, murder! Here are the conditions upon which any people can have God's blessing: "If my people, which are called by my name, will humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and forgive their sin, and heal their land."

Perhaps this text makes no effort to be exhaustive, but the principles here must be important. The first is humility, and it is a remarkable Christian virtue. It recognizes the worth and the rights of others. It is a far cry from the attitude which boasts of superiority and depends upon human strength. It is the attitude of the publican who prayed, "God be merciful to me a sinner." Obviously in a world as complicated as ours, where

all of us share in the responsibility, for our dilemma, every nation and every individual might well pray that prayer. If we did we would not only demonstrate the spirit of humility, which is the first requisite for God's blessing, but we would also meet the second requirement of "praying and seeking his face."

It would seem that no Christian would need be reminded that this is a mighty good time to pray. Indeed it is difficult to understand how any one, knowing anything about prayer, would let one day pass in these troubled times without earnest intercession in behalf of a needy world. In the spirit of prayer it is easy to lose selfishness, prejudice and hatred. It is easier to be fair-minded, tolerant and forgiving in the atmosphere of prayer. Furthermore, there is a remarkable calming influence in prayer. In contact with the power of eternity these little powers seem to lose their terrifying proportions. The soul can be still, can remain calm. Surely in these days of hysteria our world could stand a bit more of that spirit.

But the third, and perhaps the most difficult requisite for God's blessing, is that we "turn from our wicked ways." Here is the rub and the issue. A nation, like an individual, must turn from wickedness before it has any occasion to be "humbly thankful for God's blessings." God does not bless bloodshed, slaughter, hatred and prejudice. The nation that takes that course, like the individual who chooses the road of sin, may be successful temporarily. That does not mean that God's blessings are upon it. God does not always pay off on Saturday night. However, eventually we reap what we sow, and that must be as true of a nation as of an individual. Therefore the nation that sows hate, prejudice, fear, intolerance, force, and slaughter cannot have God's blessings. The results of such sowing must be a harvest of their own kind. God's blessings are peace, love, goodwill, prosperity, contentment! But how can God give such blessings to people who continue to sow the opposite? Not without altering the laws of the universe and that, I think, he will not do for Germany, America or any other nation. The nation, like the individual, that wants God's blessings must forsake its wicked ways.

We have a song, rapidly growing in popularity, entitled God Bless America. It is a beautiful song and I am heartily in sympathy with its petition. I want God's blessings upon America, not in order that our beloved country may lord it over other nations and gloat over her superiority, but that she may lead the world into an acceptance of the Prince of Peace with his principles and blessings. God bless America is the prayer which millions are singing every day. Join that chorus if you will, but keep this issue straight—any nation which is to receive divine blessings must sow the kind of seed which God can bless. His methods are still love, forgiveness, self-denial, sacrifice, brotherhood, goodwill! That is the sort of thing that God can and will bless. Let us not make the mistake which nations have made through the ages. In every war they tell us that soldiers on both sides, yes, and ministers of God on both sides, have prayed to the same God for his blessings upon them in their missions of hate and destruction. If that is the road we plan to take, then we might as well quit singing God Bless America. It is clearly a case of "either or"—not both! If you want war with all of the wickedness and sin which it inevitably gathers about it, then leave God out. The two have nothing in common. But if you want God's blessings on our nation and our world, just remember that such blessings are available for all who "turn from their wicked ways." God Bless America is to me a prayer that America will be the nation and follow the course which God can bless. That's a good prayer to pray for the world, too.

Roanoke, Va.

We Must Have All the Teaching

BY GRANT MAHAN

PAUL wrote to the Romans that he was not ashamed of the gospel of Christ: for it was the power of God unto salvation to every one who believed. It is still the same, and will continue to be so to the end. Later, when he was a prisoner there, he showed that he was not ashamed of it, for his teaching was so effective that it became known to some in the palace of the emperor. It was because of his being a Christian that he was a prisoner after having suffered much at the hands of the Jews. He knew beforehand what was before him, but he was not one to turn back because of threatening dangers which were ahead of him.

It was some time after he wrote the Roman letter that he told the elders of the Ephesian church, "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." If he had not declared all of it to them he would have been guilty of the blood of men. After his call by the Lord he felt that he had one thing to do: "I press toward the mark for the prize of the high calling of God in Christ Jesus."

There are ministers in our day who could not say they were free from the blood of all men if declaring the whole counsel of God is that, and

the only thing, which can make men free in this respect. If we look back through the years we may well feel glad that we have had a ministry which has endeavored to do as Paul did. If we had not had such a ministry our history would not be what it is; our record could not have been what it is; we could not prize it as we do.

But Paul could see ahead and tell what was in store for the church to whose elders he was speaking: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that for the space of three years I ceased not to warn every one night and day with tears." His work among them was done, and all he could say was: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them which are sanctified."

It does seem strange that the history of work done nineteen hundred years ago by men devoted to the spreading of the good news is so much alike in those far-distant places. Few traces are left. It was not because their work was not well done. They gave the message as it was given to them by the Lord and his Holy Spirit. The men were to arise from among their own selves, men who would lead the flock astray, men who would seek their own interests rather than the interests of the kingdom of God. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

What will our church be in the years to come? We have had faithful teachers, men who gave their all to the spread of the kingdom in purity and simplicity. Some of them, years ago, foresaw an apostacy coming. They were followed by other faithful men who saw the same departures from what had been taught and practiced. But their words of warning passed largely unheeded. What will the end be? What will we be in another hundred years? We do not know, but of one thing we do have full assurance from our Lord: if we are true and faithful, obeying from the heart the whole counsel of God, we need not fear. God ever has protected his people when they kept the faith, and he ever will. This does not mean that there will not be persecutions, trials, hardships; but it does mean that the fiery furnace and the lions' den are powerless over him who holds fast his faith, and will face what seems sure death rather than give up his faith and disobey God.

The one thing we have to be troubled about is unfaithfulness on our part. So long as we have the whole truth and obey it, we need not fear what man may do or try to do unto us. But when the time comes that we begin to drop our profession, even in part, then we need to beware; for in that direction lies ruin, ruin that is unavoidable so long as we do not repent and come back to full obedience. Christ did not come and bring a gospel of which we could take a part and leave a part, according to our liking. Only one sin is needed to make a sinner, and sinners have no promise of God's protection at any time.

Our people did run well; the Galatians did the same; but then they stopped. Paul asked who hindered "you that ye should not obey the truth? This persuasion cometh not of him that calleth you." "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ." We must keep it all, keep it pure, and follow it implicitly.

Rehobeth, Md.

Toward a More Vital Congregational Experience in Worship

BY DE WITT L. MILLER

IV

LET us think now concerning the minister's part in the achievement of a more vital congregational experience of worship.

In many churches the minister plans the service alone. In any case the only other person consulted is usually the chorister or the choir director or perhaps the organist. In the conduct of worship he is the priest, not in the sense that he worships for the people, but in the sense that he leads them in the worship experience. He is looked upon as the spiritual leader of the congregation. His responsibility in this regard is not to be taken lightly. It is an obligation that cannot be adequately cared for in a few minutes before the service starts, or even in an hour or two on Saturday evening after the sermons are done.

I am convinced that a minister who has had no personal worship experience of his own will never lead a congregation in worship. More and more I am aware that congregational worship is not an act that can be put on. The music may be sublime; the sermon may be a masterpiece; the prayers may voice the longing of the hearts within the congregation; the form of the service may

be in perfect accord with the traditions of the church and the wishes of the congregation; but it will lack the vital spark, it will be an empty shell without reality, unless the minister is one who knows God perfectly. To be a leader of worship the minister must know how first of all to bring himself into the consciousness of the divine presence. Here is a definite case of physician, first heal thyself.

In the next place the minister that would lead a congregation in real worship must have a sense of his responsibility. It is an appalling thought, and yet I know that it is true that if I, as a minister, cannot put my congregation in touch with God on Sunday morning and Sunday evening, they will probably have no such contact at all. I am heartily agreed that congregational worship must be supported by the family altar and the prayers of the individuals within the congregation, but it is a deep conviction with me that if a congregation does not sense reality in the congregational worship the family and the private altars will soon come tumbling down.

The minister cannot do this alone. Once I listened to a prayer by another minister and he was praying for the speaker of the evening. He prayed, "Let him be an empty channel through which thy voice can speak to our hearts." There is a hymn in our Hymnal that I like to think is especially for the minister. It is: "Lord, Speak to Me, That I May Speak." The story of the minister in his study high in the tower of his church long after time for the service to start, praying, "Lord give me a message, or I will not go down," is the attitude of the minister who would open eyes that are holden because of materialism and sin. It is the attitude of the minister who would be a priest of God. It is the attitude of the minister who would lead in a more vital congregational experience of worship.

But there are many sincere and honest men of God who are wondering why their efforts are not more fruitful. One reason may be a lack of knowledge relative to liturgical forms and materials. Even though such materials are not used in either public or private, to read them and study them gives a broader outlook, a more complete understanding and deeper appreciation of this whole problem of worship. There are several books that need to be a part of every minister's library and their contents a part of his working knowledge.

The Recovery of Worship—George Walter Fiske

Worship (The Comprehensive Volume)—Evelyn Underhill

The Art of Conducting Public Worship—Albert W. Palmer

The Book of Common Worship—Thirkield and Huckel

The Minister's Service Book—James D. Morrison

Prayers for Services—Morgan Phelps Noyes

Prayers of Social Awakening—Walter Rauschenbusch

Others may select a different list, and that is all right so long as it covers the same range of subjects. Fiske's book and the one by Miss Underhill deal with the philosophy of worship. In my judgment no one really knows the field of worship until he has mastered Miss Underhill's book. Palmer's book deals more or less with the techniques of public worship, a matter that most of us need to know more about. The books of Thirkield and Huckle and Morrison are practical manuals of public worship and the last two named are books of prayers.

I am not suggesting that form and technique shall take precedent over the spiritual values and the spiritual preparation of the minister, but the minister who has the necessary spiritual qualities will find his ministry enriched, deepened and strengthened by making such materials the working tools of his ministry. It is as necessary for him to know these materials and techniques as it is for any other type of workman to have a working knowledge of the materials and techniques of his work or profession. It is not a substitute for reality, but it becomes a channel through which a richer, fuller stream of spiritual blessing may flow into the life and experience of a congregation.

There are many things these days about which the minister is expected to know a great deal. Since worship is the unique task of the church, and since it is such an important function, and since the minister is the leader of worship, he himself must be able to worship and know how to use techniques and materials which will aid others to worship when they come under the influence of his ministry.

Meyersdale, Pa.

Stewardship Nuggets

BY HOWARD H. KEIM, JR.

An Easter offering for missions was being taken in a certain rural church. A poor widow had no money to give, but she had a few chickens. She said, "I will give a hen to the Lord." The committee did not call for the hen, so the widow saved the eggs from the Lord's hen and when there were enough, set the hen on them. A few months later she sold the hen and her brood and brought $8.40 to the church for the Lord's missions.

Huntington, Ind.

OUR MISSION WORK

Go Ye Therefore

Since the world is dead in sin, go ye therefore;
Since the cross has power to win, go ye therefore;
Since the devil and his host madly vaunt and ever boast,
Warring to the farthest coast, go ye therefore.

Brief the years of mortal life, go ye therefore;
Timeless issues and its strife, go ye therefore;
Men are passing, early, late, passing to eternal fate,
And the season will not wait; go ye therefore.

Christ has come, the crucified, go ye therefore;
To the souls for whom he died, go ye therefore;
All his words, his toil, his pain, once are given, not again;
Let them not be given in vain, go ye therefore.

Yours the power to do the work, go ye therefore;
Yours the order, do not shirk, go ye therefore;
Christ your comrade, goes with you, ever able, ever true;
He will see the journey through; go ye therefore.

Wang Fu Looks at Christians

BY MINNIE F. BRIGHT

Wang Fu had lived a sheltered life—sheltered from poverty and want. His was the best home in his village, a lovely old home with exquisite works of art in woodcarving and painting, and delicate porcelains in whose lustrous glaze were reflected traceries of the universe. He sipped his amber-colored tea from lovely old cups in which sometimes floated a fragrant jasmine flower. His food and clothing bespoke that of the rich. He had even a better home in the great capital city where he lived much of the time. His uncle was one of the great bankers of the province, which brought the home and village no little prestige. He had never known the pinch of poverty which many of his fellow villagers knew, for he had many acres of land which yielded plentiful crops; besides, he had a steady income from investments. His religion was that of Confucius, Laotze and Buddha—a mixture of all. Of these he had read much, but found nothing to disturb his soul seriously or make him feel that he lacked anything or needed anything better. He felt comfortable and at ease.

An unusual event happened in his village one day. It was rumored from house to house that a man, also of the name of Wang, had become a follower of the Christian religion and had been baptized. He had gone some miles away for baptism, bringing back with him a Bible which he showed to friends. His earnest and simple life of quiet radiant joy brought others to the place where they too became inquirers and before long were baptized. So instead of but one Christian in the village, there was a small group. This group had a special bond of love for each other. Their way of living was different from the way they formerly lived. They never went to the village temple to worship, nor did they enter into idolatrous behavior as formerly. This set them apart as peculiar and different.

They were as religious as before, but in a different way. They met together and read their Bible, taking turns in exhorting and expounding the Word in their simple way. They prayed together and there was none who refused to do his part in leading the group in intercession and song. They sang with fervency and for the most part understandingly. Singing had been a part of their life before as learned from their theatricals, but the Christian songs and fellowship marked them as distinctly different from their neighbors. A few friends showed some interest in their new religion, but for the most part the villagers were indifferent, among them Wang Fu. He had need of nothing and what had a group of poor, uneducated villagers to offer him!

War and invasion were sweeping the country. The rich in the capital city all fled, leaving their beautiful homes and wealth behind, fleeing for their lives. It was a mad rush for distant places. Prestige and investments counted for nothing now. Wang Fu hastened to his village home in the hills and hid away, having suffered great material losses. While ravage and destruction were taking their toll of earthly things, Wang Fu observed how calm and quiet the Christians were. They moved about with a gentle dignity, were unafraid, and joyfully spoke of eternal promises and of a heavenly home. They sang when no one else sang and could pray as no others could pray and had a poise no one else had. They were unafraid of death. A triumphant faith shone from their very being. Their religion was different from that of Wang Fu, who had no peace day or night. He wondered now what it was they had which he had never before cared to investigate.

Driven by adversity and tragedy, his soul longed for the poise and peace of the Christians. He talked with some of his friends who had become Christians. One evening he found himself in a little group of Christians, listening to them reading and expounding God's Word, listening to their simple, earnest prayers and their heart-filled songs of praise. He attended again and again. He, too, wanted that abiding peace. One gave him a Bible which he studied carefully many hours, and then

came a day when he, too, asked for baptism and entered the fellowship of the little group of believers and was not afraid to be different. Again and again has the faithful testimony of Christ's followers in these days of intense suffering brought many into the fold which giveth peace that passeth understanding.

Home on Furlough From China.

Learning the Language

BY CHALMER FAW

Number Eight

In addition to collecting and collating the vocabulary lists of the past we have struck out on several new lines in the task of recruiting new words for our Bura dictionary.

Obviously, one of our big tasks is to devise ways and means of drawing out the latent knowledge of our native helpers. If we could ferret out to the last word their Bura vocabularies we should have a good start on our dictionary. To do this is not as simple as it may at first seem, for the native, even more than we who have had a written language for centuries and have grown up on dictionaries and spellers, finds it difficult to sit down and dig up words new to our list.

One of the very fruitful methods we have used is that of having the natives write stories, songs, and proverbs in Bura with a wide variety of subject matter and with particular emphasis upon "Bura Bura," which is their way of indicating something genuinely Bura, or free from foreign influence, words and expressions. The stories I have had the boys write have to do with animals, hunters, workmen, traders, men and women on a journey, home life, native diseases, experiences with evil spirits, jujus, taboos and the like. These exercises, besides turning up a wealth of native lore in the people's own words, have yielded a steady stream of new words to our list, many of them hitherto entirely unknown to any white man. The only limit to this type of work seems to be the limitations of time and energy required in collecting, listing, checking, and inserting, with their meanings, these new words.

There is danger, of course, that, even at its best, purely inductive methods like this will leave many gaps in the total vocabulary. To make sure of as complete and equal distribution of words as possible I have assigned one native teacher, who is proficient in both Hausa and Bura, the task of going through the big Hausa dictionary of some 39,000 Hausa words and rendering all of these he can into Bura. This forces him to think into every area of the language, for the much richer Hausa language stretches his thinking in Bura to the limit and yields many words which might otherwise have escaped our grasp for years to come.

One of the more intriguing methods of securing new words is that of field trips. This method is excellent, especially for securing names of plants, animals and other tangible objects. One day I was hunting and learned some new names of plants. I had a pencil but no paper except that of some loaded shotgun shells. Consequently, I came home with cartridges loaded within with powder and shot and without with Bura words.

The other day I sent one of the native teachers to the local market with a pencil and a couple sheets of paper with instructions to write down the names of everything he saw in the market. Even this simple exercise yielded a considerable crop of words new to any available Bura word list.

Garkida, Nigeria.

What to Pray For

Week of October 12-19

To become better acquainted with our missionaries and their work, use the What to Pray For column along with the Prayer for Missions Calendar and the Missionary Picture Sheets. The three should be used together.

The list giving the names and addresses of missionaries who are home on furlough is a constantly changing list. Missionaries are continually coming and going. Almost every month the names of the missionaries home from India, China and Africa are changed and brought up to date. These names are found on the inside cover of the last issue of the Gospel Messenger each month. This list should be used along with the Prayer Calendar to direct us in our praying.

At the present time not many missionaries are in the homeland. Most of those who have been on furlough during the past year are now back on their respective fields. A few missionaries are at the present time on their way coming to America, and a couple parties have not yet reached their fields. Our prayers should be constant in behalf of all those who are on the high seas during these uncertain days. Our thoughts should ascend to the Father's throne asking for their protection.

Peace News

BY MERLIN C. SHULL

Lynn Harold Hough says: "A generation ago young men were seeking adventure in a stable world. Today the scene has completely changed; men are seeking stability in a disintegrating world."

One American dollar fully sustains a life in China for a month. Ten to twenty million people today are dependent upon help from the outside. These figures suggest that the need is beyond accurate computation.

The Christian Science Monitor says: "The people of the Netherlands have been forbidden by the Nazis to listen to foreign radio stations which should be one way to guarantee Dutch resistance to the oppressor."

The Friends (Quakers) number 160,000 in all the nations, according to The Friends Intelligencer. In spite of their small membership in comparison with the larger denominations, they have made a record in service to war victims that is unexcelled. The 1940 Yearbook shows the Church of the Brethren as having 173,783 members in the U. S. A. and 9,487 in foreign lands. The Brethren have a great record in several ways, the most noted being the quality of their personal and family life. Our missionary program is much more extensive than that of the Friends. And missionary service is peace service in its finest sense. Yet we should rejoice that we are now greatly enlarging, through the Brethren Service Committee, our ministry to war victims. Men like Blickenstaff, Barwick and Eisenbise not only minister to physical needs, but they demonstrate the gospel of reconciliation and goodwill in the places of greatest tension.

HOME AND FAMILY

Shadow

BY LUCILE LONG

I meet you seldom, but I see you often,
Busy, of course—so many on you rely!
And in the little room from which I watch you
Often your shadow falls as you pass by.

I sense your gladness as your voice drifts toward me;
I feel your courage, buoyant, strong as steel;
When I am tired, I feel my hands stretch toward you.
I know you not—but even shadows can heal!

Bridgewater, Va.

Our Disposition

BY D. E. CRIPE

Nature provides us with a disposition, but it is not so iron bound that it cannot be changed. It is our privilege to develop our disposition into the kind that we want it to be, and that will be the most useful in the world. Here is a true story of such a change.

Five Christian people came many miles to a conference which was held in a country church. There were two men and their wives, and a middle-aged woman. The lodging committee sent them to a comfortable farm home not far away. Mr. Josef was a hardworking, prosperous farmer. His wife had died the previous year. His only daughter, Ann, was nearly grown. His sons were married and gone. A woman was hired to be the housekeeper.

Mr. Josef had little company and had been sad and lonely since his wife was gone. He was glad to have good people come into his home, even for a short time, and finding them friendly folks he spent as much time with them as he well could. The middle-aged woman was a teacher, had wide experience, and they found many things to talk about. The days of their stay seemed all too short.

It was only as they were leaving that he learned the middle-aged woman was a widow. Mr. Josef had never thought much about remarrying, but now he could not help thinking what a blessing such a woman would be in the home. After meditating much on the subject he wrote her a letter. The short of it was, though he learned she had two little boys who must live with her, they were married.

The woman seemed to fit nicely into this home and proved to be a good cook and a neat housekeeper. Mr. Josef naturally liked boys and as these were bright and well-behaved boys he at once took a liking to them. Everything worked off as smoothly as they could have wished. The mother and the boys were very well pleased with their new home.

Then one day as the men and boys came in from their evening chores to the supper, as the woman spoke a friendly word to her husband, he made no reply. She glanced at him and saw his face was dark as a storm cloud. When they sat to the table, instead of giving thanks he sat mute and quiet. The wife asked the blessing. He gulped down some food and soon left the table. During this time the wife had been talking pleasantly to the hired man, the girl and the boys.

The next day was the same. Mr. Josef looked at no one and spoke not a word. The third day was no better. During all this time the wife seemed cheerful and pleasant to every one. The next morning there was a change, and the husband was as pleasant as usual. That evening there was an especially good meal on the table, something of which he was very fond. Everything was just as it had been in the past.

After the family had retired the wife went and sat by him in his easy chair and they talked pleasantly. Then she said, "Now I wish you would tell me what I have done that made you so angry at me that you would not speak to me."

"I angry at you?" he replied. "I have not been angry at you nor at the boys. I was angry at another man." Then he added, "When I get angry I do not say anything to any one until I get over it."

"That is strange," she replied, somewhat relieved. "But that is not treating us right. The boys and I were worried for we thought one of us made you very angry. You are not treating yourself right. If you should die in your anger, as some men do, where would you be?"

"I have always done this," was his answer. "The neighbors all know it and understand me. They say I frequently meet them on the road and never notice them. When I say nothing I do not say the wrong thing."

"My husband, I do not like this," she said. "I thought I married a good citizen, a respected man, a Christian. Now you say the neighbors know you are different from other people. The Word says, 'Let not the sun go down upon your wrath.' But you cherish your anger for days, and I do not know how much longer. I thought you would be a good example for my boys. I would not want them to get into such a habit."

"I have practiced this all my life and have got along fairly well," he said. "I do not see why I should change at my age."

"Husband, I love you. I love this home." Then she continued, "I want to make you as happy as I can. I want to do everything I can to make this as good a home as you have had in the past. But I cannot live with a man who gives way to his anger and treats me as if I was to blame for it. Before I will do this I will gather my little stuff and take my boys and go back to our poor little home."

It was a hard thing she asked of her husband—almost as if she asked him to cut off one hand. He thought he would never do it. Then he began thinking of the lonely year he had spent. Then he compared that with the pleasant home and cheerful wife, and the comfort the boys were to him now and would be in the years to come.

He told her he would do his best to overcome his life-long habit, if she would help him, which she gladly promised to do.

Mr. Josef made a complete change. The neighbors never passed him on the road that he did not look at them. From that time on he was never known to pout, and theirs was a happy home. They were regular at church and Sunday school. They took preachers and other company home with them, and they visited good people, and were respected by everyone.

He loved the boys and they looked on him as a father. One of them stayed at home and farmed the place for him in his old age. He was loved and trusted as few sons are. He remained with his stepfather until the old man was laid away. Of this man it could be said that his last years were his best.

Wichita, Kans.

Blessings Brighten

BY ADA C. SELL

Mary and John, to all appearances, were two very fortunate persons. They had each other, a good share of health, and a nice little home, and John was a good provider. All the things Mary had dreamed of in her love-in-a-cottage ideals of premarital days had come literally true, down to the blue and white cottage curtains, and the blue morning-glories decorating the frames outside those same windows.

John was perfectly contented. But Mary couldn't help making little remarks now and then.

"John, I'd like to have a living room with a large fireplace, where we could burn real logs."

Another time she said: "I'd love to live somewhere away from this dreadful smoke! One has to be cleaning all of the time, and then it is never clean! I'd give anything to have my house look like Aunt Lena's. They don't even know what wallpaper cleaner is where she lives. She laughs when I show her the pink gooey stuff."

"John, I do think you could command a better position than you have. Why don't you think of a change?"

But John went around in the most plodding, self-same, self-satisfied way. Actually, Mary couldn't even get him to second one of her suggestions of change. He liked the house, grime and all. It didn't even surprise him to see their white paint turn black in a year's time. He liked his work too well. He showed no shadow of a sign of wanting advancement. At least, so Mary had to think. It was a bit exasperating at times. His answers to her flickerings of discontent with things as they were were meant to be soothing.

"Now, darling, why should we want to drag great logs into the house! That's no work for a woman, and I'm home so little."

"Mary, dear, your house is plenty clean! Don't get to be like Craig's wife in the play! When I begin to be able to write my name on the piano, or have to step on too much sugar and salt in your kitchen you'll hear from me. I'd call you an A-1 housekeeper. I don't want a fussy one who loves everything immaculate more than she loves folks."

"My work! I'm liking it fine, Mary. Means something to have a good steady job these days."

So Mary found more to grumble about instead of less. John didn't even continue soothing answers. A coolness arose. It was fanned into a real chill on Mary's part, on the occasion of Aunt Lena's visit. Seeing Mary's discontent, Aunt Lena scolded her.

"You have everything! Why don't you appreciate it more? You know for you to have each other is a lot, too, and it might not always be like this."

That sobered Mary, and she was more pleasant for a day or two. But when two of Mary's friends moved on to better jobs Mary was discontented in earnest. Now they were not better jobs, but it was a case of moving from a job that was by all indications about to fold up to one that promised more permanence. Not nearly as permanent as John's. But try to get Mary to admit that! She was not in a mood for admissions.

Aunt Lena was packed, ready to be taken to the train. She whispered to Mary what might help.

"You would be so busy then you would not take so much account of trifles, my child. It would be a good thing. You'd be much happier!"

Mary's unreasonable mood left her not quite as tidy for John's home-coming, not quite as painstaking with the meals, not as meticulously neat with her cleaning.

John was sorry. He did not know how to meet the situation. But he was one to try his best to meet any situation. He came home a half hour before his usual lunch time soon after Aunt Lena's departure. But there was no sign of lunch except a can or two on the table. Mary was chatting over the telephone. John couldn't help catching a phrase or two. "Of course I love John, but I always say he lacks ambition . . ."

When Mary stepped into the kitchen she colored when she saw John. Had he heard? She gave John a stingy little kiss.

"Get ready to pack, dear," said John. "Moving van is coming a week from today, 9 A. M."

"What!"

"Yes. We're going to Hereford. I've a promise of clerical work on the Super-Highway there."

"For how long?"

"I'm sure I don't know."

"It isn't in your line, John."

"I can do it. Don't you worry."

"Who gets your job in your father's store?"

"I don't know, Mary. I haven't told him. I'll do that at closing time this evening. You'd better pack dishes very carefully."

Mary could scarcely collect herself sufficiently to get a lunch together. She was in a daze. And a panic. John remained quite composed.

That afternoon Mary did what work had to be done. The rooms looked so cozy. The very smoke pouring over the Seventh Street bridge from the train passing through made her feel a belated pride in her city, a great artery in a great railroad system. A city right in the heart of the mountains. A city surrounded by such scenic gems as Horseshoe Curve, Sinking Valley, beautiful springs and charming valleys. The blue morning-glories peeping in at her own windows tugged at her heartstrings.

Mary lay her head on her arms on her sewing machine and decided that that one spot was the most suitable for that machine to be sitting when frayed shirt collars had to be turned. An old saying flashed through her mind: "Blessings brighten as they take their flight."

Why didn't Mary call up and tell some folks about their moving? She didn't touch the dial.

Oh, yes, she did too! At five, she dialed John's number. She hadn't done that enough of late.

"Yes?"

"Let's stay here, John," came a meek little supplicating voice. John's happiness surged.

"O. K., dear."

"By-bye." What a relief!

The nicest thing about it all was that John didn't rub it in then or ever.

Altoona, Pa.

THE CHURCH AT WORK

More About Christian Finance

The Minister's Personal Stewardship

By DeWitt L. Miller, Meyersdale, Pennsylvania
Excerpt from a sermon given at the Ocean Grove Conference

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed" (2 Timothy 2:15).

The desire to be a workman approved unto God should certainly undergird the minister's life and ministry. The deepest desire of a minister should be to glorify God, to promote kingdom interests, and to minister to human need. The teaching and practice of the Christian doctrine of the stewardship of life is a means by which all three can be done.

It is doubtful, however, that a minister can preach and teach the Christian doctrine of the stewardship of life successfully unless he exhibits constantly a living example of that doctrine in his own conduct and habits. Therefore the minister has need to examine carefully his own stewardship, particularly as it refers to time and money.

One of the subtle temptations that come to the minister is the temptation to use certain defensive measures to overcome this attitude toward his work. So he talks about how busy he is and how much he has to do. He spends time that could be used much more profitably when he is calling in the homes of the members telling of the many things that take up his time. If he doesn't sin in this way he may in another. He may allow himself to become so busy with the varied activities of church work and community enterprises that he will be almost run to death with matters of small consequence, and the "side show will completely overshadow the main attraction." These defensive measures, and others like them, are evidences of poor stewardship and succeed only in fooling the minister himself.

The real solution is good stewardship. The minister must maintain a rigid check on himself to see that he is not wasting time. There are at least three ways in which he can waste his time. The first is to do nothing. But we would certainly agree that any minister who would be a workman approved of God will spend as many hours in hard, serious effort as do the other members of his congregation. In fact he must do this if he is to gain and hold the respect of the people he would serve. The second way a minister wastes time is in the lack of efficiency in planning his work. The third way is to take too much time for the various things he has to do. Work that should be done in half a day is often extended over several days. To overcome this he might do a number of things.

In the first place, he should budget his time carefully. In saying this I am aware that no one plan is equally satisfactory for all ministers or for any one minister all of the time. Neither is there a plan that is proof against the thousand and one interruptions of the minister's daily life. But very early in my own ministry I discovered that much time can be saved by such a simple procedure as writing down at the beginning of the week or of the day the things that have to be done, and then checking them off as they are done. Time can be saved by spending a little time in planning, and what is true for the day and week is also true for the month, the quarter and the year.

Stewardship Definitions

Commitment following surrender.

The spiritual use of economic advantage.

The recognition of our responsibility to God as steward of everything we are and have is fundamental to a wholesome Christian faith and experience.

Stewardship involves both the beneficient use of money and the spirit and method of its acquisition, investment and expenditure.

A Philosophy of Stewardship

A Sermon Outline

By Howard H. Keim, Jr., Huntington, Indiana

"Death is swallowed up in victory. . . . Thanks be to God. . . . Now concerning the collection" (1 Cor. 15: 54, 57; 16:1).

INTRODUCTION

1. Philosophy is a system of general principles.
2. In our stewardship to God we need to have some principles.
3. There is no stewardship, in the highest sense, that is not Christian.
4. Stewardship is the economic result of an experience of God.
5. It is basic in the Christian life.
6. It is not something recently added to the Christian life.
7. It is not a program which the ingenious "haves" devised for the "have nots."
8. Text.
9. Paul felt no incongruity in connecting a discussion of the collection with the most fundamental beliefs of the church.
10. What stewardship principles should we have?

I. THE PRINCIPLE OF THANKFULNESS

A. For Material Blessings.

1. Daily blessings without number: food, clothing, shelter, air, sunlight, the good earth.

Sample Packet of Stewardship Literature

Sent upon request; write General Boards, Elgin, Illinois

Key for Our Tune.
Statistics United Stewardship Council.
Ethics in Finance.
Coinage of Life.
Business Man's Stewardship Platform.
United Stewardship.
Stewardship a Neglected Teaching.
Talking About Stewardship.
Stewardship and Personal Decisions.
He Followed It Himself.
Our Tithing.
Proportionate Finance Sharing.
Stewardship Bulletin for Local Church Announcements.
Stewardship Suggestions.

2. "I complained because I had no shoes until I met a man who had no feet."
3. The little blessings are so important, but we sometimes fail to be grateful for them.

B. For Spiritual Blessings.
1. Stewardship always begins with a sense of thankfulness.
2. God has given us something more than the material.
3. Jesus came to give us abundant life.
4. God has given us immortality through Christ Jesus.

C. Christ Is the Spiritualizer of Life.
1. Christ died for us.
2. By his death he sucked the poison out of death for us.
3. Death becomes stingless, like a bee without a stinger; it can carry no poison, only honey.
4. Christ raises the possibilities of the individual to the infinite.
5. Do not allow the problems of life to reduce you to timid uncertainty.

II. THE PRINCIPLE OF STEADFASTNESS
1. "Be ye steadfast'" (1 Cor. 15:58).
2. Modern science has given the world abundance.
3. Life has become complex.
4. Civilization is ready for a psychopathic hospital.
5. Everything tends toward unsteadiness.
6. Our nerves are frazzled, unless we are anchored in Christ.

III. THE PRINCIPLE OF ENDURANCE
1. Paul suggests that we should be unmovable (1 Cor. 15:58).
2. The world is on the move and proud of it.
3. The old is out of date and unpopular.
4. People of the world are very impatient.
5. God provides difficulties that we may learn to endure.
6. A stewardship program cannot be adequately evaluated till it has endured over a lifetime.

IV. THE PRINCIPLE OF INDUSTRY
1. Be always abounding in the work of the Lord (1 Cor. 15:58).
2. Society has too many parasites, too many drones.
3. The work of the Lord requires clear thinking, hard work, sacrificial service.
4. The church should not be a dish of honey for society's drones, but a spiritual filling station and repair shop for the world's workers.
5. We must be honest workers.
6. Stewardship is concerned with the way we get money as well as with the way we spend it.
7. The world is filled with covetousness.
8. The Christian should be creative of larger good.
9. God placed the building of the kingdom in human hands.

V. THE PRINCIPLE OF PLANNED SHARING

A. The World Need.
1. The Christian saints of Jerusalem are economically disinherited.
2. They were like the Jews in Germany today.
3. There are other present-day world needs that are gigantic.
4. If Christians are to meet those needs they must learn to live simply, have few wants, and be happy without a lot of things.
5. They must share sacrificially that human suffering and misery may be relieved.

B. Our Individual Responsibility.
1. "Upon the first day of the week" (1 Cor. 16:2).
2. "Let each one of you" (1 Cor. 16:2). There are no exceptions.
3. "Lay by him in store" (1 Cor. 16:2). We need to plan our stewardship as efficiently as we plan the purchase of a farm, a house, or a car.
4. "As he has prospered" (1 Cor. 16:2). To whom much is given, of him shall the more be required. God expects us to do what we can.

Let us beware lest we excuse ourselves because we are unable to do something great, and do nothing at all.

Concerning Topics and Versions

Stewardship Topics

A great variety of topics is available, all touching on stewardship principles or phases, many in which the word itself does not appear. The whole range in budget subjects—Christian budgets in family life, Christian ways of spending money, the perils in personal life (selfishness), in community life (racketeering), in national life (war), of covetousness or greed—needs treatment as having to do with everlasting life. The counterpart subjects—the joy of giving, the serenity and security of stewardship philosophy, the missionary spirit, the alchemy of money—are also helpful.

Psa. 24: 1, The Original Title; Deut. 8: 17, 18, The Source of Our Wealth; Gen. 1: 26, God's Charge to Man; Ex. 32: 31, A Great National Sin; Deut. 16: 16, Empty Handed; Micah 6: 8, The Basic Requirement; Gen. 28: 20-22, An Old Testament Tither; Acts 20: 25, The Better Parts; Luke 4: 16-21, The Fulfilment of a Great Trust; John 6: 5, 8-12, The Power of Dedicated Possessions; 1 Cor. 16: 1, Concerning the Collection.

The Use of Scripture Versions

Moffatt, Weymouth, Goodspeed, Montgomery and other translations of the Scriptures into colloquial language throw considerable light on some New Testament passages which have to do with commitment and giving. Compare, for example, 2 Cor. 9: 13 in the American Version with Moffatt's "This service shows what you are."—From Financing Our Church, published by Congregational and Christian Churches.

The Importance of the Small Giver

By Allan W. Cooke

Many people hesitate to respond to some financial appeal because they think they are not able to help enough to make it worth while trying. They wish they could do more than they feel they can, and so end by doing nothing.

Such people are ignorant of the cumulative magnitude of many small gifts. Modern business depends more on a large volume of sales, at a small margin of profit, than on a few big transactions at large profit. The community funds all over the country are successful because of the large army of small givers—men in factories and shops who contribute ten cents a week from their pay envelope.

While it is generally true that about 25% of the givers contribute almost 75% of the total funds collected, the fact remains that the whole amount could not be

raised, if it were not for the other 75% who are willing to help.

But the greatest value of small gifts is that they are the tokens of interest. And inevitably, as this interest grows, so will these contributions gradually increase.

In our childhood we learn that large oaks do not spring up full grown, and we sing about "little drops of water and little grains of sand." Let us not forget that it is literally and absolutely true that the whole work of the Christian church could be supported on nickels and pennies provided every member gave them every week.

Voluntary Simple Living

Practice voluntary simple living from choice, not from force of poverty. For heaven's sake Christians will live simply.

Rejoice in your abundance for necessity and comfort and dedicate the reserve for the betterment of others. Forced simple living because of poverty is the lot of many. Constructive simple living will raise the economic level for many now on poverty row. The constructive and well-planned use of resources increases one's capacity to produce and serves to lift one above the poverty line.

Disciplined Christian souls find joy in living simply that there may be resources for good works. It is said that the Japanese take pride in a lower standard of living in order that the nation may achieve its goal. Patriotic citizens take upon themselves to remind extravagant spenders that national policy demands simpler living.

The Brethren doctrine of simple living requires simplicity not as an end, but as a means to an end. To live simply and hoard all savings makes one a miser. He gathers in from society and does not give out. Such living produces unemployment. Simple living as a means to an end enables one to have resources to further kingdom ends. This is not merely giving God unneeded resources; it is planning so resources will be available for God's work. For heaven's sake Christians will live simply.

ADULT DISCUSSION OUTLINE

Stewardship

Part IV. Learning How to Give

Scripture: Malachi 3: 7-12

Sunday, October 27

I. The Problem of Learning to Give

Salvation is by grace but the redeemed must learn to give and share. Many church members have never learned to give cheerfully, systematically, and proportionately. Because of this they have been robbed of many joys and blessings (Mal. 3: 10). These people resent the many references to giving by the minister in his sermons, they disapprove of the weekly offering system for raising money for the local church, and they think the financial program of the general church is far greater than it should be. The spread of the kingdom of God is slowed down by lack of funds.

In the past generations, the educational program of the Church of the Brethren did not include the teaching of stewardship. In recent years considerable progress has been made. Adults have learned to give. One brother living today gave $5 a year to the support of his church at the turn of the century, but today gives $5 a Sunday, plus special gifts.

II. Possible Solutions to the Problem

1. Let the preacher interpret the Word of God with regard to stewardship and giving. Jesus did this for his disciples. See the gospel record.

2. Let the church provide for a weekly offering of money to the Lord in public worship. Appropriate scriptures and offertory prayers help to enrich this giving experience. The use of envelopes by each person or family will help also to teach systematic giving.

3. Let the congregation in council assembled approve, item by item, a budget covering all expenses and benevolences.

4. Let the finance committee arrange for an every-member visitation in the interest of giving. Cards may be signed by individual members of the church as to the amount they purpose to give during the year. This may well be a definite proportion of income.

5. Special offerings, such as for world-wide missions, may be arranged at appropriate times. Two weeks prior to this announcements may be made in which specially printed envelopes may be handed out to be filled and returned at the stated time. A service of thanksgiving and dedication should accompany the lifting of this offering.

6. A School of Stewardship may be held on a series of Sunday evenings or week nights, in which the whole church would study stewardship. Appropriate lessons are available for adults and youth.

7. The Youth Serves and Junior Missionary projects are exceedingly valuable in teaching youth to give. Many churches have these.

8. Dramatics take an increasing place in Christian education. Stewardship plays are available.

9. Elective courses on stewardship for the Sunday school are helpful. Courses are available. Write the Board of Christian Education, 22 S. State Street, Elgin, Ill.

10. Let the church endeavor to deepen the spiritual life of each member as this is closely related to the practice of stewardship and giving.

III. Questions for Discussion

1. What is the program of your church for teaching stewardship and giving?

2. What needs to be added?

ADULTS

United Christian Adult Movement

July 22-29, 1940

By H. L. Ruthrauff, Cedar Rapids, Iowa

Geneva Glen Camp was one of the several camps held during the summer to promote the United Christian Adult Movement which had its beginning at Lake Geneva, Wis., four years ago. It was a rare privilege to spend a week with such leaders as Dr. Paul Vieth, Dr. Harry Munro, Dr. Westphal and Dr. Barlow.

Perhaps a brief review of the aims and purposes of the movement might be helpful. First of all, the United Christian Adult Movement is not another piece of machinery to be installed in the church program. It is not another organization, but a consulting and program-

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KINGDOM GLEANINGS

Calendar for Sunday, October 13

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson. The Boyhood of Jesus.—Luke 2: 40-52.

Christian Workers. What Giving Accomplishes.

B. Y. P. D. The World Church and Its Task.

Intermediates. Women and Children First.

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Gains for the Kingdom

One baptized in the Harmonyville church, Pa.

Fourteen baptized in the Henry Fork church, Va., Bro. J. W. Rodgers, evangelist.

Three baptized in the Monocacy church, Md., Bro. Ralph W. Schlosser, evangelist.

Eight baptized in the White Hill church, Va., Bro. S. Loren Bowman, pastor-evangelist.

Seven baptized in the Bethany church, Mo., Brother and Sister B. M. Rollins, evangelists.

Eight baptized in the Minot church, N. Dak., Brother and Sister G. G. Canfield, evangelists.

Fourteen baptized and two reclaimed in the Melvin Hill congregation, N. C., Bro. H. M. Snavely, evangelist.

Nine baptized in the New Dale church, W. Va., Brethren Arthur G. Wheeler and Walter Burner, evangelists.

One baptized in the Diamondville church, Manor congregation, Pa., Bro. Dorsey Rotruck, pastor-evangelist.

Five baptized in the Valley River church, W. Va., Bro. John T. Glick, evangelist; Bro. Robert L. Byrd, pastor.

Four baptized and one awaiting baptism in the Woodberry church, Baltimore, Md., Bro. C. H. Hinegardner, pastor.

Twenty-seven baptized, four reclaimed and one awaiting baptism in the Republican church, Va., Bro. Joel Naff, evangelist.

Six baptized in the Lower Deer Creek church, Ind., Bro. Clarence Sink, pastor; Bro. Mark Cripe, evangelist.

Fourteen baptized and one reconsecrated in the Cooks Creek church, Va., Brother and Sister Harper Will, evangelists.

Six baptized and six received by letter in the Staunton church, Va., Bro. Raymond Peters, evangelist; Bro. J. C. Garber, pastor.

Thirteen baptized and two received on former baptism in the Tear Coat church, W. Va., Bro. Cecil O. Showalter, evangelist.

Thirty-two baptized and four reconsecrated in the Sandy Creek congregation, W. Va., Bro. Russell K. Showalter, pastor-evangelist.

Two baptized in the Mt. View house, Lower Lost River congregation, W. Va., Brother and Sister David Wieand, pastors-evangelists.

Seventeen baptized in the Bethlehem church, South Fork congregation, W. Va., Bro. O. F. Bowman, evangelist. Two were baptized prior to the meeting.

Eleven baptized, two reclaimed and eight reconsecrated in the Pleasant View church, W. Va., Bro. Ernest E. Muntzing, evangelist; Bro. Edgar S. Martin, pastor.

Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. A. R. Showalter, pastor, Oct. 13-27, in the Keyser church, W. Va.

Brother and Sister Oliver H. Austin, Oct. 13-27, in the Wiley church, Colo.

Bro. Frank Carper of Palmyra, Pa., Oct. 14, in the Hatfield church, Pa.

Bro. Niels Esbensen of Empire, Calif., Oct. 20, in the Glendora church, Calif.

Bro. John Wieand of Decatur, Ill., Oct. 15-28, in the Pleasant Dale church, Ind.

Bro. Edward Stump of South Bend, Ind., Oct. 15, in the New Paris church, Ind.

Bro. C. F. Holsopple of Myersville, Md., Oct. 13-26, in the Myersville church, Md.

Bro. John B. Wieand of Decatur, Ill., Oct. 14, in the the Pleasant Dale church, Ind.

Bro. J. O. Winger of North Manchester, Ind., Oct. 20, in the Westminster church, Md.

Bro. Emmert Frederick of Roaring Spring, Pa., Oct. 13, in the Leamersville church, Pa.

Bro. Peter Heisey of Sheridan, Pa., Nov. 17, in the Kemper house, Spring Grove congregation, Pa.

Bro. W. C. Sell of Kittanning, Pa., Oct. 9-13, in the Center Hill church, Pa.; Oct. 20 to Nov. 3, in the Spring Mount church, Pa.

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Personal Mention

A cable from Kobe, Japan, Sept. 30, reported the safe arrival of the Moomaws and Fasnachts at that port, en route to India.

Bro. Ira E. Long, pastor of the Middlebury church of Northern Indiana, is available for two evangelistic meetings during the church year. Address him at Middlebury, Ind.

Bro. J. M. Pittenger is still receiving delayed mail by way of his old Huntingdon address. His correspondents will please address him at 5403 Chester Avenue, Philadelphia.

Mrs. Anna Witwer of Greenville, Ohio, sends in a Messenger subscription and writes: "This closes my work for the Messenger. I have been agent for thirty-eight years and enjoyed the work."

Bro. Harry Wolgemuth and wife of the Conestoga church of Eastern Pennsylvania "wish to express to their many friends their heartfelt thanks for the tokens of sympathy tendered them during their recent bereavement."

The latitude of Gardena, N. Dak., and that of Windom, Kans., are some hundreds of miles apart, but the longitude and spiritual temperatures seem to be about the same. From the former there came to greet us Bro. W. F. Kurth and from the latter Mrs. Walter Eash.

San Joaquin and Shenandoah, two famous valleys far apart, closed one week and began the next with cordial greetings to the House. From the first came Brother and Sister B. F. Baker with the latter's parents, Brother and Sister Ira Martin and two grandchildren. From the second came two Wright brothers, Jno. S. and M. L., with their good wives, sisters to each other and to the father of Literary Editor Ora W. Garber. We accepted them all as "brothers" or "sisters" to all the rest of us.

Bro. W. W. Gish of Belleville, Kans., has taken up the pastorate of the Monitor church of Southwestern Kansas. His new address is R. 1, Conway, Kans.

Bro. Leonard Birkin has taken up his new pastorate and his address is changed accordingly from Bakersfield, Calif., to 210 N. Sixteenth St., Independence, Kans.

"Party arrived.—Smith," was the cablegram received the morning of Oct. 4, indicating that the Harlan Smiths, Rolland Florys, Edward Angenys, Bessie Crim and Corda Wertz had landed at Tientsin.

Brother and Sister F. S. Eisenbise are scheduled to sail from Seattle, Oct. 18, on the S. S. "Hie Maru," en route to Shanghai on the relief mission referred to in these columns a few weeks ago.

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Miscellaneous Items

Pittsburg church of Middle Indiana will have a harvest meeting Oct. 20, with a basket dinner at noon.

More Smoke in Your Blood in the October Scribner's Commentator deserves reading by anybody interested in the unprejudiced truth about smoking. The discussion was begun in the September issue.

The Rocky Ford church of Colorado will observe rally day and home-coming tomorrow, Oct. 13. All former members and friends are invited to enjoy the services and dinner with the rest of the church family.

The Big Creek church of Oklahoma, near Cushing, will have a home-coming with basket dinner and an afternoon program Oct. 27. "All nonresident and former members and friends are invited to be present."

The Alliance church of Northeastern Ohio will have an all-day home-coming with basket dinner, Oct. 20. Guest speaker and musical program in the afternoon. "All old members and friends of our church are cordially invited to come and enjoy the day with us."

The autumn love feast of the First church, Chicago, will be held Sunday evening, Oct. 20 and Thursday evening, Oct. 24, the latter being an overflow service in conjunction with the Central Regional Ministers' Conference. "All members in the Chicago area are urged to attend one of these services."

We, the officials of Cooks Creek congregation, have thoroughly investigated the solicitation of Bro. W. W. Huffman and cannot endorse his procedure of soliciting funds from the churches. We knew nothing of his procedure until it had been in progress. He, however, acknowledged his mistake to the officials and promised to pay back all funds received.—Official Board Cooks Creek Congregation, S. I. Bowman, Elder.

Representatives of Brethren groups met in Chicago at Bethany on Oct. 4 to consider the matter of alternative service in relation to the Selective Training and Service Act. The next day Friends, Mennonites and Brethren met at the Mennonite mission in Chicago. The outcome of this meeting was the decision to set up two joint committees, the first to give advice concerning the provisions of the act; the second to develop plans for alternative service.

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The Conscription Act

BY PAUL H. BOWMAN

Now we have conscription. Whatever may be its advantages or disadvantages; whether it is democratic or dictatorial; whether it is a further step toward freedom or the beginning of a totalitarian regime; whether it leads toward war and chaos or in the direction of world order and peace; whether we like it or not, peace time conscription is now law in our country. The act is officially known as The Selective Training and Service Act of 1940.

Essential Features of the Act

The act requires the registration of all male citizens between the ages of 21 and 36. It requires twelve months of military training of all who are finally drafted. The act establishes a wage of $21 per month for the first four months of training and $30 for the next eight months. After twelve months of training these men will constitute a military reserve force and will be subject for ten years to call in case of a national emergency. Their service is restricted to the western hemisphere or the territories of the United States including the Philippine Islands. Among those groups deferred from training and service are ministers of religion, students in theological seminaries, men with dependents, students enrolled in colleges and universities deferred until July 1, 1941, and persons who "by reason of religious training and belief, are conscientiously opposed to participation in war in any form." The act will expire in 1945 unless extended by action of congress prior to that time.

The Draft Procedure

There are yet many details to be determined in the administration of this law but the following steps seem to be fairly certain:

1. *Registration.* On Oct. 16 all men in the draft age will report to their poling places to be registered by regular election officials. This will be a simple registration giving name, address, age, and perhaps occupation.

No provision is made in the registration blank for registering convictions against war. Certain officials have expressed themselves as favorable to allowing the conscientious objector to register his objection to war by writing on the margin of the registration card, "I am a conscientious objector."

2. *The Draft.* Each registration card will be given a number. Shortly after Oct. 16 the President will draw a number by lot at the White House. The men holding that number will be notified that they have been called into training and will be subject to prompt classification.

3. *The Questionnaire.* The draftees will next receive an elaborate questionnaire on which to make a complete report of their status in the light of the conscription law. Local Selective Service Boards of three or more men each will have been appointed in each county or similar political division. These will assist in filling out the questionnaire and will proceed to classify the draftees into classes I, II, III, and IV. A fifth class may yet be added.

4. *The Training Camp.* Those men who are grouped in Class I will be subject to military training in army camps on a quota basis for each state. The first call will induct into service about 400,000 men. It is expected that they will be in training prior to Jan. 1.

5. *Procedure for the Conscientious Objector.* The questionnaire will provide space for a full statement of conscientious convictions against war. The local Selective Service Board will determine the sincerity of the objector. If his objection is sustained, he will be allowed to choose (a) noncombatant service under the

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United Christian Adult Movement

(Continued From Page 15)

ing arrangement for the purpose of revitalizing twenty-seven million adult Protestant church members in America. Leaders of Christian education believe that not enough emphasis has been placed upon the adults of our churches, therefore the program and materials are not sufficient to meet the needs. For that reason much material is being prepared for the churches.

The program of the United Christian Adult Movement is one of study, action and worship in a Learning for Life series which covers seven areas. The following are the seven areas for study: The Bible in Life, Personal Faith and Experience, Christian Family Life, Church Life and Outreach, Community Issues, Basic Social Problems and World Relations. Under each of these areas there are several study courses that may be selected to meet the needs of the group. Every church is urged to investigate the splendid pamphlet material that may be secured through Bro. D. D. Funderburg at the Elgin office. You will find courses of study prepared to meet the needs of adults today. It is the adults who will fill most of the offices of the church and church school. They teach most of the classes and therefore become the living examples of what the youth ought to become. It was said that we cannot wait to train our youth because they would rise no higher than the standards of the adults who are their teachers. It then becomes the first task of the church to bring the adults into a new relationship with Christ. Of the twenty-seven million Protestant adults in America it is obvious that a comparatively small percent are accepting any vital place in the work of the church. It would be alarming to know how many of them do not attend church more than perhaps to enter the church on Easter Sunday. Many of them have ceased to live exemplary lives and have therefore aligned themselves with a world that is lost in confusion, doubt and rank sin, while their names are retained on church records as members. It was the recognition of this staggering condition that gave birth to the United Christian Adult Movement.

Plans are going forward for the holding of similar camps next year. It is the hope that many churches will, during this year, adventure and experiment in the use of the Christian adult courses that camps next year may build upon these experiences. Brethren, this movement bids fair to offer a solution to your problems in the adult department of your church. It therefore deserves your careful and prompt consideration.

CHILDREN'S WORK

A New Text for Weekday and Vacation School Work

Reviewed by Ruth Shriver, Elgin, Illinois

During the last several years, weekday religious education has come into being in many communities in the United States. It is a matter for rejoicing that so many splendid textbook materials are being created for use in these schools. The most recent one from the press is Observing National Holidays and Church School Festivals. It is a 1940 book. The author is Miss Florence Martin, supervisor of the Dayton, Ohio, weekday religious education—which is one of the best city systems in the country. It is prepared specifically for Grades 3 and 4 as a part of what is known as the Christian Citizenship Series.

It has in it five units of study as follows: Unit I, Friendliness With Other Groups; Unit II, Keeping Thanksgiving as a Christian Festival; Unit III, New Ways of Celebrating the Birthdays of Great People; Unit IV, Keeping Christmas in a Christian Way; Unit V, Observing Easter as a Christian Festival. There are also a story section, a hymn section and a list of other source materials.

For those who are interested in further study of the idea of weekday religious education, two new bulletins are available: Selecting and Using Curriculum Materials in the Weekday Church School, revised 1940, 30c; The Weekday Church School, 1940, 35c. Order from the General Boards, Church of the Brethren, Elgin, Ill.

YOUNG PEOPLE

New Books for Young People

Youth Action Guide for 1940-41. 15c per single copy; 8 copies for $1.00. 1940. This booklet is just what its title suggests—a guide for young people's work in the local church, district and region as well as on a national basis. It will serve as a manual on organization, leadership, finance and programs. There should be at least one copy in every young people's group in the Church of the Brethren.

*__Devotional Life of Young People,__ Cranford. 60c. 1940. This book has been written with the purpose of creating a desire to make worship really mean something. It is a book of practical help in finding God as a vital force in daily living through prayer, meditation and Bible reading.

*__When Youth Worship,__ Howard. $1.50. 1940. A book containing a short chapter for those who plan worship and a wealth of materials for worship. The sixty-five services are arranged under seven subjects. There is a group of six services for special occasions. The Candlelighting Consecration Service may be used for conventions, conferences and rallies as well as for local church purposes.

*__Worship Programs in the Fine Arts,__ Bays. $2.00. 1940. A book of thirty-seven excellent worship services centering on themes in music and art. Illustrations are included with the services based on paintings and sculpture. An excellent addition to any library of resource material for young people.

*__Youth Work in the Rural Church,__ Minard. 30c. 1940. This book has been written by workers in the rural church. It abounds with practical suggestions for organizations, activities and programs based on principles which are sound and fit with the rural way of life. This book should appeal to the many young people of the Church of the Brethren who live and work in rural churches.

*__Cokesbury Game Book,__ Depew. $1.75. 1940. The contents: 50 active games, 50 quiet games, 50 writing games, 100 mental games, 50 outdoor games, 75 games to make and play, 50 musical games, 25 cultural games, 150 games for special occasions (many of them illustrated).

The books starred may be secured from the Brethren Loan Library or purchased from the Brethren Publishing House at the prices listed. When ordering from the Brethren Loan Library send five cents postage for each book. The Youth Action Guide may be secured from the Board of Christian Education, 22 S. State St., Elgin, Ill.

CORRESPONDENCE

Gleaners' Class at York, Pennsylvania

In the summer of 1922 a class of young girls found themselves without a Sunday-school teacher. After several unsuccessful attempts they finally secured the services of one of the ministers of the church, Bro. L. Elmer Leas, as teacher of the class. The class organized with Sister Naomi Lefever as the first president. Members of the class took upon themselves the name of Gleaners, with the motto, Reapers for the Master.

Bro. Leas felt that he should have an assistant teacher and as there was another small class of girls in the school this class united with the Gleaners and then retained their teacher as the assistant, who was Sister Fannie Dotterer. The smaller group picture shows these two classes in 1925.

Since that time the class has become a mixed class and over the span of years it has grown to the size as pictured in the large group. Its growth is the outcome of the uniting of some classes due to various changes as well as new members coming into the class. The class has furnished various workers in the Sunday school and church. Some of the charter members have moved into other localities and are working for the Master in those particular sections.

The class has always manifested a spirit of goodwill. It enjoys its occasional socials and its monthly class meetings which are held in the homes, with a spiritual program preceding the business program. One big work of this class is at Christmas time when provision baskets and fruit baskets are distributed. This work does not stop with its own members of the class, or with church members, but after first taking care of them, it reaches out to others as far as the material things will go. Last Christmas twenty-two provision baskets and 30 fruit baskets were distributed. The workers were divided into groups, and as a gift was presented in a home one or two Christmas carols were sung and a short prayer offered. Needless to say, the workers received as much good from this work as those who were the recipients of the gifts.

The contents of the provision baskets consisted of a chicken, potatoes, peas, lima beans, prunes, sugar, cocoa, celery, butter, milk and bread. Each fruit basket contained grapefruit, oranges, tangerines, apples, bananas, grapes and nuts. There were also some gifts of money and plants. Surely this class has been true to its name and motto.

This is not submitted to boast of anything done, but that other classes may find an avenue of service such as this and bring comfort and cheer to unfortunate ones.

The Lord has blessed us wonderfully and we pray that we may always be in humble submission to his will and continue to be Gleaners—reaping for the Master.

Mrs. Lowell L. Landis.

York, Pa.



Above, Gleaners' class at York, Pa., as it used to be. Below, a recent picture of the class. Reader's left to right as indicated by the lines shown in the picture: Lowell L. Landis, treasurer; Mrs. Jesse Jenkins, assistant secretary; Mrs. Paul Gipe, secretary; Melvin King, vice-president; George W. Heindel, president; Mrs. George Heindel, librarian; L. Elmer Leas, teacher; S. S. Blough, pastor when the picture was taken; J. J. Bowser, elder; Mrs. Fannie Dotterer, former assistant teacher.



World Peace

Regardless of victories, might does not make right. Force settles things only temporarily. Destroying people violates the laws of God and leaves a blight on the destroyer and withers the best in his life. Jesus said, "Put up again thy sword in his place: for they that take the sword shall die by the sword."

The man who is armed will fight when the occasion

arises. Indeed, the fact that he is armed encourages the growth of fear and suspicion, claims and counter claims, charges and counter charges that lead to fighting. If the United States had been prepared for war there is reason to believe she would have been in the conflict long before this. The way to remove war is to remove the cause.

Some nation must have the courage to lead the world to sanity if the cycle of injustice, hate, war and greed and destruction is ever to be broken. Some great nation may have to risk its life to bring this about. I wish ours was good enough to do this. Perhaps its citizens do not have the personal spiritual discipline to stand under such a program. The responsibility of the Christians is to show people how to live on this level.

Now that the radio is the national medium of information, let us dedicate each Sunday the radio stars and their talent to the Lord's work, remembering therein lies the duty of America as a Christian democracy to point the way to world peace.

Glendale, Ariz. Etta Mishler

District of Washington Summer Assembly, 1940

The district of Washington met for its annual summer assembly and district meeting July 30—Aug. 5, at Lost Lake, near Tonasket. Some 257 campers were registered. We had splendid leadership. Beside our district leaders we had several out-of-state leaders. Lorell Weis, Dean from La Verne College; the Edward Zieglers, missionaries from India; and Ida Shockley, dean of women, McPherson College, helped us with inspirational meetings. The La Verne College male quartet were with us during camp also and their presence and singing were enjoyed.

In the business meeting, action was taken promoting a permanent summer assembly camp at Lake Wenatchee with other denominational organizations. Also, it was decided to co-operate with the other coast districts in the Preaching Mission to be held following Annual Conference next spring.

Bro. Clement Bontrager was elected to serve as our Standing Committee delegate. Bro. Noble Deardorff was chosen as alternate.

Bro. Jay Eller was elected moderator for the 1941 district meeting. The member appointed to serve on the Friends Service Committee Branch at Seattle was Mark Schrock.

A strong sentiment in favor of peace was in evidence at the assembly. There was in evidence a strong spirit of willingness to serve all our boys regardless of their decision, whether absolutely pacifist or not. Types of service considered in harmony with our pacifist position are: constructive service under church or civilian direction—such as housing, roadmaking, farming, forestry, hospitalization, and recreational work; relief work under church or civilian direction in and outside of the war zone, or in neutral zones, either as a denomination or in co-operation with the Friends and the Mennonites. A strong sentiment in favor of speeding up plans for alternative service was in evidence. Several young people volunteered for such service.

During the assembly a plea for relief in the war-torn countries was taken care of by providing each family camp with relief cards to be put around a jar into which would go whatever anyone felt he could give. Quite a few campers went without a meal one day and put the money in the fund. Saturday evening a foodless banquet was held, and the entire amount of money raised for relief purposes was $124.

Tonasket, Wash. Bertha Longanecker,
Writing Clerk.

The Conscription Act

(Continued From Page 17)

direction of the army, or (b) service of national importance under civilian direction.

If the local Selective Draft Board rejects the claim of the conscientious objector he may appeal to an Appeal Board which the act creates. There will be one or more in every state. That board will refer the case to the Department of Justice for investigation by the proper representative who will report and submit recommendations to the Appeal Board. The recommendations are not, however, binding upon that board.

There is no provision in the law for the absolutist nor for an appeal from the decision of the Appeal Board.

This statement is made with some degree of hesitancy due to the element of uncertainty which always exists in matters of this kind until government authorities have finally issued official instructions. But knowing the urgency in the minds of many of our young men we venture this statement, believing that it very nearly describes what the procedure will be.

We have found government officials very courteous and sympathetic and believe that the position of the sincere conscientious objector will be respected as the law provides. Just as soon as the regulations are known a manual will be sent to the pastors or elders of churches, and district and regional counselors.

Bridgewater, Va.

With Our Schools

McPherson College Notes

Religious emphasis week is to be observed on our campus the second week of November. Prof. R. H. Miller of North Manchester, Ind., will conduct these services.

Miss Edna Neher, an alumna of the college, and also of the Kansas State College at Manhattan, has been secured as matron of Arnold Hall. This vacancy occurred during the summer months because of the resignation of Mrs. M. W. Emmert. Mrs. Emmert was forced to resign because of failing health.

College opened Sept. 11 with a very satisfactory enrollment. Some fear had been felt previous to the time that some decrease in college attendance might be experienced because of the very unsettled condition of the times. No decrease in attendance is observed; in fact, a slight increase may be in evidence when enrollment is complete. At the present time there are 122 freshmen enrolled and fifty seniors.

Professor Mohler has recently been appointed by Governor Ratner to serve on a committee composed of nine educators of the state. The purpose of the above committee is to assist in working out educational policies for the schools of the state so that they may best retain their poise and serve in this time of crisis.

We are rejoicing over the splendid addition to our faculty in the coming of the Bittingers. Dr. Bittinger's

wide experience in the field of education and on the mission field will prove, we are sure, a wholesome influence on our campus. Miss Hoover, a young woman of brilliant musical ability and splendid teaching record, is likewise a happy addition to our teaching force. Our faculty is also strengthened with the addition of several other new individuals.

A number of splendid contributions have recently come to the college, gifts varying from five hundred dollars to five thousand dollars each. These gifts are contributions toward our new dormitory for men. Included in the above gifts is a farm valued at five thousand dollars, the gift of Mr. and Mrs. F. A. Vaniman. The Vanimans have long been great supporters of the college. Mr. Frank Grattan of McPherson contributed four thousand dollars in cash. This gift is in addition to ten thousand that Mr. Grattan has previously given. Mr. Grattan is a Christian gentleman, a member of the Methodist church.

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New Gish Fund Books

Gish Fund books are furnished to ministers of the Church of the Brethren at these low prices because funds from the estate of James and Barbara Gish were placed into the hands of the General Mission Board for this purpose. From the income of this fund the General Mission Board bears part of the cost of the Gish Fund books. Should the Lord put it into your heart to add to this fund, you may become a sharer in this good work. Committee: M. R. Zigler, F. E. Mallott, Foster B. Statler.

Several new books have been added to the Gish list. Order from the Brethren Publishing House, Elgin, Ill.

258. **Pastoral Psychiatry,** by John Sutherland Bonnell. "This book's uniqueness consists in actually showing how well the blending of the basic principles of religion and psychiatry minister to the needs of troubled individuals." The book gives actual experiences in healing the broken spirits and diseased minds of men and women. The author brings to this book a background of thorough training and a wide experience in dealing with every type of human problem. Gish price, 75c.

259. **The Gospel of Matthew,** by Charles R. Erdman. This book of 224 pages in twelve chapters is the work of a gifted and consecrated scholar. It is a sane, well-balanced exposition of the Scripture texts as given in Matthew. A portion of Scripture is quoted and followed by the explanation. Some of the chapter titles are: The Proclamation of the King, The Credentials of the King, The Messengers of the King, The Claims of the King, The Person and Work of the King, The Rejection of the King, and The Prophecies of the King's Return. Gish price, 40c.

260. **The Opening Doors of Childhood,** by Lewis Joseph Sherrill. The author is the voice of the friendly counselor drawing upon the laboratory of human experience as he discusses the problems of the home, the arousing of children's enthusiasm for Christianity and the guidance they need in applying it in their daily lives. While the book has been prepared to meet the particular needs of parents in the home, it provides indispensable information for the minister, teacher and other church worker. Gish price, 80c.

261. **Christian Education and the Alcohol Problem,** by John Funk Locke. This booklet of one hundred thirty-two pages is sponsored by the National Sunday School Association of the Brethren Church with headquarters in Ashland, Ohio. The book opens with a brief, factual resumé of the history of the temperance movement. The author maintains that Christian education should make known the facts about alcohol. The closing chapter speaks of the project method in temperance education, giving practical suggestions for a group desiring to make a scientific study of the temperance problem in the community. Gish price, 25c.

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General Brotherhood Giving

	Conference Budget	Relief
3-1-40 to 9-30-40	$98,151	$22,337
3-1-39 to 9-30-39	86,220	7,645
Increase	11,931 or 13.8%	14,692 or 197%

The increase need in Conference Budget giving over last year's $221,605 to attain $235,000 this year calls for a gain of approximately 6% and for the first 7 months our gain averages 13.8%.

A minimum relief goal of $3,000 monthly was authorized by Conference. For the first seven months our relief giving averaged $3,191. This represents an increase of 197% over the corresponding seven months of last year.

We are encouraged by the response of the brotherhood. In days when millions are suffering beyond power of description we whose prosperity is increased at the expense of others should make sacrifices to carry on the Christian work of the church. Let us press forward.

H. Spenser Minnich, Financial Secretary.

A Rural Minister

Among the people whom I have known who stand out in my mind is a rural minister who is now quite old. He has lived and worked in practically the same community all his life. He goes to conventions which are held in the state and to national conventions of his church. He then goes back to his community and tries to make real to his people all that he has seen and heard.

One of the most outstanding characteristics of his success is the fact that every one in his community speaks well and kindly of him. I have never heard anyone find fault with him, whether the speaker was one of his own church or one of the rougher characters in the community. If a stranger questioned some act which seemed strange to him, someone was sure to defend the minister quickly. The defender usually made one of the following remarks:

"He never did or said anything in his life to harm anyone intentionally."

"In the light of his present knowledge, he feels that the course he is taking is best. If he finds out ten years from now that he was wrong, he will make it right if possible, no matter how much trouble it may be to him."

"He never was known to hold a grudge against anyone."

"He will condemn a wrong of which one of his own children is guilty as quickly as he will one of which a stranger is guilty."

Although he is practically self-educated, he is loved and respected by all the young people who know him well. He has studied human nature just because he has loved it all his life and has a wonderful philosophy of youth. He is so genuinely pleased when the young people of the community do well that they feel repaid for their work by his pleasure alone. He very rarely gives a rebuke, but when he finds it necessary, he can give it in a very few words and in such a way as to be effective. He is always slow to condemn and ready to forgive.

This dear, old minister is growing old among those to whom he has ministered for years. He is loved very much by young and old alike. In spite of the fact that young people are thought to be thoughtless, I have often heard some of them object to some plan because it would not be pleasing to the aged minister.

As I look back over the ten years which have passed since the above was written as a character sketch for an English class in college, I still feel that it was always true of our beloved Elder Abel Killingsworth, who was called to his heavenly home, June 1, 1940.

Hutchinson, Kans. Mabel F. McClung.

Mount Carmel, Pastor Knight and Those Greene County, Virginia, Churches

On page 37 of the July 6 number of the Gospel Messenger you will find a very clear and true-to-life picture of the only native preacher living and serving five of the groups that make up the Mt. Carmel congregation composed of nine units, practically each one a separate church with its own records, treasurers and minute books.

The territory is approximately thirty miles wide and about forty long. Figure the square miles in this large and needy field. Bro. Knight is elder in charge of the entire group. Pastor Chester I. Harley, living in Stanardsville, shepherds the western end, comprising four units of the group, co-operating somewhat jointly at times with two points, namely Colliers Grove and Shiloh. The former has no church building as yet. They meet out in the open grove in rather primitive fashion. The writer preached one sermon at this point and those he met surely are a promising group.

At this writing there is an effort being made to build a chapel such as you will note on the same page of the July 6 Messenger. At Shiloh, where the writer helped conduct a daily vacation Bible school, the teaching force was made up of local young people and is proof of the worth-while efforts for the past twenty years on the part of Elder H. S. Knight. At this point the local group will be enlarging the chapel by an additional fourteen feet at one end.

The crowds that attended the evangelistic services there in July were so large that at times about half could not get inside. Two big lumber trucks would be placed at the side windows and these would be crowded. During the invitation hymns some of the converts would push themselves in from the outside.

On the date of baptism the entire community took a day off as a holiday and several hundred lined the banks of the mountain stream to witness the scene. The stillness was such that the gurgling of the waters over the rocks could be heard during the baptismal service.

Both Bro. Knight and the Home Missions Secretary are probably too modest to speak of the promising field for real Brethren evangelism and the progress made during the twenty years of loyal services in the territory by the pastor and those who came and helped during the summer periods in vacation Bible schools. How affectionately they speak of such as Sister Laura Moyer, "loaned" by the Mission Board, and others sponsored by local churches here and there.

Bro. Newton Poling assisted the pastor at the west end, Bro. Harley, in five evangelistic services: Shady Grove (Shiflet Hollow), Mutton Hollow (Mt. Hermon), Mt. Grove Chapel (Bacon Hollow), Colliers Grove and Evergreen. Three daily vacation Bible schools were held with a total enrollment of 105 and average attendance of 73. When one considers the distance many must walk through lonely mountain roads and the weather, the attendance and interest were more than was expected.

In addition to the Bible school at Shiloh, where a simple course was given in the rudiments of music, the writer assisted in four evangelistic meetings. In all nine meetings there were eighty-seven baptisms with a number of reconsecrations that seemed sincere.

The congregation, twenty years ago, had but a few places of worship and numbered around two hundred. With the additions this past summer they now number over one thousand two hundred and Bro. Knight apparently knows every one by his first name. In addition to Mt. Carmel, Bro. Knight has the oversight of two churches in Madison County. With Bro. Harley as fieldman for the Eastern District of Virginia one finds two of the busiest and hardest worked men of the brotherhood.

Ministering to the sick and needy and to the discouraged ones, helping to find strayed animals, doing much of the deacon work, burying the dead, and marrying couples by the roadside are some of their activities.

This last actually occurred during my first morning service at Burnley, when the pastor was called out before he could introduce the speaker. Not knowing what was wanted, the pastor went out and there was a wedding right there on the outside.

These good brethren minister to the needs of many in whom no other religious group takes an interest simply because they are poor. A number of the younger folks are attending high school, while many of the older generation can neither read nor write. Bro. Knight spends most of his time away from the home and leaves the stuff with a faithful wife who, with her frugal habits, makes Brother Knight's ministry so effective.

Pray for those good brethren and visit them when traveling over Sky Line Drive. You will not only be appreciated, but blessed in your deeds of love. You will return to your home church more appreciative and determined to do more for the program of the church in missionary endeavor.

Lancaster, Pa. W. N. Zobler.

Winget Fiftieth Wedding Anniversary

Brother and Sister Wilmer Winget, Pennville, Ind., held open house Sept. 7, 1940, in honor of their fiftieth wedding anniversary. Ninety-six friends and relatives called during the afternoon and evening and a very pleasant time was enjoyed by all.

The couple was married on Sept. 7, 1890. They have always resided in the community of Pennville, near his birthplace. They are the parents of four children, all living and members and workers in the Hickory Grove Church of the Brethren. These with the twelve grandchildren enjoyed the celebration with their parents. Ministers coming to the Hickory Grove

church found a very pleasant home with Brother and Sister Winget. Bro. Winget has served the church for many years as deacon. He and his wife have been loyal and faithful members of the Church of the Brethren for many years.

Redkey, Ind. Cyntha E. Fox.

Washington Fieldman

The district of the state of Washington is happy to be able to announce that Elder Paul S. Longenecker has been secured for our fieldman and executive secretary for another year. For the past five years Brother and Sister Longenecker have been located at Yakima, where their time was shared jointly with the local congregation and the district. During that time the Yakima church has grown and strengthened so much that she no longer needs any assistance from the district. They are now on a full-time pastoral basis and Bro. Miles Blickenstaff of Emmett, Idaho, has been called to serve there.

We were very reluctant indeed to think we'd be losing the Longeneckers to some other area, as we seemed to have no place in our district to locate them just then. Now we feel that the Lord has been definitely guiding the matter, for he has very clearly shut some doors and obstructed some of our endeavors, all the while opening others. Following district meeting in early August the district board did some investigating in the Outlook area. They found that a most promising field has grown up at this point. The irrigation project and the general farming practice there have drawn a fine number of new families. Their attendance has been increasing steadily. The board then proposed to the Outlook brethren that they share the fieldman with the district on the same basis as Yakima had.

This plan was accepted by the Outlook church and the Longeneckers. Immediately the church at Outlook went out and rented a house for a parsonage and the pastor has begun his work. Bro. Longenecker has such a fine record of building real Christian activities that we are looking forward to great accomplishments in this little rural community. We are sure that with the co-operation of the fine people who live at Outlook we will not be disappointed in our expectations. May your prayers go with the work. Friends will notice the change of address for the Longenecker family. It is now Outlook, Wash.

Wenatchee, Wash. Geraldine Eller.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Beck-Zimmerman.—On Sept. 15, at the Salem Church of the Brethren, Edward Beck and Elaner Zimmerman, by the undersigned.—Leland Nelson, Nickerson, Kans.

Brown-Johnson.—LeRoy S. Brown and Kate Bell Johnson, on July 20, 1940, by the undersigned, at the parsonage.—Van B. Wright, Fort Wayne, Ind.

Brubaker-Kieffaber.—At the home of the bride, Sept. 21, 1940, Clair Daniel Brubaker of Duncansville, Pa., and Ruth Rebecca Kieffaber of Akron, Ohio, by the undersigned.—G. W. Kieffaber, Akron, Ohio.

Davis-Parker.—Glen A. Davis and Helen Rae Parker, Sept. 8, by Bro. Fred M. Hollenberg, in the Okeechobee Church of the Brethren, Fla.—Margaret Parker, Okeechobee, Fla.

Dohner-Gibble.—By the undersigned, at the home of the bride, Sept. 15, Robert Dohner of Vermont, Ill., and Beulah Gibble of Astoria, Ill.—I. J. Gibson, Astoria, Ill.

Evard-Woods.—Orville Charles Evard and Mary Catherine Woods, by the undersigned, at the home of the bride's parents, on July 14, 1940.—Van B. Wright, Fort Wayne, Ind.

Heefner-Miller.—By the undersigned, at the Church of the Brethren, Cedar Rapids, Iowa, Sept. 14, 1940, Richard Heefner and Dorothy Miller, both of Cedar Rapids, Iowa.—H. L. Ruthrauff, Cedar Rapids, Iowa.

Jones-Bassler.—By the undersigned, at his residence on Sept. 14, 1940, Curtis Jones and Gail Bassler, both of Hydro, Okla.—Ed R. Herndon, Weatherford, Okla.

Long-Gans.—By the undersigned, on Aug. 17, at the home of the bride in Yakima, Wash., Kenneth Long of Grand Rapids, Mich., and Grace Gans.—Lewis A. Gans, Yakima, Wash.

Long-Sissel.—At the manse of the Waterloo City church, Sept. 21, 1940, Charles E. Long and Wanda Sissel, both of Waterloo, Iowa, by the undersigned.—Albert Perry Blough, Waterloo, Iowa.

Maurer-Grady.—In the Waterloo City church, Sept. 6, 1940, by the pastor, Wesley C. Maurer and Esther M. Grady, both of Hudson, Iowa.—Albert Perry Blough, Waterloo, Iowa.

Quakenbush-Gaston.—By the undersigned, in the North Star church, Grant County, Okla., Sept. 15, 1940, Galen R. Quakenbush and Betty Jane Gaston, both of Wichita, Kans.—Ralph W. Quakenbush, Maxwell, Iowa.

Reber-Baer.—By the undersigned, at the Maiden Creek church, Sept. 18, Eld. Jonathan G. Reber and Sister Delilah W. Baer.—Henry H. Reber, Mohrsville, Pa.

Royer-Erbaugh.—By the undersigned, in the Bear Creek Church of the Brethren, Aug. 31, 1940, Merrill F. Royer and Eunice E. Erbaugh, both of Dayton, Ohio.—Galen B. Royer, Dayton, Ohio.

Spivey-Goughnour.—By the undersigned, at the home of George Grove, at South English, Iowa, Aug. 18, 1940, Lawrence Spivey and Muriel Goughnour.—Jas. Q. Goughnour, Ankeny, Iowa.

Stutzman-Bradley.—By the undersigned, at his residence, Aug. 2, 1940, Paul Stutzman of Adrian, Mich., and Elizabeth Bradley of Blissfield, Mich.—J. A. Guthrie, Metamora, Ohio.

Whipple-Keller.—By Bro. Royal Glick of San Bernardino, Calif., June 23, 1940, in the Church of the Brethren, Reedley, Calif., Bro. Lee Whipple of Chico, Calif., and Sister Dana G. Keller of Reedley.—Mrs. Morris Keller, Reedley, Calif.

FALLEN ASLEEP

Balmer, Mary Crumbine, wife of Bro. Allen Balmer of Rothsville, Pa., was born Sept. 12, 1870, and died Aug. 28, 1940. She was a faithful member of the Middle Creek Church of the Brethren for forty-four years. Brother and Sister Balmer served faithfully in the deacon's office for many years. She was a good Christian mother and will be missed by a large circle of friends. Besides her husband, she is survived by eight children, eighteen grandchildren and five great-grandchildren. Funeral services were conducted in the Middle Creek Church of the Brethren by the home ministers. Interment was in the adjoining cemetery.—Emma L. Zook, Lititz, Pa.

Burkins, Charles Henry, was born May 22, 1866, in York County, Pa., and died at the home of his daughter, Sister Essie Sutton of York, on Aug. 31, 1940. Ten children, twenty-two grandchildren and sixteen great-grandchildren survive. Funeral services were held in the Pine Grove Presbyterian church near Sunnyburn, Pa., by the undersigned. Interment was in the adjoining cemetery.—M. A. Jacobs, York, Pa.

Chamberlin, Amy, daughter of Elijah and Mary Reddick, was born near Sheridan, Mo., March 22, 1868. She was a student in McPherson College in its opening year, 1888-1889, and also attended Normal School in Missouri in preparation for teaching school. She taught for eleven years. She became a memoer of the Church of the Brethren in 1914, and had taught in the Sunday school many years prior to that time. She was a county Sunday-school secretary several years while in Nebraska and later she taught in the Des Moines Church of the Brethren as long as her health permitted. On Dec. 12, 1911, she was married to Dayton P. Chamberlin. They lived at Beatrice, Nebr., until coming to Ankeny, Iowa, in May, 1918. Surviving are three sisters and one brother. She died Sept. 12, 1940. Funeral services were conducted in her home in Ankeny by the undersigned. Burial was in the Brethren cemetery at Panora, Iowa.—S. L. Shenton, Des Moines, Iowa.

Dunkle, Bro. Emanuel E., died at his home near New Enterprise, Pa., Aug. 4, 1940. He was the son of Simon and Sarah Evans Dunkle, and was born in Sandy Hollow, near Everett, on Nov. 17, 1860. He was united in marriage with Mary Ann Richter of Lafayettesville, who passed to her reward twenty-eight years ago. To this union were born three sons and seven daughters, who survive. He leaves also one sister, eleven grandchildren and one great-grandchild. He was a member of the New Enterprise Church of the Brethren and attended services when health permitted. Funeral services were conducted by Bro. D. I. Pepple, assisted by Bro. W. N. Staufer. Interment was in the New Enterprise cemetery.—Mrs. D. P. Hoover, New Enterprise, Pa.

Faidley, Ira, oldest son of D. E. and Sarah Faidley, was born near Maxwell, Iowa, Aug. 13, 1876, and passed away on Aug. 29, 1940, in Des Moines, Iowa. As a young man of twenty-two years he united with the Church of the Brethren and maintained an active interest in its work and worship as long as his health permitted. On Jan. 25, 1899, he was married to Nora Flora. To them was born one son. He was born and lived his entire life in Polk County, Iowa. The last thirty years of his life were lived in Des Moines. He worked for the Des Moines Railway company since 1918. Besides his wife and son he leaves two brothers and two sisters. Funeral services were conducted in Des Moines by the undersigned. Interment was in the Brethren cemetery near Maxwell.—S. L. Shenton, Des Moines, Iowa.

Green, Benjamin, was born March 13, 1850, in Green County, Ohio, and died in Urbana, Ohio, Sept. 12, 1940, after a three days' illness. Surviving are one son, seven grandchildren, sixteen great-grandchildren and many friends. He was a member of the Church of the Brethren for more than fifty years. Funeral services were conducted by Eld. Cyrus Funderburg in Springfield, Ohio. Interment was made in the cemetery at Fairfield, Ohio, by the side of his wife, who died several years ago.—Mrs. Cyrus Funderburg, Springfield, Ohio.

Hall, Ida May, was born Feb. 28, 1878, in Ionia County, Mich., and passed away Sept. 19, 1940, at her home in Elkhart. She became a member of the Elkhart City Church of the Brethren

twenty-three years ago. She is survived by her companion and one daughter. Three children preceded her in death. Funeral services were conducted by the writer, assisted by Bro. E. C. Swihart, in the Elkhart church. Burial was at Albion, Ind.—G. W. Phillips, Elkhart, Ind.

Hall, Maryette, daughter of Peter and Phoebe Berry, was born Aug. 16, 1862, and died Aug. 12, 1940. She was a lifelong resident of the Metamora vicinity. She was married to James Hall in 1879. To this union were born four daughters, of whom two preceded her in death. She leaves two daughters, one brother, four grandchildren and five great-grandchildren. Funeral services were held at the home. Burial was at Amboy, conducted by the undersigned.—J. A. Guthrie, Metamora, Ohio.

Hoard, Dwight, was born Feb. 20, 1906, and passed away Aug. 9, 1940, at the Sunnyside Sanatorium near Indianapolis, Ind. He had been a member of the church for eleven years and prior to that time was a member of the United Brethren Church. He enjoyed working in the church and was always willing to do what he could to help in any way. He was married to Hazel Coulter on June 26, 1929. His illness extended over a period of several years. In the past three and a half years he had submitted to seven major operations. He demonstrated his faith in the Word of God when on three occasions he called for the anointing service. He bore his suffering bravely, never complaining. He was loved and admired by all who knew him. He will be greatly missed by his wife, daughter, father, mother, three sisters, two brothers and a host of friends. Funeral services were conducted in the Blue River church near Churubusco, Ind., by Bro. L. U. Kreider, assisted by Bro. Frank E. Hay of Indianapolis.—Mrs. Hazel Hoard, Churubusco, Ind.

Hottle, Naomi Florence Bowers, was born in Hardy County, W. Va., March 25, 1880, and passed away in the Somerset Community hospital, Sept. 5, 1940. She and William Luther Hottle were married Dec. 20, 1931. Early in life Sister Hottle saw her need of the Savior and united with the Church of the Brethren in the Woodstock congregation, Va., remaining faithful till death. Sister Hottle was always present at church services and was very active in the ladies' aid society. Sister Hottle showed a great example of Christian faith and living. She will be missed very much in the church, Sunday school, and the ladies' aid. She leaves a loving husband, four stepsons, four stepdaughters, three brothers and three sisters. Funeral services were held in the Geiger Church of the Brethren by Bro. H. Q. Rhodes. Interment was in the Husband cemetery, Somerset, Pa.—Wilbert G. Beeghly, Somerset, Pa.

Miller, Leroy, was born Sept. 25, 1899, and passed away suddenly while returning from work in Elkhart, Aug. 24, 1940. He was a member of the Church of the Brethren since boyhood. He is survived by his parents, his companion, two sisters and three children. Funeral services were conducted by the writer in the Elkhart City church. Interment was in the Prairie Street cemetery.—G. W. Phillips, Elkhart, Ind.

Minnick, Rebecca Ann Holsinger, wife of William Minnick of Mayland, Va., died in the Harrisonburg, Va., hospital in Sept. 20, 1940, aged 57 years, 1 month and 21 days. Death was due to tularemia following an illness of ten days. She was a member of the Unity congregation. Surviving are her husband, three daughters, three sons and two sisters. The funeral service was held from the Linville Creek church, with Bro. C. E. Nair and the writer officiating. Interment was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Pennington, Hannah Williams, wife of the late Thomas Pennington, died at her home near Broadway, Va., on Sept. 18, 1940, following several weeks of illness, aged 69 years. Although a member of the United Brethren Church, she was active in the program and church attendance of the Church of the Brethren at the Cedar Run house. Her funeral service was held from the Trissell's Mennonite church with her pastor, Bro. L. A. Racey, and the writer officiating. Burial was made in the cemetery adjoining the church. Surviving are five daughters, a son, a sister and twelve grandchildren. She was preceded in death by one daughter, a son and her husband.—Samuel D. Lindsay, Timberville, Va.

Pote, Drusdie, daughter of Levi H. and Esther Ober Biddle, was born on March 11, 1864, at New Enterprise, Pa., and died at her home on Aug. 21, 1940. Death resulted from a heart attack. She was a faithful member of the Holsinger church. On Dec. 25, 1892, she was married to Andrew C. Pote, who survives. One daughter, five grandchildren, one sister and one brother also survive. Funeral services were held in the home church by her pastor, Bro. Joseph Clapper, assisted by Bro. Emmert Frederick. Interment was made in the Holsinger cemetery adjoining the church.—Mary A. Keiper, Woodbury, Pa.

Ryman, Lawrence, son of Claude and Alice Hoover Ryman, was born near Garrett, Pa., Feb. 2, 1902, and passed away Aug. 15, 1940. He started to work in the mines on Aug. 12 and was caught under a rockfall on Aug. 14, receiving injuries which resulted in his death. On Sept. 18, 1920, he and Anna Shultz were united in marriage. To this union were born one son and four daughters. About seventeen years ago Bro. Ryman saw his need of a personal Savior and united with the Church of the Brethren in the Geiger congregation, remaining faithful till death. Although he was not regular in church attendance, he tried to live a Christian life. He was a friend to all who knew him and was well liked by all his associates and neighbors. He will be missed in this community. He leaves his loving companion, Anna, an aged father, four daughters, one son, one brother and four sisters. Funeral services were held in the Geiger church by Bro. H. Q. Rhodes. Interment was in the Friedens J. O. U. A. M. cemetery.—Wilbert G. Beeghly, Somerset, Pa.

Schamel, Sister Mary Jane Cushen, widow of the late George C. Schamel, died July 9, 1940, at her home in St. James, Md., after an illness of eight months. For many years she had been a member of the Church of the Brethren, Manor congregation. Surviving are five daughters, three sons, two brothers and a number of grandchildren. Funeral services were held at her home with Bro. Rowland Reichard and Rev. W. S. Baker of the St. James Progressive church officiating. Interment was in the Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

Wissinger, Edna Pearl, daughter of William and Saloma Wissinger, was born Jan. 24, 1879, and died at her home near Onward, Aug. 21, 1940. Death followed a long illness from a heart ailment. She was preceded in death by her mother and a sister. Surviving are the aged father, one brother and one sister. She was a member of the Pipe Creek church for many years. Funeral services were held at this church, conducted by Brethren T. A. Shively and Charles Oberlin.—Martha O. Hessong, Peru, Ind.

Wolford, William H., son of William and Rebecca Wolford, was born at Downsville, Maryland, Feb. 14, 1872, and died at Franklin Grove, Ill., on Sept. 9, 1940. He was married to Minnie Cline on Dec. 28, 1892. To this union were born three sons and two daughters. Bro. Wolford came to Franklin Grove about thirty-eight years ago. After residing in the village for about one year he moved to a farm near Ashton. He was a carpenter as well as a farmer and lived in this community until 1918, when with several other families the Wolford family moved to Langdon, N. Dak., where he lived until two years ago. Two children and his wife preceded him in death several years ago. Bro. Wolford's health was very poor at that time, so his son, Raymond, brought him back to Franklin Grove, where he lived with his son ever since. Bro. Wolford was a member of the Church of the Brethren. Surviving are his daughter, two sons and other relatives and friends. Funeral services were conducted at the Hicks funeral home in Franklin Grove by Bro. S. L. Cover. The body was then taken to the old home in North Dakota, where funeral services were held. Interment was in the Landgon cemetery.—Nina Pfoutz, Franklin Grove, Ill.

Wolgemuth, Harriet Ruth, nine-year-old daughter of Bro. Harry and Sister Ruth Wolgemuth, met a tragic death on Sept. 4, 1940, when the wheel of a loaded farm wagon passed over her body. Her father is one of the ministers in the Conestoga congregation. Harriet was a regular attendant and an eager pupil in the Bareville Sunday school. She possessed exceptional talent and her cheerful disposition made friends for her wherever she went. Besides her parents she is survived by two brothers. Funeral services were held in the Bareville Church of the Brethren by Brethren D. S. Myer and Paul D. Wenger. Interment was in the Eby cemetery at Monterey.—Addie A. Myer, Leola, Pa.

CHURCH NEWS

California

Calvary.—On June 23 the camp pictures were shown by Bro. Ernest Carl. On June 30 the promotion exercises of the Sunday school were held with creditable memory work given by each department. Dedication services for four babies were conducted by the pastor. Mrs. G. O. Stutsman was elected director of women's work. Mrs. Sylvia Lentz will be director of the mothers and daughters, who, under the name of Home Builders, meet each month in the homes of the younger mothers. On July 18 Bro. J. W. Lear was the speaker at the men's work dinner. We are enjoying the new organ purchased recently. An organ recital was given by Dr. Reynolds on July 21. We were privileged to have the Florys, appointees to China, with us. On July 28 fifteen thousand Bibles were dedicated at the Hollywood Bowl by the Gideons. A huge cross and a background made of these Bibles were an impressive sight. They will be placed in the city schools. Paul Duke, for many years our able Sunday-school superintendent, offered to build up a high school class, and Burton Forney was elected to serve in his place. At a recent business meeting a tribute was paid to Paul Duke and to J. W. Cline, who also has served for many years in the church work. Surprise parties honoring Mr. Rieff, Mrs. Mary Brubaker and Grace Mahin were enjoyed. An offering of $64 was received for home missions. Pastor Stutsman has labored faithfully during the summer months, refusing to avail himself of a vacation. Two have been received by baptism and two by letter.—Ethel C. Smith, Los Angeles, Calif., Sept. 20.

Covina.—Since our last report Brethren J. A. Smeltzer and J. P. Dickey were our pulpit guests until the coming of our pastor on Sept. 1. The installation service for Brother and Sister Wm. Riddlebarger was conducted at the morning service by Bro. Edgar Rothrock. We are glad to be back to the regular routine of morning and evening services. The pastor and family are nicely settled and getting acquainted with us. A reception and

pound shower was given for the pastor and family on Sept. 4. Bro. Riddlebarger is planning a change in the midweek meeting. On Sept. 18 we had our mother and daughter meeting, with the new officers presiding. Mrs. Riddlebarger gave a talk. We appreciate having the Riddlebarger family in our group. The aid society has been meeting regularly each week. On Sept. 19 a special church meeting was held for the election of officers. The committee on making arrangements for additional Sunday-school rooms was continued. Some of the church officers are as follows: clerk, Carr Deitz; treasurer, Roy Eikenberry; Messenger agent, Mrs. Eulalia Overholtzer; correspondent, Mrs. Agnes Shaver. All necessary committees were appointed. The Sunday-school officers are as follows: general superintendent, Merle Butterbaugh; junior superintendent, Lucille Bashore; primary superintendent, Mrs. Kathrine Banco; beginner superintendent, Mrs. Edward Naylor; cradle roll superintendent, Mrs. Paula Snyder; secretary-treasurer, Mrs. Roy Platt.—Mrs. Tempie S. Funk, Charter Oak, Calif., Sept. 21.

Glendale, First.—Election of church and Sunday-school officers was held Sept. 12, with the following result: elder, H. A. Frantz; assistant elder, W. E. Trostle; choir director, Mrs. Francis Cramer; Gospel Messenger agent and correspondent, Mrs. Lulu Terford; Sunday-school superintendent, E. N. Flory; assistant, Lowell Brubaker; director of women's work, Mrs. Mabel Oxley. The B. Y. P. D. recently chose Lowell McCann as president, and Mrs. E. B. McCann as adviser. When Pastor Frantz and his wife returned from General Conference they were surprised to find the parsonage redecorated inside. This was arranged by the church members. Delegates to the district conference were Bro. Marvin Kensinger and Mrs. Emerson Deeter. Bro. Glen Montz preached for us Sept. 1. Our relief offerings are brought regularly each Sunday. Our congregation was made sad by the passing of Bro. George C. Carl, our former pastor and the organizer of this church.—Mrs. Lulu Terford, Glendale, Calif., Sept. 20.

Raisin.—At our June council Sister Frank Ransier was re-elected superintendent of the adult Sunday-school department, with Sister J. N. Young as superintendent of the intermediate department. Our social director sponsored a reception for our pastor and his family after their return from Annual Conference. Interesting talks were given by Brother and Sister Liskey. We appreciated the faithful and helpful services of Brethren Floyd A. Yearout and C. H. Yoder during the pastor's absence. We were also favored during the summer by messages from Brethren Frank Howell, Lorell Weiss, Diamond Hartman and F. A. Yearout. The attendance at Sunday morning and evening services has been good considering the busy season. Especially has much interest been manifested in the evening services. The C. E., men's work, missionary group, the juniors and intermediates were each responsible for one Sunday evening program during the pastor's absence. On Aug. 11 our C. E. was invited to a joint B. Y. P. D. meeting in the Reedley church. Sisters Gladys Gordon, Esther Meyers and Mr. Carl Nash provided ways for seventeen C. E. members to attend the state C. E. convention at Sacramento. On Sept. 8 they also enjoyed an afternoon with the B. Y. P. D. group in a circuit meeting held in the Lucerne park. On Aug. 18 we held our Sunday morning services in a park in Fresno. The number at Sunday school was above the average. A basket dinner was served at noon. Our church was well represented at Camp Beulah and also at Greenhorn assemblies. The educational board has decided to divide the young people's class into two groups. During the summer the men's work organized with thirty-six members. They have been very active. They took upon themselves the finishing of our basement. The work has been hindered some because of the plasterers being engaged elsewhere, but we are happy to know that the work is started. We feel that in the near future this work will be completed. The ladies' aid will finance the finishing of the kitchen. On Sept. 4 we elected Bro. F. A. Yearout as elder. Church officers are as follows: clerk, Bro. W. H. Meyers; treasurer, Sister Lee Harris; Messenger agent, Sister Nancy Roland; district meeting delegates, Bro. W. I. Lisky and Sister J. B. Flickinger. Our missionary group did not meet during July and August. Our aid society met twice each month to quilt and piece blocks for comforters. At our last August meeting officers were elected as follows: president, Mrs. J. N. Young; vice-president, Mrs. T. J. Ring; secretary, Mrs. Ella Billingsly; treasurer, Mrs. J. B. Flickinger; superintendent of work, Mrs. Nancy Roland. The meetings have been well attended, and the interest is good.—Elizabeth Kimmel, Raisin, Calif., Sept. 12.

Florida

Miami.—Three have been baptized since our last report. Our young people have just closed a contest to increase B. Y. P. D. attendance. The losing side entertained the winning side. We met in council Sept. 12. Bro. C. C. Price was chosen as elder for another year. The following officers were elected: clerk, Sister Martha Lee Daffin; treasurer, Sister Snyder; Messenger agent, Sister Siegler; Messenger correspondent, Sister Overholser; member of auditing committee, Sister Lowe; member of ministerial committee, Sister Anderson; delegates to district meeting, Bro. Richardson and Sister Overholser; alternates, Bro. Price and Sister Watts; Sunday-school superintendent, Sister Anderson; secretary, Dorothy Tadlock; Sunday-school treasurer, Lewis Price; Sunday-school delegates to district conference, Bertie Lee Siegler and Henry Dipen; alternates, Lewis Price and Byron Westbrook. Just before leaving for Manchester College, Sister Doris Price was pleasantly surprised when the young people gave her a farewell party and a handkerchief shower. The ladies' aid met in the social rooms of the church for an all-day sewing and quilting meeting. On Sept. 19 officers were elected. Some of the men are sanding and varnishing the floor of the new room that has been built. We again extend a welcome to all members and friends coming to Florida, to worship with the Miami church.—Mrs. Enos Overholser, Miami, Fla., Sept. 20.

Idaho

Twin Falls.—We met in council Sept. 6. The following officers were elected: T. F. Edwards, Sunday-school superintendent; H. A. Swab, clerk; F. M. Heistand, treasurer; J. W. Norris, Messenger agent; the writer, Messenger correspondent; Bro. A. C. Miller, elder. At a previous council the church voted unanimously to retain our pastor for another year. Thirteen of our number attended summer assembly at Meadows, Idaho, in August. Recently the ladies of the church bought a new washing machine for the parsonage. We are planning a rally day for Oct. 6. In the evening of that day we will observe our communion service. Our Sunday-school attendance was not very good during the summer months, but it is gradually coming back to normal. During July and August our church co-operated with the other churches in the city and attended the joint meetings in the city park on Sunday evenings.—Mrs. F. M. Heistand, Hazelton, Idaho, Sept. 19.

Illinois

Franklin Grove.—We were happy to have our former pastor, Bro. Paul Studebaker, preach for us on June 2. July brought several former members and their families into our group. These in turn gave us special music and one sermon, for which we have a great appreciation. Bro. John Heckman of Polo brought us a sermon on peace, outlining somewhat the stand we may take in case of war. Seven of our intermediates attended the pioneer camp at Naperville, and two of our members were teachers. A number of our group attended district meeting at Elgin. Bro. Evan Kinsley and Bro. Kenneth Pfoutz represented us as delegates. Sept. 7 we met in council, at which we elected the following officers: Bro. L. L. Group, Sunday-school superintendent; Bro. Evan Kinsley, assistant; Sister Mary Martin, Messenger agent; Sister Lucile Kinsley, president of women's work. The men are looking forward to having President Rufus D. Bowman of Bethany Biblical Seminary with them in an evening meeting on Sept. 24. The social committee is planning an all-church social for Oct. 2. The interior of the church has been redecorated, and new hymnbooks have been purchased this summer.—Nina Pfoutz, Franklin Grove, Ill., Sept. 23.

Lanark.—Our business meeting was held Sept. 12, at which time the following Sunday-school officers were elected: adult superintendent, Robert Royer; intermediate superintendent, Mrs. Orpha Lawhorn; junior superintendent, Mrs. Vera Helsinger; primary superintendent, Mildred Engles; B. Y. P. D. adviser, Joseph Pieson; home department superintendent, Mrs. Minnie Bolinger; cradle roll superintendent, Mrs. Mae Stitzel; secretary-treasurer, Thelma Stitzel. It was decided to have evangelistic meetings this fall. Bro. G. G. Canfield will begin our meetings Dec. 1. We will hold our annual Thanksgiving services and dinner on Sunday before Thanksgiving, with the school faculty as guests. Our love feast will be held Sept. 29. Thirty-seven of our members attended district meeting at Elgin. Bro. I. D. Leatherman is beginning his tenth year with us as pastor. During July we had evening services in the basement of the church. On July 7 the young people gave a musical program. On July 14 Elizabeth Knous of Davenport, Iowa, gave a talk against communism and atheism. The children of the Winner's class rendered a program on July 21. Rev. W. R. Shull of the National Forum of Chicago was with us July 28. During the month of August we had no evening services. On the evening of Aug. 8 Bro. H. Jesse Baker of Polo, Ill., talked to the men and boys on the war and peace question. At the morning services on Aug. 18 we had the pleasure of hearing Bro. John Masterson of Forreston. Our pastor was engaged in an evangelistic meeting in the West Branch church. On Aug. 25 Bro. Merle Hawbecker of the Cherry Grove church brought us the message.—Mrs. Ada Royer, Lanark, Ill., Sept. 20.

Indiana

Carl Creek.—We met in council Aug. 26, at which time the following officers were elected: elder, Bro. John Frantz; clerk, Sister Raymond Winger; treasurer, Bro. Cory Blue; trustee, Bro. Meno Harriss; Sunday-school superintendent, Bro. Jesse Winger; delegate to district convention, Sister Sina Blue. One letter was granted. Our communion service will be held Oct. 19, at 7:30 P. M. The ladies' aid plans to hold a penny supper and bazaar at the schoolhouse on Sept. 27. Bro. G. A. Snider of North Manchester delivered the address on Sept. 22. The church body plans to spend Sunday, Sept. 29, at the home of their pastor, Bro. Ralph Hoffman.—Mrs. Robert W. Smith, Marion, Ind., Sept. 23.

Cedar Creek.—We met in council Sept. 9, at which time all church officers were elected. Bro. Jesse Ober was chosen Sunday-school superintendent. Our pastor, Bro. J. S. Flory, and his wife and daughter are beginning their second year of very efficient service here. The attendance at both morning and evening services is increasing. The pastor's cabinet met Sept. 16

to further discuss business pertaining to the Sunday school and church. Our harvest meeting and rally day will be held Oct. 13. Our evangelistic meetings will begin on Nov. 3, with Bro. Van B. Wright of Fort Wayne as evangelist, assisted by Pastor Flory. These meetings will continue for two weeks. We will have our love feast on Nov. 18.—Mrs. Lawrence Smith, Garrett, Ind., Sept. 18.

Indianapolis.—We held an important council meeting on Sept. 10. The ministerial committee was instructed to make arrangements with Bro. Harry Zellers to have charge of the church program each week end until next June. Brother and Sister Zellers spent Sept. 8 with us and were well received. We are looking forward to an inspirational year. The following officers were elected: elder, Frank E. Hay; clerk, Raphael W. Wolfe; treasurer, Roy Mathews; financial secretary, Kenneth Metzger; Sunday-school superintendent, Wilbur Barnhart; director of music, Frances Heuter; member of board of Christian education, Claretta Good; member of ministerial committee, Virgil Stinebaugh. The board of trustees is investigating the possibility of installing automatic heating in the church plant. Remodeling of the church recreation room, started by the Philo class and aided liberally by other members, is nearing completion. It is the hope that this room will help the church program considerably.—Raphael W. Wolfe, Indianapolis, Ind., Sept. 12.

Liberty Mills.—We had the privilege of having Bro. John Long, our pastor, represent us at Annual Conference. He gave us an interesting report. On Aug. 9 we met in council, at which the Sunday-school and church officers were elected. We accepted the resignation of Pastor Long. He intends to devote his full time to his last year in Bethany Biblical Seminary. In the evening of Aug. 18 the octet from Bethany gave us a fine musical program. Bro. Roger Shively of North Manchester will be our pastor, beginning Oct. 1. Our harvest meeting will be held Oct. 6, with an all-day meeting and a basket dinner.—Mrs. Lydia Stephens, Liberty Mills, Ind., Sept. 21.

North Winona.—We met in council Sept. 25. Sister Mary Schaeffer came to us Sept. 4 with her message from the China mission field. This was enjoyed by both old and young. We are planning on a Bethany Sunday and home-coming service on Oct. 13. An all-day meeting will be held, with a basket dinner at noon. We extend a hearty welcome to those who worshiped here in former years and also to any others who might wish to come. The summer attendance was greatly hindered by the infantile paralysis epidemic near us. A number of our children attended the junior and intermediate training camp at Camp Mack. The Sunday-school and church officers were elected as follows: elder, R. C. Wenger; clerk, Sister Ruby Horn; treasurer, Bro. Earl Whitehead; Messenger agent and correspondent, the writer; adult Sunday-school superintendent, Bro. Scott Horn; primary superintendent, Sister Lois Whitehead. Bro. Wenger will serve us as pastor until we secure other pastoral help. Some who have been quite ill are able to attend services again. The church is progressing nicely. All seem to be happy to assume their duties.—Mrs. Alma E. Hanawalt, Pierceton, Ind., Sept. 26.

Pipe Creek.—The aid society held a special meeting and made two comforters and a number of garments for relief work. Good used clothing was also brought. Sacks were filled with these things and taken to Camp Mack. An offering is received the last Sunday of each month for this work. A young man was received into the church by baptism on July 9. Bro. Moyne Landis began our revival meetings on Aug. 13. His gospel messages brought strength and inspiration to the listeners. Three letters were granted at our council meeting which was held Sept. 13. Sunday-school officers are as follows: Bro. Willis Maugans, superintendent; Bro. Roy Miller, assistant; Sister Clarice Hessong, primary superintendent. Brethren Thurman Hopper and Willis Maugans were chosen delegates to district meeting. A new roof has been put on part of the church. We will have a Thanksgiving and harvest meeting on Nov. 24. This will be an all-day service with a basket dinner.—Martha O. Hessong, Peru, Ind., Sept. 21.

Pleasant Hill.—On Sept. 8 we held our harvest meeting, with Bro. Theodore Miller as speaker. He brought us two splendid messages. Our revival services will begin on Nov. 11, with Bro. A. H. Miller of New Philadelphia, Ohio, as evangelist. We extend a cordial invitation to surrounding churches to attend these services.—Grace L. Gump, Churubusco, Ind., Sept. 25.

Wawaka.—We recently elected Sunday-school officers. Bro. Paul Becker was re-elected superintendent. Our communion will be held on Oct. 28. Plans are being made to elect three new deacons. Bro. Howard Bosler was with us on Sept. 15, at which time we had our harvest meeting. The congregation deeply appreciated hearing of the work being done by our missionaries in Africa. The young people of our church have been rendering the play, For He Had Great Possessions, at several of our sister churches. Recently our church house was redecorated on the interior.—Blanche Blosser Frick, Wawaka, Ind., Sept. 25.

West Manchester.—Our home-coming was held Sept. 1, with a basket dinner at noon. The forenoon message was in charge of Bro. T. A. Shively. In the afternoon Bro. Moyne Landis brought the address. We met in council recently, at which time we elected Sunday-school and church officers. Bro. George Deaton and Sister Ruby Metzger were chosen delegates to district conference. Our love feast will be held on Oct. 26.—Mrs. Dan Miller, North Manchester, Ind., Sept. 25.

Yellow Creek.—On June 13 our ladies' aid entertained the Baugo ladies. There were about seventy present. We presented a program, including a play, The Two Builders. This play was given at our church and at the Baugo church. The offerings received at these services were used to buy material for making relief clothing. Our Annual Conference delegate gave an interesting report on June 30. Our district conference delegates gave interesting reports on Aug. 18. We held our harvest meeting on Aug. 25. Prof. Edward Kintner of North Manchester, Ind., spoke to us in the forenoon and afternoon. We met in council on Aug. 30, at which time it was decided to hold pre-Easter services. The following Sunday-school officers were elected: Wayne Wagner, superintendent; Betty Weaver, secretary; Mrs. John Loucks and Henry Hoover, members of Sunday-school board; Iva Summers, cradle roll superintendent; Mrs. Charles Herr, C. W. president; elder, Bro. Samuel Miller. Our love feast will be held Oct. 25. Our revival meeting will be held the first two weeks in December with Bro. Chester Petry as evangelist.—Mrs. Elmer L. Weaver, Goshen, Ind., Sept. 20.

Iowa

Coon River.—The ladies of the church cooked for threshers again this year. We served four regular crews daily and sometimes more. The largest number of men served in one day was 112. A special meeting was called on Aug. 28 to grant Sister Clara Chaloupka a permanent license to preach and to install Bro. Bruce Wood into the ministry. Bro. M. W. Eikenberry of Dallas Center had charge of the installation service. Ralph Wood and Robert Chaloupka were chosen as delegates to the district meeting at Cedar Rapids. Fifteen members from the church attended the conference. We met in council Sept. 13 to elect officers. Bro. Earl Deardorff was re-elected elder. Oct. 6 was the date set for our love feast. On Sept. 22 we had a farewell dinner at the church for Brother and Sister Charles Reynolds before they left for their new field of work in Kansas. The date of our annual homecoming has been set for Oct. 13.—Mrs. Ralph Wood, Panora, Iowa, Sept. 23.

Fernald.—We met in council Sept. 13, at which time the Sunday-school officers were elected. One letter of membership was received. We decided to hold a series of meetings, beginning Sept. 29, with the pastor as evangelist. A love feast will be held at the close of the meetings. Sixteen of our members attended our district conference in Cedar Rapids. The delegates were Bro. Wilbur Gerlock and Sister Beatrice Jarboe. The church purchased a parsonage, and our pastor and family moved in Sept. 1. Bro. Brightbill presented his musical pictures on Aug. 1. They were greatly enjoyed. The interest and attendance are fine, and we are looking forward to another prosperous year.—Mrs. Earl E. Jarboe, Fernald, Iowa, Sept. 24.

Garrison.—We met in council Sept. 15, at which time church and Sunday-school officers were elected for the new year. Bro. U. H. Hoefle was retained as elder. We will have our fall communion on Oct. 20. We plan to have a rally day and homecoming program on Oct. 6. We are raising money to install a furnace and to build some classrooms. Our aid society elected Mrs. Bert Kizer as president. They plan to begin their aid year on July 1, and to have a mission study class in conjunction with the aid work. In October the pastor and Bro. U. J. Fike of Clarence expect to exchange pulpits for one Sunday morning service. —Mrs. U. H. Hoefle, Vinton, Iowa, Sept. 20.

Greene.—We met in council Sept. 6, at which time the following officers were elected: Bro. D. D. Harner, elder; Mrs. Leslie Smith, clerk; Ray R. Swab, treasurer; Ed Eikenberry, Messenger agent; Eva Hardy, correspondent; Mrs. Leslie Smith, Sunday-school superintendent; Loren McRoberts, assistant. The following women's work officers were elected on Sept. 11: Mrs. Ray Swab, president; Mrs. Ed Eikenberry, director of aid; Mrs. Frank Kingery, vice-president; Mrs. J. W. Hobbs, secretary-treasurer. Mrs. Harner and Mrs. Eikenberry were our women's work delegates to district meeting. They gave a good report.—Mrs. Clara Swab, Greene, Iowa, Sept. 19.

Sheldon.—On Aug. 18 Bro. Raymond Flory and his wife closed their summer pastorate here to take up their work in Ottawa, Kans. The B. Y. P. D. gave them a farewell party. Brethren J. E. Rolston and C. E. Kimmel are again in charge of the work here. Quite a number from here attended the district conference in Lewiston, Minn. The Sheldon church will entertain this conference in 1941. Our church attendance during the summer was fair. The B. Y. P. D. meets each Sunday evening. Mrs. Arlene Rolston English was granted her church letter at our council on Aug. 5. Our communion will be held on Nov. 29. The women's regional conference for this section will be held at Curlew, Iowa, Oct. 10, with Mrs. Dan West as our guest speaker. Bro. C. E. Kimmel and four other members of the district mission board are now making a tour of the churches in Northern Iowa, Minnesota and South Dakota.—Mrs. D. P. Kimmel, Sheldon, Iowa, Sept. 23.

Kansas

Conway Springs.—We had union services at the park during July and August, with special music by the orchestra, choir and individuals. Bro. Clinton I. Weber of Hutchinson, Kans., gave us an illustrated temperance lecture on July 21. An offering for

district missions was received on Sunday morning, July 21. Our union meetings closed Sept. 1 with a musical program. We have installed gas in the church house. The ladies' aid bought two gas stoves for cooking. Pastor Paul Thompson is attending McPherson College again. He is a senior this year. Four of our young people are in college this year. Brother and Sister Ralph W. Quakenbush of Maxwell, Iowa, were with us on Sept. 15. Bro. Quakenbush brought the address in the morning. Kenneth Beal was chosen superintendent, with Mrs. Jake Plaugher as secretary-treasurer. Our district conference is to be held in Conway Springs, Oct. 11-14. Brethren Paul Bowman, Jr., relief worker, V. F. Schwalm, president of McPherson College, and Desmond Bittinger, missionary to Africa, and others will be with us for this meeting. Delegates to this meeting are Paul Thompson and John Stauffer. A new church directory has been issued.—Amos O. Brubaker, Conway Springs, Kans., Sept. 24.

Galesburg.—The church here has just passed through a wonderful experience. Our series of meetings conducted by Brother and Sister Oliver H. Austin closed last evening. For two and a half weeks they labored earnestly for the upbuilding of the church and the salvation of souls. As an immediate result eighteen were added to the church, seventeen by baptism and one by former baptism. Of these, ten are heads of families. At the close of the Sunday morning service the new members were formally welcomed into the church. They were called to the front by families and welcomed by Bro. Talhelm, elder of the church. Each individual was given a baptismal certificate and Bro. Austin offered a suitable prayer for each group. This service was very impressive. Brother and Sister Austin are able, consecrated, loyal workers. Sister Austin is especially talented in story and song. They are not of the noisy type, but are of the humble, consecrated kind that God can use. This was their second meeting in the Galesburg church. Our membership has been almost doubled.—Mrs. Byron Talhelm, Erie, Kans., Sept. 23.

Lone Star.—Late this summer our young people held an ice cream social on the church lawn. This group gave us a very pleasant evening. The business meeting was held the first Saturday afternoon in September. Eld. John Ward was present and was in charge of the election of officers. Bro. Ward was re-elected elder, and Bro. John W. Daggett was again chosen Sunday-school superintendent. Bro. L. H. Griffith serves the church as pastor. A Bible study class meets for discussion each Sunday evening. We are using the book, Exploring the Bible, by Ernest G. Hoff. The ladies' aid is busy with quilts, and the missionary society is making comforters for European relief.—Winona M. Daggett, Lawrence, Kans., Sept. 21.

Ottawa.—On Aug. 18 our retiring pastor, Bro. L. Avery Fleming, preached his farewell sermon. Following this service a basket dinner was served in the church basement and a period of fellowship was enjoyed. A few days later he and his family left for their new home in Elgin, Ill. We were happy to have their help in our church. Last spring Bro. Fleming was advanced to the full ministry. Our good wishes go with Brother and Sister Fleming and Royce to their new work. Sept. 4 we welcomed our new pastor, Bro. Raymond Flory, and his wife at an informal reception and shower. We are happy to have these young people with us and anticipate a good church year. At our business meeting on Sept. 5 the following church officers were elected: elder, Bro. W. B. DeVilbiss; clerk, Sister David Sisler; treasurer, Bro. Marion Eshelman; the writer, Messenger agent and correspondent. Bro. Mahlon Little is our general Sunday-school superintendent. Bro. Flory will represent us at district meeting. The men's work, women's work, B. Y. P. D. and junior league have reorganized. The first of August the senior class of our Sunday school sponsored a rummage sale to raise money for the camp fund. Six of our young people attended Camp Wa-Shun-Ga. Our group joined with other churches of the city in union Sunday evening meetings in the city park during July and August.—Mrs. Paul F. Bechtold, Ottawa, Kans., Sept. 23.

Washington.—On Aug. 13 Brother and Sister B. M. Rollins began our series of meetings. The attendance and interest were excellent. Many members from neighboring churches attended the meetings. Bro. Rollins preached helpful sermons. We appreciated Sister Rollins' leadership in directing the song service and her interesting stories and drawings. We met in council Sept. 7 at which time Sunday-school officers were elected. Bro. Lloyd Detmar was chosen as superintendent. Bro. Calvin Gauby was chosen to represent us at district conference in the Appanoose church Oct. 4-7, with Bro. Lloyd Detmar as alternate. Two of our young sisters are attending McPherson College. We voted to have Brother and Sister Rollins hold a series of meetings for us in 1942. Our communion will be held Oct. 12, at 7 P. M.—Mrs. Charles Bell, Washington, Kans., Sept. 21.

Maryland

Manor.—We held our business meeting at the Sharpsburg church on Sept. 4. Bro. William Wyand was elected trustee. Sister Ruth Otto was elected delegate to district meeting, with Sister Gertrude Clipp as alternate. Our communion will be held at the Manor church Oct. 5, at 4 P. M., and at the Sharpsburg church on Nov. 17, at 5 P. M. Bro. Jacob Hollinger of Washington, D. C., preached for us at the Downsville church. We appreciated having them with us and enjoyed the message of the morning. Bro. McKinley Coffman of Sebring, Fla., was at home visiting his parents and preached for us at the Manor house, his old home church, on Aug. 25 and Sept. 8. Pastor Rowland Reichard has been quite busy during the past two months discussing with the young people various phases of the peace question and presenting to them the principles of peace that have been established by the Church of the Brethren. The B. Y. P. D. has given a number of peace programs and recently presented one at the Christian church in Downsville. The ladies of the aid society have collected clothes and have packed several boxes for needy folks in both home and foreign lands.—Naomi H. Coffman, Fairplay, Md., Sept. 20.

Woodberry.—Truly the Lord has been blessing the work at Woodberry. On June 23 Bro. C. C. Ellis, president of Juniata College, gave an inspiring dedicatory address at the dedication service for the improvement project of the church. Luke Ellis was chairman of the improvement committee and gave valuable and untiring help in the material improvements. The women's work group, in appreciation for what they did, gave the men a banquet. Later the men prepared and served the mother and daughter banquet. We have been fortunate in having with us several missionaries, Bro. Edward K. Ziegler and Sisters Ruth Utz and Alice Engel. Their messages were very helpful. The Sunday evening services were continued throughout the summer with great success. The young people's programs were very interesting and stimulating, and account for the fact that the attendance was good. Under the capable leadership of Bro. Sherman Ray the organization has taken on new life. The church was saddened by the death of Sister Isabelle Ellis Cook. Sister Mollie Beisecker, a faithful attendant, was suddenly called by death on Aug. 18. This summer Pastor C. H. Hinegardner spent part of his vacation attending the Canadian Keswick Conference, where he and his wife enjoyed the inspiration and fellowship of international Christian leaders. The latter part of his vacation he spent in a week's meeting in the Mt. Hermon church. In his absence the pulpit was filled by Bro. F. D. Anthony, and the young people took charge of some of the services. During the summer we had as guest speaker Bro. J. Allen Hoover of Roanoke, Va. His message was enjoyed by all. Our Sunday school is growing from week to week under the leadership of Bro. William Horn. Our finance board, consisting of Brethren J. S. Lau, Luke Ellis, William Horn, Sr., Joseph Blough and Lloyd Richards, launched an every member canvass for the church budget. The response was excellent. The women's work reorganized with Sister C. H. Hinegardner as president, Sister Mildred Hedrick as secretary, and Sister Mazie Horn as treasurer. The women accomplished much in the past year, but are looking forward to doing more during the coming year. The Evangel choir meets on Friday evenings. It has done much to help in the worship services. We have been active in relief work. We are co-operating with the Friends Service Committee here in Baltimore. Our pastor is conducting a class for conscientious objectors who are within the draft age limit. Four have recently been baptized and one awaits the rite.—Mrs. William T. Horn, Baltimore, Md., Sept. 23.

Michigan

Shepherd.—We have enjoyed having several guest speakers at our church during the summer months. Some of them were: Bro. J. J. Filbrun, father of our pastor's wife, from La Verne, Calif.; Sister Keller of Sunfield, Mich.; Bro. D. O. Schechter, who was our delegate to Annual Conference; Bro. J. Van Meter of Midland; Dr. Chas. Anspach, president of Central State Teachers College of Mt. Pleasant; Bro. Fred Butterbaugh of California, who was on his way to Bethany Biblical Seminary. The women's work group sponsored two ice cream socials. One was in the interest of the community hospital project. Five of our young people went to Camp Mack in July, and four of them went to Camp Harlan and Little Eden Camp in August. Eight families from this congregation were represented at district meeting. Bro. Floyd White and Sister Edna Class were the delegates. On Sept. 4 we had the pleasure of having the Arnold family of New Market, Md., with us. They presented their program of Worship in Art. The union daily vacation Bible school was held in the Baptist church this year. On Sept. 8 the Sunday-school convention of the Crystal, New Haven. Rodney, Midland and Shepherd churches was held here. Bro. Warstler of Durand gave the afternoon address. David Young, a senior in Bethany Biblical Seminary, led the singing for the day and gave two full periods of hymn interpretation and appreciation. The Sunday-school picnic held at Island Park was an enjoyable occasion, with more than ninety people attending. Brother and Sister B. M. Rollins will be with us from Oct. 21 to Nov. 3. We extend a sincere invitation to all surrounding churches to come and worship with us.—Iva A. Harmon, Shepherd, Mich., Sept. 20.

Minnesota

Worthington.—We met in council on Aug. 27, at which time the following were elected: Bro. Joshua Schechter, elder and pastor; H. I. Metz, Sunday-school superintendent; Mrs. Guy Bicknese, primary superintendent; Harm Rogers, adult C. W. leader; Mrs. A. J. Schutz, B. Y. P. D. adviser; Mrs. Joshua Schechter, junior superintendent. Our communion services will be held on Thanksgiving evening. Installation and promotion day services will be held on Sept. 22. We are expecting a visit from the members of our district mission board on that evening.—Mrs. H. H. Hauenstein, Worthington, Minn., Sept. 20.

Missouri

Shelby County.—We met in council on Aug. 25, at which time the following officers were elected: elder and pastor, Bro. J. W. Gish; Sunday-school superintendent, J. M. Carney; Gospel Messenger agent, Grace Miles; correspondent, the writer; delegates to district conference, Esta Folger and J. M. Carney. Attendance has been fairly good this summer. The aid has had fourteen meetings since Oct. 1, 1939. The enrollment was eighteen with an average attendance of nine. We gave to the national project, made seventeen garments for China relief, tacked one comforter, and pieced quilt tops. We donated $5 to the new church platform. We are planning on having a love feast this fall. One of our members was taken in death since our last report.—Mrs. J. M. Carney, Leonard, Mo., Sept. 23.

North Dakota

Carrington.—The Edward K. Ziegler family made a short visit with Ruth Glessner on Sept. 3. They gave mission talks at the church that evening. The Zieglers and Ruth sailed for India together. The B. Y. P. D. has been reorganized. Susan Lutz is adult adviser and Marvel Long is president. A short play was given by the young people on Sunday evening. Letters have been granted to Joe Brown, Rolland McKee and Velda Long. On Sept. 22 we met in council. Mrs. David Graham was re-elected Sunday-school superintendent, with Mrs. Wenger as cradle roll superintendent. Raymond McKee is secretary-treasurer. We are looking forward to the coming of Brother and Sister G. G. Canfield. They will conduct our evangelistic meetings from Oct. 8 to 20. Our communion will be held on Oct. 19, with a harvest meeting on Oct. 20.—Mrs. Walter McKee, Carrington, N. Dak., Sept. 23.

Ohio

Fairview.—We have had good attendance during the summer months. Brother and Sister Clarence Bowman of Lima, Ohio, held our revival meetings Aug. 4-18. As a result of these meetings five were baptized. One was baptized later. The Northwestern Ohio summer assembly was held in our church Aug. 21, 22, with a very good attendance. Bro. Paul Bowman of Bridgewater College was our guest speaker for these meetings. The Manchester College quartet gave some special music at each session. This was greatly appreciated. At our regular council on Sept. 5 the following officers were elected: Bro. Floyd Stutzman, superintendent; Janice Guthrie, secretary; Bro. Ray Fike, treasurer; Sister Chloe Dunbar, cradle roll superintendent. We have been having special peace discussion meetings, at which we are helping the young people understand the problems we are facing.—Mrs. Lawrence Weis, Metamora, Ohio, Sept. 19.

Harris Creek.—Our new pastor, Bro. Theodore Eley, began his pastoral duties on Sept. 1. Our installation service was held on the previous Friday night, with several visiting ministers taking part. This was followed by a reception in the church basement for Bro. Eley and his family. We are looking forward to a successful year under the leadership of Bro. Eley. Twenty-six of our young people recently gave programs at the Marble Furnace and Bethany churches. Our communion service has been set for Saturday, Oct. 26, 7:30 P. M. Several of our young people attended Camp Sugar Grove this summer. At our recent church council the following Sunday-school officers were elected: superintendent, Myron Loxley; assistant, Etoile Sargent; primary superintendent, Echo Miller; home department superintendent, Cassie Hoover; cradle roll superintendent, Kathryn Eikenberry; secretary, Miriam Hollinger; treasurer, Edward Loxley.—Mrs. Jesse Wise, Bradford, Ohio, Sept. 12.

Middle District.—Our pastor attended our Ocean Grove Conference, and gave a good report of the meeting. Bro. W. W. Peters of North Manchester was with us one Sunday and gave a fine message. Three of our Sunday-school classes made it possible for seven junior and intermediate boys and girls to attend Sugar Grove camp. They each gave a report of camp life. Our business meeting was held Aug. 31. Officers were chosen for the new year. Nevin Coppock is Sunday-school superintendent, with Marley Karns as assistant. Bro. Ralph Brumbaugh was licensed to preach and he and his wife were duly installed. On Sept. 1 Bro. C. V. Coppock began his ministry jointly with the West Charleston church. Worship service at West Charleston will begin at 9:30, and at Middle District worship service will begin at 10:40. Our home-coming will be held Oct. 27, at which time Bro. X. L. Coppock of Plattsburg, Mo., will begin a two weeks' evangelistic meeting.—Mrs. Ethel Coppock, Tipp City, Ohio, Sept. 13.

New Carlisle.—Prof. Russel Compton of Grand Forks, N. Dak., was our guest speaker on July 7. We had our annual church school picnic supper on July 16. A playlet was given after the meal. The evening of fellowship was sponsored by our mother and daughter organization. Our aid society has been busy sewing for relief. The women's missionary society met Aug. 13 at the home of Mrs. Thelma Studebaker. Several reports on parts of the book, Women and the Way, were given. We have found this book to be very interesting. The fall business meeting was held Sept. 5, at which time the Sunday-school officers were elected. On Sept. 8 Bro. Leland Brubaker was with us. He brought very stirring messages in the morning and evening. We had a basket dinner at the church at noon and an informal meeting with Brother Brubaker in the afternoon. The evening service was in charge of the young people. The young people of several of our sister churches were guests. The attendance was good. The mother and daughter meeting was held at the home of Mrs. Nora Funderburg on Sept. 10. A very interesting program was given. On Sept. 15 Pastor H. H. Helman began a series of studies on the Book of Revelation. These are to be given in the Sunday evening services. The men's organization has planned to have a social and wiener roast on the church lawn on Sept. 17. The men of the Donnels Creek and Springfield churches are to be their guests.—Ida Kempton, New Carlisle, Ohio, Sept. 17.

Poplar Grove.—At our regular business meeting Bessie Huffman was elected Sunday-school superintendent, with Charles Rinebarger as assistant. Bro. Theodore Eley was re-elected elder. We greatly miss the Eley family in our church services. While he has not changed his place of residence, he is now serving as pastor of the Harris Creek church. Pastor D. G. Berkebile and the ministerial committee have made plans for our annual harvest and home-coming meeting, which will be held on Sept. 29. There will be a basket dinner at the church. Brother and Sister I. E. Overholtzer of the China mission field will speak in the afternoon. Our communion service will be held Nov. 16, at 10:00 A. M. The revival meetings will be held from Nov. 18 to Dec. 1, with Bro. Edward Stump of South Bend, Ind., as the evangelist. A cordial welcome is extended to all who care to come and worship with us at these various meetings, as well as at our regular church services.—Homer Halladay, Greenville, Ohio, Sept. 14.

Sugar Creek.—Bro. Jesse Whitacre of Keyser, W. Va., conducted a revival in our church from Aug. 12 to 25. He brought us spiritual sermons each evening. As a result of these meetings five were added to the church by baptism. Sister Whitacre led the song service and gave interesting talks to the children. Our communion service will be held on Sept. 29. We met in council Aug. 30, at which time we elected the following officers: Bro. Clarence Houston, Sunday-school superintendent; Jessie Reese, assistant; Elizabeth Adams, secretary; Mary Joseph, cradle roll superintendent; Carrie Adams, home department superintendent. Four letters of membership were granted at this meeting. The ladies' aid is preparing a box for the needy in the war-stricken lands.—Wealthy Kiracofe, Lima, Ohio, Sept. 12.

Union City.—We met in council Sept. 11, at which time both Sunday-school and church officers were elected as follows: John Keltner, adult superintendent; Alva Minnich, assistant; Rachel Keltner, primary superintendent; Sara Louise Berkebile, assistant; Bro. Roy Honeyman, elder. Plans are being made for the revival, which will begin Oct. 27, with Bro. Hugh Cloppert of Dayton, Ohio, as evangelist. Prayer services are being planned to precede the revival. The communion will be held on Thursday evening following the close of the two weeks' meeting. The ladies' aid will again meet one day each week, beginning in October. They have done splendid work this year and report a balance of $112.50. We are glad to have Bro. D. G. Berkebile with us again after a two weeks' vacation and rest. During this time he attended the Bible conference at Winona Lake.—Eula Washler, Union City, Ind., Sept. 16.

Pennsylvania

Altoona, Twenty-eighth Street.—Pastor Glenn Norris and Bro. Ernest Miller were our delegates to Annual Meeting. Interesting reports were brought back to the congregation. On June 17 our vacation Bible school opened, with Bro. Glenn Norris as dean of the school. Our closing program was given on June 28. Every class had a part in the program. Some are brought into our Sunday school as regular pupils through the vacation Bible school. Our annual Sunday-school outing was held on Aug. 1. A number of our people attended district meeting in the Spring Run church on Aug. 27, 28. A new two-car garage has been erected on the parsonage grounds. The Twenty-eighth Street church will be host to the churches of district number one when the young people's rally convenes here on Sept. 22. Dr. Garry Cleveland Myers will be the main speaker. Dr. Myers will also speak at the church on Sept. 23 and 24 in the evenings.—Mrs. Galen Bittner, Altoona, Pa., Sept. 12.

Annville.—On June 9 Bro. Harry Eshelman of the Chiques church preached for us while our minister was at Annual Conference. On July 28 Bro. Peter Heisey preached for us and on Aug. 4 Bro. Henry F. King brought the message. On Aug. 10 the young people had an outdoor vesper service, with Bro. J. Herbert Miller of Hershey, Pa., as guest speaker. On Aug. 25 an all-day meeting was held at the South Annville house. Brethren Hiram E. Kaylor, Harry Yoder and Graybill Hershey were the speakers. The attendance and interest were encouraging. The C. W. officers for the coming six months are as follows: Bro. Norman Gingrich, president; Bro. Warren Kreider, vice-president; Bro. Simon Gingrich, secretary-treasurer. In the morning of Sept. 1 Bro. Diller Meyer of Bareville, Pa., preached an inspiring harvest home sermon at Annville. On Sept. 1 Bro. Charles Weaver of Manheim, Pa., gave a helpful talk at the young people's meeting at Annville. On Sept. 8 a large group of our young people attended Sunday school and rendered a program at Allentown, Pa. On the evening of Sept. 10 we met in council. Brethren Henry F. King and Norman Musser of the ministerial board were with us. Bro. Harold Bomberger was installed into the ministry. Brethren Kline Copenhaver and Norman Gingrich

were chosen as deacons and they with their wives were installed. The peace and relief offering for August amounted to $51.92. This was sent to the Brethren Service Committee. On Sept. 15 Rev. Conrad Sandy preached for us at Annville. We expect Bro. A. P. Wenger of Ephrata, Pa., to be with us on Sept. 22. He will be the guest speaker at the children's program in the afternoon. Solomon Caulker, a native of Africa, will give a talk at Annville on Sept. 29. Our chorus will sing at Allentown, Pa., on Oct. 27. Our revival services at Annville will begin Nov. 18, with Bro. M. J. Brougher of Greensburg, Pa., as the evangelist. Our love feast will be held Nov. 9, 10, at 1:30 P. M.—Fannie K. Longenecker, Lebanon, Pa., Sept. 15.

Conemaugh.—The young people had a July Christmas tree program at which Dr. and Mrs. D. M. Parker and family from China were our guests. We received towels, washcloths, soap, dress goods, tablets, pencils, etc., to send to the mission station. Bro. H. Q. Rhodes of Berlin held our evangelistic services. Four were baptized. Since then two were received by letter and one was received by baptism. Five letters have been granted. Quite a number of our people attended Camp Harmony and also Annual Conference at Ocean Grove. Our Annual Conference offering amounted to $125.31. Our offering for the mission rally held at the Cochran Junior High School in Johnstown amounted to $101.02. Seventy-five of our members were present. This closed the Western Pennsylvania Sunday-school convention. We elected the following officers: elder, Bro. S. W. Pearce; trustee, Francis Richter, Sr.; member of pastoral committee, Walter Richter; clerk, Ada Litzinger; Sunday-school superintendent, John Brumbaugh. A large crowd attended the school picnic in July. We are planning to have our joint Sunday-school convention at the Locust Grove church on Oct. 13.—Helen Stormer, Conemaugh, Pa., Sept. 16.

Everett.—During the absence of our pastor, Bro. E. M. Detwiler, for evangelistic work and attendance at the Massanetta Springs Bible conference in Virginia, the pulpit was filled by the following: Brethren Paul Hoover and D. Alfred Replogle, and Prof. William Mowery, assistant superintendent of schools in Bedford County. During the summer the young people had charge of several Sunday evening services. On Sept. 15 Bro. Jos. N. Cassel and his wife and daughter of the Mingo congregation worshiped with us. Bro. Cassel brought a helpful and much appreciated message. In the evening Dr. Daryl Parker showed views and spoke of their work on the China mission field. An offering was lifted for mission work. Many families of the congregation are contributing toward relief work. These contributions are brought to church once a month. The church and Sunday school are looking forward to the first Sunday in October when the church and Sunday school will observe rally day and the forty-fifth anniversary of the dedication of the church building. This day will also be observed as home-coming day. Our nonresident members and former members are cordially invited to be present. Bro. C. C. Ellis of Juniata College will speak at both morning and evening services. In the evening the officers will be installed. Bro. Galen R. Blough of Ephrata, Pa., will begin a two weeks' evangelistic meeting on Nov. 11. Our love feast will be held on Nov. 3.—Mrs. Charles R. Laher, Everett, Pa., Sept. 17.

Hanover.—Delegates to district meeting were Beatrice Myers and Burnell Miller, with Amy Grim and Olive Baugher as alternates. Beatrice Myers gave an interesting report of the meeting. On Aug. 4 Bro. Wm. Roop brought us a helpful message. From Aug. 12 to 25 Bro. Walter W. Hartman of Annville conducted a successful series of meetings here. Sixteen souls confessed their Lord and were baptized into the church. Groups from York, Black Rock and Annville brought us special music. Upon recommendation of our local peace committee a class is being held on Sunday evenings for special religious instruction on peace. Brethren E. E. Baugher and J. E. Myers are the teachers. We are using as a textbook, Studies in the Doctrine of Peace, a book issued by the board of Christian education of Southern Pennsylvania. Two of our young people have enrolled as students in Elizabethtown College. The B. Y. P. D. is conducting a paper gathering. The funds are to be applied to the building fund. They are also gathering clothing for war relief. Our love feast will be held on Oct. 20, at 6 P. M.—M. P. Hetrick, Hanover, Pa., Sept. 17.

Koontz.—Our harvest home-coming was held Aug. 18. We had an all-day meeting. Bro. George Yoder gave two very fine messages, one in the morning and one in the evening. The afternoon messages were given by visiting brethren and some of the elder members of our church. Special music was given by the church chorus. About 170 enjoyed a fellowship lunch together at noon. One of our junior girls had the privilege of attending Camp Harmony this summer. Our love feast will be held Oct. 20.—Mrs. Laura Baker, New Enterprise, Pa., Sept. 13.

Lititz.—Our vacation Bible school was held during the second and third weeks in July under the able leadership of Bro. Samuel Longenecker. The average attendance of pupils was sixty-four, with a total average of seventy-eight. Thirty pupils had perfect attendance. The total offerings amounted to $21.64. The offerings from the kindergarten and primary departments will be used to buy milk for the African babies. The offerings from the junior and intermediate department will be given for the children in the leper colony in Nigeria, Africa. Sewing bags were made and filled and bandages were also made for the leper colony. A parsonage is being built west of the church building. On Aug. 18 a group of thirty-three young people made a tour of places of interest in connection with the early Church of the Brethren in America. They visited the Germantown and Coventry churches. Rally Day will be observed in our church on Oct. 6. We met in council on Sept. 11, at which time the following Sunday-school officers were elected: superintendent, Bro. James Breitigan; assistants, Brethren Samuel Longenecker and H. M. Reidenbaugh; secretary, Sister Mary Trimmer; treasurer, Bro. Landis Stehman; home department, Sisters Susie Royer and Minnie Longenecker; cradle roll, Sisters Rhoda Hollinger and Lizzie Steffy. The next Sunday-school workers' luncheon conference will be held Dec. 5 in the church basement. Sister Mary Longenecker is chairman of the Christmas program.—Mrs. Louis Huebener, Lititz, Pa., Sept. 16.

Meyersdale.—Our congregation has taken steps to support the work outlined by the Brethren Service Committee. A special service committee has been appointed—Lloyd D. Peck, chairman; Delta Arnold, secretary; Mrs. Mary Griffith, Mrs. Paul Koontz, Galen Peck and Robert Walker. Members of the committee acting in an ex-officio capacity are J. Vincent Saylor, H. E. Arnold, Guy N. Hartman and DeWitt L. Miller. Because of the nonsectarian character of the Christian service and since no other relief agencies are operating in this community, anyone desiring to contribute to the relief of human suffering is invited to do so. Our love feast will be held on Oct. 6. Our evangelistic campaign will be launched sometime in November.—W. A. Shoemaker, Meyersdale, Pa., Sept. 16.

Midway.—At our harvest home service on Aug. 11 Eld. Nathan Martin gave us a challenging message. The offering amounted to $88.25. Eleven young people from our Sunday school attended Camp Conewago. We met in council Aug. 20, at which time church and Sunday-school officers were elected. One certificate of membership was received. The church treasurer gave a favorable report. On Sept. 1 Brethren Ollie Hevener and Jere Cassel delivered the morning sermons. At the vesper service Bro. Harvey Kline of Annville gave an excellent talk on loyalty. Our Sunday school was represented by Sisters Katie Patches and Annie Moore at the Labor Day meeting held in the Chiques church. Our love feast will be held Oct. 12, 13, beginning at 1:30 P. M.—Nora L. Zug, Lebanon, Pa., Sept. 13.

Roaring Spring.—We met in council Sept. 4, at which time the following Sunday-school officers were elected: general superintendent, Bro. Orville Miller; assistant, Bro. Howard Long; adult superintendent, Bro. W. M. Bechtel; assistant, Bro. M. W. Sell; young people's superintendent, Julia Replogle; junior superintendent, Mrs. Orville Miller; primary superintendent, Mrs. Ella Barnett; beginner superintendent, Mrs. Dale Detwiler; cradle roll superintendent, Mrs. Howard Hoover; home department superintendent, Mrs. Harvey Replogle; secretaries, Miriam Long and Alfred Hoover. Our love feast will be held on Oct. 20, at 6:30 P. M. Our pastor will conduct meetings for three evenings preceding our love feast. Bro. M. J. Brougher will begin our revival meetings on Monday evening, Oct. 28. We will hold our harvest home service on Nov. 24, with Eld. James A. Sell of Martinsburg, Pa., bringing the message. At this meeting we will bring our offerings of food stuffs and provisions for the Home for the Aged at Martinsburg, Pa. By an arrangement of our Sunday-school superintendent and our pastor a teacher's training class was held for five consecutive Sundays during the Sunday-school hour during July and August. Bro. T. F. Henry was the teacher. We used the book, Exploring the Bible, by E. G. Hoff. A Sunday-school orchestra has been organized. Bro. Merle Bechtel was the leader until he went away to teach, and now Bro. Ralph Over is the director. Quite an interest is being shown in the general peace-relief fund. Rally day will be observed Sept. 29.—Mrs. Elmer Hoover, Roaring Spring, Pa., Sept. 14.

Springville.—Bro. Clyde Weaver was the guest speaker at our children's day program on June 30. A report of Annual Meeting was given by Brethren Amos Heisey and Rufus Royer. The newly elected members of the young people's district cabinet are Floy Royer and Floy Myer Hess. On Aug. 12 our fall council was held in the Mohler house. Eld. John L. Myer was elected as our elder for two years. The Blainsport house will be closed after Nov. 3. The Sunday-school officers are as follows: superintendent, Rufus Royer; assistants, Amos Heisey and Ralph Heisey; secretary, Esther Weinhold; treasurer, I. G. Mohler. We are glad when business brings Brother and Sister Earl Kurtz to our community. Bro. Kurtz preached a helpful sermon on Aug. 25. Mary Myer and Esther Weinhold, delegates to the Labor Day program, gave interesting reports. Brethren David Snader, Henry King and Milton Hess preached at the harvest home services on Sept. 15. In the evening the B. Y. P. D. rendered a program. Our fall love feast will be held Oct. 19 and 20. The Midway chorus, under the direction of Henry G. Gottshall of Annville, will render a musical program at the Cocalico house Oct. 20, at 7:15 P. M. Our evangelistic meeting will begin Nov. 27 with Bro. Clyde Weaver of East Petersburg as evangelist.—Erla Weinhold, Ephrata, Pa., Sept. 16.

Uniontown.—We met in council Aug. 12, at which time three deacons were elected. At a later meeting one of these brethren, Bro. Jonas Conaway, with his wife was installed, and Bro. C. H. Baker and wife were licensed. The following officers were

elected: Bro. Quinter Barnthouse, clerk; Bro. Geo. Wright, Sunday-school superintendent; Agatha Stewart, cradle roll superintendent; Florence Newcomber, primary superintendent; Grace Hager, junior superintendent and C. W. president; Paul Sollenberger, B. Y. P. D. president; Janet Moore, junior league leader. Sister Sollenberger was elected delegate to district meeting. Installation services for the officers were held on Sept. 15. It was a privilege to have Dr. and Mrs. Parker with us July 7. Bro. Sollenberger preached a series of sermons on the present-day meaning of the Ten Commandments. These messages were much appreciated and very helpful. A number of our families are using the cent-a-meal peace-relief plan, which results in a very substantial offering the last Sunday of each month. The youth of our church calls for some special teaching along the line of peace. Sister Thelma Cunningham, who has been very much interested in that work, will conduct a class one evening each week. At our annual supper conference on Sept. 6 different phases of the work for the coming year were discussed. About two hundred attended our annual Sunday-school picnic this year. A representation of forty attended the missionary meeting at Johnstown. We are looking forward to our fall revival meetings, which will be conducted by W. K. Kulp, Oct. 7-20.—Mrs. Alta Lowdermilk, Uniontown, Pa., Sept. 17.

Upper Conewago.—Since our last report two were baptized. On Aug. 4 we held an all-day meeting at the Hampton house. Four timely sermons were delivered by Brethren Alton B. Bucher, David G. Gibble and Alonzo P. Fike. On Aug. 31 we met in council, at which the deacon brethren gave their report of the annual visit. We also elected Brethren George Hull, Titus Sipe, Paul Miller, Sr., and J. Monroe Danner as delegates to district meeting. Bro. D. E. Brandt was re-elected superintendent for the East Berlin Sunday school, and Bro. Earl Witter was re-elected for the Hampton and Latimore schools. Our love feast will be held at the Latimore house, Oct. 19 and 20. We are planning on having two evening services prior to the love feast. Bro. Emra T. Fike expects to hold an evangelistic meeting for us at the Latimore house beginning Nov. 3.—Bertha E. Hull, East Berlin, Pa., Sept. 17.

Tennessee

Pleasant Valley.—We met in council Sept. 14. Bro. J. B. Hilbert was re-elected elder for this year. Roy E. Clark of Blountville was chosen as pastor. Fred Garst is clerk, and the writer is correspondent. Our love feast will be held Oct. 19, beginning at 7 P. M. Bro. Fred Dancy of North Carolina will begin our revival services on Oct. 20. We desire the prayers of God's children.—Mrs. Albert Ferguson, Jonesboro, Tenn., Sept. 22.

Pleasant View.—We met in council Aug. 10 and elected Bro. J. R. Jackson as elder and Bro. E. J. Rowe as pastor for the coming year. Bro. Will Reed of Melvin Hill, N. C., conducted our revival meeting, which began Aug. 25 and continued through Sept. 8. He delivered soul-stirring messages. Four were added to the church by baptism. Interest has been renewed, and we are confident that this revival has proved inspiring to the brethren at this place. Our love feast was held at the close of the revival.—Mrs. E. J. Rowe, Johnson City, Tenn., Sept. 22.

Texas

Waka.—Brother and Sister Pearl Rhine conducted services here twice each month until Brother and Sister Homer Kiracofe came as our summer pastors. Under the leadership of the Kiracofes the church moved forward in a wonderful way. During a ten days' revival meeting nine were baptized. A two weeks' daily vacation Bible school was held. This was very successful in both attendance and interest. The dedication finance plan was adopted by the church. This plan of dedicating a certain per cent of each dollar is working and those that are responding feel greatly blessed. The Kiracofes left at the beginning of the school year. The results of their work here will be of lasting benefit to the church in advancing Christ's kingdom. Brother and Sister D. J. Blickenstaff of Oakley, Ill., will serve as our pastors for the coming year.—Mrs. Ray G. Burger, Waka, Tex., Sept. 25.

Virginia

Elk Run.—The women's work organization gave a program on June 30. Bro. M. Guy West of Roanoke began our revival on Aug. 5. Much interest was manifested during the week he was with us. As a result of his efforts seven were baptized. Two have been received by letter since our last report. We met in council Aug. 31. Reports were given for the last quarter of the year's work and plans were made for beginning the work of the new year. Workmen are engaged in excavating for our heating plant. Our communion will be held Oct. 6, at 6:30 P. M. Our pastor spent the first three weeks of September in West Virginia, where he was engaged in evangelistic efforts. Bro. Carl Zigler preached for us in his absence. We elected the following to serve the church during the coming year: W. H. Zigler, elder; W. F. Masincup, Sunday-school superintendent and church secretary; Willie Allanson, treasurer; J. A. Moneymaker, member of pastoral board; aid society, Gospel Messenger agent; Florence Kiser, member of board of religious education; W. H. Zigler, B. Y. P. D. adult adviser; the undersigned, correspondent.—Zada E. Collins, Churchville, Va., Sept. 14.

Fairfax, Oakton.—A goodly number of our people attended the Annual Conference. The sisters' aid has been doing excellent work. They meet on the last Thursday of each month in the homes. On May 26 we met with well-filled baskets at the Drainsville church to help celebrate the eightieth birthdays of Brother and Sister Riley. A good program was rendered in the afternoon. Bro. Caricofe preached for almost a week at the Bull Run church. Our congregation was represented by nineteen individuals at six of the seven camps at Bethel. Bro. C. H. Deardorff, building counselor of our church, recently visited us in the interest of our remodeling program. We considered his visit most helpful. The young men of draft age sponsored a movement to provide funds to send one of our young men, Bro. Ernest Walker, to the Blough work camp. He gave an interesting account of his experiences while there. Our B. Y. P. D. has had a number of helpful outdoor vespers this summer. One was a joint vesper with the Luray B. Y. P. D. Our daily vacation Bible school was held in August in co-operation with the Methodist church. One hundred six were enrolled. Five decided for Christ at the close of the school and were baptized by Bro. A. J. Caricofe. At the close of the Bible school the children gave a good program. Our church was well represented at our recent district meeting at Midland, Va., and also at the regional conference at Hagerstown, Md. The first Sunday of September Bro. G. W. Beahm of the district board of administration was present. He brought the message. At the close of the service our pastor installed Bro. Ernest Walker into the ministry. He expects to return to Bridgewater College this fall for this third year. Six of our young people will be enrolled at Bridgewater this year, and three at other schools. Our Sunday school recently added a nursery class. In the evening of July 28 we met at the home of Brother and Sister Elmer Eichelberger for vesper services in the grove. After the vesper we had a fine program dedicating their new home. We had our love feast on Sept. 8, with a large number present. One letter was received and two were granted since our last report.—Mrs. Pearl R. Miller, Vienna, Va., Sept. 12.

Henry Fork.—Bro. Joel Naff has served Henry Fork, Fairview and Republican jointly as pastor during the past year. Fifty-seven new members have been added this summer during revivals in these three churches. Bro. J. W. Rodgers held the meeting at Henry Fork, and there were fourteen additions. There were eleven additions to the Fairview church as a result of a revival conducted by Bro. I. D. Hoy. As a result of a revival held in the Republican church by Bro. Naff there were twenty-seven baptized and four reclaimed, and one awaits baptism. We have recently sowed grass on our church yard and cemetery. We recently organized a women's work group. Our B. Y. P. D. is less than a year old but is enjoying weekly meetings.—Mrs. Teeny Naff, Rocky Mount, Va., Sept. 16.

Madison, Rose River.—Pastor W. E. Cunningham began the evangelistic meeting on Sept. 2, and preached eight soul-stirring sermons. As a result of these meetings two were baptized. We feel that others were brought closer to the kingdom. Sister Ruth Utz of Africa was with us during the entire meeting and her presence proved to be a great help. If there should be a good brother or sister that would like to give some time in a mountain community toward building up God's kingdom the field here is open for some good leaders.—T. B. Finks, Syria, Va., Sept. 14

Oak Grove.—Vacation Bible school was held from July 8 to 2 with an enrollment of sixty. Bro. Lawrence Fitzwater of Broadway, Va., directed the school, assisted by Mrs. C. D. Spangler Mrs. Paul Eller, Mrs. Ruth York and Mrs. Sylvia Webb. Bro Fitzwater conducted a singing school at night during these tw weeks. The Bible school closed with a Sunday-school picnic i Fishburn's park near Roanoke. Our revival was conducted b Bro. Ralph White of the First church, Roanoke, Sept. 1-15. H labored earnestly and gave us seventeen Spirit-filled sermons. W feel that our membership has been greatly benefited. Eight wer baptized. Bro. White, with Eld. C. E. Eller and the other min isters of our church, visited in most of the homes in the com munity. We met in council Sept. 17 and retained the same elder and officers for the coming year. Our love feast will be held o Saturday before the second Sunday in October, at 6 P. M. Th Sunday school was reorganized Sunday morning, Sept. 22, wit J. R. Jamison as superintendent, O. D. Eller, treasurer, and Kath erine Wertz, secretary. Our women's work group has gathere three sacks of used clothing and made twenty-nine new garment for relief work.—Mrs. O. D. Eller, Salem, Va., Sept. 23.

Peters Creek.—Our church had a very successful vacation Bibl school with an average attendance of seventy children. At ou recent council new officers were elected. Bro. Harold Craun wi serve as Sunday-school superintendent, assisted by Bro. Claud Vineyard. We are co-operating with the district through the l cal aid society for European relief. Our home-coming service will be held Sept. 29, with dinner on the grounds. The fall com munion will be held Oct. 6. We hope a number of old friend and former members will plan to be with us on these dates.- Mrs. C. P. Plunkett, Salem, Va., Sept. 19.

Staunton.—As a result of our series of meetings held earlier i the summer by Bro. Raymond Peters six were baptized. Sinc that time six new members have been added by letter. Past J. C. Garber and Anna Flory represented us at Annual Confe ence. Brethren B. E. Cupp and F. L. Garber preached for u while our pastor was attending Conference. Bro. William E. Wi helm was licensed to preach for one year. Our B. Y. P. D. he

ts annual week-end camp in August. This camp is a great source of inspiration. Two successful vacation schools were held n this congregation, one at the Staunton church and the other at Arbor Hill. We had a total enrollment of 140. The pastor held a series of services at Arbor Hill. As a result four were added to the church. The Sunshine Circle, a division of our women's work, served lunch to the employees of a local industry and secured funds for their work. Our love feast will be held Nov. 3, at 7:30 P. M. At the August council the following officers were elected: superintendent, Frank Click; assistant, Lurty Grove; primary superintendent, Elsie Flory; secretary, Melvin Steffey; treasurer, L. M. Argenbright; members of board of directors, Elwood Steffey and Sherwood Hyden. We are planning to have a birthday banquet on Oct. 1 as a means of promoting fellowship in the church. The Sunday school is observing rally day on the first Sunday in October.—Anna Flory, Staunton, Va., Sept. 21.

Washington

Ellisforde.—The attendance has been high during the summer months, and the church calendar has been very full. The annual mother and daughter banquet was held in early summer. The father and son banquet was held in June with a large crowd of men and boys present. Several of our young people were graduated from the Oroville and Tonasket high schools this spring. Pastor Bontrager delivered the baccalaureate address for the Tonasket graduates. Over two hundred attended the joint Sunday-school convention at Ellisforde, with Whitestone and Omak as our guests. Our annual Fourth of July picnic was held at a near-by lake with a large percentage of our church folks present. The latter part of July our daily vacation Bible school was held with Bertha Longanecker as superintendent. The enrollment was over one hundred. The church was filled to capacity at the final program and exhibit of work done at the school. Our young people enjoyed their annual retreat the week end following July 4. Nearly forty young people and Pastor and Sister Bontrager, Brother and Sister H. M. Rothrock and Bro. George Stern attended the retreat. Our church was host to the Washington state summer assembly and district meeting this year. The meeting was held at Lost Lake, a beautiful mountain resort near Tonasket. Several of our young people attended work camp near Yakima for several weeks. Sister Bontrager has nearly recovered from a burn she received some time ago. Several of the ladies helped the Bontragers with their canning. Four Ellisforde young people have recently been married. Kathryn Burns and Harold Stern were married in Idaho at the home of the bride's parents, but returned to Ellisforde to make their home. Thelma Howe and Glenn Pickering were married on Aug. 22, with Pastor Bontrager reading the ceremony.—Mrs. Earl G. Longanecker, Tonasket, Wash., Sept. 21.

Wenatchee Valley.—The vacation season is over. Pastor and Mrs. W. T. Luckett of Long Beach, Calif., arrived here the first of September. Bro. Luckett preached his first sermon over the radio in the morning of Sept. 1 and was installed at a simple service that evening. Eld. Paul S. Longenecker of Yakima and Eld. Noble Deardorff of Sunnyslope had charge of the installation service. Bro. O. B. Gregory rendered us a most gracious service this summer as supply pastor in the interim between Brother Will's departure and Brother Luckett's arrival. Two lovely and simple weddings took place in our church just after the Lucketts arrived. Sister Virginia Barnes and Mr. Don O'Dell of Cashmere were married on Aug. 31, with Eld. O. B. Gregory reading the service. On Sept. 1, immediately after the morning service, Eld. Jay Eller performed the ceremony uniting Sister Lucille Huffman and Bro. Victor Bendsen of Chicago in holy wedlock. On Sept. 6 the church gathered in the social rooms to become better acquainted with Pastor Luckett and his family. Rev. Beall of the Methodist church, Rev. Rice of the Presbyterian church and Rev. Dallas of the Christian church were present and took part in receiving the new pastor. The close of summer vacation removes a large number of our young people. We miss them, but are glad they are preparing themselves for a greater future service. Bro. Kenneth Crist had the great misfortune to faint while painting a building recently and fall from a twenty-foot scaffold. He is considered out of danger, for which we are rejoicing. Seattle is the port of entry for German refugees who are arriving from Siberia on Japanese vessels at the rate of about forty a week. The local church is to can surplus commodities to help the Friends Service Committee in feeding them until they are established. We expect to use the facilities of the WPA cannery under the direction of Eld. A. L. Sellers. We have also solicited a similar service from the other church groups in Wenatchee.—Geraldine Eller, Wenatchee, Wash., Sept. 21.

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West Virginia

New Dale.—We met in council on Aug. 17. At this meeting we decided to wire our church house for electricity. Since then we have purchased new songbooks. On July 28 Bro. Samuel Lindsay of Timberville, Va., and Bro. Carr of Fulk Run were with us and gave interesting talks on the Sunday-school work. Brother and Sister David Wieand of Chicago, summer pastors for the Mount View and New Dale congregations, were much appreciated and they left many good thoughts with us. They conducted a two weeks' vacation Bible school which was appreciated by all. In the evenings Brother and Sister Wieand conducted some old-time singing. On Aug. 17 Bro. Wieand showed slides of conditions in China and of the Christian workers of America. On Aug. 25 Bro. Arthur G. Wheeler of Brokenburg, Va., began a week of meetings and preached very helpful sermons. Five were baptized. On Sept. 25 Bro. Walter Burner of Woodstock, Va., began another series of meetings. Four gave their lives for Christ as a result of his work. We decided to have Bro. Lee Miller conduct a singing school in our church.—Geneva Miller, Lost River, W. Va., Sept. 23.

Valley River.—On Sept. 15 there was a conference of all ministers and elders and other leaders of the district of Second West Virginia to lay plans for the peace program of the district. A very interesting and profitable day was spent together in planning for this work. This conference was held in the new church at Junior, W. Va.—Mrs. Robert Byrd, Junior, W. Va., Sept. 18.

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Northern—Empire, Oct. 11-14.
Florida and Georgia—Winter Park, Oct. 11-13.
Indiana, Middle—Mexico, Oct. 11-13.
Kansas, Northwestern—Belleville, Oct. 18-21.
Kansas, Southeastern—Fredonia, Oct. 25-28.
Kansas, Southwestern—Conway Springs, Oct. 11-14.
Maryland, Western—Georges Creek, Oct. 12.
Missouri, Middle—Mineral Creek, Oct. 11-14.
Missouri, Northern—North Bethel, Oct. 18-20.
Nebraska, Lincoln, Oct. 11-14.
Pennsylvania, Southern—Ridge, Oct. 29, 30.
Pennsylvania, Western—Markleysburg, Oct. 23, 24.

LOVE FEASTS

California

Oct. 13, 6:30 pm, Pasadena.
Oct. 20, La Verne.
Oct. 23, 7:30 pm, Long Beach.

Colorado

Oct. 20, Fruita.

Florida

Dec. 1, Arcadia.

Idaho

Oct. 11, Bowmont.

Illinois

Oct. 20, 24, Chicago, First.
Nov. 3, 7 pm, Panther Creek.
Nov. 15, 7:30 pm, Decatur.
Nov. 29, Okaw.

Indiana

Oct. 12, Fairview.
Oct. 12, New Hope.
Oct. 12, 7:30 pm, Beech Grove.
Oct. 12, 7:30 pm, Bethany.
Oct. 12, 7:30 pm, Buck Creek.
Oct. 19, La Porte.
Oct. 19, Pine Creek.
Oct. 19, Spring Creek.
Oct. 19, 7:30 pm, Arcadia.
Oct. 19, 7:30 pm, Cart Creek.
Oct. 19, 10 am, Nettle Creek, Brick.
Oct. 25, Yellow Creek.
Oct. 26, West Manchester.
Oct. 26, 7:30 pm, Middletown.
Oct. 28, New Paris.
Oct. 28, Wawaka.
Nov. 2, 7 pm, English Prairie.
Nov. 2, Pleasant View.
Nov. 4, North Liberty.
Nov. 18, Cedar Creek.

Iowa

Oct. 13, Dallas Center.
Oct. 13, 7:30 pm, Union Ridge.
Oct. 14, Osceola.
Oct. 20, Garrison.
Oct. 20, 7 pm, Prairie City.
Nov. 3, Des Moines City.
Nov. 3, 7:30 pm, Greene.
Nov. 29, Sheldon.

Kansas

Oct. 12, Burr Oak.
Oct. 12, 7 pm, Washington.
Oct. 20, 7:30 pm, Newton.
Nov. 1, 7:30 pm, Olathe.

Maryland

Oct. 12, 4 pm, Brownsville.
Oct. 12, 6:30 pm, Meadow Branch.
Oct. 12, 6:30 pm, Sams Creek.
Oct. 13, 4:30 pm, Pleasant View.
Oct. 19, 2 pm, Broadfording.
Oct. 19, 20, 2 pm, Pleasant Ridge, Licking Creek.
Oct. 20, 6:30 pm, Pipe Creek.
Oct. 26, Longmeadow.
Oct. 26, 2:30 pm, Piney Creek.
Oct. 26, 3 pm, Locust Grove.
Oct. 27, 5 pm, Myersville.
Oct. 27, 6:30 pm, Monocacy.
Nov. 3, 6:30 pm, Frederick City.
Nov. 17, 5 pm, Sharpsburg.

Michigan

Oct. 12, Elmdale.
Oct. 16, Onekama.

Minnesota

Oct. 27, Lewiston.

North Dakota

Oct. 19, 8 pm, Carrington.

Ohio

Oct. 13, Fostoria.
Oct. 13, 10 am, Castine.
Oct. 13, 7 pm, Painter Creek.
Oct. 19, Beech Grove.
Oct. 19, 7 pm, West Milton.
Oct. 19, 10:30 am, Upper Twin, Gratis.
Oct. 20, Pleasant View.
Oct. 20, 7 pm, Brookville.
Oct. 26, 10:30 am, Prices Creek.
Oct. 26, 7 pm, Donnels Creek.
Oct. 26, 7 pm, Pitsburg.
Oct. 26, 7:30 pm, Harris Creek.
Oct. 26, 27, Black Swamp.
Oct. 27, Springfield.
Oct. 27, 7 pm, New Carlisle.
Nov. 2, Lower Stillwater.
Nov. 9, 7 pm, Beaver Creek.
Nov. 14, Union City.
Nov. 16, 10 am, Poplar Grove.

Oklahoma

Oct. 26, 7:30 pm, Big Creek.

Oregon

Oct. 27, 7 pm, Grants Pass.
Nov. 10, Ashland.

Pennsylvania

Oct. 12, 7 pm, Jennersville.
Oct. 12, 13, 1:30 pm, Midway.
Oct. 12, 2 pm, East Fairview.
Oct. 12, 2 pm, Mingo, Skippack house.
Oct. 13, Carson Valley.
Oct. 13, Rockwood.
Oct. 13, 2 pm, Spring Grove, Kemper house.
Oct. 13, 3 pm, Lebanon.
Oct. 13, 6 pm, Quakertown.
Oct. 13, 6:30 pm, Huntsdale.
Oct. 13, 7 pm, Snake Spring Valley.
Oct. 13, 7:30 pm, Center Hill.
Oct. 16, 17, 1 pm, White Oak.
Oct. 19, 1:30 pm, Bareville, Conestoga.
Oct. 19, 7 pm, Buffalo.
Oct. 19, 20, Springville, Mohler's house.
Oct. 19, 20, 10 am, Big Dam house, Schuylkill.
Oct. 19, 20, 1:30 pm, Little Swatara, Ziegler house.
Oct. 19, 20, 1:30 pm, Upper Conewago, Latimore house.
Oct. 20, Koontz.
Oct. 20, 10 am, Codorus.
Oct. 20, 6 pm, Hanover.
Oct. 20, 6 pm, New Fairview.
Oct. 20, 6:30 pm, Maple Spring.
Oct. 20, 6:30 pm, Roaring Spring.
Oct. 20, 6:30 pm, Sipesville.
Oct. 20, 7 pm, Fairview.
Oct. 20, 7 pm, Geiger.
Oct. 20, 7 pm, Westmont, Johnstown.
Oct. 23, 24, 10 am, West Conestoga, Middle Creek.
Oct. 26, 2 pm, Akron.
Oct. 26, 2 pm, Indian Creek.
Oct. 26, 27, 10 am, Black Rock house, Upper Codorus.
Oct. 26, 27, 10 am, Hanoverdale house, Big Swatara.
Oct. 27, Leamersville.
Oct. 27, Replogle house, Woodbury.
Oct. 27, Shamokin.
Oct. 27, Tire Hill.
Oct. 27, 6 pm, Newville.
Oct. 29, 30, Chiques, Mt. Hope house.
Nov. 2, Lower Claar.
Nov. 3, Altoona, First.
Nov. 3, Ephrata.
Nov. 3, Everett.
Nov. 3, Lancaster.
Nov. 3, Palmyra.
Nov. 3, Stonerstown.
Nov. 3, Reading.
Nov. 3, 6 pm, Ephrata.
Nov. 3, 6:30 pm, Walnut Grove.
Nov. 3, 7 pm, Madison Avenue, York.
Nov. 3, 7 pm, Norristown.
Nov. 3, 4, West Greentree.
Nov. 6, 7 pm, Chambersburg.
Nov. 9, 6 pm, Hatfield.
Nov. 9, 10, 1:30 pm, Annville.
Nov. 10, First church, York.
Nov. 10, 10 am, Codorus, Shrewsbury house.
Nov. 10, 2:30 pm, Lititz.
Nov. 12, 7 pm, Greencastle.
Nov. 17, East Petersburg.

Tennessee

Oct. 12, 7 pm, New Hope.
Oct. 19, 7 pm, Pleasant Valley.

Virginia

Oct. 12, 6 pm, Oak Grove.
Oct. 13, 6 pm, Rileyville.
Oct. 19, Christiansburg.
Oct. 19, Ewing.
Oct. 19, Poages Mill.
Oct. 19, 4 pm, Mt. Zion.
Oct. 19, 6 pm, Barren Ridge.
Oct. 20, Hollywood.
Oct. 20, 7 pm, Linville Creek.
Oct. 20, 7:30 pm, Garbers, Cooks Creek.
Oct. 26, 6 pm, Middle River.
Oct. 26, 6 pm, Mill Creek.
Nov. 2, 7 pm, Unity, Fairview
Nov. 3, 7:30 pm, Staunton.
Nov. 9, 6 pm, Timberville, Mt Olivet.

West Virginia

Oct. 12, 2 pm, Spruce Run.
Oct. 27, Beaver Run.

Wisconsin

Oct. 28, Stanley.

On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

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General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

GOSPEL MESSENGER

Volume 89 Number 42

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October 19, 1940

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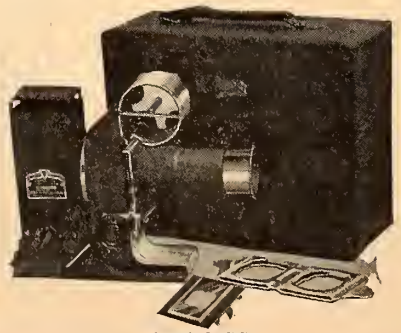
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(See Church at Work Section—This Issue—Page 18)



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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, October 19, 1940 No. 42

EDITORIAL

From Sadness to Gladness and Glory

BETWEEN the easy-going laziness that says all is well whether we do anything about it or not and the egotistic conceit that nothing will be done right unless we have a hand in it there is plenty of room for a sensible position. All is not going well in the world today, not by a long way, and most of it is due to causes which you could not control. Neither worrying over it nor an overvaluation of one's own importance in the crisis will have any bearing on the situation.

Personal responsibility is nevertheless a very real fact. The thought of it, Daniel Webster is said to have said, was the most solemn one that ever engaged his mind. It should impress all of us with like seriousness. You and I are a little to blame for the too slow progress of righteousness in the world, and we are much to blame for not being more shining examples of what God can do with a man or woman wholly committed to his cause. That responsibility cannot be dodged. It rests squarely on you and me.

Things *could* go better in the church, in the home, in the community, in the world. The answer is a deeper sense of individual responsibility. There is a sadder word than that reputedly saddest one, "It might have been." That word is, It might be yet, but will not. That is the supreme sadness because we *could* do something about that.

The past is irrevocable. The future can be changed. Why not then turn that supreme sadness into the supreme gladness? That would be joy unspeakable and full of glory. E. F.

Imagine This Case

A CERTAIN group of uncertain men are in a very hot spot. They are fine men, good men, among the leaders, let us say. It is no fault of theirs that they find themselves in this hot spot, but, as we were saying, the spot really is very, very hot. What would you advise in such a case?

Yes, of course, but what if forward, backward, right, or left is hotter yet? Then what direction would you have them go?

Well, they went up. Had you thought of that possibility? To be a little more exact, they first went down, on their knees, buried their faces in their hands, then lifted their hearts up, away up, far beyond the hills toward which a troubled man of long ago once lifted his eyes. Immediate result: temperature considerably reduced.

They then proceeded to backtrack a little, start all over again, and go forward with a clear road ahead. In any predicament there always is a best way out. To find it, go down, then up, away up, then look around. E. F.

Toward a Science of Faith

The Fact of Uncertainty

IN the life of John Everyman scarcely a day passes without thoughtful wonder at the course of world events and some anxiety as to their probable meaning in terms of personal affairs. Even the state of the weather imposes questions about crops and income, clothes and shelter, whether to go to work or venture something else for the day. The condition of one's health, his temperament, his economic status and the political outlook all serve to bring their special uncertainties. Finally, there are life's ultimate enigmas about the whence and the whither. Thus through all aspects of the everyday of life there runs the factor of uncertainty. And this increases the desire for security in a world that seems to offer less and less to the men who want to be safe.

Stimulus or Paralysis?

Consider that the degree of uncertainty may have widely different effects on individuals. Mild

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doses generally tend to increase activity. A student uncertain of his grades may by this very fact be stimulated to extra effort in order to gain the desired rating. The bored traveler can often revive flagging interest by turning aside into unbeaten paths. Uncertainty as to what such a venture will bring serves to put the senses again on the alert. The element of suspense in a story, the unknown in every undertaking, and the very uncertainties of everyday life add zest to living.

However, the doses of uncertainty should not be too heavy. For when life's problems become too difficult it can easily happen that stimulus gives way to paralysis. Revealing experiments with animals show that when life situations become too baffling nerve exhaustion results in a kind of prostration not unlike a nervous breakdown in a human being. Hence, it is no matter for wonder that the complexity of modern life, which operates to multiply uncertainties, is resulting in a great increase in mental disorders.

But there is no real escape from uncertainty in sight. The very increase of knowledge is bound to multiply our problems. It is true that additional facts help us to solve some things, but even so these may leave one with seven new conundrums in place of the one that was explained. This means that if one is to live and work he must contrive to get on with uncertainty without the handicap of some measure of paralysis.

Make Way for Faith

Characteristic reactions to the uncertainties of life disclose as many philosophies for taking care of man's problem. For example, on what is the lowest level of reaction is the man who cannot grasp or who choses to ignore the more baffling uncertainties of life. Like the oyster in the shallow sea, he takes what comes and is often sleek and fat in his animal way. Next above the oysterman is the individual who wonders much about life, but who cannot make much headway with its mysteries. He is the victim of fears and superstitions. He tries hard to placate whatever gods there are. And then there is the man who brings intelligence to bear upon the perplexities of life. He is shrewd enough to learn from experience. He places great store by wisdom, and because he does he usually lives well according to the popular standards of his community.

And yet, there are some things quite beyond the wisest of men. There are mysteries which do not yield to the powers of the human intellect. Such transcendent matters lie in the realm of faith. Then why not make way for this factor in dealing with the uncertainties of life? The answer is that the prophet type of person does just that. In the darkest times the seer is confident because he sees what to others may be invisible. But what can the common man know about such a philosophy of life? How is he to reap the benefits of a science of faith?

Faith and Life

A little thought should serve to reveal several significant things about faith in relation to life. For one thing, we know that a law of diminishing importance often applies in the world of facts. For not only are some facts more pertinent than others, but frequently their value in a sequence is far from identical. Some years ago a man with a scientific turn of mind set out to flip a penny one hundred thousand times. His purpose was to test the relation between heads and tails, other factors remaining the same. When last heard from, the relation was just as the reader may have suspected—approximately as fifty to fifty. Now this investigator may still be flipping his coin for all we know, but he will not uncover anything essentially different from what was evident when he had flipped his penny a hundred times. By the law of averages heads and tails stand at approximately fifty to fifty. The pertinence of this with respect to life is that with human nature remaining the same, man's usual experiences do not require endless retesting. Present results can be taken for as good as fact. If we can learn from experience we can save ourselves a tremendous amount of time and endless suffering.

This brings us to a second observation about faith and life. The normal man has a sense of moral direction. He responds to kindness. He knows enough to take the next step in the right direction. Beyond that we have the promise "if any man will do his will, he shall know of the doctrine."

A third thing to remember about faith and life is that it gives the insight and courage to venture, thus changing the dream to a reality. Everywhere one looks faith is the alchemy by which that which is hidden is brought to light. It is faith that gives substance to hope, and life to souls as good as dead.

And fourthly, consider another implication of what may be called the transcendent factor in life. Faith is not only required because of the things which are too great for us, but these in turn become a principal challenge to faith. Thus the universe is turning out to be much vaster than man had originally thought. Jesus transcended the Jewish conception of a Messiah. John sug-

(Continued on Page 10)

THE GENERAL FORUM

Confidence

BY J. HERSCHEL RINGGOLD

Again within our midst, O Death,
Thy silent footsteps fall;
Keenly we feel thy withering breath,
And hear thy silent call.

Out from our blossoms fair and sweet,
A floret thou didst take,
Which grown 'neath God's eternal care
A lovely flower shall make.

Lord, lead us through the darkening shade,
When fairest hopes seem gone;
Teach us, though brightest prospects fade,
In faith to still trust on.

Bridgewater, Va.

The Love Feast

BY E. M. HERTZLER

THE symbols we observe in the love feast service were instituted at the time Jesus Christ had his last intimate meeting and fellowship with his apostles in the upper room, on the evening of Maundy Thursday. We can best appreciate the experiences of that meeting if we recall some personal experience of parting with a dear friend. Perhaps we have witnessed a last gathering of parents and a child, who was about to leave on a distant journey. On such an occasion loved ones speak about intimate things, dwell upon matters of vital interest, and probably set up some token whereby they shall be able to remember each other while separated. Such was the experience in the upper room on the evening these symbols were instituted by Jesus, himself. It was his last intimate companionship with the twelve most dear to him. Realizing that he would leave them shortly, he had weighty matters to convey to them. He must have been concerned that they should remember and be faithful in keeping the principles of the kingdom which he had come to establish. Undoubtedly Jesus desired to impress upon these twelve their need of faith and steadfastness in the dark hours and days ahead of them. He may have felt grave forebodings concerning their courage to carry on the kingdom work after his departure; and, therefore, felt that he needed to buttress their faith at this last opportunity. Jesus must have desired a means whereby he might summarize the whole substance of his teachings in a dramatic manner so that the apostles would always remember them. With all these vital yearnings in his heart, it seems that Jesus decided that he could most graphically emphasize the cardinal principles of his mission among them by setting forth a memorial service for them to keep after his departure. That is what the love feast really is—a memorial service centering around three distinct symbols, and intended to remind us of the fundamental principles of discipleship in the kingdom Christ came to establish. Luke's record of Christ's command, "This do in remembrance of me," applies with equal obligation to all the symbols Christ gave to his apostles; and it is only as we conceive of the love feast as a threefold memorial to Christ, our Lord and Savior, that its symbols can become a means of revitalizing Christian experience. May we, therefore, review briefly just how this memorial service, instituted in the upper room, and one which our church designates as the love feast, does symbolize the entire program of our Lord's qualifications for discipleship in the kingdom of heaven.

All of Christ's teachings may be summarized under three great cardinal principles; namely, humility, love, and sacrifice. These Christ held forth as the primary requisites for true discipleship in his kingdom; and it is these that he so dramatically built into the memorial service which he gave unto us during the last period of intimate fellowship with the apostles in the Upper Room. Jesus appears to intimate that when we observe this memorial service in memory of him we shall be reminded of the whole purpose and passion of his life and ministry.

We recognize that Jesus constantly insisted that humility is a necessary principle of life in his followers. He explained to his hearers that in the kingdoms of the world their kings exercise lordship and authority over their subjects, and consequently were considered as benefactors. Then Jesus emphasized the difference between the kingdoms of the world and his kingdom, saying: "But ye [meaning his followers] shall not be so, but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve" (Luke 22:26). This same idea of humility was also taught in Christ's parable of the chief seats (Luke 14:7-11). On another occasion he emphasized the same principle in these words, "Whosoever will be great among you, let him be your minister; and whosoever will be your chief, let him be your servant" (Matt. 20:26, 27). On another occasion Jesus placed a little child in the midst of his hearers and proclaimed that "except ye be converted and become as little children ye shall not enter the kingdom of heaven" (Matt. 18:3). The greatness of childhood is its unassuming humility of spirit. Jesus told the

disciples that he was among them as one who serves (Luke 22:27). Jesus always was unassuming and humble in all his ministry. It was said of him that "he went about doing good." That is, he devoted his life in humble service to mankind. Jesus constantly insisted that those who would follow him must manifest the same spirit of humility which he possessed. The twelve, who were with him in the upper room that night, had been in Christ's company throughout the three years of his ministry. They had heard his teachings concerning humility. They had observed his humility of life. They had shared his ministry of service. Yet it appears that they had not fully grasped the significance of this principle of humility; for just shortly before the upper room gathering the apostles disputed among themselves as to "which of them should be counted the greatest" (Luke 22:24). So at this last meeting with the apostles, Jesus wanted again to impress this principle of humility upon their lives with dramatic emphasis; therefore he, as their Lord and Master, humbly assumed the rôle of servant and washed the apostles' feet. We have no doubt that any of the apostles would have been glad to perform such a service for their Lord; but for Jesus, their Master, to become a servant among them was an entirely new and graphic demonstration of the principle of humility which Christ taught and lived. After having completed this concrete example of the principle he desired the twelve to incorporate into their characters, Christ enjoined his followers to practice this concrete example as a memorial of the principle of Christian humility. "If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet" (John 13:14). Thus feet-washing becomes for us Christ's memorial of his teaching of humility in the lives of all Christians.

Another requisite for true discipleship, which Jesus constantly emphasized, is love. That is, a love which expresses itself in fellowship and brotherhood; a unifying love which becomes a common bond among all Christ's followers, and draws all disciples into one great brotherhood. Jesus said, "A new commandment I give unto you, that you love one another as I have loved you." And again, "By this shall all men know that ye are my disciples, if ye have love one for another" (John 13:34, 35). Jesus insists that divine love is to be a unifying factor among his followers, so potent that by their spirit of oneness and brotherhood all the world shall recognize their discipleship. It was this principle of love, which expressed itself in a brotherhood of believers, that Jesus wished to emphasize as they were assembled in the upper room; so he arranged to eat a meal of fellowship with the apostles as a memorial of the principle of the brotherhood of believers through divine love. Jesus knew that the finest expression of unity in fellowship among men is that of sharing a common meal together. Such is the underlying factor of the numerous banquets we participate in in our social life. Sharing a meal enhances unity, oneness, brotherhood. It enjoins love for one another. It symbolizes unity of purpose. It creates a oneness of spirit. Thus Christ dramatized this principle of Christian brotherhood by preparing a "memorial banquet" through which, by observance, his followers may be reminded again and again that Christians shall be brethren, and are members of a great brotherhood.

Jesus also gave equal emphasis to the principle of the sacrificial life as a requisite of true discipleship. In his teaching he stressed the fact that "if any man will come after me, let him deny himself and take up his cross daily and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it" (Luke 9:23, 24). Again, Jesus taught that "he that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Matt. 10:37-39). But that night, in the upper room, Jesus also was conscious of that which his companions could scarcely comprehend; namely, that within a few hours he would be called upon to sacrifice his own life for the sake of mankind. Thus, he was about to give his very life, to make the supreme sacrifice as the crowning example of the principle of the sacrificial life he espoused. Certainly Jesus was anxious to impress upon the minds and hearts of the apostles this principle of the sacrificial life. He wished them to understand that even as he, himself, lived the sacrificial life to the uttermost on the cross, so every true follower of his must exemplify this same principle in every phase of daily life. In order to give this principle the graphic emphasis Jesus intended, "he took bread" at the close of the meal of fellowship, "and brake it, saying, This is my body which is given for you." And, "likewise also the cup, saying, This cup is the new testament in my blood, which is shed for you" (Luke 22:19, 20). Thus Christ dramatized the principle of the sacrificial life by giving us the emblems of "the broken bread" and "the cup" by which he would remind us of our need to live a

life of self-denial and sacrifice—that we must give our wealth, talents, service, even life itself in unselfish devotion to the eternal good of others. These emblems are a memorial of Christ's principle that Christians are to exemplify to the world.

The love feast is not merely a service of ritualistic symbols; it is a great memorial service in honor of Jesus Christ, who gave unto us our living faith in eternal life. It is a meaningful memorial, because its symbols dramatize the whole program of the manner of life Christ desires his followers to live. The symbols of the love feast are simple, yet they graphically unfold to us the essence of all Christ taught concerning the plan of salvation. He instituted this service as the means by which his followers might have some tangible symbols in which to engage and thereby refresh their minds and hearts again and again of the cardinal principles upon which Christ founded the kingdom of heaven. Jesus knew the frailty and instability of human nature. He understood that amidst the throes of the vexing daily problems of life, men become all too prone to be unmindful of his way of life, therefore he designed this simple panoramic dramatization of his mission in the world, and enjoined his followers that they should observe these symbols in memory of him, and thus be continually reminded of the cardinal principles upon which the Christian church is founded and the principles he expected to find paramount in every Christian's life.

We trust that the Church of the Brethren may always regard the love feast as a sacred memorial service of Jesus Christ, our Lord and Savior; and that its beautiful symbols may enhance the Christ-like spirit of humility, brotherhood and a sacrificial life in each of its members. "If ye know these things, happy are ye if ye do them" (John 13:17).

Windber, Pa.

The Way, the Truth and the Light

BY C. A. BARNHART

We have often wondered just how a silkworm, for example, can wind itself up so neatly in a cocoon. As a boy I used to take a small rubber ball and wrap it around and around with wool yarn until it was of proper size for the hand; then we had a ball that was heavy enough to throw far, and yet soft enough to catch without a glove.

But we have often imagined what a time a rubber ball would have trying to wind itself up in yarn. Certainly the worm has something that the rubber ball has not. But how did the first worm learn the art of building its own sleeping-bag after it had gone to bed? That is a question for the scientists; but, strange to say, each generation of silkworms seems equally as capable of winding themselves up as were their parents.

All of this is but a way of introducing an idea that, to many of us, may seem a bit unorthodox. We have often wondered at the skill of our own ministers, in their sermons and writings, how they can sometimes gyrate all over the pulpit and page, and never touch anything that happened less than two thousand years ago. It looks as if they would let their feet slip sometimes, and accidentally touch somebody or something of the present time and place.

We say that God is the same yesterday, today and forever; yet we act as if God had gone off in a huff two thousand years ago, slammed the door shut, and has since refused to talk to any man, woman or child. So if we want to know anything about what he wants, or thinks, we have to go to some one who saw and talked to him in those happy and enlightened days before he went into retirement.

To many of us this sort of reasoning sounds silly, if not downright sacrilegious. But there is a law, concerning the long transmission of energy, which declares there is loss of power due to a certain amount of friction and waste. This being the case it would seem to be better to use the energy close to the point of origin.

This may explain in large measure why our churches are so often empty and our preachers so ineffective. The power is being transmitted over too long a transmission line. Moses went alone to the top of Sinai, and received the law. What would happen if our own ministers would go alone to the top of some mountain, and ask God for a different message—one that would fit the needs of the present time and place?

Surely, if God can teach each new generation of silkworms to weave their own cocoons, he will help the children of men to find a solution for their many social, political and economic ills. Is God closer to Mt. Sinai than he is to any other mountain or hill? We believe in the inspiration of the gospels; and we also believe that where there are God, a man and a problem, there is a chance for an inspiration, whether the time is now, yesterday or two thousand years ago.

Let our ministers try this experiment for one week and see what the consequences will be. When they are ready to prepare their weekly sermons let them lock their libraries, go into the mountains, hills or parks alone, then think of the problems that confront us and the world today, and ask God for light. If they fail to get a mes-

sage it will be because there was poor connection.

If they do get a message it will likely be short and to the point; but it will startle the Sunday audience out of their lethargy and start some action; even if it is only a movement to hire another pastor. That in itself may be the best solution of a very difficult problem.

With all due respect to our zealous and conscientious brethren, we offer this as one of the things that may be the matter with the Gospel Messenger. If 75% of the members cannot use the Messenger, at $1.25 per year, evidently it fails to touch their vital, conscious interests. As long as the heart thirsts after the water brooks, normal men and women will thirst after God. Those who can point the right way will not want for a following.

Columbus, Ohio.

Toward a More Vital Congregational Experience in Worship

BY DE WITT L. MILLER

V

Choirs are relatively new to the Church of the Brethren. Not all of our churches have them. Some do not believe in them. Others do not have a choir, but have special music presented by small ensembles from time to time. But wherever there are groups singing special messages in song, or wherever there is a choir, there should be an understanding of the responsibility resting upon those who lead out in the ministry of sacred music.

Where there is a choir it is of scarcely less importance to a vital congregational experience in worship than the minister. The music determines the emotional atmosphere. It determines the mood of the service. It ought to be the driving power of the church service. Coming out of a union service one evening a fellow minister said, "There were a lot of things I did not like about that service, but while the choir was singing I really worshiped." Good music can redeem an otherwise ordinary service and poor music or music unwisely and unintelligently chosen can ruin an otherwise great and significant service.

There are those who make the first qualification for the choir and its members, a knowledge and ability along musical lines. And certainly people without some musical ability (I did not say training) have no business in the choir. But no less than Dr. Alfred Whithead, one of the great choirmasters of the United States and Canada, told me a couple years ago that the first requirement for getting into his great choir in Christ Cathedral, Montreal, is that they be thoroughly Christian, thoroughly sympathetic with the aim and purpose of the spiritual ministry of the church and of the choir in particular. In fact, he went so far as to say that he would as soon sit under the ministry of a person who was not a Christian as to have an unchristian or an unsympathetic Christian in his choir.

There is a lot to be said for the evangelistic purpose of the choir and the use of choir experience to lead members of the choir to an acceptance of Christ as Savior and Lord. To have a definite consecration take place as a result of a person's choir experience is a perfectly marvelous spiritual stimulus for the choir. However, to have too many persons in the choir who are in need of conversion is to make the choir unfit to carry on its regular spiritual ministry to the congregation. It is a little like marrying a man to reform him. He had best be reformed before marriage.

A choir that does not worship is of no use in the conduct of public worship. Just as a minister who does not worship cannot expect to lead his people in a vital congregational experience in worship, so a choir that does not worship cannot be used to help in the worship experience. Each choir member should look upon himself or herself as a priest, a minister of sacred song. The choir member must look upon the work of the choir as a sacred ministry. Each individual in the group must feel himself or herself to be a servant of Almighty God, used of him in the great work of building his kingdom.

For this task there are certain requirements. Choir members must be men and women with a vital religious experience of their own. They must know how to worship both in private and in public. They must be impressed with a sense of their responsibility in helping others become more conscious of the presence of God. A nonpraying choir member is about as useless as a nonpraying preacher. They must be willing to make adequate preparation. The unpardonable sin of the choir member is to fail to come to rehearsal and then expect to be allowed to sing on Sunday, and vice versa. Scarcely less a sin is it for a choir member who sits in the choir loft to carry on a conversation with someone else either quietly or audibly. As great a sin is to chew gum or dress in a noticeable fashion. (Thrice blessed is the church which has a vested choir. It is free from the idiosyncrasies of women's fashions, especially in hats.)

One of the most valuable qualities in a choir member is that of regularity in attendance both at rehearsals and on Sunday. A choir is more than a group of singers. It is supposed to be a group of

singers who have learned to sing together. I knew of a choir of fifteen members. It had only one trained voice in the entire group. But for years that choir met once every week and practiced faithfully for two hours. No one ever missed these practices except for unavoidable circumstances. Then on Sunday morning every member was present in the choir loft. It is no wonder the church in which this choir sang was known far and near for its worship service. Any church can have a choir that is an asset to the worship service when each member of the choir in humble appreciation of his or her responsibility will give the time and effort necessary for regular rehearsals and regular attendance at all church services.

Meyersdale, Pa.

Be Anxious for Nothing

BY I. S. LONG

It is too bad that eleven years after the crash of '29, the spirit of fear and suspicion still possesses the minds of so many. In the early days of the depression, when banks kept breaking and business men of all sorts became insolvent, naturally men's hearts quailed and they had a tendency to doubt everybody and everything.

It looks to me as if every one of us should heed the prophet, and humble ourselves and pray and seek God's face and turn from all wickedness, expecting, as he says, that God will hear from heaven, forgive our sins, and heal our land (2 Chron. 7: 14). What does the world need more than this?

After that, we should move forward, being right in our attitudes toward all men and toward God. That is, we should love the Lord with all our heart, mind, soul and strength, and love our neighbor as ourselves. In such an event we would treat our neighbor just as we would wish to be treated by him. Hence, we would fully trust our neighbor to do and be right. We would do that, even though sometimes we may be mistreated and cheated. Being sons of God, we can afford to be cheated and defrauded; but being that sort we cannot defraud or mistreat any of his little ones that believe on him.

Are you his child, and do you recognize yourself as his? Do you recognize the rest of us who believe on him as his also, and therefore your brothers and sisters? Then do right, without fear of results. "In nothing be anxious." "Casting all your care upon him: for he careth for you." God cares for the lilies and the sparrows and the sheep, and "ye are of more value than many sparrows." Certainly you are: for you have been created in the image and likeness of the Creator, but a little lower than God (English R. V.), and have been crowned with glory and honor. Being in such honor before our God, what right have we to be anxious, or to worry?

I find not the laity only, but some ministers even, full of fear and suspicion, fearing they will not get a square deal. The inspired apostle says this is wrong. Our Lord Jesus also says so (Matt. 6: 31). God is still in heaven, reigning. He is still in control. We are his children, and hence the objects of his love. Then why worry and therefore sin?

Notice Phil. 4: 4-7:

"Rejoice in the Lord always." That is, be cheerful.

"Let your forbearance be known unto all men." That is, be reasonable.

"In nothing be anxious." That is, do not worry.

"But in everything"—notice that word everything—we are to pray and supplicate "with thanksgiving." Simply because God is sure to care for you. "My God will supply all your need according to his riches in glory by Christ Jesus." "If ye then, being evil know how . . . how much more shall your father which is in heaven give good things to them that ask him?" "And the peace of God which passes all understanding shall keep [guard] your hearts and minds in Christ Jesus." What an experience! What peace! "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26: 3). Perfect peace! How wonderful! The world knows nothing about it. It passes human understanding. It is the experience of the true saint. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Note the word "righteous" here. They are rarely in bread lines.

It is my observation, too, that any man who works, giving value received in his work, who also trusts the Lord supremely and is found at the house of prayer in worship on the Lord's Day, never waits long for a position or suffers for a livelihood; and he has, besides, many a chance to be a good Samaritan.

It is the knockers who receive knocks in retaliation. The world bows to men and women of genuine goodwill. We take off our hats to them. The world will be won to Jesus Christ by men and women of that sort. We need to be Brethren in reality, to be Christlike. If we were, we would not only be innocent of anxiety, but would be able to bring the world to the Christ who so wondrously blesses us and gives us peace. We should be rich, should be millionaires of joy, as well.

Our mothers never fail us, therefore our unreserved love for them. "Jesus never fails," a

motto often seen, is also gloriously true. Then, "in nothing be anxious: but in everything by prayer and thanksgiving, let your requests be made known unto God," for "he careth for you."

Baltimore, Md.

The New Birth

BY JAMES E. LEWIS

"In those days came John the Baptist preaching, preparing the way." What way? The way to be born again. How? Of the water and of the Spirit. They had already been begotten of the flesh, and were flesh. They must know the way of the Spirit to be begotten of the Spirit and born of the water—begotten of the Word or Spirit and born again. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

In Acts 2:47 we read that the Lord added to the church daily. In this same verse, we read that he added to the church such as should be saved. Now, what are the terms of salvation that I may be saved by his blood? We can easily find this for the Bible plainly answers the question. "What shall I do to be saved?" is a question of much importance to every one of us. Three times in the Book of Acts we find the same answer:

(1) In the second chapter of Acts, Peter preached for the first time of the death, burial and resurrection of Christ. Those who heard were convinced that this was the Christ and that they had rejected him. Faith comes by hearing, and hearing by the Word of God. This faith alone did not save, nor were they added to the church by faith. Faith alone is dead, being by itself. But having faith gave them power to become the sons of God, also power to obey; and we see they did just what Peter told them, and the Lord added them to the church.

(2) In Acts 2:38 we find how to be born again of the water and of the Spirit. They then receive the gift of the Holy Ghost, after being born again. The Holy Ghost does not forgive sins nor ever shed blood without which there is no remission of sin.

(3) In Acts 2:41 we find that those who gladly received the Word were baptized [born of the water and Spirit], and the Lord added to the church about three thousand souls. Christ gave Peter and the other disciples the commission, and said that he that believeth and is baptized shall be saved. He that believeth not, and is not baptized, shall be damned (Mark 16:16).

Saul of Tarsus was struck to the earth and the light shone round about him. He said, "Lord, what shall I do" (Acts 22: 10)? "Arise and be baptized and wash away thy sins" (Acts 22:16). You may think that you can believe and pray, and that this is all it takes for a new birth. Paul believed on the way to Damascus, prayed and fasted, but he was not yet saved nor told what to do to be saved. But when he was told what to do to be saved he arose and was baptized, washing away his sins. "And they spake unto him the word of the Lord and to all that were in his house [what to do to be saved]. . . . And were baptized, he and all his house" (Acts 16:32-33). There is not a single instance in the Bible where one's sins are remitted apart from baptism, repentance, faith and obedience to his Word.

Roanoke, La.

Toward a Science of Faith

(Continued From Page 4)

gests that "it doth not yet appear what we shall be." Perhaps the Christian's surprise will be greater than the Jew's. At any rate, the suggestion is that there is vastly more to life and its possibilities than the wisest would suspect.

Compulsions to Faith

The things which we have put together toward a science of faith suggest that we may have happened upon as many compulsions to faith. For who can longer doubt when it appears that we have facts enough to know essential truth? Will ten thousand more experiments perchance reveal that one may play with fire and not be in danger of being burned? The Scriptures bring us the record of some thousands of years of human experience—not just that of the Hebrews, but through them a fair gleaming for the race.

Nor is the outlook for man hopeless. Again and again his world has become a shambles—and yet, the veriest savage will respond to kindness. Man has divine possibilities. The appeal of the crucified Christ is to the nobler sentiments of both heart and mind.

And faith does change men! What possibilities there are at this point! Faith has been tried, and faith works. This fact is a sufficient foundation for a science of faith, a compulsion to believe and act.

Beyond all this is the transcendent factor in life. Wherever and whenever men will venture for the better, there is the promise of more than one can ask or think. Like Keat's discoverer of the mighty Pacific, sooner or later men of faith find themselves quite overwhelmed by the view from some peak in Darien.

H. A. B.

OUR MISSION WORK

Variation in Mission Work

BY J. F. GRAYBILL

Mission work has always meant work. Of course it differs in different fields. We are thinking of our field in Sweden. For a number of years we have been grinding away. True, the program has been changed at times and we have had the pleasure of receiving brethren and friends from the home land and missionaries as they stopped off on their way to or from their fields of labor, but strictly speaking we have been bound to our work in the city with very little time for vacation or variation.



Vacationing near Olserod, Sweden

Since we have help now in the work at Malmö, we are not tied so close to the work in the city, and I am able to make occasional trips to the different stations. Recently our friends at the Olseröd mission urged that I come and bring Sister Graybill along. They persuaded us to remain a week or ten days. Since there is no family living in the mission home, we could make this our home for a short while. Sister Graybill consented to go and so we planned to stay a week.

The distance from Malmö to Olseröd is sixty miles. But having no gas, we are not allowed to use the car. This makes the trip by train and omnibus about eighteen miles farther. Ruth and I took our bicycles along and bought our tickets to the nearest station which is twenty miles from Olseröd. We got to the mission two hours before Sister Graybill arrived. Making the trip in this way, we took along the least possible baggage. It is surprising with how little one can make out.

We reached our destination by noon. There were services announced in the evening at an outpost ten miles from the station. I was eager to go along, although the road was bad for cycling. We had a good meeting and got back to the mission at 23 o'clock (11 P. M.). I was quite tired for I had cycled forty miles. This was the longest bicycle trip I had made in one day for twenty years.

During this week we have had three services on Sunday, and a service on every evening but one. These meetings have been held at points from four to ten miles from the mission station. All but two were open-air services. There are a number of folks who never go to church or a mission hall, but who will attend open-air or tent services. Therefore, our services during the summer months are held as much as possible out of doors. We enjoy meeting these country people and visiting in their homes, and they seem to appreciate it greatly.

We believe that this variation is wholesome in more than one way. It takes one away from the busy, noisy city. It also removes us from the conveniences which are to be had just around the corner. One can live without these conveniences. Our forefathers got along without them and many people of our own day get along without them. We often forget that we pay for conveniences. One of the conveniences we miss most is the car. Sister Graybill cannot go to the services that are held some distance away from the mission station. The quietness around us is restful. However, the nights are not as restful as at home because the beds are much harder. We never appreciate our good beds more than when we have been away from home a week or ten days.

During the week at Olseröd, we had the privilege of visiting the aged, who can seldom meet at the mission, and of administering words of consolation and hope to the sick.

Taking everything, we have enjoyed our short vacation at Olseröd, hard by the Baltic Sea. The change in air was not so great, but the days were delightful and warm and the nights were cool. Rain is badly needed. The soil is sandy and requires much water to be productive. Haymaking is about over; rye and barley are ripening before their time because of the drouth. The crops will be light. Sugar beets and potatoes are badly in need of rain and pasture fields look parched. But we believe that the Creator and Preserver of all will in due season give us the much needed rain and cause even this part of his earth to be fruitful.

Malmo, Sweden.

What to Pray For

Week of October 19-26

To become better acquainted with our missionaries and their work, use the What to Pray For column along with the Prayer for Missions Calendar and the Missionary Picture Sheets. The three should be used together.

John the Beloved tells us in 3 John 1:3 that he had no greater joy than to hear that his children were walking in the truth. The Christian churches that have sent their messengers to bear the truth of the gospel to other lands ought to rejoice for the same reason as did Saint John. Men and women have accepted Jesus Christ as their Savior and they are growing more and more into the fullness of Christ's stature. This is no time for the older Christian churches to be discouraged; rather it is a day of rejoicing as it beholds the expansion of the kingdom of God in these lands.

To cite a single illustration, the report on The Indigenous Ministry of the Church, Both Ordained and Lay, given at the Madras Conference, shows the remarkable strides made by the Christians of the younger churches. Dr. Henry P. Van Dusen says that this report is "one of the soundest, most statesmanlike and most important documents given on the life of the church

in recent years. Here in less than a dozen pages are set forth a philosophy of the Christian ministry, an analysis of the problems of its training, and a comprehensive scheme for more adequate preparation which point the way far beyond the present practice of the church anywhere in the world. If its recommendations, even in part, win incorporation within the actual programs of churches and missions, the leadership of the younger churches will be lifted immeasurably above any previous competence and effectiveness. We may go further. If its proposals become practice, theological education with the younger churches, granted the disparity in resources available, will stand far in advance of prevailing standards within the older churches of the West."

What a testimony! Our prayers should be filled with thanksgiving that we are hearing that our children are walking in the truth.

Learning the Language

BY CHALMER FAW

Number Nine

I remember having heard of some of the methods employed by Dr. Edwin Smith in building up a vocabulary among the Ila-speaking peoples. After learning the basic elements and make-up of the language, he experimented with inventing new words, which, according to all philological rules, should be or could be genuine words. He discovered that a remarkable number of these invented words turned out to be genuine and that some of them he might otherwise have waited years to discover. The Bura language is admirably suited for such an experiment for it abounds in suffixes, with a fair sprinkling of prefixes and even some infixes, all of which can be tried in all their combinations on the root form. The natives, once a word is suggested, are quick to know whether it is a genuine word or not. Not only can verbs, among which most of the suffixes are found, be treated this way; but also, to a more limited extent, nouns and adjectives. The verb, however, is the most prolific in compounds of all parts of speech. Each complete verb has some seven or more possible suffixes each of which creates an entirely new and different verb. Then each of these verbs has an infix for use with plural objects. Then, in addition to the regular suffixes, most verbs are capable of suffixing one or more prepositions of direction to each of the other forms. Then most of these verbs are capable of being converted into adjectives and the adjectives into abstract nouns in both affirmative and negative forms. Added all up, these make a score or more possible derivatives from a single root word. The net result of such methods of suggestion is that words can be added to existing lists by the hundreds, all of them subjected first of course to the careful criticism of natives. In a trial of this method on the "A" words I was able to more than triple the existing list. Supposing you were given the simple English word "form" and were told to write other words built on the same root. In the first five minutes of time, by knowing some of the more common prefixes and suffixes of the language, you would have written such verbs as inform, reform, perform, deform; such nouns as preformative, formalism, formation, information, reform, reformation, deformity, performance; and such adjectives as formal, formalistic, formative, deformed, reformed, informed, uninformed, and unformed. This is one of our several methods of drawing out the latest knowledge of the natives about their language and thus building as complete a Bura dictionary as possible.

Garkida, Nigeria.

Peace News

COMPILED BY MERLIN C. SHULL

The District Counselor for Middle Iowa is Glen M. Baird of Elkhart, Iowa.

Frenchmen who left France without permission between May 10 and June 30—that is, during the military campaign and the surrender—have been deprived of their citizenship and their property has been confiscated.

Frank Kingdon says in the September Survey Graphic: "Total war as we have seen it in action is beyond the power of flesh and blood to bear. It is the fearful reduction to desperation of man's power to destroy, and one does not have to be much of a prophet to say that the men and women of the world will simply refuse to contemplate living under its continual threat, and will rise up to demand an organization of life that will forbid it. Sheer weariness with their own madness will drive men to forsake the instruments of their destruction."

Such a pacifist will always be respected—we refer to a signer of the Peace Pledge Union pledge of Great Britain, who suffered a fractured thigh in a raid on the English south coast. He hastened back to his post in a first-aid station at the alarm, and was serving there when a high explosive bomb struck. Of this pacifist with his shattered leg it is said: "He was caught by falling masonry in the entrance, and won universal admiration by urging those who attended him to leave him until those inside the building, who were more severely injured, had received attention."

The Clothing Committee of the American Friends Service Committee, through whom we send our clothing to Europe, has issued a statement from which we quote: "Donors of clothing and other materials for relief purposes in Europe need have no fear that their donations will be misappropriated by German authorities or applied to military needs. All foodstuffs and goods entrusted to our workers in France for the care of refugee children and mothers have been distributed with the co-operation of both French and German authorities. There has been no instance, to our knowledge, of any misuse of our relief supplies or interference with our work. For the time being, no shipments are leaving the United States due to restrictions of the British blockade. We are hoping to get permission from the British government in the near future, to ship food and clothing exclusively for women and children. . . . None of our food or clothing is sent to Germany. In so far as our work in unoccupied France is concerned, it is entirely in co-operation with the French government. . . . We encourage our friends in America to continue to work on clothing. We believe that permission will soon be granted to ship to France. If this should not be the case, we will hold the bales of clothing in readiness for shipment until the war is ended. The longer permission is delayed, the greater will be the need in Europe."

HOME AND FAMILY

A Prayer

BY DORIS JEAN HEAD

We thank thee, Father, on this day
That in our hearts we know to pray
For health and strength and food to eat,
We thank thee for all things we seek.
We thank thee, Father, that we own
Our mother, father, and our home,
For father's care and mother's love
For the blue sky and clouds above.
We thank thee, Father, on this day
That in our hearts we love to pray.

Johnstown, Pa.

An Interview With Henry C. Early

BY J. E. MILLER

THERE is something fascinating about meeting folks. Folks are so different, their experiences so varied, and every one can take you into a new field. Thus each one you meet may enrich your own life, provided you allow him to do so. Recently it was my privilege to spend a few days in the home of Elder Henry C. Early and wife in Bridgewater, Va. I would like to share with you a bit of what I enjoyed while there. I had the easy part, for it was mine to ask questions, his to answer.

"Eighty-five must be a ripe old age," I said, trying to get a start.

"Yes, eighty-five represents a long period of time as one looks forward, but not long as one looks backward over the road he has traveled; but whether it represents a 'ripe' period depends on how one has lived. To ripen requires time, but many elements besides time count."

"Of course you never drove an automobile when you were young. How did you get around?"

"Not the least trouble to get around. Boys had two good legs those days and knew how to use them. Besides, we had horses and early learned to ride. Once mother sent me to the store for ten pounds of sugar, suggesting that I use the saddlebags, have the clerk put the sugar in two pokes, then place one in each saddlebag and thus easily bring it home on the horse. But I felt humiliated with those saddlebags and begged not to take them, saying I could easily handle it otherwise. She finally consented against her better judgment. Well, on the way home I thought that sugar must be very sweet, so I made only a small hole in the paper poke. The more I ate the sweeter it tasted. But, dear me, the paper broke under the repeated dippings of my moist finger and I was about to lose it all. There was nothing to do but to salvage it in my hat. I delivered the sugar, but what I got wasn't half as sweet."

"How did boys enjoy church services when you were small?" was my next question.

"I don't think they 'enjoyed' them; they endured them. Had to, because they sat with father in the amen corner. I never did like that corner. The seats were so hard. I remember telling father that I was old enough to sit elsewhere, and with other boys. He finally said I might try it. I tried it—just once. Being free, I found the sermon too long, so went out for awhile. I came back and listened some more, then went out again, and as the preaching still continued, went back a second time, little realizing that father saw it all. After church I mounted the horse with father (one horse for both of us) and in silence we made our way home. That interview with father back of the woodshed made a more lasting impression on me than did the sermon. After that I again endured the sermon, sitting in the amen corner."

"Ever go to camp meeting?"

"Yes. I was about fourteen. Brother and I wanted to go, and we enlisted the help of mother. Most boys know what that means. Mother presented the case and father agreed that we should go. Mother also suggested that as we would be gone all day, we should have some money. Father saw the justice of this, though he had not thought of it till mother reminded him, and gave us twenty-five cents. We were soon hungry and looked for something to eat. One stand specialized in ginger cookies. I asked the price and found they sold for a penny each. Drawing the money from my pocket I said, 'Give me twenty-five of them.' That was probably his biggest sale that day. We took the cakes and started in on them. I never before knew how completely satisfying ginger cakes could be."

"How old were you when you were baptized?"

"I was twenty-one, but my conversion was earlier. My first religious experience was when I was nine years old. At that time I had typhoid fever. I was very sick, and I was afraid to die, for I thought I was lost. One day mother said, 'Henry, would you like to die? If you should die, you would go straight to heaven.' I replied, 'No, mother, I don't want to die,' for I felt that should I die, I would go to the other place. Time went on, and I lost some of that fear of death. One day Father and I took a load of wheat to market. On the way home he said, 'Henry, you are about old enough to be baptized. When do you think you would be ready?' I replied, 'Father, I am ready now, but not as ready as I was when I was nine years of age.' And so the next Sunday I joined the church. At that time they thought twenty-five was about the proper time for baptism."

"When did you first get the idea that you should preach?" I asked, for it is as a preacher that he has made his great contribution.

"Get it? I always had it. Never knew anything else. Mother said when I was very, very small, I used to move my high chair up to the kitchen safe, shove another chair next to the high chair, then climb to the top of the safe and preach to the other children. Later I used to preach to the children down by the creek. When I taught school and was Sunday-school superintendent, I preached though I was only a layman."

"But," I interrupted, "would they allow a layman to preach then?"

"I didn't call it preaching. I just talked, so the question was never raised. When at the age of twenty-five I was called to the ministry, it was no surprise for I was born with the preacher idea."

"How soon after your election did you begin preaching?"

"I began at once and took every opportunity to preach that came to me. In fact I liked to preach. Being the youngest minister I naturally sat at the foot of the long table, and whenever the invitation reached me, I 'took the liberty.' They thought I was a little too free. Some even raised the rumor that when I entered the house and approached the preachers' table, I motioned to some of the older men to move down, but that was not correct."

"I remember you used to hold many revivals. How did you get started in that work?"

"Just four years after I was called to the ministry, our daughter, Crissie, was born in November. At Christmas I took the hired girl home, as mother was able to do the work again, and preached at Mill Creek. After the services Elder Isaac Long said, 'Henry, things look pretty good. Can't you preach for us tonight?' I stayed and preached. There was deep interest. Thus the meetings continued from night to night for two weeks. During these meetings I think we baptized nineteen persons—seventeen girls and young women, and two men. Ella Flory was my first convert. As she grew into maturity she grew in efficiency. I frequently referred to her and Aunt Mary Shiry, as she was called, an elderly like woman, as elders of the congregation. And Ella Flory continues to this day as an efficient worker. She has lived in the Bridgewater congregation for the last years."

"But you had never held such a meeting before. How did you chance to have so many sermons ready in advance?" I put to him.

"I had to prepare them from day to day. There was no barrel to go to, no ready prepared sermons."

"Wasn't it rather unusual for a Virginia church to hold a revival of two weeks' duration at that time?" I wondered.

"In many congregations, yes, but Mill Creek was different. Elder Isaac Long had little schooling but used good language and was eloquent. The secret of his power was his good life, his spotless character. He was a strong man for me to lean on. Then there was Sister Ella Flory; she was a wonder. I might call her the elder of Mill Creek. With two 'elders' like Isaac Long and Ella Flory even an inexperienced young preacher could hold a revival.

"Mention others who had a part in making your life what it is," I continued, eager to learn his answer.

"Well, there were my father and mother, and my two wives; all these helped me much, very much."

"And who else?" said I, for I saw that he was not through.

"Once Elder John Flory, father of George, the evangelist, took me along to Waynesboro, Pa. There I made the acquaintance of Elder Jacob F. Oller, father of Joe Oller. His influence over me was great, next to my own father. He took me into his confidence. I owe much to his counsel. He was a leader in business in his community, the head of a number of business concerns and just as active and efficient in church work. And there were D. L. Miller, J. H. Moore, and David Long of Maryland. These three men had very much to do with shaping my early life. The influence of all these that I have mentioned followed me all my days. My advice to a young minister is to put himself into intimate touch with a good man, a good preacher, and he will learn much.

"And there are many others to whom I am indebted for what little I may have accomplished. In 1879 I attended my first Annual Meeting. R. H. Miller was the moderator, James Quinter clerk, Enoch Eby reader. All were great men. I thought the moderator at times forgot that he was to moderate the meeting, not to make speeches. When I became moderator later, I tried to remember that. At the close of that Conference J. H. Moore rose and asked the privilege to make a few remarks. He spoke most splendidly about the life of Elder John Kline, the martyr preacher, near whose grave the meeting was held. He captivated the audience and held me spellbound. I loved him ever after. Next year I wrote an article for the Brethren at Work. My subject was China as a Mission Field. Editor Moore acknowledging receipt of the article said, "We appreciate neatly prepared articles," and printed it! I was entering a new field—writing for the church paper.

"Another man that entered my life to stay was D. L. Miller. In 1883 he came to the Valley and gave Bible Land talks. Father and I followed him from church to church. Immense crowds listened to him every night. I managed one night to make my way through the crowd to meet him. He charmed me. I need not tell of

The Sea

BY EDGAR H. GRATER

Lovely twilight, calm and peaceful,
Silent with a curious hush;
The day is ended, but the night
Has been delayed in coming.

Sky that shone with daytime brilliance
Now is soft with pastel tones;
Blue and pink, soft gold and amber
Make the sky and sea as one.

Seagreen waves in silent motion
Weave a pattern on the sand;
Edged with white, it leaves a tracery
Superseded by the next.

Beauty, peace and understanding
Of the wondrous works of God
Penetrate the soul, and give one
Rest from problems, poise and calm.

Through the coolness of the water
Comes a broken thread of red,
Changing instantly the calmness,
Killing peace, instilling dread. . . .

Smoke of burning homes, destruction,
Boom of guns, the roar of planes;
Weary men, their cause defeated,
Fighting for the life they love. . . .

Blood-soaked sands, the cry of wounded,
Untold suffering, fighting, death—
Seagreen waves in silent motion
Weave a pattern on the sand.

'Tis the same calm summer evening,
The same ocean, sunset, sky;
Only man who makes the difference—
O God, why must these things be?

Norristown, Pa.

our long and intimate friendship. Later D. L. held a meeting at Mill Creek and had his home at our house. That was a rare feast for us."

"How about your work as Conference moderator and member of the Mission Board, your missionary tours and your work on Conference committees? You have been moderator seven times. You have helped to solve the problems dealing with dress, the ministry and the colleges."

"Yes, what you say is true. When a duty was laid upon me, I tried my best to do what the Bible and conscience taught me. What I have done in these lines is on record. Future generations must determine its value to the cause of Christ."

Yes, the future must determine not only what Brother Early has said and done but what all of us say and do. As I looked into his sightless eyes, I was impressed with his fine facial features, his keen mind and his ability to rise above present physical handicaps. I have known him for many years. During the last quarter of a century our paths have crossed many times. His life continues to be a benediction to me.

Elgin, Ill.

"Take Time to Be Holy"

BY MAY ALLREAD BAKER

I have found that most evangelists have each a favorite hymn—one they particularly stress as having a powerful appeal for both spiritual awakening and spiritual welfare.

Fifteen months ago our fine Brethren evangelist from a neighboring city in Indiana chose as his favorite Take Time to Be Holy. I think this beautiful hymn was sung by the congregation every evening during that series of meetings. And I found myself thinking of the words long after the revival was over.

"Take time to be holy. The world rushes on. . . " How true this is—and how few of us heed these tender and beautiful words of solemn significance!

We know—and as we grow older are more clearly cognizant of the fact—that this world, at the longest, is a very temporary dwelling place. As someone has humorously put it, "Life is like a roller coaster—a series of breath-taking ups and downs, and we are right where we started from." Or, in other words, life is a short span of material existence with its joys and sorrows, its work and its play, and then—eternity!

Yet we live—the most of us—scheming and planning after the material things of life—giving Christ lip-service if any at all—heedless of the fact that when this life is over we shall have laid up for ourselves earthy treasures, perhaps—but of spiritual values nothing!

I am reminded of a young couple who started out with the determination to make a fortune. The young man's work called for long hours—from six in the morning till eight and nine at night he drove his truck along the crowded highways of the countryside. The young wife worked in a downtown store, every working day save Saturday. So it will readily be understood there was little time for home life; no time at all for children. After twenty years this couple, then in their early forties, had accumulated considerable property. They owned their own home, an apartment house and a large and fertile farm. They spent their one free day —the Sabbath—on this farm, working, improving, planning. Some day they would retire, move into the country, chose a church home and take life easy. Then they would take heed to the spiritual things; read good books and improve their minds. But not just yet. They were still young—too young to retire. There was yet time to accumulate another apartment house. The habit of rushing through life and the habit of accumulating wealth were too strong to be broken.

Last year the husband, worn out with his nerve-racking job, died in a few moments from a heart attack. And he died with no spiritual consolation, for God had been put off so long the sense of his presence was lost. Nor were there sweet, loving children to console. He was without any real friends—for business associates can scarcely be called so. The wife, brokenhearted, suffered a nervous breakdown. Her mind may never fully recover from the shock. She lost her job; and meanwhile unscrupulous people are taking advantage of the fact of her mental condition to defraud her of her property. In seeking the grain of life, this couple found merely the dry husks.

I might cite another case—one well-known to all newspaper readers. The only scion of an extremely rich and aristocratic American family died last winter after a shameful drinking bout. He had just separated from his fourth wife. His life, flung recklessly away in his prime, had been dedicated to pleasure. He had no time to be holy, no time to give to God, no time for doing good deeds. He had no time to give to needy brothers and sisters a few crumbs from his vast store of wealth. He pursued pleasure, and she gave him misery and a dishonorable death.

One might go on citing examples indefinitely. But we all build on something. We may have the love of God, of home, of simple unworldly pleasures in our hearts; we may be worshipers of mammon, of fashion, of fame. But we cannot deceive God. We may or may not have a place in his house on the Sabbath. We may give him lip-service during the Sunday worship hour, and rush through the rest of the week intent on money-making, or other worldly affairs with little thought of spiritual matters. But what we sow we must reap.

"Take time to be holy." Last week a dear old lady was buried from earthly sight forever. She, too, had ample means. But her wealth was honestly earned, and wisely spent. To know her was to love her. A touching incident occurred at the graveside. A poorly clad woman, dusty and tired and leading by the hand her small daughter, hastened to pay her final tribute with a bouquet of autumn flowers. I recognized her as the wife of a local W. P. A. worker, residing near our country home. "When I read that Mrs. ———— was to be buried, I made up my mind I'd go to her funeral if I had to walk. And I did! Every step of the three miles. . . . But she was so good to me!"

These few, simple words spoke more eloquently of the fine soul, passed on, than a volume of prose or poetry.

True service to God, kindness to all living creatures, talents wisely put to use, an unselfish, loving spirit at home and abroad, loyalty to one's friends—all these are remembered long after our material frames shall have perished. These spiritual qualities, alone, are the only passport we shall ever have to enter heaven.

"The world rushes on." Shall we drift with this mad rush, having nothing in the end for God, save our empty hands?

Arcanum, Ohio

KINGDOM GLEANINGS

Calendar for Sunday, October 20

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Message of John the Baptist.—Luke 3: 3, 8-17, 21, 22.

Christian Workers, The Giving Needed Today.

B. Y. P. D., Our Church and Its Task.

Intermediates, Open Doors.

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Gains for the Kingdom

Ten baptized in the Long Run church, Pa., S. G. Meyer, elder.

Six baptized in the Lewiston church, Minn., Bro. J. H. Mathis, pastor.

Three baptized in the Glendora church, Calif., Bro. J. W. Lear, pastor.

Twelve baptized in the Rossville church, Ind., Bro. Robert Sink, pastor.

One baptized in the Auburn church, Ind., Bro. I. D. Heckman, evangelist.

Three baptized in the Hopewell church, Va., Bro. John Eller, summer pastor.

Six baptized in the English River church, Iowa, Bro. Homer Caskey, pastor.

Six baptized in the New Hope church, Ind., Bro. Joseph W. Garrett, pastor.

Thirteen baptized in the Ottumwa church, Iowa, Bro. J. W. Fidler, evangelist.

Eleven baptized in the Yellow Creek church, Pa., Bro. D. I. Pepple, evangelist.

Two baptized in the Maiden Creek church, Pa., Bro. Henry H. Reber, pastor.

One baptized in the Fredericksburg church, Pa., Bro. Perry Sanger, evangelist.

Two baptized in the Mt. Etna church, Iowa, Bro. Ralph Rarick, evangelist.

Six baptized in the Gahagen church, Pa., Bro. Lawrence Bianchi, evangelist.

Ten baptized in the Mt. Hermon church, Va., Bro. C. H. Hinegardner, evangelist.

Eight baptized in the New Fairview church, Pa., Bro. Robert Cocklin, evangelist.

Five baptized in the Maple Grove church, Pa., Bro. Charles Blough, evangelist.

Two baptized in the First Irricana church, Canada, Bro. Harold Michael, pastor.

Four baptized in the French Broad church, Tenn., Bro. J. C. Wine, summer pastor.

Twenty baptized in the Bachmanville church, Pa., Bro. S. Clyde Weaver, evangelist.

Twelve baptized in the Walnut Grove church, Moorefield, W. Va., Bro. Peter Garber, pastor.

Ten baptized in the Waka church, Tex., Brother and Sister Homer Kiracofe, summer pastors.

Two baptized and sixteen received by letter in the Crystal church, Mich., Bro. J. F. Sherrick, elder.

Fifteen baptized in the Fairview church and five in the Topeco church, Va., Bro. Wendell Flory, evangelist.

Nineteen baptized and one received by letter in the Lower Miami church, Ohio, Bro. J. O. Winger, evangelist.

Four baptized and four received by letter in the Mt. Hermon church, Va., Bro. Ray Showalter, evangelist.

Six baptized, one reconsecrated, and one awaits baptism in the Greenland congregation, W. Va., Bro. Norman A. Seese, pastor.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Clinton Weber in the Pleasant View church, Kans., Dec. 2.

Bro. Chas. Zunkel of Lima, Ohio, Oct. 20, in the Dupont church, Ohio.

Bro. Ray O. Shank of Covington, Ohio, Dec. 6, in the Santa Fe church, Ind.

Bro. Alton Bucher of Myerstown, Pa., Nov. 17, in the White Oak church, Pa.

Eld. John H. Good of Springfield, Ohio, Oct. 21, in the Bradford church, Ohio.

Bro. L. A. Bowman, pastor, Oct. 13 to 27, in the Schoolfield church, Va.

Bro. J. Clyde Forney of Elgin, Ill., Nov. 3 to 17, in the Trotwood church, Ohio.

Bro. Russell G. West of Pampa, Texas, Nov. 4 to 17, in the Guthrie church, Okla.

Bro. Roy Teach of Brookville, Ohio, Oct. 20, in the Georgetown church, Ohio.

Bro. Roy K. Miller of Brownsville, Md., Oct. 19, in the Beaver Creek church, Md.

Bro. Harper S. Will of Wenatchee, Wash., Nov. 6, in the Covington church, Ohio.

Men to Give Thanksgiving Home Mission Program

The National Council of Men's Work voted at Ocean Grove last June to sponsor the Home Mission Offering at Thanksgiving time. The General Boards have prepared material for the men to use in the program. The packet contains (1) worship suggestions, (2) four pieces of home mission literature telling of work being done and an appeal from Harl L. Russell to stuff the Thanksgiving turkey envelope full of coins for the Home Mission Offering.

The committee planning for the offering suggests the following schedule:

Sunday morning, November 10. The Sunday-school superintendent or some man tell of plans for the offering and hand out offering envelopes to every person with instructions to bring in the offering next Sunday.

Sunday evening, November 10. The men of the church render the evening program.

Sunday morning, November 17. The minister preach a home mission sermon. The offering may be lifted both in the Sunday-school and the church service.

In addition to the material offered for the program we cite you to the Nov. 2 Messenger, Church at Work section.

Splendid up-to-date books on home missions are: Uprooted Americans: How Can Churches Serve Shifting Populations, 25c; They Starve That We May Eat, Lowry, 35c; Move On Youth! Nall, 60c (paper); Homeland Harvest, Limouze, 60c.

Bro. Theodore Miller of No. Liberty, Ind., Oct. 13 to 27, in the Bethel church, Ind.

Bro. J. O. Winger of North Manchester, Ind., Nov. 10, in the West Goshen church, Ind.

Bro. H. L. Hartsough of North Manchester, Ind., Nov. 10, in the Meyersdale church, Pa.

Bro. G. S. Strausbaugh of Columbiana, Ohio, Oct. 20, in the English Prairie church, Ind.

Brother and Sister B. M. Rollins, Nov. 18 to Dec. 1, in the Elkhart Valley church, Ind.

Bro. Ralph G. Rarick of North Manchester, Ind., Nov. 1 to 10, in the Wooster church, Ohio.

Brother and Sister J. Ewing Jones of Connellsville, Pa., Nov. 3-17, in the Fairchance church, Pa.

Brother and Sister Clinton I. Weber of Hutchinson, Kans., Oct. 20, in the Warrensburg church, Mo.

Bro. H. M. Snavely of Carlisle, Pa., Nov. 10-24, in Lost Creek congregation, Free Spring house, Pa.

Bro. Jesse W. Whitacre of Keyser, W. Va., in the Sugar Creek church, Middle Indiana, Oct. 22 to Nov. 3.

Brother and Sister W. C. Sell of Kittaning, Pa., Oct. 20 to Nov. 3, in the Spring Mount church, Warriors Mark, Pa.

Bro. Cecil O. Showalter of Luray, Va., Oct. 14, in the South Mill Creek church, South Fork congregation, Moser, W. Va.

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Personal Mention

Bro. I. S. Long of Baltimore, Md., has changed his street address. The new number is 22 Gwynndale Avenue.

Bro. N. J. Miller, pastor of the Nokesville and Valley churches in Eastern Virginia, will take up the pastorate at Denton, Maryland, Nov. 1.

Bro. Leland S. Brubaker's card postmarked Hartford, Conn., Oct. 6, said: "I am having a most interesting time and have enjoyed every class to the full. I do hate to be away from the family so much . . . sent a brief letter to the Board the other day telling them about my line-up here."

Bro. Harper S. Will, formerly pastor of the Wenatchee Valley church of Washington, has been called to the pastorate of the First church, Chicago, effective March 1, next. In the interim Bro. Jacob F. Replogle is serving the church as acting pastor, with other ministers assisting in the preaching.

Two Winger brothers from Manchester greeted us one day last week with their well-known cordiality, but that was not what they came for. The older one explained that they had brought some printing to the House. You may hear more about this later. The younger one did the driving.

Bro. J. J. Yoder of McPherson, Kans., is not now so frequent a visitor at the House as he was during the years in which he came to board meetings. This time he was on his way to the scenes of his Pennsylvania boyhood. His chief interest was in the friends there, but he also confessed to a desire to see the Pennsylvania foliage in October.

Bro. Paul H. Bowman, Jr., was on a more important mission than merely to extend his greetings to the Messenger but they were none the less welcome on that account. His illuminating addresses under the auspices of the Brethren Service Committee are receiving an enthusiastic response everywhere. We think next week's Peace News column is to have more details about this.

President Schwalm of McPherson College could not come last week so he sent his secretary, Miss Doris Dresher, and her sister, Mrs. Chris Johansen of Rockford, Ill., the latter accompanied also by her husband.

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Miscellaneous Items

The Men's Work of Middle Pennsylvania will hold the fourth semiannual banquet at the Spring Run church, McVeytown, Oct. 27, 7:00 P. M. "All men are urged to attend."

The Roann church of Middle Indiana will have an all-day home-coming Oct. 27, with guest speakers and basket lunch. "All friends of the church are invited to worship with us."

The Pleasant Valley church of Northern Indiana, two and one-half miles north of Middlebury, has home-coming day tomorrow, Oct. 20. Bro. J. Edson Ulery of Onekama, Mich., is the speaker.

The Mount Horeb church, near Cartersville, Va., will have an all-day home-coming Oct. 27, with Brethren J. S. Crumpacker and O. S. Garber as guest speakers. "All former members and friends invited."

The Southeastern Pennsylvania ministerial meeting and Sunday-school convention is in progress today, Oct. 19, having begun yesterday afternoon, in the Green Tree church, Oaks, Pa. The guest speaker is Y. P. Director Raymond R. Peters.

The Allentown church of Eastern Pennsylvania will have an anniversary service Oct. 27. Bro. Norman Musser will speak in the morning, Bro. S. Clyde Weaver in the evening. In the afternoon Bro. Henry G. Gottshall will direct a concert of sacred music. "Everyone is welcome."

Southern Pennsylvania district meeting will be held in the Ridge house, Ridge congregation, Oct. 29 and 30. Elders' meeting in the Middle Springs Presbyterian church, about two miles out of Shippensburg on the Newburg road, 9:30 A. M., Tuesday, Oct. 29. By way of Carlisle take Gov. Ritner highway to center of Shippensburg, turn north along railroad about four miles to Ridge church. From points west follow same directions from Shippensburg.

The Conscientious Objector Under the Selective Training and Service Act of 1940 with the Law and Regulations as of Oct. 8, 1940, is a convenient manual which has been prepared by the American Friends Service Committee and is in the hands of your local pastor or elder. Consult his copy for information concerning the law and regulations, or write for a copy. Price, 5c per copy. The manual referred to states that after registration the questionnaires to be filled out will provide an opportunity to state conscientious objections to combatant and / or noncombatant military service and training. It is necessary for the registrant claiming exemption as a conscientious objector to ask the local selective service board for form 47 on which the registrant can state in detail his conscientious convictions against military training and service. This form will be used by the local selective service board in judging the sincerity of the convictions held by the registrant. Conscientious objectors will be classified in one of four classes and only persons in class one will be asked to establish the sincerity of their convictions. For further regulations and instructions see the manual.

(Continued on Page 24)

THE CHURCH AT WORK

Visual Education in the Local Church

Information About Visual Education

By E. G. Hoff, Elgin, Illinois

Visual Aids

Words are wonderful things. They have powers to call up pictures in the mind, carry ideas from one person to another, and stir the feelings. But what we learn is conditioned by what we already know. The process of getting new ideas is slow. It depends upon making new associations of the experiences and impressions that we already have. The process may be greatly hastened by visual aids.

A simple picture can carry a message that would require many words. Pictures quickly widen one's experience, and they do it convincingly and pleasingly. The ease with which one learns through pictures and diagrams is a great encouragement to progress. The pleasantness of the experience gives the learning an emotional color that makes it significant.



Merchandisers long ago learned the value of visual aids. Imagine a billboard without a design or picture! Not many magazines or daily papers have their advertising pages printed solidly. Educators, too, know the value of visual aids. They are using them in the schools more and more. The church also knows something of the possibilities in pictures.

One of the most significant things ever done in our church was the work of D. L. Miller a generation ago. He traveled and then brought good pictures of Bible lands and the whole world into a large number of congregations, thereby enlarging our horizons and deepening our convictions.

Most adults of the church grew up on lesson charts and picture cards. These have aided the learning process. The graded Sunday-school lessons use pictures for the younger grades. Pictures find place in nearly all our publications. We would use many more of them if they weren't so expensive; perhaps we should anyway. This week the Church at Work department is devoted to consideration of the use of projected pictures and other visual aids in the church. There are possibilities in this field that could be utilized much more than they are.

Visual Education Bulletins and Books

What can visual aids do for our program in the church? What shall we expect of them? How can they be used more effectively in study groups, worship services, social activities and creative projects in the local church? What kinds of equipment are available? Where may materials be found?

If these questions are in your mind you will be interested in the International Council of Religious Education Service Bulletin No. 901, Visual Method in the Church Curriculum, 35 cents. The Brethren Loan Library has a copy.

The Harmon Foundation, 140 Nassau St., New York, N. Y., has a bulletin by Paul H. Vieth on Visual Aids in the Service of the Church. This bulletin undertakes to show the value of projected pictures in a church program and tells how to get them and how to make them. It also has practical suggestions on ways of using them in young people's groups. There is a copy in the Loan Library.

A larger book that is full of suggestions on how to use motion pictures and projected still pictures in worship, study, and recreation is Screen and Projector in Christian Education, by H. Paul Jones, Westminster Press, 1932, $1. Those who want to tackle this problem in earnest will do well to buy this book from the Brethren Publishing House. It may be secured for short-time use through the Loan Library.

Two other sources are available in the Loan Library. The first is a large and attractive volume, Visualizing the Curriculum, by Hoban, Hoban and Zisman, The Cordon Company, 1937. This is quite comprehensive and suggestive from the viewpoint of general education. A church school teacher or superintendent would surely get many suggestions from reading it. It would be worth ordering just to look through.

The other Loan Library item is the Educational Film Catalogue, by Cook and Rahbels-Smith, The H. W. Wilson Co., 1936, listing 1,175 selected educational films and the producers from whom they may be purchased or rented. There are two supplements to this catalogue in the library, the one of January, 1937, listing 425 films and the one of April, 1937, listing 115 more films.

Make Your Own Slides

Any camera hobbyist who can print pictures can learn to make good black and white slides, either standard 3¼ x 4 size or the popular 2 x 2 size. What would be more interesting than to turn one's hobby interest to account for the church?

If one has 2¼ x 3¼ or 2¼ x 2¼ films, he can print by contact on stand-



You can make slides from interesting pictures

ard lantern slide plates, using the same kind of solutions that he uses on paper for developing and printing. The plates can be handled in the light that is used for bromide enlarging paper. Care must be used to avoid dust, lint and scratching in the processing, and water marks in the drying. These lantern plate positives are then bound with cover glass, using tape or mats for masking the picture shape. Smaller negatives may be enlarged on the slide plates in the same fashion as on enlarging paper. Portions of larger negatives may be printed by contact.

The simplest and most desirable slide making procedure is to use the smaller miniature camera and 35 millimeter projector. Good projectors are now available for any size audience. With a 35 mm, or half vest pocket camera and an electric exposure meter, anyone can learn to take first-rate Kodachrome color pictures that are processed by Eastman and returned ready to project as 2 x 2 slides. If the color slides are to be much used they should be bound between glass in binders such as the new Society for Visual Education binders which are inexpensive and easy to use.

Black and white slides may be made by printing any good miniature camera negative on 35 millimeter positive film, processing it in the same way that you would enlargement paper, and binding it in the binder mentioned above. A good slide may thus be made for a few cents. The process is simple and proficiency is easily gained. Three things are especially important. Plan your view carefully, including just what will make a good picture. Use a good lens, for imperfections and fuzziness show up in projection. And beware of dust and lint on negatives or positives. Get an ear syringe and use it as a blower to clean your film every time you make a positive print. A camel's hair brush also helps.

If you want an interesting project, get a group of children or a young people's group to dramatize a Bible story or some other learning situation, take a series of pictures of them, and try making some slides. You might begin by making some worship slides from good nature pictures. You'll soon be getting something that will be helpful to the larger church group and may be used at camp and in a variety of situations. By and by an exchange of slides could be worked out.

Those who do not wish to do their own processing of slides can have film strips or individual slides printed from their own pictures by sending good pictures to some service company such as the Society for Visual Education, 100 East Ohio St., Chicago, Ill.

Slides, Films and Pictures

By H. Spenser Minnich, Elgin, Illinois

Sizes and Types of Slides and Films

New mediums for the projection of pictures on a screen have been devised. To aid in an understanding of slides and films offered for use in the churches we present the following data.

Standard Stereopticon Slides 3¼ x 4 Inches

This is the standard lantern slide to which we have been accustomed through the years. It affords an excellent picture. Its size makes it rather expensive for manufacture as well as shipment.

Miniature Slide 2 x 2 Inches

This relatively new size is rapidly coming into use. Improved lighting possibilities now permit projectors to use a strong enough lamp to put on the screen adequate light to use this size slide in almost any of our churches. It is predicted that new slides being made will come out in this size more than in the standard size. The old projectors are not equipped to show this small size.

Film Strip 35mm

The film strip shows a picture the same size as the 2 x 2 slide. The difference is that the pictures are on a strip and the lecture must be shown in the order of the pictures on the strip. The Society for Visual Education tri-purpose projector shown on page 2 in this issue will project 2 x 2 slides or the double or single frame film strips.

Movies 16mm

This is the standard width for amateur movies usable in public auditoriums. Professional moving picture film comes in 35mm width. It is too expensive for any but professional use. The 8mm movie film is excellent for personal home use, but is not considered adequate for church and general auditoriums. All of the moving picture film which we offer for our churches comes in the 16mm width. There are a number of excellent projectors on the market.

Pictures Wanted

Elgin needs good pictures. Our church publications and our slide sets are enriched by contributions of pictures from various areas of the brotherhood.

Unusual events, anniversaries, persons noted for service in the church, exceptional church achievements, and action pictures are desirable. The church at work pictures are desired, such as views showing a minister paying a pastoral visit or visiting the sick, a minister in the pulpit, children or young people participating in a public program, farmers husking corn for a sick neighbor, a church member putting his offering in the church collection plate, women quilting, women serving food at a public sale, laymen improving church property, young people giving money for their Youth Serves project, etc. This list is not all-inclusive but will surely suggest other possibilities to you. Some of our sacred rites and ceremonies, such as baptism, communion service, the anointing, and dedication of children are of deep interest to the church.

For reproduction, pictures should be very clear and sharp. Pictures of persons should be taken close up. In submitting pictures, send the negative along with

the print. To those who are at considerable expense in taking pictures some reimbursement may be made. It is hoped, however, for the good of the cause you will contribute pictures. With each picture submitted send title and a story which completely explains the facts of the picture. Send same to the editor of Our Young People or of the Gospel Messenger.

Posters and Charts

By D. D. Funderburg, Elgin, Illinois

Many churches are increasing their use of posters and charts. The unique educational value of the bulletin boards in the vestibules of our churches is being recognized more and more. Thousands of people glance at these every Sunday. During the week some pastors are making the outside bulletin boards serve the purpose of the church by placing in them appropriate posters. A smaller group of village and city pastors has joined other churches in placing on the sidewalk on a busy thoroughfare a two-sided display case in which the posters are changed every week.

Ministers, teachers, and lecturers are using more charts in their work. These can be used in daylight without darkening the room, or without the equipment necessary to other forms of visual aid.

The General Boards from time to time have selected charts and posters covering various problems. They are offering to the churches a set of stewardship charts (26 sheets 17 x 22) called Graphic Horizons. These are suitable for lecture purposes. Available free, user to pay transportation. More than forty temperance posters 9 x 11 inches are available for inside bulletin boards. A set of ten large posters on the home and the church is available for the outside boards. These are suitable for display at conventions. The charts from the National Forum cover a great number of social problems and may be ordered through the Brethren Publishing House.

Announcements of Slides and Films

The following slides and films are mostly very recent and available for use among churches. By large slides we mean the regular standard size, 3¼ x 4. By small slide we mean 2 x 2 inches which cannot be shown in the standard size stereopticon and requires the smaller type of projector, such as is advertised in this issue. By film strip we mean the 35mm film which offers a picture the same width as the 2 x 2 inch slide.

INDIA

Missions in India—Well Begun But Not Done, 38 small slides. Transportation charge only.

Padre Sahib, 16mm moving picture film, 4 reels. See terms below.

Sightseeing Over India. Large slides. Transportation charge.

The Church of the Brethren in the Beautiful Dangs Forest of India. Large slides. Transportation charge only.

How the Gospel Changes Life in India's Villages. Large slides. Transportation charge only.

Serving Rural India. Large slides. Transportation charge.

AFRICA

In the Land of the Monkey Bread Tree, 16mm moving picture film, 4 reels. See terms below.

Africa Joins the World, 16mm moving picture film, 3 reels. See terms below.

Children of Africa, 16mm moving picture film, 2 reels. See terms below.

Song After Sorrow, 16mm moving picture film. See terms below.

CHINA

China Relief, 31 small slides. Issued 1939. Transportation charge only.

GENERAL CHURCH VIEWS

Youth Serves, 40 small slides. Issued 1940. Transportation charge only.

Our Church—Persons and Program, 40 small slides. Transportation charge only.

The Church in Action, 16mm moving picture film, 2 reels. See terms below.

HOME MISSIONS

The Rural Church at Work, 100 small slides. Transportation charge only.

The Church in the Rural Community, 16mm moving picture film, 2 reels. See terms below.

PEACE

What Jesus Said About Peace, still film strip, single frame. Transportation charge only.

STEWARDSHIP

Stewardship in Slides, 26 small slides. Additional pictures are contemplated for this set. Transportation charge only.

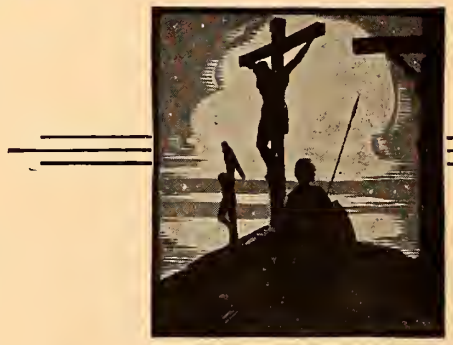
Graphic Horizons of Stewardship, 26 large slides. Transportation charge only. With these slides is sent the pamphlet, The Graphic Horizons of Stewardship, by H. C. Webber. The pamphlet serves as an excellent manuscript with lecture material for the speaker. The slides are made from charts in the pamphlet which sells at 25c.

ALCOHOL EDUCATION

The Chance of a Lifetime, still film strip, single frame. Transportation charge only.

A Tower of Strength, still film strip, single frame. Transportation charge only.

Dollars and Sense, still film strip, single frame. Transportation charge only.



BIBLICAL ART

The Story of Jesus, 28 large slides.

The Teachings of Jesus, 26 large slides.

The Christmas Story, 14 large slides.

Easter, 22 large slides.

Old Testament, 7 large slides.

Miscellaneous, 8 large slides.

(Write General Boards for terms.)

Each of the foregoing Biblical slides is beautifully colored and is based upon the paintings of great artists. Churches may use a part or all of the above slides to provide three types of services or programs: (1) special day services, like Christmas and Easter; (2) services which place emphasis upon the titles of the above sets; (3) religious art; and (4) a study of famous hymns in connection with pictures and stories.

Appropriate Scripture readings may be secured for use with each slide. The book, Famous Hymns With Stories and Pictures, by Elizabeth Hubbard Bonsall, may be obtained from the Brethren Loan Library for use in connection with religious art and the study of famous hymns. Its purchase price is $1.

BIBLICAL FILM STRIP PICTURES

A number of new film strips, 35mm, illustrating Old Testament and New Testament scenes and subjects will be available for use by Nov. 1. These include the famous Christ in Fine Arts collection, five rolls, shown in the book by Cynthia Pearl Maus. Pictures are uncolored. A detailed list of Biblical and art film strips will be mailed upon request.

Moving Picture Film Terms. Unless otherwise stated, 50c per reel. Total payment not to exceed the one cent per member of congregation using film. For example, a congregation of 119 members securing a two-reel film pays $1, and for a three-reel film only $1.19.

The foregoing listing of slides and films includes the more recent productions but many other standard size slide sets and moving picture films are available and are listed in our catalog, Pictures Tell the Story. For further information write the General Boards, Visual Education Department, 22 S. State St., Elgin, Illinois.

ADULT DISCUSSION OUTLINE

The Basis of Our Pacifist Faith

Scripture: 1 Cor. 13

Sunday, November 3

Note: Your pastor has plenty of material to help in the development of this discussion; ask him to be present.

1. **The New Testament** and not the Old Testament is our guide (Matt. 5: 17; Heb. 1: 1, 2; Rom. 10: 4).

2. **Christians are followers** of Christ (Rom. 8: 9; Phil. 2: 5).

3. **Love motivates** the Christian's conduct (Luke 6: 27-35; 22: 36-40; Matt. 5: 43-45).

4. **Human life** is sacred (Matt. 5: 21, 22; 10: 29-31; Luke 10: 29-37).

5. **Violence and revenge** are not consistent with Christian conduct (Matt. 5: 38, 39; Rom. 12: 17-21).

6. **Suffering for the right** is a Christian's duty and privilege (Matt. 5: 11, 12; 10: 16-20).

7. **"Vicarious love** and unfaltering forgiveness are the great solvents of wickedness" (Luke 23: 33-38).

CORRESPONDENCE

Report of Findings Committee

CHURCH OF THE BRETHREN REGIONAL CONFERENCE

Aug. 28-30, 1940, Hagerstown, Maryland

This conference recognizes the privilege of convening under such pleasant and unhampered circumstances, which truly evidences the fact that the goodness of God is still alive in a world of hatred and violence. We also recognize the inadequacies of men to properly meet the grave world situations, and therefore charge all members in thanksgiving to unfailingly lean upon God for guidance in these days of uncertainty.

This conference recognizes the words of our Master who said, "All ye are brethren." For more than 200 years our people have earnestly purposed in heart and soul to accept that challenge. Each generation necessarily faces new problems which demand new approaches and new techniques to make our witness vital. If religion lifts people most effectively, it must be able to make helpful contacts at all levels—the poor, the unfortunate, the depressed in mind and soul, the unemployed, the refugee at home or abroad—with no distinction as to race, color, or nationality. All alike are brethren in our service of helpfulness. The integrity of our faith is measured daily by our response to the cries for relief from around the world. We are Brethren in Reality only as we truly serve and attempt to meet the needs of the world.

This conference recognizes that we are living in a world seething with strife and divisions which are not only causing nations to withdraw co-operation from the others; but a similar spirit is making inroads in our own church life and causing divisions among Brethren. We, therefore, urge both the laity and ministry to seek at all times to set before the world a consistent example of co-operation and concord. We especially urge all of our ministers to exercise the utmost care and refrain from contributing in any way to this disunity. We believe this can best be accomplished by faithfully presenting to our people the basic and central gospel message of Jesus Christ, avoiding controversial and theological extremes and uncertainties which may unnecessarily disrupt our church fellowship.

This conference recognizes that we live in a day when the testimony of the church for peace and goodwill is needed perhaps as never before in our history. We call upon our people to make our witness clear, positive, and strong. We urge our youth to be true to Christ and the position of the church in these trying times, to withstand war hysteria and propaganda, and to deepen their faith in the law of love as the ultimate bond of peace and security.

This conference recognizes that the Christian way of life is in imminent danger of a downward spiral because life is not undergirded by the strong personal discipline which brings under control time, talents, and thought. We hold it to be our duty to discipline ourselves so that we may be enabled to make a life commitment to the peaceful way of life which we believe to be the Christ pattern for society. It is our belief that this personal discipline of life demands that our time be so planned, our talents so consecrated, our thoughts so trained, our funds so dedicated, our devotions be made so meaningful that the kingdoms of this world become the kingdom of our Lord and his Christ.

This conference therefore challenges the entire membership of the Southeastern Region to revitalize its faith in God through prayer, Bible study, and an active daily participation in the good life. Especially do we urge every member to a renewed loyalty to the units of our Brethren faith, and an increasing devotion to the local and general program of our church.

Respectfully submitted,

W. Harold Row, Chairman	William Kinsey
McKinley Coffman	Newton D. Cosner
Mrs. John B. White	Harry K. Zeller, Jr.

Tennessee District Conference

The Tennessee District Conference of 1940 was held in the Jackson Park Memorial church, Jonesboro, Tenn., Aug. 14-16. The 1941 Conference will be held in the Johnson City church, located so near to Jonesboro that both churches should be regarded as a single parish in a day when we need to stress unity of effort in the church to lead the way toward a world unity.

Our conference, which now has become history, gave evidence of growing interest in sharing in that it gave expression in greatly increased offerings for many worthy causes. It is to be hoped that this was not merely a temporary and sentimental expression, but that giving will continue to be increased throughout the year. The near-by flood which left many families in need touched the hearts of our people and they responded with money, clothing, bedding and food. Fourteen of our young people went out and did relief work in the way of cleaning flooded homes and cooking food. We believe the call of the world was heard in equal measure with the local. The call and the nature of our answer are the chief determining factors in promoting brotherhood.

The spirit of our meetings was exceptionally good. H. Spenser Minnich and Paul H. Bowman were our guests from outside our district. Reuel B. Pritchett was an able moderator. Glenon C. Brown served as reading clerk. J. R. Jackson will represent our district

in the 1941 General Conference with G. W. Petcher as alternate. The moderator-elect for 1941 is A. M. Laughrun.

There was unusual interest manifested in the promotion of our peace principles. Are we prepared to back our words by deeds and cash? Our response during the present Conference year, with greatly increased demands, may determine for us the answer. A committee was appointed to study for a year our district budget and is to make recommendations in our district conference of 1941. We face the future with confidence for there is a willingness to serve.

Nashville, Tenn. John B. White, Writing Clerk.

From a Nonresident Member

As a nonresident member of the Church of the Brethren I am pleased to say we like the help we receive from the Messenger. I am one year younger than the Gospel Visitor. I could not do without the Messenger. I receive the only copy at a post office in a city of 9,000 inhabitants. I am a nonresident member and have been since October, 1917. I have not heard our ministers preach except for a few years while located in Des Moines, Iowa. This is why I need the Gospel Messenger.

I am formerly from Pennsylvania. I left there in 1866. Where are my playmates of long ago? I was baptized June 6, 1868 by Eld. T. D. Lyon. In all my years of loneliness but two Messengers failed to come. A one-cent card to Elgin and a Messenger arrived. We ought to help the Messenger, for the Messenger first helps us. May the Lord bless the good work. Correspondence solicited.

Dodge City, Kans. William H. Blough.

Colorado Women Meet

The women's meeting of the Colorado District was held at Fruita, Colo., Aug. 16, 1940. It was a splendid meeting, and the second since Eastern and Western Colorado have become one district. It was indeed a treat for the Brethren here to have some fifty Brethren from the other side of the mountains worship with us. Some came four and five hundred miles for the meeting.

Sister Moomaw gave a talk on her work among the women of India. A reading, Where the Young Child Lay, was touchingly given by Sister Jarboe of the First Grand Valley church. A duet, The Savior for Me, was given by Dorthea Ferguson and Wilma Switzer.

The following appointments were made by Sister Messamer, who conducted the meeting in the absence of our president, Dolly Maddox: Sister Frank Weaver of Haxtun, mothers and daughters; Sister Cline of McClave, aid society; Sister Jarboe of First Grand Valley, missionary work. The writer was chosen secretary and treasurer.

Grand Junction, Colo. Ellen Mitchel.

Northeastern Ohio Women's Work

The women of Northeastern Ohio met at Camp Zion on Aug. 8, for their third yearly rally day service.

The morning devotions were in charge of the West Nimishillen sisters. Two children, Vernon and Arlene Wolf, sang and Sister Elden Petry gave a reading. Mrs. Hoover, a Methodist pastor of Canton, Ohio, was the guest speaker. In her message of the morning, A God Star Mother, she pictured Mary as the God Star Mother and her son Jesus giving his life that we might have life eternal. It was a glorious message.

Bro. Clyde Mulligan explained the new step taken toward the relief program of the district. Sister Ethel Stickler was appointed by the cabinet and approved by the group to represent the women in this work.

A basket lunch was very much enjoyed. It was a beautiful day and those who could not find table room in the basement ate their lunches out in the grove.

The afternoon devotionals were in charge of the Danville sisters. Sisters Ruth Brumbaugh and Hie Workman rendered a duet. The Ashland sisters sang Workers and Shirkers. Betty Kinsley gave a reading.

Echoes from the Ocean Grove Conference, presenting some of the things that can be done in relief work, were given by Sister L. R. Holsinger. Mrs. Hoover's address, What Can We All Do About It? was very fitting in that it referred to our present-day situation. She stressed prayer as our main source of strength in the home, church and nation. These messages were thoroughly enjoyed.

The offering, which went into the women's work treasury, amounted to $28.58. Twenty-three churches responded to the roll call with approximately 235 persons present. It was indeed a pleasant day of fellowship. If the Lord is willing the sisters will meet at the same place for a similar service next year.

Anna F. Blanchard,
Minerva, Ohio. Secretary-Treasurer.

District Meeting of Second West Virginia

The district meeting of Second West Virginia convened in the Pleasant Valley church, beginning Aug. 22. The nominating committee was the first to act. On account of a decision passed by last district conference that no member hold office on two boards or succeed in office more than once, it was necessary that some changes be made. The writer, being secretary of the ministerial and mission boards, resigned from the ministerial board to continue on the mission board. Because some are better qualified for other phases of work, they were transferred from one board to another, with the hope of making the work more aggressive.

Bro. J. J. Scrogum continues his work as pastor of the Bowden and Elkins churches until June, 1941, and should his health continue to improve it is hoped he may continue to serve.

At the business session Eld. H. C. Sanders, retiring moderator, presided until a reader and writing clerk were elected. The writer was chosen as reader and Eld. J. J. Scrogum was chosen writing clerk. Then the moderator elect, Eld. W. J. Row, took charge. After the reading of Acts 15 the moderator gave his address, and the meeting was ready for business.

A paper from First West Virginia regarding the closing of the Maple Grove Child Rescue Home was considered. It asked for a committee of eight to make disposition of the Home by first placing all children, if possible, in private homes; selling all personal property and liquidating all indebtedness; keeping the farm for the present. First West Virginia also reserves the right

to keep Memorial Park and the auditorium for future church activities. The paper was referred to our present committee and trustees.

Pleasant Hill church called for the 1941 district meeting, and this was granted.

The Sunday-school convention, which has been a part of our district meeting, is now separate from this meeting and will convene at Junior, W. Va., Valley River church, the second Sunday in July, 1941.

All vacancies were filled. Robert Byrd, field secretary, was appointed district counselor for conscientious objectors. The writer was chosen moderator for district conference, also member of Standing Committee for 1941. Saturday morning the ministerial meeting convened. Bro. Lowell Wright gave us a very inspiring talk in the afternoon on peace and the present conditions within our own country. The address was highly appreciated.

For the remainder of this report the writer is indebted to Bro. J. J. Scrogum. Saturday evening, as has been our custom, a love feast was held with Bro. Scrogum delivering the examination sermon and officiating at the love feast. He was assisted by the visiting brethren and the pastor, Eld. H. C. Sanders.

At Sunday school on Sunday morning the main lesson was taught by Bro. Brooks Clayton. Bro. Silas Kirk of the Pleasant Hill church, recently elected to the ministry, gave a short sermon. The main sermon was delivered by Bro. Scrogum. The afternoon was spent visiting and in song service. Bro. Scrogum remained and preached again on Sunday evening.

So ended the 1940 district meeting of the Second West Virginia District. We hope that much good may be the result.

Independence, W. Va. A. C. Auvil.

Women's Work in Northern Virginia

On Sept. 5 the women of the Northern District of Virginia met in their eighteenth annual conference at the Linville Creek church. A good attendance, a well-arranged program, and the fine hospitality of the hostess church made the day most enjoyable. Approximately two hundred women were present with a spirit of interest in the women's work of the church. Fourteen organizations of the district were represented by delegates.

Mrs. Ralph Myers, president, was in charge of the program. The song director, Mrs. Edith Garber, led the audience in singing hymns fitting to each part of the service. The conference theme, Our Responsibility to Womanhood, was used as a basis for the morning worship, led by Miss Anna Roller, reading from Prov. 31.

Interesting reports were given by the directors of missions, home enrichment, aid, Bible study, peace and temperance. Mrs. Earl Bowman gave a stirring address on our responsibility as mothers to our daughters in the home. Mrs. Ernest Muntzing spoke on our responsibility to our daughters in the community.

All were happy to have Sister Anetta Mow of Elgin, Ill., as our guest speaker. During the afternoon session she brought us a splendid missionary address, emphasizing our responsibility for sharing our religion with women of other lands. Following the address a special selection of music, Count on Me, was sung by a chorus from the Luray church. A temperance reading by a member of the Mill Creek Y. T. C. completed the day's program.

During the business session three members of the cabinet were elected for a period of three years. Mrs. Frances Cline of Harrisonburg was re-elected vice-president, Miss Edna Wampler, assistant secretary-treasurer, and Mrs. Annie Sanger, director of missions. An offering was lifted which amounted to $21.78.

As a district project this year the women voted to help finance Bro. P. I. Garber in his mission work at Petersburg, W. Va. An increase in giving to the national project was urged so that we might reach our quota of $632 this year.

The invitation to meet at the Harrisonburg church in 1941 was accepted.

Harrisonburg, Va. Olive M. Flory, Secretary.

Southern California and Arizona Women's Work Activities

The women of Southern California and Arizona met in conference on Aug. 28 at La Verne. Mrs. C. P. Shaffer, vice-president of women's work, presided.

Mrs. Ray Sutton gave a few words of welcome and Mrs. G. O. Stutsman led us in a devotional period. A special number in music was rendered by Hermosa Beach members. Miss Kathryn Royer gave the inspirational address, What Is in Thy Hand?

Fifty-four delegates responded to roll call. The district secretary gave a very interesting report of the year's work. The treasurer's report showed a balance of $184.55 at the close of the year, July 31. Of this amount we decided to give $50 to La Verne College and $50 for war refugee relief. A budget of $1,800 was adopted.

The council secretary gave a good report of the visits to the various churches, also a resumé of mother and daughter work in our district from its beginning. Some changes to our constitution were recommended and adopted.

Mrs. Herbert H. Vaniman is our new mother and daughter director, also women's work director for the year. Mrs. Della Lehmer was chosen Bible director.

Mrs. D. W. Kurtz reported many interesting things that she heard at the numerous gatherings which she attended at the recent Ocean Grove Conference.

Mrs. Flora Teague used for her theme, Memories of the Aid Society. She began with what happened in 1893 when she assisted in organizing an aid at Mt. Morris, Ill. She said the La Verne aid was organized in 1899, and is the oldest one in California. Sister Teague is nearing her eighty-eighth birthday and is a valuable member of the Pomona aid society. Aside from attending the weekly aid meetings, she is at Sunday school and church almost every Sunday.

Miss Martha Rupel gave a stirring missionary address.

Thus closed a full day for the women, but one that brought many blessings.

Pomona, Calif. Mrs. Cora Neher.

Miscellaneous Items

(Continued From Page 17)

A correction: The revival meeting at Mohler's house, Springville congregation of Eastern Pennsylvania, begins Sunday evening, Nov. 24, instead of Nov. 27, as stated in the Messenger of Sept. 28.

Correction. The last item under Gains for the Kingdom in our issue of Oct. 5 should have said "one received on former baptism" in the Galesburg church, Kans., making eighteen additions altogether. So Pastor Byron Talhelm informs us.

The Wiley church of Colorado has its nineteenth annual home-coming tomorrow, Oct. 20. Evangelist Oliver H. Austin will preach at 11:00 A. M. Following a basket dinner an afternoon program will be rendered in which Bro. H. D. Fasnacht will give an address on Signs of Home.

The one hundredth anniversary of the founding of the Ambler church, near Philadelphia, begins with a love feast tomorrow, Oct. 20. Friday evening, Oct. 25, is the congregational dinner. The climax of the centennial, Sunday, Oct. 27, will include the morning anniversary sermon by Eld. G. N. Falkenstein, an afternoon address by Dr. C. C. Ellis and an evening historical drama by the young people. "Former members and friends are invited to help begin our one hundred and first year."

Descendants of Alexander Mack. It is desired that all material for the book, Alexander Mack, the Tunker and Descendants, be in as soon as possible. Any descendant not contacted is invited to write Rev. Freeman Ankrum, Linwood, Md., the author. Information is especially desired on the following: (1) the descendants of William Mack's three daughters, Sally, who married a Mr. Spone and lived in Ohio, Nancy, who married a Zook and lived in Ohio, and Hannah, who married Arch Baird and lived in Fulton County, Pa.; (2) the descendants of two daughters of Alexander Mack, Jr., Sarah, who married a Zeigler, Anna who married Edmond Fox. If needed, blanks will be sent to be filled. The living descendants are in the thousands with a large listing; the co-operation of any who can assist in completing the project will be appreciated.

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To Ministers in Charge of Churches

By Oct. 10, the date suggested for the return of the annual report blanks, the General Ministerial Board had received reports from these churches, listed by church districts:

Lindsay, Rio Linda, Fruita, Glade Park, Grand Junction, Sunnyland, Winter Park, Chicago (Hastings Street), Dixon, Elgin, Lanark, Lena, Rockford, Polo, White Rapids, Cerro Gordo, Martins Creek, Oak Grove, Panther Creek, Springfield, Andrews, Buffalo, Burnettsville, Markle, Mexico, Peru, Roann, Wabash Country, West Eel River, West Marion, Bethel, Cedar Lake, Florence, La Porte, Maple Grove, Salem, Turkey Creek, Yellow Creek, Anderson, Indianapolis, Pyrmont, Rossville, Upper Fall Creek, Brooklyn, Cedar, Dallas Center, Indian Creek, Panther Creek, Hancock, South Waterloo, Union Ridge, Worthington, Franklin, Buckeye, Sabetha, Burr Oak, Maple Grove, Galesburg, Gravel Hill, Paint Creek, Conway Springs, Newton, Prairie View, Beaver Dam, Georges Creek, Oak Grove, Pine Grove, Crystal, Grand Rapids, Shepherd, Sunfield, Adrian, Deepwater, Osceola, Warrensburg, Rockingham, Peace Valley, Springdale, Octavia, Blue Ridge, Brummetts Creek, Mill Creek, New Haven, Travelers Rest, Pleasant Valley, East Chippewa, Springfield, Fairview, Lick Creek, Brookville, Marble Furnace, Grants Pass, East Petersburg, Ephrata, Lebanon, Spring Creek, White Oak, Aughwick, Fairview, Harmonyville, Pottstown, Chambersburg, Upper Codorus, Allegheny Valley, Fairchance, Hyndman, Robinson, Rummel, Sipesville, Ten Mile, Wooddale, French Broad, White Horn, Manvel, Rosepine, Fairfax, Mt. Carmel, Oronoco, Rappahannock, Salem, Valley Bethel, Maple Grove, Mt. Hermon, Pleasant Valley, Shelton, Elkins, Mt. Hebron.

If you have not filled in your blank, please fill it in and send it at once to the General Ministerial Board, Elgin, Ill. If for any reason you as pastor of your local church have not received a blank, please request one immediately.

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With Our Schools

La Verne College

President Davis opened our fiftieth anniversary year on the evening of Sept. 18 with a convocation address, Some Base Lines for Private Thought and Social Action. A large crowd was present.

Our total enrollment is now over the 200 mark and represents the largest enrollment the school has enjoyed since 1931-32. The Church of the Brethren furnished over 51% of the student body. The remainder are scattered over eighteen other church bodies with very few expressing no membership or preference.

The Collegeairs, college male quartet, spent a very enjoyable and profitable summer for the college in the Northern California, Oregon, and Washington districts. The college received many expressions of appreciation for their work.

Robert Tully of Gratis, Ohio, and Charles Wagoner of Hastings, Nebr., are new members of our faculty. Robert Tully, a Manchester graduate, comes as Professor of Physical Education for Men and Director of Athletics. His coming makes possible the development of a uniquely constructive program of campus recreation. Charles Wagoner, a graduate of McPherson and Kansas State, is Professor of Chemistry.

Wayne Hanawalt as Instructor in Mathematics, and Miss Marjorie Bowler as Assistant Professor of Biology, are also newcomers on our faculty.

The college has established the Fannie E. Light Memorial Student Loan Fund of $500 out of a bequest received from the estate of the late Sister Fannie E. Light of Pasadena.

Religious Emphasis Week will be observed on our campus, Nov. 10 to 17 in connection with the celebration of the fiftieth anniversary of the organization of the La Verne Church of the Brethren. Dr. R. H. Miller of Manchester College, first pastor of the local church, will be the guest speaker of the week.

During the summer we had five students and graduates serving as summer pastors. In September two graduates entered Bethany Biblical Seminary and two others took up regular pastoral service.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Barron-Beers.—Sheldon Albert Barron of Three Springs, Pa., and Arlene Ruth Beers of Rockhill Furnace, Pa., on Sept. 28, in the bride's home, by the undersigned.—Martin Scholten, Rockhill Furnace, Pa.

Clark-Gaines.—By the undersigned, at his home, June 1, 1940, Keith R. Clark of New York, N. Y., and Jane E. Gaines of Baltimore, Md.—Frederick D. Anthony, Baltimore, Md.

Frantz-Flory.—By the undersigned, in the English River church, South English, Iowa, Dean Frantz of North Manchester, Ind., and Marie Flory of Kinross, Iowa, Sept. 1.—Homer Caskey, South English, Iowa.

Foster-Stambaugh.—By the undersigned, at the parsonage of the Woodberry Church of the Brethren, Baltimore, Aug. 28, 1940, John E. Foster and Mildred A. Stambaugh, both of Baltimore, Md.—Frederick D. Anthony, Baltimore, Md.

Reed-Hawkins.—By the undersigned, in his home, Sept. 7, Dalton Reed and Reta Hawkins, both of Tonasket, Wash.—C. E. Holmes, Tonasket, Wash.

Slanker-Studebaker.—By the undersigned, at the West Charleston church, Ohio, Warren Slanker and Geneva Studebaker of New Carlisle and Tipp City, Ohio.—J. C. Flora, Dayton, Ohio.

Swinger Michels.—By the undersigned, in his home, Aug. 6, 1940, Roscoe Swinger and Erma Michels, both of Tonasket, Wash. —C. E. Holmes, Tonasket, Wash.

Tyson-Hawkins.—At the home of the bride near Tonasket, Wash., Sept. 1, Elbert Tyson of Loomis, Wash., and Dorothy Hawkins of Tonasket, Wash.—C. E. Holmes, Tonasket, Wash.

FALLEN ASLEEP

Baum, Sister Emma Wagner, was born Jan. 1, 1860, and died July 20, 1940. She was a faithful member of the Church of the Brethren for many years. Her husband preceded her in death. Surviving are one son, with whom she had lived during the last years of her life, and three daughters. Funeral services were held in the Palmyra church by Eld. F. S. Carper.—Mrs. Moses Groy, Palmyra, Pa.

Biesecker, Sister Mary, daughter of Samuel and Elizabeth Plaine, was born in Baltimore, Md., April 22, 1885, and departed this life Aug. 18, 1940. She was a faithful member of the Woodberry Church of the Brethren, Baltimore, Md., and was also regular in her Sunday-school attendance. Surviving are her husband, one son and one sister. Funeral services were conducted by the writer in the Woodberry church. Her body was laid to rest in Saint Mary's cemetery, Baltimore.—Frederick D. Anthony, Baltimore, Md.

Burns, Elizabeth Kaufman, daughter of Nicholas and Magdalena Kauffman, was born in Lagrange County, Ind., June 23, 1857, and died at her home in Grants Pass, Oreg., Sept. 8, 1940. She united with the Church of the Brethren in 1877 and remained a faithful member throughout her life. On June 23, 1878, she was married to George W. Burns, who survives. To them were born three daughters, all of whom survive. She leaves also six grandchildren and six great-grandchildren. Funeral services were in charge of her pastor, Bro. C. Noble Stutsman, assisted by Bro. George R. Shade.—Alta Morton, Grants Pass, Oreg.

Cline, Jesse D., son of George W. and Julia Randall Cline, was born May 17, 1866, in Huntington County, Ind., and died Sept. 28, 1940, at his home in Markle, following an illness of several months. He was married to Anna Beatty in 1888. He was a faithful member of the Church of the Brethren. He was re-elected as one of the trustees at our last council. He had also served on the ministerial board and the nominating committee and was a Sunday-school teacher of the older people's class. His wife is in poor health and is in need of our prayers. Surviving are the widow, a daughter and five grandchildren. Two sons preceded him in death. Funeral services were held at the residence by Brethren John Eberly and Roger Shively. Burial was in the Barnes Chapel cemetery.—Mrs. Lillian Earhart, Markle, Ind.

Detrick, Jacob E., son of John and Elizabeth Detrick, was born near Salem, Ohio, Oct. 16, 1868, and departed this life Sept. 12, 1940, at his late residence in West Milton. He was married to Mollie Hart on Dec. 15, 1894. No children were born to this union, but for eight years they cared for Leona Heffner. He united with the Church of the Brethren in 1895, and was a faithful member at the time of his death. A few days prior to his departure he seemed to be greatly comforted by the anointing service. He was a farmer by occupation and spent most of his life in Miami and Darke counties. In 1931 he located in West Milton, where he had since resided. He leaves his devoted companion, four brothers, three sisters and many other relatives and friends. Funeral services were conducted by Bro. S. A. Blessing and Bro. Lawrence Kreider.—Mrs. Belle Hall, Laura, Ohio.

Erdman, Oliver V., died at his home in Shamokin, Sept. 13, 1940, after an illness of some months. He seldom complained about his illness. He was born in Porter Township, Pa., Feb. 15, 1866, and was married to Margaret Laurer, Sept. 25, 1887. To this union eight children were born. Surviving are six children, his wife, fourteen grandchildren and three great-grandchildren. He united with the Church of the Brethren about twenty-five years ago and served as deacon for a number of years. By his going the Shamokin church has lost one of its most substantial members. He was a great Bible reader, an interesting conversationalist, and a man of deep convictions. Funeral services were held in the church by the undersigned. Burial was in the Oak Grove cemetery.—R. A. Nedrow, Shamokin, Pa.

Hinebaugh, John, departed this life July 31, 1940, aged 56 years. He united with the Church of the Brethren sixteen years ago in the Sandy Creek congregation, West Virginia. Later he moved to Salisbury, Pa., where he passed away. Funeral services were held in the Markleysburg Church of the Brethren. His body was laid to rest in the family cemetery near Markleysburg.—B. B. Ludwick, Markleysburg, Pa.

Keim, Jacob S., son of Adam and Maria Shrock Keim, was born at Shanesville, Ohio, on March 20, 1863, and departed this life on Sept. 1, 1940. He was the youngest child in a family of nine children, all having preceded him in death. When only a small boy he moved with his family to Stark County, Ohio, where he grew to manhood. On March 17, 1887, he was married to Caroline Snyder. Six children were born to this union. Two daughters died in infancy. Bro. Keim retired from farming twenty-six years ago and moved to Louisville. On July 14, 1888, Brother and Sister Keim were received into the Center Church of the Brethren. About thirty-five years ago he was called to the office of deacon and served in this capacity the rest of his life. He leaves his widow, two sons, two daughters, nine grandchildren and seven great-grandchildren. Funeral services were held in the Center church by Bro. M. M. Taylor. Interment was in the adjoining cemetery.—Mrs. Jennie Weyand, Louisville, Ohio.

Latimer, Sister Sarah, daughter of Thomas T. and Nancy McLin, was born in Ohio in 1855. She departed this life Sept. 27, 1940, aged 84 years, 11 months and 22 days. She is survived by her husband, five children, fifteen grandchildren and one great-grandchild. She united with the Church of the Brethren early in life and remained loyal to its doctrines until she was called home. All her friends and neighbors testify of her good life of faith. She constantly looked to Jesus as her Savior. Services were conducted by the undersigned in the Page Methodist church near her home. Burial was in the cemetery near by.—Harley Stump, Cordell, Okla.

Lininger, Mrs. Rebecca Hays, was born Feb. 4, 1852, and died Aug. 6, 1940, at the home of her daughter, Mrs. Elex Frazee, of Friendsville, Md. She was married to Samuel Lininger on Jan. 18, 1874. To this union were born seven children, of whom three preceded her in death. Two sons and two daughters survive. Sister Lininger united with the Church of the Brethren soon after her marriage, and remained faithful. She asked for the anointing service, which was administered. After the anointing she peacefully fell asleep. Funeral services were conducted by the writer in the Chestnut Avenue Methodist church. Her body was laid to rest beside that of her husband.—B. B. Ludwick, Markleysburg, Pa.

Lovey, John T., was born March 8, 1866, and died Sept. 16, 1940. His wife, Sarah Ellen Bankert Lovey, preceded him in death. He was a member of the Church of the Brethren. Surviving are nine sons, thirty-five grandchildren, eight great-grandchildren and one brother. Funeral services were conducted at the Meadow Branch church by Elders J. E. Myers, J. M. Stauffer and William Roop. Interment was made in the cemetery adjoining the church.—A. P. Hetrick, Hanover, Pa.

Ream, Robert Paul, son of Harry E. and Verna L. Ream, was born at Brick Tavern, Pa., Jan. 11, 1919. He met his death on Sept. 19 in an airplane crash near his home. At the age of fifteen years he accepted Christ. He was a member of the church male quartet. He will be greatly missed by his family and friends. Surviving are his parents, three sisters, two brothers and his grandparents. Funeral services were held in the Quakertown church, conducted by Brethren Clarence Holsopple and Ralph Jones. Interment was in the Springfield cemetery.—Mrs. Raymond Bleam, Coopersburg, Pa.

CHURCH NEWS

California

Butte Valley.—On July 28 the B. Y. P. D. held a conference at Butte Creek. The churches represented at this meeting were Chico, Paradise, Rio Lindo and Butte Valley. We had the pleasure of having Bro. D. C. Gnagy with us. He gave an inspiring message at the beginning of the meeting. A potluck lunch was served at noon. Bro. Eugene Gnagy, who was our pastor during the summer, left on Sept. 3 to resume his studies in La Verne College. We met in council Sept. 22, at which time the following officers were elected: elder, Bro. Lester Huffman; clerk, Orval Smith; Messenger agent and correspondent, the writer; treasurer, Steve Esklidsen; member of ministerial board, Dora Ott; trustee, Ervin Shoemaker; missionary secretary, Reatha Smith. Virgil Holbrook is Sunday-school superintendent, with Marie Holbrook as secretary-treasurer.—Mrs. Marie Holbrook, Macdoel, Calif., Sept. 24.

Los Angeles, Belvedere.—The men have reroofed the annex and one side of the main auditorium and plan to refinish the inside. Their work was donated. In August we enjoyed a visit with Bro. Harry G. Fahnestock of Manheim, Pa. He gave us a very interesting account of his trip through Europe in 1939. On Sept. 15 Sister Ada Winslow, our delegate to Annual Conference, gave a good report. At a recent business meeting our Sunday-school officers were elected. Bro. Ralph Robinson is superintendent. A committee on special music was appointed. The date was set for the Sunday-school picnic. Rally day was celebrated last Sunday and the new officers and teachers were installed. It was also promotion Sunday. In the evening Bro. Max Zimmerman of the Immanuel Mission to Shut-ins told of his work in hospitals and jails. Our love feast will be held on Oct. 20. We will have our home-coming day on Oct. 27.—Violetta Oliver, Los Angeles, Calif., Sept. 30.

Los Angeles, First.—We met in council Sept. 11, at which time we elected officers and teachers. Pastor Fred Flora was re-elected elder. Bro. Mark Lehmer was re-elected Sunday-school superintendent, with Bro. Rush Quesinberry as assistant. Sept.

29 was rally day, and a good program was given by the children. Our pastor closed the meeting with a challenge to us to make every Sunday a rally day throughout the year.—Mrs. Hilda Quesinberry, Alhambra, Calif., Sept. 30.

Canada

First Irricana.—On July 24 the Sunday-school picnic was held. Games were enjoyed in the afternoon. On July 28 two were baptized by Bro. Harold Michael. On July 30 the young people met for a social and to discuss projects for raising money. They picked two plays. One was put on entirely by the girls and one by the boys. The program brought $28, which will be used for the young people's work, especially for the annual camp. On Aug. 4 the summer pastors, Bro. Albert Hollinger of Arrowwood and Bro. Harold Michael of the First Irricana church, exchanged pulpits. On Aug. 11 the first "singspiration" was held with Ada McCune and Bro. Michael as leaders. On Sept. 15 a business meeting was held. Officers were re-elected for both Sunday school and church. Brother and Sister Michael will continue in the pastoral work.—Ruth Beard, Airdrie, Alta., Canada, Sept. 25.

Colorado

Fruita.—We met in council Sept. 28, at which time the following officers were elected: Bro. Ralph Hoover, elder; Earle Tompkins, church clerk; D. M. Brumbaugh, church treasurer; Mrs. Morris High, missionary secretary; Josephine Ulrich, Messenger agent; Floyd Harris, Sunday-school superintendent; J. A. Austin, assistant; Mrs. Marion Stern, primary superintendent; Amelda Tompkins, assistant; Sara Beth Crider, cradle roll superintendent; John Barcus, Sunday-school secretary; Mary High, treasurer. We decided to hold our love feast on Oct. 20. We plan to hold our evangelistic meetings some time this fall. The work here under the direction of our new pastor, Bro. Marion Stern, is moving along nicely. We pray for an increased interest in God's work and services.—Josephine Ulrich, Fruita, Colo., Sept. 28.

Haxtun.—On Aug. 11 our pastor gave an interesting sketch of the dramatization given by Bro. Desmond Bittinger at the young people's camp. He demonstrated the way the Africans worship. While our pastor was gone to district meeting at Fruita, Colo., Bro. Roscoe Baker had charge of the services. On Sept. 12 our ladies' aid resumed its meetings for the year. The following officers were elected: president, Mrs. Herbert Erickson; vice-president, Mrs. Nellie Baker; secretary-treasurer, Mrs. E. F. Weaver. At this meeting they also adopted their new constitution and made final plans for a bazaar. We met in council on Sept. 17. We will have our love feast on Oct. 6. We voted to invite Brother and Sister G. G. Canfield to hold evangelistic meetings here whenever they can be arranged for. The following church officers were elected: elder, Bro. Roscoe Baker; clerk, Mary Bamford; treasurer, H. L. Hofmeister; Messenger agent, Mrs. H. E. Stryker; Messenger correspondent, the writer; trustee, Louis Koch. Sunday-school officers are as follows: superintendent, Mrs. E. F. Weaver; assistant, Herbert Erickson; junior superintendent, Katherine Kinzie; primary superintendent, Mrs. Louis Koch; secretary, Evelyn Weaver; cradle roll superintendent, Ruby Heaston; treasurer, Fred Heaston; junior C. W. superintendent, Nellie Baker. Our ladies' aid held its quarterly missionary meeting at the church on Sept. 26, at which time the mite boxes were opened. The offering amounted to $10.90. Bro. Weaver gave an interesting talk on Women in a Crisis. Hostesses for this meeting were Mrs. W. L. Decker, Mrs. Grace Amack and Mrs. Louis Koch.—Mrs. Warren D. C. Wood, Haxtun, Colo., Sept. 28.

Florida

Okeechobee.—We met in council Sept. 18, at which time our church officers were elected. Bro. F. M. Hollenberg was unanimously re-elected elder. Officers are as follows: treasurer, Mrs. Wilma La Martin; clerk, Mrs. Alma Sherman; Messenger correspondent, Mrs. Gertrude Brisco; superintendent, Robert La Martin. Robert La Martin was elected delegate to district meeting with Mrs. Bessie Mae Raifsnider as alternate. Brother and Sister Isaac West and three children were received by letter. This makes a total of twenty members received since Bro. Hollenberg has been working with us. Our ladies' aid met on Sept. 4, at which time the following officers were elected: president, Mrs. Nondas Parker; vice-president, Mrs. Lula Pearce; secretary-treasurer, Mrs. Rosa Lee Hancock; superintendent of work, Mrs. Will Walker; Bible study director, Mrs. Stella Campbell. Our women's work delegates are Mrs. Emma Domer and Mrs. Wilma La Martin. Our attendance is increasing. We had sixty-five in attendance on Sept. 29. We are planning to install a heating plant in the church in the near future.—Mrs. Rosa Lee Hancock, Okeechobee, Fla., Sept. 30.

Sebring.—The ladies' aid, though few in number at times, has kept busy all summer making quilts at the regular meetings. During September they set aside an extra day to sew for refugees. They will continue this as a special project. On several occasions they had all-day aid meetings at the church and enjoyed waffle dinners and basket lunches at the noon hour. Thirty-four juniors and fifty-two intermediates were enrolled in the camp held at the DeSoto City hotel, July 29 to Aug. 3. One week later twenty-five young people assembled at the same place for instruction and recreation. Bro. McKinley Coffman was camp director. The first Sunday of each month the Sebring church extends an opportunity to contribute to the sacrifice offering for refugee relief. Several of our young people are attending college. A goodly number of visitors from the North and elsewhere attended our services this summer. Church and Sunday-school attendance has held up fine in spite of the fact that many members were vacationing in other places. The pastor and his family spent one month in Virginia. At the September council David Pletcher was chosen Sunday-school superintendent, with Edgar Stauffer as assistant. Gene Young was elected secretary, with J. S. Harley as treasurer. The following women's work officers were elected: president, Mary Boyd; vice-president, Olive Stauffer; secretary-treasurer, Katherine Rinehart. As winter approaches, people will come to the southland. Tourists are welcome to worship with us.—Mrs. F. M. Hollenberg, Sebring, Fla., Sept. 26.

Idaho

Moscow.—We met in council Sept. 15. We have issued a call to Sister June Yearout of Outlook, Wash., to hold a series of meetings for us early this fall. We are hoping she will be able to come. The meeting will be followed by our love feast. We will hold our student reception at the church on Oct. 10, at 7:30 P. M. We are looking forward to having a larger group of students than ever before. During the first six months of the year we had an average Sunday-school attendance of fifty. We have an enrollment of forty-seven church members. The following officers were elected: elder, Bro. A. R. Fike; clerk, Mrs. Melvin Hill; treasurer, Mrs. Preston Moody; trustee and member of ministerial board, Bro. Mose Taylor; Messenger correspondent, the writer; Messenger agent, Mrs. Hiram Lyon; Sunday-school superintendent, Bro. Albert Kienholz; secretary, Bro. Harold Lyon; members of Sunday-school board, Mrs. Paul Venier, Mrs. Ed. Hagedorn and Bro. Preston Moody.—Mrs. Melvin J. Hill, Colton, Wash., Sept. 25.

Illinois

Allison Prairie.—We met in council Sept. 21, at which time the following officers were elected: elder, Bro. D. C. Ritchey; Sunday-school superintendent, Adam Jellison; secretary, Phillip Lahr; treasurer, Sister Martha Lockman; superintendent of junior department, Mary Douglass; district treasurer, Clara Douglass. On Sept. 15 a number of our people attended the sectional meeting at the Pleasant Grove church. The young people gave a play, The Influence of a Story. Sept. 29 forty-five from our church attended the all-day meeting at La Motte, where Bro. Lester Fike is holding a revival meeting.—Viola Frye, Lawrenceville, Ill., Oct. 1.

Oakley.—On July 7 our members were privileged to hear Bro. Charles Bonsack speak at the annual Fourth of July meeting, held this year in the Okaw congregation. We held a two weeks' revival meeting, beginning on Aug. 4, and closing with our annual home-coming on Aug. 18. Bro. L. M. Baldwin of Osceola, Mo., was our evangelist. Bro. Baldwin delivered many interesting and inspiring messages. On Aug. 21 we elected the following Sunday-school officers: superintendent, Kenneth Rutledge; assistant, Everett Snoke; secretary, Alice Brooks; primary superintendent, Ida Buckingham. Bro. D. L. Blickenstaff was installed into the ministry. Brother and Sister Blickenstaff and their two daughters have gone to Waka, Tex., where Bro. Blickenstaff has taken up the pastorate of the Waka church. David Hamm and Everett Snoke were delegates to district meeting at Girard, Ill., Aug. 24-26. Several of our members attended this conference. On Sept. 19 Pastor W. T. Heckman and our elder, Bro. D. J. Blickenstaff, met with the men and boys. The purpose of this meeting was to discuss the conscription bill and problems that will confront the conscientious objectors. The ladies' aid served lunch at a farm sale on Sept. 24.—Idabelle Hood, Cerro Gordo, Ill., Sept. 30.

Indiana

Antioch.—We met in regular quarterly council at the Antioch house, Killbuck congregation, Sept. 17, at which time officers were elected. Eld. Vern Browning presided and twenty members were present.—Maude McKinley, Muncie, Ind., Sept. 30.

Auburn.—We just closed an interesting series of meetings. Bro. I. D. Heckman of Cerro Gordo, Ill., was the evangelist. He gave very interesting and practical sermons. Attendance and interest were good. Many ministering brethren and their wives attended regularly. The singing was good. We enjoyed special numbers in music. Choruses from adjoining congregations contributed to the meeting. As a result one accepted Christ. On Sunday before the meetings started we had a harvest and home-coming meeting which was well attended. Bro. I. K. Eikenberry of Muncie, Ind., brought interesting messages. We met in council the first of September, at which time officers were elected. We decided to have quarterly councils instead of yearly councils. —Mrs. Mary I. Hanson, Auburn, Ind., Sept. 30.

English Prairie.—We met in council Sept. 17, at which time Bro. Charles Light was re-elected elder. Bro. Mark Agley was chosen Sunday-school superintendent, with Bro. Earl Overholtzer as assistant. Bro. Ivan Burger is secretary. Our revival meetings will begin Oct. 20, with Bro. G. S. Strausbaugh of Columbiana, Ohio, assisting. Our love feast will be held Nov. 2, at 7 P. M. We invite all who can to be with us during these meetings. On Sept. 15 Bro. Otho Winger brought us two inspiring messages. On Sept. 19 the young people's classes met with Brother and Sister Orlin Boggs for a potluck supper. They had a good

social time. Bro. Mark Agley conducted the closing devotions. They expect to have such a meeting each month.—Mrs. Charles A. Light, Howe, Ind., Oct. 2.

Markle.—On June 27 our aid society reported a very successful plan for raising money by the individual paper plates. They contained $25.55. They are very active in raising money and contributing to the needs of the church. They donated 236 pieces of clothing to the relief program at Camp Mack. They also gave money for relief and gave $15 to the district budget. On June 27 the officers of the district aid were with us and gave us encouragement to keep on with our good work. A number of our intermediates and young people attended Camp Mack and brought back some very good reports. Our men donated freely for the relief work. Wheat and money were donated. We met in council on Aug. 30. Brethren J. O. Winger and Edward Kintner were with us. Pastor Roger Shively's resignation was accepted. Brother and Sister Shively will begin work with the Liberty Mills church on Oct. 6. We regret very much that they are leaving but we wish them Godspeed in their new field of work. Bro. Albert Harshbarger will begin his pastoral work here on Oct. 6. The following church officers were elected: elder, Bro. D. W. Paul; treasurer, Daniel Heaston; clerk, Muriel Freds; Messenger correspondent, the writer. Sunday-school officers are as follows: superintendent, Howard McClurg; secretary, Marcielle McHenry; treasurer, Emil McClurg; primary superintendent, Coleen McClurg. Bro. Ora W. Garber of Elgin, Ill., a former member here, was with us Sept. 22. He gave us a short talk and led us in the devotional services. Our harvest meeting was held Sept. 29. Ministering brethren in the morning were J. O. Winger, Albert Harshbarger and Roger Shively. A basket dinner was served at noon. Bro. John Eberly of Huntington was with us in the afternoon. We were saddened by the death of Bro. Jesse Cline.—Mrs. Lillian Earhart, Markle, Ind., Sept. 30.

New Hope.—Rally day was observed with marked success. Bro. Carnie Carpenter and family of Jeffersonville were with us. Bro. Carpenter preached a splendid sermon in the morning. After the morning service the pastor baptized six persons. This makes a total of ten received into the church this summer. Our annual business meeting will be held Oct. 11. Our communion will be held Oct. 12.—Joseph W. Garrett, Seymour, Ind., Oct. 3.

New Paris.—On Sept. 3 we met in council, at which two letters of membership were received. Members of the ministerial board of Northern Indiana were present and assisted in some special work. It was almost unanimously voted to ordain Bro. Eldon Evans and Bro. Raymond Hoover and also to license Bro. Donald Kiefer for one year. The ordination services were properly taken care of at this meeting. It was impossible for Bro. Kiefer to be present so he was licensed at a later date. Bro. Kiefer will be pastor of the Eden church near Canton, Ohio, while attending college at Ashland, Ohio. Church officers were elected as follows: elder, William Brubaker; clerk, George Neff; treasurer, Galen Whitehead; trustee, J. H. Martin; reporter and Messenger agent, Mary C. Kiefer; Sunday-school superintendent, Orville Sherman; secretary, Joan Neff. Because of the infantile paralysis epidemic the attendance this summer was below normal. However, attendance is increasing again as the disease is almost wiped out. Two of our young people are enrolled in Manchester College this year. Bro. Edward Stump of South Bend, Ind., will begin our evangelistic services on Oct. 15. The meetings will close with the love feast on Oct. 28. Sixty-five men and boys of the men's work group met at the home of Brethren Francis and George Mishler. Bro. Virgil Mock led the discussion on peace. They elected the following officers: president, Galen Whitehead; secretary and treasurer, Ward Leatherman. Dr. Howard A. Bosler and family, returned missionaries from Africa, are planning on locating at this place in the near future.—Mary C. Kiefer, Goshen, Ind., Sept. 26.

Pleasant View.—We are starting the new church year with Bro. Edward Kintner as elder. Bro. Herbert Gilmer is Sunday-school superintendent, and Sarah Reiff is aid society superintendent. Our communion service will be held on Nov. 2. We are looking forward to increased interest and attendance in the coming year.—Mrs. Grace Kreider, South Whitley, Ind., Sept. 30.

Rossville.—Since the last report twelve have been baptized by the pastor. Bro. Lester Young of North Manchester, Ind., gave a helpful talk to the B. Y. P. D. on Sept. 1. Bro. Robert Sink was away in a revival meeting and also attended district meeting. Our church will entertain the district meeting in 1941. On Sept. 26 the women held an all-day meeting as a memorial to our departed workers. A missionary program was given. Mrs. I. E. Oberholtzer gave a talk on China. Our mission envelopes were taken up at this time. We met in council on Sept. 26, at which time the following were elected: Bro. Robert Sink, elder; John Skiles, treasurer; Floyd Gochenour, clerk; Lillian Hufford, correspondent; Ferris Hylton, Sunday-school superintendent; Floyd Gochenour, assistant; Cecil Wagoner, primary superintendent; Mrs. Nora Sink, home department superintendent. Our love feast will be held on Oct. 20, at 6:30 P. M. One letter was granted.—Mrs. Nora Cripe, Rossville, Ind., Oct. 2.

West Eel River.—We met in council Sept. 22, at which time we re-elected Bro. Ira Kreider as elder. Dora Helser is superintendent, and Roy Kline is clerk. Attendance has been good. We are looking forward to a revival to be held this winter.—Mrs. Dora Helser, Claypool, Ind., Oct. 1.

Iowa

Dallas Center.—During August our pastor and his family enjoyed a vacation in Virginia, where our pastor also conducted a series of evangelistic meetings. On Aug. 21 Pastor D. D. Fleishman was married to Grace R. Glick of Bridgewater, Va., and we welcome her into our group. A reception was held for them in the church parlors. The Sunday school presented them a china dinner set. A miscellaneous shower was given for the bride at the home of Elder and Mrs. M. W. Eikenberry. During the pastor's absence the pulpit was filled by Brethren Rowe, Eikenberry and Reynolds. A male quartet from the Piney Woods School gave a fine program one evening. One program was sponsored by the local W. C. T. U., with the state president as guest speaker. At our September business meeting we decided to observe our communion service on Oct. 13. Sunday-school officers were elected. Martha Wingert is superintendent and John Wingert is C. W. president. Presidents of the women's organizations are as follows: Sister Eikenberry, missionary society; Orpha Wise, aid; Maud Moser, W. C. T. U. The new officers were fittingly charged at the first meeting of the new year by Sister Nora Rhodes, retiring president. During the absence of the pastor and family the parsonage was connected with the city water and sewer system, and new linoleum was laid in the kitchen. The expenses were provided for by the men's work and aid society. Much labor was donated. A new pulpit desk lamp was the gift of the men's work. Several of the young people attended camps. A vesper service and campfire were enjoyed by the local group. The young people selected Charles Rowe as president and Eld. Fleishman as adult adviser. Two have been added to the church by letter since our last report.—Maul L. Moser, Dallas Center, Iowa, Sept. 30.

Ivester.—Sept. 29 was promotion Sunday at Ivester. A special program was given by the intermediates and juniors, directed by Mae Albright. The average Sunday-school attendance for the past year is the highest in the history of the church. Each class has as its goal a one hundred per cent attendance on rally Sunday, Oct. 16. An impressive candlelighting service was held at the evening service, at which officers and teachers were installed. The women's work has elected and installed officers for the new year. There will be a sectional meeting at Greene on Oct. 9. Mrs. Dan West will be the speaker. The men's work has been active. Bro. J. H. Mathis was present on Sept. 17 and gave a talk on The Conscientious Objector in Time of War. The men and boys have been having discussions each Wednesday evening. We will have our love feast on Oct. 6. Thus we are co-operating with the World Council of Churches in sharing in the world-wide commemoration of the Lord's supper on that day.—Mrs. O. R. Slifer, Conrad, Iowa, Oct. 2.

Kansas

Burr Oak.—We met in council on Sept. 29. It was decided to hold our fall love feast on Oct. 12. Delegates to district meeting are Bro. Bert Burkholder and Sister Rose Renner, with Bro. Sam Ernst as alternate. Sunday-school and church services are being well attended.—Mrs. S. E. Thompson, Burr Oak, Kans., Oct. 1.

Maryland

Beaver Creek.—We met in council on Sept. 21, at which time the following were elected: members of the trustee and finance board, Alvin Dumire, John Wishard, Samuel Reese, Joseph Grossnickle, Ray Kline and Howard Grossnickle; members of ministerial board, Clarence Fahrney, Maggie Grossnickle, William Harshman, Carrie Moser and Mrs. Ralph Statler; treasurer, Joseph Grossnickle; clerk, Mary Valentine; Messenger agent and correspondent, Carrie Moser. The permanent dates for our council meetings are the third weeks of March and September. It was unanimously voted to extend Bro. Holsopple's eldership for one year. Our love feast will be held Oct. 19, at 4 P. M. A series of meetings will begin on Oct. 19, with Bro. Roy K. Miller as evangelist. The young people have been assisting the visiting ministers during the summer. On Aug. 27 we held a father and son banquet, with Bro. E. C. Woodie as guest speaker. A number of our folks attended the regional conference at Hagerstown, Aug. 28-30.—Carrie Moser, Boonsboro, Md., Oct. 2.

Michigan

Muskegon.—Bro. Ralph Jelf was chosen to attend Camp Mack. He brought back good reports. On June 23 the children gave a good program. We were fortunate in having Bro. David O. Schechter with us during the summer months. He gave some very good messages and did some very fine work. We also had Bro. Elmer Leckrone with us several Sundays. On July 28 we held our annual Sunday-school picnic. On Aug. 11 the B. Y. P. D. held its sectional conference at Pioneer Park. On Aug. 17 the ladies' aid held an ice cream social. The proceeds were applied on the building fund. The aid is working on a quilt at the present time. We dedicated our lot on Sept. 8. After a basket dinner we gathered at the lot where services were conducted by Sister Shafer. We closed the services by burning the mortgage. We met in council on Sept. 21 at Bro. Bryson's home. The following officers were elected: Sunday-school superintendent, Bro. Ray Widing; assistant, Sister Maibauer; secretary, Eldonna Morell; treasurer, Bro. Albert Maibauer; cradle roll superintendent, Sister Morell. Bro. Hagle was received into the church by

letter. We are glad Bro. L. W. Shafer can be with us this winter.—Mrs. Frank Morell, Muskegon, Mich., Sept. 25.

Onekama.—We held our quarterly council on Sept. 21. At this time church and Sunday-school officers were elected. Nearly all of the old officers were retained for another year. We decided to hold our love feast on Oct. 16. At this time two deacons will be chosen. Bro. J. Edson Ulery, our elder, will be away in evangelistic and Bible institute work most of the time during the fall and winter months. Sister Ulery will accompany him part of the time. In their absence the church services are to be conducted by our young ministers with Bro. J. E. Joseph as foreman. On Sept. 29 there was a meeting of the County Council of Religious Education held in the Congregational church. Miss Abbott of the Baptist church gave a talk on mission work in India. Bro. Lowell Wright gave a talk at the Congregational church in the afternoon and the Brethren church in the evening. Now that the resort season is over and our summer residents have gone our attendance at services has diminished considerably. We pray for wisdom and strength that the Lord's work may be carried on.—Mrs. J. E. Joseph, Onekama, Mich., Oct. 1.

Pontiac.—Nine of our members attended district meeting. On Aug. 25 the delegates gave a report of this meeting. On Sept. 6 we had a family night supper and program. Bro. Harvey Hostetler of Detroit gave us a wonderful talk on the family. We met in council on Sept. 13, at which time the following officers were elected: clerk, E. J. Ebey; trustee, William Tucker; member of ministerial and finance board, E. J. Ebey; Messenger agent, Marion Shafer; treasurer, Sister Ray Fleming; missionary society, Sister Floyd Durnbaugh. Sunday-school officers are as follows: superintendent, Paul Shafer; assistant, Floyd Durnbaugh; primary superintendent, Sister Trombley; secretary, Allen Ebey; cradle roll superintendent, Ruth Wilsey; adult adviser, Sister Durnbaugh. Bro. L. W. Shafer of Durand was elected elder. The Home Builders class gave a penny supper on Sept. 27.—Mrs. Paul Shafer, Pontiac, Mich., Sept. 30.

Minnesota

Lewiston.—We had our business meeting in September. Bro. J. F. Mathis was chosen elder for another year. Mrs. Mathis was re-elected Sunday-school superintendent. Other officers were elected. We decided to install a new furnace before cold weather. It was a pleasure to entertain the district meeting in August. Addresses were given by Brethren W. H. Yoder, W. W. Blough, V. F. Schwalm and others. It is encouraging to have our young people take part in our district work. We were happy to have Brethren W. O. Tannreuther and H. W. Miller of Waterloo, Iowa, with us on Sept. 22. At this time Brethren Harold Duncanson and Charles Nettleton were elected to the ministry. They were licensed on Sept. 29. Six have been baptized in the past few months. Our women's work had its annual chicken supper. They realized $75. We will have our communion on Oct. 27.—Ruth Eddy, Stockton, Minn., Oct. 1.

Montana

Whitefish.—On Sept. 3 we met in council, at which time the following Sunday-school officers were elected: Bro. Howard Fields, superintendent; Sister R. E. Cripe, assistant; Sister Ila Nelson, cradle roll superintendent; Sister Erma Jones, secretary. Our preaching service is well attended. We have a midweek prayer service and Bible study. Pastor A. P. Becker is leading us in a study of the Book of Acts. Sister Becker has charge of the boys and girls.—Lewis Fry, Whitefish, Mont., Sept. 27.

New Mexico

Clovis.—Since our last report our pastor and his wife, Brother and Sister Walter E. Peckover, resigned. They received a call from the Nocona church, Texas. They moved to their new home the latter part of August. We regretted to see them go but we know that the Lord will bless them in their work. Our church called Brother and Sister C. C. Beery of California to the pastorate of this church. They arrived in Clovis on Aug. 29 and were installed as pastors on Sept. 1. Bro. R. G. West had charge of this service. We met in council on Sept. 27. Our new officers and teachers will assume their duties on Oct. 6.—Ferol Inez Anthony, Clovis, N. Mex., Sept. 30.

North Dakota

Minot.—We met in council Sept. 9, at which time the following were elected: Bro. Ray Harris, elder; Sister Naomi Harris, Sunday-school superintendent; Mrs. Charles A. Zook, Messenger agent and correspondent. At an earlier council Sister Mary Knapp was elected to the ministry. Brother and Sister G. G. Canfield conducted revival meetings here from Aug. 13 to 25. The services were well attended and eight souls were won for Christ. We held our communion service on Aug. 24, with the largest attendance that we have had for many years. On Aug. 25 we had all-day services, with a dinner in the church basement at noon. It was our young people's rally. Many from other churches attended. Just before the preaching service the infant daughter of Mr. and Mrs. Hobart Wampler was dedicated to the Lord. This was the first service of this kind to be held in our church and it was very impressive. Bro. Canfield conducted the service. We will have our harvest and missionary service on Oct. 20. Dinner will be served in the basement.—Mrs. Charles A. Zook, Minot, N. Dak., Oct. 1.

Ohio

Beaver Creek.—We met in council Sept. 6. Our love feast will be held on Nov. 9, at 7 P. M. Breakfast will be served at the church on Sunday morning. The average attendance at Sunday school for the second quarter was 152. Vacation trips hindered attendance somewhat for the third quarter. The aid society collected eleven large sacks of clothing for foreign relief. The young people's class is growing in number and interest, with Walter Stebbins as teacher. The church has been greatly benefited by the excellent sermons preached by Bro. Ray O. Shank at our two weeks' evangelistic services. The splendid co-operation of sister churches, East Dayton, West Dayton, Fort McKinley, Lower Miami, Happy Corner, Hawker's Evangelical and Reformed church, Alpha and Mt. Zion Evangelical and Reformed churches, and the Middle District church, whose members and choirs assisted with their presence and special musical numbers, was much appreciated. Our pastor conducted baptismal services at the creek for a woman seventy-six years old. The church contributed $99.70 for the expenses of the above meeting. We also contributed $23.50 toward the expenses of eleven of our juniors, intermediates and young people who attended Sugar Grove Camp. Our building fund now totals $821.21. The Sunday school elected Merlin Eidemiller superintendent, with Walter Stebbins as assistant. Edwin Brewer was elected church clerk, succeeding Mrs. Hazel Stewart Moler, who preferred not to continue after twenty years of service in that office. Our annual homecoming speakers were Bro. J. H. Eidemiller of New Carlisle, former pastor here, and Bro. Roy Teach of Brookville. Splendid musical numbers were given by the combined choirs of our church and the Hawker Evangelical and Reformed church, directed by Joe Gilbert, and vocal and instrumental numbers were given by different individuals. Our promotion exercises and induction of teachers will take place at the Sunday-school hour on Oct. 6. The layman's organization of the Bear Creek, East Dayton, West Dayton, Fort McKinley and Beaver Creek churches held a get-together meeting at this place Sept. 14. Howard Erbaugh is president of the group. Our pastor, Bro. Couser, conducted an open forum on peace, conscription and conscientious objectors.—Mrs. Henry M. Steward, Xenia, Ohio, Oct. 2.

Black Swamp.—We met in council on Sept. 19. Brethren D. P. Weller and J. A. Guthrie of the ministerial board were present. Nothing definite has been decided about revival meetings this year, but we have the promise of Brother and Sister B. M. Rollins to return again the first two weeks in November, 1942. Our communion will be held Oct. 26, 27. Sunday-school officers were elected as follows: superintendent, Bro. Elmer Hanely; assistant, Bro. Walter Kurfis; secretary, Sister Doris Baker; treasurer, Bro. Leo Crago. Bro. Virgie Leatherman was granted his church letter as he is now a resident of Toledo and will become a member of that church. The church again granted a preaching license to Bro. Ercil Hanely, and consent was given to install Bro. Chester Herrington. Weddings that have taken place in our congregation this summer were those of Miss Florice Loop, who became the bride of Oscar Garner, son of Brother and Sister George Garner, and Miss Dorothy Krummel, who became the bride of Lyle Kurfis. Bro. George Garner officiated at both services.—Mrs. Harold Johnson, Millbury, Ohio, Sept. 23.

Canton, Maple Avenue.—Our elder, Bro. D. F. Stuckey, served as pastor until the coming of Bro. Dwight Horner in June. Interest has been good in all departments. At our business meeting on July 8 Bro. Paul Baker was elected Sunday-school superintendent, with Sister Edna Bowman as primary superintendent. Sister Sylvester Paulus was chosen Messenger correspondent. On Sept. 8 the B. Y. P. D. organized with Bro. Leslie Jones as president. On Sept. 1 the pastor began a series of meetings. He brought us gospel messages which challenged our efforts. A new furnace is being installed in the church.—Florence E. Dickerhoof, Canton, Ohio, Sept. 24.

Castine.—We have just closed a revival meeting. Bro. Leo Miller was the evangelist. He brought helpful and inspiring sermons. Five made the good choice and were baptized. On Sept. 18 we met in council, at which new officers were elected. Bro. S. A. Blessing was chosen elder for the next two years. Bro. Lester Studebaker was chosen Sunday-school superintendent. Several are to be received by letter. Our church and Sunday school are growing spiritually and in number.—Civilla Petry, West Manchester, Ohio, Sept. 20.

County Line.—We met in council Sept. 6, at which time the following church and Sunday-school officers were elected: Bro. J. L. Guthrie, elder; J. H. Guthrie, treasurer; Gail Young, Messenger correspondent; Wm. R. Guthrie, superintendent; Philip Long, assistant; Alice Elwood, secretary; Curtis Early, Sunday-school treasurer. Bro. J. J. Anglemeyer of Williamstown assisted in installing two deacons and their wives. Ellis Guthrie was licensed to the ministry. Our revival meeting will begin Oct. 14, with Bro. Oliver Dearing of Calhoun, Ill., as evangelist. We have decided to hold our communion at the close of this meeting. Since our last report two young people have been baptized. Our pastor, Bro. J. L. Guthrie, will soon undergo an eye operation in a Columbus hospital in the hopes of restoring his eyesight. We pray for a speedy and complete recovery. Sept. 15 was women's night. Mrs. Clark of Waynesfield was in charge. She gave interesting chalk drawings. Sept. 29 will be guest night. We have been having different speakers in charge of the evening

services and have been having good attendance at both morning and evening services.—Mrs. Gail Young, Bluffton, Ohio, Sept. 24.

Eversole.—We met in council on Aug. 29. Two letters were granted. The following Sunday-school officers were elected: superintendent, Roy Peters; assistant, Orville Musselman; secretary, Mary Ney; treasurer, Lowell Hull; primary superintendent, Naomi Erbaugh; assistant, Evelyn Musselman; member of board of Christian education, Emerson Shock. Our harvest meeting was held on Sept. 15. Bro. Roy Teach brought the message. A basket dinner was served at noon. Our revival will begin on Oct. 28, with Bro. A. J. Beeghly of Somerset, Pa., as the evangelist.—Anna M. Landis, Brookville, Ohio, Sept. 25.

Greenville.—We had been looking forward for some time to the arrival of our new pastor and his wife, Brother and Sister G. L. Wine; they arrived the first of September. They are the first ones to occupy our new parsonage. Bro. D. G. Berkebile, our elder, conducted an impressive installation service. This was followed by a reception in the basement of the church. We had a very enjoyable social time together. We are cheerfully looking forward to our work together.—Marlene Wandle, Greenville, Ohio, Sept. 23.

Mansfield.—Bro. F. E. Mallott of Bethany Biblical Seminary conducted our series of meetings. Two were received by baptism and three by letter. Guest ministers who have helped to teach and inspire us on different occasions are Dr. R. V. Bollinger of Ashland College, Bro. H. Spenser Minnich of Elgin, Ill., and Bro. R. H. Cox, retired minister now living in the bounds of our congregation. There will be no confirmation class this year, but midweek work has been planned which will strengthen and enlighten our minds a great deal. Our pastor has been conducting radio devotions from time to time over the local station. He is also secretary-treasurer of the Mansfield Ministerial Association. Much work is in progress to beautify and help stimulate worship and holiness in our newly built sanctuary. The men have worked hard all summer to beautify the church grounds. The annual business meeting approved the hanging of a large velvet dossal cloth in the front of the church. The women's work is planning to carpet our church sanctuary this winter. With bare walls draped and sound-carrying floors covered, our people will be able to get the spirit of reverence much better and will be better fitted to receive the messages Pastor Showalter brings us.—La Nola Meyers, Mansfield, Ohio, Sept. 30.

Pitsburg.—A community vacation Bible school was held in our church the last two weeks of July. The average attendance was 123. A refugee relief program was carried out, with the girls making different articles of clothing and the boys collecting soap and clothing to send to the refugees. We are also helping in relief work through our Sunday school. The penny-a-meal system of giving is being used. The Conference offering amounted to $116.66. During July and part of August our Sunday evening services were recalled at the church and we united with other churches of the community in union services at the Ivester park in Arcanum. Each church was responsible for one service. Two have been received by baptism. At our regular business meeting on Sept. 19 three certificates of membership were granted. The following officers were elected: Bro. Oliver Royer, elder; Bro. Daniel Smith, Sunday-school superintendent; Bro. Russell J. Lutz, assistant; Sister Mabel Ditmer, primary superintendent. Installation service was held for teachers and officers on Sept. 29. Seals and diplomas were given for perfect Sunday-school attendance. The primary department gave a promotion day program. Our women's work has been reorganized with Merle Gnagey as president; Mary Niswonger, vice-president; Mabel Ditmer, secretary-treasurer; Lucille Lutz, director of mothers and daughters; Ruth Swinger, director of aid society; Inez Bright, director of missions. A number of women attended the women's work conference at Bradford on July 17. Our love feast will be held Oct. 26, at 7 P. M. A community breakfast will be held on Sunday morning, Oct. 27. All are invited to attend these services. —Mrs. J. W. Eikenberry, Arcanum, Ohio, Sept. 30.

Pleasant Valley.—During the summer months our church united with the United Brethren, Methodist and Christian churches in union services. There were special speakers and special music at each service. The interest and attendance were good. We voted to continue these meetings next summer. Brother and Sister Clarence G. Erbaugh represented us at Annual Conference. A very worth-while report was given. The last week in June a six-day vacation Bible school was held with Sister Dora Beeghly of Bear Creek as director. There was an average attendance of sixty-five. A closing session was held on July 2 with a program and display of handwork. On July 17 several of our women attended the women's meeting at Bradford. An interesting report was brought back to those who could not attend. One of the junior girls was baptized recently. We met in council Sept. 9, at which time the following officers were elected: adult superintendent, Gerald Lenker; assistant, Glen Stocksdale; treasurer, Herman Stocksdale; clerk correspondent, Marie Caupp; primary superintendent, Edna Caupp; assistant, Ruth Lenker; mission director, Lillie McKibben; peace and temperance, Ethel Stocksdale; elder, Bro. D. G. Berkebile. We are looking forward to our revival meetings to be held the last of November. Bro. Harley Coppock will be our evangelist. Our communion will be held on Monday evening following the close of our revival meeting.—Marie Caupp, Union City, Ind., Sept. 24.

Ross.—We met in council Sept. 20, at which time the officers were elected. Bro. A. L. Coil was re-elected pastor and Bro. A. P. Musselman was re-elected elder. Mrs. Minnie Aufderhar was elected Messenger agent and corresponding secretary. Our Sunday-school teachers were chosen on Sunday. Our annual community sing will be held at the Ross church on Oct. 13, at 2:30 P. M.—Mrs. Minnie Aufderhar, Mendon, Ohio, Sept. 24.

Upper Twin, Gratis.—Pastor Wm. M. Deaton and his family and several others had the privilege of attending Annual Conference. We had our annual Sunday-school picnic the first Sunday in July. The Eaton and Gratis churches had a picnic together this year, and it was very much enjoyed by all who attended. The ladies' aid has been sewing for the needy of war-torn Europe. We had our fall council in September, at which time Sunday-school and church officers were elected. Bro. Henry Mankey of Middletown, Ohio, was chosen as our new pastor. On Sept. 21 we had a beautiful wedding in our church. Sister Fern Rust and Ray Brestel were united in marriage. We will have our all-day meeting and love feast on Oct. 19, beginning at 10:30 A. M.—David Kalter, Camden, Ohio, Sept. 25.

West Milton.—Quite a large number attended the W. C. T. U. meeting in the home of Sister G. W. Minnich on Sept. 5. On Sunday, Sept. 8, Bro. M. R. Zigler of Elgin, Ill., gave the morning message and in the afternoon he delivered an address to a full house. The church met in council on Sept. 4. It was decided to have our love feast on Oct. 19, at 7 P. M. The following officers were elected: trustee, William Keller; Sunday-school superintendent, Paul Studebaker; assistant, Leonard Lutz; primary superintendent, Mrs. Caris Fasick; elder, Bro. Hugh Cloppert. On Sept. 18 the members of the aid society met for their annual all-day meeting with a potluck dinner. The names of their good cheer sisters were revealed to them. Officers were elected as follows: president, Amanda Noffsinger; vice-president, Anna Dohner; secretary-treasurer, Zelda Lowry. The church gave an offering amounting to $62.75 for European relief, and the committee is now planning to send some clothing. The four churches of West Milton will have a union rally day and church service in the high school building on Oct. 6. Everyone who attends Sunday school and church in West Milton is expected to be present, and the general public is cordially invited.—Mrs. Irvin Furlong, West Milton, Ohio, Sept. 23.

White Cottage.—At our members' meeting officers for the church and Sunday school were chosen. No particular change was made in the official body. Feeling that our younger members need to be trained to take the place of the older ones we added a young man to our board of trustees. Our women's work organization has been busy making bandages for our Africa mission hospital, making and selling embroidery work, and making garments for relief. The money the women earned at a chicken supper is being used for repairing the parsonage. Our church is now being painted. Our home department has been at work. They have thirty-four on this roll. Sixteen of this number are nonmembers, and some are members of other denominations who asked to be on our home department roll. Some of these enjoy the Messenger very much. A number from here attended the district Sunday-school convention at Olivet in June. Bro. Bangeter of our neighboring Methodist church brought us an inspiring message on Sept. 15. Our average Sunday-school attendance for the past six months is ninety-five. We hope it will be above the hundred mark now that vacations are over and all are back to normal work.—Mrs. J. F. Shrider, South Zanesville, Ohio, Sept. 25.

Oregon

Ashland.—At the June council it was decided to retain Bro. E. J. Wine for the coming year. The Church at Work conference of Myrtle Point, Grants Pass and Ashland was held here in June. In July we enjoyed a program by the La Verne quartet. Our delegates to district meeting were Helen Cox and Margaret Lininger. Several families from Ashland attended the assembly and district meeting at Camp Myrtlewood. We met in council on Sept. 1. The following officers were elected: Bro. M. C. Lininger, elder; Bruce Lininger, treasurer; Edith Cox, clerk; M. C. Lininger, Messenger agent; Frank Elrod, Sunday-school superintendent. On Sept. 8 the young people from Myrtle Point, Grants Pass and Ashland met for a get-together and had an enjoyable time. Twenty-six were present. Our love feast will be held on Nov. 10.—Mrs. B. M. Lininger, Ashland, Oreg., Sept. 28.

Grants Pass.—On Aug. 11 Brother and Sister Rolland Flory gave us interesting reviews of the Ocean Grove Conference. Bro. Charles Spellman, a Christian Jew of Los Angeles, was our guest speaker at the morning service. On Aug. 28 the aid society met at the home of Sister Lydia Morton. The missionary study was about Bolivia. Plans were discussed for the coming year. Reports were given of various projects, and of the women's work meetings at summer assembly and Conference. The monthly birthday party was held on Aug. 29 at the home of Clarence Stutsman. The men's work group held its regular meeting at the city park on Sept. 1. Our pastor was absent for two weeks in August, at which time the local ministers, Elders Shade and Flory, cared for the appointments here. A large group was present at the train on Sept. 4 to say good-by to Brother and Sister Rolland Flory, en route to China. The offering for neutral relief was received on Sept. 8. Our church joined with other churches in observing the national day of prayer. Our young

people were well represented at Ashland that day at a get-together for southwestern Oregon youth. We met in council on Sept. 15, at which time the following were elected: superintendent, Earl Harlacher; assistant, Russell Harlacher; secretary, Annie Harlacher; treasurer, John Harlacher; director of children's work, Della Stutsman; missionary secretary, Jennie Drake; elder-in-charge, George Shade. Our Christian Faith Offering amounted to $25. We will be hosts for the church at work conference of the churches of Ashland, Myrtle Point and Grants Pass. Our love feast will be held on Oct. 27, at 7 P. M. The church cabinet decided to establish one new Sunday-school class for high school pupils. The midweek Bible study class resumed its sessions on Sept. 25. They are studying the Book of Revelation. Promotion day for the Sunday school and installation of officers and teachers were observed on Sept. 29. Rally day will be observed on Oct. 6. We have set as our goal an attendance of one hundred, or fifty per cent above average.—Alta P. Morton, Grants Pass, Oreg., Oct. 1.

Myrtle Point.—On July 21 the mother and daughter group presented the drama, The Two Builders, to a full house. The La Verne College quartet gave us a splendid musical program on Aug. 29. At our recent council meeting Bro. C. E. Wolff was re-elected elder for another year. Officers were elected as follows: Bro. Louis Root, clerk; Minnie Hermann, Messenger agent and correspondent; Sister Verna Barklow, treasurer; Bro. Emmett Hammock, director for Camp Myrtlewood. Rally day will be observed by the different churches in Myrtle Point. A special effort is to be made to get those interested who are not attending services regularly at any church. Each denomination is to have services in the forenoon as usual, and in the evening a mass meeting to be held in the Methodist church. Special music is being prepared, and Bro. F. H. Barr is to speak. Our harvest meeting will be held Oct. 18, with a basket supper in the church basement. We will have a Halloween social Oct. 31.—Minnie M. Hermann, Myrtle Point, Oreg., Sept. 17.

Pennsylvania

Akron.—We met in council Sept. 3, at which time the following officers were elected: superintendent, George B. Wolf; assistant, Harry Dohner; secretary, Elizabeth Shelly; treasurer, Aaron Snader. Our love feast will be held on Oct. 26, at 2 P. M. On Sept. 18 we held a joint prayer meeting with the West Conestoga church at Akron. The attendance was good. Sister Elizabeth Gibbel was the leader. This meeting was very interesting and helpful to all.—George B. Wolf, Akron, Pa., Sept. 25.

Altoona, First.—For the five Sundays in September the Sunday school is keeping a record of attendance. Each one was given a card. Attendance at Sunday school and at one church service each Sunday is marked as twenty per cent. Those who receive the perfect score will have their names on an honor roll. Already requests are coming in to have the time extended through October. It is evident that the friendly rivalry is proving worth while. Rally day will be held on the first Sunday in October. Sept. 29 will be a day when everyone will be urged to stay for the church service, at which a sermon suitable for old and young will be preached by Pastor W. S. Long. A recent election has again, as many times before, resulted in the election of Ardie Wilt as superintendent of our Sunday school. For the purpose of instructing the young men of the church in regard to the conscription, a committee has been appointed. The three men are Brethren Homer Fether and Kenneth Morse and Bro. Woomer. Mrs. Eyer has been in charge of gathering clothing for European refugees. Walter Miller and family spent part of their vacation in Altoona. Very interesting slides of Mexico were shown at the church and at the class meetings. Dr. Garry Cleveland Myers and his wife are speaking at the Twenty-eighth Street church Sept. 22-24. The Altoona League of Juniata College women will meet at the local Y. W. C. A. on Sept. 26. The fall communion service will be observed on the first Sunday in November. Bro. Long is directing a study of the Book of Romans in the Wednesday evening Bible study group.—Ada C. Sell, Altoona, Pa., Sept. 23.

Aughwick.—The workers group of Germany Valley sponsored the repair of the church. Various donations were received. The annual home-coming was enjoyed by all. The young people of Sugar Run gave the play, The Rich Young Ruler, at the Sugar Run house, and several weeks later they gave it at Pine Glen. The women's group with the help of the men painted the floor of the church. On July 28 an enthusiastic missionary program was given at Rockhill. Sept. 15 was given to the war relief project. Clothing, offerings and materials for making soap were sacrificed. The Burnham B. Y. P. D. spent the evening with the four young people's groups of the congregation on Sept. 26. The program was spiritual. Each group took part in the service. The Burnham B. Y. P. D. gave the play, Ruth and Naomi. In July the daily vacation Bible school was held at Valley Point. Forty-eight were enrolled. The offering, amounting to $16.15, was used for the junior project. Everyone appreciates the help of workers and the trustees in reroofing the church. The community is grateful for four miles of improved road. On Sept. 22 sixty-three enjoyed an afternoon with the Morrison Cove Home guests.—Mrs. Marian Scholten, Rockhill Furnace, Pa., Oct. 1.

Carlisle.—We met in council Sept. 20, at which time Bro. H. M. Snavely was elected elder for a term of three years. Reports were given by various boards and committees. Church officers were elected. Our pastor gave an interesting report. Our delegates to district meeting are H. M. Snavely and J. E. Trimmer. Our love feast will be held Oct. 27, at 5 P. M. Bro. Snavely was elected counselor for the conscientious objectors.—J. E. Faulkner, Carlisle, Pa., Oct. 2.

Gahagen.—Our little mission church was helped for the second time by a two weeks' evangelistic meeting conducted by Bro. Lawrence Bianchi. Capacity crowds bore record of the people's interest. Six boys made public their willingness to follow the Christian way of life. We are planning a rally day service for Oct. 27.—Edna Ott, Windber, Pa., Sept. 30.

Geiger.—We held a two weeks' daily vacation Bible school in June, which closed with an interesting and attractive program on June 30. On this Sunday morning our record attendance in Sunday school was raised to one hundred twenty-six. There were sixty-six pupils enrolled in Bible school. We were glad to have the services of Pastor H. Q. Rhodes as instructor, and of Misses Mildred and Dollie Nedrow of the Sipesville Church of the Brethren, as well as of a number of girls and women of our church as teachers. The ladies' aid society held a festival in Heiple Grove at Geiger on Aug. 8. Supper was served in the evening. The aid is doing splendid work. At present they are quilting and doing other sewing. One of their number passed away and will be greatly missed. The young people's department held a meeting on Sept. 22. This was a meeting to inform the young men of the stand the Church of the Brethren is taking in this day of conscription. We were glad to have our pastor officiate at this meeting. Our young people are very active. They hold meetings every two weeks. Our annual Sunday-school outing was held on Sept. 1 in Heiple Grove.—Wilbert G. Beeghly, Somerset, Pa., Sept. 23.

Hatfield.—We met in council on Sept. 28. According to the offerings received our members are very giving-minded. They are doing their part in church expenses and also in caring for the poor of our church. Our Sunday-school officers decided to put forth a special effort in conducting a course in definite Bible study. We decided to have a Bible institute in the Hatfield house early in December. We decided to buy new hymnbooks. Our officers are as follows: clerk, the writer; treasurer, Frank Munzinger; Sunday-school superintendent, Arthur K. Landes; assistant, Charles Cassel; secretary, Willard Delp; treasurer, Joseph Fretz, Jr. Our love feast will be held on Saturday afternoon, at 2 P. M. and in the evening at 6 P. M. on Nov. 9. We expect to start our revival effort on Oct. 14, with Bro. Frank Carper of Palmyra, Pa., as evangelist.—J. Herman Rosenberger, Souderton, Pa., Oct. 2.

Lebanon.—We are greatly pleased with the increase in our church attendance, both morning and evening. Our Sunday school, with Bro. Caleb Ziegler as superintendent and Bro. Lester Royer as assistant, has just closed a very encouraging year's work. Thirty had perfect attendance. On Sept. 29 installation services for the teachers and officers were in charge of Bro. Carl Ziegler. On Sept. 22 we observed rally day. Bro. Forest Weller of Elizabethtown College was our guest speaker. Our Sunday-school attendance on that day was 315. The offering amounted to $2,840.63. The women's Bible class contributed $1,255 of this amount. The mothers and daughters met on Sept. 17 for a special mite box service. Mite boxes were brought in and an excellent offering was presented. Our council was held on Aug. 27. Sunday-school officers were approved. A report was given by the deacons in regard to details in the observance of our love feast. Bro. Carl Ziegler was continued as our pastor for an indefinite period. Brethren A. L. Stauffer and P. G. Edris were the speakers at the men's meeting on Sept. 9. The men have done excellent work in grading and beautifying the church lawn. A very good musical program was given by the senior chorus on July 21. The Apollo glee club of Lebanon gave a musical program in our church on Aug. 4. Our combined senior and junior choruses held a very beautiful candlelight service on Aug. 18. The evening service on Aug. 25 was sponsored by the young people. Bro. J. Herbert Miller, pastor of the Spring Creek church, was the speaker. His services were very much appreciated. We are looking forward to our love feast which will be held on Oct. 13, beginning at 3 P. M. We extend a cordial welcome to anyone coming to our city to worship with us.—Elizabeth Martin, Lebanon, Pa., Oct. 1.

Little Swatara.—We met in council on July 6, at which time it was decided to organize a ladies' aid society. At a later date the organization was formed with Sister Nora Frantz as president, Sister Ruth Williams, vice-president, and Sister Cathryn Keeney, secretary-treasurer. On July 7 we held a German service at the Frystown house. Bro. Elmer Moyer brought the message in German. On July 21 our church services were held in the Lebanon County Home. For a period of six weeks the Fredericksburg and Little Swatara churches held a joint peace meeting each Wednesday night at the Frystown house, with Bro. Ray A. Kurtz of Richland as instructor. On Aug. 4 Bro. Samuel Hess of Royersford worshiped with us in the Frystown house. At the B. Y. P. D. program at Merkeys on Aug. 11 the Weidman family of Hamburg brought several selections of music. We met in council at Merkeys on Aug. 17. It was decided to have more joint peace meetings, alternating with one meeting in the Fredericksburg congregation and the next in our congregation. The Sunday-school of

ficers were elected, with Bro. Elam Weaver as superintendent and Bro. George Miller as assistant. Our harvest home meeting was held on Aug. 25 at Merkeys with Bro. Iram Lentz of Richland bringing a timely message. We met in council at the Frystown house on Sept. 19, at which time our Sunday evening services were up for consideration. We decided to have no Sunday evening service every third Sunday. We had a musical program at the Ziegler house on Sept. 22. Music was furnished by the Florin and Midway mixed choruses, the Sanger male quartet of Midway, and our local ladies' and men's choruses. On Sept. 29 Brethren Norman Weaver of Manheim and Milton Hess of Mountville brought Spirit-filled messages at the Frystown house. We are having midweek prayer meetings each Thursday evening either in private homes or in the church. We expect to begin a revival meeting at the Merkey house on Nov. 17, with Bro. Robert Cocklin of Mechanicsburg as evangelist.—Stella D. Merkey, Bethel, Pa., Sept. 30.

Marsh Creek.—We met in council on Sept. 14. One certificate of membership was received. Church officers were elected. Brother and Sister John Miller were chosen as delegates to district meeting, with Brother and Sister John Myers as alternates. Our revival will be held in May at the Marsh Creek house, with Eld. Norman K. Musser of Columbia, Pa., as evangelist. Eld. C. E. Grapes of Chambersburg, Pa., was with us and installed Bro. Harry Harman and wife into the deacon's office. Our love feast will be held on Oct. 27, at 2 P. M., at the Marsh Creek house.—Ruth Keeney, Gettysburg, Pa., Sept. 23.

Norristown.—After the summer vacation the work at Norristown has taken on new life. We resumed the evening service with a harvest home service on Sept. 15. The guest speaker was Bro. Irwin Hoffer of the Ambler church. The rostrum was beautifully decorated with fruits and vegetables, which were later given to the needy. At our council Bro. A. C. Gottshalk was elected superintendent of the Sunday school, with Mrs. Alderfer and Raymond Ellis as assistants. Our love feast will be held on Nov. 3, at 7 P. M.—Emma N. Cassel, Norristown, Pa., Sept. 22.

Reading.—Summer attendance has been fairly good. The annual church school picnic was held on Aug. 17. Fourteen of our young people attended Conewago, representing the different age groups. One of our boys attended Camp Peniel. Our youngest minister, Bro. Stewart B. Kauffman, held evangelistic meetings in the Stonetown Union Chapel. Twenty confessions were made and seventeen were baptized as a result of these efforts. Bro. Galen Kilhefner gave us a bit of firsthand information concerning refugees. The young people gave $11 in support of the project of bringing three German Jews to this country. The Reading church was well represented at the Labor Day Sunday-school and missionary meeting at the Chiques church. Vernon Powell was elected Sunday-school superintendent, with Lewis McCaskey as assistant. At the present time alterations are being made in our church to make it safer and more worshipful. Our love feast will be held Nov. 3. Bro. Emra Fike will conduct evangelistic meetings from Oct. 13 to 27. All are cordially invited to worship with us.—Helen Markey, Reading, Pa., Sept. 23.

South Dakota

Willow Creek.—An interesting report was given by our delegates to district meeting at Lewiston, Minn., the last week of August. On Sept. 24 the district mission board visited this church. In the afternoon officers were elected, and in the evening we observed our love feast with Eld. Joshua Schechter officiating. The officers are as follows: elder, Bro. Schechter; clerk, Edith Davis; Messenger agent and Sunday-school secretary, Leroy Davis; Sunday-school superintendent and president of women's work, Etha Loomis; cradle roll superintendent, Lena Heagley. Arrangements were made for Bro. Sylvan Stemen of Edgely, N. Dak., to preach for us two Sundays of each month. The ladies' aid society is planning to have a quilt and food sale the middle of November.—Lena I. Heagley, Wetonka, S. Dak., Sept. 27.

Virginia

Cooks Creek.—Our delegates to Annual Conference, Brethren J. H. Bowman and W. F. Flory, brought back reports full of inspiration. On June 23 a children's day service was observed in the Dayton church. Bro. Minor C. Miller of Bridgewater was the guest speaker. At this time a new room in the church basement was dedicated. Our church has been greatly benefited by a two weeks' evangelistic meeting, with Brother and Sister Harper Will of Wenatchee, Wash., as evangelists. The splendid attendance and interest proved that all were happy to welcome Bro. Will and his family to his home church. Each evening Sister Will conducted a story hour for the children and led them in group singing. As a result of these meetings fourteen were added to the church by baptism and one by reconsecration. At the regular council Brother and Sister Ernest Muntzing were ordained to the eldership. Brother and Sister Daniel Myers were installed as deacons. Bro. S. I. Bowman was chosen as presiding elder for another term. Five from our congregation attended the regional conference at Hagerstown. The Dayton-Pleasant Run aid society is planning to spend one day in October making clothing for,

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European relief. Our communion will be held at Garbers on Oct. 20.—Olive M. Flory, Harrisonburg, Va., Sept. 24.

Ewing.—At our August council we elected the following: Bro. J. R. Jackson, pastor; Bro. J. H. Peterson, elder; Maggie Crumley, clerk; Elbert Jones, treasurer; the undersigned, correspondent. Our communion will be held on Saturday before the third Sunday in October. We are having a week or ten-day revival just before the communion service. Bro. William Crumley was granted his church letter as he is transferring his membership to the Beaver Creek church. Our Sunday school is progressing nicely. Bro. Jackson filled his regular appointment at the Ewing church last Sunday.—Mrs. Elbert Jones, Ewing, Va., Sept. 24.

Flat Rock, Stony Creek.—Bro. Charles Carr began a revival in the Stony Creek church on Aug. 20, closing Aug. 30. His messages were very helpful and inspiring. On Saturday evening following the close of the meeting we held our love feast. Bro. Galen Wine officiated. Considering the rainy season and the swollen streams, a goodly number were present. One member waded through the water with his boots in order to be present. On Sept. 15 a Sunday-school program was rendered. A basket dinner was enjoyed at noon.—Mrs. J. D. Wine, Forestville, Va., Sept. 19.

Manassas.—In June our summer pastor, Bro. Hugh Garner, of Bethany Biblical Seminary, came to work with us. We had a reception for him in the social room of the church. A large number of our members attended Annual Conference. On June 27 we held our district women's rally. This was very inspirational and was well attended. We hope to make this an annual affair. The daily vacation Bible school was held in July, with an enrollment of forty-five. Several cars made trips each day bringing the children to and from school. At the close of the school we had a candlelighting service which was very impressive. Our pastor, Bro. Garner, held a week's meeting in the Bradley church. In August we had a two weeks' revival meeting conducted by our pastor. His sermons were Spirit-filled. We felt our lives had been enriched at the close of each sermon. One young man was baptized. We held our regular council on Sept. 8, at which time Sunday-school officers were elected. Bro. Walter Sadd was elected superintendent, with Bro. Orrin Kline as assistant. It was decided that our local ministers would take charge of the services since our summer pastor has left. The first Sunday in each month we received a China relief offering. We have sent in $55.62. We held our communion service on Sept. 15.—Mrs. Orrin Kline, Manassas, Va., Sept. 23.

Mt. Hermon.—Our revival meeting was conducted by Bro. Ray Showalter, who preached forceful and inspiring sermons. As a direct result four accepted Christ. Four have been added to the church by letter. Laura Stone and Henry Eaves were delegates to district meeting, which was held jointly with Bassetts and Mt. Hermon. The morning services were held at Mt. Hermon and the evening services were held at Bassetts. Mrs. S. H. Flora and Leah Flora attended the regional conference at Hagerstown, Md. We met in council in August, at which time the following officers were elected: Mamie Turner, clerk; Calvert Fulcher, Sunday-school superintendent; Leah Flora, correspondent. Sept. 31 a meeting was held, at which time Samuel Flora was elected to the ministry. Calvert Fulcher, David Flora, Steve Wall and Nash Haynes were chosen as deacons. Brethren J. B. Peters, J. A. Naff and F. B. Layman were in charge of the service. Our women have reorganized with Mrs. S. H. Flora as president, and Mrs. W. A. Ferguson as secretary-treasurer. They are giving some clothing for relief. Our love feast was held the fourth Saturday of September. About 150 communed. Brethren Raymon Eller and J. B. Peters officiated. At this time Bro. Flora is away in a series of meetings. Brethren P. L. Nolen and P. E. Bowman and some of the deacons will fill the appointments during his absence.—Laura Nolen Stone, Bassetts, Va., Sept. 29.

ANNOUNCEMENTS

DISTRICT MEETINGS

Kansas, Southeastern—Fredonia, Oct. 25-28.
Pennsylvania, Southern—Ridge, Oct. 29, 30.
Pennsylvania, Western—Markleysburg, Oct. 23, 24.

LOVE FEASTS

California

Oct. 20, La Verne.
Oct. 20, Los Angeles, Belvedere.
Oct. 23, 7:30 pm, Long Beach.
Oct. 27, Modesto.

Colorado

Oct. 20, Fruita.

Florida

Nov. 3, Winter Park.
Dec. 1, Arcadia.

Illinois

Oct. 20, 7 pm, Sterling.
Oct. 20, 24, Chicago, First.
Oct. 27, Milledgeville.
Nov. 3, 7 pm, Panther Creek.
Nov. 9, 7:30 pm, Walnut Grove.
Nov. 15, 7:30 pm, Decatur.
Nov. 29, Okaw.

Indiana

Oct. 19, La Porte.
Oct. 19, Pine Creek.
Oct. 19, Spring Creek.
Oct. 19, 7:30 pm, Arcadia.
Oct. 19, 7:30 pm, Cart Creek.
Oct. 19, 10 am, Nettle Creek, Brick.
Oct. 20, 6:30 pm, Rossville.
Oct. 25, Yellow Creek.
Oct. 26, Union Center.
Oct. 26, West Manchester.
Oct. 26, 7:30 pm, Middletown.
Oct. 26, Union Center.
Oct. 28, New Paris.
Oct. 28, Pleasant Dale.
Oct. 28, Santa Fe.
Oct. 28, Wawaka.
Nov. 2, Bethel.
Nov. 2, 7 pm, English Prairie.
Nov. 2, Pleasant View.
Nov. 2, 6:30 pm, Pyrmont.
Nov. 4, North Liberty.
Nov. 18, Cedar Creek.

Iowa

Oct. 20, Des Moines Valley.
Oct. 20, Garrison.
Oct. 20, Iowa River.
Oct. 20, 7 pm, Prairie City.
Oct. 20, 7:30 pm, Panther Creek.
Nov. 3, Des Moines City.
Nov. 3, 7:30 pm, Greene.
Nov. 29, Sheldon.

Kansas

Oct. 20, 7:30 pm, Newton.
Nov. 1, 7:30 pm, Olathe.

Maryland

Oct. 19, 2 pm, Broadfording.
Oct. 19, 20, 2 pm, Pleasant Ridge, Licking Creek.
Oct. 19, 4 pm, Beaver Creek.
Oct. 20, 6:30 pm, Pipe Creek.
Oct. 26, Longmeadow.
Oct. 26, 2:30 pm, Piney Creek.
Oct. 26, 3 pm, Locust Grove.
Oct. 27, 5 pm, Myersville.
Oct. 27, 6:30 pm, Monocacy.
Oct. 27, 5 pm, Woodberry.
Nov. 3, 6:30 pm, Frederick City.
Nov. 17, 5 pm, Sharpsburg.

Minnesota

Oct. 27, Lewiston.

North Dakota

Oct. 19, 8 pm, Carrington.

Ohio

Oct. 19, Beech Grove.
Oct. 19, 10:30 am, Upper Twin, Gratis.
Oct. 19, 7 pm, West Milton.
Oct. 20, Ashland.
Oct. 20, Pleasant View.
Oct. 20, 7 pm, Brookville.
Oct. 26, 10:30 am, Prices Creek.
Oct. 26, 7 pm, Donnels Creek.
Oct. 26, 7 pm, Pitsburg.
Oct. 26, 7:30 pm, Harris Creek.
Oct. 26, 27, Black Swamp.
Oct. 27, Springfield.
Oct. 27, 7 pm, New Carlisle.
Oct. 27, 7:30 pm, Lower Miami.
Nov. 2, Lower Stillwater.
Nov. 3, Wooster.
Nov. 9, 7 pm, Beaver Creek.
Nov. 9, 7 pm, Salem.
Nov. 10, Bradford.
Nov. 14, Union City.
Nov. 16, 10 am, Poplar Grove.
Nov. 17, 7 pm, Trotwood.

Oklahoma

Oct. 26, 7:30 pm, Big Creek.
Nov. 18, Guthrie.

Oregon

Oct. 27, 7 pm, Grants Pass.
Nov. 10, Ashland.

Pennsylvania

Oct. 19, 1:30 pm, Bareville, Conestoga.
Oct. 19, 7 pm, Buffalo.
Oct. 19, 20, Springville, Mohler's house.
Oct. 19, 20, 10 am, Back Creek, Upton.
Oct. 19, 20, 10 am, Big Dam house, Schuylkill.
Oct. 19, 20, 1:30 pm, Little Swatara, Ziegler house.
Oct. 19, 20, 1:30 pm, Upper Conewago, Latimore house.
Oct. 20, Koontz.
Oct. 20, 10 am, Codorus.
Oct. 20, 6 pm, Hanover.
Oct. 20, 6 pm, New Fairview.
Oct. 20, 6:30 pm, Maple Spring.
Oct. 20, 6:30 pm, Quakertown.
Oct. 20, 6:30 pm, Roaring Spring.
Oct. 20, 6:30 pm, Sipesville.
Oct. 20, 7 pm, Fairview.
Oct. 20, 7 pm, Geiger.
Oct. 20, 7 pm, Nanto Glo.
Oct. 20, 7 pm, Westmont, Johnstown.
Oct. 23, 24, 10 am, West Conestoga, Middle Creek.
Oct. 26, 2 pm, Akron.
Oct. 26, 2 pm, Bachmanville.
Oct. 26, 2 pm, Indian Creek.
Oct. 26, 27, 10 am, Fredericksburg, Meyer house.
Oct. 26, 27, 10 am, Antietam, Prices' church.
Oct. 26, 27, 10 am, Black Rock house, Upper Codorus.
Oct. 26, 27, 10 am, Hanoverdale house, Big Swatara.
Oct. 27, Hooversville.
Oct. 27, Leamersville.
Oct. 27, Lebanon.
Oct. 27, Pike church, Brotherton.
Oct. 27, Replogle house, Woodbury.
Oct. 27, Yellow Creek.
Oct. 27, Shamokin.
Oct. 27, Tire Hill.
Oct. 27, 2 pm, Maidencreek.
Oct. 27, 5 pm, Carlisle.
Oct. 27, 6 pm, Newville.
Oct. 29, 30, Chiques, Mt. Hope house.
Nov. 2, 7 pm, Mechanic Grove.
Nov. 2, 1:30 pm, Welsh Run.
Nov. 2, Lower Claar.
Nov. 2, 3, 1:30 pm, Richland.
Nov. 3, Allentown.
Nov. 3, Altoona, First.
Nov. 3, Everett.
Nov. 3, Lancaster.
Nov. 3, Long Run.
Nov. 3, Palmyra.
Nov. 3, Stonerstown.
Nov. 3, Reading.
Nov. 3, 6 pm, Ephrata.
Nov. 3, 6:30 pm, Walnut Grove.
Nov. 3, 7 pm, Madison Avenue, York.
Nov. 3, 7 pm, Norristown.
Nov. 3, 4, West Greentree.
Nov. 6, 7 pm, Chambersburg.
Nov. 9, 6 pm, Hatfield.
Nov. 9, 10, 1:30 am, Falling Spring, Hade house.
Nov. 9, 10, 1:30 pm, Annville.
Nov. 10, First church, York.
Nov. 10, 10 am, Codorus, Shrewsbury house.
Nov. 10, 2:30 pm, Lititz.
Nov. 12, 7 pm, Greencastle.
Nov. 17, East Petersburg.

Tennessee

Oct. 19, 7 pm, Pleasant Valley.

Virginia

Oct. 19, Christiansburg.
Oct. 19, Ewing.
Oct. 19, 6:30 pm, Poages Mill.
Oct. 19, 4 pm, Mt. Zion.
Oct. 19, 6 pm, Barren Ridge.
Oct. 20, Hollywood.
Oct. 20, 7 pm, Linville Creek.
Oct. 20, 7:30 pm, Garbers Cooks Creek.
Oct. 26, 6 pm, Middle River.
Oct. 26, 6 pm, Mill Creek.
Oct. 27, Schoolfield.
Nov. 2, Belmont.
Nov. 2, 7 pm, Unity, Fairview
Nov. 3, 7:30 pm, Staunton.
Nov. 9, 6 pm, Timberville, Mt Olivet.

West Virginia

Oct. 12, 2 pm, Spruce Run.
Ost. 27, Beaver Run.

Wisconsin

Oct. 28, Stanley.

GOSPEL MESSENGER

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October 26, 1940

About Books

Can Christianity Save Civilization? Walter Marshall Horton. Harpers, 1940. 257 pages. $2.00.

The question raised and answered in this book is one which vitally concerns each of us in these days of world change. The writer asserts that our era of civilization is breaking up and that a vastly different world order will soon take its place. Modern civilization is not worth preserving, and no force, not even Christianity, is strong enough to preserve it. Upon the ruins of our present civilization a new one will be built, and at the heart of it will be a renovated Christianity. A transfigured, redeemed civilization is all that Christians have a right to hope for. Can Christianity accomplish this redemption? Two reasons justify an affirmative answer. Christianity has done it before, as in the case of the collapse of Roman civilization. Christianity has the imperishable spiritual resources to do it again, but these resources can be handled only by a church that is purged of its worldliness and divisions and is led by redeemed, transformed men.

An especially interesting aid to our understanding of today's world movements is the author's discussion of the cycles in the relationship of religion and civilization. There are three phases of each cycle: civilization fostered by religion; civilization and religion existing side by side; religion corrupted and devitalized by the civilization it has produced, with a breakdown inevitable. We are now living in the third phase of the cycle, and the zero hour is imminent. If we accept the author's interpretation we are made to think seriously, but are not left without reasons for optimism.

This book, if carefully studied, will help you understand the momentous events and the trends of today.—Ora W. Garber.

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Remaking Life. Albert W. Beaven. Cokesbury Press, 1940. 237 pages. $2.00.

Here is a book that presents "a challenge to the Christian church." This challenge is based upon the fact that the basic teachings of some of the half-true faiths are deeply shaken and there is going to be a real opportunity for a religion of conviction. It appears evident that Christianity will be the religion most likely to meet the challenge.

It is a stormy world, a hard and difficult world, in which the church must do her work. There are anti-Christian elements, clashing of ideas and ideologies, theories and philosophies of life that are eating at the very foundations of Christianity. All of these threaten the Christian church in a realistic manner. It will take a strong and powerful church for a world like the one in which we live.

Here is an old truth set forth with clarity and spiritual emphasis. The strength of the church is in a quality of life made possible through a changed and redirected mind and heart. This takes place as a result of individual choice of and definite commitment to the Christ. Life must be remade on a higher level—on the level of the will of God. Can life be changed? This question must be answered by the church or be left to outside agencies. The author sets forth with clearness and force that Christianity can and does change the lives of men. However, it is obvious and very imperative that the church must sense the need for better understanding of this truth and her responsibility for changing life.

There are at least three main avenues of power and influence through which the changing process may take place. They are: the preaching of the gospel truth; the fellowship of the members; and loyalty to the supreme cause through glorious and magnanimous Christian lives.—J. Clyde Forney.

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The Eternal Voice. Leslie D. Weatherhead. The Abingdon Press, 1940. $2.00.

The author is a keen and practical thinker. His sermons sparkle with beauty of insight and overflow with warmth of spirit. The author combines a high type of intellectualism with an unusual quality of disciplined emotions. Many challenging and gripping illustrations grace these sermons. Ministers who read will be awakened to both the possibilities of fellowship with God and creative and victorious living in a chaotic world. The sermon on The Humility of God is built around that chapter familiar to the Brethren—John 13. This is a most interesting and instructive sermon. The following quotation reveals the beauty of expression and depth of wisdom which characterize all these sermons. "When I am hot and rebellious, bitter and cynical and sarcastic; when it seems as though evil can win in the world and the battle is to the strong; when it seems as though pride possesses all the high places, and greatness belongs to those who can grab the most; when it seems as if faith is mocked, love fails miserably and humility is trodden in the dust; when pity seems weakness and sympathy folly; when a foul egotism rises up within me and would bid me assert myself, plan for myself, serve my own interests, play for my own hand and 'take care of number one'; then, O my Lord, may I hear in imagination the gentle splashing of water falling into a basin, and see the Son of God washing his disciples' feet."

The sermon on Healing Through Prayer marvelously represents the time-honored faith of the Brethren in divine healing. This pastor of the famous city Temple of London gives actual experiences of miraculous restoration to health. He describes the methods used in his ministry. One of his fine statements on this subject is: "Prayer is different from every other means of recovering health, because its aim is not health but communion with God."—Merlin C. Shull.

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Militant Christianity. R. C. Campbell. Broadman Press, 1940. 147 pages. $1.00.

This is an excellent, stimulating book by the executive secretary of the Baptist General Convention of Texas, a churchman with wide pastoral as well as executive experience.

The word "militant" is used in the title and in the book with no military connotation, but with the thought of aggressiveness. Throughout the book Dr. Campbell emphasizes the fact that Christianity is not a passive faith, but is definitely aggressive in content and practice. God is an aggressive God. Christ was an aggressive figure. The sin against which Christianity battles is an aggressive force. Christ commanded his disciples to go,

(Continued on Page 17)

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

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EDITORIAL

Passing of a Good Samaritan

THERE are few who do not know enough of the story of Sir Wilfred Grenfell's life to class him as a modern Good Samaritan. It was in the early nineties that he learned of the special medical needs of those who live on the unfriendly coasts of Labrador. He made his first visit to this region in 1892 in a ninety-ton boat loaded with supplies. That first year the young English doctor treated 900 patients on his hospital ship. He made numerous voyages to Labrador until 1934, when on account of a heart ailment it was necessary to take life easier.

Sir Wilfred died suddenly on Oct. 9 at the age of seventy-five years. He enjoyed in his lifetime recognition such as comes to few. The story of his helpful deeds will not soon be forgotten. He is one of the heroes of medical missions. "A good name is rather to be chosen than great riches, and loving favor than silver and gold." The truth of this ancient bit of wisdom literature must have come home to our modern Good Samaritan on more than one occasion. H. A. B.

Giving Is Receiving

WHEN Paul told the Philippians that no other church gave him anything when he left Macedonia (4: 15), his way of saying it did more than express his appreciation of their kindness. It reminded them that they got something too. Wasn't he the master of gracious tactfulness? He called it having "fellowship with me in the matter of giving and receiving."

See? Both shared in the blessing because both gave and both received. Is it not always so? It is more blessed to give than to receive because giving is both. You cannot give in the right spirit without receiving something of more value than what you give. E. F.

From Trees to Souls

THIS isn't really about trees even if it does begin with reference to a most illuminating article on that subject in a current magazine. The point of that discussion is that since trees grow, there need be no danger of depleting the sources of our lumber supply, nor of the material for the countless products made of wood. As a matter of fact, a most encouraging fact, it is shown that farmers in some parts of the South are already growing trees as fast as the lumber interests are cutting them down, unlikely as that would seem.

So that's the answer. Forest fires and human selfishness are both very destructive, but trees do grow. It is our responsibility to give them a good chance. Man must make conditions favorable for their growth and they will do the rest. He seems to be learning a little wisdom on this point.

Now let's take another step toward the moral of this story. There has been a lot of talk these last few years to the effect that this country is done growing. All we can do now is to distribute properly what we have. There are no more frontiers, no more free land, no more west to go to and grow up with, and all that sort of thing and more like it.

This pernicious doctrine is destructive to moral fiber. It makes men want to get something from somebody, not to produce something. It inspires nobody to do a creative thing. It kills initiative and enterprise. It deadens the will and the capacity to achieve. It paints the future black. And it does these mischievous things because it is not true.

The resources of nature have not all been discovered. The secrets of the universe have not all been unlocked. It is morally certain that there are more frontiers to be crossed, more useful things to be invented, more fields of human enterprise to

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be opened and explored than anybody has yet dared to imagine. We should refuse to listen to this defeatist talk and give our energies to propagating the doctrine that this is a growing country and that we have scarcely begun to tap its possibilities.

For life is like that. There are dead planets, no doubt, the moon for instance which does nothing but shine a little by reflected light. The earth is not one such, however. It is very much alive. So is America and so it will be for a long time to come, if we give it a fair chance. Living things must grow. It is our business to make conditions favorable for growth.

What is true of trees and of our country is true of human souls. They too can grow. They were made for exactly that. They must grow to stay alive. There is a soul-killing notion floating around that there is nothing much to do in these upsetting times but to sit down, look scared and wait for impending catastrophe. A much better occupation, more dignified and more satisfying, is growing.

Most souls are so small. They ought to grow up. They ought to get big and strong and enjoy life. To do this they must, like trees and America, have conditions favorable to growth. The most essential are wholesome diet and useful exercise. Without knowing precisely which is which or how it's done, you'll get them both with all their health-giving vitamins, by hungering and thirsting after God and keeping very close to your suffering fellow men. Worship and service, genuine and wholehearted, work like magic in their stimulus to growth.

Stimulus is hardly rich and deep enough a word to convey what true heart hunger for God and unselfish ministry to human need will do for souls. They do more than excite and whip; they actually feed and strengthen. They make souls grow.

What a call for great souls in times like these!

E. F.

A Disappointing Declaration

"The state-centered regimes oppose the Christian philosophy and must be crushed in order to preserve Christianity." Is that the way you understand it?

Except for the terrible implications of that word "crushed" we could heartily agree, but the most disappointing feature of the statement is the source from which it comes. We take it from Religious News Service, which credits it to one of the most widely known and highly revered Christian leaders of our time. It is hard to think Robert E. Speer could approve that method of preserving Christianity, or could believe it possible to preserve it in that way.

Christianity will not perish. Nothing can destroy it. Sorry Mr. Speer cannot believe in its inherent power to withstand all adversaries (Matt. 16:18). The crushing method of defending it only adds new difficulties and makes its triumph more distant.

The crushing technique does indeed sometimes avail to preserve certain institutions and certain human lives, but not Christianity. For preserving that the melting method is much more effective.

E. F.

Stories of Our Brethren

5. Bishop John Gans

The time, 1804. The place, Nimishillen Township, Stark County, Ohio. The man, John Gans, who moved from Columbiana County to a farm about a mile south of Harrisburg. John Gans was the first minister and elder of the Nimishillen Church of the Brethren, which was organized soon after his arrival, for, mark you, John Gans was a minister in fact as well as in name. He was familiarly known as "Bishop" Gans, and that means something. It was in the days of no meetinghouses, and of the free ministry. But that does not mean that the worship was not genuine and the preaching was poor. Far otherwise.

Bishop Gans died early in life and was buried on the Matthias farm near Harrisburg. His grave is lost, but his will remains and is a commentary on social life of the day when John Gans preached, and may be a clue as to some of his sermons. Today, as when he wrote it, stands the clause in the will of John Gans that forbade the use and presence of liquor at his funeral and sale. Outmoded now for Brethren but needed then. Much like the clause in a deed conveying a tract of land at Franklin Grove, Illinois, on which our people were about to erect a house of worship, which deed forbade holding love feasts in said house. And why? Because a wooded pasture bordered the church lot and the granter of the deed feared that "rowdies" at times of love feast might break down the fence and his cattle leave the pasture. Needless to say that long before that meetinghouse was destroyed by fire love feasts were held without any protest, because "rowdies" no longer annoyed those engaged in the sacred ordinances of the Lord's house.

Though the grave of Brother Gans has been lost, that of his wife is found in the cemetery of the East Nimishillen church, three miles south of Hartville.

J. E. M.

THE GENERAL FORUM

Genesis 8:22

BY FREDERICK D. ANTHONY

"While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22).

The autumn season now is here,
And winter ends the current year;
So cooler weather is in sight;
In fact we feel it day and night.

The weather may be warm or cold,
But this was true in days of old;
So let us thank the Lord above,
And worship him, for "God is love."

From him we're never out of sight;
He sees us whether day or night.
And through the seasons of the year,
Rich blessings from him do appear.

And now through autumn of each year,
As winter day by day draws near,
We're busy storing fruit and grain,
To use as food and life sustain.

So, in conclusion, may I say,
Do serve and worship him each day.
For with him each one has to do—
His Word reveals this, and it's true.

Baltimore, Md.

Arise and Eat

BY LUCILE LONG

MANY young people are asking themselves whether or not they should go to college. Their parents and friends, watching this uncertainty, find themselves rethinking once again the whole problem of what a college exists for and what it should do. It seems to me that the story of Elijah from which the title of this discussion is taken has something to offer in answer to these questions.

This incident is an interesting one. Elijah has just lived through stirring experiences: his life has been miraculously preserved during a three-year famine, he has challenged successfully the prophets of Baal in the dramatic scene on Mt. Carmel, and he has seen the rains come. But before the threat of Queen Jezebel, he has taken refuge in flight, and while he is under the juniper tree, an angel appears to him. "Arise and eat" is the message of the angel, and before him he finds food and water.

No one who reads the Bible thoughtfully ever ceases to wonder at the marvelous way it is adapted to every human need. The need for rest and food for the human body is an inescapable one; the need for peace and sustenance for the human spirit is equally imperative. Some of us, full of energy and zeal and naturally fond of warlike scriptures like "Put on the whole armor of God," have realized rather slowly that there are Bible verses counseling *inaction* as well as *action*. It is interesting to notice in this story that the angel is content to say, "Arise and eat." Afterwards Elijah "did eat and drink, and laid him down again." A second time the angel appeared with the same words, "Arise and eat." And only then did he mention the journey that lay before the prophet, a journey destined to take him perhaps closer than ever before he had come to God, and to still new duties.

There is no reason, then, for the most conscientious or devoted soul to feel guilty about periods given over to rest and food. And that, it seems to me, is what college is. At the beginning of a journey, the long and difficult journey of life, the young man or woman pauses for four brief years. He eats, and lies down again, and rises to eat. This is *not* a normal procedure. Ordinarily one eats and works and rests. This is the routine of everyday life. But in college the student is living in an artificial environment, protected from many of the things that make ordinary living difficult, sheltered from distracting influences, urged and encouraged and persuaded, in so far as professors and administrators are able, to devote himself to this one task—arise, eat.

What do we mean when we say that college is a place at which one may arise and eat? It seems to me, first, that college is a place to acquire information. Any good student learns a great many facts—more, perhaps, than he knew existed in his pre-college days. He learns also where to go for facts, so that while his own store of information may well prove inadequate for later emergencies, he knows where to turn for what he does not have. He learns how to use these facts, marshalling them with honesty and skill in seeking the truth or in seeking to communicate truth. Curiosity, in what we teachers are sometimes tempted to call these degenerate, latter days, is not always the outstanding characteristic of the student mind. But occasionally we still find students who restore our faith in our profession—students who instead of saying, "Do I *have* to learn it?" are continually making exciting excursions of their own into paths and meadows not a necessity for the A. B. degree. College is designed for such people. It presupposes a mental acquisitiveness and seeks to satisfy this urge.

Then too, college is pre-eminently a place for thinking. I suppose no good college student ever

feels that he has time to think—he is too busy studying or practicing basketball or rounding up a committee to arrange for programs. But the sheltered quality of college life and the impact of new truths continually being forced on his attention compel him to think if he is wide awake and intelligent and curious. And just because he is not an actor in the busy world outside college walls, he has more time than he realizes—perhaps more proportionally than he ever will have again—for thinking. I do not mean to say that he does his best thinking in college. I think he does not! Rather, it seems to me that he gets a good start and perhaps forms a habit that will stay with him through life. He *begins* to think about so many problems! In the very nature of things he cannot solve these problems until the wisdom of experience is his. But as a college man he is aware of them and troubled by them, whereas many another person never even dreams of their existence. Long sessions with fellow-students, conferences with guest speakers, informal, spontaneous talks with professors, the constant stimulus of good books—college leaves its marks in a sort of "set of mind" on the conscientious student even when he cannot make high grades.

Finally, college offers a place for preliminary experiments in the difficult art of living with people. Here the student of necessity faces the ordeal of dormitory life. Can he learn to abide by rules, to be kindly and generous to his fellows and yet maintain his own standard of excellence unaltered by the pressure of the crowd? Here he serves in various organizations. Can he meet his obligations, remember his appointments, be on time, do what he promises? Can he enlist that sympathetic support of his fellows in a worthy enterprise? Here he must recognize authority—an authority much more impersonal than that of his parents. Can he adjust his life to this new experience without being offensively belligerent or childishly resentful? What can he do with himself? Study when it is necessary? Strike a happy medium between outside activities and classroom work? Keep his temper and yet not be a yes man? Can he judge people, choose his friends wisely? College is a place more complex than home, with more freedom for choice and less guidance, yet it still is more simple and directed than the world outside. Few people look back on their college days without regretting errors in judgment, silly dramatic scenes over nothing important, times when they were swept from their beliefs by the crowd. And usually these people agree that such mistakes made in college, which led to personal humiliation and even discipline, taught them to avoid similar mistakes later where the results would have been exceedingly more serious.

All this must seem trite and obvious to many readers. It may even sound old-fashioned and a little silly to those who insist that college is not a preparation for life—that it *is* life. But some of us still feel that there is enough difference between our college days and our professional work to justify a distinction between them. We do not feel that the primary purpose of college is to imitate life. We find even yet faith in the old phraseology, and we say we learned in college something of how to face life.

And so I address myself frankly to young people. Are you thinking of going to college? Then you may well ask yourself whether you are interested in the aims suggested above, whether you think you really are curious and eager for books. Do you have any vague awareness of a journey that is too great for you, and do you desire earnestly the strength for that journey? Then probably you should go to college.

You will not find perfection there. Courses are sometimes dull and professors occasionally stupid and uninspired. Your friend across the hall may buy a saxophone, and your girl friend, with an appalling lack of good judgment, may ignore you to date that same curly-haired saxophone player. You will have more work to do then you ever thought possible, and you will learn more puzzling, exciting, incredible facts about the things that are being done and the people who do them than you ever dreamed of. But if you bring with you a willingness to work and an alert, curious mind, the four years will be a blessing to you.

How great a blessing? How can one answer except in terms of his own experience? And that means, for one person in particular, the lovely gold of the sunlight on the green of a college campus, the alternate light and shadow under tall oak trees, the challenge and satisfaction and peace of the "stack room" in the college library, the dear, satisfying monotony of classes and more classes. It means hours of writing, hours of reading, quiet walks, heated arguments. It means chapel and earnest questioning and high resolves and solemn dreaming.

And its usefulness? Much is said these days of the disillusionment of age. "How many of us would be willing to settle when we're young for what we eventually get?" This is a question raised by a character in a recent play. Thoreau says, "The youth gets together his materials to build a bridge to the moon, or, perchance, a palace or temple on earth, and, at length, the middle-

aged man concludes to build a woodshed with them." Such remarks, which do not seem to me to tell the whole truth, do indicate one thing at least —that no young person ever realizes in advance how hard the journey is to be for him. And no parent or professor or friend can tell him. It is written that each of us rests under his own juniper tree and then begins a journey to his own Mt. Horeb, his own mount of God, alone. He cannot anticipate his adventures. He can only eat, and lie down, and rise to eat again, hoping that in his two simple meals there will be strength for the forty-day journey with no food.

If older people have always stood a little frightened, with a strange tightening of the heart, when their young begin this journey, how much more true it is today that such fear should be present! Has the future ever been so unpredictable, the journey ever so frightening? Perhaps so, but surely not within our memories. And shall we, when the way does seem so hard, lose our faith in the pause by the fire on which is a cake baked on the coals? Whatever lies before us, whatever may happen to the colleges so dear to some of us, some sort of experience of this kind must remain. How else could men find strength for their journey?

And so we say to young people, even in troubled and difficult times: If you feel the call to adventuring, if there is a way before you which you feel your feet must follow, then it is quite probable that college can help you. Years later, after the full length of your journeying lies revealed before you, after you too have heard the still small voice speaking in some quiet cave of your experience, you yourself may tell a story that sounds curiously like this old one from the Bible. "For an angel touched me," you may say, "and his message was, *Arise and eat.*"

Bridgewater, Va.

At Such a Time as This

BY I. S. LONG

Perhaps a few words as to procedure this winter may be helpful to some of our boys in facing their conscription problems.

In due time a detailed questionnaire will be sent you, and you will be given five days to fill in appropriate answers. About two pages of this are allotted for you to state fully your convictions as to peace and war. You will answer how and when you arrived at the convictions you have regarding peace. Necessarily it will be greatly to your credit if you can honestly say you have had genuine convictions on this subject ever since you accepted Christ years ago.

Being a member of an historic peace church does not exempt one from going to war, unless the member of such a church has the convictions of the church of which he is a member. Having genuine convictions of the wrongness of the war method and the rightness of the methods promulgated by our Lord Jesus, the being a member of such an historic peace church is much to your credit.

Later on, each conscientious objector will be called before a draft board. He may fare well or ill before such a board, depending on the attitude of the board and on his own presentation of his convictions. If he does not fare well, he may appeal to the Department of Justice, or finally may appeal to the President of the U. S. A. It is generally admitted one's case will depend more on his genuine sincerity than upon his cleverness and skill in argument. In the pamphlet, The London Tribunal Questions the C. O., who can answer all the questions? I think some of them would have baffled even Solomon, for some of the questions are irrelevant, while others by wrong analogies would entrap the candidate. If one cannot answer a question, it is horse sense to say, "I do not know." We know how the Lord Jesus acted under hard questions and under great provocations, and we know quite well that we, too, should be like him as far as possible. This is our task, and our goal—being Christlike. It is grand to be as courteous and polite as he, and equally unwise to lose one's head!

Each youth will be given an opportunity to sign, saying what he will do, whether he will be a soldier, a noncombatant, or whether he will do service under civil control only. Useful service, under civil government or church control is recommended for our boys.

We say we are pacifists. Such a person is not only good and peaceful, but one who is actively building human relationships that will last. Have you sacrificed to do any such service? By all means, each of our boys should be willing to do any good service not contributing to the war machine, doing it too with equal sacrifice as the boys in training to be soldiers. Any individual can build human relationships that will last. The U. S. A. also can do so. And what a pity our country today is not building these permanent relationships with other nations rather than with all speed preparing for a terrific war?

Should not each of us be far more loyal to our Savior and Lord in these trying days ahead, than are the boys in Europe to the dictators over them? Can high heaven forgive if we prove less loyal than they?

Baltimore, Md.

Toward a More Vital Congregational Experience in Worship

BY DE WITT L. MILLER

VI

We want to consider now the part that the form of the service has to play in a more vital congregational experience of worship. There are those who are afraid of that word "form." And yet I am convinced that every service has some form. Even the service that is characterized by the greatest degree of spontaneity takes some form or other else it cannot be congregational worship. Either we do not know enough, or we are not spiritually discerning enough, or it is impossible to worship congregationally without some form that unifies our efforts.

A few years ago I was positive I knew the exact form that every service should take if it was going to produce a worship experience for a congregation. Today I see the folly of such an assumption. I am aware of the fact that it is not the form that is important, but the thing that the form makes possible. Trine immersion is a form of baptism, but the important thing is the thing that the form makes possible—the new birth. So with the form of a church service.

There are things that the form can do, and if we know what things the form ought to do we have a fine guide for building our service.

In the first place, the form should provide for the creation of group solidarity. When people come to the church they have come out of different homes and from many different walks of life, have faced many different problems and temptations, and therefore come with many different moods and attitudes. The first task, therefore, is to unite them, mind and heart. This is not an easy task. The story is told of Mr. Moody that many times he would have his song leader lead the group in singing for over an hour before he would start to preach. He seemed to have an uncanny ability to tell when the group was united in purpose and in spirit. Ministers should cultivate the ability to tell when the right moment has arrived to move from one part of the service to another; they should keep their programs flexible enough that they can be changed to accommodate these emergencies. They should also know what materials to use to accomplish this unity.

In the second place, the form should breathe the divine spirit. It should not be a dead thing. It should live. Its very nature should suggest God and call attention to him. This will be more than words and phrases. It will be conveyed through the type of hymns used, the music of the choir and the attitudes of the minister and the choir. If the form is to them not a taskmaster, but a servant that shows them the way, it will likewise do that for the congregation. It is hard to make this clear. But the form must so anticipate the experience of the congregation that the very next thing which is called for in the order of service is the very thing which the congregation desires to do. They may not know it. The thing that happens is that they join in the service with enthusiasm, not knowing quite why. If they stop to think about it, it is because the form directed that they do the thing that they were spiritually ready to do.

In the third place, the form should provide a place for the getting rid of our burdens. A cangregation is in no shape to accept a challenge to service and better living until first they have gotten rid of the "sin that doth so easily beset us." The form should provide opportunity for the confession and forgiveness of sin and for the lifting of burdens from human hearts and minds. It should be so designed that the members of the congregation will be led into a spirit of true penitence and enjoy the blessed feeling of complete forgiveness.

In the fourth place, the form of the service must provide a place for a challenge to a deeper devotion to the spiritual values of the kingdom of God and to a larger service in the uplift of our fellow men. It should provide for the deepening of the spiritual insights, the broadening of the outlook on life and a fuller understanding of the will and purpose of God for human life and experience. It should be a call to finer living. It should deepen the convictions and raise the horizon of our idealism. It should give us a finer sense of spiritual and human values. It should interpret the problems and circumstances of life in terms of eternal values.

Finally, the form of the service should provide opportunity for each member of the congregation to consecrate his or her life to a deeper devotion and a more faithful loyalty to Christ and his kingdom. Perhaps no phase of our services has received so little attention. The offering of a short prayer and the singing of a consecration hymn is usually the extent of such a service. Occasionally the offering is interpreted in terms of being symbolic of consecration. In our revival meetings the unchurched are invited to come to the altar. But in the regular worship of the church the opportunity for the definite consecration of life to a fuller devotion and a larger service is usually quite inadequate. Ministers and those responsible for the spiritual leadership of the congregation would do well to consider this matter and a proper solution of it for their individual groups. Unless

there is the giving of life in consecration worship has been incomplete.

In no sense am I urging greater formality in our services, but I am pleading for a more meaningful form which will lead in the direction of a more vital congregational experience of worship.

Meyersdale, Pa.

Shall It Be War Again?

BY R. B. ELEAZER

A SERIOUS word with you, reader: Are you willing to have the United States go to war again in Europe's quarrel? If not, now is the time to say so in emphatic terms. We are much nearer war today than when we re-elected Wilson in 1916 "because he kept us out"; yet five months later he put us in.

The same thing can happen again. There is every reason to believe it will, unless the millions who favor peace bestir themselves at once, and vigorously!

The militarists, the politicians and the munitions makers are in full cry. The propagandists are busy telling us what they want us to know and concealing the rest. All the specious slogans that beguiled us in 1917 are out in force. The government is doing everything possible "short of war." Every day it edges closer to the brink and takes desperate chances of going over.

Meantime, looking back to 1917, we see that the great "war to end war and to save democracy" produced only a crop of new dictatorships and sowed the dragons' teeth harvest of hate that Europe is reaping today. Our own well-meant sacrifice of blood and treasure, we realized too late, was poured out in vain.

In the light of that experience—so costly, yet so futile—do you think we should try it again? Are you willing again to have the battlefields of Europe baptized with the blood of American boys?

If not, sit down today and say so emphatically to your representatives in Congress. Tell them you expect them, as the guardians of America, to keep this country at peace! There is no time to lose. Even tomorrow may be too late.

Atlanta, Ga.

Stewardship Nuggets

BY HOWARD H. KEIM, JR.

"He that is faithful in a very little is faithful also in much."

A widow with an adolescent son to support and keep in school, works out in rural homes for about three dollars a week. Out of that meager living she contributes regularly, a small sum to the church she loves.

Huntington, Ind.

Perspective—Now

BY DAN WEST

To watch the weakening of convictions in some excellent persons during the past year is fascinating and deeply disappointing, and we often wonder why. Steady souls who have held up for a long time have softened under the strain of the European War. They still feel that war is wrong in general—of course—but again this one is different. Again a special case has changed their perspective.

Because nobody knows what is ahead of us we are wise to be humble about our strength. "Let him that thinketh he standeth take heed lest he fall." With a humble attitude we will strive to hold steady rather than assume that we have arrived. At least some of the cocksure people are certain to be toppled over when pressures become stronger; they will lose perspective too.

How can we keep on seeing things in relation, far beyond the immediate and insistent clamor of events and propaganda? Here is my best answer, and it is incomplete:

1. Keep reminding myself that my feelings are more powerful than my thinkings. "Out of the heart are the issues of life."

2. Stop reading newspapers, or else read two which do not agree. It will be harder and harder to get the truth, and I do not care for untruth. In reading I spend less time on war news, and more on good news. "Whatsoever things are true, lovely, of good report, . . . think on these things." The same can be said of the use of the radio, and I do not attend movies.

3. Stay away from large crowds as a rule. "Every numerous assembly is a mob, let the individuals who compose it be what they will. Mere reason and good sense is never to be talked to a mob." These are strong words from Lord Chesterfield of more than a century ago—and may be true yet.

4. Help form little groups of people with deep purposes to bear burdens and sustain one another through everything. This does not mean perfect agreement in thought, but perfect purpose.

5. Determine to keep on working. One Quaker in England last spring said when things were getting darker, "Let's plant potatoes." We have a world to rebuild according to the will of God, and no time to lose in building it. "What gets your attention gets you."

6. Self-discipline and group discipline to "toughen the skin," and to get myself ready to do what is God's will for me.

What are you doing to keep perspective—*now?*

Goshen, Ind.

HOME AND FAMILY

Our Baby

BY IDA M. FISHER

Just a tiny tot—
But what a treasure rare
That God gives in our keeping
For our love and care.

Like a ray of sunshine,
Happy all the day
Running, laughing, romping,
Ever at her play.

Tiny baby features,
Rosebud lips so dear
Lisping baby prattle,
Bringing joy and cheer.

Lewistown, Pa.

The Baby

BY WILBUR B. STOVER

This article, written in 1925 when the Stovers were living at Mount Morris, was recently found and submitted by the author's son, John E. Stover, who says: "I don't think he ever had submitted it. I think he wrote it just for fun. The 'baby' is my sixteen-year-old son who is named after him." Our readers will appreciate the article for its own sake but even more for the memories it awakens.—Editor's note.

When the baby is just over a year old, what a study he presents to all of us! He can walk; perhaps it would be more truthful to say he can toddle. He cannot talk; perhaps it would be better to say that he jabbers. Between toddling and jabbering, he is the pet of the family; we all love him. Let us hope we won't spoil him.

When his mother gives him his bottle, he wants to lie down on the flat of his back on his little bed and take it, so that the end of the meal and the beginning of sleep come close together. He shuts his eyes as he takes it; the operation works as well in the dark as in the day. He is perfectly satisfied with either. He associates these two, the bottle and the bed, so that oftimes when he sees mother coming with the bottle, he turns and goes to the bed, where he waits for mother to lift him into it.

In the midst of his jabbering, he has crystallized one word—but only one. That word is "hya." He has a little pet dog, and calls him as he toddles all over the house, "Hya! Hya!" and the dog follows the baby. The dog likes the baby, and the baby likes the dog. The dog can run a great deal faster, and comes barking his answer when the baby calls "Hya!" Does the dog think at all? For that matter, does either of them think?

Grandfather is somewhat of a psychologist, and rather inclines to the opinion that both the baby and the dog merely respond to impressions, and that neither of them can be said to think. When the baby learns to think, he will also learn to talk. We can estimate his thinking by his talking. If we speak kindly to the dog, and tell him to run away, he will come to us. He acts on impressions. If we tell the baby to go away, and we hold out our hands to him and wait with a smile, he will come toddling to us. He is responding to impressions; what we say makes no impression.

Grandmother objects to comparing the baby to a dog in this way. Grandfather smiles and remarks dryly that both eat and sleep and run and play, but neither in the present state is good for anything practical, nothing whatever. Both make peculiar noises when hungry; both cry when cold. But there is something else which must be said right now; the dog has reached his best, while the baby has just begun an endless advancement. The baby will keep on learning for twenty-five years, yes, for all of his lifetime. He will not stop learning when he stops going to school or college.

The baby's mother caught him tearing up some magazines on the book rack one day, and slapped his little hands very hard. Since then, he walks over to the book rack, puts one hand on a magazine, and looking wise says, "Uh uh uh." He has memory, and coupled with the instinct of fear, his memory recalls a hurt, so he smiles and jabbers, but makes no attempt to tear a single page of a magazine.

Suppose we tell him to tear as many pages as he likes, it would be just the same as if we were to tell him to keep his hands off, provided we used the same tone of voice and the same gestures at both times. Grandmother admits all this, but thinks grandfather heartless to compare the darling boy to a dog! His mother views the situation with a knowing look, and smiles. When one of them asks, "Who can tell what a baby thinks?" grandfather replies, "I can; he doesn't think at all!"

The baby in the home is the joy and delight of the home. His little heart is ever tender. The light of his eye creates a gleam in every face. His prattle is music to every one. Mother never wearies of him, though at times she is all tired out. Father takes him in his arms, plays with him, becoming a boy again when playing with his little son. So he forgets the cares of his farm, or school, or ministry. Baby is the tie that binds, the hope of the future, the essential complement to the eternal triangle.

The baby leads one to the realization of the word "father." When he looks into one's face, and shows that unlimited confidence which only a baby can have, and responds heartily to one's every act of love, then one's thoughts begin to find a new anchorage, a new confidence in the love of a heavenly Father.

What is home without a baby? How many an old grouch would become a pleasant, joyous, affectionate

A Mother's Influence

BY JULIA GRAYDON

A letter received today from a young friend who has lost her mother and to whom we had sent our sympathy has such a beautiful paragraph at the end that I want to quote it.

"I realize more than ever the value of a solid religious foundation in early youth."

She had a true self-sacrificing mother who started her on the right road early in life. She is bright and happy and seemingly lighthearted but these words show the real depth of her character and her appreciation of that lovely Christian mother who believed in the "solid religious foundation."

Harrisburg, Pa.

personality if a baby could get wedged into the frigid crevices of his heart to create warmth instead of coldness, life and love instead of selfishness! How often we try to make the baby into our likeness, when the Lord of life and light would have us become like the little children by whom we are surrounded!

Deceased Oct. 31, 1930.

Stewardship Nuggets

BY HOWARD H. KEIM, JR.

A good brother who has a wife and adolescent son, and who is a conscientious tither, demonstrated his faith in God on this wise: He quit a job in a factory where he had worked for many years to accept a position in a near-by city. Not many months later the firm in which he was employed discontinued operations and disposed of the plant, leaving the brother in the ranks of the unemployed. During the weeks while he drew his unemployment compensation he continued to bring the Lord's tithe regularly to his place of worship. Then during many weeks that followed the compensation period, while he had only odd jobs, he continued cheerfully to bring the Lord's tithe to his storehouse. Finally, the brother was re-employed by the firm where he quit. A few months later that company declared a bonus for its employees in which said brother participated. Did he use it all to satisfy family needs? No. Of this added blessing also he rendered unto the Lord his tithe.

Huntington, Ind.

Try This Test!

BY PAUL F. BECHTOLD

For a period of months the writer's program of work and studies made church attendance almost impossible. Social life, too, was practically eliminated. Friendships were neglected; even neighborly chats were abbreviated to save time.

After several months people were more and more avoided, even suspected of unfriendly motives at times. Trivial incidents irritated. While a case of "nerves" didn't develop to any great extent, worry began to rear its ugly head. Life was being painted in black and white, with the dark portions of the picture becoming larger and larger. Fear that others were misunderstanding and criticizing and might even be so mean as to hinder progress toward the cherished goal, were stealthily creeping in the back door of the mind. Also, there was a feeling of rebellion against society. Why should people be so unjust? Hadn't I done the best that I could? Had I ever intentionally wronged anyone? Didn't I love them all, wish them well, and help them in dozens of ways? Why, then, should life be so unkind to me?

Then two things happened! A Y. M. C. A. friend invited me to attend his church and a dinner at the Pennsylvania Hotel the next Sunday. Second, I was asked to bring a friend and took my roommate, who had become almost a stranger.

The morning sermon was about brotherhood in human relations, the minister having a fine, human, brotherly personality. So forceful, simple and genuine were his remarks, and so great was my need for just that type of sermon, that "as pants the hart for cooling stream," so panted my soul for his life-giving thoughts. The fellowship at the dinner was sincere and wholesome.

As I rode home with my cultured friend, we reminded each other that the faith we talk about in church is the same as that which we actually use in our homes, schools, shops, factories, and voting-booths. We agreed that our mental portraits would look much less like funeral notices and much more like rainbows of hope during the next week.

Such proved to be the case! Life now has more real meaning, enthusiasm and faith in the possibilities of the future.

Incidentally, this same faith is what this war-torn and poverty-stricken world needs. We all need to get outside of our own skins, do something for others, live with people, let the sunshine of hope and faith and love paint a rainbow in the sky which bends over our daily world of activities.

New York, N. Y.

A "Polite" Church

BY CHESTER SHULER

It was our privilege to attend a "polite" church recently.

The building happened to be very pretty, which made it a pleasure to enter; but it was not so unusual in appearance that we expected to find the unusual within. However, we noted very soon that someone had been teaching the fine art of church etiquette to a responsive group of folks.

We happened to be about five minutes early and noticed that apparently almost the entire congregation were in place. But as far as we could tell no person, young or old, was whispering or otherwise breaking the spirit of reverence which prevailed. A few were fanning, one or two were gazing about the interior of the church, but for the most part all were either sitting quietly or with heads bowed as though in silent prayer. And we should have felt decidedly rude and out of place had we made the slightest disturbance in entering the pew.

Then we noticed another helpful, though somewhat rare, custom. Folks entering a pew first invariably moved toward the center, leaving the end seats for latecomers, thus preventing any confusion caused by people having to climb over others entering the pews.

And of course there was perfect order during the Scripture reading, prayer and the sermon. Even the younger children—and there were many of them—seemed well trained in the grace of reverence for God's house. A sort of holy hush reigned during the service.

Naturally we should have been rather disappointed if at the close of the service we had not been greeted cordially by pastor and people. There were warm handclasps given by the minister and his wife, as well as numerous members of the laity. We left with cordial invitations to return again soon.

So it was that we learned a few things about practical church etiquette that Sunday. We felt that the congregation with which we had stopped to worship had much for which to thank its pastor—or whosoever else it may have been—who was so thoughtful and tactful as to educate them thoroughly in church etiquette of the useful sort and make them into a "polite" church.

Orlando, Fla.

OUR MISSION WORK

Learning the Language

BY CHALMER FAW

Number Ten

The task of making a dictionary involves more than mere collecting of words and writing their equivalents opposite them. The dictionary, if it is to be helpful to people of another language, must be both analytical and idiomatic. The tendency to equate a word of one language with a word of another and use it accordingly is one of the worst possible habits the learner of a language can fall into. Yet it is precisely this habit that is fostered by mere vocabulary lists, in which word is equated with word without explanation, So many of our expressions are not matters of isolated words but of whole phrases or even sentences. We may tell someone in English to "hold his horses," meaning to be patient, but to render that into idiomatic Bura we must say "tie up your heart." In English we say "I pity him," but the Bura turns it completely around and says, "he causes me pity." Just to give the Bura word for each word in these English idioms is to obscure the whole meaning.

Furthermore, words that may be equated in one aspect of their meanings may be far apart in other aspects. Take our little word "to" for example. The beginner may hear that the Bura word for "to" or "for" is *ala* or *aka* (the *former* with pronouns and the latter with nouns), and he will proceed to translate every English "to" into one or other of those two words. As a result he will not be right more than ten per cent of the time, if that often. The particular "to" represented by *ala* and *aka* is simply the to of indirect object. The more common "to" used in motion toward something is represented by at least three other Bura words, depending on whether one is going to an inhabited or uninhabited place, or whether to a person or single object. Then the "to" of the infinitive is not expressed at all and the "to" of our numerous English idioms as "to bed," "today" and the like, is taken clear out of the realm of the "to" and expressed by special words or idioms in Bura. Again, supposing you went to the dictionary and found that a certain Bura word meant "slip." If you were looking for a verb, how would you know whether it meant sliding, falling into error, or handing something to someone (as in "slip me a five dollar bill")? If a noun were what you wanted, how could you be sure you were being directed to a mistake, a piece of paper, a sprig of a plant, a dirt-scraper, or a lady's underskirt? It might make some difference.

One day one of the boys said, "I want to teach English too much." There are two glaring errors in this sentence, both of which are due to differences between English and Bura idiom. In the first place the boy meant "learn" instead of "teach"; but this mistake was natural since in Bura the same word is used for both learning and teaching. In the second place he meant "very much" instead of "too much," and again in Bura the two are the same, the distinction being too subtle for this Bura-thinking boy. This gives one a little idea how easily Americans may butcher the Bura language by ignorance or disregard of fine distinctions of idioms.

To overcome this in the new Bura dictionary we are attempting to analyze carefully each word, according to the varieties of its usages and peculiar idioms. As can readily be seen, this is a gigantic task, but one which will never be accomplished unless it is at some time first begun.

Garkida, Nigeria.

Missionary Society Program for November

BY ESTHER E. BEAHM

Hold Hard to Love is the title of a story which tells how a group of people learned to love their enemy. With all the hate being manifested today how will the love of Christ be known if no one works harder at it than I? Unless a great many people work at loving and work as hard as some are working at hating many will die without knowing that there is love in the world.

Many churches have been busy giving money and making clothes to send to refugees. We feel sure that all our women want to have a part in this work.

In order that we may all do as much toward relief and peace as possible, and that we might do it intelligently, a program has been arranged on this subject. You will find in this program

(1) Help for Your Worship.
(2) A History of Relief Work in Our Church.
(3) The Method of Our Relief Work.
(4) Why We Believe in Relief Work.

Let us, too, lose no opportunity to "hold hard to love."

For this program material send five cents to the General Mission Board, Brethren Publishing House, Elgin, Ill., and ask for What We Do for Relief and Peace.

Chicago, Ill.

What to Pray For

Week of October 26—November 2

To become better acquainted with our missionaries and their work, use the What to Pray For column along with the Prayer for Missions Calendar and the Missionary Picture Sheets. The three should be used together.

Our missionaries in Sweden and Denmark are living today in the midst of great anxiety, as are the peoples in all European countries. Their regular program of pastoral and evangelistic work has been broken up in these days of uncertainty. But without doubt there has never been a time when the missionaries and all the members of the churches have been brought face to face with more crucial decisions which testify to the fact that they are Christian and are living according to the principles of the Christ.

Few letters are coming through from Brother and Sister J. F. Graybill but those which do reach us show us that our prayers should be constant in their behalf.

In his last letter Brother Graybill says: "Our first young people's camp convened last week at the Olseröd house. We had also planned a junior camp, but the children of that age evacuated the city with the schools and we had to recall that. Some were a little pessimistic about the young people's camp on account of a number of restrictions and food prices and food rations, but I insisted that we had planned, and that we should carry it through if possible. There were thirty campers. A bet-

ter spirit could not have been expected. Everybody pronounced it a perfect success and all want to come back next year and bring others along. There were a number of converts and three were baptized at the close of the camp. Others, we believe, will come later."

A very interesting letter written by Ruth Graybill appeared in Our Young People for Sept. 28, 1940. After you read Ruth's letter you can pray more effectively for the missionaries in Scandinavia.

Peace News

COMPILED BY MERLIN C. SHULL

Food should not be packed with clothing that is being sent for relief, whether shipped to one of our colleges or direct to Philadelphia. Some unpleasant experiences have resulted from this practice.

Aliens are registering at the rate of more than 45,000 daily—a total of 451,146 between Aug. 27 and Sept. 9. Attorney General Robert H. Jackson said the figure is above the daily average necessary to complete the job by Dec. 26, the law's deadline. He urged aliens to comply before the Christmas mailing rush begins at the post offices.

United States News, a weekly news publication, states in its issue for Sept. 27: "A military machine is expensive; is not something that comes for the asking; is a far bigger item than relief, or farm subsidies, or even than old age pensions. For example: A rather modest first year conscription will cost $1,500,000,000. Equipment for this army will cost at least $1,000,000,000 in the first year, much more later. The navy, built and building, is to cost a minimum of $2,000,000,000 a year for operation and normal replacement. . . . On the basis of existing taxes and existing commitments for spending, a national debt of $60,000,000,000 is in sight."

Mrs. Carroll Rinehart, who has been a vital part of the Westminster, Maryland, Work Camp, tells of an interesting letter from Jack and Anne McLanahan of Minneapolis, Minn. These folks are the leaders of a group of young people who have pledged to work eight hours each week to help provide necessities for unemployed and needy people. The McLanahans visited the Westminster camp during the summer and contributed of their wide experience to the thinking of that group. They were also with the Rineharts, Mary Sanford and Merlin G. Miller in their study of Co-operatives and Adult Education in Europe during the summer of 1937.

District C. O. Counselors. The following completes the list of district counselors. The list for most of the districts was reported on page 12 of the Gospel Messenger for Sept. 28 and some were reported in the issue for Oct. 5. To complete the list add the following: First West Virginia—Foster Bittinger, Eglon, W. Va.; Northeastern Kansas—Hylton Harmon, 304 Huron Bldg., Kansas City, Kans.; Northwestern Kansas—D. W. Kessler, Quinter, Kans.; Southeastern Kansas—John L. Mohler, McCune, Kans.; Southwestern Kansas—Bernard N. King, 1139 E. Euclid, McPherson, Kans.; Middle Missouri—Irvin V. Enos, 4410 Campbell St., Kansas City, Mo.; Northern Missouri—X. L. Coppock, Plattsburg, Mo.; Southern Missouri and Arkansas—J. H. Morris, Mountain Grove, Mo.; Nebraska—Paul K. Brandt, Holmesville, Nebr.; North Dakota and Eastern Montana—Ralph Petry, Surrey, N. D.

The Christian Science Monitor says: "Mass emigration from Europe is a thing of the past. But a highly selective form of emigration has been in progress ever since the end of the first world war and has been accelerated by the second one. It is a movement of European writers, natural scientists, scholars, artists, intellectuals of all kinds for whom life in their native countries has become intolerable because of persecution or conquest. Some of these are Albert Einstein and Thomas Mann of Germany; Andre Geraud, Jules Romain, Andre Aurois and Genevieve Taboues of France and Sigrid Undset of Norway."

Monthly Financial Report

During the month of September contributions for the Conference Budget and all general boards and agencies in the budget totaled $12,498.20. The total received for the year beginning March 1, 1940 was $98,151.71, detail as follows:

	Receipts for September	Total receipts since 3-1-40
World Wide Missions	$ 1,948.21	$ 13,150.23
Women's Work Project	919.41	3,831.31
Home Missions	10.00	251.40
Foreign Missions	366.97	1,975.00
Junior League Project	69.30	547.41
Intermediate Project		18.94
India Mission	14.46	1,351.81
India Native Worker	25.00	31.00
India Boarding School	15.10	143.60
India Share Plan	119.25	1,058.61
India Missionary Supports	1,414.58	9,606.22
Rhodes Memorial (Anklesvar Training School)		2,000.00
India Special Project Fund	200.00	200.00
China Mission	264.61	1,744.11
China Native Worker		27.40
China Share Plan		222.50
China Missionary Supports	735.31	6,242.47
South China Mission		100.00
Sweden Mission		99.42
Sweden Missionary Supports		445.51
Africa Missionary Supports	504.42	5,443.37
Africa Mission	202.62	2,896.67
Africa Share Plan		272.37
Africa Leper	57.50	180.84
Conference Budget Undesignated	1,309.65	37,569.91
Conference Budget Designated for—		
Board of Christian Education	125.92	2,209.96
Bethany Biblical Seminary (at Elgin)	67.58	281.28
Bethany Biblical Seminary (at Chicago)	153.50	413.11
General Education Board	11.57	59.96
General Ministerial Board		14.07
Ministerial and Missionary Service Fund		22.84
Conference Budget Share Plan	15.00	55.00
Youth Serves	294.59	2,009.72
Christian Faith Offering	3,653.65	3,675.67
	$12,498.20	$ 98,151.71
Non-Budget items—		
American Red Cross		58.35
China War Relief	1,034.45	5,670.89
European Relief	58.09	306.46
European Wheat Fund	66.70	639.07
Finnish Relief		14.20
Flood Relief		73.86
Peace and Relief	5,063.76	13,944.06
Polish Relief		5.00
Refugee Fund	171.25	513.63
Stranded Missionaries	34.27	1,111.50
	$18,926.72	$120,488.73

The following shows the condition of General Mission Board foreign and home mission finances on September 30, 1940:

Income since March 1, 1940	$ 80,340.19
Income same period last year	71,340.92
Expense since March 1, 1940	105,340.90
Expense same period last year	113,194.23
Mission deficit September 30, 1940	11,193.49
Mission deficit August 31, 1940	821.16
Increase in deficit, September, 1940	10,372.33

THE CHURCH AT WORK

LEADERSHIP EDUCATION

Leadership Education Schools in First Virginia Church of the Brethren

By Raymond Peters, Elgin, Illinois

For a number of years the Board of Christian Education of the First District of Virginia has planned leadership education schools to serve a large proportion of the leaders in the local churches. The churches are grouped into three natural geographical units. Hence three schools are set up which are held in January and February, a time of the year when there are not so many other district activities.

Early in the fall the board meets to discuss the general policies governing the schools. Such problems as types of courses to be offered, general scheme of organizational setup and suggestions for instructors are made. The most capable leaders in the district are secured and often out-of-district people are brought in. Deans are appointed at the fall meeting of the board as well as a promotional committee in each geographical unit. The district field representative is the executive officer and meets with each promotional committee and gives general direction and supervision for all schools.

These schools are not substitutes for leadership education which can and does take place in the local church. In the district school specialized courses are offered which cannot be given in local churches. In fact the board feels that these schools encourage further training in the local church and elsewhere.

Some effort is being made to reach the outlying churches in the district. This can best be done by field contacts, reading courses and subdistrict institutes of various types.

Leadership education must go on. The district boards of Christian education should promote the program of growth for church leaders.

WORSHIP

A Candlelighting Service

By Wm. J. Tinkle, Cerro Gordo, Illinois

This type of evening service is specially appropriate for New Year's Eve or the beginning of some special effort in church work. Several ushers are needed, and these should have instructions previous to the meeting about the nature of the service and their part in it. It is well for them to have at hand some method of putting out a fire quickly in case of accident.

Small candles are obtained, one for each person who is expected to attend. Each is sealed to a cardboard base about three inches square, by letting a few drops of melted wax from a lighted candle fall upon the cardboard, then setting the candle upon this wax and holding until the wax hardens.

The audience room is but dimly lighted as the people come in and sit down quietly. At the hour for opening the service the ushers bring in three tall white candles, lighted, which represent God, the Holy Spirit and Jesus. The first two are placed on the reading stand, the third on a table in front of the reading stand and lower. At the same time the minister or ministers take their places in the pulpit. The three candles, if large, now give all the light that is needed, so that the lamps are turned out.

Scriptures on the subject of light are then read, such as John 1: 1-10; 8: 12; 9: 4, 5; and Matt. 5: 14-16. Prayer is offered. A quartet or other group sings, The Light of the World Is Jesus, and the pianist or organist plays it softly during the next part of the service. Directed by the ushers, each person passes, first to the rear of the room where he receives a small prepared candle, then to the large candle that represents Jesus, and lights his candle from its flame. The people are directed to stand in front and around the sides of the room, holding their lighted candles, while the quartet sings, Christian, Let Your Light Shine. Then the ushers place the candles upon the window sills for the rest of the service and the people are seated.

A reading on the New Year or on the work that lies ahead is appropriate at this juncture of the service. The pastor preaches a sermonette on Jesus the Light of the World. A good congregational hymn for closing is Stepping in the Light.

ADULT DISCUSSION OUTLINE

Does the New Testament Sanction War?

Scripture: 2 Tim. 2: 15

Sunday, November 10

Note: In the New Testament there are to be found some statements said to be from the lips of Jesus that seem to contradict Jesus' teaching against war. It is well to consider these carefully in relation to their context and to Jesus' other statements and actions. Help may be gotten from Macgregor's The New Testament Basis of Pacifism, Chapter II. Your pastor probably has this book. Give place for questions and exchange of ideas.

I. John 2: 15—"And he made a scourge of cords, and cast all out of the temple, both the sheep and oxen."

1. This incident is recorded in all four Gospels, and John alone mentions the whip (see Mark 11: 15-18; Matt. 21: 12, 13; Luke 19: 45, 46).

2. Could the whip have been for the animals alone?

3. The "cast all out" may be translated " sent out."

4. What can be the relation of an incident like this to war where people are killed?

II. Matt. 10: 34—"Think not that I came to send peace on earth: I came not to send peace but a sword."

1. Is there any reference in the verse to war? or is this a domestic scene?

2. In Luke 12: 51 Jesus talks about division in place of a sword. Could he have reference to the fact that his teaching will divide households in that some will choose to follow him and some will refuse?

III. Mark 13: 7—"When ye shall hear of wars and rumors of wars, be not troubled: these things must needs come to pass."

1. If this language is to be taken literally is it necessary to conclude that Jesus is teaching his disciples to take part in these wars?

2. Could Jesus have meant wars will come but not by the will of God? Man is free to make war if he chooses. There probably will always be those to choose to do so.

IV. Luke 22: 36-38

This passage is the most difficult of all for scholars to understand. Immediately after this Jesus with Peter and others went into the garden, and when Peter used his sword, Jesus told him to put it up for they who take the sword shall perish with the sword. If Jesus meant for the disciples to buy swords, why would he not let them use them? Maybe Jesus used this language symbolically to prepare his followers for the tragic experiences ahead, and when they were unable to comprehend what he was saying, he passed on by saying, "It is enough."

PEACE AND RELIEF

Wanted: More Letters Like This One

A brother in Maryland writes as follows: "Another service to the unemployed I am glad to know someone is attempting is to bring labor and employer together. At present I could give employment to a brother setting up milking machines (Surge) and teaching users the proper use and care of the machines, and also adjusting the machines to the cows. A knowledge of electricity and pipe fitting is desirable though not essential. I could provide a nice home along a state road for a family."

Any one interested in this position may write to the Brethren Service Committee, 22 S. State Street, Elgin, Illinois, for further information.

WOMEN'S WORK

Things Women in the Local Church Can Do

By Leah M. Bowman, Harrisonburg, Virginia
Given at the Southeastern Regional Conference

I have found it a very difficult task to interest every woman. I can truly say we have not succeeded in the Harrisonburg church. A varied program at our women's meetings may be one way to reach the interest of all women. The local cabinet should in some way attempt to find the interest of their group and build the programs around these interests. As nearly as possible let each woman work in the place where she is interested.

The women in the local church can get back of the pastor's program and take some of this responsibility. They should raise the spiritual life of the church to a higher level.

They should take an interest in the physical needs of the building. They should visit the sick and the disinterested members, and any new families moving into their community.

The women should be boosters and never knockers. They should make home life more attractive, interesting and inviting to growing boys and girls in order to encourage them to spend more of their leisure time at home.

The women who are most capable should be more willing to be used as teachers in the church school and as leaders in the women's organization. I feel that next to the home is the church school, and we certainly have places for consecrated women to work in our church schools.

The home and the church school should be brought closer together. The mothers can do a great deal by inviting the teachers into their homes. Also they should co-operate in a parent-teachers' meeting.

If our women want to do creative work for the social life of the community, the church school offers a more adequate place than do the social clubs. Women can render a very worthy service in serving fellowship suppers and banquets for the church group.

MEN'S WORK

Searching for Light

By R. E. Mohler, McPherson, Kansas

The leaf stem on a normal woodbine (five-leafed ivy) is about two and one-half inches in length. If you will study the leaves on a wall that is densely covered with ivy vines you will discover some leaf stems as much as fourteen or more inches in length. Each leaf reaches out earnestly, striving to get to the light. The result is a beautiful leaf mosaic, every square inch of the wall completely covered, and but little overlapping of the same even though there are thousands of leaves. Those exposed less to the light grow very large leaves. It just seems that each leaf is trying to do its part, for as we well know, a leaf cannot serve the parent plant unless it is influenced by light.

I heard a minister recently remark that he could not get much inspiration out of a lumber yard, even though the lumber was beautifully polished. The back seats of the auditorium were well filled; the front seats were vacant. "I am the light of the world." The Word of God is the nearest this light that we have. Getting close to this light, even physically, might help us serve the parent vine, the church.

"We can't have men's work in our church. The fellows are fine, but they just will not come to our meetings, and will not do the work assigned them." It takes great leadership to make an organization go the best, but to make men's work go it takes not only leadership but also many men reaching out looking for the things that they can do. When the men will do this, we will have a great church mosaic, and a beautiful picture it will be. There are tasks to be done, and they will be done as men reach out, each seeking the light, and each fitting into a definite spot.

CHILDREN'S WORK

Hymns for Junior Worship

Junior leaders will be delighted to know that a new hymnal for junior boys and girls has just come from the press. Hymns for Junior Worship has been planned to follow up the Junior Church School Hymnal, which for many years has been used in some of our churches. Those who used the latter will be interested in some of the features of the new hymnal.

(a) The price is lower—the cost is 75c for single copies or 60c in quantities.

(b) The style of the book is improved. All hymns have been arranged so that the melody is in a top line separate from the piano accompaniment. Many school children are accustomed to this type of book and so will find it easier to use in Sunday school.

(c) There are not so many hymns as in the Junior Church School Hymnal, but some very fine new ones have been added, such as: Lord, I Want to Be a Christian in My Heart, Steal Away to Jesus, I Ain't Gonna Study War No More, Building, That Cause Can Never Be Lost Nor Stayed, and many others.

Hymns for Junior Worship is available in the Loan Library and can also be ordered from the Brethren Publishing House.

KINGDOM GLEANINGS

Calendar for Sunday, October 27

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Christian Motives for Abstinence.—Luke 1: 13-16; 2: 40; 4: 4; 6: 21, 25, 43-45.

Christian Workers, Learning How to Give.

B. Y. P. D., Our B. Y. P. D. Doing Its Part.

Intermediates, What Can We Do?

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Gains for the Kingdom

Four baptized and two reconsecrated in the Lincoln church, Nebr.

Eight baptized in the Covington church, Ohio, Bro. G. L. Wine, elder.

One baptized in the Oakdale church, W. Va., Bro. J. E. Barton, pastor.

Three baptized in the La Porte church, Ind., Bro. John R. Peters, evangelist.

Four baptized in the Stony Creek church, Ohio, Bro. Walter Replogle, pastor.

Nine baptized in the Prices Creek church, Ohio, Bro. J. E. Whitacre, evangelist.

One baptized and two received by letter in the Washington Creek church, Kans.

Five baptized in the Wakeman's Grove church, Va., Bro. Ernest Muntzing, evangelist.

Twelve baptized and two received by letter in the Dunnings Creek congregation, Pa.

Two baptized in the Freeburg church, Ohio, Brother and Sister D. I. Pepple, evangelists.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. S. S. Blough in the Sidney church, Ohio, Nov. 3-21.

Brother and Sister B. M. Rollins, Oct. 21, in the Shepherd church, Mich.

Bro. Dewey E. Rowe of Bryan, Ohio, Nov. 3-17, in the Roann church, Ind.

Bro. B. D. Hirt of Winamac, Ind., Oct. 27, in the Osceola church, Ind.

Bro. J. W. Fidler of Brookville, Ohio, Nov. 10, in the Bareville church, Pa.

Bro. J. Perry Prather of Dayton, Ohio, Oct. 28, in the Cedar Rapids church, Iowa.

Bro. Charles E. Zunkel of Lima, Ohio, Oct. 20 to Nov. 3, in the Dupont church, Ohio.

Bro. George L. Detweiler of Huntingdon, Pa., Nov. 4, in the Martinsburg church, Pa.

Brother and Sister Oliver H. Austin, Nov. 3-17, in the Ninth Street church, Roanoke, Va.

Bro. Roy K. Miller of Brownsville, Md., Oct. 20 to Nov. 3, in the Beaver Creek church, Md.

Bro. Emra T. Fike of Eglon, W. Va., Nov. 3, in the Latimore house, Upper Conewago congregation, Pa.

Bro. Howard J. Kreider of Milford, Ind., Oct. 20 to Nov. 3, in the Battle Creek church, Mich.; Nov. 4-17, in the Turkey Creek congregation, Ind.

Brother and Sister Clinton I. Weber of Hutchinson, Kans., Oct. 21 to Nov. 3, in the Warrensburg church, Mo.; Nov. 11-24, in the Maple Grove church, Kans.; Dec. 2-15, in the Pleasant View church, Kans.

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Personal Mention

Brother and Sister Harry P. Dubble of Myerstown, Pa., were Elgin visitors over last week end. They were on their way to Sebring, Fla.

Brother and Sister A. L. Boyd of Bowmont, Idaho, have our congratulations and yours too, we feel quite sure. They had a golden wedding Sept. 24.

Bro. L. A. Prowant has removed from Custer to Durand, Mich., 107 S. Maple St. He says: "We hope to get out into pastoral work again by spring and maybe sooner."

Bro. I. C. Snavely can give some time to series of meetings in connection with his pastoral work in the Union Grove church of Southern Indiana. His address is R. 1, Muncie, Ind.

Middle Indiana has selected as Standing Committee delegates to the next Conference Elders Edward Kintner, Chas. R. Oberlin and T. A. Shively, with Elders J. O. Winger, H. H. Keim, Jr., and Walter Balsbaugh as alternates.

"Passports invalidated," said the latest word from Bro. F. S. Eisenbise, who was to have sailed for Shanghai last week. This means of course that his relief mission is temporarily postponed and must await developments in the international situation.

Five regional workers were guests of the House last week studying the best ways to promote the cause of peace: Sister Ruth Roop Rinehart and Brethren George Phillips, Hylton Harman, Lorell Weiss, Clement Bontrager. The local congregation enjoyed the Sunday morning pulpit ministrations of Bro. Weiss.

Two younger men interested in a vigorous action policy for our church in these stressful times were with us for a short while one day last week: Bro. Don Royer, recent Eastern Region B. Y. P. D. cabinet member and Bro. Lowell Wright, recent worker among refugees in Cuba. The former was under the supervision of his newly acquired bride known to Blough summer campers as Mary Louise Taylor.

Grandpa and Grandma Schroll are in better health than when we mentioned them some two years ago. Grandma will be eighty-two Nov. 5 and grandpa eighty-six Jan. 29. They will celebrate their sixty-second wedding anniversary Jan. 5. Says our correspondent: "They are one of the finest old couples I've ever known. They would be so glad to hear from their friends again." Their address is 711 West Seventh St., Hutchinson, Kans.

Bro. Warren D. Bowman, pastor of the Washington City church, participated in the National Christian Mission in Minneapolis, Minn., last week, leading a seminar on The Christian Family and speaking to high schools and various clubs. He is scheduled for a similar engagement in Louisville, Ky., in January. He says: "The association with the other speakers in the mission is wonderful. I am having a very enriching experience."

Miscellaneous Items

The correct date for the love feast in the Santa Fe church of Middle Indiana is today, Oct. 26, 7:00 P. M.

From Poplar, Mont., our correspondent writes of "our love feast and harvest meeting Nov. 2 and 3 and our invitation to any who can to be with us."

The Calvary church, Los Angeles, Calif., will have home-coming day Nov. 3, with basket dinner at noon. "Former friends and members . . . are invited to attend."

"Because of fire which destroyed a part of our church auditorium . . . our revival meeting . . . and our love feast will have to be postponed," writes our correspondent from Claysburg, Pa.

The Allentown church of Eastern Pennsylvania is having a special anniversary service tomorrow, Oct. 27. A concert of sacred music directed by Henry G. Gotshall features the afternoon session. "Everybody welcome."

The Guthrie church of Oklahoma will have an all-day harvest, home-coming and dedication service tomorrow, Oct. 27, with basket dinner. Bro. C. H. Deardorff of Ashland, Ohio, is guest speaker. "All old members and friends are welcome."

Every man in our church within draft age, or whoever gives counsel to draftees, should have a copy of The Conscientious Objector Under the Selective Training and Service Act of 1940. Send 5c for a copy at once.—Brethren Service Committee, 22 South State Street, Elgin, Ill.

At Springfield, Ill., Nov. 21 to 24, the Illinois Christian Conference will convene. Among the best known leaders are E. Stanley Jones, Richard Roberts, Muriel Lester, Ralph S. Cushman, Roswell Barnes, Mark Dawber. The program theme of the conference is: Christianity Has the Answer.

Clerks of district meetings will make printers happy if they will take pains to see that names are correctly spelled, amounts verified and the items in their minutes arranged just as they want them. Most printers can do wonders with poor copy, but they can do better with carefully prepared materials.

Annual Reports for the year ending Sept. 30, 1940, had reached the Elgin office to the number of 471 by the morning of Oct. 21. The Church of the Brethren has 1,021 congregations, which means that more than half of our congregations have not reported. Is your church listed among those for which an Annual Report has been submitted?

The Selective Training and Service Act of 1940. It was our hope that in this issue of the Gospel Messenger we could report a plan for alternate service. Your representatives will be meeting with the Mennonites, Friends, and others in Washington Monday and Tuesday, Oct. 21 and 22, dealing with this problem specifically with the government. As soon as plans are agreed upon we shall send a letter to every minister and counselor. Evidently the government officials felt that the plans for alternate service could be delayed and considered after the main body of the selective service act would be in operation. We believe before the numbers are drawn we can have in your hands the regulations dealing with the project of national importance.—M. R. Zigler, for Advisory Committee; Paul H. Bowman, Ross D. Murphy.

The Old Folks' Home at Fostoria, Ohio, will have its annual home-day Thursday, Oct. 31. Bro. Chas. E. Zunkel of Lima will bring the morning message. The basket dinner will be followed by a social hour and afternoon program. A hearty welcome awaits all from Northwestern Ohio and any others who wish to attend. "Come and help make it a pleasant day for all," urges Superintendent Isaac Coblentz.

Eastern Pennsylvania will have its forty-sixth annual ministerial meeting Nov. 5, 6 and 7, in the Middle Creek house of the West Conestoga congregation. It begins with Pastor Jas. M. Moore's sermon Tuesday evening. Wednesday evening Pastors M. Clyde Horst and Edward K. Ziegler will speak. The day sessions of Wednesday and Thursday will be filled likewise with the inspiration of timely themes presented by able thinkers, not to forget the periods of worship, song and meditation.

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With Our Schools

Elizabethtown College

Manager E. M. Hersch, of the Brethren Publishing House, was a visitor at the college on Oct. 3.

The college opened its fortieth year on Sept. 9 with about the same enrollment as that of last year.

The annual Bible institute at the college will extend from Jan. 12 to 19, 1941. The full program will appear later.

Founders' Day will receive special emphasis this year on Nov. 13 when the fortieth anniversary will be celebrated.

Bro. Ross D. Murphy addressed the students in Chapel on Oct. 9 in the interests of the Committee for Conscientious Objectors.

Elizabethtown College will be represented by two students at the Student Volunteer Conference to be held at McPherson College, Nov. 7-9.

Three new faculty members are on the staff: M. Clyde Horst, special lecturer in philosophy and pastor of the Elizabethtown church; Dr. Etta C. Skene, Professor of Business Education; and Miss Florence Becker, Librarian.

The Lyceum Bureau offers the following numbers: Eva Jessye Negro Choir, Oct. 18; The Siberian Singers, Nov. 9; Lowell Thomas, Dec. 7; Edwin and Jewell Bethany Hughes, piano duo, Jan. 17; The St. Olaf Lutheran Choir, Jan. 30.



About Books

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

(Continued From Page 2)

teach and baptize. Paul said the gospel is a power. The accomplishments of Christianity reveal its essential militancy. Only an aggressive church led by an aggressive ministry can do the work entrusted to it. The author emphatically says that neither the church nor the ministry is now sufficiently militant, and adds this warning: "Unless we regain the lost militancy of Christianity a bankrupt civilization will result."

Read this book and it will provoke you, not to wrath, but to a more positive and militant Christian life.—Ora W. Garber.

CORRESPONDENCE

A B. Y. P. D. Work Project in Michigan

In the fall of 1939 Bro. Stephen Weaver was chosen director of Peace Education for our district. Under his guidance several peace teams carried deputation programs to nearly all of the churches. These visits kindled a desire among the young people's groups for a closer social mingling and a deeper spiritual fellowship, all centered around a visible project which would assist in some phase of district development.

A development project awaiting promotion was found on the Taylor Memorial Farm, near the Harlan church. The residence on this pastoral farm needed alteration and remodeling, and the project planners proposed to the young people's groups that they donate the labor required in making these improvements. As the farm is a district property the mission board assisted by financing the purchase of materials, and by securing a summer pastor to assist the local church and sponsor the project workers. The response of the young people in giving volunteer labor could not be determined in advance, but the total results are very encouraging.

Bro. John McCormick of Alvada, Ohio, was the summer pastor and project director. He assisted in the community from June 17 to Aug. 28. As one result of his guidance a group of twenty local young people will endeavor to carry on the Sunday evening services which Bro. McCormick began. A portion of this group gave a temperance drama at the recent Sunday-school convention at Harlan.

Bro. Homer Peters of Lansing donated his labor for July and August to the project, which was known locally as the Harlan Camp. He was at the camp continuously, making or directing the needed preparation for the activities of the groups who came, mostly over week ends.

Thirty-six young people, representing eleven churches, combined their labors in the total effort. Several juniors and adults assisted with fruit picking and canning for camp benefit. Sixteen visitors called at the project, expressing the interest of other churches and groups in the union endeavor. The workers conducted Sunday evening meetings in near-by churches, aided in class socials, and helped in other ways. Their project activities were interspersed with devotional seasons, group discussions, the sharing of personal convictions on the teachings of Jesus, and the Christian's sacrifice for peace and goodwill. Somehow the medium of manual labor opens the way for these heart-to-heart contacts. These eleven groups and their representatives feel an inter-relation and interest in other groups and young people that is more definite than before. One visiting group also gave assistance to the regional camp project recently opened near the Marilla church. About sixteen of the workers went from the Harlan camp to the inspirational week-end camp at Little Eden.

The actual steps in the work project developed thus: cleaning the house, clearing the lawn, building fence and minimum furniture, building stone well curb, writing news letters and invitations to camp, removing porches and chimneys, salvaging material, building a new chimney, staining shingles, roofing and siding the house, and canning fruit for camp use. Auntie Krabill of Lansing, past eighty years of age, assisted in the fruit canning. The surplus canned fruit was passed on to the regional camp.

The Harlan church community has been inspired and challenged by the assistance of these young people. The surrounding churches have also shared this inspiration and challenge. The district board appreciates the church loyalty expressed by the young people in this remodeled parsonage, a landmark to their sacrifice and enthusiasm. Best of all, the young people by sharing their convictions with others have deeper and better convictions than before.

The campers all enjoyed their fellowship at camp and in the Harlan community. They feel that the effort has better qualified them for participation in future projects.

Brother and Sister Harry Taylor, nearest neighbors to the camp, shared their garden, home, car and truck, counsel and direction in the camp in a very generous degree.

"We come to love the things for which we work."

"Work is love made visible."

Copemish, Mich. G. E. Barkdoll.

In Memory of Lulu Christine Ludwick

Lulu Christine Ludwick, was born in Meyersdale, Pa., Jan. 10, 1877. Her parents were the late Henry and Mary (Miller) Baughman. When she was two years old her parents moved to Lavansville, Pa., where her father owned and operated a tannery. Lulu used to help grind the bark for the tannery. She united with the Church of the Brethren at the age of thirteen years. When she was sixteen years of age her parents bought a farm near Brotherton, Pa., and here she lived until her marriage to B. B. Ludwick of Junction, W. Va., Sept. 30, 1903, and took up housekeeping in Uniontown, Pa., where her husband was employed. To this union were born four sons and two daughters: Henry and Harry of Keyser, W. Va., Ray of York, Pa., Blondell of Perkasie, Pa., Mary Catherine, who was called home in 1923 at the age of eight years, and Christine at home.



In 1905 her husband was called to the ministry, to which she reluctantly consented, but after the installation service she gave every possible assistance in order that he could have opportunity to develop in this work, often doing without home comforts that he could buy books to prepare for this high calling. When he was called for two- and three-week meetings she took the full responsibility of the home duties without a complaint. One of her greatest joys was to hear of souls being added to the church. She was very much inter-

ested in missions, and was a leader in the sisters' aid societies. She took the initiative in organizing a society in four out of the five churches she and her husband served.

On Nov. 1, 1939, she was stricken with paralysis on the left side. While it did not make her an invalid, yet she could not work or walk very much. We thought she was slowly improving until Eastertime, then she began growing weaker until May 24, when she fell asleep at the age of 63 years, 5 months and 14 days. Thirteen hours before she fell asleep she had a very happy experience. She tried hard to tell us, but all she could say was that she was happy.

We realize that our loss is her gain. Heaven will be brightened by her presence. With her passing she leaves to her loved ones a good name and a fine example of Christian life. The funeral services was conducted in the Markleysburg Church of the Brethren, Markleysburg, Pa., by Bro. C. C. Sollenberger, pastor of the Uniontown Church of the Brethren. Her body was laid to rest in the Arnold cemetery near Junction, W. Va., with Bro. Cecil Showalter, pastor of the Keyser Church of the Brethren, in charge of the committal. While my dear companion was not old in years she had given the church fifty years of noble Christian service.

Markleysburg, Pa. B. B. Ludwick.

Passing of David P. Welch

My father, second child of Floyd and Elizabeth Miller Welch, was born Dec. 6, 1870. His entire life was spent near the place of his birth at Warrenville, N. C. On June 17, 1903, he was united in marriage to Edith Eastridge. Into this home were born four children, Carl, Maxine, Floyd and Verna.

About five years ago father suffered a breakdown in health from which he never fully recovered. By last spring his heart ailment had developed into dropsy. He grew steadily worse until Sept. 8, when he passed to his rest.

Surviving are his wife, four children, three grandchildren, four brothers and seven sisters. The funeral, held in the Flat Rock church, was in charge of Bro. C. B. Miller. The funeral text was Rev. 14: 13, which verse of Scripture had been the basis of a recent discussion between Bro. Miller and father. Interment was in the community cemetery located on my father's farm.

At the age of twenty-four my father united with the Flat Rock congregation of the Church of the Brethren. From that time on his chief concern was for the church, which he loved and which he felt had a supreme mission in the world. He was called to the ministry by the Flat Rock congregation, but he always felt that preaching was not his gift. Yet I well remember that when I was a lad he filled for a time the regular monthly preaching appointments of the congregation. He especially loved Sunday-school work, having served for many years as either superintendent or teacher in the local Sunday school.

In recent years father became greatly interested in the church's program of stewardship. He found great joy in contributing to the local, district, and general work of the brotherhood. He maintained that giving was one of a Christian's chief obligations.

But perhaps the element of my father's religion that most impresses me was his great faith. His approach to the mystery of the universe was always positive. Although we cannot understand all of God's purposes, we should trust him to bring everything out all right. Father was critical of many aspects of the present-day world, yet he was no pessimist. He was convinced that the universe is still in the hands of God and is moving toward the final victory of righteousness. For him death held no dread nor fear. He was ready to pass through the door of death and enter into a richer fellowship with God and his saints.

Petersburg, W. Va. Carl H. Welch.

James Lehman Thomas

James Lehman Thomas was born at Franklin Grove, Ill., Nov. 11, 1853, and passed away Sept. 26, 1940, at the age of 86 years, 10 months and 17 days. He was the son of Levi and Anna Black Thomas, and the only surviving member of a family of thirteen children.

He united with the Church of the Brethren and was baptized on Easter Sunday, April 5, 1885, at Towanda, Kans. He was chosen to the Christian ministry May 18, 1887. He attended seminary in Tama City, Iowa. He was married to Emma Markley, Sept. 15, 1887, at Augusta, Kans. They began their ministerial work at Ames, Iowa. He was advanced to the second degree of the ministry in September of 1889, and to the eldership in October of 1893 at Prairie City, Iowa.

When the land west of Chicago was opened up for homesteading he became active in the pioneer field and served as immigration and locating agent for the Great Northern Railway. He had the true spirit of the pioneer, and along with other responsibilities was called to do ministerial work. He often held three services on Sunday at as many points where there were no services. He also served the Quaker, Methodist, and Christian churches in communities where there was a lack of ministers. Both he and his wife worked hard to make a livelihood and gave freely of their time and efforts to the cause of Christianity. They also gave very liberally in a material way and toward the early development of the Brethren schools and colleges. The family came to Bowmont from Michigan in 1913.

He is survived by one son, Jay L. Thomas of Salmon, Idaho; two daughters—Mrs. A. L. Gross of Bowmont and Mrs. S. J. Moulton also of Bowmont. There are five grandchildren: Mr. Lynn Thomas of Los Angeles, Calif., Mr. Vern Thomas of Salmon, Idaho, Marilynn Moulton of Bowmont, Mr. Darrell Gross of Nampa, and Mrs. Ray Moon of Twin Falls.

The funeral was held at the Bowmont church, conducted by the writer and Eld. C. A. Williams. Interment in the Kohlerlawn cemetery.

Bowmont, Idaho. Sam Bollinger, Pastor.

Passing of Sister Lydia Werking

When a mother passes out of a home a great and solemn vacancy is left. This was true when Sister Lydia Werking passed to the place prepared for those who love their Lord. Not only the home, but also the church lost one of her most loyal members.

Sister Werking, daughter of Henry and Elizabeth Hershberger, was born Oct. 3, 1861, in Snake Spring Valley. She passed away Aug. 18, 1940, aged 78 years, 10 months and 15 days.

Early in life she united with the Church of the Brethren, and to the church she gave her devotion and loyalty.

She was married to Gilbert Werking on Nov. 30, 1882. The

greater part of their married life was lived near New Enterprise where they worked faithfully with and for the church. Many visiting ministers were entertained in their hospitable home.

About fifteen years ago Brother and Sister Werking moved to Altoona. The rest of her life was spent in this community. Her quiet and unassuming qualities gave her influence in her community and in the lives of others. She was always cheerful and had a smile for everyone. Her home life was characterized by tenderness and kindness. Sister Werking represented the type of motherhood that our present day may well pattern after.

Her love and loyalty for the church won for her a host of friends and a sacred memory as a challenge to those who follow.

The Willing Workers' class, the ladies' aid, her family and friends will miss her. But she has gone to a larger realm and her life will continue to bless.

Surviving are her husband, and five children: Mrs. R. H. Studebaker of Tipp City, Ohio; Mrs. R. B. Replogle, Mrs. R. P. Good and Mrs. H. G. Mock, all of Altoona; Samuel Werking of Hollidaysburg, Pa. There are twenty-one grandchildren and six great-grandchildren.

Funeral services were held in the home by her pastor, Bro. Glenn Norris, assisted by Bro. Walter Long. Interment was in the Alto Rest cemetery.

Altoona, Pa. Mrs. Galen Bettner.

Passing of Elder John A. Pentz

Elder John A. Pentz, elder in charge of the Snow Hill congregation of the Seventh Day Baptists at the Nunnery, near Waynesboro, Pa., for forty-eight years, died on July 10, 1940. During his ministry there he conducted 970 funerals. Seventh Day Baptist ministers do not solemnize marriages.

This Snow Hill congregation of the Seventh Day Baptists is where Elder George Adam Martin spent much of his restless missionary spirit. He spent about twenty years there, marrying Mary Knepper. Later they moved to Bruderthal, in Bedford County, Pennsylvania, now known as the Cove. The three Seventh Day Baptist centers were Ephrata, Snow Hill and the Cove. The Brother's house and the Nunnery, also the little white church, are preserved almost intact. While there are no monks or nuns there any more there are services in the church each Saturday (Sabbath, as they call it) forenoon. The Elder Pentz family live in the one wing of the house. His son farms the land belonging to the property. Elder Pentz was eighty-one years old.

Waynesboro, Pa. Grace E. Smith.

Co-operative Brethren W. M. S. Report

The following is a report of the activities of the Co-operative Brethren W. M. S. of the White Dale church, Terra Alta, W. Va., for the year ending Aug., 1940. The officers for that period were: president, Mrs. Rowland Whitehair; vice-president, Mrs. Roy Whitehair; secretary-treasurer, Mrs. Melvin Slaubaugh; assistant secretary-treasurer, Mrs. Frank Guthrie; corresponding secretary, Miss Iva Welch; assistant corresponding secretary, Mrs. D. S. Crane.

Interesting reports were given from the Brethren National Conference, Winona Lake, Ind., by Miss Iva Welch and from the Southeastern Conference of the Church of the Brethren in Roanoke, Va., by Mrs. Rowland Whitehair, delegates from the society.

Reading circle books valued at $3 were ordered by the society and were read by a majority of the members.

A public meeting was held in the church in November with an interesting program. The collection of $8.21 was used for benevolent purposes. A donation of $8.15 was sent to the Women's Work National Project.

During the Christmas season baskets of food and fruit were sent to six needy families and several Christmas cards were sent to shut-ins and older members of the society who could no longer attend the meetings.

In January the World's Day of Prayer was observed by members of the society by setting a definite time for a period of prayer in the homes.

The work committee of the society has been very active for the past year, because the women sponsored the building of a cabin at Camp Galilee, Terra Alta, W. Va., and this project necessitated quite a bit of work. The cabin built was 16 x 20 ft. and the Women's Missionary Society paid out $111.88 for building material. All of the labor and part of the material were donated for the cabin. The name on the cabin is Terra Alta W. M. S. and the women are justly proud of this fine undertaking. Some of the methods used for making money to meet this goal were as follows: selling Christmas fancy work, holding bake sales, making and selling apple butter, selling personal labels.

In May a mother and daughter banquet was held at Camp Galilee for the missionary members, their daughters and mothers, the elders and wives and the pastor and wife. This was a very delightful occasion with a sumptuous dinner, an interesting program and a large and enthusiastic attendance.

In August a picnic was held in the Community Park for the W. M. S. members and their families. The women of the society have now decided to sponsor a children's missionary society. Our monthly meetings are well attended and we feel that our society has spent a profitable, busy and interesting year.

Terra Alta, W. Va. Mrs. D. S. Crane.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Andes-Mann.—By the undersigned, in the parsonage at Marshalltown, Iowa, Oct. 2, 1940, Leroy Andes and Doris Mann, both of Mound City, Mo.—J. A. Eby, Marshalltown, Iowa.

Brunk-Rupp.—By the undersigned, in the McPherson Church of the Brethren, Sept. 15, 1940, Harold Brunk, McPherson, Kans., and Rachel Rupp, Great Bend, Kans.—Bernard N. King, McPherson, Kans.

Cornelius-Rupert.—By the undersigned, Sept. 11, 1940, in the sanctuary of the Tyrone Church of the Brethren, Frank Cornelius and Nellie Mae Rupert, both of Tyrone, Pa.—John R. Snyder, Tyrone, Pa.

Crust-Resides.—By the undersigned in the sanctuary of the Tyrone Church of the Brethren, Sept. 28, 1940, William E. Crust and Bertha Mae Resides, both of Madisonburg, Pa.—John R. Snyder, Tyrone, Pa.

Howard-Kouba.—By the undersigned, in the parsonage at Marshalltown, Iowa, Oct. 4, 1940, Ross Howard of Marshalltown, Iowa, and Frances Kouba of Montour, Iowa.—J. A. Eby, Marshalltown, Iowa.

Kurtz-Neufer.—By the undersigned at the parsonage, Oct. 6, Theron Kurtz of Fort Wayne, and Anamae Neufer of Wawaka, Ind.—Buryl E. Hoover, Wawaka, Ind.

Oesch-Kendall.—By the undersigned at the church, Sept. 29, Stanley Oesch of Middlebury and Arleen Kendall of Topeka.—Buryl E. Hoover, Wawaka, Ind.

Royer-Taylor.—In the Parkerford Church of the Brethren, Sept. 20, 1940, Donald Royer and Mary Louise Taylor, by the undersigned.—Clayton H. Gehman, Parkerford, Pa.

Shugart-Smith.—At the parsonage, Oct. 2, 1940, Kenneth G. Shugart, Chester, Nebr., and Lois B. Smith, Belleville, Kans., by the undersigned.—Bernard N. King, McPherson, Kans.

FALLEN ASLEEP

Alderman, Laura Harter, was born June 23, 1862, and died Sept. 1, 1940. She was married to Jacob Alderman on April 3, 1884. She was a member of the Brethren Church for forty-five years. Surviving are eight children, twenty-four grandchildren, and three great-grandchildren. At her request, Sister Alderman was anointed.—Leeta Weddle, Floyd, Va.

Booth, Malinda R., was born May 20, 1845, and died at the Old Folks' Home, July 31, 1940. Sister Booth and her husband came to the Home in 1914. The husband died in 1917. She had lived in Virginia, Nebraska and Minnesota. Sister Booth was deaf most of her life, but she seemed to feel it a blessing in disguise, for she couldn't hear all the unchristian talk around her. Sister Booth did a lot of quilting in her later years and the proceeds nearly all went for missions. She loved to read the Messenger. Services were held in the Home by the writer, and burial was in the Iowa River cemetery beside her husband.—G. W. Keedy, Marshalltown, Iowa, Oct. 8.

Camerer, James H., son of James and Elizabeth Horn Camerer, was born in Martinsburg, May 9, 1857, and died suddenly from a heart attack Sept. 6, 1940. When the Memorial Church of the Brethren was built some years ago, he did all the plastering free of charge. The ground on which the building stands was also a gift from his farm. For many years he has lived retired. Funeral services were held in the Memorial church, Martinsburg, Pa., conducted by Bro. F. R. Zuck, assisted by Bro. A. R. Coffman. Interment was in the Spring Hope cemetery.—Kathryn Lehman, Martinsburg, Pa.

Edwards, Thompson, son of William Harvey and Esther Steelman Edwards, was born in Ripley, Ohio, Nov. 24, 1850, and died in Lawshe, Ohio, at the home of his son and daughter, Sept. 30, 1940. He was the oldest of four children and was the last to pass away. He was the oldest citizen of the community. He was married to Nancy Priscilla Kirkpatrick Feb. 12, 1873. To this union were born ten children, three of whom died in infancy. Four sons, three daughters, twenty-three grandchildren and twenty-one great-grandchildren survive. Funeral services were conducted at the residence in Lawshe, Ohio, by the undersigned, assisted by Paul J. Wright of the Marble Furnace Church of the Brethren and Rev. McIlroy of the Christian church of Lawshe, Ohio. Interment was in the Lawshe cemetery.—Van B. Wright, Fort Wayne, Ind.

Fitz, Sister Mary Iva Wineka, wife of David A. Fitz, was born July 18, 1889, and died at her home in York County, Pa., Sept. 17, 1940. She was a faithful member of the Church of the Brethren for many years. During her illness she showed a wonderful spirit of patience. Surviving are her husband, her mother, four children, one grandchild, two sisters and two brothers. Funeral services were held at the New Fairview church by Brethren Michael Markey, Robert Cocklin, and J. L. Miller. Interment was in the adjoining cemetery.—H. B. Markey, York, Pa.

Frederick, Jonas, son of William and Sarah Anglemyer Frederick, was born in Columbiana County, Ohio, Dec. 15, 1850, and died Oct. 6, 1940. He spent his early years in Hardin County, Ohio. He received his education in the district schools, and taught school for some time there. In 1872 he came to Elkhart County, Ind., where he began working at the carpenter trade. However, his main interest was always in agricultural pursuits. Later in life he assisted his neighbors with his threshing equipment. On Dec. 3, 1874, he was married to Lydia Anglemyer. To this union were born nine children. One son and one daughter preceded him in death. Surviving him are one sister, four sons, three daughters, forty grandchildren, and thirty-seven great-grandchildren. In his early years he accepted Christ as his Savior. As long as health permitted, he was an active church worker. When the Sunday school was first organized at the Union Center Church of the Brethren he was elected the first superintendent. He and his companion served the church in the deacon's office for many years. Funeral services were conducted by Bro. David Metzler and the undersigned. Burial was in the adjoining cemetery.—David Miller, Nappanee, Ind.

Geisewite, Sister Martha C., was born near Logantown, Pa., March 28, 1900, and died of cancer, Sept. 17, 1940. She is survived by her father and one brother. She was the granddaughter of Bro. David Schroyer, the first member of the Sugar Valley church. She spent several terms as a student at Elizabethtown College and was a graduate of Lock Haven State Teachers' College. She was a successful teacher, having taught nine terms in Clinton County and for five years near Emporium, Pa. She became a member of the Church of the Brethren on Aug. 19, 1922, and was a faithful attendant at Sunday school and a helper in the church. Funeral services were conducted in the Sugar Valley church by Bro. Earl Kipp of Newport and Bro. Raymond Baugher of Harrisburg. Interment was made in the adjoining cemetery.—Mrs. B. F. Long, Mill Hall, Pa.

Irwin, Ada Regina, was born at Warrior Ridge, Huntingdon, County, April 29, 1898, the daughter of Mr. and Mrs. George Rodgers, and died in a tragic way at her home near Tyrone, Sept. 8, 1940. She was married to Willie Robert Irwin, Feb. 12, 1921. Beside her husband she is survived by three sons and one daughter, all at home. She with her husband and daughter united with the Tyrone Church of the Brethren, Nov. 12, 1939. The funeral was held from the home, in charge of the undersigned. Burial was made in the Grandview cemetery, Tyrone.—John R. Snyder, Tyrone, Pa.

Kelchner, Bro. Ammon, son of Bro. and Sister Nathan Kelchner, died as the result of an accident, Sept. 1, 1940, aged 28 years and 20 days. Surviving are his wife, parents, two sisters and four brothers. Funeral services were held at the Frantz funeral home with Eld. Nathan Martin officiating. Interment was in the Midway cemetery.—Elizabeth Martin, Lebanon, Pa.

Kensinger, Barbara Ellen Wineland, daughter of Joseph and Susanna Burket Wineland, was born at Millerstown, Pa., Dec. 24, 1852, and died at the home of her daughter in Martinsburg, Pa., Aug. 14, 1940. She was united in marriage to James D. Kensinger on Sept. 4, 1870. Until his death on Sept. 9, 1910, she lived on a farm in the Millerstown vicinity. Ten children were born to this union. Surviving are three sons, one daughter, nine grandchildren, and a number of great-grandchildren. Mrs. Kensinger had a cheerful friendly disposition and an unselfish manner which made many friends. Funeral services were held in the Memorial church, Martinsburg, Pa., conducted by her pastor, Bro. A. R. Coffman. Interment was in the Fairview cemetery.—Kathryn Lehman, Martinsburg, Pa.

Long, Harriet Myers, daughter of Isaac and Sarah Myers, was born in Jo Davis County, Ill., July 18, 1859, and died at her home in Panora, Iowa, Sept. 28, 1940. At the age of fifteen she united with the church at Waddams Grove, Ill., and remained faithful until death. In 1876 she came with her parents to Dallas County, Iowa. She was united in marriage to John Long, Feb. 22, 1877. He preceded her in death Nov. 3, 1921. To this union were born two daughters. Aunt Hattie, as she was familiarly called, enjoyed her Christian life. As long as she was able she attended church. In her own home she quilted over one hundred quilts. In May, 1938, she suffered a stroke from which she never fully recovered. Surviving are two grandchildren, one sister and many other relatives. Funeral services were conducted by Bro. L. A. Walker, assisted by Earl Deardorff and John Hawbaker. Interment was in the Panther Creek cemetery.—Mrs. C. G. Wicks, Adel, Iowa.

McIntire, Hannah M., was born May 26, 1853, in Huntington County, Ind., and died at the home of a sister, Mrs. Minnie Owens, in Andrews, Ind., Sept. 17, 1940. She had been a member of the Church of the Brethren for many years. She is survived by a son living in Marion, Ind., four brothers, a sister, three grandchildren, four great-grandchildren, and a great-great-granddaughter. Funeral services were conducted in the Marion Church of the Brethren by the undersigned on Sept. 20. Interment was in the I. O. O. F. cemetery at Marion.—Howard H. Keim, Jr., Huntington, Ind.

Meacham, Mabel Ullom, was born in Winslow, Ill., May 22, 1880, and died at the home of her daughter, in Lena, Ill., at the age of 60 years, three months, and 25 days. Her mother died when she was a small child; she was taken into the home of Mr. and Mrs. Henry Shank. On Feb. 2, 1898, she was united in marriage to Arthur Meacham. Five children were born to this union. Two children died in infancy. Two years ago she united with the Church of the Brethren. Funeral services were conducted by Elders P. R. Keltner and J. F. Burton. Interment was in the Lena cemetery.—J. F. Burton, Lena, Ill.

Meadows, Bizzeal W., aged 52, son of the late John Wesley Meadows, was born in Greene County, Va., and died on July 1, 1940, in the University hospital, following an illness of Rocky Mountain spotted fever. He was a member of the United Brethren Church. He is survived by his wife and ten children. Funeral services were conducted in the Midland Church of the Brethren by Bro. C. H. Hinegardner of Baltimore, Md., assisted by Bro. A. W. Long of Midland, Va. Interment was in the Midland cemetery.—Mrs. Wm. S. Heddings, Catlett, Va.

Metz, Doshia, daughter of Henry and Mary Montgomery Peters, was born in Jackson Township, near New Paris, Ind., Oct. 9, 1871, and died Sept. 1, 1940, at her home in Goshen, Ind. She was united in marriage to Samuel Whitehead in 1890. To this union were born four children. She was a member of the Church of the Brethren for 47 years; she served in the deacon's office with Bro. Whitehead from 1901 to the time of his death in 1920. In 1936 she was married to Jesse Metz. Together they faithfully served the West Goshen church in the deacon's office. Surviving are her husband, three sons, one daughter, thirteen grandchildren, three brothers and three sisters. Funeral services were held at the West Goshen church with Bro. M. D. Stutsman and Bro. Foster Berkey in charge. Burial was in the Solomon Creek cemetery.—Mrs. Mina Ganger, Goshen, Ind.

Miller, Lloyd John, son of John D. and Jessie Miller, was born in Allen County, Ohio, Jan. 7, 1925, and died July 15, 1940, in the Lima Memorial hospital. Though he had not been in good health for several years his aspirations and ambitions were high. The influence and training of a Christian home and the church led him to accept Christ at the age of 11. When health permitted he was a regular attendant at Sunday school and the services of the church. He was the youngest in a family of six children. Preceding him in death was a sister. Surviving are his father and mother, one brother, and three sisters. Funeral services were held in the Pleasant View church by his pastor, Clarence R. Bowman, assisted by Bro. I. C. Paul, his school superintendent and former pastor. Interment was in the cemetery adjoining the church.—Clarence R. Bowman, Lima, Ohio.

Mongold, Sister Ellen, was born March 17, 1918, and died Sept. 6, 1940. Her baby son died Oct. 16, 1936. She is survived by her husband, one daughter, one sister, four brothers, her father and stepmother. She was a member of the Church of the Brethren for about nine years, and lived a consistent life.—Esta Wratchford, Moorefield, W. Va.

Price, Warren J., the youngest child of Bro. Francis W. and Sister Mary J. Price, was born Oct. 31, 1909, in Philadelphia, Pa., and died Sept. 14, 1940, after a three years' illness of tuberculosis. He was a direct descendant of the Price family who early came to Germantown. Warren seemed to have inherited his forbears' consecration and devotion to Christ and the church. At the age of eleven he was baptized at Germantown where he spent his church life. He graduated from the Northeast High School in 1929. In addition he took an art course. He used this gift for kingdom work, making church posters, Scripture mottoes and pictures depicting Bible lessons. He taught in the Sunday school and was active in young people's work, serving as president of both the local and the district B. Y. P. D. He also served terms as church and cemetery treasurers, and was superintendent of the Sunday school for two years. In 1934 he was elected both a deacon and a church trustee, which offices he held until his death. He served with the Germantown Christian Endeavor in holding services at the Seaman's Institute. For seven years he worked at the Galilee Mission in the slums of the city, teaching handcraft to the boys in the evening and in the Sunday school on Sunday. His clean life, his love for his Savior and his zeal in promoting the work of the gospel leave an example and inspiration for both old and young. He is survived by his mother and a brother. Funeral services were conducted by Bro. B. F. Waltz, pastor of the Germantown church. Interment was in the church cemetery.—Rebecca Foutz, Philadelphia, Pa.

Rhodes, Levi S., was born at Fredericksburg on Feb. 18, 1866, a son of Daniel G. and Ann Shriver Rhodes, and died at his home in Martinsburg, Aug. 17, 1940. He was a member of the Church of the Brethren for fifty years, and served as a deacon for forty years. He was united in marriage to Annie Brumbaugh on Nov. 15, 1888. His wife and a daughter preceded him in death. Surviving him are five children, eleven grandchildren, two great-grandsons, three sisters and one brother. Funeral services were held in the Memorial Church of the Brethren, Martinsburg, Aug. 21, in charge of his pastor, Bro. A. R. Coffman. Interment was made in the Fairview cemetery.—Kathryn Lehman, Martinsburg, Pa.

Rupert, Mrs. Serena M., daughter of Eld. Peter S. and Sarah Graffe Myers, died at the home of her daughter near McAlisterville, Pa., on Sept. 28, 1940, aged 87 years, 7 months and 14 days. She was first married to George R. Ruble. To this union were born four daughters and one son; one daughter preceded her in death. Her husband was killed by a freight train in May, 1889. In 1913 she married John M. Rupert, who died in 1926. Beside her four children there also survive thirteen grandchildren and eleven great-grandchildren, two brothers and one sister. She was a lifelong member of the Church of the Brethren at Spring Run and was a teacher and officer in the Sunday school for more than fifty years. She spent her declining years with her children, chiefly with her daughter in Altoona. Her life was a life of devotion and service. She lived an exemplary Christian life and was ready and glad to meet her Lord. The funeral services were held in the Spring Run church, with Brethren W. H. Hanawalt and W. C. Swigart in charge.—Mrs. Cora E. Shirk, McAlisterville, Pa.

Shetter, Sister Sadie, widow of Bro. Daniel Shetter, died July 12, 1940, aged 81 years, 7 months and 4 days. She was the last of her family but is survived by a number of nieces and nephews. Funeral services were held at the Paul Kraiss funeral home in Chambersburg, conducted by Eld. D. E. Stouffer. Burial was made in the Falling Spring cemetery.—Grace E. Smith, Waynesboro, Pa.

Shock, Sarah Frances, daughter of George and Elizabeth Buckwalter, was born in Huntington County, Ind., Jan. 5, 1860, and died at the home of her daughter, July 24, 1940. On Dec. 22, 1881, she was married to Ezra F. Shock. To this union six children, three daughters and three sons, were born. One daughter, Laura J., is a missionary in China. Her husband died May 11, 1921. Besides her children she is survived by five grandchildren and one great-grandchild and many other relatives. Early in life she united with the Shock Church of the Brethren, of which she remained a consistent member all her life. Funeral services were held at the Shock church, with Bro. Elmer Gilbert in charge, assisted by Bro. Howard Keim, Jr.—O. R. Reichley, Huntington, Ind.

Smith, Ladema Florence, daughter of William and Frances Ambler, was born May 2, 1858, near Romney, W. Va. The family moved to Illinois in 1859, locating on a farm near Lee. On Dec. 16, 1884, she was united in marriage to William Smith. To this union three children were born, the oldest one dying in infancy. The husband preceded her in death April 27, 1887. Surviving her are one daughter, one son, five grandchildren, two nieces, four nephews, and other relatives. She united with the Church of the Brethren in 1887 and lived a faithful and consistent life until the time of her death. Funeral services were conducted by the undersigned at Scarboro, Ill., in the Evangelical church, Oct. 8, 1940, assisted by Rev. Shriver, the local pastor. Interment was in the cemetery at Steward, Ill.—O. D. Buck, Franklin Grove, Ill.

Snoberger, Wm. C., son of Andrew and Martha Callithan Snoberger, was born in Snake Spring Valley, Pa., on Aug. 5, 1871, and died at his home in Martinsburg, Pa., Aug. 22, 1940. For a number of years he lived on a farm near New Enterprise, but because of a heart ailment sixteen years ago he moved to Martinsburg. On Nov. 20, 1895, he was married to Elsie Greenawalt. To this union was born one son, who preceded him in death. Surviving are his wife, his daughter-in-law, a grandson, two brothers and one sister. Funeral services were held at the Memorial church in Martinsburg, conducted by Brethren A. R. Coffman and C. O. Beery. Interment was in the Fairview cemetery.—Kathryn Lehman, Martinsburg, Pa.

Steele, Sister Elizabeth Virginia Dibert, the daughter of John and Sarah Dibert, was born March 21, 1865, at Mench, Pa., and died at her home at Yellow Creek, July 10, 1940. On Aug. 9, 1891, she was united in marriage to Bro. Edward B. Steele, who preceded her in death thirteen years ago. To this union six children were born. Three sons and fourteen grandchildren survive. She was a faithful member of the Church of the Brethren since early girlhood. As the wife of a deacon, she was always willing to assist in the work of the church. Funeral services were held at the Yellow Creek church in charge of Brethren D. I. Pepple and Percy Kegarise. Interment was in the Steele cemetery.—Mrs. Bertha Snyder, Hopewell, Pa.

Thompson, Bro. David, aged 85 years, died at his home near Waynesboro, on July 17, 1940. Bro. Thompson served many years as a deacon in the Falling Spring congregation. He was blind and frail for a number of years. Several nieces and a nephew survive. One of the two sisters who survived him died on Aug. 7. Funeral services were held from the home, conducted by Elders M. C. Valentine and Welty Smith. Burial was made in the Quincy cemetery.—Grace E. Smith, Waynesboro, Pa.

Wakeman, Mrs. Sarah Elizabeth, daughter of the late George and Elizabeth Millar Kline, died at her home near Edinburg, Va., aged 73 years. She united with the Church of the Brethren in early girlhood and remained faithful. She was a charter member of the Wakeman's Grove church. She was a noble Christian woman, deeply interested in all church work, a good mother and a kind neighbor. Before she underwent the operation from which she never recovered she was anointed. On July 31, 1898, she was united in marriage to John Ozias Wakeman. To this union three children were born. Her husband and a daughter preceded her in death. She is survived by one son, one daughter, four stepchildren, two brothers, two sisters, nine grandchildren, seventeen step-grandchildren, and eleven great-grandchildren. Funeral services were conducted at the Wakeman's Grove church by Eld. L. S. Miller, assisted by Bro. B. S. Landis. She was buried beside her husband in the cemetery adjoining the church.—Mrs. Ida Barrick, Edinburg, Va.

Weddle, Margaret, daughter of Emmet and Addie Hatcher Weddle, was born May 25, 1911, and died May 1, 1940. She was a member of the Brethren Church for thirteen years. Those surviving are her mother, three brothers and two sisters.—Leeta Weddle, Floyd, Va.

Werking, Mrs. Lydia H., daughter of Henry and Eliza Steele Hershberger, was born Oct. 3, 1861, in Snake Spring Valley and died Aug. 18, 1940. At an early age she made her decision for Christ, serving her Master faithfully to the end. On Thanksgiving Day in 1882 she became the wife of Gilbert L. Werking. Soon after their marriage they moved to a large farm at New Enterprise, Pa. Here she was an active member in the church. Fourteen years ago she and her husband moved to Columbia Park, Altoona, Pa., where she lived until her death. After moving to Altoona she took part in the various activities of the Twenty-eighth Street church. Two years ago she was stricken with paralysis. Through all her suffering she was kind and patient. She was loved by all who knew her and visited with her. Her death is the first to occur in her immediate family. Surviving are her husband, four daughters, one son, twenty-one grandchildren, six great-grandchildren, two brothers, and two sisters. Funeral services were held at the home, conducted by Bro. Glen Norris, her pastor, and Bro. W. S. Long, pastor of the First church of Altoona. She was buried in the beautiful Alto Reste cemetery.—Mrs. Samuel H. Werking, Hollidaysburg, Pa.

Williams, William Henry, was born in Peoria County, Ill., Sept. 11, 1857, and died at his home in Quinter, Kans., Sept. 22, 1940. He lived a useful Christian life, serving as a deacon for about fifty years. He was twice married and the father of three sons. His passing was one of the most peaceful that one can have. There were two funeral services for him: one at Quinter and the other at Ames, Okla., where he was buried.—D. A. Crist, Quinter, Kans.

Wolaver, Bro. Samuel, died from a complication of diseases Sept. 2, 1940, at his home at Windsor, Pa., aged 84 years. He was a faithful member of the New Fairview church. Surviving are four children, eight grandchildren, ten great-grandchildren and one brother. Funeral services were held in the New Fairview church by Eld. Michael Markey and Bro. J. L. Miller. Burial was in the adjoining cemetery.—H. B. Markey, York, Pa.

Woodring, Joseph R., son of Joseph and Mary Rutherford Woodring, died July 7, 1940, as a result of the accidental discharge of a gun in the hands of a playmate. He was 4 years, 6 months, and 6 days of age. He is survived by his father and mother and one brother. The funeral was held from the home of his grandparents, Mr. and Mrs. Clark Woodring, in Tyrone in charge of the undersigned. Burial was made in the Seven Stars cemetery, Huntingdon County.—John R. Snyder, Tyrone, Pa.

Wratchford, Bro. George W., was born in Franklin, Pendleton County, W. Va., June 4, 1861, and died Aug. 30, 1940. He married Mary E. Sites on Aug. 12, 1883. To this union were born one son and four daughters. His wife and one daughter preceded him in death. He united with the Church of the Brethren at the age of fourteen and was a consistent member until the time of his death. He also served in the deacon's office for a number of years. Although totally blind for the past four years, he conducted family worship each night until the last month of his life. He was loved by all who knew him in the home and in the church. The funeral was conducted at the Bethel church by Elders Bennie Smith of the Bethel congregation and Peter Garber of Petersburg, W. Va. He was buried in the church cemetery.—Esta Wratchford, Moorefield, W. Va.

Wrightsman, Susan Shively, was born near Cerro Gordo, Ill., Aug. 25, 1862, and died Sept. 25, 1940. She was a granddaughter of Eld. John Metzger. Most of her life was spent in the country, southwest of Cerro Gordo, but her declining years were spent in the village. On Aug. 15, 1880, she was married to Amos Wrightsman, who preceded her in death two years ago. Mrs. Wrightsman has been a member of the Church of the Brethren more than sixty years. She leaves a sister, six children, twenty-two grandchildren, nineteen great-grandchildren, and many other relatives and friends. The funeral service was held at the Cerro Gordo church, conducted by Bro. William Tinkle, assisted by Bro. W. T. Heckman. Interment was in the Cerro Gordo cemetery.—Wm. J. Tinkle, Cerro Gordo, Ill.

Yeater, Bro. Calvin, was born in Juniata County, Pa., Aug. 27, 1868, and died from cancer Oct. 5, 1940. He was married to Mary Haigh on June 8, 1895. His wife preceded him in death Jan. 3, 1930. He is survived by eight children, fifteen grandchildren, four brothers and one sister. As a young man he united with the Church of the Brethren. Last December he asked to be restored to the fellowship of the church; a few months later he called for the anointing service. Funeral services were held at the Knox funeral home in Rock Island, Ill., with the writer in charge. Burial was in the Memorial Park cemetery.—U. J. Fike, Clarence, Iowa.

CHURCH NEWS

California

Live Oak.—Our congregation was inspired by a message brought to us by Bro. C. W. Davis on his eighty-fifth birthday. We had the privilege of having C. Ernest Davis with us. He brought us a strong message, using as his subject Education and Democracy. A goodly number of folks attended Camp Beulah. At our September council the following officers were chosen: Clement Boyd, superintendent; Kenneth Hartman, assistant; Ola Gilleim, superintendent of the primary department; Ella Fern Landis, secretary. Our pastor, S. Paul Daugherty, is preaching a series of sermons on My Loyalty to Christ and My Church. We are having special services for Loyalty Sunday, Oct. 6. This is the time when all pledges for the coming year are to be handed in. On Oct. 1 we had the privilege of having with us Bro. Eisenbise, who told us why he was going to China. On Oct. 3 the Dorcas class held a successful pie social at the home of Sister Flemmie Landis. At our midweek prayer meeting we have been having very interesting and helpful discussions on the subject of faith. The various groups in our church have been visiting the shut-ins and having devotions with them. Our congregation has raised $120 for the peace-relief fund. Our elder, W. R. Brubaker, and our pastor will represent us at the district conference at Empire, Oct. 11.—Mrs. Dale Ferris, Gridley, Calif., Oct. 6.

Modesto.—The church met in council Sept. 18 to organize for the coming year's work. Our pastor was chosen as elder; I. M. Kauffman, clerk; Ezra Cripe, Sunday-school superintendent; Barbara Snyder, secretary-treasurer. We have organized a junior high B. Y. P. D. with Mr. and Mrs. Allen Heaston in charge. Bro. Studebaker has been chosen president of the Ministerial Union of the city. We are looking forward to our fall love feast on Oct. 27. We enjoyed having Forest Eisenbise with us on the evening of Sept. 29. He told us something about what his work will be in China. Our women have reorganized, with Myrtle Julius, president; Carmen Parrish, vice-president; Irene Kauffman, secretary-treasurer. The men are also starting a new year's work with Ed Smith, president; Don Messamer, vice-president; Allen Heaston, secretary-treasurer. The church gave Brother and Sister Studebaker a surprise party in honor of their birthdays in September. We had a rally and promotion day program Sept. 29. Bibles were presented to the twelve primary children promoted to the junior department. Twelve persons had a year's perfect Sunday-school record.—Edith Bohn, Modesto, Calif., Oct. 4.

Florida

Leesburg.—Sept. 8 was the date of election of officers for our Sunday school. It was voted to retain the officers of last year; Bro. D. M. Snowberger is superintendent. We met in semiannual council at the Seneca church house, Sept. 22, at which time Bro. C. E. Bowers of Winter Park was re-elected elder. Nov. 10 was named as the date for our love feast, to be held at the Leesburg Log Chapel, three miles west of town, on the Montclair-Fruitland Park road. We invite all who can to be with us. The invitation to meet with us at our services is extended to members touring the South at any time. We are looking forward to the return of our members who have been away for the summer and to the renewing of acquaintances and friendships with those who have visited with us at the Log Chapel in the past.—Florence E. Myer, Leesburg, Fla., Oct. 8.

Winter Park.—Interest in all our services has been very good during the summer months. Some of our young people attended Brethren camps in Virginia and at De Soto City, Fla. On Aug. 25 they conducted vespers in a city park. Women's work has been active; on Sept. 10 they elected the following officers: Fern Bowman, president; Hester Chambers, vice-president; Grace Shuler, secretary-treasurer. A men's work organization has been effected. On Sept. 13, the fathers and sons of the church enjoyed a banquet. On Sept. 8 four young people were baptized and received into church fellowship; several other members were received by letter from other churches in the brotherhood. Clothing for the war refugees of Europe was collected by the Harvesters' class and forwarded through the facilities of Bridgewater College. On Sept. 29 promotion day exercises were held in the Sunday school and an excellent program rendered. Our fall love feast will be held Nov. 3. District meeting will convene here Oct. 11-13. The church met in council Sept. 26 and elected the following officers: C. E. Bower, elder; Miriam Miller, clerk; F. C. Rohrer, Sunday-school superintendent; Forest Chambers, assistant; Kenneth Chambers, secretary; Iva Bower, president of Christian Workers. Each Friday evening Sister Pearl Rohrer gives musical instruction at the church. We extend a most cordial invitation to brethren and sisters visiting Florida this fall and winter to worship with us at the corner of Clay and Harmon streets, just one-half mile west of U. S. Route 17-92.—Chester E. Shuler, Winter Park, Fla., Oct. 6.

Illinois

Cerro Gordo.—The church held the regular quarterly council meeting on Oct. 6. We are working toward a fund for the redecoration of the church interior. Our rally day and home-coming is planned for Oct. 13, and our love feast for the evening of Nov. 4. There have recently been two new members baptized and one received on former baptism. The Christian Workers, B. Y. P. D., and Junior Endeavor have held regular and successful meetings throughout the past year. We have had Bible study and practice in using the Bible, and have used topics in Our Young People. Bro. Alvin F. Brightbill conducted a very interesting and instructive music institute for us during the week, July 21-28. Our music director, Mrs. Lula Tinkle, conducts weekly music classes. Elder and Mrs. Samuel G. Nickey have moved here from Colorado, bringing their letters to this church. Thirteen bags of mended clothing were sent for war refugees, and an offering for China relief was taken.—Edith M. Gossett, Cerro Gordo, Ill., Oct. 9.

Decatur.—Since April 1, twenty-eight have been received into the church by baptism and six by letter. Our church united with the other Decatur churches in sponsoring the vacation Bible school and leadership training classes. Our annual Sunday-school picnic was held in Fairview Park with 155 present. Seven of our young people attended the camp at Lewistown and twenty intermediates the camp at Decatur. Brother and Sister I. W. Moomaw and sons were with us for the morning and afternoon services on July 21. A basket dinner was served at noon. Two weddings have been held in our church this summer, that of Virginia Ashenfelter and Charles Deck, and that of Kathryn Norman and Ralph Gauer. A large delegation from Decatur attended the district meeting at Girard. Mrs. Shively and Mrs. Doyle were our delegates. The first of October we started to use the unified church-centered finance plan.—Mrs. J. W. Metzger, Decatur, Ill., Oct. 3.

Freeport.—On the evening of Aug. 6 we met in church council at which time the following officers were elected for the coming year: elder, I. D. Leatherman; church clerk, Mrs. Charles Johansen; superintendents, Dan Fierheller and Martin Johansen. On Sept. 29 our love feast was held in the church basement. About seventy members communed. Fifteen minutes before the service began our pastor, Bro. Clarence Fike, showed appropriate slides which drew our minds towards the suffering of our Savior and prepared our hearts for the service. Several of our young people attended camp at Lewistown in August and brought back good reports of the worth-while program. Brother and Sister Fike were our delegates to the district meeting at Elgin. Our ladies' aid society has been very busy the past year under the leadership of Mrs. Dan Fierheller. The aid, together with the adult classes of the Sunday school, is working hard to raise funds with which to redecorate our church in the spring. The women of the church held their birthday and aid society picnic at Krapes park, Sept. 4. Our birthday offerings are used for missionary work. Our rally day program was given by the children, following the Sunday-school hour on Oct. 6. After the program our pastor brought a message on The Work of Ministering. Appropriate installation services were also held at this meeting. The work of the church in Freeport is moving forward under the able leadership of our good pastor and his wife. May the Lord's will be done in all of our lives.—Mrs. Walter LeBaron, Freeport, Ill., Oct. 7.

Walnut Grove.—Our all-day meeting was held Sept. 8. Bro. I. D. Heckman was the speaker of the day. He was accompanied by his wife, D. J. Blickenstaff and his wife. The services and the fellowship together were enjoyed by all. We started our Sunday-school year with promotion exercises. Two new classes were formed for the coming year. We are planning a peace program for the fourth Sunday night in October. The play, Early American, is to be given. Our love feast will be held Nov. 9.—Mrs. Oliver Dearing, Calhoun, Ill., Oct. 7.

Indiana

Bethel.—Since our last report we have had several council meetings. We decided at one meeting to lower the ceiling of the church and make classrooms out of the gallery. This work has been completed. This summer we had Bro. Bruce Wood from Camp Mack as our pastor. He was our delegate to the Annual Conference at Ocean Grove. Bro. Floyd Schuder and Sister Chloe Neff were delegates to the district meeting at Camp Mack. At our last council meeting we elected Bro. Theodore Miller as part-time pastor. He will hold our revival meeting from Oct. 13 to 27. Our love feast will be Nov. 2. Sister Ellen Stockberger and Sister Bertha Wherly are in charge of the music during the revival. The letter of Brother and Sister Lloyd Roth from Pleasant Dale was received. The aid is at work making quilts and comforters and doing other sewing to help in different ways. Officers for the Sunday school are as follows: adult superintendent, Bro. Marion Deeter; secretary, Bro. Amos Hollar; primary superintendent, Sister Melba Rensberger. Sunday-school attendance is increasing.—Clara M. Price, Milford, Ind., Oct. 6.

Clear Creek.—Sister Sara Shock passed away at the home of her daughter, Mrs. Chas. S. Lininger, with whom she had made her home for the last few years. Sister Laura Shock, a missionary on the China field, is a daughter. Bro. Charles S. Lininger was stricken a week after Sister Shock's death and has been bedfast ever since. On July 28, several of the members enjoyed a basket dinner at the church house and a sermon in art by Brother and Sister Ira Arnold in the afternoon. At the September council meeting Bro. H. H. Pulley was re-elected Sunday-school superintendent. Delegates elected to district meeting were Quinter Neff and Mary Pulley. During the late summer Bro. Robert Haines made his usual annual visit to Kansas; this

time he brought Louella along back with him. They expect to make their home on a farm in the Clear Creek community. May God add his blessing to another Christian home. Our pastor will deliver the harvest sermon at the Cedar Creek church in Northern Indiana. He also has a two weeks' series of sermons in the Huntington church this month. Several are planning to attend the district meeting at Mexico. The aid has been busy filling jars for Bethany Biblical Seminary and furnishing sale dinners as well as holding regular meetings.—O. R. Reichley, Huntington, Ind., Oct. 6.

Marion.—The men in our church have organized. Recently they held a brotherhood banquet with Prof. L. W. Shultz of Manchester College as guest speaker. Their work at the present time is centered around conscription as it affects our members. The ladies' organization as one of their activities had a sale dinner recently to help provide funds for carpet for the church. Brother and Sister Beahm assisted this year in the young people's camp at Camp Mack. Our church was represented in the junior and young people's camps. The yearly Sunday-school picnic was held and enjoyed by all. The following Bible school and church officers were elected at our fall council: Sunday-school superintendent, Kimber Humbarger; superintendent of the children's department, Helen Usher; secretary, Josephine Yarger; church clerk, Hazel Huffman. Robert Heeter and family were given their letters. The letters of Brother and Sister Daniel Brubaker and of Brother and Sister James Beahm were received.—Ruby Witter, Marion, Ind., Oct. 5.

Pittsburg.—We held our Sunday-school picnic Aug. 25, at the Delphi park. Our regular council meeting was held Sept. 4, at which time we elected Bro. Robert Sink as elder. We are now having cottage prayer meetings with Bro. Wilsey as leader. Our pastor, John R. Wagoner, was away during the summer months attending school. He is now back, teaching in the Adams Township school. Every other Sunday Bro. J. A. Barnhart has charge of the services. Our evangelistic meetings will be held from Oct. 19 to 27, conducted by Bro. J. A. Snell of South Whitley. Our harvest meeting will be Oct. 20. A basket dinner will be held at noon. Our ladies' aid has elected the following officers for the year: Effie Heiland, president; Cornelia Cripe, vice-president; Ruth Daprod, treasurer; Ruth Schroder, secretary. Recently our church contributed clothing for foreign relief.—Mrs. Floyd Schroder, Delphi, Ind., Oct. 4.

Santa Fe.—We met in council Sept. 19. Delegates to district meeting at Mexico, Ind., Oct. 11-13, are Elders Perry Coblentz and F. P. Hostetler. Bro. Claude Wolf was elected Sunday-school superintendent. Our communion will be held Oct. 28. The visit will be just before communion at the church. Our series of meetings will begin Dec. 6. Bro. Ray O. Shank of Ohio will be our evangelist. We have had a number of good things through the summer season. The Sunday-school outing in the Peru park was well attended and every one enjoyed it. Our young people are taking an active part in our church work. They have painted the church house and are planning to do work on the inside. We have installed a new furnace.—Mrs. Dossie Webb Fewell, Bunker Hill, Ind., Oct. 4.

Union Grove.—Our congregation enjoyed the district meeting of Southern Indiana in late August. The fellowship in all the meetings, as well as around the dining tables, strengthened our bond of Christian brotherhood, and since we had arranged for our neighboring Methodist friends to do our kitchen work for us, our group was able to attend many of the inspirational addresses and discussions. At a recent council the church decided to retain Bro. I. E. Weaver as elder and Bro. I. C. Snavely as pastor for the new year. Lyle Snavely was chosen Sunday-school superintendent, and Mrs. Genevieve Robbins superintendent of the children's department. A rally day and promotion program which included a special message to all church and Sunday-school officers and teachers ushered in our new Sunday-school and church year. The junior class gave a memorial for Sammie Shoemaker, a former classmate who recently drowned in Texas. Our missionary society presented a short playlet, The Lost Sheep, on Faith Offering Sunday, preceding the sermon. We are gathering up clothing to send very soon for war relief. Mrs. Mae Parkison is our president. A four-week peace study class has been meeting during the Sunday-school hour since the middle of September. We observed a family church night recently, with a carry-in supper, and a varied program. The budget for the new year was also presented at this time. Our fall love feast was better attended than usual. We have a full program planned for the next few months.—Mrs. Virginia Snavely, Muncie, Ind., Oct. 7.

Walnut.—We met in council on Sept. 13. Church and Sunday-school officers were elected at this meeting as follows: C. C. Cripe, elder; Pearl Starner, clerk; Hubert Latham, Sunday-school superintendent; Clara Fanning, primary superintendent. On Sept. 19, Bro. Cripe called a meeting of the men of the church to discuss the conscription law and to give advice to men who are to register. Sister Mary Schaeffer, a missionary on furlough from China, gave an interesting message on Sept. 22. Our annual home-coming and harvest meeting will be held Oct. 20, with Bro. John Metzler as the speaker. Our revival meetings are to begin on Nov. 10 with Bro. Ray Shank as the evangelist. Our communion service will be held on Nov. 25, at the close of the revival meetings. Because of the prevalence of infantile paralysis in this territory this fall, our revival was postponed two weeks. At the present time, our pastor, C. C. Cripe, and his wife are conducting a revival meeting at Rice Lake, Wis. Bro. J. F. Baldwin of Bethany Biblical Seminary preached here last Sunday, and Bro. Howard Dickey of North Manchester will be here on Oct. 13. Promotion exercises and installation of new officers were held the first of the month. We are looking forward to a year of great usefulness.—Mrs. Ernest Mowiser, Tippecanoe, Ind., Oct. 8.

West Goshen.—The church met in council Aug. 26 to reorganize for the coming year. Brother and Sister William Brubaker and Bro. Irvin Miller met with us. Bro. Foster Berkey was elected elder; Ira Shideler, clerk; the writer, Messenger correspondent; Bro. Paul Kurtz, Sunday-school superintendent; Bro. Glen Cripe, president of Christian Workers. The peace and relief fund offering is lifted in the Sunday-school classes the last Sunday of the month. Our offering for the month of September was fifty dollars. On Aug. 11 Brother and Sister Ira Arnold and daughter were with us. They gave an interesting and much appreciated program of music, readings and drawings. Because of the infantile paralysis epidemic the children's department was closed for seven weeks. On Oct. 6 Bro. Paul Bowman, Jr., spoke to us during the morning worship hour, telling of his experience in relief work in Spain and France. On Oct. 15, Sister Mary Schaeffer will speak to us. Our rally-day harvest meeting will be held on Nov. 10; Bro. J. O. Winger of North Manchester will be the speaker. Following this a two weeks' revival meeting will be held with Bro. J. O. Winger as evangelist.—Mrs. Mina Ganger, Goshen, Ind., Oct. 9.

West Manchester.—We met for our quarterly business session Sept. 5. We elected Bro. T. G. Weaver to serve as elder. The following Sunday-school superintendents were chosen: Bro. Leonard Crester, adult; Sister Edith Miller, assistant; Sister Freda Ulrey, junior; Sister Weaver, primary; Ruby Wolfe, assistant. One letter was granted. Bro. Russell Miller will represent us at the district meeting, with Bro. S. L. Young his alternate. At Bro. Lester Young's request the church unanimously voted to license him to preach for the coming year. Bro. J. O. Winger, representing the district ministerial board, presided. We decided to set aside the $100 gift of Sister Amanda Ulrey in a special fund to be used as the church designates in the near future. We will hold our communion Oct. 26 with breakfast the next morning. Our harvest sermon will follow our Sunday-school session.—Mrs. Frank Wolfe, North Manchester, Ind., Oct. 9.

Iowa

Iowa River.—There was a large attendance at the daily vacation Bible school, which was held for two weeks in July. In August the men's work organization sponsored a family night at the church. The wiener roast on the lawn was followed by a social hour. The missionary society had a very impressive candlelighting ceremony when they opened their mite boxes. The money from the mite boxes together with some from the treasury, a total of $25, will be sent to Sadie Miller to help build a hospital in India. In accordance with a decision of the recent council meeting we had an enlistment Sunday, when each one brought his pledge of financial help for the coming year. A harvest Sunday was observed recently. We brought food and grains which were sent to a tornado-stricken area in Iowa. The fall love feast will be on Oct. 20. Sister Marie Eby was elected to head the women's work; Mrs. G. W. Keedy is director of the aid society. Harry Wolf was elected Christian Workers' president.—Mrs. Bernice Wheeler Lamer, Marshalltown, Iowa, Oct. 8.

Mt. Etna.—The church held a daily vacation Bible school from July 15 to 28 with Meredith and June Rogers in charge. The enrollment was 101 and the average daily attendance was 83. The Methodist church co-operated with the Brethren both with teachers and with finances. On Sunday, Aug. 25, Bro. David Sink of Reedley, Calif., filled the pulpit for us. Bro. Sink was called to the ministry and had his first experience as a preacher in this congregation. It was quite a treat to our congregation to have him with us once more, especially to the older ones in the congregation. On Sept. 1, our two weeks' revival meetings started with Bro. Ralph Rarick in charge. Bro. Rarick brought us some very stirring messages, and it is impossible to tell how far they reached. On Sunday, Sept. 29, there were two young people baptized, and we are expecting more in the very near future. The meeting closed with a love feast on Sept. 16, at which Bro. Rarick officiated. About sixty surrounded the tables. We held our council meeting on Sept. 27. The following Sunday-school officers were elected: Lula Knee, superintendent; Wilma Johnston, secretary; Lula Knee, director of children's work. Our church correspondent tendered her resignation and the undersigned was elected to fill the vacancy.—Wm. Hickcox, Corning, Iowa, Oct. 6.

Panther Creek.—On Sunday, Aug. 28, was our home-coming. A large crowd was present for the services and the basket dinner at noon. Bro. Harold Scholes, of Des Moines, a young boy formerly from this community, brought a wonderful message at the morning service on the subject of The Heavenly Home-coming. In the evening Clara Walker Smith of Beaver, also a former resident of this community, brought another splendid sermon. Martin Stine and Roy Messamer served as delegates to district meeting and brought back a good report. The district meeting will be held in our church next year. Brother and Sister L. A. Walker have begun, for another year, their work as pastors. Our fall communion will be held Oct. 20, at 7:30 P. M. We extend an in-

vitation to everyone that can come. We have been favorably blessed this year with splendid crops.—Mrs. C. G. Wicks, Adel, Iowa, Oct. 5.

Kansas

Pleasant View.—Brethren B. L. Dawson and Edward Hollinger brought the household goods of E. E. Barnhart and family from Ames, Okla., to the Pleasant View parsonage; Bro. Barnhart took charge of the work Sept. 1. The intermediate class of twelve pupils had their annual dinner at the home of their teacher on Sept. 1. A group gathered to clean the church in preparation for the fiftieth annual home-coming of the Brethren Home. Council convened Sept. 11; at this time church and Sunday-school officers were elected. District meeting delegates are Sister Nellie Hollinger and Bro. E. E. Barnhart, with Bro. John Showalter and Sister Barnhart as alternates. Bro. E. E. Barnhart was elected elder; Bro. Vernon Hornbaker, clerk and Sunday-school superintendent; Martha Newton, C. W. president; Florence Barnhart, superintendent of Junior C. W. and of the primary department; Nellie Hollinger, cradle roll superintendent. The budget system was adopted for the church finances. Bro. Clinton Weber will conduct a series of meetings, beginning Dec. 2. Pupils of the younger classes gave the promotion day program Sept. 29. Rally day is to be held next Sunday with a lunch served at noon and a program featuring the Bible as the theme in the afternoon. Sister Mary Finfrock has been elected to lead the women's work group during the year. Little booklets containing the outline for the whole year's activities have been handed to each woman.—Mrs. Florence Barnhart, Hutchinson, Kans., Oct. 5.

Prairie View.—The church met in council Sept. 22. The following officers were elected: elder, J. E. Crist, for one year; clerk, Sister Emma Armantrout; church correspondent and Messenger agent, Sister Minnie Dague. We decided to do some repairing at the church, to repaper and to get new window shades. We will hold a love feast this fall. Bro. Roy Murphy was elected Sunday-school superintendent and Bert Finkenbinder, secretary-treasurer.—Mrs. Minnie Dague, Scott City, Kans., Oct. 1.

Quinter.—We met in council Sept. 28, 1940. We voted that the Sunday-school board should select the superintendents and assistants for the primary and intermediate departments. We elected Mrs. Susie Hill as Messenger agent. Our love feast will be the last Saturday in October. Delegates elected to district meeting are D. F. Crist, D. A. Crist, J. D. Metsker and H. D. Wertz. The church decided to have a series of meetings. We voted to retain Eld. D. F. Crist as pastor until June 1, 1941. Death has claimed two of our elderly deacon brethren, Bro. D. A. Kinzie and Bro. J. F. Blickenstaff, since our last report.—Mrs. H. D. Wertz, Quinter, Kans., Oct. 5.

Michigan

Crystal.—The summer with Jacob T. Dick as pastor passed much too soon; however, we shall not soon forget his educational and spiritual messages. On July 10, Brother and Sister S. Ira Arnold and daughter gave a fine message in chalk pictures and music. Our church was well represented at district meeting in the Sunfield church, Aug. 20-23. A number from here attended the Sunday-school convention in the Shepherd church, Sept. 8. Because of infantile paralysis the attendance was not very good. We met in members' meeting Sept. 21 and re-elected Bro. J. F. Sherrick elder and Myron Bollinger clerk. The following Sunday-school officers were re-elected: Cuba Bollinger, superintendent; Arlene Spalding, secretary. Our aid is busy getting ready for our annual chicken dinner and bazaar. We are also getting a box of good used clothing ready for the relief program. Since the disorganization of the Vestaburg church sixteen have been added to our number by letter and two by baptism. We are always glad to welcome new members. We will hold our communion services Oct. 27. A hearty welcome is extended to all.—Cuba Bollinger, Crystal, Mich., Oct. 6.

Marilla.—The church met in council on Sept. 4 to discuss improvements in our property, looking forward to the 1941 district conference. Parking space is to be increased, and plans for the basement are being considered. The young people have made an encouraging start toward funds for the basement. The ladies' aid will hold their annual bazaar on Oct. 31. The entire church feels a keen disappointment that the revival by Bro. J. Edson Ulery, scheduled for this month, has been recalled. We welcome to our community the Lloyd Blickenstaff family, who will superintend the project recently arranged by the Brethren Service Committee. On Sept. 22 we met at the Harlan church for the semiannual Sunday-school convention. We have been greatly inspired by the special peace discussions led by Bro. Lowell Wright, and we hope that as a congregation we may live daily in a true spirit of brotherhood. Five of our young people are in college this winter at Lansing and Mt. Pleasant.—Bernice J. Barkdoll, Copemish, Mich., Oct. 2.

Sugar Ridge.—The church has had a very busy three months. The aid has been quilting. Before our pastor, Bro. Prowant, left, the church gave them a surprise. Several of our members attended the district meeting at the Sunfield church Aug. 20-23. They reported a very good meeting. We do not have a new pastor yet. Those who have preached for us since Bro. Prowant left were Bro. David Warner of Woodland, who used to live here, Bro. J. J. Cook, a former pastor, now of Buckley, Bro. Homer Kiracofe of Bethany Biblical Seminary, Chicago, Sister Grace Showalter of Onekama, and Bro. Bruce Miller. Oct. 2 the aid served a chicken supper in our church basement. We added over $50 to our aid treasury. On Oct. 7 we met in council meeting. We decided to see about remodeling the parsonage or building a new house. Bro. Robert Miller was elected church clerk.—Mrs. Eliza Blocher, Custer, Mich., Oct. 8.

Minnesota

Hancock.—Brethren George Brallier of Curlew, Iowa, and J. Rolston of Sheldon, Iowa, were here Sept. 15. Bro. George Brallier had charge of the morning service. In the afternoon we held our council meeting. At the meeting the following were elected: Bro. J. H. Mathis, elder; Harold Dage, superintendent; Bro. Griffett, assistant; Mrs. Harold Dage, clerk; Mrs. Gilbert Dage, Messenger correspondent. The district mission board spent Sept. 23 in our church. A good number attended the love feast on Monday evening.—Mrs. Gilbert Dage, Hancock, Minn., Oct. 7.

North Dakota

Pleasant Valley.—We met in council Sept. 22. Pastor Ralph Petry of Surrey was elected to serve as elder of the Pleasant Valley congregation for the coming year. Ethel Burns was re-elected clerk, and Walter Summers trustee. We decided to keep the same officers for Sunday school during the next year.—Barbara Crum, York, N. Dak., Oct. 7.

Ohio

Covington.—Promotion day with installation of officers was observed Oct. 6. The following are church and Sunday-school officers: elder, G. L. Wine; director of Christian education, Mrs. Warren Fisher; adult superintendent, John Snider; junior superintendent, Miss Ethel Manning; primary superintendent, Mrs. John Garst; cradle roll superintendent, Mrs. Daniel Powell. Our average attendance at Sunday school for last year was 204. Five have finished the five-year course of systematic Bible reading. Sixteen are enrolled in the Bible reading. There have been eight accessions to the church through the Sunday school. Instead of unified services, we have decided to have worship services in the Sunday school. The Sunday school gave $247.26 for missions. Just now the men are painting and redecorating the parsonage. Much work is being done inside the church with the assistance of the aid. The men enjoy weekly get-together meetings and chorus practice. Since Aug. 1 we have no pastor; our pulpit has been filled by Brethren Ray Shank, Mark Shellhaas, Isaac Beery and I. D. Leatherman. Bro. Paul Kinsel will be with us on Oct. 13 and 20. Bro. Harper S. Will will hold two weeks' evangelistic meetings, beginning Nov. 6.—Mrs. Fred A. Watson, Covington, Ohio, Oct. 6.

Dupont.—We met in council Sept. 6, at which time the following Sunday-school officers were elected: Verna Kohart, superintendent and Esther Weller, assistant. On Oct. 20 our revival meeting will begin with an all-day meeting. Bro. Zunkel, pastor of the Lima church, will be the evangelist. Bro. Jay Hornish preached for us on Sept. 29, while our pastor, D. P. Weller, preached at the Sand Ridge church. A few weeks ago a man from the Gideon organization gave us a talk. He told of the many Bibles they were placing in the schools.—Anna Measel, Oakwood, Ohio, Oct. 8.

East Chippewa.—Since our last report Sunday-school and church officers have been elected for the coming year with some changes in personnel. We had a successful and inspiring revival meeting under the leadership of Bro. J. O. Winger. Seven were added to the church by baptism. Previously one had been added on former baptism and since the meeting one was baptized, one received on former baptism and five by letter. During the summer the following visiting ministers preached: Abe Horst, W. G. McFadden, John Leichty, Carl Smucker and a member of the Gideon Bible Society. Cradle roll day was observed Sept. 22. At this time three were promoted and two babies were consecrated. Twenty remain on the cradle roll. Installation services for Sunday-school officers and teachers were held Sept. 29; the pastor used for his subject, Teaching Under Handicaps. Recently a peace meeting was held, at which Bro. J. D. Reber, district peace counselor, spoke. The aid society has been busy quilting, gathering clothing and making thirty pieces of new clothing. Some new clothing was bought and some was donated; all will be sent to the war refugees. Brother and Sister McFadden represented us at the district conference, which was held at Ashland. A goodly number of our members also attended. We will hold our fall communion service Oct. 27. This will be an all-day meeting. Bro. Adam Miller of New Philadelphia will officiate. —Sarah Blough, Sterling, Ohio, Oct. 10.

Lower Miami.—Bro. J. O. Winger closed a very successful revival meeting in our church on Sept. 29. His labors among us were highly appreciated. Nineteen precious souls were received into the church by baptism and one by letter from the Progressive church. On Sept. 29 an impressive installation service for the Sunday-school officers and teachers was conducted by Bro. Winger. On Sept. 8, Elders Hugh Cloppert and C. W. Warstler conducted the services when Ross Noffsinger was installed in the ministry and John Kneisly ordained as elder. Oct. 6 Bro. Ross Noffsinger was home from Bethany Biblical Seminary and delivered a very spiritual sermon. Our love feast will be Oct. 27.—Mrs. Wm. Furrey, Dayton, Ohio, Oct. 8.

Maple Grove.—Our pastor, Bro. D. E. Sower, has given us some wonderful sermons from Ephesians. Several of our intermediates and young people attended camp at Zion and brought back splendid reports of their work. A good representation of our women attended the Northeastern Ohio women's work camp day at Zion. The church and Sunday-school work has been reorganized for the new year. Edgar Swinehart has been re-elected Sunday-school superintendent. The regular attendance is steadily increasing under his able leadership. Mrs. D. E. Sower has been elected president of the women's work. The Cross-Bearers class are planning to purchase new songbooks. We are also working toward a basement fund. Two young married couples were very recently added to the church by letter. The Sunday school is putting the Northeastern Ohio Herald and the Gospel Messenger in every home again. Our love feast will be held Oct. 20. We are looking forward to our revival meetings in December with J. Edson Ulrey as our evangelist.—Mrs. Beula Kettering, Nankin, Ohio, Oct. 8.

Oklahoma

Guthrie.—Our quarterly council convened Aug. 7. We elected Bro. A. L. Williams as elder to fill the place of Bro. Pitzer, who died. We decided to begin repair work on the church auditorium as soon as possible. Sister Bertha Frantz and Clara Dod were delegates to district meeting. Sister Frantz also attended the young people's camp at Saline, and gave a splendid report of it July 11. At the Sunday evening hour through July our pastor showed stereopticon views of foreign countries and nature. These proved instructive and helpful. Bro. Wilmer Lehman preached for us Aug. 25. Our aid had an all-day meeting on Sept. 12 for work, a Bible lesson and election of officers for the coming year. At our last meeting we made garments and bedding for relief work in China. We will continue to do this until we get more ready to send. We feel it a great privilege to be able to help wherever we can.—Mrs. Ellen Lehman, Guthrie, Okla., Oct. 6.

Pennsylvania

Chambersburg.—A Negro quartet from Mississippi gave us a message in song on July 7. Several of our members attended the ministerial and Sunday-school meeting at Huntsdale on Aug. 7 and 8. Bro. M. B. Mentzer of the Back Creek congregation brought the message on Sept. 15 in the absence of our pastor. We had our missionary program in the evening. We met in council Sept. 11. Delegates to district meeting were Brother and Sister C. E. Grapes and Sister Lillie M. Haldeman. On Sept. 22 Sunday-school officers were elected as follows: Bro. G. A. W. Stauffer, superintendent; Bro. Carl Stauffer, assistant; Sister Rhoda Keefer, secretary. We held our rally day service on Sept. 29. The attendance was 250, and the offering for the building fund amounted to $517.05. On Oct. 7 we held a special members' meeting to elect deacons. Brethren Carl Stauffer and Lehman Wenger were chosen. Our love feast will be held on Nov. 6. Bro. R. W. Schlosser will hold a Bible institute on Dec. 14 and 15. —Mrs. George W. Haldeman, Chambersburg, Pa., Oct. 10.

Cherry Lane.—Our harvest meeting and home-coming was held Sept. 15 with a good attendance at both morning and afternoon services. We were happy to have with us Bro. S. I. Brumbaugh of the Raven Run congregation. He gave the morning message. Sister Madeline Taylor of Alum Bank and Bro. E. M. Detwiler of Everett gave the afternoon messages. Sister Taylor brought several girls who furnished special music. We enjoyed a basket lunch at the church. We have papered the church and have added a furnace and lights. We are glad to say that we are free of debt. Our council was held on Sept. 24, at which time the following were elected: superintendent, Jacob Sollenberger; Sunday-school treasurer, Harvey Sollenberger; secretary, Webster Bennett; cradle roll superintendent, Mrs. C. O. Beery; home department superintendent, Lena Sollenberger; church treasurer, D. G. Koontz; clerk, Lena Sollenberger. Our love feast will be held Nov. 10. We are planning to have a week's meeting prior to our love feast. The young people are planning a hymn sing to be given Oct. 27.—Faye Koontz, Clearville, Pa., Oct. 11.

Dunnings Creek.—The Bible school at New Paris began July 2 and ended July 14, with all the churches co-operating. The dean was Rev. Matlock of the Methodist church, and Sister Virginia Beach had charge of the music. The average attendance was sixty-eight. A fine program was given at the close to a large audience. Several of our young people attended Camp Harmony this summer; the Sunday school assisted them financially. We also had a representative at the leadership training camp, and some of the older folks enjoyed part of Harmony assembly week. At a special council Eld. John E. Rowland of Mechanicsburg was unanimously elected as full-time pastor. Our regular quarterly council was held Sept. 9. All the church officers were retained. Mrs. Sewell Rogers was elected Messenger agent. Chairmen of the missionary societies were elected as follows: at Holsinger, Mrs. Robert Barefoot; at Point, Mrs. Kiesh Manges; at New Paris, Mrs. Chester Kochendarfer. Our missionary meetings are joint meetings, each church giving part of the program. On Aug. 28 Eld. John E. Rowland and family moved from Mechanicsburg to New Paris. The following Friday night a reception and installation services for them were held in the New Paris church. Eld. E. M. Detwiler, president of the district mission board, had charge of the installation. At the close of this meeting the Rowlands were surprised with gifts of groceries, etc. Our congregation greatly appreciates the co-operation of Sister Taylor and our elder. In the morning of Sept. 15 our pastor conducted a harvest praise service in the Holsinger church. In the afternoon the annual home-coming was enjoyed. Bro. Robinson of the Walnut Grove church brought the message. At this meeting an offering of $54 was taken for relief. In the evening our two weeks' series of meetings began, with Bro. Rowland as evangelist. The attendance at these meetings was unusually large. We had the pleasure of having delegations from Berkey, Curryville, and Claysburg, who brought messages in song. As a result of these meetings twelve were baptized and two received by letter. At the close of this meeting, Sept. 29, we held our love feast. Our congregation purchased for a parsonage the property of the late Dr. Statler, located just across the street from the New Paris church. This is being remodeled. The Sunday schools have been keeping up their attendance and interest.—Mrs. Albert S. Ritchey, Schellsburg, Pa., Oct. 8.

Fairchance.—We have recently organized for the new church year with determination to do a greater work in the future. The enrollment at our daily vacation Bible school was ninety-one, and the average attendance was sixty-five. We entertained the circuit six Sunday-school convention in July. Brother and Sister Parker were the principal speakers. On Sept. 29 the Juniata College deputation team presented a very helpful program. An offering of $5.20 was lifted for their work. Many of our homes use the cent-a-meal plan to help in the peace-relief program. Nine from our Sunday school attended Camp Harmony during the summer. Esther Miller and Mrs. Wright were camp leaders. During our recent council meeting C. C. Sollenberger was re-elected elder and Jess Wilson Sunday-school superintendent. The church very reluctantly accepted the resignation of Brother and Sister George W. Wright, who have faithfully served us as part-time pastors for the past ten years. Brother and Sister J. Ewing Jones will conduct our revival from Nov. 3 to 17.—Janice Grimm, Uniontown, Pa., Oct. 4.

Falling Spring.—We met in council Aug. 31, at which time Bro. Welty Smith was re-elected presiding elder. Our love feast was set for Nov. 9 and 10. Brethren Welty Smith, S. C. Plum and Lowell Gearhart are our delegates to district meeting, to be held in the Ridge congregation. Bro. Jacob Statler was elected trustee to fill the vacancy made by the death of Bro. Walter Shank. Bro. Edgar Wolfkill was elected superintendent of the Shady Grove Sunday school and Bro. John Stauffer of the Browns Mill Sunday school. Omar Nicary was elected correspondent. Our congregation, and especially the young members, was much benefited by a series of peace meetings which were led by one of our able young brethren. Bro. Albert Niswander delivered a very helpful sermon at our harvest meeting, held the last Saturday in July at the Hade house. An offering was lifted for Home Missions. An offering was lifted for the refugees on Sept. 15. We were much helped and cheered by the messages of Brethren Bruce Anderson, Jacob Miller, Abraham Eshelman, Arthur Hess, Willis Rice, and Albert Niswander. We will hold two revival meetings during the winter.—Grace E. Smith, Waynesboro, Pa., Oct. 8.

Fairview, Georges Creek.—Our peace-relief offerings for the last three months amounted to $15.05, accumulating through the use of the penny-a-meal cups. We contributed $5 to the peace workers' fund of circuit No. 6. Bro. Elwood Humphreys of Franklin, W. Va., preached for us on July 28. Rev. Paul King of Masontown, Pa., a young Methodist student minister, preached for us. We had a delegation of eight present at the largest district Sunday-school convention of Western Pennsylvania on Aug. 25 in the Cochran Junior High School auditorium, Moxham, Johnstown, Pa. We sent an offering of $5.05 for district mission work. On Sept. 15 we received the Christian Faith Offering of $6.11. The Student Volunteers of Juniata College gave us a very inspiring and helpful service on Sept. 28, at which time an offering of $6.44 was given for their mission work in support of Bro. H. Stover Kulp in Africa. Bro. A. W. Arnold and his wife of Phoenix, Ariz., began a two weeks' revival meeting on Sept. 23 and closed with a love feast on Oct. 6. Thirty-seven communicants surrounded the tables and enjoyed the fellowship and communion as a fitting climax to the meetings. Bro. Arnold preached fourteen spiritual and inspiring messages. As a direct result one was baptized and two await the rite.—Albert M. Haught, Masontown, Pa., Oct. 10.

Fredericksburg.—The church met in regular council on Aug. 19 at the Meyer house. At this time Bro. Mark Wampler and wife and Bro. Ira Meyer were elected to the ministry, and Brother and Sister Clyde Bomberger were chosen as deacons. The former Messenger correspondent resigned and the writer was appointed. For two weeks preceding the council our church held revival meetings in the tent in Monroe Valley with Bro. Walter Hartman as the evangelist. The pulpit was occupied by Bro. Perry Sanger for the last three nights. There was a good attendance. One was baptized. On Aug. 25 we held a Simple Life program at the Union house with Bro. Ray Forney from East Petersburg as the guest speaker. Bro. Jacob Merkey from the Little Swatara congregation preached at our harvest home services on Sept. 1 at the Fredericksburg house. A number of our members attended the Labor Day meeting at the Chiques church. On Sept. 22 at the Union house, Bro. Clyde Weaver of

East Petersburg presented an interesting message on Temperance and Social Purity. Our fall love feast will be held Oct. 26 at the Meyer house. During the summer our church has been co-operating with the Little Swatara church in the study of peace doctrines, under the leadership of Bro. Ray Kurtz from Richland. The meetings were held weekly at the Frystown house, but will be held monthly, alternating between the two churches. —Mrs. Light M. Bomberger, Lebanon, Pa., Oct. 7.

Harrisburg.—On Sept. 5 we met in council to elect church and Sunday-school officers. The following were elected: clerk, I. F. Baker; church treasurer and Sunday-school superintendent, Ray L. Fyock; departmental superintendent, Mrs. E. M. Byrem. Bro. R. W. Schlosser was chosen elder for a three-year period. Bro. Wm. Blough has been appointed minister of music. On Oct. 3 the women's work meeting of the Eastern District of Pennsylvania was held in our church. A very good program was given, with Mrs. D. M. Parker, missionary on furlough from China, as guest speaker. On Oct. 6 Bro. H. B. Heisey delivered his first sermon as pastor of our church. In the evening our love feast was observed. On Oct. 9 Bro. Henry King of the district ministerial board conducted the installation service for Bro. Heisey as our pastor. Bro. R. W. Schlosser delivered an address and Bro. R. L. Fyock welcomed the pastor and his family in behalf of the church. Bro. William Mudge represented the Council of Churches, and the Harrisburg Ministerium was represented by the pastors of the neighboring churches. A response was made by Bro. Heisey. A reception was held for the Heiseys after this service. On Oct. 13 a successful rally day was observed in the church school and church services. Bro. Heisey will make the current Sunday evening services evangelistic in character.—Mrs. E. M. Byrem, Camp Hill, Pa., Oct. 13.

Hooversville.—Bro. Paul Rummel of Boston, Mass., filled our pulpit on several Sundays during the summer months. We met in council Sept. 15, at which time the following church and Sunday-school officers were elected: Bro. W. D. Rummel, elder; Harry Bassett, Sunday-school superintendent; Blanche Hershberger, assistant. On Sunday morning, Oct. 27, rally day will be observed in the Sunday school. In the evening our love feast will be held. For three evenings prior to our love feast Bro. H. Q. Rhodes of Berlin, Pa., will preach for us. The members of the Sunday school enjoyed their dinner together at Alwines on Sept. 22. Bro. Percy Blough of Johnstown was the speaker. Our pastor's mother fell down the porch steps on Sept. 15, at she was on her way to church. She died six days later at the Memorial hospital, Johnstown.—Blanche M. Hershberger, Hooversville, Pa., Oct. 6.

Lewistown.—On July 28 Bro. H. B. Heisey presented his resignation as pastor of our congregation, to become effective Oct. 1. At this time he becomes pastor of the Harrisburg, Pa., church. A farewell reception was given the Heisey family on Sept. 24. Special music, words of appreciation from each organization in the church, and talks by Rev. Goss and Rev. Yingling made up the program. A chair and money were presented the Heiseys by the congregation. He and Mrs. Heisey have labored earnestly for the past five years in every phase of the work of the church. Bro. Heisey preached his last sermon as pastor of the Lewistown church on Sept. 29. His sermon was appreciated by a large audience. The best wishes of this congregation go with the Heiseys as they take up their work in their new field.—Mrs. Mae Benner, Lewistown, Pa., Oct. 7.

Long Run.—The church met in council Aug. 24. Our love feast will be held on Nov. 3. On Aug. 4 Brethren Phares Forney and A. P. Wenger, members of the mission board, visited the Long Run church in the morning and the Zimmerman church in the afternoon. In July a three weeks' tent meeting was held on the Byler farm. During those meetings we had splendid singing by the Byler family. The Midway church gave a program one Sunday morning. As a direct result of that meeting ten have been added to the church by baptism. On Sept. 8 the Bareville church gave a program at the Long Run and Zimmerman churches. The Zimmerman church received a coat of paint. On Sept. 24, Bro. James Byler was licensed to preach. This service was in charge of Bro. Henry F. King, member of the ministerial board, and our elder, S. G. Meyer. Our young people's meetings on Sunday evening are well attended. A male chorus of sixteen voices is doing splendid work.—Mrs. Helen Reber, Bowmanstown, Pa., Oct. 3.

Maple Grove.—Our attendance has been good. We have enjoyed programs put on by the children and young people. We have organized a junior choir and junior aid. We have an active ladies' aid. The young married people's class held a banquet in honor of Pastor P. C. Strayer, who taught this class for the past eleven years. We held a week of revival services in August, with Bro. Charles Blough as evangelist. His services were enjoyed, and we were greatly benefited by his sermons. His wife gave the children a number of interesting things to think of concerning their work for God. Five came forward during this revival and were later baptized. They joined in our love feast on Aug. 25. The interior and exterior of our church building have been painted. This was paid for by freewill offerings from our congregation. A number of our members have been ill, and one suffered from a severe accident this past year. We are happy to report that they are all regaining their health. Sunday-school and church officers were elected as follows: Paul Berkey, Sunday-school superintendent; Harvey Berkey, assistant; Esther Schreiber, secretary; Mrs. Paul Wingard, treasurer. The following persons were named on the board of religious education, which appoints the Sunday-school teachers: Harvey Berkey, Harry Stutzman and Mrs. Paul Wingard. Church officers are as follows: Bro. P. C. Strayer, elder and pastor; William Seese, treasurer; Mildred Moore, clerk; Hannah Kring, Messenger agent; Florence Kelley, correspondent; Paul Wingard, Clarence Kring and William Seese, trustees; Mrs. Harry Kring, Mrs. O. J. Rhoades and Mrs. Harvey Berkey, members of the pastoral committee.—Florence Kelley, Elton, Pa., Sept. 26.

Mechanic Grove.—We held a daily vacation Bible school from July 8 to 19. There was an enrollment of 129 pupils. A fine spirit of co-operation exists among our churches in the community. They work with us each year in our Bible school. On July 28 Deane Rumburg of Roanoke, Va., gave us a talk on the youth conference at Amsterdam. Dorothy Miller of Bridgewater, Va., conducted the singing. Sister Anna Mow of India gave us a missionary talk on Aug. 4. Twenty-four of our young people attended Camp Conewago in August. A camp-echo program was rendered by these people on Aug. 18. The members of our Sunday school and church enjoyed the fellowship at our annual outing Aug. 23. On Sept. 22 Bro. Henry Bucher preached a fine sermon on Peace. He gave us much information and good advice on that subject. Since our last report we have had two deaths in our church. John David, son of Robert and Marion Schreiber, died Sept. 6 in the Lancaster General hospital. Bro. Clifton Deaver, who was a member of the church for many years, died in the Coatesville hospital on Sept. 6. Bro. Rufus Bucher conducted both funeral services. Our church was represented by twelve women at the women's work meeting at Harrisburg on Oct. 3. Our love feast will be held Nov. 2.—Martha A. Bucher, Quarryville, Pa., Oct. 5.

Meyersdale.—The church met in quarterly council on Oct. 3. The reports of the several departments of the church were read. The sum of $160 was paid the Old Folks' Home at Scalp Level; $100 was sent to the General Mission Board; the cent-a-meal donation for September for the support of peace and welfare work in Europe amounted to about $30. The church will be open Monday and Tuesday of this week for receiving clothing to be sent to sufferers in Europe. It was decided to hold our fall revival meeting for two weeks, beginning the second week in November. The evangelist is Bro. H. L. Hartsough, of North Manchester, Ind. Pastor Miller is assisting with the evangelistic meetings in the Church of the Brethren in Frostburg, Md. Prof. and Mrs. Harry Ankeny and Mr. and Mrs. Homer Metzger, former parishioners of Pastor Miller in Cleveland, Ohio, were present at the morning services on Oct. 6. Robert Peck, Jr., Loreen Fike, Mrs. C. D. Lichty and Robert Walker will represent the Meyersdale congregation at the district meeting to be held in the Markleysburg church, Oct. 23 and 24. Mr. and Mrs. Charles D. Lichty and the Misses Carrie and Zura Peck were received by letter on Oct. 6.—W. A. Shoemaker, Meyersdale, Pa., Oct. 7.

Nanty Glo.—We held our regular council meeting on Sept. 9. The following officers were elected for the coming year: church clerk, Bro. George E. Dilling; Messenger agent, Sister Chalmer Dilling; Messenger correspondent, Sister Dorothy Paul. We also elected as delegates to district meeting Bro. Fisher, Sister Lantzy and Sister Catharine Dilling and as alternates Bro. Carol Lantzy, Bro. Maxwell Cadwell, and Sister L. J. Learn. We also elected three new deacons, Brethren George E. Dilling, Eugene Biss and Maxwell Cadwell. It was voted that our pastor should be ordained as an elder at district meeting. The following officers were elected for the Sunday school: superintendent, Bro. Leo Fisher; assistant, Bro. David Emerson; secretary, Sister Ruby Dilling. The adult women's Bible class gave a program of music and speeches at the Old Folks' Home on Aug. 14. On Sunday, Aug. 18, we were privileged to have with us in the morning service Brother and Sister Grant Weaver from Ohio. Our delegates to the Sunday-school rally of Western Pennsylvania, Aug. 28, 29, in Johnstown, were Sisters Lantzy and Catharine Dilling. Our regular fall love feast will be held on Oct. 20. We also are looking forward to having Brother and Sister Rollins with us again this coming May for our revival services.—Mrs. Dorothy Paul, Nanty Glo, Pa., Oct. 8.

New Fairview.—On Sept. 9 we began a two weeks' revival meeting with Bro. Robert Cocklin as evangelist. Bro. Cocklin preached fifteen Spirit-filled sermons. As a direct result eight were baptized. Special music was furnished by several choruses from other congregations. On Sept. 15 our B. Y. P. D. used as a topic for discussion, The Seven Ordinances. We held several peace meetings for our young people of draft age. These meetings were conducted by Eld. Michael Markey and Bro. J. L. Miller. We met in council Sept. 30. Delegates to district meeting are J. L. Miller, Erwin Myers and Harry Markey. We expect to have a Bible institute in the near future. Two members have been received by letter.—H. B. Markey, York, Pa., Oct. 1.

Pittsburgh.—During the summer all the activities of the church went forward with our elder, D. J. Eckert, directing the work, and our supply pastor, Eld. W. D. Rummel, bringing the messages. One Sunday we had the welcome message of Bro. S. W. Ball, who with his family was here on a visit from Arcadia, Fla. Bro. Rummel and his family were a real asset to our church; we hope we will have them with us often. Bro. Wilbur Neff of Williamsburg was elected to be our pastor, beginning Sept. 1. On

that day a large audience and beautiful floral decorations greeted our new leader and his family. His sermons that day and ever since prove that his mission with us is to "preach Christ and him crucified." On Sept. 18 a reception was held, attended not only by members but also by our neighbor ministers and friends. Bro. Eckert headed our delegation of fourteen to our annual district Sunday-school meeting on Aug. 29, at Johnstown. A council to reorganize our work for the coming church year was held last week and a few changes among board members were made; our elder, Sunday-school superintendent, R. R. McMillan, and the assistant, Stanley Fadely, were re-elected. At this meeting seven new members were received by letter, among whom were Eld. T. R. Coffman and his family. We need the inspiration of this man of God in our midst. With the help of our organized Bible classes and aid society, both church properties have been renovated and redecorated; a new porch has been added to the parsonage and new kitchen equipment has been installed. An altar offering once a month and benefit suppers in the winter help make these possible. The members of our aid now number twenty-two. Mrs. D. Z. Eckert has a number of those who do not quilt to prepare and can foods to sell. The fall love feast will be held Nov. 10.—M. Elizabeth Barnett, Pittsburgh, Pa., Oct. 3.

Richland.—Our daily vacation Bible school was conducted July 8-19. It was under the supervision of Cora Dubble. The enrollment totaled 187, and the daily offerings, which were sent for relief, amounted to $41.72. We were happy to welcome the members and visiting ministers from the Heidelberg congregation while their church building was being renovated. The B. Y. P. D. held their July meeting in the meadow of the Walter Smith farm. Bro. Ray Kurtz spoke to the group. Two of our young brethren had the privilege of attending the Blough work camp and spoke to us on different occasions of their work there and on peace. On Oct. 6, the evening service was in charge of the missionary committee. Bro. A. P. Wenger from Ephrata, a member of the home mission board, spoke on the subject, Dwarfed Christians. The peace committee is working with the local men's work group and is conducting regular meetings. Our evening meetings are being better attended since the church has divided the time among the various organizations of the church. This plan was tried during the past year and will be continued during the next year. The church met in regular council on Sept. 6. Our love feast will be held on Nov. 2 and 3.—Eva Agnes Bollinger, Richland, Pa., Oct. 7.

Rockwood.—Since our last report we have been pleased with the interest shown among the members. We are looking forward to another great church year. The young people had two very special meetings this summer. A Sunday evening vesper was held on July 14. Pastor W. F. Berkebile gave a short talk. On Aug. 22 they enjoyed an outing. A vesper was held in the evening, with Bro. Glenn Bowlby as speaker. We climaxed the day with a campfire service conducted by Brother and Sister Ernest Statler of Somerset. Thirty young people were in attendance. Three delegates were elected to represent our church at the Sunday-school convention at Moxham, Johnstown. Bro. Glenn Bowlby was installed into the ministry Sept. 4. Eld. C. W. Blough, representing the ministerial board, conducted the service. The women's work is doing fine work at present. They held a chicken pie sale on Sept. 14. The proceeds amounted to $52. On Sept. 26 new officers were elected for this work. We met in council Sept. 25, at which time church and Sunday-school officers were elected. New officers will be installed on Oct. 6. We are looking forward to our communion which will be held on Oct. 13. —Daisy Belle Berkebile, Rockwood, Pa., Oct. 1.

Welsh Run.—We met in council Sept. 7. We decided to hold our love feast on Nov. 2, at 1:30 P. M. We held our Sunday-school meeting on Sept. 22 with a good attendance. Brethren George Hull and David Lehigh gave us good talks on peace. Several other talks were given by Brethren Edgar Landis and Daniel Flohr. Bro. Hull also brought a good sermon on Sunday morning.—John D. Martin, Mercersburg, Pa., Oct. 1.

Smithfield.—Our church met in council Oct. 1. Our love feast was held Sunday evening, Oct. 13, with Bro. F. R. Zook in charge. These officers were elected to serve the following year: Sunday-school superintendent, Ellis Baker; assistant, Heaster Smith; secretary, Eli Rhodes; cradle roll superintendent, Mrs. Heaster Smith; elder, Bro. D. I. Pepple; clerk, C. D. Baker; Messenger agent and church correspondent, the writer. We decided to have our pastor, Bro. Emmert Frederick, as our next evangelist. We made application for the admittance of Bro. Calvin Scutshall to the Morrison's Cove Home.—Mrs. Fred Hoover, Martinsburg, Pa., Oct. 3.

Sugar Valley.—As a result of evangelistic meetings conducted by Bro. Joseph Whitacre of Lakeville, Ind., five persons were added to the church. Bro. Whitacre's sermons were forceful and inspiring. Our love feast was held Aug. 10. During the spring months a ladies' aid was organized. Mrs. Melvin Fogleman is president; Mrs. Chas. Brungard, vice-president; Mrs. Lucile Purson, secretary; Mrs. John Boone, treasurer. They have been busy working for others. They helped one family on moving day because the woman, who had a new baby, was unable to do it. They made a comforter for relief work and also collected and sent a large quantity of clothing. Now they are making bandages for hospitals on foreign fields. On Oct. 20 a young people's rally of the northern zone of Southern Pennsylvania was held in our church.—Mrs. B. F. Long, Mill Hall, Pa., Oct. 7.

Summit Mills.—The church will hold their home-coming and rededication services on Oct. 20, afternoon and evening. The brethren recently remodeled the interior, installed a heating plant and arranged for new lighting effects. The interior as well as the exterior has been painted. This church was built in 1846. Our church and Sunday-school attendance is steadily increasing. Evangelist Klink closed a successful one-week revival. There was a large attendance every night. The meetings closed with love feast and communion; Bro. Walls and Bro. Gauntz officiated.—N. C. Gnagey, Meyersdale, Pa., Oct. 7.

Three Springs.—On July 19 three young folks attended a week-end retreat at Bunkertown. On Sept. 15 Bro. C. B. Sollenberger, our fieldman, gave a very inspiring message on missions. Gard Smith was re-elected Sunday-school superintendent with Bro. Charles Steerman as assistant; Ira Collins, treasurer; Ned Book, secretary; Sister Ruth Reader, cradle roll superintendent; Sister Mae Smith, home department superintendent. Our birthday bowl offerings were used for repairs on the church. Sunday school is well attended. We met in council Oct. 5. Charles Steerman was elected secretary for a term of three years. Two new deacons were elected: Merle Wallace and David E. Roth. Delegates to district meeting, to be held at the Ridge church near Shippensburg, Oct. 29 and 30, are Merle Wallace and David E. Roth. Our love feast, Oct. 5, was well attended. Bro. S. C. Godfrey, our elder, officiated; he was assisted by our pastor, Bro. R. L. Cocklin. We are planning to have a Bible institute in the near future. Pastor R. L. Cocklin has been giving us very inspiring messages. We are looking forward to our evangelistic meeting which begins the last part of November. We hope much good may be derived from it. Some of the brethren visited Brother and Sister A. S. George. Bro. George has been confined to his home since July.—Mrs. David E. Roth, Loysville, Pa., Oct. 7.

Yellow Creek.—On June 30 Bro. D. I. Pepple began a week's revival which closed with the love feast. Eleven were added to the church. The Koontz congregation gave a very interesting program at the Bethel house on July 7. A week later the Southern Cove male chorus gave a program of sacred music at the same place. On July 28 the Yellow Creek house was rededicated. We have improved our church with paint and asbestos sheeting. Brother and Sister E. Paul Dilling have placed a stained glass window in the front of the church in memory of their little daughter, June. On Aug. 11, the Koontz gospel singers gave a program of sacred music. We are now in the midst of a revival meeting at the Yellow Creek house. Bro. Charles Helsel of New Enterprise is the evangelist. The interest has been very good. Our love feast will be Oct. 27, at the Yellow Creek house.—Mrs. Bertha Snyder, Hopewell, Pa., Oct. 27.

Tennessee

French Broad.—Bro. J. C. Wine of Bethany Biblical Seminary has now finished his summer pastorate at French Broad. A very successful summer's work was completed with a two weeks' revival. Four were added to the church by baptism. Brethren J. C. Wine and James Rodeffer were elected delegates to district meeting. On Aug. 13 a father and mother banquet was served in the basement of the church. Bro. Wine and others conducted a daily vacation Bible school, which closed with a program. An offering was received for China relief. On Sept. 21 a very profitable church council was held. We will have our love feast on Oct. 5.—Eveyln Pritchett, White Pine, Tenn., Sept. 27.

Pleasant Hill.—In July our church entertained the district B. Y. P. D. conference which, though not so largely attended as in the past, was enjoyed by all. The leadership was of the highest type; Bro. Dan West, one of the leaders, gave our young people instructions along the line of keeping peace. The women's work group has been sewing and collecting used garments, soap, washcloths, bath towels, etc., to send to the war refugees. On Aug. 11, we held our regular council meeting. Nearly all the old officers were re-elected; the writer was elected Messenger correspondent. On Sept. 14 we held our annual fall love feast. Sept. 29 we elected Sunday-school officers.—Mrs. Vernon B. Glover, Piney Flats, Tenn., Oct. 3.

Virginia

Belmont.—Bro. W. E. Cunningham of Brightwood, Va., began a week's meetings at Brooks mission on Aug. 25. This is the fourth meeting Bro. Cunningham has held at this place. His work was much appreciated. There was a large attendance at each service. Four were added to the church by baptism. Council meeting was held at Brooks mission Sept. 19. Since our clerk, Bro. Jacob S. Zigler, is away at college, Sister Edith Mason was appointed church clerk. A favorable report was given by the visiting brethren. The Sunday schools at Belmont church and at Brooks mission have been reorganized with a few changes at Brooks mission. Because a number of members have moved away from Belmont, the work has suffered during the past year. At Brooks mission there have been increased attendance and interest. Our love feast will be held Nov. 2, at Belmont.—Mrs. I. N. Zigler, Mineral, Va., Oct. 7.

Hollywood.—We enjoyed revival meetings from July 28 to Aug. 11 which were conducted by Brethren D. P. Quann, Harrison Sullivan and Luther Mason. Sister Hazel Sullivan led the singing. We feel the members were strengthened by their inspiring messages. As a result three were baptized. We met in council

on Sept. 22, at which time the following were elected: Brethren W. G. Jett, Harrison Sullivan and Erwin Quann, members of ministerial board; Bro. Charles Stiles, Sunday-school superintendent; Bro. Frank Jett, assistant; Bro. Wilmer Sullivan, secretary-treasurer; Bro. Frank Jett, missionary work. We are planning to elect new teachers in the near future. Our love feast will be held the third Sunday evening in October. Bro. Chester Harley of Stanardsville, Va., brought us two interesting messages Sept. 28, 29.—Maude Jett, Fredericksburg, Va., Sept. 30.

Hopewell.—A two weeks' vacation Bible school was held in July with Bro. John Eller from Salem, Va., as superintendent. There was an average attendance of twenty-six with twenty-four present every day. The school closed with a picnic. Bro. Eller was our summer pastor. He conducted a two weeks' revival. Bro. Eller preached sixteen Spirit-filled sermons. We believe these meetings have strengthened the church and have encouraged the members to press onward. There were three conversions. Our elder, Bro. C. E. Eller of Salem, Va., was with us in our council on Sept. 8. Officers for the year were elected. A few garments have been made for the children in the war-torn countries.—Willie V. Rexrode, Hopewell, Va., Oct. 6.

Midland.—We met in council on Aug. 31, in the Midland house. Officers were elected for the coming year as follows: elder, Bro. J. A. Hinegardner; church clerk and treasurer, R. A. Heddings; superintendent, Midland Sunday school, Jesse Heddings; assistant, Ernest Messick; superintendent, Mt. Hermon Sunday school, K. Andes; assistant, Hunter Ritchie; Messenger correspondent, the writer. We have 200 members. It was decided to build a woodshed at the Midland house. A committee has been appointed to solicit money for painting the Mt. Hermon house. A sister who doesn't often get to church sent eight dollars for the church. Bro. C. H. Hinegardner of Baltimore, Md., closed his week's meeting at Mt. Hermon, Sept. 1. Ten accepted Christ. Brethren R. A. Heddings, J. A. Hinegardner and R. C. Andes attended the Ocean Grove Annual Conference, the latter being our delegate. Bro. R. C. Andes is attending Bridgewater College to train for the ministry. Our love feast will be held Oct. 12, in the Mt. Hermon house.—Mrs. Wm. S. Heddings, Catlett, Va., Oct. 5.

Nokesville.—Our ladies' aid has been active during the past months, packing bandages for the Africa mission, collecting clothes for the relief and taking charge of the fifth Sunday programs. Some special offerings have been taken for their work. The B. Y. P. D. had representatives at Camp Bethel, the regional conference and district conference. Bro. E. S. Coffman held our revival meetings during two weeks in August. As a result of our meeting ten were baptized and one was received on former baptism. During the past year, since Oct. 1, 1939, thirteen have been baptized. Bro. N. J. Miller, our pastor, is closing his work here the last of October. The board of administration is looking for a new pastor. At our council on Aug. 1 the following officers were elected: Messenger correspondent, Geraldine Seese; Messenger agent, aid society; Sunday-school superintendent, D. N. Kerlin; assistant, W. E. Herring; home department superintendent, Mary A. Miller; secretary-treasurer, R. G. Nelson; delegates to district conference, D. N. Kerlin, W. E. Herring, Olive E. Hooker; alternates, J. F. Miller, G. H. Sonafrank, C. M. Beahm.—Geraldine E. Seese, Nokesville, Va., Oct. 9.

Topeco.—Bro. Wendell Flory brought to a close his summer pastoral work at the three churches, Topeco, Fairview and Laurel Branch, Sept. 1. His work greatly benefited the churches, and several projects were carried out. Twenty were received into the church as a result of revivals held at Fairview and Topeco. Overnight camps were held for the intermediate boys and for the young people of the three churches. A vacation Bible school was held at each church with a large attendance. The church council was held Aug. 31. Jacob Harman was re-elected superintendent of the Sunday school and J. W. Weddle, assistant. The annual love feast was held Oct. 5.—Leeta M. Weddle, Floyd, Va., Oct. 5.

West Virginia

Lower Lost River.—Brother and Sister David Wieand came to us in June as pastors. They were with us for two and a half months. They conducted a two weeks' vacation Bible school at each of our church houses. They conducted a two weeks' revival at Mt. View. Two were baptized. Our love feast was held at Mt. View at the close of the revival. Bro. Arthur Wheeler held a week's revival at the New Dale house. Five were baptized. Bro. Walter Burner held a week's meeting at the same place. Several more were baptized. Our love feast at the New Dale house was held at the close of the revival.—J. C. Kohne, Mathias, W. Va., Sept. 25.

Moorefield.—Meetings were held at Walnut Grove, beginning July 21 and closing Aug. 3, by our pastor and elder, Bro. Peter

ANNOUNCEMENTS

DISTRICT MEETINGS

Kansas, Southeastern—Fredonia, Oct. 25-28.

Pennsylvania, Southern—Ridge, Oct. 29, 30.

LOVE FEASTS

California

Oct. 27, Modesto.
Oct. 30, 7 pm, Hermosa Beach.
Dec. 1, 4 pm, Los Angeles, Calvary.

Florida

Nov. 3, Winter Park.
Nov. 10, Leesburg Log Chapel.
Dec. 1, Arcadia.

Illinois

Oct. 26, 7 pm, Oak Grove.
Oct. 27, 7:30 pm, Milledgeville.
Nov. 3, Cerro Gordo.
Nov. 3, 7 pm, Panther Creek.
Nov. 9, 7:30 pm, Walnut Grove.
Nov. 15, 7:30 pm, Decatur.
Nov. 29, Okaw.

Indiana

Oct. 25, Yellow Creek.
Oct. 25, 7 pm, Pleasant Valley.
Oct. 26, Eel River.
Oct. 26, Union Center.
Oct. 26, 7 pm, Santa Fe.
Oct. 26, 7:30 pm, Middletown.
Oct. 28, New Paris.
Oct. 28, Pleasant Dale.
Oct. 28, Wawaka.
Nov. 2, Bethel.
Nov. 2, Pleasant View.
Nov. 2, 7 pm, English Prairie.
Nov. 2, 6:30 pm, Pyrmont.
Nov. 3, 6:30 pm, Four Mile.
Nov. 4, North Liberty.
Nov. 15, Osceola.
Nov. 18, Cedar Creek.
Nov. 24, Fort Wayne.
Nov. 25, Walnut.

Iowa

Oct. 27, 8 pm, Spring Creek.
Nov. 3, Des Moines City.
Nov. 5, 7:30 pm, Greene.
Nov. 29, Sheldon.

Kansas

Oct. 26, Quinter.
Nov. 1, 7:30 pm, Olathe.

Maryland

Oct. 26, Longmeadow.
Oct. 26, 2:30 pm, Piney Creek.
Oct. 26, 3 pm, Locust Grove.
Oct. 27, Baltimore, First.
Oct. 27, 5 pm, Myersville.
Oct. 27, 6:30 pm, Monocacy.
Oct. 27, 5 pm, Woodberry.
Nov. 3, 6:30 pm, Frederick City.
Nov. 17, 5 pm, Sharpsburg.
Nov. 17, 7 pm, Westminster.

Michigan

Oct. 26, 7:30 pm, Woodland.

Minnesota

Oct. 27, Lewiston.

Missouri

Oct. 28, Cabool.
Nov. 9, Warrensburg.

Nebraska

Oct. 27, Lincoln.

Ohio

Oct. 26, 10:30 am, Prices Creek.
Oct. 26, 7 pm, Donnels Creek.
Oct. 26, 7 pm, Pitsburg.
Oct. 26, 7:30 pm, Harris Creek.
Oct. 26, 27, Black Swamp.
Oct. 27, East Chippewa.
Oct. 27, Springfield.
Oct. 27, 7 pm, New Carlisle.
Oct. 27, 7:30 pm, Lower Miami.
Nov. 2, Lower Stillwater.
Nov. 2, Sand Ridge.
Nov. 3, 7:30 pm, Greenville.
Nov. 3, 7:30 pm, Wooster.
Nov. 4, 7:30 pm, Silver Creek.
Nov. 9, Stonelick.
Nov. 9, 7 pm, Beaver Creek.
Nov. 9, 7 pm, Salem.
Nov. 10, Bradford.
Nov. 14, Union City.
Nov. 16, 10 am, Poplar Grove.
Nov. 17, 7 pm, Trotwood.
Nov. 21, Sidney.

Oklahoma

Oct. 26, 7:30 pm, Big Creek.
Nov. 18, Guthrie.

Oregon

Oct. 27, 7 pm, Grants Pass.
Nov. 2, Mabel.
Nov. 10, Ashland.

Pennsylvania

Oct. 26, 2 pm, Akron.
Oct. 26, 2 pm, Bachmanville.
Oct. 26, 2 pm, Indian Creek.
Oct. 26, 27, Heidelberg.
Oct. 26, 27, 10 am, Antietam, Prices' church.
Oct. 26, 27, 10 am, Black Rock house, Upper Codorus.
Oct. 26, 27, 10 am, Fredericksburg, Meyer house.
Oct. 26, 27, 10 am, Hanoverdale house, Big Swatara.
Oct. 27, Hooversville.
Oct. 27, Leamersville.
Oct. 27, Lebanon.
Oct. 27, Pike church, Brotherton.
Oct. 27, Replogle house, Woodbury.
Oct. 27, Roxbury house, Johnstown.
Oct. 27, Shamokin.
Oct. 27, Tire Hill.
Oct. 27, Yellow Creek.
Oct. 27, 2 pm, Maidencreek.
Oct. 27, 2:30 pm, Marsh Creek.
Oct. 27, 5 pm, Carlisle.
Oct. 27, 6 pm, Newville.
Oct. 27, 7 pm, Boiling Springs.
Oct. 29, 30, Chiques, Mt. Hope house.
Nov. 2, Lower Claar.
Nov. 2, 1:30 pm, Welsh Run.
Nov. 2, 7 pm, Mechanic Grove.
Nov. 2, 3, 1:30 pm, Richland.
Nov. 3, Allentown.
Nov. 3, Altoona, First.
Nov. 3, Everett.
Nov. 3, Lancaster.
Nov. 3, Long Run.
Nov. 3, Palmyra.
Nov. 3, Stonerstown.
Nov. 3, Reading.
Nov. 3, 6 pm, Ephrata.
Nov. 3, 6:30 pm, Philadelphia, First.
Nov. 3, 6:30 pm, Springfield.
Nov. 3, 6:30 pm, Walnut Grove.
Nov. 3, 7 pm, Coventry.
Nov. 3, 7 pm, Madison Avenue, York.
Nov. 3, 7 pm, Martinsburg.
Nov. 3, 7 pm, Norristown.
Nov. 3, 4, West Greentree.
Nov. 6, 7 pm, Chambersburg.
Nov. 9, 3 pm, Weltys.
Nov. 9, 6 pm, Hatfield.
Nov. 9, 10, 10:30 am, Falling Spring, Hade house.
Nov. 9, 10, 1:30 pm, Annville.
Nov. 10, Cherry Lane.
Nov. 10, First church, York.
Nov. 10, 10 am, Codorus, Shrewsbury house.
Nov. 10, 2:30 pm, Lititz.
Nov. 10, 6 pm, Free Spring, Lost Creek.
Nov. 12, 7 pm, Greencastle.
Nov. 17, East Petersburg.
Dec. 1, 6:30 pm, Ridge.

Tennessee

Oct. 19, 7 pm, Pleasant Valley.

Virginia

Oct. 26, 6 pm, Middle River.
Oct. 26, 6 pm, Mill Creek.
Oct. 27, Schoolfield.
Nov. 2, Belmont.
Nov. 2, 7 pm, Unity, Fairview.
Nov. 3, 7:30 pm, Staunton.
Nov. 9, 6 pm, Timberville, Mt. Olivet.

West Virginia

Oct. 27, Beaver Run.

Wisconsin

Oct. 28, Stanley.

Garber of Petersburg, W. Va. Bro. Garber preached sixteen inspiring sermons. Nine were baptized; since that time three have been baptized. Bro. Garber also held a meeting at the Powder Spring schoolhouse, starting Sept. 18. He preached ten sermons. We closed with a love feast on Sept. 28, at the Walnut Grove church.—Esta Wratchford, Moorefield, W. Va., Oct. 4.

Pleasant View.—Nine from our church attended camps this summer at Camp Bethel. Sister Edna Martin taught in the junior boys' camp, and Bro. Edgar Martin taught in the young people's camp. The church secured Bro. Lawrence Fitzwater to direct a singing school from Aug. 4 to 11. Our Bible school began July 29 and continued through Aug. 9. The enrollment was seventy-nine. A surprise picnic was given the children on the last day. On Aug. 25 we met in council to elect Sunday-school and church officers. On Sept. 1 we had our home-coming. Our annual birthday offering was lifted. We were very fortunate in securing Bro. E. E. Muntzing in a series of meetings beginning Sept. 2 and lasting through Sept. 15. As a result eleven were baptized, two were reclaimed, eight were reconsecrated, and several await baptism. Our Sunday-school attendance has been low for the past two months because of an epidemic of infantile paralysis.—Mrs. J. W. Foy, Glen Jean, W. Va., Sept. 27.

Sandy Creek.—Pastor Russell K. Showalter closed his tenth week of revival services in our congregation on Sept. 22 at the Mt. Dale house. Thirty-two were baptized. There were 107 persons added to the membership by baptism this summer. Five were reconsecrated and one was received by letter. The membership of our congregation is now 1,058. Our Mt. Dale love feast was the largest in years. Six hundred six members attended our love feasts. In addition to our three love feasts two were held in the homes of aged sisters. Over 150 men of draft age attended special peace meetings in September. The new church house which we are building at Canaan is under roof and is progressing nicely. Our newly organized board of directors will meet Oct. 7 to make plans for future work. Our two B. Y. P. D. groups have been quite active. Our weekly church paper, The Brethren Visitor, which is printed by our pastor, has a circulation of five hundred and is much in demand. Plans are being made for a seven weeks' training school this fall. We are sending five delegates to our district meeting at Sunnyside. Twenty-two from our congregation attended Camp Galilee in August. Our church year begins Oct. 1. Our congregation has been reorganized for another year's work. Our presiding elder is C. A. Thomas. Noah Thomas was re-elected church treasurer and the writer is Messenger correspondent.—Mrs. Florence Showalter, Bruceton Mills, W. Va., Sept. 30.

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OUR MISSIONARIES

SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

College of Chinese Studies
Peking, North China

Angeny, Edward T., and Helen F., 1940.
Crim, Bessie M., R. N., 1940.
Flory, Rolland C., and Josephine K., 1940.

Note: Address all China Missionaries % Norman Knight, 53 Race Course Road, Tientsin, North China.

Liao Hsien, Shansi, North China

Hutchison, Anna, 1911.
Ober, Mary Velma, 1936.
Rothrock, Hazel M., 1938.
Wampler, Ernest M., 1918.

Ping Ting Hsien, Shansi, North China

Crumpacker, F. H., and Anna, 1908.
Cunningham, Dr. E. Lloyd and Ellen E., 1938.
Ikenberry, E. L., and Olivia, 1922.
Metzger, Minerva, 1910.
Wampler, Elizabeth B., R. N., 1922.
Wertz, Corda L., R. N., 1932.

Show Yang Hsien, Shansi, North China

Clapper, V. Grace, 1917.
Smith, W. Harlan, and Frances, 1919.
Thomas, Susie M., 1939.

Tai Yuan Fu, Shansi, North China

Myers, Minor M., and Sara, 1919.
Shock, Laura, 1916.

On Furlough

Bright, J. Homer, and Minnie, % Mrs. Ed Miller, R. 1, Union, Ohio, 1911.
Oberholtzer, I. E., and Elizabeth, 801 Mulberry St., Muncie, Ind., 1916.
Parker, Dr. D. M., and Martha, R. N., 3519 W. Hamilton, Philadelphia, Pa., 1933.
Mary Schaeffer, 505 Hand St., Lancaster, Pa., 1917.
Senger, Nettie, South English, Iowa, 1916.
Sollenberger, O. C., and Hazel, 418 Weitzel St., Oceanside, Calif., 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Faw, Chalmer E., and Mary P., 1939.
Harper, Clara, 1926.
Horn, Evelyn J., R. N., 1930.
Heckman, Clarence C., and Lucile, 1924.
Moyer, Edna Faye, 1931.
Petre, Ira S., and Mary M., 1939.
Shisler, Sara C., 1926.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, W. Africa

Brumbaugh, Grayce, R. N., 1937.
Kulp, H. Stover, and Christina, 1922 and 1927.
Weaver, E. Paul and Zalma F., 1939.

Marama, via Damatura, Nigeria, W. Africa

Landis, Herman B., and Hazel M., 1938.
Royer, Harold A., and Gladys H., 1930.

On Furlough

Bittinger, Desmond and Irene Frantz, 1314 E. Euclid, McPherson, Kans., 1930.
Bosler, Dr. Howard A., and Edith, New Paris, Ind., 1931.
Burke, Dr. H. L., and Marguerite, R. N., Walkerton, Ind., 1928.
Engel, Alice, R. N., 1049 Reisner St., Indianapolis, Ind., 1937.
Utz, Ruth, R. N., Brightwood, Va., 1930.

INDIA

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Bollinger, Amsey and Florence M., 1930.
Grisso, Lillian, 1917.
Lichty, D. J., and Anna, 1902 and 1912.
Moomaw, I. W., and Mabel, 1923.
Warstler, Anna M., 1931.
Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India

Blickenstaff, Dr. Leonard and Betty, R. N., 1940.
Blickenstaff, Verna M., R. N., 1919.
Blough, J. M., and Anna, 1903.
Cottrell, Drs. A. R. and Laura, 1913.
Fasnacht, Everett M., and Joy C., 1940.
Shickel, Elsie N., 1921.
Zigler, Earl M., and Rachel M., 1937.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.
Swartz, Goldie E., 1916.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Kinzie, Wm. G., and Pauline G., 1937.
Miller, Sadie J., 1903.

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924.
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.

82 Mahatma Gandhi Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921.

Landour, Mussoorie, U. P., India

Joe W. Bowers, 1940.

On Furlough

Miller, Eliza B., % J. Wilbert Miller, R. 2, Waterloo, Iowa, 1900.
Mow, Baxter M., and Anna B., 3435 Van Buren, Chicago, Ill., 1923.
Shumaker, Ida S., 105 Beachly St., Meyersdale, Pa., 1910.
Townsend, Ralph, 41 W. 10th, Columbus, Ohio, 1937.
Ziegler, Edward K., and Ilda, 830 W. Locust St., York, Pa., 1931.



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November 2, 1940

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EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

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EDITORIAL

When Hearts Get Fat

REMEMBER the story of the wild duck which, tempted by the sight of plenty of good corn, joined the barnyard fowls and some time later, when the urge awoke within him to respond to the call of his mates of the upper air, found to his great disappointment that he had become so fat he could not fly?

Don't you see why "our souls can neither fly nor go, to reach eternal joys"? It's because we like too well to "grovel here below, fond of these trifling toys." More than two and a half millennia ago a great prophet sensed this condition so clearly that he hesitated to accept a commission to call his people to higher things. Their heart is "fat," he said, fattened on the soft dainties of carnality. They cannot respond.

Our Lord found the people of his day well pictured by the prophet's words. Isaiah must have been talking about them, he said in substance. Has it not occurred to you that he was talking about us? Persons who feed only or chiefly on the produce of the ground will never get strong enough to rise above it. E. F.

"Together With"

CO-OPERATION is the modern magic word and it is a good one but Paul's way of putting it is simpler and more forceful. The interests of the church and therefore of the kingdom of God are served best when we work together with each other and with God.

We can do nothing good without him and he cannot do what he wants done without us. It is no credit to human intelligence that such obvious truths should need constant repetition.

Yet there are always plenty of misguided zealots at both ends of the problem. Some would save themselves and the whole world by human ingenuity. If only they could find the right plan! They leave God out. Equally foolish are those who leave everything to him. They leave themselves out. They seem to think it dishonors God to intimate that he needs human help. They need to know him better.

The cause lags for lack of co-operation among ourselves and between ourselves and God. It needs more "together with." And the fault is all on the human side. E. F.

Education as of First Corinthians Thirteen

IF the educated man were to speak as with the tongues of men and angels, yet be without love for God or his fellow men, he has become sounding brass, or but a clanging cymbal. And if such a man seems to have the gift of prophecy, and to know all mysteries and knowledge; and if he make a show of faith such as would remove mountains, but lacks the Christian concept of values, he is nothing. And if he were to bestow all his learning to educate the poor, even give his body to be burned, but have no appreciation of the worth of persons, then there is no profit to himself or for others. The truly educated man suffers long, and is kind. Such a man does not envy his brother, does not boast of his learning, is not puffed up, does not behave himself unseemly, does not seek his own, is not easily provoked, thinks no evil, rejoices not in iniquity, but does rejoice in the truth. The Christian scholar bears all things, believes all things, hopes in all things, endures all things. The love of a truly educated man never fails: for whether there be prophecies, they shall be done away; whether there be tongues they shall cease; whether there be knowledge it shall vanish away. For even they who are educated know only in part; but when that which is perfect is come, that which is in part shall be done away. When one is a child, he speaks as a

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child, feels as a child, thinks as a child: but when he becomes an educated man he puts away childish things. For now we see in a mirror darkly; but then face to face: now we know in part; but then shall we know fully even as also we were fully known. But now there abide faith, hope, love, these three; but in the world of the Christian scholar the greatest of these is love. H. A. B.

It Worked Then and Does Now

"THEN they that feared the Lord spake often one to another" and it did them a lot of good besides having their names set down in that "book of remembrance." It gave them new courage. They shared their hopes and fears, their satisfactions and their disappointments and in that sharing they doubled the one and divided the other. It gave them new strength.

It will do the same thing now. The fellowship of the faithful is a means of grace beyond all calculable value. Don't neglect it as the manner of some is. We are going to need all the help we can get in the uncertain days that lie ahead. Yes, we can pray alone and should by all means, but we need also the blessing that comes only when we empty out to each other and then pray together. E. F.

Playwright Turned Critic

Excerpts from an Editorial in the October 10 Christian Advocate, T. Otto Nall, Editor.

PLAYWRIGHT CHANNING POLLOCK has occupied pulpits of every denomination in America, except Mormon and Catholic. But he never goes to church any more unless he is speaking at a service. He says so, with a touch of self-satisfaction, in the article, "Why I Don't Go to Church," published in The Reader's Digest.

Now, the writer believes this to be too bad for both the church and Mr. Pollock; and this observation is made on the basis of personal acquaintance with both. The church has values that even so sensitive a soul as Mr. Pollock has failed to apprehend and appreciate; and Mr. Pollock has talents that would enrich any church in which he chose to enlist.

In his article he marshals the timeworn excuses for not going to church:

One can be religious without going to church.

Preachers are not interested in the problems of common people, but are eager to preserve symbols and doctrines.

Most preachers are inadequately equipped for their tasks by reason of personality and training, and they have too much to do, even if they were well prepared.

Church people lay emphasis on trivial taboos instead of real issues.

So much for the objections stated.

Mr. Pollock will find no group of people more conscious of their own faults than are church people. Most of them are perfectly willing to confess that, in comparison with the church that Jesus talked about when he spoke of the rock foundation, the Christian church of today comes far short.

But, in spite of all its faults, and in spite of the fact that Mr. Pollock and others stay away, the church is at work on a task that needs to be done. Instead of standing on the outside criticizing, Mr. Pollock ought to be on the inside helping, for he thoroughly believes in the causes for which the church stands.

In staying away from church Mr. Pollock is giving expression to a medieval monasticism that is popular these days. Whether one seeks God through meditation in his cell, or through sitting in the park, he is guilty of a selfish monasticism, when he conducts his religious life as though nothing mattered but the saving of his own soul. That is a pretty frank putting of it, but it is the end result of such thinking as this:

Because the sermon does me no good, I will not listen. Because I can hear better music over the radio, I will not sit through the processionals, anthems, and recessionals. Because the readings in the psalter and the prayers bore me, I will have none of them. I am able to find God without any help from anybody; I can withstand temptation without any support from a group of likeminded people; I can enjoy myself religiously without fellowship. And, because this is so, I will have no part in worship that involves other people.

The spiritual stalwart who could do all that is rare. The writer's personal acquaintance with Mr. Pollock and his truly great plays suggests that he may belong to that select company. Let us be generous just now and give him the benefit of the doubt. But, there still remains this question for Mr. Pollock: "What about the millions of people who need the fellowship that you do not require for your own religious development? By example, you encourage them to undertake an exercise to which they are not equal. By withholding yourself from their fellowship, you deprive them of contact with your own enriching personality."

Yes, Mr. Pollock needs the church, and the church needs Mr. Pollock.

THE GENERAL FORUM

Any Teacher Speaks

BY LUCILE LONG

When I began to teach, within my hands
There was so little that I had to give
I drew back, frightened. How imperative
That one have wealth to satisfy such demands!
I counted my few treasures. Bread and meat,
Five loaves, two fishes—what were they before
A multitude that surely must need more?
Yet One commanded, Give ye them to eat.

I gave. The multitude has gone away;
The hungry companies at last are fed.
And when I pause to count again, I find
An old, old miracle still true today:
Scattered upon the meadow, left behind,
There are twelve basketfuls of meat and bread!

Bridgewater, Va.

A National Education Sunday

BY CHARLES C. ELLIS

President General Education Board

THE National Educational Association has been sponsoring for several years an American Education Week in November. Its purpose is "to call the attention of the public once each year to the vital rôle of education in the life of our democracy."

It ought to be of interest to the churches of the United States that for the first time "the national sponsors of American Education Week likewise recognize the fundamental place of religion in human affairs and consequently stress the Sunday topic"—Enriching Spiritual Life.

It ought to be of more than incidental interest to the churches of the brotherhood that our General Education Board through its secretary, Dr. A. C. Baugher, was influential in bringing about this recognition. Dr. Baugher as the representative of our Board has been made a director of the Council of Church Boards of Education and this organization was able to influence this recognition of religion by the National Education Association and the incorporation of the Sunday into American Education Week.

To encourage the observance of this Sunday (November 10) the association has issued a bulletin—Enriching Spiritual Life*—containing appropriate articles by the Editor of the International Journal of Religious Education, President Charles F. Wishart— President of the College of Wooster, Dr. Lynn Harold Hough, Dr. Gould Wickey, and Superintendent William A. Sutton of Atlanta. It should hearten the church to have this support from the schools for a recognition of the place of religion in true education. The Sunday, universally advertised as a part of American Education Week, offers to the alert pastor an opportunity unique not only for stressing Christian education, but for tying the education forces more closely to the church. Let it not be a day when education as such is stressed; that will be strongly done during the week. Let it rather be a day when the Christian aspect of education is emphasized and the need on the part of educated men for a Christian view of God and the world.

The day offers also an opportunity which it is hoped our pastors will not neglect—to show to our people the need for Christian higher education and thus to set forth the need for and the need of our church colleges. The General Education Board commends this day to the churches as a day to be observed, not for the sake of the schools and colleges alone, but for the sake of the church itself. It is difficult to vision a church of the future if our institutions of Christian learning are not strongly maintained now.

Huntingdon, Pa.

* 10 cents a copy—National Education Association, 1201 Sixteenth Street, N. W., Washington, D. C.

Enriching Spiritual Life

BY A. C. BAUGHER

Secretary General Education Board

EDUCATION SUNDAY—November 10—is a call to the churches throughout the United States to emphasize the importance of "enriching spiritual life" as a means of protecting the foundation and essence of the American way of life.

America has been built upon a spiritual foundation by heroic men and women whose chief motive was to find freedom in worship. A passionate Christian enthusiasm stabilized their family life, their concept of democratic government, and their religious freedom. Their early efforts in the field of education were hardly more than an auxiliary of the church. In fact the American people have been rocked in the cradle of freedom and religious education.

Our country has entered upon her first peacetime conscription of men. The announced purpose of this mobilization is to defend the country. We are naturally inclined to ask whether an army of one or two million men can protect America—a land rich in natural resources but infinitely richer in a great spiritual heritage. To defend a country calls for more than protecting our coast lines, trade routes and world markets. Drilling

an army of men in the rigors of military discipline may seem important, but it is infinitely more important that men and women be drilled in recognizing the truth that virtue, justice, and righteousness constitute the bulwark upon which the ultimate security of any nation rests. The real America to be defended nestles deep in the bosoms of one hundred and thirty million people who have learned to cherish freedom. To defend such a country requires the mobilization of the spiritual forces of the country. To fail in protecting our spiritual values, even though we succeeded in maintaining our physical resources, would lead us to think of one who "gained the whole world but lost his own soul."

In a time when the light of freedom and spiritual life is burning low in many unfortunate places, it becomes all the more important that the torch of the gospel of Jesus Christ burn the brighter in other lands. It is encouraging to know that the National Education Association and the United States Office of Education, among a number of other organizations, are urging all the churches throughout the country to join in observing Sunday, November 10, as National Education Sunday. And this is in keeping with the genius of our country. Now, as perhaps has not happened in a century, the church is given the position of leadership in emphasizing the need of enriching spiritual life.

It is indeed fitting that the pastors, ministers, religious leaders, and our colleges in the Church of the Brethren give special emphasis to the need of providing an adequate spiritual leadership to meet the needs of the times.

Some definite things that can be done in observing National Education Sunday:

1. *Preach a sermon* on the theme of Christian Education as a Means of Spiritual Enrichment.

2. *Have a program* on Christian Education by the young people or some other group in your church.

3. *Co-operate with the superintendent* of schools in your community in upholding spiritual values in the community.

4. *Ask the superintendent* of schools to speak to your young people and other groups.

5. *Visit your schools*—last year 8,000,000 people visited the public schools during Education Week.

6. *Support the Brethren college* in your area. Last year more than 1,000 Brethren young people attended Brethren colleges.

7. *Lift an offering* for the Brethren college in your area.

8. *Remember,* "what we put into our schools, we put into our homes, our society, and our nation."

Elizabethtown, Pa.

The Case for the Small Church College

BY RUFUS D. BOWMAN

One of the things for which I thank God is that I was privileged to go to a small church college. In a day when our church colleges are struggling for life, it might be well to present the case for them. Why are they needed? What has been their contribution to the church? What is their value now?

1. *In the first place, let us remind ourselves of the importance of Christian teaching.* Jesus was the world's greatest Teacher. The fifth chapter of Matthew says, "He opened his mouth and taught them." Jesus had faith in moral and religious teaching. He consecrated much of his public life to this work. Jesus loved his pupils. He taught them in terms of their needs. His methods were the methods of an ideal teacher. The Master not only used ideal methods; he had a great message. His message was the truth of the kingdom. Before he left this earth he uttered the Great Commission, "Go ye, therefore, and make disciples of all the nations, . . . teaching them to observe all things whatsoever I commanded you." Jesus conducted a teaching ministry. Christian education was exemplified in the practice, spirit and methods of Jesus. And he asked his followers to be teachers of his gospel.

We find, too, that the Apostle Paul, the first great expositor of the Christian view of life, placed a strong emphasis upon teaching. He wrote to the Corinthians thus: "And God hath set some in the church, first, apostles, secondarily, prophets, thirdly, teachers, after that miracles, then gifts of healing." The Bible speaks clearly regarding the value of the right kind of teaching. Christian teaching has an important place in the kingdom of our Lord.

II. *In the second place, Christian education in the Church of the Brethren has been one of the most valuable things in our heritage.* Among the first generation of Brethren there were some highly educated men who advocated the establishment of schools for the purpose of educating young people in sound religious principles. Alexander Mack, himself, was a man of learning. Other early Brethren who were men of learning were: John Naas, Peter Becker, George Adam Martin, Michael Frantz, Martin Urner and the Sowers. Christopher Sower's printing press, established in 1738 in Germantown, was perhaps the most significant educational agency among the Germans in Colonial America until its destruction during the Revolutionary War. Christopher Sower, the second, was a prolific writer on religious and social problems. At the beginning of

our history, we were ardent advocates of higher learning.

I admit that our educational history abounds in paradoxes. After the destruction of the Sower printing press the most powerful educational force among the Brethren was gone and for a time the educational spirit seemed to go with it too. Persecutions for failure to take the oath of allegiance required of the Pennsylvania Colony caused many Brethren to move to other parts. All educational activities were practically suspended after the war. Migrations scattered the Brethren people into many parts of the frontier country. Many of our people came to look with despair upon higher education and the type of culture it produced.

The revival of education began about 1851 with the revival of printing by Elder Henry Kurtz. The recovery was slow and gradual. The development of sentiment in favor of education and the establishment of schools abounds with the names of Henry Kurtz, Jacob Miller, Peter Nead, Isaac Price, Daniel Hays, Abraham Cassel, M. S. Newcomer, J. G. Royer, R. H. Miller, D. C. Flory, S. Z. Sharp, and James Quinter. These men are stars of the awakening morning and deserve our undying gratitude. The period from 1850 to 1900 was a period of educational expansion. Many schools were established which were short lived.

The contribution of our educational program to the Church of the Brethren through the years is something which deserves our thought. The rise and development of Christian education from 1850 to 1900 gave the church a new vision and a new vitality. Our colleges have given to the church great leaders, who possessed strong scholarship, a deep faith, and a vision of what our church ought to be. Our colleges have saved thousands of our young people for the church by educating them in our own church morals, throwing around them a wholesome Christian environment, teaching them the fundamentals of the Christian faith, and giving them a church consciousness. The development of our missionary vision and outlook has been parallel to the development of Christian education. In the mission bands of our colleges many of those who have served and are serving the cause of God in other lands received their inspiration and their call. Our colleges have been a strong influence in our church for culture, for vision, for the creation of a strong church leadership, for the saving of our young people, and for the world-wide propagation of the gospel. The history of the Church of the Brethren can not be written without a strong emphasis upon our colleges.

III. *In the third place, what is the case for the church college today?* Are the church colleges still needed? If they are needed, what should be their function?

You will agree with me that the church colleges are still needed. They are needed now for the same reason that we have needed them through the years: namely, to be centers of the truest culture, to be centers of vision of what the church should be and do, to educate a strong church leadership and to educate our young people in an environment pervaded by Christian ideals, a vital faith and church consciousness. To drop our emphasis upon Christian education would mean the beginning of a decline in our church life.

If our church colleges are needed today, what is their function?

1. The church colleges must be centers of broad culture. Provision is not made for specialization so early in liberal arts colleges. These colleges offer a broad culture and help students lay a broad and secure foundation for life and for later specialization. And if I can interpret the need of our time aright, it is for leaders who have a broad culture, who can see relationships and who can solve the intricate problems which confront us.

2. The church college makes possible vital contacts between faculty and students. Mr. William B. Munro in the *Atlantic Monthly* of several years ago had an article entitled *Cheap Bread and Costly Brains.* Mr. Munro was a student of Mark Hopkins and he discusses the definition of a college which has been so universally used: Mark Hopkins at one end of a log and a student at the other. Mr. Munro discovered how this epigram originated. James A. Garfield, twentieth President of the United States, was the author of the famous definition. While Garfield was a member of Congress he made an address to the Williams Alumni of New York City at a banquet in 1871. Mr. Garfield said, "I am not willing that this discussion should close without mention of the value of a true teacher. Give me a log hut, with only a simple bench, Mark Hopkins at one end and I at the other, and you may have all the buildings, apparatus and libraries without him." From this statement came the famous epigram: Mark Hopkins at one end of the log and a student at the other.

Mr. Garfield was saying that men, not bricks or mortar, make a seat of learning. He was saying that he received his intellectual stimulus and his dynamic for leadership from Mark Hopkins.

His whole address was a plea for the recognition that the faculty and not the campus was the most important thing.

These sixteen years since graduation from college have led me to a new standard for evaluating the worth of a college. I no longer evaluate a college by the size of the student body, nor by its elaborate equipment. These things are important, but they are minor. When I look at a college, I want to find faculty members who not only know their subject-matter, but who know young people and have time to share their lives with them. I want to find an educational philosophy which places the emphasis upon growing rather than upon merely learning facts. I want to find a curriculum which is truly educative in that it is built upon the interests and needs of persons and the needs of the constituency which the college serves. I want to find an atmosphere which is charged with Christian ideals.

Small classes taught by men and women, not only of high scholarship, but of sterling character, giving an opportunity for personal contacts between teachers and students represent a factor of great value. Dynamic leadership comes through the sharing of life. Jesus trained his leaders by living with them; sharing the deepest experiences of his life—his joy, his sorrows, his faith, his hope. He first brought about a reorganization of living. He imparted a spiritual dynamic. Masterful classroom teaching will remain as one standard by which to measure teachers. But I cannot refrain from mentioning other standards. The first is the eloquence of beautiful living. The second is the ability to share this beautiful living with the students in an inspiring way. Herein lies the secret of producing dynamic leadership. This is the case for the Christian college.

3. The church college gives a spiritual interpretation of knowledge. I wonder how many of you read that article by Philip Wentworth which appeared in the June, 1932, issue of the *Atlantic Monthly*. This young man tells his own story. He had chosen for his lifework the Christian ministry. He went to one of our great universities for his college course. During those four years his faith was poisoned until he not only gave up the ministry, but lost interest in Christianity.

We cannot comfort ourselves by saying that this is an isolated case. Hundreds of young men and women who will receive their diplomas this coming June will have had the faith of their childhood undermined without having been led to a positive reasonable and Christian interpretation of the universe. They have been taught that God is an elective.

The Christian college teaches mathematics, physics and chemistry, just like the state university, but there is a world of difference in the spirit and atmosphere in which these subjects are approached and the interpretation given. Christian teaching does not accept the concept of mechanism which is so often applied to human behavior. Instead it puts purpose and personality at the heart of the universe. It sets eternity in the heart of man. It holds that the universe has a purpose for you and for me. It gives an interpretation of the universe which enables us to face it with a sense of security. It cultivates a Christian philosophy of life which interprets the supreme values of the universe in terms of personality. It teaches chemistry and geology in such a way that the student can appreciate the values of science and yet say, "I know whom I have believed."

This spiritual interpretation of life gives hope where now reigns despair. There are no illusions in my mind regarding the difficulties which young people face at this time. Many of them are having trouble to get work. Two outstanding men in our country made statements of great contrast. The first is the voice of the skeptic, Clarence Darrow, who has never interpreted life in spiritual terms. He said: "If I were a young man now facing life, I would chuck it all."

A prominent Christian leader of our country answered the skeptic. He said, "I wouldn't chuck it all." He recognized the problems ahead of young people and the difficulty of finding a job, but the Christian leader said to the young people: "You are going to live in the period of the most momentous changes experienced by any generation, and if I could get a toehold anywhere where I could keep body and soul together, I would throw myself into the struggle for the making of a better world with all my powers." This is the voice of one who sees life in spiritual terms and this is the case for the Christian college.

4. The small church college cultivates a Christian atmosphere vitalized by Christian ideals. I believe strongly in the importance of living in a Christian atmosphere. Atmosphere is the social, moral and spiritual air that we breathe. It has much to do with our moral health.

A significant test was made not long ago to discover what influences in college most profoundly affected the lives of the students. Students of eleven colleges were interrogated. These were the most important factors mentioned: the influence of the faculty, the chapel services, the

influence of the college church, courses in Bible and religion, and the influence of religious organizations on the students themselves. All of these are prime factors in creating the Christian atmosphere.

I must say that the small church college as it faces the future cannot present its emphasis on religion as a substitute for adequate equipment, for the highest educational standards, and for thoroughness of training. Along with this religious and moral emphasis, it must give evidence of superior opportunity for study and training.

5. The small church colleges make possible church-conscious colleges and college-conscious churches. I wish everyone would read the article entitled *Church-conscious Colleges and College-conscious Churches* by Robert L. Kelly, in the April, 1933, issue of *Christian Education*. Dr. Kelly had finished a survey of our Brethren colleges. This article is a splendid presentation from one outside of our church of the service of the colleges to the church.

In his introduction, Dr. Kelly emphasizes the need for churches becoming more college-conscious and for colleges becoming more church-conscious and he uses the Brethren colleges as an illustration of how this may be accomplished. He says, "The Brethren colleges are found to be singularly successful in establishing and maintaining relationships with individual churches, and it is hoped that suggestions drawn from their experience may prove valuable to others."

Further, Dr. Kelly goes on to show how our colleges are church-conscious by saying, "There is no doubt that the support and co-operation received by the colleges of the Church of the Brethren from their denominational constituency may be attributed largely to the attitude of the colleges themselves toward the principles, ideals and practices of the church. Their position on these matters is given frank and fearless statement by the college officials." He goes on to quote from the different college catalogues showing that the ideals of the colleges are true to the spirit and principles of the church.

Still further, Dr. Kelly states that "the spirit of service and co-operation between college and church is not confined to these declarations and affirmations of doctrine and principles." He outlines the ways which our colleges have been using in cultivating church-conscious colleges and college-conscious churches. I will mention a few of them. (1) Student contacts with churches through deputation teams. (2) College officials touching the churches. (3) Missionaries in the field. (4) Bible institutes at the college. (5) The influence of our college churches.

Therefore, the case for the small church college is this: (1) It is a center of broad culture. (2) It makes possible vital contacts between the faculty and students. (3) It gives a spiritual interpretation of knowledge. (4) It cultivates a Christian atmosphere vitalized by Christian ideals. (5) It makes possible church-conscious colleges and college-conscious churches.

Realizing that our Master held Christian teaching as of prime importance, bearing in mind the contribution of Christian education to the Church of the Brethren through the years, and the present need for church colleges, it is our prayer that our colleges will continue to be stars of the awakening morning.

Bethany Biblical Seminary, Chicago, Ill.

The Oil Stayed

BY LUCILE LONG

In a preceding article, I tried to point out what seems to me the fundamental reason for going to college. Now I should like to suggest one of the most fundamental truths of college experience. The story from which this title is taken is one from the life of Elisha, the successor to the more dramatic and fiery Elijah. A widow, the wife of one of the sons of the prophets, came to him appealing for help to save herself and her son from a cruel creditor. "What hast thou in the house?" asked the prophet, and the reply was, "Not anything . . . save a pot of oil." The directions of the prophet were simple: borrow vessels, "borrow not a few," and pour out the oil. The woman did so. And when the last vessel was full, the oil stayed. The oil was sold to furnish money to pay off the debts.

College, at least for some students, is hardly less miraculous an experience than this of the widow's. The student faces life unequipped. He has in his possession nothing save a poor cruise of oil. But in college he is repeatedly told to "pour out." And over and over again the old story is repeated: as long as there are vessels, the oil continues to flow. But when the last vessel is filled, the oil ceases. Is not the meaning of the story unmistakable? What the student gets from his years in college is determined by what he brings. As in this incident, for all practical purposes the oil supply is inexhaustible. It is limited only by the number of vessels furnished.

I am keenly aware of the awkward position a teacher is in when he makes such a statement. It seems painfully obvious that he is doing only one

thing—evading responsibility, excusing himself and his colleagues from duty. And no one likes to feel that he has invited such criticism. Let me therefore say with all possible emphasis that the work of the teacher is important. Probably no one ever became a teacher who had not himself had at least one teacher so helpful and so inspiring that he never ceased to be conscious of his debt of gratitude to that person. We measure the importance of our own work, not by what we fancy we ourselves can do, but rather by what we know by our own experience has been done for us. And so we begin our task with incredibly high hopes. But exactly in proportion as the teacher is conscientious and gifted and sensitive, he comes to feel, not immediately perhaps, but inevitably, that his work is restricted. The lesson that in one section of a class moves with the spontaneous enthusiasm and interest that so delight the teacher's heart, in another section on that very same day proves so dull that the teacher is gloomy for hours afterward. The same painstaking preparation will result on one day in entirely successful class periods, and on another day in the most depressing failures. Sometimes, of course, the teacher's lack of knowledge and skill are unmistakably responsible for classroom failures. But it is not always the supply of oil that determines the flow; often it is the number of vessels! And so for the college student the word of the prophet is extremely important: Borrow vessels, borrow not a few!

What are the "vessels" that determine the amount of oil which appears so miraculously to the sincere college student? It would be absurd, no doubt, to attempt to list them all, but using this figure of speech, we may at least suggest some of them. One is what the student already knows. Perhaps no one realizes so keenly as the teacher how new information must rest upon knowledge previously acquired. Weak students say over and over again, "If I had had a background—" and not always is this just an excuse. Every single fact that a person possesses is a sort of tiny magic circle touching at every point on its circumference other facts and so making them accessible. Anyone who attempts to explain either theory or practice knows how helpless he can be if he cannot find this point of vantage—this common knowledge to which he can attach his new truth. The person who knows finds learning infinitely easier than the one who does not. He has a score of eager new ideas while his neighbor is painfully trying to adjust himself to one—and a most elementary one at that! Who more than the teacher understands that saying of Jesus: "For unto every one that hath shall be given, and he shall have abundance"? He has seen one student acquiring easily and joyously a wealth of new knowledge while another is writing in his notebook awkward, unrelated statements from a lecture he does not comprehend. Everything that one knows is a vessel into which the life-saving oil may flow.

The attitude of mind which the student brings with him is another determining factor. Some people want to learn; they are excited over new facts, not frightened or bored. Professors never tire of commenting on the curious way in which people pay for an education and then systematically, persistently, often with astonishing ingenuity, avoid as much of it as they can. Classes can be cut, certain assignments skipped (or copied), library work avoided, professors sometimes influenced in favor of less work. There is a limit, certainly, to what a student can do. And no good student ever allows himself to be so overwhelmed by his work as to have no time for the reflection which makes order out of the chaos of new facts which he may be acquiring. But how many students bring to their college experience a genuine desire to learn? "I have yet many things to say unto you, but ye cannot bear them now." Is it not the verdict of every sincere teacher? We cannot tell people things they do not want to hear. On the other hand, under the wide-awake eyes and intelligent questions of a group of students, who with any of the qualifications of a teacher at all can fail to teach well?

And finally, a willingness and ability to work serves in a large way to determine the extent of any miracle which the student may experience during his college days. This has a most unromantic sound, I know. But even the student who has a good mind, with a certain instinctive desire for information and a rather large fund of knowledge already at his disposal, cannot realize any genuine miracle unless he works. The famous saying that college bred means a four-year loaf is simply not true, unless *college bred* is limited to mean only having been to college. There is only one way to learn the vocabulary and grammar of a foreign language, and it isn't by taking an evening stroll. Trigonometry, philosophy, the march of events in history, the sweep of English poetry—these things do not become part of the mental equipment of a man, the very structure of his thinking, unless he labors to master them. How much will the student get from college? It depends very largely on how hard he is willing to work.

The stories of the Bible, so fascinating in the way they constantly illustrate and illuminate our

own experiences, are seldom perfect parallels. And in this story there is one part that cannot be duplicated by the college student. The widow borrowed vessels, and presumably after the miracle she carried back to her neighbors the jars that had held the marvelous oil. Jars of that kind can be borrowed. They are so easily obtainable that one wonders if the widow, pouring out oil first into one and then another, did not wish that she had borrowed more. But the college student cannot borrow. He tries, of course; he tries frequently. He borrows paper, pencil, textbooks. He gets from his neighbor the assignments he was too lazy to copy down in class; he uses his roommate's class notes for review; he even turns in as his own written work that which was done by another. I acknowledge with embarrassment that he gets a grade sometimes which he never earned. But he never succeeds in borrowing a vessel into which the oil that saves life is poured. He remains poor where another is rich. He is hounded by creditors to the day of his death. He never knows what it is to be intellectually saved. The college student cannot borrow his vessels; he must bring his own. They are as accessible as were those that the widow borrowed, but they must be his!

And so we say to college students: "The oil is here; where are the vessels? Bring them with you, or we are helpless. Do your part, or try as we will, we cannot do ours. No miracle, even in Old Testament times, was so supernatural in its working that the recipient did not have some share in it. Will you demand that the college do what these did not?" I realize that this story is not a complete explanation of the vastly different effects that a college has on its different students. But even if the truth here revealed is not the whole truth, at least let us be honest enough to accept this part of it. The message is not limited to college students. We all need to realize afresh the existence of the jar of oil within our reach, so miraculous in its possibilities, so useless as long as we bring no vessels and fail to pour out. The miracles of Jesus teach the same lesson. "As thou hast believed, so be it done unto thee." "According to your faith be it unto you." Thus the stories go.

The words of the prophet are still true for us today, and in a peculiar way are they significant for the college student. He must bring his own vessels and pour out his oil, knowing full well that when the last vessel is full, it will be true for him as it was for the widow, "the oil stayed."

Bridgewater College, Bridgewater, Va.

The Time to Teach

BY DAN WEST

"It is too late to teach now." So said one leader when he began to feel the strain on the church because of our approach to a war situation. But I am told that he did not do much to teach during last year, nor the last twenty years. It sounds a little like the man who was unable to repair the roof when it rained. And he did not need the roof in dry weather.

When is the best time to teach our peace doctrine? Recently the educational section of the Brethren Service Committee unanimously agreed that now is a better time to teach than before the war started. That may seem strange at first, but maybe it is correct.

Two years ago comparatively few of our people were awake on the war-peace issue. Then our peace doctrine was easy to accept with little thought. Now it is not easy, and words matter increasingly.

A year ago many were frightened awake by the outbreak of war in Europe which they did not expect even after international and intensified preparations for war. Later our people settled down to a study of what we believe and why. Without statistics at hand, it seems likely that in more than one half of our churches small and large groups have given extra time toiling over our peace position and what it means. We cannot measure the result of that effort yet.

"That the entire world has been in crisis for many years is known to everybody. That it is in deeper crisis than ever before is apparent. That it will move into still deeper crisis in the period immediately ahead is certain." So wrote one of America's outstanding teachers recently.

In this crisis we shall either let go of our peace doctrine, or we shall carry it farther than ever before. This is a hard choice, but it is just the kind of situation to get us ready to learn as never before. The falling off among pacifists in Britain and America is saddening, but explainable. One Canadian editor goes so far as to say, "It is no longer possible to identify pacifism with Christianity."

But others have come to see clearly that we cannot take part in killing our brothers if we are going to follow our Master. Four hundred ministers of the two thousand in the United Church of Canada are standing by the Christian pacifist position—more than there were a year ago.

If we are sure that we have in our historic faith something of eternal value, then we can take new determination that it must live in us, and be mani-

fested in a darkening world like light. The darker the night, the better even a small light shows up.

Letting our light shine, and "by the manifestation of the truth commending ourselves to every man's conscience" may become very costly, but there is also a scripture about counting the cost. And there are many more recommendations and commands in the New Testament which fit our condition well. In fact it was written in times similar to ours, and to people with a similar faith. We have the chance now to help fulfill that faith.

This is the time to teach—if we have the courage to do it. I believe we have it, better than ever before.

Goshen, Ind.

Toward a More Vital Congregational Experience in Worship

BY DE WITT L. MILLER

VII A

THE final element to be considered that bears an important relationship to the success or failure of public worship is the individual in the congregation. After all is said and done, the minister may be a man of God and an artist at leading in public worship, the choir may be musically perfect and spiritually in harmony with the aim and purpose of the service, the form may be adequate, and the physical environment worshipful, and yet there be no worship. In spite of the social element involved in congregational worship, worship of any kind has been, is and always will be a matter of a personal relationship between a man and his God. I cannot worship for you and you cannot worship for me. Therefore the success or failure of any given service depends upon the willingness or unwillingness of each one of us as individuals to assume the personal responsibility that rests upon us for worshiping.

In the first place, we must prepare adequately for the service. Just as we wash our hands before we eat, so do we need to cleanse our spirits before our spiritual feasting. Religion's task in this old world has not been fully accomplished, and so we live in a world that is partly Christian and partly pagan. And the world leaves its mark upon us in spite of our best efforts to be Christian, hence we need to prepare our hearts for the experience of worship.

There are two ways to prepare for worship. In the first place, we should pray. No minister who takes his ministry seriously leaves prayer out of his preparation for the worship hour. Neither should the layman. We need to pray for open minds and hearts. We need to pray for the eye of the spirit that we may see the truth of God. In our prayer we should remember the minister and the choir and others who will worship with us.

In the second place, we prepare for a worship experience by inviting someone else to the service. The biggest sin of all is selfishness. Nothing is so disruptive in the human and divine relationship. When we come to church for our own benefit or to satisfy our sense of duty we are acting selfishly. Thus sin enters the picture and worship goes out of it. But when we sincerely and honestly invite another to the service with us it is concrete evidence that we are brotherly and unselfish. It is not by chance that the unevangelistic and nonmissionary church loses its power and influence and eventually its life. Neither is it by chance that a church that has a missionary zeal and an evangelistic spirit grows in power and in influence. Selfishness in religion defeats all the purposes of religion. So to prepare our hearts for worship, let us pray and let us invite someone to the service with us.

In the next place, if we would have a vital experience of congregational worship, we must actively participate in the service. Persons who are not in sympathy with the purpose of the service are a real hindrance to the service even though they are outwardly behaved. The person who expects the preacher and the choir to do it all is a barrier in the path of the free moving of the Divine Spirit in and through the service. The service is not for entertainment. To get good out of the service the individual must worship.

By active participation is meant a reverent attitude. I am quite sure that Jesus, if he were here now, would remind some of us at times that "my Father's house is to be called a house of prayer for all peoples." It seems that sometimes we forget why we are in the church. Perhaps with a great deal of profit we could spend all the time during the playing of the prelude in quiet prayer and meditation. Let us meditate upon the real purpose of the service. Let us try to get our motives straight with regard to our own attendance and participation. And then let us pray for the service, those who lead and all who participate, and for the good that it ought to do in the lives of those who attend.

But active participation means more than just reverent attention to the service. It means participation in the sense of giving our attention to the hymns, the Scripture reading, the prayers, and the sermon to try to discover the voice of God in it all speaking to our hearts and minds. It means giving ourselves to the spirit of the service. The person who is listening to see if the tenor section

of the choir sings off key, or whether the minister makes a grammatical error in his prayer or sermon, will never worship. These things are distracting elements, but they should be noticed and corrected by the persons involved and forgiven by others. The person who objects to standing when we sing our hymns of praise, or to kneeling when we pray, or to some other feature of the form and symbols connected with the service, simply because they do not like it, has made it impossible to worship so far as he or she is concerned. How much more Christian it would be if those individuals would seek to understand the significance of the forms used and "play the game" for the sake of the important thing, which is a vital congregational experience in worship.

Meyersdale, Pa.

How Pray?

BY REBECCA FOUTZ

SOME say that posture in prayer is of minor importance. In a sense this is true. We can pray anywhere, any time. Naturally the heart attitude is the vital thing. The Pharisee and the publican stood to pray, but the heart of the one was proud, and that of the other was humble.

But the fact that professing Christians seem to be less and less willing to kneel in the house of worship seems to indicate an attitude that is not in keeping with suppliance at the throne of grace. There are sanctuaries that apparently are never knelt in. And there are pastors who never thus bow at the church altar or before their congregations. Can it be that there are no heart-searchings gripping enough or sin or souls weighing on us enough to cause us to so humble ourselves before the eternal one? Or as the elders came to him, in praise and worship (Rev. 5:10, 11)?

During the early days of the depression, when there was much floundering about for something solid to put the foot upon, C. Austin Miles, the hymn writer, wrote a hymn entitled Down on Your Knees. It was a hymn calling people to prayer and repentance. It was sung on the radio by an interchurch choir and one had to wonder if it moved any church group to come thus to God in his dedicated house to plead and confess our shortcomings and seek his way out by spiritual rebuilding.

The Word tells of those in times past who not only knelt but prostrated themselves as they plead their own or their people's cause. Are we never so overwhelmed with the need there is in the world? Or do we never feel the call of the psalmist, "O come, let us worship and bow down; let us kneel before the Lord our Maker" (Psa. 95:6)?

When Ezra returned from exile to aid in the restoration of the holy city and the temple, he found that not only the people but the priests and the Levites had fallen into many sinful practices in direct violation of God's laws. He realized that spiritual restoration had to be accomplished first. In the great confession of sin in which he led the people, he not only wept and rent his mantle, but "I fell upon my knees and spread out my hands unto the Lord, my God" (Ezra. 9:5).

And Daniel did not try to shield himself by changing his manner of prayer even though he knew spies would be watching to trap him. "Now when Daniel knew that the writing was signed, he went into his house, . . . and he kneeled upon his knees three times a day and prayed, and gave thanks before his God, as he did aforetime. Then those men assembled and found Daniel praying and making supplication before his God" (Dan. 6:10, 11).

Could we think of Christ in Gethsemane with such weight of soul because of the "cup," the sin of the world, that it pressed out on him blood as sweat, and not think of him except as kneeling, even falling upon his face, as the Word says he did, as he poured out his anguish of soul in prayer to his Father?

In the great moment of raising Dorcas to life Peter "kneeled down and prayed" (Acts 9:40). And on the occasion of the sorrowful farewell and parting instructions to the leaders of the Ephesus church, Paul "when he had thus spoken, . . . kneeled down and prayed with them all" (Acts 20:36). And later, on this journey, and at another stop, the disciples were met and they went with Paul and his company down to the ship. The writer says, "We kneeled down on the shore and prayed" (Acts 21:5). Are there no such occasions now, none which move us to come so in prayer?

Both Rom. 14:11 and Phil. 2:10 tell us that there will come a time when every knee shall bow to God. Now it is a matter of choice, but then it will not be so. And it is a sad thought to feel that there might be those among that throng who had professed Christ here, but who in common with the unbelievers had not thus come to him until it was a matter of compulsion.

Philadelphia, Pa.

Victims of War touch the hearts of old and young alike. A recent letter brought a lovely gift from a sister eighty years old. She is in the Greenville Home of Southern Ohio, and though limited in this world's goods, she desires to share her possessions with those who suffer.

HOME AND FAMILY

Go Ye

BY DESSA A. KREPS

Ourselves to the altar of service we bring
To be used by our Lord, our Savior, our King;
His command we have heard for witnessing, so,
To uttermost parts of the earth we will go.

Our Lord has all power and promised to be
Ever near, yea within, by land or by sea.
He gives us the power, the tongue and the Word
To be witnesses for him till the whole earth has heard.

O may a clear vision of a world, that lies
In the darkness of sin, be seen by our eyes;
So we cannot find rest while millions are lost,
But love to the utmost, not counting the cost.

And here in our homes is the first place to start,
Since just where we live is one "uttermost" part.
Then let us "go" now to that lost one so near
And show him the way out of darkness and fear.

Then, too, let us give so another can "go"
To lands far away that the heathen may know.
And by praying with tears for those on the field
And those who may hear, help bring a rich yield.

Whether therefore we go or whether we stay
There is work for all and a witnessing way.
Let us first give ourselves and then we may know
What a blessing it is to pray, give or go.

La Verne, Calif.

An Interview With James A. Sell

BY J. E. MILLER

The Morrison Cove Home at Martinsburg is a credit to Middle Pennsylvania. In fact it would be a credit to any district. Many of us think too little of what we can do to make the last days of the older generation bright and happy. And worst of all, we do not even do all that we think of at times. Recently I made my second visit to this Home. While there I had a delightful three-hour interview with the oldest minister in the Church of the Brethren, Eld. James A. Sell, ninety-five years of age and seventy-five years in the ministry. His is a long record and a great record. There may be a world of difference between "long" and "great." Our interview was along the following line:

"You are ninety-five, Bro. Sell. How does one feel at that age?"

"One's feeling at my age does not depend so much on the number of years he has lived as on how he has lived them. I do not know how one would feel who would look back on a life misspent, but for one who has tried to live his best there is a satisfaction that must be experienced if it would be understood. Life to me has been a joy."

"How about your school days?"

"My school days were few, very few. To be exact, I went to the common schools just four terms. I taught school two terms. But I was always interested in education. I was closely identified with the movement that led to the founding of Juniata College. I was chairman of the Advisory Board of Juniata College from its inception till within a few years of the board's discontinuance. I have been a lifelong student in the school of experience. That school has taught me that I have many things to unlearn. And unlearning is a slow process."

"I understand you recently officiated at a marriage ceremony. Do you often act in that capacity?"

"Not now, though earlier in life I was often called upon for such an occasion. It's a great privilege to join for life two hearts that are devoted to each other. I made it a rule, if a fee was handed me, to pass it on to the bride. This recent wedding drew me into it because of personal friendship. It happened to come at a time when a large group had met at the Home for another purpose, but all were drawn into the company, about two hundred, I think."

"You didn't forget any part of the ceremony?"

"No; my rule always was to use a short ceremony, so there was not much to remember. Not what the minister says, but what the contracting parties purpose is the essential part of a wedding ceremony."

"As a minister your business has been to advise people, marry them, bury them, preach the gospel and serve on committees in furthering the interests of Christ's kingdom. Rather a large order, is it not?"

"Large, yes, and satisfying. The ministry opens a big field for the man who will conscientiously try to do his best. Mine has been the free ministry and I have enjoyed its privileges."

"I understand you still preach some."

"Yes, occasionally on special occasions. There are times when they want someone to speak of the past. That gives an aged minister a chance to speak of the good old days. It also calls for special caution lest he present only one side of the past. Then too, he must guard lest he become a pessimist and see nothing good in the future."

"What was your reaction when called to the ministry? Of course you expected it."

"No, I had never thought of the ministry as my life-work. I was greatly surprised when the brethren announced that I had been chosen to that sacred office. But being a member of the church and trusting in the wisdom of the church, I accepted the call and tried to do what I could. For many years I did much preaching. They often placed me on committees to adjust troubles. That was not always a pleasant task but a necessary one. I think they overrated my ability in that line. Such work calls for the best in a man. You probably know that I was only nineteen when they called me to the ministry."

"You must have vivid recollections of the trying times when the church rupture came in the eighties."

"Yes, those were trying days. Families were torn asunder, congregations split wide open, communities divided. It seems that when church people turn against each other they go the limit—and beyond. Two of us were sent among a number of congregations that were on the verge of splitting. I am not sure just how far our influence went, but most of those congregations were calmed and passed through that period without a rup-

ture. And that was a great thing for the district. I have always been thankful for the opportunity I had to help in that matter."

"The Brethren Publishing House printed your Lost Brothers of the Alleghenies. The book has passed through a number of editions. How did you come to write it?"

"Yes, the little book has a human touch and a wide circulation. The story of those two children who perished in the mountains stirred the community. I thought it would make an interesting story so wrote it for the local paper. Folks read it, seemed to like it, so it was put out in book form, not for the money there might be in it, but for the good it might accomplish. It was my first little book."

"For years I have read your poems in the church paper. At home I have your two volumes of poems and prize them. How does one go about writing poetry?"

"I cannot speak for others but, as for myself, I write poetry as I write prose. One must have a thought, an incident, a message; in short, one must have something to say that just must be said. Otherwise he would better keep quiet. I suppose most of us do certain things because they come to us naturally. It seems my thoughts often run along poetic lines. But one must not forget that arranging the thought requires labor, often much labor. Here as elsewhere labor conquers all things."

"I recall you were once an editor. Tell me about it."

"Yes, for a short time, only for a short time—to be exact, a year and a half. H. R. Holsinger was printing a church paper and needed help. He asked me to be the assistant editor, saying he could not pay me much in money but would give me stock in the company. Those days an editor did not sit in an easy chair. His was a varied task. I undertook the work and we labored together. But mother and I decided we would get married. Perfectly natural, but here was the rub. The paper gave scant support to one family but just could not support two families. Henry (I always called him Henry) and I talked it over. As a result I left the paper and mother and I went to the farm at Leamersville, where we remained many years. I was elder and preached there for many years. My editorial experience was brief but pleasant."

"Tell me more about Bro. Holsinger. I am interested because he became the leader of the Progressive faction of the church."

"Henry was energetic, capable. Whatever he did, he did with all his might. He was fast, very radical. I, on the other hand, was slow and very conservative. As I see it now, my association with him was good for me. It lifted me out of a rut, opened my eyes, helped me to rise above my extreme conservatism. Somehow I have always felt that my association with Henry acted as a restraint on him and made him more considerate, less radical. Yes, I think we were a help, each to the other. Though we differed, when the division came, we remained fast friends throughout life."

"You must have known James Quinter well. Tell me about him."

"Oh, yes, I knew him very well. He was a benediction to all that met him. He was a self-made man, a wise editor, a profound thinker, a logical debater, a great preacher. I would call him a Christian statesman. He liked to preach and always went to church ready to deliver a message if opportunity came his way. I remember, too, that he seldom passed by a chance to preach, nor did it seem out of place for him to rise and preach though others sat below him on the long bench behind the preachers' table. He knew how to get the truth out of his text. When he spoke, his audience listened because he said something."

"How does life look to you now through your blinded eyes?"

"It was great to live in the past. It is greater to live today. Many are lamenting the condition of the church, of youth, of the world. As for me, the future looks good. Our young people are an excellent generation; the church is awake and more aggressive than when I was a boy. The future of the world will be better than the past notwithstanding the dark days through which we are passing. Darkness covered the earth during the crucifixion, but Sunday announced the resurrection. Mother and I are here in the Home because we think it best for us, not because we must be here. It's a good place to be. I have lost my sight, but that is not so bad as mother's condition—her mind no longer functions fully. Yesterday she was busy all day moving back to the farm. That's far worse than blindness."

"Your memory seems strong. How did you manage to keep it so?"

"Yes, I remember fairly well, but, Bro. Miller, lately I have found it slipping some, so I am trying to strengthen it."

"Strengthen it? What do you mean?"

"Since I cannot see, I have others read me new passages of Scripture, a small part at a time; then I memorize it. The same with poetry. They read a stanza and I study it till I know it, then on to the next. In this way I hope to keep my memory fresh and in service."

"You enjoy the Home then, do you?"

"Oh, yes, very much. We have good service and fine associates. Come to think of it, I had something to do with the starting of this Home. I wrote the first request that our district should establish a Home for the aged, little thinking that some day mother and I would enjoy its benefits. That crumb cast upon the waters has returned as a full loaf to mother and myself."

"Fine, indeed. How have you managed at ninety-five to look on the bright side of things? Others much younger than you see only the dark side. You see the sunny side."

"I am not sure that I can answer you satisfactorily. Early in life I discovered that I did not know everything. That was a great discovery. I have tried never to forget that fact. Because there is so much that I do not know, I have a faith that tells me to live and trust it all to him. With him as my Father and Jesus as my Savior, who am I that I should for one moment question the future, which, like the present, is in his hands? This is his world, not mine."

> Though the outward hath gone in glory and power,
> The spirit surviveth the things of the hour,
> Unchanged, undecayed in its Pentecost flame,
> On the heart's living altar is burning the same.

And so we parted—he to continue strengthening his memory and preach and serve as opportunity comes his way, I to try to apply some of his sound philosophy of life as the years come and go.

Elgin, Ill.

KINGDOM GLEANINGS

Calendar for Sunday, November 3

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Jesus Declares His Mission.—Luke 4: 16-30.

Christian Workers, The Basis of Our Pacifist Faith.

B. Y. P. D., Faith of Our Fathers.

Intermediates, Solid Foundations.

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Gains for the Kingdom

Six baptized in the Ambler church, Pa.

Two baptized in the Guthrie church, Minn.

Seven baptized in the Parkerford church, Pa.

One baptized in the North Webster church, Ind.

Three baptized in the Bow Valley church, Canada.

Six baptized in the Cabool church, Mo., Bro. A. W. Adkins, pastor.

Four baptized in the Olivet church, Ohio, Bro. Ora DeLauter, pastor.

Six baptized in the Claysburg church, Pa., Bro. A. M. Dixon, evangelist.

Two baptized in the Mt. Morris church, Ill., Bro. Foster B. Statler, pastor.

Four baptized in the Griffin church, Va., Bro. Wilmer Crummett, evangelist.

Five baptized in the Zion Hill church, Ohio, Bro. J. Edson Ulery, evangelist.

Five baptized in the Valley River church, W. Va., Bro. John T. Glick, evangelist.

Three baptized in the Green Tree church, Pa., Bro. David K. Hanawalt, pastor.

One baptized in the South Brownsville church, Md., Bro. Emra T. Fike, evangelist.

Twelve baptized in the Sunnyside church, W. Va., Bro. E. E. Muntzing, evangelist.

Eight baptized in the Liberty church, Ill., Brother and Sister B. M. Rollins, evangelists.

Six baptized, one received by letter and one reclaimed in the Nettle Creek church, Ind.

Four baptized and two received by letter in the Moscow church, Idaho, Bro. A. R. Fike, pastor.

Two baptized, two received on former baptism, and two by letter in the Cerro Gordo church, Ill.

One baptized at the Brick church, Greenland congregation, W. Va., Bro. Norman A. Seese, pastor.

Four baptized in the Paxton house, Big Swatara congregation, Pa., Bro. Emra T. Fike, evangelist.

Four baptized in the Kenmare church, N. Dak., Brother and Sister G. G. Canfield, evangelists.

Three baptized and five received by letter in the Germantown church, Pa., Bro. B. F. Waltz, pastor.

Twenty-eight baptized and six received by letter in the Decatur church, Ill., John B. Wieand, pastor.

Six baptized, one received on former baptism and five received by letter in the East Chippewa church, Ohio.

Nine baptized in the Blue River church, Ind., Bro. Jesse W. Whitacre, evangelist; Bro. L. U. Kreider, elder.

Six baptized in the Oak Grove church, Ill., Bro. Charles Dumond, evangelist; Bro. M. A. Whisler, pastor.

Ten baptized and one received on former baptism in the Nokesville church, Va., Bro. E. S. Coffman, evangelist.

Thirteen baptized in the Upper Codorus congregation, New Freedom house, Pa., Bro. Jesse W. Whitacre, evangelist.

Sixteen baptized and two received on former baptism in the Chippewa Valley church, Wis., Bro. Howard Peden, pastor.

One baptized and two await baptism in the Fairview church, Georges Creek congregation, Pa., Bro. Arthur W. Arnold, evangelist.

Fifteen additions in the West Dayton church by baptism and letter, Brother and Sister Harper S. Will, evangelists; Bro. J. Perry Prather, pastor.

Nineteen baptized, two reclaimed, two received by letter in the Lima church, Ohio, Bro. Leo H. Miller, evangelist; Bro. Charles E. Zunkel, pastor.

Eleven baptized, one received on former baptism and two received by letter in the Brookville church, Ohio, Bro. Ray O. Shank, evangelist; Bro. Roy Teach, pastor.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. John A. Robinson, Nov. 4-17, in the Hagerstown church, Md.

Brother and Sister B. M. Rollins, Nov. 4, in the Rock Run church, Ind.

Bro. J. W. Fidler of Brookville, Ohio, Oct. 26, in the York church, Pa.

Bro. E. M. Hertzler, pastor, Nov. 3-17, in the Marion City church, Ohio.

Bro. Wilmer Petry of Akron, Ohio, Dec. 1, in the New Salem church, Ind.

Bro. Harold Myers, Nov. 10-24, in the North Poplar Ridge church, Ohio.

Bro. Cecil O. Showalter of Luray, Va., Nov. 3, in the Troutville church, Va.

Bro. N. K. Musser of Columbia, Pa., Dec. 1, in the Heidelberg church, Pa.

Bro. Paul Studebaker of Modesto, Calif., Oct. 27, in the Chico church, Calif.

Bro. Paul Daugherty of Live Oak, Calif., Nov. 6, in the McFarland church, Calif.

Bro. Jesse W. Whitacre of Keyser, W. Va., Nov. 5-17, in the Eastwood church, Ohio.

Bro. W. F. Garber of Palmyra, Pa., Nov. 17 to Dec. 1, in the Peach Blossom church, Md.

Bro. B. F. Waltz of Philadelphia, Pa., Nov. 4-17, in the Springfield church, Northeastern Ohio.

Bro. Robert Cocklin of Mechanicsburg, Pa., Nov. 10, in the Little Swatara congregation, Merkey house, Pa.

Bro. Ray Shank of Covington, Ohio, Oct. 28 to Nov. 10, in the Elkhart City church, Ind.; Nov. 10-25, in the Walnut church, Ind.

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Personal Mention

Three Southern Illinois pastors recently called to extend their greetings: Galen T. Lehman of Springfield, Lester E. Fike of Astoria and Chas. Dumond of Canton. The two last named were on their way to the Bethany Ministers' Conference. On the same day Pastor David R. Landis of near-by Batavia dropped in to hand us a dollar and two marriage notices.

Northern California has chosen Eld. Paul B. Studebaker as Standing Committee delegate to the second La Verne Conference with Eld. Andrew Blickenstaff as alternate.

President Winger of Manchester College will speak at the rededication and home-coming service in the Turkey Creek church of Northern Indiana, tomorrow, Nov. 3, both morning and afternoon.

Western Pennsylvania has chosen Elders M. J. Brougher and Chas. W. Blough as Standing Committee delegates to the next Conference, with Elders D. Howard Keiper and F. A. Myers as alternates.

Bro. Paul C. Lantis, pastor of the Osceola church of Northern Indiana, changes his address from Elkhart to 3442 Van Buren Street, Chicago, Ill., while enrolled as a student at Bethany Biblical Seminary.

India Missionaries Eliza B. Miller and Ida C. Shumaker, according to the latest word from them, were scheduled to sail from Bombay on the President Polk, Oct. 19, via Capetown and Trinidad, due to reach New York about Dec. 1.

Brother and Sister Ralph G. Rarick, now residing at North Manchester, Ind., and giving themselves to evangelistic work, came out one day from the Bethany Ministers' Conference to extend greetings and renew fellowship with Publishing House friends.

Sister Helen E. Hines, heretofore of Bethlehem, Pa., hereby thanks her many friends for their expressions of sympathy in connection with the recent passing of her life companion, Peter Hines. Her correspondents will please note her new address, 432 N. Lumber St., Allentown, Pa.

President E. G. Mason of Ashland College, Ashland, Ohio, and Prof. L. E. Lindower of the Ashland Theological Seminary, stopped off a while at the Publishing House on their return last week from a district conference at Udell, Iowa, for which courtesy they have the thanks of all whose privilege it was to meet them.

Sister Olive Schechter, wife of Pastor David P. Schechter of the Shepherd church of Michigan, is in the Battle Creek sanitarium for surgical treatment of a critical nature and the church solicits the prayers of the brotherhood in her behalf. "We need her so much in this little church and we are really quite concerned about her." A later report brings the good word that Sister Schechter is home again, on the road to recovery.

"We were deeply saddened by the death of Louis Whitaker at Chengtu just as he and Howard were on their way out. . . . A funeral service was held in a Canadian chapel and his body laid away in the cemetery there." It will be recalled that Louis Whitaker and Howard Sollenberger spent many months together in China relief work. The quotation is from a letter by Minor M. Myers, dated Sept. 23 and written from Peking.

Bro. L. A. Walker, president of the Board of Administration of Middle Iowa, no doubt voices the sentiment of all of us when he says he is "very much in favor of liquor and beer not to be flowing where our young men in the camps will be tempted along this line." He approves the suggestion that "letters and more letters to the congressmen from their respective districts will have weight in making the environment wholesome or as wholesome as can be expected."

Miscellaneous Items

The young people of Northeastern Kansas, our reporter writes us, have "made a pledge of $150 for our youth service goal."

The Fairview church of Northwestern Ohio will have an all-day meeting Sunday following the love feast Saturday, Nov. 9, 7:30 P. M.

The Pleasant Hill church of Northern Indiana has changed the beginning date of the evangelistic meeting which Bro. A. H. Miller of New Philadelphia, Ohio, will hold there, from Nov. 11 to Dec. 2.

Six hundred two Annual Report blanks had been received in the Elgin office by Oct. 28. It is very important that every church of the brotherhood submit an Annual Report for the year ending Sept. 30. Has your church reported?

Several committees were already at work and one general board was about to go into session as the forms of this issue were closing. This was board meeting week and the halls of the House were alive with church leaders from east and west.

"Parents whose children come to Baltimore do well to notify one of us two ministers," I. S. Long, 22 Gwynndale Ave., pastor of the First church at 4500 Liberty Heights Ave., or C. H. Hinegardner, 3435 Falls Road, pastor of the Woodberry church at Thirty-ninth and Poole Streets. "We'll do our best to care for the spiritual interests of all who give us a chance."

The Conference of 1941, we have just learned, has been located at La Verne, Calif., which place, you may remember, was the site of the Conference of 1928. Judging from our experience at that time and the improvements made since then, we are sure the facilities will be ample for all Conference needs. Information as to the exact date and other details will no doubt be forthcoming in due time.

Administrative Office in Washington. It has become increasingly clear that there is a need for someone to be in Washington, D. C., to represent the Brethren Church. It is clear also that it would be wiser to join with Mennonites and Friends in setting up such an office. Therefore, the Brethren Service Committee and the Conference Advisory Committee decided to participate with the Friends and Mennonites on an equal financial basis in this enterprise. Paul French, a Friend, has been chosen as the executive in charge of this work.—M. R. Zigler, for the Committee; Paul H. Bowman, Ross D. Murphy.

The Selective Training and Service Act of 1940. A meeting was held in Washington, Tuesday, Oct. 22, to discuss plans for Alternative Service under civilian control. Three proposals have been made: (1) That the government under civilian direction provide for everything, (2) that the administration be under volunteer direction but financed by the state, and (3) that volunteer organizations administer and finance the entire project. Certain individuals because of special skills, such as, doctors, nurses, etc., might be located in individual assignments rather than in groups. The administrators of the Act have not made a decision. We hope by the time you read this more definite information will be available. The Brethren Service Committee meets October 28.—M. R. Zigler, for the Committee; Paul H. Bowman, Ross D. Murphy.

OUR MISSION WORK

Garkida Notes

BY SARA C. SHISLER

Rain and Crops

The rains started late this year. After a total crop failure last year on account of locusts, and almost a total failure two years ago for the same reason, we are especially concerned that the Bura people shall reap a bounteous harvest this year. We do not see how they could go through another year of food shortage. A three weeks' drought just ended gave us some concern, but we have had good rains the past three days and believe that maybe the heavy rains have come at last.

Babies

If you were to visit the medical compound now you would believe that the mission not only talks about saving the babies of Buraland (a large percentage die under one year of age), but that a desperate effort is being put forth to do that very thing. The nursery is crowded, there being twelve babies, four of them less than a month old. The four tiny ones are cared for at night at home by Sisters Horn and Harper taking turns. The one on duty gets very little sleep, sometimes none at all. And she cannot make up her lost sleep during the day because the nursery babies and the maternity mothers and babies, as well as the general hospital work, require most of her day also. We do hope that these babies will live.

Measles

There has been an epidemic of measles in this community and in the villages. The mortality rate is very high in measles. There have been many deaths and the disease is still spreading. The high mortality rate is due to exposure and improper care. There are no quarantine laws; neither is there a germ-consciousness. This puts any epidemic beyond control. Our medical workers teach with patience and serve with devotion, in the faith that our people will gradually learn the value of health, and the worth of human life and personality.

The Leper Colony

The work at the leper colony is a most encouraging phase of Christian work. Of the more than six hundred lepers at the colony at least half of them are interested in Christianity. The Sunday morning church attendance averages over three hundred, the late afternoon service over two hundred in attendance. How those folks sing! Bro. Heckman has charge of the Sunday morning service and Sister Heckman of the late afternoon service. Different ones are selected to help with the preaching. The school enrollment is one hundred and eighty. The school is conducted in two sections, a Hausa school and a Bura school. Those Christians read their Bibles with an eagerness that is most unusual. The writer teaches homiletics to a class of twenty leaders each Wednesday afternoon. But they have asked to spend part of the time asking questions that arise as a result of their Bible reading.

At present Dr. Studebaker has charge of the medical end of the work at the Leper Colony and Bro. Heckman of the business end. It is no small task to oversee the well-being of such a large community of people.

School

The boarding school at Garkida, together with the eight village schools, and the seven community center schools is going nicely with a larger enrollment than was expected because of the late farming season this year. One item of special interest in the Garkida school is the fact that the second generation is in school in noticeable numbers this year. In a few years they will be coming into the church. Sister Moyer and her staff of teachers are working hard and will have a good school year, we believe.

Prayer Groups

Sister Studebaker has been conducting a number of small weekly prayer groups. Her purpose is to teach the need of clean, consecrated living undergirded by prayer. The study is based on a book that she has written.

The New Missionaries

Four of the party of six new missionaries who came to the field this year are located at Garkida for language study—the Faws and the Petres. They have made the necessary adjustments and already feel that they belong. They took and passed their first language examination this week. Sister Heckman has had charge of directing their language study. She has been doing some very good work on Bura grammar recently. The new folks will soon be trying some public Bura. There is quite a difference between admonishing one's gardener in private, and teaching or praying in public in a foreign tongue.

Gardening

The writer sometimes wonders what some of the gardeners from Pennsylvania's garden spot would do with or about a garden out here. We get more experience in sowing and planting than in reaping. But after much perseverance we do get some things to survive the pests and the weather, and how good the vegetables do taste! Then we say that it was worth the effort after all.

Garkida, Africa.

Learning the Language

BY CHALMER FAW

Number Eleven

Another language of Nigeria is the language of money. For here, as in America, money talks; and its talk is sometimes so loud and persistent that the few words the missionary may utter are hopelessly drowned by it. Not long ago I visited a former stronghold of the gospel to find that when the flow of kobos (pennies) stopped in that community the flow of spirit dwindled and died. Some sincere but misguided philanthropy in the past has created problems of that sort for us. A person can start all the schools and found all the churches here he wants, and can boost the enrollment as high as his interest in figures may inspire, if he just thinks to pass out pennies everywhere he goes. But the schools he starts and the churches he founds by such means will be so dependent upon the steady flow of those pennies that they can never be weaned away without seriously endangering their very existences.

The language of money, however, is not always a sinister one. Much depends on its use. A day spent in the Garkida hospital, or around the schools and churches which the natives have helped build themselves, will

convince one that money is also capable of opening the doors of a new and abundant life for the people. Even in the purely material and commercial sphere the effect of money has not been entirely bad. This is a famine year in Buraland. Not only are isolated families affected but whole tribes and districts. Some regions, however, had a good crop of guinea corn last year. Under the old system each family could take care of its members, but tribe was too often warring with tribe for any kind of relief to be worked out on any wide scale. With the use of money, however, although the suffering is still great and widespread, some are able to buy from other districts, having found in the purchasing power of money a second line of defense behind their uncertain crop production.

Money talks. It is certain to talk wherever it is. Money seems to be in Africa to stay. Whether its language is one of shallow and mocking deceit leading to an emphasis upon externals, as it has become in many cases, or whether it speaks into existence a disciplined, abundant life is for the missionary to help determine. The language of money is not an easy one to learn, especially as it affects a primitive society caught in the throes of social and cultural conflict. It is elusive, for when its accents are sweetest it is often the most damaging; it achieves the most good only when born from the pangs of sacrifice and labor. It is a difficult language, but a language which must be learned well. For slips made in its enunciation and errors in its idiom may go far deeper than any number of butcheries in nouns and verbs.

Garkida, Nigeria.

Peace News

COMPILED BY MERLIN C. SHULL

"Adequacy in times of test is a question of inward reserves on which we can draw."—Carl H. Elmore.

Chinese dispatches declare that 5,000 Chinese have died in the last month in a cholera epidemic which is sweeping the coastal regions of Fukien province.

The whittling down of a reparation bill, from some thirty-three billion dollars in 1921 to 714 million dollars at the Lausanne Conference of 1932 is a world phenomenon to be reflected upon.

Emil Ludwig, biographer and German refugee, predicts that there will be a United States of Europe, "but it will not be ruled by Hitler and the swastika." He says that a trend toward union in Europe is unmistakable. Mr. Ludwig hopes for the dictator's personal safety because should he be murdered or attacked now, it would surely turn him into a great man in the eyes of the world. "Hitler will develop his own failures and a revolution will throttle his progress and provide his successor."

The district news letter for Middle Indiana reports an excellent response in giving for relief. A total of $401.22 was sent to Camp Mack for this purpose. The young people gave soap, towels and washcloths, and the men of the district raised over $1,100 for the wheat fund. Oh, yes, the women sent over three tons of clothing. This news letter goes on to say: "Are you using the monthly plan of families bringing in table offerings for relief? Does your Sunday school observe the last Sunday of the month as Relief Sunday?"

From Geneva, Switzerland, comes the word that there is a real prospect of famine this winter. The abnormally rainy, early summer, has spoiled from 50 to 75 per cent of the potato crop in a region close to Geneva, and the abnormal floods in southeastern Europe have ruined much of the harvest.

Fugitive democrats, is the name suggested by Jay Allen in the October Survey Graphic, as a substitute for war refugees. We like his suggestion. Many of these people risked their lives and left their homes for the sake of their ideals. These people are not weaklings; they do not cherish the thought of charity, and many of them will make the finest of citizens in the lands that will give them a new home.

The advent of the third reich inaugurated a revolution of the first magnitude, comparable only to the French revolution, to which it has been appropriately linked by the nazi doctrine itself as the counter-revolution to the ideas of 1789 and western civilization as a whole. In methods and content the nazi revolution is patterned much like the bolshevik revolution of 1917. Thus 1933 piles 1917 on top of 1789. Hitler is considered absolutely sovereign; nothing is beyond his jurisdiction, or for that matter, beyond his intellectual or moral capabilities.

"A Plea for Understanding" was a special radio program made available by the Federal Council of Churches to all stations of the country last winter and spring. There were 600 programs presented by 237 speakers over 188 different stations in forty-six states of the Union. All these messages emphasized the spirit of goodwill and co-operation among the various racial groups in America. Many excellent programs are presented each week under the auspices of city, county and state federations of churches and the Federal Council of Churches of Christ in America. Christians of all denominations should be familiar with these programs.

Arthur Kroch has drawn a picture of a not impossible future: nazi Germany in complete control of Europe, flaunting its might in the face of its victims, and seeking to enrich itself at their expense and to undersell the rest of the world by means of labor shockingly underpaid. A black picture of a not impossible future. But Dr. Tittle invites our attention to another possibility. "We go to war, becoming ourselves, for the duration of the war, a dictatorship; expecting to re-embrace the faith and practice of democracy when the war is over. But when the war is over, as the Wall Street Journal predicted in an editorial dated June 11, 1940, the way back to democracy is closed to us. It is closed by millions on relief, in consequence of the stoppage of wartime employment. It is closed by a national debt that has risen from forty-three billions to one hundred billions. It is closed by a world-wide economic collapse. It is closed by social unrest, by serious threats of social revolution. It is closed by the mentality which we ourselves have developed in the prosecution of the war. So the government of the people, by the people, and for the people perishes from the earth. Along with our South American neighbors, we also embrace, if not the faith, at least the practice of totalitarianism. And all the lights of a free and humane culture go out. And the whole earth becomes an armed camp in preparation for an eventual death struggle between mobilized hemispheres."

Nazi Germany is the outstanding example of organized despotism. On Feb. 28, 1933, Hindenburg set his signature to a new emergency ordinance, "for the protection of people and state." The decree suspended, by virtue of the emergency powers granted to the reich president by the Weimar constitution in the famous Article 48, the seven fundamental liberties: freedom of person, of speech, of press, of assembly, of association and of the privacy of the mails. It authorized confiscation of property without compensation and for undetermined purposes. This emergency is still in force today, and may be duly considered the Magna Charta of the concentration camp.

Paul Bowman, Jr. gave an excellent lecture to the Elgin congregation on Monday evening, Oct. 7. He was beginning his tour of the western churches. We were surprised at both the magnitude and efficiency of the relief program as administered by the Friends, Mennonites and Brethren. In Spain the needy were fed on both sides of the struggle. 250,000 children were fed each day in southern, or republican Spain. We were impressed by the statement that Franco gave permission to run the blockade so that women and children could be fed in southern Spain. During a six months' period twenty-four governments gave vast quantities of goods to be distributed by the historic peace churches. These goods were valued at more than $2,000,000. The fact that relief was administered on both sides of the conflict proved a strange but powerful witness of the gospel of reconciliation to Spanish leaders.

A Mother's Prayer Is Answered

BY KATHRYN KIRACOFE

We now have 185 children in the school. There are 100 boys and fifty-nine girls in the boarding schools. There were many requests, especially to enter boys this year. We always have to refuse some, and this is hard to do. Sometimes after refusing, we decide that we can stretch the budget for just one more.

A short while ago a young couple came to the school bringing their little girl. We already had more children than our budget allows. We told these non-Christian parents that we could not take her unless they paid full fees for her. They said they were day laborers and could not possibly pay so much.

Then the mother told us, with tears in her eyes, that when she herself was small her parents put her in one of the village schools. But after the first year, her mother died and her father took her out to work. She said that she always wanted to go to school and become educated, but that she had never had the chance. So when her little girl came, she determined that she should not grow up in ignorance. She prayed that the child might go to school when she was old enough. Now the little girl is of school age.

After the mother had opened up her heart to us in this way, we could not refuse. It was a happy mother who left us. The father was willing and happy too, but it was evident that her coming was due to the eagerness of the mother, who had set her heart on having her daughter educated. The little girl has been with us two weeks now. She is a very cheerful little girl. Who knows what the future of this little girl may mean to the future work of the kingdom?

Vyara, India.

What to Pray For

BY J. W. LEAR

Week of November 2-9

To become better acquainted with our missionaries and their work, use the What to Pray For column along with the Prayer for Missions Calendar and the Missionary Picture Sheets. The three should be used together.

Shall We Pray?

Will it make any difference whether we do or not? I cannot argue this matter; I haven't the space nor the inclination. Actions speak loudest. History records action in this field of endeavor. Jesus did not talk much about prayer. He prayed. Sometimes he prayed all night. He was not fussy, but in earnest about it.

Personal and corporate necessity furnishes the call. I find many people carrying burdens and worrying their hearts sick when they ought to cast them on the Lord. This might be one thing to pray about: what burdens we should bear ourselves, which we should ask our brothers to assist in carrying and which we should turn over completely into the hands of the Lord. This would be a very worth-while matter to pray about.

This leads to another statement. We will not even think of talking to the Lord and of waiting for his answer unless we have confidence in his interest and ability. Does he care? Does not this universe run by unalterable law? If so, is there anything that can be effected by praying? Greater trust in the omnipotence and the omniscience of our Father God is needed. Out here in the West, we need to pray fervently for absolute trust in the Eternal. A man in Jesus' day said, "Lord, I believe. Help thou mine unbelief." The results of that prayer were almost unbelievable. A worthwhile matter for prayer is greater trust in God.

It is not hard to discover the spirit of defeatism in members of the church. It is appalling to witness the hopelessness of so-called Christian people. There is a lack of expectancy. We do not expect great things from God; therefore, we do not undertake much for him. Because of this spirit, the church is lacking in evangelistic fervor. The law of cause and effect in a physical and a material world has stalemated expectancy in the overmastering power of the moral and spiritual through the grace of God. This condition narrows and shortens vision, dries up emotion and passion and weakens the will necessary for an evangelical and a missionary church. The West needs a greater expectancy that the promises of God are "yea and amen."

And last, but not least, we need to pray fervently that love may perfect our faith. The church is in danger of manifesting the same hysteria seen in the world today. She may easily forget that the Christian religion can flourish regardless of economic, political or government status. Fear may easily upset our poise and move us to think and do things incompatible with Christian idealism. Perfect love will cast out fear. We are the sons of God; do we believe that he can sustain us? Has our love been sufficiently perfected to hold us in spite of circumstances? We must not forget that love is the law of the Christian. "By this shall all men know that ye are my disciples, if ye have love, one for the other."

We, here in the West, need to pray for a faith that works on the principle that love for God and love for man fulfill all law and insure standing with God.

Glendora, Calif.

THE CHURCH AT WORK

HOME MISSIONS

Group Study of Home Missions in the Local Church

Every local church should have a group large or small studying the opportunities and problems of home missions each year.

No local church can do its work adequately until it knows its own community. The study group could discover and chart the conditions and needs that exist in the parish. With the aid of specially prepared literature this same group may discover ways and means to meet these local needs. The study group may also investigate the needs of peoples farther away so that they may join more sympathetically in the district and national programs of home missions.

January is the month designated as the time for such study. Courses in both home and foreign missions are being offered again this year. Detailed instructions for setting up these classes are available for the asking. Each year sees more and more groups studying home missions. You may be the one to start such a group in your church. Talk it over with your minister.

The District Fieldman and Home Missions

The home mission enterprise of the Church of the Brethren has helped twenty state districts to have fieldmen who are responsible to the district boards. These men are asked to move about the district with the purpose of helping where help is needed. Some churches need pastors, others need better buildings, some need teachers, and many need a vision of the work to be done. Quietly and diligently the fieldman works to supply these needs.

The fieldman is a go-between for the district and national boards and the local churches. Through him the strong may help the weak. Neglected areas are also discovered and provided for by extension programs from adjacent local churches or direct from the district board. Unused talent is often discovered and put to work.

The fieldman or executive secretary of the district boards is proving himself to be an effective part of the home missions program and should have the co-operation of everyone.

The Field of Home Missions Today

Home missions as an investment that in the future may mature into self-supporting and contributing churches is rapidly becoming a thing of the past, and mission boards should frankly face this fact. But home missions as an unselfish service to needy peoples, helping them over rough roads, aiding them in the struggle for food, shelter and clothing, and giving them a chance to hear the gospel and live Christian lives is certainly the need of the hour.

Vast sections of rural America are fast becoming missionary in character. Due to drought, the introduction of machinery and low economic returns, our population is shifting from place to place and communities and churches are being made over, both by the loss of people and wealth in some instances, and by tremendous gains in others. These conditions prevail in the city as well as in the country and call for an exceedingly flexible mission program.

Seventy million people, or 52% of the population of America, are unchurched. Two million migrants are on the move from the Atlantic to the Pacific and from Texas to Canada. Among the southern mountains alone live 8,600,000 native white people, and the total missionary personnel of this area is but 800 Christian workers. Christian teaching is still needed among the American Indians. New York City alone has 500,000 families living in slums. Fifty per cent of America's children receive no formal training in religion. Within the shadow of most churches are people who are exploited, who are in poverty, who are ignorant, and who know not the gospel of Christ.

No individual, no local church, and no district mission board can escape the challenge of needy people in America.

Thanksgiving Offering for Home Missions

The call is sounded to the brotherhood for the annual Home Mission Offering at Thanksgiving time. Every sincere Christian in America desires to make our land increasingly a country which honors God and seeks to be Christian in its internal and international relations. Our church has a responsibility which we want to assume. Our home mission work covers many territories throughout the land. We call on every congregation to lift a real Thanksgiving Offering—General Mission Board.

Who Is My Neighbor?

By Alberta Yoder, Elgin, Illinois

A certain man went down from Dunkertown to metropolitan Broadway and fell among unbelievers who stripped him of his faith, and hardened him, and departed, leaving him cynical and half-dead spiritually.

Now it so chanced that a certain deacon came down that way: but when he saw him, he hastily spoke and passed by on the other side for he was busy yonder.

And likewise a Sunday-school superintendent, when he was at the place, played golf with him, and then passed by on the other side.

However, a certain ordinary layman, as he quietly journeyed through life, came where he was; and when he saw him, he had compassion on him and went to him and bound up his spiritual wounds, pouring in light and truth, and put him in his own automobile, and brought him to church, and cared for him.

Which now of these three, thinkest thou, obeyed the injunction of the Apostle, "As every man hath received the gift, even so minister the same"?

EVANGELISM

Are You a Christian?

Bro. Chas. R. Oberlin of Peru, Ind., has prepared a neat card, entitled as above, which he has found useful in personal work. The matter on the card is as given below.—Ed.

Do you believe that Jesus Christ is the Son of God, and that his death on the cross atones for sin? 1 John 4: 15, 1 Peter 2: 24.

Have you publicly confessed the Lord Jesus, and acknowledged your faith in him? Romans 10: 9, 10.

Have you repented of your sins, and looked to Jesus for forgiveness? 1 John 1: 9.

Have you been baptized with water and with the Holy Ghost? John 3: 5.

Are you a member of the family of God—the church of Jesus Christ? Acts 2: 47.

Are you actively, and sincerely engaged in the execution of the program of the kingdom? Romans 12: 1.

If you can answer each of the above questions with a "yes," you are a Christian. If you are not a Christian, you do not have hope of heaven. Why not contact the minister of the church of your choice, now—today, and settle the most important question of your life, by becoming a Christian? Then, joy, peace and contentment will be yours, in life, in death and in eternity. Romans 8: 28.

MEN'S WORK

Buried Talents

By Harl Russell, Marshalltown, Iowa

For years our church was a man's church. Women were kept in the background and excluded from official positions in the church. We are led to believe that in those days the job of making the church function was a man's job. The men did the preaching, the committee work and the speaking in council.

Furthermore our church in America, until recent years, could have been referred to as almost a layman's church. In those days there were no salaried pastors. Ministers through the week engaged in many of the occupational walks of life along with the laymen of their congregations. They had the layman's background to give them practical material for illustrations in their preaching of the Scriptures. These laymen preachers, before our day of specialized effort, served their time well.

Since women were excluded from official positions or from having any voice in the church, and with the congregations led by laymen preachers, is it any wonder that I refer to our early church as a layman's church?

I am sure we all appreciate the great work women have been doing in our church in recent years. Their contribution has been remarkable and they are continuing to develop and increase their good activities in the program of the church. They are deserving of our sincere thanks for their great achievements in the work of the kingdom. We no longer have just a layman's church and we rejoice that it is no longer considered such.

But the disagreeable fact now faces us that men are not today developing their share of the program of the church. In the twenties, men's work was officially brought into existence. As I see it, our organization was brought into being that the work done by men could be more definitely planned and assigned. Men could, through their own initiative, plan their work so as to give a man's contribution to the advancement of the entire program of the church. With officially organized general, district and local men's groups, men would then be able to function in a correlated program of work. Furthermore, with established organizations, the work done could be measured and due credit given.

It was a wise move on the part of our denomination that men's work was organized officially. It has already done much to justify its existence. Unfortunately, men in some of our churches have not as yet enjoyed participation in a local men's work organization. I hope that laymen in groups now functioning will inspire them to set up a simple organization in their churches too.

However, I fear the men of our church as a whole are somewhat slow in the exercise of their abilities. Men can exert more leadership than is now manifest. Men can bring into the church the business methods so sorely needed. They can, by showing more genuine interest, inspire in boys and girls the idea that the work of the church is a man's work and that the program of the church is a business worthy of their first interest and most heroic sacrifice.

There are great power and great ability among the men of the Church of the Brethren. Could we but uncover some of the talents and abilities we possess, and by activity, cause them to grow to the honor and glory of God, how much could be accomplished! Since we learn by doing and develop only through exercise, I can only urge men to function in the local church in whatever office they may be called to work. Hard tasks will become easier for them as they engage week by week in them. Tasks will grow lighter and lighter as men can feel a sense of worthy accomplishment.

If we men have buried many of our talents, can we not begin to uncover them? We can hardly excuse ourselves for not using the tools we have in our hands when the Lord's fields are before us, calling for our help.

PEACE AND RELIEF

What Is a Work Camp?

W. G. Willoughby, Harrisburg, Pennsylvania

Hard work, creative play, sincere worship, unselfish service—these are the harmonious elements which make up a work camp. Located in some area of suffering and actual or potential violence, the typical camp engages in projects meeting actual needs, and seeks means whereby injustice, greed, and man's inhumanity to man may be eliminated. Thus a work camp endeavors to lay in a small degree the foundations for an enduring peace.

For the pacifist who sees the inadequacy of verbally opposing war without trying to remove its causes, a work camp affords an opportunity for constructive effort in the building of a better society. Unselfish work is a demonstration that the pacifist is not trying to evade his duty to his country. It may be that the conscientious camper has earned his right to substitute relief for military service in case he is conscripted.

For most campers, close contact with reality proves an antidote to over-theoretical book learning. Spiritual truths lost by many in our materialistic civilization are rediscovered in worship, meditation, and group searching for basic values. The teachings of Jesus concerning love and self-sacrifice are experimentally verified.

The co-operative preparation of meals, doing of household tasks, and mutually solving group problems give valuable practice in effective democracy. They set patterns for achieving a co-operative society in which the selfish interests of individuals and classes are subordinated to the welfare of the entire group.

The work camp idea originated in Europe about thirteen years ago when Pierre Ceresole, a pacifist, together with a group of like-minded individuals from many nations, engaged in relief work in a war-stricken village of northern France. In America the Friends have been

the leaders in the work camp movement, sponsoring camps since 1934. Last year the Church of the Brethren had two camps, and this year one each in the following states: Washington, Maryland, Pennsylvania, and Michigan.

The Michigan camp differs from the others in that it is now sponsored by the Brethren Service Committee, which is looking toward a permanent setup for those young people who wish to give a full year to the Master's service. In event of a crisis it is hoped that the camp will provide alternative service for many Brethren conscientious objectors. The Westminster, Md., camp helped in providing clothing for the needy and in directing recreation for idle children. At Blough, Pa., the campers conducted a Bible and craft school, built a playground, and helped rebuild a co-operative store that had burned down. In the camp among the migratory workers near Yakima, Wash., the campers conducted a nursery for babies and children who would otherwise have been taken to the hop fields with their parents.

The work camp is a stimulating adventure for those young people who want to be Brethren in Christian Service.

WOMEN'S WORK

Women's Work in Oregon

By Jennie Drake, Grants Pass, Oregon

The women of Oregon gathered at Camp Myrtlewood near Bridge, Oregon, July 23-26, for their annual Assembly. Mrs. Minnie Hermann, our district director of women's work, presided at each meeting.

Sister Hermann urged that our aids take up new tasks and that we show a kind and personal interest in outsiders, give help to the underprivileged, and be ready to help wherever help is needed.

The mother and daughter meeting was very interesting, including several special songs. A play entitled The Two Builders was presented by the Myrtle Point group.

Sister Ilda Ziegler gave a splendid talk on the sewing and handwork of the Indian women. She displayed a number of articles and dressed some of the girls in Indian costume.

We are glad to report that each church in the district now has an organized women's work group, the Weston ladies having organized this year. We have five organized mother and daughter groups and four mission study groups.

Our officers were all re-elected for the coming year.

The Women's Executive Board of the district wishes to recommend that every woman of each local church become active in one or more of the women's organizations.

As Christian women, let us be active in Christian service.

Stewardship Briefs

I must square my gifts with my beliefs.

Possessor and possession are one in the sight of God.

To spend my income rightly is one of my first tasks as a Christian.

It was never loving that emptied the heart, nor giving that emptied the purse.

ADULT DISCUSSION OUTLINE

Blood Money

Scripture: Matt. 27: 3-10

Sunday, November 17

Prepared by Dan West

Important Questions:

1. **What is Blood Money?**

Directly it might be considered the money that comes from betraying the innocent. Indirectly, it is profiting from any program which does that thing. In case of war anybody who has anything to sell is probably in line for higher prices. If what one has to sell brings more money than he needs to pay for what he has to buy, that extra purchasing power might well be called blood money.

2. **What shall we do with it?**

(a) Refuse it?

(b) Take it and keep it, or spend it for something else than food and raiment?

(c) Take it and turn it to the need of some person who lacks food and raiment?

3. **What does it have to do with our children's children?**

Most people don't think very far into the future, but when they look at the question of war profits they may see something like this:

(a) We who have earning power now will have to pay a share of the present war preparation and costs. Likely we will not pay most of it.

(b) Our children will have to pay part of it but likely they will not pay all of the balance.

(c) Our children's children will have to pay the debts which we incur while we are getting ready to destroy other lives and property. If we knowingly profit from war we are adding to the burden which hangs as a weight on their future. If we are able to live long enough to see our own grandchildren, we must be able to look them in the eye.

Christmas Order Card for 1940

.....Christmas Offering Envelopes.

.....Dime Cards (each holds $1.00 in dimes for world-wide missions).

.....Christmas Program Material (one set to a church).

.....Christmas World Wide Mission leaflet (for general distribution, available Dec. 1).

.....Mission Study Prospectus.

Christmas Plays—

.....Children of the Inn, 35c, 1 act, 8 men, 4 women, 45 minutes.

.....Good Will Among Men, 8c (a Christmas Service for all the church).

See following page for additional plays.

Name .....Address .....

Congregation .....District .....

Note: Minister, superintendent and missionary committee should consult each other to avoid duplication in orders. Order from General Boards, Elgin, Illinois.

Christmas Plays

The following plays are recommended for this Christmas season. Copies may be purchased from the General Boards, 22 S. State St., Elgin, Illinois, at the prices indicated.

ADULTS AND YOUNG PEOPLE

And There Were Shepherds, by O. G. Herbrecht. 4 scenes. Cast indefinite. 45 min. 25c. Luke's story developed to show the effect of the birth of Christ on Reuben, and, in turn, the effect on the begging children. Excellently adapted to the modern youth program.

Christmas Carol, A, by George M. Baker. 3 scenes. 6m., 3w. 1 hr. 25c. A dramatization of the immortal story by Dickens. Suitable for school use.

Lost Star, The, by Dorothy Clarke Wilson. 5 episodes. 9m., 5w. 30 min. 35c. 10 or more copies must be purchased for permission to give the play. The youngest of the Magi loses his way in following the star because of hatred for an enemy. With the help of a Jewish captive, he regains the light. Musical background.

Mimi Lights the Candle, by Edith Coulter. 1m., 8 w. 30 min. Int. 30c. No royalty to amateurs. An effective well-written play of modern life, carrying its lesson of the beauty of kindness.

Peace I Give Unto You, by Dorothy Clarke Wilson. 1 act. 4m., 1 w. 30 min. 35c. A Christmas peace play. It takes place in the humble cottage of Joseph and Marta, and tells the story of the first Christmas in its relation to universal peace.

Star Gleams, The, by Florence L. Speare. 1 scene. 8 m., 2 w., 2 choruses and the audience. 1 hr. 35c. "The Story of the Star" told entirely by community singing and pantomime.

CHILDREN'S PLAYS FOR CHRISTMAS

Littlest Shepherd, The, by Florence Ryerson and Colin Clements. 8 boys, 3 girls. Ext. 35c. Royalty, $5. The Littlest Shepherd, faithful to his task on the hillside, is shown the nativity scene and learns that to be happy one must make others happy.

Old, Old Story, The, by Helen Perry Curtis. 1 scene, any number of children. 35c. Purchase of 12 copies of play required for permission to present play. The story of the nativity in the words of the Bible, music and tableaus.

Tidings of Joy, by Elizabeth McFadden. 1 act. 6m., 2 w., 5 boys, 4 girls, 1 baby and other children. 35c. Royalty, $5 for each performance. Scene: a basement room in a poor tenement. A modern setting. Joseph and Mary Doe and their baby, Christopher, are about to be evicted from their home. Christmas carollers from a near-by church find them and give them help.

OTHER CHRISTMAS PLAYS

The following plays, given many times, are still good for churches which have not used them. Copies may be secured for examination from the Brethren Loan Library, 22 S. State St., Elgin, Ill. Send five cents postage for two plays.

Children of the Inn, by Jewell Bothwell Tull. 1 act. 8 m., 4w., extras. 25 min. 35c. A very human and dramatic nativity play.

Crowded Out, by W. G. Ward. 1 act with prologue and epilogue. 12 m., 6w. 25c. Royalty, $5. The traditional Christmas story done simply and effectively and with use of the Christmas carols.

Dust of the Road, by Kenneth Sawyer Goodman. 1 act. 3 m., 1 w. 40 min. 50c. $10 royalty when admission is charged; $5 when there is no charge.

Goodwill Among Men, by Marshall N. Goold. 8c per copy, 85c for 12 copies. A Christmas service for all the church. Includes carols to be sung by children, readings, prophetic voices, solos, etc.

Why the Chimes Rang, by Elizabeth McFadden. 2 scenes. 3 m., 1 w., many extras. 45 min. 35c. Royalty, $5.

Why the Chimes Rang, by Martha Race. 1 scene. 5 m., 3w., many extras. From 20 min. to 1 hr., depending on elaboration. 35c.

Conscription—The Next Step

By Paul H. Bowman, for the Committee; M. R. Zigler, Ross D. Murphy

On Oct. 29 Secretary of War Henry L. Stimson drew a "capsule" from the "fish bowl" in Washington and by that act selected for military training about one million young men. These are to be examined, sifted, classified in order to select about 400,000 draftees for the army. The procedure in general is as follows:

1. The Questionnaire

Each man bearing the number drawn by Mr. Stimson will be sent by mail the questionnaire. This will call for full and complete information. It is required that this blank be filled out and returned to the "Local Board" within five days. The time may be extended in cases of emergency. Assistance may be secured in filling out the questionnaire. Local "Advisory Boards" have been appointed for this purpose.

2. Registering Conscientious Objectors

The questionnaire provides space for the registrant to indicate his "conscientious objections" to military training and service. This is done very simply by merely checking in the space provided for that purpose. The conscientious objector has a choice between "noncombatant" service, which is service within the army and under command of the army, or service of "national importance" which is outside the army and under "civilian" direction.

The "conscientious objector" should, after filling out the questionnaire, ask the local board for "Special Form 47" which is to be filled out and filed with the questionnaire. This form is in reality a declaration of faith on the question of war. It should be carefully and prayerfully executed.

3. Classification

All men, conscientious objectors included, will be examined and classified by the local board on the basis of the questionnaire into four main classes as follows:

Class I

Class I-A: Available; fit for general military service.
Class I-B: Available; fit only for limited military service.
Class I-C: Member of land or naval forces of United States.
Class I-D: Student fit for general military service; available not later than July 1, 1941.
Class I-E: Student fit only for limited military service; available not later than July 1, 1941.

Class II

Class II-A: Man necessary in his civilian activity.

Class III

Class III-A: Man with dependents.

Class IV

Class IV-A: Man who has completed service.
Class IV-B: Official deferred by law.
Class IV-C: Nondeclarant alien.
Class IV-D: Minister of religion or divinity student.
Class IV-E: Conscientious objector available only for civilian work of national importance.
Class IV-F: Physically, mentally, or morally unfit.

4. Sub-classes "O" and "E"

The claim of the conscientious objector will **not** be considered now by the local board unless he falls in one or the other divisions of Class I. Those who are placed in Class I and have registered for "noncombatant service" and have had their claim sustained, should see that the letter "O" is placed opposite their class number. For example: I-A-"O", I-B-"O", I-D-"O", or I-E-"O".

Those who have registered for "work of national importance under civilian direction" and have been classified in Class I should, if their conscientious objection claim is sustained, see that they are put in Class IV-E.

5. Appeals

If the claim of a conscientious objector is not sustained by the local board the law provides that he may appeal his case to the "Appeal Board." That board will refer the case to the Department of Justice which "shall make inquiry and hold a hearing on the character and good faith of the conscientious objections of the registrant." Appeal must be made within five days after notice of classification has been received. The "Selective Service Regulations" prescribe certain conditions on which an appeal may be made from the decision of the "Appeal Board" and carried directly to the President.

CORRESPONDENCE

A Practical Christianity

In this day of pragmatic philosophy there is a great deal said about practical Christianity. But when one analyzes this so-called practical Christianity he discovers that it is socialism with a pseudo-Christian veneer. It places emphasis on the social principles of Jesus while at the same time rejecting the Person of Christ. It veers away from personal piety. It has nothing to say about personal morality, but a great deal about a new social order to be brought about by putting into practice an adaptation of the Sermon on the Mount.

Let it be understood that this writer has no quarrel with putting the Sermon on the Mount into practice. But this cannot be done unless regeneration first takes place. In Corinthians we read that the "natural man receiveth not the things of the Spirit of God." If that

be so, and we believe it is, how can an unregenerate and sinful world possibly live up to or even attempt to live up to the Sermon on the Mount?

We believe that a practical Christianity is a personal Christianity. A practical Christian is a saved Christian. He is a Christian who has been made new in Christ and is aflame with the love of our glorious Savior. He will live his Christianity. He will be honest, pure, clean, upright, loving, just and righteous. He will demonstrate his Christianity in a clear testimony, both in word and deed, of the saving grace of our Lord and Savior Jesus Christ.

Elizabethtown, Pa. Amos A. Hummer.

Marshalltown Old Folks' Home

The first home-coming in its thirty-three years of service was observed at the Old Folks' Home near Marshalltown, Iowa, on Sept. 11. Soon after nine o'clock cars began arriving bringing guests from far and near. About a hundred gathered from the three districts. A happy time of fellowship and visiting was enjoyed by the resident folks. Then all assembled and joined heartily in singing well-loved hymns, being led by Sister J. H. Mathis of Lewiston, Minn. Selections of music and readings contributed by several of the supporting congregations added to the joy and impressiveness of this service.

Brother and Sister G. W. Keedy, worthy superintendents these several years, then took charge for the dinner hour. A long table on the spacious lawn was soon laden with delectable viands from ample baskets. Thus was afforded further opportunity for splendid fellowship.

Reassembling we enjoyed brief but thought-provoking addresses by the following brethren: J. H. Mathis of Lewiston, Minn.; Joshua Schechter of Worthington, Minn.; Homer Caskey of South English, Iowa; H. L. Ruthrauff of Cedar Rapids, Iowa.

There was evident a fine unity of spirit in the desire to minister to the highest needs of our aged ones who have served well in their generation. We felt it was good to be together thus and that home-coming should be an annual event in the future.

Mrs. Marie Eby,
Marshalltown, Iowa. Secretary of Trustees.

"Large Oaks From Little Acorns Grow"

As we consider conditions here in this part of the Southland we are made to remember the above saying and think of what it suggests concerning our work.

In Old Sandstone at Mt. Morris one day there stood at the blackboard two young men coming from different states. Later they became firm lifelong friends. Both became teachers, one to the mission field of the South with Bro. J. M. Neff, the other in the North. Soon the southern work grew, and after many earnest requests the two were reunited in the South.

Through hot or cold, rain or sun, the word was carried though there was no paid pastor here. A few eggs or a basket of vegetables was often given in love.

So the work grew and more workers were needed. The best they had were called to go to homes or to schoolhouses, or even to preach under trees, or anywhere the people could gather. When churches were needed they did not wait; each gave what he had. The millworker and the woodman gave time, the mill-owner the use of his mill, placing the finished article on the market and giving the money realized from its sale. Some gave trees to be sawed; even the children gathered rocks to be used in the foundation. Now we have one church almost done and two more being built.

We called six to the ministry, then three more, and now have three more with licenses in preparation, and answering calls. Yes, some have left our field, but we rejoice that our backwoods material is found worthy to fill higher places elsewhere.

Those two boys from Mt. Morris, N. R. Baker and the writer, are tottering on their canes. They are seemingly almost through, but the work lives on. Our boys are taught to honor the ministry, to love it; and our girls, we use them, sending them out to live in a neighborhood to teach school in the winter or Bible classes in the summer.

As a result, we have more calls for services than we can fill, one locality promising to build us a church if we will come. One sister was sent out, but with no brother ready to go with her. Did she preach? Well, she got the message across somehow, and so well they held us up for a time when going home to catch her a coop of fryers.

No, we have no pastor, and are not looking for one. Our boys are the material we need and a committee elected by our laity looks out for our work and sends the workers. We could use much assistance if on a level with our people; and as in the case of the young sister, much assistance would be given. But when one "turns from the plow" he grows cold and loses interest.

We are fully assured we get what we want most. If it is the love of God in the heart the preacher will carry the message anywhere, salary or not. If a church is needed, we call the people together and each gives what he has. If a minister is needed, ask that boy or girl; maybe his or her heart is running over with love. Tell such a one what is needed, and see him measure right up to the line. Then send him out, or better, you go and leave him deliver a home message.

Such is life here in the sunny South. The acorn has sprouted, grown and now some of the branches must be pruned, but the young sprouts are thrifty and many more acorns are coming to maturity to be planted. The work is not dead nor idle. Too often when we want a car we must have it, or a new suit and we must have that. But if a locality is calling for services, we are just too poor or our gas too low. The diagnosis of such a case shows severe heart trouble. Better hasten to Jesus for medicine, or we may cry, "When saw we thee in need?"

Citronelle, Ala. Wm. E. White.

The Fifth Column

Recently we have been reading and hearing of a "fifth column." Many public men have pointed out the danger of a somewhat mysterious force or group in our nation. Just yesterday, a newspaper announcement gave the information that a prominent speaker in our state would make an entire speech at a mass meeting regarding activities of the so-called fifth column.

This all reminds one of the dangers to our church people that Bro. Walter MacDonald Kahle pointed out in a "fifth column" over two years ago. In his Money Management chart, he outlined four columns of sys-

tematic and necessary uses that Christians could make of their money. Reference to his little book in which the chart is contained would do us all good. This Lincoln-appearing leader in our church had thus, two years ago, sounded fifth column danger as he went from church to church.

Although his was not a political voice, his message pointed out a danger to our church life, and too, a real danger to our democracy. He pointed out very impressively the large percentage of our dollars that is wasted on cheap amusements, tobacco, liquor, harmful reading matter, overeating, installment buying, soft drinks, confections and many other things. These wasteful and harmful expenditures he listed in a fifth column on his chart. He emphasized again and again that money spent in this column robbed us of real values we needed as listed in the other four columns of his chart. There is no disputing the fact that our members are starving their spiritual growth by neglecting the first column and by allowing their money to be so largely dissipated with fifth column expenditures. The local church program and the mission and general program of the church suffer when members place the fifth column calls on their money ahead of the rightfully placed, first column spiritual needs that cry out for a portion of the funds that come into the Christian's hands. To many, this danger to the church and to our national existence is a much greater danger than the activities of a so-called fifth column in our nation.

If this be the case, are the local churches going to do anything about it? Are we to say: "Yes, Bro. Kahle is about right," and then do nothing but visit about the problem? Would it not be proper to give some group study to his Money Management booklet? Placing a chart in the hands of every member of your church should also help some. Preaching on the subject from time to time could point the way to a confused congregation somewhat stained with secularism.

Let us give heed to the warning cry of Bro. Kahle. The dangers in the fifth column he has pointed out are indeed very real dangers to our membership and to the usefulness of our church.

Marshalltown, Iowa. Harl Russell

Women's Work Meeting of Eastern Pennsylvania Harrisburg Church, October 3

The Harrisburg congregation, with its new pastor and wife, Brother and Sister H. B. Heisey, were gracious hosts to the women of the district assembled there for the regular fall meeting. Everyone regretted that Sister Florence B. Gibbel, district director of women's work, could not be at the meeting because of illness. Members of the cabinet presided at the two sessions. The spirit expressed in the theme for the day, Sisters in Service, was felt throughout the meeting.

The four devotional periods for meditation and Bible study were centered on parts of John 14, which is the chapter for study and memorization by the women this year. Mission study was emphasized by Mrs. Byrem of Harrisburg, Miss Elva Kilhefner of Ephrata, and Mrs. John G. Hershey of Lititz, each giving splendid presentations of sections of the book, Stand By for China.

Mrs. D. M. Parker, missionary on furlough from China, gave two excellent addresses: one on Chinese customs and experiences relating to the home, and one on the giving of a saving message in one's life. The stable and powerful witnessing of our Chinese Christians in the midst of adversity is a challenge to all American Christians.

Mrs. George N. Falkenstein, with her daughter, Mrs. Lillian Willoughby, and her granddaughter, Miss Evelyn Willoughby, dramatized The Span of Years in a most helpful and original manner, having prepared the material themselves and supplemented parts of it with well-chosen selections in poetry and in song. Mrs. Willoughby first presented the outlook of childhood. Then her daughter Evelyn mused on the possibilities facing her in youth. Again Mrs. Willoughby gave a vivid word-picture of a middle-aged mother who finally became adjusted to the situations met by a woman past forty. Mrs. Falkenstein spoke of the calmness of an aged grandma as she called up scenes of her own childhood.

The attendance at the meeting was gratifying. Three hundred or more women enjoyed this season of inspiration and planning for definite service. The offering was $53.49.

Elizabethtown, Pa. Martha Martin

Women's Work in First District of West Virginia

The women of the First District of West Virginia held their annual district conference in conjunction with the elders' meeting at Sunnyside church, Oct. 4. The meeting was presided over by the president, Mrs. Ezra Fike.

Our district organized their women's work in 1931. Out of our twenty congregations we had only five organized societies. We are much encouraged for we now have twenty-one congregations with fourteen organized for women's work. Three have more than one organization. The total number of organized societies is twenty-one. We are sorry to report we have never reached our goal in the national project, but are striving to that end. Our aim for the year is an organized society in each church. Thirteen societies were represented in our conference.

Mrs. Russell Showalter gave the report from Camp Galilee. Mrs. Ray Showalter, who represented the district at the regional conference, gave a very interesting report from that meeting, along with a statement of a number of objectives.

In our business session officers were elected for the coming year: namely, Mrs. Ezra Fike, president; Mrs. Ray Showalter, vice-president; Mrs. Frank Guthrie, secretary and treasurer. Our society adopted ten objectives for our women to meet this year.

After our business session we all were inspired by an address given by Mrs. Norman Seese of Petersburg, W. Va., She spent a number of years on the mission field in China. She asked that we remember our missionaries in China in prayer in these drastic times which they are passing through. Her general theme was What the Women Can Do. She spoke of what they can do for our district and the nation through home building.

This meeting did not lack for a fine spirit of fellowship. We feel all returned to their homes inspired to work just a little harder for this great cause.

Mrs. Frank Guthrie,
Terra Alta, W. Va. Secretary-Treasurer.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Beldon-Emig.—Wilson F. Beldon of Empire, Calif., and Bernice T. Emig of Modesto, Calif., in the Empire Church of the Brethren, Oct. 5, 1940, by the undersigned.—Niels Esbensen, Empire, Calif.

Cheek-Sheets.—At the Four Mile church, Sept. 21, 1940, Earl Cheek and Mary Sheets, both of Liberty, Ind., by the undersigned.—F. E. McCune, Kitchel, Ind.

Gans-Miller.—By the undersigned, at the Church of the Brethren, in Fort Wayne, Ind., on Sept. 22, 1940, Don Fredrick Gans and Frances Zoe Miller, both of Fort Wayne, Ind.—Leo H. Miller, South Whitley, Ind.

Gray-Rierson.—By the undersigned, at the parsonage, on Sept. 29, 1940, Douglas A. Gray and Ruby Mae Rierson, both of Floyd, Va.—Oscar R. Fike, Airpoint, Va.

Harris-Hartley.—On Oct. 12, by the undersigned, at his home, Alva Harris and Nadyne Hartley, both of Olathe, Kans.—L. A. Whitaker, Lawrence, Kans.

Moore-Smith.—At the home of the undersigned, Cecil Moore of Liberty, Ind., and Ruby Smith of Cottage Grove, Ind., Oct. 12, 1940.—F. E. McCune, Kitchel, Ind.

Rock-Neff.—By the undersigned, in the New Paris Evangelical church, Oct. 20, 1940, Nelson Rock and Waneta Neff, both of New Paris, Ind.—Leo H. Miller, South Whitley, Ind.

Schwartz-Bowman.—On June 30, 1940, at the home of Dr. and Sister Curtis Bowman, Dr. Merle Schwartz and Sister Dorothy Bowman, daughter of Mr. and Mrs. George Bowman, both of Chicago, Ill., by R. L. Harzler.—George W. Bowman, Chicago, Ill.

Sheets-Peters.—Merle Sheets of Chicago, Ill., and Ina Mae Peters of Wheaton, Ill., in the Naperville Church of the Brethren on Oct. 12, 1940, by the undersigned.—S. Earl Mitchell, Naperville, Ill.

Sherfy-Pyle.—By the undersigned, at the home of the bride's sister in Salina, Kans., Oct. 16, 1940, Paul W. Sherfy of McPherson, Kans., and Esther W. Pyle of Geneva, Iowa.—J. S. Sherfy, McPherson, Kans.

Thorland-Erb.—Emmit Thorland and Gladys Erb, both of Naperville, Ill., in the Naperville Church of the Brethren on Oct. 5, 1940, by the undersigned.—S. Earl Mitchell, Naperville, Ill.

Warner-Blickenstaff.—By the undersigned, at the home of the bride, on Aug. 25, 1940, Gean Warner of Sidney, Ind., and Dorothy Blickenstaff of North Manchester, Ind.—Leo H. Miller, South Whitley, Ind.

FALLEN ASLEEP

Ake, George Vernon, son of John A. and Mary Carper Ake of Martinsburg, Pa., died on Oct. 4 from complication of ailments. He was born July 21, 1940, and is survived by his parents, one sister and three brothers. Funeral services were held at the home by Bro. A. R. Coffman. Interment was in the Fairview cemetery.—Kathryn L. Lehman, Martinsburg, Pa.

Brown, James William, was born March 3, 1868, and died Oct. 5, 1940, at his home near New Carlisle, Ind., after five years of illness. He was married to Mary E. Long of Teegarden on March 6, 1889. A number of years ago they moved from the Pine Creek congregation near New Carlisle, Ind., to a farm in the Portage Prairie congregation. After that congregation disorganized they took their letters to the La Porte congregation. He was held in esteem by all who learned to know him. He was a faithful member of the Church of the Brethren and was a deacon for many years. Surviving are his wife, three daughters, four sons, two sisters, two brothers, sixteen grandchildren and other relatives and friends. Funeral services were conducted in the community church in New Carlisle by Bro. James Kessler of Teegarden, Ind. Burial was in the New Carlisle cemetery near his home.—Mrs. Mary B. Cross, La Porte, Ind.

Brubaker, Emma Riffey, daughter of John and Susan Riffey, was born near Virden, Ill., May 10, 1870, and died Oct. 4, 1940, at the Community hospital at Pratt, Kans. She was married to Andrew Brubaker on Aug. 26, 1891. To this union two children were born. Several children were taken into this home and reared to young manhood and womanhood. In 1902 they came to Pratt County, Kans., locating near Sawyer. In 1927 they moved to Sawyer. On Easter Sunday, 1892, she and her husband united with the old German Baptist Church and remained faithful. A few weeks prior to her death she called for the anointing service. With her husband she was called to the deacon's office in 1906 and served faithfully. She was stricken on Aug. 17 and gradually grew weaker until her departure. Her parents, four brothers and three sisters preceded her in death. Surviving are her devoted companion, two children, four grandchildren, one brother and a host of relatives and friends. She will be greatly missed in the home which she so lovingly cared for and the church and the community. Funeral services were conducted in the Sand Creek church by Elders William Flory and Joel Montgomery. The body was laid to rest in the Pleasant View cemetery.—The Family.

Collins, Viola, daughter of Tom and Dolly Collins, was born June 9, 1924, and passed away Oct. 8, 1940. Her death was caused from a ruptured appendix. Realizing her serious condition she made plans for her burial. She had been a member of the Church of the Brethren for six years. Funeral services were conducted by Eld. I. H. Shaver and the writer. Interment was made in what is known as the Head of the River cemetery.—Oscar R. Fike, Airpoint, Va.

Ebie, Elizabeth, was born Sept. 6, 1843, near Sterling, Ohio, and passed away Aug. 11, 1940, at Empire, Calif. In 1869 she was married to Peter W. Ebie, who preceded her in death in 1907. To this union were born six children, three of whom preceded her in death. Surviving are two daughters and one son. Sister Ebie joined the Church of the Brethren in her youth and was a faithful and much-appreciated member. In 1911 Sister Ebie with her family moved to Alberta, Canada, and in 1919 she moved to Empire, Calif. She was known to all here as a faithful, loving mother and friend, always very active and industrious. Funeral services were conducted by her pastor, the undersigned.—Niels Esbensen, Empire, Calif.

Inbody, Caroline, daughter of John and Mollie Banta Michael, was born Oct. 8, 1861, near Goshen, Ind., and lived in the same neighborhood for fifty-four years. When seventeen years of age she united with the Lutheran Church and held her membership there until several years after her marriage, when she united with the Church of the Brethren. She was a consecrated Christian mother. She read her Bible daily and tried to do something for the good of others. She was always busy with her needle. She was a faithful member of the West Goshen ladies' aid, serving as covering superintendent for the past four years. During that time she made over four hundred coverings. Many years before the aid was organized she would see that the poor children of the community had clothing. In the home her work was that of love, kindness and helpfulness. Hers was truly a life of unselfish service. One brother is the only surviving member of the family of eight children. On May 22, 1881, she was united in marriage to Allen Marion Inbody, who preceded her in death on Nov. 2, 1918. To this union was born one daughter, who survives. She made her home with the daughter for twenty-two years. One grandson also survives. She departed this life Oct. 1, 1940, after an illness of five months. Funeral services were conducted by Brethren L. P. Kurtz and M. D. Stutsman.—Mrs. Foster Berkey, Goshen, Ind.

Marker, Sister Sarah Ellen, daughter of Cornelius and Clara Hoover Harshman, was born in Frederick County, Md. She passed away on Sept. 2, 1940, at her home at Smithsburg. She had been in failing health for the last few months and was confined to her bed for a few days from a heart ailment. She was a loyal member of the Welty Church of the Brethren and worked for twenty-five years with her husband in the deacon's office. She is survived by her husband, three daughters, one son and three grandchildren. Funeral services were held in the Welty church by Brethren H. M. Stover and Bro. C. R. Oellig. Interment was made in the Smithsburg cemetery.—Martha Heefner, Waynesboro, Pa.

Marteney, Susan A. Dix, was born in Sullivan County, Ind., Aug. 22, 1879, and passed away at her home near Haven, Kans., Oct. 11, 1940. When four years of age she came to Kansas with her parents and lived near Darlow until her marriage to Stalnaker Marteney, on Sept. 6, 1905. To this union were born one daughter and one son. Surviving are her companion, three grandchildren, her father, M. J. Dix, one brother and four sisters. Sister Marteney united with the Church of the Brethren at the age of fourteen years and remained a member until her death. She was a model companion and mother. Funeral services were conducted at the Johnson and Son's funeral home in Hutchinson by the writer. Burial was in the Laurel cemetery near Haven, Kans.—E. E. Barnhart, Hutchinson, Kans., Oct. 15.

Newcomer, Sister Amanda L., was born Feb. 14, 1858, and passed away Sept. 22, 1940, at the Washington County hospital, Hagerstown, Md. She was the daughter of Jacob and Elizabeth Steck Zentmyer, and had lived the greater part of her life in the Ringgold, Md., vicinity. She was married to George M. Newcomer in 1879. He died in May of this year. She was a faithful member of the Brethren church for sixty years. Surviving are six grandchildren, two great-grandchildren, an adopted daughter and one brother. Funeral services were conducted by Bro. H. M. Stover. Interment was in the Green Hill cemetery.—Martha Heefner, Waynesboro, Pa.

Peterson, Clinton Edward, son of Daniel C. and Mary Jane Peterson, was born in Henry County, Ill., Feb. 8, 1854, and died at his home in Burr Oak, Kans., Sept. 29, 1940. He and his parents moved to Osage County, Kans., in 1874, and then to Jewell County in 1875. He took a homestead in the northern part of Harrison Township, residing there for some time. A few years ago he moved to Burr Oak. On July 8, 1880, he was married to Martha Simmons, who passed away on July 12 of this year. To this union was born one son, who has been living with him since the passing of the wife and mother. He leaves also three grand-

children, six great-grandchildren, one brother and one sister. He united with the Brethren church several years ago. He was a thrifty, hard working man, a kind neighbor and friend. The funeral services were conducted at the Brethren church in charge of Pastor S. E. Thompson. Burial was in the Burr Oak cemetery.—Mrs. S. E. Thompson, Burr Oak, Kans.

Ritchie, Lucinda Jane, daughter of Wilson and Marinda Shockley Lacy, was born near Blountsville, Ind., June 29, 1860. She was married to William Edgar Tharp. Seven daughters and two sons were born to them. Four daughters and the husband preceded her in death. Later she was married to William Ritchie, who also preceded her in death. She was a member of the Church of the Brethren for a number of years and was devoted to her church. She departed this life Sept. 26, 1940. Surviving are three daughters, two sons and other relatives and friends. Funeral services were in charge of the writer at the church in Muncie. Burial was in the Jones cemetery west of the city.—J. Andrew Miller, Muncie, Ind.

Royer, Franklin K., was born Nov. 5, 1853, at Ephrata, Pa., and died at the home of his son, R. G. Royer, Elgin, Ill., Aug. 23, 1940. In 1874 he was married to Amanda B. Graybill. Eight children were born to this union. In June, 1917, Sister Amanda passed away. In 1919 he was married to Elizabeth Leinbach, who survives him. Other survivors are four sons, two daughters, nine grandchildren and four great-grandchildren. In 1874 he united with the Church of the Brethren and continued a devoted Christian to the end. He was a kind father and a devoted husband, and was loved by all who knew him. For eight years he had charge of the press on which the Gospel Messenger was printed. About a year ago he came to Elgin because of failing health. Sister Royer being blind, it was thought best that Bro. Royer come to the home of his son, whose wife is a trained nurse. Thus he had the best of care during the days of his affliction. Funeral services were in charge of Chas. D. Bonsack and J. Clyde Forney. Burial was in the Bluff City cemetery, Elgin, Ill.—G. G. Royer, Elgin, Ill.

Royer, Joseph, son of Henry and Nancy Royer, was born June 9, 1856, near New Madison, Ohio, and died in his home in New Madison, July 4, 1940. He was one of a family of nineteen children. Two brothers and two sisters survive. He was married to Sarah Morgan on July 4, 1878, and they traveled life's pathway together exactly sixty-two years. To this union were born six children. He was a member of the Beech Grove Church of the Brethren, in which he served faithfully, having taught the men's class of the Sunday school for approximately forty years and served as deacon many years. Funeral services were conducted by Eld. S. A. Blessing, assisted by the writer. Interment was in the New Madison cemetery.—E. S. Hollinger, New Paris, Ohio.

Spohn, Mrs. Frankie L., daughter of Edward and Amanda Dikeman, was born near Springfield, Ill., May 4, 1865, and passed away at her home in Hutchinson, Kans., Oct. 4, 1940. Mrs. Spohn came to Kansas with her parents in 1871. She moved to McPherson County in 1883 and moved to Hutchinson just four years ago. She was married to Philip D. Spohn in November, 1887. Seven children were born to this union. Two children died in infancy and her husband preceded her in death in August, 1919. They both united with the Church of the Brethren in the Monitor congregation in 1913. She was formerly a school teacher, and was active in the Sunday school and church until her last illness. She appreciated the anointing service. Surviving are three sons, two daughters, one sister and seventeen grandchildren. Funeral services were held in the Hutchinson church by Bro. Clinton I. Weber, assisted by Bro. Bernard King of McPherson, Kans. Interment was in the Inman cemetery.—M. Vivienne Moyer, Hutchinson, Kans.

Ullrich, Clara Alice, oldest daughter of David and Philena Crull, was born Oct. 3, 1872, near Hagerstown, Ind., and departed this life Oct. 4, 1940, one day after her sixty-eighth birthday anniversary. Her early life was spent near her birthplace. She was married to William Ullrich, Dec. 24, 1898, and from that time they lived in Henry and Delaware counties. To this union were born four daughters and three sons. Two sons preceded her in death. She united with the Church of the Brethren in early life. She leaves her husband, four daughters, one son, five grandchildren, an aged mother, three sisters, three brothers and a host of other relatives and friends. Funeral services were conducted by the writer at the Buck Creek church. Burial was in the Nettle Creek cemetery near Hagerstown, Ind.—J. Andrew Miller, Muncie, Ind.

Weddle, Jacob Rush, son of Mr. and Mrs. J. W. Weddle, was born Feb. 28, 1912, and died Aug. 20, 1940. Rush was a member of the Brethren Church seventeen years. At his request he was anointed Aug. 18, 1940. Those surviving are his father, mother, one sister and one brother.—Leeta Weddle, Floyd, Va.

CHURCH NEWS

California

Fresno.—On Sept. 11 after a basket dinner in the church we had our business meeting. Bro. C. H. Yoder was chosen elder. Floyd Yearout was chosen Sunday-school superintendent, with Brother and Sister Marion Nine as sponsors of the young people's group. Interesting reports were given by the heads of various departments, showing a very successful and busy year. We decided to continue the use of the envelope system of giving. We granted Pastor Forest Eisenbise and wife a year's leave of absence to serve in relief work in China. We had a farewell reception in their honor and presented them a traveling bag. They plan to sail from Seattle Oct. 18. The church called Bro. George Carl and his wife of La Verne to serve us during Bro. Eisenbise's absence, but Bro. Carl was not permitted to stay with us long. After preaching a very earnest, spiritual sermon and while greeting the members at the door he passed suddenly from this life. We have secured the services of Brother and Sister Glenn Harmon of La Verne for this year.—Mary A. Jones, Fresno, Calif., Oct. 11.

Hermosa Beach.—We met in council, at which the following were elected: Bro. G. K. Walker, elder; music directors, Dan and Rhoda Weaver; clerk, J. A. Waters; treasurer, Hector Dickson; church correspondent, the writer; Sunday-school superintendent, John Getz; secretary-treasurer, Clinton Bowman. Bro. Walker and Sister Lydia Bolinger were chosen as delegates to district meeting. Several other members attended. Our women's group reorganized with Sister Walker as director. Sister Stutsman is secretary-treasurer. At our September meeting we had reports from the women's meeting. One Sunday evening a men's chorus of our community gave a program. On Sept. 15 we held a memorial service in tribute to our beloved brother and former pastor, Bro. George C. Carl. We concluded the service by singing a song which was composed by our Bro. Woodard, who has also gone to glory. On Sept. 19 we had promotion and installation services and on Oct. 6 we observed rally day in the Sunday school with one hundred forty-eight present, and home-coming with two former pastors and a minister present. At the morning service Bro. J. Z. Gilbert preached, with Bro. James Bowman taking part. After a basket dinner at noon Bro. D. W. Shock brought the message. The choir took part in both services. We missed Brother and Sister Carl in this service. Bro. Stutsman, retired minister who has been ill for some time, was present in the morning. We plan to have Sister Martha Rupel of Pasadena with us Oct. 17 to tell of her work while in Spain. This will be the regular missionary meeting. One was received by letter on Oct. 6. Our pastor gave a good report in the church bulletin of the year's work. All the reports were encouraging. We were pleased to have Bro. O. C. Sollenberger, missionary to China for over twenty years, meet with us Sept. 22 and bring the message. We received an offering for China relief work. Our primary department again sent its little offering to help.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Oct. 10.

Long Beach.—Brother and Sister S. L. Barnhart of Cedar Rapids, Iowa, came the first of September to take up the work at this church. On Sept. 4 a reception was given for them. After a dinner a program of welcome was given by various departments of the church, and responses were given by Brother and Sister Barnhart. Business meeting was held the following week and all officers were elected. E. J. Cline is general Sunday-school superintendent, with Homer Foster as assistant. The departmental superintendents have been selected. October is being observed as rally month. The B. Y. P. D. had a beautiful candlelight ceremony in which the officers were installed. Pastor Barnhart was in charge. Mr. and Mrs. M. T. Killingsworth are the sponsors for this group. On Oct. 4 the men's work, with H. H. Vaniman as president, held a banquet. A program was given by home talent. One of their projects is the purchasing of twenty Bibles for the Sunday school. Mrs. Cora Hoff is president of the ladies' aid society. They meet every Thursday. Besides quilting, sewing and rug making, they devote a half hour to Bible study, under the direction of Mrs. E. J. Cline.—Inez Vought Moomaw, Wilmington, Calif., Oct. 15.

Pasadena.—The reorganization of the Sunday school has taken place and the normal activities are resumed this fall. For the Pasadena church it should mean increased interest and zeal after a rather turbulent summer of building, repairing, and program adjustment, when Sunday-school classes were combined and preaching services were held in the bungalow, or social room. Some of the outstanding events of the summer were sermons by Bro. A. P. Becker, formerly of Nampa, Idaho, but now of White Fish, Mont., and an address on Nonviolence in an Aggressive World by Prof. Gladdys Muir of La Verne College. Bro. George Carl, field worker for the General Mission Board, but now deceased, spoke at our morning service on Aug. 4. On Sept. 1 our evening service was dismissed for the district conference at La Verne. Several of our young people and juniors attended summer camp at Jenk's Lake. The women's missionary society at its monthly meeting on Sept. 12 elected the following officers: president, Mrs. Ida Gibbel; vice-president, Mrs. Grace Gilbert; secretary, Mrs. Gladys Weaver. The red letter day of the quarter for the church was on Sept. 23. Then the improved auditorium and new kitchen were dedicated, also the newly acquired electric organ. Church school officers and workers were presented and consecrated at this service. There was an all-day meeting with covered dish luncheon at noon when nearly 250 persons ate at the church and enjoyed the finest kind of Christian fellowship together. The home-coming program of the afternoon was varied, interesting and helpful. The worship service in the evening was conducted by the young people. This service was much appreciated and served as a complement to the organ recital which

followed, with Mr. Reily of Los Angeles at the organ. Bibles and certificates of promotion were awarded in the Sunday school on Sept. 29, with the changing of teachers and classes taking place on Oct. 6. The young people at their fall business meeting elected Darrel Harshbarger as president. The fall love feast will be held on Oct. 13, at 6:30 P. M.—Maud Newcomer, Pasadena, Calif., Oct. 8.

Santa Ana.—During vacation, immediately following the close of his school, Bro. Cleo Beery held a revival meeting for us. His sermons were spiritual and uplifting. We regretted very much to have the Beerys leave us but we are glad they have entered the pastoral work in a larger field of service. At our last business meeting the following officers were elected: elder, J. M. Wyne; clerk, Ellsworth Teter; treasurer, Harry Livingston; trustees, J. M. Wine, Fannie Ingle and Byrl Harper; member of ministerial board, Roy Teter; superintendent of Sunday school, Mrs. Byrl Harper; member of board of Christian education, Mrs. Ruth Rensberger; general superintendent of C. E., Mrs. Bertha Henard. Our ladies' aid president is Mrs. Jessie Teter, and our S. O. S. president is Mrs. Bethel Baker. Our women have done a wonderful work this year. They helped with the pastor's salary besides other things. They are willing to help with the district work also. All the Sunday schools of Santa Ana observed Oct. 6 as rally day. There was a marked increase in attendance. In an effort to increase the efficiency of our Sunday school it was decided to offer elective courses in the adult division for such as preferred them to the International lessons. Courses on the Christian Home and the Teachings of Jesus have just been completed. We are now beginning a course on How We Got Our Bible. We are fortunate in being able to secure Bro. Lorell Weiss of La Verne College to lead us in the study.—Mrs. A. O. Brubaker, Santa Ana, Calif., Oct. 13.

Idaho

Emmett.—On Oct. 7 a joint farewell for our pastor and his wife, Brother and Sister Miles Blickenstaff, and a shower for their daughter, Katherine, Mrs. Dorus Detweiller, was held in the church basement. A covered dish supper was served in banquet style with Bro. Ralph Turnridge acting as toastmaster. After the supper gifts were presented. Brother and Sister Blickenstaff will leave this week for their new pastorate at Yakima, Wash. We are looking forward to having Bro. David E. Norcross, a peace lecturer from Seattle, with us for our regular Sunday services on Oct. 13.—Pearl Luhr, Emmett, Idaho, Oct. 12.

Payette.—In council we elected the following Sunday-school and church officers: elder, E. J. Glover; clerk, Maud Sumner; treasurer, Will Sumner; Sunday-school superintendent, Ed Shelly; assistant, Maud Sumner; Messenger agent and correspondent, Ellen Schubert. Four letters were granted. Our communion service will be held the last of October. Our summer assembly at Camp Stover was well attended. We are looking forward to the Thanksgiving meeting to be held at Payette this year. We had a basket dinner on Sunday. Brother and Sister Ed Shelly and Brother and Sister Floyd Rose were installed into the deacon's office.—Ellen Schubert, Payette, Idaho, Oct. 14.

Illinois

Oak Grove.—On July 19 our pastor and his family were honored with a pound shower. Eighty-three members and neighbors were present. A peace program was given Aug. 16. Bro. Charles Dumond of Canton held our revival meeting from Sept. 15 to 29. He brought us inspiring messages, and much interest was shown. At the close of the last service six were baptized. Bro. M. A. Whisler is conducting a two weeks' revival at the Hurricane Creek church, beginning Oct. 16. Our love feast will be held Oct. 26, at 7 P. M.—Mrs. Allie Kenyon, Lowpoint, Ill., Oct. 17.

Polo.—Brother and Sister H. Jesse Baker began their fourth year of work on Sept. 1, and a feeling of Christian co-operation prevails. Bro. Baker presented the following report for the past year: membership, 279; sermons, 73; baptisms, 16; letters received, 12; letters granted, 4; anointings, 3; pastoral calls, 216. We met in council on Aug. 5, at which time Fred Miller was chosen clerk, and John Cunningham, Jr., and Ralph Avey were chosen members of the finance committee. A special council was held on Sept. 18, and plans were accepted to remodel the basement. During the past quarter the floors in the church have been refinished. A lecture on The Great Pyramids was given by Alex Anderson on July 21. Brethren H. Jesse Baker and John Heckman attended the pastors' retreat in Freeport on July 23. They visited our mission points in Wisconsin on Aug. 4. Three attended the intermediate camp at Naperville and four young people attended camp at Lewistown. Bro. Baker was an instructor. A large amount of clothing has been collected for the refugees. This clothing was taken as far as Camp Mack by Bro. Baker on Sept. 5, at which time he attended a peace conference. On July 28 and Sept. 29 our music director, Mrs. Mildred Witmer, conducted request programs of favorite hymns. Two hundred forty-two attended rally day on Oct. 8. Recognition was given to the cradle roll members with consecration services at the altar. Sunday-school officers are as follows: superintendent, R. O. Blough; associate, Lloyd Summers; secretary, Ruth M. Krum; treasurer, Elmer Davis. Friendship Circle officers are as follows: president, Mrs. Elmer Davis; vice-president, Mrs. Clarence Stull; secretary, Mrs. Pauline McCombs; treasurer, Mrs. Robert Stauffer. A Negro male quartet from Prentiss, Miss., gave a program on Oct. 6. Mrs. Witmer has been appointed music director, the men's work group is Messenger agent, and the writer is correspondent. The average Sunday-school attendance for the year was 185. B. Y. P. D. officers are as follows: president, Ruth M. Krum; vice-president, Robert Slifer; secretary, Marjorie Meyers; treasurer, Gerald Sterenberg; adult adviser, Bro. Baker.—Mrs. Hazel Krum, Polo, Ill., Oct. 11.

Indiana

Center.—We met in council Sept. 5, at which time officers were elected. Brother and Sister Ira Arnold and their daughter gave us a very inspiring program of illustrated songs and readings in August. On Sept. 1 we held our home-coming and harvest meetings, with Sister Mary Schaeffer as the speaker. Attendance was very good. On Sept. 8 Bro. John Peters of California began our revival meetings. The attendance was not large, but the meetings were most helpful.—Sylvia Dutcher, Plymouth, Ind., Oct. 13.

Fort Wayne.—Our members are back from various vacations, and some new families have come to the city and are making a worth-while contribution to our work. For several weeks in August Bro. Van B. Wright held meetings in Southern Ohio, where he had spent fourteen years in the earlier part of his ministry. During his absence programs were given by the Friendly class, the B. Y. P. D., the C. W. society and Sister Mary Armey, our children's director. Messages were also brought by Russell Shull of the Speakers Forum, Chicago, and Prof. R. H. Miller of North Manchester. On Sept. 16 Bro. Charles R. Oberlin of Peru, Ind., began our evangelistic services. Nine were baptized by our pastor. On Sept. 29 the men's chorus from Decatur, Ind., rendered a number of beautiful selections. Bro. Oberlin conducted our installation services for the officers and teachers. We are expecting Mary Schaeffer of China to be with us on Nov. 3. This will be the time of our home-coming meeting, and a basket dinner will be held at noon. We invite all who have ever worshiped in our church to be present. Our love feast will be held Nov. 24. The intermediates presented their sacrificial offerings for the relief work at the morning services on Sept. 29. The offering amounted to $10.45. On Sept. 22 Frances Miller was married to Don Gans of California. Bro. Leo H. Miller, father of the bride, read the wedding ceremony. We are glad to have our choir functioning again after the summer vacation. Our young men of conscription age are having regular meetings. The infantile paralysis epidemic has touched a bare half dozen of our homes, but no fatalities have resulted. We met in council Oct. 2. We have increased our board of trustees to five members. Two have resigned because of age and long terms of service. We have reorganized our financial system using a general church treasurer. The former church and Sunday-school treasurer will become church and Sunday-school financial secretaries, and all other groups of the church who wish to concur will have the same connection. Bro. Eldo Miller is the general church treasurer. Bro. Carl Nobles is the Sunday-school superintendent, with Bro. Gerald Bosserman as assistant. Eld. T. G. Weaver was re-elected elder. The church and Sunday-school budgets were increased for the coming year and adopted. The building committee presented drawings of our proposed construction next year in order that our folks might study and present desired additional ideas to be incorporated in the final plans. We now have a men's Bible class and a women's Bible class formed from the Homemakers and the mixed Bible class.—Marie Valentine, Fort Wayne, Ind., Oct. 11.

Four Mile.—Some of our young people attended the young people's camp at Camp Mack near Milford, Ind. Our pastor, Bro. F. E. McCune, and his wife and other members of the church attended the district conference in the Union Grove church near Muncie, Ind. Our annual home-coming was held Sept. 15. The guest speakers were Brother and Sister I. E. Overholtzer, returned missionaries. Five of our young men attended the Southern Indiana young people's conference on Sept. 29 at Middletown, Ind. On Sept. 29 we also observed promotion day. Reports were given by each class, and certificates were awarded to those who had completed their three-year course in their respective classes. Our communion will be held Nov. 3. We met in council Oct. 4, at which time officers were elected. Financial reports were given. Most of the time at our Sunday evening meetings has been devoted to the young men of the church. Several from our church attended the peace meeting held at Hagerstown, Ind., on Oct. 6. Bro. Eldon Burke, teacher at Ball State College, was the afternoon speaker. On Oct. 10 our ladies' aid held an all-day meeting at the church. Our guests were the women from the Richmond church. The forenoon was spent in sewing for the refugees. In the afternoon a program was presented by the Richmond ladies. Several of our young people have left to attend various colleges for the coming year.—Dorothy J. Moore, Liberty, Ind., Oct. 14.

La Porte.—During the summer various groups were represented at Camp Mack. Our delegate to district meeting was Sister Agnes Merchant, who brought back a good report. Sister Mary Schaeffer, returned missionary from China, was with us Sept. 24 at our missionary meeting and gave an interesting talk of her work. Sister Minna Heckman, who was here six months helping our pastor, has gone to Buchanan, Mich., to do personal work there. Her work here was much appreciated by all. We held our daily vacation Bible school this summer while she was

here. Our Sunday-school attendance is increasing since the infantile paralysis epidemic has ceased. On Aug. 7 we met in council. The following officers were elected: Bro. Ben R. Cross, elder; Bro. Kenneth W. Murphy, pastor; Bro. Herbert Zook, member of ministerial board; Bro. Herbert Bayer, clerk; Bro. Nathan B. Cross, trustee; Sister Mary B. Cross, correspondent; Sister Grace Rensberger, Messenger agent. The Sunday-school officers are as follows: Bro. Paul Wolf, superintendent; Sister Virginia Replogle, secretary; Sister Agnes Merchant, treasurer; Deloris Beckham, cradle roll superintendent. Our aid society is busy quilting one day a week. We sent clothing and money for foreign relief. Our aid officers are Sister Alice Bayer, president, and Sister Mary Cross, vice-president. On Sept. 29 Bro. Theodore Miller conducted the installation service. Our revival meetings just closed. Bro. John R. Peters was the evangelist. Three united with the church during the meetings. In August Bro. Ira Arnold and his family of New Market, Md., brought us a good program of Worship in Art.—Mrs. Mary B. Cross, La Porte, Ind., Oct. 15.

Maple Grove.—We started an evangelistic campaign Sept. 22 with Bro. H. A. Claybaugh as evangelist. The evangelist and Pastor William Brubaker called in many homes in the community. Sister Cora Stahly of Nappanee was the music director. As a result of the meetings one young father was baptized. Much good seed was sown. This meeting closed with a communion service on Monday evening. Ninety persons surrounded the tables.—William Brubaker, New Paris, Ind., Oct. 11.

Iowa

Cedar Rapids.—Our church recently had the experience of having to change pastors. Bro. S. L. Barnhart and his wife, who were with us three years, received a call from the Long Beach church, Calif. Their last Sunday with us was Aug. 18. After the morning service the members and friends of the church met in the social room for a fellowship meal. Brother and Sister Barnhart were presented appropriate gifts accompanied by the sincere good wishes of all those present. The church was fortunate in securing the services of Brother and Sister H. L. Ruthrauff of Independence, Kans. They arrived in time to be with us for the district meeting which was held in our new church. The guest speakers were Brethren R. E. Mohler and Burton Metzler of McPherson College. It was a privilege to have representatives from all of the churches of the district with us at this time. We are now planning for and looking forward to the coming of Bro. J. Perry Prather of Dayton, Ohio. He will conduct a two weeks' evangelistic meeting for us, beginning Oct. 28. The Cedar Rapids church has just closed a successful church year.—J. K. Miller, Cedar Rapids, Iowa, Oct. 15.

Monroe County.—On July 25 four babies were dedicated. On Aug. 18 our summer pastor, Pearl Severn, preached her farewell sermon. In the evening the young people had charge of the vesper service on the church lawn. The program consisted of songs, readings and a talk by Bro. Edwin Rodabaugh. Delegates to district meeting at Salem were Sisters Mary Reeves and Gladys Henderson. On Aug. 18 two of our young girls united with the church and were baptized. On Sept. 7 we met in council. A nominating committee was elected to prepare ballots for the general election of officers. The following officers were elected: Sister Mary Reeves, Sunday-school superintendent; Bro. Charles Albin, elder; Maudie Wignall, writing clerk, Messenger agent and correspondent. Our communion was held Oct. 4. Forty surrounded the Lord's table. We are enjoying the new hymnals. On Sept. 15 a Faith Offering was received.—Mrs. W. E. Reeves, Albia, Iowa, Oct. 11.

Spring Creek.—Our summer pastor, Bro. Lyle Klotz, closed his pastorate here on Sept. 1. He is now attending Bethany Biblical Seminary. Bro. Roy Stern is now filling the pulpit until we can arrange for another pastor. During July the young people held an ice cream social. Several intermediates attended the Wapsie intermediate camp in August. On Sunday evening, Aug. 18, they had charge of the evening service and gave a report of the camp. Bro. Lyle Klotz attended the young people's camp at Pine Lake. One Sunday evening this summer we had a vesper service in a woods near here. On Aug. 4 we enjoyed a message given by a young lady from a peace organization. Our aid society sent clothing to the refugees. They also did some sewing for Bethany Hospital. Our aid is looking forward to the women's sectional conference to be held at Preston, Minn., Oct. 8. Mrs. Dan West will be the guest speaker. We met in council Sept. 12. The following officers were elected: Sunday-school superintendent, Edwin Klotz; Sunday-school treasurer, Margaret Stern; clerk, Martha Dutcher; church treasurer, Raymond Elliott; Messenger agent, Mildred Elliott; elder, Bro. W. H. Yoder. Our love feast will be held Oct. 27, at 8 P. M. The men's work group has given the church a new coat of paint.—Mrs. Glen Elliott, Fredericksburg, Iowa, Oct. 11.

Kansas

Burr Oak.—We held our love feast on Oct. 12 with a good attendance. Pastor S. E. Thompson officiated. Attendance and interest at our regular services have increased since our recent revival held by Brother and Sister B. M. Rollins. A number from our congregation will attend district meeting at Belleville, Oct. 18-20.—Mrs. S. E. Thompson, Burr Oak, Kans., Oct. 15.

Galesburg.—A wonderful spirit existed throughout the revival meetings held by Brother and Sister Oliver H. Austin the first part of September. Brother and Sister Austin have greatly encouraged us to go forward with the work here. As the result of the meeting seventeen were baptized and one was received by letter. We met in council Sept. 29, at which time the following church and Sunday-school officers were elected: Bro. Byron Talhelm, pastor and elder; Arthur Gough and Victor Dyke, deacons; Clyde Hodgden and Byron Talhelm, delegates to district meeting; Mrs. G. F. Dyke, Sunday-school superintendent. On Oct. 5 we held our love feast. On Oct. 6 we organized a combined Christian Workers and prayer meeting to be held every Sunday evening.—Mrs. Victor C. Dyke, Erie, Kans., Oct. 9.

Hutchinson.—Just before the close of the summer vacation a one week's revival was held with the two churches that united with us in our outdoor evening services during the summer. Some of the things added to our equipment have been new draperies in the choir loft, a pipe organ, and a lighted cross made by Pastor Clinton I. Weber. Different groups have sponsored a number of projects such as furnishing choir music, printing church bulletins, buying paint and draperies for the church building, putting in new front steps, giving a program at the Darlow home once each month, bringing flowers for church each Sunday, and furnishing a missionary pig for the primaries to fill for the leper fund. The following officers were elected: Bro. Clinton I. Weber, elder; Sisters Maude Neumeyer, Wilma Boyer and Mabel McClung, Sunday-school superintendents; Virginia Mathers, B. Y. P. D. president; Anita Cochran, president of women's work; Amie Friesen, president of ladies' aid. We more nearly raised our church budget the past year than we have for a number of years. Our quota of $30 for the women's work project was entirely raised. On Sept. 29 we had our roll call Sunday. After a basket dinner at noon Bro. Burton Metzler of McPherson College assisted in the consecration of four deacons and their wives, John Neumeyer, O. L. Williams, Wm. Burgin and James Lanning. There have been three baptisms, and fourteen letters have been granted. Our communion will be held Nov. 10. —M. Vivienne Moyer, Hutchinson, Kans., Oct. 9.

Verdigris.—We met in council Sept. 29. Some few weeks before that we had chosen Bro. Charlie Miller of Mount Ida, Kans., as our elder. He and his wife were with us on Sept. 29. Bro. Miller gave a very good message in the forenoon. After lunch we had our business meeting. The following officers were elected: Sister Grace Shirky, clerk; Sister Awilda Johnson, treasurer; Sister Ella Garriott, Messenger agent and correspondent; Sister Louise Johnson, Sunday-school superintendent; Sister Pearl Cain, assistant; Dan Matile, secretary-treasurer. Sisters Ella Garriott and Louise Johnson were elected delegates to district meeting, with Sister Pearl Cain and Ulysses Matile as alternates. On Oct. 10 the following women's work officers were elected: Sister Awilda Johnson, president of aid; Sister Shirky, superintendent of missionary work; Sister Mary Matile, director of mother and daughter work; Sister Pearl Cain, secretary-treasurer. We served lunch at a public sale last month and cleared $17. We expect to have a food sale in town next month. —Ella Garriott, Madison, Kans., Oct. 14.

Washington Creek.—Our young people presented the evening service at the Appanoose church. Some of our group are away in school, and one is teaching in Texas this winter. The latter part of August an ice cream supper was sponsored by the married people's class. Proceeds from this will be used for some phase of the church work. One was baptized recently and two were received by letter. We met in council in August. Eld. L. H. Griffith was re-elected. Officers are as follows: Mrs. Elva M. Craik, Sunday-school superintendent; Mrs. Asa Postma, primary superintendent; Frank C. Haas, trustee; Mrs. Will Wolfe, missionary treasurer; the writer, Messenger agent and correspondent. Our new pastor and his wife, Brother and Sister Charles Reynolds, of Panora, Iowa, moved into our community Sept. 28. They had charge of the services the last Sunday in September. We are happy to have them and are anticipating a good church year. Our district meeting was held in the Appanoose church. Our pastor and Mrs. Elva M. Craik were delegates. Many of our members attended part of the meeting. Our women's work has progressed nicely. Each person expressed the desire to do more in the coming year with efficient leaders. Mrs. Charles Hoover was elected president of aid, with Mrs. Elva M. Craik as president of the missionary society. The aid society quilts, and the missionary society does other work besides studying. Our young women under the leadership of Mrs. Frank Haas have accomplished much for a small group. They sponsored a mother and daughter banquet, served refreshments when the women's work entertained the surrounding churches in August, and gathered and sold newspapers for the Sunday-school district fees. We are beginning Sunday evening services.—Mrs. Lila Kinzie Haas, Lawrence, Kans., Oct. 15.

Minnesota

Barnum.—On Sept. 26 we held our love feast, with Bro. J. H. Mathis in charge. Forty-one members partook. On the following day we held our annual election of Sunday-school and church officers. We voted to have a home department with Mrs. Floyd Miller as superintendent. We received one new member by letter, and the letters of three former members who had been absent for a time.—Mrs. Susie O. Finifrock, Barnum, Minn., Oct. 15.

Missouri

Cabool.—We met in council Oct. 1. All officers of the church and Sunday school were retained. The church voted unanimously to retain Bro. A. W. Adkins as elder. Our love feast will be held on Oct. 28. It was voted to hold the district board meeting and young people's rally here Dec. 1. We had a two weeks' revival meeting the last of September, with Bro. J. H. Morris of Mountain Grove as evangelist. Bro. Morris brought some fine messages. We have reorganized our women's work, and are including all phases of the work. The aid had the church redecorated recently. We meet every week and besides quilting we make garments for the war sufferers. Our midweek Bible study continues with much interest. At the close of the camp week in the new B. Y. P. D. camp this summer Bro. Adkins baptized six young ladies. We are planning to take a special study course in the near future.—Mrs. Le Roy Riley, Cabool, Mo., Oct. 15.

Nebraska

Lincoln.—The last play night or family night was held at the park on Sept. 5. A goodly number were present and a good time was enjoyed by all. Sept. 6 we met in council. The treasurers' reports showed a good balance on hand. The following church officers were elected: clerk, Mrs. Gladys Jenkins; Messenger agent, Mrs. Vera Van Dyke; Messenger correspondent, Mrs. Bernice Evans; treasurer, Glen Van Dyke. Sunday-school officers are as follows: superintendent, Joe Ganshorn; elementary superintendent, Mrs. Beulah Mease; cradle roll superintendent, Mrs. Dorothy Cheuvront; secretary-treasurer, Robert Evans. Delegates to district meeting are Brethren J. S. Gabel and J. Edwin Jarboe. Bro. S. F. Miller was elected elder for another year. The men held their monthly meeting with twenty present. They are invited to attend a men's meeting at the Baptist church next month. The B. Y. P. D. officers are as follows: president, Grace Van Dyke; vice-president, Georgia Shepherd; secretary-treasurer, Bernice Evans. The B. Y. P. D. had charge of the city mission on Sept. 17. About thirty from our church attended the meeting. We have had Bible study and prayer meeting each week. A group of the young people went to Beatrice on Sept. 18 to attend a peace meeting sponsored by Bro. Brandt. A few meetings have been held at our church the past few weeks. Four people have accepted Christ and two have reconsecrated their lives this month.—Mrs. Robert H. Evans, Lincoln, Nebr., Oct. 10.

North Dakota

Kenmare.—We held our council meeting on Oct. 6, at which time the following officers were elected: elder, Ray Harris; clerk, Marion Stice; trustee, Mrs. Stice; Messenger correspondent and Sunday-school superintendent, Mabel Boe. We granted four letters of membership. Brother and Sister G. G. Canfield were with us July 16-28. Four young men were baptized. We enjoyed their songs and sermons very much. We will have the joint ministerial meetings of four churches, Surrey, Minot, Berthold and Kenmare, on Oct. 27. This will be an all-day meeting with dinner at the church.—Mabel Boe, Kenmare, N. Dak., Oct. 10.

Ohio

Freeburg.—Brother and Sister D. I. Pepple of Woodbury, Pa., were with us for a two weeks' evangelistic meeting from Sept. 8 to 22. Two new members were received by baptism. Our love feast was held Sept. 29. Plans are completed for the installation of a new heating system.—Catherine Stuckey, Paris, Ohio, Oct. 15.

Lexington.—We had an all-day meeting in the spring. This is the first meeting that had been held there in the spring for several years. The red-letter day was last Sunday. The church had been painted and papered. Bro. Eidemiller spoke of the improved condition. An offering was received. Bro. Davidson opened the service. We were sorry his good wife was not able to be present. We appreciated the help of the Garst family. Brother and Sister Frank Custer and Bro. Paul Wright were also with us. We had dinner together at noon and renewed old friendships. The junior and senior girls' choirs sang for us. The Methodist minister of Highland had charge of the devotions in the afternoon. Bro. Paul Wright gave a helpful message and led the singing. We hope to meet again the first Sunday in April, 1941. From the upper story of the meetinghouse one looks down on God's acre, where many loved ones were laid to rest. Memory goes back to the Ockermans, Hixons and others who made the old Lexington church a beacon of light. Sister Sarah Major, a pioneer preacher, lived and labored here with her husband, Bro. Thomas Major, several years. Looking backward yet we think of Eld. James Quinter, Landon West, D. M. Garver, Jonas Horning, the Calverts, Brumbaughs and Minnichs, also Bro. Wine and many who have gone to their reward.—Anna Lesh, Goshen, Ohio, Oct. 13.

Painter Creek.—At our business meeting in September Bro. Jesse Baker was elected Sunday-school superintendent, with Bro. Raymond Eberwein as assistant. On Sept. 29 installation of all Sunday-school officers and teachers was conducted by Brother Roy Honeyman. On Oct. 6 a fitting service of dedication was held for our new hymnals which had just been purchased. On Oct. 13 we held our love feast. In the morning service Bro. Ivan Eikenberry, who formerly lived here but now lives at Eaton, brought us a helpful message. Bro. H. Spenser Minnich was also present and had a part in the service. In the evening Bro. Walter Swinger, also a former resident, officiated at the communion service. At our business meeting steps were taken to recognize the fiftieth anniversary of Sunday-school work in our church. The first Sunday school was organized May 7, 1891, with Bro. John Neher as superintendent. A committee was appointed to plan a suitable program for the occasion. On Oct. 2 a goodly number of women from our church accepted the invitation to meet with the Oakland women in their missionary meeting. We were treated to a very fine program and then enjoyed an hour of very fine fellowship together with refreshments.—Mrs. Levi Minnich, Greenville, Ohio, Oct. 16.

Sand Ridge.—Our church reopened on June 2 and was reorganized June 9 with the following Sunday-school officers: superintendent, J. E. Roberts; secretary, Margaret Lieb; treasurer, Mrs. J. E. Roberts; cradle roll superintendent, Loretta Christman; home department superintendent, David Roberts. We had our home-coming July 7. Bro. J. L. Guthrie, our elder, preached in the morning and afternoon. Bro. D. P. Weller was with us and brought the message on Sept. 29. We had our rally day on Oct. 6 with an attendance of ninety-one. Our average attendance for the last four months was fifty-nine. We have prayer meeting and choir practice every Friday evening. Our communion will be held Nov. 2. Mrs. Edna Etter is our pastor. She is doing great work.—Mrs. Zelma Wells, Leipsic, Ohio, Oct. 14.

Stonelick.—On Sept. 22 Brother and Sister G. G. Gnagey of Arcanum, Ohio, came to us in the interest of the Brethren Home at Greenville. We were glad to learn more about the Home. Bro. Lawrence Garst of Waynesville, Ohio, was also with us on that day. We had a very inspiring meeting. Bro. John Garst has been preaching for us every two weeks. We hope to have a communion service Nov. 9. Pray for us.—Anna Lesh, Goshen, Ohio, Oct. 14.

Oregon

Newberg.—Since our last report our elder, Bro. Jesse A. Barnett, and his family moved to Manette, Wash., and we miss them very much. Bro. Ralph Hatton of the Portland church has consented to meet with us three Sunday afternoons in the month for Sunday school and preaching services. Bro. E. M. Hubbard is a resident minister here and gives us good sermons and Sunday-school stories, but is not physically able to assume full charge of the work. During the latter part of the summer we had a number of visitors. Brother and Sister Pollen and Brother and Sister Louis Root of Myrtle Point, Oreg., spent two Sundays with us. Bro. Root preached for us both times. Bro. Lorell Weiss of La Verne, Calif., gave us a good sermon on Aug. 18. The male quartet from La Verne was here Aug. 26 and presented a good program. On Oct. 6 Bro. Will Snelling of Portland gave us a good sermon. Any members passing through this part of Oregon are invited to worship with us on Sunday afternoons at 2:30.—Gussie V. McPheron, Newberg, Oreg., Oct. 10.

Pennsylvania

Ambler.—During this year we pause to look over the past one hundred years in the Ambler church. Just about fifteen miles from Philadelphia stands our stone church. In 1840 Bro. John Reiff gave land for a church and a free burial ground, and the first Ambler church was built. His daughter, Sister Amanda R. Kratz, ninety-five years old and blind, has prayed with her Sunday-school class every Sunday morning during the past year. On Oct. 27 we shall celebrate the one hundredth anniversary of the Ambler church. Eld. G. N. Falkenstein and Bro. C. C. Ellis of Juniata College will speak on that occasion. A historical pageant of the church will be given in the evening. Six members were received by baptism recently. Our love feast will be held on Sunday, Oct. 20.—Elizabeth R. Blough, Hatfield, Pa., Oct. 15.

Coventry.—We met in council on Oct. 14. Bro. Trostle P. Dick was elected pastor and elder for a period of three years. Bro. Rufus Bucher will help us conduct a series of meetings, beginning Oct. 20 and continuing for two weeks. The meetings will close with the love feast on Nov. 3, at 7 P. M. Miss Mae Walker was our guest speaker on Sept. 29. This was a temperance program arranged by the women's work council. Our women's council is planning a missionary meeting to be held at Thanksgiving time.—Elizabeth Kulp, Pottstown, Pa., Oct. 15.

Free Spring, Lost Creek.—On Aug. 4 Sister Mary Morris of Indiana, formerly of this vicinity, lectured on Prophecy to a large and attentive audience. On Aug. 21 a Russian evangelist was with us and gave a vivid description of life and conditions in Russia. Sunday afternoon and evening, Oct. 13, we observed achievement day for all the Sunday schools of district number three of Juniata County. Each Sunday school presented some feature which they achieved during the year. We expect to hold a Bible institute in our church on Saturday evening and all day Sunday, Oct. 26 and 27, with Bro. Forest Weller of Elizabethtown College bringing the messages. Our love feast will be held Nov. 10, at 6 P. M. Eld. H. P. Snavely of Carlisle will conduct a two weeks' evangelistic meeting, beginning after the love feast. We are looking forward to a great harvest of souls and a spiritual upbuilding of saints.—Mrs. Ira J. Shirk, McAlisterville, Pa., Oct. 15.

Hollidaysburg.—Our Sunday-school workers' meeting was held

July 2. On July 7, Tom Tiles, a blind musician and speaker, gave an inspiring program. Our yearly council meeting was held July 8, at which time the election of officers and teachers took place. Our pastor was ill for several weeks. During his absence we had supply ministers and special programs. Some of the classes of the church arranged programs for Sunday evening in order that we could continue having services. Bro. Byers is much better now and is able to take up his accustomed work.—Myra Albright, Hollidaysburg, Pa., Oct. 4.

York.—A gift was presented to Bro. S. S. Blough at our farewell for him on Aug. 28. Walter Morowitz, a Jewish refugee from Austria, gave a stirring talk to the members of the B. Y. P. D. at a campfire social on Sept. 13. Our new pastor, Bro. Edward K. Ziegler, was installed by Bro. C. E. Grapes, president of our district ministerial board, on Sept. 15. A reception for our new pastor and his wife was held in the Second church after a prayer meeting service on Sept. 18. Refreshments were served. Bro. Ziegler delivered the message at the Second church on rally day, Sept. 22. The attendance for this Sunday was 194. Bro. Jonathan King of Myerstown preached the morning sermon in the First church on Sept. 22. Both superintendents of the First and Second Sunday schools have been re-elected. Sanford Trimmer will serve the First church school and George Stough will serve the Second church school. The B. Y. P. D. elected John Eichelberger as president, with Jesse Jenkins as adviser. The new officers of this department were installed by Bro. Ziegler on Oct. 13. The cabinet of the men's work organization was entertained at a buffet dinner by the president, Dr. E. J. Bowser, on Sept. 28. This organization will have an installation service for the officers on Oct. 20 in the First church. On Oct. 6 the speaker in the evening worship was Bro. Elmer Hersch, manager of the Brethren Publishing House. Rally day was observed with an all-day meeting on Oct. 13. Sister Ziegler spoke about the India people during the Sunday-school hour. Our Sunday-school attendance was 436. The afternoon program centered around the mission work in India, and Brother and Sister Ziegler recounted their experiences in the mission field. Members of our congregation are helping to furnish the home of our pastor. A miscellaneous shower was given Sister Ziegler on her birthday. Sixteen parcels of clothing for war sufferers were sent to the Friends Service Committee in Philadelphia by our church members. We have elected Brethren Arthur R. Hess, M. T. Mummert, Lowell L. Landis and E. K. Ziegler and Sister Ilda Ziegler as delegates to district meeting. Our evangelistic meetings will begin Oct. 26 with Bro. J. W. Fidler as evangelist. Our love feast will be held on Nov. 10. Our pastor met with the young men of draft age several times to give them some counsel and instruction.—Mildred Meals, York, Pa., Oct. 15.

Virginia

Troutville.—At our regular council in July the following were elected: Raymond Kinzie, clerk; Ray Rader, treasurer; J. G. Rader, mission treasurer; the undersigned, correspondent; John V. Rader, Sunday-school superintendent; Ray Firestone, assistant. At our regular council on Oct. 13 the evangelistic committee reported having secured Bro. Cecil O. Showalter to conduct our evangelistic services which will begin on Nov. 3 and will continue two weeks. Our love feast will be held Nov. 18. The floors of the church auditorium have been refinished and carpeted. We hope to make further improvements in the near future. A very favorable report was given by our church treasurer.—Frankie Showalter, Troutville, Va., Oct. 15.

Wakeman's Grove.—During the past season our Sunday-school and church attendance has been increasing. The whole Sunday school has been doing much Bible reading. Bro. Ernest Muntzing held a two weeks' revival from July 14 to 28. Large crowds attended each evening. Our revival strengthened the members. As a result five young men were baptized. Our ladies' aid is doing much good. We expect to sew for the European refugees the first Wednesday of November. Our annual love feast has not been held this year because of illness in the community.—Ida Barrick, Edinburg, Va., Oct. 1.

ANNOUNCEMENTS

LOVE FEASTS

Delaware

Nov. 3, 7 pm, Wilmington.

Florida

Nov. 3, Winter Park.
Nov. 10, Leesburg Log Chapel.
Dec. 1, Arcadia.

Idaho

Nov. 6, Nampa.

Illinois

Nov. 3, Cerro Gordo.
Nov. 3, 7 pm, Panther Creek.
Nov. 9, 7:30 pm, Walnut Grove.
Nov. 15, 7:30 pm, Decatur.
Nov. 29, Okaw.

Indiana

Nov. 2, Bethel.
Nov. 2, Pleasant View.
Nov. 2, 7 pm, English Prairie.
Nov. 2, 6:30 pm, Pyrmont.
Nov. 3, 6:30 pm, Four Mile.
Nov. 4, North Liberty.
Nov. 4, 7 pm, Mexico.
Nov. 15, Osceola.
Nov. 18, Cedar Creek.
Nov. 24, Fort Wayne.
Nov. 25, Walnut.

Iowa

Nov. 3, Des Moines City.
Nov. 3, 7:30 pm, Greene.
Nov. 29, Sheldon.

Kansas

Nov. 1, 7:30 pm, Olathe.
Nov. 2, 7 pm, Appanoose.
Nov. 16, Washington Creek.

Maryland

Nov. 3, 6:30 pm, Denton.
Nov. 3, 6:30 pm, Frederick City.
Nov. 17, 5 pm, Sharpsburg.
Nov. 17, 7 pm, Westminster.
Nov. 24, 5 pm, Hagerstown.

Minnesota

Nov. 21, Worthington.

Missouri

Nov. 9, Warrensburg.

Montana

Nov. 2, Poplar Valley.

Ohio

Nov. 2, Lower Stillwater.
Nov. 2, Sand Ridge.
Nov. 3, Springfield (N. E.).
Nov. 3, 7:30 pm, Greenville.
Nov. 3, 7:30 pm, Wooster.
Nov. 4, 7:30 pm, Silver Creek.
Nov. 9, Stonelick.
Nov. 9, 7 pm, Beaver Creek.
Nov. 9, 7 pm, Salem.
Nov. 10, Bradford.
Nov. 14, Union City.
Nov. 16, 10 am, Poplar Grove.
Nov. 17, 7 pm, Trotwood.
Nov. 21, Sidney.
Nov. 25, North Poplar Ridge.

Oklahoma

Nov. 18, Guthrie.

Oregon

Nov. 2, Mabel.
Nov. 10, Ashland.

Pennsylvania

Nov. 2, Lower Claar.
Nov. 2, 1:30 pm, Welsh Run.
Nov. 2, 7 pm, Mechanic Grove.
Nov. 2, 3, 1:30 pm, Richland.
Nov. 3, Altoona, First.
Nov. 3, Everett.
Nov. 3, Lancaster.
Nov. 3, Long Run.
Nov. 3, Palmyra.
Nov. 3, Stonerstown.
Nov. 3, Reading.
Nov. 3, 6 pm, Ephrata.
Nov. 3, 6:30 pm, Philadelphia, First.
Nov. 3, 6:30 pm, Springfield.
Nov. 3, 6:30 pm, Walnut Grove.
Nov. 3, 7 pm, Coventry.
Nov. 3, 7 pm, Madison Avenue, York.
Nov. 3, 7 pm, Martinsburg.
Nov. 3, 7 pm, Norristown.
Nov. 3, 7 pm, Royersford.
Nov. 3, 4, West Greentree.
Nov. 6, 7 pm, Chambersburg.
Nov. 9, 3 pm, Weltys.
Nov. 9, 6 pm, Hatfield.
Nov. 9, 10, 10:30 am, Falling Spring, Hade house.
Nov. 9, 10, 1:30 pm, Annville.
Nov. 9, 10, 1:30 pm, Myerstown.
Nov. 10, Allentown.
Nov. 10, Cherry Lane.
Nov. 10, First church, York.
Nov. 10, 10 am, Codorus, Shrewsbury house.
Nov. 10, 2:30 pm, Lititz.
Nov. 10, 6 pm, Free Spring, Lost Creek.
Nov. 10, 6:30 pm, Altoona, Twenty-eighth Street.
Nov. 12, 7 pm, Greencastle.
Nov. 17, East Petersburg.
Nov. 17, Mechanicsburg.
Dec. 1, 6:30 pm, Ridge.

Tennessee

Nov. 9, 7 pm, Jackson Park.

Virginia

Nov. 2, Belmont.
Nov. 3, 7 pm, Unity, Fairview.
Nov. 3, 7:30 pm, Staunton.
Nov. 9, 4:30 pm, Wakemans Grove.
Nov. 9, 6 pm, Timberville, Mt. Olivet.
Nov. 18, Troutville.

West Virginia

Nov. 3, Sunnyside.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12; violence in personal and industrial controversey (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

GOSPEL MESSENGER

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November 9, 1940

I BELIEVE IN HOME MISSIONS

By R. E. MOHLER

Executive Secretary, Council of Men's Work

I believe in Home Missions because I believe in the church. The church that is not missionary minded soon dies, and the church that is not home mission minded has lost her golden opportunity to extend her influence in this great land of ours.

I believe in Home Missions because I love democracy. Democracy is good only to the extent that it is composed of good men, and I long ago discovered that goodness and the ways of Jesus are one and the same thing. Democracy can never be preserved with armies and battleships, but it can be preserved with good men.

I believe in Home Missions because I like to invest part of my life and resources in things that I can see. A new church here, the spirit of goodwill and brotherhood springing up there, and just all good things happening, and I can help to bring them about.

Finally, I believe in Home Missions because I am very sure that Jesus would believe in them and support them if he were here now. If I am to be Christian, I must follow him, and as he went about his Father's work in his homeland, I too can do my part by promoting his program here at home.

This is the Offering Envelope suggested for congregational use by Harl L. Russell, President Council of Men's Work. Envelopes are available free upon request to the General Mission Board, Elgin, Illinois. Members not privileged to give through their own congregational offering may use the remittance blank, page 29, to express their interest and support of the Christian spirit in our own beloved America.



GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

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EDITORIAL

The Form and the Power

MUCH in the life of our time would serve well as background for a certain verse of Scripture about having the form and denying the power. Remember it? Could you find it? Do you see the happenings today which so strikingly illustrate it? How can you keep from stumbling right over them?

There's our much talked of democracy, for instance. Oh, yes, we have the forms all right and no doubt will have them for a long time to come, but who could be so stupid as not to see how the substance is being steadily squeezed out of them. The most ruthless dictator in the world has his reichstag and even an occasional plebiscite in which ninety per cent of the people say "jah."

That's in the political field but how about the institutions of religion? We are not thinking here especially of the rites and ceremonies but rather of the meetings and the committees and the agenda and the continuous round of goings on that satiate our sensibilities into assuming that something important is taking place.

It is, *if* and *when* the forms are vehicles of power. That power is not created by the forms. It comes only from the contact of the persons who use the forms with the Spirit of God.

The temptation to forget this is very subtle and very powerful. God help us *not* to forget it. Let's keep the heart open, alert and hungering for his incoming, that our multiplying programs and increasing busyness may be filled with power.

E. F.

Seek to Live at Peace

IN the Christian Family Companion for July 19, 1870, page 460, Jos. W. Beer concludes the last of a series of articles on non-resistance as follows:

"Now by way of conclusion I wish to say that this doctrine of non-resistance is not confined to battle fields where many thousands meet for mortal conflict; but we must bring it down to the petty little neighborhood broils and family troubles. In our daily walk and conversation in the church and among the world, in our families and among our neighbors, we must show that we have been with Jesus the Prince of Peace—have learned of him—are possessed of his spirit—governed by his law. We must seek peace, and ensue it; striving, so far as possible, 'to live at peace with all men.'

"I regard it as a gross inconsistency for a person to refuse to bear arms in time of war because of conscientious scruples and at the same time live at enmity with his neighbors and quarrel or fight with the members of his own family.

"Let us then strive to be at peace with our families—our friends and neighbors—with the church and the world—and with God, who is above all. If we thus live in peace we shall die in peace, be resurrected in peace and dwell in peace forever." H. A. B.

Stories Books Could Tell

WHAT stories books could tell of the why and how of their making if they were vocal even during annual book week! For a book begins as an idea in someone's mind. As time passes the idea grows and takes shape. At last the host in whose brain the idea is lodged feels much as did Jeremiah when he said: "There is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain." Thus another book comes to be written. And this is why into every great book there goes so much of the author's life.

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Now books are written to be published. The author's hope is that he may share what he has discovered with others. Hence, the next step is to find a publisher. This is not easy unless one is willing to take a chance with the so-called vanity publishers. These will print a book for so much, leaving the author with the ultimate and more difficult problem of selling. However, in the case of a commercial proposition, the initial steps are harder. The proposed book is given a most grilling once-over. If the manuscript passes this test there may still be much to be done before it goes to the printer. There are cases where a book has had to be rewritten two or three times before the publisher was ready to risk his money on the proposition.

But let us hasten with our story about what books could tell. When finally accepted the manuscript must be edited for the linotype operator. A medium-sized book will take one operator some weeks to set. If time is an important factor other operators will be put on the same book. But finally corrected galley proofs are ready and the book can be paged up. There are problems here and at other points in the process that we cannot take time to discuss. But at long last the type is assembled by pages and these by forms. The forms go to the pressroom, and press proofs are checked before the printing is done.

From the pressroom the evolving book goes to the bindery. It would take a book to describe all that happens to a book in the bindery, but suffice it to say that one had best allow a week for the usual steps at this stage. But one day the good word comes that first copies are available. And then it is that the fond author can see what his book looks like. And there may be great joy—or not so much joy—just as when a child is born into a home.

Once printed, the book of the author's dreams is ready for the severe and final test. Will readers find and like it? The sad truth is that many a book, like Gray's flower, "is born to blush unseen and waste its sweetness" on some dusty storage shelf. But some of the 10,000 books brought out each year in the United States are discovered and sell.

Suppose you are a reader fortunate enough to happen upon a worthy book, what can be done about such a pearl of great worth? Well, here is what Aunt Harriet did. She sent a certain beloved book out on a journey amongst her friends. After two years of traveling, and after seventy-seven women had read the book, it came back. But let Aunt Harriet tell the story about one volume that was not just another book—

"Yesterday the postman brought a package in the mail. It was something like answering the doorbell and there meeting a familiar friend to open the package and see a book which I had sent on a loan trip more than two years ago. Occasionally during this period word had come of its whereabouts and of its welcome into homes as far north as Washington and return.

"This book is now far more precious to its owner than it was when purchased. The second-hand book buyer would scarcely pay a trifle for it, even though it is yet in excellent condition. Its intrinsic value is not what makes it so precious that it is not for sale even for much more than the original cost. Wherein lies its value? It has been vitalized by the touch of the hands and hearts of Christian friends. On the inside cover and the fly-leaf of the book are listed the names of seventy-seven women who have read it and who have responded to the request that they record their names. To the owner this book now represents a bond of Christian fellowship which assures us once again that money cannot buy the most worthwhile things in life." H. A. B.

The Spirit of Elder John Kline

Most older members of the Church of the Brethren have heard of Elder John Kline, the martyr missionary. All younger members would do well to brush up on the facts of his interesting life. A brief account can be found in Bro. Jno. S. Flory's Builders of the Church of the Brethren.

But we must not forget about what we intended to say about the spirit of Elder John Kline. As preacher and doctor he traveled thousands of miles on horseback, ministering as he went. It is said that he was a "skilled surgeon for his day, and performed many operations which relieved suffering and brought peace and comfort to his patients."

In his diary, May 3 to June 24 of 1848, he tells the interesting story of his trip to Annual Meeting for that year. He went by carriage, since he had expected his wife to go along, and the total miles covered by this means of conveyance was 1,083. At the start of the trip, on May 3, and after listing some of the difficulties to be expected, he wrote: "But for myself I can say I do not dread making the start. I am best satisfied and most delighted when doing something for God and humanity."

There is the spirit of a great and good man. It is the spirit of a practical Christian. Are you "best satisfied and most delighted when doing something for God and humanity"? H. A. B.

THE GENERAL FORUM

The Lights Are Out

BY MARY McDOWELL

The lights are out!
Stark chaos tells th' impending doom;
Men fight and kill, not knowing why;
Their children starve with piteous cry
And all the world is steeped in gloom.
The lights are out!

The lights are out!
God send us men whose hearts aflame
With burning zeal, with light of love
And blazing faith in God above,
Will light the lights of life again.
The lights are out!

Millersburg, Ind.

I Erect an Altar

BY ROSA M. BENNETT

WITH the radio spewing forth news of terror, destruction and maniacal acquisition by armed force, there came the need of solitude, of an awayness from the noise and bustle of everyday living, the need of a particular freedom from the things that push and crowd and vex and annoy one to mental and spiritual suffocation.

So I went forth for a walk through the field and down the lane. I heard lilting songs of the friendly bobolinks as they teetered on the topmost wire of the fence, or balanced on a convenient weed—the not-so-high sun tempering the cool breeze—the twittering and chirping and trilling of the song sparrow perched on the tiptop twig of a wild apple tree.

Then to the woods in spring.

Only a few of the earliest and most daring of the flowers had appeared, but everywhere bits of green were poking through the thick carpet of leaves. The trees had reached that delicate gray-green that held a solemn promise that tomorrow or the next day, or maybe next week, the world would suddenly become a vivid and enchanting green. Now the slowly unfolding leafbuds held a hushed look as if waiting for God to say, "All is well—let the new spring come." There was entire freedom from man-made sounds—the distant piping of the frogs, the nearer plaintive note of a wood peewee served to emphasize the quietude.

Then came music.

Music never put on staff. The wind in the seminude branches of the taller trees made harmony as old as the forests and as new as the dawn. A little unidentified bird burst forth in a song filled with springtime happiness and love and joy, the tree-organ playing a perfect accompaniment.

And this was real.

This was true.

This was right.

God was here!

This was the place for an altar.

One felt to offer up incense of kindliness and truth, of faith and courage, of love and praise and honor.

Now—later—the world has turned green—the tulips have flaunted their brazen beauty across the landscape, the apple trees have bloomed and shed their pink loveliness, and the birds are busily building nests or feeding the early broods. Finally, the summer is gone and autumn is here. Let the radio belch forth up-to-the-minute news, depressing news; let people chatter; let the noise of man-made machines hum or clatter. The thought of that little altar erected in the woods brings a clean soul-washed feeling.

God is still here.

Copley, Ohio.

"The Strain and Stress"

BY MARY LOUISE ROYER

WITH startling rapidity the world seems to be crashing about us. Even the most protected of us here in the United States are beginning to experience slight shocks to our security and the course of our personal lives is being affected. In Vera Brittain's own story, Testament of Youth, she points out a similar trend at the outbreak of the last war. She writes: "When the Great War broke out, it came to me not as a superlative tragedy, but as an interruption of the most exasperating kind to my personal plans." When at first confronted with this reality, she says: "My feet ached, and my head whirled dizzily from the vain endeavor to take in what was happening." In spite of the fact that she and her classmates had been following current events, Vera Brittain continues: "What really mattered were not these public affairs, but the absorbing incidents of our own lives—and now, suddenly, the one had impinged upon the other, and public events and private lives had become inseparable."

Sooner or later public events and private lives inevitably impinge upon each other. Today it is late. "It is later than you think!" While we have been so busy in our day-to-day activities, the evil from neglected duties—from failure to express our goodwill—has accumulated and grown in the manner of a rolling snowball. Now it threatens to roll back upon us, crushing us with its terrific

weight. We lose sight of our part in the cause amidst our overwhelming fears. Now when we suddenly realize that our own lives may be at stake, we find ourselves almost ready to follow those who are telling us to rise up against the forces of evil. We begin to wonder how we can preserve that which is good. Is it true that fighting is the only way? But then, is it good to kill? After all, has life really any meaning?

It is through experiences like these that many have questioned life's meaning. The great Russian Christian, Leo Tolstoi, at one time in his life, answered this question in the negatve: "The truth is that life was meaningless. . . . I had, as it were, lived, lived, and walked, walked, till I had come to a precipice and saw clearly that there was nothing ahead but destruction." Disillusioned with the superficialties and tragedies of life, he felt it a weakness to live on—to cling to life knowing in advance that nothing would come of it. It seemed to him at that time that the way of strength and energy was to destroy his life.

So with many people in these days. The only way out in the face of such blackness—such meaninglessness—is to seek an end to life. Perhaps we, ourselves, have not yet been confronted with such a stark reality; or perhaps we have not been led to such despair. Yet, at times, we are strangely haunted with a feeling of helplessness and with vague anxieties. Is it that we feel guilty because we did not fulfill our previous obligations to the world about us, or because we are not now devoting ourselves to the things which do have meaning for us, or possibly because we have not yet found the true meaning? Inside ourselves we are playing a never-ending game of hide and seek, much like that which Saint Augustine describes when he was struggling anxiously with his sins: "But thou, O Lord, didst turn me round towards myself, taking me from behind my back, where I had placed me, unwilling to observe myself, and setting me before my face that I might see how foul I was. . . . And I beheld and stood aghast; and whither to flee from myself I found not. . . . I had known it [my iniquity] but made as though I saw it not, winked at it, and forgot it."

Forgetting does not end such a game of hide and seek, for again and again we are bothered by the same insecure feelings. All this time, we are not able to act constructively. We are without direction or energy. Our emotions simply provide an atmosphere and not a driving power . . . and emotional atmosphere in these days is easily stirred by outside forces into cyclonic wind. In these times when decisive thinking and acting are most necessary, it is unfortunate for any of us who call ourselves religious to be subject to the whirlwind.

Perhaps awareness of such a crisis as this is required to provide the cruel but needed jolt. Then we are forced to find out what we believe in and why. C. J. Jung, psychologist, says: "It is only in the state of complete abandonment and loneliness that we experience the helpful power of our own nature." Such an experience was Vera Brittain's after disillusionment in war and the death of her lover on the battlefield: "Perhaps self-knowledge is a surer foundation than self-exaltation, and having reached down to it, the ground which nothing can cut away from under my feet, I may achieve more than in the old days. Perhaps one can never rise to the heights until one has gone right down into the depths—such depths as I have known of late."

It was after several years of groping in utter darkness that Tolstoi found a faith which was practiced by lowly people and, by observation, discovered that it worked in his own life. He records a significant dream at that time which is somewhat as follows: He finds himself on a bed of plaited string suspenders. After pushing away some of the suspenders for more comfort and finding himself held by only one strand at his back, he becomes alarmed. Below him he sees a bottomless pit. After what seems to him like interminable minutes of fear and struggle, he chances to look upwards and is strengthened. He asks himself: "Well, and now am I not hanging just the same?" and then continues, "And I do not so much look around as experience with my whole body the point of support on which I am held. I see that I no longer hang as if about to fall, but am firmly held. I ask myself how I am held: I feel about, look around and see that under me, under the middle of my body, there is one suspender and that when I look upwards I lie on it in the position of securest balance, and that it alone gave me support before." The ingenious method of support Tolstoi found to be a loop hung from a pillar suspended in which, if he remained looking upward, he could not possibly fall.

Even without knowing the details of Tolstoi's life we can supply the meaning of this dream. In despair and solitude, Tolstoi found himself. In fact, he found something beyond himself—a God. When he gave way to the support he felt, he experienced strength and security; so long as he kept his eyes pointed in the right direction his fears disappeared.

It is this kind of self-knowledge and security which we shall have to obtain and make use of in these times. We shall have, also, to keep our eyes

glued in one direction. The trivial of our daily lives tends to distract our attention. What we should wear, how we should act, how other people appear, the insignificant details of club and household activities occupy such a great proportion of our thinking, talking, and acting that there is little time left for the really important. Troubled by the superficialties of the lives of us Westerners, a monk of Mount Athos, on a visit to Rufus Jones, said: "What I cannot understand is the way Christians seem to think they can carry so much baggage on their spiritual adventures. They acted as if they expected to go to heaven with their galoshes on!" Perhaps, like thousands of refugees today, who find it necessary to dispose of excess baggage as they flee from their ruined homes, we shall have to strip ourselves, piece by piece, of the less significant of our daily life's impedimenta so that we can move more freely and directly to our goal. Such a release should provide us with sufficient freedom and time for thought that we shall be able to quiet our mouths, minds, and wills. In the periods of calm and quiet we will find that our passions and prejudices melt, our old habits lose their significance, new insights flash before us and we gain strength to build anew. Becoming suddenly sensitive again to such things about us as the call of the bird outside our window, to the radiant sunset, to a child's eagerness to learn, to the patient love of our mate, to our sick neighbor's needs, to the needless dreariness in the lives of the people "below the tracks," to the suffering of the war-torn people, and to the ill-feeling between ourself and our rival worker, we discover the most pressing need. The way to meet the need must then open and the things of lesser importance have to fall by the wayside.

It is not the unusual people who have found ways of serving the needs of suffering war victims, or of living humbly with the underprivileged in an attempt to raise them a little higher, or of devoting their spare time to street-playing youngsters; but it is the ordinary person who simply takes time to find out what he believes in and then does something about it, regardless of costs. If we achieve such singleness of purpose, we shall not be swayed by the false prophets which Jesus warned his disciples against in those troubled times nor by any threat of tragedy to ourselves. We shall not be disturbed by the "forces of darkness" nor by the impersonal mobs which propaganda-makers would rear before us. In the mob we will be able to single out the individual—to feel his needs, loves, and fears as we feel our own. Like Saint Francis we shall be able to see in the crowd the image of God multiplied but never monotonous. How dare we then think of doing violence to our fellow man on the battlefield or even by word of mouth at home?

This work we do in place of bearing arms may seem small in this suffering world. But if it is a positive and active service in accordance with our highest insights, we are being true to ourselves and to our God. We cannot then be false to society. As Harold Gray, conscientious objector in the last war, says in regard to our rôle in society: "The world goes forward because in the beginning one man or a few were true to the light they saw and living by it enabled others to see."

Philadelphia, Pa.

Standing on Two Feet

BY DAN WEST

MANY of our people in the last war felt that they ought to stand for the principles of the church; but they were not clear as to what those were. Out of several hundred young men in army camps writing to W. J. Swigart in 1918, about 90% asked what was the position of the church. They were willing to stand there once they knew, but they did not know. To me that indicates two things.

1. It was late for them to find out the position of the church after they had gone to camp—they should have been clear on it long before that.

2. They were leaning hard on the church. One of our historians said that we Dunkers are typically "obedient (to persons), conformist, law-abiding, and docile." Maybe he was right.

In recent months I have thought with hundreds of our youth and with others on the question of our relation to war. And I am finding a new development. I have repeatedly asked the question, "On which will you lean hardest, the position of the church, or on your own convictions?"

In response a surprising number say they prefer to stand on their own convictions. That looks promising, for it was thus that the position of the church was established. Our forefathers had no established position of the church to stand on; and so they had to stand on their own. The more our youth stand on their own the more certain will the position of the church become—that is, if the majority agree with that essential position. I am finding an increasing number of these who do agree with it especially where they have studied the background of the church and its position.

But it is unwise to ignore the gains of the past, as some would do. And certainly we are not anarchists, acting independently of everyone else. The church position can give strength, and the in-

dividual conscience can give strength. Together they can hold us steady.

Building the personal strength which makes it possible to live by one's conscience is the task of education. Making available the fellowship and counsel of the organized group—the church—to a youth under strain is a somewhat different task. Neither should take the place of the other. Rather, they are complementary to each other. Sometimes the same person can handle both education and counsel; sometimes he cannot. Then the two persons must work together if our youth are to have the help they need.

A normal person can stand on one foot, or on the other. But he can stand better on both feet. He can hop on one foot, if he has to. But he can walk without limping if both of them are in good shape. Every youth needs both now; he needs to stand—and to walk.

Goshen, Ind.

A Neglected Element of Religion

BY J. F. BURTON

THE Christian religion involves two vital relations. One is man's relationship to God, the other man's relationship to his fellow man. The first represents man's upreach to God, and the second his outreach to man. The upreach is called worship and the outreach is named service. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all the soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Love to God is first, and service to our fellow man is second; yet both go together, and are vital to real religion.

To love God, one must first have communion and fellowship with him through our Lord Jesus Christ. To live in conscious fellowship with God, therefore, means that our sins have been blotted out by the blood of Christ through faith, and being thus led by the Spirit of God we become the sons of God. To "love thy neighbor as thyself" represents a Christian's concern for his fellow man. A true Christian does not ask, "Am I my brother's keeper?" He knows that "no man liveth to himself." Therefore, he will not live his life with no thought or care for others. He loves all men and is willing to serve them.

One of the teachings most neglected by many religious leaders is the proper emphasis upon the value of the spiritual life. Prominence is given to practical religion, which consists exclusively in performing outward duties, and trying to improve the associated lives of men, simply upon good works, or the principle of morality.

Although morality must not be repudiated, nor good works set aside, yet they cannot be recognized as producing salvation. They are the fruits of true religion. "Not by works of righteousness which we have done, but according to his mercy he has saved us, by the washing of regeneration, and the renewing of the Holy Spirit." A good tree will "bring forth good fruit"; but when good fruit is artificially attached to a tree, it does not change the character of the tree. So it is possible to have the outward form of religion, without the inward reality.

The religion which receives the approval of God, which is recommended in the Bible, is experimental religion, and coupled with practical religion as a result. Practical Christian living must be nourished by divine energy. To do the work of Christ one must be connected with him. "A branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me." A heart baptized with the love of God possesses a new relish to do whatever Jesus commands. This is obtained by the agency of the Holy Spirit giving real peace and blessed enjoyment.

The experience of the divine element in the soul fully enlists the affections for Christ and his precious cause. When divine love is the predominant element of the heart, it becomes the mainspring of action, for the "love of Christ constraineth us." There is nothing irksome in the work which God bids us do, for the affections are absorbed in doing the will of Christ.

The Scriptures tell us that "Jesus went about doing good," but they also tell us with equal emphasis that "he went apart into the mountain to pray." He could go about doing good and serving others, because he had first gone out to worship God. Jesus made sure of the reality of the inner adequacy before undertaking the outward service.

Much emphasis has been placed on the value of organization, technique of service and intellectual training. While these things are essential and should not be ignored, yet the value of the divine element and spiritual preparation should receive proper consideration. The inner equipment is paramount to all else. Notice that Jesus charged the disciples to tarry in Jerusalem for ten days, awaiting the outpouring of the Holy Spirit upon them, even though they had already had three years of training with the great Teacher himself. While the disciples were waiting for the coming of the new power, the world was in sin, and dying for the message of God. They were the only ones who had the message that the world needed; but

they dare not attempt to go and speak that message without the power of the Holy Spirit.

So the Church of the Brethren, if it is to be effective in evangelism, faithful in the stewardship of the teachings and principles of Christ which redeem the individual, and effective in Christianizing the assorted lives of men, must recognize the vital need of the spiritual side of religion that binds the individual soul to the living God through Jesus Christ by the eternal Spirit.

Lena, Ill.

Toward a More Vital Congregational Experience in Worship

BY DE WITT L. MILLER

VII B

PERHAPS the most important element in the matter of congregational participation in the worship service is that of congregational singing. Dr. Fiske in his book, The Recovery of Worship, says: "Religion must sing or die, unless she can find some other art as an outlet for her deepest emotion; and no other art can express or satisfy the soul like music." And so we might conclude that a singing church is a living church.

Congregational singing used to be and still is in some places one of the distinguishing features of Brethren people. I am told that H. Augustine Smith has said that no people in America sing congregationally so well as do the Brethren. Having heard some of our Mennonite brethren sing I am made to wonder about that statement. And sometimes I wonder if we have not neglected to preserve this fine art among us as we should. Certainly there is nothing that is so capable of blending the minds and hearts of individuals into a congregation of brethren as singing together.

If we are to make the most of congregational singing there are at least three factors to consider: the chorister, the hymnbook and the congregation.

It goes without saying that the chorister should be an individual of exemplary Christian character who possesses a vital religious experience of his own. Certainly no congregation can expect to be led in worship through song by someone whose life is a living refutation of all for which the Christian church stands, or who has never had a Christian experience of his own.

The chorister and the minister have different phases of the same kind of responsibility resting upon them. Therefore the standards of life required of the one should be required of both. Furthermore, these two leaders of the worship hour should work in the closest co-operation. There must be complete understanding between them. Nothing should be left to chance at the time of the worship service, so there will necessarily be frequent conferences between the minister and the chorister that they might have a single purpose between them.

The chorister will also have to know how to lead music; this also goes without saying. But what is far more important, he must have the ability to lead men and women in worship. He must understand why people should worship, what keeps them from worshiping, what helps them to worship, and what goes on in the mind and heart of the person while he worships. The chorister must know how to select suitable hymns for all of the various parts of the service and for all of the various moods of the congregation. This will require a spiritual sensitiveness sufficient to know God, men and hymns and the interrelationships of the three.

The second factor is the hymnbook. One Sunday afternoon Professor George Strickling of Cleveland Heights High School, who incidentally is supposed to have the largest private collection of hymnbooks in the world, was speaking over the radio and in the course of his address he said: "The Bible is God's word to us; the hymnbook is our word to God." This is certainly a suggestive statement. It at least suggests the importance of the hymnbook in the worship experience of the congregation.

A hymnbook must be a good book, one that will stand up well and present a dignified appearance. It must contain a well chosen assortment of hymns suitable for all types and phases of worship. And they must be good hymns. The words must pass the test of good literature and the music must pass the test of good music. It has always seemed to me that a church or music committee that would be willing to sacrifice quality for the sake of price belongs in the same class as Judas. When we buy cheap hymns we will also buy a cheap sort of religious emotion out of which to build our worship experience. And, finally, the hymnbook should contain some worship materials such as: Calls to Worship, Responses, Offertories, Benedictions and Responsive Readings.

But there is no value to congregational singing unless the congregation sings. I knew a man, a very ordinary sort of man in many respects, who from an economic standpoint belonged to the lower strata of society, who came to a very competent voice teacher and asked him to give him voice lessons. He said to the professor, "You see I joined the church and I want to be able to sing the hymns. That's all I want." There was something

divine about that sort of an attitude. If more individuals in the congregation had that sort of an attitude there would be more reality in our worship.

The congregation, as much as is possible, should try to sing with appreciation. The congregation must know the hymns of the church. All of us know what happens to a worship atmosphere if an unknown hymn is introduced. Many ministers and choristers are handicapped because of the limited knowledge of the congregation with regard to hymns. In this connection I would like to recommend the singing revival in which some competent hymnologist and church musician comes into the congregation much as does an evangelistic preacher and directs the congregation in a series of meetings the purpose of which is to enlarge our knowledge and appreciation of the finer things in church music.

The congregation should also sing with understanding. The hymns represent the record of someone's spiritual experience. As we sing the hymn the experience of that person becomes a vicarious experience for us, and through the record of another's experience we enter into the same experience. It is just like entering into the fellowship of Christ's sufferings through the communion service. To sing carelessly is sacrilege. By putting our minds and hearts into our singing we should endeavor to enter into an experience similar to that of the author of the hymn.

Finally, the congregation should sing prayerfully. There are two kinds of hymns: those which we sing to God and those which we sing to each other. If we are singing to God we should pray that we might sing worthily. If we are singing to each other we should pray that we might sing effectively. Then it may be that we will fulfill the exhortation of Psa. 149: 1: "Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints."

Conclusion

In all seriousness let me say this final word. In my judgment there is nothing more important than that we learn to worship, that we learn to lay hold effectively upon the power of God and learn how to use it for our spiritual enrichment, the welfare of our fellow men and the honor and glory of God. I am quite convinced that we have not learned as much about this important matter as we should and that we do not cultivate the experience as faithfully as we ought.

This old world of ours is tottering on the brink of collapse and catastrophe. The hope lies in going forward with Christ. But as E. Stanley Jones has so often reminded us, "We cannot go forward until we go deeper." I am convinced that he is right. Before we can go forward with Christ we must go deeper in the matter of devotion, loyalty, sacrifice and service and all of these things have their roots deeply imbedded in Christian worship.

"The hour cometh, and now is, when they that worship the Father must worship him in spirit and in truth. The Father seeketh such to be his worshipers."

Meyersdale, Pa.

The Strength of the Church

BY H. F. KING

"And the Word was made flesh, and dwelt among us" (John 1: 14).

"Even us, whom he hath called, not of the Jews only, but also of the Gentiles" (Rom. 9: 24).

"Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel" (Rom. 9: 6).

In the Jewish church, at the time of the New Testament writing, two classes, Pharisees and Sadducees, gave Jesus much opposition, and in their own views felt Jesus would be a violator of traditions.

The Pharisees depended upon formality, appearance and strict obedience to the traditions of the elders, but were not inclined to consider the life they lived, or the impurity within (Matt. 23: 27, 28).

The Sadducees were the free thinkers of their day, not having faith in the resurrection or belief in spirits, and insisted that obedience to written law only was obligatory.

The Church of the Brethren accepts the New Testament as its creed and our "testimony is strongest if we live consistently." More people read the church members than the Bible. "Life at its best is the language of God to man."

Regarding many of the principles taught in the New Testament, we have had interpretations given by Annual Conference relative to the best methods of understanding, teaching and practicing the ordinances and doctrines taught in the gospels, and practiced by the apostolic church as revealed in the epistles.

Is it our definite conviction that if we will heed the Conference interpretations, based on the teaching of New Testament authority as quoted in most decisions of policy, our strength would be unlimited?

The church, if made up of individuals from whose presence and influence there radiate the results of regeneration, who sacrifice personal liberties and privileges in the light of the good of the

group or of the weaker members, and who "talk to people through your life," then many not now interested might be attracted to the Source of Power in the church, the Lord Jesus Christ, who founded her.

Swinnock, who served during the seventeenth century, illustrated thus: "I wish that I may confess Christ, whatever it may cost me, and though not thrust myself into danger, yet never betray my cause, or break through any command, to avoid the cruelest death. It is common with the hypocrite, as with the snail, to look what weather is abroad, and if it be stormy, to pull his horns and hide his head. The hedgehog alters his hole according to the season. The flies will abound on a sunshiny day, but if once it be cloudy, they vanish. When Christ rides into Jerusalem in triumph, many cry 'Hosanna!' who, when he is taken and tried for his life, cry 'Crucify! Crucify!' The upright soul is constant in his profession, and changes not his behavior according to his companions. Oh, that I might never through shame or fear disown him who has already acknowledged me!"

Gurnall made a comparison by saying: "Many there are that have nothing to prove themselves Christians, but a naked profession, of whom we may say as they do of the cinnamon tree, that the bark is more worth than all they have besides."

Paul said: "Always bearing about in the body the dying of the Lord Jesus" (2 Cor. 4: 10). "Be ye steadfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15: 58). Our religion will become mortally affected if we are not interested in other people. The greatest force in agitating the community in home life is example.

In the symbols of the New Testament church, we express, and by them show what we represent. In the Jewish church the symbol was more expressive than the life lived. "For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God (Rom. 2: 28, 29). "For circumcision [the symbol] verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision" (Rom. 2: 25). Here Paul emphatically insists that the life must accompany the symbol.

As a church we symbolize. Baptism is a symbol of birth; feet washing, of humility—each respecting other greater than himself; the Lord's supper demonstrates the fellowshiping together of equals; the communion and partaking of the sacred emblems as memorials are means by which we can remember who we are, and how much was done for us in the sacrifice and through the ignominious death and atoning blood of the Savior, our Redeemer.

All of these symbols are administered by man to man. They show how God has elected to have symbols to confirm that which he has commanded. They have his sanction and he will approve what man undertakes in harmony with his will, and will strengthen those who will consistently engage in the symbols and live in harmony with their objective messages. The symbols are a means to an end, and are not in themselves any indication of piety or holiness—no more than the automobile which takes us to worship. Neither do the symbols or ordinances in themselves make us more fit for eternal happiness; but the effect they have in our lives when we live their messages will make us to become more influential in our mission in life. Consider yourself employed of God to reveal Christ in your life among those with whom your service finds contacts possible.

Why, then, observe any of the ordinances if they do not save? These object lessons or religious ceremonies are the vehicles by which are conveyed to the individuals who enjoy them, the means of a deeper sense of joy in knowing the Lord as the Friend of human souls. Spiritual discernment comes only through obedience. "Ye are my friends if ye do the things which I command you" (John 15: 14).

There is always a responsibility attached, when God gives promises. "*If* ye walk in the light." "*If* ye do the things." "*If* ye abide." Christ's glorious promises are always subject to the conditions of a life utterly yielded to his service. An acceptance of doctrine or of the Bible does not take us anywhere unless we accept Christ both as Savior and Master. Our life must be ordered by the Holy Spirit of Christ.

There is nothing which hinders our spiritual development more than the bare belief that accepting doctrine, or subscribing to creed, is sufficient as our religion. Paying church dues to keep us

Stewardship Nuggets

BY HOWARD H. KEIM, JR.

We Christians need more of the attitude of gratitude. What did Jesus do with the five loaves and two fishes? He "blessed, and brake, and gave" them out, and they were enough to feed the hungry multitude. Be thankful for your blessings, great or small; ask God's blessing on your use of them. Use them in harmony with God's will; break them; don't let them break you. Share them; give them out. You will never suffer. Others will be fed.

Huntington, Ind.

active members, while neglecting other duties which devolve upon the loyal members to perform, does not get us anywhere but into a cloud of delusion.

My conclusion is that if the church would exert the power which the world wants to see in a church professing godliness, we would be able to convince some to "come thou with us, and we will do thee good." But it is possible that some do not want to go where they think these people are going. Being filled with orthodoxy and creeds will not be a substitute for "strength," when being filled with the Spirit would be so much more desirable and effective (John 6: 28-33).

Myerstown, Pa.

Our Cause

BY HARL RUSSELL

President Council of Men's Work

After visiting student groups in all parts of our country, Dr. E. Stanley Jones said many fine things about these young people. Among other things he said: "They are far finer and more open than the students of ten years ago." But he also pointed out some definite shortcomings, especially in their outlook on life. "Personal success is the only gripping thing on the campus," said Dr. Jones, as he commented on their lack of a gripping purpose in life. He further stated: "They have no cause—nothing grips them supremely."

It seems to me that the same criticism could be leveled at many of us as members of our churches. While men and women across the sea have worked, trained and paraded for a cause, we who have a greater cause are befuddled or indifferent. Over there a leader incarnates the cause and demands implicit faith and obedience. We have the incarnate leader, Christ. Our great leader also requires faith and obedience of all followers.

We do not lack for a cause. Charles A. Holman says: "Our Christian faith provides a cause to which one can commit one's self with unqualified devotion." The "Go ye, . . . make disciples," is the embodiment of our great cause. After receiving Christ and his blessing in our life we want to, must want to share him with others. "The missionary element in Christianity is of the essence," said Dr. Albert W. Beaven. It is impossible to read of the Apostle Paul's missionary journeys without seeing how he was gripped by the cause. To him, it meant everything that Christ might be preached and men and women be born into a newness of life. The cause of Christ so possessed him that it lifted him out of his infirmities and handicaps and made a superman out of him. A cause can do that.

Soon will come another opportunity for us to rally to the cause of missionary work in the homeland. Our annual Thanksgiving Offering for this purpose will be lifted in November. Each member of every local church, providing the leadership presents the opportunity, may at that time have a part in the Church of the Brethren missionary movement in our America. Through our united effort Christ will be preached, weaker churches strengthened, and lives be changed and enlisted also as followers of the peerless leader, Christ Jesus.

Each local church can pray and give financial support, realizing its great importance to our missionary movement. Quoting Dr. Beaven again: "The glory of the local church is that it is not local. It is a unit in a great system, one company in a great army. The cause that summons all the church challenges it."

Our cause is fundamentally right. We are led by no temporal, self-seeking leader. We of the faith are led by Christ Jesus. In November is our opportunity to tell others how Christ through faithful ambassadors is enlisting men and women in the kingdom. It is our opportunity to tell our brethren how our dollars can help save individuals in America through our missionary efforts.

It all depends on you and on me. When a Thanksgiving Offering "turkey" envelope* is placed in our hands, may you and I say: "Christ is all the world to me. I'll give so that others may share him and his great blessings."

Marshalltown, Iowa.

*See pages 2 and 29 of this Messenger.

Dream Clouds of Peace

BY IDA M. FISHER

Soft gray-lined, with rosy lure,
They float serene across the blue
Of heaven's dome in glad array
At sunset, when at close of day
The shadows fall and over all
Peace, sweet peace comes stealing.

Dream clouds of happy days to come,
Just visions of a time when some
Of life's requests shall granted be—
And longing spirits shall be free
To gladly join the peaceful throng.

And now in times of stress we dream
Of peace, sweet peace for all on earth;
And pray that our dream clouds may prove
A bond of friendship 'round the world.
And peace, sweet peace shall firmly reign.

Lewiston, Pa.

OUR MISSION WORK

The Mahalaxami Jatra

BY GOLDIE E. SWARTZ

This is the big day of the *jatra* (pilgrimage). Not only is it extremely hot, but there are great clouds of dust, stirred up by the motor buses bringing pilgrims from the railroad station sixteen miles distant. This renowned mountain of the Western Ghats is conspicuous from long distances because of its natural spire, reaching upward 1,550 feet. But alas, the worship here pulls downward rather than lifts upward. For a fortnight now this place has been the center of attraction to devout Hindus near and far. They continue coming by train for hundreds of miles, by motor bus, by covered bullock carts bearing the whole family, by cycle, and on foot.

Just now our evangelistic camp happens to be in this locality and we, too, have an urge to go—not, however, as pilgrims but just to see. So we join the procession in our stately ox-tonga and along with other slow-moving vehicles chew the dust of the motor buses. We arrive about noon, and find a parking place in the shade of a banyan tree. All about us are carts, most of them bearing improvised canopies to shield their passengers from the burning sun. The oxen which have been unyoked and tied to the wheels are munching rice straw or resting. Close by many of the families are cooking their food, using the ever available stove—namely, three stones. In the cart nearest us are four adults and three children. They started yesterday afternoon from a sea-coast town more than twenty miles distant. They have come especially to pay a vow. See the lovely little kid in the cart with the baby. It is nibbling of the straw which cushions the cart bed. The kid is to be the offering to the goddess in payment of a vow made for the recovery from illness.

We alight from our tonga and go to the temple, a small three-story brick and stone structure, gaudily painted and decorated, built by a wealthy merchant at a cost of Rs. 50,000. We step up onto the veranda where the crowds are entering to take a *dashan* (view) of the goddess. This means to cast before her a coin or some flowers and to do obeisance, receiving in turn from the attending priest the *kunku* mark, a dab of red paint on the forehead. This mark indicates that the devotee has satisfactorily performed his religion, both to himself and to the goddess.

Near the door we are greeted with surprise and dismay, for there along with five other holy men, bare from the waist upward save for a garland of marigold flowers, and not much more than that below, sits one whose acquaintance and friendship we had so happily formed recently on a first visit to his village. Can he really be Bhimta? At that time he impressed us as being much above the average in intelligence and alertness. Now he is here, a *bhagat*, (a priest) and apparently the chief one. See him sitting there clasping a patient's wrist as though in the rôle of a doctor feeling the pulse. A nod of the head and a glance to his companions reveal something that they all understand regarding the frail woman whose solicitous husband is so eager for a restoration of her health. Yes, the remedy is to bind a charm on her arm. As surprised as were we, so now is Bhimta, who glimpses us! He smiles, salutes and then jumps up to bow down to my feet in obeisance. I bid him arise and my words pour forth: "Oh, Bhimta, you are intelligent and capable. Why are you engaged here in this kind of service when you know that in the kingdom of our Creator there is light and life?"

Without entering we peer through the open doorway and see the famous Mahalaxami goddess. This image must be the creature of some one's imagination, for she is unlike any living object. Her large round metal face is graced above with a jeweled crown and on her neck are strings of pearls and beads. On her squat body is draped a silk sari. She has many of such and many jewels, for is she not the goddess of wealth as well as the wife of Brahm?

As we move from the veranda we hear the sound of a crude stringed band, and then we see a procession circuiting the temple, halting at the door each time to show and wave the offerings before the goddess and to do obeisance to her. In the procession we recognize the family we met before at their cart. The father is carrying the kid, another adult holds a hen, a child brings in a cocoanut, and so on. We watch several of such processions and then pass on to the bazaar, for such always accompanies a pilgrimage. Here numerous



Reader's left, Mahalaxami Hindu temple; right, at the burnt offering pit in the court in front of the temple.

kinds of wares and sweetmeats are sold. A bazaar, wheresoever held, is always an interesting place.

This *jatra* is in action for two weeks, but today is the principal day for in the late afternoon the great burnt offering will take place. While we wait for this ceremony we find seats on an elevated place to the side and looking down into the court watch the varied maneuvers of the crowd. We see a number of *sadhus* (holy men) with matted hair, ashed bodies or clad in saffron robes moving about with their beggar bowls. It surprised us that they seemed to have no priestly service to perform, unless by receiving alms they made it possible for the givers to gain merit by their giving.

Look yonder and see that man in a wild frenzy. His body shakes with extreme tremor and he moves with unsteady gait in and out among the people. He too must be a *bhagat* or priest of some sort for his hair is uncut and disheveled, and his only covering is a scant loincloth and a marigold garland. With uncontrolled jerks and fierce bodily contortions he rushes up to a certain image in the foreground. This seems to arouse the demon in him to even greater exertion. The pilgrims, among whom are the elite of the land, look on unperturbed except to give him ample room. Questioning I learn with surprise that this man is the chief *pujarî* (worshipper), the one who officiates at this temple. I am told that he is "possessed of god." "What god?" "Satan," is the answer.

From our vantage point we still remain seated to watch the burnt offering which is now being prepared. We see coming forth from some of the merchant stalls several five gallon tins (formerly kerosene tins) of what looks like ghee. However, it may be the vegetable substitute for clarified butter. Also hundreds of cocoanuts are brought in. A fire is kindled in the offering pit. The devotees are pushing forward, each to buy a cocoanut and a small quantity of the ghee measured out on a green leaf. These they commit to the flames, and presently there are a cloud of smoke and a sweet odor mounting heavenward. The offering in commemoration of the vow of the devotee is now completed and no further thought needs to be given to the matter. He may return home feeling that he has *done* his religion, for in the literal translation, the Hindu *does* his religion.

Formerly the offerings of fowls and goats were also burned, but this practice has now ceased and these are only shown and waved before the goddess, and then taken outside and released, the offerer caring not what becomes of them. Later, if found by some one who is not superstitious he may have a joyous repast.

Having watched this ceremony for awhile we return to our tonga and depart to our camp. On the way we reflect much on what we have seen and heard during the day, for it was all new to my Indian colleagues too. It is a peculiar combination of Brahmanism and animism, supposed to be the highest and lowest forms of India's religion, that is here represented. Here are two mountains side by side. The one with the natural spire, named Mahalaxami, is the supposed abiding place of this goddess of wealth and prosperity. The other, a squatty yet precipitous mountain called Doho Waghia, to the animists at least, is the abiding place of Satan. Between these two mountains, even closest to the latter, strangely enough, the Mahalaxami temple has been built, to which the followers of Brahmanism resort. This is an enigma indeed.

Even the keeper of the temple is selected from the animistic aborigines of this area, so we learn. And today as we watched this individual's behavior we could well believe that he was under the influence of the demon, Satan. In former days human sacrifice was made here. Even from current tales we hear the practice may not yet be entirely obliterated, for it is believed that this demon sometimes can be appeased by human blood only.

Thus for two weeks the crowds continue to go, although waning toward the last. Our tents are now near a cross-country cart track over which many carts are traveling. Distant travelers halt here or there for the night on their journey. Several have stopped near us. Among their passengers are two young men who in the morning wander over to where we are seated under a tree for Bible study and prayer. They are students from Bombay who have just completed entrance requirements for college. One looks forward to becoming a lawyer and the other an engineer. We invite them to be seated. They listen in until our worship closes, then comes a surprising question: "Do you really believe there is a God?"

They add, "We do not."

We ask, "Then why are you going to this *jatra?*"

They reply, "Oh, we are now at home on holiday and are coming along with our folks for pastime."

We further question, "But will you not do obeisance and give an offering?"

"Most certainly we will do that," they answer.

How inexplicable! Here are learned young men, just out of high school, traveling a hundred miles to visit a man-made god, and yet professing unbelief in a Creator God! They bid us adieu. We pray for them, that although their high school studies have taken them beyond the possibility of belief in a Creator, so they think, their further studies in college may force upon them the need to believe in a Creator God, and moreover to find a blessed fellowship with him.

Dahanu, India.

What To Pray For

Week of November 9-16

To become better acquainted with our missionaries and their work, use the What to Pray For column along with the Prayer for Missions Calendar and the Missionary Picture Sheets. The three should be used together.

In the Prayer Calendar for this week the church is invited to visit Garkida, Africa, and remember in prayer those who have lived there until it seems like home to them. Clarence and Lucile Heckman went to Africa in 1924; Faye Moyer sailed in 1931 and Dr. Lloyd and Modena Studebaker went in 1934.

On the first Saturday of next month will appear the special Africa Gospel Messenger. It will contain articles written by the Heckmans, the Studebakers and Sister Moyer. Bro. Heckman informs us about district work among the Bura people. Sister Heckman tells us that Money Talks and her account proves her statement true. Dr. Studebaker gives an interesting story of A Doctor and His Day, and Sister Studebaker rejoices that there are members who enjoy the fellowship of prayer and who are growing in the Christian graces. Sister Moyer's description of African customs, especially that of making and carrying their own beds, gives added interest to us as we pray in behalf of the missionaries and the people with whom they work.

Such articles direct from our missionaries should inspire us to uphold them in all their endeavor. The pages of information concerning our mission work which appear each week in the mission department of the Gospel Messenger form a source book of facts for all of us. What better background for prayer could we have?

Learning the Language

BY CHALMER FAW

Number Twelve

One of the first things the new missionary observes among the natives is the universal custom of long and elaborate greetings. This seems to be true for the whole country. At the first African port we touched on our trip out here, Dakar in Senegal, we saw natives standing or bowing toward each other, alternately clasping hands and placing their hands to their heads, lips and hearts. Someone explained to us that this was the symbol of the union of their minds, mouths, and hearts in friendship.

Among the Buras we have had the opportunity of studying native greetings at close range, and even of participating in these salutations as much as we could. The exact questions asked and the answers given seem to vary some, but follow certain general patterns. First come the welcome and the appropriate title or designation of the person welcomed. Then the person who has come to salute begins with such questions as: "How did you sleep?" "How did we all sleep?" "How are you?" "How is your wife (or wives, or husband)?" "How are your children?" "How are you in your troubles (or evils, or work)?" "How is it within your compound?" "How are the things in your hand (i. e. under your supervision)?" Some of the replies are just conventional grunts, others are definite stereotyped words and phrases, and some are genuine responses to the questions asked. In response to the question, "How are you?" a characteristic expression is "We're still outside," this is, able to be up and about. For its laconic understatement this reminds one of the common American response, "Oh, I'm still able to sit up and take nourishment." Or, "I'm still kicking."

Interesting though the details of the salutations may be, the fundamental presumptions underlying them are of far greater importance. We Americans usually shout a hearty "Hi, there!" or bark a cheery "Hello!" Or we smile a sweet "Good morning" and pass on. Our schedule is too full for very many half-hour salutation ceremonies. But not so with the African. Of course, there are times when he is busier than at other times, but a friend seen every day or two will be accorded full salutation and a person visiting from a distance is excuse enough for a whole day's greetings. One may readily point out that the difference between our habits and theirs is largely one of tempo, of degree of complexity of civilization, and this is right. But there is a concomitant of this simplicity of life which strikes deep at the heart of true Christianity. This is the value placed upon human personality. We Americans frequently either murder or starve to the point of extinction our responses to personalities about us. In our feverish life one personality will register no more than a fleeting sensation of pleasure, perhaps evidenced by a smile, and we pass on. A dozen other personalities will not even make that much impression, for they are nothing more to us than part of the street scenery. To spend more time knowing and being with people, to cultivate fellowship with persons, to be increasingly sensitive to the values evident and latent in human beings—this is to be alive and to be Christian. It is for this reason that, by their reverence for personality of which the language of salutation is but one evidence, pagan Africans are often better able to understand some basic principles of Jesus than the average harassed, tension-tight American, regardless of his religious affiliations.

Garkida, Africa.

Announcing a New Mite Box Program

A new mimeographed program is now offered to women's groups. It sells for ten cents. It contains five programs to be used at the time of a Mite Box opening and also a splendid playlet entitled *The Troublesome Mite Box.* There are other helps, such as poems and readings, in the material offered. Order this Mite Box Opening Program from the General Boards, Elgin, Illinois.

Peace News

COMPILED BY MERLIN C. SHULL

Juniata College is the place to send clothing for relief for that section, unless churches prefer to send directly to the American Friends Service Committee Storeroom at 1515 Cherry St., Philadelphia, Pa. Mrs. George L. Detweiler, wife of the Huntingdon pastor, sends an interesting report concerning the shipment of forty-five bags between Sept. 1 and the forepart of October. Bags averaged from 30 to 40 pounds. Mrs. Detweiler also says: "The Walnut Grove church had a stork shower in their women's work organization. They sent all new things for babies. I thought perhaps you would like to pass that suggestion on. We hope the churches will continue to respond."

Mrs. John Barwick has sent some excerpts from her husband's recent letter. We felt you would appreciate this report from one of our own peace workers who is in the midst of the bombings. "I am writing to the accompaniment of guns and bombs. You can have no idea of the inferno until you experience it. Between roars come the whine of aeroplane engines carrying their deadly load. I am in a city that is being destroyed. Most of the windows are out along this street. The concussion is terrific. I am truly in the front line of this war. In the morning I can pick up shrapnel and casing from shells in the street. I went through the east end today. The damage these land mines do is incredible. In one block one exploded and damaged houses enough to be uninhabitable for three blocks around. . . . But the British people go on about their business bombs or no bombs. You simply stand amazed at their pluck. . . . They can take it as no other people on earth. They probably will win no battle in this war but they will win the war. . . . I have lived years in a few months and have a few more gray hairs. I never was doing a more worth while thing. Perhaps I shall live to see it finished. It is wonderful work." Writing later Brother Barwick says: "Well, I lived through it, but many hundreds and maybe thousands did not. I am getting a mattress today and will sleep in the shelter hereafter." The next day he writes, "Only a note, the shelter saved my life. Will write more tomorrow."

KINGDOM GLEANINGS

Calendar for Sunday, November 10

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson. The Golden Rule.—Luke 6: 27-38.

Christian Workers, Does the New Testament Sanction War?

B. Y. P. D., One, a Majority.

Intermediates, Alone, but Right!

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Gains for the Kingdom

Two baptized in the Reedley church, Calif.

Two baptized in the Conestoga church, Pa.

One baptized in the Nezperce church, Idaho.

Three baptized in the Oak Grove church, Mo., Bro. L. L. McWhorter, evangelist.

Eight baptized in the Evergreen church, Va., Bro. Newton Poling, evangelist.

Nine baptized in the Rhodes church, W. Va. Bro. Foster Bittinger, evangelist.

Eleven baptized in the Buck Creek church, Ind., Bro. R. H. Nicodemus, evangelist.

Four baptized and one reclaimed in the White Branch church, Ind., Bro. John Good, evangelist.

Three baptized in the Pleasant Hill church, N. Dak., Brother and Sister G. G. Canfield, evangelists.

Four baptized and one awaits baptism in the Quakertown church, Pa., Bro. Harold Snider, evangelist.

Thirteen baptized and six reconsecrated in the Maitland church, Pa., Bro. Alvin S. Cox, pastor-evangelist.

Six baptized in the Beaver Run church, W. Va., Bro. Ernest E. Muntzing, evangelist; Bro. A. S. A. Holsinger, elder.

Ten baptized and ten reconsecrated in the Sunnyside church, W. Va., Bro. Ernest E. Muntzing, evangelist; Bro. B. W. Smith, elder.

Eight baptized, one reclaimed and one received on former baptism, in the Carrington church, N. Dak., Brother and Sister G. G. Canfield, evangelists.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Howard A. Merkey, Nov. 17, in the Mountville church, Pa.

Bro. J. W. Fidler of Brookville, Ohio, Nov. 10, in the Conestoga church, Pa.

Bro. Ray Zook of Flora, Ind., Nov. 11-24, in the Michigan City church, Ind.

Bro. A. D. Adkins of Cabool, Mo., Nov. 6-18, in the Paint Creek church, Mo.

Bro. Phares Forney of Lancaster, Pa., Nov. 18, in the Indian Creek church, Pa.

Bro. F. S. Carper of Palmyra, Pa., Nov. 24 to Dec. 8, in the Midway church, Pa.

Bro. Ernest E. Muntzing of Rockingham, Va., Nov. 10-24, in the Spray church, N. C.

Bro. R. W. Schlosser of Elizabethtown, Pa., Nov. 17-24, in the Cloverdale church, Va.

Bro. H. L. Hartsough of North Manchester, Ind., Nov. 10-17, in the Meyersdale church, Pa.

Personal Mention

Bro. B. D. Hirt, pastor of the Buffalo church of Middle Indiana, has time for one more revival meeting between June 1 and Oct. 1, 1941. His address is R. 2, Winamac, Ind.

"Who is that over there, please?" whispered President Ellis of Juniata in the Council of Boards meeting. It was Bro. Harl Russell of Marshalltown, Iowa, new president of the Council of Men's Work.

Sister Nora Rhodes, woman member of the General Mission Board, has completely recovered from the unfortunate accident which disabled her for so many months and was in her place at the board meeting last week.

Bro. Ora W. Garber, Literary Editor for the Brethren Publishing House, has been made a member of the Gish Fund Committee. The other two members are Bro. Floyd E. Mallott of Battle Creek and Bethany and Bro. Foster B. Statler of Mount Morris.

Sister Mary McCann Wright, wife of John W. Wright, daughter of Bro. S. N. McCann of sacred memory and Sister Elizabeth Gibbel McCann, died at the Fort Sanders Hospital of Knoxville, Tenn., Oct. 30, according to word reaching us from her brother, Henry G. McCann.

Bro. Frank S. Carper of Palmyra, Pa., is the newest member of the General Mission Board and made his first visit to the Publishing House in that capacity in connection with last week's meeting. There was a warm welcome awaiting him on the part of all concerned.

The B. Y. P. D. Cabinet meeting brought some faces both newer and younger into the general board environment of last week's meetings: Grace Bowman, Bridgewater, Va.; Ernest Lefever, York, Pa.; David Studebaker, La Verne, Calif.; Lester Young, North Manchester, Ind.

Bro. J. I. Baugher of Hershey, Pa., is not a new member of the General Education Board but that board has held most of its meetings elsewhere in recent years so that he seemed almost a stranger around the House. The same was almost as true of President Schlosser of Elizabethtown.

Word has come by cable to the mission rooms that Bro. Howard Sollenberger, mentioned last week in connection with the death of Louis Whitaker, is returning to the United States on the S. S. Monterey. Neither the date of his sailing nor that of his expected arrival at San Francisco has been disclosed.

Two other valuable acquisitions to our general board staff were brought to attention and remembrance at the late meetings. Bro. M. Clyde Horst of Elizabethtown and Bro. Burton Metzler of McPherson took their respective places in the sessions of the General Ministerial Board and the Board of Christian Education.

Bro. D. W. Kurtz was no stranger at the Publishing House but he had not been much in evidence since leaving the seminary for the La Verne pastorate. What brought him this time was his appointment by the Ocean Grove Conference to membership on the General Education Board, a place where he had served in the years gone by.

Bro. Wm. E. Roop of Westminster, Md., having business in Chicago, utilized the opportunity to come on out to the Publishing House and extend his greetings, thus setting a good example for others.

Bro. W. H. Shull and wife of North Manchester, Ind., were among our recent visitors. They have seven sons, five of whom are preachers. One of these is in India and another takes special interest in our nonresident membership, besides gathering matter for our Peace News column.

Bro. H. A. Frantz, pastor of the Glendale church of Southern California, is a very infrequent visitor in these parts. He represented the Committee of Arrangements for the La Verne Conference in the meeting of that committee and the Conference Program Committee. Those two committees usually have a few wrinkles to iron out together.

Chairman Otho Winger surprised the General Mission Board at the very beginning of the first session by presenting his resignation as chairman with such insistence that there was no alternative to accepting it. This was done with reluctance and with generous appreciation of the long service rendered in that capacity. Vice-Chairman Rufus D. Bowman was chosen chairman and Bro. H. H. Nye was made vice-chairman.

Look at the names of the leaders and discussionists in that Cumberland Valley B. Y. P. D. Leadership Institute that began last evening and continues today, Saturday, Nov. 9: Warren D. Bowman, Marshall Wolfe, Perry Huffaker, Philip Royer, Jesse H. Ziegler, Paul M. Robinson, R. W. Schlosser, Mrs. Carroll Rinehart. This notice is late but if you hurry, perhaps you can get some of it yet. It's in the Westminster church.

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Miscellaneous Items

June 18-24, 1941, is the date of the next General Conference, we are now informed. The place, as noted last week, is La Verne, Calif.

The Adult Discussion Outline for Nov. 24 will appear in next week's Messenger. Owing to confusion over the date the matter was to be in, it was not received in time for printing in this paper.

Ministers of the Church of the Brethren whose addresses should be corrected for the 1940 Yearbook, please send the correct name and address immediately to the General Ministerial Board, Elgin, Ill.

A correction. The number of pastoral calls reported in the news note from the Polo church of Northern Illinois in our issue of Nov. 2, page 29, should have been 916 instead of 216, our correspondent informs us.

The men's work of Eastern Pennsylvania will have a fellowship dinner in the Lititz church, Nov. 16, 6:30 P. M., followed by a program including addresses by J. Herbert Miller, pastor of the Spring Creek church and Orie Miller, well known layman leader in the Mennonite church.

By Nov. 4 two thirds of the congregations of the Church of the Brethren had responded by sending the Annual Reports for the year ending Sept. 30, 1940, to the Elgin office. Therefore, more than 300 churches should report within the very near future so that complete data will be available regarding the churches of the brotherhood. Send the Annual Report at once to the General Ministerial Board, 22 S. State St., Elgin, Ill.



About Books

The Monk Who Lived Again. B. H. Pearson. Light and Life Press, 1940. 185 pages. $1.25.

If you are interested in reading a truly thrilling story of a present-day apostle of Christ in lands little known by Brethren people, read The Monk Who Lived Again. It is a brief biography of Dr. Walter Manuel Montano. Born in Bolivia of parents of the upper class, he was brought up as a strict Catholic. Of a natural religious disposition, during his middle teens he revolted against the moral and spiritual degradation characteristic of Catholicism in South America. In despair, but not knowing the simple gospel of Christ, he turned to atheism and was instrumental in founding the Students' Atheist Association. But he found no satisfaction in atheism and turned again to Catholicism. He entered a Dominican monastery in Lima, Peru. His years there brought him distinction as a scholar, journalist and poet, but failed to give him the peace of soul which he was wanting. Again he revolted from Catholicism, partly because it gave him no peace and partly because of the immorality and dishonesty of his fellow monks. Finally he fled to a near-by Protestant mission and there, under the kindly counsel and help of the missionary, he found peace with God. As did Luther centuries before, he found that salvation is by faith in Christ rather than by one's works, from Christ rather than from the church. Dr. Montano immediately began to preach. He suffered the treatment usually accorded converted Catholics in South America. Now he is being recognized as a Protestant leader throughout Latin America. His life story is in many points parallel with that of St. Paul.—Ora W. Garber.

Meet the Allens. Lola Hoffman. Hurdy Gurdy Press. 1937. 160 pages. $1.25.

This delightful book is mainly for children, but is one which young people and adults will read with enjoyment. Its purpose is obviously to present temperance teaching, but it is so written that that fact does not lessen the interest one has in the story itself. The writer is a teacher in the Los Angeles public schools. The book is on the adopted list for the Los Angeles County schools, and is used in churches as well as in schools. In view of the urgency of getting facts about the effects of alcohol presented to our children and youth (and to their parents and grandparents) in a sane and readable form, Meet the Allens is a very useful as well as enjoyable book.

The Allens are a wholesome family of six—the parents and four up-and-coming children. The ten-year-old son is struck by a car driven by an intoxicated driver and is severely injured. While in the hospital he becomes interested in knowing why this drunken driver was unable to handle his car safely. Through the help of the family physician he learns many facts. His class at school becomes interested, too, and decides to make a study project of the subject of alcohol and its effects. Through the unhappy experiences of this boy an entire town becomes conscious of the problem. The action in the story is natural; the presentation of facts is sane and interesting, worded so that it can be readily understood by small children. Clean, spontaneous humor appears throughout the story.

This book deserves a place in every Brethren home.—Ora W. Garber.

HOME AND FAMILY

I Have a Lovely Mother

BY BLANCHE RICHARDS

I have a lovely mother,
The best you've ever seen,
A darling little lady
Who means the world to me.

You'd never guess my secret;
I'll whisper it real low:
She is my husband's mother.
That makes her mine, you know.

Rockford, Ill.

Old Horses and Colts

BY E. F. SHERFY

A talk given at the district meeting of Northern Missouri, Oct. 22, 1939.

A few months ago our district meeting program committee, knowing that we would have in this audience some highly-esteemed fathers and mothers in Israel—old wheel horses, as it were—asked that I say a few words of appreciation for the noble services of these noble souls. They gave me the subject, Reminiscences. I appreciate the honor of being asked to speak on such a topic, but I don't like the wording of my subject. In this talk it is my purpose to reach the ear of the youth here present, as well as the older ones; and for that reason I hesitate to speak on reminiscences. I am speaking to rural people and I therefore prefer to take for my real subject: Old Horses and Colts.

Speaking of old horses and colts, my mind reverts to boyhood days when father, brother John and I used to break every colt of the Sherfy barnyard by hitching each said colt with the most trusted mother-horse on our farm—Ole Gin, the short for Ginger. In her colthood Gin had plenty of ginger. And a bit of that ginger, tempered by a few years of hard work and hard knocks was perhaps not a bad thing as she so often played the role of the senior member in a team. I noticed in breaking colts that those young things as they champed on the bits often failed to appreciate Ole Gin. I think the program committee wants me to say that the colts in this audience should appreciate the old wheel horses more and perhaps team with them more graciously. Well, why don't our youth appreciate our older ones more?

First of all, God, through nature, seems to have made youth with a feeling of self-sufficiency. But maybe that is as it should be. Otherwise they would likely not have the dare to undertake things which we older ones should undertake, but don't since we lack the nerve. Perhaps we who are older should not be too quickly upset by eager youth. A seventeen-year-old sophomore said to his father, "Dad, I sure hope I know more than you do by the time I am as old as you are." Said the father, "Son, I have a better wish for you than that. I hope you know half as much as you think you know now."

But I know successful pastors, of whom people were saying twenty years ago: "Can that self-sufficient, bigoted fellow ever amount to anything?"

Another reason why youth does not always appreciate old age as they should is the fact that one generation seems unable to learn from another. We who are older, having been over life's highway, could tell youth when, how and where to keep their fingers out of the fire. And one would think they would be glad to get our help. But let us who are older look at ourselves. The other day I heard a middle-aged man say, "Well it looks as though we shall have to mop up on the Germans again and make another attempt to make the world safe for democracy." This is worse yet! It is a case of one generation not even learning its own lesson after it got its own fingers burned. So, if youth does not appreciate our wisdom as it should, if their generation does not learn from ours, let us not be too worried about that, either.

I would mention one other reason why youth does not appreciate age, or why colts often do not work with old horses as they should. Sometimes it is our fault in this, that we have not learned how to put an arm of encouragement around youth. Instead of lambasting them from the pulpit for their sins and shortcomings, perhaps we could try harder to understand their point of view. And in the case of questionable games we might perhaps open up the basement of the church and help them to a better type of recreation, thus overcoming evil with good. In so doing we could earn the right to their confidence and respect. Youth is perhaps more approachable than some of us think if we attempt it in the right spirit. I cannot think that young people mean to be unappreciative.

But now a word to young people. There are far more reasons than you may suppose why you should appreciate your elders. May I name three or four:

(1) If education has any meaning at all it is that we must build upon the heritage of the past. The millions of books and libraries, all the scientific data and knowledge which makes possible all our contemporary civilization—to say nothing of the Bible—all this has been handed down to us as a heritage from our forefathers, many of whom paid the supreme price so that future generations might have blessings which they never enjoyed.

(2) The cost of that heritage, as hinted above, is far more than we who are younger can ever know. Certainly we could never think of "biting the hands that fed us"—nor even push those hands aside in an unappreciative way.

(3) And judging from what has been said of Brethren youth by officials in some of the graduate schools of the land, and by some of the army officers in the last war, you boys and girls have more than just an average parentage. As Governor Brumbaugh one time said to a graduating class in a Brethren college, "You calves ought to know what kind of a herd you have come from."

Now how can we of youthful years show our appreciation? How can we, the colts, hitch up with and appreciate the old horses? What would our olders ones appreciate most? A few kind words of appreciation, and even a few flowers before they are dead would no doubt have value to refresh their spirits. But I am willing to leave it to them if there is not something eles they crave even more than that.

Here they stand among us like gnarled and weather-

beaten oaks against the cold wintry sky and on the western slope of life's hillside. Yet they are human enough to be able to appreciate kind words, may even be hungry for some sign of heartfelt appreciation of the price they have paid for life's good for you and me! The ministers who have served on the free basis are good examples.

I cannot think of these veterans of the cross without thinking of the hymn beginning—

I love thy kingdom, Lord,
The house of thine abode—
The church our blest Redeemer saved,
With his own precious blood.

Here is your clue as to what the older people would appreciate most. If you want to put a song in their hearts lay out your life for that institution for which they have given their lives.

Stet, Mo.

True Greatness

BY HAZEL FAHRNEY FASNACHT

"His life was one of courage. He lived in remote areas and became great, a rare accomplishment."

Sir Wilfred Grenfell, scientist, explorer, doctor and missionary to the Eskimos, Indians and fisher folk of Labrador and Newfoundland for half a century, recently died at the age of seventy-five. Over fifty years ago Dr. Grenfell fitted out a hospital ship and cruised the north seas, bringing medical aid to the fisher folk where a doctor had never been. Later he established hospitals, nursing stations, orphanages, schools, churches and co-operative stores in Labrador, and gave his entire life in a quiet and unassuming way in helping others.

Perhaps as you fearfully scanned the paper for the latest war development in Europe and Asia and noted with alarm the steady approach of our own country to participation in the cataclysm of war, you overlooked the insignificant record of the death of this great man.

Today we have largely lost sight of our truly great men. Those who are hailed as great are those who by superior strength and brutality are crushing the minorities of the world. Might and force are on the throne. Reason and right sit in sackcloth and ashes. Are you mourning that goodness and righteousness are crushed to the earth? Are you thinking that perhaps this is the end of civilization and Christianity? Of civilization perhaps, but God is able to raise from the shambles a much better civilization; of Christianity, never—at least not that part which is Christlike. Perhaps the torch of Christianity may even pass from the so-called Christian nations of today to some whom we consider heathen, but whose leaders have more of the Christian spirit than have our own. China, fighting for self-preservation, refuses to drop bombs on the defenseless women and children of their enemy, while Christian America furnishes Japan with war materials.

Perhaps you are thinking that God is being defeated. Was there ever a darker day for the world than that day when the forces of evil crucified the Son of God? But the crucifixion was followed by the resurrection, and all through the history of the world, the triumph of good over evil has brought us to a more Godlike plane. Is it not reasonable that a God who has fashioned man in his own image, given him of his own spirit, redeemed him with his own blood, would lead man on to victory over the forces of evil? Let us take courage, though the goal may look far off, though the forces of evil seem at present to be conquering. God is still on his throne and right will conquer.

The time may be far off, but the vision of Isaiah will be realized: "And he shall judge among the nations and shall rebuke many people: and they shall beat their swords into plowshares and their spears into pruning hooks: nations shall not lift up sword against nation, neither shall they learn war any more."

Who are the truly great? Jesus said, "The least among you shall be the greatest." How are the truly great things accomplished? "Not by might, nor by power, but by my spirit saith the Lord of Hosts."

When time, that great leveler of mankind, has silenced our voices and returned us to the dust of the earth once more, who in the sight of God, and even man, who will be the truly great—the Hitlers and the Mussolinis or the Pasteurs and Grenfells?

Nampa, Idaho.

"Thus Saith the Lord"

BY PAUL F. BECHTOLD

Mild criticism of "brotherliness" has come.

However, being committed to a brotherly and ethical interpretation of religion, having a strong faith in God and Christ and man but not being honestly able to rationalize theological belligerence as a defense of the faith "once for all delivered unto the saints," striving to subordinate selfish desires for personal advancement and salvation to the larger ideals, not wishing to resurrect ancient controversies which have disgraced the church unless some constructive purpose may be served, and believing with Emerson that "men are better than their theologies," no offence has been taken.

Nevertheless, our people have historically found great comfort in "Thus saith the Lord." Jesus was often asked by what authority he did his teaching, preaching and healing as a "physician of souls," and was always patient with his inquisitors. Hence, a few Biblical quotations from the Master and St. Paul, which have repeatedly inspired the writer, are given from memory below:

"A new commandment I give unto you, that ye love one another."

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength."

"Thou shalt love thy neighbor as thyself."

"If a man love not his brother, whom he hath seen, how can he love God, whom he hath not seen?"

"Greater love hath no man than this, that he lay down his life for his friend."

"Love rejoiceth not in unrighteousness, but rejoiceth in the truth." Goodspeed: "Love is not glad when others go wrong."

"Love suffers long and is kind."

"Love envies not."

"Love is not puffed up."

"Now abideth faith, hope and love, but the greatest of these is love."

New York, N. Y.

A Christian's Lesson From Europe

BY RICHARD BIDDLE

Much is being said these days about the situation in Europe and America. We are constantly being urged to awaken to "the lesson of Britain and France." We are told that France was beaten because she did not co-ordinate her defense industries, because she was prepared to refight the defensive war of 1914 and was not prepared for the aggressive, mechanized war of 1939, and because she did not prepare for war before war was upon her. We are told that Britain may also go down to defeat because of her unpreparedness. But if that is the only lesson we can see in Europe, perhaps we should open our other eye.

It is commonly agreed by the best historians that European affairs from 1919 to 1939 were a game of power politics. The German Republic did co-operate with Britain and France for a few years, 1924-29, and reaped many benefits: reduced war debts, increased trade, loans from Britain, increased standard of living, etc. Before and after that brief period Germany has refused to co-operate and has antagonized her former enemies. She wanted to right the Versailles Treaty. She prepared for war and has driven herself into war. She may have won all her wars—bloodless or otherwise—but the Versailles Treaty has not been righted. Her people are more oppressed, hungry, dead and crippled than they were before.

On the other side, France was waging a nonmilitary, undeclared war against Germany from 1919 to 1939, to the end that Germany should never again rise to threaten French "security." France's real security against Hitler, the best authorities agree, would have been to have helped the German Republic (1918-1933) to make a success of democracy. But the success of the principle of democracy was not France's intention, but the success of *French* democracy. So she used the old, unsuccessful methods of rival diplomacy, rival alliances and pacts, and economic warfare to oppose Germany. The people of France, and all of Germany's other victims, are just as oppressed, hungry, dead and crippled as the people of Germany.

Britain in her turn was interested in a not-too-weak Germany as a balance against French power on the continent after the war of 1914 (so the Allies have not always been the perfect friends which propaganda had us believe they were). This caused her to give some support to the German Republic. Certain controlling interests in Britain also feared the Russian bear far more than the Nazi swastika, and so gave some support to Hitler in his early rule as a balance against the power of Russia. Thus, the success of the principle of democracy was not Britain's intention either, but the success of *British* democracy. But Hitler got out of control and Britain is now fighting him whom she had supported.

Let us not be confused. American democracy does not mean this kind of democracy, and so we must not use their methods of suspicion, hate and power politics. The lesson from Europe is not to prepare for war, for to prepare for it is to breed it. Thus, Christian citizens of the United States cannot support any program, act or measure which directly prepares us physically or mentally for war. If we bare our teeth to the world, we will get bit!

Nor does American democracy mean German naziism, so we must not use their methods of hate, militarization and suppression of civil liberties. To use those methods would not be democracy; it would be totalitarianism! And totalitarianism will not save democracy!

Here is the Christian's lesson from Europe. Suspicion aroused suspicion; greed spread greed; hate bred hate; threats of force brought forth counter-threats of force; and force met force. All of these have failed, with no exceptions! Europe is the perfect example of the failure of power politics. How can we believe it will succeed in America?

Christ said: "Blessed are the peacemakers: for they will be called God's sons!" We should not merely be opposers of war; we must be peacemakers. He said: "Love one another just as I have loved you." That is the way to be peacemakers, even in the face of war hysteria. Already the peacemakers are being called un-American, nazis and fifth-columnists, but I say we are good red-blooded Americans who wish to preserve our democracy through a personal and national policy of love and service—real Christian service. "Blessed are you when people abuse you, and persecute you, and falsely say everything bad of you, on my account. Be glad and exult over it, for you will be richly rewarded in heaven!" What better advice could Christians follow in a time when all other methods have failed?

Naperville, Ill.

Striving to Be of Service to the World

BY C. J. KINZIE

Sometimes we think if we just knew a lot about astrology and the anatomy of the body we could solve most of our problems in life. It is hard for me to believe all they say about signs. We know now that not all who have birthdays in February turn out to be George Washingtons or Abraham Lincolns.

The world, nature and God give all an opportunity. Every boy and girl has an opportunity to go forth and be of real service in the world. Of course, we have to learn to crawl and then to walk. We have eyes, ears, hands, feet and a head to go out in the world and really do things. We are more alike than we sometimes think. Every day the sun gives its light and blessing to everybody. God sends his rain on the just and unjust. We all play life's game in the same arena. Some crown their days with wonderful success; others go down to failure, ruin, disappointment and disgrace. Whether we win or whether we lose in life's great battle depends upon how we think and how we act. The difference between us all is just that found between the chin and the top of the head, or in other words, how we think. When we stumble and fall it is almost always over ourselves. Someone said, "Conquer self and you conquer all."

How, where and why have we gotten this queer philosophy of life that something is due us for nothing? God is not in debt to us. The world is not in debt to us. No political party is in debt to us. The government does not owe us a living. Why do we think that somewhere, some way somebody owes us so much. I am afraid our thinking has been warped and twisted. All these hand-outs, and something-for-nothing schemes will finally wreck themselves or the government or the individuals involved. The eternal law of God is that we owe God, the world and our fellow men service.

This and only this is the teaching of the Book. Compensate the world and God by the sweat of the brow, the toil of the hands, the thought of the brain and the devotion of the soul. If we do these things we will lay down life as great conquerors and go on to take our reward.

It takes a brush in the hands of a great artist to paint a beautiful painting, but anyone can easily destroy it in a few minutes. It takes a hammer and chisel in the hands of a great sculptor to carve out beautiful lines and put expression into cold stone, but anyone can take a sledge hammer and break it to pieces. It takes a great engineer's time, patience and brains, besides much money, to build a great cathedral, but anyone can take a few sticks of dynamite and blow it to pieces.

We have all seen great bridges and great buildings. It took thought and work to put them there, but it doesn't take much of either to destroy them—one great bomb can destroy them in a single moment. Almost any little baby, or a big baby for that matter, can cry; but it takes a real boy or girl to pray. Anyone can turn his tongue loose and out comes vanity, babblings and cursings; but it takes time, hard study, prayer and meditation to preach a great sermon. Anyone can have weeds in his back yard; but it takes a real caretaker to have beautiful roses in the front yard.

The saying goes that any dead fish can float downstream but it takes a live fish to swim upstream. Any old rotten log can float downstream, but it takes a boat, two oars and a real man to come upstream. Almost any parents can have several children and just let them grow up, go where they please, say what they please, and do what they please; but it takes real parents to rear, train, and educate their children and implant good ideals and real character in them.

The story is told of a Chinese boy who could not solve his problems even after much hard study. He became discouraged and threw away his book, and wandered away, thinking to waste his life. After several days he met an old woman who had a big crowbar which she was slowly grinding away on some stones. The boy asked her what she was doing. "Son," she said, "I am grinding away this large crowbar making myself a needle that I might make my poor children some garments." With this great lesson on patience the boy went back, found his book and solved his problems, and later became one of the greatest men of the Chinese empire.

Linnaeus, the great Swedish naturalist, was first a shoemaker. George Stephenson scarcely learned to read and write, yet he became a great engineer and inventor. John Jacob Astor peddled in the streets of New York but later piled up millions.

Horace Greeley was the son of a poor man but became a great journalist and orator.

A boy sat one day holding back the water on a Holland dyke. He was hungry, tired and almost frozen from exposure, yet he saved his land and his people from a terrible flood.

Jesus Christ was spit upon, crowned with a crown of thorns and crucified, yet he was willing to save us. One man becomes an Abel, the other a Cain. One a great leader like Moses and another only a Pharaoh. One man a Jacob, the other an Esau. Another man a great psalmist like David and the other a Goliath. One a Paul, another only a Judas. One flower blooms and the other is blighted in the bud. One vessel holds water and the other does not. One man succeeds in life and the other fails.

Men seldom mount at a single bound
To the ladder's very top:
They must slowly climb it round by round,
With many a start and never a stop.
And the winner is sure to be the man
Who labors day by day;
For the world has learned that the safest plan
Is to keep on pegging away.

A little toil and a little rest,
And a little more earned than spent,
Is sure to bring to an honest heart
A blessing of great content.
And so, though skies may frown or smile,
Be diligent day by day;
Reward shall greet you after awhile
If you just keep on pegging away.

"Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not" are the words of a prophet (Jer. 33:3).

Troutville, Va.

Christian Influence

BY LULU TERFORD

Sometimes one family of Christians leads the whole neighborhood into paths of righteousness. Since the above is true, there is growth where there are strong Christians. Surely there is one strong Christian family in each community. There is no doubt about it, Christians should have more influence. To change locations because there are few or no church members is hardly exhibiting strength. Too much bunching up may make weak Christians. Personal work is sometimes the hardest work on earth, but withal it is the best paid job. For according to our Lord's own teaching a soul is worth more than the whole world. Helping others know Christ is Christianity in practice. It is simple enough when we know Christ because the Holy Spirit really does the work. Most of us have led others to Christ whether we are aware of it or not. And most of us would not exchange the joy we have in Christian living, for there is no joy like Christian joy. Usually the missionaries in foreign fields have a better understanding of these things than those who stay at home. Surely they will receive the greater reward. Supporting them is much the easiest part of the work.

Glendale, Calif.

Whisky Did It

BY JULIA GRAYDON

Some time ago a man and woman were found shot to death beside a parked automobile, and on the runningboard was a whisky bottle.

The woman was the mother of two children, and the man, her companion, was the father of four children.

A diary written on a store charge account read thus: "Eat one sandwich, see a show, drink two pints of whisky. Had a good time. R. C."

Had a good time, and what a sequel!

Two families deprived of a parent whose life ended in a tragedy.

The sandwich was not the cause, nor the movie, but the bottles of whisky tell the tale.

"At the last it biteth like a serpent and stingeth like an adder."

Harrisburg, Pa.

THE CHURCH AT WORK

MINISTRY

A Parish Flowing With Milk and Honey

By Harper M. Snavely, Carlisle, Pennsylvania

It was September of 1931, as near as we can remember, when the crash came to many financial enterprises and institutions; and it was then when many churches and pastors had to begin to readjust themselves to changed conditions. We came to our present pastorate November, 1931, and began to serve on a part-time schedule. It was agreed that we give some time to evangelistic work, which we are still doing to the extent of three or four meetings a year away from the home congregation. This helped out very well in time of need, as well as being an aid to other churches. However, the calls came irregularly sometimes; and then, too, we felt the need of some sideline which would not take one away from home for so long a time. After trying various things to meet this need, we finally turned to beekeeping. In the spring of 1933 I was offered a nice swarm of bees on condition that I get them and care for them myself. Having had a fever for bees since my boyhood, I readily agreed to the bargain. A few days later, I was offered another, and so I had two swarms and placed them on a farm of one of my members.

The first year of my beekeeping experience I worked the two colonies of bees as a hobby, and to get experience. The next spring, the one being weaker than the other was robbed by the stronger, and so I had but one. I decided that this was a slow way to start beekeeping if I wanted to derive some revenue; so I purchased ten packages of two pounds of bees each, with a queen, and started beekeeping as a sideline. That year the crop was fair and each colony produced about seventy-five pounds of surplus; and so I began to sell honey. Each year I increased until I had fifty colonies, which are about all a part-time pastor will need to keep him busy during his spare time.

There are several things about beekeeping that are favorable to a part-time pastoral program. With bees a pastor is never tied down to given hours away from his parish. If he is needed he can close up the hive and go. He does not have to work on schedule to look after his stock. By proper manipulation he can so arrange his visits that his sideline will not interfere with his regular pastoral calls. Then, too, there is work for the family to help to prepare the product for market, and in this way they all get a share of its sweetness; and even the congregation may feel the effect of the sweetness of the droppings of the honeycomb. I have found that in many cases a jar of nice extracted honey, or a cake of comb honey, will go a long way to sweeten dispositions that have become disturbed—as when the fathers have eaten sour grapes and set the children's teeth on edge. Many a pastor would be far ahead if instead of giving a piece of his mind, he would give a jar of honey instead.

Well, some will say, they are afraid of bees, and so will steer clear of the whole business. It is unfair to the bees to say that they sting anything and everything that comes along. I have worked with bees whole days without getting even one sting. At other times they may be in bad humor and will meet you with the business end. Of course, if you want to suceed you will have to take a few stings, and you will soon get immune to them. Then, too, bee stings are good to prevent and cure rheumatism; so even that is beneficial, and helps to keep the pastor physically fit.

Then there is the use of honey in your own home. We have not used much sugar in our home for several years. We use honey for everything that needs sweetening. It is better for the health and it flavors as it sweetens. Honey had a very prominent place in Bible times. It is mentioned no less than sixty-six times in the Bible, and it is the oldest and purest sweet food there is.

It is my conviction that many a pastor could supplement his income as well as make pleasant use of his pastime by keeping bees. He would soon get used to the stings; and bee stings are not nearly as bad as to sit around without anything to do, and be pinched with half poverty. Many times when the part salary would seem to fall short of the amount needed for current bills, we would receive an order for a few cases of honey from a roadside market, or somewhere, in time to avoid embarrassment.

There is, of course, the other side of the question. It is not all profit. Just like anything else you try to do, you expect some expense and loss. This past winter was a hard winter on bees everywhere. My loss was about one third. So it is not a big thing, but it is a profitable and congenial pastime.

MEN'S WORK

What Do You Mean to God?

By J. H. Breitigan, Lititz, Pennsylvania

"We are laborers together with God: ye are God's husbandry, ye are God's building" (1 Cor. 3: 9).

The question, "What does God mean to us?" has often been put into speech and print. It is a valid question asked by multitudes. But it may become an expression of overemphasis of self. We easily become self-centered, self-loving, self-interested. What we can get from God ofttimes seemingly becomes more important to us than what we can give to him. Always to receive and never to give results in dwarfed, stagnant or selfish personalities.

"What does God mean to us?" Everything; but that meaning can become confused and lose its significance, unless consciously or unconsciously we begin to ask ourselves the question, "What do we mean to God?"

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (1 Cor. 3: 16)?

A becoming humility does not imply that a man must look upon himself as of no value to God. Humility is not to be confused with dishonor, discredit or disgrace. Humility goes hand in hand with uprightness, integrity, honor and every other high and noble quality. Only he who is wise can be truly humble. Jesus gave us a perfect example of humility when he said, "I do nothing of myself." Yet he also declared, "The Father in me, he doeth the works." "For it is God which worketh in you both to will and to do his good pleasure" (Phil. 2: 13).

The major trend of the prevailing popular thought of the world today is to exalt the human mind and to

confuse and distort values. Hon. James M. Beck, a former Solicitor General of the United States, once said: "Our present civilization . . . has lost its sense of values. We overvalue knowledge, we undervalue wisdom; we overvalue quantity, we undervalue quality; we overvalue noise, we undervalue silence; we overvalue speed, we undervalue sureness; we overvalue automatic efficiency, we undervalue individual craftsmanship; we overvalue complexity, we undervalue simplicity; we overvalue standardizations, we undervalue originality; we overvalue the strenuous life; we undervalue the simple life; we overvalue play, we undervalue work; we overvalue the body, we undervalue the soul; we overvalue phrases, we undervalue the truth; we overvalue rights, we undervalue duties; we overvalue form, we undervalue substance; we overvalue democracy, we undervalue individualism; we overvalue the majority, we undervalue the individual; we overvalue the state, we undervalue the citizen; we overvalue power, we undervalue beauty; we overvalue the temporal, we undervalue the eternal; we overvalue matter, we undervalue the spirit." What do we mean to God as "laborers together" with him in the readjustment of the attitudes and conditions in our own life as well as in those of the world? These call loudly for the men of the Church of the Brethren whom God doth summon. Will we answer, "Here are we, count on us"? Do we have any significance, any meaning, when our Father wants someone to "be about" his business?

God sent out through his servant, Jeremiah, a challenge that still rings like a bugle call to our age: "Is it nothing to you, all ye that pass by?" As "Brethren in Christian Service" may we offer ourselves—spirit, mind and body—to God, that through us his spirit of service and goodwill may go forth to bless mankind.

"The Lord hath need of [thee] him" (Mark 11: 3).

WOMEN'S WORK

Women's Work

By Wanda Ullrick, Cedar Rapids, Iowa

The women of the Cedar Rapids, Iowa, church have just closed a very successful year of service in their local program. Mrs. Edith Heefner is our president and under her exceptionally capable leadership and through the splendid co-operation of our members we have enjoyed a year of rich blessings in fellowship, service and spiritual enrichment. Our group is not large but we are endeavoring to enlist the interest of others in the church.

During the past year we have been able to raise $805. Most of this has been made through serving dinners. A bazaar brought us $98 and dues of 25c a month netted $44. We have paid $600 this year on our building debt and have given $72 for other expenses about the church.

A Bible study group under the leadership of Mrs. Nancy Prather has been meeting each week, and the work has been greatly appreciated by those attending. Our group has also sponsored a club for girls, the Blue Bird Pioneers, which is ministering to the social needs of our younger girls in a splendid way. We hold many showers of various kinds for members and friends. All of these activities will be continued this next year.

An especially important activity is our monthly meeting for fellowship and inspiration. These meetings are held in the homes and a planned program and social are strengthening features of our work.

Mrs. Edith Heefner has been re-elected president of our Women's Work for the year 1940-41. A missionary study will be combined with the Bible study, with Mrs. Ethel Beiber as chairman of the group. Mrs. C. O. Griffith will direct the mother and daughter activities. Mrs. Verba Allen and Mrs. Marvel McClure are leaders of the girls' clubs.

We are looking forward to a year of even greater work and richer blessings. It is our hope that we may be able to continue our service in the local church as we have in the past year, and to reach out into other fields of need.

PEACE AND RELIEF

Wichita Housing Project

By James H. Elrod, Pastor First Church of the Brethren, Wichita, Kansas

About two years ago a group of people from the Brethren, Friends, and Mennonite churches of Wichita came together to try to think through more clearly their peace position. It was purely a voluntary group, unorganized, and included only those who were interested in such fellowship. Yes, I was one of that group.

We continued to meet at the home of Mr. Harry Graber, a Mennonite, who went to Europe and did reconstruction work following his release from the army in 1918. We met every other Monday evening. Sometimes there were no more than two or three present. There were no minutes or records and each was free to speak as he felt. Sometimes we had typical Friends meetings when little was said but the fellowship was rich.

After about a year of study and discussion it became more and more evident that we ought to begin some kind of action. So it was that Mr. Graber contacted some of the men of means in the city and, to the surprise of some of us, received promises of grants of money for at least four houses. The county attorney was then contacted and found to be sympathetic. He agreed to foreclosure on lots sold for taxes and allowed us to have them at the foreclosure price. Next, the lumbermen were contacted and they agreed to let us have materials at cost plus ten percent for handling costs. We then invited into our group the city health department, the family welfare, and sought the advice of a public-minded attorney. Well, the result is, there are now two of these little houses 18x20, of frame construction, completed.

The work was done by men of the historic peace churches almost entirely. Families, by agreement of the controlling group, must be of the low income group, but families who give evidence of possible rehabilitation. They are selected by one of the church or mission groups, mostly from "squatter town," and approved by the group. The family pays back the money used for purchasing materials, at the rate of six dollars a month. We do this for two reasons: first, to help these people to a sense of responsibility; and second, because these men who have money want their money back.

It is astonishing what can be done when you are not too much concerned about who gets the credit; or when you just want to help. I feel rather embarrassed at times with so much publicity when I have done so little. I have only given my influence and thinking, plus helping some of my men to see the values and take hold of them.

CORRESPONDENCE

Patience—What a Virtue!

The Master said: "In your patience possess ye your souls."

Paul says: "Patience [worketh] experience; and experience hope."

Sometimes we have very practical lessons along this line. The last and most impressive along this line was the waiting for the Conference Echoes in the Messenger.

As the time for the Annual Conference was approaching our thoughts went to the place quite frequently. This was the best we could get out of it for the time being. Having been on the grounds, we had a mental picture of the same. The next thing was to await the report of the Conference through the Messenger. In this waiting we had the privilege of exercising patience and we hoped that every mail would bring something about the Conference.

We received letters from our friends stating that we had evidently received the news from the Conference. But this failed to help us as long as we did not get the news. We finally received the first installment Sept. 2 and the second installment the following day. Anxious as we were to get this news, everything else had to give way to the reading about the Annual Conference. We feel like giving the reporter a good "tip." We think the news has never been reported better from our Conference than this year. Perhaps the waiting so long added to the spice of the report, and that may be the rôle patience has to supply. By the reading of the Echoes it must have been good to be there.

We are glad for the addresses reported in the Messenger. We have not read them all yet. Receiving six Messengers in two days gives more than we can read at once. Some of these will be translated for our Swedish paper so that our people get some of these good things. We certainly appreciate our church paper and would not be without it.

At the present time there are other things in which we can exercise patience. Sometimes we wonder if Father Time has turned the clock back twenty or more years. This war makes gas scarce in Sweden. Private cars are not permitted to run. This prohibition has existed since May 5. Now one realizes how convenient a car is in work of this kind. Now we have to resort to the accommodations we had twenty years ago, or to the bicycle. This is a convenient and, above all, a cheap way of communication if the weather is nice and the wind happens to blow the way you want to go.

Well, the bicycle of twenty years ago was put in trim, oiled and called into service. I have made several trips to our stations and outposts. Fifty miles was the longest trip I have made in a half day, but I had splendid help by the wind and the weather was ideal. The return trip was anything but favorable. The wind was against me and it finally rained to the extent that I was obliged to take the train. The experience did make us think of twenty years ago when much of our work was followed on the bicycle.

Now we are patiently waiting for the time when gas will be released. As we wait we hope this time will not be too far in the distant future.

Malmö, Sweden. J. F. Graybill.

What the Messenger Means to Me

I have read Bro. Wm. Blough's little story of what the Messenger means to him in his isolation. I just want to tell you how much it means to me. We always took the Messenger in our home and most of our children read it. The Messenger means more to me than any other paper. It is like a lot of letters from my own people. Since my husband was called home I often go out into other homes to help care for the sick, or where someone needs help. Sometimes they do not take the Messenger. How I do miss it! I borrow then if I can. I wish our young folks would read it more. It would give them an interest in their own church. I love to read the editor's notes—yes, everything all the way through. Thanks for our good paper and all who help to make it good.

Eglon, W. Va. Mrs. Jonas Bittinger.

Brooklyn Italian Mission Honors Pastor Allegri

Bro. Giovanni Allegri completed fifty years as a minister of the gospel on Friday evening, Oct. 11. In the year 1890, at the age of twenty-four, he was ordained in the Presbyterian church at Florence, Italy. When his views no longer conformed with his denomination on the subject of baptism, he resigned his church and within a few weeks was called to be pastor of a Baptist church four hundred miles away. At the age of thirty-four the new world attracted him. He accepted the professorship of Latin, Hebrew and Greek in Colgate University. He remained as a teacher until that particular branch of the university was discontinued in New York City. He then gave full time to pastoral work in which he is still engaged.

At least four hundred members and friends attended the special service given in honor of Pastor Allegri in the Brooklyn Italian Mission of the Church of the Brethren. His daughter, Lydia Allegri, played an organ prelude. The opening prayer was by the chairman of the evening, Rev. Anthony Caliandro, pastor of the Italian United Presbyterian church, West New York, New Jersey. Rev. Caliandro came to know the gospel through the ministry of Bro. Allegri.

The hymns, He Leadeth Me and We're Marching to Zion, were sung with the spirit and understanding as the older folks used the Italian hymnbooks and the younger used the English. The scripture, Rom. 10:1-15, was read by Rev. Carmine Pagano, a friend of Pastor Allegri and a retired Baptist pastor. Rev. Caliandro paid great tribute to the wonderful ministry of Pastor Allegri in the name of a number of other outstanding men who were brought to Christ at the same time. Recalling Bro. Allegri's ministry in Italy, Rev. Caliandro has met in many of his travels people who were brought to Christ by him.

Telegrams and letters came from friends and former students, some of them being read by the chairman. Rev. Aristide Malinverni, president of the Italian Ministerial Association of New York City and vicinity, brought greetings from the large interdenominational association of ministers engaged in the evangelization of the Italians and their American-born children.

Rev. Antonio Mangano, D. D., former president of Colgate Theological Seminary where Prof. Allegri taught for a number of years, paid tribute to the education, scholarship, and effectiveness of Bro. Allegri's ministry. Having known him for thirty-four years he paid him his highest compliments. Lead Me to Calvary and He Lives, as well as other hymns, were sung by the congregation. The church's male sextet rendered a selection and the Misses Lydia and Alpha Caliandro sang a duet. Miss Lydia has been for the past three years the soloist of the college choir of the New Jersey State Teachers College, Montclair, N. J., and frequently sings on the radio.

The writer, representing the District Mission Board, spoke briefly and extended the greetings of the district as well as of the Church of the Brethren. For a number of years the churches of the district have been paying Bro. Allegri's salary.

The guest of the evening responded, speaking appreciatingly of all that which had been said and done for him. In closing he said: "I thank God that it was my privilege to serve for fifty years in the ministry. I shall go on serving him and honoring him as long as I live. When I was young I learned to serve him humbly. I will continue that way with my heart in heaven and my feet on the ground. If I should be able to live my life over I would do the same as I did but study even harder. I hope that as I breathe my last, the last word upon my lips will be Jesus. I give all praise to the Lord Jesus Christ. When called home I want the people to be able to say, 'He glorified the Lord Jesus.'"

After the benediction was pronounced by Bro. Allegri all went to the beautifully decorated social hall in the basement, where refreshments were served.

It was a great evening. Almost all present were Italians, brethren and sisters in the Lord, bought with the precious blood of the Son of God. A man who gave his life to the Christ was honored. He in turn showed the greatness of his own heart in giving all credit to the Lord Jesus Christ.

Philadelphia, Pa. Benjamin F. Waltz.

Golden Wedding

Brother and Sister A. L. Boyd celebrated their fiftieth wedding anniversary at Bowmont, Idaho, Sept. 24, 1940. Their ten children and several grandchildren were present. The bride of



fifty years was the former Katie Bowers of Great Bend, Kans., where the couple was married in 1890, with Eld. Enoch Eby performing the ceremony.

Brother and Sister Boyd have been faithful members of the Church of the Brethren for many years. They were ordained to the ministry in 1895. For seven years they ministered in the Brazilton and Osage, Kansas, churches. About 1902 the Boyd family moved to Cordell, Okla., where Bro. Boyd preached and plied the carpenter trade until 1918 when removal was made to the present home at Bowmont, Idaho.

For over twenty-two years Brother and Sister Boyd have been working and ministering in the Bowmont and Nampa churches.

On Sept. 22 they attended church at Nampa, accompanied by their entire family. An appropriate hymn was selected by Music Director Minnie Keim, and was sung as a duet in their honor by Amos and Howard Lapp. The hymn was entitled Happy the Home When God Is There. Pastor M. S. Frantz paid respects to the family and preached a sermon on The Joy of the Lord, the Christian's Joy.

A family dinner was held at the Boyd home near Bowmont on Tuesday at noon. Open house was held in the afternoon and evening from 3 to 10 P. M. Hundreds of friends called to offer congratulations, flowers, gifts and goodwill.

The four sons and six daughters were all present. They are: Clement E. of Gridley, Calif.; Walter of Caldwell, Idaho; James R. of Los Angeles, Calif., Harold of Nampa; Bertha, Mrs. E. A. Cripe, of Gerber, Calif.; Rae, Mrs. J. G. Brubaker, of Nampa, Idaho; Iva, Mrs. Floyd H. Loeber, of Nampa, Idaho; Kathryn, Mrs. Bruce A. Tharrington, of Caldwell, Idaho; Dora, Mrs. Edgar M. Emmert, of Bowmont, Idaho; Lela, Mrs. H. C. Young, of Rogue River, Oregon. Seventeen grandchildren grace the homes of these. Eldon Cripe and three children of Gerber, Calif., were the only relatives unable to attend.

The Boyds have subscribed to the Gospel Messenger for more than fifty years and have not missed a copy in that time.

Nampa, Idaho. Stanley B. Keim.

Extraordinary

The state of West Virginia was carved out of the "Old Dominion" as were many others. She was born to our nation June 20, 1863. When serving at Thornton, W. Va., we there celebrated the seventy-seventh anniversary of the "mountain state."

A clear-headed and lovely mother in Israel was married March 12, 1863, over three months before the formation of West Virginia. The Bro. John E. Hartmans and mother and Ira P. Eby of Westover, Md., took me to see this devoted sister in Christ Oct. 17, 1940. She was born in Kanawha County in what is now W. Va., near Charleston, on Jan. 9, 1848. Her name is Elizabeth Anne Estep Bolen. Her husband, Daniel C. Bolen, was born in Carroll County, Va., Dec. 30, 1831, and died in June of 1904. She is the mother of ten children, some of whom are past seventy-five years of age.

Bro. Andrew Hutchinson was the first Dunker preacher she ever saw and the first one she ever heard. His preaching was so good that she and her husband were convinced of the full New Testament way. They were baptized by Bro. Jacob S. Flory of Rocky Mountain salvia tea fame about 1868, seventy-two years ago.

Their home soon thereafter became a real home for the Brethren. One night Bro. James Riner preached and lodged in their home and the next morning they found his body cold in death in bed. The spirit of the good man had moved out during the night.

During the World War the widow and several children moved to Eastern Shore, Md., near Snow Hill. Her letter of church membership was placed in the Green Hill congregation. She approaches ninety-three and lives near a son. She is all alone and does her own housekeeping. Her talking is clear and resolute, and her smile is one of the sweetest and cheeriest one may ever behold on earth. She insisted on giving the minister a dollar. The Green Hill church is where Bro. Walter K. Mahan is elder in charge, where Bro. Ira P. Eby and son Paul are fellow elders, where Bro. Grant Mahan, the father and the safe and sane and smooth Messenger writer lives, where the Hartmans open their good home to the Brethren, where the writer is greatly enjoying the Green Hill membership in Bible work and revival, and where the Bro. Elmer Johnsons and others are busy in Sunday-school and church work.

Nokesville, Va. I. N. H. Beahm.

The Passing of Matilda Jane Boone

As dawn was breaking Aug. 24 Sister Matilda J. Boone went home to be with her Master. Her passing was not a surprise to her family and friends, as she had been in failing health for three years, and bedfast for several months.

Sister Boone was born Sept. 13, 1863. She was the seventh of nine children born to William and Mary Campbell of near Roanoke, Va. The parents and all but one sister, Mrs. Emma Simmons of Roanoke, Va., preceded her in death.

On Jan. 24, 1882, she was married to Samuel L. Boone, and in the same year united with the Church of the Brethren in the old Red Hill congregation, Roanoke, Va. She immediately took up her duties as a minister's wife. Her husband preceded her in death by twelve years.

Their first home was established near Roanoke, Va. In 1904 they moved to Olympia, Wash., where they participated in the organizing of the Olympia church. She loved her church and served it in her quiet, modest way.

In her last illness the Bible was by her side constantly. She spent a great portion of her time reading and studying it. She was the kind, helpful and praying mother of sixteen children. Two children preceded her in death. Surviving are Mrs. Bettie Shumote, Mrs. Emily McGhee, Mrs. Fannie Peters, Mrs. Eliza Prine, Mrs. Ona Hedgpeth, Mrs. Lottie Lambeth, Mrs. Ruby Boyer, John, Rayford and Matthew, all of Olympia, also Mrs. Julia Avery and Mrs. Essie Spillman of Tacoma, Wash., Mrs. Martha Linderson of Seattle, Wash., and Luke of Bassett, Va. One stepdaughter, Annie Rankin, of Phoenix, Ariz., forty-two grandchildren and twenty-two great-grandchildren also survive.

Funeral services were held in the Olympia church where she had worshiped since its organization. Her son-in-law, Verne Spillman, led in the service, using Prov. 31 as he addressed a large audience. He was assisted by her pastor, Bro. Mark Schrock, and her grandson, Rev. Robert Walters. Oh, that we might remember her life, the one whom she loved, the one whom she served and in whom she trusted!

She was laid to rest in the Tumwater cemetery beside her husband, there to await the resurrection morn. Her life and death were a challenge to those of us who remain to continue to carry on for the kingdom.

Olympia, Wash. Eliza Prine.

Mother Rarick—Moved

A traveler, who had known the occupant of a house he was passing by and now saw vacant, inquired, "Is the tenant dead?" The caretaker in answer said, "Oh, no, sir; she has moved to a larger house, more beautiful, in a better situation and far better in every way." So as recently we looked upon the vacated tabernacle of clay in which my mother so long and abundantly lived, we were careful to think, "She is really not dead. In the higher sense, she has moved, and for her it is great gain—promoted now to glory!"

Sister Amanda Rarick, whose life span projected some past the age of eighty-six years, made her transfer to the realm of the redeemed on Oct. 7, 1940, from the home of a daughter, with whom she had made her home the last years of her life, at Milford, Kosciusko County, Ind.

Sister Rarick was born May 11, 1854, in Juniata County, Pa. She was the oldest of the children who comprised the large family of Bro. Daniel G. and Sister Mary Leckington Varner. In 1858 the Varner family moved to Miami County, Ohio, where, at

Covington, the father followed the jeweler's trade and was a rather famous clockmaker. After twenty-five years they moved on west to Delaware County, Ind. After a brief stay there, and in 1884, the parents and some of the children (but not the subject of this sketch) moved on farther westward to Deepwater, Henry County, Mo.

While yet resident in Covington, Ohio, she was united in marriage to Bro. Levi Rarick, Sept. 30, 1875, the ceremony being performed by Eld. Samuel Murray, outstanding pioneer preacher in the Church of the Brethren. They were both members of our church, as were their parents before them, and they were to the end of their lives loyal to their church and gave to their children the heritage of a Christian home.

While the Rarick home in its onset was in Ohio, it functioned for the most part in Indiana, in the vicinities of Royerton, Gaston and Eaton, in Delaware County. While Bro. Rarick owned and operated a drainage tile factory at Royerton in the early days of the natural gas boom in that section of the state, he was mostly given to farming. Bro. Levi Rarick, my good father, passed to the beyond Dec. 4, 1906.

Upon the death of her companion, Mother Rarick and the children who were with her yet at home purchased a place of residence near Eaton. In 1912 and for about ten years thereafter she lived again back in Ohio, near Covington and Pleasant Hill. Since that time she has had her home among her children.

Sister Rarick was a good Christian mother, always manifesting exemplary devotion to her family and to the church. She found a source of pleasure and benefit in much reading, especially her church paper and her Bible. She was converted to Christ at the age of eighteen, and along with two of her sisters was baptized at Covington, Ohio, by Eld. James Quinter.

To Brother Levi and Sister Amanda Rarick were born six children, four of whom survive. There is also a stepdaughter. There are seven grandchildren and three great-grandchildren. She outlived all but two sisters of her parental home.

The main funeral service was conducted at the Union Grove Church of the Brethren, formerly also known as Mississinewa, nine miles north of Muncie, in which city the Annual Conference was held in 1893. Eld. David Metzler of Nappanee, Ind., officiated and gave an uplifting message from Job 7:16. He was assisted by the local pastor, Eld. I. C. Snavely. Interment was in the Union cemetery near Eaton.

North Manchester, Ind. Ralph G. Rarick.

The Passing of Sister Rebecca Garber

Sister Anna Rebecca Garber was born in Augusta County, Virginia, June 9, 1861. She peacefully passed into rest Aug. 24, 1940. She was married to Bro. Enos Garber, Nov. 25, 1920. Her husband preceded her to the grave by six years. Bro. Garber was a deacon, and these two were an outstanding couple as workers in the church. It was here that she lived and served faithfully until God said it is enough. She suffered from a complicated heart condition for several years, but was not serious until a short time before the end came.

She had a sunny disposition, and much cheerfulness, which endeared her to all. She served as president of the ladies' aid for a number of years. The society succeeded in a fine way under her faithful leadership. She was also a teacher in the first Sunday school organized in the congregation, teaching practically all her life both by precept and example. Sister Garber was one of a large family of children with a fine religious background. She was a daughter of the late Elder Levi Garber who served the church here as elder for many years, a sister of the later Peter Garber of the Valley congregation, and also of Jacob A. of the Greenmount church. She leaves one sister and a large number of nieces and nephews. It can be truthfully said a good woman has been called to rest. Our loss we feel is her eternal gain. Funeral services were held from the Middle River church, conducted by the writer, assisted by Brethren J. W. Wright and S. H. Harley. Burial was in the adjoining cemetery. —B. B. Garber, Waynesboro, Va.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Barber-Hansford.—Forest Barber and Pearl Hansford, both of Batavia, Ill., Oct. 12, at the home of the bride's parents, by the undersigned.—David R. Landis, Batavia, Ill.

Garner-Betts.—Hugh Garner of Rockwood, Pa., and Elsie Betts of Chicago, Ill., Sept. 8, in the First Church of the Brethren, Chicago, by the undersigned.—Edward K. Ziegler, York, Pa.

Garrett-Renshaw.—By the undersigned, at the Panther Creek church, Oct. 4, Harmon Garrett and Lucy Renshaw, both of Adel, Iowa.—L. A. Walker, Adel, Iowa.

Gearhart-Roose.—Oct. 13, in the Second church, South Bend, Ind., William Lee Gearhart of North Liberty, Ind., and Dorothy Roose of South Bend, Ind.—Edward Stump, North Liberty, Ind.

Metzler-Mock.—Elwood Durr Metzler and Helen Elizabeth Mock, July 21, 1940, in the church at Curryville, Pa., by the undersigned, father of the bride, assisted by the groom's father.—Joseph H. Clapper, Hopewell, Pa.

Misenar-Crawford.—Oct. 13, in the Second church, South Bend, Ind., Ivan Misenar and June Crawford, both of South Bend, Ind. —Edward Stump, North Liberty, Ind.

Stuttle-Cronk.—Robert Stuttle and Lucille Cronk, both of Batavia, Ill., Oct. 12, in the Evangelical church, by Pastor Eversole. —David R. Landis, Batavia, Ill.

Wolff-Martin.—Oct. 12, in the Second church, South Bend, Ind., Marious Wolff of Lawton, Mich., and Retha Martin of South Bend.—Edward Stump, North Liberty, Ind.

FALLEN ASLEEP

Baker, Sister Lillian, daughter of Mr. and Mrs. James Clifton Morris, was born Dec. 10, 1919, near Port Republic, Va., and died at the Rockingham Memorial hospital, Aug. 26, 1940, after an illness of six weeks. She had been in failing health for over six months. She was married to Arnold Baker on Sept. 2, 1939. She was a member of the Church of the Brethren for a number of years. She was anointed on Aug. 23 by Brethren Homer J. Miller and Earl M. Bowman. She appreciated the kindness of everyone during her illness. She leaves her father, her mother, three brothers, one sister and a host of friends. Funeral services were held in the Mill Creek church by Brethren C. E. Long and Homer J. Miller. Interment was in the Port Republic cemetery.—Lera B. Jarrels, Penn Laird, Va.

Beach, George Edward, was born in Steffensville, Mo., Oct. 22, 1899, and died in a Kirksville hospital, July 5, 1940, five days after an emergency operation. He was married to Nellie Pearl Miles on Jan. 6, 1924. He lived on a farm near Bethel, Mo., and had lived in the Leonard and Bethel communities all his married life. Surviving are his wife, two daughters, his mother, three sisters, six brothers and a host of other relatives. In boyhood he accepted his Lord and became a member of the Christian Church. Later he united with the Church of the Brethren. His passing was a severe shock to his family and friends. He was a devoted husband and father and a regular church attendant. His attitude was to share anything he had with others and lend a hand whenever he could. He was highly respected in his church and community. Funeral services were conducted by Pastor J. W. Gish, assisted by Bro. J. S. Carney and Rev. John Yoder, a Mennonite minister. Burial was in the church cemetery.—Irene Miles, Leonard, Mo.

Brown, Bro. Reuben H., son of David F. and Margaret Werking Brown, was born May 10, 1854, in Bradford County, Pa., and departed this life at Mooreland, Ind., at the age of 86 years. When a young man he was married to Mary Hood, who died soon afterward. In 1875 he went to Indiana and in 1877 he was married to Mary Ann Rhoades. Ten children were born to this union. He was a well-known and respected citizen and served his community as township trustee and county commissioner. In January, 1920, he was baptized into the Buck Creek church of Southern Indiana. Sister Brown departed this life in 1937. Four sons and three daughters survive him. Funeral services were held in the Buck Creek church by Bro. O. D. Werking.—Nettie Brown Summer, Chicago, Ill.

Bruss, Simon Dayton, was born in Huntington County, Ind., Oct. 4, 1857, and died Oct. 6, 1940, at the home of his daughter in Chicago. On Feb. 25, 1879, he was married to Emma Leedy, who died March 10, 1909. Surviving are three sons, one daughter, one brother and one sister. Three sons and two daughters preceded him in death. On Dec. 4, 1915, he was married to Hester Chambers, who died March 20, 1936. He was a member of the Andrews Church of the Brethren. Funeral services were conducted in the Andrews church by the undersigned. Interment was in a cemetery near by.—Ira E. Long, Middlebury, Ind.

Burns, David Franklin, son of Michael and Nancy Burns, was born Sept. 16, 1861, at Burr Oak, Ind. He resided there until he migrated to North Dakota in 1902. He first settled at York and later moved to his homestead near Surrey. In 1921 he moved to Surrey. Because of ill health he spent the latter years of his life at the home of his son, Orville, near Minot, where he passed away Sept. 21, 1940. Surviving are his wife, Mrs. Lucy Burns, five children, fourteen grandchildren, seven great-grandchildren and four brothers. Two children preceded him in death. Funeral services were held in the Brethren church at Surrey by the undersigned, assisted by Bro. Ralph Petry of Surrey. Interment was in the Brethren cemetery near by.—Ray Harris, Minot, N. Dak.

Click, D. G., was born June 9, 1856, and died at his home near Bridgewater, Aug. 9, 1940, after an illness of ten months. With the exception of a few years, he spent his entire life on the farm where he died. Bro. Click was married to Mary Thomas of Spring Creek on Jan. 14, 1883. Besides his wife he is survived by one daughter and two sons. He was a faithful member of the Church of the Brethren and seldom missed a service. Funeral

services were held on Aug. 11 from the Beaver Creek Church of the Brethren, conducted by Pastor E. S. Coffman, assisted by Brethren Simon Glick and Wise Driver. Burial was in the adjoining cemetery.—Della Miller, Bridgewater, Va.

Horst, Sister Mary T., was born Jan. 22, 1872, near Rexmont, Pa., and died at her home in Lebanon on Oct. 13, 1940. She was the daughter of the late Eld. Martin and Elizabeth Tice Heisey. She united with the church at the age of twelve years and was baptized by Eld. John Herr. She remained a faithful member of the Church of the Brethren, holding her membership in the Midway church and later in the Lebanon church. She was a faithful and regular attendant in both the church and Sunday-school services. She was quiet, unassuming and contented. The funeral services were held in the Lebanon Church of the Brethren. in charge of her pastor, the undersigned, assisted by Eld. Samuel K. Wenger of the Midway church. Interment took place in the Midway Brethren cemetery. Sister Horst is survived by one daughter, two grandchildren, one brother and one sister.—Carl W. Zeigler, Cleona, Pa.

Merkey, Isaac S., was born in Berks County, Pa., March 31, 1862. He moved with his parents to Washington County, Kans., when he was seventeen years of age. In 1888 he moved to McPherson County, Kans., and in 1895 to the homestead in Washita County, Okla., where he lived the remaining part of his life. He was married to Mary Anna Reno, Oct. 23, 1885. She preceded him in death in 1929. He accepted Christ as his Savior early in life and was called to the office of deacon. In this capacity he served his church steadfastly. He was one of the charter members of the Washita church. He gave freely and traveled much in connection with the construction of the present building. He leaves five children, thirty-six grandchildren, two brothers and one sister. On Oct. 3, 1940, he had an accident with his team and later he contracted pneumonia. He passed away Oct. 12, 1940. Funeral services were held in the Washita church by his pastor, assisted by Eld. D. J. McCann. Burial was in the church cemetery.—Harley Stump, Cordell, Okla.

Pittinger, Mrs. Mattie M., daughter of Thomas and Lousannah McAllister Corbett, was born June 1, 1873, and departed this life Oct. 8, 1940. She was born near Cerfoss in Washington County, and lived there most of her life. She was married to Thomas A. Pittinger, and to this union were born two daughters, one of whom, with Bro. Pittinger, preceded her in death. She was a faithful and devout member of the Church of the Brethren, uniting first with the Broadfording church and later transferring her membership to the Hagerstown congregation. She is survived by one daughter and one granddaughter. Funeral services were held at the Hagerstown church with the writer, her pastor, in charge. Burial was made in the Rest Haven cemetery.—Paul M. Robinson, Hagerstown, Md.

Plank, Lucy Ann, of Bristol, Ind., died Oct. 20, 1940, aged 86 years, 10 months and 2 days. She was the widow of Jonathan Plank, who died Jan. 24, 1911. To this union were born four sons and four daughters. She was the daughter of Mr. and Mrs. Joseph Mishler of Somerset County, Pa. She was a member of the Elkhart City Church of the Brethren. Surviving are her children, twenty-seven grandchildren, thirty-two great-grandchildren and one great-great-grandchild. Funeral services were held in the Elkhart City church. Burial was in the Prairie Street cemetery.—Frank Kreider, Goshen, Ind.

Sandridge, Emmett Rice, aged 77 years, died at the home of his son, Bro. Elmer Sandridge, near Cross Keys, in Rockingham County, Va. He was born and spent his entire life in Albemarle County until three years ago when he went to live with his son. His wife preceded him in death two years ago. For many years he was a member of the Methodist Church. Surviving are two sons, one daughter, a number of grandchildren and great-grandchildren. Funeral services were held in the Mill Creek church by Brethren C. E. Long and Homer J. Miller. Burial was made in the church cemetery.—Lera B. Jarrels, Penn Laird, Va.

Sauerwine, Uriah, was born April 17, 1855, and died at his home at the Stratford Hotel in Lebanon on Oct. 12, 1940. He was a member of the Lebanon Church of the Brethren since Easter of 1939. At the time of his death he was the oldest member of the church. He died suddenly the day before the love feast, which he was planning to attend. He is survived by his wife, Sister Annie Sauerwine. Funeral services were conducted by Eld. Nathan Martin from the Arnold funeral parlors. Burial took place in the Mt. Lebanon cemetery.—Carl W. Zeigler, Cleona, Pa.

Skinner, Mrs. Etta Sanger, daughter of the late Samuel and Mary Jane Sanger, was born Feb. 26, 1865, at Dale Enterprise, Va., and died at her home near Bridgewater, April 14, 1940, following an illness of several months. In 1906 she was married to Bro. L. L. Skinner, who survives her. Besides her husband she leaves two stepchildren. Funeral services were held from the Beaver Creek Church of the Brethren, conducted by Pastor E. S. Coffman, assisted by Bro. A. S. Thomas. Burial was in the adjoining cemetery.—Della Miller, Bridgewater, Va.

Wilkins, Mrs. Essie Mae, died in the Rockingham Memorial hospital, Harrisonburg, Va., on Oct. 15, after six weeks of intense suffering. Sister Wilkins died on her birthday, being exactly twenty-four years of age. She was the daughter of the late Franklin J. and Lula E. Link, and is survived by one sister, two brothers and two children. She was a consistent member of the New Dale Church of the Brethren. During her many weeks of suffering her beautiful, patient Christian spirit won the love and admiration of all with whom she associated. Funeral services were conducted in the New Dale church by the undersigned, assisted by Bro. Lorenza Miller of Needmore, W. Va. She was laid to rest in the New Dale cemetery. The large church was filled to its capacity.—Ernest L. Miller, Columbia Furnace, Va.

CHURCH NEWS

California

Waterford.—We met in council Aug. 29, at which time church, Sunday-school and C. W. officers were elected. Delegates were also elected to the recent district meeting. Bro. A. F. Miller was chosen elder, with Bro. Alvo Price as Sunday-school superintendent. Ina Martin is C. W. president. Our new pastor, Bro. C. H. Cameron, and family came to us the first of September. We had a very impressive dedicatory service for them on Sept. 15. We also had a reception for them. On Oct. 6 we had consecration services for the new teachers and officers. We are expecting Brother and Sister Cameron to have charge of our pre-Easter revival services in 1941. Brother and Sister B. M. Rollins will be with us in a two weeks' revival effort just before Easter in 1942. Our church and Sunday-school attendance has kept up exceptionally well. With many new workers we feel we should do even better in the coming year.—Mollie Bock, Waterford, Calif., Oct. 18.

Canada

Bow Valley.—We met in council Sept. 16, at which time we elected the following officers: Bro. J. H. Brubaker, elder; Chester Armey, general Sunday-school superintendent; Fred Oberholtzer, clerk. Brother and Sister Albert Hollinger were our summer pastors. They left for Bethany Biblical Seminary on Aug. 26. They did much good while here. Our church was host to the district conference. Bro. D. D. Funderburg of Elgin, Ill., and Brother and Sister Glenn Harmon of Weiser, Idaho, and the summer pastors of Bow Valley and First Irricana were our guest speakers. Bro. Hollinger and Bro. Harold Michael, pastor of the First Irricana church, exchanged pulpits on Aug. 4. We held our daily vacation Bible school from July 28 to Aug. 2, with all-day sessions. Sister Ruth Brubaker was in charge and was assisted by many of our young people and the pastor and his wife. They gave a program on Aug. 4. Since our summer pastor has left, Bro. Brubaker has taken over the morning services. In the evening the laity have been having charge under the direction of the Christian Home Builders' class. We are glad that the attendance at the evening services is increasing. We held an all-day harvest and thanksgiving service on Oct. 13. Bro. T. A. Eisenbise of La Verne was our guest speaker. An offering was received for relief. We are planning to hold our fall communion in the near future. Three have been baptized since our last report.—Mrs. S. M. Burger, Arrowwood, Alta., Can., Oct. 21.

Colorado

Haxtun.—On Oct. 6 we changed the time for our evening services from 7:30 to 7. The annual mother and daughter banquet was held on Oct. 11. An interesting program was given. The Home Makers class sponsored a lunch stand at the annual corn festival recently and cleared about $60. They bought coal for the church. A basket dinner was served here on Sept. 29. All officers and teachers in the church were especially invited. The primary children who were promoted to the Junior department were presented Bibles from the Sunday school. The Platte Valley district C. E. rally was held here on Oct. 13. An interesting program was given. In the evening Rev. H. L. Conley, pastor of the Christian church of Sterling, Colo., spoke on the subject, Youth Answers With Christ. Sister Mary Henninger, having moved away, called for her church letter recently. We regret losing so many of our former members. On the evening of Oct. 15 our pastor gave a talk on conscientious objectors to the men and boys.—Mrs. Warren D. C. Wood, Haxtun, Colo., Oct. 19.

McClave.—We met in council Sept. 25, at which time the following officers were elected: Bro. O. E. Messamer, elder; J. T. Greenwood, church treasurer; Paul Cline, clerk; Margie Greenwood, Messenger correspondent; J. T. Greenwood, Sunday-school superintendent; Galen Cline, secretary-treasurer. We are contemplating a series of meetings for the near future. The ladies' aid met with Mrs. J. T. Greenwood on Oct. 3. Plans were made for a bazaar. The tenth annual home-coming of the McClave Church of the Brethren was held on Oct. 6. A basket dinner was served at noon. The guest speaker for the afternoon was Rev. Curtis Westfall of the Presbyterian church at Lamar, Colo.—Margie Greenwood, McClave, Colo., Oct. 16.

Delaware

Wilmington.—The following officers have been elected: elder, Ross D. Murphy; trustee, C. J. Harris, Sr.; clerk, Ezra Selders; treasurer, W. G. Hank; music director, Clarence Wickersham, Jr.; mission director, Mrs. Fedora Bristow; home department superintendent, Mrs. Wm. Best; cradle roll superintendent, Mrs.

Edith Maxwell; welfare director, Harry Maxwell; Sunday-school superintendent, Clarence Wickersham, Jr.; secretary, Betty Moyer; treasurer, Ezra Selders; primary superintendent, Mrs. George Mayer; Messenger representative, Mrs. Fedora Bristow. Our fall love feast will be held on Nov. 3, at 7 P. M. The district B. Y. P. D. conference will be held in our church on the afternoon and evening of Nov. 10. Dean A. C. Baugher of Elizabethtown College will be the principal speaker. We expect to have the Juniata College student volunteers with us on Sunday evening, Dec. 1. Dr. and Mrs. Daryl Parker, China missionaries, will be with us on Saturday night and Sunday morning, Dec. 7 and 8. The men of the church recently refinished the floors of the church sanctuary and repainted the woodwork. They expect to begin work on some needed basement repairs before long. During the past year twenty-two persons were added to the church by baptism and letter. The ladies' aid and the mission director are sponsoring a sewing club for the girls of the church. At the present time they are sewing for refugees. Those knowing persons in or near Wilmington who belong to the Brethren Church and who are not connected with the church here should send their names and addresses to the pastor, John Middlekauff, 28 Belmont Ave., Richardson Park, Wilmington, Del.—Mrs. Fedora Bristow, Wilmington, Del., Oct. 21.

Idaho

Nampa.—A gospel team composed of Dr. C. L. Henck, Dr. Ray Blickenstaff, Gordon Yoder and Richard Keim made a trip to Atlanta, Idaho, a mining town one hundred fifty miles away, through the Sawtooth Mountains. The program was reproduced for the local church and was well received. Recently the men's work put on a church night service, at which all men and their wives were invited for a potluck supper. It proved a success. The men have underwritten the church budget of $3,600, which includes mission offerings, and they are making an every-member canvass. The group has been divided with a captain for each side. Bro. A. C. Miller of Twin Falls preached a fine sermon this morning. Our men are sawing wood for a needy family. The Nampa love feast will be held on Nov. 6.—Stanley B. Keim, Nampa, Idaho, Oct. 21.

Illinois

La Motte Prairie.—Bro. Lester E. Fike just closed a two weeks' revival effort here. As a result two were baptized and we feel that the church has been inspired to do better work for the Master. Bro. Fike presided at our love feast on Monday night. Forty-nine communed. Several came from Allison Prairie. Bro. Dolar Ritchey was recently chosen as our elder for another year. Henderson Benson is Sunday-school superintendent, with Mildred Walton as clerk and Messenger agent. We expect the electric light wire to go through here soon and we will have the church wired for electricity. A quilt top has been donated to the ladies' aid to quilt and sell. The money will be used to buy paint for the church building. We voted to use the envelope system for our offerings the coming year.—Mrs. Laura Plunkett, Palestine, Ill., Oct. 15.

Mt. Morris.—One of the outstanding events in the summer's program was the visit of Brother and Sister Moomaw of the India field. Bro. Moomaw brought a most interesting message in the morning, and he spoke at the union service in the evening. Sister Moomaw spoke to the junior groups and received marked response from the children. Our July business meeting resulted in the election of new officers. Bro. Eldo R. Henricks was re-elected elder. On Sept. 29 we observed rally day, and a very fine congregation helped to make it a high spot in the fall attendance. On Oct. 6 the Mt. Morris church in company with the Christian churches all over the world held the love feast and communion service. The churches of Mt. Morris are making a special church loyalty effort which will continue until Thanksgiving. The annual leadership training school is being conducted with all the Mt. Morris churches co-operating. We met in council on Oct. 8. Brethren Ivan Rothermal and Willard Powers were chosen as deacons. They with their wives were consecrated to this service during the morning church session. Our young people's group has adopted the plan of meeting in the homes of the members instead of in the church for the 6 o'clock meeting. Interesting meetings are resulting with a good attendance. Our ladies' aid continues its good work, meeting weekly. The fellowship society resumed its regular monthly meetings in September. We are glad for new heating equipment which has been installed in both church and parsonage. On Oct. 20 we were glad to welcome two new members by baptism at the close of the church school session.—Irene Hecker, Mt. Morris, Ill., Oct. 23.

Indiana

Nettle Creek.—We met in council on Oct. 4. The deacons made a report of their annual visit. Six members have recently been added to the church by baptism. One has been received by letter and one has been reclaimed. A letter was read from Sister Betty Blickenstaff, missionary to India. She is being supported by the Nettle Creek congregation. It was decided to purchase new chairs for the church basement. This will be a convenience at communion time. On Oct. 6 the young people from this section of the district sponsored a peace program. Prof. Funston of the Earlham College faculty brought us the morning message. At noon a basket dinner was served in the basement. Prof. Eldon Burke, of Ball State Teachers College, brought us two messages in the afternoon and evening. On Oct. 19 we held our love feast. Bro. Peters of the Buck Creek church gave us two challenging messages in the morning and in the afternoon. Bro. McCullough of the Middletown church officiated in the evening. Dinner was served at noon to more than three hundred. The evening service was unusually well attended. On Sunday morning Prof. L. W. Shultz of the Manchester College faculty gave us the sermon. Attendance was good. The rooms of the primary department at the Brick church have been recently redecorated and the floor coverings have been replaced.—Mary Dutro, Hagerstown, Ind., Oct. 22.

New Salem.—At our council on Aug. 15 church and Sunday-school officers were elected. Bro. H. J. Kreider was retained as pastor and elder. The following were elected: Bro. Earl Ulery, clerk; Bro. Ray Ferverda, treasurer; Sister Grace Ulery, Messenger agent; Bro. Albert Mathews, superintendent; Bro. Ray Ferverda, assistant. The aid society now meets in the new room in the church basement. Quite a bit of clothing was collected by the aid, and some wheat and money were donated by the men for relief work. We were represented at district conference by Sisters Irene Kreider and Ruth De Fries. Some time ago we enjoyed a program on music and art by Brother and Sister Ira S. Arnold of Maryland. Later we enjoyed a message by Bro. H. U. Fisher of the Mexico church, Ind. Just recently we enjoyed two messages by Sister Mary Schaeffer, returned missionary from China. Sister Irene Kreider is adult leader of our young people's group. We are looking forward to Dec. 1, when we expect Bro. Wilmer Petry of Akron, Ohio, to help us in a revival meeting. At present our pastor is away in evangelistic work.—Dora A. Stout, Milford, Ind., Oct. 20.

North Webster.—We met in council on Sept. 17 to elect church officers. The members of the mission board, Brethren Bowman, Weldy and Cripe, were with us. On Sept. 22 one was baptized into the church. On Oct. 8 Sister Mary Schaeffer, missionary to China, gave a talk on her work and the conditions in China. Our communion service was well attended on Oct. 19. Pastor Emeral B. Jones took charge in the absence of Bro. Bowman.—Mabel Morehead, Leesburg, Ind., Oct. 20.

White Branch.—Our young people put on a play, The Eleventh Mayor. This was sponsored by Brother and Sister Woodrow

ANNOUNCEMENTS

LOVE FEASTS

California

Nov. 17, 4 pm, Los Angeles, First.
Dec. 1, Reedley.
Dec. 1, 4 pm, Los Angeles, Calvary.

Florida

Nov. 10, Leesburg Log Chapel.
Dec. 1, Arcadia.

Illinois

Nov. 9, 7:30 pm, Walnut Grove.
Nov. 15, 7:30 pm, Decatur.
Nov. 29, Okaw.

Indiana

Nov. 8, 7:30 pm, West Marion.
Nov. 10, Sampson Hill.
Nov. 15, Osceola.
Nov. 18, Cedar Creek.
Nov. 24, Fort Wayne.
Nov. 25, Walnut.

Iowa

Nov. 29, Sheldon.

Kansas

Nov. 16, Washington Creek.
Nov. 18, 7:30 pm, Paint Creek.
Nov. 23, 7:30 pm, Parsons.

Maryland

Nov. 9, 6 pm, Thurmont.
Nov. 17, 5 pm, Sharpsburg.
Nov. 17, 7 pm, Westminster.
Nov. 24, 5 pm, Hagerstown.

Michigan

Nov. 10, 7:15 pm, Flint.

Minnesota

Nov. 21, Worthington.

Missouri

Nov. 9, Warrensburg.

Ohio

Nov. 9, Stonelick.
Nov. 9, 7 pm, Beaver Creek.
Nov. 9, 7 pm, Salem.
Nov. 10, Bradford.
Nov. 14, Union City.
Nov. 16, 10 am, Poplar Grove.
Nov. 17, 7 pm, Trotwood.
Nov. 21, Sidney.
Nov. 25, North Poplar Ridge.

Oklahoma

Nov. 10, Ames.
Nov. 18, Guthrie.

Oregon

Nov. 10. Ashland.

Pennsylvania

Nov. 9, 3 pm, Weltys.
Nov. 9, 6 pm, Hatfield.
Nov. 9, 10, 10:30 am, Falling Spring, Hade house.
Nov. 9, 10, 1:30 pm, Annville.
Nov. 9, 10, 1:30 pm, Myerstown.
Nov. 10, Allentown.
Nov. 10, Cherry Lane.
Nov. 10, First church, York.
Nov. 10, 10 am, Codorus, Shrewsbury house.
Nov. 10, 2:30 pm, Lititz.
Nov. 10, 6 pm, Free Spring, Lost Creek.
Nov. 10, 6:30 pm, Altoona, Twenty-eighth Street.
Nov. 12, 7 pm, Greencastle.
Nov. 16, 17, Mountville.
Nov. 17, East Petersburg.
Nov. 17, Mechanicsburg.
Nov. 17, 6 pm, Shippensburg.
Dec. 1, 6:30 pm, Ridge.

Tennessee

Nov. 9, 7 pm, Jackson Park.

Virginia

Nov. 9, 4:30 pm, Wakemans Grove.
Nov. 9, 6 pm, Timberville, Mt. Olivet.
Nov. 18, Troutville.

Bowman. On Sept. 9 Bro. John Good of Springfield, Ohio, came to us to conduct a revival meeting. He preached seventeen forceful and inspiring sermons. As a result four were added to the church by baptism and one was reclaimed. On Aug. 28 our aid met at the church for an all-day meeting. In the morning a mother and daughter program was sponsored by the junior girls and their leader. In the afternon we had a missionary program with Mrs. O. D. Werking as principal speaker. On Sept. 29 Bro. A. D. Bowman gave a lecture on the subject, Deserted House. On Oct. 20 Bro. Marion Norris of Anderson, Ind., was with us and gave an interesting sermon.—Mrs. B. F. Hawkins, Mooreland, Ind., Oct. 24.

Iowa

Des Moines City.—On Sept. 9 the following officers were elected: Sunday-school superintendent, Robert Smithson; assistant, Mrs. Ray Emmert; junior superintendent, Pauline Abuhl; church clerk, Frances Crowe; treasurer, L. L. Long; elder, Bro. S. L. Shenton. The work of the Sunday school and church is progressing nicely. Our average Sunday-school attendance for the year was 170. Our young people's department is still active in its work among the shut-ins and in the work of passing out gospel tracts each Sunday afternoon. Recently a delegation of about twenty of the young people went to Ankeny, where they sang hymns and held short devotional services for some shut-ins, Brother and Sister J. A. Smith and Bro. George Goughnour. Until recently when Bro. Goughnour was forced to undergo an operation on his eyes he was one of our most active and faithful workers in the Sunday school. On Oct. 13 we had our annual home-coming service. After a basket dinner an afternoon meeting was held with Don Shidler as the main speaker. In attendance at this meeting was our dear aged Bro. Reitz of Maxwell, Iowa. He will reach his one hundredth birthday on Nov. 25. Even at this ripe old age he was able to stand before the congregation in the afternoon and give his testimony to the saving power of the gospel and the keeping power of the Lord Jesus. In the evening the young people of the B. Y. P. D. were guests at the Fundamental Baptist church. They were in charge of the service there and gave testimonies through songs and short talks. —Dorothy Smithson, Des Moines, Iowa, Oct. 18.

Union Ridge.—We met in council Sept. 13, at which time Sunday-school officers were elected as follows: superintendent, Sister Ada Murphy; assistant, Sister Vera Davisson; secretary, Sister Elizabeth Pell. Bro. W. W. Blough and Sister Blough represented us at our district meeting at Lewiston, Minn. Their reports were interesting and helpful. Bro. Galen Allen, who represented us at Annual Conference, gave a good report on Sept. 15. In the evening of Sept. 22 a temperance program was given. Slide pictures were shown. On Sept. 29 at the close of the Sunday-school hour we had our installation services for the Sunday-school officers. Our communion services were observed Oct. 13. Thirteen attended the regional conference at Greene, Iowa, on Oct. 9. Our morning services were dismissed on Oct. 20 for the home-coming services at Greene, Iowa. A goodly number was in attendance from here. The young people's class had an ice cream social in the evening of Aug. 12. They raised $12.10. On Sept. 6 the junior Bible class had a chicken supper. The proceeds were $25.10. This is being used for painting the outside of the church. The women's work has been active during the summer.—Mrs. J. R. Allen, Dumont, Iowa, Oct. 22.

Kansas

Appanoose.—We met in council Aug. 28. Bro. Edwin Ikenberry was re-elected Sunday-school superintendent, with Bro. Everett Simmons as assistant. Sister Mary Katherine Ikenberry is secretary-treasurer. Our communion service will be held on Nov. 2, beginning at 7 P. M. Two have been received by baptism since our last report. Our church had the pleasure of having the district conference convene here from Oct. 4 to 7. Attendance was good and many splendid spiritual addresses were given. One thing that saddened the meetings was the serious automobile accident the first evening of the conference. One of our aged deacons and his wife and their guest, Bro. S. J. Heckman, were injured. Bro. Beckner was blinded by the lights of an approaching car and, not realizing he was so close to a bridge pulled to the side and drove off the abutment of the bridge, wrecking the car and bruising all three people. Sister Beckner also had her collar bone broken and was in the hospital several days. Bro. Heckman is still in the hospital with a broken hip but all are getting along as well as can be expected.—Mrs. J. M. Ward, Pomona, Kans., Oct. 22.

Larned, Rural.—Interest and attendance kept up well during the summer. A number of children from the Sand Hill community are now enjoying the opportunity of Sunday school through the efforts of those who furnish the transportation. Our church joined with the neighboring Methodist and Mennonite churches in Sunday evening union services the latter part of the summer. At one of these services our district temperance director, Bro. Clinton Weber, of Hutchinson, gave an illustrated lecture. In July a social evening was enjoyed in honor of Brother and Sister D. M. Eller of California, who were visiting relatives here, and as a farewell for Brother and Sister Ora Martin and son, who were moving to the western part of the state. We regretted to see the Martins leave since both were active in the church work. Sister Ruth Horning Brown succeeds Sister Martin as children's director. A Sunday-school picnic was enjoyed in the city park on July 29. Our young people were guests of the Methodist young people at a watermelon feed in the early fall. When the pastor and his family returned from their vacation they were pleased to find the parsonage redecorated. Although the parsonage has been here for several years it had not been dedicated until Sept. 8, when an impressive service was held. Open house was held after the service and the morning congregation enjoyed an hour of fellowship at the parsonage. Some of our young people are away at college. Our annual harvest service was held on Sept. 22. Grains, fruits and vegetables decorated the church. Special numbers of music were given by the Methodist and Mennonite churches and by our own group. Dr. D. W. Bittinger and family were our guest speakers. They are located in our district now, while Bro. Bittinger is teaching in McPherson College. They brought inspiring messages about Africa. We met in council Sept. 24. Installation services were held for the

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Date	Amount Enclosed
.....193..	$.....

church and Sunday-school officers on Oct. 6. Our community was saddened by the death of Mrs. A. L. O'Banion. She was a Christian friend to everyone and a loyal member of our aid. Our pastor attended a special meeting in Hutchinson on Oct. 4 for pastors and peace workers. Several Sunday evening services were used for forum discussions about the stand of the church on peace and the attitude of those of draft age. Our district meeting was held in Conway Springs, Oct. 11-14. Sister W. W. Horning and Pastor Haney were our delegates, and a number of others attended a part of the time. Interesting reports were given. We were happy that our church paid its district missionary quota in full this year. We are looking forward to an all-day meeting to be held on Nov. 3, at which time the district men's work will sponsor a rally in our church.—Mrs. Irva Kendrick Haney, Larned, Kans., Oct. 21.

Osage.—We met in council Sept. 6, at which time our Sunday-school officers were elected. Byrtene Garrison was chosen general superintendent, with Theodore Nicholson as assistant. Most of the other officers were re-elected. There were only a few changes made in the personnel of the teachers. John Mohler and Gerald Hiller are delegates to district conference to be held in the Fredonia church, Oct. 25-28. Two of our young ladies attended Camp Wa-Shun-Ga in August. Four of our intermediates attended Camp Gauble. Our young people are raising money for the McPherson College pledge. On Sept. 1 the intermediate class gave a temperance play. Our aid society served lunch at two public sales recently. John Mohler called our boys who are subject to the draft for a meeting last Sunday afternoon. Two of our elderly brethren have been deprived of the privilege of attending church services for several months because of failing health. Our church house is being wired for electricity. Brother and Sister G. A. Zook of La Grange, Ind., visited our church and district in July and our church has called them to the pastorate of the Osage church. They have promised to come to us next June. Bro. Zook will also serve as executive secretary of our district.—Mary Neher, McCune, Kans., Oct. 19.

Salem.—We held our business meeting on Sept. 15, at which time the following officers were elected: Fred Cline, adult superintendent; John Lolling, assistant; Joyce McFadden, secretary-treasurer; Glen McGonigle, music director; Blanche Trostle, children's superintendent; Ruth Warrick, assistant; Mittie Cline, Messenger correspondent. Bro. Lee Nelson, our student pastor, was called to serve as our pastor for another year. Our delegates to district meeting were Ruth Warrick and Frank McGonigle. The district meeting will be held here next year. On Oct. 16 we had a clean-up day at our church. The men trimmed trees, sawed wood and mowed the yard, while the ladies cleaned the church and served a delicious dinner. There were forty present. Everyone seemed to have a good time. We plan to have a fellowship dinner and program on Nov. 3 in connection with our financial drive to raise our budget for the coming year. We have recently received three members into our church by letter, and during the past year we have lost two members by death, Bro. Burton Trostle and Lillian Hill McGonigle.—Mittie Cline, Nickerson, Kans., Oct. 20.

Maryland

Denton.—At our last council Bro. Earl Holsinger was elected superintendent of the Sunday school. Pauline Shaffer is secretary and Susan Seese is treasurer. Bro. N. L. Rairigh is president of the C. W. Annice Holsinger was elected Messenger agent, with Mrs. C. A. Pentz as correspondent. Three of our women attended the women's district conference at the Baltimore City church Aug. 1. Several of our members attended the regional conference at Hagerstown Aug. 28-30. We held our women's supper on Sept. 27, at which time the following officers were elected: director of women's work, Mrs. C. A. Pentz; secretary, Margaret Holsinger; president of missionary circle, Mrs. Mary Rairigh; president of ladies' aid, Mary Morris; superintendent of aid, Mrs. Albert Seese; director of mothers and daughters, Mrs. Mary Cronse. Oct. 6 was promotion day in the Sunday school and a very impressive consecration service was held for the infant son of one of our young couples. It was the pleasure of our missionary group to entertain the missionary circle of the Ridgely church on Oct. 11 at the home of Mrs. Mary Cronse. The visiting circle presented the program. A playlet, In His Name, was very impressive. These exchange programs are very much enjoyed. At the close of the Sunday-school session on Oct. 20 our superintendent presented ten perfect attendance certificates and seals for the past year. One has been received by baptism since our last report. Bro. N. J. Miller of the Nokesville and Valley churches in Eastern Virginia will take up the pastorate here Nov. 1. We have been without a resident pastor since Bro. N. A. Seese left last November. However, we have been very fortunate to have Bro. William McDaniel of Milton, Del., direct the work during the year. We will have our love feast on Nov. 3, at 6:30 P. M.—Mrs. C. A. Pentz, Denton, Md., Oct. 21.

Maple Spring.—On July 21 an ordination service was held for the wife of Eld. E. T. Fike. The ladies' aid sponsored a housewarming for Brother and Sister Fike, who had been married recently. Our daily vacation Bible school with an enrollment of forty-seven began July 22 and continued for two weeks. The three workers, Flora Harsh, Eva Lee Kindig and Ellen Harsh taught Our Happy World, The Life of Christ, and The Gospel of St. John. During the worship programs offerings amounting to $1.95 were taken for China relief. At our council on Aug. 27 two letters of membership were granted and one was received. Delegates to district meeting were chosen and Sunday-school officers were elected. Our B. Y. P. D. cabinet has recently been reorganized. Bro. Quinter Slabaugh is the president.—Ardith W. Fike, Oakland, Md., Oct. 21.

Michigan

Shepherd.—At our last council meeting Sunday-school officers were elected as follows: Bro. Ray Hoyle, general superintendent; Sister Olive Clare, adult superintendent; Sister Olive Schechter, primary superintendent; Roy Spencer, treasurer; Evelyn Hoyle, secretary. On rally day, Oct. 6, twenty-two officers and teachers were installed and twenty-two children were promoted. Oct. 6 was an important date in our church. In addition to holding rally day services we had an anointing service for Sister Myrtle French of Elsie, at the close of the morning worship. In the afternoon George French, son of Sister Myrtle, was baptized. Also in the afternoon more than twenty young people from different churches met to plan for their regional conference. In the evening our love feast was held, with about sixty participants. Bro. John Van Meter of Midland officiated. Other Michigan churches represented were Rodney, Zion, Marilla and Sunfield. We were also happy to have with us Grandma Kindig, who is a charter member of this church and in whose home the first communion was held more than twenty-five years ago and who is now living in Washington, D. C. Our chicken supper on Oct. 17 was successful, and the money realized will be used for church improvements and other needs. Brother and Sister B. M. Rollins are here at present. We are praying for many souls to be born into the kingdom.—Iva A. Harmon, Mt. Pleasant, Mich., Oct. 22.

Minnesota

Guthrie.—Bro. J. H. Mathis, fieldman for this district, and four members of the district mission board fellowshiped with us in the love feast service on Sept. 25. We had our love feast at that time so that these brethren could be with us. Bro. C. E. Kimmel officiated. We met in a short council meeting to complete arrangements for our church farm. We sent a call to Bro. Harold Duncanson to come and serve us as pastor beginning Oct. 1. He and his wife, accompanied by Brother and Sister Brallier of Curlew, Iowa, parents of Sister Duncanson, arrived Oct. 3. Bro. Harold Duncanson preached for us on Oct. 6 at the morning service. Brother and Sister Brallier conducted the evening service. On Oct. 11 we had a reception for Brother and Sister Duncanson. The evening was spent visiting and getting acquainted. We welcome our new pastor and his wife and trust that added interest will be taken in the work of the church. Two have been baptized since our last report.—Mrs. Abner Stone, Bemidji, Minn., Oct. 16.

Missouri

Shoal Creek.—We recently held our young people's rally with a goodly number of the churches in our part of the district represented. We held our council meeting, at which most of the officers were re-elected. Sister Lura Argabright is Sunday-school superintendent. Bro. A. W. Adkins is our moderator for another year. Sister Madge Depriest was chosen correspondent and Messenger agent. Our series of meetings, which was scheduled for Oct. 6, with Bro. J. H. Morris of Mountain Grove, Mo., as evangelist, has been postponed because of the illness of the evangelist.—Mrs. Wilbert Erisman, Fairview, Mo., Oct. 17.

Montana

Poplar Valley.—On Sept. 29 Elders Ray Harris and D. T. Dierdorff met with us. After the Sunday school Bro. Dierdorff brought an inspirational message. We had a basket lunch at noon. We met in council in the afternoon and Bro. Mark Emswiler was ordained to the eldership. The following officers were elected: elder, Ray Harris; foreman, Mark Emswiler; clerk, Glenn Swank; treasurer, Esther Emswiler; members of Sunday-school board, Mrs. Jno. Frederick and Glenn Swank; Messenger agent and correspondent, Mrs. Glenn Swank; members of finance committee, Almeda Trumble, Evelyn Swank and Bertha Swank; trustee for three years, Esther Emswiler. We expect Brother and Sister G. G. Canfield to conduct evangelistic meetings from Oct. 22 to Nov. 3. We decided to have our love feast on Nov. 2. A basket lunch will be held at the church on Nov. 2 and a harvest meeting will be observed in the afternoon. The closing meeting will be conducted by the Canfields in the evening. We invite any one who can to be with us for any or all of these meetings.—Mrs. Glenn Swank, Poplar, Mont., Oct. 18.

Ohio

Middletown.—We met in council Sept. 18. Ray Lentz was elected Sunday-school superintendent, with Pearl Badgley as assistant. Clara Metzger is superintendent of the primary department. Two letters of membership were received. Our homecoming was held Sept. 29. Attendance was good throughout the day. We were happy to have with us Bro. John Eikenberry and wife, Bro. Walter Hawke and wife, and Bro. Clarence Erbaugh and wife, all former pastors of the church. Special music was given by Sister Hawke and Bro. Kurtz of Hamilton, the Lentz sisters of Eversole, the girls' quartet from Happy Corner, the

local ladies' chorus, and others. On Oct. 6 our pastor spoke on The Selective Service and Training Act of 1940 as it Applies to the Conscientious Objector. This was very helpful. Brother and Sister Warstler have been at Constance, Ky., holding an evangelistic meeting the past two weeks.—Margie B. Young, Middletown, Ohio, Oct. 21.

Olivet.—July was the month for camping in Northeastern Ohio. Pastor Ora DeLauter attended the district pastors' camp from July 14 to 18. Two of our boys were in intermediate camp, and five of our girls attended the district young people's camp. Bro. DeLauter was the director of the young people's camp. On Aug. 22 our seniors and young people enjoyed a joint social meeting. On Aug. 31 a cast of four girls presented the peace play, No Banners Flying, at the district young people's conference held at Camp Zion. This same play was presented in the state drama festival last spring. Three of our young people and our pastor and his wife attended the county youth retreat which was held at Camp Indianola, near Lancaster, Ohio. On Sept. 29 we enjoyed our yearly promotion program. On the same day an installation service was held for the officers of the Sunday school and church. During the past three months our ladies' aid held three all-day meetings with an average attendance of eighteen. At the September meeting the old officers were re-elected for the new year. The women have completed a number of new garments and donated others for the relief of war-torn areas. Bro. DeLauter has been working diligently for the cause of peace. As district peace director he attended the regional conference at Camp Mack and a district meeting at Camp Zion. He also helped to plan for peace-relief activities. As delegates Bro. C. F. Helser and our pastor attended the district meeting, which was held in the Ashland church Oct. 8-10. Four new members were added to the church by baptism.—Mrs. Chloe DeRolph, Thornville, Ohio, Oct. 22.

Pleasant View.—We met in council Aug. 29, at which time the following were elected: Paul S. Driver, adult superintendent; Calvin Kiracofe, assistant; Mrs. I. C. Paul, primary superintendent; Mrs. Roger Vore, assistant; Mrs. Paul S. Driver, intermediate superintendent; Mrs. Lois Brenneman, assistant. On Oct. 6 we had home-coming day, with Bro. R. H. Miller from North Manchester, Ind., as guest speaker. A basket lunch was served at noon. In the afternoon the dedication service was held for the redecorating of the church. Truly we can say the Lord has been blessing the work at Pleasant View. Oct. 7-20 Bro. A. P. Musselman of Anderson, Ind., conducted a revival meeting. Bro. Musselman labored hard and brought us spiritual sermons each evening. Sister Mary Bowman was in charge of the song service. As a result of the meetings two were added to the church. The meetings closed with a love feast.—Mrs. Glenn Cool, Lima, Ohio, Oct. 24.

Toledo.—At our September council we decided to retain Eld. J. Hornish as our elder for another year. Roy Eberly was elected as general superintendent of the Sunday school, with Mrs. Lawrence Mull as superintendent of the intermediate department and Goldie Zook as superintendent of the primary department. Elmer Marks is the director of men's work and Mrs. Jason Lindower is director of women's work. Mrs. Bertha La Follette is president of our missionary society. Remodeling of the church basement has been a project of the missionary society, with the men donating the labor. The B. Y. P. D. has resumed meetings every Sunday evening at 7. Bro. Bantz is the adult adviser and Lowell Brown is president. They are discussing Home Builders of Tomorrow. Each week they meet for a recreational evening. There are more interest and enthusiasm in this group than ever before. Bro. J. J. Anglemyer held three spirituality-deepening services before our love feast, which was held on Oct. 20. The services were well attended. Bro. A. F. Brightbill will be with us the last week in November to instruct us in music. We are planning to entertain the annual district B. Y. P. D. rally Nov. 30 and Dec. 1. We have a midweek prayer service. The Sunday-school attendance is much improved. The Sunday evening Bible hour is winning interest because of the capable instruction and spiritual teachings of Pastor Bantz.—Mrs. Ben Thornton, Toledo, Ohio, Oct. 23.

Wooster.—On Bro. W. D. Fisher's birthday all the children of the Sunday school pleasantly surprised and remembered him with flowers before the church service. The young people's class presented him a Moffatt's translation of the Bible. Other classes remembered him by giving him useful gifts. On Sept. 13 we met in council, at which the following were elected: pastor and elder, Bro. W. D. Fisher; clerk, L. A. Burger; treasurer, Henry Kornhaus; Messenger agent, Letha Holmes; Sunday-school superintendent, Galen Hochstetler; cradle roll superintendent, Ruth Hochstetler. The ladies' aid society has done some sewing for relief work. They hope to continue to collect clothing and to sew for this purpose this fall. Our pastor has conducted a number of peace discussions. On Oct. 13 we observed our home-coming day with Bro. T. S. Moherman as our speaker. We had a fellowship dinner at the church.—Mrs. Ivan Moomaw, Wooster, Ohio, Oct. 17.

Zion Hill.—A number of the B. Y. P. D. members spent a profitable time in a conference at Camp Zion, Aug. 31 to Sept. 2. On Sept. 15 the subdistrict men's work meeting was held at Woodworth. The topic of the afternoon was Peace. In the evening Brethren Dale Young and Marvin Oswald of Hartville brought us splendid talks on peace. The sisters' aid is sewing for relief. We are taking relief offerings once a month. On Sept. 22 the Bethel and Woodworth churches met with us in an advisory conference for those with conscientious scruples against war. Our home-coming was well attended. The afternoon was spent in reminiscing. In the evening Bro. J. Edson Ulery of Onekama, Mich., opened a two weeks' series of meetings. Much interest was manifested during the two weeks. As a result five were baptized.—Kathryn Rohrer, North Lima, Ohio, Oct. 17.

Oklahoma

Bartlesville.—We had with us this summer as pastors Brother and Sister Elvert Miller. Three of our young people attended Camp Saline. Brother and Sister E. W. Burchfield were delegates to district meeting, with Brother and Sister George R. Eller as alternates. Pastor Chester Van Dyke and his wife and daughter came on Sept. 12. He preached his first sermon for us on Sept. 15. We met in council on Sept. 25. Bro. George R. Eller was re-elected elder for another year. The following officers were elected: clerk, the writer; treasurer, Charley Parton; general superintendent, Robert Teegarden; primary superintendent, Sister Van Dyke; secretary, Margaret Cochran; C. W. president, Bette Whitson; Messenger agent, Fanny Oliver. We were happy to have Bro. Ora Huston from Oklahoma City with us in our council meeting. The men of the church are building a small parsonage on the church lot. They hope to have it completed soon.—Mrs. Howard Hurst, Bartlesville, Okla., Oct. 21.

Pennsylvania

Claysburg.—Since our last report various activities have occupied the attention of our people. Our annual rally and home-coming was held Sept. 29, with Bro. H. W. Hanawalt as the afternoon speaker. He brought us a very helpful message on The Threefold Task of the Sunday School. In the evening Bro. Homer Fether of Altoona gave an inspiring vesper message, after which the pastor spoke on Judgment Must Begin at the House of God. On Sept. 30 Bro. A. M. Dixon of Elizabethtown began a two weeks' meeting. He brought us strong gospel messages and as a result six were baptized. The church was spiritually strengthened. Two were baptized previous to the meeting. Our love feast was held on Oct. 13 with Bro. Dixon officiating, assisted by Sister Madolin Taylor and the pastor. One hundred four communicants gathered around the tables.—H. D. Miller, Claysburg, Pa., Oct. 16.

Lost Creek.—We met in council Sept. 25, at which time the following officers were elected: superintendent, David Shallenberger; secretary, Robert Burns; treasurer, Boyd Shallenberger. We held our rally day service Oct. 6, with an attendance of 228. Prof. O. R. Myers of Juniata College was our guest speaker. Harvest home services were conducted Oct. 13 by our pastor, Bro. J. A. Buffenmyer. The rostrum was beautifully decorated with fruits, vegetables and flowers which were given to our pastor. The women's work was organized for making clothes for European relief. Mrs. Norman Shallenberger is president and Mrs. M. S. Shirk is secretary-treasurer. Donations and help have been given towards the relief cause. The first Sunday in each month we receive a China relief offering. We have sent in $41.63.—Marian Shallenberger, McAlisterville, Pa., Oct. 22.

On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the

sum of .....dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

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Brethren Publishing House, Elgin, Illinois

GOSPEL MESSENGER



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November 16, 1940

CAMPERS OF 1940—Church of the Brethren

SUMMARY OF CAMP REPORTS—1940

CAMPS	Junior Boys	Junior Girls	Intermediate Boys	Intermediate Girls	Young People	Adults	Totals	Leaders
California								
Beulah	15	18	8	15	85	107	248	29
Greenhorn	4	5	4	6	35	96	150	24
La Verne	92	114	72	107	31	28	444	18
Canada								
Blackfoot			5	3	26	3	37	4
Colorado								
Ewing			5	12	33	2	52	11
Florida								
Ithiel	14	22	22	28	32		118	19
Idaho								
Stover	4	6	20	19	55	134	238	13
Illinois								
S. Illinois Int.			18	24			42	12
Lewistown Y. P.					91		91	13
Naperville Int.			25	34			59	11
Indiana								
Mack	52	79	108	136	426	106	907	70
Iowa								
Wapsi			41	56	70		167	27
Kansas								
Cauble			12	22			34	
Wa-Shun-Ga					81		81	13
Maryland								
Peniel			47	72	64		183	29
Michigan								
Little Eden	3	4	9	15	113	34	178	16
Missouri								
Gardener's Lake			22	21	15	5	63	16
Ozarks					54		54	
Montana								
Glein	4	5	3	8	17		37	8
Nebraska								
Horkey's Park	10	10			35	20	75	8
Ohio								
Sugar Grove	30	50	63	101	61	25	330	67
Zion *			26	45	66	36	173	15
Oklahoma								
Saline					64		64	9
Oregon								
Myrtlewood	11	12	6	8	45	57	139	4
Pennsylvania								
Conewago			36	74	156		266	42
Harmony	77	111	68	118	334	100	808	110
Stardust	15	27	13	23	38		116	40
Tennessee								
Blountville			3	2	58	10	73	6
Virginia								
Bethel	38	46	60	85	193	56	478	91
Washington								
Lost Lake	12	12	21	25	80	92	242	13
West Virginia								
Galilee	10	8	35	31	100	35	219	34
Hope	2	7	3	3	17	16	48	6
	393	536	755	1,093	2,475	962	6,214	778
		929		1,848				

Total including leaders—6,992

* Two camps not reported.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, November 16, 1940 No. 46

EDITORIAL

A Fact to Make You Glad

THE director of a certain radio program has completed a survey of 25,000 letters received and "reports that the demand for hymns has suddenly overtaken requests for every other type of music. Today 60% of the letters received by 'Song of Your Life' ask for a hymn and less than 5% name a jitterbug song. Both urban and rural listeners vote for religious music. From smaller towns and farming communities the percentage of those wanting to hear hymns is 70% to 80%."

So that's one more thing to be thankful for. There must be a large quantity of wholesome aspiration in our country, even if much less of it than one could wish gets translated into tangible achievement. It is comforting too to a people of rural background that the closer the survey got to the real "country" the higher was the percentage of interest in the higher things.

Here is real encouragement for the Church of the Brethren, along with very earnest exhortation to make the most of the opportunity offered. Here is something on which to build hope for the future, something in which a young man with the right stuff in him should be proud to put his life.

E. F.

Doing Good With Imperfect Instruments

ANOTHER thing that impressed us in the presidential campaign was the fact that the perfect candidate has not yet appeared. Nor the perfect anything else. Some call it a choice between two evils, which it sometimes seems to be, and it is almost always a choice between possibilities less than the best.

Life is like that whether the choice is between men or between programs of action. Seldom indeed do we choose the absolute best, sometimes because no such choice is possible but oftener because our ideals are not high enough. Yet think what God has been able to accomplish through imperfect servants. Perhaps he can use even us.

E. F.

"In Everything Give Thanks"

BUT not *for* everything. Many things are coming upon the world today which we must deeply deplore, but in any situation there is something to be glad for. If we have cultivated the habit of looking for this, it will make thanksgiving not only possible but compelling, in a year when so many find it hard.

What is the proper measure of obligation to give thanks? Is it the number of blessings you can count, or their kind? Is it not in their capacity to stir you in the rock-bottom depths of your being?

And how will you measure the gratitude thus awakened? By the exuberance of your emotions or by the strength of your new resolve to serve? By how you feel or by what you do?

With the cry of human need so insistent, so widespread and so loud as it is today, how hollow is the mockery of any pretense to thankfulness which does not express itself in generous sharing. Appreciation is the fountain from which thanksgiving springs and that fountain dries up quickly unless it overflows.

That overflow will carry with it into any adjacent lower levels whatever is lying around, whether this be physical food or knowledge of a God whom one can trust. The demand for both is past all describing, if not indeed beyond all comprehending.

If you should get very busy with this ministry from your abundance in both material and spiritual goods, so busy that you almost forget to sing your customary hymns of praise or to offer up your

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formal thanksgiving prayers, be not too much disturbed about this. God will understand. Perhaps you can sing and pray a little on the run.

Anyhow give thanks this year in everything, not for but in, everything. Let's do it at the home altar, in church if at all practicable, but without fail in that best of all ways, by making others happy with some of our bread of life or Bread of Life, whichever they need most. They may need both.

Thus may we in everything give thanks, whatever happens in this sadly misguided world, whatever of good or ill betide us. We can go down into the depths of our own souls and find there, true to his promise, our Lord and his Father making their abode with us. E. F.

Your Gospel Messenger

THE volume of news and articles coming into the Gospel Messenger office remains as large and urgent as ever. Yet, and in common with many other periodicals, your Gospel Messenger is facing the problem of how to maintain its subscription list.

Comments which came at the time of the merger with the Missionary Visitor in 1931 brought to light the fact that for some of our older readers the Messenger had been both a primer and a first reader. As children these lifelong subscribers had learned the alphabet, and even to read, by looking through the Messenger. But times have changed. Your church paper does not have the clear field in Brethren homes that it once had. Then, too, the alphabet is no longer taught and not many children are learning to read the church paper by this indirect method. The practical situation continuously faced is that our older and faithful subscribers are passing on without enough young subscribers to take their places.

This may seem strange in view of the fact that the Church of the Brethren is a growing denomination. Government census figures gave us a membership of 76,547 in 1906. In 1916 we had 105,102, in 1926 we had 128,392, and according to the last Yearbook 173,783. Why should not the subscription list grow as the church grows? The most reasonable explanation is that we are receiving many into the church without any very definite plan or effort to induct them into the general life of the church. Thus thousands of people are coming into the church every year, but they are not becoming subscribers to the church paper. How we can continue to maintain unity of outlook and common interests does not appear—unless there is a concerted effort made to get more of our people reading the church paper.

Some pastors and evangelists do realize that the ideal is to have the church paper in every Brethren home. They know that the general reading of the church paper makes quite as much for unity and understanding within the local group as it does for brotherhood solidarity. They know that the church paper is an efficient and economical assistant pastor reaching all subscriber members weekly and entering as a quiet missionary into friendly neighborhood homes.

In the matter of why the Messenger is not in more homes the editors do not wish to be absolved of responsibility. Perhaps the church paper is not all it ought to be, but the editors are as conscious of its shortcomings as the most critical readers. They are human, and so make mistakes. But they are also your servants and eager for your suggestions and help. It is necessary to remember that they are bound by certain expense limits. The merger with the Visitor made it possible to do a few of the things long hoped for. The Messenger is now printed on better paper, more convenient in size and more attractive on account of the use of more pictures.

But there are yet many things that might be done if certain other things would come to pass. The editors, just as many of our readers, are hoping for the day when the Messenger can be stapled in place of pasted. Also, we wish it might be more neatly trimmed and that pictures did not cost so much. We wish that more of our able thinkers had the time to write the short, pointed articles we need. We wish that more of our young people would think of the Messenger as anxious to see that picture, poem, article or story that they think might have a general appeal to our readers. We wish that the Home and Family page might be made so interesting that young and old would devour it.

But the Gospel Messenger is your church paper. It is written by and for our people. It is what you make it, and it cannot accomplish more than you make possible. Gentle reader, speak a kindly word for your Gospel Messenger. Pass on the copies you have read. Hand them on as samples to those you feel should be reading the church paper. When your church elects a correspondent or agent, see that you do your part to elect able and willing persons. Right down in your own home congregation you can do effective home mission work helping to get the church paper in every Brethren home. H. A. B.

THE GENERAL FORUM

With Patience We Must Wait

BY ORA W. GARBER

Beset by many an evil thing
The soul gives way to questioning.
Why tarries Christ's great kingdom long?
Why yet the curse of ancient wrong?
Is not the hand of God still strong?
We long to see the rough path smooth,
The crooked way made straight,
But while God works his purpose out,
With patience we must wait.

He, who from all eternity
The scope of human life could see
Yet patient through the years has been,
Desires to free the race from sin
And bring the heavenly kingdom in.
He longs to see the rough path smooth,
The crooked way made straight,
But while he works his purpose out,
With patience we must wait.

Down through each long eventful age,
Upon a far-flung, changing stage
God's great world-drama has been played.
Then let our hearts be unafraid;
His powerful hand cannot be stayed.
We yet shall see the rough path smooth,
The crooked way made straight,
But while God works his purpose out,
With patience we must wait.

Elgin, Ill.

The Glory of Gratitude

BY I. S. LONG

PASSING through Samaria and Galilee the Master was met by ten lepers, nine of whom were Jews and one a Samaritan. Ordinarily, Samaritans had no place alongside of Jews; but this dread disease levels all races, even as death does. The ten cried alike, "Unclean! Unclean!" And a cry of helplessness it was.

These ten men had faith in the Master, believing he could and would heal them, if they cried for mercy; only one of them expressed gratitude. Invited to show themselves to the priests, they found themselves healed, as they went.

The nine doubtless said among themselves, "He's wonderful! We're his friends forever, and we'll give him a royal treat some day, for he deserves our devotion and gratitude; but just now we need to hasten on to the priests, after which we want to go to the fish market once, like other people."

The one, seeing he was healed, turned back and glorified God, and falling down at Jesus' feet gave thanks. "Were there not ten cleansed? Where are the nine?" One was really and truly grateful. "Arise, go thy way: thy faith hath made thee whole." He was not only healed of body but made whole in his inner spirit. His praise was likely not well worded, but like the publican's prayer for mercy, came from his heart, and it reached the ears of the Master and rejoiced his heart.

The nine lost their opportunity to thank him. It may be they never knelt before that glorious Personality, and hence never met his smile of approval. What a loss was theirs! It is no valid excuse for one to say, "I don't know how to give thanks."

The picture of this kneeling Samaritan before the Master is worth a million. It warms our hearts as it did his. Surely Christ was worthy of the praise offered him. The outcast returned to praise; the sons of the kingdom went on, thankless. And "how sharper than a serpent's tooth to have a thankless child!" From this story we may learn—

(1) *That privilege has its perils.* One may easily hold himself better than others, and feel that what is good enough for them is not good enough for us.

Also blessings incident to wealth and comforts may be a blight to a child rather than the reverse. A mother tried to get her small son to be thankful for a large red apple. He would not say, "Thank you," but merely shouted for another.

Not being under the necessity to work for a livelihood, when young, may spell weakness, not strength.

(2) *That we do well to count our blessings, often.* Dr. Dan Poling mentions that he once lost the use of one leg for a time, and how he appreciated it when he had his two legs again. The same idea holds for an eye or ear, or for health.

The children of a certain home were quite unwilling to do each his part of the needed work about the home. One morning the mother proposed that none of us hereafter is to do anything he does not wish to do. All agreed with great alacrity. At noon there was no meal prepared, and they asked why. The mother merely said, "I didn't want to." No supper was prepared and she gave the same reply. Next day the parents rode away for the day in the auto, leaving the children to their own devices. As they returned that evening, the children all asked for a consultation, and every one agreed to do his share of the work in order to have a happy home.

(3) *That Americans should really be thankful*

for the country they live in. Have you ever been at Bunker Hill, where Warren fell, or at Mt. Vernon, or at the Lincoln Memorial, Washington, D. C.? Didn't you take off your hat in gratitude for such great souls?

Our boys returning from France in 1919 were saying, "You folks should thank God you are Americans, living in the western hemisphere."

So fertile is our country that, if need be, Texas could feed the world, we are told.

And should not every patriot be grateful for our democracy, for freedom of speech, of the press, and of worship? Wonderful freedom!

(4) *That we ought to see the hand of God in everything* and express gratitude to him.

Agassiz offered a prayer as he began a search into the mysteries of nature. Joseph Henry bowed his head as he arranged chemical experiments, for he was asking God a question and awaiting an answer. Kepler, scanning the heavens by night, was thinking God's thoughts after him. "Not only when one sits to eat, but when he takes up a new book to read, when one sits down to solve a problem, when one sits talking with familiar friends, in every event of life one should be grateful to his Maker," says Charles Lamb.

"When I consider thy heavens, the work of thy fingers, . . . what is man that thou art mindful of him, or the son of man, that thou visitest him? For thou has made him a little lower than the angels, and hast crowned him with glory and honor." Aye, should not man, wondrously made, be grateful to his Maker?

It is glorious to express gratitude; it is inexpressibly base not to. I can see a mist in the eyes of the healed leper. His joy and gratitude were real. I can see joy and a smile in the eyes of the Healer. "Bless the Lord, O my soul: and all that is within me, bless his holy name."

Baltimore, Md.

Optimists and Pessimists

BY PERRY L. ROHRER

THE pronounced pessimist is one who habitually takes a discouraging point of view on all subjects. He has a way of life which is pessimistic fundamentally.

To the pessimist his viewpoint is reasonable and right because he finds daily evidence supporting it. Inasmuch as he is habitually pessimistic he becomes a collector of pessimistic evidence. If evidence to the contrary is presented he smiles knowingly and says, "But wait and you'll see." Strangely enough, time eventually will turn up pessimistic evidence and he immediately singles it out as evidence that once more he has been right.

Now the pronounced optimist is one who habitually takes an encouraging point of view on all subjects. No matter what betide he sees a silver lining behind every cloud. One such person talking to a confirmed pessimist, who declared that he had struck bottom and could not be worse, pointed out the very obvious fact that since he was at the bottom he could go only one direction, and that was upward; hence he must be ready for better things.

The confirmed optimist in like manner becomes a specialist in things optimistic. He sees on every hand evidence that if you have patience everything will come out all right.

It is difficult to determine just which is the greater nuisance in the workaday world. Certainly neither extreme, optimism nor pessimism, provides an enduring basis for happiness.

An impartial observation of human life reveals the fact that the best of living probably is represented by a rhythm of a mild sort between the two.

For the sake of mental health there must be moments of great courage and adventure, and then there must be times of humility and a feeling of inadequacy. Within mild realms these feelings lend meaning to experience. Where this does not exist life loses its meaning.

The normal human being should not struggle for an extreme "sameness" of attitude. He should rather struggle for a healthy range of balance between the two.

An honest survey of great lives tends to reveal the fact that they fluctuate between optimism and pessimism but manage to keep both within normal bounds.

May we be spared from those who would teach a shallow Pollyanna philosophy, and we likewise seek deliverance from those who habitually emanate gloom and despair. We recommend in such a time as this a careful struggle for healthy balance between optimism and pessimism, a balance which permits the facing of discouraging facts without losing sight of the cheerful factors on the horizon.

Teachers, preachers and lecturers are tempted to phrase sentences which gain ready attention and assent from the average listener, to the effect that the present world situation is hopeless; or occasionally one reads an article in the opposite direction, indicating that all will be eventually bright and cheerful.

It seems wise to suggest that we stress the wis-

dom of preparing ourselves for both pleasant and unpleasant experiences and attempt to avoid excesses in either direction. Practically speaking, in moments of great optimism we need the balance of mild pessimism, and in moments of pessimism we need a steady sense of humor to provide balance.

Oak Park, Ill.

When Love and Force Met

BY HARPER S. WILL

JESUS has been given many titles—the Master Teacher, the Prince of Peace. Another may fittingly be added, the World's Man of Love. It fits him because he staked everything on love. He taught an unlimited love. A man should love God with all of his heart, mind, soul, strength; his neighbor as his own self; and even his enemies. He allowed no reservations in the expression of one's love. Furthermore, he lived the life of love. He met the final test that love can demand, "Greater love hath no man than this, that he lay down his life." In this way of love Jesus saw ultimate victory and the rise of an order in society he termed the kingdom of heaven.

He called men to follow him. He asked of them the same high devotion he exacted of himself. He sent them out into a hostile world armed only with love and its attendant weapons, forgiveness, mercy, goodwill, and the like. Nineteen hundred years have passed and the movement he inaugurated has grown and today as a witness to his faith and the loyalty of his followers we have the church in the world.

Now we find ourselves in a day when militant forces are ruthlessly pounding their way across the earth. And men, even followers of Jesus, are losing confidence in his way of love. They are asking questions. Will love work in a world where there are dictators drunk with a thirst for selfish national power? Isn't it necessary to supplement love with battleships and airplanes and tanks? Isn't love a weak crutch to rely upon?

Perhaps it would be well in these days of doubt and uncertainty to recall when love and force met and review the outcome. It was on Calvary that the World's Man of Love met head-on the Roman empire, generally regarded as the greatest empire ever built and maintained by force of arms. On Calvary love was pitted against force; it was the Man of Love versus an empire of merciless force. The struggle was intense. It was a struggle to the death.

The question arises, Who won? A verdict at sundown on that first Good Friday would have been simple. Force won. The Roman empire won. The Man of Love was dead and lying in a sealed grave.

But the question comes back, Who really won? Where is that Roman empire today? The answer is simple. It is dead. It has been dead for 1,500 years. What about the World's Man of Love and his kingdom? Again the answer is simple. He is living. His kingdom is here and it is going on.

History tells some strange stories. Is there any more strange than the verdict of the centuries on the struggle between so-called weak love and ruthless force?

It would be well for disciples of the Man of Love to ponder deeply before forsaking the ways of love to join the ranks of the disciples of force.

Westminster, Md.

For Such a Time as This

BY V. F. SCHWALM

(Given as the opening address of the school year at McPherson College, September 11, 1940)

First Half

I CONGRATULATE every one of you this morning because you have the privilege of being in college in 1940. We believe McPherson College is a good place to be. But to be in any college in these days is indeed fortunate. Millions of your fellows in England, millions of your contemporaries in Germany, in Italy, in Japan and in China are on battlefields, and apparently soon several hundred thousand of your fellow Americans will be in training camps. To you and more than a million other American students has come again the inspiring opportunity of spending the year, not in rigid unproductive military discipline, nor amid shrieking sirens and bursting shells, but in the placid surroundings of a quiet college town, amid kindly friends engaged in the gentler activities of college life and, we hope, in the pursuit of knowledge.

We are living in an uncertain world. A year ago the youth of Norway, of Holland, of Belgium, of France gathered to their universities in comparative peace. Today their nations are in the fell grip of a conquering nation. Many of their universities are closed and the youth, if not sleeping in some no man's land, are scattered to the four winds of heaven. A year ago some of the English universities could carry on at least in some fashion. But today that nation is utilizing its utmost man power to save their island home. One hundred sixty thousand national guardsmen have been called to the colors. According to all indications we are soon to have the first peacetime conscription of America. Before the first of

the year, the prophecy runs, 400,000 young men will be called to encampments and by the end of the school year 800,000 or 1,000,000 may be called. The quiet, peaceful, predictable world in which we have lived for years is no more. "Verily, no man knoweth what a day may bring forth."

We live in a changing age. Wm. M. Marston, in a recent magazine article, said: "We live today in the fastest changing age this world has ever known. At the moment this article is being written we are in the midst of an international upheaval—political, economic, geographic." Our Western civilization which was going forward at a snaillike pace in a rut for centuries has gotten out of control, and to change the figure, has been doing all sorts of crazy tailspins during past months. Certainly not since the French Revolution have there been such significant changes in the making as are now in our world. All life is in a state of flux. Great empires that have been centuries in building are in a death grapple with each other. Nations that have graced the maps of our textbooks for generations have been wiped out as with a stroke. Historic cities, proud possessors of art, architecture and industry, are left in ruin, a monument to the ghastliness of war. Great masses of people are displaced, their lives disrupted and distraught, left homeless, destitute, anchorless. Nor are these the most significant changes.

Fundamental concepts of government for which myriads of men have given their lives are being challenged as being corrupt, putrid, outmoded, unworthy. Patterns of industrial organization and control, as also of commerce, are being challenged. These ancient forms must go and an entirely new pattern will displace them—especially if the nazis win. Cultural ideals held as the goal of Western civilization are being denounced as unworthy or undesirable and new ones are recommended. Educational ideals fought and struggled for through the centuries—such as freedom of thought, academic freedom of instruction, untrammeled research in the field of science—are being laughed out of court by some of our contemporaries. But deeper still into the inner life of men is the challenge to religion. For the first time in generations great nations have thrown the weight of their governmental organizations against organized religions, and in this case particularly against the Christian religion. Russia with a population before its recent acquisitions of 180,000,000 has declared religion an opiate to the people and apparently set itself to extirpate the "superstition." Germany has evolved a religion of race and blood, a religion fitted for a totalitarian nationalistic state, which makes for inevitable conflict between those who believe in God and those who would say that hereafter we no longer ask what is right and wrong; we ask only what does Der Fuehrer want? Not for centuries has Western Christendom been confronted by such formidable foes, for their influence does not cease with their boundary lines. There are powerful groups in our land hostile to organized religion.

Doubtless life will, after a few years in some aspects, settle back again into something like its past patterns but, by and large, it will never again be what it was before the first world war nor in the booming twenties. Veritably we are in the midst of change,—and "change," says Heraclitus, "is the most changeless thing in the universe." Perhaps we had better take a lesson from Lot's wife and not look back longingly to the past. You will remember, she paused to look back at Sodom, and the pause was fatal.

Nicholas Murray Butler of Columbia University says, "The human race is undergoing the greatest and most far-reaching revolution which history records. Whether we recognize it or not, what we call the civilized world, which for seven hundred years has been moving steadily forward in the spirit of liberalism and toward liberalism's high ideals, has now turned suddenly and violently backward. The guidance of reason, and of understanding, of moral principle and of religious faith, has been shockingly and cruelly displaced by the rule of brute force."

Whether we believe that such a world of progress ever existed or not—a world moving gradually towards democracy, justice, the rule of reason through law, peace and international accord—we do know that the leaders in many nations have now deliberately turned away from these goals and have accepted might as the determining factor in the affairs of men.

"What has happened?" asks Mr. Butler. "Why was this progress, so full of promise and satisfaction, brought suddenly to an end, and why were reactionary and abhorrent forces set loose, to meet with so little effective opposition that they bid fair to control the world for generations and to put it back, as no one of us had ever believed possible, to a condition which is essentially one of barbaric rule by brute force?"

He believes it was because the democracies lacked constructive and courageous leadership able to understand, and to control the new economic and political forces at work in the world so as to protect our democracies and the free institutions built upon them.

I am not interested in attempting to tell you

how to build a military machine strong enough to defeat Hitler, nor in attempting an outline of a national defense program. I would, however, like to point out some conditions that have existed or do exist in our Western democracies which need our careful attention if we are to be strong and effective in the future.

One of the greatest problems that faces our Western democracies is the influence of minority pressure groups who seek their selfish ends regardless of what happens to the nation or to the world at large. Under the spell of the idealism of Woodrow Wilson and others the victor nations set up the League of Nations at the end of the World War. For some years the League gave promise of accomplishing some really fine things among the nations. Gradually, however, it became apparent that the great powers, especially France and Great Britain, were willing to use the League to further their imperial purposes. When the interests of the League and of the world at large clashed with the interests of their respective empires, they were willing to follow their own selfish interests. When the League and the United States protested Japanese seizure of Manchuria in 1932-33, Great Britain was not greatly interested. When Great Britain and the League protested the seizure of Ethiopia by Mussolini, France for some reason was not greatly interested, and so the League became a byword and a dead symbol of an idealism that failed to become effective because of the selfishness of the nations.

Again in our own country there are minority groups who seek favors of the government and organize pressure groups to get what they want, irrespective of what it may mean for the nation at large. We have seen the disturbing spectacle of citizens parked on the capital grounds clamoring for their wants, and refusing to be moved until their wants were satisfied. When the huge defense program was first launched by our federal government, and it was determined to spend some six or eight billion dollars for defense, the Kansas Industrial Commission sent a representative to Washington to see that Kansas got its fair share of this huge sum, and in writing back to Kansas, said every part of the U. S. was represented at Washington to see that they got their share of the appropriations. And just recently there was held a conference of central western states at Kansas City to be sure that factories were established in the Middle West.

In all this, the interest is not primarily that the defense of the nation shall be effective, nor that the money shall be wisely expended, but that we shall get our proportionate share. This, my friends, is the curse of democracy. We do not ask, "What can I give for the good of my country?" but "What can I get from it? Everybody is getting—why not I?" And unless we can solve the problem of selfish pressure groups in state and nation more effectively, then our democracy is sunk. The need is for highly sensitized and courageous statesmen who are alert to genuine minority needs and who meet those needs in the most effective manner, and are courageous enough to deny the clamor of self-seeking minorities whose needs are not genuine.

A second weakness of our Western democracies, especially our American democracy, has been our inability to unite on any social goal that calls for struggle and sacrifice.

When France was defeated during the past summer, Marshal Petain announced that the reason for the defeat was that France had grown soft since the last war, too much interested in luxuries, and unwilling to sacrifice for any goal. Since that time numerous articles in various publications have corroborated this charge. When a nation feels that it has arrived, reached its major goals, being satisfied with its achievements, and does not set up for itself other more remote goals which require struggle and sacrifice for attainment, then rigor mortis sets in and it is time to call the undertaker. The same is true of an individual.

Might it not also be said of America that we have grown soft. For some time we have been interested too much in the means by which to live and too little in the great ends for which life should be lived. We have been interested in multiplying the gadgets which technological science has made possible without asking what their increasing use was doing to our lives.

Walter Horton declares that "what we call modern civilization began with a great humanistic revolt against the asceticism and other worldliness of medieval Christianity. It has eventuated in a technological, rapidly changing culture, based upon scientific research and large scale capitalistic production, multiplying the means of living at a prodigious rate while leaving the ends of life uncontrolled and undefined."

I have been interested recently in the large number of articles appearing in our current books and magazines calling attention to the fact of our own American love of leisure, luxury and security—three of our dominant American ideals. Dr. Beaven, in a recent book, has for his first chapter a call for a *Strong Church for a Hard World.* Roy Helton, in September Harpers, has an article on *The Inner Threat, Our Own Softness.* Alexis

Carrel in the September Readers' Digest has an article entitled *Work in the Laboratory of Your Private Life.*

McPherson, Kans.

One Thing Is Needful

BY GRANT MAHAN

THE words of Jesus to Martha were to call her attention to the fact that she was doing more than necessary. No doubt Martha thought the proper preparation for their loved Friend was as important as anything else, that it should not be neglected for anything else. There are other Marthas in our days. A minister makes a call. He does not want merely to see the man. And I am sure he does not want to see the woman of the house come to the table all tired out, hardly able to eat. He did not go to the home for any such things as he sees.

A good meal, well cooked, is all right; but how much does it take to make a good meal? How many kinds of sweets do we need to give us health and strength sufficient for our labor? It is not just the food and drink that cause one to relish his meal. The main object in going to visit is not to eat to repletion. It is the being together, the social intercourse of friend with friend. From the words spoken by Jesus to Martha, it would seem plain that he did not want her to spend her time and energy in that way. He would have felt better and she would have learned something really worth while if she had sat at the feet of Jesus and had learned of him as did Mary.

It is not the one who bustles about so much, who hardly has time to eat, who best pleases his Lord. Certain things are necessary for our welfare. But it is rarely that we are satisfied when we have made enough preparation for the expected guest. Yet that is not what Jesus failed to commend; but rather the spending of so much time on what was unnecessary. I think that practically all of us are more or less guilty in that respect. Our time is our one great asset, and how we do waste it on the frivolous, the useless, and at times on things which the Spirit condemns!

"Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us. . . . And all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." We do not seem to think that this prohibition of foolish talking and jesting means as much as it says. People are rather inclined to think that way about many of the things which are forbidden to "saints" in the New Testament. But where do we find any authority for so thinking?

Jesus said but one thing was needful. Paul said, "One thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." I am not seeking to throw blame on Martha, or on any of us who are guilty of foolish talking and jesting. But I cannot but wonder whether our Judge will be as lenient with us as we are with ouselves when we engage in these forbidden things. It is well worth thinking about. "Happy is he who condemneth not himself in that thing which he alloweth."

Can a man bring himself to believe that *any* command given by Christ or the Spirit is an unimportant matter, to be heeded or neglected as seems good to each one? Have we a right to do this way? And if we have the right, where did we get it? The Lord does not consider it a matter of indifference, else he would not have said that man shall live by every word that proceedeth out of the mouth of God.

The things mentioned in the text as not to be even mentioned by the saints are things of the flesh, things which belong to the life which we profess to have laid aside. These things and sainthood cannot exist together in the same mind and heart; and that because sainthood is of God, and these other things are not of him.

We need to strive more earnestly to get closer to the kind of life Jesus led as an example for us—"and that so much the more as we see the day approaching."

We know that some day our physical world will come to an end. Many of the events foretold as preceding that end have come, and others are coming. We do not know when the final event will be upon us. It does not matter when it comes, whether at midnight or in the morning. But it does matter so greatly whether we are obeying the Lord's instructions when it does come. "And the Lord said, Who then is that faithful and wise steward, whom his lord will make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing."

It all comes down to one thing for us, the one thing needful for all of us is to do from the heart those things which our Lord commanded us to do: we cannot do more, and we must not do less.

Rehobeth, Md.

HOME AND FAMILY

Consolation

BY DESSA A. KREPS

"Life is real, life is earnest"
Sang the poet long ago,
And for some there comes the furnace—
Not a life but has its woe.

But what comfort strong faith offers,
Faith that wavers not nor fails,
Anchored firm in him who proffers
Guidance through life's stormy gales.

O what comfort sweet hope brings us;
To the fearful and the sad
Everywhere her way she wings, thus
Making downcast souls be glad.

Love brings comfort, love so precious,
Pouring on the oil and wine—
Giving solace that refreshes
For its sweetness is divine.

Comfortless he does not leave us;
Faith is ours whate'er betide.
Let no anxious trouble grieve us.
Hope still cheers; love will abide.

La Verne, Calif.

Wanda Lou's Thanksgiving Vacation

BY ADA SCROGUM

"What a wonderful vacation I will have!" thought Wanda Lou to herself as she packed her suitcase. It was Wednesday afternoon and she was going home for Thanksgiving vacation.

Wanda Lou Wilson came from a very good home. She had a pleasing personality which everyone liked. She had grown up with a group of several girls who had been together in Sunday school all their lives. Wanda Lou was the most popular one of them all and had been their president for several years. Now she had gone away to college where she was taking a special course in music. But in the midst of all these blessings she had grown selfish. Now as she was planning her first vacation at home, she was thinking only of herself. She became so thrilled that she almost spoke aloud as she folded a dress.

"How wonderful it will be to have a few days at home! Everybody will be so glad to see me. The girls will all come to meet me. They might have a surprise party for me. Perhaps they will give me a nice present since I am the first one of them to go away to college. I am going to have them all at my house tomorrow for Thanksgiving dinner. We will have a wonderful time together. I will be the center of attraction."

But when Wanda Lou arrived home she was very disappointed. She learned that her Sunday-school class was working out a home missionary project, and they had decided to spend Thanksgiving Day in a near-by hospital singing for the sick people. Ethel Harris, who was now the president of the class, came to see Wanda Lou and asked her to go along and help with the singing.

"Sing in a hospital? Not me! I will not waste my voice on sick folks," was Wanda Lou's reply. Ethel tried to explain that they wanted to help to make other people happy on Thanksgiving Day, but no amount of persuasion could get Wanda Lou to change her mind.

That evening the pastor called at the Wilson home to see Wanda Lou. He asked her if she would sing a special song at the church on Sunday.

"How much will you pay me?" she inquired.

"Pay you?" he asked. "Why—er—I was not thinking of that. I thought you would be glad to sing for us without pay."

"I would have you understand," she said firmly, "that I have paid out quite a sum of money already to have my voice trained, and I expect to pay still more. I simply cannot sing unless I get paid for it."

"But you do not understand," said the pastor quietly. "This is Thanksgiving time. It is a time when we should be thankful to God for all that he has given to us. We read in the Bible that God so loved that he gave. That means, of course, that God loved us enough to give his Son to die for the world. But it also means that God has given us many personal gifts. Your beautiful voice is one of them. God loved you enough to give you that wonderful gift. All of your talents and abilities are gifts from God. You should appreciate all of them, and be thankful for them, and especially on Thanksgiving Day. And if you love God, and appreciate what he has given you, you will use your voice for him and not for yourself."

Wanda Lou had never thought of that before. She did not have much to say. However, her heart was full of selfishness, and it was hard for her to change it.

So the pastor had to return home that evening without the promise that Wanda Lou would sing at the church on the following Sunday.

When Wanda Lou retired to her room that night, she did so with a heavy heart. What was the matter? She had expected a happy vacation, and now it was all spoiled. The girls did not give her a party. They did not seem to care for her. They would not even come to her house for Thanksgiving dinner. Instead of that they were going to a hospital to sing for sick folks, and they had the nerve to ask her to go along! And even the pastor did not appreciate her voice enough to pay her for singing. How terrible everything was! The whole world seemed against her. She threw herself into her bed and sobbed into the pillow. Then the words of the pastor came to her mind, "All of your talents and abilities are gifts from God. Your beautiful voice is one of them. God loved you enough to give you that wonderful gift. If you love God, and appreciate what he has given you, you will use your voice for him and not for yourself." Nonsense! Why should the pastor talk to her like that? She had a right to use her voice for herself if she wanted to. She tossed about in her bed and could not sleep. Was her voice a gift from God, or was it not? Did he give her that voice because he loved her? Did he want her to use her voice for him? In the midst of these terrible conflicting ideas, she finally fell asleep and slept quietly until morning.

When Wanda Lou awoke the next morning, she re-

alized it was Thanksgiving Day. She thought of the girls in her class who were going to the hospital to spend the day singing. She wished that she had gone along—just to be with the girls. But it was too late now, for they were no doubt on their way to the hospital by this time. She was left alone. What would she do? Thanksgiving Day was ruined for her. She had nothing to be thankful for. Why should she get up? She decided she would just stay in bed.

Suddenly there came a knock at the door. From her room upstairs, Wanda Lou could hear her mother go to the door, and then she heard someone talking. She listened closely and discovered that it was the voice of Ethel Harris. What was she doing there? It was time for her to be on the way to the hospital. What was the matter? She quickly dressed herself and hurried downstairs. The first thing she heard was Ethel's voice as it said,

"Oh, Wanda Lou, won't you go along to the hospital and help us sing today! Two of the girls are sick, and another was called away on important business. That leaves so few of us to sing. We need you. It is time to go now. Won't you go?"

Wanda Lou's lips were just ready to burst open with an emphatic "No!" but she held them firmly together a moment until the feeling passed away, and then she said quietly, "Yes, I will go. I was just wishing I might go along. I will be ready in a few minutes."

As they approached the hospital, Wanda Lou felt as if she were doing something very foolish. She wished she had not come. But now that she was there, she had to go inside and help with the singing.

As Wanda Lou began talking to some of the patients, she found that they were not only sick physically, but they were sick at heart. They were discouraged and had heavy burdens to bear. As she compared herself with them, she realized for the first time how many blessings she had to enjoy. A terrible feeling of shame came over her as she thought of how selfish she had been. She thought of the nice Wilson home where she had been reared, and how her parents had given her every advantage that a child could have. She thought of how she had been blessed with a strong physical body and had never been sick. She thought of how she was well respected in the community, and even the most popular among all the girls. She thought of how she had been blessed with a beautiful voice, and now she had the privilege of a special music course in college. And yet, in the midst of all these wonderful blessings, she did not appreciate any of it. And even that very morning she had declared that she had nothing to be thankful for, and did not want to get out of bed. Now she was glad she could be out of bed instead of being sick like these poor unfortunate people to whom she was talking. She decided to do all she could to help them, so she went from bedside to bedside as she gave them all the help and encouragement she could. She sang many songs for them, and it seemed that she sang more beautifully than ever before. Many of the patients told her that she was like an angel who had come to bless them and make them happy on Thanksgiving Day. Wanda Lou was very glad that they liked her singing, and it did her heart good to see their faces brighten into smiles before she left the hospital.

On their way home from the hospital, the girls stopped at the home of the pastor to give him a report of their work. They all listened as Ethel Harris gave the report. The pastor nodded his approval, and then turned to Wanda Lou and asked, "And how did you enjoy the day?"

"Fine," she said. "I am so glad I went. I have learned for the first time what a great blessing there is in helping others. And I have also learned how selfish I have been in the midst of all my blessings."

The pastor smiled and asked kindly, "Will you sing for us next Sunday?"

"Yes," she said. "I will never refuse to sing again."

"May I choose the song?"

"Certainly. I will be glad to sing whatever you wish."

The pastor turned to his bookcase and opened a book to the song that begins: "Take my life and let it be, consecrated, Lord, to thee." Wanda Lou glanced at the song and then said, "I am so glad you have chosen that song. I know the meaning of it now. I can sing it better than I ever could before."

When Wanda Lou entered the church on Sunday, the people noticed that she was very happy. There was real joy in her heart. As she took her place in the choir, there seemed to be a halo of light about her face. At the close of the pastor's message, she arose to sing the consecration song. As her soft and beautiful voice floated out over the air, the people noticed that she sang better than they had ever heard, for she was singing out of her own experience. When she came to the third verse, she almost trembled, for she found herself singing, "Take my silver and my gold, Not a mite would I withhold." She felt very sorry that she had demanded pay for her singing. But now that she had given it all up, she could sing those words with a new meaning. It seemed that the song had more meaning to the people. A quiet reverence fell upon the audience, and many people bowed their heads in prayer as they promised to reconsecrate their lives more fully to the work of the Lord.

After the service was over, the pastor gave Wanda Lou a hearty handshake as he thanked her for her wonderful singing. He told her it was a fitting climax to his sermon. Many of the people told her that her voice was as beautiful as that of an angel, and her song had done them so much good. When she left the church, the girls patted her on the back and told her how proud they were of her, and how glad they were that she was one of their number and had been their president.

As Wanda Lou retired to her room that night, she could not help but think how different it all was from the previous Wednesday night. How it seemed that everybody appreciated her more than ever before, and she was so happy. What made the difference? It was all because she had forgotten herself and had spent her time in helping others. She resolved that hereafter she would always help others, and especially on Thanksgiving Day. And as she closed her eyes in sleep for the night, the words of the pastor were still on her mind, "All of your talents and abilities are gifts of God. Your beautiful voice is one of them. If you love God, and appreciate what he has given you, you will use your voice for him."

Elkins, W. Va.

Teaching Peace in the Home

BY RHODA KREIDER

In Two Parts—Part One

Peace, like charity, begins at home. In this peace-thinking age, parents have a wonderful opportunity for instilling in the mind and heart of the child the fact that human life is sacred. Teaching the child reverence for personality regardless of race, creed, occupation, or age, will teach him to value human life. And this teaching can best be done by example.

Parents play a large part in shaping the child's attitude toward the people of another race and nation. Conversation about foreigners with whom the child is already acquainted should not cause the child to have unfriendly feelings toward them. Although the parents are justified in feeling bitter toward existing conditions in other nations, they must not say anything in the presence of the child which might lead him to harbor in his mind a growing hatred for a particular race or nation. When foreign affairs are discussed in the hearing of the child, the parents must definitely make it clear to the child that they hate the existing conditions in a particular nation, and not the people themselves. Thus it is possible to arouse in the child's mind a spirit of brotherhood.

The attitude of the parents toward those of another religious faith is absorbed by the child. If parents do not hinder their child in his religion, they do well. But when they speak lightly of religious beliefs different from their own, they are helping to create in the child's mind attitudes that may lead him to believe that only the members of his own particular denomination can be his real friends. And, aside from missing much in the way of friendship, he may have to go through a period of unpleasant readjustment. It is more kindly for the parent to say, "I met a fine Jewish woman today," than to say, "I'd think she was a fine woman, if she were not a Jew." Instead of saying, "One of those Protestant women," it is better to say, "A member of the——— church." If parents fear that the child might be led away from their religious faith, they themselves must adhere closely to that particular faith. If the child grows up in an environment where the personality of another is respected in spite of creed, he will not hesitate to form friendships with those of another faith; and perhaps some of his friends will seek to know wherein he finds his peace.

The broad-minded person has respect for folks regardless of how humble their occupation, so long as it is honorable. If parents want the child to have a kindly regard for folks in general, they must not talk lightly of the simpler occupations. One inventor lays the foundation for another. And the one who is little known, whose task is humble, may be paving the way for a celebrity. "A little education is dangerous"; but the highest education is worthless, unless the heart also is educated. For the measure of a task is not alone how much knowledge and skill are required for its accomplishment. Putting one's self into an undertaking and performing one's task in a spirit of loving service—these also are factors in determining the worth of an accomplishment. Parents can help the child to develop a liberal attitude toward all classes of people by pointing out ways in which those engaged in various occupations and professions are working for the common good. Not every piece of work that requires skill is noble. And the child may have a false sense of values, unless he is taught, by example, to like people for what they are. Nothing is more disgusting than the "college-conscious" youth who comes back to a rural community with a "know-it-all" attitude. Of course, the youth who has purposefully applied himself never assumes such an attitude; for, having persevered himself, he is able to appreciate the efforts of others.

Calling parents "old fogies" and mocking old age are the result of training which did not include reverence for personality regardless of age. The child, naturally, cannot realize what suffering and what experiences the elderly person has endured; but he learns to show the proper deference to old age by the example of the parents. And of course there are always those fine elderly persons who command respect. If *parents* must demand respect from the child, whose fault is it?

The child must not be made to feel that because of his age he is of no importance. Real people do not say, contemptibly, "It was only a child." The child's environment in the home will wield the greatest influence over him. If the child is shown proper regard for his individuality from the time he is born, he will learn that there is something which must be respected in the life of each individual.

Because it is the immediate methods with the child that will influence him most, parents are largely responsible for the child's conduct toward others. In some cases, the influence of the nursemaid or governess is as great as or greater than the influence of the parents. For this reason, parents must take into consideration not only her training, but also her attitudes toward life. And even though she may do for the child all those technical things which are required of her, she may also instill in the mind of the child wrong desires and attitudes, if she, herself, has an unwholesome outlook on life.

Too strict adherence to the so-called maxim, "children should be seen and not heard," is detrimental to the child's personality. Many people bemoan the present generation's "back-talk" to their parents. But this talking back on the part of the child is not always a sign of sullenness. Often it is nothing more than the child's frank declaration of his rights. Indeed, every child should be respectful to his elders—and the well-bred child is. But, do the parents, in turn, show a proper regard for the individuality of the child?

Everyone is born with lungs and a mouth and a capacity for framing ideas. Babies are allowed to express themselves because everyone likes babies. But why do some parents disregard what the older child is saying? Answering the child's questions, if they are not unreasonable, and listening to the child's ideas afford the parents a wonderful opportunity for understanding the child. It also teaches the child to be a good listener and to respect the opinions of others. A common interchange of ideas creates a friendly atmosphere in the home and tends to make the child a confidant of his parents. Parents can, if they will, discover what attitudes the child has toward life, what his dominant desires are, and, in part, what goes on in the child's mind. Knowing these, the parents can redirect the false ideas into the right attitudes, even saving the future youth from punishment and remorse. And time thus spent with the child is never wasted.

(Continued on Page 21)

OUR MISSION WORK

Learning the Language

BY CHALMER FAW

Number Thirteen

One thing which impresses the new missionary from the very start is that Africa is a land of many and varied languages. In the port towns, of course, a great deal of English is heard, much of it pidgin English. Let a man leave the coast, however, and go inland and he is confronted with all manner of different languages, some local and some widespread. The same situation obtains within our own mission field. Although our work at Garkida and Marama is predominately among the Buras, and our work at Lassa among the Margis, yet many different languages may be heard in and around all the stations.

The important African language of the whole area, in fact of most of northern Nigeria, is Hausa. Wherever tribes have had any appreciable contact with the outside world Hausa is understood. It is a comparatively old and rich language, with considerable literature to its credit. In some areas of northeastern Nigeria, however, Hausa gives way to the Fulani—often locally known as Pileser, and, in places, to the Kanuri. Fulani is the language of the light-skinned semi-nomadic peoples of the bush, said to be related to the Semites. A language map of the region shows that their speech predominates in many widely separated patches of territory. Of interest to our mission is the fact that one of these patches includes our station at Lassa, where Fulani and not Hausa is the language of trade and native administration. Kanuri is the important language of Bornu province, in one edge of which our Marama station is located. Like many another language of the area, it has been strongly influenced by Mohammedanism. There are evidences that it is a cousin language to the Bura, more highly inflected and more elaborate, but bearing marks of a similar or common origin.

While he is always aware of the presence of one or more of these three big languages, the new missionary of our church must first come to grips with the small local languages, for these are the speech of the people with whom he works most. Around Lassa the Margi is the local language, with Higi and Chibaka on the edges. At Marama it is West Bura and Pabir. At Garkida it is the so-called Hil Hawal (back of the Hawal River) Bura, with Kilba and Whona on the fringes. All these languages, except perhaps the Whona and Higi, belong to the same general family. The exact entente and nature of the relationships have never been fully worked out. On the Bura side of this family are commonly grouped the West Bura, the Pabir, Middle Bura (perhaps the nearest to true Bura), Hil Hawal Bura, and Chibaka. The West Bura is strongly influenced by the Pabir. Pabir is the language of the native rulers in many south Bornu towns, a group roundly despised by their Bura subjects. Chibaka is the Bura of the area around Chibak, an important center of our work. It is a Bura language with apparently some foreign influence, possibly Kanuri. The Kilba is a sister language of the Bura as is also Margi. The three languages agree in parts of their vocabulary and disagree in other parts. There is reported to be a South Margi (not the Margi of Lassa) which is quite close to the Kilba. Otherwise the Kilba is thought to be closer to the Bura than to the Margi. All tribes have sustained many and varied cultural inroads from other groups, and borrowing is very easy. Many of the natives are tri- or quadri-linguists and some are adept at even more languages.

If the missionary wishes to see this welter of languages epitomized in one small area he has but to visit the Garkida Leper Colony, where lepers from scores of different tribes and tongues have been brought together by a common affliction and a common need. They constitute a veritable congeries of people from hundreds of miles around, a language melting pot in this land of many tongues! Their community life demonstrates, as does our whole mission on a broader scale, that there is a language which transcends all tribal differences and every peculiarity of speech—the language of love, co-operation and genuine brotherhood, of life rising to the height of its divine possibilities in Christ.

Garkida, Africa.

What to Pray For

Week of November 16-23

To become better acquainted with our missionaries and their work, use the What to Pray For column along with the Prayer for Missions Calendar and the Missionary Picture Sheets. The three should be used together.

Since letters from India are not coming through regularly or frequently, recent news is scarce concerning a number of our missionaries. However, those who pray for missionaries and their work are able to keep on with this ministry of service even when letters fail to come and go. During this week, the Shull family in India should have our prayers.

Chalmer and Susan Shull live at Palghar, India. This mission station is only fifty-four miles north from the city of Bombay. It is the station at the far southern border of our mission territory. Our work began at Palghar in 1922.

The school program at the station, the direction of many activities on the mission compound and the carrying on of the evangelistic and education work in the surrounding villages make a full schedule for a missionary family. Added to this are the demands of committee work.

Bro. Shull has given a clear outline of the Palghar mission work on page 26 of the July 6, 1940, Gospel Messenger, which is the Five Year Report. Turn again to his report and read it, and then pray for the labors of the missionaries and Christian workers throughout that whole territory. Bro. Shull's description entitled The Making of a Village Worker, on page 22 of the same paper, shows the process which changes lives and brings them to Christ.

We should remember that the Shull family misses their daughter, Lorita, who came to America this summer and is now attending Manchester College. Their son, Gordon, is at Woodstock School, 1,000 miles from home. Baby Esther Ruth brings joy and sunshine without measure into their home. May the heavenly Father hear our requests in behalf of the Shulls.

Peace News

COMPILED BY MERLIN C. SHULL

A schoolteacher from Pennsylvania writes: "I just received my first pay check for my teaching this past Saturday. I was very fortunate in getting a position as soon as I had finished three years at Juniata College. Therefore, I think I should not forget the one who made much of this possible—God, that is in a spiritual way. I am enclosing $5 which you might use for China relief, or in any other way if it is more necessary. As far as I am able, I will try to send you this amount each month." We like both the spirit of this gift and the promise of regular support for his kingdom. To remember God's work out of each pay check is the finest method of giving.

Service bonds, issued by the Brethren Service Committee, are now available in denominations of $5, $10, $25, $50 and $100 for those who desire to give these substantial amounts over and above their regular giving. To those who are earning by the sweat of the brow or dint of mental toil, and who can spare even more in these days of world-wide suffering, comes this opportunity to demonstrate personal conviction. Some will cherish these evidences of service. They will keep them in their Bibles or some other sacred place in the home as a joyful reminder that they have had a part in Christlike ministry to one of the least of Christ's brethren. Then, too, to look at a service certificate helps one in times of discouragement and disappointment and warns one if he grows lax in doing good.

Dan West met with the regional peace workers at Elgin during the third week of October. Every region was represented except Pennsylvania. Lorell Weiss, dean of La Verne College, represented California; Clement Bontrager, pastor at Tonasket, Wash., represented the Northwest; Hylton Harmon, pastor at Kansas City, Kans., represented the west half of the Mississippi valley; George Phillips, pastor at Elkhart, Indiana, represented the Central Region; Mrs. Carroll S. Rinehart of Westminster, Md., represented the Southeastern Region. The days were filled with intense and helpful discussion. Some of the problems considered were: alternative service, the integration of peace and missions, the refugee, rehabilitation, relief and financial program of the Brethren Service Committee, and what should be the emphasis for the next six months.

The Brethren Service Committee met in very important sessions over the last week end of October. Many problems of far-reaching importance were carefully considered. The sum of five thousands dollars was allotted for refugee work in America in co-operation with the American Friends. Mrs. Murphy was asked to continue her important relation as the Brethren representative at the Friends headquarters in Philadelphia. This is where something like $30,000 worth of clothing has been collected ready for immediate shipment to the suffering millions in Europe as soon as the way is open. Alternative service for young men who are conscientious objectors was thoroughly discussed and certain action programs agreed upon. The securing of those who are spiritually and mentally equipped to best represent our gospel of peace, reconciliation and goodwill in places of great tension and human suffering is a real task. Plans for assisting in the ministry to ten German prison camps in Canada were agreed to. These and many other matters were carefully and prayerfully considered, and a fuller report will appear later. It is a source of satisfaction to know that the General Mission Board and the Board of Christian Education are serving, through the Brethren Service Committee, the spiritual and physical needs of so many around the world. In the darkest days of modern history the church is better prepared than ever before to demonstrate her message of peace and mercy.

The National Christian Mission is now in the process of visiting twenty-two cities. The journey will be completed during the fall and winter. The planning commission states the purpose of the mission by saying that it seeks to recapture the fearless agressiveness of the early Christian church. "It is a remobilization of our spiritual forces which the gravity of the hour demands." A part of this united spiritual mobilization is the World-wide Fellowship of Prayer. Already more than 15,000 have enrolled, pledging themselves to pray for "my own life and work, . . . a world-wide revival of Christianity, . . . the establishment of a righteous peace." A high point of this program is now history, the observance of world-wide commmunion Sunday on Oct. 6. More than 150 leading ministers and laymen representing all denominations and all sections of the country will take part in the mission. In addition, there will be these representatives from other lands: E. Stanley Jones, of India, Adolf Keller of Switzerland, Muriel Lester, of England, J. L. Hromadka of Czecho-Slovakia and Richard Roberts and Frederick W. Norwood of Canada. An average of thirty speakers will appear in each city.

Fourteen Points for Foreign Missions

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.
6. The only authoritative history of the early Christian church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary language.
9. The map of the early Christian world is the tracing of the journeys of the first missionaries.
10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
11. The only man among the twelve apostles who did not become a missionary became a traitor.
12. The problems which arose in the early church were largely questions of missionary procedure.
13. Only a foreign missionary could write an everlasting gospel.
14. According to the apostles, missionary service is the highest expression of Christian life.

—William Adams Brown.

KINGDOM GLEANINGS

Calendar for Sunday, November 17

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Jesus' Concern for Life and Health.—Luke 7: 2-15.

Christian Workers, Blood Money.

B. Y. P. D., Sales Resistance.

Intermediates, Watch Your Step!

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Gains for the Kingdom

Three baptized in the Romine church, Ill.

One baptized in the Pipe Creek church, Md.

Two baptized in the Spruce Run church, W. Va.

Seven baptized in the Eaton church, Ohio, Bro. Frank Eby, pastor.

Three baptized in the Iowa River church, Iowa, Bro. J. A. Eby, pastor.

Three baptized in the Salem church, Kans., Bro. Leland Nelson, pastor.

Two baptized in the Cerro Gordo church, Ill., Bro. Wm. J. Tinkle, pastor.

Twenty baptized in the Greensburg church, Pa., Bro. T. F. Henry, evangelist.

One baptized in the Live Oak church, Calif., Bro. S. Paul Daugherty, pastor.

Ten baptized in the Constance church, Ky., Bro. C. W. Warstler, evangelist.

Three baptized in the Plum Creek church, Pa., Bro. John D. Ellis, evangelist.

Two baptized in the Pleasant View church, Ohio, Bro. A. P. Musselman, evangelist.

Five baptized in the Madison Avenue church, York, Pa., Bro. A. J. Beeghly, evangelist.

Seventeen baptized in the Wiley church, Colo., Brother and Sister Oliver H. Austin, evangelists.

Six baptized in the Richland Center church, Kans., Brother and Sister Oliver H. Austin, evangelists.

Three baptized and one awaiting baptism in the Ewing church, Va., Bro. J. R. Jackson, evangelist.

Seven baptized and two received by letter in the Dixon church, Ill., Bro. Ralph Rarick, evangelist.

Ten baptized and two received by letter in the Portland church, Oreg., Bro. Ralph R. Hatton, evangelist.

Four baptized and one received on former baptism in the Center church, Ohio, Bro. Rufus Bucher, evangelist.

Two baptized, one reconsecrated and two received by letter in the Concord church, Va., Bro. Arthur A. Durr, pastor-evangelist.

Eight baptized and one awaiting baptism in the Piqua church, Ohio, Bro. Ray Shank, evangelist; Bro. J. H. Eidemiller, pastor.

One received on former baptism and two by letter in the Lansing church, Mich., Walter M. Young, pastor; Hiram W. Peters, elder.

Eleven baptized and two received by letter in the Rummel church, Pa., Bro. C. C. Sollenberger, evangelist; also two baptized prior to the meetings.

Three baptized and one reconsecrated in the First church, Wichita, Kans., Bro. James H. Elrod, pastor.

Twelve baptized and two reconsecrated in the Tear Coat church, W. Va., Bro. Cecil Showalter, evangelist.

Eight baptized, one reclaimed and ten received by letter in the Hurricane Creek church, Ill., Bro. M. A. Whisler, evangelist; Bro. Ausby Swinger, pastor.

Eleven baptized and one reconsecrated in the North Liberty church, Ind., Brethren Elden Petry and Wilmer Petry, evangelists; Sister Cora Stahly, song leader.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Charles Light of Howe, Ind., Nov. 17-30, in the Salem church, Ind.

Bro. Otto Laursen, pastor, Nov. 17 to Dec. 1, in the Liberty church, Ohio.

Bro. McKinley Coffman of Sebring, Fla., Dec. 1-8, in the Sunnyland church, Fla.

Bro. R. W. Schlosser of Elizabethtown, Pa., Nov. 17-24, in the Cloverdale church, Va.

Bro. G. A. Snider of North Manchester, Ind., Nov. 10, in the Black Swamp church, Ohio.

Bro. Ralph G. Rarick of North Manchester, Ind., Nov. 17 to Dec. 1, in the South Keokuk church, near Ollie, Iowa.

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Personal Mention

Northern Missouri has chosen Eld. Oscar Early as Standing Committee delegate to the La Verne Conference, with Eld. E. F. Sherfy as alternate.

Southeastern Kansas has chosen as Standing Committee delegate to the La Verne Conference Eld. D. P. Neher, with Eld. Chas. A. Miller as alternate.

Bro. B. D. Hirt, pastor of the Buffalo church of Middle Indiana, is available for an evangelistic meeting at any time between Jan. 1 and Sept. 1, 1941. The first date was given incorrectly last week. Bro. Hirt's address is R. 2, Winamac, Ind.

We are not without appreciation of the opportunity to greet so many of our friends who came to us in connection with the recent board meetings both general and district. Their names are all written in the Lamb's Book of Life, we cannot doubt, even if they did not get set down in these columns.

Through the kindness of Pastor David Landis of Batavia, Ill., who brought them over and of Y. P. Director R. R. Peters, who happened to be in his office on Saturday, Bro. Milo Huffman, his good wife and their two children, did get to see the inside of the Publishing House. But most of us missed seeing them.

To Brother and Sister W. S. Greenway, who "have lived their entire lives in and around Roanoke," Va., we offer our hearty congratulations and good wishes for the years that remain. On Oct. 7 last they observed the sixty-fifth anniversary of their marriage, the day being also birth anniversary number eighty-seven for Bro. Greenway. Sister Greenway was eighty-six Oct. 30.

Pastor Warren D. Bowman, Washington, D. C., renews his invitation to young people coming to Washington to get in touch with him. He is ready to aid in finding a satisfactory living place and to "introduce them to other young people of the church as early as possible that they may build their social and spiritual life around the church from the beginning." He urges ministers throughout the country to inform him of any such who have come to the city recently or may be coming soon. His address is 2910 Twentieth St., N. E., Washington, D. C.

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Miscellaneous Items

Worship Services for Peace and Brotherhood is the title of a 32-page booklet containing six worship services on this subject. May be ordered through the Board of Christian Education, Elgin, Ill., at 5c per copy, or $4 per one hundred.

From the Brethren Home Sunday school at Neffsville, Pa., comes a check for forty dollars to the General Mission Board. "It will encourage these old people to read this to their credit in the Gospel Messenger," suggests Steward Heisey. Perhaps it will encourage others to do likewise.

The fall retreat for the young people of Northern Illinois will be held at Mt. Morris, Ill., Nov. 24, beginning at 10 A. M. The speakers are: Foster B. Statler, L. Avery Fleming and Raymond Peters. The afternoon will be given entirely to recreation, with Chester A. Graham from the University of Wisconsin as director.

The Polo church of Northern Illinois will have an all-day meeting tomorrow, Nov. 17, with basket dinner at 12:30. Pastor H. Jesse Baker will be in charge of the program, which is primarily devoted to dedication of the recent improvements in the church plant. "Former pastors, members and friends are especially invited to attend."

The Adult Discussion Outlines for December will be on the general subject of The Bible and Brotherhood. Part I—The Beginnings of Brotherhood; Part II—Jesus Living and Teaching Brotherhood; Part III—Brotherhood in the Early Church; Part IV—Peter, James and John on Brotherhood; and Part V—Paul's Philosophy of Brotherhood.

A cable was received a few days ago as follows: "Cable when evacuation necessary. Myers." We feel this cable from Brother Myers in China is intended to allay anxiety of friends and the home church and means to say that they will cable us. However, a cable has been sent by the Mission Office here giving the Mission on the field final authority as to time and wisdom of evacuation, if it becomes necessary. This cable from here suggests the policy of following present situations with caution but without alarm.

Good books are needed in War Prison Camps of Europe and Canada. They cannot be books that deal with politics or national prejudices. Books on religion and character building, good fiction, German classics, German Testaments, etc., are indicated. German books are needed mostly in Canada, but a few English can also be used. Europe can use English, French, German, Dutch, etc. Anyone having any such books that are in fairly good condition with which they would part for this purpose can send them to the Brethren Service Committee, 22 South State St., Elgin, Ill.



About Books

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

Meditations on the Holy Spirit. Toyohiko Kagawa. Cokesbury, 1939. 167 pages. $1.50.

Japan's great apostle has given the Christian world a thoughtful and thought-provoking study of the Holy Spirit in this book. It is not designed as an exhaustive treatise, but as a series of profound meditations. According to Kagawa the Holy Spirit is no mere theological abstraction, but a very definite reality in the life of the Christian—and his own life of spiritual radiance and self-forgetting, sacrificial service attests his contention. He recognizes the ecstatic influence of the Holy Spirit, but places emphasis upon the well-known practical "fruits of the Spirit." These meditations have been based on New Testament teaching, and are illustrated largely out of the experiences of the writer and of the Japanese people. The source and nature of his illustrations sometimes obscure his meaning, but this loss is counterbalanced by the insight into Oriental thinking which they give. One is aware that he is reading the work of a great Christlike soul. This is not a book for the careless reader, but one for the careful, reflective student of Christian theology and experience.—Ora W. Garber.

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What Men Need Most. Hobart D. McKeehan. Fortuny's, 1940. 90 pages. $1.00.

Here are ten spicy little sermons, by a clear thinker. One of these sermons was given in our own Stone church at Juniata College. Dr. McKeehan has been for many years a pastor in Huntingdon, Pa. The Manchester Guardian calls him "one of the greatest of America's younger clergymen."

What Men Need Most is the subject of the first sermon. Love, a sense of significance and a feeling of security are men's chief desires. The Christ of Today is the title of the second thesis. Christ is here to reveal and make available the presence and power of God, to change the life of our world by changing the lives of men and women, to release our souls from bondage, to change and clarify our vision and to forgive sins. Men and Trees is a beautiful allegorical sermonette. "Noble living is both deep and expansive." Men are like trees when they offer protection to their weaker brethren and because their lives are placed between earth and heaven. They are like trees when they express an inner creative vitality. Spiritual Preparedness is an excellent sermon for Lent. "Lent means to strengthen." Lent should help us at our place of greatest need. "It is our leisure thoughts that ultimately determine our character." Singing in the Sacrifice is an enchanting title. "What is most acceptable to God is one's best." "When anyone offers his best the music begins." "Mere living becomes creative living when it becomes sacrificial." The Sacrament of Beauty and The Sacrament of Silence are the closing sermons. The author quotes Dean Inge as saying, "The greatest need of modern man is to 'be still and know that I am God!' "

This little book will open windows of true insight to all ministers.—Merlin C. Shull.

THE CHURCH AT WORK

MUSIC

Music Festival for Children

By Arthur Pursell, Washington, D. C.

One of the most interesting and successful projects promoted in the Eastern District of Maryland this year was the Music Festival for Children sponsored by the children's cabinet and conducted by Professor Philip Royer of Westminster, Md.



Professor Philip Royer

The idea of such a festival had been in the mind of our director of children's work, the late Florence Thomas, for several years. She knew the need and sensed the desire for a revival of interest in the great hymns of our church. One of her last acts, as director, was to outline to her cabinet plans for the institute. Thirteen of our centrally located churches were invited to participate. They were divided into five groups, according to their geographical location. A circular letter was then sent to each director of children's work in the local church and to each superintendent of Sunday school, announcing the institute and outlining the plan of procedure. Group 1, consisting of the Meadow Branch and Westminster churches, met on Monday evening, June 17, for their first meeting. Group 2, consisting of the Pipe Creek, Union Bridge and Beaver Dam churches, met on Tuesday evening. Group 3, consisting of the Edgewood, Sams Creek, Locust Grove and Monrovia churches, met on Wednesday evening. Group 4, consisting of the Thurmont, Rocky Ridge and Piney Creek churches, met on Thursday evening. Group 5, consisting of the Baltimore churches—Liberty Heights, Woodbury and Long Green Valley—met on Friday evening. This order of meeting was repeated week after week for six consecutive weeks. In most cases the meeting place shifted from church to church within the group. The Board of Christian Education approved the plan for the institute and the joint boards underwrote any expense which might be incurred over and above the amount raised by offerings. This proved unnecessary, however, because it was practically self-supporting.

The aims of the institute, as outlined by Professor Royer, were as follows: "A revival for children and young people of the great hymns of our church, involving an interpretative analysis of the hymns sung, with regard to composer, author or source of text, and with specific attention to proper enunciation, expression, rhythm and tempo, phrasing and breathing, and musical terms. The analysis will be used only as a means of giving fuller expression to the spiritual message of the song—the ultimate goal. The songs studied will center around themes of faith, hope, joy, sacrifice and others of similar nature. The entire program of song will be unaccompanied, stressing the beauty of a cappella singing."

The following hymns were used: The Lord Is in His Holy Temple; Hear Our Prayer, O Father; O Worship the King; Praise My Soul, the King of Heaven; The Spacious Firmament on High; Dear Lord and Father of Mankind; Take My Life and Let It Be; Our God, Our Help in Ages Past; Awake, My Soul, Stretch Every Nerve; O Master, Let Me Walk With Thee; A Mighty Fortress Is Our God; Glorious Things of Thee Are Spoken; Spirit of God, Descend Upon My Heart; Joyful, Joyful, We Adore Thee; Praise God From Whom All Blessings Flow.

After six weeks of instruction and practice with the groups separately, which took him over 1,200 miles, Professor Royer brought them together in a combined chorus of over 250 voices and presented programs in five of the thirteen mentioned churches. It is estimated that more than 1,600 persons were present for these renditions. They sang the great hymns with such beauty and precision that it enabled us all to receive in a new way the great inspirational messages and Christian philosophy embodied in our hymnology.

Much credit is due Professor Royer for its success. It is true that our people were awaiting the opportunity to express themselves in such a festival, but it was his genius and devoted leadership which brought the experiment to such a grand climax. Beside the valuable instruction given and the sense of music appreciation developed, we feel that the music festival has done more to build unity and fellowship among our people than any other program has done in the last decade. The psalmist, who admonished all who have breath to "praise the Lord," must have been pleased when he heard this chorus breathing out the great hymns of praise and adoration.

CHRISTIAN EDUCATION

General Secretary, Board of Christian Education

By E. G. Hoff, Elgin, Illinois

For several years M. R. Zigler has had the responsibility of administering the program of the Board of Christian Education along with Home Missions and Ministerial matters. He has served wholeheartedly and accomplished more in the field of Christian education than could have been expected considering the multiplicity of his other duties. Now since additional responsibility has been laid upon him by the Council of Boards and Standing Committee, it has become imperative that someone else be gotten to lead the program of Christian education. Bro. L. Avery Fleming of Kansas has been secured for this and entered upon this work Sept. 1.



Bro. Fleming was born on a farm near Weaubleau, Mo., March 6, 1898, of Brethren parents who had recently emigrated from North Carolina. Both parents died when Avery was a lad. He became a member of the Church of the Brethren at the age of sixteen, and was elected to the ministry by the Spring Branch congregation, Middle Missouri, in 1916. His wife, Wealthy Lolitta, is the daughter of Elder L. B. Ihrig. They have two children—a married daughter and a son aged seven.

He pursued his education at McPherson, graduating from the academy in 1921 and from the college in 1927. Graduate work at the University of Kansas led to the A. M. degree in 1927 and the Ph. D. degree in 1940 in the field of psychology and education.

He has been a teacher in rural schools in Missouri, a teacher of social sciences, a high school principal and superintendent of public schools in Kansas, and supervisor of practice teaching in the Oread Training School, University of Kansas.

During this extensive service in public education Bro. Fleming's heart has been in the work of the church. He has been pastor of the Lawrence and Ottawa congregations and has been active in district and general church work. We have reason to believe that his fine ability, personality, training and experience will find expression in an outstanding service to the cause of Christian education in his new position.

YOUNG PEOPLE

New Director of Young People's Work

By E. G. Hoff, Elgin, Illinois

When the General Mission Board drafted Leland Brubaker for work on its staff, a new director of young people's work was required. The Board of Christian Education has selected Raymond R. Peters for this position and he moved to Elgin early in September to enter upon his work.



Bro. Peters is already widely known in the brotherhood. He was born at Wirtz, Va., Dec. 28, 1905. His parents are Elder J. B. and Lizzie Ikenberry Peters. Bro. Peters was married to Kathryn Eller on June 20, 1930. They have two children: Barbara, aged five years; Bentley, aged eight months.

Bro. Peters has a Brethren training as well as background, being a graduate of Daleville Academy (1924), Bridgewater College (1928), and Bethany Biblical Seminary (1936). During the present school year he is taking part-time work in Northwestern University. He has been elected president of the Religious Education Club at Northwestern for 1940-41.

He was called to the ministry in 1925 at the Brick church, Southern Virginia, and ordained to the eldership in 1930. In the field of general education, he was teacher and principal in a Virginia public school for two years, and assistant principal of Daleville Academy for three years. He has served the church in part-time pastoral work at Selma and Daleville, Va., 1929-33, and was director of the intermediate program of the brotherhood for a time. During 1936-38 he was pastor at Independence, Kans., and field secretary for Southeastern Kansas. In 1938 he became executive secretary of the Southeastern Regional Council of Boards, from which position he was called to Elgin. He was appointed to the General Ministerial Board at the 1939 Annual Conference.

Raymond Peters has been a camp instructor and director since 1929 and has maintained a vital connection with young people's work. He brings to the general brotherhood unusual fitness for the work to which he has been called.

RELIEF

Are You Interested?

A brother in Maryland writes: "We are interested in obtaining a farm hand. He must be able to milk. Good wages and home." Anyone interested in this position should write the Brethren Service Committee, Elgin, Illinois, at once.

MEN'S WORK

Men's Work Suggestions

By R. E. Mohler, in Men's Work Letter for September, 1940

In planning your program, are you keeping in mind the projects for the year that have been agreed upon for men's work? Just how can your local group fit into this program? Here they are; look them over.

1. Messenger subscription campaign (December a good month).
2. Church attendance (every week).
3. Father and son relations (November, February, or choose your own time).
4. Thanksgiving home missions offering (November).
5. Unemployment assistance (all the time).
6. Personal evangelism (every day).
7. Church night (a series of evenings, some season when not too busy).

WOMEN'S WORK

Women's Work in Southwestern Kansas

By Mrs. Royal Yoder, Conway, Kansas

The women of Southwestern Kansas held their annual meeting during district conference at Conway Springs. The business meeting, held on Saturday afternoon, Oct. 14, was opened by prayer by the president, Mrs. Clinton Weber of Hutchinson. The secretary and treasurer's reports showed that we had again reached our goal of $223 for our national project. It was decided that we take $50 from our treasury to be used for European relief. It was also suggested that sometime during the year the president and the district directors make a tour of all the churches, and by thus meeting the local chairman they would be better able to carry out successful projects within the district. Reports were given by the district directors of the work that has been done in the past year.

At the inspirational service on Sunday afternoon devotions were led by Mrs. Mildred Long. Special music was furnished by the McPherson church. Mrs. W. W. Horning of Larned was elected as director of aid. Mrs. Bert Trostle of Nickerson will fill the unexpired term of Mrs. M. W. Emmert as director of peace and temperance. The address of the afternoon was given by Mrs.

Desmond Bittinger, who told us of the Garkida mission, and of some of the women and girls to whom we have been sending our project offering each year. At the close of the meeting an offering was taken amounting to $177.63. We feel that the past year has been a successful one, and we look forward to the many opportunities for service and goodwill that the new year is sure to bring.

PEACE

Answers to Questions Concerning Selective Service and Training Act of 1940

What is the correct answer to question number 2 (a) of Form 47: "State the name of the sect, and the name and location of its governing body or head if known to you"?

At the recent meeting of the Council of Boards it was decided to recommend the following answer: Church of the Brethren, headquarters, Elgin, Ill. Official head, Moderator of Annual Conference.

What is the plan for alternative service?

The officials of the Selective Training and Service Act are now working on this problem. The Mennonites, Friends, and Brethren have united to work co-operatively on this problem representing conscientious objectors. Other bodies may join this organization if approved.

How will this organization keep in close touch with officials of the government?

It is clear that it would be very expensive for each body to support a representative in Washington; therefore, it was decided by the representatives of the three groups to employ Paul French, a Friend. Paul French has been serving in Washington since June. The Church of the Brethren has paid a small sum each week toward his expense. At a recent meeting of the three groups it was decided to employ him full time, each group taking one third of the expenses. An office has been set up at 1205 National Press Building, 14 and F Street, Washington, D. C. This will be temporary unless the plans to be developed will demand a long time employment of someone to represent us in Washington.

From what funds will the Brethren provide its one third of the expenses of the Washington office?

It has been decided that one half of the expense should be born by the Annual Meeting treasury and one half by the Brethren Service Committee.

What plans are being proposed for alternative service?

There will probably be three types of alternative service. First, service entirely with civilian control under the government. All expenses and responsibilities will be in the hands of government officials. Second, the government will provide everything, similar to the first plan, except supervision of men when they are not definitely working on some governmental project, that is to say, except during their specific hours of work for the government. In this group the churches will have to provide for recreation, education, etc. Third, the churches or other groups will provide for all costs, supervision, materials, recreation, education, etc. These statements are only tentative and should not be quoted as the final plan. The Central Committee of Mennonites, Friends and Brethren, known as the National Council for Religious Conscientious Objectors, will be meeting in Washington, Wednesday, Nov. 6, to work out final plans with the government. Immediately after this information is available, every counselor of the Church of the Brethren throughout the United States will receive information.

How will the Church of the Brethren organize to administer the alternative service program?

It has been decided that the Advisory Committee for Conscientious Objectors with the counselors appointed under this committee should be responsible for the spiritual care of the men who enter noncombatant service within the military, and those who serve under the civilian organization as in type 1. Where it is demanded that the church provide a staff of workers such as will be needed in plan 2 and 3, the Brethren Service Committee will provide the necessary administrative needs. The financial plan will be developed by the Brethren Service Committee.

Should names of men called to appear before the draft board be sent to Elgin?

Yes, as soon as known.

Should the names of boys who have been classified in class 1 be sent to Elgin?

Yes, as soon as known.

Should the names of those who have been declared sincere conscientious objectors be sent to Elgin?

Yes, as soon as known.

Should the names of those who find it necessary to make an appeal be sent to Elgin?

Yes, as soon as known.

What will be done when these names are sent to Elgin?

This information has been requested by the Attorney General's office in Washington, and the Elgin office is held responsible to the government. We must depend upon local counselors for this information and co-operation. If we fail to co-operate at this point, some of our men will have to suffer because proper information has not been sent on time to the officials of the National Selective Service Act in Washington.

Send information and your questions regarding the Selective Service and Training Act to M. R. Zigler, 22 S. State St., Elgin, Ill.

ADULT DISCUSSION OUTLINE

Truth and Conscience

Scripture: 2 Cor. 4: 1-6

To be read both before and after the discussion

Sunday, November 24

Prepared by Dan West

Important Questions

I. Who Has the Truth?

There is a growing body of official church statements on peace and war, which is essentially consistent. Does it hold the truth? I think so, but someone else looking at the same statements may interpret them somewhat differently. I might pile up arguments to prove that my position is correct, and perhaps get a majority vote. But majority decisions will not make anything true, nor will they settle questions like these. All of us need to be humble about having the truth.

II. What If We Differ?

The majority and minority must look again, and both through the eyes of one another, and both against the

Summer Camps—A Six-Year Summary

See Page 2 for Campers of 1940

	1935	1936	1937	1938	1939	1940
Juniors		312	688	744	772	929
Intermediates		1,231	1,688	1,583	1,913	1,848
Young People		2,235	2,278	2,254	2,420	2,475
Adults		642	941	969	653	962
Totals	3,220	4,420	5,595	5,626	5,758	6,214
Leaders			597	623	587	778
Number of Camps		50	60	70	71	78
Camp Days		330	367	441	428	437

background of the New Testament. Even then we may differ.

Wherever we can put together our differences into a greater unity we have achieved something new and good; wherever we cannot, every one is bound to follow his own conscience. There shall be no force in religion on matters of peace and war, or on any other matter, so we claim.

III. How Shall We Put "The Truth" to Work?

Whatever a man's conscience urges him to do, he must do, even if that action should turn out to be wrong in the light of further knowledge. For if we wait until we know everything before we act, we shall never act. And truth is not thought out so much as it is wrought out.

IV. How Do We Develop a Conscience?

It must be a man's conscience that decides what he shall do—not his fears or pride or his yielding to social pressure. And the New Testament must be the guide to that conscience. Every man must live by all the truth he knows and leave the same chance to every other man. A recent play, John Kline, contains this magnificent phrase, "commending the truth to every man's conscience."

Suggestions

1. Sum up your own statement of the truth about war and peace and ask your group for agreement or disagreement.

2. Use the golden rule in thinking—grant the right you would like to have granted to you.

3. Push your group toward action on what they believe, even though they don't agree.

4. Then read carefully and thoughtfully the same passage of scripture at the close of the meeting. It may help them to pray better than they could at the beginning of the meeting.

The Bible and Brotherhood

Part I. The Beginnings of Brotherhood

Scripture: Isa. 52: 13—53: 12

Sunday, December 1

I. The Lost Brother Is Found (Gen. 45: 1-15).

Let a good storyteller tell this story with feeling but without comment. This should prepare the group to discuss freely the implications of brotherhood in the following texts.

II. Moses Teaches Brotherhood (Lev. 19: 9-18).

1. Why did Moses give such command as to glean the fields? What are the implications of this for our day (verses 9, 10)?

2. What did Moses say about stealing and lying? How do these affect brotherhood (verses 11, 12)?

3. What about dealing with servants and the helpless (verses 13, 14)? Give modern application of these principles of Moses.

4. What did Moses command as to judging persons and gossiping (verses 15, 16)?

5. Give Moses' teaching on hatred and revenge (verses 17, 18). How different is this teaching as to loving one's neighbor, from that given by Jesus?

III. The Simple Requirements of Righteous Living (Micah 6: 6-8).

Teaching Peace in the Home

(Continued From Page 13)

The child living in a home where children's ideas are disregarded entirely may assume an attitude of utter disregard for the opinions of others. He may drift away from the home and seek outsiders as his companions. He may have many false notions about life, and, unless he makes a volitional decision for the right early in life, he may drift into a state of moral depravity.

Parents who do not give the child credit for having some intelligence may be responsible for sending out into the business world a grown-up child who does not know how to deal with people. Giving the child too many directions each time a routine task is assigned, tends to arouse in his mind a growing resentment toward those in authority; and he may have to realize many bitter experiences before he is able to adjust his attitudes properly. By denying the child the right to think his way through ordinary tasks in the home, parents make it hard for him to meet situations when he is away from home. In the schoolroom, the teacher does not explain what method the pupil must use in solving problems unless a new step is involved. Often the child is left to think through an entirely new problem. Some parents could profit by the example of the teacher.

It is disastrous for the parents to habitually insult the intelligence of the child. They may one day wake up to find the youth going places and doing things without his parents' knowledge, even seeming to be harsh and impolite. For, being no longer a child he is now living for the chance to do his own thinking. The child for whom the parents do all the thinking is likely to develop an "overmeek" personality. No doubt the "followed" husband is a good example of such training. No one is more uninteresting than a person who cannot decide simple matters for himself. A certain young woman between the ages of twenty and thirty does not go anywhere unless her parents go, too—she failed to break away from her childhood training. Too constant supervision of the child's activities destroys his initiative.

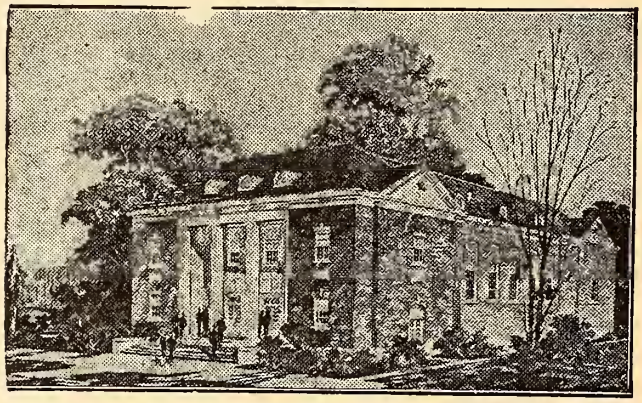
Parents who wait on the child too much are helping to develop individuals who expect too much of the world. The child who is not consciously sheltered too much has advantages over the one who receives too much attention. The former may think that the world is a friendly, happy place in which he must play a part while the latter may deliberately throw himself at people and then wonder why he isn't liked. Parents who do much thinking for the child may be responsible for a suppressed personality.

Lebanon, Pa.

CORRESPONDENCE

Oller Hall at Juniata

Probably the most outstanding home-coming in the history of Juniata College was held last Saturday, Oct. 19. Highlight of the week was the dedication of Oller



Hall, Juniata's new $130,000 auditorium, with Governor Arthur H. James and William S. Livengood, Jr., president of the Juniata College Alumni Association and secretary of internal affairs of the state of Pennsylvania, as special guests. Other distinguished visitors included representatives of the Church of the Brethren, the Juniata Valley, and the town of Huntingdon.

Dedication exercises, which were in charge of President Charles C. Ellis, began with a processional led by the college band and including speakers, trustees, faculty and student body. After the invocation by Bro. Ross D. Murphy of Philadelphia, and the singing of America the Beautiful, Mr. John Hunter, representing the firm of Hunter and Caldwell, architects of Altoona, Pa., presented the keys to Oller Hall to Dr. Gaius M. Brumbaugh, chairman of the board of trustees of the college. Mr. Hunter said that his firm had, in planning Oller Hall, attempted to catch the spirit of Juniata College and of the Juniata Valley. The early colonial architecture of the building represents the firm spirit of the early settlers of Pennsylvania.

George Sheffer, president of the student senate, expressed the appreciation of the student body for this beautiful addition to Juniata's campus and attempted to visualize what it will mean to the dramatic and musical organizations of the college.

John Biddle, editor of The Daily News, Huntingdon, speaking both as a representative of the town of Huntingdon and as an alumnus of Juniata College, said he had often wondered just what Huntingdon would be like, today, without Juniata. He spoke further of the value of a small college like Juniata to the town in which it was located and of the fine co-operation between the town of Huntingdon and Juniata College.

Henry B. Gibbel, Lititz, alumni representative on the board of trustees, paid tribute to the Oller family, after which Oller Hall was named. Elder Jacob F. Oller, one of the incorporators and a member of the first board of trustees of the college, has had seventeen descendants on the rolls of Juniata College since its founding in 1876. His fourth son, the late Joseph J. Oller, was chairman of the board of trustees and has been spoken of as "the greatest financial benefactor" of Juniata College. The three children of J. J. Oller, Rello, Jack and J. F., are also closely connected with Juniata College, Jack being a member of the faculty. The organ which is being installed in the auditorium is a gift of Miss Rello Oller.

This is the Pilgrims' class at the First Church of the Brethren, Akron, Ohio. Bro. C. H. Petry is the pastor of this church and Bro. P. E. Myers is the teacher of the class shown in the picture. Photo and information were sent by Bro. C. A. Cline, Akron, Ohio.

Front row, left to right: Mrs. Hober, Mrs. Meeks, Mrs. Brennen, Mrs. Bittinger, Mrs. Hershberger, Mrs. Kneibes, C. H. Petry (pastor), Mrs. Petry, Mrs. Brant, Mrs. Fry, Mrs. Mollesse, Mrs. Coble, Mrs. McQuade, Mrs. Hottle, L. B. Oaks.

Second row: Joseph Mullett, E. Bittinger, N. E. Disler, Mrs. Sumey, Mrs. Klinger, Mrs. Disler, Mrs. P. E. Myers, P. E. Myers (teacher), H. Bittinger, John Brant, John Kaufman, Mrs. Stein, Mrs. Sausman, Mrs. Deimer, Leonard Kiesling, Mrs. Kiesling, Mrs. Beach, S. Fausnight, Mrs. Fausnight, Mrs. L. B. Oaks, J. L. Gregory.

Third row: Mr. Wm. Meeks, W. Cline, S. Summy, Roy Morrell, Mrs. Morrell, Mrs. Joseph Mullet, Mrs. W. Cline, Elson Fry, E. C. Hober, E. Sausman, F. Diemer, Mrs. Gregory, Mrs. Kreiner, G. K. Beach, C. Hottle.



The president of the alumni association, William S. Livengood, Jr., secretary of internal affairs, spoke next and introduced Governor Arthur H. James. Mr. Livengood told how proud he and the alumni of the college were of Oller Hall, which has been the dream of those interested in Juniata College for many years. He also expressed sorrow that some of Juniata's supporters of the past, men who devoted their entire lives to service for the college, could not be present at the dedication of Oller Hall.

Governor James praised Juniata College and the things for which she stands. Pennsylvania has more liberal arts colleges than any state in the Union. As long as he is governor they can be certain of his support. One of the things he is most proud of with respect to Pennsylvania is not its mills or its factories, but the fact that it has more churches and schools than any other state. In these days we need something to rest our feet upon, something to turn us to the straight and narrow path. We must maintain integrity in our economic as well as our religious life. Governor James also paid tribute to Martin G. Brumbaugh, former governor of Pennsylvania and former president of Juniata College. He said of his administration, that more progress had been made with less publicity than in any other administration in the history of Pennsylvania. After the dedication, Governor James watched the football game between Juniata College and Susquehanna University, which ended in a scoreless tie.

Huntingdon, Pa. Raymond Thoman.

Thank You, God

Little Junie was seven years old. She was very pale and thin. Her teacher said that she was underweight. The doctor was consulted, and he prescribed a better diet than she had been having; especially he recommended fruit.

The money was all gone and there would be no more until the eighth of the month; then the P.W.A. would pay her father. But the eighth was three days off.

The sad part was that Junie's father was a drunkard. That was why the money always ran out before the next payday.

Her mother wished to buy Junie some nice Grimes Golden apples she had noticed at the grocery. After Junie had returned from school her mother came in with a dozen fine apples.

"Where did you get them, Mother? We will have no money till Saturday," asked Little Junie.

Her mother answered, "As I opened the gate, there on the sidewalk lay a bright new dime. With that new dime I bought these apples for you."

Little Junie, raising her entwined hands above her head, said, "Thank you, God."

How glad our heavenly Father would be if we grownups were as grateful as little Junie.

Anderson, Ind. J. S. Alldredge.

Sister Myrtle Ellen McCoy

Sister Myrtle Ellen McCoy was born April 30, 1878, and died May 22, 1940. She was aged 62 years and 22 days. She was a daughter of the late Joshua Benedict of Lemasters, Pa.

On her birthday, April 30, 1908, she married Bro. Frank E. McCoy of Chambersburg, Pa. In December of 1909 she and her husband united with the Chambersburg Church of the Brethren. The next year they were called to the ministry which gave to them the distinction of being the first called to this sacred office in the newly organized and dedicated church at Chambersburg, Pa. In this capacity she served with her husband very devotedly and sincerely in the pastorates assigned to them.

During her illness she manifested great faith and a spirit of patience. She called for the anointing service, submitting all to the will of the Lord.

Surviving are her husband, one daughter, one brother, two sisters and many friends who mourn her passing. Services were conducted at the Lininger funeral home in Mercersburg with a large attendance. The undersigned, with Bro. Edgar Landis assisting, was in charge. Interment in the Spring Grove cemetery near Lemasters.

Chambersburg, Pa. M. B. Mentzer.

William R. Cline

Bro. William R. Cline was born in Mt. Sidney, Augusta County, Va., March 23, 1856, the oldest of ten children of Bro. Peter and Rebecca Neff Cline. His was a God-fearing home where the Christian way of life was taught and practiced, the father being a minister in the Church of the Brethren. At the age of twenty-three Bro. Cline made two great choices of his life. He became a member of the church in which he had been reared and he was united in marriage to Sister Sallie C. Miller.

In the church he found great joy and the church found in him a faithful and devoted member throughout the years. It has been only a few weeks since Bro. Cline made his way to the Sunday morning services, even though it cost him considerable exhaustion. He was proud of the fact that The Gospel Messenger, which was formerly The Gospel Visitor, has been a weekly visitor in their home during the entire period of their married life.

It is seldom given to two people to travel life's journey together as long as was given to Brother and Sister Cline. They celebrated their sixtieth wedding anniversary Nov. 16, 1939. To this union were born three sons, Foster and Furman Cline, who were born in Virginia, and Carl Cline, who was born in Kansas, where Brother Cline moved with his family in 1886. All three sons live in or near Denver and are highly respected citizens. Foster and Carl are attorneys and Furman is a realtor. In 1902 the family moved to Rocky Ford, Colo., where the parents remained until 1915, when they moved to Denver. Since that time, Brother and Sister Cline had made their home in Denver, Colo., and Long Beach, Calif. In his earlier years Bro. Cline was a farmer, but later he carried on a real estate business.

He departed this life Oct. 18, 1940, at the ripe age of 84 years and 7 months, having outlived all nine of his brothers and sisters. He leaves his aged companion, three sons, three grandchildren and many friends.

Such a brief sketch of a life cannot tell the things which made Bro. Cline such a beloved personality. In him were beautifully blended an appreciative and generous spirit with, at the same time, a dignified firmness for the things he believed to be right. The plucky self-reliance and refusal to be waited upon, even when he was growing quite feeble, together with Bro. Cline's abiding faith in God, made one who visited him feel that more was received by the visitor than was given in return. A patriarch in Israel has fallen. Who will take his place?

Denver, Colo. John S. Whiteneck, Jr.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Carver-Brooks.—By the writer, at the Wiley parsonage, May 5, 1940, Leo Michael Carver and Mary Brooks, both of McClave, Colo.—O. E. Messamer, Wiley, Colo.

Kessler-Wilson.—By the undersigned, Oct. 20, 1940, in the parsonage of the Astoria Church of the Brethren, Bro. Marshall Kessler of Astoria, Ill., and Miss Alberta Wilson of Browning, Ill. —Lester E. Fike, Astoria, Ill.

Moore-O'Donnell.—By the undersigned, at the home of the bride's parents, in Middletown, Ohio, Esaw Nelson Moore and Mary O'Donnell.—C. Walter Warstler, Middletown, Ohio.

Reyher-Lubers.—In the McClave Church of the Brethren, May 21, 1940, by the writer, George Reyher and Pauline Lubers, both of McClave, Colo.—O. E. Messamer, Wiley, Colo.

Senger-Johnson.—By the undersigned, Oct. 13, 1940, in the Woodland Church of the Brethren near Astoria, Ill., Brother Paul E. Senger and Sister Frances E. Johnson, both of Astoria, Ill.—Lester E. Fike, Astoria, Ill.

Yoder-Weaver.—At the home of the bride in North Manchester, Ind., May 4, 1940, Elmer J. Yoder of Wakarusa and Fern E. Weaver, by the bride's father, the undersigned.—T. G. Weaver, North Manchester, Ind.

FALLEN ASLEEP

Bergdoll, Bro. Allen Lee, died suddenly of acute nephritis in the Good Samaritan hospital, Lebanon, Sept. 26, 1940, aged 46 years, 11 months and 18 days. He was elected deacon in 1918, and served in this office until his death. Surviving is his wife, Nora Weaver Bergdoll. Funeral services were held in the Midway church by the home ministers. Interment was in the adjoining cemetery.—Nora L. Zug, Lebanon, Pa.

Edwards, John P., son of William and Isabelle Edwards, was born Dec. 8, 1864, at New Albany, Ind., and passed away at his home in Vincennes, Ind., on Sept. 29. He was married to Eva Tranter, who survives with two sons, one daughter, eleven grandchildren and seven great-grandchildren. Uncle John, as he was known by his many friends and relatives, was a kind and loving father and companion. He bore his long illness with patience and was ready to go when the final call came. He was a member of the Church of the Brethren and was one who never forgot his church. Funeral services were held on Oct. 1 at the Brockman funeral home in Vincennes, and then the body was taken to the Methodist church in Shoals where the last rites were held by Rev. Charles L. Johnson and Rev. Robert Hawkins. Burial was in the Allbright cemetery.—Gertrude Tranter, Shoals, Ind.

Eisenberger, Alice Margaret, was born Sept. 9, 1867, and died July 31, 1940. Funeral services were conducted at Freiser's funeral home by Eld. J. E. Myers. Interment was in the Mt. Olivet cemetery.—A. P. Hetrick, Hanover, Pa.

Flickinger, Jennie Myrtle, was born Dec. 20, 1875, and passed away after a week's illness in the Selma hospital. Early in life she became a member of the Methodist church. About seven years ago she united with the Church of the Brethren and remained faithful. She was loved by all who knew her and did many deeds of love and kindness in her quiet and unassuming way. She was married to M. C. Flickinger in Winnie, Tex., in 1898, and remained in that place until September, 1929, when they moved to Raisin, Calif. To this union ten children were born. She leaves her husband, eight children and eight grandchildren. All the children but one were present at the funeral. Services were held in the Church of the Brethren, conducted by Bro. W. I. Liskey. Burial was in the Washington Union cemetery.—Elizabeth Kimmel, Raisin, Calif.

Glover, Mary Schrock, was born April 25, 1850, and died June 5, 1940. She was married to Ezra Glover, who preceded her in death eleven years ago. She was a member of the Church of the Brethren for a number of years and remained faithful until death. She attended Sunday school and church as long as her health permitted. She asked for the anointing service, which was administered. She was kind to and patient with everyone. Funeral services were conducted at Shady Grove by Bro. Henry Glover. Her body was laid to rest beside that of her husband in the Barnes cemetery.—Mrs. Levi F. Fearer, Brandonville, W. Va.

Grossnickle, Amanda, was born Sept. 30, 1857, to Daniel and Sebilla Horning, and passed away Oct. 26, 1940. She leaves three sons, seven grandchildren, eight great-grandchildren, two brothers and three sisters. Three brothers and two sisters preceded her in death. At the age of sixteen years she united with the Church of the Brethren and thus was able to give over sixty-five years of faithful service to her Christ. She was eager to attend public services and made the church her major interest. For many years her family has been associated with the growth and development of the West Manchester church. Her presence and encouragement will be greatly missed. She found great joy and comfort in reading her Bible. During the past twenty-five years she made her home with her son, W. O. Grossnickle, and his family. While visiting her son, Pearl, in Ohio she passed away after an illness of about three weeks. Funeral services were conducted in the West Manchester church by the undersigned. assisted by Bro. A. M. Stine. Interment was in the Pleasant Hill cemetery.—T. G. Weaver, North Manchester, Ind.

Hirt, Julia Ann, daughter of Eld. John and Eliza Naff, was born in Floyd County, Va., Feb. 2, 1857, and passed away June 13, 1940. When quite young she became a Christian and united with the Church of the Brethren in the old Peters Creek congregation of Roanoke, Va. She remained faithful to her church. She was a regular church attendant and aid society worker as long as her health permitted. In 1877 she was married to Henry Wise Hirt of Franklin County, Va. About ten years later, after the birth of six children, they moved to Mexico, Ind., where twin daughters were born. They continued to live in Indiana until the death of her husband in 1910, at which time she began living with her children, also in Indiana. Three of the eight children preceded her in death. Surviving are two daughters, three sons, a sister, a brother, seventeen grandchildren and eleven great-grandchildren. Sister Hirt had been a patient sufferer for a number of years, but was bedfast for only two weeks. For the last nineteen years she made her home with her daughter, Mrs. Susie Gibbs, of Monticello, Ind. Funeral services were conducted in the Buffalo church by Eld. Frank Fisher, assisted by Eld. D. L. Barnhart of Rossville, Ind. Interment was in the Maus cemetery at Flora.—Mrs. B. D. Hirt, Winamac, Ind.

Jones, Linda Louise, daughter of Elmer and Lucille Jones, died at the Mt. Vernon hospital, Oct. 16, 1940, at the age of seven days. Surviving are her parents, one brother and one sister. Prayer was held at the home by the writer. Interment was in the Maple Hill cemetery.—Robert C. Wells, Scheller, Ill.

Poff, David Henry, was born May 28, 1871, and departed this life Oct. 22, 1940. His death came suddenly as the result of a heart attack. He was married Dec. 23, 1893. He had been a member of the Church of the Brethren for twenty-three years, with the exception of a short period of time in which he felt that he should not be considered a member. On Sept. 22 he rededicated his life to Christ, and a new joy filled his life. He leaves his wife, Mary Conner Poff, three sons, three daughters and a number of grandchildren. Funeral services were conducted at the Copper Hill church by Eld. I. H. Shaver and the writer. Interment was made in the Puckett cemetery.—Oscar R. Fike, Airpoint, Va.

Schlarb, Paul, son of Harvey E. and Dorcas Schlarb, was born June 29, 1918, and died in the hospital at Elkhart, Ind., Oct. 22, 1940. On his way to work at Warsaw, Ind., on Oct. 19, 1940, he met with an auto accident which brought his early death. Surviving are his parents, one brother and two sisters besides many relatives and friends. He united with the Church of the Brethren on Sept. 22, 1935, and remained faithful. Funeral services were held in the Osceola Church of the Brethren, conducted by the pastor, the undersigned. Burial was in the adjoining cemetery.—William Brubaker, New Paris, Ind.

Weller, Sarah E., daughter of William and Mary Schafer, was born in Ohio, Aug. 22, 1876. She was a member of a large family and early learned the habits of industry. She was married to Harvey E. Weller, March 7, 1897, and to this union were born two daughters and three sons. Two sons died in infancy. One son, Forest Weller of Elizabethtown, Pa., was unable to attend the funeral service because of sickness. Besides her husband and children she leaves seven grandchildren, three sisters, six brothers and many other relatives and friends. Brother and Sister Weller united with the Church of the Brethren on Sept. 12, 1897, in the Dupont church near Continental, Ohio. They faithfully served the Master for forty-three years. After several years they were installed into the deacon's office by the same congregation. Later the family moved to Indiana, and during the twenty-six years of residence in this community her humble faith and devoted service have been rich in testimonies of her deep love for the church. Sister Weller remembered her church with prayers and offerings even after she was unable to attend public services. Sister Weller had been in failing health for some time and was confined to her home for the past nine months or more, which time she endured patiently. She died Oct. 27, 1940. She had eagerly awaited her call to go home and longed to be with her Savior. Funeral services were held in the West Manchester church in charge of Bro. Ira Kreider, assisted by Bro. A. M. Stine and the undersigned. The body was laid to rest in the Pleasant Hill cemetery.—T. G. Weaver, North Manchester, Ind.

CHURCH NEWS

California

Los Angeles, First.—Our fellowship hall was completed and dedicated on Oct. 15, with a banquet preceding a good program and a bit of humor. Bro. Robert Tully of La Verne, Calif., was toastmaster. He also gave our dedicatory speech, stressing the importance of the proper use of the building. Our love feast will be held Nov. 17, at 4 P. M.—Mrs. Hilda Quesinberry, Alhambra, Calif., Oct. 27.

Reedley.—On Sept. 22 two of our Sunday-school girls were baptized. We greatly enjoyed having Sister Martha Shick, our district personal worker, with us for two weeks. She filled the pulpit several times, installing our Sunday-school and C. W. officers at one service. She also gave a missionary address. She gave talks to the women's and girls' missionary societies and called at many homes. At our recent council Bro. D. F. Sink was retained as elder in charge for the coming year. An all-day meeting and love feast will be held Dec. 1. The church has called Bro. David Studebaker to be our pastor as soon as he finishes his college course this winter.—Mrs. Mamie Sink, Reedley, Calif., Oct. 22.

Colorado

Wiley.—Oct. 27 marks the close of a successful series of meetings held in our church with Brother and Sister Oliver H. Austin as evangelists. This was their third campaign in the Wiley church and it was a real privilege to work with them again. Bro. Austin's sermons were soul inspiring and Sister Austin's music and stories were enjoyed by all. Attendance and interest were good. Seventeen were baptized. We are rejoicing over this splendid group and feel sure that much good has been done. On the first Sunday in October we joined with the McClave church in their home-coming. Our home-coming was held on Oct. 20. This was largely attended, and the interest and fellowship were good. We are glad to have a group of splendid young people attending school in McPherson College and elsewhere. Our women's work group is planning to have a turkey dinner and bazaar on election day.—Naomi Fasnacht, Wiley, Colo., Oct. 30.

Idaho

Nezperce.—We met in eouneil Sept. 22, at which time the offieers were eleeted. The young people's quartet of the district gave an inspiring program in August. After the program a social hour was enjoyed by all who eared to take part. On Oct. 20 we observed home-eoming day. Bro. B. J. Fike of Sunnyside, Wash., brought the morning message. Eighty enjoyed the basket dinner and program in the afternoon. One was recently baptized. Bro. Willis Neff is bringing splendid messages to us every two weeks. The Winchester and Nezperce aids have recently enjoyed all-day visits. Union serviees on Sunday evenings are well attended.—Mattie E. Thomas, Nezperce, Idaho, Oct. 22.

Illinois

Chicago, Douglas Park.—We have been enjoying good attendanee. On Aug. 4 Donald Clague gave a good sermon. The men and women met together on Aug. 9 and eleaned the chureh house. The boys and girls enjoyed an outing on Aug. 17. Our home-coming on Aug. 25 was enjoyed by all who attended. Many old friends and members were with us. We were glad to see Bro. Fasnaeht and family who were former workers here. We were also glad to welcome Bro. Merlin Shull and family of Elgin. He was a former pastor here. His wife gave an interesting talk in the afternoon. A speeial meeting was held that same day. Bro. Alva Fike and the undersigned were eleeted delegates to the Elgin eonference. Bro. Fike was unable to serve and Sister Wise took his place. Many of our members attended the conference and enjoyed the kindness and hospitality of the Elgin ehurch. Reports on the conferenee were given on Sept. 8 and 15. We met in eouneil on Sept. 18, at whieh time officers were eleeted as follows: Bro. Miller, Sunday-school superintendent; Bro. Fred Leslie, assistant; Sister Walker, Sunday-school seeretary; Mildred Over, chureh secretary; Bro. Leslie, chureh treasurer. The B. Y. P. D. has been organized with Bro. Ketzel as adult adviser, and with Eugene Parsh as president. Officers of the ladies' aid are as follows: Sister Walker, president; Sister Evanshank, secretary; Sister Olson, treasurer. The Hastings Street church and our church were sorry to lose Bro. Van Dyke and his wife. They had done outstanding work at both ehurehes. We wish them sueeess in their new work. Bro. Peter Kaufman is doing fine work. He is assisting our pastor in the Sunday evening services and also makes pastoral ealls. Nine of our women attended the ladies' eonferenee at Naperville. The chureh as a group will attend a lighting institute program at the Civic Opera Building on Oct. 25. About forty of our members had a dinner and tour in Chinatown last week. We will hold our prayer meeting at Sister Kulege's home on Oet. 24. She has been in poor health and has been unable to attend our regular meetings at the ehurch. We are going to try to make this one of the church's best years.—Mrs. Berniece Pfolsgrof, Chicago, Ill., Oet. 19.

Hurricane Creek.—We met in eouneil on Sept. 14, at whieh time the Sunday-sehool offieers were elected. Ten letters of membership were received from the Mulberry Grove eongregation. Our B. Y. P. D. won the pieture at the last sectional meeting as we had the largest percentage of our members present. Sinee that time we held our monthly business and social meeting and took in four new members. On the last Sunday evening of September we portrayed the life of Christ in songs. The next sectional B. Y. P. D. meeting will be held here the fifth Sunday in Deeember. In August our ehurch served lunch at two sales and netted about $55. Part of this will be used to repair the roof of the ehureh and to plaee a light outside the ehureh entrance. Bro. M. A. Whisler eonducted a revival from Oct. 6 to 20. Six were added to the ehurch. Bro. Ausby Swinger, our pastor, eontinued the meetings another week and there were three more additions. We have been greatly strengthened by their messages. On Oet. 16 we held our communion with fifty-seven communicants. We had many visitors from our sister ehurehes, including our elder, Bro. D. J. Blickenstaff, and his wife and Bro. Blough, a former pastor, and his wife.—Flora Caylor Dickson, Mulberry Grove, Ill., Oct. 29.

Liberty.—We met in eouneil on Aug. 9, at which time the following offieers were elected: elder, Bro. Dewey B. Cave; superintendent, Otis Walton; assistant, Eldon Lefringhouse; trustee, Mrs. Ed De Witt; ehureh elerk, Ray Clary; ehorus direetor, Ruby Walton; correspondent, the undersigned. Brother and Sister Cave were ehosen delegates to district meeting. Sister Neva Lefringhouse, Sister Lizzie De Witt and Bro. Kell Akens aecompanied them. We had good attendanee at the union Bible school this year. We are enjoying the old-fashioned prayer meetings held each Tuesday evening at 8 o'eloek. We all enjoyed having Brother and Sister B. M. Rollins with us for a two weeks' meeting from Sept. 23 to Oet. 6. This was their two hundred sixth evangelistic meeting. Bro. Cave and the evangelist drove three hundred thirty miles during the meeting. Delegations came from the Baptist, Methodist and Christian churches and also from the Virden and Astoria W. C. T. U. Everyone enjoyed the sermons by Bro. Rollins. The song services were directed by Sister Rollins. Eight were baptized. Our communion service was held on Oet. 18, with forty-five members present. There were five visitors.—Mrs. John Frey, Liberty, Ill., Oet. 29.

Romine.—There have been three additions to our chureh since our last report. Two were received as a result of a revival held by Bro. Dolar Ritchey, and one was received as a result of an interesting mcssage brought by Bro. Lester Fike on Oet. 10. We held our love feast on Oet. 11, with thirty-nine at the tables. Bro. Joe Campbell was installed into the ministry and he has preaehed three sermons for us. One of our faithful members, Bro. Asher Cripps, was ealled to his heavenly home on Oet. 24. He will be missed by all. Our young people have B. Y. P. D. meetings each Sunday night. Bro. Joe Campbell is president, Lucille Anderson is viee-president and Luey Ann Charlton is seeretary-treasurer. All churches of this community gathered at our ehurch on Oet. 27 and held a singing eonvention. It was an afternoon well spent in song serviee.—Mrs. Lena Bryant, Salem, Ill., Oet. 28.

Indiana

Buck Creek.—As a result of our recent revival meeting, eonducted by Bro. R. H. Nieodemus, who preached forceful and inspiring sermons, eleven were baptized. Members were built up and strengthened in faith. We held our love feast on Oet. 12 with morning and afternoon services at the ehureh. Thcse serviees were well attended. We are happy to announce the arrival of our new pastor, Bro. John R. Peters, and his wife on Oet. 15. He preaehed his first sermon at this place on Oet. 20. Our ladies' aid met yesterday and planned for a market and a bazaar for Thanksgiving week. Our pastor met with us and plans were made for a special Thanksgiving serviee or harvest meeting with a display of the fruits and vegetables with whieh our heavenly Father has so bountifully blessed us. We are looking forward to a great service and we extend a cordial invitation to our neighboring ehurehes to eome and enjoy the day with us. We will have a basket dinner at the chureh. We have also planned a soeial get-together meeting for Oet. 29 in honor of our pastor and his wife. We expect Brother and Sister B. M. Rollins to be with us in evangelistie serviees in Oetober, 1941.—Ella Oxley, Blountsville, Ind., Oet. 25.

Buffalo.—We feel that the Lord is still guiding the work at Buffalo. The ehureh is prospering in a number of ways. At a reeent eouncil meeting officers were eleeted. An installation serviee for the officers was eonducted by the pastor, Bro. B. D. Hirt, on Oct. 6. This was also rally and home-coming day. Bro. E. S. Petry of the Burnettsville ehureh gave the rally address. Another very spiritual talk was given by Bro. Garland Borden, a young minister who is teaching in the Buffalo High School. Several musieal numbers were given by the young people. Our Sunday evening serviees are well attended. After a reeent Sunday evening serviee a unanimous vote was given by the members to retain Pastor B. D. Hirt, who has served this ehurch for a period of eighteen years. On Aug. 29 a reeeption was given in honor of Brother and Sister Hirt and family. Last summer the sisters' aid society gave out a talent dollar to anyone who desired to use one. A number were taken and invested in potatoes, soy beans, hogs, ehiekens, etc. The returns will be given at our annual Thanksgiving missionary meeting and the money will be used to help remodel our ehureh building. We are hoping to have a basement and some other adequate Sunday-school rooms. Our ehureh fellowship meetings are well attended. At a reeent meeting a wiener roast was enjoyed by all. Our young people will give a temperance program in the near future. We trust that you will pray that our ehureh will be a real soul-saving station.—Mrs. Lottie O. Hirt, Winamac, Ind., Oet. 30.

Logansport.—Attendanee has been good, and our ehureh ealendar has been full. A speeial serviee was held on Sept. 15 in honor of the old folks. We had a basket dinner at noon, and the old folks were seated at one table. Brethren Frank Fisher and Marion Flora spoke. A reading was given by Mrs. John Mummert. Special musie helped to eomplete the serviee. Some from neighboring ehurches also attended. This also eelebrated the fortieth wedding anniversary of Brother and Sister Ira Smith. We met in council Oet. 1, at which time the following were eleeted: elerk, Bro. John Moser; treasurer, Bro. Monroe Johnson; Messenger correspondent, Sister Laura Wells; trustee, Bro. J. H. Mummert; member of finanee eommittee, Bro. Fred Bower; member of ministerial committee, Bro. J. H. Mummert; member of missionary eommittee, Sister Minnie Kitchel; general superintendent, Bro. Victor Kitehel; assistant, Bro. Monroe Johnson; junior superintendents, Sister Floy Klepinger and Sister Esther Smith; secretary-treasurer, Bro. Paul Ridenour. We are very happy to have Bro. David Fouts of North Manchester as our pastor for another year. Twenty-eight of our members attended distriet meeting at Mexieo, Oct. 11-13. Our male quartet helped furnish the music at the men's meeting on Friday evening. Sister Florenee Arnold represented our aid at the women's meeting on Friday afternoon. Our aid workers have been meeting at the ehurch this summer to quilt. They will soon make mineemeat as they have many orders. Our church acccpted an invitation to put on a program at the Lower Deer Creek chureh. An offering of $12.75 was turned over to our ehureh treasurer. The following Sunday evening they gave the same program in our ehureh. Many visitors attended. Our men's quartet has had many invitations to sing at other churehes. The Berean class had its third annual birthday party on Oct. 22, with a large attendanee. The program ineluded impromptu talks by Brethren Edward Kintner and David Fouts and others. A male quartet sang. Twenty-five dollars of the offering will be added to the church redecoration fund. On Oet. 27 speeial efforts were put

forth to get a full house at Sunday school and church. We were happy to have some members returning by letter and to have four baptized in the afternoon. Brother and Sister Harold Hawkins were granted letters as they are moving to Mexico. Many from neighboring churches attended our love feast on Sunday morning. The visiting ministers were Bro. David Fouts of California, Bro. E. S. Petry of Burnettsville and Bro. Wm. Angle of Bachelor Run. We urge everyone to attend church services.—Laura Wells, Logansport, Ind., Oct. 31.

Mexico.—Since our last report we have entertained the district meeting. A fine meeting was enjoyed by a large crowd. Good talks were given at each session. A good spirit was manifested throughout the meeting. On Oct. 17 we held our church visit to the members. One letter was granted and one was received. The delegates to district meeting gave a report and the manager of district meeting gave a talk. We are in the midst of our revival, with Bro. Wilmer Petry of Akron, Ohio, as evangelist. He is giving us Spirit-filled messages. In November, 1942, Bro. B. M. Rollins is to be our evangelist.—Mrs. Ernest Fisher, Mexico, Ind., Oct. 26.

Sampson Hill.—Church services were held at the Sampson Hill church on Saturday evening and Sunday morning and evening, Oct. 19 and 20. On Saturday evening a council meeting was held. The following were elected: Ben Johnson, George Mattox and Harvey Boyd, trustees; Sister Minnie Greenhalgh, treasurer; Sister Bernice Sorrells, church clerk; the undersigned, correspondent. Much sickness in our community has decreased our Sunday-school and church attendance. Our Sunday evening services are still in progress. We are glad Sister Bernice Sorrells is back with us again after ten weeks of illness. On Oct. 20 we were surprised when fifty-four people of the New Hope church near Seymour motored down for Sunday school and church services. Dinner was served in the church house. In the afternoon splendid talks were given and songs were sung. Our communion is to be held on Nov. 10. The members of the New Hope church are planning to attend our communion. At this writing we regret to report the death of our brother, John P. Edwards, who passed away on Sept. 29 after a long period of illness.—Gertrude Tranter, Shoals, Ind., Oct. 23.

Syracuse.—Bro. Lee Cory began his part-time pastoral program here the first of September. Our attendance, which had fallen very low during the infantile paralysis epidemic, is back to normal, and we are having some fine services. We met in council Sept. 2. The church membership list was revised and now consists of 125 members. Bro. Lee Cory was elected elder. Other church and Sunday-school officers are as follows: Dewey Coy, trustee; Leonard Barnhart, member of ministerial board; Everett Darr, member of finance board; Alta Darr, clerk; Guy Symensma, member of music committee; the writer, Messenger agent and correspondent; Ralph Coy, adult superintendent; Ruth Meek, elementary superintendent; Alta Darr, cradle roll superintendent; Charlotte McSweeny, secretary. It was decided to have a missionary committee, and Doris Barnhart, Chloe Smith and Hattie Cripe were appointed members. The Kosciusko County W. C. T. U. met at our church for an all-day meeting on Sept. 10. Our ladies' aid served a chicken dinner in the evening. The Lake City Four from our church sang several numbers. Bro. Floyd Schuder delivered the message on Sept. 15. Bro. David Metzler delivered a peace message on Sept. 22. Sister Mary Schaeffer brought us an interesting message on Oct. 8. Services were dismissed on Oct. 27 and a delegation from here attended the revival services at Milford.—Mrs. Peter Plew, Syracuse, Ind., Oct. 30.

Wakarusa.—On Sept. 11 we met in council and elected Bro. Lee R. Cory of Milford as elder; Roy Summer, superintendent; Mrs. Roy Kehr, clerk; Mrs. H. O. Metzler, Messenger agent. Because of the infantile paralysis epidemic the attendance during the summer was below normal. One of our number is enrolled in Manchester College. Miss Violet Bollman was recently married to Bro. Paul Shrider and they are attending Bethany Biblical Seminary in Chicago.—Mrs. H. O. Metzler, Wakarusa, Ind., Oct. 25.

Iowa

Beaver.—Eld. D. D. Fleishman preached for us on Oct. 6 preceding our business meeting. The following officers were elected: Bro. D. D. Fleishman, elder; Bro. Elliott, clerk; Bro. H. L. Smith, treasurer; Bro. C. R. Elliott, Sunday-school superintendent. Oct. 20 was home-coming and rally day. Bro. C. B. Rowe of Dallas Center gave the morning message. Our pastor conducted the consecration and promotion services. Seventy-five enjoyed a basket dinner at noon. In the afternoon a program of music and talks was given. In the evening Bro. Earl Jarboe of Fernald gave the message. The attendance was good.—Mrs. S. K. Powers, Beaver, Iowa, Oct. 29.

Kansas

Parsons.—Bro. Lawrence Lehman and family from Eureka, Kans., came to Parsons the first of September to take up the pastoral work at this place. We held a reception for them. The ladies' aid, with the assistance of some of the men, redecorated the parsonage. The members had a surprise party and gift shower for the pastor and his family. At our last general board meeting a committee was appointed to make plans for an all-day harvest meeting to be held on Nov. 24. We extend a cordial invitation to members and friends to be with us on that day. Our members' meeting was held Sept. 29, at which time the following were elected: J. A. Campbell, elder; Madona Reece, clerk; E. O. Reed, treasurer; Oliver Clark, Sunday-school superintendent; Nola Meanor, secretary; Ethel Hamsher, superintendent of home department. The aid society elected the following officers: Ethel Hamsher, president; Clara Reed, vice-president; Myrtle Campbell, secretary-treasurer. We are planning for a bazaar to be held Dec. 3. At that time we will have an all-day meeting. Brother and Sister Lehman were our delegates to district meeting. Our communion will be held Nov. 23, at 7:30 P. M.—Mrs. J. A. Campbell, Parsons, Kans., Oct. 30.

Richland Center.—Our church met in council Sept. 8, at which time the following officers were elected: elder, Bro. J. H. Strohm; treasurer, Mrs. J. H. Snell; clerk, Mrs. Earl Lynch; delegate to district meeting, Robert Bergman; alternate, M. A. Keck; Sunday-school superintendent, Earl Lynch; assistant, Harry Miller; Sunday-school treasurer, Henry Small; secretary, Leo Strohm. Brother and Sister Oliver H. Austin conducted an evangelistic meeting from Sept. 22 to Oct. 6. Bro. Austin preached some spiritual and uplifting sermons. Six came into the church as a result of their work. Sister Austin told good stories to the children. This is the second time Brother and Sister Austin have been with us. Our communion service was held on Oct. 20, with a good attendance. Half of the group were young people. This was very encouraging. The young people's Sunday-school class, with Ray Bergman as teacher, was entertained at a picnic dinner in the woods. Mrs. Ray Bergman and Brother and Sister Strohm assisted with the dinner. We are planning to have our annual bazaar and three-cent cafeteria supper on Nov. 1. Our delegate to district meeting, Robert Bergman, gave a fine report. Bro. Strohm was also present at the district meeting. A large group met at the church and gave it a thorough cleaning before the bazaar.—Mrs. Will Fralin, Summerfield, Kans., Oct. 29.

White Rock.—We had good attendance this summer. Rev. Bishop, a pastor of the Methodist conference, was returned here by the district superintendent. The Brethren people held their business meeting Nov. 4, at which time the following were elected: elder, Bro. F. A. Wagner; foreman, Bro. Orville Switzer; clerk, Sister Dorothy Ferguson; treasurer, Sister Katie Myers; missionary treasurer, Bro. Ivan Warren; Messenger agent and correspondent, Sister Mary Switzer. Delegates to district conference were Sister Velma Bothwell and Bro. Earl Myers. Members for the united board are Sister Velma Bothwell and Brethren Orville Switzer and Earl Myers. One letter was granted. As the district conference was so close most of our members attended part of the sessions. The Brethren aid plans to have a bazaar and supper the first of November. Officers of the aid are Sister Velma Bothwell, president; Sister Lulu Hendricks, vice-president; Dorothy Ferguson, secretary-treasurer. The aid is active and co-operative. The Methodist people have their organization and are active too. We received much benefit from the B. Y. P. D. conference that was also held here. We have enjoyed the Messenger club this year and also appreciate the privilege of sending a few Messengers to nonmember homes. This church and our district will miss Bro. Warren Gish and family. Bro. Gish was our former elder. They are located at Conway.—Mrs. Ben Switzer, Lovewell, Kans., Oct. 30.

Maryland

Meadow Branch.—We met in council on Sept. 19. The house-to-house annual visit was reported favorably. Bro. R. W. Schlosser is to be our evangelist in 1941. The meeting will be held the last two weeks in August. Eld. M. C. Valentine of near Waynesboro, Pa., preached a sermon to a large audience in the Meadow Branch house recently. A special children's workers' meeting was held recently, with a good attendance. A free banquet was held in the lecture room of the church. Our love feast was held Oct. 12, with Bro. C. H. Hinegardner of the Woodberry church officiating. He was ably assisted by Eld. John D. Roop, Jr., Brethren Bruce Anderson and Birnie Bowers. About 275 communed. Bro. Hinegardner preached a very timely sermon on Sunday following the love feast. He also taught the Sunday-school lesson to the entire adult department. At noon the congregation gave a free love feast meal in the church. About 225 accepted the hospitality of this church and enjoyed a well-prepared meal together.—Wm. E. Roop, Westminster, Md., Oct. 29.

Pipe Creek.—We met in council on Sept. 4 at which time the following officers were elected: elder, J. J. John; assistant elder, E. C. Bixler; clerk, B. O. Bowman; treasurer, H. G. Englar; trustee, Andrew Hoff; member of board of Christian education, B. O. Bowman. It was decided to visit each member this year. A nice collection of clothing was given to the needy in the war zones. The quarterly mother and daughter meeting was held Sept. 13, with Mrs. I. S. Long as guest speaker. Twelve of our young people attended the B. Y. P. D. round table in Washington on Sept. 29. The Bible classes gave a program at the County Home on Oct. 6. Each guest was given fruit and cookies. The B. Y. P. D. gave a public program on Oct. 13, at which time the new officers were installed. The quarterly men's work meeting was held Oct. 14; Bro. Charles Stover was the speaker. Our love feast was held Oct. 20, with a good attendance. Bro. Joseph Bowman preached the examination sermon in the morning and Bro. E. C. Bixler officiated at the love feast. John Young was elected Sunday-school superintendent for the coming year. One has been baptized since our last report.—Mrs. H. Paul Hull, Linwood, Md., Oct. 30.

Missouri

Kansas City.—On Sept. 27 the women's work held a missionary meeting. An inspiring program which included a short play was given under the direction of our missionary chairman, Mrs. Ruby Brallier. At this time our missionary plates were turned in, and the proceeds amounted to $31.75. The church sponsored a rummage sale on Sept. 28 for the benefit of our building program. We held our love feast on Oct. 6, with an attendance of seventy-two. We were happy to have a few visitors with us. We were well represented at district meeting at the Leeton church, Oct. 11-14. Those attending reported a good meeting.—Mrs. Hattie Easterla, Kansas City, Mo., Oct. 29.

Mountain Grove.—We met in council on Sept. 15, at which time we re-elected Bro. A. M. Peterson as elder and elected Bro. J. H. Morris as pastor for the coming year. On Oct. 6 we had installation services for the church and Sunday-school officers. Promotion day was also observed. It was decided to have a primary class and cradle roll department in the Sunday school. The midweek services are conducted each Wednesday evening by our pastor. Our ladies' aid is busy quilting. We meet once a week with good attendance.—Dora Atkins, Mountain Grove, Mo., Oct. 25.

Oak Grove.—Our revival meeting was conducted by Bro. L. L. McWhorter, who preached forceful and inspiring sermons. As a result three accepted Christ and were baptized. On Sept. 29 we reorganized our Sunday school. Our attendance held up well during the summer. We reorganized the aid society. We met in council Oct. 20, at which time the church officers were elected. Our elder, Bro. Abel Killingsworth, passed away. We miss him very much. Bro. A. W. Adkins was chosen elder. We decided to hold our love feast on Nov. 30. We are making plans to refinish the church interior. Bro. L. L. McWhorter preaches for us the second and fourth Sundays of each month. We will be glad to have any members who are passing through here visit with us, and anyone considering a change in location to locate here.—Mrs. Edith Elliott, Collins, Mo., Oct. 25.

North Carolina

Spray.—The attendance has been very good. Brother and Sister H. W. Peters and family, who have so faithfully served us as pastors for the past seventeen years, have been called by the church to serve us again. We feel that we owe a great part of our success in the past years to their untiring efforts. We are co-operating with the church by giving clothing and money for European relief. A special offering is taken once a month for relief. A number of our young people attended the district round-table meeting at Antioch on Oct. 6. The new officers of our B. Y. P. D. were installed in an impressive candlelighting service. We are looking forward with much interest to our coming revival, Nov. 10-24. Bro. Ernest E. Muntzing will be the evangelist. Our church house is small and yet our doors are always open wide to everyone. Our hearts were made sad recently by the death of one of our pioneer members, Sister I. M. Boone. She and her companion were the first Brethren people to move to Spray. Her influence means much to both young and old. We have organized an intermediate department under the leadership of our children's director, Sister C. W. Agee. They meet once a week.—Mrs. Sam B. Thomas, Leaksville, N. C., Oct. 29.

North Dakota

Pleasant Hill.—Brother and Sister G. G. Canfield conducted a revival meeting from Sept. 24 to Oct. 6. We enjoyed it very much. Three were baptized. Our communion was held on Oct. 5. Brethren Eddie Wurgler, Silas Summers and Arthur Burns have been chosen as deacons. On the closing day of the revival a basket dinner was held at the church. In the afternoon one was anointed. Ten children were dedicated to our Lord.—Barbara Crum, York, N. Dak., Oct. 25.

Ohio

Center.—We began our revival meetings on Aug. 4 and continued for two weeks with Bro. Rufus Bucher of Quarryville, Pa., as the evangelist. He brought us inspirational and uplifting messages. Four were added to the church by baptism and one was added by former baptism. On Aug. 22 we gave a farewell service for the peace commission members who lived in our church kitchen for seven weeks. On Sept. 8 the wedding of Sister Arlene M. Weyand and Bro. Vernon E. Bechtel took place at the close of the morning service. The ceremony was performed by Bro. M. M. Taylor. We held our love feast on Oct. 6. A number from our church attended the Northeastern Ohio district meeting which was held in the Ashland church. We met in council Oct. 23. We plan to hold our harvest meeting on Nov. 17. We decided to renew the subscription to the District Herald for each family of the congregation. Bro. Alva Shriver was the new member appointed on the prayer meeting committee.—Mrs. Jennie Weyand, Louisville, Ohio, Oct. 30.

Marble Furnace.—We met in council Sept. 2, at which time our pastor, Bro. Paul Wright, was installed into the ministry in a very impressive service conducted by Bro. Hugh Cloppert. Our revival began on Aug. 18 and closed on Sept. 1. Brother and Sister Van B. Wright were the evangelists. Bro. Wright brought very inspiring sermons and Sister Wright conducted the song service. Three were baptized. We are sure our church has been strengthened and encouraged. The ladies' aid is doing splendid work under the leadership of their president, Anna Storer. A group of men in the church and community built a new fence around the church cemetery. The church roof has been painted. We are having choir practice every Thursday night under the leadership of Pastor Paul Wright. The young people are very much interested and are showing it by their good attendance. Gerald Hedrick was chosen Sunday-school superintendent, with Carl McGowan as assistant. The new teachers and officers are doing their work very well. Our church work is moving along quite successfully under the leadership of our pastor.—Fanny Keplinger, Peebles, Ohio, Oct. 29.

Swan Creek.—On July 14 Bro. Wilbur Bantz, pastor of the Toledo church, gave us a sermon on the subject of peace. On July 15 Bro. Ira Arnold and family were with us and gave a message on Worship in Art. Bro. J. O. Winger delivered two inspiring messages at our home-coming service on Aug. 25. We met in council on Sept. 6. Two letters of membership were received. The following officers were elected: J. F. Hornish, elder; Herman Peters, treasurer; Mrs. Pearl Haller, Messenger agent; the writer, correspondent; Clarence Haller, clerk; Stephen Stutzman, Sunday-school superintendent; Herbert Mattin, assistant; Martha Haller, secretary-treasurer. Our evangelistic meeting began Sept. 15 with Bro. Clyde Mulligan of Hartville, Ohio, in charge. On Sept. 29 the installation services for the Sunday-school officers were conducted by Bro. Mulligan in connection with the morning services. In the afternoon and evening the men's and women's rallies of the northern part of Northwestern Ohio were held at our church. The closing session of the evangelistic meeting followed the rallies. The ladies' aid society is working diligently. They made a contribution to the refugee work and are helping some needy at home besides doing many other things to promote the Lord's work.—Mrs. Mildred Hamilton, Delta, Ohio, Oct. 25.

Oklahoma

Ames.—We met in council Oct. 5, at which time Sunday-school and church officers were elected. We decided to have our love feast on Nov. 10. We extend a cordial invitation to any of the neighboring churches. The Dorcas society is very busy at this time preparing for a bazaar to be held on Dec. 7. We are having two meetings a month. We are specializing in making embroidered pillowcases and tea towels this year, although we will have many other articles for sale.—Mrs. E. D. Reynolds, Ames, Okla., Oct. 27.

Oregon

Albany.—On Oct. 6 the Sunday-school convention of Portland, Newberg, Damascus, Mabel and Albany was held here. The program was very worth while. The main speakers were Brethren Ralph R. Hatton and H. G. Shank of Portland and Bro. Bender, a Mennonite, of Albany. The next convention is to be held in the Portland church. Bro. Ralph R. Hatton is to begin a series of meetings in the Albany church on Nov. 6, closing with a love feast. Bro. F. H. Barr of Myrtle Point gave us a spiritual message on Oct. 10. We also enjoyed having Sister Barr and their son with us. Bro. Barr is our district fieldman.—Mrs. Nannie E. Miller, Albany, Oreg., Oct. 18.

Weston.—We met in council Sept. 5. Bro. Rufus McIntosh will serve the church as elder, with Bro. E. E. Tucker as pastor for the coming year. We elected church and Sunday-school officers. Bro. Wendel Tucker is our Sunday-school superintendent. The ladies' aid meets every two weeks. Sister Ina Barns is president. On Oct. 13 Brother and Sister F. H. Barr of Myrtle Point and Bro. H. G. Shank of Portland were with us. Bro. Barr brought the morning message and Bro. Shank preached for us in the evening and also showed pictures of the different churches in Oregon. We had a potluck dinner.—Grace M. Bonewetz, Weston, Oreg., Oct. 21.

Pennsylvania

Altoona, Twenty-eighth Street.—We met in council Oct. 9, at which time Bro. D. B. Maddocks was re-elected elder. The following officers were elected: clerk, Bro. George W. Rhodes; treasurer, Bro. J. J. Replogle; general Sunday-school superintendent, Ernest Miller; adult superintendent, C. D. Brumbaugh; primary superintendent, Mrs. W. H. Runyeon; junior superintendent, Donald Fauth; intermediate superintendent, Merril Heinz; beginner superintendent, Mrs. F. B. Romberger; cradle roll superintendent, Mrs. I. B. Stuckey; home department superintendent, Mrs. R. B. Replogle. The Sunday-school teachers and officers for the new year were installed on Oct. 20. The men's work group was entertained at the Spring Run church, McVeytown, Oct. 25. Our fall love feast will be held Nov. 10.—Mrs. Galen Bittner, Altoona, Pa., Oct. 26.

Conestoga.—On Sept. 1 we closed an interesting series of meetings at the Monterey house. Bro. Perry Sanger of Lebanon was the evangelist. He gave us inspiring and practical sermons. The presence of groups from neighboring congregations who assisted with their special musical numbers was much appreciated. The attendance was good. One of the intermediate Sunday-school boys was baptized. Two of our young sisters were enrolled in Camp Conewago. Minerva Albright and Ethel Myer represented our Sunday school at the Labor Day meeting held in the Chiques church. We met in council Sept. 18, at which time the following Sunday-school officers were elected:

superintendent, Harry Wolgemuth; assistant, John Harry; secretary, Leon Kreider; treasurer, Titus M. Hess. During September we collected clothing and other supplies which were sent to the American Service Committee for European refugees. Bro. W. E. Glasmire of the Lancaster city church was with us on community home-coming day, Sept. 22, and gave a splendid message. In the afternoon one of the members of our young men's Sunday-school class was received into the church by baptism. Another young man was received by letter since our last report, and one certificate was granted. On Oct. 6 Bro. Norman Musser preached the quarterly missionary sermon. In the evening sixty-five of our number, including our mixed chorus, motored to the Jennersville church, where the chorus rendered a musical program on The Life of Christ. Several readings were given. Our love feast was held on Oct. 19. Brethren B. G. Stauffer and Herbert Wolgemuth were with us. Bro. Stauffer officiated. On Sunday morning following, Bro. Stauffer and Bro. David Gibble brought splendid messages. In the evening we enjoyed a visit by the A. G. Breidenstine family of Hershey. They were former workers in our congregation. The Willing Workers Bible class had charge of the program. There were several selections by the mixed chorus. Bro. Breidenstine gave an inspiring talk on Chaos of Fear. The young people plan to discuss the theme, Peace Has More Victories Than War, next Sunday evening. Our revival meeting will begin on Nov. 10, with Bro. J. W. Fidler as evangelist.—Addie A. Myer, Leola, Pa., Oct. 23.

Coventry.—At our quarterly business meeting Bro. Trostle Dick was re-elected pastor for a period of three years. Oct. 13 was the tenth anniversary of the dedication of the church organ. The anniversary was celebrated by having special music. Mrs. Thomas, our faithful organist, was presented a basket of flowers. Eld. Rufus Bucher of Quarryville, Pa., is holding revival meetings. They will close with our love feast on Nov. 3. Members of the congregation attended the Southeastern Pennsylvania Sunday-school convention at Oaks, Pa.—Mrs. Ellis Savage, St. Peters, Pa., Oct. 26.

Germantown.—All the church services were kept going during the summer. On Aug. 6 Deane Rumberg of Roanoke, Va., gave a splendid talk of her trip to Amsterdam. On Aug. 18 the pastor and a goodly number from the Lititz church worshiped with us. Bro. Moore gave a challenging message on teaching all of the Word. On Aug. 25 Dr. Curtis Bowman of Bethany Hospital, Chicago, talked on How a Doctor Looks at Life. That evening the Edward Angenys gave farewell talks. Since the last report three were baptized and five were received by letter. Three of the letters were those of Brother and Sister J. M. Pittinger and their youngest daughter. At the Sunday-school workers' meeting in September it was decided to have the Sunday-school year begin Oct. 1, thus bringing it in line with the brotherhood Sunday-school year. During September Bro. B. F. Waltz, our pastor, gave a series of strong sermons on Eternal Verities. Also in September he attended the regional conference at Johnstown as a representative of the district mission board. Our love feast on Oct. 6 was the largest in several years. At the business meeting on Oct. 7 the church officers were elected. The Thanksgiving offering is to go for the support of the Kulp children. Jointly with the other Protestant churches of the city we are in the midst of a worship campaign with evangelistic emphasis. The ministers of this part of the city all use the same sermon subject on Sunday morning.—Rebecca Foutz, Philadelphia, Pa., Oct. 19.

Greensburg.—A good program was given at our mother and daughter meeting and a very substantial offering was received. We conducted a two weeks' daily vacation Bible school. Our Sunday-school picnic was held at this time, and the vacation Bible school pupils were invited. At our council in July the following officers were elected: elder, Bro. M. J. Brougher; Sunday-school superintendents, Brethren Lawrence Hoerner and Clyde Kuhns; clerk, Sister Gwendolin Baird; recording secretary, Bro. Earl Kaylor; financial secretary, Bro. W. R. Blystone; treasurer, Bro. Lawrence Hoerner; Messenger agent, women's work; correspondent, the writer; cradle roll superintendents, Sisters Kathryn Tinkey and Emma Shope; home department superintendent, Sister Sarah Henry; Junior League president, Sister Brougher; B. Y. P. D. president, Sister Vera Jean Hoerner; B. Y. P. D. adult adviser, Sister Lucile Barkley. Our fall and winter program has been planned and is moving nicely. Sept. 15 was designated as loyalty Sunday; Sept. 22, installation Sunday; Sept. 29, promotion day; Oct. 8, rally day. Eld. James A. Sell was the speaker at the harvest home-coming. He is ninety-five years of age. Bro. T. F. Henry began our evangelistic meeting Sept. 29. His gospel messages were delivered with power each evening. As a direct result twenty were baptized. Because of lack of space in our auditorium it is necessary to hold communion on two evenings. During an eighteen-month period our church has lost sixteen by death. We deeply feel these losses. A number of our members are using the cent-a-meal peace-relief plan. The pastor is conducting a class in doctrinal studies. Our choir, directed by John Ludwig, is rendering a valuable service to the church.—Mrs. Orpha Collier, Greensburg, Pa., Oct. 28.

Indian Creek.—We met in council on Sept. 7, at which time Bro. Jonas Cassel resigned as Sunday-school superintendent after many years of faithful and efficient service. Bro. Joseph Moyer was elected in his place to serve with Bro. Lincoln Nyce. Our first home-coming service was held Oct. 13, with morning and afternoon sessions. Brethren Wm. Delp and A. C. Baugher were the main speakers for the occasion. During the summer we had an oil burning hot air furnace installed in the church building. Our annual historical meeting was held on Sept. 15 at the old Kline home where Peter Becker is buried. Bro. Wm. Zobler was the main speaker. On Oct. 10 Bro. A. D. Helser gave an inspiring missionary message. This was sponsored by the B. Y. P. D. We are looking forward to a visit from the Daryl Parkers next month. A number of our sisters went to the women's work meeting at Harrisburg. Our fall love feast was held Oct. 26, with Bro. Joseph Cassel officiating. We are looking forward to our revival meetings, which will begin on Nov. 18, with Bro. Phares Forney as evangelist.—J. Wilford Price, Vernfield, Pa., Oct. 28.

Maitland.—Home-coming and rally day services were held on Sept. 15 and were enjoyed by a record attendance of the year. The program proved inspiring. Helpful addresses were given by Brethren Wilbur Swigart, Merle Peters, Earl Strausser and Pastor Alvin S. Cox. On Sept. 22 we began a two weeks' evangelistic campaign with the pastor in charge. Attendance and interest were good. Thirteen were baptized and six were reconsecrated. Communion was observed on Oct. 6, with Bro. Lawrence Ruble officiating. The Maitland church was host to the young people's rally of district number five on Oct. 27.—Mary Cox, Lewistown, Pa., Oct. 27.

Manor.—The members of the Diamondville and the Purchase Line churches met in council on Sept. 28 at Diamondville. The following officers were elected: Charles Blough, elder; Catherine Fyock, clerk; George Ober, treasurer; Mrs. Mark Fyock and Pastor Dorsey Rotruck, district meeting delegates. The ladies' aid chose Mrs. Jess Harbridge and Mrs. Dorsey Rotruck as delegates to district meeting. The fall love feast, with 110 members participating, was held at Purchase Line on Oct. 6. We were glad to welcome nine new communicants. Eight of these joined the church during the revival meeting held by E. M. Hertzler at Purchase Line. The other one joined as a result of a meeting held by Dorsey Rotruck at Diamondville. The young people at Purchase Line met at the home of our pastor for this month's meeting. Plans are being formed for a Bible institute, which it is hoped will be held in the near future.—Lois Fyock, Indiana, Pa., Oct. 21.

Mechanicsburg.—We met in council on Oct. 1. Bro. W. G. Group of East Berlin, Pa., was elected elder. It was also decided that Bro. Cyrus B. Krall of Campbelltown, Pa., should preach for us Sunday mornings and evenings until a resident pastor can be secured. We accepted the resignation of Bro. John Rowland, who served as resident pastor for seven and a half years. The Elizabethtown College mission band was with us Oct. 20 and gave an inspiring message in song and short talks. The women's missionary society will give a program from Bro. Desmond Bittinger's book, Soudan's Second Sunup, on Oct. 27. The harvest home sermon will be preached by Bro. Krall on Nov. 3. A musical program will be given on the same day. Our love feast will be held Nov. 17. Morning and evening services will be held.—Mrs. D. K. Miller, Mechanicsburg, Pa., Oct. 21.

Meyersdale.—Plans are under way for our fall evangelistic services to be held Nov. 10-17. Our guest minister will be Bro. H. L. Hartsough of North Manchester, Ind. Pastor DeWitt L. Miller will direct the music. All are looking forward to a great spiritual revival as the result of the gospel messages that will

ANNOUNCEMENTS

LOVE FEASTS

California

Nov. 17, 4 pm, Los Angeles, First.
Dec. 1, Reedley.
Dec. 1, 4 pm, Los Angeles, Calvary.

Florida

Dec. 1, Arcadia.

Illinois

Nov. 16, 10 am, Woodland.
Nov. 24, 7 pm, Polo.
Nov. 29, Okaw.

Indiana

Nov. 18, Cedar Creek.
Nov. 24, Fort Wayne.
Nov. 25, Walnut.
Nov. 30, Salem.
Dec. 2, 7 pm, Flora.

Iowa

Nov. 29, Sheldon.

Kansas

Nov. 16, Washington Creek.
Nov. 18, 7:30 pm, Paint Creek.
Nov. 23, 7:30 pm, Parsons.

Maryland

Nov. 17, 5 pm, Sharpsburg.
Nov. 17, 7 pm, Westminster.
Nov. 24, 5 pm, Hagerstown.

Michigan

Nov. 18, Florence.

Minnesota

Nov. 21, Worthington.

Ohio

Nov. 16, 10 am, Poplar Grove.
Nov. 17, 7 pm, Trotwood.
Nov. 21, Sidney.
Nov. 25, North Poplar Ridge.

Oklahoma

Nov. 18, Guthrie.

Pennsylvania

Nov. 16, 17, Mountville.
Nov. 17, East Petersburg.
Nov. 17, Mechanicsburg.
Nov. 17, 6 pm, Shippensburg.
Dec. 1, 6:30 pm, Ridge.

Virginia

Nov. 17, 6:30 pm, Pleasant Valley.
Nov. 18, Troutville.

be given. We are also planning for a suitable home-coming celebration for Sister Ida C. Shumaker, who spent thirty years on the India mission field. Returning with Miss Shumaker is Sister Eliza Miller of Waterloo, Iowa, who enlisted in the India mission service in 1900. It is not known just when these missionaries will arrive in the homeland, but they were to have sailed from Bombay on Oct. 19.—W. A. Shoemaker, Meyersdale, Pa., Oct. 28.

Montgomery.—On Aug. 24 our church met in council, at which time the following officers were elected: Bro. Howard D. Keiper, elder; Edna Kling, clerk; Murry Fetterman, treasurer. Bro. Ivan Fetterman's term as pastor expired on Sept. 1 and we voted to have no pastor. We held our love feast on Sept. 1, with Bro. Ivan Fetterman officiating. Bro. Fetterman left for Bethany Biblical Seminary on Sept. 2. The neighboring churches met at the Montgomery church on Oct. 27 in the afternoon and enjoyed special music and sacred hymns. This service was conducted by Brother and Sister Harry Koozer. The student volunteers of Juniata College gave a very inspiring service on missions. An offering of $10.31 was given for their mission work.—Oran Fyock, Glen Campbell, Pa., Oct. 23.

Myerstown.—Services were conducted at the County Home on Oct. 20. On July 14 a helpful welfare sermon was delivered by Bro. Lester Royer. Our daily vacation Bible school was conducted from July 22 to Aug. 2. The average daily attendance was ninety-two. The total enrollment was 105. The offering, which amounted to $20, was given for relief purposes. On Aug. 4 Bro. Harry Fahnestock preached an inspiring missionary sermon. On Aug. 18 we celebrated the one hundredth anniversary of the Royer's church with an all-day service. In the morning Bro. Ira Gibble delivered a German sermon. Several German hymns were sung. In the afternoon Bro. Henry King brought to our attention some instructive and inspiring historical facts. In the evening a musical program was given in the Myerstown church. During August a new heating system was installed in our church. Our harvest service was conducted by Bro. Lester Bucher on Sept. 22. Bro. John Royer brought us a message on Oct. 6. The young people conducted a candlelight service on Oct. 17. Bro. John H. Gibble, the adult adviser, and Bro. Henry H. Hacker, the president, challenged the group to higher and greater service. In the morning and afternoon of Oct. 20 Dr. and Mrs. D. M. Parker and their two sons, missionaries to our China field, brought us some very inspiring and thought-provoking messages. For the evening service the young people secured Bro. Earl Keeney to bring the message.—Mrs. Clarence Dubble, Myerstown, Pa., Oct. 22.

Parkerford.—We held our annual Sunday-school picnic on July 20. Pastor Clayton Gehman and Bro. Wilbur A. Martin, pastor of the Pottstown church, exchanged pulpits on July 21. The Parkerford Brethren church and the Parkerford Baptist church held a joint vacation Bible school at the Brethren church for two weeks in July. On Aug. 17 Brother and Sister Edward Angeny were with us. As the Angenys begin their work in China our church renews its pledge to be true to missions. Five of our juniors and five intermediates attended Camp Stardust. On Aug. 25 Russel Fox of Spring City gave a talk on Prophecy. On the first Sunday in September Bro. Paul Pennypacker filled the pulpit, as our minister preached in the First Church of the Brethren, Philadelphia. We had a rally day program on Sept. 29. The guest speaker was Miss Mae Macken, temperance worker. The installation of teachers and officers occurred at the end of the Sunday-school session. Bro. Earl Pennypacker was elected superintendent. Our love feast was held Oct. 6. Seven new members were received by baptism. In the evening 106 members participated in the communion service.—Flora Bronson, Phoenixville, Pa., Oct. 22.

Quakertown.—Bro. Maynard George and wife, who are attending Moody Bible School in Chicago, Ill., brought the morning message on Aug. 11. Bro. John Justice of Nyack, N. Y., preached for us at both services on Aug. 18. Mr. and Mrs. Edward Angeny, missionaries to China, spoke for us on Aug. 24. At our quarterly council in September Bro. Russel Rotenberger was re-elected Sunday-school superintendent. Bro. John Justice of Hagerstown, Md., who was attending school at Nyack, N. Y., was called as pastor. The church purchased inlaid linoleum for the front of the church. Our evangelistic meetings started Sept. 30 with Bro. Harold Snider of Martinsburg, W. Va., as evangelist. During these meetings five accepted Christ and several reconsecrated their lives. Four were baptized on Oct. 17 and one awaits baptism. Our annual rally and home-coming service was held on Oct. 6 with a good attendance. We were privileged to have the Long Run male quartet with us at this service. We held our love feast on Oct. 20 with Eld. Ralph Jones officiating. The women are planning to have a mission study and also to spend the evening in sewing garments for the needy. A box of clothing will be sent to the Friends Service Committee in Philadelphia.—Mrs. Raymond Bleam, Coopersburg, Pa., Oct. 23.

Summit Mills.—The old historic Church of the Brethren located at Summit Mills, Pa., has undergone a complete renovation within the last few weeks. A new heating system has been installed which is sufficient to heat the building regardless of the weather conditions and the house is again ready to accommodate the ever-increasing crowds. On Oct. 20 a home-coming and rededication service attracted a large crowd from various parts of the county. Many who in former years had had an active part in the services of the church were again reminded of their childhood days as they recalled the names of old acquaintances.—N. C. Gnagey, Meyersdale, Pa., Oct. 25.

Waynesboro.—At our business meeting on Oct. 10 Pastor Levi K. Ziegler was re-elected elder. Mr. and Mrs. Ziegler, Stoler B. Good, M. E. Sollenberger and C. R. Oellig were chosen as delegates to the district meeting which will be held on Oct. 30 at the Ridge church. It was decided to have our annual Thanksgiving service on Nov. 28. The offering received will be equally divided between home and foreign mission work. Nov. 10 will be recognized as educational day, and the offering will be given to Elizabethtown College. Participation in the union week of prayer service, Jan. 5-12, was authorized. A committee was appointed to study the matter of the proper custody of material in our church vault. It was decided to offer the Antietam congregation available space in our vault for the storage of valuable church records in which we have a mutual interest. Our pastor had meetings with our young men of draft age. He asked that

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the church authorize a local advisory committee for conscientious objectors to war. It was decided that our pastor and our three resident ministers should constitute that committee. Our church rally week was observed from Sept. 29 to Oct. 6. It opened with promotion in the various departments of the Sunday school and with the installation of the Sunday-school workers. The annual Sunday-school workers' luncheon was held on Monday evening. Talks were given on the central theme, The Sunday School Calls. At our quarterly missionary association meeting on Wednesday evening pictures of missions in India were shown. These pictures were shown to the junior and intermediate Christian Endeavor groups on Sunday evening. One hundred fifteen men and boys attended the father and son banquet on Thursday evening. The week was climaxed with the Sunday-school rally. The attendance was 110% of the enrollment. In the afternoon and evening of Oct. 6 the young people of the western zone of our district had their fall rally in our church. Our pastor and Dr. J. L. Eisenberg were the speakers. Our women's work meeting was held last evening. Officers were elected and our annual offerings were brought for the national women's work project. Presentations were given by the directors of ladies' aid, missions, temperance and peace, Bible study, mothers and daughters, and European relief. A playlet portraying two kinds of home life was given by two mothers and two daughters. Mrs. Ziegler, chairman of our European relief, reported that the box of clothing recently sent to the Friends Service Committee weighed 230 pounds. The women are now busy making new articles of clothing. Between one hundred and one hundred fifty have been finished. Our church record of Sept. 1 showed a net gain of twenty-one during the year, making a total membership of 824. We were glad for the services rendered by Bro. Donald Snider as assistant pastor during the summer months. He has now returned to Bethany Biblical Seminary.—Sudie M. Wingert, Waynesboro, Pa., Oct. 17.

Westmont.—We entered into our new church year on Oct. 1 with both Sunday-school and church officers elected and installed. Bro. Charles W. Blough remains with us as our elder and pastor. He has been a real shepherd over us for more than six years. We are looking forward to our evangelistic meetings, which will begin Nov. 14, with Bro. Lewis Brumbaugh, pastor of the Roxbury church, as evangelist. We very much miss Bro. W. H. Rummel and his wife, who have left our congregation to take care of the Tire Hill church. Bro. Rummel served as our Sunday-school superintendent for many years, as well as Messenger agent and correspondent. Mrs. Rummel was one of our Sunday-school teachers and was very active in church work. Besides the Sunday-school and church reorganization, the women's work also entered on a new year of service, with Mrs. Blough again serving as president. Under her direction, this organization has been active, making quilts and comforters as well as some wearing apparel for European relief. Thus far fifteen quilts and comforters have been made. Upon completion of this work the organization sponsored an open meeting featuring a quilt pageant, at which time these quilts were on exhibition. Our junior choir, composed entirely of young girls, and under the leadership of Anna Blough, is doing splendidly. One of our girls in this group has a perfect Sunday-school attendance record of more than eight years. Our church is cooperating in the penny-a-meal plan for China relief and it is getting a very good response.—Mrs. Elizabeth Head, Johnstown, Pa., Oct. 18.

Tennessee

Beaver Creek.—We met in council Oct. 12. Our love feast was observed after the council meeting. We held our election in September. The following were elected: Bro. J. H. Peterson, elder; Bro. William C. Crumley, pastor; Bro. Howard Crumley, Sunday-school superintendent; Bro. Henry B. Peterson, assistant; Mrs. William C. Crumley, secretary. Officers for our B. Y. P. D. are as follows: Bro. Henry B. Peterson, president; Bro. William C. Crumley, vice-president; Bro. Blaine Peterson, treasurer.—Mrs. Howard Crumley, Fountain City, Tenn., Oct. 23.

Jackson Park.—We met in council on Oct. 13. We decided to have our love feast Nov. 9, at 7 P. M. We elected Sunday-school officers the first of October. Bro. W. C. Young is superintendent and Bro. A. T. Carey, Jr., is secretary. Our women's work is getting along very well. We will have an all-day meeting on Oct. 24 to quilt. We feel the loss of one of our faithful workers. Mrs. Bennett passed away last week. We will attend the district women's work meeting at New Hope.—Mrs. H. K. Keeble, Jonesboro, Tenn., Oct. 20.

Virginia

Copper Hill.—Pastor Oscar Fike and his family have been very busy since they moved into our congregation. On July 23 Bro. Fike began a series of meetings at Bottom Creek, a mission point in our congregation. He preached fourteen soul-inspiring sermons and each evening told a story to the children. He visited in most of the homes. We met in council Aug. 31, at which time officers were elected. We appointed a Messenger agent for each mission point: Gladys King for Bottom Creek, Mabel Shaver Grant for Copper Hill, and the writer for Mt. Union. We have not been able to get up the Messenger club but have a few new subscriptions. On Sept. 7 Bro. Fike began a series of meetings at Copper Hill, and closed with the love feast. Three were added to the church by baptism. Bro. Fike officiated at our love feast. We had the largest attendance we have had for several years. The Copper Hill ladies' aid reorganized with Mrs. D. H. Shaver as president. Mrs. Ida Fralin is president of the Mt. Union ladies' aid. The B. Y. P. D. of Copper Hill reorganized with Bro. Fike as adult adviser. Posey Craighead is president of the Bottom Creek B. Y. P. D. Sunday-school officers were elected with N. P. Shaver as superintendent of the Copper Hill school, Harry King superintendent of Bottom Creek and Flora Howell superintendent of Mt. Union. Our Sunday-school attendance is splendid. The men bought material to make garments for the relief and the ladies have been busy sewing.—Mrs. G. R. Fralin, Air Point, Va., Oct. 28.

Evergreen.—During Bro. Newton Poling's stay in Greene County he spent some time with the Mountain Grove and Evergreen churches in evangelistic work and daily vacation Bible schools. We were happy to have some of our young people help in the Bible schools. Pastor Chester I. Harley also worked in the schools. Bro. Poling preached each night. His messages were delivered with power and were very practical and helpful. The church was enriched and strengthened by his efforts. As a result eight souls accepted Christ and were baptized, and one sister reconsecrated her life. On Aug. 24 our annual love feast was held with sixty-four members surrounding the Lord's table. Bro. Poling officiated. The fellowship with members from the surrounding churches was inspirational. Our B. Y. P. D. group enjoyed a vesper service on the Skyline Drive Aug. 10. Bro. Poling addressed the group on the subject, The Quest for the Best in Life. The joint B. Y. P. D. from the Valley and Nokesville churches favored us with a visit in July. Forty-seven young people spent the day with us and gave two programs. The Sunday school was reorganized with Bro. Arthur Allen as superintendent and Edward Gibson as assistant. Sylvia Shiflet is secretary and E. G. Vernon is treasurer. B. Y. P. D. officers are as follows: Maxine Lawson, president; Florence Allen, vice-president; Dorothy Snow, secretary; Ruby Morris, treasurer. The Sunday-school and church services have increased in attendance. According to Pastor Harley's report, the churches have increased their contributions.—Nelie Wampler, Geer, Va., Oct. 24.

Ewing.—We held our communion service on Oct. 19, with forty-five participating in the service. We have just closed a twelve-day revival. As a result three were baptized and one awaits baptism. Bro. J. R. Jackson of Limestone was the evangelist. Our elder, Bro. J. H. Peterson of Fountain City, was present to help conduct the communion service. We had visitors with us from other churches.—Mrs. Elbert Jones, Ewing, Va., Oct. 22.

Griffin.—Our revival meeting was held in August with Bro. Wilmer Crummett of West Virginia as evangelist. He preached practical soul-stirring messages. We pray that the seed that was sown during this time will continue to bring forth much fruit. Four confessed Christ and were baptized. We will hold our love feast on Oct. 27.—Mrs. Helen E. Griffin, Deerfield, Va., Oct. 14.

Jubilee.—We met in council Sept. 24. Our church membership is about 125. We decided to have an all-day meeting with a basket dinner to get the members together for the annual visit before the love feast. It was decided to take up a Sunday-school offering for the building fund. Some officers were re-elected. Our church and Sunday school are growing.—Margaret Fahnestock, Winchester, Va., Oct. 22.

Mill Creek.—On Aug. 7 the B. Y. P. D. held a campfire service. After a social time together a business meeting was held. New officers were elected. Charles Jarrels was elected president. The meeting closed with a worship service conducted by Bro. W. F. Garber. On Aug. 4 our pastor preached our harvest meeting sermon. We enjoyed having Bro. J. E. Miller of Elgin, Ill., speak to us at our preaching hour on Aug. 11. Many from our church attended the regional conference at Hagerstown, Md. Our revival services began on Aug. 11 and closed Aug. 25. Bro. Earl M. Bowman of the Harrisonburg church was the evangelist. Each evening he brought a message to a full house. James Moyers was in charge of the music. Many homes were visited and nine were added to the church by baptism. We feel that our membership has been greatly benefited by these services. On Sept. 8 Bro. Homer J. Miller was installed as pastor of the church. Bro. Samuel Lindsay brought the message of the hour. During the first week of September Bro. John Evans Bowman of Bridgewater met with the youth of the church and gave them special instruction along the line of peace. The pastor meets one evening a week with the same group to continue this instruction. Dr. Frederick J. Libby, executive secretary of the National Council for the Prevention of War, was with us on Sept. 29. He brought an inspiring peace message. Our fall council was held Aug. 24. Reports of the church treasurer and of the annual church visit were given. The Sunday-school officers were reappointed. Bro. William H. Rodeffer will have charge of the Baughers Chapel, and Brethren Homer Miller and W. F. Garber will have charge of the Mt. Vernon church. Our revival services for 1941 will be conducted by Bro. Ernest Muntzing the last of October. Our members were asked to write to the senators and ask them to use their influence against the conscription bill. A bell was donated to the church. This will be installed and used. Bro. C. E. Long was reappointed elder, with Bro. Joseph Pence as assistant. The women's work and B. Y. P. D. organizations are now conducting a study class on China missions. This series of classes began on Oct. 6 and will continue for six consecutive Sunday nights. The fall communion will be

held Oct. 26, at 6 P. M.—Lera B. Jarrels, Penn Laird, Va., Oct. 17.

Moscow.—We met in council Aug. 30, at which time Bro. O. S. Miller was elected pastor for another year. Bro. Joe Shull was again elected Sunday-school superintendent, with Bro. Sidney Byerly as assistant. One letter of membership was granted. We were pleased to have Bro. W. H. Sanger with us on Aug. 11. He brought a very interesting message. On Aug. 18 Bro. John Evans Bowman gave a peace talk which was very interesting. On Sept. 1 Bro. Samuel Harley began a series of meetings with us. He preached seventeen Spirit-filled messages. He and his good wife sang or told a story for the children each evening. Six young people were baptized. Our aid has been busy preparing a box of clothing for relief work. They met and sewed two days, and a large box of clothing has been sent. On Oct. 20 Bro. Waggy of Bridgewater College brought us the morning message. —Mrs. Verna Z. Sheetz, Mt. Solon, Va., Oct. 21.

Washington

Seattle.—We were delighted to have with us the group of missionaries who sailed this fall. The members are always happy to lodge them in their homes and we always have a meeting at the church so all of the members have an opportunity to meet them and hear them tell of their experiences. Brother and Sister Forest Eisenbise were with us recently. Bro. Eisenbise gave an interesting talk at the church one evening. On another evening they went with a group of members to a distant part of the city to hold prayer meeting with an aged sister who is not able to attend our regular meetings. Sister Mary Stover is visiting her son James in Seattle. She had charge of services the last two Sunday evenings. Our fall convention of coast churches will be held in Olympia, Oct. 27.—Minnie Baker, Seattle, Wash., Oct. 16.

West Virginia

Sunnyside.—Our evangelistic meeting which was held by Bro. E. E. Muntzing closed Oct. 6. We had good attendance, and much interest was manifested. The church has been revived and strengthened by the soul-stirring messages. There were twelve added to the church, and many reconsecrated and dedicated their lives anew to our Lord and Savior. Our love feast will be held on Nov. 3. Come and feast with us.—Mrs. Casper Robey, New Creek, W. Va., Oct. 21.

Tear Coat.—We met in council Sept. 22, at which time we reelected Bro. Raymond Martin as pastor. Bro. Cecil Showalter began our revival on Sept. 8 and continued for two weeks. Twelve new members were added to the church and two reconsecrated their lives to God. Our B. Y. P. D. was organized and much interest is being manifested. The ladies' aid had a bake sale in Romney in August. The proceeds amounted to $14.90. We made twenty gallons of applebutter to sell during the winter. The aid, Sunday school and church co-operated in buying new windows for the church. Bro. Arthur Arnold gave us a week's meeting the first of August.—Mary Martin, Augusta, W. Va., Oct. 29.

Valley River.—Bro. John T. Glick of Bridgewater, Va., preached seventeen Spirit-filled sermons for us in our evangelistic meeting. As a result five were added to the church by baptism and the members were much strengthened. Fifteen of our young people and adults attended Camp Hope. Sister Hallie Row and Robert were our delegates to district conference, which was held in the Pleasant Valley church. Bro. W. Harold Row, a former member of this church, and now pastor of the Richmond City church, preached for us on Sept. 1. We met in council Sept. 28, at which time we decided to retain Bro. Robert Byrd as part-time pastor for another six months. Our Sunday school observed promotion day on Sept. 29. The attendance has been steadily increasing and we are moving into the new year with good interest. The men's work sponsored a lunch stand at the annual forest festival at Elkins, W. Va. They will use the proceeds from it to complete the basement of the new church. The ladies' aid is responsible for the third Sunday evening services at the church. They have been having some interesting programs. They are sewing and collecting clothing for European relief.—Ermina Miller, Junior, W. Va., Oct. 22.

Wisconsin

Rice Lake.—We met in council on Sept. 9, at which time we reorganized for the coming year. A consecration service was held the next Sunday and all renewed their vows for a more consecrated and devoted service. Brother and Sister C. C. Cripe from Argos, Ind., came to us Sept. 30 and held evangelistic services for us. Our love feast was held on Oct. 13, with twenty-three partaking. A good interest was shown each evening and a great upbuilding of the spirits and hearts of those who love the work here was manifest. Sister Cripe built up an interest among the children as well as older ones with her illustrations and talks each evening. Bro. Cripe gave a short doctrinal talk each evening before his evening message. We feel a greater responsibility to our church, to our community and to the world at large, and also a broadening of our brotherly fellowship with brothers and sisters scattered throughout the land. We invite the prayers of the faithful in behalf of the work at this place.—Geo. M. Hineline, Rice Lake, Wis., Oct. 22.

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GOSPEL MESSENGER



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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, November 23, 1940 No. 47

EDITORIAL

Jacob Kurtz Was a Generous Man

THE Yearly Meeting for 1848 was held some five miles southwest of Orrville, Wayne County, Ohio. The exact spot was the farm of Bro. Jacob Kurtz. We do not know just what relation he might be to others of the same name, but we do know that he must have been a generous man.

The large two-story house in which he lived at the time was twenty-eight by forty feet on its foundations. Ten feet along the west side was cut off for a kitchen. How would modern housewives like a "little" room ten feet wide and twenty-eight feet long for a kitchen? "The balance of the house, twenty-eight by thirty feet, was devoted to church services, having a portable partition through the center, as a convenience for family use when not needed for public worship."

Paul writes of churches in houses, as in the home of Aquila and Priscilla, but even they never experienced quite what came to Jacob Kurtz of Wayne County. For an Annual Meeting would put a strain on any home facilities quite beyond a local congregation's requirements.

Think how it must have been on the pleasant Sunday, June 11, 1848, when there was "preaching at both house and barn" on the Kurtz farm! Think of the crowd of people overflowing the house and barn and swarming about the yard between. Hard by were the covered wagons "which were so equipped with food, cooking utensils and bedding" that those who came in them made these wagons their homes for the duration of the meeting. Others came afoot, on horseback and in buggies. John Kline and party came from Virginia in two carriages.

But back to the Jacob Kurtz farm on that memorable Sunday in 1848. Besides those crowding his house, barn and yards, besides those camping on his farm and overflowing into the community about, one might note also that "the horses were all turned into a twelve-acre field to make friends the best they could, and for grazing." The point of this miscellaneous collection of facts is that Jacob Kurtz must have been a generous soul to want all this to happen on his farm. H. A. B.

The Most Serious Depression

ONE of the most remarkable contributions to periodical literature within the memory of the present writer was made by James Truslow Adams in an article entitled The Crisis in Character and published in Harpers about seven years ago. Against the background of the economic depression the author drew a picture of the far more serious moral depression. He did not deal in generalities only but cited details, such as the following:

The government's repudiation of its pledge to pay its obligations in gold; the fight of bank stockholders to avoid paying their assessments; the deliberate distortion of news in the daily press; the "terrific stench of the Harding regime" and its failure to affect the smug complacency of the nation; the huge bonuses paid to certain corporation heads in addition to their huge salaries; the pension scandals and bonus grabs of the war veterans; the exploitation of famous names in dishonest advertising. The gist of his severe but calmly reasoned arraignment was that "moral issues appear to have ceased to make the slightest appeal to the ordinary citizen."

Was that an exaggeration? Or if it was not seven years ago, would it be so now? One would like to think so, but how can you in the light, or darkness rather, of recent events? It is not so much that we see open disregard of the most solemn pledges and perfectly transparent hypocritical pretense in high places, but that the peo-

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ple, instead of taking it seriously, dismiss it with a smile as brilliant political cleverness, almost worthy of admiration if not reward. One widely read commentator, noting a larger list from the current scene than that gleaned from Mr. Adams above, concluded each item with this observation: "And the majority of the American people really don't care."

That is the disturbing factor in the situation for it shows what is happening to the moral fiber of the people, and that is a very terrible thing. Empires may crumble from other causes, but the sure prelude to the downfall of a democracy is the disintegration of character in the citizenry.

The moral of this story is that the making of character is our supreme national need, infinitely more urgent than the armament program, and that the chief responsibility for this rests upon the church. To make disciples of Jesus Christ and to teach them his way of life is precisely the charge he left with his church. His greatest apostle said the various agencies of the church had been set up for this purpose. We have known it all the time but we have not realized keenly enough how much depends on it.

The church would better look up her charter and the charge of her Lord, and then put on day and night shifts to speed up character production to maximum capacity. The potential market exceeds all imagination. E. F.

When Wrong Is on the Throne

When things which you cannot control are going the way they should not, you can easily work yourself into a perfect lather of wretchedness and unfitness for any useful service. Another thing you can do, not so easy but still possible, is to make a calm appraisal of the situation and consider what is best to do.

The result may be the discovery that the case is not so hopeless as you had supposed. Your own prejudices may have colored it. At least that aspect of it should be studied carefully, even including the possibility that your view of it may have been entirely wrong.

The result may be, however, a well established conclusion that the situation is really serious. Disaster of large proportions may be impending. What then? All the more reason for composure and a renewed search for the basis of quiet confidence.

That basis is not hard to find. It is in the records of the past, both sacred and secular. It is in countless instances in which temporary defeat has been turned into victory. It is in the abundantly proved fact that "they that be with us are more than they that be with them." It is in the unquenchable conviction settled deep in the human soul, driven deeper in through the march of the ages, that the last word in the world struggle is with righteousness and God.

We all believe this. At bottom we cannot doubt it. Our difficulty is that we have not learned how to be patient. We must understand that the universe is run by God's calendar, not ours. He's doing a tremendous job. Give him time. Learn to labor and to wait. Learn to love and trust and work and wait. E. F.

The Care of Salesmen

We all have our problems with salesmen. Housewives are obliged to learn something of the ways of the house to house salesman who uses various subterfuges for gaining a chance to display his wares. The business man also has his salesman problems. Sooner or later he develops a way of dealing with them. He may be gruff or courteous, choose to drive sharp bargains or suggest and co-operate.

Circumstances, temperaments and salesmen alter cases, but it is interesting to read how one great merchandising concern seems to deliberately coddle the visiting salesman. When such persons appear they are ushered into an elaborately furnished waitingroom. They do not have to cool their heels until some big man condescends to see them. They are offered speedy and convenient facilities for showing their wares.

It is easy to see that the consumer and the merchant can have quite different interests in salesmen. Most consumers have to take some precautions to keep from buying what they do not need, perhaps even do not want. But the merchant is looking for articles to resell. He can never tell just whose display case will contain items sure to make him money. Thus it seems to be nothing more than good business for him to treat salesmen with consideration.

The spirit of the business world has changed greatly in the last fifty years. Once it was the accepted view that the buyer made his purchase at his own risk. But finally the abler merchants discovered that enlightened self-interest required a different attitude toward the consumer. He must be treated so he will return for further purchases. Hence, sales and service sum up the modern merchandiser's practical philosophy. And it may even be applied to the care of salesmen. H. A. B.

THE GENERAL FORUM

How Long?

BY O. P. THOMAS

On battlefields in distant lands
Where frenzied hate fights on
And war lays waste through human blood—
How long, O God, how long?

'Tis sad when men will throw away
Their honor, truth and right,
And bring a curse of sin and shame,
Life's happiness to blight.

How long shall homeless, broken hearts,
Defenseless, and forlorn,
Endure the suffering and pain,
And cause the world to mourn?

God's plan we may not understand;
His mercy reaches all;
'Tis ours to bear the cross with him
Who died to save us all.

May righteous prayers ascend the throne;
How long, O God, how long,
Till honor, peace and joy abide
And love shall conquer wrong?

Sipesville, Pa.

For Such a Time as This

BY V. F. SCHWALM

Second Half

PERHAPS the most interesting of these articles is that by Roy Helton in Harpers. He contends that we Americans have turned the resources of our technological civilizations towards the production of luxury and ease. We have sought a world of comfort and wondered why creating devices for luxury and ease did not seem to give employment to all our people. As a result we have developed a daintier civilization than that of our fathers, but a far less virile one.

If we doubt this charge, re-read the campaign speeches of our candidates for the presidency for the last dozen years. "Two cars in every garage, two chickens in every pot." And also the crackpot schemes, ham and eggs, thirty dollars every Thursday, every man a king, the Hughey Long scheme. In fact, Roy Helton says that "for the past twenty years American civilization represented by its great middle class has appeared to pursue no ideal more world shaking than the attempt to get harder and harder butter for softer and softer bread."

Mr. Helton further asserts that we Americans are largely a sedentary people. "Mature Americans move faster and travel farther under cover and on the seats of their pants, than the citizens of any other nation in the world. They spend more time in enclosed rooms than any race that survived in all history."

Instead of climbing mountains and taking hikes, we build roads to historic spots and go to the top of Pikes Peak, Mt. Mitchell and Mt. Washington sitting down. Twenty-two thousand Americans every Saturday take their exercise vicariously by watching twenty-two men get real exercise. In school we demand that subjects that require too much effort be taken out of the curriculum. We must have school made easy!

In brief I mean to say that we must substitute strength, hardihood, the willingness to discipline ourselves and to sacrifice, for the ideals of ease and comfort, and luxury. For "the danger of technology is not merely that of the creation of tanks and guns by an enemy, but what the absence of any serious purpose save the pursuit of objects of minor luxury can do to the human spirit. The worth and permanence of democracy cannot be insured by guns, tanks or bomb divers, but only by our hardihood as a people. . . . For whatever survives between now and the year 2000 must be something tough."

Here in college is the time and place to begin a self-discipline that will make not only for hardihood of body but for a discipline of mind and spirit that shall once more make us strong—as were our pioneer fathers who landed on our rock-bound coast and took possession of this great land.

Another weakness that has eaten into the vitals of our Western civilization, and I speak especially now of America, of which I know most, is an ethical laxity which has undermined the moral strength of the nation. From the high idealism of our Puritan fathers represented in a literary way by our early American poets we have since the World War made mockery of the ten commandments, and almost every ethical ideal represented by that code.

No nation was ever strong which allowed itself to play fast and loose with the great ethical ideals of the race, honesty, integrity, sobriety, and sex purity. Ever since the population has gathered into the great urban centers, and especially since the World War (and the World's Fair in Chicago), America has tolerated an ethical laxity that has bored in and eaten away at the strength of our civilization. "My strength is as the strength of ten because my heart is pure" is still true. Conscience makes cowards of us all.

I'd like to bring this home to our campus. The

other day I was reading an address on *The Cultural College in a Troubled Age* by President Wishart of the College of Wooster. Said he, "Another and even more serious problem is the somewhat relaxed ethical tone which prevails within our student bodies. This is not to be wondered at, because the campus is never free from the contagious influences of the social life all around it. Easy communication with great cities by means of our automobile, the downward drag of much which the student gets via the radio and the moving picture, the cynicism and relaxed standard of the age, produce a constant tendency toward a type of cheap sophistication such as now prevails in our great urban centers. Consider the social background of a boy of twenty, today. Born at the close of the World War, cradled amid that so-called "normalcy" when from high idealism and self-sacrifice, the nation turned to flappers and jazz; as a boy of ten, caught up in the wild luxuries and gambling orgies of the boom times, and then in the last nine years, passing through the black night of depression, with its disillusionments and fears and class hatreds. Through these later years, enormous sums of money have been spent to prevent people from starving. However necessary this may be, it will always produce a relaxed sense of personal responsibility, and the college campus has felt the impact of that tendency. It has been a very difficult matter to discriminate between real merit and genuine need, on the one hand, and the chiseling, gold-digging type of unmanly dependence on the other."

President Wishart tells of a letter from a former student now in Europe, who had been converted to the Oxford Group Movement. He wrote to confess that he had asked and received aid from the college, which aid he did not need. The president wrote him that if he should return that money, the Oxford Group Movement was justified in his case. "The individuals are rare who feel the ethical urge toward repentance, and rarer still in whom repentance takes the form of restitution," says Dr. Wishart.

No blind optimism can conceal the fact that there has been a lamentable tendency toward relaxed ethical standards, a spirit which gets all it can, as easily as it can, and takes its benefits for granted. If the nation is to be strong we must return to an ethical code which makes for stalwartness of character.

A fourth matter of concern to anyone interested in the survival of our Western civilization is our present attitude toward religion. Walter Horton, in a recent book entitled *Can Christianity Save Civilization?* contends that at the heart of every great civilization in the history of the world was a great religion. This means that there has been in every great civilization "some central and compelling goal of life, some commonly accepted scale of values, to which all mechanical conveniences are to be subordinated as means to ends, and for the sake of which all material comforts and life itself are, if necessary, to be sacrificed." Religion, then, becomes an integrating force that holds a civilization together, and a motivating force that stimulates creative activity.

Dr. Horton points out that there are three stages in the development of every civilization. First a stage of cultural crudity and intense religious activity, second a stage of continued religious activity and of cultural creativity. This is the great stage in any civilization. Then there comes a period of religious inertia, inactivity, perhaps skepticism and of cultural decline. The author then traces these periods in the history of various civilizations.

"Advanced civilizations lose their heart when religion becomes a mere department of life, coordinated with politics, economics, and fine arts, instead of being the center and source from which all other activities continually derive their inspiration, and to which they must continually return for judgment and redirection."

Any student of history knows that in the truly great periods of history all departments of life —economics, politics, education and art—derived their inspiration and their sanctions from religion, and that in a secularized society all these interests go their separate ways (as now), and as a result you have a disintegrated society. Then we have the evidence of an ineffective religion and a civilization in decline.

In a condition like this Mr. Horton contends one of two things must happen if there is not to be continued decline and disintegration. Either there must be a revival of the old religion such as we had in the Reformation or in England in the 18th century under Wesley, or there must appear an outside religion to replace the old—as in the case of the dying Roman Empire when the Christian religion came in.

Now Western civilization, including all of Europe and involving also Russia and America, has professed the Christian religion. This Western civilization, say Spengler, and Schweitzer of African missionary fame, is in decline. Certainly it cannot be said to be in a state of robust health at present. "Without religious renewal, modern Western civilization is likewise doomed to be superseded, for the forces of secularization and fragmentation have now proceeded so far that

general demoralization has begun and a grave cultural crisis is at hand. We must pull ourselves together decisively or go to pieces disastrously." Moreover, it is now being threatened by rival religions as it has not been threatened for centuries.

Dr. Wishart, quoting Dr. Albert Palmer, says, "For the first time since 1683 when John Sobieski drove the Turks back from the walls of Vienna, Christianity faces a rival religion in its own territory. It is," says Dr. Wishart, "a clash of cults, a collision of religious philosophies as to what are the issues of life." And he says, "You who may not be convinced about the historical backgrounds of Christianity, you who have had no personal experience of what it claims to do in an individual life, may be compelled to come to its defense as a philosophy of life, or to see the fine fruits which a millennium of culture has developed in Western civilization go down into the black pit of defeat and of oblivion."

Christianity is not unaccustomed to contest. The Christian religion is not unaccustomed to persecution. It can withstand persecution when it is healthy and strong. But when a weak, anemic, lethargic Christianity meets a young, aggressive, confident rival religion—the outcome is not so certain.

A Christianity promoted to save a civilization could probably save nothing. But a Christianity that re-enthrones the high God in its heart, before whom it trembles in reverence and awe, and whose will it seeks to do at whatever cost—can withstand the arguments as well as the persecution of its enemies and can breathe again the breath of life into a decadent civilization.

A Christian college campus is a place where such a religion should find ready hearts to accept it and champion its cause.

Finally to bring this address home to us individually in this year of our Lord 1940, in a world of rapid change and threatening uncertainty, may I suggest that we should seek to prepare ourselves in our inner selves for whatever uncertain future awaits us. Josiah Royce, the philosopher, used to tell his students that their religion should prepare them for anything the universe could do to them. In our homes and home communities, we live by the help of our families and our friends; we are supported by the institutional aids around us—such as the church, the school, the community. The love of approval and the fear of reproach have their influence on our lives and we seek to win the one and escape the other. There are millions of youths and adults who during the past year have had all these secondary supports removed. Now all they have with which to face life is their own bare souls and the accumulated strength of character and inner poise which they have built up. Our Puritan forefathers had much to say about preparing to die, as is evidenced in Bryant's *Thanatopsis* and other poems. It wasn't such a bad idea, for one prepared to die is prepared to live. Without attempting to revive this Puritan philosophy, however, permit me to insist that in view of the uncertainty of our times it is well for anyone to be prepared for whatever uncertain future awaits him.

McPherson, Kans.

Count Your Blessings

BY D. D. FLEISHMAN

I REMEMBER hearing my father tell of another father, who one winter's night was walking along, hurrying toward home, with his little daughter at his side. Suddenly she said to him, "Daddy, I am going to count the stars."

"Very well," said he. "Go on."

By and by he heard her counting: "232, 233, 235."

"Oh, dear," she said, "I had no idea there were so many."

Friends, have you ever said within your soul, "Now, Master, I am going to count my benefits," and soon found your heart singing? And then you said to yourself, "I had no idea that there were so many."

But consider the fact that, like David, we ought to make our Thanksgiving practical. David's thanksgiving did not end in words. His suggestion was, "What shall I render unto the Lord?" Then we hear him in the Psalms saying what returns he will make. He says, "I will take the cup of salvation and call upon the name of the Lord." This is as if he had said, "I will offer the drink offering appointed by the law in token of my thanksgiving to God. I will offer to thee sacrifices of thanksgiving." The truly grateful heart will not be satisfied to give that which costs nothing.

Nearly a century ago a little Scotch lad was walking beside his father along a dusty road. The day was warm, and the travelers were thirsty. At last they came to a little roadside spring. The boy sprang eagerly forward to drink, but the man paused and raised his broad Scottish bonnet from his head, and his lips moved in prayer, as he silently thanked God before he stooped to drink. "It was an object lesson never forgotten," the lad said, years after when he had become a man.

Through life his grateful thoughts always went up to God before enjoying the gift.

Giving thanks to God for his mercies is always a comely thing for us to do, but especially at this period of our national thanksgiving ought we to stir ourselves all the more to this delightful duty. The very fact that we have received abundant gifts from God's good hand makes it our duty to express thanks. Saying so is a far more pressing duty than many people think. In hard fought campaigns it is customary for commanders to make mention of men who have distinguished themselves for bravery and service. For reward and inspiration both the commander and the country believe that it is as little as can be done, where a man deserves praise, to tell him so.

A young artist showed a picture to which he had devoted his very best efforts. It was to a great master. He stood breathless for the master to speak. When the time seemed longer than he could possibly wait he turned to the great artist and cried, "Oh, speak; say something; say something!" Deep in the heart of the young artist was the natural but almost inexpressible desire to have the master, if he liked the picture, to say so.

A friend relates that his little son had been going around all day with a gloomy face. But at last, just as the little chap was ready for bed and came to say his prayers at mother's knee, the wise and patient mother, who had been biding her time, said, "Now, laddie, what has been the trouble all day?"

"Nothing," said the little fellow, for how could he tell the secret grievance of his heart? It would not be manly to own up. It would seem that he just wanted to be praised; and it wasn't that; what he wanted was a square deal and to know why he wasn't getting it, and he couldn't tell all that.

His mother was patient but firm; he must tell before he went to bed and she would wait with him till he did. So there they sat, one at each end of the sofa while the long minutes ticked slowly by. At last the little heart overflowed and out came the grievance. "When I do anything bad everybody jumps on me, but when I do anything good nobody says a word."

It doesn't seem square, now does it? We grown-up people often feel like the little lad, for we keep pegging away in house and business, day in and day out, and, "nobody says a word." But if we stumble—how swift and far the words fly.

How many mothers and wives and teachers and clerks and pastors and church workers, or people of all kinds, are longing for some word of appreciation, satisfaction or grateful praise!

If parents like to hear their children express their appreciation for what they do for them, need we wonder if our heavenly Father is pleased when he hears us express appreciation and gratitude for his benefits? The very fact that our blessings come from God's kind hand makes it our duty to give thanks. "O give thanks unto the Lord, for he is good; for his mercy endureth forever." Again, "Let the redeemed of the Lord say so." If Thanksgiving Day means anything at all, it means that we say to God, "Our blessings are from thee, and unto thee do we give thanks."

Even in the midst of plenty we are prone to forget. We have one memory and so many forgetters. Within our view are fragments of broken promises. The vows we make in the days of adversity were broken in the time of prosperity. We do remember our trials and sorrows, but fail to recall our blessings.

"Every step we take, every breath we breathe should call for an expression of thanks." Yet how seldom do we stop and thank God for his mercies that are so ordinary because we look upon them as a matter of course, and yet without these things life would be barren and meaningless. We ought to go down on our knees and thank God for the common mercies that he gives us every day. If we do this, we will adopt the words of the Psalmist and say—

"How many are thy gracious thoughts to me, O Lord! How great is the sum of them all! When I count them they are more in number than the sand."

"Oh give thanks to the Lord for he is good; his mercy endureth forever."

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

"Be ye thankful" should be our attitude. The appreciative spirit is always helpful to a larger fellowship, to a full life. Frequently we hear people say, "I love to do something for those people, they are always so grateful." The good in life cannot be enjoyed by the ungrateful. How thankful we ought to be that we live in a land such as America. Our bins are full of grain and our tables ladened with food. To be unthankful for our manifold temporal benefits is to slap God in the face.

Thankfulness enables us to see in every condition some elements of permanent good. "In everything give thanks." We have sorrow in the world and days of sadness—times when we are com-

pletely crushed—when our own dear loved ones are snatched from our side. And yet we know that God makes no mistakes; "he doeth all things well." The Scriptures indicate that we must "learn to be thankful for winter's chilling breath as well as for summer's rays." We can only appreciate the one as we experience the other. "Life is full and strong only as it alternates. The picture is beautiful only when the lights and shades balance each other." To be aware of life's afflictions is the only way to appreciate health. The lessons of life lead to its truest gains. Let us be thankful that God has granted so much good. Let us give thanks unto God for our salvation.

"Blessed be the Lord who daily loads us with benefits, even the God of our salvation."

"Thanks be to God for his unspeakable gift."

"My heart shall rejoice in thy salvation."

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation and call upon the name of the Lord."

"The Lord is my light and my salvation."

Because of his salvation we are put in harmony with God, and we become heirs of God, and heirs with Christ. Certainly, we want to give thanks to God for our salvation.

There is no better way of showing our gratitude for his salvation than by helping others and winning others to Jesus Christ. Let us give thanks unto God for his goodness, for his loving-kindness, and his salvation. God is worthy of our gratitude; we are unworthy of his countless blessings. So let us thank God for what he is, and for what he is doing, and what he is still to do for us. "Let the redeemed of the Lord say so," till people everywhere take up the refrain.

Dallas Center, Iowa.

Slowing Down

BY WALTER S. COFFMAN

THE oldest person who attended a certain sunrise service on Payette Heights was in his early forties. So am I in my early forties. And I make the confession that the edge of my anticipation was not keen as I thought of getting up at four o'clock to attend a prayer meeting. And this, too, was a special prayer meeting, for we planned to have a communion service at sunrise on the mountaintop.

The young people faced no such difficulty as mine—at least if their enthusiasm was any indication. They were impatient while the driver of the truck poured water into the radiator, slowly, lest the cold water burst the hot metal. Finally we were off and soon reached the heights. But the truck could not go the whole way; for the young people must have their service at the very highest point, for they wished to see the rising sun at the very earliest moment. They set off at a run. We in our forties walked—rather slowly. When we came to the designated place, the youngsters had been there and were exploring the other side of the mountain. We were content to remain at the high point until they returned—and we are only in our forties.

Those older than forty and many under forty were still in bed. I have no fault to find with them, for I have confessed that anticipation was a very ambitious name to give my feelings at four o'clock in the morning. And, except for the reason that I am their pastor, I would have remained in bed, too. During coming years I suspect that I will be increasingly less keen to walk to mountaintops on Easter morning. Sometime I expect even to indulge in the luxury of allowing the sun to see me rise, rather than for me to watch it rise.

Now I am not making light of the young people's enthusiasm. Not so very many years ago I would have been one of the first to get to the highest point. I am just slowing down—willing to have my prayers in the lowlands. But I am glad that the young people like to scale the heights and commune on the elements of the Savior's broken body and shed blood at sunrise on the morning of his resurrection.

And here's a thing I am determined to guard against as the years come to me: I shall never try to slow down the enthusiasm of the religion of youth to keep pace with mine. The ancient Jews had a law to this effect: Thou shalt not plow with an ox and an ass together. Why? Their gaits are different. One or the other of them will soon walk the other to death, or else hinder it to distraction. Jesus said it in this way: "No man putteth new wine into old wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. And no man, having drunk old wine desireth new; for he saith, The old is good."

Youth cannot taste old wine; and age does not want to taste the new. For the wine is life. How can youth taste life which he has never experienced? And this is as true where religion is concerned as it is in mathematics: can a child work problems in calculus when he has not had the experience of arithmetic?

Now, we will all agree that the religion of those who have spent many decades with the Christ is mellow, kind, sympathetic and gracious. And

that it is greatly to be desired. But youth must taste his own experience, which is greatly limited in comparison with that of his elders. And he enjoys his religion, and goes to the tops of mountains to commune with his Lord at sunrise. I am satisfied for him to do that, joyously. And this experience was a Christian one—they really were at prayer while their elders slept.

It occurs to me that every succeeding segment of life that we live has its own compensation for anything it loses—such as speed in climbing hills —provided life has been lived with Christ and has been what it ought to be. Therefore, no man "having drunk old wine desireth new; for he saith, The old is good."

Fruitland, Idaho.

The Terrible Meek

BY CHARLES EDWARD DAY

Excerpts from a sermon preached by the pastor of the First Methodist church, Pasadena, Calif. Published by permission.

There are increasing numbers who believe that Christ and his cross represent the only way to achieve justice and freedom and peace. They are called pacifists. Do not let the word confuse you. They are not neutrals; they distinguish clearly between right and wrong, between tyrant and democrat, between aggressor and victim.

There is no comparison between armies in wartime and a police force. Police are nonpartisan instruments of law; armies are ex-parte contestants in a struggle which knows no law. The police arrest, or at worst kill, the criminal; armies slay innocent women, children, and civilians. Police hale the offender into court where in an atmosphere of judicial calm his case is tried according to law; armies cannot arrest war instigators and cannot bring whole nations to trial. If armies compel an armistice, there is no court into which the disputants can be haled, or in which the accused can be fairly tried. The accuser, if victor, is both prosecuting attorney, judge, and jury.

Equally false is the frequent comparison between a man defending his wife against an assailant and armies on the rampage. The husband, even if he kills the assailant, does not kill the assailant's wife or children or innocent neighbors. He does not upset the economic or industrial life of a whole city or state. He does not destroy liberty, his own and his neighbor's. He does not fill the community with lies and hate. He does not, in wrath, impose damages against the assailant's children and grandchildren to the third and fourth generation. He does not compel all the rest of the community to arm itself with guns lest he turn on them next. Armies do all of that and more.

These pacifists believe that the one adequate defense against enemies is to abolish enemies, not by destroying them but by making them your friends. That can be done only by creating confidence in your own friendliness, your own passion for peace, your own inflexible purpose to be just and generous, your own understanding of others' needs, your own desire to co-operate with them in building a world where they and you alike may have a chance for a decent human life.

They believe that can be accomplished only by reduction of armies and navies to the level of the police power; by willingness to confer about raw materials and territories and markets and boundaries and tariffs; by relinquishment of that extreme national sovereignty which insists on being absolute judge of its own rights and claims; by consent to submit disputes to some international court.

Suppose Mr. Hitler and Mr. Stalin should conquer and divide Europe and then drunk with success swarm the Western hemisphere? What would the pacifist have America do? He would recommend not surrender, but resistance—nonviolent resistance! Instead of poison gas, vigorous protest against invasion and tyranny. Instead of cannon, courageous refusal to harbor the invaders, to obey their commands, to turn over to them commerce and industry and the machinery of government. Instead of war, words backed by conviction and action. Instead of an effort to kill, an attempt to conciliate and to convert. Instead of annihilation of the aggressor nation, an appeal to their better nature, and if invasion continued and tyranny waxed hot, a willingness to go to jail or to the concentration camp in persistent non-co-operation with the enemy and in unsuppressed loyalty to American ideas and to Christian practices.

Americans would suffer in such a program, to be sure. Americans would fill jails and concentration camps. Americans would be stood up against the wall and shot. But do not forget the Americans would suffer if we went to war. They would be taken prisoners. They would be slain by thousands on the battlefield. American women and children would die in multitudes in bombed cities. Once armies are set in motion by a nation believing itself defrauded, a nation deceived by censorship and lashed into fighting fury by propaganda, there can be no stopping those armies, except by suffering and death. The pacifist knows that a price must be paid for peace and freedom.

What he proposes is a very definite loyalty to all the values of civilization and Christianity, an

immovable determination that those values shall be preserved, a willingness to suffer and die for their preservation, a faith that suffering and death, endured rather than inflicted, are the way of the cross but also the way of redemption.

The pacifist cannot imagine Jesus behind a machine gun or pushing a bayonet into another man's breast, or at the wheel of a bomber dropping death upon the innocent. The pacifist knows that we are not Christ. He had a vocation which is not ours. In him there was an absoluteness of character which no mortal among us shares. But the pacifist is sure that when Christ went to the cross, when "being reviled he reviled not again," when "being persecuted he threatened not but committed himself to him that judgeth righteously," he pointed the only way to the triumph of truth and righteousness. Only a kingdom built on love and sacrifice can endure. The cross and not the sword is the nation's surest weapon of defense. The cross does not conquer enemies; it ends enmities. Nothing but the death of enmity can be the birth of peace.

This is not a policy of weakness, but of strength. It requires all the military virtues—courage, endurance, discipline, sacrifice, and it accomplishes results which are beyond the power of military strategy.

It takes a far less fearful toll of human life. If there is any killing, it is done by the aggressor alone. And because he is a human being, he cannot go on killing people who are not harming him. The success of this strategy is epitomized in the assertion of one of the Indian police when their fierce onslaught failed to frighten Gandhi's followers and to provoke retaliation. "You can't go on hitting a blighter when he stands up to you like that."

Such a policy rallies world opinion. It is an unanswerable demonstration that the people who adopt it are not aggressors, that they have only a desire for peace and justice, that they believe in the righteousness of their cause. When a nation arms for war and goes to war, there is always a doubt about it from the very beginning. When it kills and destroys in the prosecution of war, the very passions aroused carry it to ends which cannot be justified. Doubt concerning it is deepened.

Such a policy wins the antagonist. It does not conquer; it converts. Frederick the Great, vigorous soldier, said, "If my soldiers began to think, not one would remain in the ranks." When soldiers encounter nonviolent people, they have to think. When they are met with guns, all they have to do is to keep on shooting. But when they are met with the grit that nevertheless offers no harm, they have to ask, "Why have we been marshalled against such a people? Why are they so resolute and yet so harmless?" Thinking begins and morale crumbles. The Duke of Wellington, another great soldier, confessed, "No man with any scruples of conscience is fit to be a soldier." Conscience can be submerged when the other fellow is trying to kill you—the instinct of self-preservation smothers the voice of the soul. But when the other fellow is offering you no peril, when he meets your blows with kindness and your assault with affirmations of justice and fair play, your conscience inevitably becomes active. That is history. And it is religion. "If thine enemy hunger, feed him, if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head."

Nonviolence summons both the intelligence and the conscience of the opponent into action, and each of these two great soldiers, Frederick the Great and Wellington, has admitted that no army can hang together when its intelligence and conscience begin to function. Not defeat, but disintegration overtakes it. The passions of war subside. Men become once again human beings instead of fighting animals. And in their awakened humanity is the hope of conciliation and conference and peace!

One of the Reasons Why I Like the Church of the Brethren

BY BERNARD N. KING

One of the Bible verses that was indelibly fixed in my mind as a boy is 2 Tim. 3:5, "Having a form of godliness, but denying the power thereof." The Brethren have always been concerned about the Biblical basis of a practical religion. Our fathers were suspicious and cold toward creeds and ritual. We have prided ourselves on our simple and democratic modes of worship—maybe simple to the point of being crude and disorderly. But our church fathers were sincere, and by devoutly studying the Bible they saw the barrenness of the religion of mere creeds and cults of their day. Their piety established the reputation of a church that believes that Christianity has the truth by which a man can triumphantly live.

Two more of the favorite verses among Brethren have been, "Therefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Matt. 7:20, 21).

There is always the danger of making religion a cold, empty, formal exercise. In recent times

we have taken part in the general Protestant emphasis of having better planned worship programs, and also more worshipful buildings. As a denomination we have made definite progress here. But the importance of a well-planned service and meaningful architectural symbols is in proportion to the worshiper's understanding of their purpose. Too often the means are confused with the end. Jesus, in the Sermon on the Mount, suggests that religion is more than a ceremony. "Lord, Lord" is not enough. A Christian is one who bears moral fruit.

As a denomination we have also been saved from the disturbing influences of excessive emotionalism. There have always been people who seem to think that the test of religion is a highly charged mental state, or in terms of psychology, "emotional instability." Paul's letter to the Corinthians tells us that some of them participated in a public emotional spree. He then requests that "all things be done decently and in order" (1 Cor. 14:40). We need emotion, more of it than many of us have, in religious worship. Nothing worth while is ever done without the compulsion of an emotion. But Jesus also suggests that not every one who has the emotional outburst, "Lord, Lord," shall inherit the kingdom, but he that applies the will of God to everyday life.

Then there is also the theological bickering that causes factions in churches and that has caused many a denominational split. The greater part of the Sermon on the Mount was designed by Jesus to rectify the errors of Pharisaical legalism. The Pharisees were meticulously careful in defining the Law. Jesus rebuked them for neglecting the weightier matters of the Law, for being more zealous for the letter of the Law than its spirit. The Pharisaical mind is still in our churches. But as a denomination we have been largely saved from the ugly contentions of petty intellectual hair-splitting. The source of our unity has been pretty much in the common agreement that religion is life. We have magnified the good life as revealed in Jesus Christ.

I believe that a denomination with a history like ours has a great mission and a big responsibility in the world of our day. It seems to me that the present tragedy in world affairs is simply due to the lack of Christian ethics in governmental affairs. No nation has yet bet her life on the faith that Christianity works. So often in the past, as in the present, statesmen, preachers, educators and citizens formalize their religion to suit the pagan practices of imperialistic and nationalistic states. The editor of Fortune has grounds for his noteworthy editorial. The message of Christianity has been very often watered, or made thin and blue with the preaching of relative values in place of the absolute principles of Christ. The Brethren have suffered in times of national tension because of their insistence on the Christ way. Let us not forget how Christopher Sower was persecuted and made penniless because of his peace principles during Revolutionary War days. John Naas was hanged by his thumbs and big toes for his refusal to join the King of Prussia's army. John Kline paid the supreme price for his faith. Some good Dunker blood went to prison in the last war because Brethren sincerely wanted to do the will of God.

Our people have been inclined to be farmers because they are convinced that rural life is the most conducive to a high standard of morality. Many in high places are advising us to keep our roots in the soil for there, as in no other place, we can perpetuate our rich heritage.

What can be said about our conscientious opposition to militarism can also be said on our attitude toward slavery, intemperance, and Sunday desecration. We believe that the teachings of Jesus are applicable to our times. It isn't the Brethren make-up to compromise with prevailing evils just because there seems to be no better way out. In time it is probable that war will go out just as the institution of slavery is a thing of the past in the civilized world. Slavery went because of the earnestness of those who applied Christian principles to society. If enough Christians can withstand the present pressure of evil, hold steadfast and true to the truth they know, prayerfully seek the will of God in complex situations, world-wide peace will be greatly accelerated.

I like the Church of the Brethren because we believe that the test of religion is doing good and bearing moral fruit.

McPherson, Kans.

Leaders

BY JULIA GRAYDON

In the one hundred seventh Psalm we find these words, "And he led them forth by the right way that they might go to a city of habitation."

The writer is speaking of the redeemed ones who were watched over by their God, who alone could bring them out of all their troubles and oppression.

The world is filled with leaders. Which way are they leading?

If you are a leader then your responsibility is great for you must lead those under you in the right way.

In order to lead in "the right way" you must know that way yourself, the way of righteousness.

Harrisburg, Pa.

HOME AND FAMILY

Golden Wedding

BY MAY ALLREAD BAKER

We have grown old together, you and I;
Have watched the changing seasons, year by year—
Glad spring; bright summer; autumn, brown and sere;
Harsh winter, when all blooming, green things die.
And now it's sunset in our life, dear heart;
We're living in its genial afterglow.
Trials and temptations have no more a part—
We've met and conquered both, long, long ago.
We've had our tryst with youth; knew love's sweet bliss;
The joys of parenthood; the woes of death
When of our son and kindred dear, bereft;
The cares and hopes of labor; and now, this:
Our rendezvous with age. Still hand in hand
We wait serenely for the promised land.

Lewisburg, Ohio.

Teaching Peace in the Home

BY RHODA KREIDER

In Two Parts—Part Two

It is highly amusing to observe how tactless some people are with a younger person—they give too much explanation. Even those who, seemingly, are familiar with the present educational system and know what is required and what can be expected of the youth will give detail after detail. While it is important that elders state clearly what is meant, if a thing is to be done correctly, it is equally important that they give the one addressed credit for having a certain degree of intelligence, if a friendly spirit is to be maintained. Yes, little things are important, but insignificant things are not!

The older child who helps to select his own clothing is receiving training in making decisions and getting a knowledge of the value of money. He also feels that his opinions are respected. If the child never has the chance to handle money or to buy a few things for himself, he may spend right and left, when he begins to earn his own money. There is danger, too, that money may mean too much in his life.

Every child has something which must be respected—his individuality—the reserved part of his nature into which no one has a right to inquire. Parents who inquire too deeply into the child's thoughts and motives are driving the child farther away from them. He will be less openhearted, especially if he feels that his parents are infringing upon his rights. Every child has the right to be alone sometimes so that he can discover himself. The child must have a vital religious training so that the reserved part of his nature will be virtuous.

The child must be taught to respect that which belongs to another. Again, the best method of teaching respect for that which is another's is by example—respecting the child's possessions. He must also learn to value time which belongs to another. Parents should give the child a definite time for performing his chores rather than calling to the child, if he is within hearing distance, whenever a task is to be done. The mother's main interests naturally center about the home; but a child's interests are different. His time for play must be respected. If the child's time is respected, he will, upon entering the business world, have learned to value his employer's or his employee's time.

The parents who habitually say "no" for no good reason other than to exert their authority or to suppress the childish nature are helping to develop an unpleasing personality. If the child is obedient to all these refusals because he is afraid to disobey, he will lack stability of character. If, on the other hand, the child utterly disregards these negative commands, which are often forgotten by the parents as soon as they are uttered, he may turn out to be a lawless citizen. If the child is obedient because he is naturally a good child, he may develop into a pleasing personality, but he will always have the memory of the pleasures that were denied and then left a void in his life.

But there must be some negative teaching in the training of the child. The modern saying, *Never say don't,* should be *Never say don't without a purpose.* There are some things in the child's nature that must be curbed. If the child feels that there is a purpose behind a "don't," he will feel a sense of security in obeying. Every child takes pride in saying, sometimes, "No, I'm not allowed to."

It was once the writer's duty and privilege to care for a little two-year-old girl for several weeks. She was well-mannered, but unlike most children at her age, she did not have a smile for everybody. She was slow to trust strangers and for the first few days I felt like an impostor. There were times when we had friendly chats, but her aloof manner made me think she didn't like me. But on the fourth day, the barrier was broken. We were taking our afternoon stroll—she in her coach. She had with her in the coach a child's purse. As I pushed the coach along the pavement, I paid little attention to what the child was doing and saying—she seemed to be enjoying the chance to be alone.

After a while she took from the purse what I thought was an empty lipstick container, and went through the motions of applying lipstick. When I bent over the child a few minutes later to arrange her more comfortably, I noticed that there were red, cakey particles on her lips—evidently the compact was not entirely empty. There was a chapped spot on her upper lip and, besides, she was on a special diet. I immediately wiped her lips and said, "Listen, your lips are sore and if you get any of that stuff on them, they might be poisoned. *Now don't do that again.*" It was not my place to take from the child the trinkets that had been given to her; but I didn't want to be responsible for the child's developing an infection. I soon forgot all about the matter and was enjoying my own thought and she, too, seemed to be enjoying hers—sometimes expressing them aloud.

After a little while I stepped closer to hear what the child could be saying in such a highly animated voice. And this is what she was saying, *"She said, 'Don't do that again,' and I won't do that again!"* I couldn't help but smile at the way she said it, and the child smiled back—a smile that was different from any that

she had bestowed on me. Her smile seemed to say, "Now I believe in you—you don't want anything to hurt me." When we returned to the house, the child's grandmother remarked to me, "The child has become attached to you!" I knew it was because I had said "don't" with a purpose.

Letting the child get on one's nerves and giving commands at random increase the child's tendencies to disobey. Reprimanding the child only when there is a good reason makes him feel that it is important to obey. If parents want the child to know how to deal with people, they must set the example by using the right methods with the child. There is an art in disciplining. There should be a law written in the heart of every parent: Never reprimand a child unless you can do it for love's sake. There should be a law written in the heart of every individual: Never let your anger express itself unless it is righteous indignation.

No child was ever harmed by receiving too much love. But there is danger in *not showing* the child that he is loved. Not only the young child, but the boy and girl, the young man and young woman must be surrounded by an atmosphere of love in the home. A girl who is denied love and attention at home is more apt to be led astray by "love" at first sight than the one who receives the love and attention which her parents owe her. The former, not having a background of experience, may, in an unguarded moment, be wooed by flattery or carried away by what she thinks is a proper regard for her personality.

Along with loving the child is trusting the child. The young child sets a fine example for the parents—he looks up into their faces with a trusting look, challenging them. And no one but a cruel person would destroy his faith. Parents should never let the child know that he is mistrusted in any affair. If the young man or young woman is not trustworthy, whose fault is it?

Every child, to have a well-rounded personality, must learn to be friendly. While it is very important that the child's friends and playmates are chosen with care, it is also important that he cultivate a spirit of friendliness to people in general. Saying "Hello" or smiling a "Good Morning" to a child from a "questionable" home can do no harm to any child's character. On the part of the one who bestows the greeting, it develops a spirit of friendliness; and the one who receives the greeting may be lifted above home influences or a growing inferiority complex, as the case may be.

No child should be told, at home, that he is socially superior to any of his classmates. Every child will naturally notice, at times, wherein his training is different from that of other children. The best method for parents to follow is insistently and consistently to train the child in the right principles. A child who has not been taught reverence for personality in the home may assume an unfriendly attitude toward those who are not his immediate associates. He may grow up to realize that in his school days he snubbed a genius. He may even lack that asset valuable to every profession —the common touch. The "lovers" who in a friendly social gathering have no time for any one but themselves undoubtedly lack altruistic training.

No one is perfect and no one expects parents to be perfect. Every individual is largely responsible for his own character. Before anyone can have the proper regard for the personality of another, he must have self-respect. Genuine self-respect must have something more than money, respectable family, fine manners, and good looks on which to build. Pride will not keep the youth from falling, if the temptation is too strong. Genuine self-respect demands a vital underlying purpose. Every youth must carry with him the vision splendid as a safeguard.

When each child in every home is taught by example the love of God and the sacredness of human life, both of which are expressed in reverence for personality, there will be no longer any trashy novels, flirts, homebreakers, brokenhearted brides, babies born outside of the marriage relation, kidnappers, murders, mean gossipers, dictators, and wars.

Lebanon, Pa.

Uncrossed Bridges

BY LEO LILLIAN WISE

David Baker was happy to have his children and their offspring home for the day. Come to think of it, he mused, he couldn't remember just when they had all been together at once for the day. The house was filled with the gracious aromas of good food.

But after awhile David began to see other things that wakened in him a sense of uneasiness. It was as if underneath all the semblance of happiness deep and dread fears hammered upon the consciousness of these his beloved children. He saw the tense look deep in Sue's eyes and how her hands reached out for first one and then the other of her tiny tots as they came near her.

And Will — as steady a boy as ever there was — could not hide the misery in his gaze as he looked after his own son, a lithe happy youth. David felt a desire to flee to a safe retreat to which he could take his progeny, and then close the door, standing against it himself. He shook his head; that was not the way out! But he remembered reading just the other day how a sick young mother had sought a gas-filled room as a means of escape for herself and her little brood of babies. That, he decided, must not happen to Sue. But terrible things are done by women ill and desperate.

And while David returned thanks for the bountiful meal, inside of him was just one petition, "Dear Father, show me the way to help these of mine." He served as a good host, remembering the likes and dislikes of the different members of the family. He related a humorous tale of his childhood, how because he had his head tied up for a toothache he had sat at one side and watched the other eat, and all the while hot tears of disappointment had rolled down his swollen face.

Little by little the others responded and troubles seemed to be forgotten. Then, later, when they had gathered in the living room he asked suddenly, "Will, what is troubling you?"

Will looked up thoughtfully. "I hadn't said anything."

"That's right," his father agreed. "But sometimes, my son, it is better to take a fear out into the daylight and look at it calmly."

And somehow the ice was broken. First it was one and then it was another speaking. They told of the problems and perplexities of life, of how hard it is to make decisions. And what could one hold to in these

days of unrest, these days of watching for some new terror to stalk round the corner into plain view?

And because David is very wise he led them to speak freely and frankly. Then when there was a lull he began talking quietly. At first it was an old story, one they had heard before but given now with new meaning.

"And so Sara, this great-grandmother of ours, rode horseback into a new country. She carried gold upon her person.

"Sara was from a wealthy family before her marriage to a young farmer. But she had courage. She knew hardships were waiting for her. She had to work hard with her own hands to care for the needs of a large family. They raised families those days, you know.

"By and by when the members of her family had grown and left the home nest, they made other homes and carried on just as bravely as Sara had. Now suppose she had dissipated her strength by forecasting the troubles which she might be called upon to endure. We would not have the picture of her as a sturdy ancestress. And she had troubles aplenty. But take a look at her picture hanging in the dining room and be glad she was your great-grandmother!

"Think back into our early church history to the men and women compelled to leave their ancestral homes and come to a new world in the quest for home and happiness. Perhaps they had their moments of questioning, but on the whole they had a sense of being held in the Father's hand and from that place no one could pluck them.

"So many of our fears are like the times I suffered as a small lad. I had to go for milk, and sometimes it was late. Fear gripped my heart at the thought of the bridge I needed to cross. And then after I was home again I felt sheepish because I'd been so scared. Uncrossed bridges do look fearsome if you look into them and see no light. But when you walk ahead with a steady step you often find the mists somehow dissolve.

"Mind you, I'm not belittling any of the fears of our day. We have many things to think about. But this one thing I crave for you, hold fast to the hand of God! He will take the sting out of our trials."

The others were looking at him in that subdued way that speaks of hallowed places. His hand reached for his well-worn Bible and he began reading that wonderful psalm bidding us not to be afraid of terrors by night or day. And when he had ended his reading he committed his own to providential care.

In the flurry of getting ready to leave Sue came up to him to say softly, "Father Baker, thank you so much." And Will gripped his hand hard as he said merely, "Bye, Dad." David Baker knew that certain emotions can never be voiced with words, but he felt better than he had earlier in the day. Perhaps he had helped his own to find the going a bit easier.

DeGraff, Ohio.

"Woe Unto Him"

BY JULIA GRAYDON

Sometimes as I read my Bible certain sentences seem to stand out and I feel that I must pass them on.

Here is one with a solemn warning. It is found in the second chapter of Habakkuk and the fifteenth verse: "Woe unto him that giveth his neighbor drink." A man often boasts as to his mild drinking and he feels that the other man, "his neighbor," should be able also to drink mildly, so he sets before him, in his own home or perhaps in a public place, the drink that seems so little to him. But to the neighbor it is a different thing. He drinks what his friend (?) has set before him and intoxication follows. "Woe," says the prophet, "to him that giveth his neighbor drink."

A woman said to another woman in telling her of a dinner she and her husband had attended. "Wouldn't you have thought Mrs. B. would have known better than to hand out drinks when she knows my husband's failing?"

Woe unto all who tempt the weak?

Harrisburg, Pa.



Elder and Sister James A. Sell

Elder and Sister James A. Sell now live at the Brethren Home at Martinsburg, Pa. The marvelously fruitful lives of these two aged Christians are familiar throughout the brotherhood. A minister at seventeen, a contributor to the church publications for many years, and long active in church work, Bro. Sell has been a bulwark to his denomination. The picture shown here was made from a snapshot taken by a visitor at the Home on the occasion of the annual outing last August. The picture finally came into the hands of Sister Ada Cassel Sell who now shares it with Messenger readers. Mrs. Ada Sell of Altoona, Pa., sends the poem below.

Lines to Two Aged Christians

Where would you rather have us view
Your pictures side-by-side,
Than in our Messenger, whose page
Will travel far and wide?

Dear ones, your years may in his will
A century attain;
And memories of you will e'er
A symphony remain.

Sweet symphony of work and love,
Oh, faithful, Christlike pair;
God bless you both, and bless us all,
Unite us over there.

KINGDOM GLEANINGS

Calendar for Sunday, November 24

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Attitudes Toward the Gospel Message.—Luke 8: 4-15.

Christian Workers, Truth and Conscience.

B. Y. P. D., Testing Your Strength.

Intermediates, Try Your Strength.

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Gains for the Kingdom

One baptized in the Palmyra church, Pa.

Two baptized in the Waterloo City church, Iowa.

Six baptized in the Springfield church, Ill., Bro. Galen T. Lehman, pastor.

Four baptized in the Camp Creek church, Ill., Bro. E. L. Cave, evangelist.

One baptized in the Salem church, Ind., Bro. C. H. Rosenberger, pastor.

Eleven baptized in the Mexico church, Ind., Bro. C. W. Petry, evangelist.

Five baptized in the King Ferry church, N. Y., Bro. E. C. Woodie, evangelist.

Five baptized in the Georgetown church, Ohio, Bro. Roy Teach, evangelist.

Four baptized in the Goshen City church, Ind., Bro. G. L. Wine, evangelist.

Five baptized in the Middle Creek church, Pa., Bro. W. F. Berkebile, pastor.

Five baptized in the University Park church, Md., Bro. Arthur Slaght, evangelist.

Thirteen baptized in the Tyrone church, Pa., Bro. Harold Snider, evangelist.

Seven baptized in the Peace Valley church, Mo., Bro. Lester E. Fike, evangelist.

Six baptized in the Westernport church, Md., Bro. Foster Bittinger, evangelist.

Fourteen baptized in the Spring Creek church, Pa., Bro. J. W. Fidler, evangelist.

Six baptized in the Boone Mill church, Va., Bro. Guy E. Wampler, pastor-evangelist.

Two baptized and three received by letter in the Maple Avenue church, Canton, Ohio.

Eleven baptized in the New Philadelphia church, Ohio, Bro. Edward Stump, evangelist.

Eleven baptized in the Warrensburg church, Mo., Brother and Sister C. I. Weber, evangelists.

Six baptized in the Spring Mount church, Pa., Bro. W. C. Sell, evangelist; Bro. Wm. Gould, pastor.

Six baptized and one awaiting baptism in the Sipesville church, Pa., Bro. H. M. Snavely, evangelist.

Eleven baptized and eleven received by letters in the Bradford church, Ohio, Bro. J. H. Good, evangelist.

Five baptized in the Sugar Creek church, Ind., Bro. Jesse W. Whitacre, evangelist; Bro. Leo H. Miller, elder.

Five baptized in the Lewiston church, Minn., Bro. J. H. Mathis, pastor; also four nonresident members baptized.

Six received in the Owl Creek church, Ohio, Bro. S. P. Early, evangelist; also two baptized prior to the meetings.

Nine baptized and one reclaimed in the Hurricane Creek church, Pleasant Mound, Ill., Brethren M. A. Whisler and Ausby W. Swinger, evangelists.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. C. O. Showalter, Dec. 1-15, in the Brownsville church, Md.

Bro. Rufus Bucher of Quarryville, Pa., Dec. 29, in the Palmyra church, Pa.

Bro. Ray O. Shank of Covington, Ohio, Dec. 8, in the Sant Fe church, Ind.

Bro. Galen Barkdoll of Copemish, Mich., Dec. 1-15, in the Lansing church, Mich.

Bro. Jesse W. Whitacre of Keyser, W. Va., Dec. 2-15, in the Albright church, Pa.

Bro. Harley Coppock of Tipp City, Ohio, Dec. 1-15, in the Pleasant Valley church, Ohio.

Bro. J. W. Fidler of Brookville, Ohio, Dec. 1-15, in the Ashland Dickey church, Ohio.

Bro. Leo Miller of South Whitley, Ind., Dec. 2-15, in the Mt. Pleasant church, Ind.

Bro. Galen T. Lehman of Springfield, Ill., Nov. 25, in the Beech Grove church, Ohio.

Bro. Ernest E. Muntzing of Rockingham, Va., Dec. 1-14, in the Peters Creek church, Va.

Bro. D. R. McFadden of Smithville, Ohio, Nov. 17 to Dec. 1, in the Plymouth church, Ind.

Bro. J. S. Rittenhouse of Queen Anne, Md., Nov. 24 to Dec. 8, in the Three Springs church, Blain, Pa.

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Personal Mention

Middle Iowa has chosen Eld. U. J. Fike as Standing Committee delegate to the La Verne Conference, with Eld. D. D. Fleishman as alternate.

Southwestern Kansas has chosen as representative on the 1941 La Verne Standing Committee Eld. Burton Metzler, with Eld. Bernard N. King as alternate.

Bro. A. W. Adkins of Cabool, Mo., was the scheduled speaker at the home-coming in the Paint Creek church of Southeastern Kansas last Sunday. Sorry we could not tell you in time to hear him.

Many former Bethany students will remember Mr. Frank Sansone, fruit and vegetable vender, who for many years has supplied the seminary with fresh fruits and vegetables. The secretary of the boarding club informs us of his death from a streptococcus infection on Nov. 5, and suggests that those wishing to send expressions of sympathy may address his wife at 3217 W. Fulton St., Chicago, Ill.

Bro. Forest S. Eisenbise did actually get off for Shanghai at last, sailing from Seattle, Nov. 11. Eleventh-hour efforts of the mission offices to straighten out the passport problem by long distance phoning were rewarded with success. Bro. E., the family he leaves at home, along with our other workers who represent the church in personal sacrifice and war-time hazards will surely have the support of our prayers well re-enforced by generous sharing.

Bro. J. C. Inman sticks to Northeastern Ohio but in January next will transfer his pastoral labors from the First church of Canton to the Ashland City church.

Bro. Newton D. Cosner, pastor of the Westernport and Frostburg churches of Western Maryland for the last six years, has been called to the pastorate of the Windber church of Western Pennsylvania. His address after Dec. 20 will be 508 Twentieth St., Windber, Pa.

The Far Western Brethren in the days when they were known by that name need not have come from any farther west than Illinois. This time they hailed from Oakland, Calif., and Phoenix, Ariz., Bro. Carl D. Woody of the first named place, Brother and Sister A. W. Arnold of the second. In both instances it was certain near of kin that gave the rest of us the opportunity to meet them.

President Hutchins of the University of Chicago says: "Moral and intellectual strength is much more important to the United States than military strength. With our vast resources and impregnable position we are unlikely to be swallowed up even by a combination of three powerful enemies if we understand and believe and have the courage to defend freedom, truth and justice, the central principles of democracy. This is the vital force of a nation."

Bro. DeWitt L. Miller's recent articles seeking to promote a more vital congregational experience in worship struck a responsive chord in the hearts of many Messenger readers. With a great meeting on hand at Meyersdale in which Ministerial Board Chairman Hartsough is doing the preaching, Pastor Miller has not been able to respond personally to the many messages of appreciation which he has received. It is certainly gratifying that the need of more genuineness in public worship is so widely felt.

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Miscellaneous Items

The Santa Fe church of Middle Indiana will have an all-day home-coming and harvest thanksgiving meeting Dec. 1. "Invitation to all who can come."

The Woodberry church of Baltimore, Md., is at West Thirty-sixth and Poole Streets, we are now reminded, not as erroneously stated in our issue of Nov. 2. Hope you did not get lost looking for it.

The Sunfield church of Michigan has had, or is having a series of meetings led by Brother and Sister J. F. Baldwin of Chicago, Ill. The confusion in our minds as to the time is due to the fact that one authority says the meeting began Nov. 15, the other gives Nov. 22 as the beginning date.

Here's another view from a former moderator of the General Conference: "I think I'd like to send you an excerpt from a book I have been reading on these formal worship services so carefully built by some of our younger pastors. I think they are good but often too self-conscious and unbendable to be very practical."

"True worship is not beautiful music, a lovely ritual, or even a stimulating sermon offering spiritual guidance. True worship occurs when I join in a co-operative search with my brothers for the vital truths of God as they relate to me, and when I join in a co-operative effort to make those truths operative in the lives of my brothers as well as in my own." Pastor Nevin H. Zuck, Ambler, Pa.

The Rockford church of Northern Illinois is having an all-day Thanksgiving service with basket dinner at noon, tomorrow, Nov. 24. The afternoon will have special features. The women's missionary society will have a dramatic program and mite box opening in the evening.

Thursday, Nov. 28, is the day for the Northern Indiana Women's Rally, to be held in the Pine Creek church at the corner of Pine and Stanton roads. The morning program is at 10:00 o'clock, the afternoon at 1:30. We note that the programs carry the names of ten women and three men, besides reference to other unnamed participants. Building Christian Homes, Peace Symposium, A Woman Asks a Vital Question, A Demonstration of Family Worship, Behind and Beyond the Great Commission—these suggest some of the things the women will think about next Thursday.

The Certificate reproduced on page 2 of this Messenger was authorized by the Brethren Service Committee at a meeting held Oct. 27. It provides for contributions in addition to one's normal giving, and made in consideration of tragic world need, the sacrifice of life and money which many are making in war, and the donor's desire to support constructive service to humanity. The certificate offers an opportunity for alternative service in the realm of money. It represents the voluntary and generous giving that asks neither interest nor the return of principal. The certificate will be issued in five denominations, ranging from five to one hundred dollars. For information write: Brethren Service Committee, 22 S. State St., Elgin, Ill.

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New Gish Fund Books

The seven following books will be placed on the Gish list Dec. 1, 1940:

262. Alcohol Education Visualized, National Forum $0.25

Through scientifically gathered facts the alcohol problem is presented by colored diagrams, charts, and contrasting picture portrayals. The book provides source material for lectures, sermons, and group study.

263. Doran's Ministers Manual for 1941 .....$1.00

The Religious Telescope says of this volume, "A treasure house from which may be gathered things old and new. It is a guide to planning of sermons and the work of the parish for the year."

264. Highland Shepherds, Arthur Wentworth Hewitt ..... .60

In simple, well-written style the author gives inspiration, warning, challenge, and counsel to the rural shepherd in the rural pastorate. The book is divided into four sections: the Person, the Priest, the Preacher, and the Pastor dealing with the ministry of the shepherd to the flock.

265. Conversations of Jesus, Frederick Keller Stamm . ..... .80

The author believes there is nothing so powerful as an apt and vivid application of the simple Gospel of Christ as lived and taught in his everyday contacts with men. These thirty groups of conversations show that Jesus was God's great messenger of right as he met men and women in the highways of life. The book contains Opening Conversations of Jesus' Ministry; Conversations of the Early Judean Ministry; Conversations of the

(Continued on Page 25)

OUR MISSION WORK

Learning the Language

BY CHALMER FAW

Number Fourteen

"The stork's breechcloth," that is the name of a certain Bura plant with a long and pointed triangular leaf. Other plants and animals bear similarly picturesque names. A species of small fish is called "son-of-a-big-man" because when they are grown they become very large catfish. There is an insect known as "evil-can't-touch-me" from its habit of curling up and drawing in its head and feet when danger is near. Another bug whose back is often removed and used for a charm bears the significant name, "goodness-comes-upon-me."

It is this graphic quality of the language, its picturesque representations, which makes Bura a fascinating study. Behind each such name as those cited above there is, as the Buras would say, a "karapu," or meaning—and these meanings lead directly into the heart of the thinking of the people. A people who have lived close to and have become a part of the nature about them, the Buras have left such meaning-deposits in their language. A fish which swims on top of the water is called "horse-of-the-surface-of-the-water"; another is called "razor-razor" because of its resemblance to the native shaving instrument. Similar to this are the "dog-dog" fish and the "grass-grass" fish, the former so named for its long doglike teeth and the latter for its slender body. The "eye-on-the-mountain-top" is a fish with conspicuously high optical organs. Among the locust names I have noticed the "can-kill-a-mother," so-called because people say that if you eat it your mother will die. There are also the "peanut-peanut" locust whose wings resemble the peanut leaf, the "medicine locust" of intricate and brilliant markings, the "horse of the spirit-men" (or shades from the underworld), the "pepper-pepper," the "fly-fly" and some seventy more whose names I have recorded but not yet analyzed. Among the plants are found such names as the "gazelle's horn," the "roan's ear," and a flower called the "rooster eye." A certain plant known as the "nut of the underworld" is one which, if eaten fast, will send you just there. A certain tree is known as the "sheep's tongue" because if you bite one of its leaves your tongue, after two or three days, will feel like a sheep's tongue. Another tree or bush is called the "arrow corn." It bears seeds resembling the native guinea corn, but from it comes poison used to tip the deadly hunting arrows. A certain bush ant is known as the "tree dog" because it lurks around the foot of a tree ready to fight anything which tries to climb the tree. A certain insect resembling our firefly is called "evil-spirit bug" because at night it shines like an evil spirit is said to shine.

Among the Buras diminutive plants are often named in the same droll fashion that our own language received such names as "dogwood," "toadstool," and "jack-in-the-pulpit." A certain grass which resembles the common broom-grass, but which is much smaller and is always found in swampy land, is called the "frog's broom." Similarly a plant resembling the wild cherry, but much smaller and with inedible fruit, is quite naturally dubbed the "dog-cherry." The bumps produced in marshland are called "frog-stoves."

One might multiply this catalogue of picturesque nomenclature almost indefinitely. It bespeaks a language still in the prime of its picture-making process. Just as a native bird is named "can-spin-cotton-in-the-sky" because of its interesting antics in flight, so we might say of parts of the Bura language that it can spin strands of beauty and freshness for a modern world too nearly soured by the boredom of its dull and meaningless stereotypes.

Garkida, Africa.

Marama Notes

BY HERMAN B. LANDIS

The Royers, Harold and Gladys, came to live at Marama in June. This being their third term in Africa, they were able to get started to work immediately. They both have "self-starters." Harold's main interest is in agriculture, although he is to build a house at Marama also. The schoolboys were amazed when he make good milk from soy beans. Each in his postelementary school class tested the milk and pronounced it good. The schoolboys are much interested in planting fruit trees, and Harold has been helping choose good sites for the orchard and helping them plant the trees. This teaching and help should, in a few years, help the Bura people a great deal in their living. Gladys is very busy with women's work. She makes regular trips to the near villages to talk with the women and teach them religion, health and reading.

It has seemed that the hospital has had more serious cases than usual. Dr. Studebaker makes regular trips here from Garkida to perform operations and to prescribe for the more serious cases. Usually the number of patients decreases when the farming season opens, but this year, there has been little slack period. Hazel Landis, as hospital superintendent, has had to devote nearly full time in the hospital because of the seriousness of the cases.

This has been an unusually dry farming season. Many villages have offered sacrifices to beg God for rain. Their method is to quit work for the day and drink all of the beer they can hold. A few other details come in, such as sprinkling the hoes with blood, but getting drunk seems to be the main part of the ceremony.

A few months ago one of our Christian boys died of tuberculosis after an illness of six months. During this period he never complained, except that he wanted to attend the church meetings so badly. Difawalkari Ndahi was nineteen years old and would have completed the elementary school next year. We tried to visit him each week and encouraged the native Christians to visit him. As the time drew near for him to go, he said his faith in God was still strong. He told his father that he did not want to be buried according to the native custom, but as a Christian. The father respected this wish and called us to have charge of the burial. The funeral was held under a large tree near the house, and many people heard of the Christian belief in the afterlife for the first time. The people were surprised at our calmness, for they become greatly excited when a young man dies; they fear his spirit if

they do not mourn enough. While the Christians were preparing the grave, I went back into the family compound and saw an unusual sight. The women had propped the boy up in a sitting position, against some clay water pots. His hat was on his head and the women were dancing before him, singing his praises. They would step before him, smile and salute him. The Bura belief is that his spirit had not yet departed and they wanted to stand in well with the spirit in order that it do them no harm. Before the funeral service, the local witch doctor took a certain tree branch and a thorn branch, sprinkled a bit of water on the boy's arms and legs, made light passes down the arms and legs, presumably to open a way for the spirit to depart. In spite of all of this pagan activity of which the dead boy would not have approved, we felt it to be quite a victory that they had called the Christians to take charge of the funeral.

We have been studying the Acts of the Apostles in prayer meeting. The preachers were very enthusiastic about Paul's journeys, and said they would like to do something like that. One of our best preachers decided he would try it out on a small scale. He went to a section of country where we have not opened up work as yet, but hope to in the future. It is twenty-six miles from Marama, by road. During the three days he was there he preached in five different villages. He reported that the people would hardly let him go, telling him that he must tell them more. When mealtime came, he had more invitations than he could accept. We are hoping as the boys become mature that more of them will be interested in going out on their own to preach. We continually get calls to preach in these farther away villages. Whether it is because the people want to hear something new, like the Athenians, or because they want sincerely to know our God, we do not know. We only know that we long to tell all the people the story of Christ, and then leave it to them to choose.

Nggwa is seven miles from Marama. We feel that the farther away villages are more promising than the station groups, for we know they are not contaminated with the desire for jobs and money from the mission. Sometimes we are not sure but that some of our Christians are Christians merely for the jobs they hold.

Last Sunday we had a beautiful baptismal service near this village. Three young men were baptized. The pool is a natural baptistry, just the right depth. If there is more water it runs on, leaving the depth the same the year around. This makes a total of thirteen baptized Christians in this church. They have a church committee actively at work. Nearly all of the Christians here go out each Sunday to preach in villages surrounding Nggwa. This is how it happened that a village three miles away found out about the Christians and wanted a school. They came to us at Marama with the request. We told them we could not do anything about it now, but perhaps they could send someone. They did this and one of their number goes three days per week to teach school. At the end of the last day's session, he calls the people together and preaches to them. I visited the school recently and seventeen wide-awake boys, averaging about fourteen years in age, were sitting on rocks in a hut, learning the beginnings of reading, writing, and most important of all, a new conception of God. They are to pay the young teacher five cents per week, and the church committee is devising means to pay him. These people do not see much money and this is really quite an undertaking for the small group.

Marama, Africa.

What to Pray For

Week of November 23-30

To become better acquainted with our missionaries and their work, use the What to Pray For column along with the Prayer for Missions Calendar and the Missionary Picture Sheets. The three should be used together.

Those who enter into the fellowship of prayer for the missionaries week by week should turn to the news from Marama written by Bro. Herman Landis. Bro. Landis has mentioned many items of news concerning their work which give us facts about which to pray. In the Dec. 6 issue of the Gospel Messenger, which will be the Africa Special Number, you will find what Sister Landis has to say about Bura Medicine. While reading her account, no one could keep from breathing an earnest prayer for Sister Landis and for the medical work carried on by our doctors and nurses and other missionaries in Africa.

Already the first term of service for Herman and Hazel Landis has passed by, and they will be returning to America in the spring of 1941 if sailings can be arranged.

Let us also pray for Sister Mary Alice Engel, who has been home on furlough since February of 1940. Most of the months in America have been spent in hospitals where she has studied lines of work which will be of value when she returns to Africa.

A Fearful Indictment

BY MRS. E. STANLEY JONES

These nine statements, which are so clearly worded that no one can misunderstand, have been selected and copied and sent in by Mrs. Alfred Flora of Ohio.—Ed.

1. To find ourselves in a city where we had to go hungry because we could discover no place to eat which did not also sell beer.

2. To see miles of glaring advertising imploring us to drink, smoke or visit roadhouses.

3. To see men, women and girls smoking, drinking and carousing in saloons and at cocktail bars.

4. To hear oaths and vulgar expressions from the lips of high school and college girls of good families.

5. To find so many churches closed on Sabbath evenings, but motion picture places open wide and busy.

6. To be unable to find a midweek prayer meeting, but rather forums, scouting, dancing and bridge in church parlors.

7. To find churches being sold for debt, benevolent budgets cut, Christian work of all kinds cut for lack of funds, people unable to work and losing their jobs, but at the same time, apparently, having plenty of money for sports, motor cars, luxuries, movies and all sorts of indulgences.

8. To find the nastiness of the modern literature that was sampled.

9. To find America running more and more to nudity, license and pagan painting, while heathen people, when converted, tend to stop such practices and move towards modesty, chastity and restraint.

THE CHURCH AT WORK

These are momentous times. The general boards and committees meeting for several days during the week beginning Oct. 27, wrestled with an unusually heavy and significant list of business. On the pages that follow are presented summary reports which should be read with care by all who wish to keep up with the march of church activities.

MISSIONS

Meeting of the General Mission Board

By C. D. Bonsack, Secretary General Mission Board

The General Mission Board is responsible for the work of missions as well as that of the Brethren Publishing House. This gives a heavy program of interests. Many sessions covering three days and evenings were spent facing the plans and problems of the work. All members of the Board were present: Otho Winger, Rufus D. Bowman, H. H. Nye, Nora M. Rhodes, W. Newton Long, M. S. Frantz and F. S. Carper.

This being the annual meeting, much time was given to organization. Bro. Winger, who for sixteen years has been chairman, refused to allow his name to be considered, and Rufus D. Bowman was elected chairman and H. H. Nye vice-chairman. All regret that Bro. Winger's heavy duties otherwise and present health conditions made him feel this step was necessary. One who has given such dynamic leadership through the years cannot drop it without all feeling a deep sense of loss. A committee was appointed to make an appropriate statement, which appears in the next column.

Bro. Ora W. Garber was elected for a term of three years on the Gish Committee in the place of M. R. Zigler. H. Spenser Minnich is Financial Secretary in charge of stewardship teaching, matters in relation to the budget, helping local churches, etc. Anetta C. Mow has charge of missionary education and women's work. Other changes will be made by Sept. 1, 1941, that will be announced in due time.

Reader's left: Otho Winger resigns after sixteen years as chairman of the General Mission Board and of the directors of the Brethren Publishing House. Middle picture: Rufus D. Bowman is the new chairman of the board and of the directors. Reader's right: Chairman L. W. Shultz of the Board of Christian Education welcoming two new board members: Harl Russell (left), Burton Metzler (center). Photos by H. Spenser Minnich.

The board faced the difficult problems in relation to our foreign work with faith and courage. They recommended at least one new missionary family or more for each of the foreign fields. They will need doctors for both China and Africa, and a nurse and two other single ladies for China. Present world conditions, while making mission work more difficult, only show the need of our message of hope and love in Christ for a divided and suffering world. Reports from the fields, while they are inadequately staffed, show the work was never more appreciated or fruitful than in the present confusion and bitterness.

There has been a long-felt need of a school for missionary children in Africa. It seems impossible to keep families on the field otherwise. The board appropriated $2,500 for this purpose to make a start. Here is a chance for some charitably disposed persons to provide a need that missionaries will long cherish, as well as their children. About $12,000 was appropriated in service grants to aged ministers or their widows, which are duly investigated and recommended by the General Ministerial Board. The writer was asked to give the missionary address at the next Annual Conference, to be held at La Verne, Calif.

A Resolution of Appreciation

On account of Conference decisions providing for more frequent change in Board memberships, as well as on account of impaired health, Bro. Otho Winger offered his resignation as chairman of the General Mission Board. This was accepted with reluctance and a committee appointed to make proper record for the Gospel Messenger and the minutes. The statement of the committee follows:

In view of twenty-nine years of inestimable service of Bro. Otho Winger as a member of the General Mission Board and as a director of the Brethren Publish-



ing House, and especially for his sixteen years of chairmanship over both these organizations (the only point at which we have power to act), we hereby wish to record on the minutes of both organizations and in the Gospel Messenger, the appreciation of his associates and a grateful brotherhood, to all of whom he has made a unique contribution.

We have appreciated his dynamic leadership, his analytic mind, his penetrating and balanced judgment, his spiritual concern for progress in a great cause, and yet always a kindly and sincere approach to the many weighty and difficult issues faced in the work. We recognize the large and unusual place he has held in our church development. We sincerely assure him of our regret that physical reasons require him to be partially relieved from his heavy program of activities to which he gave himself so unreservedly in the full strength of mind and heart.

Nov. 1, 1940 Committee—Rufus D. Bowman,
H. H. Nye,
C. D. Bonsack.

BRETHREN PUBLISHING HOUSE

Directors Authorize Improved Messenger Club Plan

By E. M. Hersch, Manager-Treasurer

The principal action of the directors of the Brethren Publishing House of general interest to the brotherhood was a revision of the method of selling the Gospel Messenger. After consultation with the Council of Boards the directors of the House authorized what will be known as the Improved Gospel Messenger Club Plan.

At the Publishing House and Council of Boards meetings it was pointed out that when coal is bought to heat a church enough is purchased to warm the entire audience. The right to be comfortable in church is not limited to those who have paid their church dues.

By the same token, the janitor is paid out of one common fund that he may dust the pews for all. Nor is any member refused the minister's message because he happens to be in arrears with tithes and offerings. If anything, those the farthest behind in these matters receive special attention.

It was then proposed that the church paper should be treated as other church necessities. That is, placed in the church budget as quite as important as coal, light, Sunday-school supplies, janitor service and the pastor's salary. No partiality is shown in furnishing some church necessities. Then why not the impartial distribution of the church paper?

Here is where the Improved Gospel Messenger Club Plan comes in. The Messenger is now offered as follows: (1) at $1.00 per year where 100% of the resident Brethren families take the paper; (2) at $1.25 where 75% of the resident Brethren families subscribe; (3) single subscriptions will continue at $2.00. These are the prices which experience shows would be fair at each subscription level.

What type of home mission work can pay larger dividends than this economical plan for supplying each family unit with the church paper? For particulars see the back page of last week's Messenger or write the Brethren Publishing House, Elgin, Ill.

MINISTRY

Meeting of the General Ministerial Board

By M. R. Zigler, Executive Secretary

The members of the General Ministerial Board and the regions they represent are:

Southeastern Region ..... Raymond R. Peters
Eastern Region ..... M. Clyde Horst
Central Region ..... H. L. Hartsough
Central West Region ..... W. H. Yoder
Western Region ..... Edgar Rothrock

The report on the Minister's Manual revealed that the first edition is nearly exhausted. A committee was appointed to arrange for the second edition. Suggestions for the new edition will be appreciated.

A special study was authorized to improve our church records and methods of keeping historical and statistical information. Up-to-date annual reporting indicates growing interest in providing materials for the Yearbook.

One evening was set aside by the board to fellowship with the seniors of Bethany Biblical Seminary. This enabled the students to get acquainted with the members of the board and likewise the board members became acquainted with the seniors who will be placed in churches next year.

During the year a special room in the Brethren Publishing House has been designated as the General Ministerial Board Room. Furniture was purchased. The board invited the members of the other boards to meet with them in the room for a dedicatory service. The·



The General Ministerial Board now has a room of its own. Seated about the table, reader's left to right, are: Raymond R. Peters, W. H. Yoder, H. L. Hartsough (chairman), M. Clyde Horst (foreground), and Edgar Rothrock. Photo by E. G. Hoff.

service was under the direction of H. L. Hartsough, the chairman.

The General Ministerial Board gave much time to the consideration of our home mission problems and to ministerial relief. Recommendations in these two important fields of our church life are made by the board to the General Mission Board for final action.

The placement of ministers always takes a major share of the board's time. Because of the personal nature of this work very little can be reported. The board desires to serve the churches and the ministers in the most helpful way.

The organization of the General Ministerial Board is as follows: Chairman, H. L. Hartsough, North Manchester, Ind.; Vice-chairman, M. Clyde Horst, Elizabethtown, Pa.; Treasurer, W. H. Yoder, Waterloo, Iowa.

COUNCIL OF BOARDS

Meeting of the Council of Boards

By M. R. Zigler, Chairman of the Staff

The Council of Boards consists of the members of all the General Boards of the church. The council considers problems presented by the several boards and initiates plans in the interest of the entire church. During this year Rufus D. Bowman has served as chairman.

At a previous meeting the General Ministerial Board was requested to make a study of the regional development in the church. The following report was made and passed by the council: "In harmony with the decision of Annual Conference of 1936, each of the five regions of the brotherhood is setting up a regional organization to meet their particular needs and correlating these with the various district, college, and denominational organizations. We recommend to the Council of Boards that the idea of developing regional organizations which are indigenous to the respective regions receive our continued encouragement and support. We feel that the colleges and all our church promotion plans have only one object, and that is to build a vital church program to save the world and to bring in speedily the kingdom of our Lord and Christ."

Attention was given to the subject of homes for retired ministers, missionaries and church workers. The development of this feature of our church life has been assigned to a committee which was urged by the council to complete their study and to create policies to guide in the securing and using of property for this purpose.

Considerable time was devoted to thinking through the best way to plan for our Annual Conference and finance it. A committee appointed at the last meeting of the council was instructed to continue the study and report at the next meeting.

The Historical Committee reported that progress has been made in cataloguing the J. H. Moore Memorial Library during the year under the supervision of J. E. Miller. It was decided to make special efforts to secure copies of all books written by Brethren authors, offering to exchange available duplicates for those that we do not have.

Dr. Tracy Strong of the Y. M. C. A. reported on the work that is being done among war prisoners and expressed deep appreciation of the work that is being done by John Barwick in England.

One hour was devoted to consideration of the implications of the Selective Service and Training Act of 1940. The Brethren Service Committee reported. Action of the council indicated satisfaction regarding the work that has been done by the Advisory Committee and the Brethren Service Committee. The chairman of the council was asked to express to the officials of the government our appreciation of the fact that favorable consideration has been given to freedom of conscience in the conscription procedure.

One of the most important functions of the council is to build the Conference Budget. It was decided to present the following budget to the 1941 Annual Conference for the year 1942-43:

General Mission Board	$165,000.00
Board of Christian Education	19,250.00
General Ministerial Board	6,750.00
General Education Board	1,500.00
Bethany Biblical Seminary	26,500.00
Ministerial and Missionary Service Fund	16,000.00
Missionary Service Loan Fund	2,000.00
	$237,000.00

The following officers were elected for the next year: Chairman, Paul H. Bowman, Bridgewater, Va.; Vice-Chairman, A. C. Baugher, Elizabethtown, Pa.; Treasurer, Clyde M. Culp, Elgin, Ill.

CHRISTIAN EDUCATION

Board of Christian Education Meetings

By L. Avery Fleming, General Secretary

All members of the Board of Christian Education except one were present at the October meetings of the board. Burton Metzler of McPherson, Kans., and Harl Russell of Marshalltown, Iowa, new members, were introduced by the presiding officer. Chairman Shultz presented the following four new members of the staff: L. Avery Fleming, General Secretary; Raymond R. Peters, Director of Young People's Work; Miss Genevieve Crist, Children's Editor; and Miss Inez Goughnour, Young People's Editor.

Reports made by the heads of the various departments and by committees were reviewed by the board. Members of the editorial staff presented plans for the improvement of our Sunday-school papers and publications.

Among the new projects approved by the board, three will probably be of special interest to the church at large. The first of these was the planning of a program of church contacts with our young people enrolled each year in various institutions of higher learning. The second was the appointment of a committee to study and provide program materials for meeting the needs of the intermediate age group in our churches. A third project provided for a study of standards with which any local church or church school may compare itself and discover where it needs to improve.

Changes in the organization of the board will be indicated in the Official Directory which appears in the Messenger. L. Avery Fleming was appointed to represent the board at the International Conference on Christian Education to be held in Mexico City in July. Other appointments included the following:

Music Committee—P. L. Huffaker, A. F. Brightbill, George Detweiler, H. L. Young, Paul Halladay, Nelson T. Huffman, Nevin W. Fisher.



National B. Y. P. D. Cabinet. Reader's right around the table: H. K. Zeller, Jr., retiring chairman; Raymond Peters, director; Lester Young, chairman; David Studebaker, Ernest Lefever; Inez Goughnour (substitute); Grace Bowman; Grace Hollinger, secretary to director of Y. P. W. Photo by E. G. Hoff.

Dramatics Committee—Sadie I. Wampler, Mrs. Fred Dove, Ira H. Frantz, Rebecca Sheaffer, Gladdys Muir, Mary Grace Martin, Joe Van Dyke.

Adult Council—Foster B. Statler, A. C. Baugher, Robert Noffsinger, D. D. Funderburg, R. E. Mohler, Anetta Mow, Mrs. Ross D. Murphy.

Children's Commission—Mrs. Frank Howell, Mrs. Nevin W. Fisher, Mrs. J. D. Reber, Mary Keiper, Ruth Shriver.

Leadership Education Committee—L. Avery Fleming, W. W. Slabaugh, M. R. Zigler.

Representative on—

Executive Committee of International Council of Religious Education—L. Avery Fleming.

Joint Tract Committee—D. D. Funderburg.

National Council for Prevention of War—Jesse H. Ziegler.

Committee on Peace and Good Will of Federal Council of Churches—M. R. Zigler.

Historical Committee—L. W. Shultz.

Brethren Service Committee—L. W. Shultz, Paul W. Kinsel, to serve one year.

The Board of Christian Education is organized to serve our church, and the general secretary urges all church workers to call upon our staff members for any assistance which we may be able to give. At the same time, we earnestly solicit your constructive criticisms and friendly suggestions.

National B. Y. P. D. Cabinet Meeting

By Raymond R. Peters, Director of Young People's Work

The third regular meeting of the National B. Y. P. D. Cabinet was held at Elgin, Ill., Oct. 27 to 29, 1940. The cabinet has been meeting at the time of the fall board meetings in order that its work might be co-ordinated with the general church program. The personnel of the cabinet is: Lester Young, chairman, Central Region; Grace Bowman, secretary, Southeastern Region; Ernest Lefever, Eastern Region; Kurtis Naylor, Central West Region and David Studebaker, Pacific Coast Region. Kurtis Naylor could not attend the meeting and Inez Goughnour, formerly from Iowa, now young people's editor, represented the Central West Region.

We believe that our young people everywhere will be interested in the work of the National Cabinet. Thus some of the major items of discussion will be reviewed.

Annual Conference. The cabinet is interested in planning worth-while programs for Conference. During the past half dozen years young people have had a significant place in the Conference program. The fellowship of Brethren youth has been inspiring and helpful. Again in 1941 at La Verne, California, hundreds of young people will meet for play and thought and study.

The B. Y. P. D. Handbook. The old Handbook is out of stock. The Elgin office will do its best to serve your needs between now and Conference and at that time a new Handbook of up-to-date materials will be on display. The National Cabinet outlined the table of contents and the "meat" will be supplied during the coming months.

The Action Guide. The Cabinet is anxious for district and local cabinets to use the Action Guide this year and offer suggestions for improvement. If you do not have a copy of the Guide, write to the General Boards, Elgin, Ill., and secure one for fifteen cents. It is what the name implies—a guide for action in the B. Y. P. D.

Regional and District Organization. Some time was spent discussing the functions of regional and district organizations. The local church was kept in mind and every effort is being made to help with the activities of the local B. Y. P. D. We are anxious for local cabinets to get in touch with district and regional officers for help.

As the National Director of young people's work, the writer would urge all persons interested in youth work to write for help and at the same time send your suggestions and criticisms.

Meeting of the General Education Board

By A. C. Baugher, Secretary-Treasurer

For a number of years the General Education Board held its midyear meeting at the time and place of the meetings of the Association of American Colleges and the Conference of Church-Related Colleges. But since this year these meetings will be held in Pasadena, Calif., the Board met at Elgin, Ill., in conjunction with the meeting of the other General Boards of the church, and the Council of Boards. The Board held its meetings on Oct. 28 and 29. All the members of the Board were present with the exception of Homer F. Sanger.

The one question to which the board gave a large amount of time was a study of the effect of the conscription bill upon our colleges. Specifically, the problem to which the board gave most of its time has to do with a problem of alternate service for our colleges. Many colleges in the country are now putting on programs of military training, R. O. T. C. and civil aeronautics. Colleges of the pacifist churches will not be able to go along on such projects. In lieu of these forms of co-operation with our government, our colleges are more interested in giving courses in first aid, principles of relief work, adult education, community betterment, Spanish language, child welfare, and a greater appreciation of the principles of democracy.

A report was given for each college and the seminary. The following items will show the trend and tone of these reports:

1. The enrollments are approximately the same as for the past year, in several colleges it is larger.

2. One college dedicated a new auditorium on Oct. 19.

3. Several of our colleges have made substantial additions to their endowment during the year.

4. One of our colleges was approved by the regional accrediting association.

5. Several colleges have committees at work studying the questions of teacher tenure, and retirement systems.

The Board appointed Brethren C. C. Ellis and A. C. Baugher to represent the interests of the General Education Board at the meeting of the National Conference of Church Related Colleges in Pasadena, Calif., on Jan. 8 and 9.

The organization of the Board for 1941 is: Chairman, C. C. Ellis; Vice-Chairman, V. F. Schwalm; Secretary-Treasurer, A. C. Baugher.

PEACE AND RELIEF

Brethren Service Committee Activities

Reported by Merlin C. Shull

Bro. L. W. Shultz, chairman of the Service Committee, gave such an interesting report before the recent meeting of the Council of Boards, that we have decided to give it here substantially as he gave it there. Some of these facts have been given before but this will furnish a concise summary.

The Church of the Brethren is rendering much needed constructive service in this distracted world. It is making a testimony of the Christian way of life by literally visiting those who are sick and in prison; giving food to those who are hungry, and clothing to those who are naked. This aid is given through personal service, food and clothing in places of great need in many parts of the world, and musical instruments and books for war prisoners in Canada. Since Jan. 1 of this year the women and young people have given approximately $25,000 worth of clothing. This has been sent to the Friends Center, 1515 Cherry St., Philadelphia. Since March 1, 1940, the church has sent in $28,986.44 as of Oct. 31 for peace and relief. This is an increase of approximately $20,000 over a similar period last year. Wheat fund money to the amount of more than $1,800 has been raised by the men of the church.

Here is a brief resumé of our activities, personnel and plans:

I. Relief—All Outside of the United States

China.—Through the Shansi Mission we have furnished $1,000 monthly for food. In the interior of unoccupied China we have had a personal representative, Howard Sollenberger, who is now returning. For the Shanghai center, Forest Eisenbise sailed Nov. 11. The Friends will co-operate with the Brethren at Shanghai.

Europe.—In unoccupied France David Blickenstaff is now serving. Food is given; more helpers are sought. In England John Barwick is now serving in the war prison camps. There are 3,000,000 war prisoners in Europe.

Canada.—For refugee camps we give one-third support of one worker in co-operation with Friends and Mennonites. In war prison camps one worker is to be supplied. Musical instruments are to be given and German-French classics are needed.

Cuba.—Here we plan to assist in a refugee hostel—La Finca. Clement Lapp is to serve here.

II. Refugees in America

Fourteen refugee students are being aided in our colleges. Four refugee professors are now serving in our colleges. Funds were voted to aid fifty refugees for four months in two Friends hostels—one at Scattergood, West Branch, Iowa, and the other at Quaker Hill, Richmond, Ind. At Quaker Hill two Manchester graduates are directing the hostel—Stanley and Marie Hamilton. Two workers are to be provided for these hostels for a year. A few refugees have also been placed in Brethren communities.

ADULT DISCUSSION OUTLINE

The Bible and Brotherhood

Part II. Jesus Living and Teaching Brotherhood

Sunday, December 8

Note: It may be well to have the following texts read. Most of them will not need comment to be effective.

I. How Christ Became Our Brother
1. The Word became flesh (John 1: 14).
2. Took the form of a servant (Phil. 2: 7, 8).
3. Tempted as we (Heb. 4: 15).
4. Gave his life a ransom (Matt. 20: 28).

II. God's Great Family
1. God is Father (Matt. 6: 9; 7: 11; 23: 9).
2. All are brethren (Matt. 23: 8).

III. Christ Came to Befriend
1. The lost (Matt. 18: 11; Luke 19: 10).
2. Those that labor (Matt. 11: 28).
3. Whosoever (John 3: 16).

IV. The Tests of Brotherhood
1. The Golden Rule (Matt. 7: 12).
2. Neighborliness (Luke 10: 35-37).

V. Barriers to Brotherhood
Must be removed (Matt. 5: 23, 24; Matt. 18: 10-17).

VI. The Symbols of Brotherhood
The communion service (John 13: 1-17; Matt. 26: 26-29).

VII. The Price of Brotherhood
1. Love your enemies (Matt. 5: 44).
2. Become as a little child (Matt. 18: 3).
3. Help the poor (Luke 18: 22).
4. Become a servant (Luke 22: 24-26).

III. Rehabilitation

A section of the committee is finding their way in helping our own people to find employment and to better conditions in the homeland.

IV. Peace Education

Normal peace teaching during these strenuous days is advisable. Aid to conscientious objectors who will need help was urged. Alternative service for those who request such work, under church direction is in the process of development. Brethren Volunteer Service is being developed in work camps such as Blough, Westminster and Yakima.

V. Finance

Conference has set no maximum amount for relief contributions. The sum of three thousand dollars was authorized as a monthly minimum. This amount is being more than doubled at the present time. This is very gratifying. There may come soon the opportunity to minister to the vast needs of 37,000,000 Europeans who face starvation this winter.

Brethren Service Certificates are being provided in denominations of five, ten, twenty-five, fifty and one hundred dollar denominations for those who wish to invest in peace making. Any one may request these, and our peace workers will promote their use.

VI. Needs

The following furnish splendid opportunities for continued Christlike service: qualified workers in certain fields now open and others soon to open; clothing; funds to buy soap, food and milk; kindly deeds wherever you are. Some books, such as classics in German, French, Italian and English can be used to good advantage. All who wish to contribute or who seek more information may write to Brethren Service Committee, 22 South State Street, Elgin, Ill.

New Gish Fund Books

(Continued From Page 17)

Galilean Ministry; Conversations of the Perean Ministry; Passion Week Conversations; and Post-Resurrection Conversations.

266. The Acts of the Apostles, Vol. II, Halford E. Luccock ..... .70

The second and concluding volume on the Acts of the Apostles by Dr. Luccock is now available to Brethren ministers. Like the first volume the second overflows with ideas and vivid metaphors as the author gives striking and timely meaning to the Book of Acts for our day.

267. Rites and Ordinances and Ground Searching Questions ..... .25

The writings of Alexander Mack have guided the destinies of Brethren people for two centuries. The present reprinting of the words of the patriarch and founder of the Church of the Brethren and the other groups of the Brethren family offers a short and plain view of the outward, yet sacred, Rites and Ordinances of the House of God. Much of the material is arranged as a conversation between father and son, the elder and younger Mack.

268. Is the Kingdom of God Realism? E. Stanley Jones ..... .80

Impressively, convincingly, with a simplicity which has its own power and a conviction which comes out of living experience, this book unfolds the realism of the kingdom of God. The Christian way is shown to be not merely the way of goodness but also the way of wisdom. Throughout this vivid message to every Christian today the kingdom is disclosed as the one solid reality amid the shaking kingdoms of this world, the one embodiment of universal truth.

Gish Fund books are available to ministers of the Church of the Brethren only at these low prices because funds from the estate of James and Barbara Gish were placed into the hands of the General Mission Board for this purpose. Good books open windows of thought for the minister. Gish book selections offer fine Christmas gift suggestions for an individual to give his minister. Order from the Brethren Publishing House, 22 S. State St., Elgin, Ill.

Sufficient subscribers have been secured to offer three magazines to ministers of the Church of the Brethren at special rates. The magazines are:

269. Church Management $1.25
270. Expositor 1.50
271. International Journal of Religious Education .. .90

These subscriptions will begin Jan. 1, 1941, for our ministers who have designated their desire to subscribe at the above rates. If there are other ministers who wish to be included in this special magazine offer, send your order immediately to our office.—M. R. Zigler, for the Gish Committee.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Cole-Schubert.—On Nov. 1, 1940, by the undersigned, in the Oak Grove Church of the Brethren, David W. Cole and Esther L. Schubert, both of Alvada, Ohio.—Glenn J. Fruth, Alvada, Ohio.

Rice-Martindale.—By the undersigned, at his home, on Aug. 12, 1940, William Rice and Rose Martindale, both of Argos, Ind.—C. C. Cripe, Argos, Ind.

Robertson-Kimmel.—At the home of the bride, Oct. 11, Robert W. Robertson of Harris, Iowa, and Gladys Jean Kimmel of Sheldon, Iowa, by the undersigned.—C. E. Kimmel, Sheldon, Iowa.

Seltenright-Pfeifer.—By the undersigned, at the home of the bride, on Sept. 3, 1940, Hubert Seltenright of Plymouth, Ind., and Edna Louise Pfeifer of Argos, Ind.—C. C. Cripe, Argos, Ind.

Stroman-Good.—By the undersigned, in the First Church of the Brethren, Springfield, Ohio, Aug. 23, 1940, Charles Dale Stroman and Glenna Marie Good, both of Springfield, Ohio.—J. H. Good, Springfield, Ohio.

FALLEN ASLEEP

Baugher, Sister Katie S., was born Oct. 28, 1874, and departed this life Aug. 27, 1940, at the home of Brother and Sister Ira Sterner. She was a faithful member of the Upper Codorus congregation for many years. Funeral services were held in the Chestnut Grove house by Elders G. M. Resser and N. S. Sellers. Interment was in the adjoining cemetery.—Mary A. Wildasin, Lineboro, Md.

Beeghley, Amanda Hershberger, was born in Somerset County, Pa., Feb. 16, 1860, and passed away in Omaha, Nebr. On Feb. 28, 1885, she was married to M. J. Beeghley, who preceded her in death. She was a nurse for many years. She united with the Church of the Brethren in her early youth and remained faithful. She was an excellent gardener, especially of flowers. Surviving are six children and fourteen grandchildren. Funeral services were held in the Sabetha church, conducted by the undersigned. Interment was made in the Rock Creek cemetery.—LeRoy Sell, Sabetha, Kans.

Brickner, Ruth E., infant daughter of George and Erma Dubs

Brickner, was born Sept. 21, 1940, and died Oct. 11, 1940. Brief funeral services were held at the graveside by Eld. N. S. Sellers. Interment was made in the Upper Codorus Black Rock cemetery. —Mark A. Wildasin, Lineboro, Md.

Bubb, Gloria Ann, daughter of Harry and Mabel Stremmel Bubb, was born Sept. 30, 1937, and departed this life Oct. 28, 1940. Funeral services were held in the Black Rock house, Upper Codorus congregation, by Eld. N. S. Sellers. Interment was in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Garber, Benjamin, aged 91 years, died at the home of his daughter in Timberville, Va., on Oct. 1, 1940. He was the last surviving member of a family of eight children. Surviving are one daughter, four grandchildren and four great-grandchildren. The funeral service was held from the home, with the writer in charge. Following his wish the body was cremated and the ashes interred in the Flat Rock cemetery, near the Flat Rock church.—Samuel D. Lindsay, Timberville, Va.

Gibson, James H., son of John and Jane Gibson, was born in Franklin County, Va., and died at his home near Boone Mill, Oct. 18, 1940. He was aged 72 years. Mr. Gibson was ill only a few days. For a number of years he was a member of the Brethren church. He was married to Nannie Gibson, who survives. To them were born two daughters and five sons, all surviving. He also leaves twenty grandchildren, three great-grandchildren, two sisters and two brothers. One sister and one brother preceded him in death. He was loved by all who knew him. Funeral services were held by Brethren N. C. Peters and E. E. Bowman. Burial was in the Bethlehem cemetery.—Esther Gibson, Boone Mill, Va.

Groff, Jay Elvin, son of Myer and Lizzie Groff, died at the St. Joseph's hospital on Nov. 3, from pneumonia. He was born Aug. 10, 1940. His parents and two sisters survive. Funeral services were conducted by the home ministers in the Bareville church. Interment was in the cemetery near by.—Addie A. Myer, Leola, Pa.

Harley, Mrs. Amanda S., widow of Henry M. Harley, and daughter of Jacob and Salome Price, was born in Montgomery County, Pa., April 3, 1853, and died July 30, 1940. She, with her late husband, joined the Mingo Church of the Brethren nearly sixty-five years ago. For the past thirty-eight years she resided in Royersford, Pa., where she remained a faithful worker in the church. Although suffering much in the last thirty years she maintained an optimistic spirit and a lively interest in world events. She and Sister Hannah Ziegler were pioneers in organizing and building up the Sunday school of the Mingo church. Both were teachers. It was her great joy to reflect that all of her children had accepted Christ as their personal Savior. The family lost a loving mother; the church, a devoted member. The memory of her life remains a benediction to all who knew her. She leaves five sons, two daughters, fourteen grandchildren, five great-grandchildren, one sister and one brother. Funeral services were conducted at her home in Royersford by her pastor, Bro. Caleb W. Bucher. Interment was in the cemetery adjacent to the Mingo church.—Ollive Fleming, Royersford, Pa.

Heck, Frederick G., son of John and Christina Heck, was born in Tuscarawas County, Ohio, Feb. 21, 1857. He grew to manhood in that community, and on May 19, 1878, he was married to Lydia Swihart of Leipsic, Ohio. They had a family of seven children, of whom five survive. In 1882 Bro. Heck brought his family to Indiana, settling at first in Fulton County, and finally in Marshall County on the farm where he died, Nov. 1, 1940. His death was caused by heart trouble. More than fifty years ago Bro. Heck united with the Church of the Brethren, remaining faithful to the end. As long as he was able he attended the services at the Walnut church. Besides his five children he leaves four grandchildren, four great-grandchildren and one brother. Funeral services were conducted by his pastor, the writer, in the Walnut church.—C. C. Cripe, Argos, Ind.

Helbert, Effie Garber, died at the home of her son in Washington, D. C., Oct. 15, 1940, at the age of 54 years. She had been a member of the Timberville congregation since youth, but had lived in Washington for the past eight years. Surviving are her husband, three sons, one sister, one brother and two grandchildren. Funeral services were conducted in Washington by Bro. J. H. Hollinger and at the grave in Timberville by the writer. Burial was made in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

Hilbert, Esther Catherine, daughter of the late Daniel and Elizabeth Hilbert, was born April 15, 1870, at Spring Creek. She died at the home of Miss Mary Evers at Montezuma, Nov. 30, 1940. Upon returning from aid society meeting she was stricken and never regained consciousness. Surviving is one brother. Funeral services were held in the Beaver Creek church, conducted by Bro. A. S. Thomas, assisted by Bro. Simon Glick. Interment was in the adjoining cemetery.—Mary C. Hollen, Dayton, Va.

Hildebrand, Sister Sarah, passed away at the Kern General hospital, Bakersfield, Calif., Sept. 22, 1940, after an illness of many weeks. She was born in Eureka, Ill., on April 14, 1868. At the age of seventeen she united with the Church of the Brethren. Since that time she lived a consecrated life of Christian service. On Dec. 31, 1899, she was married to John Hildebrand, who preceded her in death eight years. Six years ago she came from Arkansas to Bakersfield, Calif., where she made her home with her sister, Mrs. Susie Poyner, who survives her. She was a loving sister and her passing leaves a loneliness that can be softened only by the knowledge that she now resides in that eternal city of endless day in which joy and love reign supreme and are beyond compare. Funeral services were conducted by the undersigned. She was laid to rest in the Union cemetery in Bakersfield.—C. Earl Fisher, Bakersfield, Calif.

Kaley, Bro. John, was born Oct. 15, 1889, and died Sept. 20, 1940. Surviving are his wife, two brothers and one sister. He was a faithful, active member of the Palmyra church for a number of years. Funeral services were conducted by Eld. F. S. Carper. Burial was in the Spring Creek cemetery.—Mrs. Moses Groy, Palmyra, Pa.

Kniceley, Clara, wife of E. H. Kniceley, was born Nov. 18, 1875, and died at the home of her daughter, Mrs. J. S. Shickel, near Harrisonburg, Va., June 6, 1940. She is survived by one daughter, one son, four brothers, four sisters and seven grandchildren. Funeral services were held in the Beaver Creek church, conducted by Bro. Simon Glick, assisted by Bro. J. M. Foster. Interment was in the near-by cemetery.—May C. Hollen, Dayton, Va.

Lewis, Lizzie Ann Guthrie, was born Feb. 28, 1850, and died at the home of her granddaughter near Cranesville, W. Va., Oct. 3, 1940. She was married to Richard Lewis, Nov. 2, 1871. To this union seven children were born. She united with the Church of the Brethren at Mt. Dale in her early girlhood days and remained faithful until death. Her husband preceded her in death Feb. 11, 1927. Surviving her are three children, three grandchildren, four great-grandchildren, two sisters and one brother. Funeral services were conducted by Bro. Chester Thomas at the Mountain Dale church. Burial was in the Parnell cemetery near Cuzzart.—Mrs. Florence Showalter, Bruceton Mills, W. Va.

Lutes, Sister Laura Ethel, wife of Charles Lutes, was born Sept. 22, 1875, and died Oct. 23, 1940. She had been in ill-health for the past two years. She was the daughter of Thomas and Ellen Coy. Surviving are her husband, one son, six daughters and one brother. She united with the church in April, 1890. Funeral services were held in the Bethany church by Brethren Raleigh Neff and A. E. Clem. Burial was in the Syracuse cemetery.—Mrs. Bertha B. Weybright, Syracuse, Ind.

Mast, Lydia, was born at Markle, Ind., Nov. 14, 1857, the daughter of Andrew and Mary Sparks. She passed away on Oct. 25, 1940. She was married to Abraham W. Mast on Oct. 1, 1876. They located on a farm near Urbana, Ill., and lived there until 1892, when they moved to Gage County, Nebr., near Holmesville. In 1924 they moved to Beatrice, where she resided until her death. She united with the Church of the Brethren in 1877 and remained faithful. She suffered much, especially in her later years, and bore it with much patience. She leaves two sons, one daughter, six grandchildren, one great-grandchild, one brother and one sister. Funeral services were conducted at the Harman-Johnson mortuary, with the undersigned officiating. Interment was in the South Beatrice cemetery.—S. F. Miller, Pickrell, Nebr.

Maust, Margaret Rosenberger, daughter of Adam and Sarah Rosenberger, was born Feb. 4, 1856, and died Oct. 14, 1940. In 1873 she was married to Andrew S. Maust, who preceded her in death Feb. 18, 1937. To this union eight children were born. Early in life she became a member of the Church of the Brethren and remained faithful to the end, always attending church when her health permitted. She was a kind and loving mother and was loved by all who knew her. She is survived by six children, thirty grandchildren, seventy-four great-grandchildren, nine great-great-grandchildren, one brother and one sister. Funeral services were conducted by Bro. Chester Thomas in the Salem church.—Mrs. Florence Showalter, Bruceton Mills, W. Va.

Miller, John Daniel, passed away on Oct. 26. He was a beloved citizen and neighbor and had been well known in business circles as a competent builder of homes, barns and churches. He is survived by his widow, Mrs. Flora Chandler Miller, and three sons, two daughters and three grandsons. An unusually large group paid tribute at the funeral. Since 1930 he had been forced to live in retirement because of failing health. Funeral services were conducted by the pastor, Bro. Murray L. Wagner, assisted by Bro. Homer Miller. Burial was in the adjoining cemetery.—Mrs. E. J. Evans, Weyers Cave, Va.

Secrist, Charles R., passed away at the home of his daughter, Mrs. Rosa Powell, near Samantha, Ohio, Sept. 4, 1940. He was aged 81 years. His wife preceded him Nov. 15, 1912. They were residents of the Marble Furnace community almost their entire lives. He is survived by one brother, a son and a daughter. He was converted in the Louisville Methodist church when a young man. He was a good father, a fine citizen and an industrious man. His remains were laid to rest in the Marble Furnace cemetery. Funeral services were conducted by the undersigned, assisted by Paul J. Wright of the Marble Furnace church.—Van B. Wright, Fort Wayne, Ind.

Showalter, Harvey, was born June 2, 1872, and died instantly on March 15, 1940, when hit by a car. Surviving are his wife, Lydia Jones Showalter, one daughter, one son and one sister. Funeral services were held in the Beaver Creek church, conducted by Bro. A. S. Thomas, assisted by Bro. E. S. Coffman. Interment was in the near-by cemetery.—Mary C. Hollen, Dayton, Va.

Snyder, Lillie May, daughter of Joseph and Hannah Chaplin, was born in North Manchester, Ind., Nov. 22, 1878. In 1896 she was married to Charles F. Snyder, who preceded her in death on March 30, 1938. They had lived in Marshall County and South Bend and for a time in Illinois. They were received into the fellowship of the First church, South Bend, Ind., on Feb. 11, 1916. Ill-health had made attendance necessarily infrequent in recent years. Surviving are five sons, two daughters, two sisters and a brother. Funeral services were held in the Plymouth church by the writer, assisted by Arthur Keim, the pastor. Burial was in the Union cemetery.—H. F. Richards, South Bend, Ind.

Stahly, Mary Alice, was born to Martin Van Buren and Mary Ann Reed in Whitley County, Ind., on Sept. 21, 1862, and died in her home in South Bend, Ind., Oct. 24. On May 22, 1883, she was married to William Harrison Stahly, who preceded her in death on Oct. 15, 1927. Surviving are four children and two brothers. She was a member of the Church of the Brethren for nearly sixty years. Until more recently she was very active in church work. She was one of the few remaining charter members of what was once known as the Wenger church, now the First church. Funeral services were conducted by the writer. Interment was in the Riverview cemetery.—H. F. Richards, South Bend, Ind.

Swartz, Savilla Lee, daughter of the late Jacob and Fannie Adams, was born May 21, 1871, and died suddenly from a heart attack, July 17, 1940, at her home in Montezuma. She was married to David L. Swartz, and they would have celebrated their golden wedding anniversary had she lived until Jan. 8. Surviving are her husband, a son, three daughters and seventeen grandchildren. Funeral services were held in the Beaver Creek church, conducted by Bro. E. S. Coffman, assisted by Bro. Simon Glick. Interment was in the near-by cemetery.—Mary C. Hollen, Dayton, Va.

Thomas, Dora M., daughter of Samuel and Melinda Fike, pioneer residents of Preston County, W. Va., was born Oct. 2, 1876, and died at her home in Bruceton Mills, W. Va., Sept. 29, 1940. She was married to Ira Thomas, May 12, 1897. To this union three children were born. She was a faithful member of the Church of the Brethren for more than forty years. She was a devoted wife and mother and a true Christian friend to all who knew her. For several months she suffered much from heart trouble but found great comfort from her Bible. The text for her funeral was suggested by a passage in her diary from Rev. 21:4 after which she had written "Precious promises." She is survived by her husband, three children, three grandchildren, one brother, one sister and a large circle of friends. Funeral services were conducted by Bro. Russell K. Showalter in the Shady Grove church. Burial was in the Union cemetery.—Mrs. Florence Showalter, Bruceton Mills, W. Va.

Wagner, Bro. Paul, was born Aug. 29, 1906, and died Oct. 16, 1940. His health was failing for over a year. He died in the Lebanon Sanatorium. Surviving are his wife, three small sons, his mother and some brothers and sisters. He was a faithful member of the Palmyra Church of the Brethren. Funeral services were held in the Palmyra church by Brethren F. S. Carper, W. F. Garber and Norman Patrick. Interment was in the Hanoverdale cemetery.—Mrs. Moses Groy, Palmyra, Pa.

Youtzy, James Grant, son of Sister Charlotte Youtzy, was born Nov. 6, 1907, and died Sept. 10, 1940, in the Lewistown hospital after an illness of nine weeks. Surviving him are his mother, three daughters, one brother and five sisters. His father preceded him in death on Aug. 8, 1938. He was a member of the Church of the Brethren for a number of years. He was an honest and industrious young man and will be missed in the home where he was the support of his widowed mother and three daughters. Funeral services were conducted in the Pine Glen Church of the Brethren by Bro. Lawrence Ruble. Burial was made in the Pine Glen cemetery.—Margaret L. Miller, Mattawana, Pa.

CHURCH NEWS

California

Bakersfield.—On Sept. 5 we gave Brother and Sister Leonard Birkin a farewell social. We were sorry to see our pastor leave us but we hope they will find a warm welcome in their new field of labor. On Sept. 15 installation services were held for our new pastor, Bro. C. Earl Fisher, and his wife. On Oct. 1 we met in council, at which time the following officers were elected: Bro. Fisher, elder; Bro. Andrew Blickenstaff, assistant; Bro. Glenn Zimmerman, clerk; Bro. Galen Stahl, Sunday-school superintendent; Sister Belle Hylton, correspondent and Messenger agent. Since the vacationers are returning the attendance and interest have been increasing. Our delegates to district meeting are Brethren Earl Fisher and Arthur Fike, with Sisters Fisher and Baker as alternates. The ladies' aid has taken up its work again with new zeal and interest. We are quilting, piecing quilts and knotting comforters. We are gathering up clothing and sewing for needy children and plan to do many other things for them during the winter months. We made a number of drapes for the church auditorium last year. We are few in number. At our last meeting we had six quilters and others worked on other articles. A few men worked outside and cleaned up the church yard. Sister Martha Shick has given us several good talks recently.—Mrs. Belle Hylton, Bakersfield, Calif., Oct. 19.

District of Columbia

Washington City.—Our fall council was held Oct. 28, at which time the following were elected: Bro. J. H. Hollinger, elder; Bro. Arthur Pursell, Sunday-school superintendent; Mrs. Maude Hollinger, church correspondent; Bro. Oscar Miller, Publishing House agent. During the past few years our membership has increased to the extent that our present church building is hardly adequate to accommodate our people. We have launched an expansion program which we hope will materialize in the near future and solve our housing problem. Our communion was held on Oct. 13, with Eld. Hollinger in charge. During July and August our church united with the other churches of southeast Washington in Sunday evening services. These services were held in our church in August. On July 28 the B. Y. P. D. held a sunrise service, at which Bro. Paul Bowman, Jr., gave a splendid talk on his experiences in Europe. A number of our young people attended the various camps this summer. Miss Wilma Arnold was recently elected president of the young people's department. Our women's work was well represented at the annual district women's work meeting held in Baltimore on Aug. 1. Captain Rhoda Milliken of the Women's Bureau of the District of Columbia police spoke to our women at a luncheon meeting on Oct. 10. While Pastor Warren D. Bowman was attending the American Christian Ashram at Blue Ridge, N. C., Bro. J. S. Noffsinger filled the pulpit on Sunday morning, Aug. 18, and Rev. Edward Gabler, pastor of one of the Episcopal churches of our city, conducted the evening service. Eld. J. H. Hollinger delivered the message on Aug. 25. Bro. Elvert Miller, one of our young men who is now a student in Bethany Biblical Seminary, delivered a very Spirit-filled sermon on Sept. 1. Sept. 22 was given over to our children. They gave a very fine program. Our Sunday-school teachers and Superintendent Pursell are doing good work and our Sunday school is progressing nicely. Our nursery is proving to be a success. Oct. 13 was rally day and Bro. Paul Bowman, president of Bridgewater College, delivered a splendid address. We are co-operating with the Lutheran Church of the Reformation in conducting a midweek school of religion. A number of our members are enrolled. From Oct. 18 to 20 Bro. Minor C. Miller of Bridgewater, Va., conducted a week-end conference here. This was indeed very profitable. On Oct. 18 a workers' dinner was held. Altogether Bro. Miller gave four very helpful addresses. Our church is growing rapidly and much credit is due our pastor and his wife.—Mrs. S. C. Cubbage, Washington, D. C., Nov. 4.

Florida

Seneca.—On Sept. 22 we met in council. Bro. C. E. Bower was re-elected elder for the coming year. On Sept. 29 we elected the following Sunday-school officers: Bro. Ernest Green, superintendent; Fannie Marshall, assistant; Mrs. Ernest Green, secretary. We extend a very cordial invitation to brethren and sisters visiting the South during the winter months to worship with us.—Mrs. Ira W. Miller, Eustis, Fla., Oct. 30.

Sunnyland.—On Sept. 26 we met in council, at which two letters were granted. Sister Jennie Robbins and Elbert Reish were appointed delegates to district meeting, which was held at Winter Park, Oct. 11-13. In August Sister Anetta C. Mow of Elgin, Ill., spent a week end with us. On Sunday she gave two interesting talks on missions. The ladies' aid was busy making quilts and sewing for others. Much interest has been shown. Bro. McKinley Coffman of Sebring will conduct a revival meeting from Dec. 1 to 8. We will be glad to have anyone coming to the South worship with us at that time.—Mary A. Stokes, Lorida, Fla., Nov. 2.

Winter Park.—District meeting convened in our church Oct. 11-13, and brought to us a rich spiritual feast. It was a real pleasure to have the brethren and sisters from other Florida congregations with us. On Saturday evening, Oct. 12, our young people's organization entertained the visiting young folks at a campfire held on the shore of Lake Fairview, where singing, speaking and refreshments were enjoyed by all present. Our fall love feast was held Nov. 3, and each evening during the preceding week Bro. Manley Deeter of Indiana, who is spending some time with the Clay County congregation, brought us most inspiring and edifying messages preparatory to the communion service. Our Sunday-school attendance is increasing with the return of many folks from their vacations.—Chester E. Shuler, Winter Park, Fla., Nov. 5.

Illinois

Dixon.—Our revival meetings closed Oct. 6. Bro. Ralph Rarick's gospel sermons and the special music were inspirational to our members. Seven were baptized and two were received by letter. Our love feast was held Oct. 13, at 7 P. M. There was an excellent representation of our members. On Oct. 11 several of our ladies enjoyed the women's meeting at Naperville. On Oct. 16 our ladies' aid served a fried chicken dinner to the Ladies' Auxiliary of the American Legion, making $35 for the building fund. Oct. 27 was our harvest Sunday. Bro. Clinton Stauffer of Polo brought the message in the morning. Bro. Mark Burner of Preston, Minn., brought the evening message.—Mrs. David Wade, Dixon, Ill., Nov. 2.

Hickory Grove.—We met in council on Oct. 14, at which time the church and Sunday-school officers were re-elected. The

church has had a pleasant and profitable year. The ladies' aid has been especially active. A number of women outside the church group have been interested and have helped. Over $100 has been earned. They sent two large boxes of clothing for relief work. Through their efforts the church auditorium furnishings have been varnished, the floor has been refinished, and the basement is undergoing remodeling. One Sunday the church was filled to capacity for a combined Methodist and Brethren children's day program. Thirty-three children were on the platform at one time for the program. Three babies were dedicated to the Lord. One Sunday-school boy was baptized later. The annual homecoming and love feast was held on Oct. 19, 20. Bro. Curtis presided at the love feast and Bro. Wm. Brenneman, a former pastor, gave an inspiring talk on the Sunday-school lesson and followed with a powerful and inspiring sermon to an attentive audience. Through a misunderstanding and other unfortunate circumstances this program was not started until 11 o'clock. This made a very late crowded program in the afternoon. The local church regrets very much this unfortunate circumstance and takes this means of apologizing to Bro. Merle Hawbecker who filled the pulpit in the afternoon and also to the members of the many surrounding churches who were in attendance. During the summer and until cold weather will prevent, we have had monthly community potluck suppers held alternately in the Methodist and Brethren churches. This social hour is followed by a musical program and sermon by a pastor of one of the local churches. The Lord is blessing the work at Hickory Grove and helping us to carry on in his name.—Elizabeth Crouse, Savanna, Ill., Nov. 1.

Lena.—On July 27 a few of our members enjoyed the homecoming at the Old Folks' Home at Mt. Morris. On Aug. 25, in the absence of our pastor, Bro. E. R. Henricks of Mt. Morris gave us two excellent sermons. Mrs. Burton and Vernon Hohnadel were our delegates to the district meeting at Elgin. They gave splendid reports on Sept. 8. We met in council on Sept. 9, at which time we elected the following church and Sunday-school officers: Bro. John Burton, elder; Wm. Eisenhower, foreman of deacon board; Clarence Yeager, treasurer; Blanche Folgate and Wm. Eisenhower, Sunday-school superintendents; Gladys Yeager, junior superintendent; Blanche Masters, assistant. Bro. Ray Shank of Covington, Ohio, conducted our revival meeting from Sept. 16 to 29. We feel that our church has been greatly strengthened by Bro. Shank's messages, which challenged one to do more and better work for the kingdom. Many of the members of other denominations in Lena came to hear his forceful gospel sermons. Brother and Sister Burton conducted a revival at the Girard church the past two weeks. Bro. Ora Garber and his family were with us on Oct. 20. Bro. Garber brought us the morning and evening sermons. Our love feast was held on Sept. 23, with ninety-six present. Bro. Clarence Fike of the Freeport church officiated. Our ladies' aid has been busy the past year. They met each week to quilt and also held a number of bake sales. Some of our young people attended camps this past summer. Sister Burton is continuing her fine rag paintings. Our young people contribute much to our Sunday evening services with their vocal and instrumental music.—Blanche L. Folgate, Lena, Ill., Nov. 3.

Woodland.—We met in council Oct. 30. Our love feast will be held Nov. 16, at 10 A. M. The aid and a committee from the Sunday schools are co-operating in trying to improve the basement for better classrooms. Since the Grimleys have returned to their school work the ministerial board and B. Y. P. D. have been taking turns putting on a program each Sunday evening. Some very interesting programs are being given and new talent is being discovered. Several from our church sang in the joint chorus at the Astoria home-coming. All of the churches went together to form one large group.—Mrs. Reuben Wickert, Vermont, Ill., Nov. 1.

Indiana

Bethany.—We held our love feast on Oct. 12, with about 100 communing. Bro. Leo Miller, our pastor, officiated. Bro. William Brubaker of New Paris was also with us. The church officers were installed on Sept. 22. Sister Mary Morehouse is president of the aid society. On Sept. 15 Sister Mary Shaeffer was with us. On Nov. 3 Bro. Howard Bosler was with us. We have been having much sickness in our community. Bro. Edward Stump will conduct a series of meetings for us in January.—Mrs. Bertha B. Weybright, Syracuse, Ind., Nov. 6.

Fairview.—Our church and Sunday-school attendance has been very encouraging, and our hope is bright for the future as we have many young people who are interested and give support to both. On Sept. 22 we observed an all-day harvest meeting. The following ministers were present: Brethren James Haslet, Jeremiah Barnhart and Russell Burris. Bro. Burris is a student in Bethany Biblical Seminary in Chicago and was the principal speaker for the day. An offering of $35.80 was received for mission work in our district. Our communion was held on Oct. 12 with a good attendance. Ministers present were Brethren Jeremiah and David Barnhart and Ellis Wagoner. Bro. David Barnhart officiated. At the close of the year it has been our custom to call a members' meeting and hear the reports and organize for the coming year. Bro. John W. Root, who has been a minister for a number of years, offered his resignation, effective Feb. 19, 1941.—Sister Lulu E. Root, La Fayette, Ind., Nov. 7.

Flora.—Pastor Ray E. Zook and family began their fourth year with us Sept. 1. Their work and efforts should be appreciated by all, and we need to do our best to co-operate with them in every way. We met in council Sept. 18. New officers for both church and Sunday school were elected. All have assumed their responsibilities, and the interest is good. Our attendance is growing. Beginning Sept. 29 we enjoyed a week of meetings with a different speaker each evening. These meetings were exceptionally good, and all who attended received much inspiration. The week closed with rally day on Oct. 6. A basket dinner was enjoyed by all. New art glass windows will be installed in the next few weeks. Other improvements are contemplated. A number attended district meeting at Mexico, Ind., Oct. 11-13. Our love feast will be held Dec. 2, at 7 P. M.—Mrs. E. H. Brubaker, Flora, Ind., Nov. 5.

Goshen City.—On Oct. 27 we closed a splendid two weeks' meeting. Brother and Sister G. L. Wine were the evangelists. We had special music from different groups and churches as well as from our own choir. Sister Wine did fine work among the children. She told them Bible stories and led them in song. Four were baptized and one was reclaimed on former baptism. Our Sunday-school attendance has been increasing since the infantile paralysis epidemic has ceased. We are thankful it did not hit in our membership. Our monthly offerings for relief have been good. The ladies' aid and the classes have been sewing for refugees besides doing their regular sewing and canning for Bethany. Sister Mary Shaeffer of China was with us Oct. 7. She gave a splendid talk on the work there. At the fall council Bro. T. E. George was elected pastor and elder for another year. Richard Biggler was chosen Sunday-school superintendent with a fine corps of workers in all Sunday-school and church offices. We had a good rally day program the first Sunday in October. The heads of each department set forth the goals for the coming year. We are planning for a teachers' training class to be held this winter. Our love feast was held on Oct. 29. Bro. H. D. Emmert of Nappanee assisted the pastor in this service. The attendance at the mother study club and missionary society is fine and much good is being done through these organizations. Our pastor met with the young men of draft age, giving them counsel and instruction.—Mrs. Jesse Tully, Goshen, Ind., Nov. 7.

Middletown.—Our love feast was held on Oct. 26, with Bro. Clessie Miller, our elder, presiding. There were five ministers present. Our sisters met at the church last Wednesday and organized an aid society. Sister Hazel Wagoner is the president and Sister Sheets is vice-president. The young people hold a meeting every Sunday evening before the preaching service. Bro. J. W. Lewis, one of our elders, passed away recently. He had been in failing health for some time. Bro. M. M. Hoover of Anderson preached for us recently. We are always glad to have our visiting ministers with us. Our business meeting will be held the first Wednesday evening in December. Our Sunday-school attendance is improving. We had sixty-three present today and the offering amounted to $5.03.—Florida J. E. Green, Middletown, Ind., Nov. 3.

Muncie.—Sunday evening services during August and September were in the form of peace discussions. The entire group discussed questions concerning the Christian and his stand for peace. These discussions were led by Bro. I. E. Overholtzer and Dr. Eldon Burke. We met in council on Sept. 19, at which time church and Sunday-school officers were elected. Mrs. Eldon Burke was chosen Sunday-school superintendent. The ladies of the church met Oct. 16 and mended eighty-five garments for the refugees. Because of war conditions in China Brother and Sister Overholtzer are not permitted to sail as they had planned. They have accepted our offer to remain as pastors for a few more months. On Oct. 27 eighty-nine members communed. We are looking forward to a two weeks' pre-Easter evangelistic meeting. Bro. R. O. Shank from Ohio will be the evangelist.—Mrs. Cletis R. Bowers, Muncie, Ind., Nov. 6.

Sugar Creek.—We began our meetings on Oct. 22 and continued through Nov. 3. Bro. Jesse Whitacre was the evangelist. Five new members were received into the church. We had baptismal services on Nov. 4 in the Walnut Street church in North Manchester, with Eld. Leo Miller in charge. Our love feast was held on Monday night, with Bro. G. A. Snider officiating.—Mrs. Robert Arnett, South Whitley, Ind., Nov. 6.

Iowa

Cedar.—In council we elected the following officers: U. J. Fike, pastor and elder; Frank Fisher, Jr., clerk; H. A. Dorcas, treasurer; Alvah Morphew, Sunday-school superintendent; Elizabeth Fisher, secretary-treasurer. Bro. Byron Dorcas represented this church at district conference, which was held at Cedar Rapids. A number of our members attended the meeting. In August Sister Nettie Senger spent a Sunday with us. On Oct. 13 Bro. U. H. Hoefle of the Garrison church exchanged pulpits with our pastor. This was a unique and profitable experience. We enjoyed the fellowship of the Garrison folks very much. The women of this church repainted and recarpeted the interior of our church and the men repainted the exterior. On Sept. 13 this church sponsored the Boone Family, conductors of the daily devotional period over WHO. With a faith and trust in Almighty God, we press on into another year.—U. J. Fike, Clarence, Iowa, Nov. 1.

Iowa River.—We met in council on Oct. 18 to decide on the purchasing of property for a parsonage. The home at 109 S. Fifth Avenue in Marshalltown was purchased. On Oct. 20 our love feast was held, with seventy-four communing. Pastor J. A. Eby officiated. On Oct. 27 three were baptized. There seems to be very good interest in the work of the church and aid.—Sister Lulu E. Duft, Marshalltown, Iowa, Nov. 2.

Kansas

Holland.—Brother and Sister Forrest Groff of McPherson, Kans., began the pastoral work at this church in June. Rev. Christine Wheeler of the Interdenominational organization of Abilene, preached for us from October, 1939, to May, 1940. Our elder, Bro. Burton Metzler, of McPherson, gave the morning address on Sept. 22. A basket lunch was served at noon and business meeting was conducted in the afternoon. The following church and Sunday-school officers were elected: Bro. Burton Metzler, elder; George Weber, clerk; Frank Myers, treasurer; Harry Lehman, Sunday-school superintendent; Wayne Weber, Sunday-school treasurer. The church unanimously decided to have Brother and Sister Forrest Groff continue their pastoral work for the year beginning Oct. 1, 1940. The Sunday-school average attendance increased this past year over the previous year. On Nov. 10, at the close of Sunday school, Miss Martha Kauffman, a returned missionary from Africa, gave a short talk. Bro. Virgil Brallier of McPherson College preached for us in the absence of our pastor.—Mrs. Harry R. Lehman, Abilene, Kans., Nov. 11.

Wichita, First.—In our council meeting on Sept. 27 the following officers were elected: Harlow J. Brown, Sunday-school superintendent; Ruth Davis, secretary; Ruth Rexroad, treasurer; Helen Shaffer, primary superintendent; Bro. James H. Elrod, pastor; H. J. Brown, church treasurer; Wayne Hubbard, George Romine and Ferne Baldwin, music committee; men's work, Messenger agent; the writer, clerk and correspondent. D. H. Heckman and Mrs. J. E. Hope represented us at district meeting, which was held at Conway Springs. On Sunday this meeting was enjoyed by a large representation from the Wichita churches. Brethren V. F. Schwalm, Desmond Bittinger and Paul Bowman, Jr., were the speakers. On Oct. 14 Bro. Paul Bowman, Jr., spoke in the First church, Wichita. His messages were stirring and educational. Attendance and activity in the various departments of the church are increasing. Our building fund is steadily increasing. On Oct. 15 a young mother and her thirteen-year-old son were baptized. Since that time a young man has presented himself for reconsecration and a young woman has been baptized. Our fall love feast will be held Nov. 10. A sacrifice offering was made for European relief at the morning service on Oct. 20. An every-member canvass is being made by the deacon body and officials.—Dora Cripe, Wichita, Kans., Nov. 2.

Kentucky

Constance.—Our B. Y. P. D. gave a three-act play, Hobgoblin House, on Sept. 27 and 28. We enjoyed the fellowship of practicing together for a worth-while purpose. We feel our play was a success and wish to thank each one who helped in any way to make it a success. We had rally day and homecoming on Oct. 6. There were eighty-eight at Sunday school. A basket dinner was enjoyed in the parsonage basement. At our afternoon service there was an attendance of 108. The fine messages and special music were enjoyed by all. We were very happy to have our old friends visit with us. Brother and Sister C. Walter Warstler of Middletown, Ind., began our meetings on Oct. 7. The services were inspiring. We had good attendance. We enjoyed having Brother and Sister Warstler with us and hope they will hold another meeting at Constance in the near future. We were glad Brother and Sister Erbaugh could be with us for part of the second week of services. Our meetings closed on Oct. 22. Ten new members united with the church. Bro. Erbaugh baptized them on Oct. 27. We are looking forward to our communion which will be held Nov. 9.—Madge Dolwick, Erlanger, Ky., Nov. 5.

Maryland

University Park.—We met in council Sept. 23, at which time the following officers were elected: Warren D. Bowman, elder; Parker Dupler, Sunday-school superintendent; S. L. Brumbaugh, clerk; E. B. Heatwole, treasurer. The installation service for the teachers and officers was held on Oct. 6, with Pastor Jesse H. Ziegler in charge. Bro. Arthur Slaght of Washington, D. C., conducted our evangelistic meetings from Sept. 29 to Oct. 6. Five were received into the church by baptism. Our love feast was held on Oct. 6, with Bro. S. L. Brumbaugh officiating. Our young people joined the young people of the Washington City church on a hike along the shore of the Potomac River. A good time was had by all. Oct. 27 was youth Sunday. The young people assisted the pastor in conducting the morning services. The evening church services were conducted entirely by the young people.—Mrs. Mack L. Baliles, Washington, D. C., Nov. 6.

Westernport.—Since our last report we had new pews and a new hot water furnace installed in our church. Our women's work presented the church new carpet for the aisle and vestibule. We expect to have a rededication service in the near future. We met in council on Oct. 1. The following officers were installed by Pastor N. D. Cosner on Oct. 6: superintendent, Mrs. Dorsey Rogers; assistants, Mrs. Brydon Dewitt and Mrs. Harry Fazenbaker; secretary-treasurer, Dorsey Rogers; cradle roll superintendent, Mrs. S. K. Fike; home department superintendent, Mrs. Isaac Parker. We had the pleasure of having Mrs. Carroll Rinehart of Westminster, Md., speak in our church on Oct. 11 and 13. We held our revival from Oct. 15 to 27, with Bro. Foster Bittinger of Eglon, W. Va., as evangelist. His sermons were very inspiring. Six were baptized on Nov. 3. In the evening we had our love feast, with eighty-six surrounding the Lord's table. One member who was sick was given communion in her home by Pastor N. D. Cosner. On Nov. 10 we will have a candlelighting and installation service for the B. Y. P. D. officers, with the pastor presiding. Mrs. Ellis Burke was elected adult adviser. Leo Hott is president. Ted Metcalfe was elected president of the district B. Y. P. D.—Mrs. Dorsey Rogers, Westernport, Md., Nov. 7.

Michigan

Battle Creek.—We were glad to have Bro. Ted Gandy of Chicago bring us the morning message on Aug. 4. Bro. Gandy is one of our local young men who has been licensed to preach. On Sept. 16 Sister Martha Keller preached for us. In October Sister Keller left here for her new home in Missouri. On Sept. 21 we met in council, at which time Sunday-school officers were elected. Bro. Ronald L. Showalter of Mansfield, Ohio, preached for us on Oct. 6. This was promotion day in the Sunday school. Bro. Kenneth Long of Grand Rapids brought us the morning message on Oct. 13. Bro. Mallott preached in Grand Rapids at this time. On Oct. 22 we had our mother and daughter annual meeting. Sister Anna Mow was the guest speaker. Bro. Howard Kreider of Milford, Indiana, gave a talk which will long be remembered by all. Bro. Kreider conducted our revival meetings from Oct. 20 to Nov. 3. Four united with the church. Our lives have been enriched by the inspiring sermons. On Oct. 26 a very impressive candlelight consecration service was held for the Sunday-school officers and teachers. We have adopted the cent-a-meal plan for the general peace-relief fund. Dedication of our new communion silver was on Oct. 30. We held our love feast on Nov. 3.—Mrs. Florence Snow, Battle Creek, Mich., Nov. 6.

Florence.—We met in council Sept. 19, at which time the following were elected: Harry Oxender, superintendent; Frank Reed, assistant; James Abshire, secretary. On Sept. 29 we observed rally day. The officers of the church and Sunday school were installed, with Bro. George Sherck in charge of the service. Six babies were dedicated to the Lord. This was also promotion day, and awards were given to different members. The aid met with Alice Hartman on Sept. 26. Myrtle Oxender was elected president, with Ruby Reed as secretary-treasurer, and Sister Bessie Sherck as superintendent. We are repairing the church building. A balcony is being made which will provide for four new classrooms. Our revival will begin Nov. 3 and continue for two weeks. Our love feast will be held Nov. 18. Bro. Theodore Miller of Nappanee, Ind., is the evangelist.—May Myers, Constantine, Mich., Nov. 4.

Ozark.—Since our last report we have had some visitors at our church. Brother and Sister I. G. Blocher and daughter were with us in September. Bro. Blocher preached for us. We feel they have given us much encouragement and we are glad for them to come. Brethren Weaver and Peters were with us one evening. We had a very interesting discussion on peace problems. Our annual chicken dinner and apron sale was held Oct. 19. About $65 was cleared from the chicken dinner and was added to the building fund. The $10 cleared from the aprons was put in the ladies' aid treasury. The men have built a new kitchen on the back of the church and it was paid for out of the building fund. The ladies are busy quilting. We have Sunday school each Sunday morning and preaching services each Sunday evening, conducted by the pastor.—Mrs. J. E. Wells, Trout Lake, Mich., Nov. 2.

New York

King Ferry.—Bro. E. C. Woodie of Troutville, Va., came to our church on Oct. 20 to conduct a two weeks' evangelistic meeting. His sermons were spiritual and uplifting and his being here

ANNOUNCEMENTS

LOVE FEASTS

California

Dec. 1, Reedley.
Dec. 1, 4 pm, Los Angeles, Calvary.

Florida

Dec. 1, Arcadia.

Illinois

Nov. 24, 7 pm, Polo.
Nov. 29, Okaw.

Indiana

Nov. 24, Fort Wayne.
Nov. 25, Walnut.
Nov. 30, Salem.
Dec. 1, South Bend, First.
Dec. 2, 7 pm, Flora.
Dec. 16, Union City.

Iowa

Nov. 29, Sheldon.

Kansas

Nov. 23, 7:30 pm, Parsons.
Nov. 29, North Solomon.

Maryland

Nov. 24, 5 pm, Hagerstown.

Michigan

Nov. 30, 7:30 pm, Pontiac.

Ohio

Nov. 25, North Poplar Ridge.

Oregon

Nov. 29, Myrtle Point.

Pennsylvania

Dec. 1, 6:30 pm, Ridge.

should be a great help to the church. Five stood for Christ and will be baptized on Nov. 10. Five of our young people attended camp at Elizabethtown this past summer. Our fall love feast will be held Nov. 10. At the September meeting of the aid society Sister Adeline Weibly was chosen president and Sister Jewel Bowman was chosen vice-president. The fall council was held Sept. 22, at which time the following officers were elected: Bro. Rufus Bucher, elder; Bro. C. W. Zimmerman, assistant elder; Bro. H. D. Jones, pastor; Bro. Dale Stoner, Sunday-school superintendent. Rally day was held the last Sunday in September and we had a large attendance. After Sunday school a short program was given by the different divisions of the church. A dedication service was held for four cradle roll babies. A service of consecration was held for the officers and they were installed at that time. Sister Charlie Zimmerman was again appointed Messenger agent, with the writer as correspondent. Our prayer meetings are being held each week in the homes.—Mrs. Gertrude Roller, King Ferry, N. Y., Nov. 5.

Ohio

Ashland City.—On Sept. 29 Bro. Russell V. Bollinger conducted the installation service for our church and Sunday-school officers. Officers are as follows: P. A. Heestand, Sunday-school superintendent; Bro. Russell Bollinger, young people's superintendent; Hazel Fike, children's director; Lorena Newman, primary superintendent; Dorothy Mumaw, kindergarten superintendent. Bro. C. H. Deardorff preached his farewell sermon on Aug. 25. Since that time Brethren W. L. Dessenberg and Russell Bollinger and ministers from other churches have been filling our pulpit. At our October council meeting the church decided to extend a call to Bro. J. C. Inman of Canton, Ohio, to be our pastor. He accepted the call and will take over the work in January. Our love feast will be held on Nov. 4, with our new pastor in charge. The district meeting of Northwestern Ohio was held in our church, Oct. 8-10. The main theme of the conference was Brethren in Christian Service. The speakers from outside the district were Brethren J. O. Winger and W. W. Peters of Manchester College and Sister Anetta Mow of the Brethren Publishing House, Elgin, Ill. About two tons of clothing for relief were brought in by the church members. The greater women's work reported that they had paid $611 on our new church building. The men's work is steadily growing. They have been very busy helping to erect our church building. The church has adopted a penny-a-day share plan to help pay our church debt. We are looking forward to bigger and better things to promote the welfare of our church.—Dorothy Mumaw, Ashland, Ohio, Nov. 4.

Lick Creek.—We met in council Sept. 5, at which time we elected Sunday-school and church officers. Bro. Edward Kintner of North Manchester, Ind., was re-elected elder. One has been baptized since our last report. Our communion was held Oct. 27, with Bro. C. C. Cripe of Auburn, Ind., officiating. A large group surrounded the tables. A number from the Hicksville church participated. On Oct. 6 installation services were held for the new officers. Sept. 29 Helen Poth and Clifford Blosser were united in marriage. Bro. Dewey Rowe read the ceremony. Several of our young people attended Camp Mack this summer and brought back interesting reports. On Aug. 11 we held our homecoming services, with a basket dinner at noon. Bro. Edward Kintner preached for us in the morning. The afternoon program consisted of short talks from our visitors. Our young people attended a B. Y. P. D. rally in the Silver Creek church on Nov. 3. Pastor Dewey Rowe and his wife are in the Roann church holding an evangelistic service. Some of our young people have charge of the services while the pastor is away. On Nov. 10 Mr. W. F. Hauger, teacher in the Bryan High School, will hold the Prince of Peace contest in our church. On Nov. 17 our choir will assist in the evangelistic services in the North Poplar Ridge church. Our women's work organization has been meeting each week to quilt. At their annual chicken supper in October they cleared about $85. They also recently sent 290 quarts of fruit and vegetables to Bethany Hospital. Mrs. Opal Caldwell is president of the women's work and Mrs. Ruth Diehl is secretary-treasurer. The men's work is planning a contest in the sale of oil. Elson Moore is president of men's work, and Eugene Robinson is secretary-treasurer.—Mrs. Leo Stombaugh, Bryan, Ohio, Nov. 5.

New Philadelphia.—Our revival meeting began on Aug. 18, with Bro. Edward Stump of South Bend, Ind., as evangelist. His messages were inspiring, and much interest was shown. Eleven were baptized. Brother and Sister Miller served as delegates to the district meeting in the Ashland church. They brought home very good reports. Oct. 6 was observed as rally day. A fellowship dinner was enjoyed at noon, and our pastor brought an interesting sermon in the afternoon. Special music was furnished by the men's and ladies' choruses. Our love feast was well attended in the evening. In council Sister Edna Nolt was chosen church clerk. The following Sunday-school officers were elected: general superintendent, E. E. Stucky; assistant, A. T. Kinsley; superintendent, Edward Snyder; assistant, Otis Henderson; home department superintendent, Sister Anna Kuhns; assistant, Sister Emma Miller. On Sept. 22 installation services were held for the officers and teachers. Midweek prayer services are growing in interest. On Sept. 5 our aid society reorganized as follows: president, Sister Anna Kuhns; assistant, Sister Emma Miller; superintendent, Sister Emma Wood; assistant, Mentie Demis; secretary-treasurer, Sister Lola Bailey. The aid has had regular all-day meetings during the year, with several special meetings. The painting and varnishing of the interior of the church has been completed recently. The district men's work expects to be here on Nov. 17, at 2:30 P. M., to give a musical program.—Mrs. Anthony Kinsley, New Philadelphia, Ohio, Nov. 7.

Prices Creek.—We have had good attendance this summer. Our church membership has increased by twelve. Instead of having a mother and daughter banquet we had family night on Aug. 2. A large number was present not only to enjoy the banquet supper, but also to enjoy the splendid program centering around an ocean voyage. Sisters Mary Emrick and Rosa Saylor were anointed on Aug. 18. At our members' meeting the following officers were chosen: Paul Getz, adult superintendent; Stanley Miller, assistant; Opal Spitler, primary superintendent; Esther Fitzwater, assistant. On Aug. 24 we had installation services for our officers and teachers. At a recent reorganization meeting of the B. Y. P. D. Ruth Petry was elected president. On Aug. 18 Bro. J. E. Whitacre came to assist us in our revival. A fine audience was present each evening. With the special selections in music and the fine sermons much enthusiasm was shown. As a result eight were baptized. During the summer three others accepted Christ. An offering for relief is received on the last Sunday of each month. One Sunday in August was set aside for the dedication of babies. Through the united efforts of our men's work the outside of the church has been redecorated with new paint. On Oct. 22 we met in members' meeting preparatory to our communion. Our deacon brethren gave enthusiastic reports of their annual visit with the members. On Oct. 26 we held our communion services. Bro. J. E. Whitacre was with us throughout the day. He gave two very fine messages. In the evening Bro. E. R. Fisher, our elder, officiated at our love feast. On Sunday morning after morning worship was conducted by G. A. Snyder, breakfast was served to about 400 people. Sister Homer Bright, using as her subject Jewels, gave a wonderful talk to the children. Bro. Bright delivered the sermon. Other ministers who were present and helped in our communion services were Brethren Ben Timmons, Wm. Deaton, F. E. McCune and E. O. Norris.—Mrs. Paul Getz, West Manchester, Ohio, Oct. 31.

Virginia

Boone Mill.—Our church was represented at the regional conference by Brother and Sister Guy Wampler, who brought home inspirational echoes of the meeting. We had a series of meetings the last two weeks of September, with our pastor as evangelist. The messages were helpful to the membership. Six were added to the church. The young people have started out with much enthusiasm for the new year. The officers are as follows: Kenneth King, president; Doris Hoy, vice-president; Florine Peters, secretary; Bud Boitnott, treasurer. They are pleased with the new B. Y. P. D. program. A junior choir has been organized and has rendered beautiful messages in song. Mrs. Guy E. Wampler is president of women's work this year, with Mrs. Gordon Wray as secretary-treasurer. The women have made some clothes and quilts for refugees. Our church has been contributing liberally to relief. The fourth Sunday of each month has been set aside as relief offering Sunday. We were happy to have with us recently Mr. and Mrs. Kerns of Bridgewater College. They brought interesting messages about Germany. An impressive installation service was conducted by the pastor for the new Sunday-school officers. Bro. I. D. Hoy is superintendent, with Bro. T. E. Greene as assistant. Bro. Wampler has met weekly with the young men of conscription age. We held our love feast on Oct. 19, with Pastor Guy E. Wampler officiating.—Doris Hoy, Boone Mill, Va., Nov. 3.

Mt. Joy.—We had a vacation Bible school this summer. This is the first one we have had for years. Verna Ruth Flory of Staunton and Shirley Hoover of Roanoke were the teachers. At the close of the school we had a picnic and vesper services, in which all the boys and girls took part. The program was conducted as a regular Bible school, with the children as leaders instead of the teachers. The enrollment was thirty-five. We observed home-coming day the first Sunday in August. The women's work conducted its meetings during the summer with good attendance. Some sewing has been done for refugees. Clothing has also been donated. At our business meeting Bro. Allen Hooker, our elder, and Pastor Elizabeth Broughman were re-elected. Other officers were also re-elected. The deacons gave an interesting report of the visit. The Sunday school was reorganized with the superintendents and some of the other officers being re-elected. Lois Wymer has been doing a fine job of teaching the children to sing. Everyone enjoys the singing very much. Our Sunday-school picnic was enjoyed by everyone. A number from our Sunday school attended the county Sunday-school convention in the Mill Creek Baptist church. A week's revival meeting was held preceding our love feast, which was held on Saturday before the first Sunday in October. Different preachers from Roanoke and other places were the speakers each evening. They brought very good gospel sermons. Two were baptized. Pastor Broughman and Eld. Bryan conducted the love feast. Attendance was larger than it had been for years. We have had a most successful church year.—Mrs. Alvin Walker, Buchanan, Va., Oct. 31.

Pleasant Valley.—This past summer we met in the church each Wednesday night to practice congregational singing. We give different young people opportunity to lead the singing and hope to have a number of good choristers in the future. The first of October we were fortunate in having our pastor, Bro. Murray Wagner, in charge of a Bible class, which is held each Wednesday night after the singing. We started with the Book of Genesis, and are studying a book each week. This is proving to be very successful with an attendance of more than fifty each week. Our revival services will begin Nov. 3, with a different minister bringing the message each evening. Our pastor will have charge of all the Sunday services. The love feast will be held at the close of the meeting, Nov. 17, at 6:30 P. M. We invite everyone to attend this preaching mission and also our communion.—Mrs. J. H. Bosserman, Jr., Mount Sidney, Va., Nov. 1.

Washington

Olympia.—On Aug. 18 a male quartet from La Verne College brought us messages in song which we appreciate. Early in September we held our council, at which the following officers were elected: elder, E. J. Michael; adult director, Mrs. Edith Luedecker; young people's director, Mrs. Maude Gregory; children's director, Mrs. May Kummers; Messenger correspondent, Louise Eklund. Our women's work has reorganized with Mrs. May Kummers as president. The young people chose Delmar Stanley as president of their group. On Sept. 29 we had an impressive installation service for all officers. Pastor Mark Schrock is regional director of the special peace commission and has been very busy with the added duties it brings. He has given special help in sermons and discussion groups. On Sunday previous to the registration day the men met together for a dinner and discussion hour. On Oct. 6 we held our communion service with Bro. Schrock officiating. A number from adjoining churches were present. On Oct. 9 Bro. Forest Eisenbise of California brought us a challenging message. We have been doing much needed repair work on our church building. Thus far we have repaired the roof and painted the outside. We will continue work as we receive funds. Our Sunday night services are growing in interest. We have separate services for adults, young people, junior high young people and children, and then we have a combined meeting for the second hour. Our young people's choir, directed by Mrs. Mable Schrock, has been doing excellent work. A newly-organized junior choir, directed by Lois Rench, has contributed to our services also. At present we are having a leadership training course in our city. Our church is well represented. We will be hosts to the Sunday-school convention on Oct. 27.—Louise Eklund, Olympia, Wash., Oct. 23.

Richland Valley.—The following officers were elected at our council meeting: Sister Addie Buntain, clerk; Bro. William McGee, treasurer; Bro. John Buntain, member of ministerial board; Sister Ethel Steele, Messenger agent and correspondent; Sister Violet Lambert, adult superintendent; Sister Ellen Whisler, primary superintendent; Sister Mildred Senter, cradle roll superintendent; Bro. Alva Page, Sunday-school treasurer; Sister Margaret Nikos, Sunday-school secretary. The B. Y. P. D. officers are as follows: Tom Quinn, president; William McGee, vice-president; Helen Rae, treasurer; Dorothy Bartlett, secretary. The Homebuilders class sponsored an all-day harvest meeting on Oct. 6. A program was given by the children and the various classes. Bro. Paul Buntain gave a short talk. Our love feast was held on Oct. 19. We had our first teachers' meeting of the new year and made plans for furthering the Sunday-school work. We are hoping to buy new hymnbooks for the children's department. We are planning to have a Bible reading contest. The aim will be to read through the Book of Luke for daily meditations during the quarter. An attendance project is connected with this. The work on our church building is getting done. The men have put a new roof on the building and the painting is nearly done. We owe thanks to a local undertaker, Mr. Myers, for furnishing a large part of the paint for our church. We were glad to have Elsie Nikos back from work camp and we have enjoyed her talks and information about this work. A group attended the Sunday-school convention at Olympia on Oct. 27. We enjoyed a visit from Bro. Paul Longenecker on Oct. 28 and are happy to know that he will still carry on his work as fieldman in this territory.—Mrs. Harry Steele, Riffe, Wash., Oct. 29.

West Virginia

Crab Orchard.—We held our love feast on Oct. 6, with Bro. Eugene Kahle officiating. Forty-five participated in this service, which was very impressive. We had the pleasure of having two sisters from Canada take the love feast with us. The Sunday-school attendance has increased since the infantile paralysis quarantine has been broken and the children have returned. We are looking forward to a year of much service and many blessings.—Mrs. Ruth Quintier, Crab Orchard, W. Va., Oct. 30.

Rhodes.—Our church has been greatly strengthened by a week's revival meeting held by Bro. Foster Bittinger of Eglon, W. Va. There were nine added to the church by baptism. The attendance was splendid and the spiritual sermons were much appreciated. This is the first revival meeting held at this place for several years. We are continuing our Sunday school through the winter.—Mrs. Ocean Rhodes, Terra Alta, W. Va., Oct. 24.

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(Psa. 119: 105).

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

"The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes"
(Psa. 19: 7, 8).

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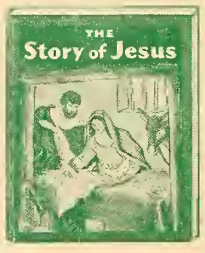
A WORD TO OUR FRIENDS

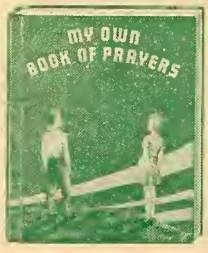
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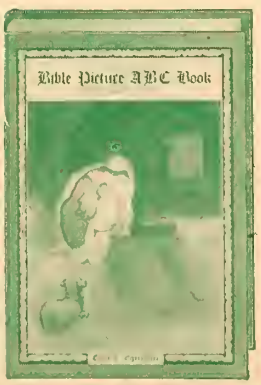
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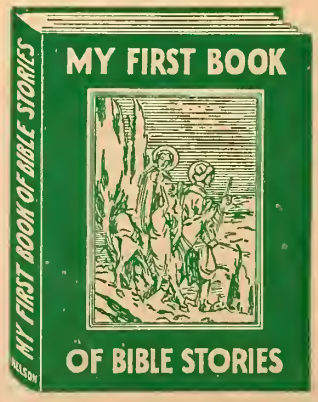
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> 15 For all the wells which his father's servants had digged in the days of A'bră-hăm his father, the Phĭ-lĭs'tĭnes had stopped | army.
> 27 And I'saac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me

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> 5 And the rest of the children of Kō'hath *had* by lot out of the families of the tribe of Ē'phră-ĭm, and out of the tribe of Dăn, and out of the half | with her suburbs in m *to be* a city of refuge and Gē'zĕr with her su
> 22 And Kĭb'za-im wit

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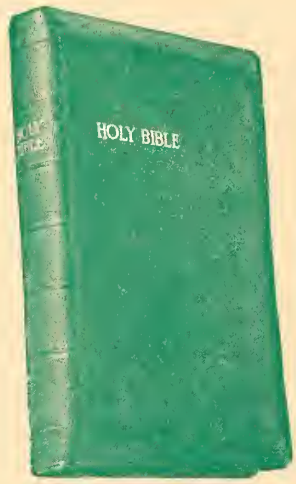
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that Philip called thee, when thou wast under the fig tree, I saw thee.
49 Nă-thăn'-ă-ĕl answered and saith unto him, Rabbi, thou art the Son of
and the changers of
15 And when he hac of small cords, he dr of the temple, and th

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and Sĭ'dŏn: but they came with one accord to him, and, having made Blăs'tŭs the king's chamberlain their friend, desired
false prophet, a Jew, whose name *was* Bär-jē'sŭs:
7 Which was with the deputy of the country, Sĕr'gĭ-ŭs Paulus, a

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Christ purgeth the temple

to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 48 Nă-thăn'ă-ël saith unto him, Whence knowest thou me? Jesus | 13 ¶ And at hand, an salem, 14 And

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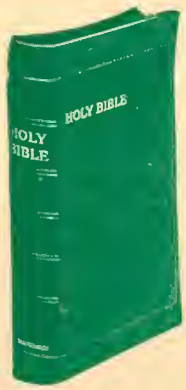
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45 [d]A good man out of the good
sure of his heart bringeth forth that w
is good; and an evil man out of the
treasure of his heart bringeth forth
which is evil: [d]for of the abundan
the heart his mouth speaketh.
46 ¶ And why call ye me, Lord, L
and do not the things which I say?
47 Whosoever cometh to me,

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25 And Mĕ-thu' seven years, and 26 And Mĕ-thu'

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21 [m]And they went into Că-pĕr'-nă-ŭm; and straightway on the sabbath day he entered into the synagogue, and taught.
22 [o]And they were astonished

17, 18 1 Or, *to say that they knew him*
m Mat. 4. 13 Luke 4. 31
n Luke 4. 42
o Mat. 7. 28

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

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EDITORIAL

How Ring the Bells

WE heard it said the other day in a meeting where the subject of slogans was under discussion that one with "faith" as the key word is not a good choice because that word does not ring the bells with youth. The objector was thinking no doubt of youth's love of action and consequent impatience with any waste of time in argument about things that do not matter. There was much merit in his position.

We also heard it said in that same meeting that if youth does not respond to the call of faith, then it is just too bad. That speaker was thinking of youth's tendency to forget that all worthy action springs from faith in values that are solid and abiding. There can be no question that he too was right.

Perhaps you have heard about the close connection between faith and works: how it is that the first is dead without the second and that without the first there isn't any second. Perhaps also you have heard what it is that subdues kingdoms, stops the mouths of lions and turns armies to flight.

Does any reader remember what it was that Jesus questioned whether he would find on the earth when he comes? Does any reader know of *anything* which youth needs more right now as it faces the test of these war-threatening times? *That* doesn't ring the bells? They'd better ring.

E. F.

"Through the Coming Year"

THAT was the way the young people put it. The quotation marks are intended to give them due credit. Two points in this slogan deserve attention.

The year they were planning for is the one that begins right away. Their program was for the immediate future. They had things to do and they were going after them at once.

The other point of interest is the constancy and persistency of their contemplated effort. No flash in the pan was good enough for them. Nothing but a steady and continuous flame would satisfy their ambition. The watchword was "through," all the way through.

Immediacy and constancy are words for the whole church to take to heart. The cause for which we stand is very urgent. There's much wrong with the world. It will take our best to make any impression on it, but our best will make an impression on it.

The cause lags because the church has not given that. Why not do this "through the coming year"?

E. F.

The Heart of God

(AS SUGGESTED BY MALACHI)

Characters

Malachi, a prophet.
Aaron, a priest.
Levi, a priest.
Pharisee.
Vinedresser.
Shopkeeper.
Shopkeeper's son.

(*Place: A street with shop in the background. To the left the Pharisee stands with uplifted face, repeating a prayer. To the right two priests are conversing. In the center the vinedresser is dickering with the shopkeeper. The shopkeeper's son is alert. He whispers something to his father, then resumes arranging some articles.*)

Shopkeeper (*for the priests to hear*):
Here comes the messenger.

Aaron:
The messenger? What messenger?

Shopkeeper (*nodding to the left*):
Yonder, this Malachi.

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Levi (contemptuously):
Say not, "the messenger."
Say, "a troubler of the people."

Aaron:
Yes, a troubler indeed!

Shopkeeper:
Why do prophets trouble the priests?
Are not both the servants of God?

Aaron:
What, you a friend of this meddler?
Shopkeepers should leave prophets alone.

Shopkeeper (shrugging his shoulders):
It is all too deep for common folk;
We cannot understand your quarrel.
What has the prophet-messenger done?

Aaron (hotly):
I say that he is a troubler.
Wise men will leave him alone.
(Malachi enters and surveys the scene searchingly. The priests eye him sourly. The Pharisee has finished his prayer and looks interested. The others are alert, suspecting a clash.)

Malachi (graciously):
Hear the word of Jehovah to his people,
Hear the burden of his messenger:
Jehovah loved his people in the old time
When they came out of Egypt.
Above Esau he loved Jacob;
Judah he blessed above Edom.
Turn unto Jehovah as unto a father,
For his heart is a heart of love.

Aaron (defiantly):
Wherein have we turned from Jehovah,
And wherein have we despised his name?

Malachi:
In that you tire of the service of God;
His table is contemptible in your sight,
And the sacrifice polluted by your hands;
Thus you dishonor his holy name.

Aaron (angrily):
Wherein have we polluted the altar?

Levi (hotly):
Slanderer, you shall answer for this!
The holy bread we offer
Is like that our fathers used!

Malachi:
The bread is like that they used,
And the sacrifice the same in name;
But is it a small thing
That table and altar are despised
And no sincere gift thereon?
You offer the blind for a sacrifice;
You give the lame and the sick;
A governor would not receive in tax
Such as you place upon the altar.
Entreat the favor of God
That he may be gracious unto us.
Hear this condemnation:
You have turned aside from the way,
Causing the common man to stumble.
The Lord is not impoverished,
For he is great among the Gentiles.
Many pure offerings arise unto him,
But you have dealt treacherously.
Yet if you will return unto Jehovah
He will return unto you.

Aaron (incredulously):
Can a priest become twice holy?
Wherein shall we return?

Malachi:
Return from the robbing of God.

Aaron:
O you foolish slanderer,
Wherein have we robbed God?

Malachi:
In tithes and offerings;
In worthy and sincere gifts
The whole nation has robbed God.

Levi:
This man is beside himself.

Aaron:
Come, let us be gone.
(Exeunt priests and Pharisee.)

Vinedresser:
Again the prophet overmatches the priest.

Shopkeeper:
A good word, my country friend.
One prophet outthinks two priests!

Vinedresser (turning to Malachi):
Say on, prophet, what must we do?

Malachi:
Bring the whole tithe into the storehouse
That there may be food in God's house.

Shopkeeper (critically):
What does it profit to keep this charge,
Or why should we walk softly,
Seeing that the wicked flourish?
They tempt God and escape.

Malachi:
Behold the day will come
When the proud and the wicked
Shall be as the stubble.
They shall perish, root and branch.
But they that fear Jehovah
Shall be in the book of remembrance
And these shall be Jehovah's.
But the way of the ungodly shall perish.

(Continued on Page 20)

THE GENERAL FORUM



There Must Be No Bible Blackout Anywhere

BY ERIC M. NORTH

General Secretary American Bible Society

In the staggering tornado of a violent world war, in which the whole organization of human life is being disrupted, hundreds of millions of people—from soldiers in battle to mothers of little children in lands far away—cry out in the desperation of their anxious hearts for help. The bereaved—and those whose dear ones are recorded missing—dumbly long for comfort. The évacué and the refugee, weary and harassed, seek security. All who can think find more excruciating than any physical hardship the bitter questions: Is this humanity's end? Are men destined to create civilization—trade, art, culture, valuable social institutions—and always, in a whirlwind of hate and violence ever more bitter and destructive, suddenly to destroy it and themselves? Men can endure hardship and the forecast of sudden death, if there is prospect of good for their children and their children's children. But if the end of the struggle is only frustration and disaster, then, indeed, is the heart cast down into the deepest depths of despair, and the soul's final question burns in the mind: Is this the last word for humanity?

In such hours, the hearts of millions of men and women are open, as they are not in easier times, to another word—to the divine Word. The Bible knows wars and despair full well, and, for those in them, wars as overwhelming, despair as black as any. But it also knows the supreme answer:

The earth is the Lord's and the fulness thereof; the world, and they that dwell therein.

I am the way, the truth, and the life. . . . In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

In the Bible is not only the word of comfort; not only the word of a distant hope; herein is God's design for the healing of our torn humanity, for the building of his heavenly kingdom among us. Now is the hour when, to millions, it can come with a power and a directness immeasurable—an hour when it means salvation!

Yet, there is the terrible peril that it will not come. For in God's providence it can only come by human means. There are two such channels—persons and the printed word. In the turmoil of Europe, the available persons—chaplains, pastors, colporteurs, religious workers—valiant as are their efforts, are all too few. Thousands upon thousands of Christians are bearing their witness superbly, but are unable to reach all the vast multitudes. Missionaries and lay workers in mission fields are also all too few. Indeed, the war in Europe threatens the support of forty per cent of the missionary enterprise.

Besides these devoted persons, the one other great possibility is the printed Gospel, the printed Testament, the printed Bible, where every man can read—and read again and again—the one positive answer to the world's despair. But the availability of this is threatened just at a time when the world's supply should be doubled and tripled.

For three fourths of the world's missionary supply of the Scriptures has come from the British, the Scottish, the Dutch, the French, and other European societies now drastically affected by the war. Half of the pastors of the churches which support the French society are in military service, and more than half of the church groups are themselves scattered or overwhelmed by évacués and refugees. Only recently the American Bible Society received the first word from the Dutch Bible Society since Holland was invaded. Dr. H. C. Rutgers, general secretary of the Dutch Society, states that in the situation with which they are now faced they cannot support in any way the work of their society in the Dutch East Indies. He adds: "This, our anxiety, overshadows all other fears. We urgently solicit your help, in trusting that our call will receive wholehearted response."

The British and Scottish societies have valiantly undertaken, in the face of thirty-seven per cent income taxes, to supply extra Scriptures for their troops; but budgets which provide the Scriptures for mission fields have been cut already an average of fourteen per cent, and the effect of the conscription of wealth and the terrific preoccupations of all with war duties are sure to cause a far greater cut.

Thus, at a time when the outpouring of the Scriptures into the hands of the multitudes desperately needs to be multiplied, it threatens to be seriously reduced.

The only hope of preventing this disaster is an immediate, strong, and continued increase in the number and amount of the contributions our American people and churches make for this cause. There is no other way!

The only Bible society not in a belligerent or war-beleaguered country is the American Bible Society. It must meet this need.

The society has already forwarded Scriptures or funds for Scriptures for soldiers and refugees to the value of $4,600 by squeezing it out of its hard-pressed budget. The Board of Managers of the Bible society has now authorized an appeal for a fund of $150,000 above the budget to begin to meet the emergency.

When we remember that in 125 years of history the British people have contributed more than three times what American Christians have, to spread the Scriptures throughout the world, surely, there are enough Bible-loving Christians in America to step into this breach and hold it.

New York, N. Y.

The Book in Which We May Believe

BY ROY D. BOAZ

THERE is one Book in the world which is held in universal esteem, and that Book is the Bible.

This Book, containing sixty-six books, was written in three different languages by some fifty separate authors. The writing took place over a period of fifteen hundred years. The Bible is now translated into hundreds of languages. It covers epochs of five great civilizations, and is the one Book of all time which has truly been a lamp to all feet. Each book in this Book is different from the others, carrying its own message; and yet each one is a link in a great chain which hangs together, revealing the long upward striving of the human spirit in its relation to Almighty God. From the birth of the human conscience in the Garden of Eden to the birth of a Savior in Bethlehem, to the birth of the church at Pentecost—so runs the great drama of redemption as revealed in the Bible. The generations of the world are in the Bible, linked together by faith. The Bible is the Word of God to all generations.

The Bible satisfies the three primary requirements of man. The first is the need for food, for spiritual food. I have yet to find a single intelligent person who can deny that there is now, just as in the days of Amos, a "famine in the land of the hearing of the words of Jehovah." There are a hunger and a thirst for righteousness, and people are trying to satisfy that hunger on the husks sold today at our newsstands. It is no wonder they are disappointed, for anyone of a dozen or more current periodicals cater only to the senses and to the passions, and leave the reader worse off than before; but the Bible, like a spring in a desert land, makes us "to lie down in green pastures," and to digest the meaning of life "by the still waters." That is one reason why so many New York City people are buying and building property in Connecticut and New Hampshire—they want to get where they can digest life instead of always absorbing more. This book, if intelligently read, will "restore our souls."

And there are very exciting stories in the Bible for those who like excitement. There is the dramatic story of Abraham, the father of the Hebrew race. There is the story of Joseph, his rulership, and his unusual relation with his family. For those who love biography, there are the very dramatic biographies of the Hebrew prophets. Then there is the drama of the life of Jesus Christ, our Lord and Savior. In that we find that God "moves in a mysterious way his wonders to perform." How do these differ from other tales which are told? Chiefly in this: we find in them a satisfying answer to the problem of life. Read these accounts of events in the lives of these godly men, and you will find that you are lifted out of yourself into the presence and the knowledge of God. They satisfy, and satisfaction, after all, is what men are always seeking. Yes, we find love stories, murder stories, stories of sin and shame; but these stories do not leave us in the ruck as so many modern stories do. There is always the hand of God. There is the high consciousness that wrong ends in misery and that "the wages of sin is death." Futility and despair always turn into hope and trust. The reader is carried through misery to salvation. As long as we keep our eyes on the level of the street we see everything in competition, but when we pick up our Bibles and read the lives of the prophets and the saints of Christ, we rise above competition, are lifted into the presence of God.

In the second place, the Bible offers light. The Bible gives us truly the Word, which is a lamp unto our feet, and a light unto our path. We are very often in the dark. That light which guided our forefathers to Germantown, the Pilgrims and Puritans to Cape Cod, the light which guided the framers of our American instruments of government—this light must be kept burning, but altogether too often we find it growing dim. We feel

sometimes like singing with John Henry Newman,

"Lead, kindly light, amid the encircling gloom,
Lead thou me on;
The night is dark, and I am far from home;
Lead thou me on."

At a time when so many lights are going out all over the world, we do need the light which radiates from this sacred Book. As one great religious authority recently said, "Our spirits, in a sense, resemble the batteries of motor cars in this, that when the lights are turned on too long without running the car, they grow dim." Have we not been burning our lights too long without charging the battery? We burn our lights of tradition, of heritage and of custom so often without a recharge that we must turn back to this Book, for this Book puts us in touch with the great luminous heroes of faith. "Abram went out, not knowing whither he went." Men like David, filled with temptations like unto ours, but yet strong. Men like Peter, whose lights were so dim at one time that when Jesus needed him most he denied him, but the man finally rallied, the man, whose light became so bright that he ushered in the birthday of the church, when three thousand souls were converted. Men like Jeremiah, that weeping prophet, who, despite his despair, kept the light of faith burning. Men like Moses, who left the privileges of Pharaoh's court to lead his enslaved countrymen out of Egypt to a promised land, which he himself never saw. "But Moses endured as seeing One who is invisible." Then, this Book offers us the real light of the world, which is Jesus Christ. It is strange but true, that the darker society becomes the clearer shines the truth of his teachings. With every fresh invasion in Europe, we are surer of the claims of Jesus Christ.

Finally, the Bible furnishes a sense of direction to those who are lost. As Dr. Ralph W. Sockman has so wisely said recently, "Not only have some lights of faith grown dim, but we have lost our road-maps." Some of the old landmarks are gone. Our fathers thought they were headed for great principles of democracy and liberty, and world peace. We are not quite so sure today. Our present situation is having an important effect upon people. Some have frankly turned pessimists. Almost daily I meet men and women who have been jolted out of their customary tracks and they are lost. Others are joyful about it. They eat, drink, smoke and are merry, for they know not what the morrow shall bring forth. So, why care? Others look for what the cults have to offer, Christian Science, New Thought, the Oxford Group, etc. Others close their eyes to the facts and live in a dream world. The intelligentsia have scoured the writings of Eddington, Jeans, and Millikan. Students have hovered around every new evangel of truth bringing forth some new idea. Yes, people are seeking a sense of direction, some way in which to go. How foolish this may seem to some when men are crying for bread and for work, but is it not just as important for men to find themselves in this complex world as it is to find work? The value of the Bible lies in the fact that it points out the direction men should go. It not only gives the experiences of individual travelers along the road of life, but it links these journeys together. There is a continuous story of the leadership of God in every generation all through the Old Testament and the New. The old men dream their dreams, and live in the faith of the better world to come. The young men see their visions and carry on these ideals in the generation in which they live; and out of all the disappointments and the delays, the sins and the setbacks of history, the divine purpose is portrayed as a kind of relay race, in which every generation is to carry on.

In conclusion, the Bible "is the power of God unto salvation." There is not a one of us who does not want to be saved, and we cannot do it ourselves. We have the power—lots of it; we have machines—many of them; we have organized governments which exercise more and more control over us; but science, education and government cannot save us from our sins. Only God can. "He so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." That story is in the Bible.

West Haven, Conn.

"In Everything Give Thanks"

BY SANNIE SHELLY BEERY

"In everything give thanks." Call it a command, exhortation or admonition, it is spoken to the believer in Christ, and is yet for us to accept and act upon; for the verse, 1 Thess. 5: 18, continues, "for this is the will of God in Christ Jesus concerning you."

It becomes very personal. God is a God that deserves and expects thanks in everything from everyone of us. "Be thankful unto him, and bless his name."

We do want to be "thanks-living" Christians, but "in everything" is so inclusive that faith staggers sometimes, when we view the vicissitudes and calamities that touch life in these chaotic years.

However, God never gives a command but that he gives the "enablement" to carry it out.

The two verses preceding "In everything give thanks," are: "Rejoice evermore," and "Pray without ceasing."

Matthew Henry says if we pray without ceasing, we can give thanks for everything.

We might couple "rejoice evermore" with "pray without ceasing."

A rejoicing, praying Christian is a thankful one, and lives in close fellowship with the Lord.

The basis of such a life is faith, which someone has said is doing what God says because he says it.

Then comes submission, or yielding. This is a continuous process, submitting to the will of God. And then comes trusting, which we might term holding on to God. "Just to rest upon his promise, just to know, 'Thus saith the Lord.'"

The psalmist said, "I will trust the Lord at all times." If such a life of faith, submission and trusting is lived God's grace will be sufficient. He has said it is, and it will be.

A man who had lost everything was yet resting in the will of God, and he said, "A great deal can happen to what a faithful man has, but nothing can happen to what he is."

Job is an example of this. All his possessions, and all his children were taken, apparently in a brief space of time, yet Job could say, "Blessed is the name of the Lord." "He charged not God foolishly." How apt we are to do that when trouble, sorrow or sickness come. We say, "Has God forgotten, or forsaken us," or "Why should I be thus afflicted," or "Does God not love me any more?" We charge it to God instead of accepting it for our good, for "all things work together for good to them that love God," and, "nothing shall separate us from the love of God," for "he loveth unto the end."

God has his purposes in the hard things that press upon us; they're for our good. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Paul, too, is an example of those who bore all things for Christ's sake, and he could say, "Giving thanks always for all things unto God" (Eph. 5: 20).

We know his life with its varied experiences, and yet he did not murmur; he knew how to be abased, but he was content. His was the thankful spirit.

But this article would not be complete if we considered only the grace to be thankful in the testing, crucial times of life, for it is in "everything" we are to be thankful.

Life for the most part is uneventful and filled with the "common task, the daily round," so for the commonplace things of life, as well as for the big events we are to offer thanksgiving and praise.

To have the thankful spirit through every day is an asset that makes pleasant living, and is the will of God concerning us. Let us cultivate the thankful spirit.

Then we ought to be thankful for our "common salvation," that we have peace, joy, consolation, and victory which come through Jesus abiding in our hearts.

"Thanks be unto God for his unspeakable gift."

Clearville, Pa.

The Minister's Wife

BY DOROTHY LLOYD

THE minister's wife should first of all be a good wife and mother. Even Paul, who does not often emphasize the value of home life, recognizes that a church leader must have a proper home, for he says that an elder must be "the husband of one wife, having faithful children not accused of riot or unruly" (Titus 1: 6). The minister's wife is often tempted by demands from church and community to neglect her own home and family. She must remember the importance of this part of her work. The people whom she is serving can do much to help her to be a good homemaker. They can respect the privacy of her home and not use it too often as a place for meetings. They can arrange to telephone or make calls, except in emergencies, at times when she is most likely to be free to talk with them.

Sometimes a minister and his wife can arrange to help each other, and to their mutual benefit. He helps with the housework, so that she may be free to go calling with him. This can be a good plan, or it can handicap the minister in his work by taking too much of his time. It calls for wise planning, just as many other problems of a minister's wife require good management. There are so many demands upon her time that she must use it wisely. A schedule is often found helpful, although it requires constant readjustment.

She must manage not only her time, but also her money, in an efficient manner. Ministers' salaries are not large. Frequently they are so small that each dollar must be very carefully used if the minister's family is to be adequately fed and clothed, and the bills paid promptly. It is of the greatest importance that all bills should be taken care of without delay. It sometimes happens that, with the best of intentions, people contract debts which they are unable to pay, and the result is almost as disastrous as a deliberate attempt to

defraud. Therefore a minister's wife must know how to manage her pennies.

The task of the minister's wife is not complete, however, when she has fulfilled the obligations of a good homemaker. Her interest should extend beyond her home into the affairs of the community. If she has children in school, it may be the Parent-Teacher Association which will interest her most. Perhaps the Women's Christian Temperance Union will be the outstanding activity to another. She should have at least one community interest, so that she can help to promote worth-while activities, so that she can become acquainted with community leaders, and so that those outside her church may understand it better as they learn to appreciate the minister's wife and the ideals for which she works.

There are some women who enjoy this work in the community so much that they tend to do too much of it. The same thing is true in the various organizations of the church. It has been noticed that some ministers' wives do a great deal of the work of the church, and do it well; yet, when they move on, they leave a weaker church than they found. There is a satisfaction in being able to lead which sometimes causes one to accept too much responsibility. A sense of true humility, and a knowledge of one's own limitations, are of great value here. If one's desire is to be truly helpful, rather than to achieve personal recognition, it will often be found desirable to let someone else hold office. That other person may not be so well trained as the minister's wife, but there will be some phases of the work which she can do even better. In those parts of the work which she finds most difficult, she can turn to the minister's wife for help. In this way local leadership is strengthened, and the church is better able to carry on when she is no longer with them.

The education of a minister's wife is not a matter of certificates and diplomas. Many ministers' wives are college graduates, but they are not necessarily doing the best work. There are certainly many college graduates who would not be very good as ministers' wives. Yet a minister's wife cannot have too much training for this all-important work. The people of the congregation expect more from her in the way of culture than they expect from others. She needs to be courteous and gracious, a true lady in all that she does and says. Never should she be vulgar in speech or action. There is a danger that she may try so hard to appear good that she will seem artificial. This is also a very serious mistake. A truly fine person is always natural and sincere.

The minister's wife is usually expected to dress with more taste than many other women of the congregation. Like others, she must consider her own personality and her own appearance. It would be impossible to choose one style and color that would be appropriate for all. When choosing for herself she should bear in mind the other women of the congregation. Is this so fine that a number of other ladies will feel uncomfortable beside her? Then she had better not choose it. Is this so gay that it will offend, or so drab that young people will instinctively draw away? It is very difficult to find just the right thing—not too extreme in any way—but it is worth the effort. It is usually found wisest to buy clothing of good quality, so that it will not quickly become shabby.

Much the same principles apply to the furnishing of the minister's home. It should be attractive, but need not be expensively furnished. At the same time, it is unwise to buy furniture of a low quality, which will soon look cheap. The minister's wife should attempt to make the house so homelike that any member of the congregation can feel at ease there.

The minister and his wife should be able to relax in their home. If constant interruptions make this extremely difficult, they need to plan some recreation which will take them away from their work now and then. Many of those who have not met this problem with a satisfactory solution have found themselves broken in health and unable to carry on the work which is so dear to them. Although a minister's wife finds her days filled with tasks which seem too important to be postponed, she must keep in mind the laws of health, and not try to do the impossible. There are emergencies in which it is agreed that the Christian's greatest service is to sacrifice his life for some great cause. The less spectacular way, and the one which almost all ministers' wives must choose, is the way of quiet, faithful service through many years. Those who are most effective in this type of Christian service are wise enough to care for their health.

Health is not a matter of physical strength alone, as we are coming to realize more and more. The health of the mind and spirit has a great deal to do with one's general well-being. It has long been agreed that the effective Christian worker must spend time in prayer. One can do a great deal of rushing about and accomplish nothing, yet we often find it difficult to spend in prayer the time we know would prepare us for better service and give us poise and inner calm. The minister's wife must have real religious experience herself. How can she help others with their problems, as she is so often asked to do, unless

she herself is living in close touch with Christ?

A living, vital spirit in facing life's problems means an open mind. That a minister's wife should have certain very definite convictions is evident, but she will hold them as a part of a living, growing body of truth. She will face life with an alert mind, ready to be guided into new truth, careful not to accept what is untrue, and helping others to see the values in life which are so often missed by the hurrying throng.

There are those who prefer not to work with people, who do not find other people's joys and sorrows of interest. Such a person should never become a minister's wife, for she must care for people. There must be in her heart that ability to be touched as Jesus was touched one day as he looked upon a crowd which had gathered to hear him. She must have something of that desire to be a shepherdess to those who need her sympathy and understanding.

There are many who have been in this work for years who admit that they have met many problems and have had many disappointments and who bear witness to the lasting joy that far outweighs all the discouragements. The wife of a minister has a great opportunity for service, and a serious responsibility to serve. She can look forward happily, knowing that although there will be a great deal of hard work there will also be rewards—in those intangible values which alone are lasting and can satisfy the deepest needs of the human heart. It is truly a challenging task.

Chicago, Ill.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

TWELVE men stepped into the "cage" one morning and began the downward trip of 450 feet to the bottom of an Illinois coal mine. In a few minutes several of them began to feel rather uneasy; the speed at which they were traveling seemed unusual. One of them glanced apprehensively upward, and what he saw electrified him into action: the cable was sagging downward; it was being "paid out" faster than the cage was traveling.

Being a man accustomed to quick thought and action, he shouted to a comrade on the opposite side to throw the clutch which set the brakes or irons which dug into the wood beams on each side of the shaft down which they were plunging as fast as the momentum of the cage would carry them. At the same time he did the same on his side.

The cage shook and creaked! Timber splintered! Men stared helplessly as they continued their falling! Finally, after a further drop of almost a hundred feet, the cage came to a stop about fifty feet from the bottom.

A voice was calling from above. What was all the noise about?

The man whose prompt action had saved the lives of twelve men was asked to take charge of the situation. Irons had to be chopped loose and many attempts made before the engine above could hoist the cage and let the men out on the ground at the top of the shaft.

They seemed to be in kind of a daze. With safety came a nervous reaction. Some of them shed tears; others sank exhausted.

Upon the arrival of the mine officials the leader was honored for his courage and decision. The engineer had been drunk and lost control of his engine. The realization of what he had done shocked him into soberness. In the excitement he disappeared and never has been seen in that locality since. The twelve were given a two-day vacation with full pay.

New York City, N. Y.

How Shall We Escape?

BY C. A. BARNHART

CHRIST says, "I am come that they might have life, and that they might have it more abundantly." And St. Paul, accepting Christ's formula for a more abundant life, declared, "For me to live is Christ, and to die is gain." And he asked, "How shall we escape if we neglect so great salvation."

Henry Drummond, the renowned English theologian, defined eternal life as "perfect correspondence with a perfect environment." Very few men today are living in a perfect environment, and fewer still are perfectly adapted to that environment. Hence it is that most of us at frequent intervals seek some avenue of escape from the chafings and frictions incident to life.

These irritations manifest themselves in varying degrees, depending on the social, cultural, spiritual, physical and economic status of the individual. Some of us suffer from too much eating. Some of us are ill for want of a balanced ration. Some worry about investments, and others worry because they have nothing to invest.

Some of us work too hard while others are unemployed. Some of us have suffered reverses in business. Few of us have achieved as full a measure of success as we had planned. Most of us were capable of better things. Life has been full of frustrations; and many of us have been disillusioned.

But it is in the lower brackets of our social and economic culture that life becomes most painful and almost intolerable. Home is not sweet when the fires are out and there is no more fuel in the bin; or when the cupboard is empty and the children are crying for food. Under such circumstances every waking moment of a mother's life is filled with pain. How blessed is sleep when being awake hurts, and awareness is distressing! Then it is that men seek for relief or escape.

Sensing a great demand for escape mechanisms, business men were quick to seize the opportunity to capitalize on this crying human need. Chemists and pseudo-scientists were set to work to formulate various remedies and devices for relieving tension, irritation and boredom.

On the radio, in streets cars, on sign boards and from advertisements in newspapers, periodicals, circulars and handbills mankind is made acquainted with hundreds of avenues of escape. Whether suffering from an evil conscience, nervous exhaustion or indigestion, a hundred doors swing open and bid us enter.

Let us name a few of these false gates. There are the alcohol route, the nicotine route and the opiate route; and there are the various other elixirs, sedatives, narcotics, alkalizers, pick-me-ups and general restoratives. Then there are the night clubs and amusement places where one can forget his troubles—for the moment.

The unfortunate thing about most of these short cuts to relief and forgetfulness is that they have an accumulative effect. They seem to give relief for a time; but, eventually, the victim finds that instead of suffering from one or two ills he is suffering from many. What the alcoholic thought was a door of escape soon proves to be a cell. Instead of being free, he finds he is a prisoner.

He goes to a far city to take the "cure." Picture if you can a man seeking a cure for a "remedy." He is trying to get away from "escape." The young lady who added cigarette smoking to her list of vices, with the idea that she was enjoying a new freedom, wakes to find that she is now a slave to a monster.

Perhaps she is married and is trying to establish a home. Despite a meager income she is forced to pay constant tribute to the tobacco trust. Eventually she becomes a mother. The cry of her first child wakes in her a love and instinct that she never dreamed could exist. But in a few days she may see the form of her first-born cold and still in death. Nicotine in the blood stream may seal a baby's lips forever.

Choosing the wrong door of escape leads to a vicious circle of troubles. We try to bury one trouble under another until we are crushed. How then, shall we escape? Christ says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Christianity offers a way of escape. Not through prayer alone, but through an economy founded on love and Christian service, instead of an economic system built on the profit motive and its handmaids, commerce and industrialism.

How far afield men have gone in their efforts to escape may be fully appreciated when we look about us, and see the unspeakable cruelties of commercial and military conflicts. Just where has the church fallen short of its obligations to humanity? They asked for bread. Have we given them a stone? They asked for social and economic justice. Did we offer them a ritual and a creed?

How loud have we lifted our voices against all of this traffic in escape mechanisms which can only waste our substance and lead to greater misery and disappointment? How loud is the protest going up from the thousands of pulpits throughout the world? Just where have the church leaders failed in applying the Christian formula for the more abundant life? Bewildered people are still asking, "How shall we escape?"

Columbus, Ohio.

Breakdown

BY ROY WHITE

And so they were married. He, well-educated, cultured, sophisticated, and at one time sincerely religious. She, once a sincere Christian interested in her Bible, active in church work until she discovered "broader" interests with her husband.

They had been married about a year when the pastor's services were called for. Their home was breaking up. They were suffering intensely. They had no desire to break up the home; it was just that somehow they were unable to make a go of it. They blamed one another, their respective families or some cause unknown to themselves which the pastor might be able to designate.

The pastor diagnosed this situation as a spiritual relapse which had led to a weakness of character in both of them and predicted that they could not live together successfully until they learned again to love unselfishly, to think with charity, and to act with self-control. "Breakdown," he said, "always was a result of inadequate strength under strain." When people who once loved each other sincerely and who have no serious home problems other than adjusting themselves to one another are unable to make this adjustment, weakness of character often is the cause.

Chicago, Ill.

HOME AND FAMILY

"Life Is a Problem"

BY DOIL WILSON

Life is a problem, but
It is an interesting problem,
Isn't it?

Did you ever count
The so many different moods
You have in just one single day?
There is the happy mood over
Some kind thing you have done.
There is the drifty mood when you
Don't think of anything in particular,
A loving one when you love
Everyone and everything.
One when you think of God
And wonder and marvel.
And there is one when you
Are afraid maybe you didn't
Do just quite the right thing,
And wonder how you can undo it.

Life is a problem, but
It is an interesting one,
Don't you think?

How could anyone go
Sour on life?
Loneliness doesn't last forever;
Unhappiness can never outdo
Happiness.
New interests arise
By the minute.
You need the world, and
The world needs you.
If it were not for the winds blowing, and
The rains falling,
The sands would never change.
Who was it that said:
"God is in his heaven,
All's right with the world"?

Life is an interesting problem
Isn't it?

Oklahoma City, Okla.

A Music Memory Meeting

BY CHESTER E. SHULER

"Isn't that hymn lovely? How it always reminds me of—"

Old Uncle Billy's voice trailed off reminiscently.

"Of what, Uncle Billy?" Tom inquired, eagerly. "Won't you tell us?"

"Oh, it makes me think o' my boyhood days. We had family worship every morning, then, and father would always have us boys and girls sing a hymn. Each morning one of us would select the hymn, and when it was my turn I always called for Onward, Christian Soldiers. I liked it, and ever since when I hear it sung my memory gets busy."

"Well, now, come to think of it, hymns do make a fellow think of things. I'm not very old, of course, but I remember certain incidents connected with the singing of certain hymns or other numbers. For instance, the night I was converted to Christ, the invitation hymn was Just As I Am—I'll never forget it. I've heard it many times since, in revival meetings and church services, but it always makes me think of the night I accepted my Savior."

"Yes, my boy, you'll find that most every one who knows anything about hymns has much the same experience. I used to hear my father say the same thing."

Tom slapped his knee. "Say! That gives me an idea, Uncle Billy. I wonder if it wouldn't work out pretty well to have a —well, we might call it a Music Memory Program some night in our young people's meeting. What do you think about it?"

"It'd be fine, boy — if you can get 'em to take part. How'd you run it?"

"I haven't given it much thought, of course, but my present idea is to invite everyone—young and old—and give all a chance to sing a verse or two of their favorite hymn, and to tell what it reminds them of."

"Well, Tom, my lad, if you have that kind o' a program—an' my rheumatism's not too bad—I'll be on hand. Can't sing, you know, but I'll be glad to call for a hymn an' tell what it makes me think about."

"Thanks a lot, Uncle Billy. I'll let you know when we have the program—and some of us will drop around and take you over in the car to the church."

. . . .

Two weeks later Tom came to tell Uncle Billy that the Music Memory Program would be given the following Sunday night. Uncle Billy said that he'd be ready when they called for him.

He was surprised to see the large crowd assembled at the church. An enthusiastic leader encouraged all to sing the good old hymns that were called for.

Some of the comments were interesting indeed.

A middle-aged man asked for Safe in the Arms of Jesus. After singing two verses of it, the leader asked him to comment.

"I was a World War veteran," he said. "For some reason, the band of our outfit always played that tune Sunday mornings when we marched to church—that is, when we could have a religious service. It sorta made us fellows think. An' then, when we went over the top the first time an' machine-gun bullets sang right by our ears an' I, at least, came through without a scratch—well, a fellow just someway had to believe he'd been 'safe in the arms of Jesus' or he'd-a been killed sure."

A girl was on her feet asking for I'll Go Where You Want Me to Go.

Following the singing, she arose quietly and said earnestly, "I was a careless girl, living in a great city. One night, after an evening of frolic and foolishness, I paused on a street corner to listen to some Salvation Army folks singing. A clear-voiced girl sang so beautifully the words, 'I'll go where you want me to go, dear Lord', and someway God caused those words to touch my soul. I felt very much ashamed of my careless and indifferent life, for although I'd long been a member of the church, I'd taken little or no real in-

terest in the Lord's work. The words of the song kept ringing in my ears. I went home and hunted up an old hymnbook, in which I read all of the words of the selection. I asked God that night to forgive me and make me more earnest as a Christian. I'm glad to say that my prayer was answered—that's why this is my favorite hymn."

"That's good," Uncle Billy whispered to Tom. "Good idea you had, my lad, in getting up this meeting."

"Don't forget your piece, Uncle Billy," Tom reminded.

"Please sing Onward, Christian Soldiers," the old man requested.

After it was sung Uncle Billy told why the hymn was his favorite. Three or four others present wished to give their testimonials—all that it reminded them of the occasion when they accepted the Savior, when they came "just as they were" to seek his pardoning grace.

Savior, Let Me Walk With Thee was asked for and sung. Then a young man explained that he had once visited the famous Singing Tower in Florida, and heard that tune chimed from the great bells of the tower. "It was so beautiful," he explained, "that my soul seemed lifted up and I have never forgotten the occasion; I really think it has ever since been my earnest prayer that I might, indeed, walk with the Master."

What I Must Do

BY HELEN HOAK EIKENBERRY

I was grave with concern for this nation of ours,
And besought my God. "What can I do?
So lowly am I, and my talents so few,
But I must guard my country from evil powers;
For she is so dear to my heart, O God!
The hopes upon which she was built were sure,
And with vision our God-fearing forefathers trod
The way that seemed right.
What they built must endure!
A nation so fair and a people so free,
Must not change their course, turn their faces from thee!
In this troublesome hour have men banished their faith?
Will they forfeit the dearest that life can hold,
Forgetting that right must always be bold?
I have nothing of power, O Lord, but through thee.
Oh, show what a woman's part must be!"
The answer comes sure when the heart overflows.
God showed me my task, the part that he chose
For women like me all over this land,
The mothers who lead little ones by the hand.
We must teach them love for all mankind,
Right from wrong, patience to wait;
Then we never can fail, but in peril find
That strength from God makes a people great.
For it isn't the wisdom of man that is deep,
Nor is power in his brain or his hands;
And evil is strong when right is asleep.
Oppression and war sweep the lands.
Men struggle and fight, they envy and hate
And worry about their personal fate.
We would teach our children to serve and to love,
And their future resign to God above.
As men and women they'll stand one day,
Make the way of right the American way.

Sterling, Ill.

Everyone was rather surprised when a gruff-voiced man in the rear of the church arose and requested them to sing The Sinner and the Song.

There was a bit of confusion, because the piece was not in their books, and the leader confessed he was unfamiliar with the tune. He asked if anyone there could lead it.

"Excuse me," said the gruff-voiced man, "but I'd like to ask Miss Jean Jones ter sing it as a solo, if she will, please. I think she is here."

At the leader's request, a very pretty young lady went to the front of the church and sang sweetly:

"A sinner was wand'ring at eventide,
His tempter was watching close by his side,
In his heart raged a battle for right against wrong,
But hark! from the church he hears a sweet song:

'Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last!'"

When she had finished, the man arose and said, simply: "That sinner was myself, and as I wandered by this very church one night, I heard this young lady singing that very solo. I don't guess she ever knew o' it, but I listened outside, an' it was the turnin' point o' my life. I've bin tryin' to live a Christian life ever since. I just wanted to come here tonight an' tell 'bout my experience."

The gruff-voiced man, known to very few in the audience, sat down and a great hush settled upon the church.

Then the Spirit seemed to work in hearts and requests for hymns came rapidly, with splendid testimonies—some from very unexpected sources.

The meeting was such a success that it was decided to hold another in the not distant future.

The young people were much encouraged, and Tom's idea proved the foundation for a splendid co-operative movement in which old and young alike joined. When the older folks found that they were wanted in the young people's meetings, and when they were given an opportunity to take a part as in this Music Memory Meeting, they came more regularly. Their encouragement, in turn, helped the younger folks.

The idea can be worked equally well in class meetings and other gatherings where Christian people are present. Music hath charms—and also brings fond memories.

Orlando, Fla.

Do Well to Thyself

BY WM. J. TINKLE

When the sons of Korah wrote Psalm 48 they made a statement which is true: "Men praise thee when thou doest well to thyself." But they do not exhort their readers to accept this worldly standard for themselves. On the contrary they depict the futility of a life devoted to riches and worldly honor.

Is it not true that many church members have accepted the standard of the world in this matter? If a man is running for office who has made money for himself it is thought that he will be a good public servant.

Men bow down (in spirit) to a man who owns a fine house. Even a minister who commands a large salary is considered a better preacher because he has done well to himself. Some think that if a minister accepts a humble charge and a low salary it indicates that he is not an able man.

People who do not have the spirit of sacrifice in their hearts can not appreciate those who do. When Mary anointed Jesus with the costly ointment at the home of Simon she was not appreciated by Judas.

It is not true sacrifice to live in economy so that one may get some valuable thing later. Sacrifice is not "stooping to conquer," but giving up good things completely so that others may be benefited. To be sure a person may sacrifice unwisely or too much, but the work of the kingdom of God never will be done without it. What a striking example was given by our Master, who gave up heaven to go about on earth doing good; who gave up life that others might live!

True sacrifice should be recognized and appreciated more than it is, but let no one be discouraged. Look to God for praise and reward and keep the good work going on. "Be not weary in well doing."

Cerro Gordo, Ill.

Peter's Turning

BY JAS. Q. GOUGHNOUR

This is a remarkable incident in the life of Peter. Jesus did nothing without a purpose and the incident has to do with what was in the Master's mind. "Simon, Simon, behold Satan asked to have you that he might sift you as wheat." Jesus saw at a glance what was in the make-up of Peter and he gave him his surname because it typified what he needed in the work of the building of the kingdom—"rocks" for the cause. In Simon the gem was all covered with earth; at first his character was a mixture of the low and lofty. Jesus draws on the latent possibility—a principle to be used in all endeavors with human kind. A method was used to separate chaff from wheat, for Peter was to cast off his false strength. He was too sure of his devotion, therefore his trial was searching and severe. Thrice did he betray his Lord. Away went "Simon" so thoroughly that he became master of his superb qualities. For this occasion there seems to be a special grant by our Lord and the necessary strength was given by a higher power and precluded the work of Satan. There was a reconsecrated man when Peter turned, and "do thou when once thou has turned again establish thy brethren," which he did courageously and heroically. He had been in a spiritual condition but had departed from this by the process which he went through. When he was brought to Jesus he accepted him—and this was a turning—and now turned again after the sifting. May we realize the possibility of loosing our grip on the source of strength, especially when to be reinstated there must be a sifting and turning before we can be of service to the cause of Christianity in the world.

See this man on Pentecost with his great message that brought thousands to repentance. The eloquence and enthusiasm given by the Holy Spirit on this day are to be taken as evidence of the qualities of the man Peter. It will be a good thing to appropriate the siftings that we may have in life for our betterment.

Ankeny, Iowa.

Stewardship Nuggets

BY HOWARD H. KEIM, JR.

Tommy Lee, age four, takes great delight in his package of church offering envelopes. Each Sunday morning he places two pennies, from his small share in the family income, in his dated envelope and at church that day, along with his parents and older sister, he has a personal gift for God, the loving heavenly Father, who is the Source of all good things. No one needs to tell him "it is more blessed to give," because he has already experienced it.

Huntington, Ind.

The Heart of God

(Continued From Page 10)

Vinedresser:

Then there is no profit in this life?
Must the righteous ever suffer
And the wicked forever flourish?

Malachi:

Prove Jehovah if you will!
Bring the whole tithe into the storehouse,
Then will he open the windows of heaven
And pour you out a blessing
There shall not be room to receive.
He will rebuke the devourer for your sake.
The vine shall not cast its fruit.
All nations shall call you happy.
And ours shall be a delightsome land.

Vinedresser:

Truly this is a fair word,
For I remember the tale of those days
When men served Jehovah in gladness
And the whole land prospered.

Shopkeeper:

The remembered days of faith—
Those were the happy days!

Malachi:

Look not always to the past.
Behold, the Lord will send his Messenger;
The Messenger of the covenant will come.
Yet, who can abide his coming?
For he is like a refiner's fire.
He will purify the sons of Levi,
And they shall sacrifice in righteousness.
Then shall the offerings of my people
Be pleasant unto Jehovah,
As in the days of old,
As in the ancient years.
Jehovah yet loves his people;
As a Father he seeks after them.
Return unto your God
And he will return unto you;
For his heart is a heart of love.

H. A. B.

OUR MISSION WORK

The Fiftieth Anniversary of the Vannaberga Church, Sweden

BY J. F. GRAYBILL

In 1885 Christian Hope came to Sweden and preached the gospel as understood and practiced by the Church of the Brethren. This resulted in the organization of a church in Malmö, and thus the foreign mission work of the church began in the second country. The four years of mission work in Denmark had been considered prosperous with sixty-six members added to the church. Bro. Hope came to Malmö on the invitation extended to him from several individuals, among whom was a minister of one of the Free Churches in Malmö.

During the first five years the membership grew, and soon several preachers developed. If they were less educated, they were fired with missionary zeal and their work was not confined to Malmö. They reached out to the eastern part of Skane and also north to the central part of this most southern province of Sweden. Bro. Hans Olsson made a trip to Vannaberga and vicinity, preaching in homes that were opened to him. This was in a time when there was quite some religious awakening in Sweden, and not a few people assembled in these meetings. These preachers endured some severe hardships. The homes were mostly poor and good lodging could not be provided. The spare room for the preacher was in the woodshed at times.

But this was of lesser importance. The gospel was preached and people received the message with gladness. On June 23, 1890, the first person was baptized. It was the writer's privilege to hold services in this sister's home when she was more than eighty years old. She was then quite feeble in body but much alive in spirit. There was something about her that had the flavor of heaven, which one realized when in her presence. Three others were baptized that same year, and the work had begun.

In the spring of the following year, Bro. Johan Olsson moved to Vannaberga where he had bought a small plot of land. Services were conducted in the preacher's home and in the homes of the few members. During the first six months of 1891, twelve were baptized. Some of these first members speak of cutting the ice for baptism and of prayer meetings that lasted six hours. They seemed to be so happy in what they had found that it was hard for them to close the meetings and be separated.

Brother and Sister D. L. Miller visited the Scandinavian mission during 1891. They had a prayer meeting in Bro. Olsson's home. After prayer, Bro. Miller said: "God has revealed to me that you are to have a house of worship at this place." Sister Miller, who had a birthday just about this time, replied: "I will donate half the sum required to build a mission home." This sum happened to be 2,000 kronors, or about $420 by normal exchange. Bro. Olsson donated a plot of ground. A wooden stake was prepared and Sister Miller set the stake for the first corner of the mission house. Brother and Sister Miller have passed on to their reward, but the house still stands and the work goes on as a monument to their interest in the Lord's work.

The work at this place has had more than its share of opposition, both from without and within, and the progress has not been what one might expect or in proportion to the effort put into the work. In later years an alive Sunday school and also junior and young people's work have been organized and we expect fruit from this work.

The recent festivities on Sunday, Sept. 15, were worthy the occasion. A respectable crowd was present. The different Free Churches in the community were represented, and they wished for the church Godspeed in its work. The spirit was all that could be expected. We want to forget the troubles and difficulties of the past and press forward toward the mark for the prize of the high calling in Christ Jesus.

The occasion was a high-water mark in the history of this church. We were happy to be able to celebrate the occasion in peace and quietness while war is raging not so far distant from us. May God have mercy upon the countries of the world and may we hasten to do his bidding while the coming of the Lord draweth nigh.

Malmö, Sweden.

Learning the Language

BY CHALMER FAW

Number Fifteen

A person never completes the task of learning a language, even his native tongue. That this is much more true of a foreign language needs no demonstration. The missionary must be struggling and growing in the language or languages of his adoption until his work among that people is closed. To do otherwise is to induce mental atrophy. The more he learns of the language the more new features he is capable of discovering about the language and the people of whose life and thought the language is the crystallization. Because this is true the study of language is both a science in its own right and the key to vast fields of service. Undertaken in the name of religion and humanity it is even more than a science; it is a divine commission, at once thrilling and rewarding.

In bringing to a close this rather rambling series of observations of a new missionary among the Buras, I should like to point a word to the future. The Buras, and of them only a select few, have but recently learned to read and to write their own language. The existing literature in Bura is very meager, less extensive in quantity than the literary diet of an alert nine-year-old American. Yet we are dealing with adults and near-adults, trained leaders, the future ministers, educators and executives of church and school. Think of the Christian reading matter required to train one first-class church leader at home, and then realize the gap in literature production to be closed in the next decade or two if we are to aid in the building of a strong and permanent church in this land. Exact plans and policies are still to be forged, but the general need seems quite clear. We need more and more knowledge of the language. We need more natives who know their own language better. We need time and talent both native and foreign, for the production of literature. We need close and inexpensive printing facilities, possibly right on the field. We need the sympathetic and intelli-

gent understanding, interest, suggestions, encouragement and prayers of the great body of our American church people to help us push forward into this vast field of Christian missionary endeavor.

Garkida, Africa.

What to Pray For

Week of November 30—December 7

To become better acquainted with our missionaries and their work, use What to Pray For column along with the Prayer for Missions Calendar and the Missionary Picture Sheets. The three should be used together.

On September 16, 1938, Sister Evelyn Frank of Portland, Ind., sailed for Africa and her first few months in the mission were months filled with language study. Then she entered into her nurse's work with joy and enthusiasm, and she gave great promise of being a most valuable missionary. Her fellow missionaries spoke highly of her attitude and of her ability.

But her stay in Africa was very short since for health reasons she had to return to America in February, 1940. It was a deep disappointment to every missionary on the field and to her Bura friends that she had to lay aside her work in Africa. It has also been a sore disappointment to the church in the homeland.

At the present time, Sister Frank is still in the Irene Byron Tuberculosis Sanatorium as a patient. In spite of all, her faith is strong and her hope is bright. May our prayers be constant in her behalf.

Woodstock School in India

BY JOE BOWERS

"What dorm do we have this year?"

"I bags this bed."

"Have you seen any of the new masters yet?"

"Boy, but it's good to get back again."

These are some of the remarks that were heard at the Woodstock Boys' Hostel on March 14, which was just a day before the opening of the school. All day long and even into the night, boys of all sizes and descriptions came streaming into the hostel. Later, the battered trunks and suitcases were brought up the hill by ragged, sweating coolies who carry unbelievably heavy loads for just a few annas. (An anna is worth two cents.) Then, too, there was always the possibility of getting an anna or two baksheesh (tip) from the young sahibs for whom they had carried trunks from the end of the bus line straight up the mountains to the hostel, which is about two miles away.

Most of the children come to Woodstock School in school parties which have teachers or parents as chaperons and sponsors. Those making the longest trip were in the Burma party which included children from Singapore and from the Burmese territory. Many of the children had not seen each other since the ending of school last December, so naturally there were many happy reunions of chums and pals.

The next morning, school opened officially with the nine o'clock chapel. The service was attended by over four hundred girls and boys. This was a larger group than usual. Then came the task of arranging classes, meeting teachers, getting books, making assignments and starting many other activities that are common during the opening days of school.

I have been asked many times by people from America, and by parents here, how I thought Woodstock ranked with other schools. I can truthfully say that if it were not for the strange surroundings and location, I could easily imagine that I was teaching in one of the better high schools of America. In my opinion, Woodstock ranks far above our average schools at home. All of our departments are well equipped and headed by a very capable staff of teachers and leaders.

As much as is possible, the children are given opportunity for the same activities they would get in any school at home. We have an active athletic department

Monthly Financial Report

During the month of October contributions for the Conference Budget and all general boards and agencies in the budget totalled $14,038.42. The total received for the year beginning March 1, 1940, was $112,190.13, detail as follows:

	Receipts for October	Total receipts since 3-1-40
World-wide Missions	$ 1,499.71	$ 14,649.94
Women's Work Project	1,213.41	5,044.72
Home Missions	38.88	290.28
Foreign Missions	267.16	2,242.16
Junior League Project	119.02	666.43
Intermediate Project	36.00	54.94
India Mission	40.00	1,391.81
India Native Worker		31.00
India Boarding School	64.19	207.79
India Share Plan	130.25	1,188.86
India Missionary Supports	2,081.83	11,688.05
Rhodes Memorial (Anklesvar Training School)		2,000.00
India Special Project Fund	205.50	405.50
China Mission	220.14	1,964.25
China Native Worker	10.26	37.66
China Share Plan	36.25	258.75
China Missionary Supports	1,419.75	7,662.22
South China Mission	50.00	150.00
Sweden Mission		99.42
Sweden Missionary Supports		445.51
Africa Missionary Supports	928.32	6,371.69
Africa Mission	83.56	2,980.23
Africa Share Plan	84.36	356.73
Africa Leper	8.36	189.20
Conference Budget Undesignated	784.02	38,353.93
Conference Budget Designated for—		
Board of Christian Education	19.48	2,229.44
Bethany Biblical Seminary (at Elgin)	1,182.08	1,463.36
Bethany Biblical Seminary (at Chicago)	116.10	529.21
General Education Board		59.96
General Ministerial Board		14.07
Ministerial and Missionary Service Fund		22.84
Conference Budget Share Plan		55.00
Youth Serves	1,791.58	3,801.30
Christian Faith Offering	1,608.21	5,283.88
	$14,038.42	$112,190.13
Non-Budget items—		
American Red Cross		58.35
China War Relief	816.44	6,487.33
European Relief	320.93	627.39
European Wheat Fund	906.09	1,545.16
Finnish Relief		14.20
Flood Relief		73.86
Peace and Relief	4,470.54	18,414.60
Polish Relief		5.00
Refugee Fund	157.73	671.36
Stranded Missionaries		1,111.50
	$20,710.15	$141,198.88

The following shows the condition of General Mission Board foreign and home mission finances on October 31, 1940:

Income since March 1, 1940	$ 92,877.14
Income same period last year	82,915.12
Expense since March 1, 1940	126,460.57
Expense same period last year	119,068.02
Mission deficit October 31, 1940	19,776.21
Mission deficit September 30, 1940	11,193.49
Increase in deficit, October, 1940	8,582.72

that supports a heavy intramural program. There are few schools in which students have an opportunity to learn and participate in as large a variety of games as they do at Woodstock. Our music department is exceptional for a school of this size, with the result that many fine musicians as well as bands and orchestras are produced. There is an attempt to put every department on as high a standard as is possible. This is greatly helped by the high quality of our students.

The school is growing by leaps and bounds. At the present, over 450 students (both boys and girls) are enrolled. This number is really more than our facilities allow. Our principal, Dr. E. Alter, has stated many times that he has turned down many applications this year. Many applications are already on file for next year. The war has affected our enrollment. Many are in school who normally would have gone to England and other countries, but because of conditions were not able to get out of India.

To meet this increase of students, Woodstock is planning a building program. All of us are eagerly looking forward to the building of the new hostel for little boys which is to be started as soon as our present monsoon season is over.

Our present hostel, although sadly overcrowded now, is slated for improvements next year. In addition to our swimming pool, playground and gymnasium, we hope to have a library and reading room as well as a common recreation room.

Another outstanding feature is the emphasis that is laid on the religious life of the students in addition to the recreational, social and intellectual sides. All students have three mornings a week for Scripture study and one morning a week for chapel service. Every Sunday there is the Junior church that is largely controlled and operated by the young people. In the evening the Christian Endeavor groups are active, and they also are largely in the hands of the young people. It is not hard to understand why missionary parents are proud of the school their children attend and say that they would rather have their children finish their high school education at Woodstock.

Landour, India.

World-Wide News

ASSEMBLED BY ANETTA C. MOW

A Prayer Card

A Prayer Card which was endorsed by a group of representative women in Canada early in the year is being widely used by church, Red Cross and other groups throughout Canada. It is spreading its message of world brotherhood, while bringing Canadian womanhood, in small but earnest groups, into the presence of God and so into a more intelligent understanding of his purpose, a humble recognition of our past failures, a renewed dedication to his service.

Basil Mathews, the Author of Many Missionary Books

Professor Basil Mathews is now connected with the Ministry of Information in the British Government and has been appointed Deputy Director in the American Division. He had experience in the last war in work of this sort. It is encouraging to know that a man of his ability and convictions has been entrusted with the duty of supplying war news to the American public.

Liao Chow, China Notes

BY HAZEL ROTHROCK

Personnel

The Ernest Wampler family and Sister Velma Ober spent several months at Peitaiho Beach resort for their inter-furlough vacation. Bro. O. C. Sollenberger left the first of July to return to America. Appreciation of his two years of service among these people was shown by a farewell gathering and gifts of a dozen or more beautiful silk banners. Part of these were for his son, Howard, in appreciation for the relief service he rendered here and south of the lines.

During the months of July and August, the three men from Ping Ting took turns at "manning" our station. Dr. Cunningham spent sixteen days here and helped at clinic and operations in the mission hospital. Bro. Ikenberry came next and stayed for three weeks. He was detained several days by the rains and bad roads. Bro. Crumpacker spent most of August with us. In spite of our isolation and the ccasional "martial music," this is a beautiful and restful place. Miss Etta Davis of the General Conference Mennonite Mission at Kaichow, Hopei, spent nearly six weeks visiting friends at Liao this summer.

On the same day of Bro. Sollenberger's departure, a new member was added to our station force, this time a resident for the single ladies' house. Miss Hazel Rothrock was transferred from Show Yang to Liao where she will work during the coming year on the last third of the language course.

Relief

Relief has continued at intervals during the summer. Sister Hutchison spent many busy hours with her Chinese helpers in systematically giving out money to the many poor from both city and villages.

Summer School

For six weeks a vacation Bible school was conducted. It was attended mainly by poor children from the city and near-by villages. A simple noon meal was given them free each day. About 260 children were enrolled.

A New Mayor

In early August, the three foreigners were invited to a welcome celebration for a new Chinese official, mayor of our town and surrounding territory. The speakers were mainly Japanese officers. Chinese interpreters passed on the messages to the crowd of townsmen and villagers. We are pleased with the appearance of the newcomer, formerly an official in Hopei Province. We hope and pray for sympathetic approval in his relation to the mission work here. With his coming we have revived hopes for the reopening of the local post office which has been closed for more than two years.

Rain

The rains were too late for the early crops but came in gentle abundance during August. The small farming plots in the valley, the picturesque terraced hillsides, and the grand mountains farther on are all wearing their best green dresses.

Recruits

We rejoice in the possible return of one family of old workers to Liao this fall. We give special praise to God for the coming of five new recruits for the China field.

Liao Chow, Shansi, China.

KINGDOM GLEANINGS

Calendar for Sunday, December 1

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, An Exacting Discipleship.—Luke 9: 49-62.

Christian Workers, The Beginnings of Brotherhood.

B. Y. P. D., "But We Must Use Force."

Intermediates, Gifts From Other Lands: The Negro.

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Gains for the Kingdom

Two baptized in the Piney Creek church, Md.

Two baptized in the Thurmont church, Md., Bro. Ray Kurtz, pastor.

Six baptized in the Union Chapel church, Pa., Bro. B. B. Ludwick, pastor.

Seven baptized in the Buffalo church, Pa., Bro. J. H. Fleming, evangelist.

Four baptized in the Hatfield church, Pa., Bro. Frank S. Carper, evangelist.

One baptized in the Markleysburg church, Pa., Bro. B. B. Ludwick, pastor.

Five baptized in the Westminster church, Md., Bro. J. O. Winger, evangelist.

Eleven baptized in the County Line church, Pa., Bro. J. H. Wimmer, pastor.

Three baptized in the Asher Glade church, Pa., Bro. B. B. Ludwick, pastor.

Three baptized in the Georges Creek church, Md., Bro. C. D. Brendlinger, pastor.

Ten baptized in the Springfield church, Ohio, Bro. I. D. Leatherman, evangelist.

Eleven baptized in the Howard church, Ind., Bro. Ralph G. Rarick, evangelist.

Seven baptized in the New Enterprise church, Pa., Bro. Wilfred N. Staufer, pastor.

Five baptized in the Shepherd church, Mich., Brother and Sister B. M. Rollins, evangelists.

Two baptized in the Poplar Valley church, Mont., Brother and Sister G. G. Canfield, evangelists.

One baptized in the Capon Chapel congregation, W. Va., Bro. Vernon N. Shanholtz, assistant pastor.

Six baptized and two reclaimed in the Mountain Valley church, Tenn., Bro. J. R. Jackson, evangelist.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. I. N. H. Beahm of Nokesville, Va., Dec. 1, in the Allentown church, Pa.

Bro. Jesse W. Whitacre of Keyser, W. Va., Jan. 5, in the Akron church, Pa.

Bro. R. H. Nicodemus of Sturgis, Mich., Jan. 5, in the Camp Creek church, Ind.

Bro. J. Edson Ulery of Onekama, Mich., Dec. 1, in the Maple Grove church, Ohio.

Bro. Cecil O. Showalter of Luray, Va., Nov. 24 to Dec. 8, in the Brownsville church, Md.

Bro. J. O. Winger of North Manchester, Ind., Nov. 24 to Dec. 8, in the Wabash City church, Ind.

Bro. Otho Hassinger of Huntsdale, Pa., Dec. 1 to 15, in the Wolgamuth church, Dillsburg, same state.

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Personal Mention

Brother and Sister G. G. Canfield, evangelists-at-large, may be addressed Dec. 1-15 at Lanark, Ill., and Dec. 16-30 at 414½ Myrtle St., Elkhart, Ind.

The Doctors Cottrell, A. R. and Laura, of Bulsar, India, we learn from December Missiongrams, are booked to sail on the President Adams early in December, due to reach New York about the middle of January.

Sister Carl of La Verne, Calif., "wishes to express her appreciation for all the cards and letters which she has received since the sudden 'going' of her husband, Eld. George Carl. So many came that she cannot answer them personally."

Bro. Q. A. Holsopple, pastor of the Mount Joy church of Western Pennsylvania, was a last week's early Monday morning caller at the Messenger offices. He and Sister Holsopple were on a vacation trip, seeing the children at Bethany and renewing Publishing House associations reaching back into the third decade and more.

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Bro. C. D. Brendlinger, pastor of the Cherry Grove and Georges Creek churches of Western Maryland, is available for evangelistic work during 1941, or for a pastoral engagement.

Brother and Sister E. E. Frantz of Seattle, Wash., recently celebrated the fifty-fifth anniversary of their marriage and thereby earned the congratulations of all readers of this paper. We venture to pass them on.

Bro. E. S. Fox, one of the consecrated elders of Southwestern Kansas, "came to the end of a long life of faithful Christian service on Nov. 14, at his home near Larned, Kans." We have no further particulars at this time.

Bro. Robert L. Sink, pastor of the Rossville and Pyrmont churches of Southern Indiana, returning with Sister Sink and friends from an evangelistic meeting in the Panther Creek church of Southern Illinois gave the Publishing House a call. Going home via Chicago in order to visit their son in the seminary they thought they might as well swing around a little farther and take us in too.

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Miscellaneous Items

The Richland Center church of Northeastern Kansas has home-coming day tomorrow, Dec. 1.

The Bridgewater College Glee Clubs will present a hymn program in Cole Hall, Sunday, Dec. 1, at 7:30. The program will consist of a wide selection of hymns from the old Brethren Hymnal.

The Dunnings Creek congregation of Middle Pennsylvania is having special rededication services for the new parsonage of the New Paris church tomorrow, Dec. 1. Bro. T. F. Henry of Roaring Spring will speak in the afternoon, also this (Saturday) evening. Ministers who formerly served in this congregation will speak at the morning service.

Clothing Depots on the Pacific Coast

Three Clothing Depots. After several months of investigation, the Brethren Service Committee announces that three clothing depots are now opened up on the Pacific Coast, and from these centers clothing will be shipped to Shanghai, China, for European and Chinese refugees. The three depots are located at the following addresses:

C. Ernest Davis, La Verne, Calif.

The Church of the Brethren, 1917 40th Avenue, Oakland, Calif.

C. H. Maust, 115 W. 70th St., Seattle, Wash.

The local churches on the Pacific Coast may send their parcels of clothing to their nearest depot. If some of the churches west of the Mississippi River wish to send their parcels and sacks to the western depots, they may do so.

Type of Clothing. It is urged that all clothing shall be serviceable and practical. Clothing may be new or secondhand. It may be for all ages, all sizes and for both sexes. No special patterns necessary.

Packing. All clothing should be packed with care in strong sacks or in cartons. Each parcel should be carefully labeled.

Expense. Each local group will be expected to pay the shipment charges from the local church to the nearest depot.

The Raisin church of Northern California will have a Bible Institute Dec. 6 to 8. The instructors are President C. Ernest Davis of La Verne College and Sister Martha Shick, District Missionary Field Director. "Everybody is invited to attend and enjoy these meetings."

"Will you please announce our love feast, etc.? When this notice was written, not received but written, the last issue of the Messenger in which it could have had any value was in process of being mailed out to its readers. Question: Why do things like this just keep on happening?

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Keeping Christ in Christmas

In response to several requests from churches we have revised the Adult Discussion Outlines which appeared in the Gospel Messenger in December, 1939, and have made them available in booklet form. The four subjects for discussion are: Christmas Giving, Keeping Christmas at Home, No Room for Christ, and About the Manger. Samples of these may be had for the asking, or 5 copies for 15c.



About Books

Heroes of the Bible. Olive Beaupré Miller. Dickson Publishing Co., 1940. 452 pages. $3.95.

A new book of Bible stories for children is on the market, and many parents and children's leaders will be glad to know that Olive Beaupré Miller, who was the author and compiler of My Book House, is also the author of this new offering to children's Biblical literature.

The approach is as the title indicates—biographical. Twenty-six characters are discussed, twenty-three of them Old Testament. Nearly four hundred pages are devoted to these twenty-three, as over against sixty-seven pages for the stories of Mary, Jesus and Paul.

The make-up of the book is attractive. A blue and silver cover, with marbled edges, some thirty flat color pictures, along with many other black and white illustrations, with good maps, make it appealing.

It would probably lend itself best to the reading of older juniors and intermediates and is the kind of reference book that could be well placed on the shelves of the church library.—Ruth Shriver.

Harper's Topical Concordance. Charles R. Joy, compiler. $3.95.

Here is something new in the way of concordances. As its name indicates, it is arranged under topical headings rather than words as in other similar books. It embraces almost any topic one wishes to study and gives the full verse along with other verses related to the topic. Cross-references are made with synonyms, an arrangement which facilitates further study of the topic. With its 25,000 texts under nearly 2,200 topics it provides a veritable storehouse for sermons, texts and Biblical essays. A host of modern topics is included using words not found in the King James version. Ministers, teachers, Bible students, public speakers and writers will find it a very practical and easy book to use. Its type face and arrangement of topics also facilitate its use. Should be found in every library where the Bible is studied. And best of all—the price is very reasonable for such a book.—Omer B. Maphis.

THE CHURCH AT WORK

MISSIONARY EDUCATION

"Missionary education is concerned with a universal view of Christianity as opposed to parochialism; with an understanding of world needs and a readiness to meet those needs; with a widening knowledge of other national or racial or social or cultural groups and a willingness to receive and to give—sharing the highest Christian values we possess; with attitudes toward other groups on the other side of the town or the other side of the world; with a purpose to make the Christian way of life operative in every area and relationship of life."—Missionary Education of Adults.

The Aims of Missionary Education

1. To further the cause of world peace and international goodwill.
2. To teach the essential oneness of the world and of all mankind as God's family.
3. To create the desire to share Christ and his way of life.
4. To inspire active participation in enterprises designed to bring the Christian spirit into all the relationships of life.
5. To increase respect for personality, regardless of race, culture or class.

—*Missionary Education of Adults, Lobingier.*

Mission Study Opportunities

Within the Reach of Every Church

1. An occasional course in the regularly organized men's, women's or mixed classes in the church school.
2. A specially organized adult group.
3. A world friendship institute or church school of missions.
4. A part of the church's general program of adult education.

Within the Reach of Many Groups

1. Summer conferences which offer mission study classes.

—*Missionary Education of Adults, Lobingier.*

Christians With a Sense of Mission

In every church one discovers those who have a genuine concern for humanity; whose conversation reveals an interest in people everywhere; whose manner indicates that they really care about persons, because they are persons, whether in China, in Chicago, or Chile; who think of people everywhere in terms of human worth and human needs and human possibilities. Practically every church includes another group as well—men and women who reflect none of this concern; who easily speak slurringly of other racial groups; whose interest in people is "in inverse ratio to the square of the distance"; whose attitude reflects the view that if people are remote geographically, they are far removed from one's sympathy and interest.

Some feel that Christianity is not fulfilling its purpose unless Christian people strive to have a part in meeting human needs. They believe that it is in the very nature of Christianity to reach out beyond man-made barriers to extend the practice of fellowship, and that this fellowship should know no bounds of race or class or geography. Their inspiration comes from the example of Jesus whose concern for people had no limiting bounds and who broke down barriers where others set them up. To these people of the churches, Christianity would cease to be Christianity and become something else if it were not outreaching, all-inclusive, world-wide in its scope. A Christian world fellowship is their dream and objective.

Missionary education is training toward a definite end, and that end is a view of our religion as outreaching and boundless, and action in accord with that view.

—*Missionary Education of Adults.—Lobingier.*

The Missionary Standard

I. A missionary committee or superintendent actively at work in co-operation with the minister, superintendent, financial board and others.

II. The church school of missions, or at least one mission study class annually. Emphasis on the missionary life of Jesus and the Bible teachings on missions.

III. Missionary instruction in the Sunday school and throughout the church program. Definite use of Missiongrams and other program material. Emphasis on stewardship and proportionate sharing—tithing recommended.

IV. Planned missionary occasions with suitable message and program.

V. A well-organized effort to place the Gospel Messenger in the home of every member.

VI. A bulletin board displaying missionary notices and posters.

VII. The every-member canvass for missions.

VIII. Enlistment of entire membership in missionary projects, such as the share plan, and age group projects.

IX. Systematic and proportionate giving to the general and district mission boards. The weekly envelope system as well as special offering occasions.

X. The spirit for an annual increase in missionary giving.

How About the District Mission Board?

What is the relationship of the district mission board to mission study in the local churches?

Would it not be wise for each member on the district mission board to write out a list of the duties of a district mission board relating to missionary education?

Should not district mission board members know the available mission study material and encourage its use each year in all the local churches?

Would it not be possible for the district mission board to sponsor a district missionary institute?

Should not the district mission board encourage local teachers and leaders to attend interdenominational missionary conferences?

Books on Principles of Missionary Education

Missionary Education of Adults,
John Leslie Lobingier .....60 cents
Missionary Education of Young People,
John Irwin .....60 cents
Missionary Education of Juniors,
Jean Hutton .....25 cents
Missionary Education of Intermediates,
Mabel Kerschner .....25 cents
Missionary Education of Beginners,
Jessie Moore .....25 cents
General Missionary Program Material,
Anita Ferris .....25 cents

Your School of Missions

Why not have a school of missions in your church? In the school, all the members of the local church will have the chance to learn about missions. If the study of missions is good for the women of the church, it is also good for the men, the young people, intermediates, juniors and primaries. The knowledge of mission work throughout the world is excellent for all age groups. A school of missions gives everyone a chance.

It is a fact that a school of missions requires planning and work. No good results can ever be obtained without work. But careful planning, work and interest will bring a blessing to every church that studies missions.

There are several plans. In some churches, a period of a week or ten days is set aside for the school of missions and the church meets each evening. In other places, the church uses the five Sunday evenings in the month of January.

The church cabinet, along with the pastor or minister, plans for such study and thus the interest of all ages and all groups within the congregation is maintained. Committees are appointed to work out the details of the school, to select teachers and to order study books and all necessary literature. Thus the church cabinet and the committees become promotional groups which make it their business to interest the entire church membership in the school.

Along with the study, it is well to have a time of fellowship. In some places the whole membership meets at 5:30 on Sunday evening for supper. These five Sunday evening lunches may represent the kinds of food used in the lands about which the church is studying. These meals may become a source of interesting information.

At 6:30 o'clock the study groups go to their several rooms for the period of study and discussion. Leaders and teachers have given much faithful preparation for these hours of study and each member of the group should have given some thought to the subject before coming. Thus the hour proves a time of real enlightenment and inspiration.

Then for the third period, from 7:30 to 8:30, all classes come together into a united group. Here they share together. During this last period, on one or two Sunday evenings, slides or film pictures may be shown; on another evening, a missionary guest may speak, a group may give a play; and on still another evening, a group may present a survey of its study. The united group in this way experiences fellowship in worship as in the first period it enjoyed a social fellowship of friendship.

Many churches regard such a program as fixed in their year's plans. They know the value of united study and they have found it to be a decided blessing as it builds up the missionary spirit in the church.

Begin right now to have a school of missions in your local church.

Guide for Building Your Missionary Program

I. Special Issues of the Gospel Messenger

1. India, last issue every January.
2. Annual Report, first issue every June.
3. China, last issue every August.
4. Home Missions, first issue every November.
5. Africa, first issue every December.
6. Directory of missionaries, last issue monthly.
7. Five Year Report: 1935, 1940.

II. Special Offering Dates

1. Thanksgiving Offering for home missions.
2. Christmas Offering for world-wide missions.
3. Achievement Offering second Sunday of February for the Conference Budget.
4. Easter Offering for Board of Christian Education.
5. Annual Conference Offering, third week in May, for the work included in the Conference Budget.
6. Harvest Offering early in September for Bethany Biblical Seminary.

III. Mission Study

Annually, about August, the General Mission Board issues a new list of Mission Study Books classified according to different ages; in preparation for mission classes and schools of missions.

IV. Projects

1. **Junior.** Annually with the beginning of the new calendar year a project usually in harmony with the mission study text is issued for juniors.
2. **Intermediate.** Same as for juniors.
3. **Young People.** The Y. P. D. of each district of the brotherhood by mutual arrangement is assigned some part of the Conference Budget as the district Y. P. D. project. Some of the districts are not yet organized on this basis. Projects include such as support of a missionary, the peace program, the young people's program, etc.
4. **Women's Work Project.** The girls' schools on our mission fields are being supported by the women of the churches. The cost is about $15,000 annually.
5. **The Share Plan** is a method by which a share in some definite part of the approved program is paid annually for three years.
6. **Supports of Missionaries.** Nearly all of the missionaries have their personal support provided by a church or a group of churches or individuals. A few assignments are yet to be made. Besides the personal support the expense of the work being done by missionaries is assigned as a project under the term, work budget of a certain missionary chosen by the supporter.

V. Source of Helps

1. The weekly missionary department of the Messenger supplies much missionary news.

2. Missiongrams is the monthly news letter sent to the missionary committee or secretary of local churches. It is intended that every Sunday school will receive one copy of Missiongrams. The news is for presentation to the schools. Always the letter contains statement of plans for work.

3. In the mission rooms there is a collection of missionary plays, readings, poems, etc. For some of this material there is a small charge, but much of it is free. A list of the material will be sent upon request.

4. The Missionary Education Movement is the cooperative agency issuing books, etc., for all denominations. A catalogue is available upon request.

5. Missionary books in the Elgin Loan Library. Catalogue will be sent upon request.

Mission Study Books, 1940-41

On China

Dangerous Opportunity: The Christian Mission in China Today, 60 cents, for adults.

China Rediscovers Her West, 60 cents, for adult supplementary helps.

Stand By for China, 60 cents, for women and young people.

Life Has No Ceiling: A Romance of Changing China, 50 cents, is offered as a supplemental book.

Bright Sky Tomorrow, 50 cents, is the junior book.

The Yellow Friendly Book, 40 cents, has been chosen for the primary group.

Note: A Teacher's Guide or How to Use, 25 cents, is prepared for these books.

There are other helpful books which would add to the study in each group, such as:

Heaven Knows, $1.00.
China Through a College Window, $1.00.
Lady Fourth Daughter of China, 50 cents.
If I Lived in China, 40 cents.
If You Were in China, 25 cents.
Off to China, 50 cents.
Vagabond Wong, 60 cents.
New Joy, 50 cents.
Tales from China, 50 cents.
Lan Ying's Birthday, 25 cents.
The Amazing Chinese, 25 cents.
Chinese Children of Woodcutter's Lane, 25 cents.
Wee Wong, 40 cents.
Ah Fu: A Chinese River Boy, 25 cents.

Additional Helps

Brethren in China, 10 cents.
China number of the *Gospel Messenger,* August 31, 1940.
Five Year Report, June 6, 1940, *Gospel Messenger.*
Mission Department of *Gospel Messenger* each week.
The China Picture Sheet showing scenes of our mission work in China will be helpful. It is one cent per sheet.
Missionary Picture Sheets, containing pictures of all active missionaries on our fields, 10 cents.
Small Map of China Field, free.
Map of China Field (12x20), 3 cents.
Picture Map of China (30x50), 50 cents.
Prayer for Missions Calendar, free.

Plays on China

The Betrothal of Mai Tsung, 15 cents.
The Color Line, 15 cents.
The Honorable Mrs. Ling's Conversion, 15 cents.
No Lantern for Wu Lee, 10 cents.
The Tail of the Dragon, 15 cents.
With Wings as Eagles, 15 cents.
A Little Child Shall Lead Them, by Grace Clapper, 10 cents.
Tottering Idols, by Nettie Senger, free.
At the City Gates, free.
Operation at One, 25 cents.

Stories of China

Eagle Booklets—
No. 9, *On the Roof of the World* (Pollard of China), 10 cents.
No. 22, *Friendly Foreign Devil* (David Hill of China), 10 cents.
No. 25, *Wings Over China* (The Chiang Kai-sheks), 10 cents.
Five Stories About China, 10 cents.
Meet Miss Li, free.
World-wide Missions, free.
Pat. Applied For, free.
Chestnut Magic, free.
How the Artist Forgot Four Colors, free.
The Girl Who Would Be Teacher, free.
Story of the Bamboo, free.

On Shifting Populations in U. S. A.

Uprooted Americans, 60 cents, for adults.
A packet containing five subjects: *The Genesis of the Exodus; Youth on the Highways; The Family Pulls Up Stakes; The Church Serving the Migrants; Ministering to Shifting Populations.*
At Home on the Road, 10 cents.
They Starve That We May Eat, 35 cents.
Move On, Youth, 60 cents, for young people.
Why Do People Move, 25 cents, plan book.
Tales of Americans on Trek, 50 cents.
Across the Fruited Plain, 50 cents, for juniors.
Children of the Harvest, 50 cents, for primaries.
Jack of the Bean Fields, 25 cents, for primaries.

Some Chinese Foods

Fruits: Red grapes, peaches, pears (uncooked).

Nuts: Chestnuts, English walnuts, peanuts in hull, lichie (a dried Chinese nut).

Cooked Food:
Millet porridge, served with sugar and milk.
Millet soup, cooked in meat broth.
Noodles or dough strings, cooked in meat broth.
Rice cooked with each grain separate and whole, served with a stew of boiled fish and celery.
Chop Suey, served on steamed rice. (Remember that this is not a Chinese dish.)
Hard-boiled eggs, sliced. Cover with Chinese sauce.
Pien shihs (meat-moon-shaped pie). Fill small half pies with a mixture of ground lean pork, chopped onions, celery, carrots and spices. Season with chop suey sauce, black pepper and ginger. Drop into boiling water until done. The crust is made from flour, salt and cold water.
When serving Chinese food, try the Chinese custom of passing to the guests a towel dipped in hot water. This takes the place of a finger bowl.

Rafael and Consuelo, 50 cents.
Jumping Beans, 25 cents.

Note: A Teacher's Guide, or How to Use, 25 cents, has been prepared for the above study books.

Plays on Migrants

No Different, 15 cents.
Hopin' For the Best, 5 cents.
Tractored Out, 15 cents.
Amelida, 15 cents.
Pepita's Adventures in Friendship, 10 cents.

Stories of Migrants

Four Stories About Migrants, 10 cents.
Green Pastures, free.
Training of Missionary Mary, free.

Additional Helps

Picture Map of United States (30x50), 50 cents.
Thanksgiving and Home Mission Program, free.

Send for Catalogues: General Catalogue; Loan Library Catalogue; Missionary Education Movement (M.E.M.) Catalogue; Mission Study Prospectus. Order from Brethren Publishing House, Elgin, Illinois.

The Local Missionary Committee

The missionary committee should carry on its work to keep the membership informed of world needs, of the missionary program conducted by our church and the current need for funds. Careful effort should be made to develop perpetually a lively sense of the mission of the Christian church. In this complex world there is grave danger that local congregations lose this spirit.

Would it not be well for the church missionary committee and the women's work missionary director and her program committee to work very closely together?

ADULT DISCUSSION OUTLINE

The Bible and Brotherhood

Part III. Brotherhood in the Early Church

Sunday, December 15

I. The Dawn of a New Life (Acts 2: 43-47; 4: 32-37).
1. All things in common (Acts 2: 43-46).
2. Daily growth (Acts 2: 47).

II. Ministering to the Needy
1. Deacons appointed to serve the neglected (Acts 6: 1-7).
2. First relief money (Acts 11: 27-30).

III. Sharing the Gospel Message
1. Missionaries sent forth (Acts 13: 1-3).
2. Preaching—baptizing—organizing churches (Acts 14: 19).

IV. Meeting the Race Problem
Gentiles are also valuable in God's sight (Acts 15: 15-29).

CORRESPONDENCE

Northern Missouri District Conference

The District Conference of Northern Missouri was held at the North Bethel church near Mound City, Oct. 18-21. We enjoyed ideal weather and good roads and were well entertained by the members and friends of the above named church.

Our guest speakers were Bro. Burton Metzler of McPherson College, Sister Anetta Mow of the Elgin office, Bro. Paul Bowman, Jr., of Bridgewater, Va., Bro. O. B. Maphis of the Brethren Publishing House, and Dr. Sherman Moore, a local pastor of the Christian church. These speakers rendered their part of the program well. The attendance from the several churches was good and many expressed their appreciation of the meeting. Bro. E. F. Sherfy was the moderator of the business meeting, Monday. The business was very largely routine. The delegate to Annual Conference in 1941 is Bro. Oscar Early, with Bro. E. F. Sherfy as alternate. The district treasurer is Bro. J. A. Wyatt of Mound City. Bro. X. L. Coppock of Plattsburg is our fieldman. Bro. E. G. Rodabaugh is to be moderator of next year's meeting to be with the Wakenda church near Hardin, Oct. 24-27. Several offerings were lifted during the meeting. One was for relief and amounted to $10.38.

Norborne, Mo. Walter Mason.

Women's Work in Nebraska

On Oct. 12 the women of Nebraska had a most enjoyable meeting during our district conference at Lincoln.

The meeting opened at 2 P. M., with Mrs. J. Edwin Jarboe, the president, in charge. The VanDyke sisters had charge of the song service. Gladys Jenkins led the devotions. Mrs. Ralph Johnson from Bethel favored us with a solo. We then listened to a splendid address by Miss Young, pastor of the Methodist church. Her subject was Empty Bowls, which was greatly appreciated by everyone present. We were then favored by a reading by Mrs. Baker. This was followed by the business meeting.

We decided to continue with the quarterly news letter with Mrs. Warren Sissler in charge. We voted to send the amount in the treasury with the offering to our project work. Mrs. Eberly was re-elected vice-president. Minnie Harsh was chosen director of aid, and Mrs. Georgia Shepherd as our representative for the family camp. We had reports from nine churches. Our offering amounted to $12.16. Our district sent $106.50 for our project work this year.

Davenport, Nebr. Mrs. Ollie Rothrock.

Southwestern Kansas District Conference

The Southwestern Kansas District Conference convened in the Conway Springs church, Oct. 11-14. This year, as frequently, the entire talent for the program was drawn from within the district itself, except for Bro. Paul Bowman, Jr., who came to us in the interests of the peace program of the brotherhood.

The conference theme was the same as that of the brotherhood: Brethren in Christian Service.

Headline speakers were Brethren Desmond Bittinger, Paul Bowman, Jr., V. F. Schwalm and Burton Metzler. Minor parts of the programs were taken by ministers of the district.

The Conway Springs church furnished the conference with splendid facilities, which contributed greatly to the success of the meeting. Because of the large attendance over Sunday, the morning and afternoon services of that day were held in the high school gymnasium.

The high points of the conference centered about the missionary meeting of Sunday morning when Bro. Bittinger gave the missionary address, and the evening service when Moderator Burton Metzler gave the moderator's address.

The business meeting on Monday was unusually well attended and all seemed to feel the business moved in the direction of greater progress in the coming year. This year's reports indicated some splendid work being done under the direction of the board of Christian education. Especially is this true of the children's work under the able direction of Mrs. Nevin W. Fisher. A request was granted, asking the conference program committee to meet for beginning preparation of the conference program not later than the time of the Regional Conference.

Our conference for next year will be held in the Salem Community church near Nickerson, Kans. The moderator-elect is Bro. H. D. Michael, pastor of the St. Johns church.

The Southwestern Kansas District is very fortunate in having such capable leadership within its own district. Much of this must be attributed to the presence of the college in this district.

Wichita, Kans. James H. Elrod, Alternate Clerk.

Middle Indiana District Conference

This meeting was held near the center of our district in the Mexico church, Oct. 11-13. The weather was ideal, and the attendance good. On Sunday 740 were counted in the various divisions of the Sunday school. The adult section filled the churchhouse, and during the church hour an amplifying system carried the service to many on the church lawn.

Among the visitors who rendered very beneficial help were Nellie C. Young in children's work, David and John Metzler in peace counsel, Raymond Peters in Christian education and the ministry, Anetta C. Mow in the women's work, and Omer B. Maphis in representing our Brethren Publishing House interests.

In the business sessions thirty-seven of the thirty-eight churches had delegates present. T. A. Shively was chosen as moderator, J. O. Winger as reading clerk, and W. C. Stinebaugh as writing clerk. The latter was for the three-year term.

The problem of our young men and conscription was given much consideration in the elders' meeting, in the Saturday afternoon peace forum, and in the business session. District counselor C. Ray Keim and W. C. Stinebaugh were authorized as camp visitors in case of such need.

The reports from various boards and their treasurers were quite encouraging. The same was true of the men's, women's and young people's cabinets. There has been a commendable improvement in payments toward district work and the general brotherhood projects too.

Our membership having passed the 6,000 mark, we are sending for the first time three elders to the next Conference Standing Committee. They are: Edward Kintner, Charles R. Oberlin and T. A. Shively. The alternates are J. O. Winger, H. H. Keim, Jr., and Walter Balsbaugh.

Our Manchester College trustee, T. A. Shively, gave a very good report of the institution. Our encouragement came not only from the sound and steady growth during the past years, but in the assurance that these ideals and achievements are expected to be maintained.

A question about changing the time of holding our meeting was left to a committee to study and bring a report next year.

The resolutions committee set forth a strong plea for the church to cling to the eternal verities, and to bear witness to the gospel with greater zeal and sacrifice.

On Sunday evening at the closing session a very impressive licensing service was conducted. Two of our young men—Glen Mulligan and Lester Young—were dedicated by their parents to the Christian ministry, and were set apart by the church to the preaching of the gospel.

The Monticello church was chosen as the location for the 1941 conference.

W. C. Stinebaugh,
Huntington, Ind. Writing Clerk.

What Democracy Means to Me

To me American democracy means social security, social equality, liberty of conscience. It means a government of the people, by the people and for the people.

Were I a Webster with all the English at my command, I could never adequately express my grateful thanks and deep appreciation for the unnumbered favors and blessings accorded me as an American citizen in a land where true democracy reigns and rules in the hearts and lives of men and women. My heart thrills within me to know that I am part and parcel of a great commonwealth where I, as such a citizen, may serve my Maker according to the dictates of my own conscience; where I may sit at my fireside with my family and friends about me without fear of molestation.

Take democracy from us and our society would be but an empty shell, a farce, a body without a soul. For true democracy is the kernel, the soul, the very lifeblood of our great American civilization! Upon it was founded our constitution, and please God may it stand firm against the heresies and all the other isms that threaten our security. And may the God in whom we put our trust help us to stem the tide of unrest and deception that is creeping in and threatening to overwhelm us.

While other nations are fighting for supremacy, slaughtering men, women and innocent children for greed and self-aggrandizement, we with our American democracy are able to lift up happy voices to Almighty God in prayer and praise for his gracious kindness to us as a nation.

How our hearts swelled with pride on a certain Armistice Day as we stood with ten thousand of our fellow citizens and watched our nation's flag unfurl her beautiful stars and stripes over our heads. Many beautiful floats passed in review, dedicated to the Pan-American countries, while each one pledged allegiance to our beloved flag and to the republic for which it stands. Climaxing the parade, which in itself was beautiful, was the impressive pageant in which hundreds of our school children marched to inspiring music —carrying flags of the different countries, and all emphasizing the theme, The Americas for Peace. The children placed wreaths on white crosses dotting a huge Flanders Field. This brought forcefully to mind those dark days during 1917-1918 when so many of our boys,

the cream of our land, left our peaceful shores to join in what they believed was a just cause, hoping thereby to wipe out deadly warfare and bring about lasting peace. But in the few years since then, greed, enmity and strife have gotten the upper hand in our sister countries across the waters. Again cruel war has lifted its ugly head. Again men, women and children are being sacrificed as fuel for the flame.

How we pray that God may help us as true Americans to hold sacred the traditions handed down to us as a noble heritage, and always let us give grateful thanks to our brave forefathers, who gave their all, that we might become a free people. And while Old Glory proudly waves her stars and stripes over us, may we pledge with undying faith our allegiance to the principles and rights of a democracy bought at so great a price—not forgetting the sacrificial suffering and death that purchased our citizenship in this our democratic America, "the land of the free and the home of the brave!"

Ontario, Calif. Mrs. Delilah A. Maxcy.

If You Come to Florida This Winter

Even amid preparations for Thanksgiving, some of the Brethren "up north" are probably poring over colorful circulars and alluring pictures sent out by Florida chambers of commerce. Perhaps you're planning a trip south, picturing yourself basking in the famous Florida sunshine, enjoying fine citrus and the balmy climate. If you can make the trip, by all means do so. It will be an experience which you will never forget.

You'll probably like Florida a lot—most visitors do. But do not expect the impossible. A few folks are disappointed—chiefly because, after having studied Florida literature for some time, they have formed mental pictures of a region in beautiful Florida and find it just another of the forty-eight states, inhabited by ordinary humans, with some mosquitoes and other insects added for good measure.

But you will enjoy our palms, moonlight, ocean beaches, fine highways, beautiful cities, cattle ranches, real cowboys, citrus groves, packing-houses, hotels and other things. You will even like our weather and climate, although they are not perfect, and at times could stand considerable improvement.

While packing for the trip you will be wondering what articles to bring with you. To many Northerners, Florida is synonymous with bathing-suits and other hot-weather togs. Just a word of warning: We hope that you won't encounter any "cold snaps" while here, but you may—and when it's cold in Florida, it's "freezing." Or you think it is. So by all means don't forget plenty of heavy winter clothing if you come between Nov. 1 and springtime. Then, if you do run into any cold spells, you'll be comfortable, and everlastingly glad you heeded this friendly tip.

Another thing: Be sure to bring your Bible and your desire to worship God. And then, "as your custom is" back home, be sure to visit one of the Brethren churches or missions in Florida on Sunday. There are not many, and none are large, but they are well distributed, and it isn't likely that you will ever be too far removed from one of them that you really cannot reach it. If you enter the state at Jacksonville, you will find the Clay County congregation's church between Doctor's Inlet and Middleburg, Fla. It is not very far below Jacksonville. Farther west your map will show Leesburg and Eustis—near either of which is a place of worship. Coming down the center of the peninsula, on U. S. 17-92 or on the Orange Blossom Trail, you will pass close to the Winter Park church. In fact, it is just a few blocks west of the new U. S. 17-92, at Clay and Harmon streets, Winter Park. Farther south, you will find groups of Brethren at Sebring, Tampa, Arcadia, Okeechobee, Bassenger, Taylor Creek, Lorida, Miami, and possibly a few other points. All of these churches will welcome you. You'll lend inspiration to the Florida Brethren, and the chances are you will enjoy the experience a great deal.

A good camera and plenty of film will record your trip so that you can look over sunny scenes later, while the snow is drifting 'round your home back north. And boys! Tuck a pocket-knife, with a rather long, keen blade, into your pocket! Then when you get into an orange grove, you can "drink" an orange in just the way folks do here. And what boy would take such an interesting trip without his trusty knife anyway?

Perhaps you'll like to spend Christmas at home before starting. But why not sample a Florida Christmas this year? No, there won't be any snow (we hope), and you'll see lovely poinsettias and other flowers instead of so many spruce and pines. And there'll be plenty of "banging" of firecrackers too—a Southern Christmas custom which seems strange to visitors, but which girls and boys from places where fireworks are banned enjoy to the full! There are up-to-date stores with gifts and Santas, too. And the real Christmas spirit prevails here about as much as anywhere else.

If the Brethren contemplating Florida visits desire some specific information which will be helpful in planning their trips, the writer will gladly be of service in trying to answer these questions, if possible. He may be addressed at 1940 Miller Avenue, Winter Park, Fla.

Winter Park, Fla. Chester E. Shuler.

A Bair Bible Given

During the district meeting of Northeastern Ohio this fall, a sister asked us if we would be interested in an early American Bible printed in German. When we answered affirmatively, she asked how to send it. All arrangements were made so that the Bible was brought to Elgin.

It is a Bair (Bär) Bible printed by Johann Bär at Lancaster, Pa., in 1819.

There is a subscription list covering almost five pages and containing more than 1,500 names; among these is the name of Adam Bär, the original purchaser of this Bible. Adam Bär later added an "i" to his name, making it Bair. Adam Bair lived in Columbiana County, Ohio. This subscription list covers Lancaster County, twenty-five other counties in Pennsylvania, fifteen counties in Ohio, two counties and four towns in Maryland, two counties in Virginia, and one each in New York, North Carolina and New Jersey.

Besides the regular canon this Bible contains the Old Testament Apocrypha, 100 pages of Bible Story, a chronological biography of Martin Luther, a foreword to both Old and New Testament by Doctor Martin Luther, seventy-six pages of proper name register, a register of other words similar to a glossary, a chronological list of high priests from Aaron to the time of

Christ, and "Time Register" from the creation to A. D. 108.

It is bound in leather with board covers. The binding and paper are well preserved. This Bible is a valuable addition to our library.

Adam Bair paid $10.50 for the Bible, then gave it to his daughter, Mrs. Mary A. Snyder, who gave it to her nephew, Henry A. Bair, son of John Bair and grandson of Adam Bair.

Henry A. Bair then gave it to his daughter, Mrs. Verna Diemer, of Ellet, Ohio, the great granddaughter of Adam Bair. Mrs. Diemer then gave it to the Brethren Publishing House.

We certainly appreciate this gift and will welcome others of similar nature.

Elgin, Ill. Omer B. Maphis.

Christmas

Christ's birthday will soon be here! Let us begin to plan for it now and make this Christmas different.

Millions are starving. Instead of buying gifts for our friends and home folks, let us give our gifts unto Jesus. If we would take the amount of money that we plan to spend on each one of our friends, and send it in to our General Mission Board for peace relief or to help feed the starving millions, Jesus would say to us, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Let us then deny ourselves that we might have more to give to the Lord.

I gave, I gave my life for thee,
What hast thou given to me?

God's Word tells us that "he that hath pity on the poor, lendeth to the Lord."

Pray much over this matter and then give your gifts in Jesus' name.

Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my life, my soul, my all.

Cumberland, Md. Cora L. Hamilton.

After Three Years

This is a loving tribute to our dear Sister Mary Hykes Harsh, who with her affectionate husband and Sister Minneva Neher, a fellow missionary, mysteriously disappeared from the Show Yang mission station in China, Dec. 2, 1937.

Hearts have been broken by the tragic disappearance of one who in time past was such an obedient daughter, confiding sister, beloved and highly treasured aunt, and friend to all who knew her.

Her gain is our loss, and sadly do we miss her, but we will always remember her devotion to duty at all times, the beauty of her Christian character, her trust in God, her love for her fellow creatures regardless of race, color or creed. And may the example she set stimulate us to renewed efforts to act honestly with our fellow men, to trust in God sincerely and labor for the advancement of his kingdom at all times.

The best gifts we can bring in her memory are not wreaths of perishable flowers, but a rededication of ourselves, soul and body, to the Christ for whom she gave her all. But we also want to enshrine her memory in our hearts and for this purpose we would each plant a little garden in our hearts that may be a nosegay of remembrance.

In this garden we plant roses for love—the love she had for God and her fellow man and the love we had for her. With roses we would plant the daisy for the beauty of her Christian character, the lily of the valley for the unconscious sweetness of her nature, the pansy for thought of her past counsel and advice. Entwined around these flowers to hold in their love and sweetness, we would plant the forget-me-nots.

The spirit of her task is best summed up in her favorite song, This Is My Task.

Hagerstown, Md. Mrs. Marshall Strite.

Another Book Closed

Elder J. W. Lewis, son of Moses and Mary Lewis, was born in Kokomo, Ind., March 10, 1856. He died in Middletown, Oct. 30, aged 84 years and 7 months. He was married to Marilda Stout, May 30, 1880. She preceded him in death March 13, 1928. He had since made his home with his adopted daughter.

Bro. Lewis was a minister and an elder in the Church of the Brethren for a number of years. He was an able speaker and preached the gospel as it was in the Book. He was blessed with a good memory and did not speak from notes. He could quote much scripture without opening the Book. He sometimes told of one time when he was away preaching, and having his sermon written down, he did not do so well. After services some of the members asked him what was the trouble, so he never wrote any more sermons.

When he finished a sermon he would tell the audience not to take what he said, but to take the Word that was in the Book. Yet he never told them anything but what was true and corresponded with the Word of God.

He leaves one adopted daughter, a son, thirteen grandchildren and a number of relatives and friends. Funeral services were held at the Middletown church, conducted by Bro. Ora Zirkle, assisted by Bro. E. L. McCullough. Interment was in the Miller cemetery.

Middletown, Ind. Florida J. E. Green.

Starting Out in Women's Work

The sisters of the Middletown congregation of the Church of the Brethren felt the need and desire for an aid society in the church. Assistant Elder E. L. McCullough called a meeting and a temporary leader was elected to secure the services of Sister Bertha Hunter, our district organizer, who came on Wednesday, Oct. 30.

She brought with her Sister Oberholtzer, who has served in the girls' school in China. Sister Hunter gave us a history of the aid society. Dinner was served at noon in the basement. Immediately after dinner officers were elected. Sister Oberholtzer then gave a talk on the school in China.

Sister Hunter was a wonderful help to us and we feel very fortunate in having two such fine Christian women to help us get started in our women's work.

Middletown, Ind. Hazel Wagner, President.

Mrs. Anna I. Yoder

Anna Isabel Wyland, daughter of Solomon and Catherine Bozarth Wyland, was born in Marshall County, Indiana, Feb. 2, 1860, and died Sept. 22, 1940, at the St. Anthony hospital, Sabetha, Kans., aged 80 years, 7 months, 20 days. She was the eldest of a family of seven children, two of whom are still living: Mrs. Lusetta Lewis of Harlan, Iowa, and Ray Wyland of Rhame, N. Dak.

At the age of three years, she moved with her parents to Ohio, and at ten to Shelby County, Iowa. She was married to Rufus Alexander Yoder on April 28, 1878. To this union nine children were born. Many will recall Elder R. A. Yoder, who as one active in district mission work, and a frequent member of Standing Committee, was widely known.

In 1891 the Yoders moved to Sabetha, Kansas, on a farm five and one-half miles south of Sabetha. They resided there until 1910, when they left the farm and moved to Sabetha, where the husband passed away June 29, 1927. Here she resided, with the exception of one year spent at Lawrence, Kans., and the past seven years when she has made her home with her children.

She became a member of the Church of the Brethren at Shelby County, Iowa, in the year 1878 and remained a faithful member until her death. She was a faithful attendant at church. She was a kind and loving mother and grandmother. She was always ready to do anything she could to make her family happy.

She leaves four children: John O., of Hiawatha, Kans.; Mrs. Jennie Carpenter and Mrs. Zelma Maynard, of Sabetha, Kans.; and Paul R. of Huntingdon, Pa.; a nephew, Floyd Wyland, of Treynor, Iowa, who made his home with her for nine years of his childhood; also fourteen grandchildren, seven great-grandchildren, one sister and one brother.

Funeral services were held at the Church of the Brethren on Sept. 24, conducted by Bro. LeRoy Sell, assisted by Bro. W. A. Kinzie.

Huntingdon, Pa. Paul R. Yoder.

Another Useful Man Gone Home

William J. Church was born in Harlem, Ont., May 10, 1875, and lived with his parents at Smith Falls, Ont., where he grew to manhood. On May 12, 1897, he married Enzanetta Armanella Halfpeny of Smith Falls, Ont. They remained in Smith Falls until Aug., 1897, when they moved to the province of Manitoba, Canada. In 1898 they moved to East Grand Forks, Minn., and in April of 1899 they homesteaded south of York, N. Dak. Here Mr. Church served as an officer of the township and school boards for eighteen years. Mr. Church was a leader in the church and Sunday school in his community, and for a number of years served as a minister of the Brethren church at York.

After moving to Bismarck he took part and worshiped with the Methodist church. He was elected to the state legislature and was majority floor leader in the house during the 1918-19 sessions. The voters of the county sent him to the senate in 1920 and he was floor leader for his group in that body until 1922. He was named to the state board of administration in 1925 and served on that body until 1931. The following year he was appointed inspector of auto transportation for the railroad and warehouse commission and served in that capacity until 1937. Following his retirement from public service he engaged in the hardware business at Beulah until he became afflicted with cancer of the throat and died in a Bismarck hospital, Sept. 30, 1940.

Funeral services were held from the Methodist church in Bismarck, with Rev. Valter E. Vater officiating. The pallbearers and six honorary pallbearers were mostly state officials, including supreme court justices, the secretary of state, and the mayor of Bismarck. Governor Moses ordered the flag over the state capitol to be flown at half-mast during the services in Bismarck, thus showing the high esteem in which Mr. Church stood in the state. Funeral services were held from his farm and the Brethren church at York, N. Dak., conducted by the writer, assisted by Bro. G. G. Canfield. Burial was beside his wife in the cemetery by the church, Mrs. Church having passed away three years ago. He leaves twelve children living, one having preceded the parents in death; also nine grandchildren and a host of friends and neighbors.

Minot, N. Dak. D. A. Miller.

Mrs. Mary Ella Shumaker Kimmel

Mrs. Mary Ella Shumaker Kimmel, "She is not dead—she is just away." Mother did leave us Sept. 29, 1940, but her spirit remains so near that we truly know she is not dead but just gone away from us for a time, to be reunited again in the better land.

Mary Ella Shumaker was born on a farm near New Bethlehem, Pa., Jan. 9, 1859, being the seventh child of Philip and Lovina Shaffner Shumaker. Of a family of ten, two girls and eight boys, four are left to mourn her passing: M. R. Shumaker, of Akron, Ohio; Mrs. Margaret Lankard, Tarentum, Pa.; E. Z. and A. D. Shumaker, both of Distant, Pa.

In her early teens she was baptized by Elder J. P. Hetrick into the Red Bank Church of the Brethren. She was a lover of the church of her choice and often spoke very tenderly of her first Sunday-school teacher, Mrs. Amanda Johnson of Uniontown, Pa.

She attended the Plumcreek Normal School, which was in charge of Elder Lewis Kimmel, and there met Christopher Breniser Kimmel. As a result of this school friendship they were married Feb. 22, 1881. Ten children were born to them, the oldest son dying at the age of five years, and the oldest daughter at seven years. The other eight remain to mourn the loss of the best mother in the world. They are Jerry, Howard, Edgar, Myers, Estelle (Mrs. Murray Ankeny), and Marie (Mrs. H. Porter Miller) of Shelocta, Pa.; Bertha (Mrs. C. R. Yuger) of Apollo, Pa., and the writer.

Father and mother had a desire to have the children located near them and she did live to see their desire pretty well fulfilled. Father passed away Feb. 20, 1917, leaving mother with the care of the home, farm, and the five children still at home. Both parents were always interested in education and progress in the church. Father made many trips to Juniata College as a trustee or in search of a pastor for the Plumcreek church, or perhaps to district meeting for the same purpose. Mother was glad to care for the home. They attended several Annual Conferences together. Church always came first in our home.

Another indication of their interest in education was the fact that when the church called father to the ministry, he declined on the grounds that a minister should have college training. Finances and a growing family did not permit this, although he had taken school work above the grades and taught school for a number of years. They felt he could serve as a layman in the deacon's office just as well and there is no doubt that their service was just as effective. As a deacon's wife, mother did her share of the work many times over and very willingly.

In the sick room she was a sympathetic and useful nurse as many will testify, for she assisted in the birth of many babies, going back each day to look after mother and baby, and even in later years when strength permitted her to do little, her presence was requested by the expectant mother for she had been with them before. Her time was given freely and gladly. She never thought of making a charge, and yet she had so many home duties that we wonder how she ever managed to help others.

Peace and harmony were demanded in the home, and she lived these herself, for she was never known to have an enemy. Her home was always open to rich and poor alike. Being near the church it was naturally a church home for ministers, missionaries and folks attending love feasts. Yet she often said she would not stay away from church to entertain the highest royalties of the country.

The direct cause of her death was a cerebral hemorrhage in July, from which she never fully recovered. She was found asleep, lying in the peaceful way in which she had gone to sleep in her bed on the home farm at Shelocta, Pa.

The funeral service was conducted by Bro. J. H. Wimmer in the Plumcreek Church of the Brethren on Oct. 2, and her body was laid to rest by the side of father in the beautiful Elderton cemetery.

Westernport, Md. Jessie Kimmel Cosner.

Obituary of Hester Ann Harshbarger

Hester Ann Hance, daughter of John W. and Rebecca Hance, was born near Van Wert, Allen County, Ohio, May 31, 1861. She departed this earthly life at the home of her daughter, Mrs. Anna Atkinson, in Taylorville, Oct. 28, 1940. She was aged 79 years, 4 months and 27 days.

Dec. 24, 1882, she was united in marriage to John W. Harshbarger. To this union were born three sons and three daughters.

Within a few years after marriage, she moved with her family to Butler County, Kans., residing there and in Anderson County until 1891, when they moved to Wayne County, Ill. Some years later they moved to Liberty, Ill. In 1913 they took up their residence at Homestead, in northern Michigan, residing there and at Scottville until about 1918, when they returned to their former home in Wayne County, Ill. In 1928 they moved to Virden, where on Nov. 30, 1931, she was bereft of her husband. Since that time she had lived with her children, mostly with the daughter in whose home she died.

At the age of eighteen years she united with the Church of the Brethren, and after her marriage her husband felt the call of God, and took up the ministry. As a minister's wife she learned something of the courage and consecration that it takes to stay by the stuff, caring for the children, and carrying on at home, while her husband was away in revival work, and the care of churches, which took him from home a great deal. Whenever and wherever the call came for his services, she was ready to do her part, which often meant moving from one place to another, and sacrificing some of the luxuries and material comforts which others enjoyed. She loved her church with a devotion and loyalty seldom equalled, and rarely if ever excelled. No matter what was to be done at the church she was always there, doing what she could, regardless of how humble the task. She gave unstintingly of time and strength and her meager income to her church. Her children and their families and interests also had a large place in her heart, and none of them ever had a trial or difficulty that did not meet a sympathetic response from her.

She was loved and highly respected by the membership of the Virden church, and will be greatly missed, because the kind of loyalty and integrity which she exemplified is all too scarce among us.

She will be missed most of all by her children and grandchil-

dren, who have had the noble heritage of such a devoted Christian mother.

Those who are saddened by her departure are: her sons—Harley of Flora, Ill.; Charles of Pasadena, Calif.; John of Virden, Ill.; her daughters—Mrs. Anna Atkison of Taylorville, Ill.; Mrs. Rosa Kaiser of Oblong, Ill.; Mrs. Clara Hessert of Chicago, Ill. One brother and one sister also remain. There are thirteen grandchildren, eight great-grandchildren, and other relatives and many friends.

Funeral services were held from the Virden Church of the Brethren, the writer officiating, assisted by Eld. Wm. Deardorff of Girard. Interment in Pleasant Hill, by the side of her husband.

Virden, Ill. E. F. Caslow.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Burriss-Culp.—By the undersigned, Aug. 22, 1940, at the home of the bride's parents, Brother and Sister R. L. Culp, Elbert Eugene Burriss of Fresno, Calif., and Geneiva Fern Culp of Arrowwood, Alta., Can.—J. H. Brubaker, Arrowwood, Alta., Can.

Cameron-Domino.—Russell Cameron and Ruth Domino, June 15, 1940, in the Reading Church of the Brethren, Homeworth, Ohio, by the undersigned.—H. C. Lehman, Salem, Ohio.

Dickson-Christian.—On Nov. 1, in the Hermosa Beach Church of the Brethren, Calif., Bro. Wm. Hector Dickson and Sister Beatrice Mae Christian, both of Hermosa Beach, by the pastor, the undersigned.—Galen K. Walker, Hermosa Beach, Calif.

Pearson-Culler.—Elwood Pearson of Moultrie, Ohio, and Pearl Culler of Alliance, Ohio, Nov. 9, 1940, at the home of the bride's parents, by the undersigned.—H. C. Lehman, Salem, Ohio.

Pletcher-Buchanan.—By the undersigned, in the Elkhart City church, Oct. 27, Howard Pletcher of Wakarusa, Ind., and Betty Buchanan of Elkhart, Ind.—G. W. Phillips, Elkhart, Ind.

Schneider-Sanor.—George Paul Schneider of San Antonio, Tex., and Nettie L. Sanor of Homeworth, Ohio, Aug. 3, 1940, in the Reading Church of the Brethren, by the undersigned.—H. C. Lehman, Salem, Ohio.

FALLEN ASLEEP

Arnett, Sister Mary, widow of the late William Arnett, and daughter of Mr. and Mrs. John Wissinger, passed away in her home near Potsdam, Oct. 29, aged eighty-three years. She had been blind for years, and was always glad to have church people visit her. Since her marriage she lived in this vicinity. She was a highly respected citizen. She was a member of the Church of the Brethren. Her husband preceded her in death forty-one years ago. Two sons also preceded her in death. Surviving are two sons, three daughters, several grandchildren and great-grandchildren and one brother. Funeral services were held Oct. 31 from the Georgetown Church of the Brethren, with Brethren S. A. Blessing and Sylvan Bookwalter officiating. Burial was in the near-by cemetery.—Mrs. Belle Hall, Laura, Ohio.

Bates, Mary Jane, daughter of the late Samuel and Christina Fouch, was born near Masontown, Pa., July 13, 1839. She was the last of her father's family to depart this life. She was married to Alfred Hibbs on Jan. 26, 1860. Three children were born to this union. Her husband and one child preceded her in death. Later she was married to Joseph M. Bates, who also preceded her in death. Surviving are a son, a daughter, three grandchildren and three great-grandchildren. All of her life she lived in the community of her birth. She lived to the unusual age of 101 years, 3 months and 11 days. She passed away Oct. 24, 1940. She had been an invalid for a number of years. Funeral services were conducted from the funeral home by her pastor, the undersigned. Burial was in the Smithfield cemetery. —C. C. Sollenberger, Uniontown, Pa.

Briant, Helen Pauline, daughter of Chester and Goldie McPheron, was born near Holmesville, Dec. 2, 1918, and died on Oct. 14, as the result of an injury received from falling from a horse. She was baptized into the South Beatrice Church of the Brethren on Nov. 2, 1936. She leaves her husband, her parents, three sisters and two brothers. Funeral services were conducted by the writer in the South Beatrice Brethren church. Interment was in the Brethren cemetery near by.—Paul K. Brandt, Holmesville, Nebr.

Claney, Mrs. Pearl, wife of Paul Claney and daughter of the late Joseph and Rebecca Kissinger, was born March 5, 1894, and died Oct. 31, 1940. Surviving are her mother, two sisters and her husband. She was a member of the Methodist Church. Her parents were members of the Church of the Brethren. Funeral services were in charge of the writer in the Bethel house, Markleysburg congregation. Her body was laid to rest in the adjoining cemetery.—B. B. Ludwick, Markleysburg, Pa.

Cripps, Asher L., son of David and Mary Friend Cripps, was born in Kosciusko County, Ind., on April 13, 1861, and died Oct. 24, 1940. Early in life he came to Illinois to live. He was married to Lavina Ulery on Oct. 30, 1884. Their home was blessed with three children. On March 24, 1927, his wife passed away. In a few years he was married to Lucy Sneck, who died on Dec. 12, 1935. Surviving are his children, fifteen grandchildren, seven great-grandchildren and a host of friends. He gave his heart to God and united with the Romine Church of the Brethren, Dec. 25, 1885. To this church and to his God he was ever faithful. He gave freely of his services and of his financial store. He loved little children. His heart seemed ever in tune with God. Funeral services were conducted in the Romine Church of the Brethren by the undersigned, assisted by Bro. Joe Campbell. Burial was in the cemetery near by.—Ausby Swinger, Pleasant Mound, Ill.

Deener, Joseph Benjamin, son of Hillary and Susan Deener, was born near Brownsville, Md., Nov. 23, 1868, and died at the home of his daughter, Mrs. Clifford Kaetzel, Brownsville, Sept. 10, 1940. In December, 1892, he was married to Ella E. Nichols. To this union were born two daughters. His wife and one daughter preceded him in death. Surviving are one daughter, two grandsons, one brother, two sisters and a host of friends. He united with the Church of the Brethren on Nov. 1, 1908. A few years later he was elected to the office of deacon. He taught the men's Bible class for a number of years. For the past twelve years he was church treasurer. He was never absent from church services and performed these duties faithfully until death claimed him. He will be greatly missed in the church and community. Funeral services were held in the Brownsville church, conducted by Pastor Roy K. Miller, assisted by Eld. John S. Bowlus. Interment was in the adjoining cemetery.—Mrs. Blanche D. Martin, Brunswick, Md.

Fike, Wm. Lloyd, was born June 9, 1882, and died Nov. 9, 1940, from injuries received in a fall. Surviving are his wife, one son, one daughter, one brother, three sisters and several stepchildren. He was a faithful member of the Church of the Brethren. Funeral services were in the Union Chapel church in charge of Eld. H. H. Glover of Uniontown, Pa, and the writer. Interment was in the family cemetery.—B. B. Ludwick, Markleysburg, Pa.

Fry, Christian Franklin, son of John and Sarah Fry, was born at Staunton, Va., Jan. 22, 1851, and passed away Nov. 5, 1940. He united with the Church of the Brethren at Holmesville, Nebr., in 1890, and remained a faithful member throughout his life. On Dec. 10, 1874, he was united in marriage to Sarah Ann Miller at North English, Iowa. To this union were born two sons and two daughters. Surviving are one daughter, two sons, fourteen grandchildren, twelve great-grandchildren, two sisters and two brothers. Funeral services were conducted by the writer from the Evangelical church in Blue Springs. Burial was in the Blue Springs cemetery.—Paul K. Brandt, Holmesville, Nebr.

Hibbs, John Gibson, son of the late David and Hannah Walters Hibbs, was born Jan. 4, 1862, near Masontown, Pa., and died in his home, Nov. 6, 1940. He was the last of his parental family to die. On Jan. 14, 1896, he was married to Harriet Clara Reed of Easton, W. Va. To this union were born seven children. His companion and mother of his children preceded him in death fifteen years ago. On June 25, 1931, he was married to Miss Edith Stanton, who survives him. He also leaves four children. Nearly forty years ago he united with the Church of the Brethren in Uniontown and was a faithful and loyal supporter of the church during these years. On the Sunday before he died he attended both morning and evening services. Funeral services were conducted in the home by the pastor, the undersigned, assisted by Rev. Clough and Rev. Belote of the Brethren Church. Burial was in the Oak Grove cemetery.—C. C. Sollenberger, Uniontown, Pa.

Kelley, Lucinda, daughter of Jonathan and Mary Ann Cottrell, was born Oct. 3, 1853, in St. Joseph County, Ind. She was married to Cyrus Kelley on Nov. 1, 1883. Death came quietly Nov. 4, 1940, at the home of a daughter, Mrs. Ray Livengood, near North Liberty, Ind. Her husband preceded her in death fifteen years ago. Surviving are five children, four sisters, three brothers, eighteen grandchildren and four great-grandchildren. Funeral services were held in the Church of the Brethren at North Liberty, Ind., with the writer officiating.—Ervin Weaver, North Liberty, Ind.

Laguire, Susan Elizabeth Wheatley, was born Jan. 3, 1892, at Corning, Iowa, and passed away at her home in Nevada, Mo., July 23, 1940, after a few hours' suffering from a stroke. When a small child she came to Missouri with her parents and lived in and near Nevada ever since. On Dec. 18, 1909, she was married to Max Laguire. Three children were born to this union. Surviving are her companion, two sons, one daughter, one grandson, four brothers, two sisters and a host of friends. Sister Laguire united with the Church of the Brethren in 1930. She was a model companion, a devoted mother and a good worker in the church. Funeral services were conducted in the Church of the Brethren in Nevada by Pastor L. L. McWhorter. Burial was in the Newton cemetery near Nevada.—Mrs. Smith Hamersley, Nevada, Mo.

Long, Lydia Susan, was born at Otterbine, Aug. 21, 1865, and

departed this life Sept. 29, at a Staunton hospital following a long illness. She was the daughter of the late Andrew J. and Susan Long. She was a lifelong member of the Branch Church of the Brethren, and as long as health permitted was a regular attendant at all services. She was well known and held in high esteem by all. Surviving are a number of nieces and nephews. Funeral services were held in the Branch church, conducted by Brethren A. S. Thomas and A. L. Miller. Interment was in the near-by cemetery.—Hazel M. Foster, Bridgewater, Va.

Swartz, Thelma Louise, infant daughter of George W. and Demma H. Swartz, was born Oct. 16, 1940, and died Nov. 2, 1940, from a hemorrhage. She passed away in the Lewistown hospital. Surviving are her parents and five sisters. Interment was in the Spring Run cemetery.—Mr. and Mrs. George Swartz, Mattawana, Pa.

Watts, Bro. Daugherty, son of John and Mary Watts, was born in Clark County, Ky., Nov. 23, 1859, and departed this life Sept. 7, 1940, at his home in West Palm Beach, Fla. In 1879 he moved with his parents to Chapin, Ill., where he took up the jewelry work in 1881. He moved to West Palm Beach in 1905, and opened up a jewelry store. For the past ten years Bro. Watts served most faithfully as elder of the White Temple Church of Christ. During the reconstruction of the building he served as chairman of the building committee. He was preceded in death by two wives and one son. He was married to Mrs. Louisa Gruber on April 28, 1920. Surviving are his wife, one stepdaughter, two brothers and one sister. Funeral services were conducted by Rev. W. Jno. Minges, his pastor, assisted by the undersigned, pastor of the Miami Church of the Brethren, of which church Mrs. Watts is a member.—T. S. Richardson, Miami, Fla.

Winne, Arllys Jean, daughter of Melvin Glenn and Vida Strickler Winne, passed away Sept. 28, 1940, after a sudden illness, aged 14 years, 3 months and 14 days. She united with the South Beatrice Church of the Brethren on Easter Sunday in 1939. Arllys was a devoted Christian and a constant attendant at Sunday school and church. She was the only child of her parents. Funeral services were conducted by the undersigned in the South Beatrice Church of the Brethren. Burial was in the Lincoln cemetery.—Paul K. Brandt, Holmesville, Nebr.

CHURCH NEWS

Illinois

Camp Creek.—Bro. E. L. Cave conducted our revival meeting beginning Oct. 13 and closing with a love feast on the following Monday evening. There were twenty-one communicants with a number of spectators. Bro. Charles Dumond of Canton, Ill., brought the sermon preceding the love feast. During Bro. Cave's stay in our community he drove over 350 miles, preached eleven sermons, baptized four, and had thirty-two calls for baptism. The baptismal services were held in the Christian church in Colchester, Ill., as we have no baptismal pool in our church. On Wednesday evening the choir from the Tennessee Methodist church brought us special music. The audience increased from twenty to over one hundred while Bro. Cave was with us. Bro. Cave has a deep interest in this church and we certainly appreciate his presence among us. Meetings are held the second and fourth Sundays of each month.—Harriett Wetzel, Tennessee, Ill., Nov. 5.

Springfield.—There have been six additions to the church by baptism since spring. Sunday-school attendance for the past year averaged 144. Extensive repairs have been made on the church properties. This included the painting of the parsonage by volunteer labor. Average attendance at our daily vacation Bible school was sixty-eight. Several of our members attended the young people's and intermediate camps. One hundred twenty-four attended the annual father and son banquet on Nov. 7. The women recently purchased additional silverware for the church. They are aiding in war relief. Our church expects to participate in the National Christian Mission to be held in Springfield from Nov. 21 to 24. Pastor Galen T. Lehman will be the evangelist at a series of meetings in the Beech Grove church in Ohio, beginning Nov. 25.—Mrs. Gladys L. Hollis, Springfield, Ill., Nov. 9.

Indiana

Camp Creek.—On Sept. 20 we met in council, at which the following were elected: superintendent, Bro. Truman Nifong; assistant, Bro. Glen Disher; secretary, Lucille Bules; treasurer, William Whiteleather; cradle roll superintendent, Mina Heisler. The young people from the Nappanee church gave a play at our church on Oct. 27. Our attendance has kept up well during the summer. The ladies' aid meets regularly once each month. They have been quilting and piecing comforters. The attendance at their meetings is quite good. On Oct. 25 the church people met at the home of Bro. Glen Rummel for a farewell party. Bro. Rummel and his family moved to Leeton, Mo., on Oct. 30. They accepted the pastorate at Leeton. This family was one of the most active and faithful families in the church. They are very much interested in young people. Bro. R. H. Nicodemus will begin a two weeks' revival in our church on Jan. 5. Everyone is invited to attend.—Mrs. Erma Berkey, Etna Green, Ind., Nov. 13.

Loon Creek.—We met in council Sept. 20. Family night was also observed. The congregation enjoyed a potluck supper before the business meeting. The following officers were elected: Bro. D. W. Paul, elder; Ora Kitt, Sunday-school superintendent; Robert Bowman, treasurer; Mrs. Russel Friedley, primary superintendent. The church has undergone several changes in the past year. A furnace was installed last winter, and recently the men refinished the church floor. Several more improvements have been made. Mrs. Russel Friedley and Charles Heaston represented our church at the district meeting held at Mexico, Oct. 11-13. The church held an all-day meeting on Nov. 3. The program was in honor of the American farmer. An interesting program followed the basket dinner at the noon hour. The speaker of the afternoon was Larry Brandon, state senator of De Kalb County. The members of the choir, dressed in print dresses and overalls, sang songs appropriate for the occasion. The church recently suffered the loss of two faithful members. Sister Phebe Paul passed away on Oct. 11. Her funeral was held at Loon Creek. Bro. Abraham Hoover passed away on Oct. 31. Funeral services were held in the Lancaster Church of the Brethren. The men and boys of the church are planning to have their annual meeting on Nov. 19. They are looking forward to a fish fry.—Mrs. Louise Fusselman, Huntington, Ind., Nov. 13.

Mexico.—Since our last report two letters have been received. We just closed a very successful revival with Bro. C. W. Petry of Akron, Ohio, as evangelist. He preached sixteen forceful and inspiring sermons. As a result eleven were added to the church. On Monday night after the close of the meeting we held our love feast, with Bro. Petry officiating. Two hundred forty gathered around the tables. The ladies' aid meets every two weeks for quilting and sewing. In October the following officers were elected: president, Sister Effie Keyes; vice-president, Sister Florence Myers; secretary-treasurer, Sister Thelma Keyes. We are having a special Thanksgiving service.—Mrs. Ernest Fisher, Mexico, Ind., Nov. 9.

Mt. Pleasant.—A group of young people from La Porte came to Mt. Pleasant and presented a play, No Banners Flying. Bro. Edward Frantz, editor of the Gospel Messenger, was the guest speaker at our harvest meeting. Sister Mary Shaeffer, a missionary from China, was the guest speaker at the August aid meeting. She also gave an inspiring message to all the members at an evening meeting. The delegates to the district meeting were Gladie Weidman and Elva Miller. In September the sisters of Camp Creek and Mt. Pleasant met in a joint aid meeting. Mrs. Homer Burke, returned missionary from Africa, was the guest speaker. Bro. R. H. Miller of North Manchester, Ind., and Bro. H. Spenser Minnich of Elgin, Ill., were special speakers at the church during September. Also in September the Sunday school enjoyed a wiener roast in the woods of one of our members. Our Sunday school is getting back to normal again. The attendance was small during August and September because of the infantile paralysis epidemic. At the regular quarterly council Bro. Harley Elliott was re-elected Sunday-school superintendent. Our pastor and his wife have been with us for five years and are continuing to work with us. On Dec. 2 Bro. Leo Miller of South Whitley, Ind., will begin our revival meeting.—Vada Musser, Bourbon, Ind., Nov. 12.

Santa Fe.—We will have our home-coming and harvest Thanksgiving meeting on Dec. 1. This will be an all-day meeting. We had our love feast on Oct. 26, with a good attendance. Visiting ministers were Brethren Charles Oberlin, Milo Huffman and T. A. Shively. Brethren P. E. Coblentz, F. P. Hostetler and Charles Oberlin led the service. It was a very spiritual service. Bro. Ray Shank will begin a series of meetings on Dec. 8.—Dossie Webb Fewell, Bunker Hill, Ind., Nov. 12.

South Whitley.—On Aug. 25 we closed a successful series of meetings which were conducted by Bro. Dewey Rowe of Bryan, Ohio. Ten souls accepted Christ. On the following night we held a Spirit-filled love feast, with Bro. Rowe officiating. Our men and women helped in the relief project. A relief offering is being taken the last Sunday of every month. We met in council Sept. 5. Brethren Edward Kintner and Charles Deardorff were present. The following officers were elected: Homer Studebaker, Sunday-school superintendent; George Baker, treasurer, Montie Moore, clerk; Mary Kendall, Messenger agent and correspondent; Nora Huller, cradle roll and home department superintendent; Paul Kendall, pastor. At this council Brethren Homer Studebaker and Byron Hollinger were chosen deacons. As Mrs. Hollinger was not present the installation service was postponed indefinitely. Dorothy Joy and Mary Kendall, our delegates to district meeting, brought back reports on Oct. 13. We are planning to have family night on Nov. 22. A committee is working on a children's program for Christmas. A spirit of unity seems to be steadily growing among our church members.—Mary Kendall, Columbia City, Ind., Nov. 11.

Wabash City.—We met in council in September. At that time officers were elected for the church and Sunday school, with Bro. Wilford Crumrine as adult superintendent and Sister Maggie Smeltzer as primary superintendent. A special council was held recently, at which time Bro. J. E. Smeltzer, our pastor, was elected to the full-time pastorate for three years. Because of a scarcity of houses he and his family are still living in North Manchester, Ind. Our evangelistic meetings are scheduled to begin Nov. 24, with Bro. J. O. Winger of North Manchester, Ind., presiding.—Mrs. Ruby Bryant, Wabash, Ind., Nov. 12.

Iowa

Waterloo City.—Our Sunday school was closed for four Sundays during the infantile paralysis epidemic. We were pleased with the net results, also with the fine spirit of co-operation, as our members worked together to help feed the people during National Cattle Congress week. A number of our women attended the sub-district conference held at Greene, Iowa. We enjoyed a very inspirational meeting with Mrs. Dan West as speaker. Nov. 3 was rally day, with the communion service in the evening. Both services were well attended. At the morning service we took our annual birthday-missionary offering, as during a consecration service we went to the altar and dropped our offerings in a miniature Jehoiada's chest. We realized a good sum from our annual turkey supper. The proceeds are to be given to aid one of our young men who is at McPherson College preparing for the ministry. We are looking forward to having Bro. Rufus D. Bowman with us for the annual harvest festival on Nov. 24. A food offering will be brought to the church and will be given to the Old Folks' Home at Marshalltown. We received two members by baptism since our last report. We have a live Sunday-school organization for this year.—Mrs. O. W. Hamer, Waterloo, Iowa, Nov. 11.

Kansas

Newton.—The general work of the church was progressing very well during the early part of the quarter, but common contagions and a threat of infantile paralysis with a strict ban on children's attendance at public gatherings put our work at a standstill for awhile. The ban continued until late September, with the opening of all schools postponed. Church services for Sept. 15 were dismissed as a number wished to attend the Darlow Old Folks' Home program. We had the very unusual pleasure of hearing Bro. Desmond Bittinger, returned missionary, at our harvest meeting on Sept. 29. He is now an instructor in McPherson College. His little daughter assisted him in the afternoon by singing an African prayer song. The fall business meeting was held on Sept. 26. All services were dismissed on Oct. 13 in favor of the district meeting of Southwestern Kansas. A number of the Newton members attended. After a good preparatory sermon in the morning of Oct. 20, communion was held in the evening with good attendance. Two showers and a wedding have taken place in the congregation. Some relief work has been started by various groups. Midweek services are being planned for the winter months, and conditions at present seem to be about normal.—Mrs. Glenn A. Johnson, Newton, Kans., Nov. 11.

Topeka.—We met in council, at which time the Sunday-school and church officers were elected. Bro. L. H. Root was retained as elder. The church is anxious to secure the services of a full-time pastor to take charge of the work Jan. 1. Bro. Root has served as part-time pastor for the past six years. During the year we have received several members by letter and baptism. The various departments of the church organization are functioning in a commendable way. The five churches of our part of the city meet together in a union meeting early on Thanksgiving morning. This year the meeting will be held in our church with the Nazarene minister as speaker. These services are well attended and a splendid feeling of fellowship exists. Our love feast was held on Oct. 26, with a splendid group surrounding the Lord's tables. The following Sunday morning a consecration service for thirteen children was conducted by the pastor.—Lola M. Root, Topeka, Kans., Nov. 13.

Maryland

Brownsville.—We met in council Oct. 5, at which time the following officers were elected: trustees, Stanley Haines and Jesse Holder; treasurer, Vernon Nichols; clerk, Anna Estelle Jennings; Messenger agent, Joseph L. Potter; Messenger correspondent, the undersigned. We held our love feast on Oct. 12 with a good attendance. In the absence of our pastor our young people had charge of the Sunday morning worship with Brethren Norman Ford and John S. Bowlus bringing the messages. The South Brownsville house has just recently been repaired. They were greatly benefited by the two weeks' meetings conducted by Bro. Emra Fike of Eglon, W. Va. A number of our members attended the Sunday-school and ministerial meeting at Myersville, Md. A good report was given by our delegate, Mrs. Gladys Tritapoe. The women of our church reorganized and elected the following officers: Blanche D. Martin, president; Mary Miller, vice-president; Kathryn Jennings, secretary-treasurer; Naomi Jennings, director of missions; Nina Kaetzel, director of mothers and daughters; Gladys Tritapoe, director of aid. We decided to meet the second Wednesday night of each month and alternate the different phases of our work. We are looking forward to our meeting to be held the first two weeks of December, with Bro. C. O. Showalter as evangelist.—Mrs. Blanche D. Martin, Brunswick, Md., Nov. 8.

Green Hill.—We met in council Oct. 6, at which time the officers were elected. Our revival meetings were held in October. We were glad for Bro. I. N. H. Beahm, who served as our evangelist. Our love feast was held on Oct. 27 with a good attendance. The pastors met with the men and boys on Oct. 13 to discuss the conscription bill and problems that will confront the conscientious objectors. On Aug. 18 we had our annual homecoming with a basket lunch at noon. The ladies' aid is busy quilting. The B. Y. P. D. is moving along nicely with Bro. C. Hartman as adult adviser. Plans are being made for a Christmas program. Attendance at our Sunday school has been very good.—F. P. Johnson, Westover, Md., Nov. 13.

Michigan

Sunfield.—The district meeting was held here with a large attendance and very good programs. Governor L. D. Dickenson of Michigan was the guest speaker on Wednesday evening. He is a splendid Christian man. At the September council two letters were granted. The following officers were chosen: Sunday-school superintendent, W. R. Cheal; primary superintendent, Edith Cheal; cradle roll superintendent, Rose Frantz; home department superintendent, Ethel Kimmel. Bro. Walter Fisher of the Battle Creek church will act as our pastor until a permanent pastor can be secured. We also enjoy having his companion and two sons with us. On Sept. 8 Sister Keller preached her farewell sermon. As a surprise for her we had a chicken dinner. A program of music was enjoyed and she was presented a sum of money and some lovely gifts. Several photographs were taken of the different Sunday-school classes and of the congregation. Bro. Keller passed away in February. Brother and Sister Keller labored with us for about eight years. On Sept. 29 consecration services were held for the teachers and officers. The joint Bible institute was held here beginning Nov. 1 and continuing through Nov. 3. Bro. David Wieand of Bethany Biblical Seminary gave the Bible lectures and Bro. Paul Kinsel of Ohio gave the peace lectures. He was accompanied by his parents. These lectures were enjoyed by all who attended. Our series of meetings will begin Nov. 22, with Brother and Sister J. F. Baldwin as evangelists. Our love feast will be held Dec. 4.—Mrs. Oscar Ulrey, Vermontville, Mich., Nov. 13.

Missouri

Nevada.—We met in council Sept. 1. Bro. L. L. McWhorter was chosen as pastor for another year. Most of the Sunday-school officers were retained. We are planning to decorate our church building soon. Our love feast will be held Dec. 2.—Mrs. Smith Hamersley, Nevada, Mo., Nov. 8.

Peace Valley.—In August Lester E. Fike came to the Peace Valley church and conducted a two weeks' series of meetings. He gave illustrated talks to the children. He made some of the gospel teachings of Jesus so plain that people with open hearts could not help but understand. Seven were baptized and others were brought near the kingdom. Bro. Fike began his Christian life in this church and here he was elected to the ministry. We met in council Oct. 5, at which time the writer was chosen as overseer for another year. We decided to make some repairs on one of our Sunday-school rooms. Bro. A. W. Adkins officiated at our communion on Oct. 26. We have two preaching points, one at Peace Valley and the other at a union house twenty miles north. Wm. P. Bosserman and the writer do the preaching on the free ministry plan. Bro. A. W. Adkins of Cabool, Mo., and the writer recently returned from a trip to the New Hope church, about two hundred miles distant, where we ordained Bro. James Burkhead to the full ministry. We also installed two deacons and their wives. The Peace Valley church is in a good condition for work and we are glad for new families coming among us. Fred G. Bastin and his wife and three boys have just come, and Alva C. Fike and his wife and four children are located among us. We would be glad to have other good church workers come, as land can be bought at a bargain. We have a good high school here.—P. L. Fike, West Plains, Mo., Nov. 12.

Plattsburg.—Bro. X. L. Coppock began duties as pastor on Sept. 1. The business meeting was held the first part of September, at which time the officers and committees were selected. Bro. Coppock was elected elder and Rae Norton was chosen clerk and treasurer. All other officers were retained. Our communion service was held on Sept. 22. The annual home-coming service was observed on Oct. 6, with a very good attendance. The pastor had charge of the services, which were enjoyed by all. The afternoon program was varied with music and talks. Some former residents took part. The men's work recently finished putting a new roof on the church. Electric light wiring has been installed through the R. E. A. project. This will be a helpful convenience. A goodly number of our membership attended our district meeting at the North Bethel church near Mound City, Oct. 19-22. Bro. Coppock has been appointed as fieldman. Bro. Paul Bowman, Jr., recently gave his illustrated lecture on Spanish relief work. The men's work group is preparing for a father and son banquet to be held in the church basement on Nov. 19. The women's circle continues its meetings regularly each month. They assist in many ways to carry on the program of the church. At present our pastor is holding a revival meeting in Ohio.—Ada Sell, Plattsburg, Mo., Nov. 9.

Ohio

Canton, Maple Avenue.—Our series of meetings closed on Sept. 15. Since then two have been added to the church by baptism and three have been received by letter. We had promotion day on Oct. 6. The young married people's class was organized, with Bro. Homer Hilty as teacher. Attendance at Sunday school and church is good. Much interest is being shown. The trustees met and adopted a budget, and if we all work together for the cause of the Master we will be able to meet it.—Mrs. Catherine Paulus, East Sparta, Ohio, Nov. 9.

Mansfield, First.—On Oct. 27 our young people's class had its first chance to take over a morning service. With the exception of the sermon, everything from the opening exercises at 9:30 to the benediction was handled by some member of the class. Since the experiment was a success, we are going to try it twice a year. B. Y. P. D. meetings are regular and the attendance is increasing rapidly. We met one Sunday afternoon and hiked over fields and through woods. There were masked Halloween parties for both the young people and the young married people. Our minds and hearts as well as our bodies have been fed. Our fall communion service on Nov. 3 was an old-time spiritual revival and vow-renewing experience for the worshipers. By candlelight we partook of the holy sacraments and were inspired by the significance those symbols represent. The new officers have been elected and are giving undivided attention to their separate tasks. For some this is a new experience. The father and son banquet was held Nov. 1. An adult choir has been organized, not to obliterate our junior choir, but to strengthen it. Mr. Donald Johnston, a professor at Ashland College, in Ashland, Ohio, assisted in the first three practices to help get the choir started. Our new dossal cloth has been hung. On its rich folds is a large gold cross illuminated by a spotlight.—La Nola Meyers, Mansfield, Ohio, Nov. 12.

Owl Creek.—Our preaching mission was held the last two weeks of October, with Bro. S. P. Early of Creston, Ohio, in charge. We were all greatly helped by the spiritual sermons. Six were received into the church. Prior to the evangelistic effort two new members had been received by baptism. Our love feast was held on Oct. 28, with a large attendance. The intermediate group started a project this fall to beautify a section of our church yard by planting a flower garden. They are continuing their relief work to help Chinese children. Pastor Martin Krieger and Mrs. Richard Workman represented us at district meeting at Ashland, Ohio. Our harvest and rally day program was held on Oct. 1 with an all-day meeting and basket dinner at noon. The church was beautifully decorated with fruits, vegetables and flowers. Calvin Beyers gave us an inspirational address in the afternoon on the appreciation of nature and the commonplace things around us. Installation services for Sunday-school officers and teachers were held the last Sunday in September. Mrs. Richard Workman is our superintendent. Our young people, under the direction of Wilbur Miley, have been giving musical programs on Sunday evenings at neighboring churches. The young people who are wage earners have pledged three per cent of their income for three months toward a definite church project they are sponsoring. This fall we redecorated the auditorium of the church. A new furnace has been installed in the parsonage. Our women's work is planning a program and church supper to be held at Thanksgiving time. We have had increased interest and attendance in our Sunday-school and church services.—Mrs. Mary E. Dowds, Mount Vernon, Ohio, Nov. 8.

Oklahoma

Bartlesville.—On Sept. 25 we met in council, at which time the following officers were elected: Bro. George R. Eller, elder; Mrs. Stella Hurst, clerk; Charles Parton, treasurer; Robert Teegarden, Sunday-school superintendent; Mrs. Margaret Jester, Sunday-school secretary; Mrs. Fanny Oliver, Messenger agent. Pastor Chester N. Van Dyke and his wife and daughter are with us now. We are having a new four-room parsonage built on the church grounds.—Mrs. Fanny Oliver, Bartlesville, Okla., Nov. 11.

Pennsylvania

Lower Conewago.—On Aug. 4 our B. Y. P. D. conducted vespers on the lawn of the New Fairview church. The evening was beautiful and the services were inspiring. We met in council Sept. 14. Elders L. Elmer Leas and J. J. Bowser of the First church in York were present to hold an election for presiding elder. Eld. G. W. Harlacher was re-elected for a term of three years. Our Sunday-school officers are as follows: Bermudian Sunday school—Bro. George Myers, superintendent; Bro. Glenn Julius, secretary; Wolgamuth Sunday school—Bro. Wayne Cook, superintendent; Sister Kathryn Cook, secretary. Elders O. J. Hassinger of the Huntsdale church and Ralph Lehman of the York church were present at our love feast. Our delegates to district meeting were Brethren Walter Cook and Charles Eichelberger. The women gave $15.60 to the district women's work. Our B. Y. P. D. sent in $50 for relief during September. They also sent clothing. Bro. R. W. Schlosser will conduct a Bible institute at the Bermudian church the first Saturday and Sunday of the new year.—Ruth Murphy Harlacher, Dover, Pa., Nov. 7.

Middle Creek.—Sister Martha Parker, missionary on furlough, brought us an interesting and helpful message since our last report. Bro. Medford Neher of Akron painted his interpretation of the Twenty-third Psalm for us. This work of art has greatly added to the attractiveness and spirit of worship in our church. Our annual home-coming was held Aug. 18. Eld. T. R. Coffman delivered the afternoon message. Bro. Neher brought the evening message. Five have been baptized since our last report. The women's work is faithfully carrying on its regular work. They recently purchased new copies of the Brethren Hymnal. We are glad to report that Clifford Berkey, Sister Henriette Wilson and Bro. W. J. Knepper, who were patients in the hospital, were able to return home recently. Our church was represented at district meeting in Markleysburg on Oct. 23, 24, by our pastor and his wife, Brother and Sister W. F. Berkebile, and Sisters Mary Gary, Carrie Bowser and Daisy Belle Berkebile. The committee is making plans for a Christmas program. Sunday-school officers are as follows: superintendent, Mrs. Mary Gary; assistant, Nile Ripple; secretary, Jean Walker; treasurer, C. F. Barkman; children's superintendent, Mrs. Cora Bittner; missionary superintendent, Mrs. W. G. Miller; temperance superintendent, Mrs. C. J. Bowser; librarian, Mrs. C. A. Will. Emmert Bittner is church treasurer and Mrs. Allie Knepper is church clerk. Mrs. C. J. Bowser was re-elected on the board of Christian education. The women's work president is Mrs. W. F. Berkebile, with Mrs. W. J. Knepper as secretary and Mrs. C. J. Bowser as treasurer.—Lillian Bruner, Rockwood, Pa., Nov. 8.

Mt. Olivet.—On Sept. 22 we reorganized our Sunday school as follows: superintendent, Reuben Jones; assistant, Cloyd Rhoads; secretary, Charles Reigle; treasurer, Mrs. Maud Matello; cradle roll superintendent, Mrs. Kathryn Wilson; children's director, the undersigned. On Sept. 29 the women's work group rendered a missionary program. Miss Ruth Taylor of the Messiah Bible School was with us. She has done mission work in Africa. The work done by the women was on display. We made sixty-five garments for babies, and at present we are making hospital bandages for our mission in Africa. We were much benefited in having Miss Taylor with us and wish her God's richest blessing in her future work. Bro. S. C. Godfrey was with us on Oct. 6 and gave a spiritual sermon. Our offering for district meeting amounted to $52.50. The undersigned represented our congregation at district meeting in the Ridge church, Oct. 29, 30, and gave a report on Nov. 3. We pray that God will continue to revive and bless our laborers here.—Ada Brandt, Millerstown, Pa., Nov. 5.

Palmyra.—Since our last report we had a number of guest speakers in our services. Bro. Jesse Reber of Ohio, who was visiting his parents here, filled the pulpit on a Sunday morning. Paul Voranaeff, a native of Russia, gave an illustrated lecture to our B. Y. P. D. and also spoke at the regular evening service. The scenes he presented of his native country were very impressive and some of them were horrifying. Bro. Carl Zeigler, pastor of the Lebanon church, spoke to our young people one Sunday evening and preached the evening sermon. Bro. Conrad Sandy, a young Brethren minister, formerly from this section and now of California, gave two illustrated lectures on his travels in Palestine. On Sept. 1 Bro. Paul Bowman, Jr., told of his experiences and the conditions in war-stricken countries. On Sept. 22 we held our harvest home services, at which Bro. A. Stauffer Curry preached for us. While we had these various guest speakers our own ministers were by no means idle. Our elder, Bro. F. S. Carper, held two series of evangelistic meetings, while his co-workers filled the appointments here and on several occasions elsewhere. On Sept. 8 we celebrated the fifth anniversary of the ground breaking for the new addition to our church building. Bro. Carper submitted a report of these five years. There have been 101 baptisms, the membership grew from 488 to 599, and the Sunday-school average attendance increased from 417 to 533. More than $10,000 was raised for missions, and $27,000 for the building fund, besides our regular yearly budget for church expenses. We have a special offering the last Sunday of the month for relief. On that particular Sunday a cup is placed in every department and every classroom, and the offerings are put in the cups. When the regular church offering is lifted and brought to the front a representative from each class brings their cup and stands with the ushers while a prayer of consecration is offered. The relief money is then emptied into

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ANNOUNCEMENTS

LOVE FEASTS

California

Dec. 1, Reedley.
Dec. 1, 4 pm, Glendale, First.
Dec. 1, 4 pm, Los Angeles, Calvary.

Florida

Dec. 1, Arcadia.

Indiana

Nov. 30, Salem.
Dec. 1, South Bend, First.
Dec. 2, 7 pm, Flora.
Dec. 2, 7:30 pm, Bremen.
Dec. 16, Union City.

Michigan

Nov. 30, 7:30 pm, Pontiac.
Dec. 4, Sunfield.

Missouri

Dec. 2, Nevada.

Ohio

Dec. 1, 7 pm, Piqua.

Pennsylvania

Dec. 1, 6:30 pm, Ridge.

a wooden cross while the congregation sings some song about the cross. The offerings for the past three months have been as follows: July, $73.67; August, $71; September, $77.72. We certainly praise God and give him the honor and the glory. Our love feast was held on Nov. 3. Bro. Clyde Weaver of East Petersburg preached an inspiring sermon in the morning and also in the afternoon. At 3 P. M. Eld. Norman Musser of Columbia preached the examination sermon. He also officiated in the evening. One brother was received by baptism before the love feast. Bro. Rufus Bucher will begin our revival meetings on Dec. 19.—Mrs. Moses Groy, Palmyra, Pa., Nov. 6.

Plum Creek.—A ten days' meeting was held in the Plum Creek church, beginning Oct. 9. Bro. John D. Ellis of Johnstown, Pa., was in charge of the meetings. Bro. Ellis' sermons were very much appreciated by everyone. Communion services were held on Oct. 20. Three accessions were made to the church. During this meeting some thirty homes were visited.—M. R. Ankeny, Shelocta, Pa., Nov. 4.

Rummel.—Much interest was shown during the two weeks' evangelistic meetings from Sept. 16 to 29, with Bro. C. C. Sollenberger of Uniontown, Pa., as evangelist. As a result of his inspiring messages eleven accepted Christ as their personal Savior. One was received by letter and two others were baptized prior to our meetings. Special music was rendered at each service. We held a business meeting on Oct. 4, at which time two of our young men, Bro. Blair Helman and Bro. Roy Hitschen, were inducted into the ministry. Bro. Chas. Blough of Westmont delivered the message for this occasion. Bro. J. E. Murphy filled the pulpit in the absence of our pastor, Bro. W. K. Kulp, on Oct. 13 and 20. Mrs. Warren Hoover was chosen as president of women's work. A number of our members attended district meeting at Markleysburg last week. Our attendance has been good during the past quarter. Our communion services were held Oct. 6, with an attendance of 212, the largest number to take communion in the Rummel church.—Mrs. Alton Statler, Windber, Pa., Nov. 5.

Walnut Grove.—We closed a satisfactory Sunday-school year. The average Sunday-school attendance for the year was 477. The average church attendance in the morning was 293, with an average of 194 for the evening services. Pastor J. A. Robinson has just closed a two weeks' evangelistic meeting at the Arbutus Mission. There were thirteen converts and three were received by letter or former baptism. On Nov. 4 Bro. Robinson will start a two weeks' meeting in the Hagerstown church, Md. He begins his twelfth year as pastor here on Dec. 1. The splendid spirit of co-operation throughout the church and Sunday school is encouraging. The women's work, with Mrs. Alta Roudabush as president, is doing good work. In September they sponsored a shower for war relief, and many useful articles were donated. The ladies' aid made quilts and also made garments for war relief. There were thirty-six additions to the church in the past year.—C. T. Noffsinger, Johnstown, Pa., Nov. 2.

Texas

Falfurrias.—On Sept. 22 Bro. M. H. Peters of Manvel, Tex., brought the morning message, which was enjoyed by all. On Oct. 19 and 20 Eld. J. F. Hoke of Welsh, La., brought us inspiring messages. On Sunday evening we attended the Mennonite church at Premont, where Bro. Hoke brought the evening message. We are looking forward to the Texas and Louisiana district convention to be held at the Falfurrias church, Dec. 27-29.—Mrs. A. A. Dague, Falfurrias, Tex., Nov. 6.

Waka.—Bro. Russell G. West, pastor of the Pampa church, was installed as elder of the Waka church at a business meeting on Sept. 29. At the same service Bro. Dan L. Blickenstaff of Oakley, Ill., was installed as pastor of the Waka church. Motion pictures were taken of the installation service. These will be added to the new edition of the film, The Church of the Brethren at Work in America. On Oct. 14 this film was shown to a large audience. On Oct. 15 fifty-five were present for a love feast. One half of those in attendance were young people. Since we have a full-time pastor our church and Sunday-school attendance is double that of a year ago.—Harry T. Miller, Waka, Tex., Nov. 5.

Virginia

Bridgewater.—On Oct. 2 we met in the first church-night meeting. It was an evening of wonderful fellowship and was unusually well attended. It was at this meeting that Bro. John S. Flory received recognition for his years of service to the church as presiding elder. A book entitled Appreciation and consisting of a collection of letters written in appreciation of his service, friendship, leadership, counsel, guidance, and exemplary life was presented to him. The book is written in three parts. The first section contains greetings from the church organizations. There are nine letters from the various departments, and they have endeavored to show their appreciation by such words as: wise counselor; a man of deliberate judgment; a faithful, sacrificial servant; a true example of Christian living clothed in genuine humility; a man who truly loves his fellow man; who gives wonderful co-operation; whose presence is strength; who is unassuming; and a man whom we delight to honor. There are over a hundred letters in the second section from friends at home. Bro. Flory is commended for the wonderful example of Christian living he has set, for his great work in interpreting the Scriptures and teaching them, and for the way he has always sought to help and to build for others. The many friends from afar whose letters are contained in the third section of the book highly praise Bro. Flory for the great influence he has had in young lives both as "a master Christian teacher and as an educator." Throughout the book there are best wishes for a long life and continued useful service as a great servant of God. On Oct. 6 we had an installation service for Sunday-school officers and teachers in the morning. Our communion was held in the evening. We met in council Oct. 9. We are much interested in the organization of a children's choir. Thirty-three children were at the first meeting. Oct. 16 was the beginning of a series of Wednesday evening meetings. These are devoted to studying problems of Christian living. We were fortunate to have Miss Nettie Senger with us on Oct. 20. Her missionary message, illustrated with slides, was an inspiring call to Christian service. On Oct. 27 Bro. A. Stauffer Curry spoke to us. Bro. Curry is executive secretary of the Southeastern Region and will be located here in Bridgewater.—Mrs. Stuart Miller, Bridgewater, Va., Oct. 30.

Cloverdale.—Our official board met Oct. 16. One week later we met in council, at which the following were elected: elder, E. C. Crumpacker; associate elder, J. S. Crumpacker; clerk, Q. J. Flora; treasurer, W. K. Murray. Various other officers, boards, and committee members were also elected. Our revival meeting will be held from Nov. 17 to 24, with Bro. R. W. Schlosser of Elizabethtown, Pa., as evangelist. The men's work, directed by Pastor M. G. Wilson, is conducting cottage prayer meetings prior to the revival. The B. Y. P. D. has recently reorganized with Fred Murray as president. They plan to have their meetings in the church on two Sunday nights a month and in homes on two Tuesday nights a month. Programs are being given for shut-ins. On Oct. 29 the B. Y. P. D. members made applebutter at the home of Brother and Sister Max Murray, the adult advisers. The proceeds from the sale of the applebutter will be used for the district quota. The aid society has been sewing and collecting clothing for relief. At their October meeting they made twenty dresses. They plan to continue this work. The birthday dinner plan used for the past year was very successful. Interest and attendance have increased.—Helen C. Flora, Roanoke, Va., Nov. 7.

Selma.—A few weeks ago we called Bro. Allen Hoover of Roanoke to be our elder. He and his wife were with us for the Sunday morning services, and Bro. Hoover preached for us at that time. We are anticipating a good church year. Bro. Hoover will preach for us twice a month. In the afternoon of Nov. 3 we had communion services, and in the evening we met in council. The treasurer gave a favorable report. Since our last report our church has purchased new songbooks. The trustees were appointed to have the church roof painted. Our program committee members are Mrs. C. P. Craft, Ethel Sampson and Mrs. J. H. Warlitner. At our next council we will elect a new trustee to fill the vacancy made by the death of Bro. T. W. Warlitner. Our Sunday-school attendance has been good. Prayer meetings are being held each week.—Mrs. W. O. Wrenn, Selma, Va., Nov. 6.

West Virginia

North Fork.—Our revival meeting began on Sept. 2, with Eld. W. H. Zigler of Churchville, Va, in charge. He was assisted by Pastor M. J. Craun. Our services closed on Sept. 15. Bro. Zigler brought inspiring messages and we feel much good was done by them. Two persons were reconsecrated. Although none were baptized the church was built up spiritually and we feel it will keep pressing onward. Our church met in council Oct. 26, at which time the following officers were elected: Sister Rea Warner, secretary-treasurer; Sister Fannie Hinkle, Messenger agent; the writer, Messenger correspondent. We decided to have fixed dates for our councils. They will be held on Saturday before the second Sunday in April and Saturday before the second Sunday in September. Letters of membership were granted to Bro. S. B. Myers, his wife and daughter, and to Bro. E. A. Lambert, his wife and daughter. On Oct. 27 we observed the love feast, with Eld. M. G. Sanger officiating. Twenty-six members surrounded the Lord's table. Pastor M. J. Craun brought the message of the evening.—Virginia Lambert, Cherry Grove, W. Va., Nov. 4.

Oakvale.—We met in council Oct. 27. Bro. J. E. Barton was elected as pastor and elder. G. C. Ingram was elected to take the place of E. M. Alley as treasurer. Bro. Barton filled his regular appointment Oct. 26, 27. The attendance was good.—Fannie Wimmer, Oakvale, W. Va., Oct. 28.

Spruce Run.—We held our love feast on Oct. 13, with about seventy communing. Eld. J. S. Showalter officiated. Just before the love feast two were received by baptism. On Sunday Eld. Showalter delivered a wonderful message. Dinner was served at noon. The evening was spent in song service, conducted by Prof. J. A. Leslie. On Oct. 17 the women's work met and elected the following officers: president, Sister Violet Boothe; vice-president, Sister Mintie Jackson; treasurer, Sister Alta Dunn; secretary, Sister Beda Dunn. Our work during the past year has been very much enjoyed by all. We did some sewing for the needy children. Recently we sold a quilt for $5. We sold pies at a sale. We plan to get a new Bible and a new lamp for the church. We are working on a Christmas present for our pastor and his wife. On Oct. 17 Sister Garnet Tiller filled the pulpit in the morning and evening. She delivered good messages.—Mrs. Lena B. Shaver, Lindside, W. Va., Nov. 4.

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OUR MISSIONARIES

SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

College of Chinese Studies
Peking, North China

Angeny, Edward T., and Helen F., 1940.
Crim, Bessie M., R. N., 1940.
Flory, Rolland C., and Josephine K., 1940.

Note: Address all China Missionaries % Norman Knight, 53 Race Course Road, Tientsin, North China.

Liao Hsien, Shansi, North China

Hutchison, Anna, 1911.
Ober, Mary Velma, 1936.
Rothrock, Hazel M., 1938.
Wampler, Ernest M., 1918.

Ping Ting Hsien, Shansi, North China

Crumpacker, F. H., and Anna, 1908.
Cunningham, Dr. E. Lloyd and Ellen E., 1938.
Ikenberry, E. L., and Olivia, 1922.
Metzger, Minerva, 1910.
Wampler, Elizabeth B., R. N., 1922.
Wertz, Corda L., R. N., 1932.

Show Yang Hsien, Shansi, North China

Clapper, V. Grace, 1917.
Smith, W. Harlan, and Frances, 1919.
Thomas, Susie M., 1939.

Tai Yuan Fu, Shansi, North China

Myers, Minor M., and Sara, 1919.
Shock, Laura, 1916.

On Furlough

Bright, J. Homer, and Minnie, % Mrs. Ed Miller, R. 1, Union, Ohio, 1911.
Oberholtzer, I. E., and Elizabeth, 801 Mulberry St., Muncie, Ind., 1916.
Parker, Dr. D. M., and Martha, R. N., 3519 W. Hamilton, Philadelphia, Pa., 1933.
Mary Schaeffer, 505 Hand St., Lancaster, Pa., 1917.
Senger, Nettie, South English, Iowa, 1916.
Sollenberger, O. C., and Hazel, 418 Weitzel St., Oceanside, Calif., 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Faw, Chalmer E., and Mary P., 1939.
Harper, Clara, 1926.
Horn, Evelyn J., R. N., 1930.
Heckman, Clarence C., and Lucile, 1924.
Moyer, Edna Faye, 1931.
Petre, Ira S., and Mary M., 1939.
Shisler, Sara C., 1926.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, W. Africa

Brumbaugh, Grayce, R. N., 1937.
Kulp, H. Stover, and Christina, 1922 and 1927.
Weaver, E. Paul and Zalma F., 1939.

Marama, via Damaiura, Nigeria, W. Africa

Landis, Herman B., and Hazel M., 1938.
Royer, Harold A., and Gladys H., 1930.

On Furlough

Bittinger, Desmond and Irene Frantz, 1314 E. Euclid, McPherson, Kans., 1930.
Bosler, Dr. Howard A., and Edith, New Paris, Ind., 1931.
Burke, Dr. H. L., and Marguerite, R. N., Walkerton, Ind., 1928.
Engel, Alice, R. N., 1049 Reisner St., Indianapolis, Ind., 1937.
Utz, Ruth, R. N., Brightwood, Va., 1930.

INDIA

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Bollinger, Amsey and Florence M., 1930.
Grisso, Lillian, 1917.
Lichty, D. J., and Anna, 1902 and 1912.
Moomaw, I. W., and Mabel, 1923.
Warstler, Anna M., 1931.
Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India

Blickenstaff, Dr. Leonard and Betty, R. N., 1940.
Blickenstaff, Verna M., R. N., 1919.
Blough, J. M., and Anna, 1903.
Cottrell, Drs. A. R. and Laura, 1913.
Fasnacht, Everett M., and Joy C., 1940.
Shickel, Elsie N., 1921.
Zigler, Earl M., and Rachel M., 1937.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.
Swartz, Goldie E., 1916.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Kinzie, Wm. G., and Pauline G., 1937.
Miller, Sadie J., 1903.

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924.
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.

82 Mahatma Gandhi Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921.

Landour, Mussoorie, U. P., India

Joe W. Bowers, 1940.

On Furlough

Miller, Eliza B., % J. Wilbert Miller, R. 2, Waterloo, Iowa, 1900.
Mow, Baxter M., and Anna B., 3435 Van Buren, Chicago, Ill., 1923.
Shumaker, Ida S., 105 Beachly St., Meyersdale, Pa., 1910.
Townsend, Ralph, 41 W. 10th, Columbus, Ohio, 1937.
Ziegler, Edward K., and Ilda, 830 W. Locust St., York, Pa., 1931.

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> 11 And when Mī-cā'ĭăh the son of Gĕm-ă-rī'ăh, the son of Shā'-phăn, had heard out of the book all the words of Jĕ-hō'văh, 12 he | stood be the king house in *there wa*

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> the Gĕn'-tīles: and they caused great joy unto all [b]the brethren. 4 And when they were come to Jĕ-rū'-sā-lĕm, they were received of the church and | [h] ch. 11. 31 ch. 20. 3! 21. 5; Rom. 15 24; comp 1 Cor. 16

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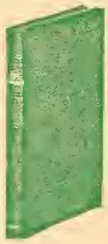
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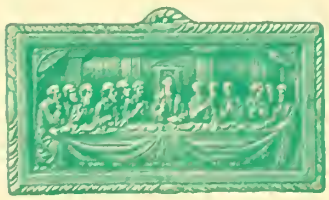
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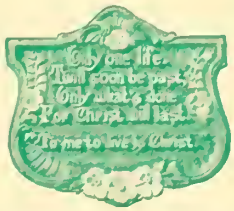
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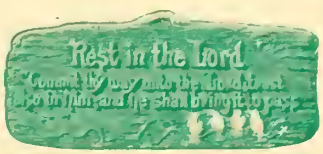
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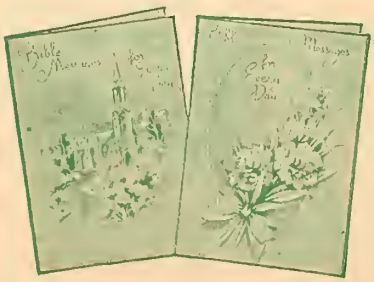
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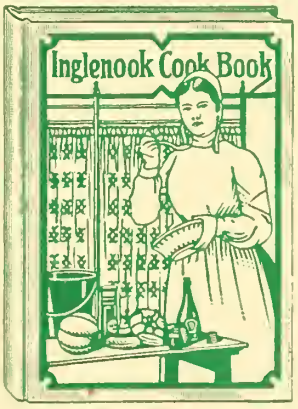
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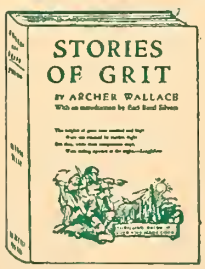
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GOSPEL MESSENGER

Volume 89 Number 49



The Leper Colony Herd of Sheep

(Hospital in the Background—Photo by H. A. Bosler)

ANNUAL AFRICA NUMBER

Some of the Good Things in This Paper . . .

BURA DISTRICT WORK —*By C. C. Heckman*

THE DOCTOR AND HIS DAY —*By Lloyd R. Studebaker, M. D.*

COMING BACK TO MY OWN PEOPLE —*By Birma Dalta Shelangwa*

SIRIBILIRI, OR "BROKEN PRIDE" —*By Grayce C. Brumbaugh*

December 7, 1940

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

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HARVEST SERVICE

Photo by Grayce Brumbaugh

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Reader's right to left: Doctor's home, Ruth Royer Kulp Memorial Hospital and surgical unit, wards, out station, Hawal River in distance at flood stage. Photo by H. A. Bosler.

Bura District Work

BY C. C. HECKMAN

THE Bura people as a tribe are not large as Nigerian tribes go, although there are scores of tribes that are smaller. On the other hand, there are scores of tribes that are much larger and some run into hundreds of thousands of people. I believe it is safe to estimate the number of Buras as 100,000. These are now all available to our mission work. Our Garkida and Marama station work is in the Bura area.

Out from the Garkida part of the Bura area, we have six out-stations. In these out-stations, there are from two to six workers, including wives. The names of these places are Unlla, Mavirang, Kunarbathli, Hyera, Tiraku and Kwajeffa. The names of the workers are as follows: at Unlla, Malam Tarfa and his wife, Wahir; at Mavirang, Mtaku Tarfa and his wife, Dalipa; at Kunarbathli, Mtallira and wife, Gana; at Hyera, Tagwi Shelangwa and his wife, Kwarbathli; at Tiraku, Malam Dika Mshelia and his wife, Thlawaji; at Kwajeffa, Gwanu Tarfa and his wife, Pindar, Wadu Shelangwa and his wife, Mwada, and Audi Durkwa and his wife, Kwarboni. All of these men and women have children.

The villages of Mavirang, Hyera, Tiraku and Kwajeffa are situated in the heart of East Bura. Kunarbathli is on the southern edge and Unlla on the northern edge. Kunarbathli is made up of many households that have recently moved out from under the heavy hands of the Pabir overlords who, through the years, have been hard taskmasters and treated the Buras as slaves, and it is only during the last five years or so that such things as whippings have been stopped by the British government. The act of taking chickens, sheep and goats and an occasional cow from a villager or from a village area is still common. There is little use for the Bura to lodge a complaint. The officers cannot understand him in his own language and the Bura needs to approach through an interpreter who is, to say the least, prejudiced. The village of Kunarbathli is made up of Bura people who have moved out from under the Pabirs. They moved to find a sanctuary under another leader. This village is within our reach for mission work.

The men and women who work in these village centers have been trained in our own mission schools as leaders and as dispensary workers and as evangelistic helpers. I cannot say they are fully equal to the task, but they are the best we have at present. They do the best they can and it is surprising how well they do. They have themselves been Christians for such a short while, comparatively speaking, that it seems only a short step from the tribal customs of their fathers to that which they have been taught by the missionary. But all in all, they do a pretty good job of preaching, teaching and healing. Some, but not all of the wives, know how to read. Probably they have all been in school at some time in their lives, but have forgotten how to read merely because they have not kept in practice.

As much help is given to these workers as it is possible to give. Very soon now we will have the assistance of the missionaries who have recently come out to help in this very important district work. As this is being written, they have just passed their first language examination at the end of their first six months of residence.

Some of the out-stations are so situated that it is very difficult to go to them during the rainy season. It is necessary to cross several rivers, or rather I should say it is necessary to cross one river several times. Often this is a dangerous undertaking when the water is high and swift.

Kwajeffa is the oldest out-station. It has the

best trained workers and the largest staff. Three men and their wives are located at this station. Here we have a nucleus of a church started but as yet it is not organized into a separate congregation. A number of times we have held love feasts in the village and we have as many extra services there as we are able. The regular workers conduct church services each Lord's Day at this place as well as in the villages close by. They also have daily prayers. It is at Kwajeffa that Saki Mwajim Mshelia lives with his family. He comes as near to being a consecrated Christian as anyone I know. This past summer he faced starvation with his wife and four children. They had no corn or any other food. He had two small goats which he intended to sell to get a little corn, which at best would last only a few weeks. But he trusted that the Lord would provide, and how wonderfully he did provide for this little trusting family. Now at the beginning of September the early guinea corn is almost ripe and another two or three weeks will see these people with a good new crop of corn and starvation behind them.

The past season has not been what one would call good in any section. Last year, in the main part of the Bura tribe, the locusts almost destroyed their crop of corn. A few weeks ago when I was traveling in this area, the one thing that was burned into my memory was the pinched faces of the adults. The fathers and mothers, the children and babies, were given what food there was. The adults went hungry for their sakes. This year we have prospect of a good crop in so far as the rain and the locusts are concerned. Locusts have not been seen anywhere in the region this year. However, in the villages the men and women say they have very little energy to take care of their farms properly. They have not had anything nourishing to eat for so long that they cannot stand to hoe the weeds out of their crops. However, I think that by another year, if all goes well, they will forget the terrible hardships they have faced during the past months.

Through the past years several places have sprung up with great enthusiasm. For awhile they had a community Christian center. But the seed fell on stony or thorny soil and the enthusiasm died down quickly and the workers moved on to more promising fields. At other places the people have moved away for one reason or another. There are still many Bura areas that are untouched. They need helpers and are asking and begging for them. Even a few places that were opened and closed are now asking to be opened again. They feel a real need for what they are missing. In the very near future, we hope to open another place that was closed about two years ago for lack of interest.

We look forward to the days just ahead when our new missionaries will be able to help bear the burden of these thousands of Buras who are without hope for the future. Their usefulness will increase as time moves on and they become familiar with the Bura language, the customs of the people and the ways of the country. God grant that they may have his blessing on them as they enter into this great work.

Garkida, Africa.

Fellowship Prayer Groups

BY MODENA MINNICH STUDEBAKER

As the mission work has grown with the years, there are many tangible results to be noted. Yet, we are realizing more and more that our institutions and congregations are not the really important things. They are the shell. It is only the deep and unseen things of the spirit which are fundamental and abiding. Have we, in our human weakness, been able to kindle the fire of a complete and abandoned devotion to Christ in the hearts of these, our African friends? We realize that only in so far as we are doing this are we truly interpreting our Christ in this land.

Our small Fellowship Prayer Groups have been striving toward this deeper, unseen goal. We have been trying humbly to reach, not out, but down to spiritual reality.

Our first little group was started at Lassa about a year ago. The group numbered only four. But in it were three of the finest of Lassa's African Christians. We met weekly in the home of Mr. and Mrs. Minso, the schoolmaster. Risku was in the group. We kept the number small in order that there might be a true unity of purpose and that there need be no embarrassment in speaking of the things which were in our hearts. Those hours proved to be most challenging ones. We read together and talked quietly about the thoughts found in a little devotional book. We shared our problems and our stumblings as well as our joys. We prayed simple prayers. They were not made for others to hear, but they were prayers from the longings of our hearts. How true we found it to be that we err when we try to walk alone in our Christian life. When we walk together, we find there is a fellowship which is at once rich, warm and stimulating.

There are now seven in the Lassa group. In a letter just received from Minso concerning the group, he says, "We called another Christian young man in on Wednesday. I think he will enjoy

great spiritual blessing as we have experienced. I am still 'going a-fishing' and once in a while, I catch somebody for the Master. There is nothing that gives me more joy than this kind of work. Our prayers at home now take a different form and mean much more to us than ever before. Please do not forget us."

At Garkida, the same rare Christian fellowship has been found. Our original group here consists of Malam Anfani and Malam Biram from the schoolteacher group, Mr. Imaga from the hospital and two missionaries. These African Christians are some of the real spiritual leaders of our church here. Our weekly meetings, carried out on the same plan as the Lassa meetings, are a constant quest. We are not seeking the Holy Grail. Oswald Chambers in his book, My Utmost for His Highest, has expressed the object of our quest beautifully in these words:

"My goal is God, himself . . .
At any cost, dear Lord, by any road."

One of the thoughts which has struck most deeply into the consciousness of various members of the groups has been the realization that variable prayer habits are fatal to true communion with God. One young Christian at Garkida kept floundering about in his attempt to find a definite place and a definite time to meet with God in quiet time. He happened to spend several days visiting one of the members of the Lassa Fellowship Prayer group. The first evening at 8 o'clock, the guest said, "Shall we have our prayers together now?" The host said courteously, "Yes, if you like. But my wife and I arise each morning at 5:30 for our time of communion with God. Would you like to join us then also?" The guest agreed and for several mornings he arose at 5:30 as the alarm clock rang, to join with his host and hostess in their prayers. When he returned to Garkida, he said to his wife, "Will you join me? I know now how to meet with God each morning at an undisturbed quiet time."

There are at present six Fellowship Prayer groups meeting at Garkida and the Leper Colony. Two of them have been started by Malam Anfani and Mr. Imaga of the original Garkida group. They wished to share the spiritual uplift they had enjoyed. The fellowship in all the groups has been very good. Some of the groups have not been as challenging as the first ones, as some of the members have not yet really caught the vision of "My goal is God, himself." Yet we feel they are steadily reaching out for more and more.

The Leper Colony group is especially earnest. From a group of some twenty eager Christian workers, it was very difficult to pick a small group of six or seven. There is nothing artificial about their desire to follow Christ! After their fellowship prayer meetings are finished, they hold onto their leader, detaining him with questions, sharing with him their perplexities.

At Marama station the first fellowship prayer group is just being started. What a difference it could make if all sincere Christians in pagan America as well as in pagan Africa were receiving the warm strength which flows from these small groups which so well combine the blessings of fellowship and prayer.

"For where two or three are gathered together in my name, there am I in the midst of them."

Garkida, Africa.

Bible Sunday at Lassa

BY CHRISTINE M. KULP

On Sunday, Sept. 1, a special Bible service was held in the Lassa church. Perhaps our date for Universal Bible Sunday was not correct, but dates are not important to the Africans. There was a good reason for having this special service. It was for the dedication of St. John's Gospel in Margi, the language of the Lassa people.

Before the service began a few well-known hymns were played on the violin, thus creating an atmosphere of reverence. With bare feet, the people entered the church quietly and bowed in silent prayer. After the usual opening exercises, Bro. Kulp explained the meaning of the service. One of the Christian leaders, Jasini Waba, an assistant in the hospital, spoke on the subject, The Bible Keeps Us From Sin. He said that as the light of a lamp keeps us from stumbling in the dark, so the reading and following of the Word of God keeps us from falling into sin. Lintima Gadzama, one of the older teachers, spoke on The Bible Shows Us Jesus. "As a mirror shows up the marks on one's face, so the commandments of God shows one's sins. There are many books but only the Bible reveals Jesus as the Savior of the world. The spoken word may be forgotten, but the written word is always with us." Mr. Minso, the headmaster of the school, spoke on How to Use the Bible, praying first for understanding. Bro. Kulp drew attention to several Bibles on the table. They were written in six different languages: English, Efik (Calabar), Hausa, Fulani, Bura and Margi. And in the congregation there were those who could read those Bibles. Many could read in the last four languages, intelligently, as they use all those languages daily. Would you find that in a congregation in America?

How was the gospel written in Margi? First we had to learn the Margi language. This task, since there were no books at this time, has been compared to "building bricks without straw." There was old, blind Dzerima who sat under a tree at Dille. He could not longer do the work of the Margis, but his Margi was more easily understood than that of others. Dzerima knew the Kanuri language. A Bura youth, Thlama by name, also knew Kanuri. Thus we started to work. A sentence was given in Bura, which was translated into Kanuri and given back to us in Margi, and we tried to write it down. Arguments arose. Dzerima did not like Thlama's Kanuri, but he said he had to translate it as it was given to him in Bura so as not to confuse the students! We were confused often enough and made many mistakes as we afterwards discovered. Then came a day when we could speak our way through some of the villages. On entering the home of a blind man, we greeted him in the usual way and he said, "What about the white people who were to come? Have they not come yet?" "Why, yes," we said. "They are speaking to you." The blind man said, "And I thought you were Margis." So we believed perhaps we knew Margi at last.

Then a vocabulary was started. It grew and has been revised three times. A Primer was prepared to teach some to read. St. Mark's Gospel was translated, then a few chapters of St. Matthew, with the remaining chapters added later on. Then as some youths learned to read, write and spell, their assistance was called for, and we discovered that we had made quite a few mistakes in spelling, etc. Arguments arose! Different districts used different pronunciations, so they disagreed in spelling. Which should we follow? How could we keep any consistency?

Here are our latest methods of translation: A few chapters of a gospel or of another book are written in pencil. These are read to a few educated youths, who make suggestions. The pages are then typed and given to others to read and they write down their suggestions on the typed page. Another missionary then goes over the manuscript, making suggestions to keep as near as possible to the original meaning of a word or phrase. All of these suggestions and corrections are now discussed again with some Margis and then all is retyped, ready for printing. It is the constant aim to keep as near the original as possible and yet have good Margi.

We have a multigraph machine. All first editions of our Margi books are printed on it. Then revised editions are sent to the Niger Press at Jos, where a better and more lasting book is made. We call our multigraph room The Yedseram Press. Lassa is located in the Yedseram River Valley. Sixteen-year-old Haman Gadzama is our printer. He has an assistant younger than himself. Haman also binds the books. He works a half-hour overtime each day just to get the books printed. He is not paid for this extra time. He attends school a few hours each day.

We now have the three gospels in Margi—St. Mark, St. Matthew and St. John—and St. Luke is ready to be printed. The Acts of the Apostles is now being translated. The Epistles will follow, we hope, in the near future. We also have a book of Old Testament Stories, a Song Book with selected Psalms and a few Bible readings, a Primer and First Reader, a reading book telling something of the history of the Margi people and their customs, and a book on Moral Instruction.

This interesting task does not call for so much unusual ability, but it does require a quick ear, a pliable tongue and a great desire to give a people literature in their own language. And the reward is fully received on Bible Sunday, when faces are seen to shine with the joy of possessing a gospel in the language they can read and understand.

Lassa, Africa.

The Doctor and His Day

BY DR. LLOYD R. STUDEBAKER

THE clanging of an old ship's bell startles the doctor, and all others who enjoy sleeping late, from pleasant dreams at the African late hour of 6:00 A. M. As the bell continues to clang, all hope for that coveted extra little "catnap" vanishes when he realizes suddenly that the usual fifteen minutes between the rising bell and the one which denotes that the day's activities should begin are dwindling rapidly to ten. There will be just time enough to pull on his trousers, shirt, socks and shoes, the usual male tropical attire, and traverse the fifty yards from his house on the hill down to the hospital grounds. He will arrive, walking, sufficiently combed and washed to conceal from the little group of hospital assistants already gathered and waiting that he has just experienced a hasty exit from bed.

The bell clangs again, and so it will repeatedly throughout the day. By it mission life at Garkida is regimented. It tells the village when to rise, begin work, eat, go to school, stop work and go to church. The sun scorches down in anger at having been discarded as the official timepiece for the bell. And many a native also resists this invasion from the outer world and still recognizes

Pci Apani as his guide. With outstretched hand, Hitlerian style, he points to the sky at the proper angle from the earth's surface and says, "I will be there *Pci Apani*—when the sun is like this."

Hospital work begins with a brief service for the staff. An effort is made to inspire our workers to greater service and love for the sick, to forget pride in doing the menial unpleasant little tasks, to be dependable at all times and prompt in the line of duty. The Florence Nightingale creed is taught, and oh, how they need it! These adolescent boys who are the nurses of Africa, and who already are the young fathers of Africa, greatly need the commitment of this beautiful nurse's creed. The radiant life of Christ, the physician, the teacher, the all-understanding and forgiving master, is held before them as the only guide and hope for all of us in this pagan world.

Thus starts the day, and now everyone scatters to his assigned task of making beds, scrubbing, dusting, dispensing medicines, dressing the ever-with-us tropical ulcers or applying hot compresses to deep swellings. Yes, and some of the boys will head for the nursery where a chorus of infant voices greet these male nurse-mothers, who, under the close supervision of our own American nurse, will feed, "bubble" and diaper the babies.

It is a fact that we cannot use many African girls to be foster mothers. Many of them are already mothers, or soon will be, and for them the heavy work and drudgery of the African woman has already begun. This very fact in itself accounts for many of the orphan babies who struggle for a chance at life in our nursery. Other babies, who share their company but a different fate, have come to us the instant they were born from the Garkida Leper Colony. Fortunately for them, leprosy is not transmitted from the mother to her child before it is born. The mother who wants the child to grow up free from the disease which has robbed her of so much has unselfishly allowed it to be taken from her. In a land where almost 100 per cent of new-born babies whose mothers die also die shortly after, and where most of those born of leprous mothers either die or become lepers, we have the funds and staff to save only a very select few.

The doctor must hurry away, too, making his morning rounds of the wards, nursery and dispensary, giving orders for treatments and medicines. Again, he may ride out on his bicycle to direct a gang of laborers who are digging ditches to drain pools and swampy areas where mosquitoes are breeding. He may have a conference with his sanitary inspector who reports his findings of the day before. A host of other minor details are crowded into these early morning hours, but if all goes well, they are disposed of by 8:00 A. M., when time is taken out for breakfast.

From 8:30 to 10:30 A. M., the doctor is found in the operating room. If there is no surgery, there are records to write, more cases to see, work in the laboratory and medicines to make up. There is never a dull moment.

At 10:30 o'clock a class in public health meets to study the art of mosquito control, sanitary disposal of excreta, pure water supply, destruction of flies and other insect nuisances, prevention and control of infectious diseases and hygiene in general. Herein lies a very important part of the medical work in Africa. Many of the diseases are absolutely preventable by rigid observation of a few sanitary laws which can be followed at very little extra cost to the individual. What is needed is a knowledge of the facts and the will to fulfil them, both of which are sorely lacking in a large majority of the population.

When the class is over, there is barely time to make a call into a village to see a bad case of measles or meningitis, or to inspect the grounds to investigate the thoroughness with which the sanitary man is doing his job, or to look after some such detail.

Lunch at noon is the big meal of the day. The siesta which follows is one of the pleasant features of African life. Europeans also indulge in it, and they have fallen easily into the habit of taking a short rest. The midday sun beats down unmercifully and drives most of us, including the natives, into the shade. All too often this period is rudely interrupted by the salaam of someone

The Nightingale Pledge

I SOLEMNLY PLEDGE MYSELF BEFORE GOD AND IN THE PRESENCE OF THIS ASSEMBLY:

To pass my life in purity and to practice my profession faithfully.

I will abstain from whatever is deleterious and mischievous, and will not take or knowingly administer any harmful drug.

I will do all in my power to maintain and elevate the standard of my profession, and will hold in confidence all personal matters committed to my keeping, and all family affairs coming to my knowledge in the practice of my profession.

With loyalty will I endeavor to aid the physician in his work, and devote myself to the welfare of those committed to my care.

This pledge was formulated in 1893 by a committee of which Mrs. Lystra E. Gretter, R. N., was chairman.

calling from outside the gate, and the doctor arises to discover that his services are desired to help usher another little "black bundle" into the world. Or perhaps Musa has fallen off a horse and broken his leg, or maybe someone has been bitten by a poison snake, or again a little boy has been horribly burned. Sometimes it is a leper wanting a paper which will admit him to the Garkida Leper Colony. Thus joy, pain and sorrow, like a great river, flow unceasingly by, sometimes peacefully, again rushing, whirling in confusion and in wild fearful uncertainty.

To the native, there is a constant dread of the unknown. This dread fills each act with superstition. He thinks and acts in terms of spirits, witch doctors, magic and fatalism. He timidly starts to follow the new teaching, medicine and religion of the white man; yet he fears to discard the old, and so in this state of uncertainty, he is suspended midway between the two. Before seeking aid from the white doctor, he first swallows some potent potion concocted for him by the medicine man, and the doctor wonders why the patient fails to respond to medical therapy as expected. A baby may be seriously ill but with careful nursing and absolute rest in bed, it has a chance. But the frightened mother, seeing her baby's listless feverish body, tries to keep the child awake and sitting up for she fears that death will claim it while it is sleeping. She forces it to take food when the stomach can only reject it; for, as she reasons, what child can live if it does not eat? Finally, as the condition grows worse, and against the pleading advice of doctor and nurse, she puts the exhausted child on her back and takes it home. There she tries out some charm or native magic which she hopes will bring about a miraculous cure. Thus native custom stands in the way of modern science.

In the afternoon, the doctor visits the Garkida Leper Colony where more than six hundred lepers have found a home and hope. All afternoon during two days of each week, more than three hundred of them will file by for their injections. As many as fifteen different injections are sometimes given at a single sitting. These lepers have learned to bear the pain with scarcely a blink. Even little children march up and take the needle as if it were just another one of those things to be endured. On other days at the Leper Colony, there are many problems such as marriage quarrels, debts and the usual run of things which confronts any group of persons living together. Housing and sanitation and public health problems occupy any spare moments. Aside from leprosy, these people suffer from all the other diseases and surgical conditions common to the tropics, and they must be attended to with the same interest as is given to the treatment of leprosy.



Under the monkey bread tree at the Damatura government rest house

The evening hours find the doctor making a last round of the Ruth Royer Kulp Memorial Hospital, and then at 6:00 P. M., just twelve hours after the rising bell, he steps into his tub for a nice warm bath. Supper follows. After the evening meal, he sits down beside the radio at 7:00 P. M. to hear during the next half hour what is going on in the world outside. What a strange contrast! Everything he hears is entirely different from what he has seen and heard during the day. Now he hears how bombs are falling, planes are humming and that there is destruction everywhere. But Africa, as always, plods sleepily along with such man-made noises as the tom-tom of drums and the dancing and singing of the natives. One hears and feels the close proximity of the frogs, crickets, night birds and the moon.

Evenings are sometimes spent leisurely reading medical literature, magazines and books, playing with the children or sitting by the radio. And often there are letters to write, drugs and supplies to order or meetings of various sorts to attend. Again there is the ever-to-be expected emergency which sends one rushing back to the hospital. But as a whole, evening life in Africa is far more peaceful than in America, for there are fewer places to go. We look forward to the evening fellowship with pleasure. It is the time when the family gets together with the noise and hubbub of the day shut out.

The hours between 9:30 and 10:00 P. M. find one slipping into bed out beneath the stars, under the jovial gaze of the moon. If Mother Nature is kind, she will postpone births and unexpected catastrophies until the dawn and the doctor will en-

joy a full night's sleep, to be broken again at the African early hour of 6:00 by the clanging of a ship's bell.

Garkida, Africa.

Money Talks

BY LUCILE G. HECKMAN

I THINK you all know that our Africa mission is in Nigeria, a protectorate of the British Empire. Therefore, the money we use is not dollars and dimes, but shillings and pence. The value in American money of these shillings and pence depends upon the value of the pound sterling in the money markets of the world. I have heard that the pound has been temporarily stabilized at approximately $4.00. At any rate, we shall use this figure because it is a nice round one. Since there are twenty shillings in every pound, $1 of your money buys five shillings for us. A dime is the equivalent of sixpence and a nickel equals threepence.

Now how do your nickels, dimes and dollars get to us? The treasurer at Elgin* will have to tell you how he converts them into drafts of £100 or more which he sends to a bank in London where we have a checking account. Checks on the London bank pay our bills in England, and most Nigerian firms will also accept them. But we can't use checks to pay for eggs and milk and firewood here in Africa. A shilling is the largest coin which is of the slightest use to the African of "the bush country." It takes a bit of planning to keep an adequate supply of hard cash in our safes. First, we must trade a London cheque to a Lagos firm for a Nigerian cheque. Then we send this Nigerian cheque to the treasurer of the colonial government at Lagos (1,000 miles away). He then sends a telegram to the government officer at Biu (forty miles away) authorizing him to pay over to us the amount of the cheque from the tax money collected there. Sometimes we must make a special trip by car to take delivery of the money, and sometimes we get it by head loads, in special lock tanks.

Now that the money is here, what are we going to do with it? A part of it will be used by the missionaries for their living expenses and charged against their salary of $45.83 per person per month. No one draws the whole of his salary in cash. The mission treasurer acts as his banker, pays for all noncash purchases and advances cash as required. At the end of each month, a full account is rendered of the state of each individual's account.

As for the funds expended in carrying on the mission program, each year we are told how much is our share of the entire mission budget as decided by the Mission Board. This amount we distribute among all the items of our Africa budget for the year and govern our spending accordingly. Each missionary records on a special Report Sheet every penny of mission funds which he or she receives and expends. These sheets are sent monthly to the treasurer (the writer) who summarizes each one and enters the various items to the proper ledger account. I am sure you are not interested in all the routine work of the treasurer's office, consisting of the usual array of Cash Book, Journal, Purchase Journal, Ledger, trial balance, monthly and annual reports, and so on. I shall only say that if one likes it (as I do), it is a fascinating job. If one doesn't like such work, hard labor would probably be preferable.

We have often had our attention called to the fact that people of the home church like to "personalize" their giving. That is human nature. I have listed below a few items taken from our regular budget which I thought some of you might like to assume.

Schoolteachers and Hospital Workers

a. Local men. Wages range from $1 to $5 monthly, depending upon their training and experience.

b. Five nonlocal Africans. Two at $10 each per month, one at $12 per month, one at $17 per month and one at $25 per month.

Nursery Babies

From $15 to $25 per year, depending upon the type of food, is required. This is exclusive of clothing.

Advanced Training

At Zaria Middle School, a Christian institution, $5 per month each.

Evangelistic Touring by Car

Weekly and special; $25 per month for all stations.

*Converting Money Into Drafts. Your contributions are deposited in our Chicago bank, the largest west of New York City. At the same time, we maintain an account in a London bank of not less than 1,000 British pounds with an arrangement that only Lucile Heckman, our Africa treasurer, may draw checks against this amount.

To transfer money from our Chicago bank to our London bank, we ask the foreign exchange cashier what it will cost us in dollars for each 100 British pounds. At present, it would be about $405.00. Just as for the wheat market there is a Board of Trade that posts the market price for grain according to buying and selling demands, so there is a world market for money. This market changes constantly throughout the day. The price for British money goes up or down according to the demand of one country for money of the other to pay for the excess of goods one sells to the other. As at present, one country may decide to ignore trade balances with the others and guarantee a stable exchange rate and out of its treasury pay for losses or "gamble" that none will occur in the end.

When our Chicago banker tells us what the cost is for a certain number of pounds, we then pay from our Chicago account the required dollars, issue a draft ourselves for the pounds and send it to our London banker. He in turn gets the money called for in our draft for pounds by presenting it to the other London bank which holds the British bank account balance of our Chicago exchange banker.—C. M. Culp, Elgin, Ill.

Mail Service

For all stations. It is 100 to 140 miles to the post office. $15 per month.

If none of the above items appeal to you, perhaps you would like to write to the General Mission Board, Elgin, Illinois, saying how much you are prepared to give and stating the type of work in which you are interested. The Board will then propose other phases of the work and connect you with us on the field. We shall be pleased to try to assign a project to you. Send funds to the Board and not to individual missionaries on the field.

Garkida, Africa.

Coming Back to My Own People

BY BIRMA DALTA SHELANGWA

The writer of this article is headmaster of the elementary school at Garkida this year.

I AM a native of Garkida, Africa. My father, who was one of the elders in Garkida, died when I was about four years old, so I was brought up by my mother.

The first Church of the Brethren missionaries arrived at Garkida in 1923 when I was about ten years old. I attended the mission school from the beginning in 1923. I became a covenant Christian in 1926 and was baptized in January of 1928 into the Garkida church. I also taught in the school and even helped in preaching the gospel.

In 1929 I left the church on account of our way of marriage. I married a girl whose mother did not like the followers of the "new road" as they, at that time, called the "people of baptism." Having given up my church membership and having been persuaded by my people to join the unbelievers, I married two more wives besides the one I already had. But I soon discovered that I felt very lonely in heart for I was among those who had nothing to depend on except loneliness of heart. I was dissatisfied and I feared God's appointed day. I was very unhappy and had no peace at all. To my way of thinking, it was impossible for me ever to come back to the church. But the missionaries were faithful to their Master's command, "Go. Find the lost sheep." I always said to them, "I do not think it wise for me to join the church again. You had better leave me alone." But by kindness and faithful prayers, I was overcome. On Jan. 1, 1933, I stood up in prayer meeting and promised to give up two wives and keep only one.

The next day I was sent to Zaria, a city nearly five hundred miles from Garkida, to another mission because of the persecution which would follow my decision. I spent five years in Zaria in the C. M. S. school, being trained as a teacher. At the end of 1937, a call came to me from a missionary at Kano, "Could you come and help me with the lepers?" I accepted the call and went to Kano. After serving in leper work for nearly two years, I still felt it was necessary for me to go back to Garkida and do the same thing which Jesus told the healed Gadarene to do in Mark 5: 19, "Go home to thy friends and tell them how great things the Lord hath done for thee." On Sept. 7, 1939, we (my wife, three children and I) left Kano, the greatest city in the northern provinces. We went to Jos by train, to Damaturu by motor lorry and to Garkida on foot, a distance of one hundred twenty miles from Damaturu. After much trouble on the way, we reached Garkida on Sept. 22. We received a warm welcome from our relatives, our Christian associates and other friends. Some of them came to meet us about two or three miles from Garkida.

I was surprised on Sunday when I went to church at the big crowd gathered in the church, most of them Christians. When I left Garkida, there were not more than forty or fifty baptized Christians at Garkida. Now there are over two hundred, and even more covenant Christians. It was hard for me to realize and understand how the work had grown so much. When I left there were only a few villages around Garkida which the mission had been able to reach with regular Sunday preaching. Now I found that about thirty or more villages from one to six miles from Garkida have the gospel preached in them each Sunday. Then there are six villages from ten to fifteen miles away in which African workers live as representatives of the Garkida church. The headmen of other villages are coming and asking for teachers to go and live with them and teach their people.

The medical work, too, has grown wonderfully. People are coming from one to two hundred miles for treatment. The Bura people have given up all fear of the white men and their medicine. The hospital is crowded with patients having various diseases. Always a crowd of outpatients is waiting for treatment. And the small orphan babies need to be cared for, too.

One Sunday I was asked to go to the Garkida Leper Colony and preach for them. When I left, there was only a small chapel with a few Christian lepers gathering for services, but now there is a large and beautiful building which can hold three to four hundred people. On that Sunday I preached to two hundred and seventy-nine people.



Something Birma Dalta Shelangwa saw when he came back to his people—a scene by the riverside not far from Garkida

There are two great questions which one should ask himself. The first, "Who has caused all this remarkable growth?" It must be the Everlasting God who has the power of life, who is able to do every good thing, who is almighty. The second, "By whom has he done all these wonders?" It must be by the One who gave up his own will and followed the will of the Father, and who gave up his own life to give life to man. It must be through his obedient servants who are always striving to follow the same will rather than their own.

Why did I come back after all? I asked myself this question after having been here a month or two. The answer is that even though the work has grown, there is still much to be done. The people in the villages are more eager to hear the gospel than before. As I go to a village each Sunday to preach, I find the people are interested in hearing the gospel.

One day I went to a place about seventeen miles from Garkida where I saw a man sitting under a tree with his wives around him. I asked him whether I might preach the gospel to them and he said, "Yes, if you want to." I preached about sin and the One in whom we can have forgiveness of sin. After I closed with a prayer, he asked me, "Can all sin be forgiven, my son? Can a man who has committed all kinds of sin be forgiven by this Jesus, the Son of God?" I then told him the story of the thief Jesus forgave on the Cross and at the same time gave him the promise of paradise. He said he would like to have the Word preached to him whenever anyone could come to his village. His name is Burashika.

Let us pray the Lord of the harvest to send in laborers for his harvest.

Garkida, Africa.

Bura Literature Needs

BY CHALMER FAW

Teachers without books of instruction, pupils without textbooks, preachers without commentaries and helps, Sunday-school teachers without quarterlies, and all without much in the way of devotional or inspirational literature—yet we hope to build a strong and virile church here, one which will grow and endure for centuries! The challenge of literature production among the Buras is both timely and vital. Brethren who attended the Anderson Conference in 1939 will remember the ringing appeal given by the mission convocation speaker, John R. Mott, on this very point.

The Brethren mission in Africa has not been slow to respond to literature needs in the past. Throughout the past seventeen years the work has steadily gone forward with today the entire New Testament, some of the Psalms, some Old Testament stories, a book of moral and religious instruction, a songbook with one hundred and thirty hymns, and some educational booklets like a primer and first and second reader, all in Bura. But this is a bare beginning. The New Testament will need periodical revision to keep pace with the advancing knowledge of the language. The primer and two readers still constitute a very slim school library. For devotional, religious, and Biblical instruction the field is still wide open.

A group of trained and partially trained leaders are waiting the coming of a new literature. They need the whole Bible in their language; they need helps and commentaries; they need a reserve shelf of devotional, inspirational, and instructive reading matter. Three language avenues are open: the Bura, the Hausa, and the English. Most of the teachers at Garkida, for example, know some English and provisions are now being made for teaching more of it. This will increasingly open doors for these leaders into the vast treasure house of English thought and literature. It is doubtful that enough can be produced in the native tongues to meet the imperative needs of these pattern-makers, at least for years to come, and we should be shutting them off from vast fields of thought and jeopardize the future stability of the church to deny English to them. Others are proficient in Hausa and find a partial fulfillment of their mental and spiritual hungers in the literature being produced in that language. For most, however, the native tongue is, and will continue to be,

Bura. For these people it is reading done in this language that will penetrate the deepest and do the most toward molding their lives and characters. For their benefit, and for the benefit of the steady stream of students coming up through the Bura schools, new literature in Bura is especially needed. With this need in view, some of us are working on a thorough-going Bura dictionary as one foundation stone of a coming literary renaissance. It is hoped that this will not only add dignity to the indigenous language, help us foreigners in understanding and producing in the language, but also aid the Bura himself in the more effective use of his own language. The Buras are being taught the grammar and composition of their native tongue. Can you imagine an English literature without years of training and schooling in that language? It can be hoped that the Buras will increasingly produce their own literature, interpreting in Bura idiom the riches of thought and life of the cultures with which they are coming into contact, placing upon them the stamp of their own peculiar genius. Such a process will take years, but the ground work must be laid now. No time need be wasted, for the demand already far exceeds the supply. The literature must be made available to the Buras at low cost, but be as attractive as possible. To do this, we practically need a printing press of our own, operated by and for our people here. Translation work, original productions in the language—of which there should be an ever-increasing number, printing, distribution, and motivation of its use will all grow together in what is hoped may usher in a new era for Bura Christianity.

Garkida, Africa.

My Experience

BY PAUL ANFANI

Mr. Anfani is Headmaster of the Post Elementary School at Garkida. He is a Fulani by tribe and his family are Christians. He was trained at the C. M. S. at Zaria under Dr. Miller, who took him along to England once when he went home.

I WISH that my readers might have been with me in 1933 when I arrived at Garkida the first time to teach in the Church of the Brethren mission school. I am sure that they would have seen with me the great contrast between Christianity and paganism.

These are two of the things that impressed me most on my arrival at Garkida: 1. The power of Christian love which induced our friends, the white people, to cross over from America to Nigeria in West Africa to this particular place. 2. The primitive people.

1. Garkida was very far away from the railroad and motor transport, and it was only functioning during the dry season at that time. The place looked to me like an isolation camp. Although I do not know the minds of white people, I am sure it must have looked that way to them. I thought it must be a very dull place to any people who like me had started their lives in large cities and open places and who had a love for social life. But the interesting part of it was that the missionaries appeared to be very happy and full of life. I have never been to America to see what it is like, but at one time I had the privilege of visiting England. I believe that America must be a beautiful place like England. So, I thought to myself, if the missionaries had left such a beautiful country to come here and could be happy under such circumstances, I should be ashamed to feel the way I did.

2. In regard to the people of the place, to my eyes they seemed very primitive, for their standards of life were very low and their morals were very poor. But I had to confess to myself that they were a very fine looking people. They are more like the Hamitic tribes than like the Negroes in features. They are very friendly and very willing to render help if asked.

It also seemed to me that the Bura Christians lacked discipline. And I remember on a certain occasion of speaking with Bro. William Beahm about their inefficiency. Then he asked me what I thought about the people. And I told him that I thought the people ought to be told what they must do and what they must not do. He answered me thus: "It is not our policy to give orders to people. Instead, we teach them so that they can see the difference between good and evil and then they choose for themselves." That is a great truth, although at that time I failed to see it. But I see it now, and I appreciate the policy. Force is always an enemy to the conscience. I believe what Jesus taught when he said, "For all they that take the sword shall perish with the sword" (Matt. 26: 52).

I rejoice that after these years at Garkida, I can say that the present generation is being freed from the bondage of fetishism by Christian influence. And the result is that we have a growing church with young leaders who are capable to serve under the Great Leader to whom they have given their allegiance. There are many openings for the work of God among the Buras and the neighboring tribes. A Christian atmosphere fills the place. No longer does this station seem like a place of isolation but like a center of Christian religion.

Garkida, Africa.

A Sunday Service for Women

BY GLADYS H. ROYER

A FEW weeks ago Mrs. Landis and I began holding services at Aga, which is just at the edge of the plateau. She takes the accordion and directs the singing and I try to tell them a Bible story.

We can ride our bicycles part way, which is a big help because we go in the hottest part of the day. Then we walk into the village. We get someone to take the accordion to the center of the village where we expect to hold the services under a big fig tree. We ask him to ring the bell so that the people may know that we have come.

Then we start out to visit the compounds and invite the women to the service. Mrs. Landis takes a path to the right and I take one to the left. We follow the crooked little paths through the corn fields, trying to find the various compounds. That is really a job this time of the year because corn and grain sorghum are planted all around the compounds and now the plants are about ten feet high.

I go to the first compound and say salaam and find there is one old lady at home. After greeting her and asking about her health I ask her to come to the fig tree for prayers. She replies that she will, but likely she is only being polite because she is putting heads of grain sorghum into her calabash, which means that she is going outside the compound to a mortar and pound out the grain.

Outside, on the path, I see three children clothed in the very clothes that God gave them. One has a tiny pan of uncooked dry beans that he is eating as our children might eat peanuts. They offer to guide me along the paths to the compounds. One place they say, "If you go this path you will find lots of women." We go that way and we do find them, but they are preoccupied. One is pounding up cotton seed for medicine and the others are just sitting. They tell me that a baby has died in that household yesterday and so they are staying at home.

At the next compound the man is at home weaving. He says that the women have just gone to the bush to get wood. The Buras here say that they do not work on Sunday any more, but what they mean to say is that they do not hoe on that day. Gathering wood is mostly done on Sunday.

And so, in and out, through the corn we go until we come to the far end of the village. About twenty women say that they will come and so I go back to the fig tree where there are about forty children waiting for us. Mrs. Landis comes; we start to sing. After the singing, prayer and story they want to sing again with the accordion. Soon we see an old grandmother coming, dancing through the corn. She comes nearer and dances to the tune of When He Cometh until the music stops. She says, "Why didn't you tell us there was a dance?" We explain that we have come for prayers and not to dance, so she sits down with the others.

At our women's service we had three women, three men, and forty children. Perhaps the children will remember more of what was said than the women would have remembered had they been there.

We shall go back again next Sunday.

Marama, Africa.

Beds and Thread

BY FAYE MOYER

WHEN Jesus saw the sick man lying by the pool, he said, "Take up your bed and walk." This he said because the man was helpless to get into the water by himself and there was no man to help him. To my thinking as a child, this was one of the Bible stories that seemed almost incredible. For how could a man pick up a bed and carry it, much less a sick man? As far as I knew beds, it just could not be done.

But this is one of the many Bible stories that an acquaintance with Bura life had made more real to me. Now for me to see a man with his bed rolled up and carrying it on his back, or on his head, seems as easy and natural a thing to be done as to see a woman coming from the river carrying a pot of water on her shoulder. On the hot nights of the dry season, the school children sleep out on the cool ground and each morning they roll up their beds and carry them into the hut and stand them up against the wall. It is just as simply done as for any housewife of America to roll a small house rug and stand it in a corner of the room. In fact, it is the same. Many of the Bura beds are nothing more or less than small mats woven from strips of sisal hemp. And we Europeans use them as house rugs.

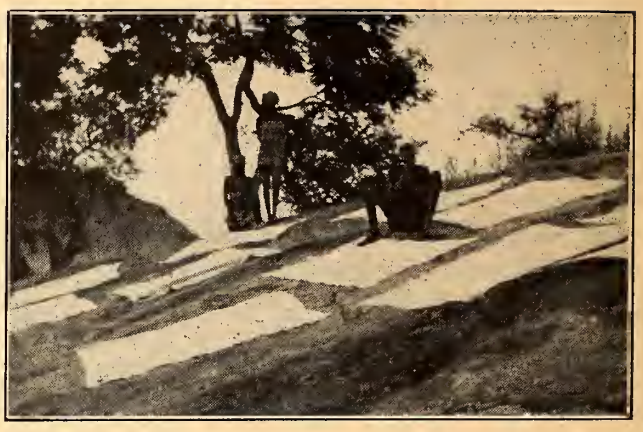
This year the schoolboys are "going the sick man one better" for they are making their own beds. Lest they forget some of the simple uses of the grasses and shrubs by which their parents met their needs, lest they grow away from the habit of providing for themselves as their fathers and mothers did, lest they grow to feel that enlightment and the education of their new age means estrangement from the useful crafts of their people, such crafts are incorporated as a part of the regular school program.

The boys are weaving their sleeping mats and are making rope from the sisal fibers by simply rolling the threads on the leg and twisting them into rope. They weave strips of cloth and knit sweaters from their native homespun thread. The girls cut grass and tie this up into proper bundles for house brooms, as their mothers do. They mold pots from clay to use for cooking. They boil leaves and make indigo for dyeing their clothes.

At present the boys are specializing in the making of mats. Let the readers just take a glance at the boys as they are busy at crafts. About a hundred of them, singly and in groups, are scattered about the ground and under shade trees. Each boy is trying his hand at weaving his mat. An elderly native man who has made dozens and dozens of mats in his lifetime passes around among the boys showing them how it is done. Edges must be straight and the weaving must be regular, or out it comes and the boy must start all over again. Some of the boys have learned to weave a mat well at home, but others find it quite a new art.

The sleeping mat is one of the few products of native crafts whose value seems never to have fluctuated with the coming of the European and a changing age. Its price seems constant. The demand for mats remains the same, and the disposal of mats is the same. Here is another observation about this simple bed. Many patients have preferred this thin mat on the hard floor to a spring bed in the hospital. There is no question that it is much more economical, for who could not pay from four to eight cents for a bed mattress? But speaking of beds, it goes without saying that this mat is hardly a bed of ease. Neither is the way through life all rosy and easy.

It is pleasing to these Bura fathers to hear that their sons are weaving mats in school. The other day I was walking down the path. I had just left the group of boys who were busy weaving their mats. They were chatting and singing as they worked. I met a middle-aged father coming down a bypath. He was dressed in the usual meager native costume, and he had a mat-bed rolled and hung down his back. We met where the path crossed and we greeted each other in the usual friendly way. Then he turned his head in the direction from which came the sound of children's voices. He could not see the boys for the compound wall but he recognized that they were school children, and he said, "What are these school children doing? Are they just sitting around doing nothing and playing?" Just at that moment another villager joined us. He had heard the remark and he answered the question for me.



Sleeping blankets washed and out to dry

He told the man that the boys were making their sleeping mats. He informed him that the boys were having their lesson. The father's face brightened, and I pointed to his own mat on his back and said, "Yes, just like yours. And each boy will some day carry his own mat, that he has made with his own hands, just like you." As a father who was pleased with his child's progress, he replied, "This is a good age for our children. Let me go into the school and learn too." In this last statement, one could sense deep feeling back of his tone. It was as if he would say, "Oh, that I might have had the opportunity. But it is not for me, for I have missed that. But it is for my children." I had a kindly feeling for that father. And I had a new and stronger urge to help his child and the children of all other fathers who had made it possible for their children to come to school.

At the same time, the school girls are in their compound, beginning to spin cotton thread with not so much as a spinning wheel. All their work is done by hand, which is the simplest way. How often I think that doing some of these things the simpler way lends more to a beautifully wholesome life. Once someone said that "slowness is beauty." Perhaps there is danger in our flitting so quickly from this to that. Haste causes us to lose much of our grace and dignity and at least we are in danger of losing our poise.

Yes, beds and thread—herein hangs a tale of life. It is said that we make our own beds and must lie in them. Even so, we may help create about us a happy world in which to live and then finally lie down in peace to await the welcome home. But before we earn the right ever to lie on our beds in peace, we must meet the testing times. We cannot go to heaven on beds of ease. But, as in the picture of Watt's *Hope,* however severe the test, we may always hold on by the

last thread of hope. And by simple trust and composure mark our way to victory early in the fight for truth and right.

Garkida, Africa.

Chibbuk Episode

BY H. S. KULP

CHIBBUK has had no resident missionary. A Bura teacher is in charge, with his wife and a family of three children. At the time of this episode there were two children, both boys. The teacher's name is Laku, which means "Path." Like many Bura names, this name has a special meaning. It does not mean that the owner of the name is the path, nor does it mean that he is a guide, one showing another the path. It means that at the time of his birth, his mother was unable to reach her hut and her son was born on the way, in the path, hence the name.

Late in July, I paid Chibbuk a visit. Fearing the heavy rains of August and September would make communication with them difficult, I wanted to help them plan their work for that period, so I went to their home.

Paul Weaver and I made the trip on our bicycles. Pushing was a bit hard because of recent rains, but in time we arrived. Plans for beginning a new school year were made, a cover was put over the well which was being dug so that it would not cave in, the orchard was inspected, and the supply of simple remedies was replenished. But our biggest task was not yet done. Laku's wife was in a bad way. A big molar tooth was hurting her terribly. In fact, she had been getting very little sleep and was not able to eat very much. And she was expecting a baby in a few weeks. I have done many things in Africa, but I have never pulled a tooth.

I examined Farmata's misery-making molar and found it to be slightly loose. By aid of aspirin, she got some sleep that night. I had hoped that perhaps a little medicine would relieve the pain, but the next morning it was hurting as much as ever. With Paul's encouragement, I decided to try to pull the tooth. There were no forceps, but a search disclosed a pair of small pliers in the shop. These were duly sterilized over the kitchen stove. Poor Sister Farmata was game for anything, but I must admit failure. After repeated attempts to get a firm hold on the tooth and pry it loose, there were ominous sounds of cracking enamel, and so I gave up the job. We were sorry we could not oust the offending member, but we were thankful that with all the excitement, we did not have a delivery on our hands.

In two days we returned to Lassa and sent Risku, our senior hospital assistant, with proper dental forceps to Chibbuk. He extracted the tooth without difficulty.

Sequel. Three weeks later, I received the following message from Laku: "After many salutations, by the blessing of God, Farmata has given birth to a daughter." So the story has a happy ending, and at last Farmata has, in addition to her two sons, a "dishwasher" or whatever the African equivalent for that may be. I do not know what they have named her, but I wonder what she might have been named if she had been born that day three weeks earlier.

Lassa, Africa.

What to Pray For

Week of December 7-14

To become better acquainted with our missionaries and their work, use the What to Pray For column along with the Prayer for Missions Calendar and the Missionary Picture Sheets. The three should be used together.

In this Special Africa Gospel Messenger will be found a storehouse of information to direct us in our prayers for all our Africa missionaries. Let us not neglect this opportunity for intercession.

This week the Prayer Calendar brings to our attention the three new families who sailed for Africa just one year ago on Dec. 9, 1939. We are to remember in prayer the Faws, the Petres and the Weavers.

During the past few months Bro. Chalmer Faw has shared with the home church the adventures he and his associates have had with the new language. His series of articles on Learning the Language have been most instructive and interesting. These have given an excellent background for understanding the first tasks of the new missionary. And Sister Faw has invited us to visit in the Missionary Homes. From her comments, we can see that to the missionary there is no place like home, even though it is built in the heart of an African bush.

Brother and Sister Ira Petre have written articles which give us glimpses of the fascinating life about them. As we enter into their experiences through the printed page, let us pray the richest blessings upon them and their work. Into both the Petre and Faw homes have come new recruits who joined the mission family during the past year. Rebecca Elizabeth Petre arrived on March 23, 1940, and William Robert Faw was born on Aug. 20, 1940. The Faws and the Petres live at Garkida.

Brother and Sister Paul Weaver were located at Lassa to work with the Kulps. Their first year in Africa has been filled to the brim with enriching experiences. They have been impressed with the growth of the Christian church in and about Lassa and in the new territory of Chibbuk. Readers of Our Young People will experience a real thrill when they read Paul's description of his first elephant hunt. Look for it in the issue for Jan. 18, 1941.

Throughout this week as we pick up this number of the Gospel Messenger, let us read and pray.

KINGDOM GLEANINGS

Calendar for Sunday, December 8

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, A Good Neighbor.—Luke 10: 25-37.

Christian Workers, Jesus Living and Teaching Brotherhood.

B. Y. P. D., "We Must Keep Up With the Joneses."

Intermediates, From the German People.

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Gains for the Kingdom

One baptized in the Canton church, Ill.

Five baptized in the Virden church, Ill.

Ten baptized in the Omak church, Wash.

One baptized in the Somerset church, Pa.

Four baptized in the Lincoln church, Nebr.

Seven baptized in the Twin Falls church, Idaho.

Fourteen baptized in the Sand Ridge church, Ohio.

One baptized and one received by letter in the Lititz church, Pa.

Five baptized in the Nampa church, Idaho, Bro. M. S. Frantz, pastor.

Nineteen baptized in the Lima church, Ohio, Bro. Leo H. Miller, evangelist.

Six baptized in the Clover Creek church, Pa., Bro. Nevin Zook, evangelist.

Three baptized in the Paint Creek church, Kans., Bro. A. W. Adkins, evangelist.

Three baptized in the County Line church, Ohio, Bro. Oliver Dearing, evangelist.

One baptized in the Huntington church, Ind., Bro. Howard H. Keim, Jr., pastor.

Fifteen baptized in the Pleasant Valley church, Va., Bro. Murray L. Wagner, pastor.

Seven baptized in the Defiance church, Ohio, Brother and Sister B. M. Rollins, evangelists.

Ten baptized in the Eversole church, Ohio, Bro. A. J. Beeghly, evangelist; Bro. J. H. Root, elder.

Three baptized and two reconsecrated in the Guthrie church, Okla., Bro. Russell West, evangelist.

Nine baptized and five received on former baptism in the Bethel church, Pa., Bro. B. B. Ludwick, pastor.

Nine baptized in the Bethel church, Colo., Bro. O. E. Messamer and Sister Clara Chaloupka, evangelists.

Eight baptized and one reclaimed in the Cedar Rapids church, Iowa, Bro. J. Perry Prather, evangelist.

Fourteen baptized in the Spring Creek church, Pa., Bro. J. M. Fidler, evangelist; Bro. Herbert Miller, pastor.

Seventeen baptized in the Coventry church, Pa., Bro. Rufus P. Bucher, evangelist; Bro. Trostle P. Dick, pastor.

Thirteen baptized in the Troutville church, Va., Bro. Cecil O. Showalter, evangelist; Bro. E. C. Woodie, pastor.

Fifteen baptized, one received on former baptism and five reconsecrated in the Fairview church, Unity congregation, Va., Bro. Ernest E. Muntzing, evangelist.

Twenty baptized, one reconsecrated and one received by letter in the First church, York, Pa., Bro. J. W. Fidler, evangelist; also a family of five baptized prior to the meetings.

Eleven baptized in the Hanoverdale church, Big Swatara congregation, Pa., Bro. Frank Carper, evangelist.

Nine baptized, two reclaimed and one received by letter in the Stanley church, Wis., Bro. Lewis Hyde, pastor-evangelist.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Brother and Sister B. M. Rollins, Feb. 12, in the White church, Ind.

Bro. Rufus Bucher of Quarryville, Pa., Feb. 9, in the Lititz church, Pa.

Bro. I. N. H. Beahm of Nokesville, Va., Dec. 1-15, in the Allentown church, Pa.

Bro. Rufus P. Bucher of Quarryville, Pa., Dec. 9-22, in the Union Center church, Ind.

Bro. Abram Eshelman of Mt. Joy, Pa., Dec. 29 to Jan. 13, in the Jennersville church, Pa.

Bro. Harry G. Fahnestock of Manheim, Pa., Dec. 1, in the Falling Spring congregation, Shady Grove, Pa.

Bro. Ralph G. Rarick of North Manchester, Ind., Dec. 4-18, in the Buckeye church, Kans.; Dec. 29 to Jan. 12, in the Midland church, Mich.

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Personal Mention

Word has reached the mission offices of the safe arrival of Bro. Forest S. Eisenbise at Yokohama, Japan, Nov. 27.

Bro. W. N. Zobler, after thirty-five years of residence at R. 3, Lancaster, Pa., changes his address to 457 W. Middle St., Gettysburg, Pa. He says he is "starting life all over again."

"Arrived safely. Miller" was all it said but the clear implications were that India Missionaries Eliza Miller and Ida Shumaker had reached Jersey City from which the message came last Sunday, Dec. 1.

"For seventy-three years Uncle David and Aunt Susan Rhoades traveled life's journey side by side" but the parting of the ways came at last. Only two years they lacked of having a diamond wedding. There's a little more about them, with their picture, coming soon.

Sister Nettie M. Senger, missionary to China on furlough, thinks we shall have to look to that country to set America straight and get her going again in the right direction. That was only one of the interesting things she told us the other day. She may be right. Good old U. S. A. certainly needs help from somewhere.

Last Saturday's meeting of the Brethren Service Committee with other Brethren groups brought a number of out-of-town visitors to the Publishing House. Among them were Moderator Jacob Skiles of the Old Order Brethren who had met with the committee once before. This time he had with him Eld. Jesse A. Wagoner of Camden, Ind. Eld. Theodore Myers of North Canton, Ohio, with Sister Myers, represented the Dunkard Brethren. The expected delegates from the Progressive Brethren evidently did not find it practicable to attend. The Friends also were here in the persons of Paul Comly French, pacifist representative at Washington, and others from Chicago.

Another golden wedding invites your congratulations, that of Brother and Sister W. H. Sellers of Jonesboro, Tenn. The date was Nov. 5 but we have just now learned of it. On account of both illness and bereavement in the family there was no public celebration.

We have just learned of the rather sudden death of Sister Edna R. Flory at Staunton, Va., on Nov. 25. She spent two terms in China as a missionary nurse. She went to the field in 1917 and returned from her second term of service in ill health in 1932. The immediate cause of death was pneumonia. We hope for a fuller account of her life and work for publication.

Bro. Dewey B. Cave, pastor of the Liberty and Camp Creek churches of Southern Illinois, was the pastor-evangelist when four were baptized recently in the Camp Creek church. Sorry for the error in the "Gains" column of Nov. 23 and in a church news note of Nov. 30. Among our numerous mistakes are the wrong guesses we make when correspondents do not give complete information.

Sister Bertha Neher Stine, widely known throughout the brotherhood by reason of her many years of writing for the Teachers' Monthly without ever missing a date or even being late, has gone to the Mayo Clinic at Rochester, Minn., for treatment of an infection involving the amputation of a limb. Her condition is reported critical and she will surely appreciate your sympathetic interest and intercession.

Bro. J. H. Elrod, pastor of the First church of Wichita, Kans., appeals to "pastors of the brotherhood to drop us a line as soon as you know some of your members have come to our city. If we are not able to contact them soon after arrival we find it very difficult to get them started coming. Too frequently they fail to look up their own church." Bro. Elrod's address is 1141 N. St. Francis Ave., Wichita, Kans.

Bro. H. Stover Kulp of Lassa, Africa, informs us that it was decided that the articles for the 1940 special Africa Gospel Messenger should be prepared by the three mission stations. In spite of disrupted ship schedules and retarded mails, the contributions from the Africa missionaries came through in splendid condition and in excellent time. Words of appreciation are due the field editors and all who have helped in the preparation of this issue.

Bro. H. C. Early on Nov. 10 last "rededicated the old Fahrney church" recently remodeled, Beaver Creek congregation, Middle Maryland, where he had preached the original dedicatory sermon fifty-two years ago. On Nov. 17 he preached at Rocky Ridge "in that old stone church where he held meetings in his younger days." One who has heard him often says: "I never heard Bro. Early preach a better sermon on regeneration. If I had closed my eyes and just listened I could easily have thought it was an Annual Meeting sermon such as he preached."

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Miscellaneous Items

The Central West Regional Conference for ministers and other church workers will be held at McPherson College, Feb. 23 to 28, 1941, according to word from Bro. W. H. Yoder, regional member of the General Ministerial Board. The conference program is planned especially for a time like this. Strong speaker talent is planned; inspirational meetings are anticipated; helpful sectional conferences are scheduled; and warm informal fellowship will permeate the conference. Those living in the Central West Region of the brotherhood should plan now to attend.

The Meyersdale church of Western Pennsylvania is planning a special recognition and home-coming service for Sister Ida Shumaker to be held the first Sunday after her return. Bro. John Ellis of the Moxham church, Johnstown, who visited her in India some years ago, will deliver the sermon. Testimonials of respect will be read. A home-coming gift will be presented. There will be a basket dinner at noon. In the evening Sister Shumaker will give her first message to the home church along with the singing of her favorite hymns. "The Meyersdale church welcomes any and all who can come." By word just received the home-coming service will be held Sunday, Dec. 8.



About Books

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

The Art of Living. Norman Vincent Peale. The Abingdon Press,1937. 144 pages. $1.00.

This is a great book, one that can be recommended without reserve. It has just the message for such a time as this. It is sane, penetrating, wholesome and satisfying. The author gives beautiful and touching examples of the power of Christ to make a new man and a new woman. These stories are told in artistic and gripping words. Only those who have experienced it can know the joy of a new life made possible by the power of Christ. The author does not copy his examples of transformed lives from books; most of them have come out of his own vital contacts with troubled souls. He has worked in close co-operation with the best of Christian physicians and psychologists. He says: "As a Christian minister, I have seen God help people in a perfectly marvelous way. There is not the least shadow of a doubt about this fact in my mind. This is not a theory but a glorious truth." Few have escaped some dark hours or even weeks of discouragement or despair. The author has had his own troubled days. He has taken the medicine he prescribes and knows that it works. This little prescription is an excellent example of the writer's thought and method. "As long as one does his work with poise and unhurried attitude, properly balancing labor and rest, maintaining at the same time a confident, simple faith his duties will be lightly borne and each night will find him with unalloyed satisfaction for a reward." The author's words are the more appealing when we realize that they come from so great a scholar and so fine a churchman. Dr. Peale is pastor of the famed Marble Collegiate church in New York City. This church leads all others in Sunday evening attendance in a city of 7,000,000 souls. When thousands of strong men are going to pieces, it is good to hear so clear a voice calling us again to that cleansing fountain and to an unshaken faith in the living Christ.

The chapter titles truly represent the contents of the book. They are: Meet Yourself, How to Banish Worry, Taking Time to Live, How to Have Peace of Mind, The Discovery of Happiness, The Escape From Fear, The Technique of Spiritual Power, How to Live in a Time Like This, Christ's Healing Power, and "Why Not Try God?"—Merlin C. Shull.

HOME AND FAMILY



I Go Calling

BY SARA C. SHISLER

One does not go calling alone in a Bura village. As soon as the children see one, they follow from compound to compound and increase in number as the caller proceeds. The first question which they usually ask is, "Are we going to have a service?"

During the rainy season of the year calling is rather difficult. The cornfield, as a rule, extends up to the compound fence on three sides, leaving the entrance side with a small plot of unplanted ground in front of it. Sometimes even this plot is very small. So one winds along the narrow paths through the tall corn, not able to see where one is going. Unless the caller knows the layout of a village very well, she sometimes arrives at the wrong compound. A short call at the wrong house ended, she tries to find the right one. If one plans to make compound-to-compound calls, it is not necessary to know one's way around.

As a rule the caller receives a welcome from everyone excepting the dog. The middle-aged and older men like to talk about the good old days when the boys stayed at home on the farm, the days when discipline and work could be enforced on boys and young men. In this age, they say, a father may not discipline his boy or make him work because if he attempts compulsion of any kind, the boy leaves home and starts out to see the world. That means going to Jos, Kaduna, or Kano. The boy often comes back from the city in time to help eat the food his parents raised on the farms.

Some compounds are always clean, others always dirty, and many variable. If the compound is redd up and swept, and if the pots and pans are clean and shining on the wooden rack outside the cook house, one knows that the woman's house is clean and orderly too. I call in several compounds in which the perfect housekeeper, as you know her, could not excel in cleanliness and neatness.

After greetings have been exchanged, the conversation follows along general lines. This year it very soon gets around to the matter of food. The usual question is, "Do you want to buy wood?" If I tell two or three women that if they will bring wood on a certain day I will buy it, possibly that same day or the day following, nearly every woman in the village will bring wood to sell. What I meant as a special favor to certain women I knew to be badly in need of food for their families (because I still have lots of wood on hand) was interpreted as a general invitation to all who had wood to sell. When such a large number of women, intent on trade, have parked their wood in one's back yard, there is little that can be done but to buy it, regardless of the quantity or the quality. Then, too, this year most of them have been in need of food money most of the time. Even so, many have been underfed because of a total crop failure last year.

One of the heartaches of calling comes when one sees so many sick babies. How one longs to help them! Much of the illness is caused by improper methods of child care. But wrong methods die as hard as superstitions. We must keep on teaching with patience and confidence until a new age dawns for Nigeria's babies and small children.

Our Christian mothers and fathers put their children first. There are some beautiful examples of parent-child relationships. As a rule the mother is nearer to the child in illness, but very frequently one hears the mother say that the child will take medicine only from the father. During the recent epidemic of measles, I saw many beautiful examples of parental care and devotion. An only child was quite ill with measles. The mother told me that she had gone to sleep with her boy in his house and to sleep near him on his cot. Then she took me to the boy's house to show me the arrangement. There was also a bed on the floor for the father. I breathed a prayer of thanks that this example proved that the Spirit of Christ was stronger than custom and tradition in hearts and homes that have made room for him.

There is an emaciated, bronchial old lady who always appreciates a call. She has been frail for

many years, but she finds strength to keep the church swept and she takes pride in doing it well. The church is her first interest.

These people are brave in trouble and want and very appreciative of their blessings which seem so few. They are rejoicing in the prospects of a good guinea corn crop this year. The usual remark is "God's goodness and yours." This is among our non-Christian neighbors. We protest when they include us as partners with God in blessings on the fields. What they mean, however, is that they would have starved this year if we had not been here to provide employment for many of the people.

Getting out where folks live, work, gossip, play and suffer is the best way to find out what they think about, what they need and what they hope for. We must have institutions but we cannot afford to neglect this important phase of the work.

Garkida, Africa.

Siribiliri or "Broken Pride"

BY GRAYCE BRUMBAUGH

Siribiliri is a young Margi girl about eighteen years old. She is the wife of one of the Christian schoolboys, but she has been in Lassa only since coming to live with her husband. Until the time she came here, she had no contact with the mission and knew nothing about church, school or the hospital. These were all strange to her, and being a rather shy girl, she spent most of her time doing the work that all Margi women are supposed to do—keeping the compound clean, working on the farm, getting firewood, grinding corn, and finding the greens for food. Gradually she began to attend some of the church services.

One afternoon Siribiliri came to the hospital. It was the first time she had been inside the buildings. Several of her neighbor women came with her, but to Siribiliri everything was strange. A bed had been made up for her, but to her this was a queer thing and she preferred to lie on the floor. After a bit of persuasion she tried the bed and found it to be rather comfortable. The first thing was to get her bathed. Her body was quite dirty in spite of the fact that she had probably bathed in cold water, without soap, that morning. Since our hospital workers are all boys, I immediately set about in preparation for the bath. She looked at the basin of hot water, the washcloth and the towel with a questioning eye. What were all these pieces of cloth and this white cloth on which she was lying? The only cloths she possessed were the small cloth the Margi girl wears, and the nice, big black cloth given to her by her husband and kept for special occasions. It is the one cloth which shows she has gone to the home of her husband. To her, this was a new kind of a bath. Who ever heard of lying on such a high bed and having a white woman bathe one with water out of a basin, washing first her face, her ears, her neck, then arms and body? Her way of bathing was to stand in a small pool of water or in the river and splash water all over herself, with plenty of it thrown on the top of her head.

At last the bath was over and she had a clean cloth to wrap around her (this takes the place of the hospital gown at home). She was as comfortable as a sick person could be. The women who came with her, several of whom had already been hospital patients, reassured her and kept telling her to do what the white woman told her to do. Finally, she seemed quite content, and after talking to her a bit, and giving her some medicine and a drink of water, I left her for a few hours, assuring her that God would be with her.

Alas, at nine o'clock the night boy came, saying, "Siribiliri ran home." There was nothing to be done at that time of night, but the following morning we inquired of her friends why she had gone home. They replied that she was afraid that the boys in the hospital would take care of her; and, being a true Margi woman, she had long ago learned that when a Margi woman is sick, there should be no men close by. So this tradition, which had been implanted in her heart, made her afraid to stay in the hospital. Her friends were assured that if she cared to come back to the hospital, the boys would not care for her but that the missionary nurse would see to her needs.

In the middle of the forenoon, Siribiliri, with several of her friends, again appeared at the hospital. Friendly greetings were exchanged and various bits of conversation carried on while the girl was again bathed and made comfortable in a clean bed. This time she had made up her mind to stay. That first day was hard, but the next day Siribiliri felt much better. Frequently during those days, I went into her room to care for her. The Christian women of the village came often to greet her and bring food for her and some even brought her small gifts. She began feeling much better, her eyes shone, and she had a ready smile whenever anyone entered her room. We learned to know each other quite well. During bathtime, there was always some conversation. Sometimes it was about the school and the pleasure it would be for her to learn to read, to sew and to hear the Bible stories; or maybe it was suggested that she attend the church services and the meetings of the women's organizations; or perhaps she was the

one who took the lead in the conversation, telling about some Margi custom, about their work, or asking questions about white children.

One day while her mother was sitting on the floor visiting with her, Siribiliri was asked to do several things which were contrary to Margi custom and superstition. Quite naturally she hesitated, then replied that she could not do as we wished. Immediately one of her friends, a woman who is far advanced from native customs, reprimanded her and said, "What? Did not this white woman help you when you were sick and having much trouble? Do you think she would ask you to do anything that is not right or which would not help you to get well?" After a moment's thought, Siribiliri looked up and answered, "Yes, I'll do it." She had learned, through just a bit of kindness shown her in the hospital and from the friendliness of some of the Christian women, that there is a desire to help others which is stronger than the superstitions and traditions of pagan life. We hope and pray that we may help Siribiliri and many others like her, that they will soon be more interested in the various church services, women's meetings and the women's school, and will ere long have a true desire to confess openly that they want to follow in the way of Christ.

Siribiliri was in the hospital for seven days. She recovered rapidly, made a number of new friends, and on the morning when she went home, her eyes were bright as she carried in her arms her reward—a sweet baby girl.

Lassa, Africa.

Missionary Homes

BY MARY FAW

"THERE is no place like home." This familiar refrain is echoed all over the world, and how true we have found it to be here in Africa! Our homes in Garkida are situated each on its own private hill, overlooking a vast countryside etched with mountains and emblazoned with evening's glorious sunsets.

The houses in which the missionaries live have been improved throughout the years and are now quite modern and comfortable. A person soon becomes accustomed to doing without electricity and finds kerosene lamps not the worst inconvenience in the world. The efficient and modern kerosene-burning electrolux, yielding a steady supply of cool drinks and tasty foods is our pride and joy. A large front veranda for relaxation in the cool of the evening and a back sleeping veranda where the family can enjoy the exhilaration of sleeping outdoors are comforts of the highest order. By these means we are able to transform our homes into oases of welcome refreshment in the midst of tropical heat.

The native helpers in the homes make it possible for the missionaries to be free to spent most of their time working among the people. These young men that are hired are almost always schoolboys working their way through school by this means. Most of them are Christians, and often the home echoes to the tunes of familiar old hymns, hummed, sung, or whistled by these boys at their work. In our home the boys meet each morning on the back steps for morning devotions, making us wonder how many workers in American homes are as faithful in their daily worship.

The Bura people love children and having a family is a basic part of their life and religion. When our son was born, recently, many of the native Christians came to salute us, or sent word to us, and others who were not Christian also brought gifts and saluted us. They were rejoicing with us because of our children. A home with children is as easy to maintain in Africa as in America, if not easier. Dangers of snakes and diseases are slight compared with those of the busy American street and the hundred and one other possible accidents which may result from modern invention. Of course, certain daily precautions must always be taken: the boiling of all water and milk, the taking of quinine and the avoidance of infectious contamination, but all these soon become so much a part of the routine that they cease to be burdensome. Our children are able to lead a normal, healthful, unhurried, outdoor life, more wholesome in many respects than the life they would be able to live at home in some American city. They feel at home with the Buras, soon pick up the language, and have no feeling of strangeness whatever. They do miss, of course, many advantages which we should like them to have for fitting back into American life later. One of the most important of these is association with other white children, the development of a well-rounded social attitude. We now have seven white children in our mission, six of whom are concentrated at Garkida. All of these are under six years of age, three of them having been born since January, 1940. Some of us feel very strongly that our homes here can be kept intact without handicapping the growth of our children by the method used on the other fields, or that of having a school for missionary children in the country, one on large enough scale to provide the proper social group for the development of our children. We are happy to learn that the Gen-

eral Mission Board has approved plans for such a school in the near future, depending on the outcome of the present international struggle. What we need now is the hearty support, both spiritual and financial, of the home church in this effort. We believe that the cost will be as nothing compared with the increased stability it will give to our staff, the enrichment of our home life and influence it will afford here, and the harvest of spiritual values that will accrue to our total effort in Africa. Missionary homes will not be so soon broken, the tenure of service of missionary fathers and mothers will be greatly lengthened, the normal growth and development of the increasing number of missionary children will be better insured, and the natives will be given the demonstration of well-rounded happy Christian homes.

With the prayers and support of the home membership we hope to make our missionary homes beacon lights set upon their hills, so that all people may be guided to accept the message we have come to proclaim.

Garkida, Africa.

Child Welfare Work

BY CLARA HARPER

One of the biggest needs in Africa is child welfare work. Many of our children die before they are two years old for various reasons, but the people blame much of their sickness and suffering onto some spirit. It is as if a mother who had died had come and called the spirit of the child. Concerning our nursery babies who die after they leave the nursery, the people say that the mother could not find the spirit of the baby when it was with the white people, but now since the relative has the child, she can call its spirit.

Many children are sick, yet the parents do not know what is the matter with them. In May we again started the clinic for mothers and children. Once a week they came for a checkup and we were able to find a number of things wrong with the children and help them. The parents had not known that anything was wrong, but thought that their children were well. Just the other day a mother brought her baby to us. It had had dysentery for a month, and was about dead when she sought our help. After two days, the child died. Other mothers have learned to bring their babies at once, and we are able to help them. We had a scourge of measles in August. We had to close the clinic for a while so the disease would not spread among people who were trying to be careful with their children.

In checking over the babies once a week and by weighing them, we find that some mothers have not had enough milk for the babies, and so we have been supplying milk enough for several feedings a day. Now we can see that the babies are growing. One mother brought her baby to us. It was three weeks old and weighed three pounds and five ounces. The mother had no milk for it. We began feeding it, using a medicine dropper. The mother told us there was no use to bother with the baby, and others begged us just to let it die. But we kept on feeding the child, and now it is five months old and weighs thirteen pounds. We are proud of it and so are they.

Some of the other children are not growing and we are working with them to find out the cause. We hope by the use of cow's milk and soy bean milk to help many who need better and proper food. The past year has brought us the problem of food as the locusts took the crop. Many people went without food and many were hungry for a time. This made the people an easy prey for malaria, dysentery, colds, and other diseases. This year we rejoice that they have good farms and will have good food.

By our contacts in the clinic and in the women's meetings, we hope to teach the women many things which will be helpful in keeping their children healthy. We are working on a program of better homes. We are teaching the women how to keep things cleaner about their homes. A young man has been trained to inspect the homes and help them see where things need to be different. We also go in person to help them whenever we can. We can see that a better and brighter day is coming for them and for their children. We believe that, in the future, many families will have healthy children.

Pray for us as we work with the mothers and children of this land. Pray that they might receive this light and be willing to co-operate and do their bit to accomplish this task.

Garkida, Africa.

Heart Throbs

A good sister in Kansas sent $10 for the Christmas offering last year. She has been accustomed to doing this, and this year she writes, "Sorry I am late, but trust this will still come in time. I am happy I am able to send this amount in the name of the Lord and in the spirit of the season. So much to be done; wish I had a thousand hands and feet to help. Yours in his service."

A good man in Indiana also sent $10, and he too has a record of sending in many contributions. He writes, "What do we have that is not from the all-powerful hand of God? I feel that I ought to give a little something for the Christmas offering."

THE CHURCH AT WORK

WORLD-WIDE MISSIONS AND CHRISTMAS OFFERING

What Shall We Render Unto God for His Manifold Blessings?

The World-wide Mission Offering

For many years our Christmas offering has been our world-wide mission offering. So long has this procedure been observed that the church expects to give to its world-wide mission program at the time of the joyful Christmas season. It has become our established custom.

It is most fitting that in the midst of happy celebration and joyous observance of Christ's birthday, the church should share her blessings even to the uttermost parts of the earth. The world-wide mission offering reaches forth to India, to China, to Africa, and to Europe as well as to needs in our own homeland of America.

Since we are living in a land of peace and freedom, our hearts will be constrained to give abundantly.

Inviting Everyone to Give

Envelopes and Dime Cards

When the ushers of the church stand at the doors of the church to welcome each one who enters and to hand to every person the Christmas envelope or the dime card, or both, as well as the Christmas leaflet, they are extending the opportunity to all members to contribute to the Christmas world-wide offering. This is done in each department on the Sunday preceding the Sunday when the offering is given.

Christmas World-Wide Leaflet

Then when the superintendent or leader of the morning devotions speaks of the coming offering, he bases his remarks on the message of the Christmas world-wide leaflet. He asks everyone in the room to read the leaflet and follow through its contents with him. Its message brings the plea of Christ in behalf of his world-wide kingdom.

The superintendent reminds everyone that he holds in his hands an envelope or dime card which is to be taken home and filled according to each one's ability, and then brought back on the following Sunday.

The Next Sunday

On the following Sunday, the envelopes are brought to the church and the offering is received with proper attention. Thought and prayer given to the preparation of the offering service make of it a service which helps each member to realize more fully the significance of his gift. He knows it is for Christ in service throughout the whole wide world.

Use of 1940 Christmas Program Material

In the 1940 Christmas Program Material are four Christmas Talks. It is intended that these Four Talks be used on the first four Sunday mornings of December. The messages should lead the church into the true spirit of the Christmas season and prepare everyone to give willingly and generously to the world-wide Christmas offering.

Other Christmas programs have also been made available: Christmas Observations, 5 cents, contains eleven pages concerning Christmas customs and the observance of Christmas in other countries. Christmas in Other Lands, 5 cents, is a mimeographed program of thirteen pages written by our missionaries in India, China, Africa and Sweden. A Christmas Worship Service for the Family, 2 cents, gives four pages of poems and songs. Keeping Christ in Christmas is free. It contains four outlines for discussion.

Christmas Gifts

A Christian's Code for Christmas Giving

1. I will not try to keep up with the Joneses.
2. I will keep my giving within reasonable bounds so as not to rob my family of necessities.
3. I will give the church first place in my planning.
4. I will teach my children to be happy with inexpensive gifts.
5. I will buy no war toys.
6. I will teach my children that it is more blessed to give than to receive.
7. I will remember that words of appreciation, comfort, good cheer and hope are often more helpful than material gifts.
8. I will remember that Christ is the world's greatest Christmas Gift.

Order Christmas Materials Early

Through the November Missiongram letter each church received a Christmas Order Card. On this card were listed such materials as offering envelopes, dime cards, programs, leaflets and plays. In the Nov. 2, Gospel Messenger, page 24, a long list of Christmas Plays was given. In this same issue of the church paper, the Christmas Order Card was reprinted.

By this date, your church has ordered the materials it intends to use, and all is in readiness for the preparation of your Christmas program and your world-wide mission offering.

What About Treats?

What is your Sunday school going to do about a Christmas treat this year?

Will the Sunday school pass out oranges and candy?

Are the penny-a-meal relief cards in homes of the members?

Are offerings for relief brought into the churches on the last Sunday of each month?

Has each child been handed a dime card in behalf of world-wide missions?

Does each child have a Christmas offering envelope?

Will each member give a "treat" to the cause of world-wide missions, or will he receive a treat?

Christmas Observance for Children—In Church and Home

Christmas Plays for Children

Littlest Shepherd, The, by Florence Ryerson and Colin Clements. 8 boys, 3 girls. Ext. 35c. Royalty, $5. The Littlest Shepherd, faithful to his task on the hillside, is shown the nativity scene, and learns that to be happy one must make others happy.

Old, Old Story, The, by Helen Perry Curtis. 1 scene, any number of children. 35c. Purchase of 12 copies of play required for permission to present play. The story of the nativity in the words of the Bible, music and tableaus.

Tidings of Joy, by Elizabeth McFadden. 1 act. 6 m., 2 w., 5 boys, 4 girls, 1 baby and other children. 35c. Royalty, $5 for each performance. Scene: a basement room in a poor tenement. A modern setting. Joseph and Mary Doe and their baby, Christopher, are about to be evicted from their home. Christmas carolers from a near-by church find them and give them help.

Why the Chimes Rang, by Elizabeth McFadden. 2 scenes. 2 m., 1 w., many extras. 45 min. 35c. Royalty, $5.

Why the Chimes Rang, by Martha Race. 1 scene. 5 m., 3 w., many extras. From 20 min. to 1 hr., depending on elaboration. 35c.

From the Magazines

The Elementary Magazine—December, 1940, 10c *single copy.*

Carols Come Out of Life, by Elin K. Jorgensen (an article).

Two Churches Share in the Spirit of Christmas, by Susan W. Rice (an article).

Utilizing Others (especially at Christmas time), by Mary Sherburne Warren.

When You Need a Story: Great Joy for All People, by Alice M. Pullen; A Present for Mother, by M. Louise C. Hastings.

Suggestions for nursery, beginner, primary and junior children.

Children's Religion, December, 1940, 10c *single copy.*

After Watching the Stars (an editorial).

Silent Night, by Isabel Nourse (a Christmas dramatization in one scene).

Mothering Hands, by Florence M. Taylor (an article).

Give Your Family Chronicle for Christmas, by Edna Butler Trickey (an article).

The Juniors Help With the Christmas Service of Worship, by E. Vesta Haines.

Christmas Surprises, by Nina Millen (a story).

Christmas Gifts and Favors Made From "What You May Have," by Verna Grisier McCully.

Suggestions for beginner, primary and junior children.

Christmas Offering Verses, by Alice M. Pullen (a song).

ADULT DISCUSSION OUTLINE

The Bible and Brotherhood

Part IV. Peter, James, and John on Brotherhood

Sunday, December 22

I. World Brotherhood

Peter finds God is no respecter of persons or nations (Acts 10: 34, 35; 11: 1-18).

II. Follow Christ's Example (1 Peter 2: 11-25).

1. Live uprightly (Vs. 11, 12).
2. Be obedient to constituted authority (Vs. 13-15).
3. Be willing to suffer unjustly (Vs. 18-25).

III. Real Religion (James 1: 19-27).

1. Be slow to anger (Vs. 20, 21).
2. Be doers, not hearers (Vs. 22-27).

IV. The Royal Law (James 2: 1-10).

1. Do not despise the poor (Vs. 1-7).
2. Love thy neighbor as thou dost thyself (Vs. 8-10).

V. The Test of Love (1 John 3: 11-18).

RELIEF

Can You Help?

The Brethren Service Committee is looking for a farm position for Martin Knopf, a highly capable German refugee who has had twenty-three years experience as a dairyman and cattle-breeder on his farm in Germany. He is also a fertilizer expert and once raised a wide variety of crops. He is said to be a very intelligent and kindly-spirited man. Mr. Knopf is being detained in Cuba by the American Consul until he has assurance of a farm position in the States. A farm manager position is desired for him.

If you can give this man a lift, write the Brethren Service Committee, Elgin, Illinois.

A Generous Offer

A minister in the state of Washington writes that a member of his church is offering the use of a cabin to some family who may be out of work because of convictions against war or the making of munitions. The cabin may be open to any unemployed Brethren family if not needed by the former group. Food will be furnished in the way of canned goods. There may be opportunity to work. The house will accommodate a family of six. Anyone desiring such accommodations should write to the Brethren Service Committee at Elgin, Illinois.

CORRESPONDENCE

Southeastern Kansas District Conference

The Fredonia church in the Southeastern District of Kansas was host to the district conference of 1940 from Oct. 25 to 28. Most of the churches of the district were represented by fairly large delegations of workers.

The Friday evening service was a stewardship program in which Elders R. E. Loshbaugh and D. P. Neher urged us to give ourselves and share our possessions. The Saturday morning program was by ministers and laymen who discussed the mutual expectations of pastors and their churches. Bro. Desmond Bittinger of McPherson College also spoke at this session, giving a comprehensive survey of the progress being made by consecrated Christians the world around.

The Christian education program on Saturday afternoon considered planning for our children and school-church relationships. Bro. Bittinger also made an appeal for support of the Christian college as an indispensable means for kingdom promotion. In the sectional meetings which followed both the men's and women's groups heard encouraging reports.

Bro. Paul Bowman, Jr., was the second guest speaker of the conference and gave three major addresses—on the peace program on Saturday evening, to the young

people's group on Sunday afternoon, and at the Sunday evening service. We were all appreciative of his analysis of the problems confronting the church because of the war, and his account of the activities of the Brethren Service Committee.

The missionary sermon on Sunday morning was a strong appeal by Bro. Bittinger to the Christians of America to emulate the example of less favored Christians in mission lands in making real sacrifice for the cause of the Master.

The Saturday and Sunday morning programs were both introduced by Bible talks and devotional periods conducted by Brethren Leonard Birkin and Charles Miller.

The reports to the business session on Monday forenoon showed a general trend of progress in the district. We welcome some new talent into the district. At Parsons, Bro. Lawrence Lehman has assumed the pastorate, and at Independence Bro. Leonard Birkin is the new pastor. The Osage church will begin a new pastoral program in June, 1941, when Bro. G. A. Zook will begin his duties as pastor there and as fieldman for the district. The Verdigris and Gravel Hill churches have been without pastors for the past year but are now in the process of making definite arrangements with ministers who can serve them.

Eld. Charles A. Miller was elected moderator for 1941, and R. E. Loshbaugh was chosen writing clerk for a term of three years. The Standing Committee delegate and alternate are, respectively, Elders D. P. Neher and Charles A. Miller. The conference of 1941 will be held in the Galesburg church.

McCune, Kans. J. L. Mohler.

What Am I Worth?

Many times we miss the point to this question by limiting our answer in terms of dollars and cents, to acres of land or head of cattle. But true worth is not estimated in material things. Our Lord says that a man's life "consisteth not in the abundance of the things which he possesseth." Too many times we look only for the bank account of an individual. The worth of any of our great men was not in what they owned; they were recognized for their character, for their contribution to the moral and spiritual welfare of our nation. Therefore, what am I worth as a citizen?

In these days of uncertainty, of changing political methods, of international suspicion, of wars and rumors of war, do I stand for the principles for which our forefathers stood? God give us men, for a time like this demands strong minds, great hearts, true faith and steady hands. We need men whom the lust of office does not kill; men whom the spoils of office cannot buy; men who possess opinions and a will; men who have honor and who will not lie. Many of us will not be remembered for what we have done in a political way, but we will be remembered in our home community for what we have done and for the ideals we have cherished. Sometimes our worth is very little. But there is a God who blesses the good we do with his might.

Lastly, what am I worth to God? The answer to this question depends on each one of us. It depends upon the faith we cherish in our hearts, our consecration to him who is our Father. Our worth is measured in deeds and not in words; in loving service and not in pious phrases. Our churches are only partly filled, our church budgets are not met, our mission stations are being closed, and our Sabbath is being desecrated. Perhaps the reason for this is that God is not worth very much to us. The things of the kingdom seem to be worthless to many people today; their attitude toward God is gravely shallow. Paul says, "For me to live, is Christ." His sacrificial devotion to his Lord reveals how much Christ was worth to him. And the Apostle Paul was worth a great deal to Christ and to us who still receive the blessings of the Christian faith as a result of his missionary zeal. If we solemnly say, "Take my life and let it be consecrated, Lord, to thee," then we shall be of value to him in his service, and we shall receive some day that welcome, "Well done, good and faithful servant."

Millerstown, Pa. Mrs. Ada Brandt.

More About the B. S. C. Meeting

The busy last week of October with its rounds of board meetings at Elgin found the Brethren Service Committee also at work on its constantly growing and expanding program.

Three visitors from the outside greatly enriched these meetings. First came Tracy Strong, chairman of the World Committee of the Y. M. C. A. Mr. Strong is the man who is in charge of the work in the war prison camps in all countries. He told of this work and expressed his gratitude for the work of our own John Barwick, who is located in the camps in England. The service committee decided to increase its efforts in this field with funds and personnel to be sent into the war prison camps in Canada.

At a later time came Mary Rodgers, who heads the refugee work for the American Friends Service Committee, and Giles Zimmerman, placement director for the Friends' refugee hostel located at Scattergood, Iowa. Our work with refugees has always been in co-operation with the American Friends Service Committee and the information these two individuals were able to bring was, therefore, pertinent and very helpful. The service committee decided to support during the coming year fifty refugees for a four months (average) training period each at a cost of $25 per month per refugee. Refugees at both Scattergood and Quaker Hill (located at Richmond, Ind.) will be supported. Also Brethren personnel is to be added to both hostels in the near future.

Another matter which claimed a great share of the attention of the service committee was the matter of the Brethren volunteer service plan—or to put it another way, the problem of the alternative service camps to care for the Brethren draftees who are conscientious objectors. Likely the newly begun Michigan project will become the first such camp in the Church of the Brethren. Many of the details of this plan are yet to be made and the project also awaits final approval by the government.

To be able to care for its own boys in this alternative service work is indeed a rare privilege for the church. But it will cost money. In order to help finance this exceedingly worth-while work and also to provide an opportunity for alternative service in the realm of money, Brethren Service Certificates are to be issued. These will be in five denominations ranging from $5 to

$100 and will be noninterest bearing and the principal will be nonreturnable.

Other phases of the program, such as peace education and the relief projects, found their places in the planning discussions.

The enthusiastic and wholehearted support of the entire church to all of these projects reveals that the Church of the Brethren is eager and willing to render in this world of war a great testimony of peace, in this world of hate a great testimony of love.

Brookville, Ohio. Paul W. Kinsel.

Southern Illinois Ministers Meet

The ministers of Southern Illinois met in one of their regular meetings at the Walnut Grove church near Parkersburg, Nov. 9. The program had been arranged by Brethren D. C. Ritchey, Oliver Dearing and Wm. J. Tinkle of whom the last named acted as chairman of this meeting.

The following program was given:

Devotions .....Kenneth Fisher
Ministry to the Sick in the Home .....I. D. Heckman
Ministry to the Sick in the Hospital .....Lester Fike
Purpose and Results of Anointing .....Oliver Dearing

Dinner served by Walnut Grove church.

Devotions .....Wm. J. Tinkle
Conducting the Anointing Service ....Edgar Rothrock
Discussion .....Led by W. T. Heckman

Quite in keeping with the subject, the program was halted to have special prayer for Mrs. Urias Blough, when it was reported by John Wieand that she was sick.

The meeting was aided very much by Bro. Edgar Rothrock, who had chanced to return for a visit to this church, the domain of his ancestors. The discussion was profuse, since there were so many testimonies concerning the physical and spiritual blessings received from the anointing service.

Some of the ministers stayed for the love feast the same night.

Cerro Gordo, Ill. Wm. J. Tinkle.

Who Is My Neighbor?

Are you thinking seriously of this question, "Who is my neighbor"? Some folks think their neighbor is the one next door, or those of their own community, and consider they have done their part by helping only the ones next to them. But the kind of neighbor Christ wants us to be covers a much larger territory. Our neighbor is anyone we can help, regardless of who he is racially or nationally. Among all the parables recorded in the New Testament, I think the parable of the Good Samaritan is among the greatest. It applies to us as well as to the lawyer who was so eager to know who his neighbor was.

I wonder if we are following the example of the Good Samaritan by helping the ones in need? Or are we playing the part of the priest and Levite by passing them by? How true these lines are—

From Jerusalem to Jericho
We're traveling every day,
And many are the fallen ones
That lie along the way.

As we travel along life's pathway from day to day, we meet so many fallen ones who are suffering and in need of our help, both physically and spiritually. This holiday season may we lend a helping hand to the unfortunate ones, that they too may receive many blessings, for Christ said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Leonard, Mo. Irene Miles.

Drifting With the Tide

One of our ministers spoke on this subject a short time ago. I have thought much about it since. We look around and see so many drifting away from the true Word of God. Many are not living up to the vows they made when received into the church.

The blessed Word says that we should be a separate people. When one is in a throng of people he cannot tell our church members from the people of the world. There are things done in the church that did not use to be.

We should think of this: If it is something that will prove beneficial it is all right. Let us think if it is, before we let it come into the church. There is always room for improvement, and what we do, let it be for the upbuilding of the cause of Christ.

Middletown, Ind. Florida J. E. Green.

Wanted—Men

Today Christian men are called upon to make a choice in their lives—a choice to determine whether they will accept service under military command at the call of their country or be willing to do constructive service for a great King of their own freewill. Many, it seems to me, have feared for this testing time to come. But to the earnest Christian of strong conviction, willing to serve Christ, come what may, it presents the challenge of a lifetime.

What does Christ want men for? What does our American country want men for? Remember the country was founded on the principle of religious freedom—freedom to make choices according to one's individual conscience. When Jesus called the twelve to work with him, he saw some individual good in each one which could be used mightily in building his kingdom. Struggles due to weakness and temptation came to each one, and to each it meant some sacrifice of personal desires and a fear of public opinion. Look at Peter, for example, who denied Christ at the time of his trial, but who had vowed he would stick by him if it meant his life.

To every man who has accepted Christ as his personal Savior comes the challenge to serve the Master with all the powers and talents which God has given him, lest the temptation come to serve the demons of selfishness and material gain. I believe it to be God's plan that man should have a helpmate in woman to strengthen his kingdom, not to hinder it. It is also his plan that those who have been shown the light should shed it abroad to those in darkness. It is not his plan to feed selfish motives. If self is filled with the Spirit of God, it will grow and be a blessing to others; if filled with desire for material gain, it will shrivel and cease to shed light. Christ came that we might have life and have it more abundantly.

To those who enlist to fight for the kingdom of God I wish to submit these challenging thoughts: Do you accept wholeheartedly the lessons presented in the Sermon on the Mount as your constitution? Can you love your enemies as well as your brothers and friends? Can you sell your material gifts to feed the poor so that you might have treasures in heaven?

"By their fruits ye shall know them." Those outside of Christ see Christianity only in the light of true reflection of those who profess his name. Do you conscientious objectors reflect joy in living for him, or do you lead a double life? Are you thrilled with the prospect of unselfish service? Are you consistently true to him and willing to abide by all of his teachings? Are you cowards hiding behind a refusal to act under arbitrary command, or are you courageous men thrilled to fight a great fight in his cause?

"Wanted—men," is the cry not only of the United States army, but of the world lying in darkness. The need is for courageous men, men of conviction who will do the right in the face of ridicule and discouragements. Let us not grow soft and weak under pressure of public opinion, but let us constantly call for strength from the Great Source of Power in order that we may live victoriously for the Prince of Peace, the King of Kings.

Dayton, Ohio. Esther Hoke.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bennett-Horner.—William H. Bennett and Mary Virginia Horner, Nov. 10, at the Voorhis Chapel of the Beloved Disciple, San Dimas, Calif., by the undersigned, their pastor.—Harry E. Thomas, Pomona, Calif.

Shenk-Brill.—By the undersigned, Oct. 19, 1940, at the parsonage of the Elizabethtown church, Pa., Layser Nevin Shenk and Elizabeth Y. Brill, both of Elizabethtown, Pa.—M. Clyde Horst, Elizabethtown, Pa.

Studebaker-McKuras.—In the Marion Highland M. E. parsonage, Sept. 16, 1940, by Rev. Kenneth Smith, Sylvan C. Studebaker of Montpelier, Ind., and Genevieve Irene McKuras, Keystone, Ind.—Cyntha E. Fox, Redkey, Ind.

FALLEN ASLEEP

Bennett, Mrs. Nellie Dove, was born Feb. 2, 1893, near Jonesboro, Tenn., and passed away at her home Oct. 9, 1940. At the age of fourteen she united with the Pleasant View Church of the Brethren and at the time of her death she was an active member of the Jackson Park Church of the Brethren. She was constant in faith and loyal to her church. She had been in failing health for some time and often spoke of being ready when the call should come. Surviving are her husband, Coy S. Bennett, one daughter, two sons, one sister and one grandson. She was preceded in death by her father, her mother and a brother. Funeral services were conducted in the Eden Methodist church with her pastor, Bro. Sam H. Garst of Blountville, Tenn., officiating. Interment was in the church cemetery.—Mrs. Carl R. Young, Jonesboro, Tenn.

Dittmore, John Conoway, son of the late Wm. and Annabel Seese Dittmore, was born near Selbysport, Md., Dec. 31, 1869. He was a member of a family of eleven children. On Dec. 23, 1894, he was married to Malinda Teets by the late Eld. Jeremiah Thomas. To this union were born eight children. Three sisters and one child preceded him in death. Surviving are seven children, his companion, twenty-eight grandchildren, six great-grandchildren, two brothers and five sisters. Early in life he united with the Sandy Creek church in West Virginia. Later he transferred his membership to Uniontown, Pa. He suffered from a paralytic stroke a few days before his death and never regained consciousness. He died Nov. 11, 1940. Funeral services were conducted in the Shady Grove house by the undersigned. Burial was in the Union cemetery near by.—C. C. Sollenberger, Uniontown, Pa.

Hardman, Frank, was born near New Paris, Ind., on June 22, 1867. His parents were Joseph A. and Esther Hardman. Very early in his life he lost both of his parents by death. He was reared in the home of a sister, Mrs. Abram Warner. On Dec. 29, 1888, he was married to Nancy J. Campbell. Four daughters and one son were born to them. His death came at his home on Nov. 9 after a lingering illness of many months. Funeral services were held at his home church, Spring Creek, where he had served as a member of the deacon board for more than twenty-five years and in many other positions of trust and confidence. The services were in charge of the writer. Burial was in the cemetery near the church.—Moyne Landis, Pierceton, Ind.

Miller, Anna, daughter of Abraham and Amanda Weaver, was born in Wabash County, Ind., Sept. 6, 1872, and passed away Nov. 9, 1940. Her early childhood days were spent with her brothers and a sister near Roann. When she was ten years old her home was broken by the death of her mother. After two years Anna came to live in the home of Joseph and Frances Crill, where she spent her girlhood days. In early girlhood she was baptized into the Church of the Brethren by Eld. R. H. Miller and continued faithfully in the service of her Master. She was married to Jacob Miller on Oct. 10, 1891, at Roann by Eld. David Neff. The home was blessed by three children, all of whom, with the husband, survive. She also leaves nine grandchildren, one great-grandchild, four brothers and many friends. For more than fifty years her interest was in the welfare of the community and church. She was happiest when doing something for someone. In poor health for several years, she endured her affliction patiently. Two weeks ago she attended communion service in the West Manchester church, although it was physically weakening for her to do so. She expressed joy in having been able to be at the service. Interment was in the Pleasant Hill cemetery by the West Manchester church. Services were in charge of the pastor, the undersigned, assisted by Sister Alice King Eby, a lifelong friend of the family.—T. G. Weaver, North Manchester, Ind.

Mosser, Elizabeth Boger, aged eighty-two years, died at her home in Clifton Mills, W. Va., following a stroke. She was born Dec. 16, 1858, and was the oldest child of Clarissa and John Boger. On May 2, 1876, she was married to L. H. Mosser, who preceded her in death. Two children also preceded her in death. Surviving are one granddaughter and two great-grandchildren. Funeral services were held in the Clifton Mills church. Burial was in the Teets cemetery.—Mrs. Hosea Wolfe, Clifton Mills, W. Va.

Mosser, L. H., aged eighty-five years, died in his home in Clifton Mills, W. Va. Surviving are three brothers, one sister, his wife, Elizabeth Boger Mosser, one granddaughter and two great-grandchildren. Funeral services were conducted on Sunday afternoon in the Clifton Mills church. Burial was in the Teets cemetery.—Mrs. Hosea Wolfe, Clifton Mills, W. Va.

CHURCH NEWS

California

Glendale, First.—Oct. 6 was the day for consecration of workers. Bro. Edgar Rothrock of Pomona was the officiating minister and also brought the message. On Oct. 13 Bro. Harvey Brubaker preached an inspiring sermon during the absence of our pastor, Bro. H. A. Frantz, who was in Elgin, Ill. On Oct. 27 Bro. Frank Howell, field secretary of La Verne College, brought the message. We are observing the month of November as evangelistic month, and are praying that souls may be saved. Our love feast will be held Dec. 1, at 4 P. M. The district women's council met with us on Oct. 24. Each Wednesday night is recreation night for the young people. This is well attended. Our congregation appreciates the music brought by the choir, directed by Mrs. Francis Cramer.—Mrs. Lulu Terford, Glendale, Calif., Nov. 14.

San Diego.—A well-earned and enjoyed vacation trip was taken by Pastor and Sister Charles Forror. During their absence Brother and Sister Fred Brunk served the congregation in a very enjoyable manner. The following officers were elected: elder, Bro. Forror; associate elder, Bro. J. M. Boaz; church treasurer, Mrs. Ruth Neff; superintendent, Mrs. Ardeth Forror; assistant, Stanley Jacobsen; Messenger agent, Mrs. R. V. Hedblom. A new Friendly Circle class, supervised by Pastor Forror, is well liked by the younger members and promises to be a successful endeavor. Special thanks are due Mrs. E. Jett for her untiring work with the church choir. All Sunday-school classes and services are having a better than average attendance by young and old members. Our ladies' aid met on Sept. 27, at which time the following officers were elected: president, Mrs. E. Jett; vice-president, Mrs. R. Neff; secretary-treasurer, Mrs. M. Fredricks. Four departments were organized—Bible study, under the direction of Mrs. B. Gardner; missionary, directed by Mrs. Hiney; aid work, directed by Mrs. E. Jett; mother and daughter, directed by Mrs. A. Hutchins. Among the activities of the aid are dinners, bazaars and rummage sales. The proceeds are used to help with church finances and missions. The stronger male members, with the mental support of the ladies, are contemplating a decorating crusade against the interior of the church. A rally day program was held on Oct. 20, with all departments co-operating to make it a very successful event. Special speakers who were greatly appreciated and enjoyed by the members are Bro. C. E. Davis, president of La Verne College, and Dr. J. B.

Earnest, president of the Braille Society.—Mrs. R. V. Hedblom, San Diego, Calif., Nov. 15.

Colorado

Bethel.—Our church was fortunate to have Miss Clara Chaloupka of Yale, Iowa, with us again as pastor this summer. Her stay with us was short but it was very beneficial. During her last week here Bro. O. E. Messamer came to assist in a few days' meeting. Bro. Messamer was called home because of the serious illness of his wife and Miss Chaloupka continued the meetings. Three boys, five young ladies and one young girl were baptized. The men recently painted the church and did some other repair work. We have no pastor now but we have Sunday school every Sunday with an average attendance of about forty. Our young people's meetings were discontinued for the winter months as many of our young people are away in school or are working away from home.—Mrs. Bessie Lucore, Arriba, Colo., Nov. 14.

Florida

Arcadia.—At the beginning of the new year the enrollment increased to ninety-nine, with an average attendance of seventy-five each Sunday. This has increased the interest of the members and has helped to build up the church. Bro. S. W. Bail has shown much interest by providing transportation for those who had no other way to come. Seventeen from the young people's class attended the district meeting at Winter Haven, Fla. Bro. S. W. Bail was elected Standing Committee delegate for Annual Conference. On Oct. 12 Eld. J. P. Pletcher of Sebring conducted installation services for the new officers and gave an interesting talk. We are much pleased to note that Bro. McDaniel has bought a beautiful home opposite the church property. He expects to make this his home after Nov. 15. He is formerly from Denton, Md.—Mrs. George W. Summeralls, Arcadia, Fla., Nov. 15.

Illinois

Canton.—Our Sunday-school attendance during the summer was above average. We met in council Sept. 11. Most of the officers were retained. Our pastor reported a spirit of co-operation and harmony prevalent in the church at the beginning of his fourth year among us. We are looking forward to another successful year together. Promotion Sunday was held on Sept. 29. October was rally month in the church and Sunday school. It was our pleasure to have with us as guest speaker on Oct. 20 Bro. Charles D. Bonsack. Our love feast was held on Oct. 16, with sixty-five communing. The attendance throughout October was the highest on record for both Sunday school and church. The annual father and son banquet was held on Nov. 7, with Bro. A. W. Cordier as guest speaker. One hundred twenty-eight were present. The men's work has been active. The church auditorium and the basement have been redecorated. The men did the work at night. The regular meetings of the club were resumed in September. They meet on the third Thursday night in each month. A good response is being given to the penny-a-meal offering for relief. One has been baptized since our last report. Our mothers' study club will unite with the other clubs of the city to hear Dr. Myers in a union meeting.—Mrs. Evelyn Rose, Canton, Ill. ,Nov. 15.

Indiana

Beech Grove.—We met in council Sept. 3, at which time the following officers were elected: member of ministerial committee, Bro. Frank Mills; member of finance committee, Sister Zella Fuqua; member of trustee board, Bro. Lester Fuqua; church clerk, Sister Ruth Paxton; Sunday-school superintendent, Bro. Stewart Hiday. Bro. Ira T. Hiatt was chosen as our pastor for another year. Eld. E. O. Norris was present at our council and gave some good admonition on steadfastness. Bro. Marion Norris was the morning speaker at our home-coming service. A good program was presented in the afternoon. We held our love feast on Oct. 12, with one hundred members surrounding the Lord's tables. Ministers present were Brethren F. E. McCune, Paul Hiatt, Estel McCullough, Marion Norris, Russell Showalter, J. S. Alldredge, E. O. Norris and Ira Hiatt. Bro. McCune officiated. On Sunday morning Bro. E. O. Norris delivered a wonderful sermon. One sister was reclaimed and at the close of the service two sisters were anointed. The B. Y. P. D. has reorganized with Bro. Paul Hiatt as president and Bro. Lloyd Fuqua as adult adviser. The aid society elected officers recently. We meet all day each Wednesday to quilt. We will entertain the sisters of the Antioch church on Nov. 27. Seven of our young people attended Camp Mack this summer. Our peace study group meets each Tuesday evening at the home of our pastor with an average attendance of eight. We have a number of young brethren in the draft age, and Bro. Hiatt has worked fearlessly and courageously with them in behalf of peace. We are looking forward to our Thanksgiving meeting which will be held on Sunday before Thanksgiving. Bro. C. D. Bonsack will be the speaker. We are expecting a large attendance.—Mrs. Evan Fuqua, Fortville, Ind., Nov. 4.

Bremen.—At a recent council the Bremen church chose Milo Weaver as Sunday-school superintendent, Ella Weaver as primary superintendent, and John Metzler as elder. Bro. W. D. Keller accepted the call to come as pastor. Brother and Sister Keller will soon move into the parsonage just purchased. Our communion will be held on Dec. 2, at 7:30 P. M.—Margaret E. Metzler, Bourbon, Ind., Nov. 18.

Manchester.—We met in council Oct. 3. John Bjorklund, Frank Weimer, Mrs. Alice Ebey, Mary Elizabeth Winger, C. W. Bagwell and Vernon Miller were elected delegates to district meeting. On Oct. 7 we held installation services for the officers and teachers. The service began with a fellowship hour around the supper table. This was followed by an inspirational candlelighting service and a speech of challenge by the minister. Bro. C. S. Morris presided at the service. Oct. 20 was all-church day. An effort was made to get all the members of the church to attend the morning service. On Oct. 21 the mother and daughter organization had a meeting. A short play was presented and a good social time was enjoyed. An offering was given for relief work. Oct. 27 was our annual service recognition day. Special recognition was given to all members past seventy years of age. We are especially proud of our oldest member, Sister Mary Brubaker, who is nearly 101 years of age. There are five women and three men past ninety years of age, and thirteen couples have observed their golden wedding anniversary. All of these members were presented flowers. During this quarter Professor Halladay has been helping us to appreciate our hymnbooks. We have enjoyed his series of services, Adventures in Church Music. The Sunday evening departmental meetings are creating an active interest and providing spiritual food for the members.—Mrs. Erle Cullar, North Manchester, Ind., Nov. 15.

Iowa

Cedar Rapids.—Our evangelistic meetings, conducted by Bro. J. Perry Prather, pastor of the West Dayton church, Ohio, began on Oct. 28 and continued for two weeks, closing Nov. 10. Each evening Bro. Prather had a story for the children and also gave a doctrinal statement before the regular sermon. Bro. Prather is not afraid to defend the doctrines of the New Testament as interpreted by the Church of the Brethren. As a result of the meetings eight were received by baptism and one was reclaimed. The baptismal service was very impressive. The auditorium was darkened and only the baptistry was lighted. As each applicant came out of the water a candle was lighted and placed on the choir railing. Our communion service was held the following evening. Attendance was good, notwithstanding the severe storm that had been raging all day. We enjoyed having with us during most of the meetings Bro. Prather's father, his mother and two sisters. Pastor Ruthrauff is preaching a doctrinal sermon each Sunday and will continue this series until the end of the year. Thanksgiving baskets are being sent to the needy.—J. K. Miller, Cedar Rapids, Iowa, Nov. 18.

Osceola.—Our ladies' aid reorganized on Aug. 29, at which time Sister John Brower was chosen president, with Sister Howard Dewey as secretary-treasurer, and the writer as vice-president. On the evening of Sept. 1 we conducted services at the home of one of our faithful members who had not been able to attend church for awhile. Our two weeks' meetings which were conducted by Bro. Charles Colyn closed on Oct. 13. Our love feast was held on Oct. 14, with Bro. Colyn officiating. Twenty surrounded the tables. We met in council Oct. 15, at which time the following were elected: Bro. J. D. Brower, elder; Bro. T. U. Reed, superintendent; Bro. Link Fisher, assistant; Bro. Cecil Reed, secretary-treasurer. Our ladies' aid held a food sale on Oct. 26, and cleared $10.60. The aid is busy quilting and they plan to have another food sale in the near future.—Mrs. Emma Propst, Osceola, Iowa, Nov. 16.

Salem.—We have received two by baptism in the past year. One member, Sister Mattie Sterling, has passed away. Bro. Charles Colyn conducted a two weeks' evangelistic meeting in October at the Osceola church, Iowa. Bro. T. U. Reed of Woodburn, Iowa, preached for us one Sunday in the absence of Bro. Colyn. Bro. David Sink of Reedley, Calif., a charter member of the Salem church, filled the pulpit the last Sunday in August. Salem was hostess to the district meeting, which lasted three days. An unusually large number attended and over one thousand were fed. We met in council Oct. 24, at which time Bro. Colyn was elected elder by a unanimous vote. Mrs. Charles Colyn was chosen Messenger agent, with Mrs. Raymond Riley as corresponding secretary. Rally day was planned for Nov. 10 but was postponed because of the rain. The ladies' aid is working overtime picking out walnut meats and selling them on the holiday market. The young people have been very active in the B. Y. P. D. Bro. Homer Caskey held a meeting for the young men of the church and vicinity in regard to the conscription bill. —Mrs. Raymond Riley, Corning, Iowa, Nov. 11.

Maryland

Baltimore, First.—At our fall business meeting Bro. Charles E. Resser of Washington was re-elected presiding elder for the coming year. The pastor, Bro. I. S. Long, reported a very fruitful year's work. Thirty-five persons have been received into membership during the year. Three young men were elected to the office of deacon. Communion was held on Oct. 27. One hundred sixty-five members participated in the services. The congregation is co-operating in the church loyalty campaign. An effort was made to visit the home of every member during the month of October to increase church attendance. The Golden Star class sponsored a fellowship supper, at which the penny banks were turned into the treasury. A very substantial sum

of money was contributed in this manner to the building fund. We are planning evangelistic services to be held in the near future.—M. Mildred Wolf, Baltimore, Md., Nov. 15.

Piney Creek.—Our love feast was held on Oct. 26. The visiting Brethren were as follows: M. A. Jacobs of York, Pa., Wm. E. Roop, Oren Garner and Walter Thomas. Our elder, Bro. Charles Stover, gave us a good talk and Bro. M. A. Jacobs preached the examination sermon. One hundred twenty-five communed. We had two new converts. Bro. Oren Garner preached a very good sermon for us on Sunday morning. Bro. Oscar Wolf, who has been sick for a year, is improving slowly.—Vergie A. Bowers, Taneytown, Md., Nov. 16.

Thurmont.—On Sept. 1 Mrs. Andrew Hoff of New Windsor gave a forceful peace talk. Bro. Ray Kurtz has been elected as our peace leader. He has kept us well informed, especially about the conscription bill. The ladies of our women's work group have sent clothing for refugees. There is hearty response to the cent-a-meal bank; also to our recent general relief offering. During September we had a splendid harvest home sermon by our pastor, Bro. Kurtz. We have had a donation for our pastor and his wife and all responded well. Our fall council meeting was held Sept. 27 with the district ministerial board in charge. The delegates elected to visit the old folks' home were Brother and Sister Steiner Whitmore. The following officers were elected: superintendent, M. O. Lawyer; assistant, Donald Eyler; secretary, Mary Jane Arbaugh; treasurer, Lloyd Green; Messenger agent, Mrs. D. L. Dern; Messenger correspondent, the undersigned. Mary Jane Arbaugh and Winifred Ecker represented our church at a union young people's meeting held in the Frederick Lutheran church. Our pastor and his wife are planning interesting programs for the young people's Sunday evening worship. There is a marked interest and the attendance is good. On rally day, Nov. 3, our guest speaker was Holden S. Felton, attorney, who gave us a splendid talk on the challenge for greatness. We had a large attendance. Our love feast was held on Nov. 9. Our pastor's father, Bro. Michael Kurtz, of Richland, officiated. He also brought the morning and evening messages on Sunday. Two have been baptized since our last report.—Mrs. Mary Lawyer, Thurmont, Md., Nov. 14.

Westminster.—At our September council Bro. Ralph Hull was elected Sunday-school superintendent and Bro. Philip Wampler was chosen assistant. Our pastor, Bro. A. Stauffer Curry, was given a farewell reception the evening of Sept. 16, before he entered upon his new work as executive secretary of the Southeastern Region. Words of appreciation were expressed from representatives of the church and Sunday school for the splendid work done by Bro. Curry in the four years he was here. A gift was presented from the church in token of appreciation. Brethren F. E. Williar and Berkley Bowman are filling the pulpit until a pastor is secured. The evening of Oct. 13 Charles Weaver of Manheim, Pa., gave a very interesting and informative talk on temperance. Bro. J. O. Winger of North Manchester, Ind., held a very successful meeting from Oct. 20 to Nov. 3. Bro. Winger's forceful sermons and fine personality were an inspiration to the large audiences each evening. One was baptized during the meetings and four were baptized at the close. Kirby Page will be the leader of the conference held in our church on Nov. 19, sponsored by the district board of Christian education.—Mrs. H. Edgar Royer, Westminster, Md., Nov. 14.

Michigan

Harlan.—We met in a community business meeting on Oct. 23, with Brethren J. Edson Ulery and Galen Barkdoll present. One letter of membership was received and two were granted. The officers were all re-elected. Bro. Ulery is the elder, with Bro. Barkdoll as assistant. The mission board is sending Bro. Barkdoll to be our pastor for a year. Bro. John McCormick was our summer pastor. We would appreciate having some live families move into our group as our flock is small.—Edna Foote, Copemish, Mich., Nov. 13.

Lansing.—We met in council Oct. 5, at which time the following officers were elected: Bro. H. W. Peters, elder; Bro. Wayne Holsinger, secretary-treasurer; Bro. Carl Cheal, superintendent; Sister Earl Cheal, primary superintendent; Sister Mary Peters, clerk; Mrs. Milton King, Messenger agent and correspondent. Our church was well represented at district meeting in the Sunfield church, Aug. 20-23. Pastor Walter Young and his wife celebrated their twenty-fifth wedding anniversary on Oct. 12. Open house was held at the home of Brother and Sister Ritchey. The pastor was presented a silver offering. On Sept. 22 we held a home-coming with Bro. Samuel Bollinger bringing the morning message. We enjoyed a basket dinner at noon. Bro. Ralph Townsend was our guest speaker in the evening. The ladies of the church canned eighty-seven and one-half quarts of fruits and vegetables for the Marilla camp. On Oct. 27 our church celebrated its twelfth anniversary. A dedication service for babies was held in the morning. At the close of the morning service one was received by letter and two were received on former baptism. Our church membership has increased from thirteen to one hundred two. Communion services were held in the evening, with a large attendance. We are looking forward to our revival meetings to be held from Dec. 1 to 15. Bro. Galen Barkdoll will be the evangelist.—Mrs. Milton King, Diamonddale, Mich., Nov. 11.

Montana

Poplar Valley.—Brother and Sister G. G. Canfield came to us on Oct. 22 and began meetings. Bro. Canfield preached fifteen sermons besides giving talks preceding the regular sermons. Sister Canfield told us of the work the women of the Church of the Brethren are doing. Both contributed much in music. Bro. Canfield officiated at our love feast on Nov. 2. Thirty-one communed. We feel much good was done for the church here. We expect Bro. Paul Bowman, Jr., to be with us Nov. 15.—Mrs. W. Glenn Swank, Poplar, Mont., Nov. 13.

Nebraska

Enders.—A large delegation from the Enders church attended the district conference at Lincoln, Oct. 11-14. The B. Y. P. D. again held high score in the Nebraska Youth Serves project. Their plans for the year ahead were given emphasis at the special candlelighting service for the installation of officers on Oct. 20. Rev. Davison of North Platte was the guest speaker for the morning service on Oct. 27. We just closed a ten-day series of meetings with Bro. H. M. Coppock of Ohio in charge. The inspiration of his fine sermons has added to a growing appreciation of the church's work and the meaning of genuine Christian living. On Nov. 17 the young people from the Haxtun church, Colo., will give an evening program at the Enders church. This is one of a series in an exchange feature which our young people carry on each year.—Vesta Wine, Imperial, Nebr., Nov. 14.

Lincoln.—Nadyne F. Kear was married to Paul A. Legg in the evening of Oct. 5. Bro. J. Edwin Jarboe read the wedding vows. District meeting was held in the Lincoln church from Oct. 11 to 14. On Friday evening Bro. Wine brought an inspiring message. Several good messages were given Saturday morning, and in the afternoon the ladies and the men held their meetings separately. On Saturday evening the Lincoln church presented the play, What Shall It Profit? Bro. Rufus Bowman, president of Bethany Biblical Seminary, brought the Sunday morning and afternoon messages. In the evening a representative from McPherson College had charge. The meeting will be held at Omaha next year. On Oct. 14 the men's work group was entertained by the men of the Temple Baptist church. They enjoyed the meeting very much. On Oct. 25 four were baptized. On Oct. 27 a consecration service was held and almost all the members rededicated their lives. In the evening the love feast was held, with Bro. Jarboe officiating. About one hundred communed. The B. Y. P. D. sponsored a few peace meetings during the month. On Oct. 28 Bro. Paul K. Brandt, pastor of the Holmesville church, and four others, drove to Lincoln for the meeting. —Mrs. Robert H. Evans, Lincoln, Nebr., Nov. 18.

Ohio

Bradford.—We reorganized for the new church year with Eld. G. E. Weaver as pastor and elder. H. C. Royer is clerk-treasurer, and J. R. Helman is Sunday-school superintendent. On Oct. 20 we enjoyed a home-coming service, with a basket dinner. Eld. Theodore Eley of Union City, Ind., formerly a member of this church, was the guest speaker. Special music was given by former members, and talks of a reminiscent nature were enjoyed. Oct. 21 Eld. J. H. Good of Springfield, Ohio, began a two weeks' revival meeting. Diligent effort resulted in the addition of eleven by baptism and eleven by letters of membership. Our love feast was observed on Nov. 10, with Eld. I. R. Beery of Pleasant Hill, Ohio, officiating. The churches of Bradford will hold union Thanksgiving services on Nov. 20. The sermon will be given by Eld. Theodore Eley, pastor of the Harris Creek church.—J. E. Overholser, Bradford, Ohio, Nov. 12.

Cleveland.—We resumed our regular church program on Sept. 14. The officers met on Oct. 5 to plan the work for the coming year. A banquet was enjoyed. An installation service for officers was conducted by Pastor J. D. Reber on Oct. 6. This was also rally and promotion day. On Oct. 25 we met in council. On Nov. 10 our pastor brought us a message on world peace. At noon we met in the dining room to observe our thirteenth anniversary of the establishment of the local church. We enjoyed a fellowship dinner. Mayor Frank C. Cain was the guest speaker. We held our communion on Nov. 17. Our pastor was appointed district counselor for conscientious objectors. We feel we have a beautiful site for our church building. During the summer months our church and parsonage were painted. The lawns were improved and beautified by planting shrubbery. The women's work assisted in the financing of this project as well as in many other projects of the church.—Mrs. Anna M. Fish, Cleveland, Ohio, Nov. 18.

County Line.—We closed a two weeks' revival meeting on Oct. 27. Bro. Oliver Dearing of Calhoun, Ill., was the evangelist. He brought splendid messages each evening. Three were received by baptism. The communion services were held at the close of the meeting. On Nov. 5 a missionary rally was held at the church. Bro. Ellis Guthrie is expecting to give us his first sermon on Nov. 24.—Mrs. Gail Young, Bluffton, Ohio, Nov. 18.

Maple Grove.—Bro. J. Edson Ulery has been engaged to hold our revival, beginning Dec. 1. There will be an all-day meeting celebrating the eightieth anniversary of the Maple Grove church. Our new copies of the Hymnal were dedicated on Nov. 10. The ladies' aid has been busy collecting clothes for the refugees in Europe. The men's group has been making plans for and esti-

mating the cost of a new church basement. Four members have been received by letter recently. Our love feast was held on Oct. 13. At various times the men and boys have received help in answer to questions involving conscientious objectors. Our pastor has just returned from Peru, Ind., where he had been holding evangelistic meetings.—Mrs. Glenn Wotring, Ashland, Ohio, Nov. 14.

Georgetown.—We met in council Sept. 7, at which time Bro. S. A. Blessing was retained as elder. Bro. Harris Shank was re-elected superintendent of Sunday school. Both have given splendid service. Our love feast was held Oct. 5, with Bro. Walter Swinger of the Pitsburg church officiating. We had good attendance at this service, and a large crowd gathered for early morning worship and breakfast together on Sunday. Sisters Funderburg and Minnie Bright gave very good talks to the children and grown-ups as well. Bro. Homer Bright preached for us. The ladies' aid society has been busy sewing. Recently they held an all-day sewing at Sister Lola Honeyman's home. A potluck dinner was enjoyed. Our young people enjoyed a birthday dinner at the home of Brother and Sister Harry Hutchison. They are the teachers of these classes. It was Bro. Hutchison's birthday. In the afternoon they drove to the Greenville Brethren's Home, where they sang. Bro. Blessing gave a short talk. On Oct. 21 Bro. Roy Teach began a series of meetings here. These services were well attended. Every message was a feast of good things for the soul. Five were baptized. We rejoiced when an aged couple came out for Christ. The church has been strengthened. The last Sunday we had roll call, and a large majority responded. Several of our members have answered the final roll call and we miss them greatly.—Mrs. Belle Hall, Laura, Ohio, Nov. 12.

Piqua.—The average Sunday-school attendance during the past year was 172, with an average offering of $7.76. There were eighty present at the father and daughter banquet on Sept. 26. Bro. D. J. Berkebile was the speaker. On Oct. 9 we met in council and heard many favorable reports of the church work and activities during the past year. Committees were appointed to investigate the possibilities of a suitable organization for our boys and girls. An individual donated $45 to be applied to the redecorating of the church. The balance for the decorating will be taken from the treasury. Our new songbooks were dedicated in September and are now being used. The messages brought to us by Bro. Ray O. Shank from Oct. 14 to 27 were inspiring and encouraging. Our church and community have received a great blessing and nine souls accepted Christ. Our aid is meeting every Thursday afternoon and is very busy. The attendance is low. We need more women to help with this work. Our men will entertain the men of five adjoining churches with a potluck supper on Nov. 19. They are looking forward to an evening of fellowship and inspiration. We are looking forward to our love feast which will be held on Dec. 1, at 7 P. M.—Mrs. Earl Garber, Covington, Ohio, Nov. 17.

Springfield.—We met in council on Sept. 3, at which time officers were elected. This meeting closed the first year without financial support from the district mission board; the board had discontinued its financial assistance on Sept. 1, 1939. Our treasurer's report was very gratifying as it showed all bills paid and a balance in the treasury to start the new church year. Pastor John H. Good held a two weeks' evangelistic campaign at the White Branch church in Indiana the latter part of September. Our revival meetings were held from Oct. 14 to 27, with Bro. I. D. Leatherman of Lanark, Ill., as evangelist. These meetings were well attended and much interest was shown. Bro. Leatherman delivered many inspirational messages. Ten were received into the church by baptism. The fall love feast was held one week after the close of the revival meetings, with Bro. G. E. Weaver officiating. Our pastor has just finished a two weeks' meeting in the Bradford church, Ohio. The men of the church have completed the redecorating of our church basement. The material for this work was furnished by one of the Sunday-school classes. The Prince of Peace declamatory contest which is sponsored by the Ohio Council of Churches was held on Nov. 10. There were only two contestants, as one of the expected participants was unable to compete because of illness. The winner, Lucille Good, was presented a medal and will have an opportunity to try to win the county award by competing with other winners from various churches in this county.—Mrs. Freda Cool, Springfield, Ohio, Nov. 16.

Oregon

Grants Pass.—Our rally day was a success, with an attendance of fifty per cent above average. The joint conference of the southwestern Oregon churches was held in our church on Oct. 13. Interesting and instructive topics were discussed. On Oct. 27 we observed world temperance Sunday. Six excellent numbers were given by six of our young ladies in a silver medal contest under the W. C. T. U. rules. Five of these were repeated the following Sunday in the Methodist church. Bro. F. H. Barr, district secretary, was with us and gave an excellent peace message recently. We were glad to have Bro. Forest Eisenbise stop with us en route to Seattle to sail for China. Since our last report our ladies' aid has had two all-day meetings, at which sewing was done for a motherless family. The mission book, Women and the Way, was studied. At our love feast on Oct. 27 a good delegation from Ashland was with us. Many of our members attended the Ashland love feast on Nov. 10. This exchange of fellowship is truly enjoyable. Our mother and daughter group met for the annual revelation of mystery friends on Nov. 3 and planned for further programs. Our pastor took an active part in the local option campaign, sponsored by the W. C. T. U. Though defeated at the polls, we feel that the effort was well worth while. The men's work group sponsored a father and son banquet on Armistice evening and invited the Ashland group. The dinner was served by the ladies of the church. The program included musical numbers and an address by the principal of our high school. We are planning to celebrate the twentieth anniversary of the organization of this congregation with an all-day meeting on Nov. 24.—Alta P. Morton, Grants Pass, Oreg., Nov. 13.

Pennsylvania

Ambler.—On Sept. 14, 1840, Bro. John Reiff gave land for a church and free burial ground on the Rose Valley road. A substantial stone meetinghouse was built, and served the congregation for many years. In 1923, during the pastorate of Bro. Henry K. Gorman, the new church building was dedicated. On Oct. 27 our anniversary program was attended by about six hundred persons. In the morning Eld. G. N. Falkenstein preached on The Message We Have Received. He was pastor of the Germantown church over fifty years ago and is well fitted to speak of the Ambler church as a near neighbor. In the afternoon the services were led by Bro. Silas H. Shoemaker. Miss Jean Munkenbeck sang a solo, and Pastor Nevin H. Zuck spoke on the privileges and the need of living up to our heritage of the past. John K. Snyder gave an account of the music as given in the church during the years. Sister Hannah Shoemaker related some of the experiences of the sisters' aid society in this church. Then Bro. Charles C. Ellis, president of Juniata College, spoke on The Uplift of the Sanctuary. In the evening our young people gave a pageant, Our Heritage of Faith. Through dramatic scenes, pictures and music, various incidents of the church history were presented. Sister Amanda Kratz was baptized in June, 1861, at the age of fifteen years. She is on the finance committee today. Our thanks are due to the anniversary committee, composed of Eld. I. S. Hoffer, chairman, Paul W. Norris, John Shotzberger, Mrs. Rudolph Jago and Bro. Silas H. Shoemaker.—Elizabeth R. Blough, Hatfield, Pa., Nov. 8.

Coventry.—Bro. Rufus P. Bucher of Quarryville, Pa., conducted our revival meetings, which ended Nov. 4. On Nov. 3 Pastor Trostle P. Dick preached. After the service sixteen were baptized. One was baptized later in the day, making seventeen in all. Bro. Bucher sowed much good seed. We held our love feast on Sunday evening, with about 210 attending. Bro. Bucher had charge of the service and fully explained the rites. Our Sunday-school has an enrollment of 275. Waldo Dick is superintendent, with Bro. Francis Wampler as assistant. We have a group of devoted teachers. We lost two deacons, David U. Frain and Rudolph Harley, by death. At our October council Bro. Dick was elected elder and pastor for three years. John H. Reinhart was chosen treasurer with Bro. John Krebs as clerk and Mrs. Ellis Savage as correspondent. Mrs. Esther Sheffey is choir leader.—W. W. Kulp, Pottstown, Pa., Nov. 13.

Meyersdale.—Large and interested audiences have greeted Bro. H. L. Hartsough, the evangelist, at all of the sessions which began last Sunday morning and which will close on Nov. 17. He is bringing messages of practical Christianity. Mrs. Hartsough, vice-president of the National Council of Women's Work, addressed a large group of women on Wednesday afternoon. Brother and Sister Hartsough's presence has been the means of great spiritual uplift to our church and community. The offerings of our church and Sunday school for the relief of the sufferers in war-torn Europe thus far have averaged about $35 monthly. Pastor DeWitt L. Miller and his wife set apart two evenings for open house after the revival services. One evening was devoted to entertaining the people of the church and community so that they might become better acquainted with the evangelists, and another evening was devoted to entertaining the young people.—W. A. Shoemaker, Meyersdale, Pa., Nov. 13.

Sipesville.—We met in council on Oct. 1, at which time the following officers were elected: elder, Charles W. Blough; correspondent, O. P. Thomas; clerk, Mrs. W. R. Critchfield. On Oct. 6 Bro. H. M. Snavely of Carlisle, Pa., began a series of meetings in our church and continued for two weeks, closing with a love feast on Oct. 20. Bro. Snavely preached the Word, giving soul-stirring sermons. As a direct result six were baptized and one awaits baptism. We feel these services were a real blessing to all who attended.—Mrs. J. Lloyd Nedrow, Sipesville, Pa., Nov. 9.

FOR SALE OR TRADE

277 acres, good grain and stock farm on state road 15. 25 miles from Manchester College. Will exchange for small farm or property. Write John Isenbarger, North Manchester, Indiana.

Spring Creek.—With the congratulations and good wishes of the church members our associate pastors, Brethren Luke Ebersole and Norman Baugher, were each presented a chime electric clock. Bro. Luke Ebersole was married to Sister Margaret Curry of Palmyra, and Bro. Norman Baugher was married to Sister Ruth Christ of Hershey. Both are now serving the Lord in other fields, as they have finished their seminary work. Brother and Sister J. Herbert Miller were eagerly welcomed as they took over the pastoral work of this church. The installation service was conducted by Eld. Nathan Martin of Lebanon. We enjoyed open house at the parsonage, with a home dedication service being conducted by Eld. F. S. Carper, father of Sister Miller. A reception was then held for Brother and Sister Miller in the church. Eld. Nathan Martin and Rev. John C. Corbon, pastor of the Hershey Presbyterian church, gave very appropriate addresses. Many of our young people attended Camp Conewago this summer. The Sunday evening vespers on the church lawn were inspiring and well attended. The vacation Bible school teachers and helpers, directed by our pastor and his wife, worked untiringly. We had an enrollment of 130. Our pastor has arranged a definite program for the various age groups and organizations of the church. Five leagues, primary, junior, intermediate, young people and C. W., meet each Sunday evening. A chorus, directed by Bro. A. G. Breidenstine, has been rendering a fine service to the church, especially during the evangelistic efforts of Bro. J. W. Fidler of Brookville, Ohio, Oct. 6-20. As a result of his Spirit-filled messages the members of the church were inspired to be more faithful and fourteen of our young people were baptized. On Oct. 27 Elders Howard Markey and Nathan Martin preached the preparatory sermons for the love feast, and Eld. David Snader officiated at the service. We had an attendance of 260. On Nov. 10 the district annual fellowship meeting of the B. Y. P. D. will be held in our church. At our September council Bro. Mark Ebersole, son of the late B. W. S. and Mary Ebersole, was licensed to preach. A recent communication from Eliza B. Miller, our missionary to India, says that she and Sister Shoemaker will sail from Bombay on the S. S. President Polk on Oct. 19. They desire the prayers of the church as they cross the perilous seas. We look forward to her coming, believing the Lord will have much for her to accomplish for him in the homeland as she leaves India not to return again.—Mrs. I. C. Schlauch, Hershey, Pa., Nov. 8.

Spring Mount.—On Oct. 20 we began our two weeks' evangelistic services, with Bro. W. C. Sell of Kittanning, Pa., as evangelist. Sister Sell was also with us for the two weeks. She brought two of the evening messages and on several evenings she gave us a story and message with her feltograph. Their daughter, Ruth, of Juniata College, spent the week end with us and gave a story at the Friday evening service. The interest and attendance throughout the meetings were very good. Other churches in the community co-operated with us in attendance and special music. The song service was led by Pastor Wm. Gould. Delegations were present from Hollidaysburg, Altoona, Bellwood, Tyrone, Curwinsville, Center Hill and Greenville. Some of them brought special music on several evenings. On Thursday evening, Oct. 31, Bro. Paul Cox of Bellwood presented to the church a beautiful pulpit Bible. This was a gift from the Cox children in memory of their father and mother, Brother and Sister Walter Cox, who gave so many years of faithful service to our church. On Nov. 3 six were baptized by our pastor. The service was very impressive and held an added significance in that it was the first time Bro. Gould had administered the rite of baptism. This is his first regular pastorate. A sister was received by letter at the Sunday morning service. On Sunday evening we held our love feast, with thirty-four communicants. Bro. Sell officiated, assisted by Brethren Paul Cox, W. N. Hoover, our retired pastor, and Pastor Gould. We are grateful for the many blessings we have enjoyed during these weeks and pray that we may go on with renewed faith and courage.—L. Grace Nearhoof, Tyrone, Pa., Nov. 7.

Tennessee

Mountain Valley.—We held an all-day meeting on Aug. 4. A special effort was made to have all members present. More than one hundred attended. Some who could not come wrote letters and sent offerings. Bro. Ray Wine preached for us in the morning. One was reclaimed and two confessions were made. After a good dinner we had our business session. Brethren Ray Wine and Glenon Brown were re-elected joint elders and pastors for another year. Henry Gaby, Grover Gaby and Paul Kilday were elected delegates to district meeting. A special effort was made to classify the membership into active and inactive members. The writer was appointed correspondent. The offering was $26.35. On Sept. 22 we reorganized the Sunday school. Paul Kilday was elected superintendent, with Willie Gaby as secretary. On Sept. 25 Bro. J. R. Jackson began a ten-day meeting, which closed on Oct. 5, with our love feast. Six were baptized, two were reclaimed and one awaits baptism. Brethren Jackson and W. M. Kahle officiated at our love feast. On Oct. 6 Bro. Kahle began a series of lectures on Money Management, and continued till Thursday night.—Mrs. M. V. Gaby, Greenville, Tenn., Nov. 12.

New Hope.—During the past season our church has been receiving great blessings, and has been putting on a splendid program of church work. The church is under the leadership of Eld. A. M. Laughrun. Bro. Laughrun also has charge of preaching services on the second Sunday in each month. Bro. Nile Hilbert preaches on the fourth Sunday, and Bro. Fred Bowman has charge of the third Sunday. During the summer Bro. George Slagle, a young minister from the Limestone congregation, brought us a message on the first Sunday in each month. We are pleased to see the young ministers taking hold of the work. During the summer we enjoyed a singing school. The Sunday school, under the leadership of Bro. J. O. Bacon, has had a good year. The attendance and interest have been good. Bro. Bacon is a wonderful leader, and we are glad to have him as our Sunday-school superintendent. On Oct. 12 we held our love feast, with about one hundred surrounding the tables. We were pleased to have several visiting brethren with us at that time. Bro. S. H. Garst of Blountville had charge of the meeting. In September Bro. Walter M. Kahle gave several lectures on How to Spend Our Money. The district women's work council was held at our church on Oct. 26.—Mrs. A. C. Diehl, Jonesboro, Tenn., Nov. 12.

Virginia

Branch, Sangersville.—We had the largest vacation Bible school we have had for years, with an enrollment of over one hundred. A fine program and exhibit closed the school. Several from our church attended Camp Bethel. Bro. Ernest E. Muntzing conducted our revival services in August. His sermons were helpful and interesting. A total of 4,855 chapters from the Bible were read during these services. Many have continued with the daily Bible reading. Special music was a feature of each service. The Brethren from many of the adjoining congregations furnished much of this music. There was an average attendance of 350. Fifteen were baptized and three were reconsecrated. Three from our church attended the regional conference at Hagerstown, Md. The first Sunday in September we received an offering for European sufferers. At the September council one letter was granted. Plans are under way to try to get a complete list of names of members in our congregation. The officers for the coming year were approved. Brethren Orey Huffman and Robert Snyder are Sunday-school superintendents. Bro. Ervin Hall is B. Y. P. D. president, with Bro. Paul Miller as adult adviser. The young people are launching out in the program of the church under their guidance and leadership. The women's work is going forward under the direction of Sister Bertha Newman and her able assistants. They met several days to sew for the needy. They quilted a flower garden quilt and gave it to the evangelist's wife. They also gave each of the home ministers a gift, helped with the Bible school and paid the national and district quota. They do their work through the aid, home enrichment, peace and temperance, missions and Bible study groups. The children's work is progressing under the direction of Sister Regina Wine. Bro. Wise Driver officiated at our communion on Oct. 6. The attendance was the largest we have had for years.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Phil. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12; violence in personal and industrial controversey (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

On Nov. 10 Bro. Adam Miller preached a sermon on Christian education, and an offering was received for Bridgewater College. Our ministers are instructing the young men in the doctrines of peace.—Hazel M. Foster, Bridgewater, Va., Nov. 11.

Flat Rock.—We met in council in the Flat Rock house Nov. 8, at which time Bro. M. L. Huffman was re-elected elder for a term of three years. Other officers were elected as follows: clerk, J. D. Wine; treasurer, Wilbur S. Miller; Messenger correspondents, Refa Wampler for the Cedar Grove house and the undersigned for the Flat Rock house. Reports were given by various boards and committees and vacancies were filled on the same. The treasurer's report showed a balance of $83.49. The trustees of the Flat Rock church reported that they had received $2,941 from the estate of Sister Lydia C. Miller for the benefit of the church. The farm bequeathed by Eld. B. W. Neff to the trustees of the Cedar Grove church was turned over to them during the year. For the year ending Nov. 1 there were four baptisms, two deaths and three letters granted. The present membership is 279. On Sept. 8 we held our love feast, with Eld. J. D. Huffman officiating. Sixty-eight members communed. Our Sunday school and B. Y. P. D. held the annual picnic on Aug. 4. During the summer we held one vesper service and one campfire service at the church. Seven from our Sunday school attended the vacation Bible school held at Cedar Grove in August. One of our group attended the young people's camp at Camp Bethel.—Mrs. J. D. Wine, Forestville, Va., Nov. 11.

Hollins Road.—Our church council was held Sept. 4, at which time Sunday-school and church officers were elected. On Sept. 8 Bro. J. T. Glick of Bridgewater, Va., began our evangelistic services. He gave us practical spiritual sermons. Fourteen were added to the church by baptism. The superintendents and the pastor and their wives met in a supper conference on Sept. 30. A program for the coming year's work was presented. Our love feast was held on Oct. 6. The women have purchased some carpet for the church floor. They helped in collecting clothing and in making garments for relief work in France. The women are paying the janitor's salary. They have made fifty-three gallons of apple butter. The proceeds from this will be used to help out in church expenses. On Oct. 30 pictures of our mission fields were shown and were enjoyed by those present.—Mrs. I. T. Hooker, Roanoke, Va., Nov. 14.

Unity.—The B. Y. P. D. officers were elected and an installation service was held on Oct. 6. A number of our young people attended a joint week-end camp with the Timberville and Linville Creek B. Y. P. D.'s the week end of Aug. 4. John Evans Bowman was in our congregation the first of August and led several peace discussions. Sister Nettie Senger, missionary from China, gave a very interesting talk at the Fairview house on Sept. 23. In the evening she gave an illustrated lecture at the Bethel house. Beginning Oct. 17 the men's organization sponsored four programs at the Union Chapel church. Immediately following these meetings Bro. Ernest Muntzing conducted evangelistic services, preaching three sermons at Union Chapel and then continuing at Fairview until Nov. 3. We feel that our church has been enriched and strengthened by these services. As a direct result fifteen members were received into the church by baptism, one was received on former baptism, and five were reconsecrated. We met in council on Nov. 8, at which time church officers were elected. Our love feast was held on Nov. 10, with Bro. Henry Eller of Luray, Va., officiating. We will unite with the Christian church in a Thanksgiving service to be held in the Fairview house on Wednesday evening, Nov. 20.—Minnie Roller, New Market, Va., Nov. 16.

West Virginia

Pleasant Valley.—Interest and attendance kept up well during the summer. Sickness handicapped the work some. We have lost two members, Sister Laura Spurgeon and F. R. Wanstreet, by death. The Sunday school is progressing nicely under the leadership of Sister Fayron Spurgeon. The interest is good in the young people's meeting. Sister Stacy Spurgeon has been chosen president. Our church enjoyed a Bible school from Sept. 1 to Sept. 15, conducted by Bro. Grant Mahan of Rehobeth, Md. Our new kitchen is about completed. The sisters' aid has furnished many things for the kitchen. We want to dedicate it in the spring. We are looking forward to a revival meeting to be held in the fall of 1941.—Henry C. Sanders, Auburn, W. Va., Nov. 15.

Wisconsin

Stanley.—We enjoyed a week of revival meetings conducted by Pastor Lewis Hyde, beginning Nov. 3 and closing with a love feast on Nov. 11. Nine were baptized, two were reclaimed and one was received by letter. The meetings were an inspiration to all. Although the weather was inclement the meetings were well attended. We had a snowstorm the afternoon of the love feast, and many who had planned to come could not get there. It was the most severe blizzard known by old settlers. Only twenty of the members who live in the city were able to be there. Just as we were surrounding the tables a hard gust of wind blew the church chimney down. This caused some damage but it is being repaired. We were able to hold our regular appointments Nov. 17. Since our last report a furnace has been installed in the parsonage.—Mrs. Jacob J. Winkler, Stanley, Wis., Nov. 18.

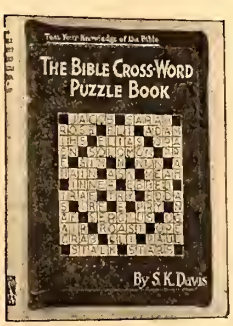
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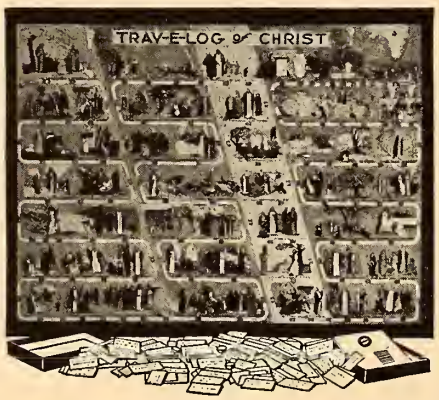
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GOSPEL MESSENGER

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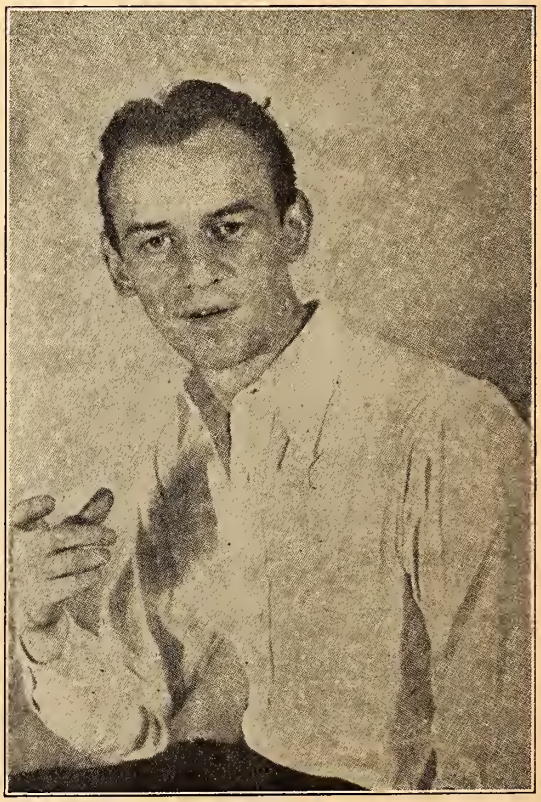
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December 14, 1940

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 89 Elgin, Illinois, December 14, 1940 No. 50

EDITORIAL

Blood and Faith

In telling about the situation in a certain community it was brought out that there was a church interest in this place all out of proportion to the work being done. As the writer recalls, nine persons had been baptized, several more were awaiting the rite, and yet others were near the kingdom. What could be the explanation of such a spiritual harvest in one little corner of the American field?

Then it was that a historian of the district ventured an explanation. He said that about three generations ago there had been a little Church of the Brethren in this community. It was organized in the home of a devout deacon, the father of a large family of children. Times had changed, and the church had been disorganized. However, there was occasional preaching in this community. As for the people, many of them were descendants of the devout deacon.

It was pointed out that the converts and prospects were largely of this relationship. Here was a case where blood was telling even in matters of faith. And yet, this is not strange. Dig into the genealogies of the church leaders of today, and you will find that the faith of some forebear seems to have something to do with present-day attitudes and interests.

The sons of Abraham need not be sons by the lines of blood, but in many cases they are. In matters of faith, as in many other relations, blood is one factor that will tell. H. A. B

To Weigh Values More Justly

Isn't it interesting to see how the same sets of facts lead equally intelligent persons to opposite conclusions? People differ so in what they regard as most important. One man gives great weight to this consideration; another takes it lightly and bears down heavily on that. An editor of an influential newspaper, in making his choice between presidential candidates, stated the objections to it so forcefully that one was left to wonder what subjective factor really determined his decision.

The human mind is surely a mysterious instrument. We have read somewhere about the impossibility of taming the tongue, but that would seem easy in comparison with the problem of bringing our thinking processes into some sort of consistency. May we venture a suggestion. We believe that stricter attention to common honesty in both theory and practice would help more than anything else. E. F.

Looking Behind and Beyond

How can the church behold the present plight of this unhappy world and then look the Great Commission in the face? The contrast is too overwhelming. Suppose we call on our Lord and tell him plainly that's just too much. Let's ask him what ever could have made him give us such an impossible task?

Would that be too presumptuous, or irreverent? It would be, had he not encouraged us to do that very thing. Perhaps we should rather say, had he not made it unnecessary for us to ask by telling us beforehand. Remember that he wasn't going to call us servants anymore, but friends because friends tell each other everything?

Sure enough, he did tell us in that "therefore." "Go ye, therefore," he said. We have only to see what lies behind that revealing word to have the answer to the dilemma that confronts us. "All authority hath been given unto me in heaven and on earth." That is why he can tell us to bring all mankind into obedience to him. Yes, he means it.

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Such a "therefore" is obviously either the supreme example of personal vanity or a simple statement of a tremendously important fact. There is no other possibility. The pragmatic test must give the final answer. In view of the vital issues at stake it would seem wise to act on the premise that the statement is true and see what that solution does to us.

That would mean, first of all, that the proposal to win the world to Christ is in strict conformity to the foundation principles of the universe. If he is the embodiment of all the authority (or power) there is anywhere, then we have only to look at him to figure out the purpose of all being, what human life is for, why there is a universe at all. It is another way of saying that God is like him, that in him all the fulness of the godhead dwells. Wouldn't that stiffen your backbone to work with all your might at the job he gives you?

This leads at once to the second implication of this eternal fact, namely, that with all the resources of the universe behind us, we cannot lose the fight, whatever the present appearances may be. It is often thus in warfare. Many battles may be lost but it is the last one that determines which side wins. All the might of heaven and earth cannot lose that. The Great Commission will not seem too exacting in its demands when we see what lies behind it.

The look beyond it only makes the same assurance doubly sure. "Therefore" is re-enforced by "Lo."

That little word prepares us for a pleasant surprise and the reality does not disappoint the expectation. Our Lord has not sent us to this great work alone. He has come along himself and he intends to see it through. He'll stay with us to the end.

Which is to say that the resources of the universe are not only behind the Great Commission, they are all around it and inside of it, the explanation of its content and the guarantee of its success. All this because the One in whom these resources are personalized is "with" us.

That little but meaningful preposition invites reflection. Do you recall the use Jesus made of it in his training of the twelve? Before sending them out to preach he wanted to have them "with" him for a while (Mark 3: 14). He wanted to subject them to the contagion of his presence. He wanted to permeate them with his spirit, his very self. Problems of method, organization, everything, could wait, must wait, on that. Thus equipped they would be ready for whatever would come next.

Now he is "with" us in the prosecution of this world ministry. The hands, the tools, the mechanisms are all ours, but the power is his. He *is* the power. That power can function, however, only when spirit contact is maintained, a condition which depends wholly upon our response to his advances. He is not really *with* us when that response is lacking. He cannot be.

The essential prerequisite to this happy relation is not physical proximity; it is spiritual affinity. His promise is not a guarantee of his presence in spite of us. It is a pledge of availability. He is ready at our call. He will come in, if we open the door.

. . . .

The proof that this incomparable "Therefore" and "Lo," behind and beyond our Lord's final charge to his church, are not the idle vaporings of an insane egotism but are in fact a simple statement of the most important truth in the world—the proof of this can come only from testing it in practice. It's worth finding out, isn't it?

Will the church answer the call of this fateful hour in human history by rallying around the Great Commission with firm resolve and new consecration? He that willeth to do shall know (John 7: 17). There is no other way. E. F.

New Names for Old Sins

Most Messenger readers have heard that distribution is the major problem in our land of plenty. That is, our principal difficulty is not at the point of how to produce enough, but how to divide our abundance in a Christian way. Once the struggle for an adequate share was at the level of individual versus individual. Now it is more typically that of group against group, nation against nation.

Of the result within our nation one writer says: "This groupistic activity has resorted to means of controlling income distribution which have seriously reduced efficiency in production. The more powerful groups have gained something, but the less well-organized groups and the unorganized groups have lost heavily, both because their share has been reduced, and because the productivity of the nation has been reduced."

Thus one discovers that the latest plague which has smitten our modern Egypt is none other than groupism—or the group organized to get what it wants. We do not mean to say that group action does not have its legitimate and Christian aspects. Rather, it is a double-edged sword. Groupism is the name for selfishness organized and raised to the *n*th degree of efficiency. It is a new name for a manifestation of an old sin. H. A. B.

THE GENERAL FORUM

In Winter

BY LUCILE LONG

No more with charm of green leaves
And soft winds whispering by,
Bare and yet strong, the trees stand,
Sharp-etched against the sky.

And so, when life takes from me
Youth, laughter, love, until
I stand, stripped bare of treasures,
God, may I have courage still!

Bridgewater, Va.

The Preparatory Sermon

BY CLAYTON H. GEHMAN

ALL the services of the house of God should be approached in the spirit of profound solemnity and reverence. The communion service stands out as the most meaningful of them all, and therefore we do well by calling to mind upon love feast occasions God's words to Moses, "Take off thy shoes from off thy feet, for the place where on thou standest is holy ground."

In the Pastor's Manual it is suggested that "the most important part of the love feast service is the consecration service preparatory to participation in the sacraments which follow. This is because the purpose of the consecration service is to prepare our hearts in the fullest possible measure to appreciate to the full each of the ordinances in their turn." It is further suggested that the most important part of the consecration service is the preparation of the minister himself. If we as ministers are in close touch with the Father, we can undoubtedly and more effectively lead our people into fellowship with him. The preparatory sermon is a mighty factor in helping people to get ready for the communion service. What should the preparatory sermon suggest?

It should first of all set forth clearly the truth involved in the ordinances. The people must understand that the feet-washing service symbolizes the Christian's willingness and determination to serve mankind in the spirit of Christlike love, that our only purpose in the world is to bless and cleanse and bind up and heal, and that we are willing to kneel to the lowest and most humble type of service in order to bring about this good. The Lord's supper must speak to the people about fellowship. Full fellowship presupposes peace—that is peace in one's own heart, peace with one's fellows, and peace with God. We can rest assured that John Alexander Mackay spoke a great Biblical truth when he recently said, "God wills fellowship. The arch of his purpose will continue to span the ages, serene and unshakable, until the torrent of hate has dried." Let us take to heart the meaning of the Lord's supper and "be of good cheer." God wills fellowship! In the communion we must see that the measure of love is sacrifice. Christ loved his own to the uttermost; "he loved them unto the end." Here it is well to remember John's words, "the Lamb of God, that taketh away the sin of the world"; that Jesus said, "As the Father hath sent me, even so send I you"; and that Luke said, "That Jesus began [only began] both to do and to teach." To what extent are we willing to perpetuate and put into life the measure of the love of Christ? The measure of love is sacrifice. The bread and the cup symbolize (1) the death of Christ for our sin, (2) that the benefits of that death must be personally appropriated, (3) that the method of appropriation is through union with Christ himself, (4) that the believer must continuously depend upon the once crucified and now living Savior for all spiritual life, (5) that the believer is sanctified as the death and resurrection of the Lord are spiritually reproduced in him, (6) that Christians should be one in Christ, and (7) that Christians will be partakers of the coming joy and perfection of the kingdom of God.

The preparatory sermon should also clearly set forth the need for personal preparation. We ordinarily read 1 Cor. 11 as an aid to self-examination. It is also helpful to recall Jacob's need to go back to Bethel, the place where he had made his vows to God. At Padan-aram he had become materialistic; gain was uppermost in his life; he had forgotten his vow to God. He had made the great mistake of depending more upon his own clever and crafty schemes than upon the will and guidance of God. He had been tolerating idolatry in his family. He settled at Shechem, exposing his children to evil influences for the sake of personal gain. Going back to Bethel helped him to overcome those great faults in his life. Have any of these faults found their way into our lives? If so, we need to go back to our Bethel, back to the place where we made our vows to God.

Moreover, the preparatory sermon should help the worshiper to see himself in the light of the cross of Christ. "But let a man prove himself, and so let him eat of the bread and drink of the cup" (1 Cor. 11:28). The worshiper should see his own shortcomings and the perfection of Christ.

Just as I am, without one plea,
But that thy blood was shed for me,

And that thou bidd'st me come to thee,
O Lamb of God, I come, I come.

An artist took another man into his studio to see a great painting, but before going into the room where the picture was on display the visitor was required to sit in a dark room for fifteen minutes in order to rest his eyes so that he would be more able to appreciate the beautiful and delicate colors and shades of the painting. In some such way the preparatory sermon should help the worshiper to lay aside the cares and problems of the world so that he will be able to appreciate more fully the spiritual significance of the entire communion service.

Parkerford, Pa.

Does Every One Agree With You?

BY FRED J. MILLER

"I liked everything in the June issue of your magazine," a well-wishing friend once told an editor of a popular paper.

"Everything? Without one exception?" inquired the editor.

"Yes, absolutely everything."

"Then I am slipping," was the judgment the editor placed on his own efforts. He knew when any reader could read all of any one copy of his paper and agree with everything in it there had been nothing in the paper to provoke thought in that reader.

Intelligent readers expect the writers of the articles, stories and essays in any paper (above all a religious paper) to make them think. If the reader agrees with everything written, there is little good done. Education and mental growth come only through the consideration of ideas that are new or opinions that are different from the reader's own. Only lazy readers do not want to think and in a short time they will not even want to read.

The same thing is true of sermons preached. It sounds fine to the minister when most of the congregation tell him what a fine sermon he delivered and how well they liked it. The wise minister will welcome the good brother or sister who comes with a hearty handshake and at the same time says, "I enjoyed your sermon very much, but I can't quite agree with what you said about living conditions in our town." Such listeners are the ones that really keep a minister on his toes and mentally awake. They are his best friends, for from their reactions he can tell when he begins to lag in his thinking.

Have you ever been in a class where the teacher delivered a lecture on the lesson and the class remained silent during it all, even when the teacher invited comments? Such a teacher should take a very critical attitude toward his teaching. He is failing somewhere. He is saying or teaching nothing to kindle thought in the minds of his pupils, or his manner is such the pupils feel they dare not disagree.

No lesson is too well known or has been studied too many times to keep the teacher and pupils from finding something new and thought-rousing in it. Not long ago a men's class was considering the creation and a number of ideas about it had been expressed, when one brother summed it up with this comment, "I am nearly fifty years old and I have never heard such theories as have been aired here today. They are really shocking to me." Without commenting on the merit of the theories we at least know they started these men thinking, and both class and teacher were alive and growing.

All good teachers, preachers and editors will seek to present thought-stimulating ideas to their hearers and readers. They will know when they are failing, because all praise without any disagreement or criticism spells failure.

Polo, Ill.

The Challenge to the Sunday Schools

BY GRANT MAHAN

MANY things are being challenged in these days. That is due, at least in part, to the fact that so many of them are not filling their places, not doing what is expected of them or what ought to be done in them. Some people have pretty much lost faith in the Sunday schools as a means of Christian education. Perhaps their criticisms are too severe: and yet there is no doubt that the schools fail to bring the results which are, not unreasonably, expected of them. It would be well if we could get to the bottom of the trouble, and then find the best means of removing it.

There seem to be at least two main sources of the trouble: One of them is in the home, and the other is in the teaching, or lack of teaching at the school. If the parents in our homes would take in teaching their children the interest the Jews were told to take in teaching their children in the Book of Deuteronomy, there would be a greater knowledge of the Bible shown by the children and young people of the church. The funnies receive far more attention than the lesson in some homes. Ask the children about both, and see which is the better learned. Too much attention is given to foolishness at times when lessons about God, Christ and the Holy Spirit, and men of Bible times should be given first place. The children cer-

tainly deserve to receive, and we believe that the Lord expects us to give them more instruction about holy things.

There is need in the home life of the family of thorough teaching of the lessons given us by the inspired men of the Book. This is more important than the three R's; and especially so in early youth. When the minds are most plastic the most important impressions should be made upon them. The father and the mother of the family ought to be better able to make these impressions and direct the children into right paths, than any other persons. Nothing really worth while can be done without effort and the giving of one's best energies to it; and so it is in this matter of getting the children well started in right paths early in life.

And then in the school itself there is room for very much improvement. Many teachers are not as well qualified as they should be. Sometimes the least experienced teachers are given to the most important classes. The idea that just anybody is qualified to teach the children, because they do not know as much as older persons do about their Bibles, is a wrong one, an unwise one, a harmful one. We need to get rid of it as soon as possible.

Then there are some supposedly good teachers who devote the time of the lesson hour to teaching which has no place in the Sunday school. There are many subjects besides the Bible which we must study, and those things rarely have any place in the teaching of the Sunday-school class. A superintendent once told me of a teacher he had had in his school, one who was most highly spoken of as a good teacher. It was his desire to learn her method, so as to improve the teaching of the other classes. But investigation showed him that there was no religion, nothing of the Bible, taught in that class. The teacher was a good entertainer of the children, and nothing more. I am not supposing that such teachers are common, but there are too many of them.

And often the teachers are not enough interested in the work to do it as it should be done. All of us have no doubt heard teachers go before the class and say they did not know what the lesson was about. To say the least, that is a very poor example to set before the children. They need, and all of us need, to get the idea that the Bible and its teachings are the most important thing in the world to anyone who is planning to give God any considerable part in his or her life. That is the wrong idea to take with us to any work that we undertake to do.

There are many who undertake this work almost under compulsion. They do not want to teach when it is clear to them that they cannot do the work as it ought to be done. But no one else will do it at the time, and the unprepared or the qualified one must undertake it or it will not be done at all. There is no fault to be found with such workers, unless it be that they should use some time in securing some other person to do the work. There are many men and women who have the time to do good work in one of these classes. Their interest in the Lord's work should be great enough to induce them to do it.

It is easier to point out weak places than it is to mend them, in this work as in almost everything else. Efforts to do this have been and are being made in many places; but it is still very evident that not all has been done that needs to be done, if we are to have the best teachers possible, the best possible school, and a group of young ones growing up in each school who will be better prepared and will do better work than we who are older are capable of doing. I am quite sure that all of us who love the work will be glad to see that day coming, even if it does not arrive before our departure from this scene of activity.

God bless the teachers who are devoting their energies to doing the best they can to help along this line of Christian activity. They deserve our thanks for what they are doing, and our prayers that the Lord may lead them to greater usefulness than is now possible.

Rehobeth, Md.

The Glory Book That Talks

BY J. M. BOWMAN

"WHERE thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee" (Prov. 6: 22).

A missionary was reading the Bible to a group in Africa. One arose and said, "See book talks, white man has book talks."

"Thy word have I hid in my heart that I might not sin against thee" (Psa. 119: 11).

Christ is the Word. It occurs thirty-two times in this chapter—thy Word, the Word, and Word (one time).

This Glory Book is the inspired Word of God; a perfect rule of faith. It talks to all mankind, is translated into many languages. It is the Christian's defense. A well-known preacher was asked to speak on the defense of the Bible. He said that it is like a caged lion, "let it out and it will defend itself."

It is the sinner's friend, and will teach him the way to heaven. In sadness it gives happiness; in sorrow it gives comfort; in temptation it gives

victory; in weakness it gives strength; in war, it gives peace. It tells what to do to inherit eternal life. It is written by men inspired with the power of the Holy Spirit. It tells about the new birth; about the new creature in Christ Jesus, born of the water and the Spirit; and about salvation, the delight to all who believe his word. It tells how he left heaven and came to earth, fulfilled the law, expressed parables, performed miracles, healed the sick, forgave sins, and brought peace and sunshine to many homes.

The Book talks about the Lord's supper, feet-washing and communion for the deepening of the spiritual life, and how he was crucified, died for our sins, was buried, on the third day arose, ascended into heaven and will return again in like manner.

The Book tells of his humility; he pleased not himself. It tells how he went through Samaria, and planted the gospel there, the first garden plot for the Gentiles. It tells of the conversation of the woman at the well. "Go ye into all the world," and call out a people for his name. It tells about the great mystery hid in God in the ages, but is now made manifest to his saints. Oh, why do so many of our preachers fail to preach the wonderful doctrines so gloriously revealed! It seems they prefer the social doctrines not found in Scripture (Col. 1: 19-28).

The Word commands faith; it brings power into life to do his holy will. The Word touches the current of everlasting power as the trolley arm of the electric car touches the power from overhead. The Word of God is like a honeycomb. "How sweet are thy words unto my mouth" (Psa. 119: 103). Break the cells of the honeycomb, invert it, and honey drips from every cell. Every word is a cell from which sweetness will flow.

"Ye shall not add unto the word which I command thee, neither shall you take from it" (Rev. 22: 19; Deut. 4: 2).

The Word of God is a great panorama of beauty and holiness: it tells of the rose of Sharon, the garden of Gethsemane, the glory of Sinai, the cross of Calvary, the sea of Galilee, the mount of transfiguration. The Book that talks is a picture of story and prophecy indelibly stamped on its pages. Then I see with brighter vision a beautiful light, the glorious form of my Savior with a multitude of holy angels and ten thousand of his saints coming in great glory. Then the Book talks, saying: "Come hither, I will shew thee the bride, the Lamb's wife, the holy Jerusalem descending out of heaven from God," in its transcendent beauty, and resplendent array; the emblem of Christ's glorified church; the great mystery so beautifully and wonderfully portrayed in this Glory Book that talks.

Brother, sister, are we ready for that wonderful day? Have we the faith and power of the early church to follow in the steps of Jesus? Are we willing to go with him all the way? Are we walking in the fullness of the Holy Spirit, so beautifully proclaimed in this Book that talks?

"Christ in you, the hope of Glory."

Harrisonburg, Va.

Man in the Image of God

BY A. R. COFFMAN

MAN—body, mind and spirit—was made in the image of God. The mind is not only thoughts but also emotions and will. The Creator gave man freedom of choice else he would neither have been distinguished in kind from the lower forms nor implanted with the character of his Maker. Instead of remaining in the fellowship of God, Adam yielded to the solicitation of evil with its fatal consequences to one and all. Yet, in Christ, in the future, we may again become like him. Beloved John says, "We shall be like him for we shall see him as he is." Like sees like. If we see him, and he says that we shall, we shall be like him. What marvelous redemption and grace in Christ! Our liberty to exercise the power of choice in trusting ourselves to the Savior has been restored.

The truth of man's sinful state and his utter need of deliverance seems to be the hardest thing for us to realize; or, at least, acknowledge. We stand condemned on the social and individual counts and, when we think we do not, we are in the worst condition of all, for that itself is the hypocritical, Pharisaical, unpardonable sin. Unregenerate man of himself just is not able to attain without being proud or self-righteous. Nobody knows how to solve the problem. It cannot be solved except in the power of the Holy Spirit, and that brings us into the realm of the Spirit and makes us born again into the family of God, and then it is not of us but of him. Two or three things may help us to see this truth:

First, we are inclined to look on the outside. Jesus makes it plain that we can be clean and white externally but internally full of extortion, corruption and iniquity. We compare ourselves with surrounding companions instead of Jesus. The Pharisee looked at a woman who had washed the feet of Jesus in tears, but he saw only her former, sinful condition instead of her present state of appreciation. He felt very good compared with her, and was utterly unable to see his own

terrible sin. He could not get any love for Jesus because he could not realize his need of forgiveness and receive a great deliverance like the woman had experienced.

And then, something that may be considered a separate factor in this problem is that, when we have achieved and been given victories, it only increases our responsibility. When Jesus says that if much is given much is required, he thereby gives us a glimpse into one of his fundamental laws of life. Of ourselves we are no better than anybody else. Maybe, in the sight of God, we are not as good as another we consider our inferior. At least we are no better until we overcome that serious attitude. We do not know what hereditary handicaps or outer environmental factors enter into his life. We resolve to withhold judgment and ask God for his continual spirit of forgiveness that we may love one another in faith and hope unto the new day when we shall see him face to face and know as we are known.

Martinsburg, Pa.

The Way of Life

BY OLA W. SHANHOLTZ

"And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there" (Isa. 35: 8, 9).

This must have been a beautiful picture to the prophet Isaiah, seeing the sinful condition of the people at that time and their hardness of heart. It must have been a great joy for the prophets to catch a glimpse of the dispensation of the grace of God that was to be revealed, the time when God would pour out his spirit on all flesh as visioned by the prophet Joel, the time when God would make himself manifest to all men in the person of his Son and the Holy Spirit.

God spoke through the prophets at that time, and through the hardness of the people's hearts and their disobedience they caused the prophets much grief. But in the vision seen by the prophet, the Lord would dwell with his people in spirit and lead them. We are told of how the prophets looked with great anxiety for the day, "of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you" (1 Peter 1: 10).

The way was opened when men least expected it, and it seems it will be closed in like manner, to those who believe not. "I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14: 6).

"It shall be called the way of holiness"—
not social reform,
not just kindness and goodwill,
not just by going to church on Sunday.
"Ye must be born again."
"Without holiness no man shall see God."

"The unclean shall not pass over it"—
"but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7).

"But it shall be for those: the wayfaring men"—
"Come unto me all ye that labor and are heavy laden, and I will give you rest." It shall be for the humble man who is traveling through this life seeking a haven of rest for his soul, not for the man who thinks he is just living here, and that this is the end. It is not for the man who thinks he will just be good and kind, and pick all the wild roses he wants. It shall be for the man who is looking for that city that hath foundation, whose builder and maker is God.

"Though fools, shall not err therein"—
"The fool hath said in his heart there is no God."
"But the redeemed shall walk there."

We are not saved by walking there; it is a holy way for holy people. The Lord saves us from our sins, and puts us on this highway. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2: 8).

Are we traveling that way? We are taught that we have passed from death unto life. Once we were dead in sin, but are now alive in Christ Jesus. We are ambassadors for Christ. We are pilgrims traveling in a strange country. Our citizenship is in heaven. He that hath not the Spirit of Christ is none of his. This is the description we have of a Christian and there is no possible way to modernize it.

Many church members do not know how to live a Christian life. Jesus said that he was the door, that he who climbs up some other way is a thief and a robber. "Repent ye, therefore, and be converted." Repentance is not being preached as it used to be. How can people repent when they are taught reformation? In order to repent one must realize that he is in a lost condition, and has need of a Savior, and make a confession. This is repentance, but it is only a step to salvation. God's mercies are wonderful, but they cannot be trampled underfoot. A man repents only after conviction, but he cannot convert himself. Peter was with Jesus over three years, and was not con-

verted until he was converted by the Holy Spirit. Jesus told Peter, "When thou art converted, strengthen thy brethren." And what a changed man he was after the day of Pentecost! There were no more foolish questions and stumbling around then; Peter had become a powerful preacher. He was changed; he had understanding. So when one is truly converted, he is brought into a saving knowledge of the gospel of Christ, and experiences a change of heart. Peter was more than converted on the day of Pentecost, but he was converted first.

Shall we neglect the first two steps? "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord and in his law doth he meditate day and night" (Psa. 1: 1, 2).

Sparrows Point, Md.

Positive Patriotism

BY PAUL MOHLER

Standards of Patriotism

THE conscientious objector does not count himself unpatriotic. His claim is that "righteousness exalteth a nation," and that goodwill creates goodwill, so that his life activity is far more effective in strengthening and protecting the nation than is that of the professional fighting man whose patriotism is expressed in military service. If all objectors measured up to the standard of the Quakers as described by Mr. Stanley High in the Saturday Evening Post of Feb. 17, 1940, this claim might well be allowed and even extended. It behooves other C. O.'s to set for themselves equally high standards of positive service. The Quakers have not exhausted the fields of much-needed service essential to the development and support of true democracy. There is room for all.

Negative Patriotism

When, through failure to protect the nation by positive Christianity, which makes friends of potential enemies by the innumerable ways in which true Christianity establishes right relationships between men and nations; when because of the absence of such service enemies do arise and threaten the life of the nation, the universal alternative is negative—fighting evil with evil in the hope of surpassing the threatening evil by greater evil. War is always negative, destructive and provocative of further wars; but nations which will not practice positive protection are thrown back upon the negative. Is it not equally fair to say that conscientious objectors who are too lazy, selfish, indifferent, or blind to take a very active part in positive patriotism, cannot fairly claim exemption from the demands of the government for negative action—active, combatant military service? And is it not also fair to say that those members of the pacifist churches who are unfit for army service because of age, sex, or physical unfitness, but who are interested in claiming exemption for their sons, brothers, husbands or sweethearts—that they should shoulder the burden of positive service so sadly needed for national strength? Only so can they with good grace ask exemption from negative service for their loved ones.

Immediate Need

Right now, our greatest national need is internal unity and goodwill. Without that we are in danger both within and without. If there is in Christianity any unifying spirit and practical principle of co-operation that can bring together capital and labor, rich and poor, Democrat, Republican and New Dealer, Jew and gentile, native-born and foreign-born, and whatever other potentially antagonistic groups, it is certainly the duty of these churches to exemplify, demonstrate, and disseminate it as fast and as far as possible. There is no time for delay.

Change of Emphasis

Most churches have placed their principal emphasis on dodging hell and landing in heaven. E. Stanley Jones has told us all that what we really need is not so much keeping ourselves out of hell, as keeping hell out of us; not getting us into heaven, as getting heaven into us. What the nation needs is just that change of emphasis—hell out and heaven in. The church that wants to keep its members out of the hell of war should be working with all its might and main at getting the hell of hatred, envy, bitterness, contempt, greed, pride, and arrogance out of every class of people, and at getting into them the heaven of mutual respect, tolerance, humility, patience, long-suffering and forgiveness. If it devotes itself wholeheartedly enough to that job, it may well claim exemption from the job of trying to knock evil out of enemies with bullets and bombs.

Pasadena, Calif.

Stewardship Nuggets

BY HOWARD H. KEIM, JR.

A young woman made a pledge to the work of the kingdom of God through her local church. She was absent from services for many Sundays and some supposed that she had lost interest. Then one Sunday she was there and placed in the offering twelve weekly offering envelopes with the amount of her weekly pledge in each one. May her kind increase.

Huntington, Ind.

HOME AND FAMILY

The Refugee

BY HELEN HOAK EIKENBERRY

The doors of my homeland
Have closed behind me.
I dare not look back,
Or in memory
Visit those cherished scenes again
With ones I loved.
'Twould be in vain
To backward turn my eye, my hand,
To what was home. Now death and fear are there.
Where all was peace, now tyranny, despair.
I go alone to a fate unknown,
For I am a refugee.

Oh, doors of the new land,
Give welcome to me!
I come with fresh hopes
And a will now free
Facing the new; without malice or greed
Forsaking the old.
I want but these:
The right to worship as I please,
To speak my thoughts, to live, and work, and know
I fill my place, and give my best. And lo!
The past shall fade as a shadow cast,
To free a lone refugee!

Sterling, Ill.

The Christian Home

BY LEANDER SMITH

"For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice" (Gen. 18: 19).

Since I have entered pastoral work again, I have devoted much of my time to reading and studying some of the great problems which confront the very life of the church and the nation. Among these various problems the home is the most interesting. And there is no doubt in my mind that we will have to give the home more prayerful consideration.

The home is the greatest institution we know anything about. Next to it comes the church, but the home comes first. This is according to God's ordering, because the record is given us that in the beginning he saw it was not good for the man to be alone. And so woman was made to be man's helpmeet, and the divine direction is that man shall leave all else and cleave unto his wife so long as they both shall live.

The home is the helper of the church. The church would lose its strength and influence without the basal institution of the home. There is no rivalry between the two institutions. The church of Christ is glorious. But we are considering an institution now which is as old as the human race, and by means of which heaven itself is illustrated, as we seek to imagine the realities and joys the Father has reserved for his children.

What is our greatest evangelizing agency? The answer here must be, "The church," for its mission in the world is to win and to nourish. But the greatest auxiliary in this task is the home.

After all, we are not going to make an advance beyond our homes. We may build great houses of worship; we may send out many more missionaries; we may educate all the people to such an extent that the philosophy of Immanuel Kant or the relativity theory of Albert Einstein shall be like elementary reading. But with all this achievement, unless our home life is worthy, and unless the sanctity of our homes is guarded, and unless Christ is in our homes, what in the wide world have we really accomplished? We then have built a shell. With no Christian homes, our church worship would be but mockery, for it could not be genuine and fortifying. But if our church worship is properly characterized thus, as genuine and fortifying, then our homes with their spiritual atmosphere will be back of this worship as certainly as the fragrance of roses gives evidence of flowers. Without Christian homes, our intellectual development would be as but the contortions of a circus acrobat. What would we have everlastingly worth while after it was all over?

If this reasoning is correct, we should magnify the home. In our thinking and in our preaching and teaching, in our conversation—always we should exalt the home. A nation does not rise above the level of its homes. No community is superior to the homes from which it members come.

You tell me the training that has been given in the home, and I can estimate for you the qualities of the individuals who have gone out from that home. This training is not a question merely of precepts; it is most largely that of example. I was about to say that it is a matter of example alone. Children know their parents too well. They are going to be like them. Parents cannot be wicked and then effectively admonish their children to be good. Hypocrisy will out. But if parents seek humbly to follow Christ, and then train their children so; and if there is consistency in the everyday living, children are not usually, if ever in the long run, going to be different.

"Train up a child in the way he should go. And even when he is old he will not depart from it." There will not be departing—scarcely at all will there be; and not when long years intervene between that early training and the living in ripe old age. Note, too, that there is the suggestion of a promise that the years will be lengthened, when the training has been given in the fear of the Lord. And does anybody doubt that godly training and living make for longevity?

Are the habits of our young people good? If not, begin with the training of their parents. Do our young people have for themselves the highest ideals? If not, go back to their parents. Do our young people love the church and all its services? If not, make another earnest effort with the fathers and mothers. Let there be sincerity in their lives, and consecration, and penitence, and the spirit of prayer.

The start with the new generation should be made early. In fact, for success in all verities connected with the home there must be a running start. This is essential. Certainly this should begin when a young couple leaves the altar where their lives have just been betrothed, and when they enter the portals of a home of their own. The problems of life and of the home are too great to be solved without that other aid. Young hearts should turn heavenward earnestly at the very beginning.

We have many hints about the home from which Jesus came. What a home it was! And Jesus always honored the home. Think what that Bethany home meant to him! And at the last from the cross he directed that his own mother be taken to what must have been a wonderful home.

What of our homes? We need to get back to the fundamentals. We shall find them in the Christian home. When our homes are right, our churches will be right, our missionary enterprise will be right, society will be on the right track, and the kingdom will advance by leaps and bounds. But if the example is not right in the home, and if exterior matters are emphasized to the exclusion of the simple ideals of the Christian home, all our fine accomplishments will be but a hollow pretense.

Husband and wife may begin with the home. That is where true excellence will shine resplendently. And if there are children in the home, they are indeed our jewels. If we gain all else that the world calls great, and lose our children, verily we have lost all. But if we have little wealth, and little so-called education of a formal nature, and if there is no glamour anywhere; but if at the last we shall be able to present our children back to the Lord and say, "Here they are; thou gavest them to us, and we have treasured them as a trust and have reared them for thee," then the lives of those parents will have blessed their day and generation, and we can know that heaven has drawn closer to the children of men even in this world.

It is the home, the Christian home, that needs to be emphasized. The Bible is a living book in such a home! Christ's Spirit is regnant there! The family altar is not a burden, but a continual joy and source of power to all. Influence is counted sacred, and the power of example is duly honored. God give us Christian homes! A glorious church! And a peaceful nation!

Springdale, Ark.

The Spirit of Christmas

BY ADA C. SELL

Scene I

(Scene: Interior of the Jones living room. A tree is standing crookedly on a platform. A young lad, with a hatchet is trying to lop off a few more branches to make it fit into the hole in the platform, and the container beneath).

Mother Jones (entering). Are you about ready for the trimmings? I'll help you, son. Why, the tree stands crooked!

Jim (throwing down the hatchet). I can't help it, mom! I'm so sick of doing this! I always have to get the tree to fit, then you and Jean come and so daintily *(last two words in an affected manner)* fasten the balls, and birds, and dolls, and fol-de-rals. I'm quitting!

Mother (pleadingly). But, Jim, we can't trim it until it looks straight! And you'd better put the strings of lights on before you go. Please!

Jim (with an air of finality). No!

Mother (in desperation). I'll give you an extra quarter of allowance this week.

Jim (shortly). O.K.!

(Mother sighs and leaves the room. Jim continues and in a short time has the tree straight and three strings of lights arranged. Whistles "Deck the Halls," etc.)

Jim (soliloquizing). Now I can get my football fixed. But I ought to get sis a present! Well, I'll get one for a dime and still have some left. *(Gets coat and cap and leaves.)*

Scene II

(A rap is heard and mother walks across stage, same as before, to admit Jean, a lovely girl of fifteen. She is carrying a market basket of packages. Mother looks at it and sighs.)

Jean. Can I have the stove for two hours, mumsie? Where's the candy thermometer? I couldn't get the dates. Send Jim to town for them, and tell him to hurry for once in his young life! Here, take the eggs! I'm afraid I'll break them. *(Names articles as she places packages on a chair.)* Cinnamon, apples, pop-

corn, confectioner's sugar, Brazil nuts, hickory nuts, almonds, black walnuts, English walnuts, white karo, cocoa, cocoanut—

Mother (throws up hands). Child! Are you expecting to feed a multitude? We won't need all that candy! Why not make fondant and divinity and get several other kinds in town? It would do just as well! I could easily use up the things bought. Please, Jean!

Jean (horrified). What's happened you, darling? You used to want a lot of homemade candy!

Mother. Yes! I did. But the fuss doesn't appeal so much to me now. Besides, when I think of all the suffering in the world—

Jean (puts hands gently over her mother's lips). Sh! not a word. That's all you hear on the radio, all you read about, and for once I'm going to try to forget. Let's be as gay as we can this Christmas, mother!

Mother (weeping into her handkerchief). How can you feel gay?

Jean. I won't make it nearly all up into candy, Mother. Really, I won't! I decided partly for your sake to pretend we felt jolly.

Mother (suspicion dawning). Did daddy help decide?

(Jean has escaped to kitchen; there is no answer. Mother pulls out hamper from corner of room and seems to be sorting clothing. She seems sad.)

Scene III

(Mother again answers rap at same door. A woman dressed in a decidedly old-timish get-up, but with a very cheerful face, walks briskly in.)

Mother. Aunt Kate! Why, how glad I am to see you! It's been two years since you paid us a Christmas visit! How are you?

Aunt Kate (breathless). Fine! Fine! Yes, indeed, never a thing ailed me since I left. Ready to let me do your Christmas bakin'? Yes'm, I'm all set! Caraway cookies, says I to myself, and fruit pockets, molasses cookies for the children's father, mincemeat cookies, popcorn, fruit cookies, lemon cookies, pinwheel cookies, jumbles—

Mother. But, Aunt Kate! It isn't necessary to bake so many kinds! As I said to Jean, two kinds of a thing—

Aunt Kate. I've made up my mind, niece! So let me at it! It's my present to you all. I says to myself, says I: What's the use of buying books they don't read, ties they don't like, or socks that don't fit, or any more odds and ends of dishes? Is the stove free?

Mother (on way to kitchen). It will be very soon. Jean is almost through with the divinity.

Scene IV

(Mother is at her usual job of answering the door. Aunt Kate follows, face all red from heat of stove, testing cup with spoon in hand. Father enters, very heavily laden with Christmasy packages.)

Aunt Kate (after husband and wife have kissed). How are you, George? So glad to see you. Come and get some molasses cookies. I told Esther here it isn't every day I get the chance to turn out brown cookies for my nephew, George.

Father. How you do run on, Aunt Kate! May I have a moment's chance to greet you? We will have an extra special Christmas with you here.

Mother. What in the world is in all those bundles, George?

Father. Oh, half the five and dime! I had lots of fun selecting these. *(Whispers very loudly.)* The children?

Mother. Jean is at chorus practice and Jim at Scout meeting.

Father. Let's look at them. Here, strands of tinsel, strings of cranberries, bright tin stars, woolly lambs, candy canes, glass trumpets, two new strings of lights, holly and evergreen for over the pictures, red ribbons for the branches. Red candles for the candlesticks on the fireplace.

Mother. We didn't need all that, dear. What possessed you?

Father. The children and I decided to have a jolly Christmas, mother. Tell Jim to put the lights on, and Jean to arrange the other decorations. There comes Jim. *(All three hastily put things away except decorations and lights. Mother admits son.)*

Jim. Aunt Kate!

(Hugs and kisses aunt. Looks open-mouthed at all the new decorations. Dumps a bunch of broken toys on floor in the center of the room.)

Mother. What is it, son?

Jim. Boy Scouts are repairing toys. Look, dad! Isn't this cute? *(Soon father and son are playing with a Jack-in-the-box that has speedily yielded to father's fixing. A football is restrung and blown up. A pair of roller skates is fitted with a couple of screws.)*

Mother. I think that's very sweet of you boys.

Aunt Kate (blowing nose noisily). Yes, yes, indeed! That's what teaches lads the joy of giving.

Jim (jumping up). But I must get busy at the tree. I thought perhaps if this lot of toys was fixed I could take them and get more. You know tomorrow's the big day. We wanted folks to bring in the broken toys a month ago. Why do they wait until so near the time? I'm about through here.

Aunt Kate. I'd love to help repair toys.

Jim. You? I never expected that. Why, that's fine!

Father. I'll help you, son. I've always liked to tinker with tools. I have a box of assorted screws.

Mother. I always said you liked to play with Jim's toys. Put some coal on the fire, dear, before you start.

Father. What are you doing with those clothes, mother?

Mother. The missionary society is collecting them for the refugee children. We have six barrels of them already.

Jim. My old tweed suit? Glad to see it go.

Mother (shocked). Aren't you glad to help, too? The suit is good and clean. I would not send anything that was not.

Jim (ashamed). Truly I am. *(Runs upstairs and returns in a moment, carrying a neat brown suit.)* Here, mom, I've known for a couple months this is too small. Send it along.

Father. My gray suit too, Esther. I really have plenty without. *(Goes to door to open it for Jean).*

(Continued on Page 21)

OUR MISSION WORK

India Share Letter

Anklesvar, Broach District, India
Sept. 11, 1940

To our Friends, the Shareholders:

Greetings to you all. May this letter find you all engaged in the Lord's work and finding joy in it.

At this time we are well launched in another school year, and everything is going along happily. In the School of Practical Arts the girls are having mission study this year as one of their courses. The four fields included in this study are India, China, Africa and Japan. Our aim is to give them somewhat of a general idea of the country and then brief biographies of the people who were the pioneer missionaries in these countries together with three or four biographies of nationals. With all of this ground to cover in one year, it hurries us and we cannot do it as thoroughly as we would like to. It is often difficult to know what to choose to give them and what to omit, for on some biographies the material is so abundant and so interesting.

The teacher of the class and the pupils have entered into this study wholeheartedly and are enjoying it. But I will let the girls of the class tell what they think about it.

Kashi says: "Before I took mission study, I did not know at all who started the mission, how it was established, and in the beginning what difficulties and persecutions they had to endure. I have learned that friends of a faraway land started this work; that it was friends of another country who have brought about the change in the condition of this land."

Alice says: "When we started mission study I was not at all interested and got very tired of it, but as we went on I learned so many new things that I got interested and now enjoy it very much. When we studied about the first missionaries and the sorrows which came to them, I also became sad. They have come far away and have left their people that they might give their lives to serve us. In Bro. Stover's and Bro. McCann's time, what a severe famine there was and, not considering the cost, they risked their own lives that they might save the lives of our people and lead them in the true Way. We can learn a lesson from this. As they gave themselves to serve others, so may we, too, give ourselves in the service of others."

Chanchal Somchand says: "I have especially liked studying about my church, the Church of the Brethren. I liked studying about Brother and Sister Stover and how they started the work, how they dealt with the Indian people and what difficulties they had. The things that I have learned will be useful to me in the future."

Chanchal Kalidas says: "Through his missionaries, God has made known the miracles that he performed, and by the means of his missionaries he has performed many more miracles. It is as if God had sent his Son, Jesus, into the world again. I have learned how missionaries gave women a chance to become educated. Before this, women and girls had no opportunity to learn, but through missions, schools were started for girls, and today they are still carrying these on."

Gunvanti says: "Never in all my life have I learned such fine things as I am learning in mission study. I cannot help but tell incidents to the other girls who are not in the class because I like them so much and find them so interesting. I had no idea how the Brethren mission was started, who the first missionaries were and what they had to endure to start the work. When I learned this, I thought from what a small beginning the Church of the Brethren was started! One benefit that I got from this study is that these good examples are before me, and by thinking about them, I receive help for my own life, to spend it in a useful way. After studying about Pandita Ramabai I have come to love her very much. I had no idea how courageous she was and what a strong faith she had. Truly there never was another woman like her."

"By studying all these things, I hope to improve my own life and make use of all the good things I have learned. I will try to do this. Perhaps I cannot become like them; but in little things, I, too, can serve others." So says Savita.

Up to the present time, the members of the class have not yet completed the study of India, and so they still have many good things in store for them.

Pray with us that this study will really give the girls a greater vision, that it will send them out as missionaries to their own people.

Yours in His Service,
Emma K. Ziegler.

Notes From Palghar, India

BY C. G. SHULL

The new school year opened with an increased enrollment of sixty, thirty-two of whom are in the boarding hostel. These live in six family groups, buy their own supplies and do their own cooking. Boys in the grammar grades in America would find this difficult, but when a boy in India lives on less than a dollar per month his cooking is bound to be much simpler than that of an American. This plan of running a hostel requires supervision. Boys must take their turns at the work and thus they learn co-operation and industry. They also learn how to keep their accounts and come to understand the importance of making ends meet.

We count ourselves fortunate to have two fully-trained teachers on the staff of the school. Both of these men have grown up in our own mission, one being the first fully-trained teacher to emerge from a village in our area. The other is a son of a mission worker. Both are doing capable work with a fine spirit.

It is a joy to report ten baptisms during the past few months and to see others counting the cost. When our seven weeks' refresher course closed the last of August another individual made an open confession of Christ and he hopes to bring at least one more with him into the baptismal waters.

This refresher course was held during the rains when the village schools would have been closed anyway for much of the time in order that the children might help in the rice fields. The Dahanu workers joined us for this period of study, and Sister Goldie Swartz from

there gave a course on Acts and Evangelism to the men and one on Christian Home Education to the women. The writer taught Christian Doctrines, Methods of Religious Education—with special reference to the technique of storytelling—and Christian Stewardship. This last class was held at night and nearly all men of the church attended. The Tambaram Conference and Bishop Azariah's helpful book on the subject have given a new stimulus to studies in Christian giving. Practical results have been monthly offerings at the time when salaries are received, and special gifts to continental missions, and to the relief fund at Elgin. The money sent to Elgin went to the general fund, though at first some expressed a desire to designate it for China.

A new feature this year was a special service when the rice was ready to be transplanted. Bundles of the plants were brought to the altar for a special prayer of blessing and consecration. Several first-fruit offerings have also been made. It is easier for the Indian church to give in kind than in cash and one is rarely disappointed when he appeals for offerings from the garden and farm. Such practices remind one of the Old Testament offerings and festivals.

Bro. J. M. Blough was with us on Aug. 4 when four babies were dedicated. Among them was Esther Ruth Shull, who at the time was nearly eight months old. We are trying to claim the children for Jesus. Parents on these occasions gladly give offerings of thanksgiving for God's gifts to them.

Palghar, India.

Peace News

COMPILED BY MERLIN C. SHULL

Congresswoman Rankin was the first woman to serve in the U. S. Congress. She was one of that small, but now famous number, who voted against our entrance into the first World War in 1917. She came up for re-election just a month before Armistice Day in 1919, and was defeated. Since that time she has worked steadily and effectively for the cause of peace. And now again she is to enter Congress, representing a district in Montana. Will she have the opportunity of voting against entrance into another world war? No one can foresee future events in these troubled days, but we feel a little better with Congresswoman Rankin as a voting member of the House of Representatives.

Pastor H. M. Coppock of Southern Ohio has prepared a little card which expresses his conscientious principles on the war question. Bro. Coppock's statement follows:

First Church of the Brethren, Cincinnati, Ohio: This paper is submitted for the purpose of clarifying the position of the church and the attitude and convictions of the pastor relative to the crisis brought about by the conscription act.

I. Members of the Church of the Brethren who are true to the tenets of the church cannot accept military service of any kind nor engage in training for such service.

The church must by its own tenets leave men free to follow their own consciences with the hope that they will support in conscience and life the historic position of the church in regard to war as set forth in the New Testament. (Authorized by Brethren Service Committee, July 16, 1940.)

II. Pastor's Statement. We are persuading no one to become a conscientious objector and are interested only in giving counsel to those who are, and who, because of their personal convictions and conscience, are seeking light on this question and its implications. We do stand ready to suffer with any who may be called upon to violate their conscience.

III. My Personal Convictions on the Following Points—

I cannot yield the freedom of my conscience to the fear of suffering, sacrifice and death (1 Tim. 1: 19; Heb. 13: 18; 1 Peter 2: 19).

I cannot renounce my Christ, his way, his truth and his life (John 14: 6; Matt. 10: 32, 33; Matt. 10: 38; Matt. 16: 24).

I cannot sacrifice the true values of my country, nor the true purpose of democracy to the god of war (Rom. 13: 5, 7; Matt. 22: 21).

I acknowledge my weaknesses and my sorrow for my sins, and reaffirm my faith in Christ as the Son of God; and in the church, figuratively, his body (Matt. 16: 16-18; Eph. 1: 22, 23).

That the church is a habitation of the Spirit of God (Eph. 2: 21, 22). That its purpose is twofold: (1) salvation of souls (Acts 2: 47); (2) interpretation of truth (Matt. 28: 19, 20).

Believing the first commandment the greatest, I pledge to my God, to my church, to my country and to the world, a life of true Christian patriotism.

Respectfully submitted, "with charity for all and malice toward none."—H. M. Coppock, Tippecanoe City, Ohio.

What to Pray For

Week of December 14-21

To become better acquainted with our missionaries and their work, use the What to Pray For column along with the Prayer for Missions Calendar and the Missionary Picture Sheets. The three should be used together.

The last letter received from Bro. Ernest Ikenberry was written on Oct. 14. Brother and Sister Ikenberry and their four children were at the Language School in Peking and at the Tungchou Children's School at the time. They were rejoicing in the arrival of Brother and Sister Harlan Smith and family and the new missionaries. All were feeling at home and eager to enter into service and into language study. Bro. Ikenberry's letter came through in about five weeks.

If every member of the church who is deeply concerned for the work of the church in China could read this letter, many earnest prayers would ascend in behalf of our missionary families over there. The missionaries and the Christian communities have been called to pass through some very trying times during the past few months. In the midst of these testings, they have again realized the comfort and assurance of the Father's presence.

As he closed his letter, he called for our prayers, and the church can assure itself that this request came from the depths of a sincere heart. We quote: "We are going to plan the best we can in the light of God's guidance as new situations arise. We daily feel your prayers back of us and we shall stay by the task in confidence that his work shall go forward. Continue to pray for us."

KINGDOM GLEANINGS

Calendar for Sunday, December 15

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Jesus Teaches His Disciples to Pray.—Luke 11: 1-13.

Christian Workers, Brotherhood in the Early Church.

B. Y. P. D., "My Conscience Is My Guide."

Intermediates, From the Jews.

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Gains for the Kingdom

Four baptized in the Sidney church, Ohio.

Three baptized in the Johnsville church, Va.

Four baptized in the Quinter church, Kans., Bro. D. F. Crist, officiating.

Sixteen baptized in the Ephrata church, Pa., Bro. D. I. Pepple, evangelist.

Two baptized in the Cerro Gordo church, Ill., Bro. Wm. J. Tinkle, pastor.

One baptized in the Ottumwa church, Iowa, Bro. Charles A. Albin, pastor.

Seven baptized in the Trotwood church, Ohio, Bro. J. Clyde Forney, evangelist.

Fourteen baptized in the Lynchburg church, Va., Bro. John T. Glick, evangelist.

Eighteen baptized in the Elkhart City church, Ind., Bro. Ray Shank, evangelist.

Six baptized in the Old Furnace church, W. Va., Bro. Jesse W. Whitacre, evangelist.

Forty-four baptized in the Waynesboro church, Va., Brother and Sister Harper S. Will, evangelists.

Ten baptized in the Prices Creek church, Cedar Grove house, Ohio, Bro. Theo. R. Eley, evangelist; Bro. B. W. Timmons, pastor.

Twenty-one baptized, one received by letter and one reclaimed in the Carson Valley church, Pa., Bro. Lawrence Bianchi, evangelist.

Nineteen baptized and four received by letter in the Ninth Street church, Roanoke, Va., Brother and Sister Oliver H. Austin, evangelists; Bro. N. M. Shideler, pastor.

Eight confessions and two reconsecrations in the McFarland church, Calif., Bro. S. Paul Daugherty, evangelist; Bro. John I. Coffman, pastor. Baptism has been delayed because of the flu.

Five baptized, three awaiting the rite, one received on former baptism, one received by letter and twenty-nine reconsecrated in the Spray church, N. C., Bro. H. W. Peters, pastor; Ernest E. Muntzing, evangelist.

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Personal Mention

Bro. Jonathan F. King of Myerstown, Pa., informs us that he is now in position to be used for evangelistic meetings.

"Safe-Located-Eisenbise" was the welcome radiogram from Shanghai phoned out from Chicago, Thursday morning, Dec. 5.

Bro. D. H. Foutz and wife of Modesto, Calif., were among our last week's visitors. They had spent several months with kindred and friends a little farther east and were on their homeward way.

Brother and Sister Ira J. Erb are celebrating their golden wedding today, Dec. 14. Tomorrow afternoon, Dec. 15, from 2:00 to 5:00 o'clock, they will hold open house to their many friends at their home at 3708 Cornell St., Des Moines, Iowa. Will they kindly accept the greetings of the Messenger offered in this informal manner?

Brother and Sister W. T. Clouse of Sumner, Nebr., will celebrate their sixty-third wedding anniversary Dec. 23. Bro. Clouse is not in the best of health but Sister Clouse is quite well for her years. They enjoy the Messenger and other literature sent to nonresident members, and greatly appreciate personal visits from those of like precious faith.

Bro. Galen B. Royer, now of Huntingdon, Pa., former secretary for the General Mission Board, having been called to Mount Morris by the passing of his sister, Mary, spent a short while early last week greeting old friends and looking at familiar places around the Publishing House. With him as chauffeur from Chicago and back was his grandson (in-law), Bro. Harry K. Zeller of Bethany Biblical Seminary.

The word is good concerning Sister Bertha Neher Stine at the Mayo Clinic, Rochester, Minn. Bro. Stine writes: "We are glad to report that Sister Stine is improving as rapidly as we could hope." They have received so many messages of love and sympathy that they cannot be answered personally at this time and wish their friends to know how greatly their interest has been appreciated. "Her faith has been strong and she leans heavily on the Everlasting Arms."

Cable From India

On Dec. 5 a cable was received from Treasurer L. A. Blickenstaff urging the Board's response on a previous appeal for an increase of approximately $4,000 for the work in India. In his previous letter he says: "There is no way for me to make the plea too strong for we are in very urgent need of the increase. If we did not urgently need the funds we would not make the request." In faith, believing that the churches will supply the funds needed, the Board had acted, granting this increase, and the reply was cabled to India to expect the money.

War has not prevented our missionary work. In all fields the work is going forward. War has, however, increased costs at many points. Steamship passage is much higher. To afford the maximum of safety to missionaries, different routes must be chosen, all of which is expensive. It is with joy that we report that our dear Sisters Eliza B. Miller and Ida C. Shumaker, who have served in India forty and thirty years respectively, have returned safely, as reported in the Dec. 7, Messenger.

The Christmas Offering for World-Wide Missions will be used to meet the increased need in India and all of our world mission fields.—*General Mission Board.*

Bro. I. R. Beery of Pleasant Hill, Ohio, informs us that his services are available for a pastoral engagement or evangelistic meetings after Jan. 1.

Dr. Joseph Ackerman, associated with the Farm Foundation as land tenure specialist and located at Chicago, and church leaders of a rural people naturally find points of mutual interest. While conferring with some of our secretaries the other day he also paid his respects to the Messenger offices.

Bro. C. Z. Reitz of Maxwell, Iowa, has our congratulations on attaining the very ripe age of one hundred years, Nov. 25. The Indian Creek church and community joined in suitable recognition of so unusual an event. The honoree himself cut the birthday cake. He was born near Berlin, Somerset County, Pa., and settled in Boone County, Iowa, in 1868. He has been a member of the church for eighty years.

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Miscellaneous Items

Clay County church, Fla., will hold their love feast Saturday, Dec. 14.

The Christmas Offering. Christmas is a time to celebrate the birth of Jesus. The Christian religion is far more than a celebration. At its best it is creating what ought to be. It seems decidedly appropriate that our offering at Christmas time should be used for the preaching of the gospel throughout the world. Make your response to the Christmas Offering generous. Note on page 16 the announcement, "Cable From India."

Tax exemption: Under the federal income tax law, up to 15% of your taxable income contributed to charitable objects defined in Part 1, Sec. 5, may be deducted from your taxable net income when computing your income tax. Certificate in substantiation of your gift is required by the Commissioner of Internal Revenue and should be furnished by your local church treasurer or the General Mission Board in case of funds individuals have sent direct, or by whatever agency received your benevolent giving.

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Special Meeting of Standing Committee

We print below the letter which was sent to all members of the Standing Committee for 1940. Up to the time of going to press fifty-seven members had reported. The vote was almost unanimous that the officers should call the meeting. A few thought that the committees appointed by last Conference could act without the advice of Standing Committee.

In view of this consensus of opinion the officers set Dec. 18, 10:00 A. M., as the time of meeting at the First Church of the Brethren, S. Central Park and Congress St., Chicago, Ill.

Elgin, Illinois
December 2, 1940

Dear Brother of Standing Committee, 1940:

A crisis is on. Opportunity and responsibility knock at the door of the Church of the Brethren. Last Conference appointed the Brethren Advisory Committee for Conscientious Objectors with important duties. See Minutes on page 46. Note its relation to the Brethren Service Committee.

The Advisory Committee and the Service Committee are working together and with similar committees from the Friends and Mennonites. Through their labors a law has been enacted which recognizes the Conscientious Objector and his rights. The government is more kindly disposed than in the last war. Draftees are being called and we must provide for our boys. We may soon have a group of boys to care for under civilian control. We must not fail them. The government is willing that we establish work camps for our conscientious objectors, camps to be under our management. This will excuse them from military service and will give the church her opportunity to demonstrate constructive citizenship and the Christ way of life.

The Advisory Committee feels the need of advice and counsel of Standing Committee. They want to know that the church is backing them. Problems have arisen which the late Conference did not foresee and could not anticipate, problems which will call for large expenditures. The Advisory Committee craves the immediate help of Standing Committee and has asked the Conference officers to call a special meeting of Standing Committee as these problems cannot wait for the 1941 Conference.

The Conference officers are in accord with the request of the Advisory Committee and suggest Dec. 18 at 10 A. M., at the First Church of the Brethren, South Central Park and Congress Street, Chicago, Illinois, as the time and place. The time is too short to consult you as to the time and place so we have set these.

Do you favor calling this meeting? If a majority vote in favor the officers will issue the call.

This letter goes to the more distant members by AIR MAIL. All Air Mail letters should be answered by Air Mail. Others may use the regular mail service. PLEASE ANSWER AT ONCE. Mail your reply to J. E. Miller, 22 S. State St., Elgin, Ill.

Your servants in the cause of our Master.

Rufus D. Bowman, Moderator.
C. Ernest Davis, Reader.
J. E. Miller, Secretary.



About Books

We Won't Murder. Paul Comly French. Hastings House, 1940. 189 pages. $1.50.

Here is a worth-while practical book on the case of the conscientious objector. The author, a member of the Society of Friends and present executive secretary of the National Council for Religious Conscientious Objectors, is well qualified to write a book such as this. The book in clear terms states the problem and presents the history of religious scruples and objections to war. A clear account is given of the position and treatment of the objector during the World War. More important, however, is the analysis of the changing attitude of the church as a whole toward war. The book does not argue the case; instead, it presents a sincere attempt to convince the reader that the sincere objector is motivated by conviction, courage and patriotism rather than by fear and cowardice.

This is a book which recognizes the efforts of the Church of the Brethren in its work for peace. The Church of the Brethren is mentioned by name many times throughout the book.

In the closing chapter the author presents a sincere solution to the problem of the conscientious objector. This is a "must" book for everyone interested in the cause of the conscientious objector.—Earl H. Kurtz.

THE CHURCH AT WORK

THE OBSERVANCE OF CHRISTMAS

A Prayer Before Christmas

Dear God—
In one short week
We will be hanging wreaths,
And trimming Christmas trees,
And lighting gay candles,
And wrapping the parcels
That contain our gifts.

Let us, at that time,
Hang wreaths of remembrance
In our hearts,
And trim trees of gladness in our souls.
Let us light candles of happiness
In the smiles that we smile.
And let us prepare the gifts
Of faith and hope and charity.
Amen.

Real Christmas Gifts

Credit and thanks are given to the editor of these lines found in The Missionary Review of the World of 1938. Although written two years ago, how pertinent and true they are today.

The widespread spirit of Christmas giving throughout the world is evidenced by the general observance of Christmas even among the non-Christians—in music, festivals, cards and the too-often formal exchange of gifts. How much of this activity is truly motivated and directed by the Spirit of Christ? Christians acknowledge that every good gift comes from God—our physical and mental powers, spiritual things—and are available even though we neglect, reject, despise or misuse them. The best gifts are those that no money can buy, and that enrich the recipient while they do not impoverish the giver.

With himself, Jesus Christ gave the world his love, peace and joy, the forgiveness of sin and life eternal.

Was there ever a time in history when these gifts were needed more than today? How much it would mean if they were everywhere received and shared! How infinitely better these would be than the gift of greater material prosperity for which men are striving so eagerly—better even than new laws, than new labor-saving inventions, higher wages or shorter hours of work!

What a difference it would make in the world today if the true Spirit of Christ were manifested this year among all nations in the observance of Christmas. Imagine the effect if Japan, moved by this Spirit, should give peace to China and true religious liberty to the Koreans. Suppose that Soviet Russia should celebrate Christmas by giving the right to teach youth to know and worship God, freedom to political prisoners and freedom of the press and speech! What if Germany gave civil rights and freedom from persecution to her Jewish population, freedom from religious and political oppression to pastor Niemöller and other Christians, friendly co-operation to Europe in promoting international peace and a cessation from the building of a great army and air force.

Suppose that in Spain, loyalists and revolutionists should extend to each other the right hand of brotherhood and should give themselves to the work of promoting righteousness, brotherly love, and the rebuilding of their national life on a firm basis. Italy might celebrate their Christmas by giving Ethiopia her freedom and her own people a release from fear. Mexico's gift might be not only a square deal for the peons and for the church, but the right to teach Christianity and a just settlement of questions involved in the confiscation of property.

What about England and America? Could not Great Britain make a better Christmas gift than 5,000 new bombing airplanes? How would the Spirit of Christ best be shown in the settlement of the Irish question, the problem of Palestine, home rule in India and in the matter of German colonies? In America, the Christmas spirit is not shown in the increase of armaments and of taxes. There is abundant opportunity to celebrate in a settlement of labor difficulties and by giving unselfish, efficient government to the nation, states and cities. Christlike Christmas gifts would include the general observance of laws and customs that promote purity in the home and personal life; sincerity in worship of God; brotherly treatment of Negroes, Mexicans and Orientals. America might celebrate in a Christlike way by using her wealth to meet the crying needs of others around the world. Would not this be a different world if the love of Christ and a knowledge of his way of life should direct the Christmas celebration of all nations in 1938 and in the years to come?

We may not be able to control the giving of the nations, but what about ourselves? As individuals how can we best show our sense of indebtedness to Christ; how can we truly reveal his Spirit and make this a joyful Christmas, effectively carrying forward the work that he came to do—in our own lives, in our home circle, in our nation and in the world, to make this a truly joyful Christmas?

Christmas in Other Lands

Christmas on the Pearl River, China

It is midnight on Christmas Eve. Listen! From those three quaint house-boats anchored yonder in the river comes the sound of children's voices singing of the Child of Bethlehem who has brought love and light into their darkened lives. It is a strange place for children, for anchored all about them are warships, their many lights casting a soft glow on the water.

Up the river is battle-scarred Canton, and these singers are the pupils of the mission blind school, who have left their buildings in the city and taken to boats for safety. For months these hundred children have lived in these strange quarters, sleeping on mats on the deck at night and sitting cooped up on the deck all day, except when a motor launch, sent by an English friend, comes to take them ashore so they can play for awhile on dry land.

Yet they are happy and they want to share the Christmas spirit. They have no money to buy presents. But

they can sing, and at their own request they have been to the refugee camp to sing for the people there. They have been to three hospitals to sing for the patients.

A Christmas Program

The Christmas program at Chiang Tang Chieh was truly remarkable, for never have I seen in Nanking such talent and preparation, and such high quality of message in such a program. One of the plays was especially noteworthy. It opened with the scene set in an ordinary Chinese home. A schoolgirl was having her quiet hour, and during the prayer an angel spoke to her in a vision saying that Jesus would come that day. So she cleaned the room, changed her dress and sat down to wait for him. Soon a poor street cleaner came by and she gave him a cup of tea. Then a poor little fellow was feeling bad because he couldn't have an orange and she bought him one. Finally a poor woman passed by who was shivering with the cold, and had not enough clothing to cover her baby properly. She was given a little blanket and $2. At the end of the day the schoolgirl was disappointed because Jesus had not come, but the angel again brought her a vision and showed her that he had come three times and been ministered to in the person of each of the unfortunates whom she had served. So she was happy after all.—Albert Steward, University of Nanking.

Christmas Among Lepers in Burma

The patients in the Moulmein Leper Home began three months in advance to prepare for Christmas. The children gave a pageant of the Infant Jesus. After the pageant, homemade gifts, useful and humorous, were exchanged. A chance visitor from America was carried away with the genuine joy and good cheer thus shown.

A Hindu patient came to those in charge of the pageant and said, "I am not a Christian, but I want a part in celebrating the birth of Jesus." He brought with him little pots filled with incense sticks and so for the pageant there was incense—not only from the sticks, but the love of a simple heart.

Christmas Eve in a Cotton Camp

It was a case of having Christmas in a small way—in a small way of necessity because of the almost insurmountable task that was presented. Proper clothing, nourishing food and warm shelter were needed. The cabins were built on the ground, and rough boards covered with dirt formed the floor. An old garbage can turned upside down served for a stove, and a pile of cotton with a piece of canvas thrown over it was known as the bed. This was the winter home of four children and their parents who picked cotton when the weather permitted. . . . From churches, missionary societies and other organizations came toys, food and clothing which were distributed to every household. . . . If those who contributed could have heard the cries of joy and glee and seen how tickled these children were as we handed the gifts to them from our trucks, they would, I am sure, feel fully repaid and realize that their sacrifices were not in vain.

God of All Nations

God of all nations:
We pray for all the peoples of thy earth—
For those who are consumed in mutual hatred and bitterness,
For those who make bloody war upon their neighbors,
For those who tyrannously oppress,
For those who groan under cruelty and subjection.
We pray thee for all those who bear rule and responsibility,
For child races and dying races,
For outcast tribes, the backward and downtrodden,
For the ignorant, wretched, and the enslaved.
We beseech thee, teach mankind to live together in peace—
No man exploiting the weak, no man hating the strong,
Each race working out its own destiny
Unfettered, self-respecting, fearless.
Teach us to be worthy of freedom,
Free from social wrong, free from individual oppression and contempt,
Pure of heart and hand, despising none, defrauding none,
Giving to all men in all the dealings of life
The honor we owe to those who are thy children,
Whatever their color, their race, or their caste.

Helpful Material

Keeping Christ in Christmas

Four outlines for discussion groups have been prepared on the subject of Keeping Christ in Christmas. Every church should have a copy of this booklet. One or two copies are free to each church which orders it. The four subjects are (1) Christmas Giving, (2) Keeping Christmas at Home, (3) No Room for Christ, (4) About the Manger. If your church has not secured this material, send for it immediately.

Christmas Observations

For women's groups especially a mimeographed program has been prepared dealing with several very interesting phases of the Christian observance of Christmas. The program is entitled Christmas Observations. The price is only five cents. The material is just as good for other groups as for the women. If you wish to know how the celebration of Christmas has come to us, order this program from the Brethren Publishing House, Elgin, Illinois.

Effective Planning for the Christmas Offering

I. A Committee Should Make Plans

Depending on organization of your church, your committee should consist of the missionary committee chairman, finance board chairman, Sunday-school superintendent, and any others who would be helpful.

II. Consider

a. Goal for Christmas Offering

1. This being the last offering of the year, the goal may be determined by the amount needed to reach your year's goals.

2. General brotherhood giving last year averaged only $1.32 per member (including all members on record). This is entirely too low. Set a goal worthy of your congregation.

b. Divide the goal out to departments and on to the classes.

c. Elect a chairman to put into operation the plan for the Christmas offering.

d. Educational steps—

1. Four Talks in Christmas program material. These are available upon request. These four talks are suitable for opening worship emphasis in Sunday school the four Sundays preceding Christmas.

2. Use of December Missiongrams. Distribute leaflet, Wise Men Follow the Star, with offering envelope to all classes on Sunday before offering.

3. Read excerpts from Dec. 7 Gospel Messenger (special Africa Mission issue).

4. Church at Work Department, Dec. 7 and Dec. 14, in the Gospel Messenger.

5. Booklet, Keeping Christ in Christmas. For adult discussion.

III. Offering Procedure

1. Announce coming Christmas offering at least two Sundays preceding the goals and plans for offering.

2. Ask each class to consider the suggested figure proposed as its share of the total sum you hope to have given. (Do this two Sundays before the offering.)

3. Distribute offering envelope, My Christmas Offering for World Service. Insert the little leaflet, Wise Men Follow the Star. (Do this the Sunday before the offering.)

4. On Christmas Sunday, be sure to put adequate emphasis on the Christmas offering before the giving takes place. Previous announcements may have been forgotten.

5. Have each class bring forward in a special envelope its money, and its representative announce the amount. Special class envelopes are available on request from the General Mission Board. Indicate number wanted.

As the class representative stands in front of the church, a consecration prayer should be offered.

Any class using dime cards could have this money reported through the class to aid in making up its suggested share.

How Offerings Were Brought

Surprise Gifts

At Christmas each Sunday-school class brings its gift in a surprise form; that is, the money is tied, pinned or pasted on a tree, on a candle, bell, mission dolls, or manger. It is always very interesting to see the classes bring in their offerings, and their offerings are always good.

Pennies Turned Into Nickels

One time we used small mayonnaise jars with a missionary picture pasted on the outside. Each class in the Sunday school was asked if it believed it could fill the jar with pennies. Then when it was full of pennies, the class should change the pennies to nickels and dimes in order to make more room. On the day of the offering, scarcely a lid would stay on.

Churches Filled With Money

Once we made little wooden churches resembling our own church. The money was to balance our budget. We gave one church to each class. Each class gave all it could and placed the amount in its church, until a certain Sunday. One of our members made a large church—about two feet high. He even placed in it the same colored windows and doors. This large model was placed on the table in the front of the auditorium. Then each class brought its gift and placed it inside the church. The whole amount was handed to our financial secretary.

Gold and Frankincense and Myrrh

They were wise men who on the first Christmas brought their gifts from the far East to lay at the cradle of the infant Lord.

You can also bear good gifts to the Lord by giving to the cause of world-wide missions.

This happy Christmas time, when we perpetuate the spirit of peace and goodwill engendered by the three wise men, will again be the occasion of remembering our dear ones with presents of greater or less value, and of giving generously to the building of the kingdom of God.

ADULT DISCUSSION OUTLINE

The Bible and Brotherhood

Part V. Paul's Idea of Brotherhood

Sunday, December 29

I. **"Indebted to Others"** (Rom. 1: 14, 15; Acts 20: 31-35).
II. **Abstaining to Save the Weak** (1 Cor. 8: 7-13).
III. **Value in Diversity** (1 Cor. 12: 12-31).
IV. **The Folly of Divisions** (1 Cor. 1: 10-13; 3: 5-9).
V. **The Case of Onesimus** (Philemon 10-21).
VI. **Sundry Admonitions—**
1. Bear ye one another's burdens (Gal. 6: 2).
2. Every man shall bear his own burden (Gal. 6: 5).
3. Do not be a stumbling block (1 Cor. 10: 32).
4. Live quietly (1 Thess. 4: 11).
5. Do nothing out of strife and vanity (Phil. 2: 3).
6. All worthless if lacking love (1 Cor. 13).

WOMEN'S WORK

Women's Work of Southeastern Kansas

By Clara Kaufman, Gridley, Kansas

An enthusiastic group of girls and women representing the nine churches of Southeastern Kansas met at Fredonia at district meeting on October 26. The program included two playlets, Profit by Losing by three Gravel Hill girls in Indian costume, and Preparing to Teach Children by Lota Mohler and Sister Roy Neher. Talks were given as follows: Our Women's Work in Africa by Pearl Cain; Our Women's Work in China by Anna Miller; Our Mystery Mothers by Eudene Phillips; A Message to Daughters by Sister Leonard Birkin; Suggestions to Aids by Sister Max Hartsough. Sister Byron Talhelm led the devotions. The Independence group sang three songs and the Parsons mothers sang as a message to daughters Give of Your Best to the Master. Miss Melba Morrison sang as a response Tell Mother I'll Be There.

To the national project, foreign missions, relief, and to the local churches, $409.75 was contributed. Clothing for relief was also contributed. This project will be continued.

Mrs. Leonard Birkin, 210 N. Sixteenth St., Independence, was elected president; Mrs. Charles A. Miller, Garnett, vice-president; and Miss Clara Kaufman, Gridley, secretary-treasurer, for a term of three years.

MEN'S WORK

Men's Work at Nampa

By Stanley B. Keim, Nampa, Idaho

Under the able leadership of Dr. Clarence Heuck men's work at Nampa has been progressing. Recently the men undertook to assist in raising the local church budget. The sum of $3,600 was needed. By dividing up in teams of two, the men personally called upon all resident members and wrote letters to nonresident members. In one week cash and pledges for $2,400 were raised.

As a fitting climax to the drive, the workers had a banquet, which was cooked and served by the men. The winners ate beefsteak and the losers ate beans. A woven wire netting down the middle of the table assured each of his rightful place. Sumner B. Eshelman served as toastmaster.

On Nov. 15 a Nampa group accompanied Dr. Ray E. Blickenstaff, district men's president, to the men and boys' meeting held in the Twin Falls church, 164 miles distant.

The Twin Falls group is organized under the leadership of President L. L. Magoffin. An excellent dinner was served by the ladies of Twin Falls. A splendid program of speaking, music and fellowship was enjoyed by about sixty.

CHRISTIAN EDUCATION

International Congress on Christian Education

The World's Sunday School Association is sponsoring two important meetings in Mexico City next summer. The first is an enlarged meeting of the American Administrative Committee of the Association, and will be held on July 13-15, 1941. The second is an International Congress on Christian Education, and is scheduled for July 16-20.

The Church of the Brethren has been assigned a quota of ten persons to attend the Congress on Christian Education. It is expected that those who will be nominated for invitations to the Congress will be in a position to make a contribution to Christian religious education both in the local church and in the larger community. All who receive invitations will be expected to pay their own expenses.

All persons who desire to attend the conference and to be included in our church quota are requested to notify L. Avery Fleming, General Secretary, Board of Christian Education, 22 South State Street, Elgin, Illinois.

RELIEF

Employing the Unemployed

A brother in Huntingdon County, Pa., writes us that he is needing a tenant for his farm March 1, 1941, and he would like to help us in finding homes and work for Brethren families.

He says, "My farm is equipped with stock and implements and with good buildings. A river runs by the farm and crops are practically sure every year." The farm may be rented on a share basis, or monthly wages with other considerations will be given.

This home is within five miles of a Brethren church and fifteen miles from our Brethren college. Any Brethren family interested in this position will please write Brethren Service Committee, Elgin, Ill., giving some information as to your experience and qualifications.

The Spirit of Christmas

(Continued From Page 13)

Jean (flings coat on chair and sinks into another wearily). My! Will I be glad when the fuss is all over! Some wanted Hark the Herald Angels Sing for closing; some wanted Holy Night. We can't seem to agree. We decided to sing five carols, and almost had to vote on which they should be. What's going on? Why, Aunt Kate, I'm so glad to see you! *(They embrace.)* What lovely decorations. What are all those old clothes? *(Makes face.)*

Jim. Sis! Such talk! Refugees, that's what!

Jean. Oh!

(Father goes upstairs and soon returns and adds a nice gray suit to the pile of clothes mother is mending.)

Jean. I've got some dresses and shoes to put with them, Mother.

Jim. 'Bout time you got rid of some of those shoes!

Mother. Son!

Father. You wear yours out in a hurry. They don't get a chance to collect.

Aunt Kate. Now, George!

George. As soon as you have things ready, Jim and I will load them in the car and take them to church. On the way home we'll get another lot of broken toys.

Mother. I'll have them ready in ten minutes.

Aunt Kate. And I'll be through in the kitchen by that time.

Jean (unloading dresses and shoes). I'll put up the holly and ribbons and candles, and help with the toys. It seems more right to be happy this year since mother got us interested in the refugee clothes and Jimmy in fixing toys.

Jim. It sounds as if we're all going to help. All but mother.

Mother. I'll launder clothes. Doll clothes.

Jim. Great! We were wondering at Scout meeting what to do about them. Come on, daddy, let's bring the car around. Can I back it out of the garage?

Father (whispers). No. Oh, perhaps.

Mother. Don't let him, George!

Scene V

The Jones living room is charmingly decorated. Jean is seated at the piano. Mother, father, Aunt Kate, and Jim are standing around Jean, with open books. The five sing a number of Christmas carols. The curtain falls as they finish the last carol, Silent Night.

Altoona, Pa.

CORRESPONDENCE

Shall We Send Food to Europe?

An hour or so ago I sat at a table heaped with a delicious Thanksgiving dinner—"turkey with all the fixin's." There was plenty and much to spare for all gathered round. I believe I have never eaten a meal with such mixed feelings. I was deeply grateful for the good food, and yet not for a minute could I forget the millions of hungry people, perhaps starving, through no fault of their own.

Herbert Hoover, who so ably conducted Belgian relief in the last war, and who hopes to work out a similar plan for Europe in this war, tells us that unless food is sent immediately into the small, conquered countries

18,000,000 people will starve to death before spring. Some 19,000,000 more will suffer horribly from famine and epidemic. More than 15,000,000 of these 37,000,000 are children. The countries which cannot exist without imports and which will suffer most are Finland, Norway, Holland and Belgium.

The things to be dealt with are the economic blockades now imposed by Britain and Germany, and the opposition of those who hope to win the war by starving women and children. The plan to feed these people does not call for money, food, or ships from the American government. The fugitive governments of these countries will finance this work with their own resources in the U. S. and elsewhere. It is planned that a neutral nongovernmental organization be set up to import, safeguard, and distribute the food, as was the case in the first World War.

Now, what can we do about it? American public opinion is needed. We must put pressure on our government, which will in turn put pressure on the belligerents to lift the blockades. It worked in 1914-1918. It can work again.

The first question that will be asked is: "Won't the Germans seize the food?" The answer is—"That did not happen in the last war. The present plan is that if the nazis should begin to divert the food the British would instantly resume complete blockade." But this is the first question we should ask ourselves: "Will we, as a Christian nation, let women and children starve?"

This week I heard a talk given by Dr. Adolf Keller of Geneva, Switzerland. He had just arrived by clipper ship from Europe, and in his journey traveled through these prostrate countries. He tells us that these people are beginning to ask from the depths of their suffering, "Is it true that there is a God of Love? Is it true that there is a Christian family over all the world?" We must prove to them that it is true, that we, their brothers and sisters, will not let their babies starve.

Muriel Lester, the Jane Addams of England, who is now in this country, suggests that we women take the feeding of Europe as our concern. She says that it is a natural instinct for us women to feed people when they are hungry. "In our homes we feel that we cannot go on much longer keeping quiet—cooking three meals a day while the Chinese are eating the bark off trees and the European children starve and our good harvests are costing money to store. It's against common sense." Are we as Christian women going to answer this challenge?

It is impossible in this article to go into detail about this plan. If you want to know more, read Herbert Hoover's article in Collier's for Nov. 23; write to the Joint Committees for European Relief, Room 425, 420 Lexington Ave., New York City.

I believe that when Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," that he just as surely meant also, "Inasmuch as ye do it not unto one of these, ye do it not unto me."

There are so many terrible situations in the world today for which we have no solution. It seems to me that here is a great opportunity to give an answer where we can give an answer without having to solve the problems of the world. This we can do. Will we do it?

Chicago, Ill. Evelyn Roop Miller.

Missionary by Mistake

Several times I had exchanged newspapers with an acquaintance, but thinking he would be unfriendly to the Messenger had not dared to give him a copy.

Yesterday the newspaper I gave him had the current Gospel Messenger folded inside it. Following discovery of my mistake I was uneasy all day, and mentally braced myself for a shock when I saw him last night.

"Say, where did you get that religious paper you gave me this morning?" he asked. "I liked it. There's some good common sense in it. Those Brethren must be fine people. Is that your church?"

Needless to say, I was happy to answer. We of little faith are often too fearful.

New York, N. Y. Paul F. Bechtold.

College Halloween Party Closes With Devotional Moments

"Mary Cassel, I surely do have something to tell you!" exclaimed Mrs. Kline, appearing at the kitchen door of her neighbor one morning in late autumn.

"Well, Rebecca Kline, your attitude tells me you do have an out-of-the-ordinary story; come, sit down and tell me all about it while I pare potatoes for dinner," replied Mrs. Cassel, warmly.

"You recall, Mary, we have wondered a number of times just how this new professor of physical education is going to prove that recreational activities are a real asset and a necessity for the Christian church program?"

"Yes, I do."

"I have that proof right now."

"Ye-s, where did you get it? How did you get it?"

"Saw it with my own eyes; if I hadn't I'm afraid I would discount it, at least."

"Rebecca, tell me what you mean; stop this suspense!"

"Very well, I was a guest observer with Mrs. D. at the annual college Halloween party last night, and witnessed the doings of this physical education director as master of ceremonies with more than 100 college young people. He led them through an evening of jolly good fun and fellowship and closed with a period of worship—"

"W-hat?"

"That party actually closed with a period of worship!"

"Well, did the students enter in?"

"I should say they did, football boys included. And, when they left the gymnasium quietly at the close, many said to each other, "Wasn't this a wonderful party? Did you ever have so much fun?"

"But, Rebecca, how was it done?"

"All in the course of the party. The first thing, date books arranged for a week's program were passed out to the girls, with the instruction that they get a different date for each day of the week. Then the "dates" took the girls to some affair, one day a football game, another to the races, etc. Saturday night they went out to dinner, which proved to be to get the refreshments for the party. On Sunday, the date book said, "Go to church, for worship is the highest type of recreation." Many were wondering what that meant—were their

"dates" to take them to church on Sunday morning or what? When the whistle blew, signalling time to get instruction for the Sunday program, the girls were told to get their Sunday "dates" and come down to the end of the bleachers in a compact body. The group followed instructions. One of the boys led several songs, then this physical education professor stepped forward and announced that he was the preacher for this church service and proceeded to give an inspirational talk on the thought, "It isn't what happens to you, it is how you happen back." He followed this with a brief prayer. The singing of the alma mater hymn closed the church service as well as the party, and all walked quietly out, exulting over the very enjoyable evening."

"Why, Rebecca," exclaimed Mary, "our adult Bible classes may well take a pattern from that college group for their social get-togethers on Halloween evening!"

La Verne, Calif. Grace Hileman Miller.

Women's Meeting of Northern Illinois and Wisconsin

The women of Northern Illinois and Wisconsin held their annual meeting in conjunction with the district meeting held in the Elgin church on the afternoon of Aug. 31, 1940.

Our district president, Mrs. Price, presided. Mrs. Harold Hoff of Mt. Morris led the song service. Mrs. Roy White of Chicago led our devotions.

The treasurer reported that our quota for the national project was raised. We also gave $100.00 for Bethany Hospital.

Mrs. J. M. Price, district president, and Mrs. D. D. Funderburg, director of the aid, were re-elected for another term of three years.

Mrs. F. B. Statler of Mt. Morris gave an interesting report of the women's meeting held at Ocean Grove. Interesting reports were given by the directors of missions, aid and mothers and daughters.

As a district project this year the women voted to raise $100 for China Relief.

Sister Mary Schaeffer who has spent twenty-three years on the China field was our guest speaker. She told many interesting things of her work in China.

The sixth annual rally of women's work was held in the Naperville church on Oct. 11. The meeting came to order with quiet music with Mrs. Mitchell as pianist. The district president, Mrs. Price, gave a brief talk after which Mrs. Harold Hoff led in two hymns which prepared our hearts for the helpful devotional service conducted by Mrs. Paul Miller of Milledgeville.

Mrs. Wayne Gerdes gave an impressive peace reading. Mrs. W. O. Beckner of Elgin reviewed the new mission study book, Stand By for China, in a very interesting manner. She was ably assisted by some of the Elgin women.

It was decided that the offering received and fifty dollars from the treasury be used for peace and relief at the Michigan Work Camp.

A bountiful dinner was served in the basement from the well-filled baskets of the group.

At 1:15 o'clock the quiet music again reminded us that we should be in a worshipful mood. All joined in singing Take Time to Be Holy. Mrs. I. D. Leatherman of Lanark gave an impressive devotional talk.

Mrs. Wm. Beahm gave an interesting report of the Geneva conference. Mrs. Helen Ikenberry gave a temperance reading, The Labor Day Parade. Mrs. Mitchell sang The Good Shepherd. Our guest speaker was Mrs. Baxter Mow from India. Her message thrilled the heart of every hearer.

Our next rally will be held in the Franklin Grove church. Seventeen churches were represented and over 200 were present. Many were heard to say, "This was the best rally we ever had." A vote of thanks was given the Naperville ladies. Bro. Earl Mitchell led in the closing prayer.

Mrs. W. W. Zuck,
Lanark, Ill. District Secretary.

Just a Moment, Please

The editorial in the Nov. 16 issue of the Messenger, entitled Your Gospel Messenger, simply did things to me. If only something could be done to impress people, to get them to understand that their church paper is a necessity instead of something to get after every other wanted thing is purchased!

Put the Gospel Messenger on the "must have" list along with bacon, flour, sugar, soap, underwear—not on the perfume and glacé nut list.

I especially like the idea of a certain congregation in Louisiana where the price of the Messenger subscription of each family is taken from the church money, each family that can do so then putting extra money in the regular collection to cover the price of their own subscription. Funny isn't it—John Brown says, "I just can't afford the Messenger this year." But let the Gospel Messenger come into his home under the above conditions, and each Sunday an extra nickel or dime finds its way from his pocket to the collection plate. Funny or odd, isn't it—or is it?

Probably one reason many people listen so eagerly to the groaning, gasping, slushy and disgustingly overemphasized radio serials is that the printed page has no interest, no charm, no appeal for them. They have never been able to distinguish between good, bad, or indifferent, between the uplifting or degrading in either the literature or radio fields.

A little more education—not necessarily of the ology type, maybe just a little self-training, an acute desire, a comparing of values may be all that is necessary to bring the needed appreciation—because our paper is so very worth while.

When we were quite small my sister and I often on Saturday had to walk a mile and a half through the Florida pine woods to the Keuka post office (the same Keuka where for awhile Eld. J. H. Moore made his home) to get the highly cherished mail. When father came into the house in the evening he would—and to this day I can so clearly hear him—say, "Did the Messenger come today?"

Dear people—did your Messenger come today?

Copley, Ohio. Rosa M. Bennett.

The Field—The Harvest—The Laborers

A threefold consideration—

The field is the world (Matt. 13: 38).

The harvest is ready (Matt. 9: 37).

The laborers are few (Luke 10: 2).

Can we as Christians lift up our eyes and look on these fields (John 4: 35)?

It is said that nearly two thirds of the population of

the entire world are not hearing the gospel preached, and yet we claim to be a civilized nation. Are we trying to please our Master in giving the word to others, or are our church doors being closed, and in so doing are we helping to drive our younger generation out on the highway that leads to cities where the theaters are inviting them with outstretched arms? No, it is not in the theaters, where we can say as does Acts 11: 24, that many had faith and much people was added unto the Lord. "Let us not be weary in well doing, for in due season we shall reap, if we faint not."

May we just grow and keep on growing as the grain of wheat. One day a farmer planted one grain of wheat; out of it grew a sprout. A root grew downward. But the grain of wheat rotted and disappeared—died. The plant grew and grew. After a while it headed out, and there were fifteen heads of wheat. The farmer picked them and counted the grains. There were 675 grains—all because one grain of wheat had fallen into the ground and died.

So every seed we plant tells this same resurrection story. It dies, but lives again in a new body; its life and power multiplied many times. We, too, can have a multiplied life and power, because we can be like him (Jude 2).

Wakarusa, Ind. H. O. Metzler.

Brethren in Reality

In all my studies I have never realized a finer interpretation of a scriptural text, in this case Gal. 6: 2, "Bear ye one another's burdens," than I have experienced since the departure of my wife, my mate for sixty-three years. I have received one hundred letters and cards of sympathy. Sorrow and bereavement are burdens hard to bear, but to know that there are so many who are so mindful and willing to help carry the load is a great satisfaction and relief. May the fountain of all blessings pour out a blessing upon you when the time shall come to bear a like burden. I surely feel grateful for your contributions in this difficult time.

I did not discriminate in replying to you all, and if I have failed in replying to any it is an oversight. It has been a real pleasure to reply to so many and to know so many are thinking of us in our loneliness. I was thankful to receive the following:

My plans were made, I thought my path all bright and clear,
My heart with song o'erflowed, the world seemed full of cheer.
My Lord I wished to serve, to take him for my Guide,
To keep so close that I could feel him by my side,
And so I traveled on.

But suddenly, in skies so clear and full of light,
The clouds fell thick and fast, the days seemed changed to night;
Instead of paths so clear and full of things so sweet,
Rough things and thorns and stones seemed all about my feet.
I scarce could travel on.

I bowed my head and wondered why this change should come.
And murmured—"Lord, is this because of aught I've done?
Has not the past been full enough of pain and care?
Why should my path again be changed to dark from fair?"
But still I traveled on.

I listened—quiet and still, there came a voice—
"Dear child, this service will be the best for thee and me,
This path is mine, not thine, I made the choice,
If thou wilt simply trust and leave the end to me."
And so I travel on.

Lena, Ill. Ezra Lutz.

David and Susan Rhoades

For seventy-three years Uncle David and Aunt Susan Rhoades traveled life's journey side by side, enjoying each other's joys and sharing each other's sorrows, but they came to the parting of their ways on Oct. 29 when Aunt Susan was called to a higher road and her spirit passed over to meet its Maker.



She was born in Maryland on Dec. 28, 1848. She came into the home of John and Caroline Rowe, being one of a family of nineteen children. When she was about five years old her mother departed this life, and she was reared by her stepmother.

On Oct. 28, 1867, she gave her hand in marriage to David Rhoades. Four children were born into their home and were reared to manhood and womanhood but one son preceded her in death about five years ago. She and her husband united with the Church of the Brethren at the Buck Creek church May 24, 1875, to which faith she held until death.

The greater part of their lives was spent in the vicinity of Mooreland, Ind. She is survived by her husband, who is ninety-four years old and blind, and by three children—Mrs. Allie Dakins of Mooreland, Ind., Mrs. Cora Hahn of Indianapolis, Ind., and Charles Rhoades of Dayton, Ohio. There are also five grandchildren and three great-grandchildren.

The funeral services were conducted by the writer of this memorial, who was a nephew of this dear old couple.

Hagerstown, Ind. O. D. Werking.

Ruby Fern Burrows Murphy

Sister Ruby Fern Burrows Murphy, daughter of Frank and Lina Burrows, was born in Deer Creek Township, Cass County, Ind., Dec. 3, 1896. She was brought up in the atmosphere of the Brethren way of life. She united with the Church of the Brethren, Upper Deer Creek congregation, Nov. 20, 1910, in a revival held by Eld. David Metzler, and was baptized by her grandfather, Eld. Jacob Cripe.



She received her secular education in the local schools, graduating from Young America High School. After attending Manchester College she taught in the common schools.

Fern lived a beautiful Christian life in the home and community. She was not only a faithful and loving companion, but the spirit of considerateness was evidenced to all who knew her. The church will long remember her for her earnest work in the aid society, her devotion to the Sunday school where she took an active part teaching for twenty years, her cheerful willingness to do any task asked of her by the church.

On July 10, 1918, she was united in marriage to Geo. Murphy. To them were born four children, Anna Margaret and Joseph, twins aged twenty years, George Calvin aged fourteen years, and Laurel Philip aged seven years. On the morning of Aug. 27, 1940, while the family was en route to Indianapolis, she was injured in an automobile accident and died that night. She was aged 43 years, 8 months and 24 days. Surviving her are the family, parents, one brother, Dr. Lee Burrows of Peru, Ind., two sisters, Mrs. Geneva Chamberlain of Walton, Ind., and Mrs. Mae Younker of North Manchester, Ind., a host of relatives and friends.

Services were conducted in the Upper Deer Creek church by her pastor, the writer, assisted by Pres. Otho Winger and Elders J. O. Winger and F. E. Hay. Prof. Paul Halladay sang her favorite songs. The large number who came to the services evidenced the esteem in which she was held.

Amboy, Ind. F. P. Hostetler.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Braag-Stedman.—By the undersigned, at his home, Oct. 5, Wm. Braag of Grace City, N. Dak., and Luella Stedman of Bordulac, N. Dak.—W. I. Brower, Carrington, N. Dak.

Duddleston-Welch.—On Sept. 26, 1940, at the home of the bride, J. Russell Duddleston of Inglewood, Calif., and Wilma Welch of Riverbank, Calif.—J. Ira Metzker, Waterford, Calif.

Harry-Cox.—By the undersigned, Nov. 17, 1940, at the home of the bride's mother, Donald Murphy Harry of Baltimore, Md., and Edith Sue Cox of Bridgewater, Va.—C. B. Smith, Bridgewater, Va.

Ikenberry-Prather.—By the undersigned, at the home of the bride, Nov. 9, 1940, A. Fred Ikenberry of Kansas City, Mo., and Marcia Louise Prather of Cedar Rapids, Iowa.—H. L. Ruthrauff, Cedar Rapids, Iowa.

Jordan-Cox.—By the writer, Aug. 24, 1940, in the home of the bride's parents in Medford, Oreg., Russell W. Jordan and Dorothy L. Cox, both of Medford, Oreg.—M. C. Lininger, Ashland, Oreg.

McKinzie-Switzer; Campbell-Switzer.—By the undersigned, in the South Beatrice Church of the Brethren, Holmesville, Nebr., Nov. 27, 1940, Charles R. McKinzie ond Mildred J. Switzer of Holmesville; Virgil R. Campbell of Beatrice and Mary E. Switzer of Holmesville.—Paul K. Brandt, Holmesville, Nebr.

Metheny-Dillingham.—By the undersigned, in the home of the bride's parents, near Bourbon, Ind., Sept. 25, 1940, Clarence Metheny and Eleanor Dillingham.—N. H. Miller, Bourbon, Ind.

Saul-Hevelone.—By the undersigned, in the South Beatrice Church of the Brethren, Holmesville, Nebr., Oct. 23, 1940, Dean T. Saul and Ila Rosalee Hevelone, both of Holmesville.—Paul K. Brandt, Holmesville, Nebr.

Vaughn-Myers.—Francis Owen Vaughn and Georgie Eleanor Myers, both of Laton, Calif., in the Laton Church of the Brethren, by the undersigned, July 8, 1940.—John I. Coffman, McFarland, Calif.

Welch-Grober.—Herbert Welch of Seal Beach, Calif., and Frances M. Grober of McFarland, Calif., in the McFarland Church of the Brethren, by the undersigned, Oct. 19, 1940.—John I. Coffman, McFarland, Calif.

Wiley-Rodgers.—In the Newton Church of the Brethren, Nov. 10, 1940, by the undersigned, Ira S. Wiley of Emporia, Kans., and Edith B. Rodgers of Newton, Kans.

FALLEN ASLEEP

Arnold, John Henry, son of George and Katherine Arnold, was born Oct. 22, 1868, in Steuben County, Ind., lived in De Kalb County for a while and then came to North Liberty, Ind., where he died in the home of a daughter, Mrs. Oscar Steele, on Nov. 21, 1940. He was married to Rilla Good in 1896. She died eight years later. His second marriage was to Priscilla Culp in 1904, who also preceded him in death. Surviving are two daughters, two sons, nine grandchildren, one brother and a half sister. Funeral services at North Liberty by the undersigned, assisted by Rev. Alton Witter of Mishawaka. Burial in the North Liberty cemetery.—Ervin Weaver, North Liberty, Ind.

Baker, Samuel M., died at his late home in York, Pa., July 29, 1940. Funeral services were conducted in the Mummerts church near East Berlin, Pa., by the writer, assisted by Rev. L. G. Stauffer, Lutheran minister. Interment was in the cemetery adjoining.—W. G. Group, East Berlin, Pa.

Bane, Fannie M., widow of John Bane, was born Sept. 3, 1862, at Greenland, W. Va., and died Sept. 23, 1940, in the Potomac Valley hospital. She had been a patient there for two weeks, suffering from injuries received when she fell at her home. She was the daughter of the late Hiram and Margaret Lyon. For many years she and her husband lived at their farm home near Burlington, which is now successfully operated by her two sons. She leaves also one daughter, seven grandchildren and one sister. She was a faithful member of the Beaver Run church. Funeral services were held from her home, Sept. 25, by Bro. Ernest Muntzing, Harrisonburg, Va. Interment in the family cemetery. —Bessie A. Holsinger, Burlington, W. Va.

Bosserman, Sister Margie Viola, died at her home within the Upper Conewago congregation, near East Berlin, Pa., on Oct. 25, 1940. Sister Bosserman was a consistent member of the Church of the Brethren for many years. She leaves a husband and nine children. Her age was 52 years, 8 months and 24 days. Services were conducted in Mummerts Church of the Brethren near East Berlin, Pa., by Eld. Geo. W. Hull and the writer.—W. G. Group, East Berlin, Pa.

Brown, Peter S., son of Daniel and Rebecca Brown, was born Aug. 9, 1855, near Columbia City, Ind., and departed this life at the home of his son, Carson, of Potwin, Kans., Nov. 16, 1940. He grew to manhood in the state of Indiana where in the year 1884 he married Ida Buffenbarger. To this union nine children were born. Four of these have preceded him in death. In the year 1886 he, with his family, moved to Kansas, where they had their residence for several years. Later they moved to Ames, Okla., where he farmed until the death of his wife in 1918. In early life he came into the fellowship of the Church of the Brethren. He was a faithful and constant member. Since there was no Church of the Brethren at Potwin, he continued to hold membership in the Ames church, Okla. He faithfully attended the Christian church in Potwin where he made his home for the past eighteen years. Surviving are his three sons, two daughters, three sisters, two brothers, thirteen grandchildren, four great-grandchildren and many other relatives and friends. Funeral services were conducted from the Potwin Christian church by the undersigned, assisted by Rev. L. R. Hobert. Interment was made in the Mulvane cemetery.—James H. Elrod, Wichita, Kans.

Carlisle, Lucretia Arrilla, born in Indiana, July 3, 1859, passed away at the home of her daughter, Mrs. Ida Strowbridge, in Dayton, Ohio, Nov. 12, 1940. She was united in marriage to Frank Robertson, Nov. 7, 1878. This union was blessed with two sons, but was broken when the father died in 1883. On March 19, 1887, she married Charles Heenan Carlisle of Yellow Springs, Ohio. To this union five children were born. Early in life Mrs. Carlisle became a member of the Methodist Church, but for the last fifteen years she had attended services, when able, at the East Dayton Church of the Brethren. For a number of years she bore her suffering patiently, adapting herself to hardship as well as happiness. Surviving are two sons, two daughters, one brother, thirteen grandchildren and thirteen great-grandchildren. Services were held at the daughter's home by Bro. William J. Buckley of Springfield, Ohio, assisted by the writer. Interment was at Yellow Springs.—Hugh Cloppert, Dayton, Ohio.

Czigans, Sister Mina Leggett, was born in Doddridge County, W. Va., Sept. 2, 1884, and died at her home near Auburn, W. Va., Nov. 14, 1940. She was united in marriage to Lawrence Czigans, Feb. 28, 1906. To this union were born two daughters. These, with the husband, mother, three sisters and three brothers, survive. She united with the Methodist Protestant Church, Jan. 1, 1901. Later she united with the Church of the Brethren and remained faithful unto death. Funeral services were conducted by the writer in the Methodist Protestant church, with burial in the Mt. Union cemetery.—Henry C. Sanders, Auburn, W. Va.

Duffield, Sister Bertha Shank, passed away at the home of her sister-in-law, Sister Mary Shank of Greencastle, Pa., on Oct. 11, 1940, aged 62 years, 5 months and 19 days. Surviving are her husband, a son and two grandchildren. Funeral services were held in the Mt. Zion church by Eld. D. E. Stouffer and Bro. Lowell Gearhart. Burial was in the adjoining cemetery.—S. Omar Nicarry, Chambersburg, Pa.

Erb, Sister Ida M., was born on Dec. 3, 1863, and died on Nov. 16, 1940. She was a daughter of Joseph and Barbara Rupp. Sister Erb was the widow of Samuel B. Erb, who died thirty-six years ago. Surviving are her two daughters. As long as health permitted she was very faithful in her church attendance and was active in the ladies' aid society. Funeral services were held at the Beck funeral parlor, Lititz.—Mrs. Louis Huebener, Lititz, Pa.

Grubb, Samuel, born Dec. 1, 1854, died of a heart attack Oct. 26, 1940. Surviving are three sons, four daughters, thirteen grandchildren and six great-grandchildren. Funeral services were held in the Hanoverdale church, of which he was a member. Brethren Thomas Patrick, Norman Patrick and Hiram Frysinger officiated. Burial was in the adjoining cemetery.—Irene K. Frysinger, Harrisburg, Pa.

Huffman, Mary E., daughter of the late Mr. and Mrs. Silas Long, was born at Briery Branch, Jan. 11, 1860, and died Nov. 19, 1940, at Rockingham Memorial hospital following an illness of two weeks. She had been in failing health for several years. She spent her entire life in the section where she was born. A faithful member of the Church of the Brethren from girlhood, she was a woman of sterling character. Her husband preceded her in death twelve years ago. She is survived by four sons, one daughter, two brothers, one sister, thirty-six grandchildren and fourteen great-grandchildren. Funeral services were held in the Branch church by Brethren A. L. Miller, C. A. Click, Glenn Wine and J. M. Foster. Interment was in the near-by cemetery. —Hazel M. Foster, Bridgewater, Va.

Humphreys, Mrs. Tima L. Sherfy, daughter of Samuel S. and Christena Garst Sherfy, was born Sept. 14, 1869, and died Nov. 10, 1940. She was baptized Aug. 6, 1882, and lived a consecrated Christian life. She was born and died in the same room, living her entire life on one farm, the old Sherfy homestead, which she had inherited. She was married to Isaac N. Humphreys, Dec. 9, 1894. To this union were born four children, all of whom survive. Her husband died May 11, 1940. Surviving also are one sister and ten grandchildren.—Mrs. Tenna E. Leighton, Johnson City, Tenn., Nov. 22.

Jacobs, Jacob S., died at his home in York, Pa., April 25, 1940. Grave-side services were held in the Mummerts meetinghouse cemetery by the writer.—W. G. Group, East Berlin, Pa.

McCullough, Mrs. Sue Myrtle, born March 27, 1881, in Pendleton County, W. Va., died Nov. 8, 1940, at her home in Keyser.

She had been an invalid for about two years, a victim of arthritis. She was a member of the Church of the Brethren for fourteen years and was faithful to the end. She raised only one child of her own, a son. Many children knew her home as theirs. She leaves besides her only son, her husband, an aged father and a sister. Funeral services were conducted at the Keyser church by the undersigned. Interment was in the Meadow Point cemetery.—A. R. Showalter, Keyser, W. Va.

Metcalf, Mrs. Alvin, died Nov. 5, 1940, at her home in Keyser, W. Va., after a long illness. She was a member of the church at Keyser, having transferred her membership from the Westernport church, Maryland. She is survived by her husband, three children and her parents. Funeral services were conducted by her pastor, and interment was in Queen's Point cemetery.—A. R. Showalter, Keyser, W. Va.

Miller, Elvina, died at her home in York Springs, Pa., April 12, 1940. Services were conducted from her late residence by the writer, assisted by Rev. Stewart and Rev. James, Lutheran ministers. Interment was in the Chestnut Hill cemetery, near York Springs, Pa.—W. G. Group, East Berlin, Pa.

Mummert, Daniel, died at his home in East Berlin, Pa., March 1, 1940, aged 68 years, 7 months and 5 days. Funeral services were held in the Mummerts Church of the Brethren near East Berlin, Pa., by the writer.—W. G. Group, East Berlin, Pa.

Rittenhouse, Elias Monroe, was born Dec. 18, 1858, and passed peacefully to his eternal home on Sunday, Nov. 10, 1940. He was a charter member of the Huntington congregation, having united with the church in 1890. He served the church faithfully in various capacities during his long life. He was regular in attendance until failing health prevented his being in God's house where he so much loved to be. He is survived by a brother, four children and six grandchildren. Funeral services were conducted by the undersigned in the Huntington church. Interment was in the Lancaster cemetery.—Howard H. Keim, Jr., Huntington, Ind.

Shull, Edward T., was born in Licking County, Ohio, June 29, 1872, and passed away in a hospital in Fort Scott, Kans., Nov. 12, 1940. When he was four years old his parents moved to Bourbon County, Kans., where the remainder of his life was spent in the Fort Scott vicinity. His wife preceded him in death July 26, 1929. In 1923 he united with the Church of the Brethren, and in a quiet, unassuming way lived true to its teachings. Bro. Shull had been in failing health for several months, but he came to the end of life in a tragic manner. He fell into an open grate, and was burned so badly he never regained consciousness. Surviving are six children, two brothers, three sisters, fourteen grandchildren and a host of other relatives and friends. Services were conducted in the Paint Creek church by the undersigned, assisted by Pastor Max Hartsough. Interment was in the cemetery near by.—A. W. Adkins, Cabool, Mo.

Smith, Mrs. Rebecca Rhodes, died Oct. 9, at the home of her sister, Mrs. Fannie Brumbaugh, of Martinsburg. She was born at Fredericksburg, Aug. 9, 1855, the daughter of Daniel G. and Ann Shriver Rhodes, and married to M. S. Smith, June 21, 1888. For more than thirty years they resided in Huntingdon. After the death of Bro. Smith, sixteen years ago, she resided with her sister. One brother and two sisters survive. Another brother died in August of this year. Funeral services were held in the Memorial church in charge of Bro. A. R. Coffman. Interment was in the Riverside cemetery, Huntingdon.—Mrs. Ray Miller, Martinsburg, Pa.

Smith, Mrs. Sarah Elizabeth, wife of William Smith, born Oct. 26, 1894, died of a heart attack Nov. 13, 1940. She had been a member of the church for about a year and a half. Her pew was seldom empty. She was a very faithful member of the aid society. She is survived by her husband, two daughters, a brother and seven grandchildren. Funeral services were conducted by her pastor at the church in Keyser. Interment was in the family cemetery near Williamsport.—A. R. Showalter, Keyser, W. Va.

Spangy, Henry J., son of John and Lizzie Shanley Spangy, was born near Friedens, Pa., Feb. 3, 1859. He was one of a family of seven children, all of whom have preceded him in death, except Mrs. Rachel Beabes of Somerset, Pa. He was left an orphan when but a lad. More than sixty years ago he and Rebecca Blough, a daughter of Eld. Tobias Blough, were united in marriage. Early in life he united with the Church of the Brethren. As deacon he, with his wife, served faithfully for many years in the Hooversville church. Their marriage was blessed with four daughters and two sons. One daughter preceded him in death; his wife also in 1927. Since 1932 Bro. Spangy made his home with his son-in-law and daughter, Dr. and Mrs. A. M. Uphouse, of Stoystown, Pa. Bro. Spangy suffered a coronary heart condition for several years, but was in his usual health until he suffered from a fall while visiting his son, Dr. L. D. Spangy, of Greensburg. He was removed to the Westmoreland County hospital Oct. 17, and died twelve days later. Services were held in the Maple Spring Church of the Brethren, with Bro. W. D. Rummel officiating, assisted by Bro. J. M. Geary. Burial took place in the Maple Spring cemetery.—Blanche M. Hershberger, Hooversville, Pa.

Strong, Sister Emma, daughter of John and Barbara Fyock Strong, was born Sept. 27, 1862, and passed away Nov. 12, 1940. She had been a member of the Church of the Brethren for many years. Funeral services were conducted by her pastor, the undersigned.—Dorsey Rotruck, Clymer, Pa.

Timmons, James Harry, son of Joseph and Mary Ann Stump Timmons, was born Nov. 3, 1870, near Eldorado, Ohio. He was a member of the Church of the Brethren for many years and found much joy in attending the services, doing what he could for the upbuilding of the kingdom. He was united in marriage to Ella Bashore, Feb. 2, 1922. She passed away in 1934. On Aug. 18, 1938, he was united in marriage to Mrs. Olive M. Conley. After a week's illness he passed away on Nov. 3, 1940. He leaves his wife, one sister, one brother, besides other relatives and friends. Funeral services were conducted in the Prices Creek church on Nov. 5, in charge of Bro. William Deaton, assisted by the writer. Burial was in the New Paris, Ohio, cemetery.—Kenneth W. Hollinger, Camden, Ohio.

Unger, Sister Bertha May, wife of Calvin Unger, was born Nov. 27, 1875, and died at her home near Greencastle, Pa., on Sept. 13, 1940. She and her husband were members of the Church of the Brethren for twenty-three years. Her faithfulness and friendliness are missed in the church and community. She is survived by her husband and one daughter. Funeral services were held at the Shank church by Brethren A. M. Niswander and Norman Dentler. Burial was in the Cedar Hill cemetery.—Mrs. J. A. Weaver, Greencastle, Pa.

Welch, Elizabeth, aged 77 years, one of the oldest and most faithful members of the Co-operative Brethren women's missionary society of Terra Alta, W. Va., died on Oct. 16, 1940, from a paralytic stroke after an illness of three weeks. She was born near Tunnelton, W. Va., a daughter of the late John and Elizabeth Bucklew Casseday. She was the wife of the late U. S. Welch, who passed away four years ago. The Welches have been lifelong residents of Preston County. Funeral services were conducted in the home on Oct. 19. Rev. N. V. Leatherman of Berlin, Pa., had charge of the services and was assisted by Bro. Foster Bittinger of Eglon, W. Va. Mrs. Welch is survived by one daughter, one brother and two sisters. Mrs. Welch was a member of the Brethren Church and a consistent worker in all the organizations of the church, always willing to do her part. She will be greatly missed in the community.—Mrs. D. S. Crane, Terra Alta, W. Va.

CHURCH NEWS

Arizona

Glendale.—On Sept. 15 Pastor B. F. Waas and wife, Frank Heatwole, Idella Sine and Iola Heatwole reported on the annual district conference held in La Verne, Calif. The Dorcas club, one of the most active organizations of our church, has held a successful rummage sale. In addition to placing a substantial sum in the church building fund the members of the club have given numerous garments to needy people. They recently served a banquet for a local organization. They are also finding time to sew for the Red Cross. Our semiannual church council meeting was held on Sept. 20. Merle Heatwole was elected superintendent of Sunday school; Cleon Mishler was elected elder. On Oct. 6 our rally day and promotion program was held. The beginners and juniors contributed songs and recitations, and a play, Building the Kingdom, was given by the intermediates and young people. The play included a complete worship service. On Nov. 3 the men of the church sponsored a stewardship program. On Nov. 15 a party was held by all the women of the church, at which the mystery friends were revealed. Thanksgiving evening the churches of the community will hold a union service. We are looking forward to a week of special services after Thanksgiving. Our pastor will conduct these meetings.—Thelma Heatwole, Glendale, Ariz., Nov. 18.

California

La Verne.—We celebrated the fiftieth anniversary of the organization of our church with special services from Nov. 10 to 17, with Bro. R. H. Miller of North Manchester, Ind., first full-time pastor, as guest minister. Three services were held on the tenth. At the afternoon program short talks were given on the theme, The La Verne Church Through the Years, by Grace Hileman Miller, J. P. Dickey, R. H. Miller, Galen K. Walker, D. W. Kurtz and C. E. Davis. Professor and Mrs. B. S. Haugh contributed a duet, the Apollo Four quartet some selections, and Arthur Snell a bass solo. On Sunday evening Dr. A. W. Carlson, nationally known Methodist minister, brought a message featuring the place the Church of the Brethren has filled among the evangelical churches of the world. Each evening during anniversary week Bro. Miller brought inspirational messages challenging his hearers to live effective Christian lives in this troubled world. Half hour preludes of worshipful music preceded the sermons. On Tuesday night the Hermosa Beach church choir, directed by Dan Weaver, functioned and Galen K. Walker, former pastor of the La Verne church, led the devotions; on Wednesday evening Pastor Harry Thomas of the Pomona congregation, and his choir, directed by Marvin Bollinger, gave the prelude; on Thursday, the local choir, directed by Prof. Charles O. Wagoner, and Pastor Kurtz officiated. On Friday evening the La Verne Methodist church and pastor contributed the prelude, and on Saturday evening, the La Verne College music faculty

members. Visitors from all over the district came to renew acquaintance with Bro. Miller and to listen to his messages. On Friday, Nov. 8, the Friendship Sunday-school class recognized its twenty-fifth anniversary in an all-day meeting at Fellowship Hall, with seventy-two present. This group supports Stephen Blickenstaff in India. Last Sunday was observed as roll call Sunday for the Sunday school in a unified service with Superintendent Crawford Brubaker in charge; 497 were recorded present. The Dorcas club women are making layettes for Brethren Service Committee relief work. Both Dorcas and aid society women are collecting used clothing for relief work. The aid will hold the annual Christmas sale on Nov. 30 at Fellowship Hall with a cafeteria supper in the evening. The laymen's organization sponsored a community father and son banquet with 312 present. Mrs. Robert Tully has organized a high school girls' chorus which sings from time to time on Sunday evening. The children's choir, directed by Lois Clark, sings the last Sunday of each month at the morning service. Prof. Charles O. Wagoner directs the adult choir. Union Thanksgiving services were held in our church with Rev. A. D. Butters, the Methodist pastor, preaching, and all other pastors of the city participating. An offering was lifted for Chinese relief. The annual white gift Christmas program by the Sunday school will be given on Sunday evening, Dec. 22. Pastor D. W. Kurtz is conducting a study of the Book of Romans each Wednesday night as well as a brief review of the Sunday-school lesson for the following Sunday.—Grace Hileman Miller, La Verne, Calif., Nov. 21.

Idaho

Nampa.—On Sept. 17 the annual home-coming was held at the Nampa church. Persons from near-by and distant places attended the all-day meeting and basket dinner. About four hundred attended the morning service. Pastor M. S. Frantz preached ably upon the subject, Stand Upon Thy Feet. One confessed Christ. The church auditorium was beautifully decorated with horns of plenty, flowers and fruits. The ladies of the church have donated carpets for the aisles; the men lighting fixtures for the basement auditorium. About three hundred enjoyed the noon potluck meal. The afternoon program consisted mostly of music and singing. Bro. Frank G. Edwards, former pastor here, and Bro. Samuel Martin gave reminiscences and inspiring testimony. The Northwest Nazarene College male quartet sang several numbers. The evening program of worship and praise was sponsored by the B. Y. P. D. Since the last report five have been added by baptism.—S. B. Keim, Nampa, Idaho, Nov. 19.

Twin Falls.—On Sept. 8 Faith Magoffin and Russell Mays were united in marriage at the close of the morning services, Bro. A. C. Miller officiating. On the evening of Sept. 29 seven were baptized in a candlelighting baptismal service. One of the most impressive services held in recent years was our candlelighting communion service. About eighty were present. On the evening of Nov. 15 sixty men and boys enjoyed a pheasant dinner in the church dining hall, which was appropriately decorated for the occasion. Rev. Mark Cronenberger of the Christian church was guest speaker. This group has recently reorganized, electing L. L. Magoffin president and Kenneth Miller secretary and treasurer. A delegation from the Nampa church, including Bro. M. S. Frantz, Richard and Stanley Keim, and Dr. Ray Blickenstaff, motored down for the banquet, a distance of 160 miles. Dr. Blickenstaff is district president of the men's and boys' clubs. M. S. Frantz and Richard Keim spoke briefly of the activities in the Nampa church. Being so far from any of the churches in our district, the Twin Falls folks deeply appreciate these contacts with our neighboring church.—Mrs. F. M. Heistand, Hazelton, Idaho, Nov. 19.

Illinois

Douglas Park.—On Sunday evening, Oct. 27, the mystery daughters entertained their mothers at a delightful tea in the church basement. On Oct. 30 a potluck supper was held at the church in honor of Bro. Alva Fike and his family, who have left Chicago for their new home in Missouri. They have been faithful workers at Douglas Park for a long time and their places will be hard to fill. Halloween parties were held for the junior and intermediate classes and for the B. Y. P. D. Bro. Kaetzel and Bro. Peter Kaufman assisted our pastor at the communion service on Nov. 4. Hastings Street church shared the love feast with us. Children's workers met Nov. 15 to make plans and discuss ways of improving their program. The teachers are to meet and decorate the basement class windows to imitate colored stained glass. Our pastor is interested in the welfare of the children of the church and neighborhood. The B. Y. P. D. sponsored a program on Nov. 17, given by the Swanee Jubilee Singers. After a fine service on Thanksgiving morning a turkey dinner was served in the basement. Those who attended the church services on Sunday night, Nov. 24, heard a very fine sermon by J. C. Wine of Bethany Biblical Seminary. Bro. Kaetzel took a group of young people to Mt. Morris to attend the all-day service there on Nov. 24. Plans are being made for a beautiful worship service at Christmas.—Mrs. Berniece Pfolsgrof, Chicago, Ill., Nov. 25.

Milledgeville.—Our evangelistic meetings, conducted by Bro. Robert L. Sherfy of Kokomo, Ind., continued from Sept. 15 to Sept. 29. Bro. Sherfy's sermons were soul-reaching, practical and inspirational. On Oct. 6 Bro. Paul Miller conducted the installation service for our church school officers. On Oct. 2 we met to elect church officers and to plan our church program for the coming year. Bro. I. D. Leatherman was re-elected elder, and Lawrence Kreider clerk. Three juniors were baptized in the afternoon prior to our communion held Oct. 27, with Pastor Paul Miller officiating. Our former pastor, Bro. W. S. Bell, and wife were with us, also Rev. S. Clair Benschoff and wife and several Brethren from town. Several of our young people attended the camp at Lewiston, and one intermediate was at camp at Naperville. Our pastor and wife were instructors at both places. At the men's fellowship supper, enjoyed by about seventy men and boys, Bro. J. Clyde Forney of Elgin was guest speaker. Our ladies' aid made and repaired clothing to be used for relief. We had our Thanksgiving service and offering Nov. 24. After a basket dinner at the church our pastor and wife and a number of the young people attended the district rally at Mt. Morris. Union Thanksgiving services were held in the Methodist church in the evening, with our pastor as speaker. The adult young people's class is presenting the play, The House on the Sand, on Sunday evening, Dec. 1.—Mrs. Clara V. Fike, Milledgeville, Ill., Nov. 26.

Panther Creek.—Our two weeks' meetings, which were conducted by Brother and Sister Robert Sink of Rossville, Ind., closed on Nov. 17. Bro. Sink's inspiring and encouraging sermons were much appreciated. The song services were ably led by Sister Arthur Byerly of Peoria. Bro. M. A. Whisler of the Oak Grove church officiated at our love feast held on Nov. 3. About fifty participated. On Nov. 10 our elder, Bro. J. E. Small, with Brethren Sink and Amos Yardy, went to Pontiac to anoint Mrs. Elizabeth Cox, who is eighty-six years old. Brother and Sister W. E. West of Mt. Morris were with us the last Sunday of our meetings. Our aid society will work for the Red Cross at the next meeting. Recently a comforter was donated to a needy family.—Elsie Nofsinger, El Paso, Ill., Nov. 25.

Virden.—Our women's council reorganized Sept. 3 for another year, placing Mrs. I. J. Brubaker again as general director. With Mrs. Guy Kessler as director the new missionary year began Sept. 18. Our goal for our offerings is a penny a day. The aid society was organized with Mrs. Clarence Frantz as leader and director. The love feast was held Oct. 9, with Bro. Galen T. Lehman, pastor of the Springfield church, in charge. Five have been received into the church by baptism. The new Sunday-school year is progressing under the superintendency of Everett Brubaker, Jr. Two chairs were placed in our pulpit in memory of Abraham Gibble by his wife, Emma Gibble. The church certainly appreciates this gift as a memorial to a fine character.—Velma Hamilton, Virden, Ill., Nov. 23.

Indiana

Howard.—Bro. Ralph Rarick of North Manchester, Ind., conducted a very successful revival meeting at our church, Oct. 11 to 27. Bro. Rarick emphasized many truths in his messages and songs. We also had music from our church and our neighboring churches. Eleven were baptized. Attendance was good during the entire meeting. We had our love feast on Oct. 28, when most of the members and seven ministers from other churches were present.—Mrs. C. O. Brubaker, Kokomo, Ind., Nov. 28.

Huntington.—One of the best meetings we have had was a family supper of the membership on Sept. 10. Our group showed genuine interest in the two weeks' meeting held this fall by Bro. E. H. Gilbert of the Clear Creek church. Our financial year has been changed to start with Oct. 1 instead of Jan. 1. By vote we shall continue our unified giving system. The women's work has been unified in one organization to include the aid society and the missionary society. The meetings of the new group are held the first Wednesday of each month. A communion service was held on Oct. 6, world-wide communion Sunday. The church and Sunday-school officers and teachers had a very worth-while meeting on Nov. 18, preceded by a supper. On Nov. 24 the Middle Indiana institute was held at the Huntington church.—Mary Boyd, Huntington, Ind., Nov. 17.

Maple Grove.—At our council Sept. 21, Bro. J. E. Miller was re-elected elder for another year. Brethren McCullough of Middletown, Geo. Kieffaber of Ohio and Charles Dumond of Canton, Ill., have brought messages of inspiration to our membership. The ladies' aid has been engaged in quilting and collecting clothing for relief. Our wide-awake young people are building a basement under the church. During the summer they made over $100 for this project. Since our last report, Sister Letha Hopkins has passed to her reward. She is greatly missed. At this writing Sister Ida Mitchell is critically ill.—Mrs. L. P. Lambert, Center Point, Ind., Nov. 26.

Middlebury.—At the quarterly council held Oct. 11, the following officers were elected for the coming year: Glen Bowman, superintendent; Troy Schrock, assistant; Mrs. Geo. Brandelberry, superintendent of the junior department. On Oct. 17 Sister Mary Schaeffer spoke at a joint meeting held at Pleasant Valley. The Middlebury and Pleasant Valley churches will hold their love feasts jointly in the future. The first one was enjoyed Oct. 25, at Middlebury, with Bro. J. Edson Ulery presiding. Bro. Ulery will hold a two weeks' meeting in January. Beginning Nov. 3, our pastor, Bro. Long, began a series of meetings in Ohio. Brethren Galen Bowman, Virgil Mock and Cecil Morningstar brought us messages during his absence. Our aid is collecting clothing for

relief, to be taken to the district women's rally, Nov. 28.—Mrs. Gladys Schrock, Goshen, Ind., Nov. 27.

New Paris.—The church has been greatly strengthened spiritually by soul-stirring sermons, visiting in the community and additions to the membership by baptism. Among the eleven baptized were a father and mother, four children and a son-in-law. Bro. Edward Stump of North Liberty ministered to us for two weeks. Sister Mildred Neff and Dorothy Miller directed the music during the meeting. About 190 attended the love feast held on Nov. 4 at the close of the revival. Bro. Stump officiated. Recent speakers in our church have been Bro. Paul Bowman, Jr., reporting on relief work in war-torn Europe; Sister Mary Schaeffer, telling of her missionary work in China; Sister Dan West, speaking on the subject, A Closer Relationship Between Parents and Young People. On the evening of Nov. 21 our elder, Bro. Wm. Brubaker, preached a much-appreciated Thanksgiving sermon. The women are making preparations for the annual public auction to be held in the near future. Dr. Howard A. Bosler and family are now permanently located in our midst. The prayer meeting group meets every week at the church. The men's work is doing many worth-while things.—Mary C. Kiefer, Goshen, Ind., Nov. 28.

White.—At a recent council it was decided that the present officers should be retained. At our communion service on Nov. 9 there were visitors from Ladoga, Rossville, Pyrmont and Fairview. The visiting ministers were Brethren John W. Root from Fairview and Lewis Deardorff from Ladoga. The latter officiated. On the following day we had an all-day meeting at the church. Bro. John W. Root brought us the morning message. On Nov. 19 a community Thanksgiving meeting was held. The music and art department of our township school conducted the worship program, and the sermon was preached by our pastor. An offering was taken for home missions. We secured Brother and Sister B. M. Rollins to conduct a revival beginning Feb. 12. —Laura L. Wagoner, Darlington, Ind., Nov. 25.

Iowa

Kingsley.—We were fortunate in our selection of a summer pastor, Bro. Lyle Albright, of Ivester. He delivered some fine sermons and was a good worker. By unanimous vote the church invited him to return next summer. Ten of our young people were present at our sectional conference at Curlew. Six campers enjoyed a week at Wapsi Y camp near Central City, Iowa, in August. Nov. 10 the Sheldon church issued an invitation to Kingsley, Curlew and Worthington to meet with them to hear Paul Bowman, Jr. In spite of a rainy day and the blizzard in the evening a large group was present.—Sylvia Vannorsdel, Kingsley, Iowa, Nov. 20.

South Waterloo.—Church services were recalled Sept. 1 and 8 because of an epidemic of infantile paralysis in the vicinity. Pastor and Mrs. Yoder enjoyed a well-earned vacation the first two weeks in September. In their absence on Sept. 15, Bro. W. O. Tannreuther took charge of the worship services. The regular business meeting of the church was held Oct. 1. Rally day was observed on Oct. 6. Our group was represented at the institute held in Cedar Falls on Oct. 8 by the Black Hawk County Council of Christian Education. About thirty-five from our congregation attended the sectional women's meeting at the church at Greene, Iowa, on Oct. 9. Mrs. Dan West was the guest speaker. The teachers and officers of our Sunday school met at the church for a workers' conference on Tuesday evening, Oct. 15, when Rev. Oliver M. Yaggy from Waterloo was the guest speaker. The superintendents for the new year are: adult superintendent, J. Gordon Hollis; intermediate superintendent, Hazel Bridge, junior superintendent, Mrs. Elmer Blough; primary superintendent, Mrs. R. W. Lichty; cradle roll superintendent, Mrs. W. H. Yoder. On Oct. 20 Brother and Sister J. E. Miller spoke to us at the morning worship hour. On Oct. 28 the members of the local Hi-Y club of the Y. M. C. A. presented a full evening program. On Nov. 10 our pastor used the subject, Enriching Spiritual Life, as the morning worship theme in keeping with national education week. On Nov. 24 our annual birthday dinner and homecoming will be held at the church. Bro. Desmond Bittinger and the women's varsity quartet from McPherson College will be here to help in the day's program. Plans are under way for the presentation of a nativity pageant entitled A Child Is Born, written by Rachel Smith.—Mrs. John Weigle, Waterloo, Iowa, Nov. 20.

Kansas

Quinter.—One hundred seventy-five persons communed at our love feast held on Oct. 26. Bro. Burton Metzler officiated and gave instruction and inspiring messages during the meeting. One Saturday afternoon four young people were added to the church by baptism, Eld. D. F. Crist officiating.—Mrs. H. D. Wertz, Quinter, Kans., Nov. 27.

Maryland

Locust Grove.—Conducted by Bro. Wm. Kinsey, six meetings were held in October in behalf of our young people of draft age. Our love feast was held on Oct. 26, with a large number present. Bro. S. L. Brumbaugh officiated. Our council meeting was held one week previous to the love feast. Our aid society met at the home of Sister Gurney Brashears on Nov. 13. Much quilting has been accomplished.—B. R. Purdum, Mt. Airy, Md., Nov. 25.

Maple Grove.—In council meeting Aug. 24, Bro. J. E. Walls was retained as elder for another year, as were our other church officers. Delegates were elected for district meeting, which was held at Georges Creek. Bro. Lawrence Bianchi of Park Hill, Pa., will hold our evangelistic meeting next spring, and Bro. Howard Whitacre is to hold the meetings at the Bethesda house. A special offering for relief on Sept. 8 amounted to $74.50. A number of our people attended the district round table at Accident, Md. Our B. Y. P. D. reorganized with Bro. Alvin Bowser as president. This organization recently exchanged meetings with the Christian Endeavor Society and the Epworth League of Grantsville, Md. Our Sunday school has been increasing in attendance. Some of our homes have been co-operating in the penny-a-meal for China relief. The B. Y. P. D. has recently purchased a clock for the church and also a gate for the cemetery.—Mrs. Arthur Resh, Grantsville, Md., Nov. 22.

Michigan

Midland.—We met in council Sept. 21, and elected officers for the coming year. John Whitmer was re-elected adult superintendent; Nova Gunnerman, primary superintendent. We have been enjoying good attendance. The basement has been redecorated to make a more sacred place for the children to worship. We enjoyed having Bro. Olden Mitchell with us during the summer. At the all-day meeting on rally day Bro. Whisler from Beaverton was the speaker. Bro. Whisler is preaching for us until we can secure a full-time pastor. The ladies' aid cleared $130 at a chicken supper. Bro. Ralph Rarick will be with us to hold a two weeks' revival, Dec. 29 to Jan. 12.—Dora Ray, Freeland, Mich., Nov. 22.

Ohio

Lima.—At our council meeting on Sept. 13 R. S. Zimmerman was re-elected general superintendent, Pauline Leuenberger, primary superintendent, Margaret Turner junior superintendent, Anna Taflinger home department superintendent, Mary Heffner cradle roll superintendent, G. D. Armentrout Messenger agent, Ellen Vore Messenger correspondent, Bess Clum president of women's work. Nineteen new members were added to the church when Bro. Leo H. Miller conducted our evangelistic services, Sept. 22 to Oct. 6. An unusually large number attended our communion. Bro. Edward Kintner of North Manchester and Bro. Musselman of Anderson, Ind., delivered especially interesting messages at the home-coming service on Oct. 13. Bro. Zunkel of our church conducted the evangelistic meetings at Dupont Oct. 21 to Nov. 3. On Nov. 17 we had a consecration service for the babies of the church, one of two like services held each year. The members and friends of the church recently donated quite liberally toward clothing to be sent to war-torn zones.—Ellen Vore, Lima, Ohio, Nov. 20.

Oklahoma

Guthrie.—Our church house has been recovered and redecorated. At the home-coming service on Oct. 27 Bro. Deardorff preached the rededication sermon. On Oct. 30 Eld. Albert L. Williams met with us in quarterly council. Sister Bertha Boggs gave a splendid report of her year's work and was re-elected for another year. Church officers were elected. Our revival, held by Bro. Russell West of Pampa, Tex., has been a great blessing to the church. Three young men were baptized and two were received by statement and reconsecration. Bro. Wilmer Lehman, who is soon going to take up a pastorate elsewhere, has been advanced to the ministry. Sister Boggs was given a permanent license. Our love feast was held on the eighteenth. A young people's rally of three churches of this district will be held here on the thirtieth and thirty-first. Our aid society has a box of clothing and bedclothes ready for shipment to the refugees.—Mrs. Ellen Lehman, Guthrie, Okla., Nov. 20.

Pennsylvania

Carson Valley.—We met in council Sept. 9. The following Sunday-school officers were elected: adult superintendent, Chester Hoover; primary superintendent, Ernest Brubaker; secretary, Russell Clapper; treasurer, Brice Hoover. We began our evangelistic meetings Sept. 29, with Bro. Lawrence Bianchi of Park Hill, Pa., as evangelist. He brought us inspirational and uplifting messages. Twenty-one were added to the membership through baptism; one was received by letter and one was reclaimed. Prior to the meeting one was baptized, and one has been baptized since that time. Our love feast which was held Oct. 13 was well attended. During the past two months death has called three of our brethren. On Sept. 29 Bro. Harry Shiffler, church treasurer, passed away very suddenly. Bro. Charles Hoover, one of our deacons, departed this life Oct. 9, and Bro. Silas Closson was called away Oct. 21 after a prolonged illness.—Ellen Brubaker, Duncansville, Pa., Nov. 18.

Clover Creek.—At our last council the following officers were elected: elder, I. B. Kensinger; trustee, H. D. Brumbaugh; treasurer, Arch Brumbaugh; church clerk, Pearl Snowberger; superintendent, Daniel Shriver; president of B. Y. P. D., David Long. On Sept. 29 we concluded a two weeks' meeting conducted by Bro. Nevin Zook of the Ambler church, Pa. Bro. Zook preached strong and inspiring messages. As a result six were baptized. On Sept. 15 the Lehman mandolin club from Windber gave two sacred musical programs in our congregation: the morning serv-

ice at the Cross Roads house, and the evening service at Clover Creek. On Oct. 27 our love feast was held with an attendance of 189. Pastor S. C. Weyant preached the examination service and Eld. I. B. Kensinger officiated. Bro. D. I. Pepple from Woodbury, Pa., held an evangelistic meeting at the Cross Roads church from Nov. 4 to 17. As a result of this meeting nine were added to the church. In recognition of Bro. E. K. Sollenberger's twelve years of faithful and efficient service as superintendent, the Sunday school presented him a Bible commentary at a basket dinner at the church. Because of failing health he will discontinue official duties.—Pearl Snowberger, Martinsburg, Pa., Nov. 19.

Buffalo.—Our series of meetings from Oct. 6 to 20 were conducted by Bro. J. H. Fleming of Bannerville, Pa. He gave inspiring messages each evening. The men's quartet of the Evangelical church of Burnham, the male chorus of Maitland and a group from Pine Grove brought messages in song. Seven young folks were baptized. Rena Huffman was re-elected Sunday-school superintendent, with Robert Wert as assistant. Mrs. Harry Wert is president of the ladies' aid. The aid has been working faithfully through the year.—Mrs. M. W. Mensch, Mifflinsburg, Pa., Nov. 12.

Conemaugh.—We held our rally day and home-coming services on Nov. 10. The goal for Sunday school was 250, and we had an attendance of 252. Bro. George Wright gave the morning and evening sermons. Sister Wright gave the afternoon address. Pastor S. W. Pearce gave remarks and memories. The offering for the entire day is to be used in payment for the annex.—Mrs. K. R. Keiper, Conemaugh, Pa., Nov. 14.

County Line, Indian Creek.—We now have a steady pastor, Bro. J. H. Wimmer, former pastor at Plum Creek, Pa. Interest in all church work seems to be growing. We met in council Sept. 12, at which time the following were elected: Bro. F. A. Myers, elder; Bro. Frank Geary, Sunday-school superintendent; Sister Helen Kun, ladies' aid president. Bro. Wimmer conducted a two weeks' revival from Sept. 29 to Oct. 13. Eleven were baptized. Our church was represented at the district meeting at Markleysburg. A new heating plant has been installed in our church and necessary funds have been raised to pay for it. A short service of dedication was held. We enjoyed a missionary play which was given by the women of the Mt. Joy church. Each Sunday evening we have a short young people's service preceding the preaching service.—Mrs. Wm. Nedrow, Jr., Stahlstown, Pa., Nov. 15.

Hatfield.—We closed a very inspiring and Spirit-filled series of meetings on Oct. 27. Bro. Frank S. Carper of Palmyra, Pa., was the evangelist. All services were largely attended, and four have accepted the call by giving their hands to the church and their hearts to the Lord through baptism. On Nov. 9 we held our love feast, with almost two hundred communicants. Bro. Carper officiated. We are planning to conduct a Bible institute early in December with the members of the faculty of Elizabethtown College assisting us.—J. Herman Rosenberger, Souderton, Pa., Nov. 14.

Lebanon.—The Bethany Bible Sunday-school class, taught by Bro. Henry Bucher, sponsored the program for Sunday evening, Oct. 6. Solomon Calkner, a native of Africa, and at present a student at Lebanon Valley College, was the speaker. His message on Africa was intensely interesting and instructive. On Oct. 13 we held our love feast. Brethren Howard Merkey of Manheim and David Snader of Akron brought inspiring messages. Bro. Merkey officiated. About 215 communed. We had a splendid temperance program on the evening of Oct. 27. Eld. Norman Musser of the Mountville Brethren church was the speaker. His sermon on temperance was very much appreciated. The attendance was very gratifying. A number of our people attended the annual ministerial meeting of Eastern Pennsylvania in the West Conestoga congregation, Middle Creek house, Nov. 6, 7. Our men's work group held a meeting on Nov. 12, at which time new officers were elected to serve for one year. We have lost two of our older members by death recently: Bro. Uriah Sauerwine, aged eighty-five years, and Sister Mary Horst, aged sixty-eight years. We will miss their presence in our services. A peace program was given on Sunday evening, Nov. 10. Pastor Carl Ziegler gave a splendid message. Our four local ministers will participate in the annual Thanksgiving Day service. A special offering will be lifted for home missions.—Elizabeth Martin, Lebanon, Pa., Nov. 4.

Lititz.—We met in council on Sept. 25, at which time Brother and Sister H. M. Reidenbaugh and Brother and Sister Landis Stehman were permanently installed into the office of deacon. Sister Noah Trimmer was also installed as deaconess. The church voted to license Bro. Samuel Longenecker to the ministry, and Brother and Sister Longenecker were consecrated to that sacred office. Elders H. F. King of Reistville and N. K. Musser of Columbia, members of the district ministerial board, had charge of the services. Sept. 29 was promotion day in our Sunday school. Rally day was observed on Oct. 6, at which time Bro. Roy Forney of East Petersburg preached the morning sermon. In the evening six student mission volunteers of Elizabethtown College gave an interesting and helpful program. Oct. 20 was missionary day and Dr. and Sister Daryl M. Parker, missionaries to China since 1933, were with us. Recently five large bags of clothing were sent to the American Friends Service Committee in Philadelphia. The church decided to have the Gospel Messenger sent to each family of the congregation. A collection will be taken sometime during the year to help defray the expense. We appreciate the music rendered by the mixed chorus, male chorus, quartets and trios from time to time. Our love feast was held on Nov. 10, with Pastor James M. Moore officiating. On Nov. 17 Bro. Samuel Longenecker preached his first sermon. The men's work of Eastern Pennsylvania held its annual fellowship dinner recently. Following the dinner a worth-while and inspirational meeting was held in the church auditorium. We expect to have Eld. Rufus Bucher conduct a two weeks' revival in our church, beginning Feb. 9.—Mrs. Louis Huebener, Lititz, Pa., Nov. 18.

Lower Claar.—On Nov. 3 the church officers were installed. By re-election, Bro. D. I. Pepple continues in his long service as elder. Our love feast was held Nov. 2. We elected Sunday-school officers the first Sunday in October. The young people held a rally at our church in September. In the past year we have repaired our church and installed a new heating plant. Our ladies' aid is at work.—Mrs. Warren Claar, Claysburg, Pa., Nov. 27.

Martinsburg.—One of the outstanding events of the summer's program was the visit of Dr. Daryl M. Parker, whom our church supports in China. We anticipate another visit from him while they are on furlough. The Lewistown men's chorus presented a delightful program of sacred music in August. Our pastor, Bro. A. R. Coffman, has been re-elected elder; Mrs. D. A. Miller, Messenger agent; Mrs. Ray Miller, Messenger correspondent. Sunday-school officers are: Bro. I. Harvey Kagarise, superintendent; Mrs. Elmer Dilling, cradle roll superintendent; Mrs. George A. Wineland, primary superintendent; Mrs. Charles Corle, junior superintendent; Dean Brumbaugh, intermediate superintendent; Mrs. H. B. Rhodes, young people's superintendent; Ira C. Holsopple, adult superintendent; Mrs. E. B. Kensinger, home department superintendent. On Nov. 4 Dr. E. S. Kiracofe of Juniata College brought the morning message. Three hundred fifty attended the communion service held in the evening. On Nov. 5 Pastor Geo. L. Detwiler of the Huntingdon church began a two weeks' series of meetings. We appreciated his earnest endeavors in sermons of deep spiritual teaching and in messages of song. There are six applicants for baptism at this date. Our men's chorus furnished special music both Sunday evenings. Special music was brought by the ladies from the Hollidaysburg church. Our people have been responding liberally to the peace and relief offering taken one Sunday each month. Sister Coffman has been in charge of gathering clothing for European refugees. Since our last council our church has purchased new songbooks. The mission study class, meeting the second Monday of each month, is studying Uprooted Americans. Dr. Garry Cleveland Myers and wife were guests at our Sunday school one Sunday in September and taught the men's and women's Bible classes.—Mrs. Ray Miller, Martinsburg, Pa., Nov. 19.

New Enterprise.—On Sept. 15 the Sunday-school officers were elected as follows: Bro. Paul Hoover, superintendent; Bro. Wilbur Little, assistant; Bro. Wilson Kagarise, secretary; Sister Russel Brumbaugh, superintendent of children's department; Sister Harry Suter, Sunday-school correspondent. Church officers are as follows: Bro. W. N. Staufer, elder; men's work, under the direction of Bro. Paul Stayer, Messenger agent; Bro. Russel Brumbaugh, clerk. We met in council Sept. 25. Four letters were received and five were granted. We decided to have meetings on several evenings prior to our love feast. These services began Wednesday evening and continued until Sunday, with the pastor as speaker. Good spiritual messages were presented Seven were received into the church by baptism. Our love feast was held on Oct. 6, with a good attendance. On Oct. 16 sixty-four of our members spent the day at the Old Folks' Home at Martinsburg, Pa. They took donations and also served a chicken and waffle dinner to the guests of the Home. An interesting program was given in the afternoon by the members of the church. Other groups have organized as follows: C. W. president, Bro. Hazen Ebersole; missionary society president, Sister Barbara Replogle; aid society president, Sister Rosie Reasy; B. Y. P. D. president, Dean Hoover; secretary, Sister Marie Clapper. Groups from the B. Y. P. D. have been holding meetings in the homes of shut-ins on Sunday afternoons.—Mrs. D. P. Hoover, New Enterprise, Pa., Nov. 15.

Roaring Spring.—We held our love feast on Oct. 20, with Pastor T. F. Henry officiating. About 330 communed. We have just closed a very successful revival meeting. Eld. M. J. Brougher of Greensburg, Pa., came to us on Oct. 28 and preached fourteen soul-stirring sermons. The attendance was excellent and the interest was good. Special musical numbers were given at every service by the choir and by other congregations. Twelve were baptized and others are near the kingdom. We were happy to have 545 at Sunday school on the last Sunday of the meeting. Our father and son banquet was held on Nov. 22. We will have harvest home Sunday on Nov. 24. Eld. James A. Sell will bring the message. We will bring gifts of food for the Morrison Cove Home for the Aged, and we will also lift a missionary offering. The choir, directed by Bro. Ralph Over, is preparing a Christmas cantata.—Mrs. Lena M. Hoover, Roaring Spring, Pa., Nov. 18.

Scalp Level.—We entered our new year on Oct. 1 with both Sunday-school and church officers elected and installed. The following were elected: general superintendent, Bro. J. H. Lehman; adult superintendent, Bro. Lewis Fyock; church clerk, Evelyn Ream; correspondent, S. B. Hoffman. On Sept. 29 Sister Sylvia Oiness, our new missionary to Africa, spoke in our church.

We are supporting her in the Africa mission field instead of Dr. Homer L. Burke, who is not returning to the field. On Oct. 13, rally day, four young men from Juniata College had charge of the service in the absence of our pastor, who was holding evangelistic meetings in the Mt. Pleasant church. On Oct. 6 we held our love feast with the usual number present. On Oct. 21 at the quarterly council meeting Mrs. James Cutler, Mrs. Hobert Lehman and S. B. Hoffman were elected delegates to district meeting. The financial reports of both Sunday school and church were very gratifying, showing substantial balances. On Oct. 27 the young people of circuit No. 1 held their rally in our church. Pastor J. M. Geary of the Maple Spring church conducted the installation service for the new officers of the circuit. Bro. Omer B. Maphis of the Brethren Publishing House was here for our district meeting at Markleysburg. On the Sunday following at our church he delivered a splendid address on Going a Little Farther. On Nov. 1 Bro. James Murphy of Rummel preached in the absence of our pastor, who was in an evangelistic meeting in the Upper Claar church, Pa. On Nov. 17 the gospel singers of the Koontz church gave a splendid program, sponsored by our church choir.—S. B. Hoffman, Scalp Level, Pa., Nov. 20.

Springfield.—Bro. J. E. Whitacre conducted our evangelistic meeting, as a result of which twelve were added to the church by baptism. One has been baptized since that time. Our daily vacation Bible school, directed by Martha Jacoby, was well attended. Our young people's conference, with Bro. Galen Kilhefner as guest speaker, was enjoyed by all who attended. Our annual home-coming was held on Aug. 25. We met in council on Oct. 5, at which time we elected the following officers: Robert Mohr, clerk; Harvey Kramer, treasurer; the writer, Messenger correspondent; Charles Mohr, Sunday-school superintendent; Naomi Kramer, missionary superintendent; Minnie Knechel, women's work director; George W. Landis, adult adviser. Two weddings have been solemnized in our church recently, the marriage of Eleanor Miller to William Lehr and that of Gladys N. Steely to Russell J. Lengle. Both ceremonies were performed by our pastor, George W. Landis. The Sunday school gave their rally day program on Oct. 20. Our fall evangelistic meeting, conducted by Bro. John R. Justice, closed with the love feast on Nov. 3. The annual missionary program of the Plus Ultra class was given Nov. 8, with Sister Nettie M. Senger showing pictures of China and the work there. The B. Y. P. D. will give its annual missionary program on Nov. 17, with Bro. Edward Ziegler showing pictures of India. The junior league gave their final program on Nov. 13. Their offering for the leper colony in Africa amounted to $10.35. We are looking forward to Nov. 30 and Dec. 1, at which time we expect to have Bro. A. C. Baugher, dean of Elizabethtown College, with us for the annual Bible institute. —Miriam K. Steely, Quakertown, Pa., Nov. 15.

Williamsburg.—At our regular quarterly business meeting held in October we re-elected Bro. H. H. Nye of Huntingdon as our elder for another year. Since Sept. 1 we have been without a pastor. During that time the pastoral committee has secured ministers from other congregations to have charge of our Sunday services. A special business meeting was held Nov. 13, when we elected Bro. Elmer Gleim of Hummelstown as pastor. He expects to take up his pastoral work Dec. 1. Installation and promotion services for our Sunday school were held Oct. 6, with Bro. Raymond Sollenberger in charge. The following officers were installed: superintendent, Harry Delozier; young people's superintendent, Charles Flaig, Jr.; junior superintendent, Orpha Sollenberger; primary superintendent, Elizabeth Sollenberger; beginner superintendent, Clara Nash; cradle roll superintendent, Ethel Shelly. Seals and certificates were given to a number of Sunday-school pupils for perfect attendance. We were happy to present a twenty-year seal to the oldest member in our school, Sister Sarah Shelly, aged eighty. On Nov. 7 a special recognition service was held in honor of Sister Shelly for her faithful service as teacher for fifty-four years. D. B. Kulp, president of the Seventh District Sunday-school Association, presented her with a gold medal. We held our communion service Nov. 17, with Eld. H. H. Nye officiating. About 115 communed. Church and Sunday-school attendance has kept up exceptionally well during the year.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa., Nov. 22.

Virginia

Greenmount.—At our last council meeting Bro. Howard Lam was installed as a deacon. At this same meeting a committee was appointed to study the question of a part-time pastor, to visit the members and learn the sentiment of the congregation. Our communion service was well attended Oct. 13 at the Greenmount church house. The Glenn choral club rendered a splendid message in song on Sunday evening, Oct. 27, at Greenmount. On Nov. 9 we met in a specially called council. At this meeting the pastoral committee reported that the voice of the people was for a full-time pastor. The committee was reappointed, with three new members added, and was advised to continue its work. At our Thanksgiving service on Nov. 21 Bro. Paul Sanger of the Congregational-Christian church preached for us.—Effie S. Wampler, Harrisonburg, Va., Nov. 25.

Harrisonburg.—Our church had a large representation on the Church of the Brethren day, which is a feature in the Bible conference held at Massanetta Springs. The guest speaker for the day was Bro. Paul Bowman, Jr., who had recently returned from relief work in war-torn countries. From his varied experiences and insight into what is happening in Europe he gave two lectures in the Harrisonburg church on Sept. 22. Bro. Jno. S. Flory preached for us the last Sunday in August in the absence of our pastor, who was engaged in a revival meeting in the Mill Creek church. Raymond Peters, the outgoing field worker for the Southeastern Region, preached on the morning of Aug. 18; and A. Stauffer Curry, who will take Bro. Peters' place in the region, preached on Sunday morning, Oct. 20. On Oct. 27, while our pastor was engaged in a revival meeting at the Emanuel church in the Sangerville congregation, Dr. Frederick D. Dove of Bridgewater College gave a timely temperance message. We also enjoyed Mrs. Jno. S. Flory, the guest speaker for the women's annual missionary meeting. At this time the local offering for the national project was raised. Sister Nettie M. Senger's lecture in our church on Oct. 13 on What China Will Be was enlightening and interesting. She also spoke at the September women's meeting. A day of special interest at our church was home-coming day on Oct. 6, when Bro. Jacob Hollinger of Washington, D. C., gave an inspiring lecture on The Spare Tire in Religion. Dr. Frederick J. Libby of Washington, D. C., secretary of the National Council for Prevention of War, conducted a district peace rally at the Timberville church on Sept. 29. The B. Y. P. D. sponsored a month's peace study with John Evans Bowman of Bridgewater as director. The first Sunday of each month special offerings for the general peace-relief fund are received in the little chest at the main door of the church auditorium. Bro. H. E. Shull is the new president of men's work, and Sister Edna Wetzel is president of the women's work. The men's work sponsored a special program on Sept. 25, with Prof. Nelson T. Huffman and Prof. Marshall Wolfe of Bridgewater as speakers. The officers of the church and Sunday school and the heads of committees met with the pastor on Sept. 4 to study the weak places in our organization and to determine higher goals for the church year. In the early fall the young people's class had a get-together meeting welcoming the Church of the Brethren students attending Madison State College. The young men who are conscientious objectors have been given class instruction by our pastor. The Royal male quartet, with Nelson Huffman as leader, sang in our church on Oct. 27. The annual fellowship supper was held in the recreational room of the church on Oct. 2. On the afternoon of Nov. 3 a large committee by twos visited all the members of the church and Sunday school. The painted glass windows of our church are being discarded for new colored glass ones. Father and son week was observed by a strong sermon by the pastor on Nov. 3, stressing co-partnership from the father's standpoint, and on Nov. 10 from the son's viewpoint; and by a banquet on Nov. 6, given by the women of the church. The week closed with a special music program by the men and boys on Sunday night.—Mrs. A. Fred Cline, Harrisonburg, Va., Nov. 13.

Johnsville.—Bro. O. S. Garber has been unanimously re-elected pastor and elder of our congregation. Bro. Garber and his wife have served us faithfully and well during the past year. Other church officers elected at our council were: secretary, Maude Wells; treasurer, Wilbur Hylton; Messenger agent, Mrs. J. R. Giles; correspondent, the writer. Since our last report three members have been added to the church by baptism. Our revival was held this year from Aug. 28 to Sept. 8, with Bro. O. S. Garber of the Cloverdale congregation as evangelist. Our love feast was held on Sept. 7. Our B. Y. P. D. meets once a quarter with the young people's groups from the three Methodist churches of our community. These united meetings have been exceptionally well attended and we feel have developed a spirit of fellowship and co-operation among the churches that is highly desirable. Sunday-school officers for the coming year are: superintendent, B. O. Francisco; teacher of Bible class, Clyde Starkey; teacher of young people, J. R. Giles, Jr.; junior superintendent, Mrs. Mamie Starkey; primary superintendent, Mrs. Bush Martin.—Clyde Starkey, Catawba, Va., Nov. 27.

Pleasant Valley.—We met in council Sept. 14, at which time the following were elected: Mrs. Livia Reed, clerk and treasurer; Mrs. Michael Reed, Messenger agent; the writer, correspondent; Ezra Mitchell, Sunday-school superintendent; Maynis Mitchell, secretary. Eld. H. L. Reed, a home minister, conducted a revival meeting in September. Capacity crowds bore record of the people's interest. A two weeks' Bible school was conducted in August, with Rubye Vest as director, assisted by local workers. Our communion was held on Oct. 19, with Bro. M. G. Sanger of Bridgewater officiating. He also preached to a large audience on Sunday morning.—Mrs. J. R. Poff, Floyd, Va., Nov. 11.

Washington

Omak.—Since our last report ten have been baptized. On one Sunday three were baptized in Lake Bide-a-Wee. Several weeks later one was baptized at Salmon Creek. Then three Sundays in succession we wended our way to the banks of the Okanogan River for baptismal services. On Sept. 22 a basket dinner was enjoyed at the home of one who has lived his threescore years and ten, and who desired baptism in the lake near his home. An impressive service was held that afternoon. At our September council it was decided to send $30 for the Christian Faith Offering. Our Sunday-school offering on Sept. 29, amounting to $6, was sent to the Washington Children's Home. We held an all-day harvest service on Sept. 29. Bro. Luther Shatto of Oroville preached in the morning and afternoon. Sunday-school officers

were elected for the year. Sister Florence L. Breshears was re-elected superintendent, with Sister Florence Allen, assistant. B. E. Breshears was re-elected elder. Bro. Clement Bontrager was with us the evening of Oct. 13, giving some instruction on the conscientious objector's attitude toward conscription.—Florence L. Breshears, Omak, Wash., Nov. 17.

West Virginia

Beaver Run.—At the regular quarterly council, held Oct. 2, we elected officers for the coming year. Bro. A. S. A. Holsinger is elder; Sister Gratia Shoemaker, Sunday-school superintendent; Sister Pauline Staggs, Messenger agent; Sister Bessie A. Holsinger, clerk and Messenger correspondent. Brother and Sister J. Curtis Miller were elected delegates to district meeting at Sunnyside. Bro. Ernest Muntzing of Harrisonburg, Va., conducted a revival Oct. 7-20. He brought us strong gospel messages and inspired many to read the Bible daily. Twelve were baptized. We held our love feast Oct. 27. Bro. Foster Bittinger was with us recently in a peace meeting.—Bessie A. Holsinger, Burlington, W. Va., Nov. 25.

Bethel.—We met in council Nov. 9. Elders Ray Showalter, Foster Bittinger, B. W. Smith, and W. W. Bane met with us to organize our new congregation, which will be known as Bethel. Eld. B. W. Smith was elected elder. One new deacon was elected to complete a board of four. Other elections included: church clerk, Mary Hinkle; treasurer, Polly Wratchford; Messenger agent, Minnie Sions; Messenger correspondent, the writer. Our officers were elected for a period of one year. We hope to be fully organized in the near future and move forward with a successful year's work in our new attempt.—Vera J. Sions, Old Fields, W. Va., Nov. 18.

Old Furnace.—We have been considering enlarging our church house. After meeting in special councils, we have established building funds in several organizations of the church. The building committee is composed of Ira Abe, Charles Bohrer and Alonzo Whitacre. The aid society has presented to the church an electric clock and a pulpit light. Our evangelistic meetings, Sept. 1-14, which closed with a love feast, was conducted by Bro. Jesse W. Whitacre. Six were baptized. At the fall council our Sunday school was reorganized, retaining Bro. McKinley Grapes as superintendent, D. E. Whitacre as secretary-treasurer, and Lucy Abe as cradle roll superintendent. Jennings Whitacre is the newly elected president of the B. Y. P. D., and Mrs. Jesse W. Whitacre, the adult adviser. Several meetings have been held in the interest of the conscientious objectors of our congregation. Sister Edna Jones, Bro. Foster Bittinger, and Brethren J. S. Whitacre and Jesse W. Whitacre have spoken to us. We are planning for a Christmas program. Bro. Jesse W. Whitacre brought the Thanksgiving message. Our regular services are much better attended than at our last writing.—Ruth Whitacre, Keyser, W. Va., Nov. 24.

On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the

sum of .....dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

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ELGIN, ILLINOIS

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BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

GOSPEL MESSENGER

Volume 89
Number 51



A Mexican home in Nuevo Leon, a state in northern Mexico, through which the Pan-American Highway passes on the way to Mexico City. See an article on page 23 of this Messenger.

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December 21, 1940

The Star of Righteousness Leads on . . .



"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth" (Isa. 52:7)!



World-Wide Christian Friends

Upper: Four nurse graduates from Dahanu, India, Nurses' Training School. Dr. Barbara Nickey and Nurse Hazel Messer.

Left: Marilyn Ann Studebaker and her friendly caretaker at Garkida, Africa.

Right: Three Christian teachers standing in the Court of the Women at Show Yang, China.

His Star Lights Our Way

God of love, we humbly pray,
Give us gifts—to give away.
Give us thought for suffering brothers,
Give us love for burdened mothers,
Give us sympathy so keen
We shall see the need unseen;
Give us power to meet the need—
To show thy love by gracious deed.
Prince of Peace, the world's astray;
Lead us on . . . Light thou our way.

—Author unknown.

●

World-Wide Missions and the Christmas Offering

The church sends forth missionaries as messengers of peace and goodwill. How beautiful are their feet! The church speaks the message of love. She proclaims that love is the law of life even while the guns and bombs of the world declare that force is the way to power. The church gives out of gratitude and love in behalf of the kingdom of heaven while the world gives her millions for armaments.

At this Christmastide, the world is dying because it needs to practice the love of God as revealed through Jesus Christ. It needs yet to know that all men are brothers. It needs to learn that Christ's road leads to peace.

We, as members of the Church of the Brethren, are given the opportunity during the 1940 Christmas season to reassert our belief in the methods of love, peace, brotherhood, goodwill and the cross. We are constrained to be children of our Father and give sacrificially to missions in order that the good tidings of peace and salvation shall continue to be published abroad.

GENERAL MISSION BOARD

ELGIN, ILLINOIS

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 89 — Elgin, Illinois, December 21, 1940 — No. 51

EDITORIAL

If Too Many Accept Christ

DID you know that it is the duty of some men not to be Christians? Neither did we, but that is the strange doctrine taught in a religious journal lying before us and by the editor at that. The one redeeming feature of this sad case is that the author of the statement is not aware of what he is saying. This saves his reputation for good intentions but does no credit to his intelligence.

He is speaking of a certain course of action which he says is wrong for the Christian but takes special pains to point out that non-Christian citizens must follow that course. He actually cites Scripture to show that it is God's will for them to do this ugly business which a Christian cannot do.

That close he comes to saying that God needs to have plenty of men around who reject Jesus Christ, for if too many accepted Christ and followed his teaching there would not be enough to do the bloody work unfit for Christian hands. Our editor does not go so far as to say it thus boldly. That is why we are saying it for him. When he almost sees where his logic is leading him, he carefully backs away.

For the information of all who may be interested: the Messenger will continue to teach that God's offer of pardoning grace to all men is made sincerely and without reservation, and that the way of life revealed in Jesus Christ is binding upon all. If so many should accept this grace and this way that civil governments would have difficulty in manning their machine guns and bombing planes, we think God will be able to manage the situation. E. F.

If We Only Would

IN other connections we have more than once noted the necessity of making the best of second best choices, but that obvious fact must not too easily make us tolerant of such necessities. Nothing less than perfection is a good enough ideal.

God has made much use of men who fell far short of this ideal. He had too few of any other kind. He could do better with better men, the kind he wishes you and I would become. Why don't we then? Because it hurts.

If we would press on through the hurt to the thrill beyond it, then we would understand and be glad. E. F.

Christmas in a Concentration Camp

THE Nofrontier News Service for Nov. 19 reminds its readers that it is now four years since Pastor Martin Niemoeller was first taken from his church and lodged in a concentration camp. This means that this courageous minister of the gospel is about to spend his fifth Christmas as the guest of a dictator. What he would say to his friends the world over if he could send out a message in 1940 we do not know.

However, we do have his message of a year ago. He then wrote a brief letter which was smuggled out of Germany, and thence by devious routes brought to America. Here are the words of a man who was then spending his fourth Christmas in a concentration camp:

"It is impossible for me to answer personally the many hundreds of greetings that have come to me at this Advent season. But there is one thing I want to ask of you all; that we give no place to weariness, to capitulation! There are those who would persuade us that the suffering of our church is a sign that it follows a perverted way. To that we reply confidently that the apostles have borne witness to the contrary. With certainty we know this, and on it we take our stand: As little does our welfare procure or guarantee us our peace with God as does our suffering.

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This peace remains the act of the grace of the One, whose suffering began in the manger and was achieved on the cross, that we might all be called the children of God. Let us believe, then, these glad tidings of God to us, and in their strength let us go forward on the way—in his footsteps—unconcerned with the censure of men, but with the peace of Christ in our hearts and with praise of God on our lips. So help us God!"

But why spend year after year and Christmas after Christmas in a concentration camp? Niemoeller is reported ill and should be in a sanatorium. German generals, among them von Mackensen, have personally pleaded that Niemoeller be released. And there are the aging parents of the pastor; they keep on trying to get him out of the concentration camp. Elsa Niemoeller, the brave wife, carries on the best she can, but under what obstacles we Americans can scarcely imagine. Finally, there are the five children. They are growing up. They need a father, and yet the contest between pastor and dictator continues. Niemoeller must spent yet another Christmas in a concentration camp.

To every plea for Niemoeller's release Hitler's reply is always: "Niemoeller stays in the camp until he gives up his opposition." But Niemoeller's position is one of conscience. He cannot accept the new heathenism. He will not betray his God. And there the matter stands, with truth in the concentration camp and wrong in the seat of power.

One is reminded of the years and Christmas days which Paul spent in the Roman prison. Can you hear him say for the benefit of Timothy: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ"?

But what of the final outcome? On Christmas Day in 1940 one man is ill and confined to a concentration camp. The other is master of middle Europe and flushed with victories that dim the glories of Napoleon. There seems to be no comparison between the power and influence of the two contestants. And yet, the reader has but to recall what happened in the case of Paul and the mighty Caesars. God and truth and one imprisoned man are a sure majority.

This is why Hans Jochen Niemoeller greets the prisoner of Sachenhausen with the words, "God bless you, father!" This is why Elsa Niemoeller is proud of her husband and has the courage to carry on. And this is why the Christian world salutes another Christian martyr on Christmas Day in 1940. All hail to brave Martin Niemoeller, symbol of Christian faith towering above the shadows of a concentration camp! H. A. B.

Stories of Our Brethren

Uncle John Metzger

THE hundreds who called him "uncle" did so because the goodness of his character drew them to him. When his grandparents migrated from Hollands to America in 1758 and bound themselves out for several years to pay for their passage, they little realized that some day a grandson of theirs was to preach the gospel for sixty-one years. As a preacher Uncle John Metzger was powerful in his simplicity. Called to the ministry at the age of thirty-two, he preached his first sermon in a sawmill to an audience of six.

You might disagree with Uncle John but you could never quarrel with him. It always takes two to quarrel, and Uncle John was never one of those two. He was one of five to locate the Annual Meeting in Illinois for 1874. Two places were in the race for the location. When it came to the final vote, Uncle John said: "Those who favor the Filbrun farm go to that side of the road and those who favor the other place go to this side." Three went to the Filbrun side. Then Uncle John said to the brother who stood with him: "Come, brother, let us go to the other side of the road and then we shall all be together."

At his own expense he built a church at Cerro Gordo, Ill. When the members objected to his desire to put a bell on the church he explained that he was doing it not to pattern after other denominations, but so that when a visiting brother came to town on a weekday and they wanted to announce meeting for him, the members in the country would know it by the ringing of the bell. His reasonable explanation satisfied all and many were the times that bell rang.

When he transferred the church property to the congregation he wrote into the deed that no Sunday school should be held within its walls. But the children begged for Sunday school so he changed his mind and also the deed. In 1889, after visiting a number of congregations he wrote: "We wish yet to say, in all the churches we visited prosperous Sunday schools are maintained, which we have come to recognize as the nursery of the church."

Uncle John never was too set to change nor too old to learn—a secret some fail to discover.

J. E. M.

THE GENERAL FORUM

Christmas Eve, 1940

BY KENNETH MORSE

Will the angels sing on the hills tonight
When the world is weary with war?
Will they sing again of peace on earth?
Will the shepherds hear them once more?

Will the wise men see the star tonight
While the fires of hate burn high?
Will they bring to the Child their gifts of love?
Will they find his star in the sky?

Will the Lord God intervene tonight
To halt the hatred of men?
Or will this night of horror spread
To cripple the world again?

To the ears of faith the angels sing;
To the eyes of hope the star leads on;
To the hearts who wait the Lord God speaks;
To the world he gives his Son.

Altoona, Pa.

The Imperial Christ

BY W. I. T. HOOVER

I. Some Surprises of Jesus the Christ (Matt.7: 28, 29; John 11: 25).

1. THESE scripture references contrast the teachings and doctrines of the scribes and of Jesus; likewise is contrasted the scribes and Jesus as teachers. The contrast is so marked that the people were amazed, astonished, even astounded.

The scribes were legally commissioned to teach much as we commission or license teachers today; they were "doctors" of the law, yet their teachings were without weight and lacked "authority." Authority comes not from mere legality of commission nor from an "examination," but it comes from learning, knowledge which must be backed up by good character. Mere learning is not sufficient; motive, purpose, and goal must be taken into account. The scribes were commissioned by men while Jesus was commissioned by God.

2. Jesus knew what was in man, he had the ability to find men, he lived in the realm of the Spirit and could see into a man as though there were no body hiding the soul (John 11: 24, 25).

3. Another seeming surprise is that God should have incarnated himself in the person of Jesus. If man had not sinned would God have incarnated himself? Most certainly, because God created man in his own likeness and image; yet man was a created being, hence, finite and subject to all sorts of errors, blunders, temptations, follies, sins. God owed the deepest moral obligation to the human race.

God might have chosen to solve man's salvation through law, engraved upon stone or imperishable brass and dropped out of heaven. He might have demanded that man obey such or take the consequences. But he did not do so, but chose a man, a person, Jesus of Nazareth, who was tempted in all points like men are tempted. This places Jesus in direct sympathy with man which wins man's affection for him.

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This peace remains the act of the grace of the One, whose suffering began in the manger and was achieved on the cross, that we might all be called the children of God. Let us believe, then, these glad tidings of God to us, and in their strength let us go forward on the way—in his footsteps—unconcerned with the censure of men, but with the peace of Christ in our hearts and with praise of God on our lips. So help us God!"

But why spend year after year and Christmas after Christmas in a concentration camp? Niemoeller is reported ill and should be in a sanatorium. German generals, among them von Mackensen, have personally pleaded that Niemoeller be released. And there are the aging parents of the pastor; they keep on trying to get him out of the concentration camp. Elsa Niemoeller, the brave wife, carries on the best she can, but under what obstacles we Americans can scarcely imagine. Finally, there are the five children. They are growing up. They need a father, and yet the contest between pastor and dictator continues. Niemoeller must spent yet another Christmas in a concentration camp.

To every plea for Niemoeller's release Hitler's reply is always: "Niemoeller stays in the camp until he gives up his opposition." But Niemoeller's position is one of conscience. He cannot accept the new heathenism. He will not betray his God. And there the matter stands, with truth in the concentration camp and wrong in the seat of power.

One is reminded of the years and Christmas days which Paul spent in the Roman prison. Can you hear him say for the benefit of Timothy: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ"?

But what of the final outcome? On Christmas Day in 1940 one man is ill and confined to a concentration camp. The other is master of middle Europe and flushed with victories that dim the glories of Napoleon. There seems to be no comparison between the power and influence of the two contestants. And yet, the reader has but to recall what happened in the case of Paul and the mighty Caesars. God and truth and one imprisoned man are a sure majority.

This is why Hans Jochen Niemoeller greets the prisoner of Sachenhausen with the words, "God bless you, father!" This is why Elsa Niemoeller is proud of her husband and has the courage to carry on. And this is why the Christian world salutes another Christian martyr on Christmas Day in 1940. All hail to brave Martin Niemoeller, symbol of Christian faith towering above the shadows of a concentration camp! H. A. B.

Stories of Our Brethren

Uncle John Metzger

THE hundreds who called him "uncle" did so because the goodness of his character drew them to him. When his grandparents migrated from Hollands to America in 1758 and bound themselves out for several years to pay for their passage, they little realized that some day a grandson of theirs was to preach the gospel for sixty-one years. As a preacher Uncle John Metzger was powerful in his simplicity. Called to the ministry at the age of thirty-two, he preached his first sermon in a sawmill to an audience of six.

You might disagree with Uncle John but you could never quarrel with him. It always takes two to quarrel, and Uncle John was never one of those two. He was one of five to locate the Annual Meeting in Illinois for 1874. Two places were in the race for the location. When it came to the final vote, Uncle John said: "Those who favor the Filbrun farm go to that side of the road and those who favor the other place go to this side." Three went to the Filbrun side. Then Uncle John said to the brother who stood with him: "Come, brother, let us go to the other side of the road and then we shall all be together."

At his own expense he built a church at Cerro Gordo, Ill. When the members objected to his desire to put a bell on the church he explained that he was doing it not to pattern after other denominations, but so that when a visiting brother came to town on a weekday and they wanted to announce meeting for him, the members in the country would know it by the ringing of the bell. His reasonable explanation satisfied all and many were the times that bell rang.

When he transferred the church property to the congregation he wrote into the deed that no Sunday school should be held within its walls. But the children begged for Sunday school so he changed his mind and also the deed. In 1889, after visiting a number of congregations he wrote: "We wish yet to say, in all the churches we visited prosperous Sunday schools are maintained, which we have come to recognize as the nursery of the church."

Uncle John never was too set to change nor too old to learn—a secret some fail to discover.

J. E. M.

THE GENERAL FORUM

Christmas Eve, 1940

BY KENNETH MORSE

Will the angels sing on the hills tonight
When the world is weary with war?
Will they sing again of peace on earth?
Will the shepherds hear them once more?

Will the wise men see the star tonight
While the fires of hate burn high?
Will they bring to the Child their gifts of love?
Will they find his star in the sky?

Will the Lord God intervene tonight
To halt the hatred of men?
Or will this night of horror spread
To cripple the world again?

To the ears of faith the angels sing;
To the eyes of hope the star leads on;
To the hearts who wait the Lord God speaks;
To the world he gives his Son.

Altoona, Pa.

The Imperial Christ

BY W. I. T. HOOVER

I. Some Surprises of Jesus the Christ (Matt.7: 28, 29; John 11: 25).

1. THESE scripture references contrast the teachings and doctrines of the scribes and of Jesus; likewise is contrasted the scribes and Jesus as teachers. The contrast is so marked that the people were amazed, astonished, even astounded.

The scribes were legally commissioned to teach much as we commission or license teachers today; they were "doctors" of the law, yet their teachings were without weight and lacked "authority." Authority comes not from mere legality of commission nor from an "examination," but it comes from learning, knowledge which must be backed up by good character. Mere learning is not sufficient; motive, purpose, and goal must be taken into account. The scribes were commissioned by men while Jesus was commissioned by God.

2. Jesus knew what was in man, he had the ability to find men, he lived in the realm of the Spirit and could see into a man as though there were no body hiding the soul (John 11: 24, 25).

3. Another seeming surprise is that God should have incarnated himself in the person of Jesus. If man had not sinned would God have incarnated himself? Most certainly, because God created man in his own likeness and image; yet man was a created being, hence, finite and subject to all sorts of errors, blunders, temptations, follies, sins. God owed the deepest moral obligation to the human race.

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8. It seems a great surprise that Jesus chose his disciples from among the common people, those unlearned in the college of Jerusalem or in the schools of the prophets. But we should notice that he did not have them to "unlearn" so much that would have disqualified them for the all-important position into which he had called them. It is also surprising that Jesus selected eleven of his apostolic board from the north (Sa-

maria and Galilee), the so-called apostate section, and only one from the more orthodox section of Judah—and that one was Judas the betrayer and traitor. Besides, why did he choose Judas?

9. Another seeming surprise is concerning miracles in that he did not perform any in his own behalf though he was hungry and weary. Neither is there any attempt to deny them by his enemies.

10. Is it not a surprise that he did not arrange the statement of his doctrines in such a manner that "quarreling" by his professed followers would have been avoided? Perhaps if he had written them it would have been done. But the prominence of the human element now so noticeable would likely have been lacking. At any rate it is not ordinances, doctrines, ceremonies, nor a system of beliefs that are all-important, but a personal attachment to him. Jesus was not interested in these things so much as he was in people, and in making them good.

11. A very great surprise is Jesus' silence during his mock trial. In praise it is easy to keep silent, but in falsehood we instantly reply. Jesus' silence was so marked that Pilate marveled. Consider "the dignity of silence and the silence of dignity."

12. Jesus' words to the thief on the cross were a great surprise. We do not have much confidence in death-bed repentance, yet there is one case of which we need not despair. However, we should accept Christ during our sanest moments and when in fullest possession of our rational powers, and not wait till faced by death, or in the delirium of fever, or seized by fear.

13. Here is a very great surprise: that Jesus calls his mother "woman" when he is on the cross (John 19: 26). Mother, home and heaven are the sweetest words in the English language. Why did he not say mother? I do not know, but motherhood is common while the incarnation is uncommon. Mary was the instrument for the incarnation and so he honors womanhood by this appellation.

14. How to act was never a problem for Jesus. He was never anxious about the future. He never doubted. With deepest insight he uttered in a few sentences the profoundest of truths.

15. Jesus himself is the greatest of surprises. He was not subject to the law of heredity which might have warped his mental and moral and spiritual insight; he was matchless in character; the profoundest of teachers; the greatest moral and spiritual dynamic of all ages.

16. Jesus will come again and receive us unto himself. Then will begin the greatest of all surprises as eternity rolls over us, for "eye hath not seen nor ear heard neither has it entered into the heart of man what God hath in store for us." To be lost for eternity is worse than tragedy; it is unutterable woe, hopelessness, despair. To be with Christ is "joy unspeakable and full of glory."

La Verne, Calif.

A Master Whom We May Follow

BY ROY D. BOAZ

THE greatest miracle of all time has been Jesus Christ.

When we ponder the circumstances of his birth, his short life, the tragedy of his death, and the miracle of his resurrection, we are amazed. When we attempt to measure his influence and to estimate the power of his leadership, words fail us. He never raised nor led an army; and yet, born during the Roman regime, he marshaled more recruits and conquered more enemies than all the dictators of the world combined. He was unskilled and untrained as we understand those terms, and yet he baffled the men of knowledge in his day and in ours. He made claims for himself that no other being has ever made. These claims have not only never been disproved, but they have served as the light and hope of the world. Those who crucified him for making these claims are now the objects of contempt, and those who have believed in him and acted upon his claims have been numbered among the great.

What are the reasons for this supreme leadership?

First of all, he not only spoke with authority, but he always practiced what he preached. The supreme attraction of Christianity has always been the Master himself. Whenever we experiment with his teachings only, whenever we seek to catalog his ideas apart from himself, to use them as curriculums of study or as maps or as guidebooks, we are lost; but when we try to capture the meaning of his spirit, when we believe in the reality of his unseen presence we are inspired and we get a revelation of eternal life.

There was just as much confusion in Jesus' day as in ours. There was a steady conflict of doctrine then as now. To those for whom current affairs did not make sense, he said, "Follow me." To those who wanted to see God, he said, "Hast thou not known me?" To those who were sick, tired and weary of it all, he said, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." No generation has yet been without his witnesses to these facts.

Then he practiced what he preached. He never asked anybody to do anything that he was not,

first of all, willing to do himself. He never resisted evil, so he could ask others to do likewise. He never laid up treasures on earth, so he could ask others not to do so. He always forgave men their trespasses, so he could ask others to forgive those who trespassed against them. He knew how to bear up under persecution, so he could ask others to do likewise. He himself let his light shine, so he could ask his hearers to set their lamps on a candlestick. He was a Leader of men because he practiced what he preached.

Secondly, his presence, as a rule, awakened the moral conscience of others. Those who came into his presence usually saw a photograph of themselves. Little Zacchæus had no idea of the conditions under which he was living until he saw his Master. He received no salary as a publican; so, of necessity, his life was hard and dishonest. But when he saw the Master he was willing to give half of his goods to the poor, and then seemed conscience-stricken for having taken something that did not belong to him. Poor Peter! He was so impetuous and uncertain! His faith was such at one time that Jesus said it was sufficient for the building of his church; but, at another time, poor Peter wilted under cross-examination when Jesus was on trial. He denied that he ever had anything to do with him. The cock crew, as we all know. Here was a human soul in a crucible; it was being tested. Peter was tried as if by fire. But later, his sermon at Pentecost supplied the inspiration for the birthday of the church. In contrast we have Judas who, in our modern language, "couldn't take it." As treasurer of the little band the temptation was too great. After betraying his Lord he could not bear to live with himself, so he committed suicide. Yes, whenever Christ is lifted up something usually happens. Either men will soften their hearts or they will harden them. Somehow the great truth, namely, that we cannot serve God and mammon, becomes real. We read and study literature and philosophy, and we feel enlightened; we hear great men speak and we are impressed; but when we study Christ we are disturbed. We see ourselves "as in a glass darkly"; but there comes that tremendous urge to see him face to face. So, if we are honest with ourselves, we must do something about it.

Then, in the third place, more people have followed him because of his love for them than for any other reason.

He started his career differently from most people. He first chose a few friends. He did not try to catch the public eye by writing a book, by outlining a program, or by telling some people that they just had to be leaders. He had no chart with interlocking circles and squares. He chose a few friends. To them he said, "Follow me." He won them largely through love. "The common people heard him gladly" because they were more in need of a Savior than anybody else. Poor Jews, Jewesses of Galilee, simple fishermen, farmers' wives, bleary-eyed publicans, low women of shame—these were absolutely lost, having no ray of hope in the land in which they lived. These people flocked to him as they had never experienced such love before.

He was chivalrous to the weak. When evil-minded men dragged a woman of the street into his presence, insisting that she should be stoned according to the law, he looked into their hard faces and said, "The man among you who hath never done anything in that way must cast the first stone." No stones were thrown. What a Savior! His message was perfectly designed to save both the sinner and the accuser.

One night he sat as a guest at the table of a rich Pharisee. Another woman of the street dropped in, one whose heart had been touched by some word of his. She burst out crying. Tears ran down her cheeks until they dropped on the Master's feet. Frightened, she brushed these tears aside with her hair, which hung loosely down her back, as a badge of her trade. The Pharisees were horrified. If this man were a prophet, he would have known what kind of a woman this was! It was most upsetting to Simon. Nobody had ever come to him in this fashion, but Jesus was a servant of all! And then he told the story of a creditor who had two debtors, one who owed him much, and one who owed him little. He released them both from their obligations because they were in distress, and had nothing with which to pay. The one he forgave most loved him most. That shot went home, and the Pharisee had nothing to say. Then he turned to the woman and said, "Thy sins are forgiven thee; thy faith has saved thee. . . . Go in peace." Again, his message was that which was designed to save both the sinner and the accuser.

Surely this was the Son of God! How could he have been otherwise? Plato had written about love; the great Hebrew prophets and priests had written about love; but here was a new manifestation of love. Jesus yearned for men. He prayed with them, he labored for them, he counseled with them, and he died for them. No wonder people followed him, for nobody had seen anything like that before.

Is this the Master we want to follow? I feel sometimes that we who profess to be his witnesses have not lifted him up. We have been sincere

in incorporating his teachings into a bundle of ideas we call principles. We seek then to indoctrinate people with these abstractions. We have put him into stained glass windows for people to look at and for janitors to guard and protect. We have dressed him in theological silks and satins until the real Christ, who grew up in Nazareth, who talked by the Galilean lake, who challenged the bigotry of the priests, who refused to bend to the power of Rome, who prayed in Gethsemane, and who died on the cross has been almost lost to us.

In conclusion then, he speaks to us with the same authority, and is willing to lead us just as concretely today as in yesteryear. Read the Sermon on the Mount again. Is there not something about it that reads as if it were written just yesterday morning? No one has arrived to take his place. He is still the Light of the world. He is still the Son of God. He is still the Great Physician. As Charles Lamb has so well said: "If Shakespeare were to come into this room now, we should all rise to meet him; but if Jesus Christ were to come in, we should all fall down to worship him, and we should try to kiss the hem of his garment."

West Haven, Conn.

Making Thanksgiving Meaningful

BY J. P. DICKEY

A LITTLE girl at Christmas time carried a childish gift to an old lady she loved. The lady responded, giving her a nicely dressed dolly. Shyly receiving the doll, the child clasped it tightly to her breast, showing her maternal instinct, and went gleefully racing home. On announcing her great joy she was asked if she had thanked grandma. She hesitated and said, "Yes, I did, but I didn't tell her about it." Perchance in her childish interpretation she sensed the deeper soul action and meaning of thanksgiving. It must be an expression of inner gratitude of soul.

The Hebrews who could only fear and murmur against God as they approached the Red Sea burst forth in genuine thanksgiving for deliverance when they looked back from the other side. The Pilgrims, after a long and perilous journey, at last arriving in sight of land, cast anchor and paused a day to give thanks to God for their safety. A year later, after a goodly harvest, Governor Bradford called them to a day of prayer and thanksgiving. Three years later when famine threatened the day of fasting and prayer became a day of thanksgiving when during their fast and prayer bounteous rain broke the severe drought.

The Continental Congress, Washington, and Lincoln by sincerely calling the nation to express its gratitude to God for recognized blessing fixed this tradition in our national life. Let us continue to really make of it an ever deepening soul action.

Pomona, Calif.

Who Is Jesus Christ?

BY JOHN W. REPLOGLE

"He shall be called Emmanuel, which is interpreted, God with us" (Matt. 1: 23).

"He was in the world, and the world was made by him" (John 1: 10).

THERE are many good Christians who seem to have difficulty in ridding themselves of a confusion of mind concerning the fullness of divinity (or deity) in the person of the Lord Jesus Christ of the Scriptures. They apparently do not realize that the Gospels necessarily present to us his career in his humble humanity, keeping his potential divinity more or less in shadow, thereby preserving the free will of mankind from compulsion as to the acceptance of the divinity or deity of the Lord. For such compulsion might lead to the destruction of the race.

"For the sake of thy Son, Jesus Christ." Whence are those words and why used by so many Christians as the closing words of prayer? They were not used by the apostles, for they regarded Jesus as Lord and worshiped him. They believed him to be filled with the Spirit of God, with full authority, and that eternal life depended upon acceptance of that truth. Did he not bring the dead to life and command the seas? Did he not forgive sins and prove his authority to do so on the spot? Did he not admit that he was "equal with God"? And does not reason teach us that nothing can be equal with God but God? Has he not proclaimed that "all power is given unto me in heaven and earth" (Matt. 28: 18)? Therefore when you say in a petition, "thy son Jesus Christ," does it not imply that you have some doubt as to the "all" in that saying, and that you hope to make your request more sure by addressing some higher power?

At the Mount of Ascension it is said that "they worshiped him but some doubted." Are you one of the doubters? Have you not read that "no man can come to the Father," that no man has at any time seen the Father except in Jesus Christ (John 14: 6-10), and that "in Jesus Christ dwelt all the fullness of the Godhead bodily" (Col. 2: 9)? How can we ignore the Scriptures which declare that seeing him was seeing the Father, and that in very truth he was "God manifest in the flesh" (John 1: 14)? And even the prophet of old

pointed out that this "Son" would in fact be the "everlasting Father," the "mighty God" (Isa. 9: 6).

"But," you say, "why then was he called 'the Son'?" There are many reasons that might be given why the term "Son" was applied to the Lord's incarnated humanity. Let us present a few:

1. He was born a child, as all children are, except as to the male parent. He grew physically and mentally in natural order.

2. He was subject to his parents as a normal son.

3. He was also subject to all the common limitations of ordinary humans—as hunger, thirst and cold; and the inherited tendencies to evil in the entire human race.

4. He would have failed in his mission, if he had overstepped his humiliation as "Son of Man" by prematurely emphasizing his potential divinity and thus have made himself unapproachable as "a man."

5. He suffered temptations as other men and endured the maximum of exposure to these temptations, so as to meet them squarely on the common ground of human weakness.

6. He was the "Son" in the sense of a Hebrewism which regarded the "first-born," or heir, as potentially equal to the "father" in the family. The Jews understood the term "son of God" to mean equal to God. See in the parable of the vineyard: "Let us kill this son and heir and the vineyard will be ours" (Matt. 21: 38).

How did he become divine? He did so by his battles with the powers of evil which lay in the free will of men. In overcoming all temptations (selfish desires) he gradually established the supremacy of the spirit over the flesh to the point of total victory. Facing physical death on the cross was the last great struggle. The entire process is called "glorification," the completion of which made his perfected humanity fit to become "one with the divinity." After the cross, it was the "finished" fact. Therefore, he became God in fullness and yet he is approachable by man. At this stage he announced that "all authority in heaven and earth is given unto me." "Ask of me and I will do it" also are his words.

In his humility as a "human," he prayed to the Father just as we now should pray to the Lord Jesus (who is "Our Father"). In the vision of John on the island of Patmos, the apostle heard these words: "I am Alpha and Omega, the beginning and the ending, the first and the last." "He that overcometh shall inherit all things; I will be his God and he shall be my son" (Rev. 1: 8-11; 21: 6, 7). He that had "overcome the world" said those words. The same Lord Jesus will be our Judge as he is our only Savior and Redeemer (Isa. 43: 11; 44: 6; 45: 6).

At least seventy-five per cent of the hymns we sing in our modern worship are more or less prayers directly addressed to Jesus Christ—which shows our poets who wrote the words had the vision of the truth!

Paul at Athens reminded the sophists that their poets of old had grasped the truths to which they were then blind. The scribes and Pharisees at Jerusalem also missed the vision of the Lord in the books of the Psalms (sacred poetry) and in the prophets. Why now does our modern pulpit fail to measure up to the vision of our hymnology? What is wrong with a totalitarian Christ? Should we not rediscover him to a languishing world? Putting the Lord Jesus in second place by even a hint in a public prayer, with such words as "thy son Jesus Christ," suggests a doubt as to his being the absolute and only Lord and Master. It opens the door for thousands to go astray (poor shepherds)! If we really accept Christ should we not worship him as Lord as the Scriptures declares him to be? Does it not make better sense to pray *to* him than to pray *about* him?

Look at this authoritative analysis of the Trinity:

The Father, Divine Love, "God is love" (invisible, unapproachable).

The Son, Divine Truth, "I am the Truth" (visible expression of God).

The Holy Spirit, Divine Presence, "The comforter" (operating Omnipresence invisible).

These make *one* God, just as spirit, body and soul make one man. Therefore, the Lord Jesus Christ is at once the loving Father, whom we can approach and worship, and the ever-present companion to those who trust and obey him. In him God is manifest to us. No other name (person) is given. Should we not then go *to* the Lord Jesus Christ rather than just speak *of* him? He invites us "to come." Let us then enter "the door," instead of "climbing up some other way" (John 10: 1).

In order to clarify the reference made above as to the threefold structure of man, who is the "image of God," the following is adduced: Paul distinctly tells us (1 Cor. 15: 44) that we have a natural (material) body and a spiritual body which leaves the natural body at death. It should not be hard to understand that these spiritual bodies contain the personalities of those who own them,

and that they afford the outward agencies for the consociation which we have with one another in the other life. Also that within these bodies are our own personalities, that are our real selves or our souls.

That is to say, when we meet one another in heaven we shall recognize each other by seeing these spiritual bodies. But it is the soul within in both cases that actually sees and thinks and loves.

Did not the Lord also reveal this by his own resurrection when he made visible his human (spiritual) body to Mary and the disciples in which "the fulness of the Godhead *bodily* now dwells" (Col. 2: 9)?

Had he not done so the sure truth of his actual resurrection and continued existence might have been doubtful in the minds of those who had known him in his human physical life; and their faith as to his divine and omnipotent power over "death and the grave" would not have been established, and the world would not have a Christian religion.

Philadelphia, Pa.

The Coming Judgment

BY JOHN C. MIDDLEKAUFF

"We shall all stand before the judgment seat of God" (Rom. 14: 10)

ONE of the proverbial sayings which I remember from my boyhood days is the very familiar, "A man has to do at least two things in this world: pay taxes and die." Of course, we all know that these are not the only things man must do. As a matter of fact, we could easily enumerate several dozen things that all men must do—but there would be no special value in such a mental exercise. Nevertheless, there is something else that all of us sooner or later must do—a thing we are so prone to overlook and forget, but a fact of the most serious nature. Some day—how soon or how distant no living soul knows—but some day you with every other living soul in the universe will stand before the judgment seat of God. This is as inevitable as life and death itself, and nothing you can do or say will enable you to escape this judgment. Whether you like it or not, the Word of God declares: "We shall all stand before the judgment seat of God."

God revealed to the Old Testament prophets and psalmists that in the last days all nations and all men would be judged. "He cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth" (Psa. 96:13). "I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work" (Eccles. 3:17). "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die" (Ezek. 18:20, 21).

Now consider the New Testament writers. "But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. . . . But I say unto you, That every idle word that men shall speak, they shall give account therefor in the day of judgment" (Matt. 11:22 and 12:36). "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). And the times of this ignorance God winked at; but now commandeth all men every where to repent; Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained" (Acts 17:30, 31). "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled" (Acts 24:25).

Felix trembled when the coming judgment was preached to him, for he knew he was not ready to face a judge who could not be bribed, who regarded not the political, social or economic standing of the defendant; who would judge him with absolute justice and honesty and on the basis of righteousness and holiness. Yes, and you and I might tremble, too, if we gave this truth of the coming judgment the serious thought and consideration it deserves. If today or tomorrow were the day of the great and final judgment, would you be ready? Would you be glad? Would you be fully prepared? Well, if you are not ready, you had better start to get ready—not tomorrow or next week but today. Tomorrow may be too late. But whether it comes today or a thousand years from now, let us keep this one thought in the foreground of our thinking—it is surely coming. "We shall all stand before the judgment seat of God."

Now in view of the certainty of the coming judgment, Paul tells his Roman brethren in Christ and us that there are several things they ought to do and which we should do.

I. Prepare Ourselves to Appear

Paul suggests, first of all, that in view of the certainty of the coming judgment that his hearers should prepare themselves to appear before God,

the righteous Judge of all the earth. May I suggest to you that this is the best advice which was ever given to men. If it is a certain and sure fact that some day we shall all stand before the bar of divine justice, then we had better prepare now to make that appearance. Beloved, each and every one of you must give an account of himself to God—how you have spent your time, used your talents, invested your resources, and improved your opportunities. And remember these words of Jesus Christ, "For unto whomsoever much is given, of him shall be much required." It is better to say, "I will be there," than to understand all of the mysteries of the final judgment. "So then every one of us shall give account of himself to God."

There are two ways in which we can prepare ourselves to stand before God to be judged.

1. Accept Christ and be Found in Him

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. . . . He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:18, 36).

2. Do the Work and Will of God

We will be judged, not only by what we believe but also by what we do and what we are. "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes, for unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more" (Luke 12:47, 48).

"Every man shall receive his own reward according to his own labor" (1 Cor. 3:8).

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap if we faint not" (Gal. 6:7-9).

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

All men, whether Christians or not, are judged by the "things done in the body, whether they be good or bad." "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." The gospel demands righteousness just as the law did. And its conception of righteousness is much deeper and wider than that of the law.

A certain Elector of Cologne, who was at the same time archbishop, had one day made use of profane words and then said to a farmer, who could not conceal his astonishment: "Why do you look so surprised?"

The farmer replied: "Because an archbishop can be so profane."

"I do not swear as an archbishop," answered that person, "but as a prince."

"But, Your Highness," answered the farmer, "when the prince goes to hell, what will become of the archbishop?"

II. Let Us Not Judge Others

In the second place, because each of us shall be judged by God at the last day, we ought not judge one another. "So then every one of us shall give account of himself to God. Let us not therefore judge one another any more." In other words, Paul is advising the followers of Jesus to let God do all the judging—he does not need our help. We have something more pressing to do than to criticize each other. We will have all we can do if we keep ourselves straight and out of trouble.

May I suggest three thoughts about judging others which Jesus gave in his Sermon on the Mount.

Homeland in Ruins

BY HELENA B. KRUGER

On the devastated fields
Of my country,
Is the uproar of war cry
Reduced to silence.
Deep-wounded and bleeding
Surrenders the conquerable
Upon displeasure and mercy.
Joyous sounds run furiously
Through the lands of victory.
Their laughter sounds malicious;
They stretch their greedy
And bloodstained hands
To take hold of you and me.
The mothers of the world
Are waiting for their sons
To return home.
And weep . . .
Weeping for those
Who never come.

Hershey, Pa.

1. Judging others is dangerous (Matt. 7:1, 2), for, in judging others, we condemn ourselves. A lady complained to a friend visiting her that her next-door neighbor was a poor housekeeper: her children were dirty, her house was filthy, and one was almost disgraced by living near her. "Just look," she said, "at those clothes she has hung out on the line. See the black streaks up and down those sheets and pillowcases." The friend stepped to the window, raised it, and looked out. "It appears, my dear," said the visitor, "that the clothes are perfectly clean; the streaks that you see are on your own windows."

2. It is absurd (Matt. 7:3, 4).

3. It is mere hypocrisy (Matt. 7:5).

III. Let Us Not Put Stumbling Blocks in the Paths of Others

Because of the certainty of the final judgment, and because every person shall be judged, Paul warns us not to put stumbling blocks in the paths of others. "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." No Christian is blameless if he voluntarily acts so as to lay a stumbling block or an occasion to fall in another's path. As a matter of love and consideration for others, we ought to investigate our own principles and conduct to make sure we are not making it harder for our brethren to do their duty.

Does this mean that my liberty in Christ is to be restricted by the narrow scruples of straight-laced Christians? Yes, we ought to be willing to restrict our own freedom and liberty rather than cause a narrow-minded brother in Christ to stumble and fall. Therefore, even though some fine, consecrated followers of Christ hold it right to swim on Sunday, attend the movies, play cards and engage in other questionable practices, if their example causes a weaker brother to fall or makes it harder for an unsaved man to know Christ, they ought to give up these things. It is a terrible thing to live so that our example will damn another even though it does not harm us. It will be a profitable thing for all of us to examine ourselves today to determine whether or not the example of our lives causes others to stumble and fall.

The preaching of the truth of the coming judgment is one of the kindest things I have ever done. To hoist the danger signal, to fly the storm warning is a work of kindness to those who would otherwise perish. To see a blind man walking to his death over a cliff and not to warn him is murder. To see men and women moving toward a certain judgment and not to warn them is to assume the responsibility for their eternal souls.

In Matt. 11:20, Jesus "began to upbraid the cities wherein most of his mighty works were done, because they repented not," but the chapter ends with this great invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The certainty of judgment is the basis of a call to repentance which may avert it. In view of the fact that you and I shall one day be judged by the righteous Judge of all the earth, let us:

1. Prepare ourselves by repentance, accepting Christ and doing the work and will of God.

2. Refrain from judging others.

3. Make sure we are not a stumbling block for others.

Richardson Park, Del.

"The Lord Knoweth Them That Are His"

(2 Tim. 2:19)

BY A. R. COFFMAN

THE church is likened to an army (Eph. 6:12), the building of God (1 Cor. 3:9), the body of Christ (1 Cor. 12:27), the bride of Christ (Rom. 7:4; Rev. 21:2), the branches of the Vine of Christ (John 15:5) and the sheep of his pasture (Psa. 100: 3; John 10: 1-16). He is our Captain, Foundation, Head, Vine, Shepherd. The church is composed of those called out (ecclesia) by the Lord. The members of the church are children of God, born-again ones (teknia) and we go on as growing children (paidia) in his school of life.

We come into the church by trusting ourselves to Jesus and this establishes us as believers. Unless this inner transaction took place when we were baptized, we could be recorded in a dozen congregations upon earth, but this would not enroll us in the Lamb's Book of Life. We receive the Holy Spirit when we yield, commit, trust ourselves to the Savior (Acts 2:38). We are saints because we have been made holy (sanctified) by the Holy Spirit. Paul writes to the "saints" at Rome and Corinth (Rom. 1:6; 1 Cor. 1:2). This is our standing immediately when we come into the family of God, but sanctification is a process of the Holy Spirit, possessing us fully, that grows as long as we live. It is not as though the grace of God were any goodness of our own, but rather the source of eternal gratitude and praise to the Lord.

Believers, real members of the church of the Lord Jesus Christ, are children of God, saints, Christians, brethren. True brethren love one another. When we open the door of our lives to-

ward God with all the heart, mind, soul and strength, the one toward our neighbors and brethren automatically opens outward so that the love of God can flow through us. It is all one experience. We cannot love the brethren without letting God love us first and pour out his Spirit into our hearts so that our little flame glows in response to him and his brethren. We love all the brethren across denominational lines; and, in spite of the fact that there is error both without and within, we have a simple faith in Christ and rejoice in his Word. We do not forget that Jesus warned about rooting up the tares lest we pull up some of the wheat with them. We know that we are not the final judges. That is left to God. Although refusing to compromise our faith, we desire spiritual co-operation for every good thing because we want to love all the brethren. When we find people who love the Lord and his Word and who live in the riches of the grace of God, we have a common interest and feel at home with them. Even though brethren be separated to the ends of the earth, they will be brought together when the Master comes to claim his own without the loss of one. This is the church of the Son of the living God.

Martinsburg, Pa.

A Christian's Devotional Life

BY FLORENCE KELLEY

When we read our Bibles we should have quiet moments alone; we should read carefully and devotionally. We should not allow anything else to intervene. All worldly cares should be put away as we lay away a coat and forget it for the time being. Only then can one devote himself to the Master. We should study the Bible in order to have God recognize us as his servants. We should read with a desire to serve and make others happy. Our public conversations depend upon how we study at home. We should not be ashamed of the Bible, regret reading it, or make apologies for our determination to abide by God's Word.

How you live is how your praying and teachings sound in public. Prayer should be talking to God; but it isn't always this, especially public prayer. Most public prayers are really sincere and God hears and answers them, but some folks pray in public in order to show what a fine speech they can make, while others pray in public, forget God entirely and become confused. Jesus said, "Open the door and I'll come in; then just the two of us, you and I, will talk together." He loves us and appreciates our needs; he solves our problems if we go to him in prayer.

When we come into the presence of God we should be quiet, separate ourselves from this life, and getting away from worldy things talk to God. The writer walked into a small chapel not long ago. The silence was overwhelming; the presence of God was felt there at once. Our houses of worship would seem far more holy if we made an effort to be very quiet and wait for God to speak to us when we enter them. We prepare for company, so prepare for God. God never disappoints us; he will speak to us if we begin to speak. We should open our hearts, then wait. God will enter, just as we meet our teacher on Sunday morning. When we are through talking to God we can then go out feeling happy.

Each day we should separate ourselves from the world and talk to God; we are then ready to face the tasks of life. This is a privilege which we should use early in the morning, or when our minds are rested and we can forget worldly things more easily and visit with God as we should.

Every church member should be able to talk to God. It is not always necessary to be able to talk to God in public, for you can be just as good a Christian as your brother who prays in public; but, you must talk to God. In secret or public prayer God always hears you—if you really want him to guide and direct you and you put all your faith and trust in him.

Every true Christian will attend public worship each Sabbath. If he does not attend he misses something that should be part of a Christian life.

Often we do not hear a fancy sermon, or even anything new, but we should go to fellowship with one another and worship together. We know that it is to good to meet in God's house, and the world knows this too. The world knows that we are on Jesus' side when we attend public worship.

We should all live lives for God and show this by praying, attending public worship and having a great desire always to serve God each day.

Elton, Pa.

For Me

BY MRS. ARTHUR HESS

It was my cross he bore that day
Along the rugged narrow way.
The thorns he wore upon his brow
Were mine, I truly see it now.
'Twas for my guilt the lash he bore,
Upon a cross on Calvary's hill.
For me in agony he died.
How wonderful this all should be!
He bore it all for me, for me.

York, Pa.

OUR MISSION WORK

Bura Medicine

BY HAZEL MINNICH LANDIS

1. A Miracle

My friend, Mwada, was calling to me from our front veranda. As I went out to greet her I saw at once that she was in great trouble again. We had lost her baby at the hospital only a few weeks before. Now she was on her knees, saying, "Kwamting is sick and wants to die." Kwamting is one of her husband's other wives. I said, "I will go." As their compound is in the nearest village, I was soon there. It was only two days since Kwamting had been calling at the dispensary, well and happy. When asked what had happened, her people said that while working on her farm the afternoon before, she had taken sick. That evening she drank Bura medicine. After that the vomiting and diarrhea had been constant all night. Now she lay so sick that she scarcely resembled herself. I really thought she was about to die.

Dr. Studebaker happened to be vacationing at the mission rest house, three miles from Marama. While Bro. Royer went to call the doctor, I went to the hospital and returned with a stimulant hypodermic. We persuaded the people to carry her to the hospital in the hospital carrying chair. There, salt solution was injected into her veins, and other medical and nursing care was given her. The next day she was better. In two more days she was walking and the next she walked home. It was a miracle.

This Bura medicine is so potent that it either kills or cures. If the person dies after drinking the medicine it is then a sign that he was possessed with a *mutu,* or evil spirit. If he survives it is a sign that he does not have an evil spirit. The doctor had seen these things before and was optimistic. But it was hard for me to believe that a person could seem that sick and recover in so short a time. It was to me a miracle, and one for which I was most thankful, for this family is one of the most friendly and helpful in the community, but as yet has no Christians in it. They thanked us many times. "By your blessing she is saved," they said. We said, "No, it is by God's blessing." "Yes," they said, "by your blessing and God's blessing also."

2. A Blind Baby

Last week a two-year-old child was brought in for its eyes. Three months ago, the parents said the child had the African pink eye. They called a witch doctor and he put native medicine into her eyes. Shortly the pink eye cleared up, but the baby could not see. So now they had come for the white man's medicine.

As I looked at the eyes, both badly scarred with these white scars over the pupils that obstruct vision, I thought, "Oh, if only you could have brought the baby then instead of now!" The sadness of a blind baby! One eye seemed not so badly scarred as the other, so we told the parents that although it seemed it was too late to help, we would put medicine in the eyes hoping to help the one eye. But it was a very forlorn hope. Such is the tragedy of ignorance.

3. "Not Our Baby Yet"

Bura boy babies are not named until they are three months old, and girl babies are named at four months. A baby's life is so uncertain that its parents feel it really does not belong to them until several months have passed by. And so it happened that when Sister Royer went calling on a mother and her new baby, and said, "So you have three children now," the mother smiled and answered, "Not yet." The baby boy was not yet three months old.

It is estimated that half of the babies in Africa die in the first year—fifty out of one hundred! This is compared to 6 out of 100 in England. Many of our babies die of malaria, pneumonia or diarrhea. Four died at our hospital last week. One tiny baby had had a cold for some time. The medicine man was called and with a sharp stick he cut off the soft palate that hangs down in the back of the throat. But still the baby did not get well, so they brought it to the hospital to be treated for its cold. It was not until the baby was dead that we found out that they had cut out the uvula.

4. Though Blind, He Now Sees

Wasinda was brought to Marama in the mission Chevrolet one Sunday afternoon on its return from the Sunday preaching tour. He was blind and not able to walk, and he was in great pain. His troubles were no doubt a result of sin. He said that he had been on many journeys. He is a young man with a charming personality, and no doubt has made friends wherever he has gone. Our medicine cured the pain and cleared up the pus in his eyes. Pus was drained from his leg and it healed, and his other pains were cured. He was able to walk the twelve miles home. Then each week for twelve weeks, he had a boy lead him back to the dispensary for an injection.

Wasinda will always be blind. One wife left while he was in the hospital. His baby was one of the babies that died last week. But Wasinda's physical blindness has been turned to spiritual sight, for he has found Jesus to be his Savior and Friend. He says he now sees where before he was blind. Now he has joy in spite of his troubles. Sunday before last, in his own village, before his own people, he publicly confessed that he is starting to follow Christ. He said with conviction, "From now on Jesus Christ is to be my Master in everything."

Marama, Africa.

What to Pray For

Week of December 21-28

To become better acquainted with our missionaries and their work, use the What to Pray For column along with the Prayer for Missions Calendar and the Missionary Picture Sheets. The three should be used together.

Our Prayer for Missions Calendar asks us to pray in behalf of Sister Elsie N. Shickel of Bulsar, India, and for the Mow and Ziegler families who are now at home in America.

There should be no doubt of the fact that prayers are more effective when those who pray know details concerning the work of those for whom they pray. We would that we might step into Sister Shickel's room and have her take us on a tour around the Bulsar compound. She would show us the hospital and the wards, take us to the church, introduce us to the Christians in

their homes and acquaint us with the schools. In the schoolrooms she would show us just how the work is carried on, for she is responsible for this work and knows it in its minute detail.

Let us pray for Sister Shickel, for the staff of teachers and for all the students in attendance.

Brother and Sister Baxter Mow and family are in the homeland at present. They are living at the Bethany Biblical Seminary and each member of the family is attending school.

Brother and Sister Edward Ziegler are now located at York, Pa., where Bro. Ziegler is pastor of the First church.

World-wide News

COMPILED BY ANETTA C. MOW

U. S. A. 1939 Drink Bill

In 1939, U. S. A.'s drink bill was $3,228,491,968.

Methodist Relief to England

The Methodist Committee for Overseas Relief has cabled $5,000 to the British Methodist Conference for relief work.

Fifty Years in Kashmir

Canon and Mrs. C. E. Tyndale-Biscoe have served fifty years as missionaries at Srinagar, Kashmir. The famous boys' school is their memorial.

A Famous Refugee

Ignace Jan Paderewski, one of the greatest piano artists of the world, has come to America as a refugee. America may well rejoice that it can give haven to such a world-beloved citizen.

Death of Dr. Wilfred T. Grenfell

On Oct. 9, 1940, Dr. Wilfred T. Grenfell died from a heart attack at his home in Charlotte, Vermont. Since 1892, Grenfell of Labrador devoted his efforts to the people of those northern lands.

Kagawa of Japan

A few short items have appeared in the newspapers stating that Toyohiko Kagawa, the leading social worker in Japan, has been arrested in Tokyo on a charge of violating the military code.

Later on word has come that Kagawa has been released because there was insufficient evidence to prosecute a charge that he contributed to a United States magazine an article disadvantageous to Japan.

Death of Prominent Mission Leader

The Church of Scotland has just sustained a severe loss through the death after an operation of Rev. A. H. Dunnett, secretary of the home board of the church, who was a most vigorous and forward-looking man in the prime of life.

How a United States Dollar Is Spent

Of every dollar spent in the United States, the following items involve the following costs in cents: living, 24½c; luxuries, 22c; waste, 14c; miscellaneous, 13¼c; investments, 11c; crime, 8½c; government, 4½c; schools, 1½c; the church, ¾c.

Damaged Cathedrals

A bomb crashed through the roof of St. Paul's Cathedral in London and wrecked the marble high altar. Westminster Abbey and St. Margaret's Church have also been damaged. The beautiful and historical Cathedral of Canterbury has been hit by diving planes.

Seed That Grew

A remarkable group of Christians was discovered in Central Africa. They had been taught about Christ by a man of their own race. Destroying their fetishes, they had built a church, set Sunday aside for worship, and bought Bibles they could not read. For ten years, they had been without instruction or guidance. Yet the seed sown by that colored disciple had grown into a glorious harvest.

Missionary Receives Recognition

For the first time an American missionary has been decorated by the president of the Brazilian republic. Dr. Benjamin H. Hunnicutt of São Paulo was awarded the National Order of the Cross. This honor, given by President Vargas and conferred by the governor of São Paulo, was in recognition of Dr. Hunnicutt's "services to education in Brazil." A missionary of the Southern Presbyterian Church, Dr. Hunnicutt is a native of Georgia.

Death of Ballington Booth

General Ballington Booth, founder and commander of the Volunteers of America, died on Oct. 5 at his home in Blue Point, Long Island, at the age of 83. The funeral service was held at the Collegiate Church of St. Nicholas, New York City, being in charge of the pastor, Joseph R. Sizoo, and William M. Hughes of Los Angeles, national commander in charge of the western area of the Volunteers. General Booth, a brother of General Evangeline Booth of the Salvation Army, was at one time commander of that organization. In 1896 he severed his relations with the Salvation Army, and with his wife, Maud Ballington Booth, organized the Volunteers of America, of which he was the commander until his retirement two years ago.

Peace News

COMPILED BY MERLIN C. SHULL

In Humanity's Name is the title of a searching article in the Nov. 13 issue of the Christian Century. The question is: Will America stand idly by and allow thirty million people to perish from starvation in Norway, Denmark, Holland, Belgium, unoccupied France and Central Poland? Will we allow this tragedy at a time when we have great surpluses of food? Here we may as well admit that trusted leaders differ as to the advisability of giving this aid. Some say such a step will help Germany. But there seems to us a way out, a way to minister to this appalling need, and yet give no aid to Germany in her war efforts. Clarence Pickett, secretary of the Friends Service Committee, has had years of experience in neutral relief both during the last world war and in Poland during the present war. He states that Germany is now respecting her pledge not to interfere with the administration of relief in Poland. Herbert Hoover, a man of great experience in this field, has suggested the following plan which he feels will be satisfactory and workable. We quote from the Christian Century:

"1. An international commission would be set up to purchase food abroad, using the funds of the nations which will benefit. This commission would also arrange for the shipment of food to the needy countries, safeguard it and distribute it to the civilian populations.

(Continued on Page 18)

KINGDOM GLEANINGS

Calendar for Sunday, December 22

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Sharing the Shepherds' Joy.—Luke 2: 8-20.

Christian Workers, Peter, James and John on Brotherhood.

B. Y. P. D., Christ Comes to Our World.

Intermediates, Christmas in Other Lands.

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Gains for the Kingdom

Two baptized in the Nocona church, Tex.

Six baptized in the Norristown church, Pa.

Two baptized in the Spring Creek church, Ind.

Four baptized in the Mt. Zion church, Va., Bro. H. C. Eller, pastor.

Two baptized in the Osceola church, Mo., Bro. James Mohler, elder.

One baptized in the Constance church, Ky., Bro. Orion Erbaugh, pastor.

Three baptized in the Christiansburg church, Va., Bro. Paul Swigart, pastor.

Two baptized in the Fredonia church, Kans., Bro. Max Hartsough, evangelist.

Twelve baptized in the Annville church, Pa., Bro. M. J. Brougher, evangelist.

Two baptized in the West Greentree church, Pa., Bro. Aaron Heisey, evangelist.

Two baptized in the Cedar Creek church, Ind., Bro. Van B. Wright, evangelist.

Seven baptized in the Broadfording church, Md., Bro. Samuel Lindsay, evangelist.

Four baptized in the South Keokuk church, Iowa, Bro. Ralph G. Rarick, evangelist.

Two baptized in the Girard church, Ill., Brother and Sister J. F. Burton, evangelists.

Four baptized in the Rock Run church, Ind., Brother and Sister B. M. Rollins, evangelists.

Seven baptized and two await baptism in the Chiques church, Pa., Bro. Graybill Hershey, evangelist.

Six baptized in the Cedar Lake church, Ind., Bro. I. D. Heckman, evangelist; Bro. G. A. Zook, pastor.

Four baptized and three received by letter in the Elizabethtown church, Pa., Bro. M. Clyde Horst, pastor.

Thirty baptized and five received by letter in the Hagerstown church, Md., Bro. John A. Robinson, evangelist.

Four baptized and two received by letter in the Elkhart Valley church, Ind., Brother and Sister B. M. Rollins, evangelists.

Three baptized and one reclaimed in the Dupont church, Ohio, Bro. Charles E. Zunkel, evangelist; Bro. D. P. Weller, pastor.

Eight baptized, one reclaimed and one received on former baptism in the Carrington church, N. Dak., Brother and Sister G. G. Canfield, evangelists.

Twelve baptized in the Sangersville church, Emanuel house, Va., Bro. Earl M. Bowman, evangelist. Unreported baptisms earlier in the year, through Bro. Bowman's ministry: at Harrisonburg, twenty-nine; at Mill Creek, eight.

Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Abram Eshelman of Mt. Joy, Pa., Dec. 15, in the West Greentree church, Pa.

Bro. A. Stauffer Curry of Bridgewater, Va., Jan. 19 to Feb. 2, in the Second church, York, Pa.

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Personal Mention

Northeastern Kansas will have as Standing Committee delegate to the La Verne Conference Eld. L. H. Root, with Eld. W. A. Kinzie as alternate.

Bro. Arthur A. Durr writes from Fairfield, Va., under date of Dec. 14. "Due to the serious illness of my mother we are leaving here today for California." He asks for "the prayers of the brotherhood in her behalf."

Bro. Albert R. Leatherman of Moorefield, W. Va., guest of former General Manager R. E. Arnold and friend of his youthful days, was a recent visitor at the Publishing House and kindly paid his respects to the Messenger offices.

President Schwalm of McPherson College, who was the principal speaker at a Chicagoland McPherson alumni reunion Dec. 10, receiving word that same day of the passing of his aged and long-afflicted mother, hastened on to his Indiana boyhood home.

Bro. W. Earl Breon called at the Publishing House one day last week. It is his particular vocation at the present time to speak a good word for McPherson College wherever he goes, and if any interest thus aroused takes on a practical turn he is all the better pleased.

Bro. M. C. Lininger of Ashland, Oreg., we have just learned, came to the end of his earthly labors Nov. 27. We have no further particulars at this writing. Bro. Lininger was a long-time leader of the Northwest in church activities, having frequently served his district on the Standing Committee and in other capacities.

Bro. Oliver H. Austin writes: "For the first time in twenty-five years we are taking several months off from the evangelistic work and will be located at 125 East 11th Avenue, Denver, Colo., while Sister Austin's parents winter in California. Since father's health has been failing we are trusting that this change of altitude and climate will prove beneficial to him and that we can soon resume the work that we love so much."

Statistics in Brief

For the year ending Sept. 30, 1940, eighty-five young men were reported licensed to the ministry of the Church of the Brethren, and eight sisters were also licensed to the ministry. At the 1940 Annual Conference seventy-two ministers were reported as having died during the past year. Comparing the 1939, 1940, and 1941 Yearbooks, we learn:

	1939	1940	1941
Number of churches	1,024	1,021	1,017
Number of baptisms	7,706	7,178	7,211
Net gains	4,767	4,212	3,125
Total membership	169,571	173,783	176,908
Full-time pastors	255	232	237
Part-time pastors	406	465	462

Miscellaneous Items

With Our Schools was too long to be used on these middle pages this week. Turn to Correspondence on page 25 for news from Bridgewater, Juniata and La Verne Colleges.

For fifty-five years in straight succession the Messenger has gone into the home of Sister Maggie Boots of Covina, Calif. She hopes it may "continue to be published till Jesus comes."

Will those subscribers who get next week's Messenger a little later than usual please accept the situation gracefully? Thank you. The Christmas holiday is the reason. Let's all be glad there is a Christmas anyway.

Pastors, Sunday-school superintendents and teachers should be interested in the new and improved story papers for children. **Our Boys and Girls** is being increased from a four-to an eight-page weekly—new type, etc. **Our Children** is being enlarged in size with new type. See page 32, Gospel Messenger for Dec. 14.

The Second church of York, Pa., will have a special service in which the First church will join at 11:00 A. M., Sunday, Jan. 19, celebrating the first anniversary of the dedication of the new church plant. "An offering will be lifted and pledges will be received with the hope of raising sufficient cash and pledges to clear the indebtedness on the building. All friends of the church are invited to attend."

Recently there was stolen from one of Bethany's classrooms a box of eighty colored lantern slides on the Life of Christ, including illustrations of the following hymns: Break Thou the Bread of Life; Rise Up, O Men of God; We Would Be Building; Lord, Speak to Me That I May Speak. The Seminary is eager to recover this material and will appreciate being informed immediately if such secondhand material is offered as a gift or for sale to any of our ministers.

Young People's Conference of Southern Ohio will be held at the Eversole church, Dec. 27-29. At the opening session Friday, 8 P. M., Paul Kinsel will direct the presentation of "The Tinker." Speakers for the day sessions Saturday and Sunday include Dan West, Raymond Peters, Ross Noffsinger, O. O. Arnold and other strong leaders. The Saturday evening banquet at 7:00 will be at the New Lebanon school. Closing candlelighting service Sunday afternoon. Reservations for lodging and banquet tickets should be mailed promptly to Naomi Erbaugh, New Lebanon, Ohio.

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Speed Clothing Project

"Speed Clothing Project" has just come as a radiogram message from Shanghai, China. Bro. Forest Eisenbise sends this call after seeing conditions among the the refugees in China.

Again the request is made for the churches on the western coast, especially the churches west of the Rocky Mountains, to send their parcels and sacks of serviceable clothing to their nearest clothing depot on the Pacific Coast. The three depots may be addressed as follows:

C. Ernest Davis, La Verne, Calif.

The Church of the Brethren, 1917—40th Ave., Oakland, Calif.

C. H. Maust, 115 W. 70th St., Seattle, Wash.

The local churches on the Pacific Coast may send their parcels of clothing to their nearest depot. If some of the churches west of the Mississippi River wish to send their parcels and sacks to the western depots, they may do so.

Type of Clothing. It is urged that all clothing shall be serviceable and practical. Clothing may be new or secondhand. It may be for all ages, all sizes and for both sexes. No special patterns are necessary.

Packing. All clothing should be packed with care in strong sacks or in cartons. Each parcel should be carefully labeled.

Expense. Each local group will be expected to pay the shipment charges from the local church to the nearest depot.



About Books

Any book reviewed in this column may be secured through the Brethren Publishing House, Elgin, Ill.—Ed.

Financing the Kingdom. Leewin B. Williams. Eerdmans Publishing Company, 1939. 176 pages. $1.50.

Only a few books appear that have to do with securing money for the church organization. Most of them are written from the standpoint of pressure on the church members. Mr. Williams' book approaches the problem from a more sensible angle by attempting to discover both the psychological and spiritual factors of the question.

This book is divided into nine chapters. Chapters one to six deal directly with the general theme. Chapter seven discusses church management from the standpoint of the building. It speaks among others of such things as location, title to property, temporary buildings, wills, and insurance. Chapter eight discusses church board meetings under such headings as parliamentary law, order of business, the pastor's reputation, talking out of school, public information. How our churches need this teaching! Chapter nine is devoted entirely to illustrations. Most of them are humorous, but are so well chosen that every one drives home a point quite effectively. Most of them poke fun at our behavior toward church finances and thus bring out our imperfections.

Speaking of a church the author says: "It may devise financial plans that bring into the treasury sufficient money to adequately support its pastor and meet its other obligations, but if the people who attend are devoid of spirituality, such a church is worse than a failure."

Specific methods of raising money, the fact that training is needed, the psychology involved, the preacher's part, and the member's part are discussed. What the author thinks of some common methods of church finance may be inferred from the following quotation he uses: "What shall it profit a church if it sells all its ice cream and loses its spiritual powers?"

The theme of the book is: "Giving is a part of worship." Discussion of God's financial plan is concluded by the sentence: "In fact, tithing is not a plan at all—it is a life principle."

Finally we quote Mr. Williams' definition of church finances: "Church finance is not merely a way to get a given amount of money to run the organization; it does something to the person who gives as well as to the institution which receives."—Charles E. Resser, Washington, D. C.

Peace News

Continued From Page 15

"2. Germany would be asked to recognize this commission, and to undertake that none of the imports or domestic supplies of the unoccupied nations should be taken by the nazi forces.

"3. Germany would also be required to agree that the equivalent of any supplies already taken should be returned by the Germans to these people.

"4. Germany would relax her land blockade against these people so as to permit the commission to import food from Russia and the Balkans if it can be obtained.

"5. Great Britain would be left free to stop supplies the moment Germany failed to live up to her guarantees. No large quantities of food would be stored where either belligerent power could seize them for its own use.

"6. A method of distribution and a system of inspection by neutrals would be set up which would guarantee that the food supplies reached the people for whom they were intended."

Hungry people seldom die quietly. To guard their armies against uprisings in conquered territory, as well as to guard their health, Mr. Hoover believes that he can secure German consent to this plan. Then, too, if Great Britain expects to maintain the sympathetic interest and eventual co-operation of the present conquered, democratic countries, she cannot allow this privation and suffering.

The District Peace Council of Southern California is doing commendable work. The members of this council are: Edgar Rothrock, chairman; Gladdys Muir, secretary; C. E. Davis; J. C. Brandt; J. P. Dickey; Paul Groff.

A nonresident member in Oklahoma sends three dollars for China Relief, and says that it is her intention to give a dollar a month. The Messenger cover for July 13 with the words, "A cent a meal will save a life" was the appeal that touched her heart. She wants a child to have three meals every day.

Charles Sumner said: "Give me the money spent in war and I will clothe every man, woman and child in the attire of which kings and queens would be proud. I will build a schoolhouse in every valley over the whole earth. I will crown every hillside with a place of worship consecrated to the gospel of peace."

The Sunday school of the Neffsville Brethren Home recently sent a lovely gift for relief. It is fine that doing good can become more contagious than the doing of evil. An individual here and another there, a Sunday school here and still another, a church or a district and so on and on, so grows the spirit of gratitude and sacrificial giving by goodhearted Brethren from the Atlantic to the Pacific and from Canada to Mexico.

Conscientious Objectors may well be grateful for the splendid provision which the Historic Peace Churches have made for them. The Church of the Brethren, Mennonites and Quakers have established an office at Washington, D. C., to look after their interests. The Executive Committee representing these three churches consists of M. R. Zigler, chairman; Ross D. Murphy, also representing the Church of the Brethren; Orie Miller, Henry Fast and Amos Horsch for the Mennonites; Paul J. Furnas and Paul Comly French for the Society of Friends. This vital ministry for Conscientious Objectors will be known as "The National Council for Religious Conscientious Objectors."

The Brethren Service Committee decided at a recent meeting to send Clement Lapp to Cuba for a year. It is good to know that our ambassadors of goodwill and good deeds are being sent to an increasing number of places of real need.

Within one year, if present army plans materialize, the army of the U. S. will mushroom from a present total of about 380,000 men to a high point of 1,400,000 by Sept. 1, 1941. Volunteers are now being recruited at an unprecedented rate of more than 8,000 a week.

"Modern nationalism has fallen under the blight of race idolatry," Rabbi Abba Hillel Silver has declared. He added: "What is required in our day is not superheated race apologetics, but a generous way of life which will give each race the opportunity to live its own life. . . . Our age needs a form of goodwill which will not only tolerate differences, but which will gladly use them for the enrichment of life. . . . No one has ever proved that a human being, through his descent from a certain group of people, must of necessity have certain mental characteristics."

Colonel Charles A. Lindbergh is a stalwart supporter of the movement to keep the United States out of war in Europe or Asia. In a recent address he said: "We may differ sincerely in our beliefs as to how war may best be prevented. Some, in which I include myself, believe we should build strong military forces for our defense. Others believe war can best be avoided by more peaceful measures. Their viewpoint I respect as I hope they will mine. The essential point is that all of us oppose American involvement in this war and believe involvement can and must be prevented. This is a mutual goal toward which we can all contribute. Our methods may differ, but our objectives are the same and it is important to initiate co-operation among us. I hope this meeting will help to bring that co-operation about. We desire peace. Let us work together for it." Numerous persons have estimated that from 80 to 85 per cent of American people are opposed to the entrance of the United States into war. Both major candidates for the Presidency in the recent election plainly stated they would keep us out of war. This sentiment and these promises should give us courage to do all in our power to oppose that small but powerful minority who would lead us into war.

Bishop Chitambar of India

BY ANETTA C. MOW

It is with deep regret that we report the recent passing of Bishop Chitambar of Jubbulpore, India. Only last spring, accompanied by Mrs. Chitambar, he paid a visit to U.S.A. and Canada, forging many new links of friendship and understanding between members of the western churches and those of India. His account of his conversion from Hinduism, told with dramatic power and spiritual insight, made a lasting impression upon those fortunate enough to hear him. Likewise, Mrs. Chitambar's intimate and beautiful stories, which she told so simply and graciously, will long linger in memory. We extend to her and to the members of her family our sincere sympathy.

Dr. Mott's fine tribute to Bishop Chitambar includes the following: "His contribution to the world-mindedness of his denomination cannot be overestimated. He will be missed tremendously."

Elgin, Ill.

HOME AND FAMILY

The Holy Night

BY JEAN POPE

The sky is filled with heavenly light
That shines and beckons through the night
To wise men and to shepherds too.
It shines alike for me, for you.

Tonight some thousand years ago,
When angels' voices caroled low,
A mother laid her new-born thing
In manger small—a cradled King.

The angels filling all the night
Spread many wings and glory white,
And low their music caroled sweet
Along the dark and narrow street.

Bridgewater, Va.

Take Thy Cross

BY FLORENCE S. STUDEBAKER

In Three Parts—Part One

Jane Barton glanced from the kitchen window to see who was stopping at the front gate. Her husband, John, was still sitting at the dinner table with his chair tilted back in the usual manner.

"Oh, it's the new minister at Elm Grove," volunteered Jane, slipping quickly into a fresh apron. "What a pity the table isn't cleared at least."

John grinned at his wife's apparent nervousness. How strange women were! Always working to make an impression. Why couldn't Jane learn that the minister wasn't coming to see the house; he wanted to see them?

"I should think you'd be more disturbed about what you're going to say to the minister," remarked John.

Jane shrugged her shoulders. She knew to what John referred—how many promises had been broken, how many trivial excuses had kept them from regular attendance at Sabbath services.

"Oh, well, we're not the only ones who don't attend church regularly. Martha Linn told me they had only been there twice this whole summer and this is August already."

A knock at the door cut the conversation short. Jane received Rev. Gregory graciously and ushered him on into the living room.

But catching sight of John at the table he remonstrated. "Never mind, Mrs. Barton; let's just sit here for our little chat. I haven't long to stay. I know you folks on the farm are busy. I thought I'd run in and see if I couldn't interest you in coming to services next Lord's Day."

So Jane reluctantly seated herself beside the unsightly dinner table and hoped John would tell the truth about their plans for the week end.

"I'm sorry, pastor, we have other plans for Sunday. Maybe the next week end will not find us so tied down. Jane promised to go to her Aunt Mary's, and of course I wouldn't think of her taking that long a trip alone; it's fifty miles."

"You see Aunt Mary is getting old. She's my father's oldest sister," put in Jane, avoiding the eyes of the minister.

"Is Aunt Mary a Christian?" queried the minister. "Perhaps you could go in time to attend services with her."

"Oh, yes, Aunt Mary is quite regular at church; but of course services would be over before we get there, going that distance."

Shortly afterward the minister departed leaving the Bartons to go about their work. But somehow his calm acceptance of their excuses for laxity in church attendance caused a strange uneasiness.

"It would have been easier if he had scolded us and preached to us about our sins," reflected John, while Jane in the kitchen thought how puny their excuses were in the face of Pastor Gregory's deep concern for their spiritual welfare.

At three o'clock Junior brought in the mail. There was a long letter from Jane's mother. Jane settled herself comfortably in the porch swing to enjoy it, reading and re-reading choice bits of news. But several lines added as a postscript caught her eye.

My Savior Looks on the Earth Today

BY BETTY KURTZ

My Savior
Looks on the earth
Today
With
The self-same look,
In
The self-same way,
That he looked
On Jerusalem.

He had taught
And
Preached;
He had worked
And
Prayed
That God's spirit
Of love
Might enter
Her heart.

And it hadn't.

"Even as ye
Would,"
He said.
"Even as ye
Would
That
Ye should be
Treated
By men,
Be ye sure
That
Ye treat them."

Then he looked on
Jerusalem
And saw
Serpents
And the
Offspring of vipers
Clothed in
The bodies
Of men.

And he wept.

My Savior
Looks on the earth
Today
With
The self-same look,
And in
The self-same way,
That he looked
On Jerusalem.

La Verne, Calif.

"Your brother writes that you are growing quite lax in your church life, children. I'm sorry to hear it. I hope you will think very seriously about the matter. You cannot afford to lose your hold on spiritual things. A fat bank account may provide some things that satisfy, but it doesn't supply peace of mind, rest and soul growth."

The rest of the afternoon dragged slowly. A certain restlessness drove Jane from one duty to another with little aim or accomplishment. Everything went wrong. She tried to drown her uneasiness by reading a good story. But her mother's warning, "You cannot afford to lose your hold on spiritual things," danced across the printed page.

"Maybe you should send word to Aunt Mary that you can't come Sunday," urged the still small voice, but Jane could not bring herself to speak of the matter openly. She dreaded her husband's ridicule should he learn of her strange forebodings.

The next morning John loitered after breakfast to get the market report. But instead there came a voice, distinct, compelling, forceful: "Man, what do you mean? What can you gain by neglecting to work out your soul's salvation? Are you going to wait until God must run a sharpened plowshare of sorrow through your heart before you yield yourself to him?"

Straight to the heart of the listener the message came. For some strange reason John did not turn the dial. Something held him; he seemed to forget the market report for the moment. He did not see Jane slip silently into the room so that she might hear.

When Jesus comes to reward his servants,
Whether it be noon or night,
Faithful to him will he find us watching,
With our lamps all trimmed and bright?

So sang the quartet at the close of the broadcast. John wiped a threatening tear as his mind flashed back to the little white church of his childhood.

For the first time he noticed Jane. He felt rather embarrassed. "They sang that song the night I came into the church," he murmured slowly.

"Now is the time to tell John about not going to Aunt Mary's," thought Jane, noting her husband's emotion. But a jingling telephone sounded and the opportunity was lost.

Modesto, Calif.

(To Be Continued)

It Follows

BY ROY WHITE

Human life is cheap according to Stalin and Hitler and—well, let's just knock other people today. The farther people go along the empire-building road or that of revolution the lower the price on life falls.

Some people do not worry about this situation. Mr. Goebbels is certain that Hitler is really a kind man, Poland notwithstanding, because he is so considerate to his canary. Yet this low price on life presents a serious problem even to Stalin and Hitler. If human life is of so little value, then it naturally follows that any time it will further a desirable objective, Stalin or Hitler should be liquidated. Thus we see two little men cowering in the houses they helped to build, striking out blindly in a frantic effort to destroy their enemies. Yet the more they kill, the more enemies they have, and the people who believe in them most implicitly constitute their most dangerous enemies. Thus, the deadliest enemy of those who mark down the value of life is their own unchristian philosophy.

Chicago, Ill.

It Does Make a Difference

BY GRACE HILEMAN MILLER

"What has happened to these children during the past year? They seem to understand English so much better; they grasp what we are trying to get across so much more readily than ever before." So commented a teacher in a Mexican vacation Bible school in the teachers' meeting one noon at the close of the morning session.

"You know, I have been wondering the same thing," exclaimed the superintendent. "I marvel at the general improvement in every way. The youngsters seem so much more Americanized, and I can't figure out just why. I do not find a corresponding improvement in their homes; they are about the same."

After some discussion the group decided that they did not know the cause of the improvement, for it was almost as marked in the unchurched families as for those who attend Sunday-school and church services.

A day or two afterwards the superintendent remarked in teachers' meeting that she believed she knew the key to the solution of the question that had been raised.

"Oh, tell us," exclaimed several teachers.

"I believe this change is due to the vigorous language campaign which the leaders in the public schools conducted last year. They insisted that the children must use English and English only on the school grounds and in the classroom."

"I have been thinking about the same thing," confided the pastor's wife. "I know a very strenuous effort was made and I believe this change we have noticed is the result. When the child was required to speak English, he had to give more careful attention to his work. When he thinks in English, a new language to him, he naturally thinks in a different realm of thought and takes on new ideas, new principles and new ideals. I have no objection to our people speaking Spanish and teaching their children to speak their mother tongue, but I tell them if they are going to live here and enjoy the benefits of the American government, they should take on American habits and customs and culture instead of indulging in a sort of a petty patriotism and retaining all their Mexican customs and traditions."

"Well, would the mere fact of speaking English rather than Spanish really make a difference in the very lives of the boys and girls?" queried a young man teacher.

"Absolutely," replied the pastor's wife. "Thinking in a different language means a different tempo, familiarity with a different culture; it means a complete change in the thought life of the individual."

A group of teachers in this vacation Bible school pondered the above incident as they walked home after teachers' meeting.

It was Mary who said to Rebecca, "I have just been thinking that our Bible school work is in vain if we do not lead the children into new religious experiences, just as this speak-English campaign is doing culturally in the public schools."

"I believe we are doing that very thing with our

living flag project," said Rebecca. "You remember last year what a time we had with the youngsters tattling on each other, picking at each other, quarreling and all that kind of thing—"

"Yes, I have noticed how that flag project is leading them to look for the good in each other, and what a thrill they get when they are called front to put a blue square on the flag because some one detected some extraordinary excellence in conduct. That little girl you called out this morning, Mary—"

"You mean Lupie?" asked Mary.

"Yes."

"You know, I have been making a special study of her. She is bright and ambitious, but has such an inferiority complex she is afraid to let herself speak out when she has an idea."

"Mary, do you suppose that is why she giggles so much?"

"I do. And that is why I watched her so closely to see if she would do anything worthy of placing a blue square on the field of our living Christian flag."

"What did she do?"

"Gave up her favorite seat and moved to the next row when I suggested that the front bench was too crowded."

"Her face surely beamed. There was no ducking of her head, no silly grin."

"I believe that is just the boost she needed."

"This thing of building the cross on our flag with red squares when the whole class co-operates is surely fine. All children need to learn to work together, but these Mexican children are so used to each one going his own way—"

"There is too much of the survival of the fittest principle involved with them."

"You know, Mary, the discipline problem used to be terrific in the Mexican Bible school, but this living Christian flag is such an effective way of leading the boys and girls into Christian attitudes and really Christian habits."

"Yes, even that mischievous little Juan in the junior boys' class is actually trying very hard to behave so that he does not keep his class from getting a red square!"

"We have noticed that too," chorused all the others in the group who had been listening to the conversation between Mary and Rebecca.

"Well, I am so thankful that we happened on to the building of a living flag project in our school; it is such a constructive, inspirational avenue for improving discipline. It makes the school work so much more pleasant," continued Mary.

"I believe it helps the attendance; every one is happy and wants to come every day," added Rebecca.

"And most practical of all, it gives us teachers a feeling that we are really accomplishing something. That flag surely does make a difference," concluded Mary.

La Verne, Calif.

The First Christmas

BY MRS. ROY KISTNER

Out on the hills of old Judea,
Shepherds watched their flocks by night.
Suddenly the sky was lighted,
By a strange and wondrous sight.

As they looked with awe and wonder,
Lo, there came an angel band.
"Peace on earth, goodwill to men,"
Rang the anthem o'er the land.

This bright star they rose and followed
O'er the hills and o'er the dales,
Till it stood above a stable
In Bethlehem's lowly vales.

There they found the Virgin Mary,
With her fair and holy Child
Cradled in a lowly manger,
There with Joseph meek and mild.

There they worshiped in the starlight;
Brought their gifts and treasures rare;
Gave them to the lowly Jesus,
Mary's joy and love to share.

Now his birthday is approaching,
May we to him homage pay,
Bring our lives and treasures to him,
Lay them at his feet today.

Sabetha, Kans.

"And How Much Owest Thou?"

BY EZRA LUTZ

Recently a little lad stood by me as I worked in the shop. He watched me doing things.

Said he, "Mister, will you fix my little wagon for me?" I agreed to. He told his chums of my kindness to him and that induced other boys to bring their wagons.

One special little fellow came with his wagon badly broken. When repaired, he took it home, but soon returned, I presume, by the instruction of his parents. He said, "How much do you owe me for fixing my wagon?"

Too young to understand business language, he got his message wrong end foremost.

After explaining to the little lad that the deal was closed, that I would make no charges, he thanked me and left. But he caused me to do some very serious thinking. Did he owe me or did I owe him?

His wagon was useless in the broken condition. His parents were poor, his father on the WPA list and having no tools to do such work. Why should the boy's demand go unheeded?

Are we so self-centered that our generosity does not reach farther than our family circle? If the curtain were lifted and our condition were placed upon the canvass, how many generous hands would appear in service to our account?

When we opened our eyes to the world who gave us breath, eyesight, and strength to go about? Who cared for us to maturity and who educated us and started us out in life? Who fixed our little wagons in youth? Some boys do not have living fathers.

Can any one say that we are what we are, independent of others? Are we not then responsible to turn back to society a contribution it once bestowed upon us? Does not our value in the world depend upon our contribution to others?

Another time finding myself busy in contributing to some activities, I said to a little boy watching me work,

"Here is a penny to buy a stick of candy! Will you please go and get our mail for me?"

Off he went in a very joyful mood telling every boy he met of the contribution he had received for service. The next day boys came from all around in our community asking for a penny to get a stick of candy for getting our mail.

Again I was put to deep and sincere thinking. If a penny or a stick of candy will bring such astonishing results, bringing a group of neighborhood boys to one's home, why not try the idea in other pursuits?

How about our Sunday-school activities, if a penny or a stick of candy will draw a group of boys to a workman's shop for service? Why not try it in our Sunday-school services? Does not our Sunday-school textbook teach us, "And I, if I be lifted up, will draw all men unto me?"

What owest thou, brother? Do we not owe our best to God and to the church and to our community in return for their service to us?

With pleasant memories I recall a service our dear Bro. J. G. Royer one time conducted in a city revival meeting. He told a little boy that in the evening he was going to have a bushel of apples, and was going to give an apple to every boy that came to church. He told him to pass the word along to other boys.

To Bro. Royer's surprise the church was so crowded with boys that his apples were all gone long before his crowd of boys were supplied. What would happen if Christianity at large would get a vision of increasing our Sunday-school attendance, of putting on a program, a drive, a rally day?

It could be broadcast, appointing a special day that every boy and girl attending that service would receive a penny or apple or a stick of candy.

If our merchants—the butcher and shoemaker and baker—find it so profitable to advertise extensively to enlarge their business, why not advertise our church activities?

In a parable, Jesus spoke about an unjust steward's settlement (Luke 16: 8). For the children of this world are, in their generation, wiser than the children of light.

I quote our missionaries as saying out of their foreign experiences with the people of other countries that the food and clothing they are supplied with, by the home country, is a great asset in the gaining of those people for Christ and the church. How about it in our own home church activites? What do we owe, reader? Am I my brother's keeper?

Lena, Ill.

Beloved

BY MIRIAM HOFF FETTER

Part I. Human Love

O, dearest one, my very own,
I hold you here within my arms—
The fairest treasure I have known.
I wish that I might keep your charms
Untouched by time's unkind alarms
And shield you and your innocence
From all life's disillusionments.
Then those who see your path might know
That I was worthy to be so
  Beloved by you.
They hoped to keep their secret yet;
It was to them a thing too rare
For other ears to hear or even let
Their dearest friends suspect and share.
They parted ways with greatest care
To keep their secret, they agreed—
Though even those who ran could read.
The grim old world still loves a lover,
And from their faces did discover,
  "I am beloved."

Part II. Pardoning Love

A sinner walked alone, unkempt.
Sin had a way of taking toll.
Life seemed to foil each good intent
And press a mortgage on his soul.
"Come unto me, I'll make you whole."
He must have heard that by mistake!
For who upon his soul would take
Such mercy in his hour of need?
What could constrain him to give heed?
  "Christ loveth you."
"Oh, cord that at the cross was dyed,
Bind up my broken heart,"
His soul in anguish cried,
"And in its window bind apart
That it may shield me from the dart
Of him who seeks my life to claim.
I ask alone in Jesus' name,
  Whose love forgiveth me."

Part III. Redeemed Love

One walked with Christ within the garden
And stood by him in Pilate's hall.
He heard the thief craving his pardon.
He heard his final anguished call;
Then words triumphant as they fall,
"It is finished"—and yet begun—
Love's touch was taken up by "one
  Whom Jesus loved."
This one went forth proclaiming love,
The Christ's own love for those in sin,
The Love that sent from heaven above
His only son to bring light in;
The Love that "set this hope on him
That when the darkened world despairs,
God lifts it up when he declares
  "For God so loved."

Part IV. Constraining Love

"I have loved you," says the Master.
"I'll hold you here close to my heart.
Behold my side"—our hearts beat faster.
"Come ye with me yourselves apart,
That I may still your troubled heart.
While in sin, before you know me,
Yearning love did draw you to me.
A heavenly mansion, for my bride,
Has been prepared and sanctified,
  For my beloved."
Would we hope to keep this secret
That our Christ has loved us so?
How can we who love him keep it?
From our faces it should glow.
Love divine must overflow:
For from the cross the Scarlet Cord
Constrains to tell his saving word!
This sin-cursed world still needs a Lover,
So let us help it to discover,
  "God so loved."

Smithville, Ohio.

THE CHURCH AT WORK

WORSHIP

Week of Prayer Program Booklet

The Universal Week of Prayer program is contained in a twenty-four-page booklet. The general theme is: Christ the Answer to the World's Need. The eight daily topics are as follows—

Jan. 5—The World and Its Need of Christ.
Jan. 6—The Suffering of the Nations.
Jan. 7—The Sufficiency of God.
Jan. 8—Jesus Is the Answer.
Jan. 9—The Responsibility of America.
Jan. 10—The Church and Its Business.
Jan. 11—The Gospel for Today.
Jan. 12—The Coming Kingdom.

The price of the Universal Week of Prayer program is: 5c per single copy; up to 50 copies, 2c each; $2.00 per 100 copies; $9.00 per 500 copies or more. Postpaid. Please send cash with order. Send orders to The Department of Evangelism, Room 71, 297 Fourth Avenue, New York, N. Y.

Suggestions for the Observance of the Universal Week of Prayer

The Week of Prayer topics were prepared by Dr. Robert E. Speer. The eight daily topics are built around the general theme, Christ the Answer to the World's Need.

. . . .

The leaders for the eight meetings should be selected as far in advance as possible. The Week of Prayer topics are intended to serve only as an outline for each daily meeting, and may be developed as each leader thinks best.

The Universal Week of Prayer is observed each year throughout the world during the first week in January. The date for the 1941 series is Jan. 5-12, inclusive, beginning on Sunday, the fifth, and concluding the following Sunday.

. . . .

In many communities a group of churches may decide to unite daily for the Week of Prayer. Ofttimes these meetings are held daily in the same church building, and at other times the meetings are held in a different place each day.

. . . .

The local council of churches or the ministerial association should make some particular committee responsible for the observance for the week. This committee will select the leaders, places of meeting, and be responsible, also, for the publicity and the ordering of the literature.

. . . .

A World Fellowship of Prayer was begun with the Week of Prayer last January as a part of the Christian mission plans. Since then thousands have enrolled by signing the prayer card. Those present in the Week of Prayer services should be given an opportunity to enroll with others in this fellowship of united prayer. Cards for this purpose may be secured from the Department of Evangelism. Samples will be sent upon request.

If a special speaker is used, his message should not consume the entire hour. One-half of the time, at least, should be spent by the congregation in worship and directed prayer. Instead of one special speaker, it may be advisable to use three or four speakers for six or eight minutes each. A sufficient number of programs should be ordered so that each person present may have a copy and thus take part in the service.

CHRISTIAN EDUCATION

Have You Seen Mexico?

By Forrest L. Knapp, General Secretary, World's Sunday School Association

I have—a little of it; and so I look forward enthusiastically to spending some more time there next summer.

But there will be two reasons for going. One is to see again that very interesting country. The other is to attend the International Congress on Christian Education to be held in Mexico City on July 16-20, 1941.

The World's Sunday School Association is sponsoring the congress. Although the wars prevent the holding of a regular world's convention just now, the congress will be international. Delegates from many lands are being invited.

The program will be appropriate for such a meeting. One question to be considered is this: What can Christian education do to grow the kind of world which will not know the troubles we are now having? And there will be lasting inspiration from the fellowship and helpful suggestions in the discussions.

The participants in the program will include many of the ablest leaders in Christian education and related fields in many countries.

And, of course, it will be an experience long to be remembered to see Mexico City, the market scenes, the "floating gardens" at Xochimilco, the famous paintings of Diego Rivera in Cuernavaca, the pyramid of the sun at Teotihuacan, the beauty of Taxco, and, most important of all, the people of Mexico. We can become friends with our neighbors to the south.

Limited auditorium facilities and other factors make it impossible to issue a general invitation to all to attend the congress. If you are interested, write to L. Avery Fleming, General Secretary Board of Christian Education, 22 S. State St., Elgin, Illinois. He may be able to nominate you for an invitation from the World's Sunday School Association.

Round-trip railway rates in the summer of 1940 (they are not yet announced for 1941) are illustrated by the following: Chicago, $91.05; Los Angeles, $85.50; New York, $129.55; New Orleans, $71.20; Cleveland, $110.75. (Pullman is extra.)

Hotel rates in Mexico City in the summer vary from about $2.50 a day up (with a few rooms at lower prices). Meals are inexpensive for a city.

The registration fee for the congress will be $5.

If you wish to be nominated for an invitation, it will be wise to act at once.

MEN'S WORK

Men's Brotherhood at La Verne

By Roy P. Hylton, President Men's Brotherhood, La Verne, California

The members of our group, under the new organizational setup, are visualizing a vital program for the ensuing year. We have just recently held our annual father and son banquet. All precedents were broken by making of it a community affair and getting the men and boys of the entire community together to the number of about three hundred and twenty-five. By unanimous consent it was decided to perpetuate the idea for the community welfare.

One of our organization projects is the formulation of an employment-relief program to meet the local situation. A special committee has been given the responsibility of making a research study of various plans with a view to bringing to the organization a plan of real merit. The Mormon Church has a system which has proved through the years to be very practical and highly effective. There is no reason that I can see why the Church of the Brethren, and every other church body, should not be able to relieve the civil government of all responsibility for the care of unemployed dependents in their respective ranks.

The time is here when the men of the church, without further speculation or equivocation, must show a new quality of moral and spiritual dynamic or become recessively impotent in the face of the most startling challenge of a new and vital epoch.

MINISTRY

How One Congregation Did It

Pastor Russell K. Showalter reports a busy but enjoyable summer in the Sandy Creek congregation of the First District of West Virginia. This church is located in Preston County, and is the third largest congregation in the brotherhood, according to the Yearbook. The membership on Oct. 1, 1940, totaled 1,058. The congregation is entirely rural and covers a wide area. There are seven preaching points in this congregation. Revivals are held annually at each of the places where there are regular services. In planning for these revivals for the summer of 1940, it was decided to have ten weeks of services as follows: A two-weeks revival for each of two churches; a three-weeks revival for three houses which are closest together, having a week at each house; and a three-weeks meeting for two churches, having ten days at each house. The new pastor, Brother Russell K. Showalter, offered to conduct all ten weeks of these services.

These four revivals were held in the following order. The first meeting was held the last two weeks of May at the Canaan schoolhouse. During this meeting ground was broken for the building of a new church. At the close of the meeting, sixteen persons were received by baptism, one by letter, and three went into the Methodist Church.

Bro. Showalter held the meeting at Mt. Grove the last two weeks of June after returning from Annual Conference. This was the weakest church in the congregation, but a wonderful revival resulted. On the second Sunday of the meeting an all-day dedication service was held, at which time an addition to the church and much new equipment were dedicated. The meeting was closed with a love feast, which was the first ever held in the church. Four baptismal services were held and thirty-one persons were baptized, fifteen being young people. Two whole families, having five members each, were baptized.

The three weeks' meeting at the Shady Grove, Clifton, and Salem houses was held in July. As a result of this meeting, twenty-eight were baptized and one restored. The meeting closed with a love feast at the Salem house, with 370 members crowded around the Lord's tables.

The last revival was held the first three weeks of September and divided between Hazelton and Mt. Dale. There were overflow crowds. Thirty-two were baptized and three were reclaimed. The meeting closed with a love feast at the Mt. Dale house, with 165 members around the tables and some who could not find room.

One hundred seven persons were baptized into the Sandy Creek congregation during these four meetings. One was added by letter and five were reclaimed. Those baptized were 21 juniors, 35 intermediates, 30 young people and 21 adults.

The pastor is now in the midst of seven weeks of Bible institute in his large and interesting congregation.

ADULT DISCUSSION OUTLINE

Refugees—Past and Present

Scripture: Matt. 2: 13-23

Sunday, January 5

Note: Many churches will study missions during January. China: A Dangerous Opportunity (60c) and Shifting Populations in America (25c) are being recommended for study. For those who are not using these we offer the following:

I. Christ in Exile (Matt. 2: 13-23)

1. Enemies sought to destroy the Christ Child.
2. The anger of Herod brought persecution.
3. The holy family returned to the homeland when the danger passed.
4. This brief exile sheltered Jesus from his enemies and gave him room to grow.

II. The Church of the Brethren in Exile

Two hundred years ago Brethren were refugees from Germany to America. Here fortunately they found shelter from their enemies and room to grow.

III. Refugees in America Today

Millions are in the world. Some are coming to America. They need shelter from their enemies and a chance to live and grow.

Refugees to America are limited by quota. The total number of immigrants from all countries cannot exceed 153,774 in any one year. This is insignificant when compared to our total population of 130,000,000. In the past eight years the number actually coming was less than one third of the quota.

Refugees, instead of being a threat to labor, often bring with them skill and information essential to industry, which actually results in jobs for Americans. Some of the world's greatest scientists, writers and artists are being saved for society through refugee work.

IV. Refugee Work in the Church of the Brethren

1. The Brethren Service Committee with headquarters at Elgin, Ill., is co-operating with the Friends in the Scattergood and Quaker Hill hostels and the Philadelphia office. Workers and money are furnished these institutions set up to train and place refugees.

2. Your help is needed: (a) To find openings in industry and the professions for refugees. (b) To furnish money to pay our appropriations to this work. Send information and money to the Brethren Service Committee, Elgin, Ill.

CORRESPONDENCE

With Our Schools

Bridegwater College

The sixty-first session of the college is advancing with promise of a good year. The attendance is normal but slightly under last year. Present registration is two hundred and seventy-three. New staff members are Paul W. Keller of Oak Park, Ill., instructor in speech, and Galen L. Stinebaugh of Huntington, Ind., instructor in music education.

The Annual Spiritual Life Institute for this session is scheduled for Jan. 5-10, 1941. Harper S. Will, M. R. Wolfe, Raymond R. Peters, A. Stauffer Curry, Dr. and Mrs. Garry C. Myers, Dr. Oscar G. Blackwelder, and Missionary Ida Shumaker constitute the leadership of the institute. The college anticipates a large attendance of pastors and ministers from all parts of the region.

The college trustees were in session recently. R. Douglas Nininger of Roanoke, Va., representing First Virginia, was inaugurated trustee as the successor of Dr. Roy M. Hoover, who had served for a period of twelve years. The board devoted much time to the problem of the future expansion of the college and appointed a special committee to study certain phases of the problem of promotional organization. Dr. C. E. Resser of Washington, D. C., C. W. Wampler of Harrisonburg, and J. W. Ikenberry of Daleville were named on this committee.

Benefactor of the college, Benjamin Cline of Weyers Cave, Va., was laid to rest on the day of the board meeting. The board adjourned in honor of his memory and passed appropriate resolutions recording his services to the college. Rebecca Hall stands as a memorial to his wife, Rebecca Driver Cline, and to Bro. Cline's generosity. President Bowman conducted the funeral assisted by Pastor Murray L. Wagner.

Juniata College

Juniata College was honored by receiving the recognition of the Association of American Universities at the annual meeting of that body held several weeks ago at Washington, D. C. The Association of American Universities is the highest accrediting agency in the United States and fewer than one third of the colleges in Pennsylvania have been placed on their accepted list. This recognition came following a visit by President Raymond Walters of the University of Cincinnati to the Juniata campus last May. The basis of accreditment is the academic standing of the faculty, the curriculum offered, and especially the records made by its graduates in the recognized universities of the country.

The Joseph J. and Myrtle F. Oller Memorial Organ was dedicated Sunday afternoon, Dec. 1, in Oller Hall. Virgil Fox, young concert organist and instructor of Organ at Peabody Conservatory, gave the recital. Demand for tickets, all of which were complimentary and reserved, was so great that all who wished to attend the dedication could not be accommodated. The organ, which is the gift of Miss Rello Oller, the sister of Professor Jack Oller of the French Department of Juniata College, is considered one of the finest in central Pennsylvania.

Spiritual Emphasis Week was observed at Juniata College, Dec. 1-7. Dr. Robert Speer, who appeared in a series of meetings at the Presbyterian church, and Rev. Joseph Woods, pastor of the Presbyterian church at Phoenixville, Pa., and for several years a missionary in China, were the main speakers at meetings held each morning and evening throughout the week. Both speakers are sons of the Juniata Valley who are well known in the Presbyterian Church and in the world of religion. President Charles C. Ellis and Dr. Calvert N. Ellis also gave addresses at these meetings. Spiritual Emphasis Week is sponsored each year at Juniata College by the religious organizations of the campus.

La Verne College

Our Golden Jubilee Banquet will be held on Friday evening, Jan. 17, with Brethren C. C. Ellis and A. C. Baugher as speakers.

Paul H. Bowman, Jr., was with us at chapel on Dec. 10 and gave a challenging report of his experiences in European relief work.

Dwight Welch, member of the Class of 1925, home on furlough from his work as a Y. M. C. A. executive in the Hawaiian Islands, gave an interesting chapel talk on Dec. 3.

Twenty-four representatives from La Verne attended the meeting of Student Volunteers of the Church of the Brethren at McPherson College in November. They reported an enjoyable trip and a very helpful conference.

Bro. R. H. Miller rendered much appreciated service at our church and school, Nov. 10 to 16, in connection with the celebration of the fiftieth anniversary of the organization of the La Verne church and the observance of Religious Emphasis Week on the campus.

The Pacific Coast Regional Conference will be held at La Verne, Jan. 12 to 17, instead of at the usual time in February. The change was made so that we might have the services of Brethren C. C. Ellis of Juniata College and A. C. Baugher of Elizabethtown College. They will be in attendance at the meeting of the Association of American Colleges the preceding week.

Dr. Albert Edward Day, famous preacher and pastor of the First Methodist church of Pasadena, and A. F. Newcomb, veteran temperance educator and campaigner, will be outside speakers at our regional conference. Dr. Day will speak on Tuesday evening and Mr. Newcomb on Wednesday evening and at the chapel period that day.

God's Seed Baskets

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

We who are Christians, who bear the name of Christ, should be seed baskets for Christ. We should bear his precious word in our hearts.

This seed truly is precious. Christ suffered many hardships, giving up his glory in heaven with his Father, coming to this sinful world to suffer and die that we might have this precious seed to bear to others.

We cannot bear this precious seed unless we have it hidden in our hearts. Sometimes this seed seems hard to bear. We must meet many discouragements; we may have to weep as we go when we see the many souls going astray. Jesus looked over Jerusalem and wept, saying, "Oh Jerusalem, Jerusalem, how often would I have gathered you under my wings as a hen doth her chicks, but ye would not."

If we look forward to the joy of bringing sheaves to Christ, the task becomes a joy. How careful we should be to bear this precious seed wherever we go that souls might be saved!

How much weeping have we done in bearing this precious seed? Perhaps we have not even tried to bear this precious seed to others. When this seed is so precious and costs so much, and you waste it, keeping it from others, what will you answer Christ? You will not be able to come rejoicing, bringing the souls with you. What kind of a seed basket are you?

York, Pa. Mrs. Arthur Hess.

The Message of Christmas

Another blessed Christmas time has come to enrich and sweeten our lives. It is a time when we forget our daily work and think of the greater things of life—love, kindness, friendship, gifts, children, home life, and the church. It is a time when a gloomy world is transformed into a fairyland of beauty, mirth and gladness. Even the poorest of homes and the gloomiest rooms are made bright with tinsel and holly. Even the hardest heart is made soft and tender by pleasant surroundings. Christmas is also a time when we think of our friends, without whom life would be an empty shell. Our friends, often forgotten in the busy rush of life, are called to mind and messages of good cheer are sent to them. The spirit of friendship so fills the air that even the most lonesome heart can feel its touch. Oh, blessed friendship! How precious!

Many years ago in Bethlehem an event took place which seemed to be very insignificant. A Baby was born in a barn. No trumpets were blown at his birth. The great masses of people knew nothing of the event. Yet that Baby was God incarnate—or God living in the flesh among men. That Baby was the perfect revelation of God, without which we could not know God as we do. That Baby is Jesus, who is an example for us all, a perfect example of a human life in both conduct and character. That Baby is Jesus, who is the good shepherd, the true vine, the bread of life, the living water, the light of the world, the way, the truth and the life. That Baby is Christ our Savior, without whom we could not have forgiveness of sins. That Baby is Christ, who conquered death and rose again, showing us that we, too, can have eternal life. That Baby is the divine son of God, to whom every knee shall bow and every tongue shall confess. That Baby is the Jesus whose birthday we celebrate on Christmas Day. Oh, blessed Jesus! How divine!

Christmas is more than a national holiday. It is universal. The whole world unites in the celebration of the coming of our Lord. The arms of God encircle the world on that day. Christmas is considered more fundamental and more all-inclusive than all other holidays. It is very important. What would our world be without Jesus? What would our homes be without Jesus? What would our personal lives be without Jesus? It was a momentous occasion when God sent his Son into the world. Can we not say it is the best day of the year? Oh, blessed Christmas! How important!

May the precious treasure of God's gift to the world be fully experienced in each human heart. May the song of the angels echo through the New Year. May others see Jesus portrayed in our lives. And as they see Jesus in us, may they live closer and closer to him until peace and goodwill shall be spread throughout the entire world.

Elkins, W. Va. Ada Scrogum.

"Well, Wasn't That Nice!"

Time: A Sunday morning before Christmas.

Place: A kindergarten room in a Church of the Brethren.

The Incident: Little Tommy, aged three-and-one half years, sat listening with rapt attention while the teacher told the story of why we have Christmas. As she finished speaking Tommy clasped his hands together, his little face alight, and drawled: "Well, wasn't that nice!"

Rossville, Ind. Dortha E. Barnhart.

Death Claims Elder E. S. Fox

Edwin Stanton Fox was born in North Georgetown, Ohio, Feb. 9, 1862. He died following a sudden heart attack at his home near Larned, Kans., Nov. 14, 1940, aged 78 years, 9 months, and 5 days.

His mother died when he was about one year old. When he was two years of age he moved with his father to Wisconsin, where they lived until 1878, when they moved to Ellis County, Kansas. Later the family moved to Russell County near Gorham, same state.

On June 24, 1885, he was married to Elizabeth A. Crissman and to this union were born 16 children. In 1902 the family moved to Pawnee County, on a farm south of Larned, where he resided until his death. Two infants preceded him in death; also his wife in 1922, and a married daughter in 1938.

He was married to Mrs. Elizabeth Gregory of Larned on June 25, 1929. Their friends often spoke of them as an ideal elderly couple.

He leaves to mourn his death his widow and thirteen children: Frank of Parsons; Pearl and Elmer of Los Angeles, Calif.; Mrs. Susie Barnhill and Mrs. Ruth Middleton of Bell, Calif.; Mrs. Tena Bowser of Fresno, Calif.; Mrs. Laura Steele of Rocky Ford, Colo.; Henry, Lee, Abe and Dan of Larned; Mrs. Gladys Wycoff of Pawnee Rock; Mrs. Marie Reber of Kansas City, Mo. There are forty-three grandchildren and eight great-grandchildren.

Bro. Fox united with the Church of the Brethren when a young man. On May 8, 1897, he was elected to the ministry and in 1914 he was ordained to the eldership. He served as elder of the Larned City church, later of the Eden Valley church, and at the time of his death was elder of the Larned Rural church where he had given many years of service. He enjoyed serving in the free ministry and was always willing to labor for the Master. It was a joy to him to support the church

financially. He had good health until about four years ago when diabetes developed and weakened his heart. He went to the limit of his strength to assist in the church program to the last. He stood in the pulpit on the Sunday preceding his death and read the Scripture text and arranged for the granting of two church letters. He always had a smile and a word of encouragement for old and young. His association with others in church administration was always helpful and carried out in an unselfish, kindly spirit. His neighbors looked up to him as a man of sound business judgment, and as one who was interested in their spiritual and moral advancement. He was a loving and devoted husband and father. Although his large family was scattered he never ceased to plead at the Throne of Grace for each one of them.

A large crowd attended funeral services at the Larned Rural Church of the Brethren. Bro. H. D. Michael preached a comforting sermon and Bro. R. A. Haney assisted in the service. Grandsons were pallbearers. Burial was in the Larned cemetery.

Larned, Kans. Mrs. R. A. Haney.

The E. E. Frantz Golden Wedding

On Sunday, Sept. 28, 1940, nearly one hundred relatives and friends met in Ravenna Park in Seattle, Wash., to celebrate the fifty-fifth wedding anniversary of Brother and Sister E. E. Frantz.



Ezra E. Frantz, son of John J. and Rebecca Frantz, was born near North Manchester, Ind., Jan. 11, 1860, where he grew to manhood. At the age of twenty-five years he married Ida M. Snell, daughter of Eld. Levi and Harriet Snell. She was born Dec. 16, 1868, in Kosciusko County, Ind., near the town of Sidney, where she grew to womanhood. She became a member of the Church of the Brethren in 1881, being baptized by Eld. Jeremiah Gump in the Spring Creek congregation. Her mother passed away in 1880, and Ida went to live with her uncle and aunt, Elder and Sister Daniel Snell. Here she had a good home for two years. When her father remarried she lived with her father and stepmother until Sept. 28, 1885, when she and Bro. Frantz were married. They have been members of the church for many years. Bro. Frantz became a member in the West Manchester congregation and was baptized by Elder I. J. Rosenberger. During their married life they lived in Michigan, Indiana, North Dakota, Montana, Idaho, and the state of Washington—where they have resided for the last twenty years. Bro. Frantz is an auctioneer and has done this kind of work in at least seven different states. At the age of eighty years his voice is as strong as it was thirty years ago.

Bro. Frantz has four brothers living in Indiana and one in Michigan. Sister Frantz has one brother in Cambridge, Nebr., and a half brother in Summerfield, Kans.

Brother and Sister Frantz are the parents of eight children, three girls and five boys. The eldest daughter passed away at the age of fourteen years, and one son nine years ago. There are sixteen grandchildren and five great-grandchildren. Of these a goodly number enjoyed the celebration in the park where long tables were spread under the trees. The table where Uncle Ezra and Aunt Ida sat was decorated with a large three-tier wedding cake.

Relatives were there from Grants Pass, Marshfield and Portland, Oregon; from Manson, Winesap and Olympia, Washington. After dinner a short program was given. Brethren Sherman Stookey, Amos Blocher and Frantz gave short talks and Bro. Frantz gave a reading which he had composed in honor of the occasion.

Brother and Sister Frantz now reside with a son at Seattle, Wash.

Tumwater, Wash. Blanche Beigh.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bowles-Jensen.—On Nov. 10, 1940, by the undersigned, at the home of Mr. Elmer Kinney, Leonard Bowles and Ida E. Jensen, both of Nampa.—M. S. Frantz, Nampa, Idaho.

Brown-Gochenour.—At the Rossville Church of the Brethren, Sept. 28, 1940, Nelson J. Brown and Katherine F. Gochenour, both of Rossville, Ind., by the undersigned.—Robert L. Sink, Rossville, Ind.

Burkhart-John.—In the Federated church at North Jackson, Ohio, on Nov. 29, John L. Burkhart and Donnabell John, by the undersigned.—A. H. Miller, New Philadelphia, Ohio.

Graham-Howard.—Charles F. Graham and Ruth P. Howard, both of Ottumwa, Iowa, Nov. 9, in the Ottumwa church, by the pastor.—Charles A. Albin, Ottumwa, Iowa.

Maddocks-Harris.—On Nov. 29, at the home of the groom's parents, Robert Raymond Maddocks and Marjorie Clare Harris, by the undersigned, grandfather of the groom.—D. M. Maddocks, Altoona, Pa.

Miller-Ridgway.—William Versal Miller and Grace LaVon Ridgway, both of Albia, Iowa, Oct. 5, in Albia, by the undersigned.—Charles A. Albin, Ottumwa, Iowa.

Pepple-Kern.—By the undersigned, in the Cedar Lake Church of the Brethren, Nov. 16, 1940, Ruth Kern and Harold Pepple, both of Garrett, Ind.—G. A. Zook, LaGrange, Ind.

Potts-Shaw.—Elmer G. Potts and Juanita Shaw, at the home of the undersigned, Nov. 23, 1940.—Russell A. Sherman, Garrett, Ind.

Richardson-Hodges.—At the parsonage, by the undersigned, Nov. 30, 1940, Charles W. Richardson of Flora, Ind., and Laura Hodges of Camden, Ind.—Robert L. Sink, Rossville, Ind.

Sells-McRoberts.—On Sept. 27, 1940, at the home of the bride's parents, by her father, the undersigned, Bro. Ralph Sells of Muskegon and Sister Olive Helen McRoberts.—R. J. McRoberts, Lake Odessa, Mich.

Sparks-Aukerman.—On Nov. 21, 1940, in the Church of the Brethren, Eaton, Ohio, Lester Sparks and Mary Ellen Aukerman, both of Eaton, by the bride's cousin, the undersigned.—Glen A. Moyer, Greenville, Ohio.

Troxel-Dennis.—On Nov. 6, 1940, by the undersigned, at the home of the groom's aunt, Joseph Troxel and Vivian Dennis, both of Nampa.—M. S. Frantz, Nampa, Idaho.

FALLEN ASLEEP

Baker, Sister Mildred M. L., a devoted wife and mother, died Nov. 19. She was only twenty-seven years of age. She is survived by her parents, two brothers, a faithful husband and a little daughter. Mildred loved everybody and everybody loved her. At the largely attended funeral the Twenty-third Psalm was used as a message of comfort. Interment was in Meadowridge Memorial Park, near Baltimore, Md.—I. S. Long, Baltimore, Md.

Belcher, Mrs. Matilda Corfield, died at the home of her son, Richard Belcher, of Somerset, Nov. 20, 1940, after an illness of six weeks, aged 73 years. She was a member of the Episcopal Church since early life. She and her husband came from England many years ago and lived in Pennsylvania since their arrival here. She is survived by one daughter, one son, two grandchildren and two brothers. Funeral services were conducted by the writer in the home, with interment at Meyersdale, Pa.—J. Lloyd Nedrow, Sipesville, Pa.

Brubaker, Alva Roy, was born Nov. 14, 1902, at Surrey, N. Dak., and died at Calgary, Alberta, Canada, Nov. 8, 1940. He moved with his parents to Consul, Saskatchewan, in 1910, where they resided until moving to Calgary in 1936. At the age of eleven he accepted Christ and lived devotedly until his death. At the age of twelve he was badly injured by being thrown from a horse, an accident that left him partially disabled. It is thought that this injury was the cause of the formation of a blood clot that caused his sudden death. He leaves his parents, of Calgary, two sisters, three brothers and other relatives. Funeral services were conducted by the undersigned, from the Foster and Foster funeral home, Calgary. Interment was at Calgary.—E. C. Cawley, Arrowwood, Alta., Canada.

Cline, Benjamin, born near Timberville, Va., July 16, 1850, died Nov. 9, 1940. He was a son of Abram and Catherine Driver Cline of Augusta County, Va. Bro. Cline married Rebecca Driver of Timberville in 1878. She preceded him in death twenty-one years ago. An infant daughter died in 1880. Bro. Cline united with the church in early life and served in the office of deacon for a number of years. He also served on the board of directors of the old folks' home at Timberville for several years. Bro. Cline was one of eleven children. He is survived by two brothers and two sisters. Funeral services were conducted from the Pleasant

Valley church near Weyers Cave by Bro. Paul H. Bowman, assisted by Bro. M. L. Wagner.—Mrs. J. H. Bosserman, Jr., Mt. Sidney, Va.

Corrigan, Sister Lilah Mae, was born Dec. 20, 1901, in Whitley County, Ind., the third child of Daniel and Eva Egolf Zumbrun. After four months of intense suffering, three months of which were spent in the Lutheran hospital in this city, she passed away Nov. 23, 1940. On April 16, 1925, she was married to Francis B. Corrigan. To this union was given one son, who, with the father, parents, four sisters, and four brothers, remains. Services were conducted at the Blue River church by the writer and L. U. Kreider. Interment was in the Christian Chapel cemetery, at Merriam, Ind.—Van B. Wright, Ft. Wayne, Ind.

Garst, Samuel David, son of Jacob and Barbara Miller Garst, was born April 22, 1864, near Jonesboro, Tenn., and died at the home of his niece, Mrs. Albert Ferguson, Oct. 14, 1940. On Sept. 21, 1887, he was united in marriage to Maggie Isabelle Osborne. He was a devoted companion, a worthy neighbor, and a true example of honesty. For several months he bravely and patiently bore his affliction, leaving a bright testimony. He is survived by one sister, six nieces, seven nephews, and many friends. Funeral services were conducted by Brethren A. M. Laughrun and Rev. J. B. Hilbert in the Pleasant Valley church. Interment was in the cemetery near by.—Mrs. Albert Ferguson, Jonesboro, Tenn.

Gockley, Samuel C., was born in Rockford, Ill., April 1, 1859. Here he spent his childhood. In 1883 he was married to Lavinna Stutsman. To this union was born one son. In 1885 he moved to Pickrell, Nebr., where his wife died in 1887. Three years later he was married to Minnie Lenger. To this union were born five sons and two daughters, one son passing away in infancy. In 1897 he moved to Rocky Ford, Colo., where he resided for eight years. He was one of the founders of the church in that place. In 1905 he moved with his family to Newberg, Oreg., and from there to Wenatchee, Wash., in 1908, residing at Sunnyslope for many years. Bro. Gockley enjoyed good health until about two years ago. He died Nov. 4 at a local hospital. Always he had the interest of the church at heart. When he could not attend services in person he was an enthusiastic radio listener. He served as deacon for many years. He was preceded in death by his wife, June 2, 1925. Surviving are five sons, two daughters, fourteen grandchildren and three great-grandchildren. Funeral services were conducted by Pastor W. T. Luckett at a Wenatchee funeral home. Interment was in the Sunnyslope cemetery.—W. T. Luckett, Wenatchee, Wash.

Good, Mrs. Annie Rebecca, daughter of Jacob and Sara Bobey, was born June 30, 1871, and departed this life on Oct. 24, 1940. She was born near Greencastle, Pa. After her marriage to Theodore Good she lived near Chewsville, Md., until her death. She united with the church at Broadfording, and later was associated with the church in Hagerstown, where she was a faithful member until the time of her death. She leaves her husband, two daughters, two sons, eight grandchildren, one sister and a host of other relatives and friends. Funeral services were held in the Hagerstown church on Oct. 27, in charge of the writer. Burial was made in the Broadfording cemetery.—Paul M. Robinson, Hagerstown, Md.

Harmon, Thelma L., was born March 25, 1903, in Clinton County, Ind., the daughter of Howard and Anna Black. Since she was three years old, because of the death of her mother, she had resided with her aunt and uncle, Mr. and Mrs. Virgil Kingery. In 1912 they went to Glendale, Ariz. Thelma lived a devoted Christian life. In 1919, with her foster parents, she came to Wenatchee. On Jan. 30, 1927, she was married to D. D. Harmon. After a short illness she passed away in the hospital in Wenatchee, Sept. 29. She leaves to mourn their great loss, her husband, her aunt and three brothers. She was always at church when her health would permit, and ready to do anything that she could to help in the church she loved. Funeral services were conducted by Pastor W. T. Luckett. Interment was made in the Evergreen cemetery.—Mrs. H. W. Kingery, Wenatchee, Wash.

Hochstetler, John J., aged 61 years, was killed at noon Nov. 26, 1940, when he fell from a moving truck on the Madisonburg-Smithville road. He was born May 19, 1879, near Berlin, Ohio. His parents were the late Bishop Josiah Hochstetler and Cathrine Beeghly. In 1901 he was married to Edna Ewing. To this union were born six sons and a daughter, all surviving. He leaves also his companion, a sister and nineteen grandchildren. Bro. Hochstetler served in the deacon's office for nineteen years. He loved his Bible and was constantly concerned about the things of the kingdom. Funeral services were held at the Wooster Paradise church by Bro. A. H. Miller of New Philadelphia and his pastor, Bro. W. D. Fisher. Interment took place in the Bunker Hill cemetery, Berlin, Ohio.—Mrs. Ivan Moomaw, Smithville, Ohio.

Miller, Lulu Naomi, wife of Samuel A. Miller, died at their home four miles west of Goshen, Oct. 22. She had been bedfast for five weeks. She was the daughter of Wilson and Anna Love, born Nov. 19, 1879, at Locke. Her marriage to Samuel Miller took place forty-three years ago. To this union were born three children, one of whom preceded her in death eight weeks ago. Nine grandchildren, one great-grandchild and one brother also survive. She was baptized when she was fourteen years old and remained faithful until death. She had served in the Elkhart Valley church for the last eighteen years. She was president of the ladies' aid for ten years, and a consecrated Sunday-school teacher for many years. She was teaching until her illness made it impossible. Funeral services were in charge of Brethren Melvin Stutsman and George Stull. Interment was in the West Goshen cemetery.—George Stull, Elkhart, Ind.

Moore, Anne Maria Calvert, daughter of Ira and Rachel Jones Calvert, was born July 26, 1850, in Huntington County, Ind., and passed away Nov. 22, 1940, at her home in Glendora, Calif. She lived in Indiana with her parents until she was fifteen years of age, when she moved with them to Illinois. In 1870 she was united in marriage to John Moore, who preceded her in death May 11, 1909. To this union were born eight children, three of whom passed away in infancy. Five survive. She leaves also three foster children, fourteen grandchildren, thirty great-grandchildren, one sister and one brother. She united with the Church of the Brethren when nineteen years of age. She and her husband were deeply interested in the Lord's work. During their busy life on the farm they never neglected to conduct family worship. Since 1926 she lived in Glendora with her daughter, Flossie Hartman. "Grandma," as she was lovingly called by her many friends, blessed the lives of others in cheering letters, bits of counsel, and even loving chiding coupled with helpful advice. Funeral services were conducted by Eld. J. W. Cline, assisted by Elders J. W. Lear and W. H. Wertenbaker. Six of her nephews acted as pallbearers. Mrs. Hartman accompanied the body to Lawrenceville, Ill., where services were held at the Allison Prairie church. Burial was in the cemetery near there.—Mrs. Harvey Starner, Glendora, Calif.

Norris, W. A., son of William and Esther Norris, was born June 3, 1855, and passed away Nov. 8, 1940. He was united in marriage to Rosella Dohner March 23, 1878. To this union were born two sons and two daughters. The four children survive; the mother died on Jan. 1, 1932. Mr. Norris spent his entire life in and around Potsdam. He followed farming as an occupation until he retired several years ago. One brother, two sisters and other relatives survive. Funeral services were held at the Georgetown church, and interment was in the cemetery near by. Services were conducted by Bro. S. A. Blessing and Bro. A. Taylor.—Mrs. Belle Hall, Laura, Ohio.

Ogg, Melva L., daughter of Edward and Grace Blough and granddaughter of Eld. S. H. Miller of Waterloo, Iowa, was born Aug. 8, 1899, at Sunnyside, Wash., and died at Walla Walla, Wash., Oct. 12, 1940. She was married to William Ogg, who with her parents, two sisters, three brothers and many other relatives survive her. For a number of years she was a nurse at the hospital of the state university at Moscow, Idaho. She was in this service until a few weeks before her death, which resulted from a paralytic stroke. She was a member of the Brethren Church. Funeral services were conducted at Walla Walla by Rev. C. H. Cowdy of the Methodist Church.—J. E. Miller, Elgin, Ill.

Potts, Grover Cleveland, born July 31, 1883, passed away Nov. 4, 1940, at the Sacred Heart hospital, Garrett, Ind. Bro. Potts, with his wife, was baptized in the Pleasant Chapel congregation in 1928, and since that time was a faithful member, having a nearly perfect attendance record. The wife, one son, one daughter, and three grandchildren survive. Services were conducted by the undersigned, and interment was in the Fairfield cemetery.—Russell A. Sherman, Garrett, Ind.

Rankin, Violet Dennis, was born March 12, 1901, and died Nov. 16, 1940. She is survived by her husband, two sons, two daughters, father, mother, five brothers and one sister. The ravages of cancer confined her to her bed for many weeks. The funeral services were conducted in the union chapel of the Markleysburg congregation in charge of the writer. Interment was in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

Santee, Israel, born Nov. 2, 1859, died at his residence in Burbank, Calif., Nov. 12, 1940. In apparent good health except for dimmed eyesight, he quickly passed because of a severe heart attack. His wife had preceded him in July, 1939. He is survived by a daughter, two sons and three grandchildren. Bro. Santee, a deacon, had come into the church in his youth and always exercised faith and joy in service which bore a living testimony to all who knew him. Funeral services were held by Pastor H. A. Frantz, and interment was in the Inglewood cemetery.—H. A. Frantz, Glendale, Calif.

Sines, Elijah, born May 12, 1859, died Nov. 12, 1940. He leaves two brothers and one son. His wife died in 1936. Bro. Sines united with the Church of the Brethren fifty-one years ago and remained faithful to his baptismal vows. Funeral services were conducted in the Sand Spring house of the Markleysburg congregation by the undersigned. Interment was in the adjoining cemetery.—B. B. Ludwick, Markleysburg, Pa.

CHURCH NEWS

Canada

Bow Valley.—The church decided in business meeting on Nov. 4 to have Sister Grace Brubaker become our pastor and take over the work here until the first of next May. On Armistice Sunday we had a union service with the United Church. Their pastor, Rev. Upton, brought the messages and there was special music

by the joint choirs. We had our fall love feast on Nov. 23. Bro. Harold Michael, pastor of the First Irricana church, officiated, assisted by Bro. I. M. McCune of the Second Irricana church and our elder, Bro. Brubaker. Fifty-five surrounded the Lord's tables. Many said it was the most spiritual feast of recent years. Bro. McCune brought us the morning message of Nov. 24, on Lives That Count. We have appreciated having our visiting brethren with us. Our Sunday evening services continue with good interest. We have recently redecorated our church building. The materials were furnished by the ladies' aid and Sunday-school classes, and the men did the work. Plans are going forward for a Christmas program. Three letters of membership have been granted since our last report.—Mrs. S. M. Burger, Arrowwood, Alberta, Canada, Nov. 27.

Idaho

Nampa.—At a recent meeting the following church officers were elected for the ensuing year: elder, C. A. Williams; clerk, Stanley B. Keim; treasurer, Gilbert Brubaker; delegates to district meeting, Eld. C. A. Williams, Mrs. Gordon Yoder and Mrs. Richard Keim. Pastor M. S. Frantz reported a successful year with the church working harmoniously. The congregation gave him a standing vote of appreciation for work well done.—Stanley B. Keim, Nampa, Idaho, Dec. 1.

Illinois

Lanark.—Eld. I. D. Leatherman presided at our business meeting Nov. 28. The church officers elected for the coming year are: Bro. Leatherman, elder; Etta Horner, clerk; Mrs. Neil Atherton, treasurer. Our new pulpit has been finished; a short dedicatory service was held after the morning service on Nov. 24. About 160 attended our annual Thanksgiving dinner and service on Nov. 17. Rev. Benschoff of Waterloo, Iowa, who was holding revival meetings at the First Brethren church, was our guest speaker for the afternoon service. We dismissed two Sunday night services in order to attend the meetings. A union Thanksgiving service was held at the Christian church on Nov. 20, sponsored by the Federated Women's Bible class. The high school choir sang several numbers. Bro. Zimmerman of the First Brethren church gave the address. The offering was given to the Red Cross. About twenty attended the district women's meeting at Naperville. The ladies had an all-day meeting at the church, sewing for the war refugees. The missionary society sold about 170 dozen doughnuts on Nov. 29. On Sept. 29 Bro. John Heckman preached for us, and in the evening Bro. Merle Hawbecker of Cherry Grove officiated at our love feast while Bro. Leatherman attended the funeral of his aged mother in Ohio. The rally day service on Oct. 13 was attended by 191 persons. As our pastor was engaged in evangelistic meetings in Ohio, a splendid miscellaneous program was given in the morning, and the men's organization had charge of the evening service. On Dec. 1 a large crowd assembled at the beginning of our evangelistic meetings being held by Bro. G. G. Canfield.—Mrs. Ada Royer, Lanark, Ill., Dec. 1.

Indiana

Cedar Creek.—Nov. 17 brought to a close a two weeks' series of meetings in which much interest was shown. Bro. Van B. Wright of Ft. Wayne gave inspiring and helpful messages. Our neighboring churches brought special numbers in music. As a result, two accepted Christ. On Oct. 18 we held our annual fellowship supper, at which time the church budget was voted for the coming year. On Nov. 10 a young people's group conference, representing seven churches, was held here, with Bro. Arlo Gump as speaker. The executive committee met at the parsonage on Dec. 2 to make plans and discuss business for the coming year. Our Christmas program will be given on Christmas Eve.—Mrs. Lawrence Smith, Garrett, Ind., Dec. 3.

Osceola.—On Oct. 6 we had our harvest and rally day meetings, with Pastor Ervin Weaver of the North Liberty church as the speaker. Pastor Paul C. Lantis is attending Bethany Biblical Seminary. Our revival meetings were held Oct. 27 to Nov. 10 with Bro. B. D. Hirt as evangelist. His messages were very inspiring and helpful. Our love feast was held on Nov. 15. On Nov. 17 the men of the church gave a special Thanksgiving program. Bro. Arno Holdereed, a student at Manchester College, brought the message on Nov. 24.—Paul Singrey, Osceola, Ind., Nov. 30.

Spring Creek.—Since our last report two mothers have been

World-Wide CHRISTMAS MISSIONS Offering

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General Mission Board, 22 S. State St., Elgin, Illinois—

Dear Brethren: Enclosed find .....dollars as an offering for World Wide Missions, which please place to the credit of—



New missionaries consecrated at the Ocean Grove Conference, reader's right to left by couples: Everett and Joy Fasnacht for India; Edward and Helen Angeny and Rolland and Josephine Flory for China; Bessie Crim, R. N., front row, for China; Sylvia Oiness, R. N., back row, for Africa.

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..... Congregation

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Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193..	$.....

received into the church by baptism. On Oct. 20 our love feast was held with a goodly number present. Bro. R. C. Wenger from North Manchester officiated. The church recently suffered the loss of one of its deacons, F. M. Hardman, who was active in all church work. On family night, Nov. 20, an offering of over $64 was lifted for missions. A relief offering is being taken the last Sunday of each month. On Dec. 2 at our quarterly council we elected church officers for the coming year. Bro. Moyne Landis was again elected elder; Agnes Warner, clerk; Anna Wirth, correspondent; Lee Mishler, treasurer; Elliott Miller, trustee. The treasurer of each department reported all bills paid and a balance on hand. It was decided to send the Gospel Messenger to each family in the church. The young people are preparing the Christmas program and white gift service to be given on Sunday evening, Dec. 22. Bro. Byron Miller has been licensed to preach.—Mrs. Ella Tridle, Sidney, Ind., Dec. 3.

Union City.—After the revival meetings, Oct. 27 to Nov. 10, twelve were baptized. Bro. Hugh Cloppert from the East Dayton church was the evangelist. The love feast was held on Thursday evening, following the close of the meetings, with Bro. Roy Honeyman officiating. The regular quarterly missionary meeting was held in October. The ladies' aid is meeting one day each week for quilting. Plans are being made for the annual Christmas party to be sponsored by the aid society. We plan to reroof the church.—Eula Washler, Union City, Ind., Nov. 27.

Kansas

McPherson.—On Sunday evenings during the summer Pastor Bernard King and Bro. Burton Metzler conducted peace study sessions for young people. A number of young people and four adult leaders attended Camp Wa-Shun-Ga, Aug. 12-17. The women's council has been spending much time this fall making layettes and other clothing for refugee work. Sunday-school classes have contributed offerings to buy material. Clothing coming from many churches to the college is promptly sent on to Philadelphia. An offering of $82.86, received at the annual harvest service, went to district work. Installation of teachers took place on promotion day, Sept. 29. Fellowship suppers have been enjoyed at the church once a month since September. Early in October the pastor and the president of the women's council urged all members to write to Curtis Mitchell, Editor of Movie Radio Guide, favoring the elimination of demoralizing scenes in movies which make drinking scenes amusing or smart. On Oct. 3 the college B. Y. P. D. sponsored a bandage rolling party in the church parlors; Brother and Sister Desmond Bittinger and family were hostesses. The bandages are to be sent to Africa. This church was co-host to the national volunteer conference held at the college, Nov. 8-10. Brethren Rufus D. Bowman and Dan West spoke from the pulpit on Sunday. We enjoyed a spiritual feast during religious emphasis week, Nov. 17 to 24, when Bro. R. H. Miller was the guest speaker. The Thanksgiving offering for missions totaled $47.47. Pastor King began a series of evangelistic meetings at Garden City, Kans., Dec. 1. Since our last report fourteen letters have been received and nine letters granted.—Mrs. J. Hugh Heckman, McPherson, Kans., Dec. 2.

Pleasant View.—Since our last report the pastor and family were surprised with a shower consisting mostly of chickens, some feed and eatables. Reports of district meeting were given by Sisters Hazel and Nellie Hollinger and Brother and Sister Barnhart. Paul Bowman, Jr., gave an interesting illustrated lecture on his experience in relief work in Europe. A number attended our county Sunday-school convention in Hutchinson. An inspirational program featuring the life and hymns of Fanny Crosby was given one Sunday evening. Brother and Sister Frank Hollinger celebrated their fifty-fifth wedding anniversary recently. The women's work group served three hundred plates at the annual turkey supper. A home missions offering was taken Nov. 24. Bro. Durkee, a guest at the Home, did considerable work at cleaning the cemetery this fall. A group of young people from the Castleton community church gave a special musical program recently. On temperance Sunday the children of the Sunday school displayed posters depicting the evils of alcohol. The Junior League anticipates a singing service for the guests of the Brethren Home next Sunday evening. On Dec. 2 Bro. Clinton I. Weber and wife of Hutchinson began evangelistic meetings here.—Mrs. Florence Barnhart, Hutchinson, Kans., Dec. 4.

Maryland

Broadfording.—Our revival meetings were held from Oct. 6 to 20, with Bro. Samuel Lindsay as evangelist. As a result of his inspiring messages, seven accepted Christ. Special music was rendered at most of the services. Bro. Lindsay visited in ninety-nine homes. The love feast was held Oct. 19, with Bro. Lindsay officiating. Four bags of clothing have been sent to the American Friends Service Committee in Philadelphia through the women's work organization. Some of the members attended the ministerial and Sunday-school meeting held at Myersville, Md. The Thanksgiving service was held Nov. 21, with Bro. Edgar Landis of the Back Creek congregation as the guest speaker.—Mrs. Samuel Parmer, Greencastle, Pa., Dec. 4.

Michigan

Crystal.—We enjoyed the communion service on Oct. 27. An impressive special communion service was held in the home of Brother and Sister Neri Shrider, because Sister Shrider is not able to attend our regular services. The sum of forty dollars was netted at our annual chicken dinner and bazaar on Nov. 7. The B. Y. P. D. of the northeast district met in our church Nov. 24, with an attendance of some eighty young people for an all-day convention followed by a play in the evening by the young people of the Flint church. Those of us who are older are much encouraged by the interest the young people have in the church. The men's group, with a little aid from the women's group, financed the installing of a new furnace.—Cuba Bollinger, Crystal, Mich., Nov. 30.

Lakeview.—Bro. Lloyd Blickenstaff has been chosen pastor, and Bro. G. E. Barkdoll elder. Other recent elections include: Leroy Leckrone, clerk; Ray Hillsamer, treasurer; Fern Hillsamer, superintendent of the Sunday school; Mamie Hillsamer, cradle roll superintendent; Eliza Somsel, home department superintendent; Mildred Colclesser, president of ladies' aid. Sister Hazel Long was our delegate to district meeting. The "my try" sister club recently met to exchange gifts and drew names for the coming year. The ladies' aid held a chicken supper and bazaar Nov. 15. Bro. Dan West gave a very interesting address on Nov. 17. A union Thanksgiving service was held at the Methodist church on Nov. 21.—Ella Keith, Brethren, Mich., Nov. 26.

Minnesota

Root River.—Since our last report three young people have been received into the church by baptism. Four intermediates and four young people attended Camp Wapsie in August. Bro. Mark Burner taught a class at the young people's camp. On Sept. 29 our communion was held with an attendance of one hundred. On Oct. 8 the women of the Lewiston church, Minn., and the Fredericksburg church, Iowa, met with us for an all-day meeting with Mrs. Dan West of Goshen, Ind., as speaker. On Oct. 15 the ladies' aid served dinner to the members of the school board. More than seventy dollars was received. A new entrance to the church basement has been built in and the church has been painted on the exterior. Our pastor, Bro. Burner, attended the pastors' conference at Bethany Biblical Seminary the latter part of October. During his absence Rev. Flikkema of the Reformed church filled the pulpit. Because of the blizzard, Paul Bowman, Jr., did not reach our church to speak of relief work. On Nov. 15 the father and son banquet was held with Rev. Knol of the Methodist church as speaker. We were glad to have Bro. I. D. Leatherman of Lanark, Ill., give us the Thanksgiving address, Nov. 21. A birthday supper was served in the church basement Nov. 29. The ladies recently packed and sent several bags of clothing to relief workers. Our young people were entertained on Nov. 24 by a group of Methodist young people. Our work is moving along nicely with a good attendance in Sunday school.—Marjorie Tammel, Preston, Minn., Dec. 2.

Missouri

Osceola.—On Sept. 8 we met in council, at which time the following officers were elected: Bro. James Mohler, elder; Nita Simmons, clerk; Elsie Osborn, Sunday-school superintendent. Pastor Baldwin handed in his resignation to become effective in May. The church is now looking for another pastor. During the last of September and the first of October we had no church services due to the illness of our pastor, Bro. Baldwin. On Sunday, Oct. 27, we had an all-day program honoring Uncle Abe Replogle's ninety-first birthday. Eld. Mohler conducted a revival during Thanksgiving week, at which time two were received by baptism. Despite the bad weather forty-six communicants attended the love feast. Bro. Baldwin officiated, assisted by Brethren Ralph Skaggs and Ernheart. The evening of Nov. 29 six McPherson College students gave a program of chalk work, quartet music and a sermon to a crowded house.—Mrs. L. M. Baldwin, Osceola, Mo., Dec. 2.

Nebraska

Lincoln.—A peace meeting, sponsored by the B. Y. P. D. was held at the church on Nov. 11. Mr. Wheeler was the principal speaker. Following prayer meeting on Nov. 12, a farewell social was held for Wilbur Mease, who left the twenty-second for his work at Bethany Biblical Seminary, Chicago, Ill. A gift was presented to him from the church. Several classes gave Thanksgiving baskets to the needy. Twenty-seven men representing the men's organization recently heard the colored pastor, Rev. Burckhardt, speak on character building. The B. Y. P. D. had charge of the city mission recently, giving a play entitled Better Than None. On Sunday afternoon of the twenty-fourth they sang in the homes of shut-ins. On the twenty-ninth they sponsored a candy-making social, which was followed by a song service. The women's council has been holding regular meetings every two weeks with outstanding programs. The women have been very busy quilting. The men have waxed the church floors and repaired the seats this month. Prayer meeting has been held regularly every Tuesday evening.—Mrs. Robert H. Evans, Lincoln, Nebr., Nov. 30.

North Dakota

Carrington.—During the evangelistic service by Brother and Sister G. G. Canfield a consecration service was held for the entire Sunday-school staff. On another evening there was a

consecration service for all. On the last Sunday of the meetings there was a consecration service for children. Eight were baptized, one reclaimed and one received on former baptism. On Oct. 27 the Walter Altman family entertained the young people's class and their parents. On Nov. 14 Bro. Paul Bowman, Jr., gave a very fine talk in the Carrington high school auditorium. At the union Thanksgiving service, held in the Brethren church, Rev. Ralph McNeil preached the sermon. The basement of the church now has a cement floor. We are looking forward to the time when district conference will be held here. The aid society sent a box of clothing to the Brethren Service Committee at Elgin to be sent to the refugees. Eld. Sylvan Stemen preached for us recently and attended several meetings during the evangelistic services.—Bro. Walter McKee, Carrington, N. Dak., Dec. 2.

Ohio

East Dayton.—On Sept. 22, at the rally day service, several past superintendents were present. Bro. John Root was guest speaker for the morning service, and Bro. Harold Helstern for the afternoon service. Twelve were baptized at the close of our evangelistic meetings in October. Bro. Wilmer Petry's splendid work was appreciated. Our pastor has been away in evangelistic work. During his absence, the following brethren filled the pulpit: Lon Karns, William Hollinger, Henry Barnhart and Ralph Brumbaugh. The young people had charge of one evening service. We are looking forward to a Christmas program by the primary department on Christmas Eve.—Mrs. H. K. Smart, Dayton, Ohio, Nov. 28.

East Nimishillen.—Our attendance has been, on the average, better than a year ago; the interest of the members, better; and their faithfulness to the program, good. The Sunday-school attendance shows a slight increase. The church school spirit is especially shown in the activities of the young people's and the young married people's classes. We have had Sunday evening services continuously throughout the year, with increased attendance. On Nov. 24 we held our annual fall communion. Since it was necessary to cancel our evangelistic services for this fall, we are hoping to have a Bible conference. Our Thanksgiving service, held at six o'clock in the morning, was felt by many to have been the best service of the year. On Christmas Sunday the children will render a special service in the morning, and the young people will give the pageant, The Christmas Child, in the evening. The Sunday school has offered a substantial gift to every member who has attended fifty out of fifty-two Sundays this calendar year.—Elden Petry, North Canton, Ohio, Nov. 27.

Sidney.—Our revival meetings closed on Nov. 17, with four baptisms. The love feast was held Nov. 21, with Bro. C. V. Coppock officiating. Bro. J. F. Bookwalter of Bellefontaine and Bro. J. Glen Blough of Cincinnati were also present. We had a good attendance. Bro. Blough attended the district ministerial meeting and gave a talk on the Book of Ephesians. Fifteen men attended the men's meeting held at the Piqua church Nov. 19. Our council meeting will be held on Dec. 19, with Bro. G. L. Wine in charge. The ladies' aid society is helping the Red Cross with sewing for refugees in war-stricken lands. The young people are sending two young people to the winter conference to be held at the Eversole church. Our pastor will officiate at the love feast at Piqua on Dec. 1.—Margaret Friend, Sidney, Ohio, Dec. 2.

Pennsylvania

Royersford.—On Sept. 29 an impressive candlelighting service was held on the occasion of the dedication of officers and teachers. The address was given by Wilma Stern, and our guest soloist was Evelyn Stimmel. Bro. Wilfred Staufer of New Enterprise conducted the love feast on Nov. 3 in a very impressive way. On Nov. 17 at our semi-annual missionary day, Bro. D. M. Parker and family inspired our congregation with interesting and helpful messages. The children's department was interested in the Chinese songs given by Donald and Bobby, dressed in their Chinese costumes. Our missionary offering amounted to $339.06.—Ollive Flemings, Royersford, Pa., Nov. 28.

Virginia

Lynchburg.—At a recent meeting of our church group Bro. E. C. Kriger was elected superintendent of the adult group and Mrs. A. L. Warner superintendent of the children's department. During the summer and early fall our children saved small coins for two dozen children's hymnals. We were fortunate in having Bro. John T. Glick of Augusta County hold a two weeks' revival meeting for us. After listening to Bro. Glick's inspiring messages, we feel keenly the need of consecrating ourselves anew to Christian service. This meeting resulted in fourteen baptisms. At our last council meeting on Nov. 17, Bro. Kriger was relicensed to preach. It was decided to call Bro. Ernest Muntzing as our evangelist for next year. Our former pastor, Bro. M. E. Clingenpeel, recently gave us an inspiring message. On Nov. 17 we had our communion service with a goodly number present. Sister Cora Harper was elected music director for this year. We are sincerely working for a most successful church year during 1940 and 1941.—Mrs. Dorothy Norris, Lynchburg, Va., Nov. 28.

The Song of Angels -- *St. Luke 2:8-14*

And there were in the same country shepherds abiding in the fields, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them—

"Fear not:
For, behold, I bring you good tidings of great joy,
Which shall be to all people.
For unto you is born this day in the city of David,
A Savior, which is Christ the Lord.
And this shall be a sign unto you;
Ye shall find the babe wrapped in swaddling clothes,
Lying in a manger."

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying—

"Glory to God in the highest,
And on earth peace,
Good will toward men."

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For unto us a child is born,
Into us a son is given:

And the government shall be upon his shoulder:

And his name shall be called
Wonderful
Counsellor
The mighty God
The everlasting Father
The Prince of Peace

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.—Isa. 9:6,7.

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GOSPEL MESSENGER

Volume 89 — Number 52

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December 28, 1940

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OUR MISSIONARIES

SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

College of Chinese Studies
Peking, North China

Angeny, Edward T., and Helen F., 1940.
Crim, Bessie M., R. N., 1940.
Flory, Rolland C., and Josephine K., 1940.

Note: Address all China Missionaries % Norman Knight, 53 Race Course Road, Tientsin, North China.

Liao Hsien, Shansi, North China

Hutchison, Anna, 1911.
Ober, Mary Velma, 1936.
Rothrock, Hazel M., 1938.
Wampler, Ernest M., 1918.

Ping Ting Hsien, Shansi, North China

Crumpacker, F. H., and Anna, 1908.
Cunningham, Dr. E. Lloyd and Ellen E., 1938.
Ikenberry, E. L., and Olivia, 1922.
Metzger, Minerva, 1910.
Wampler, Elizabeth B., R. N., 1922.
Wertz, Corda L., R. N., 1932.

Show Yang Hsien, Shansi, North China

Clapper, V. Grace, 1917.
Smith, W. Harlan, and Frances, 1919.
Thomas, Susie M., 1939.

Tai Yuan Fu, Shansi, North China

Myers, Minor M., and Sara, 1919.
Shock, Laura, 1916.

169 Yuen Ming Yuen Road, Shanghai

Eisenbise, Forest S., % Friends Centre, 1940.

On Furlough

Bright, J. Homer, and Minnie, % Mrs. Ed Miller, R. 1, Union, Ohio, 1911.
Oberholtzer, I. E., and Elizabeth, 801 Mulberry St., Muncie, Ind., 1916.
Parker, Dr. D. M., and Martha, R. N., 3519 W. Hamilton, Philadelphia, Pa., 1933.
Schaeffer, Mary, 505 Hand St., Lancaster, Pa., 1917.
Senger, Nettie, South English, Iowa, 1916.
Sollenberger, O. C., and Hazel, 418 Weltzel St., Oceanside, Calif., 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Faw, Chalmer E., and Mary P., 1939.
Harper, Clara, 1926.
Horn, Evelyn J., R. N., 1930.
Heckman, Clarence C., and Lucile, 1924.
Moyer, Edna Faye, 1931.
Petre, Ira S., and Mary M., 1939.
Shisler, Sara C., 1926.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, W. Africa

Brumbaugh, Grayce, R. N., 1937.
Kulp, H. Stover, and Christina, 1922 and 1927.
Weaver, E. Paul and Zalma F., 1939.

Marama, via Damaiura, Nigeria, W. Africa

Landis, Herman B., and Hazel M., 1938.
Royer, Harold A., and Gladys H., 1930.

On Furlough

Bittinger, Desmond and Irene Frantz, 1314 E. Euclid, McPherson, Kans., 1930.
Bosler, Dr. Howard A., and Edith, New Paris, Ind., 1931.
Burke, Dr. H. L., and Marguerite, R. N., Walkerton, Ind., 1928.
Engel, Alice, R. N., 1049 Reisner St., Indianapolis, Ind., 1937.
Utz, Ruth, R. N., % H. C. Franklin, R. 1, McLean, Va., 1930.

INDIA

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Ankleswar, Broach Dist., India

Bollinger, Amsey and Florence M., 1930.
Grisso, Lillian, 1917.
Lichty, D. J., and Anna, 1902 and 1912.
Moomaw, I. W., and Mabel, 1923.
Warstler, Anna M., 1931.
Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India

Blickenstaff, Dr. Leonard and Betty, R. N., 1940.
Blickenstaff, Verna M., R. N., 1919.
Blough, J. M., and Anna, 1903.
Fasnacht, Everett M., and Joy C., 1940.
Shickel, Elsie N., 1921.
Zigler, Earl M., and Rachel M., 1937.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.
Swartz, Goldie E., 1916.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Kinzie, Wm. G., and Pauline G., 1937.
Miller, Sadie J., 1903.

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924.
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.

82 Mahatma Gandhi Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921.

Landour, Mussoorie, U. P., India

Joe W. Bowers, 1940.

On Furlough

Cottrell, Drs. A. R. and Laura, % General Mission Board, Elgin, Ill., 1913.
Miller, Eliza B., % J. Wilbert Miller, R. 4, Waterloo, Iowa, 1900.
Mow, Baxter M., and Anna B., 3435 Van Buren, Chicago, Ill., 1923.
Shumaker, Ida S., 105 Beachly St., Meyersdale, Pa., 1910.
Townsend, Ralph, 41 W. 10th, Columbus, Ohio, 1937.
Ziegler, Edward K., and Ilda, 830 W. Locust St., York, Pa., 1931.

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EDITORIAL

Confessions of a Pharisee

It is one of the easiest things in the world to become a Pharisee. Suppose one takes a position of conscience. Even as he does so he will find certain pleasurable feelings beginning to well up. Attitudes toward others will begin to change. Listen to some of the best people and see what shows in tone of voice and turn of phrase. All unconsciously they often show impatience and even intolerance for those as sincerely holding divergent views. With one of old they begin to feel, if not to say, "Dear Lord, we are glad we are not as other people."

If one finds that the Pharisaic attitude is growing, and wishes to do something about it, there is medicine which can be taken. It may not effect a complete cure, but it is believed that heroic doses will help.

First, check for sincerity. It will do almost anyone good to review the bases of his sincerely held positions. And as one comes through to greater clarity he will not suffer in the esteem of others. People can forgive much in those they feel to be sincere.

Second, try to improve ability. One may well ask: Am I really the exceptional person of my pleasant dreams? Improving one's skills will give greater confidence and not decrease his worth in the eyes of others.

Third, cultivate humility. Do not try to be overmeek. Have a proper estimate of personal worth, but do not think more highly of number one than you ought to think. Others will honor your proper respect for yourself.

Finally, do not forget to maintain a saving sense of humor. Learn to laugh at yourself as well as at others. Every human being has both strong points and weaknesses.

There is perhaps other medicine which might be taken to advantage, but the four pills offered should do much for the average Pharisee. At least such has been the experience of one who feels constrained to confess his shortcomings.

H. A. B.

While Decades Pass

The transition from 1940 to 1941 finds the world enshrouded with such a pall of moral blackness as this generation has not known before. That is not all it finds, thank God, of which more presently, but that is the most conspicuously obtrusive fact, the one that hits you first and right between the eyes at that, no matter which way you look. Not the least unpleasant part of the picture is the intensifying threat to our own peace-loving land, last stronghold of liberty and free enterprise.

That we have not hesitated to point this out, Messenger readers know very well. If need be, editorials of Nov. 23 will serve as a reminder. We believe in being realistic. There's no sense in hiding your face in the sand just so you cannot see the danger. But if we are true realists, we will want to see the most significant fact of all, not the noisiest, mind you, but the most significant, one that's carried along by "the wave of the future."

That fact is the steadily widening and deepening conviction that "Christ Is the Answer," that his plan for dealing with evil is the one that will finally win. More people believe this than ever before, even those who argue that in the present world emergency we must "fight the devil with fire," speak the "only language that force can understand," etc. Almost invariably sentences slip in which betray the user's doubt of the validity of his contention.

The leading article in the December Atlantic is A Soldier's Letter to His Sons. It is an appealing statement of the patriot's duty to defend his

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country with arms, but at two places the writer's misgivings threaten to vitiate his argument. Whatever made him say, "I would give a great deal to live until men have decided once and for all whether the true pacifist ought to be shot as a traitor or worshiped as a saint"? And consider this as he approaches the end of his fifteen-page discussion: "Who can tell whether my pacifist friend may not be right, after all, to seek a positive result by his new method of dealing with the disease of war, and whether I am not whittling down my ideals to a point of practicability? I shall never know." But isn't it perfectly plain that his subconscious mind does know?

What is the meaning of the liberal provision our government is making for the conscientious objector, so different now from 1917-18? It is in large part, no doubt, a policy of expediency. There are so many of him this time and so many men of influence are speaking up for him, that a liberal attitude toward the problem will be less disturbing to military efficiency than sterner severity would be. The condition which makes this policy advisable is itself significant testimony. But more than this is involved. There is respect for character, such as is inherent in the sincerely held pacifist conviction. There is realization that it is precisely character of this caliber which is the most important requirement for useful citizenship. Still further, we strongly suspect, there is in many cases a well-established feeling, if not a well-reasoned conclusion, that the nonviolent method of resisting violence may turn out to be the only final successful way of handling this problem.

A few weeks ago a leading metropolitan newspaper carried an editorial called Pacifism Passes. It was the queerest bit of reasoning we have seen for many a day. Its contention was that since there is so little excitement about it, as compared with twenty-odd years ago, pacifism must be passing away. The truth is of course that pacifism is both more widely accepted and more generally respected now than then and that is why we hear less fuss about it. Whether the editorial was a deliberate distortion of the facts, which would not be a charitable judgment, or an example of exceptional stupidity, which is not very complimentary either, we do not know.

Here is a little secret that might just as well come out into the open. Don't you know why millions of Christians who more than half suspect that the pacifist position is the really sound and ultimate solution do not come out squarely for it now? Don't you know why you and I do not always live up to our own ideals? For instance, we all believe that sharing yields more joy than selfishness, that integrity pays better than dishonesty, that forgiveness is sweeter than revenge. Why do we not always act like it? There is temporary pain involved and human nature shrinks from pain.

Four decades of the twentieth century have gone. The fifth comes on apace. Will the close of that, the middle of this century, find the nations at peace again and struggling back toward sanity, or will it find the whole world sunk still deeper in the chaos of decaying civilization? Only God can answer and he is not telling now. The one sure thing is that when salvation does come, whether to nations or to persons, it will come through Christ. And it will come through him only when those who trust and love and serve him, trust and love and serve and sacrifice enough.

The way of Christ is very exacting. Yet it is still true that his yoke is easier than any other. Let the church push her shoulders forward into it more firmly as we move on and out into another ten-year section of that strange thing called time.

E. F.

When Facing a Hard Question

The first thing to do with a difficult question is to consider whether it is just interesting or whether it really has something to do with more effective living. If the former, we would advise laying it aside until you have more time. There is so much of importance to be attended to at once that nothing else should be allowed to crowd this back.

Having found that the matter is of practical concern, it may need to be taken apart to discover where the worth-while point is hidden. Almost surely there will be alluring bypaths into which you may be tempted to wander but which will only divert your attention from the main issue. Ask yourself what there is about this question that should make a difference in the way you live. Head straight for that and let the other phases of the subject go, at least until you have made a safe landing at center. That will enable you to see the whole problem in right proportion.

In most cases, if not all, you will find that your difficulties belong to those aspects of the case, which, however fascinating, have no practical bearing whatsoever. To make progress in solving life's problems you must strip off the accretions so you can see how simple the so-called problems are. The beginning of things, for example, and the end of the world, are subjects full of mystery but not what we need to know and do about them in order to live right with God and our fellow men.

E. F.

THE GENERAL FORUM

Builders All

BY ROBERT BYRD

Each of us with no choice of our own
Was given a life to live.
We ask it not, nor choice of race
Nor time—nor the ones to give.
And to each was given a set of tools,
A plan, and a blueprint filled,
A measuring stick, and a book of rules—
And left all alone to build.

There are multitudes who are building too,
And each with a plan his own;
But none compete with my building new
For each must build alone.
And whether I build me a steeple tall,
Or a cottage by the sea,
Or a shackled hut, or a dwelling small,
It all will depend on me.

Junior, W. Va.

When the New Year Comes

BY O. D. ELLER

It is mostly on Christmas Day that you and I look forward to receiving gifts. When the New Year steps across the threshold it carries gifts in its outstretched hand. They are pyramids. There are three that seem to me to be very important.

The first gift that the New Year brings is the gift of a new start. To some of us who have been heavy laden and pressed beyond the enduring point this new start may come with a shock. Perhaps we may be too tired to grasp the gift that will bless our lives; perhaps we are too discouraged to lift our eyes and gaze at the rosy light of the new morning. And yet when we do adjust ourselves to the wide horizon and a glowing future, tiredness and discouragement will slip away.

The second gift is the gift of a new hope. No one in all the world is too young and radiant to receive the gift of hope, and no one is too old and faded. It is universal.

The third gift that the New Year brings is like a renewal subscription to a magazine; it carries on week after week, month after month. It is the gift of assurance. No matter how lowly the task, the Giver of all good gifts will ever walk beside us; no matter how far-flung our frontiers, he will be near. When we open our eyes to greet the dawn his smile will be in the sunrise, and when we close our eyes in slumber, he will ever keep watch above us.

What do we give the New Year in return for the gifts that are so lavishly bestowed upon us? I think you and I should give three gifts.

The first gift that we give the New Year is the gift of tolerance. We live in a changing world. The forgiving spirit is more necessary today than ever before. We should be able, during the coming months, to put ourselves in the other fellow's place. Do not rely upon your viewpoint alone. Look at the life problems through your neighbor's eyes, whether that neighbor be across the sea or next door.

The second gift should be the gift of ambition—not greedy ambition, but ambition to do the task that is the part of every day. Promise the New Year that you will not shirk, that you will not step out of the path of duty. Say in your soul, "I've known failure in the past; in the future I will try to repair that failure."

The third gift is the gift of faith—faith when the road is rocky, faith when the sky is dark, faith that will be a candle to drive the shadows away, faith that will be a shield and buckler between you and temptation, faith that will not let the jagged edges of criticism work havoc on our garments of faith which we wear. Strive to realize that right is right and wrong is wrong. If God's purpose seems veiled in mist you must never doubt it. The purpose is there, and sooner or later it will be made clear. Faith will lend wings to your feet; it will plant ambition in your soul; it will give tolerance to the thoughts that grow in your mind and to the words that escape your lips.

Listen to the salutation of dawn!
Look to this day!
For it is life, the very life of life;
Look well, therefore, to this day!
This is the salutation of the dawn.

—*From the Sanskrit.*

Salem, Va.

The Golden Rule in Practice

BY D. O. COTTRELL

Just now there is evident a very real conflict between the mind of Christ and the spirit of war. Minds of many good men are divided between methods of practicing the Christian life. An Archbishop of England is driven to the conclusion that the present war is holy, but that no war is righteous. At a recent state pastors' convention, speakers declared for pacifism, and, in the same speech averred that Finland, then in war, was fully justified in fighting. Of course there is the golden rule, but many declare that in practice it will not work. Just who is to decide when it will not work is not so clear, unless we go to the

premise of the time of the Judges, when repeatedly the Book declares that every man did what was right. Of course, each man was his own judge of what was right, for it says he did what was right in his own eyes, which one translator has made to say means "exactly as he pleased." And that is wide enough latitude for everybody. It gives us all room to decide what is right, as we decide to see it. The trouble is that our reckoning is on the wrong basis.

The other day I sawed off a board. I wanted to saw it off square, and my eyes are about as good as the average. But I have never yet succeeded in sawing off a board that way without first using a square. And the best carpenter living would not try to saw off a board to fit a certain bevel without first marking it with that particular bevel. You see, there is a standard by which to go if we wish accuracy. And just so with life, we must use a standard without variations if we wish the Christian way of living. Now many a one wishes that we had rules to fit the emergencies of life. We have none. There was a life under law, but none ever lived up to that law. Even if they had, all that the perfect law keeper can claim is that he does no evil as defined by law, and that makes no man good. The law could bring death, but it could never bring life. Legalism has its burdens and its dangers.

But if legalism is burdensome and dangerous, liberty is none the less without them. The young woman who works in a home must take orders all day long, and may have much responsibility. But if she hopes to escape duty by becoming a wife and mother in a home of her own, she will find that law has given way to love, but duties and responsibilities are increased many fold. Liberty does not destroy duty; it increases it. And it is not license, as some mistakenly think. Christians, because of their gratitude to Christ, break no laws intentionally. Freed from the law, our bondage is that of love, which is never degrading. And that is the fulfilling of the law.

Love constrains us to do all the law requires, and more. A Salvation Army officer tells of an old Maori woman who had won the title of Warrior Brown by her fighting qualities when drunk or enraged. She was converted, and a week later was giving her testimony at an open air meeting. Some one threw a potato at her and she received a hard wallop. Now even one week earlier the hurler of that potato would have been obliged to make tracks as fast as his feet could make them. But now, Warrior Brown simply picked up the tuber, put it in her pocket, and went on with her testimony. Some months later, at the time of the harvest festival, she brought a sack filled with potatoes, and said that was her insult offering, the crop she had raised from the potato thrown at her in the meeting.

Not so long ago I was present when a group of well-meaning Christians were talking about one of their number who expected shortly to depart for work in a hazardous field. And in their sympathy some of them said they hoped this one would not experience any hardships. Shades of departed warriors, what soldier is proud of having gone through a hard campaign without ever having to face danger and hardships and death itself? What warrior is not proud of his scars? Paul was. Methinks he, and many a martyr, would have been ashamed had they met no danger. The Christian life has ever been a hazardous one. Irritations come, but like the pearl-bearing mussel, let us learn to turn them into jewels. Victory implies struggle.

And now a text of the golden rule applied may be in place; it is "By love serve one another." And simple as it seems, that is sometimes a very severe test. A man got a job with a contracting firm. It was his first honest earnings in months when he got his week's pay. Now he did not go directly to the saloon, but was visioning his trip to the post office to get a money order to send to his wife and children, who would be much surprised and very happy to find he was a changed man. But even while he was cleaning up he discovered someone had stolen his money. It was almost too much. He told the worker at the rescue mission and said he was about ready to give up and go back to his former evil life. The superintendent of the mission put his arm around the man's neck, and said, "I want you to do something for me."

"What is it?" asked the man.

"I want you to get down on your knees and pray for that thief who stole your money." Instantly the robbed man rebelled; that was too much. But in a little while he decided to do as requested, and after all, he decided, that man needed some one to pray for him. If he would not do it, who would? That was his own salvation. Just so Job found no peace and healing until he prayed for his friends. And such friends! Many a time you are asked, when you solicit help for some one in need, "Is he worthy?" Most assuredly he is not likely to be specially worthy, but the greater his need, the more should you respond to it. While we were yet sinners, Christ died for us.

Of course, this is not human nature. But why should we be proud of that? Too many of us are no more Christian in our attitudes in such matters than the redheaded man who frequently got into

trouble, and then would later fix it up, as he thought, by saying, "You must excuse me; I have such a hot temper." Once in pioneer days a missionary was sitting in the tepee of the Chief of the Delawares. He told of the golden rule, when the chief interrupted, "Don't praise it; let me think about it." After some time spent in thinking, the chief said, "That's impossible. It can't be done." Then, after thinking it over for another quarter hour, he added, "Brother, I have been thoughtful of what you told me. If the Great Spirit who made man would give him a new heart, he could do as you say, but not else." No wonder the psalmist prayed, "Create in me a clean heart, O God; and renew a right spirit within me." Then, and then only, can the child of God do his will. Otherwise, with all our resolutions and resolves and philosophies, we shall find that while making exceptions when we decide to do so, and doing what is right in our own eyes, the oil in our lamps will go out; and thus in a time of trouble we shall find ourselves in darkness. And even if we live the Christ-filled life, we shall be unprofitable servants, with boasting excluded.

Bellefontaine, Ohio.

Education and Progress

BY WAYNE RIEMAN

THERE is great diversity among the lives of the people of the world. There is a wide chasm between the most noble personality and the most depraved, the richest and the poorest, the most enlightened and those in greatest darkness, the most miserable and the happiest. It is unfortunate that men should live in misery, in life's valleys and swamps when he might dwell on the summits. It is not right that men must do this because of other men. It is not right that men, caught in the clutches of circumstances, should suffer, while others through little efforts of their own, live a life of abundancy. This world is a livable place. It contains all the things, in sufficient amounts, that are necessary for man's happiness and well-being.

I believe that it is education's responsibility to visualize the ideals of a more perfect society, and to present these ideals to society. Education must have a forward look. The prophets of all ages have looked for a land of material abundance. This ideal is today no less real, although some of its aspects are different. There are sufficient amounts of food, clothing, and shelter in the world; yet a large percentage are in dire need. We have longed for brotherhood, that this world might be a place of trust, friendliness and peace. We have before us a democratic ideal, a way of life, an attempt at providing equal rights in government, and a conjoint cumulative associated experience. In the ideal society, toward which we are building, associated groups should work together for the common good, attempting to provide for the individual and social needs of its members. It is not a place of excessive competition of groups or individuals, or an exploitation of its members, but it has a common purpose. There is a reverence for the individual. He is seen as an end in himself, not as a means to be sacrificed for others.

I cannot, individually, cope with the undesirable factors in my own environment and in the world environment. The problems are too large and far-reaching. Co-operative planning by the people as a whole must be done. The physical, mental and financial resources of the group are needed. The wealth of the world is ours to be used for equitable apportionment according to the needs of the people. Long view social planning is needed. In practical terms this means the control of the production, distribution and consumption of material necessities. This does not necessarily mean control to the extinction of individualism. But it does mean the control of private enterprise to an extent that will hinder exploitation. We are no longer satisfied with the meager attempts of private groups to educate the masses. We have made it a matter of public concern, and we feel that in the education of masses, to those things that the masses and their leaders feel important, lies the safeguard of our democratic way of life. Education must lead or point out the way toward a more abundant material life.

Factual information about the geography, economics, history and culture of other nations is essential if we are to develop appreciation and understanding of their problems. If our ideal is brotherhood, we must have appreciation and understanding. This is education's opportunity to contribute to world peace and brotherhood.

Scientific research has made contributions of inestimable value in disease prevention and cure, and in discoveries of mechanical and physical principles. Scientific research is education in action or at least an outgrowth of education. It has worked without much regard for race, creed, or national boundaries. It has done much toward universal brotherhood.

Music and the arts speak a universal language. They are generally, in their pure form, undefiled by national, political or racial issues. Hence, they have been a medium for uniting the various nations into a greater whole.

Scientific inventions and their use can be of

universal worth. The printing press has made the records of the past and the present of all peoples available for us. The radio and television are being perfected. We can hear and see our neighbors on the other side of the world. They bring us closer together. It makes us feel that we belong to them, that their problems are our own. The improving methods of transportation must eventually unify the nations into a more co-operative brotherhood.

Traditionally religion is other-worldly. The modern Christian church has focused its attention on this world. Its tendency is to make itself at home in this world and to enter into intimate relations with civilization. It is interested in transforming the natural and social environment of personality as well as persuading the soul to transcend all circumstances and find its happiness in inner peace. The Christian church of the future will be more and more concerned with a social religion which meets the physical needs of society without failing to meet also the spiritual needs, but it must realize that both aspects are of importance. Jesus emphasized both the physical and the spiritual, the worldly and the other-worldly. His exemplification of love as a philosophy of life shows his concern with the practical aspects of brotherhood in everyday living, yet undoubtedly he was also concerned with a life beyond this life.

There should be a realization that practical religion and education have much in common, their aims, goals and ideals are similar and overlapping. Educationists, religious teachers, schoolteachers and clergymen should think of themselves as co-operators in a common task. Education should be religious, and religion should be educational. Factual knowledge and information about people of the world are essential for a closer fellowship with our neighbors of the world, but they are not enough. Knowledge and information must be motivated by, and leavened with the seed of peace, brotherhood and goodwill, which is love. This is the place for the Christian religion in the remaking of our society and in the solution of its problems. It might be called an education of the heart. I believe religion should function as the motivating power, as the inspiration for social change, and as the dynamic force for living a noble, useful life directed toward these ideals. Most of us are quite willing to theorize, to construct in our fancies the ideal social order, but few are willing to practice personally in everyday life these ideals. We live blindly, unaware of the multitude of opportunities for service in our own present environment. We seek world peace, when there is no peace within our own selves; we seek freedom from international and national friction, when there is yet strife within our own home and family. We need personal integration of all our own faculties; we need purity of purpose. This is religion's function and reason for being.

Clearfield, Pa.

A Well Balanced Program

BY LEANDER SMITH

THERE was a time when a minister's power was judged by his ability to preach the doctrines of the Bible, especially those doctrines that were peculiar to his own denomination. Whether or not he led his people to liberality or trained them in service were matters of but little concern. But now it is quite different. Today a minister's usefulness is judged rather by the amount of money he can raise for the support and promotion of the kingdom. Of course, he is expected to be sound in his doctrine, though if he deviate a little and instead of preaching Christ and him crucified, he may be found preaching old age insurance, unemployment relief, and the abolition of the profit motive. Moreover, a number of ministers seem more interested in socialism than in salvation. Not all ministers are thus. Not all churches judge ministers thus; but I hear much complaint.

Formerly a church was supposed to center its chief concern in looking after its members in matters of discipline. When that was done and all were considered at peace and in good standing they felt the church was in good condition and had divine approval.

Today it is different. Most of our churches have ceased to exercise discipline and major in other things. Teaching and training for service are things that demand most concern in our churches now.

This change in regard to ministers and churches is too obvious to need any proof. Evidences of it are on all sides. Such questions as these naturally arise: Are these changes healthful? Is the trend in the right direction? Some lament them with sincere sorrow. Others hail them as an omen of a better day for Christianity.

Let us be reminded that some of the greatest blessings brought to mankind by Christianity were thought to be calamitous when they were introduced. Such was the laying aside of the ritualistic worship of the Jews. Another was the releasing of the gospel to the Gentiles. These were strenuously resisted by the early Christians, even by the apostles at first. But the Holy Spirit approved the change and led the people into heroic promotion of it.

Therefore let not the present trend be decried if it has the divine favor. By the change of emphasis there have already been brought into human society great streams of blessings that could not have come from the course formerly pursued. Humanitarian laws, care of the unfortunates, social reforms, world-wide missions and other benefactions of the Christian religion are very largely attributable to the change of emphasis in the church life.

Yet there are fundamentals in those things formerly emphasized. Orthodoxy cannot be thrown to the winds with impunity. With all the progress we may make in benevolence and missions, we can never outgrow the need of stressful emphasis on the fundamental doctrine of regeneration by the power of the Holy Spirit, and faith in the atoning blood of Jesus Christ.

Neither can church discipline suffer a complete lapse without endangering the power of Christianity as used in the hands of men. We will always need to be reminded of the necessity of a pure life in order to be a channel of blessing.

Let the words of the Master be the conclusion of the whole matter—"These things ye ought to have done and not left the other undone."

Springdale, Ark.

Is God Real?

BY OLIVER H. AUSTIN

WHILE reading an article in the Religious Digest by Gerald Heard on the subject, Hallowed Be Thy Name, the question, "Is God a value or a reality?" came to me with renewed force and interest. I asked myself the question. As I meditated the fire burned, and I shall need to confess that he is not as real to me at times as I wish he were and as some people claim he is to them. I see him only with an eye of faith but I can feel his presence. Can I have an experience with God only as I work myself up into an emotional state? Yes! I believe in him with all the power I have to believe, and I know that he is near and stands ever ready to help me at every turn of the road, but I long to feel his presence more constantly. Like Paul, "Brethren, I count not myself to have attained, but this one thing I do, . . . I press on." I am growing.

As I think of this I am made to wonder how much we trouble ourselves in trying to find out about the real nature of God and what he is waiting to do for us. The more we learn of him, and the more we trust him, the more real and helpful he will become. Is God only goodwill? Is he nothing more than the vague spirit of fellowship, beauty, love, truth and nobility? When men make the terrible blunder "about God's actual nature and what he intends for mankind, disaster descends." It may be that herein lies the trouble with Europe. They have forgotten the reality of God and are thinking of him—if at all—as a value or a force to help them accomplish selfish ends regardless of the destruction of life and property; not to mention the sorrow and suffering left in their trail.

It can be said of the Jew, with all his narrowness, he believes first and foremost in God as a Being, as Reality. "Jesus and his hearers all shared a common conviction about God." We would do well should we share the same conviction. It might be that we have been handling the name of God too lightly, and because of this he has lost some of his reality for us. Thus we have lost some of the feeling of his presence and radiance. Reality has vanished and we are left believing in nothing more than a hazy goodwill and a gentle decency.

McPherson, Kans.

The Imperial Christ

BY W. I. T. HOOVER

II. Some Significant Conceptions of Jesus

1. As Related to Religion

ALL religions try to find God, except Christianity, which represents God as trying to find man (John 3: 16). All religions emphasize action, *doing* something—ceremonialism, except Christianity, which emphasizes what one should *be*—or motive, purpose, good character, then the appropriate actions following.

Jesus kept his divinity hidden during his early ministry. He left his disciples to discover this for themselves. Had he told them so early they would have feared him. His inaugural address at Nazareth shows this. At the close of his ministry they still misunderstood him; they were too legalistically-minded, too racial, too politically-minded. Jesus' program was to proceed from familiarity to supremacy, not sovereignty to dominion.

"Whom say ye that I am?" was intended to direct their thought away from his words to himself. Jesus personalized his teachings and doctrines. He repeatedly said, "Follow me," and made secondary the commands, ordinances, ceremonials. "I am the Way, the Truth, and the Life." "I am the living water." "I am the living bread."

2. As Related to His Death

When Jesus began to talk about his departure, his death, his disciples felt that all was lost—that

their three years of association with him were wasted. Opposition from the Jews without was disheartening, but when from within the sacred circle it was far worse. Peter said, "Behold we have forsaken all and followed thee; what therefore shall we have?" Jealousy and distrust wasted the brotherhood. They disputed by the way who should be the greatest in the kingdom he was founding. And in order to teach an immortal lesson on one occasion he set a little child in their midst. On another he washed the disciples' feet. On one occasion when a town would not accept Jesus and his disciples they desired permission from him to call fire from heaven upon that town. But they did not know what manner of spirit they were of.

Mark says graphically, "They were in the way going up to Jerusalem, and Jesus went before; and they were amazed, and as they followed they were afraid." This shows the distance between their minds and his mind. They were construing the kingdom of God through man's political kingdoms instead of through himself.

The Jews viewed Jesus' death as that of a martyr, but he as a vicarious death. "Greater love hath no man than this, that a man lay down his life for his friends."

3. How Did Jerusalem Define His Death?

The triumphal entry was the public choosing Jesus as the Paschal Lamb. He met all the legal requirements: a male, first of the flock, without a blemish (Ex. 12: 5).

4. Significance of the Passover

This is the most domestic of the feasts of the Israelites. The father of the family was the priest; the home was the temple; the lamb was not the symbol of a sacerdotal function but of family and racial unity; not a victim whose blood was shed to appease a vindictive sovereign.

The blood covenant among the Israelites and Jews was the most solemn of vows. When two made such a covenant blood was drawn from the veins of each and drunk by the other. This showed the closeness of their relationship. Hence, when Jesus sought to show the closeness of relationship between himself and his disciples through the centuries he instituted the eucharist under the form of the blood covenant by substituting the juice of the grape for blood, and bread for his body. The eucharist is a bond of love.

5. Significance of Gethsemane

This has often been much misunderstood and outlandishly interpreted. Jesus' agony was not due to fear of death but his feeling for the agents of his death and the fiendish method and means that the ones he loved used. The very ones who should have welcomed him—elders, priests and religious leaders—had plotted his death. They should have correctly interpreted him by means of the Old Testament writings, by Jesus' own words and deeds. All was bad enough which came from without, but Judas' treachery from within was infinitely worse.

Compare and note the contrast between Jesus' attitude of mind, soul, and self with that of Judas. Note especially how far his attitude of mind and spirit is from that of the Roman soldiers who nailed him to the cross, "Father, forgive them, for they know not what they do."

6. Significance of Jesus' Death

It was not an atonement as this word is now used. Look up what is meant by atonement. The word *atonement* is not even in the New Testament, hence the doctrine seems to have been brought over into the New Testament by theologians. In the King James Version the word is found in Rom. 5: 11. But in every other version the word reconciliation is used. Atonement and reconciliation are not the same. Besides, we are not saved by Jesus' death as is so often preached. Note Rom. 5: 10: "For if, while we were enemies, we were reconciled to God through the death of his Son; much more, being reconciled, we shall be saved by his life." The writer prefers Paul's statement rather than that of numerous theologians. Paul says we are reconciled by the death of Jesus, and are saved by his life. (Look

Three Facts

PAUL F. BECHTOLD

THERE are 3,000,000 unemployed between the ages of eighteen and twenty-five! Our crime bill runs into the billions annually! One half of our criminals today are under twenty-two years of age!

Three facts! The tendency of idleness and poverty to produce crime is here clearly demonstrated. It looks as though unemployment is a luxury we cannot afford.

There is no longer any doubt that relief from crime by strong-arm methods will only be temporary. As long as serious economic maladjustments and inequalities exist, men will be driven to crime of some kind. "Life, liberty and the pursuit of happiness" must be more than a pretty phrase for all but a comparative few. "Liberty and justice for *all*" in actual practice will make crime almost nonexistent.

New York, N. Y.

up in some religious encyclopædia on the various theories of Jesus' death generally called the atonement.) The death of Jesus has a profound significance, viz., the reconciliation of sinners to God, but their salvation comes through Jesus' life, that abound-life which could not be held in the tomb.

7. Significance of the Resurrection of Jesus

This is the seal, pledge and assurance of our resurrection and living on; of the glorious reward for a faithful life of love and of faith in him. Paul and others write of the "crown of life."

Truth, goodness, and beauty are imperishable. These Jesus personalized in himself; so should we do likewise and our immortality is assured.

La Verne, Calif.

Delicious, Ben Davis or Crab?

BY PAUL MOHLER

If you were to be an apple and wished to be worth producing, which would you choose to be, a Delicious, a Ben Davis, or a tough, sour crab?

You know that an apple tree generally starts in the nursery as a French crab seedling with a quality of life that is tough and hardy, vigorous in growth, but thorny and useless for fruitbearing. Then the nurseryman grafts into it (often by budding) another quality of life—any one of the thousands of named varieties available—that has the power of developing a tree and fruit desired by the grower. In Missouri when I was a boy it was more likely to be Ben Davis than any other because it grew well and bore much beautiful fruit that would keep, ship and sell well. In Washington now, it is much more likely to be Delicious, for the same reasons plus flavor. If you know your apples, there is a lot of differences between these varieties.

Men and women may be considered as belonging, roughly, to a classification that is analogous. The savage pagan is the crab, the moral man is the Ben Davis, and the Christian is the Delicious. There are religions that change the savage pagan into a moral man—a Ben Davis. There is a religion that changes him just as definitely into a Christian—a Delicious. It all depends upon the quality of life that enters the man on his conversion. A careful nurseryman seldom gets his Ben Davis and Delicious buds mixed; but the evangelist is not as certain, for the human stock has something to say about what he will accept as a quality of life. He may deliberately choose to be just a Ben Davis; or he may accept from the evangelist only what will make him a Ben Davis, while thinking that he is going to be a Delicious. There is much reason for thinking that many church members who think they are Christians are really just moral men. Will they wake up too late, or shall we warn them?

Fortunately, the quality of life can be changed. The nurseryman can take any crab and change it to any variety of apple by grafting; then again, he can take a tree of any variety and change it to any other of that variety by the same process. A tree may be successively crab, Ben Davis, or Delicious, all by changing the quality of its life. Human stock is the same. It may be successively crab (pagan), Ben Davis (moral) or Delicious (Christian). When a pagan or moral man is changed at the time of baptism and entrance into the church, we call the change *conversion*. When a member of the church finds that he is just a pagan or a moral man and then, at his desire, is changed into a Christian, many people call the process *changing*. It is a very happy and profitable experience, whatever it may be called.

Of course, it is to be understood that changing does no good unless the new life has a chance to develop in a favorable environment. A Delicious apple grown in a poor environment may be inferior in both appearance and flavor to a Ben Davis grown in a good environment. Too often Delicious buds are so starved, diseased and crippled that they can bring no good fruit to perfection. In that case, they too need a change—release from hampering conditions, and that reinvigoration that comes from an inpouring of new life from the Source of all life—our Lord Jesus Christ.

Starting Right

As stated above, nurserymen are careful to get the right quality of life inserted in the stock. That is essential. It would undoubtedly be interesting and enlightening to gather from any congregation the facts of their conversion; but it might be still more enlightening to learn the facts of the conversions of those who have left the church. Men have joined the church because they wanted to go to heaven—because they wanted to meet loved ones gone before—because they thought it was their duty—because they knew it was expected of them—because of business or social advantages—because they thought the world would end soon—because others were joining—and even because somebody was trying to prevent them. How amazing it is that with such a variety of motives actuating them, the members of a church could come to as much of unity as they have achieved! Evidently, God is watching for every opening to slip in a bud with the quality of life that is in Christ Jesus. He

is a very good husbandman indeed. He starts us right in spite of ourselves.

Favoring Conditions

Either before or after setting a graft into a seeding, the nurseryman does a very startling thing—he cuts the seedling off just above the graft! You'd think he was killing it! But ask him, and he will tell you that if the new quality of life is to grow and dominate the tree, the old tree dominated by the old quality of life must be cut off and kept down so that the strength of the root can be absorbed by the new quality of life. It would be very slipshod work and practically useless to set in the new life and let the old life with its extensive development of trunk and top remain. The new life requires as conditions for growth that it be given a clear field and command of every resource.

Evangelists and pastors are not always so careful. Crucifying the flesh with the passions and lusts thereof is a painful business, dreaded by everybody; and kind-hearted, sympathetic people do not like to see pain, so they do not take pains to have the old tree cut off entirely. They are satisfied if it is just pruned and girdled a bit. And if the seedling already has some Ben Davis branches growing and bearing fruit, they are almost sure to escape the knife. Remember that Ben Davis life is just as strong and vigorous in taking the sap and strength of the tree away from the Delicious life as is the crab life. A Delicious bud has a hard time growing in any tree where there is a strong competing growth of either crab or Ben Davis wood or both. Is it any wonder that "many among you are weak and sickly, and not a few sleep"? This condition is so general that it is accepted as normal Christianity. If what we now know and regard as normal Christianity had been put up against what the first century church faced, what would it have done? We may be finding out sooner than we like if present trends continue.

What to Do?

Begin with yourself. Take James 5: 16 for yourself and obey it literally. Confession to God is easy—it cuts off no branches; confession to somebody whom you know, trust, respect and love—with the honest intention of quitting every sin—will feel like being nailed to the Cross, but it is the best way ever devised for crucifying the flesh. I challenge any Christian, minister or layman, to deny that he needs it and needs it often if he really wants to live a strong, vigorous, fruitful Delicious life. He must confess and surrender even the good Ben Davis branches, to receive them back from God endued with clean, strong Delicious life.

When I have done this for myself, and only then am I qualified to help others into the same Delicious experience. Then I may insist that they make a clean sweep of all the old life—both that which is admittedly bad and also that which is rated as good, but not Christ's best.

How Often?

There are many Christians who can tell of the wonderful experience they had when they first surrendered their lives to God and received a great influx of new life along with forgiveness; how many of them can tell of the wonderful experience they had when they surrendered some area of life last week?

I have spent many days crawling along a nursery row, breaking off the seedling shoots from the stubs, in order to let the new life have a chance to grow. We had to do it often, and sometimes we did not get around to some poor bud shoot quite soon enough, so that the seedling shoots were in full vigorous growth, while the bud shoot was standing still. Neglect is fatal, either in the nursery row or in the kingdom.

How often? Every morning for me—and sometimes during the day. Those old natural-man traits pop out every chance they get—how far they can grow in a day! Every morning, nip them in the bud—all through the day, look alive.

Paul and Ben Davis

Paul grafted the new quality of life on both crab and Ben Davis stock. When he entered a new place, he always began on the Ben Davis—the Jew; but the Ben Davis generally thought themselves to be good enough; so Paul had to do most of his grafting on crab stock, the pagan Gentiles. It is interesting to see which gave him the more trouble in the husbandry which followed. Reading 1 Cor. 5 and 6, you would think that outbreaks of pagan life must be the worst difficulties to be faced; but reading Acts 15 and Galatians puts a different face on the situation. It was probably true then, as it is with us now, that the good was the worst enemy of the best.

Our Present Danger

We are being told now that Christianity is in greater danger than ever before. Unbelief is so widespread that one nation after another is setting its power against religious liberty. We know that in our own land paganism is running wild. How long it will be until it feels itself strong enough to attack religious liberty openly, we do not know. The threat of open opposition may start the cold chills to running; but that is

not our greatest danger. The greatest danger is the general debility that has overtaken the church, due to neglect of husbandry. There is such a mass growth both of paganism and of cold cultural morality that vital, powerful, spiritual Christians are few and far between. Unless Eph. 3: 14-21 is fulfilled among us to an extent that you and I have never yet seen, Christianity is doomed. According to Eph. 1: 3, every spiritual blessing is available to us; but as long as we are satisfied with the life that is now in us, we shall never arm ourselves with the only power that can save us. Ordinary common-run "gimme" Christianity is doomed; it is not worth saving. Only the kind that faced the pagan world with faith and love in early days can avail us now. Have we the courage, faith and faithfulness to seek and find Life and to find it abundantly? If not, why not?

Pasadena, Calif.

The Exacting Demands of Discipleship
Luke 9: 57-62

BY ERVIN WEAVER

It is quite evident that many, nominally Christian, take the matter of their relationship with Jesus Christ too lightly. May we notice here what he demands of those who would follow him. There must be a more vital connection with Christ than just to call him Master and Lord. There must be an actual doing of his bidding; one must really be his servant.

There are siftings in every calling. One may feel called to be a doctor, but when the rigid requirements are faced it may be found that there is a lack of willingness to meet them. Thus another one will drop out. This can be applied to every avenue of progress in human society. A sifting is constantly going on in our educational system. All are required to pass the grades, unless physically unable. In the high school course many drop out. Fewer still go on to college, and a very few complete university courses. In nature we have what is often spoken of as the survival of the fittest. Likewise in the spiritual realm the same laws are operative. Many were following Jesus as recorded in the 6th chapter of John because they ate of the loaves and were filled. Jesus said, "Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you. . . . Except ye eat the flesh of the Son of man and drink his blood ye have not life in yourselves. . . . Many therefore of his disciples, when they heard this, said, This is a hard saying; who can hear it? . . . The words that I have spoken unto you are spirit and are life. But there are some of you that believe not. . . . Upon this many of his disciples went back, and walked no more with him."

Many are willing to follow Jesus for selfish reasons, but when the hardships of the Christian life demand sacrifice and suffering they turn back. A certain young man was impressed with Jesus' way of life—so much so that he said, "I will follow you whithersoever thou goest." To him Jesus applied the test, "The foxes have dens, and the birds have their nests, but the Son of man hath not where to lay his head." We wonder what the young man did about it. We know what many today are doing about it: they turn to their own way, seeking the comforts of this world. Are we among those who sing, "I'll go where you want me to go, dear Lord," and then refuse to follow Christ in practical Christian living?

To another man Jesus said, "Follow me." The man replied, "Allow me first to go and bury my father." He meant that he wanted to stay with his father as long as he was living, then he would come after Jesus. Jesus told him to leave the burial of the dead with those that are dead, but he should preach the kingdom of God. Jesus meant that if one is called to preach the kingdom of God, he should leave less important things to those that will not preach. His kingdom is not of this world. If we are Christian we have a part in its promotion, which is our calling. Are we willing to meet the demands of this calling?

A secondary following of Jesus is no following at all. The man who said, "I will follow thee, Lord, but first allow me to bid farewell to them that are at my house," was not fit for the kingdom of God. Of how great consequence is the "but" that we may place between our following Christ and our own desires? It is just enough to sift us out as not being "fit for the kingdom of God." The demands of Jesus are exacting. There is no halfway proposition that will satisfy Jesus. We are either for Christ, or against him; we gather with him or scatter abroad. We either love him, or we do not. Jesus demands our all.

North Liberty, Ind.

When It Touches Us

"Last week I talked with a man just arrived by Clipper from France. He predicted that with physical conditions as they are in Europe at the present time, we will see a worse epidemic of influenza this winter than we knew in 1918. There was an audible reaction from the group. They knew what that meant."

OUR MISSION WORK

African Farming

BY HAROLD A. ROYER

THIS has been a very rainy afternoon and I can hear the water dripping on the corrugated iron roof of the kitchen. I had planned to plant several more rows of alfalfa, lespedeza, sweet clover, and crotalaria, but that will have to wait a day or so.

It sounds queer, does it not, to speak of a few rows of alfalfa or clover? But all of our "farming" out here is on that scale. The natives raise only crops which they can eat and only enough for human consumption. Cotton is the only non-edible plant grown in this area. When we tell them a little about farming in America they shake their heads and say, "How foolish the people must be to plant things which they cannot eat. Why do all of the hard work necessary to raise hay for a horse! Just hobble the horse and turn him out to graze." The fact that you can count all of the horse's ribs and most of his vertebrae at the end of the dry season does not matter to them.

I am teaching an agriculture class of what would be about eighth graders in America. It is pretty hard, or impossible, to translate certain things into their language, but I think we are making some progress. At least I am learning some Bura.

The other day I asked about seed selection. The boys said that sometimes their fathers saved the heaviest peanuts and the largest heads of grain sorghum to plant. But when I asked about "fugi," a kind of potato, they replied that they only planted the small ones because they rotted in the ground anyway.

On and at the edge of the plateau where the Marama station is located, there are dozens of springs and small spots where the ground remains moist throughout the dry season. I am urging the people to plant fruit trees in these places. This morning I talked with a young man about planting some trees near his home. He asked how soon they would begin to bear, and when I told him it would be about three years, he lost interest immediately. Further discussion brought out the idea that he might die before he would have a chance to eat any of the fruit. To plant something from which only his children might reap the benefit was unthought of.

Why worry about what these people eat as long as they have enough? It is true that there is seldom a case of starvation in our part of Africa. You may have heard stories of the magnificent physique of the African savage. If you were to visit only the market places of this great country you might leave with that impression. But a few weeks of public health work would convince one that there are thousands of people suffering from many diseases. Prominent medical authorities

Monthly Financial Report

During the month of November contributions for the Conference Budget and all general Boards and agencies in the budget totaled $12,907.85. The total received for the year beginning March 1, 1940, was $125,097.98, detail as follows:

	Receipts for November	Total receipts since 3-1-40
World-wide Missions	$ 1,850.20	$ 16,500.14
Women's Work Project	759.54	5,804.26
Home Missions	1,929.23	2,219.51
Foreign Missions	227.41	2,469.57
Junior League Project	133.08	799.51
Intermediate Project	2.00	56.94
India Mission	236.99	1,628.80
India Native Worker	6.00	37.00
India Boarding School	16.47	224.26
India Share Plan	224.50	1,413.36
India Missionary Supports	734.80	12,422.85
Rhodes Memorial (Anklesvar Training School)		2,000.00
India Special Project Fund		405.50
China Mission	68.41	2,032.66
China Native Worker		37.66
China Share Plan	50.00	308.75
China Missionary Supports	1,894.86	9,557.08
South China Mission		150.00
Sweden Mission		99.42
Sweden Missionary Supports		445.51
Africa Missionary Supports	1,385.06	7,756.75
Africa Mission	220.15	3,200.38
Africa Share Plan	54.27	411.00
Africa Leper	39.51	228.71
Conference Budget Undesignated	1,202.56	39,556.49
Conference Budget Designated for:		
Board of Christian Education	12.50	2,241.94
Bethany Biblical Seminary (at Elgin)	814.15	2,277.51
Bethany Biblical Seminary (at Chicago)	210.58	739.79
General Education Board		59.96
General Ministerial Board		14.07
Ministerial and Missionary Service Fund		22.84
Conference Budget Share Plan	14.83	69.83
Youth Serves	283.84	4,085.14
Christian Faith Offering	536.91	5,820.79
	12,907.85	125,097.98
Non-Budget items—		
American Red Cross	5.35	63.70
Brethren Service Certificates	10.00	10.00
China War Relief	794.46	7,281.79
European Relief	102.36	729.75
European Wheat Fund		1,545.16
Finnish Relief		14.20
Flood Relief		73.86
Jewish Relief	1.12	1.12
Michigan Work Camp	5.00	5.00
Peace and Relief	4,085.17	22,499.77
Polish Relief		5.00
Refugee Fund	114.31	785.67
Stranded Missionaries		1,111.50
	$18,025.62	$159,224.50

The following shows the condition of General Mission Board foreign and home mission finances on November 30, 1940:

Income since March 1, 1940	$106,709.62
Income same period last year	94,926.29
Expense since March 1, 1940	138,937.69
Expense same period last year	138,520.59
Mission deficit November 30, 1940	18,420.85
Mission deficit October 31, 1940	19,776.21
Decrease in deficit, November, 1940	1,355.36

state that there can be little doubt that malnutrition is one, if not the chief source, of the incidence of disease among African natives. The tropical ulcer is common and it has been associated with defects in the diet.

And so I feel that an important phase of our mission work is teaching the natives how to provide better food for their families. Christ went about healing men's bodies as well as their souls. Should we not follow his example?

Marama, Africa.

Junior Project

BY MRS. PRICE E. BOWMAN

Enclosed is a check for $5. This amount was given for the year 1939-40 by the Junior group of the Bassett Church of the Brethren to be used on the Junior Project. While our attendance was only eight to ten members for each meeting, the boys and girls seemed to enjoy the work and the mission study. We used the Elementary Magazine programs during the first few months and then studied the book, Far Round the World, in the last months of the year.

I feel the study has been a help to our juniors, and I trust that as our new leader begins the new year both our junior boys and girls as well as the parents may be keenly interested in our mission work.

May our interest in the church grow and our lives be stronger in the service of the Master.

Bassett, Va.

What To Pray For

Week of December 28—January 4

To become better acquainted with our missionaries and their work, use the What to Pray For column along with the Prayer for Missions Calendar and the Missionary Picture Sheets. The three should be used together.

Not long after Sister Anna Warstler returned to her home at Anklesvar, India, in the fall of 1939, she decided to live in the village of Limet for at least three months. Limet is a village in the Anklesvar mission territory. About eighty-five Christians live there. Eight other villages are within easy reach. Sister Warstler felt that by making her home in the village, she would understand village life better and know the real conditions under which the village Christians must live. There is no doubt that such close contact with the village Christians means the growth of Christian fellowship and understanding.

Brother and Sister Wm. Kinzie have moved from Anklesvar to Umalla, which is about forty miles east of their former home. They have taken up the task of developing Christian work in the Rajpipla State. It is a large territory and calls for much work. Bro. Kinzie wrote soon after settling in their new home that many calls were coming in from the villages for schools to be opened. He was hoping and praying that the work might steadily grow.

It is a hopeful sign of growth when the missionary is called to the villages to witness the baptism of those entering the church. In Bro. Kinzie's letter he said that on the morrow he was going to a village where some twenty applicants were to be baptized.

Let the church pray fervently for these three missionaries and for all the areas of service which their assignments reach.

Peace News

COMPILED BY MERLIN C. SHULL

Brotherhood Hearth is the title of the following gracious statement from Brother and Sister L. C. Blickenstaff: "The farm forestry project near Marilla, Mich., was begun Sept. 1, sponsored by the Brethren Service Committee. Although new in beginning and in nature, a very generous response has come from many churches and many individuals in the region which it serves. We wish to sincerely thank each one who graciously gave toward the following: farm equipment—including wagon, harness, cross-cut saw, wedges, axes, grain scoop, scythes, forks, etc., from Northeastern Ohio; several pieces of furniture—including heating stoves, laundry stove, tables, chairs and rugs from Indiana and from Michigan; a supply of comforts, blankets, pillows and slips from Elgin, Ill.; also other articles of bedding and linens from North Manchester and Pine Creek, Indiana, and Brethren and Lansing, Michigan. Seven hundred quarts of fruits and vegetables have come from the following Michigan churches: Onekama, Lansing, Beaverton, Elmdale, Woodland, Sunfield, Thornapple, Rodney and Marilla. The live stock equipment includes the gift of a team of horses from a farmer in the Pine Creek (Indiana) church and the loan of two Jersey cows from a brother in Brethren, Mich. Also gifts of money have come from the Lansing church and the Onekama young people for the purchase of two double-deck beds, and from the Beaverton Ladies' Aid for a cookstove, and from many different individuals for needed equipment. These have been used as designated. For the interest shown and the response in gifts we are truly grateful."

Bro. E. M. Riddle, secretary of the Peace Committee of the Brethren Church, says in The Brethren Evangelist for Nov. 30, 1940: "Churches or societies wanting to prepare clothing to be sent, please address—Clothing Committee, 20 South 12th Street, Philadelphia, Pa. Your church offering may be sent to Brethren Service Committee [referring to special call for a Thanksgiving relief offering], 22 South State Street., Elgin, Ill. We are confident your gifts made through these channels will get into rightful hands. Much of it, if not all, will be dispensed through agents or representatives of the peace-loving groups who have been working together." The Church of the Brethren appreciates this confidence on the part of another branch of the Brethren family.

The General Convention of the Protestant Episcopal Church of the U. S. A. meeting in Kansas City, Mo., during October sent a cablegram to the National Christian Council of China that expresses the feelings and desires of all American Christians. It reads: "On this the tenth day of the tenth month—China National Day—the General Convention of the Protestant Episcopal Church in the U. S. salutes you. We are inspired by the fortitude and valor which the people of China have displayed in the present world crisis and by your loyalty to the Christian faith. We sympathize with you in your suffering and pray for peace and goodwill among the nations of the earth, established on the basis of liberty and justice."

KINGDOM GLEANINGS

Calendar for Sunday, December 29

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Jesus Requires Faithfulness.—Luke 12: 35-48.

Christian Workers, Paul's Philosophy of Brotherhood.

B. Y. P. D., Christ's Way for 1941.

Intermediates, Facing a New Year.

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Gains for the Kingdom

Five baptized in the Cloverdale church, Va., Bro. M. G. Wilson, pastor.

Three baptized in the Liberty church, Tenn., Bro. J. R. Jackson, pastor.

Fourteen baptized in the Mt. Zion church, Va., Bro. I. S. Long, evangelist.

Two baptized in the Salamonie church, Ind., Bro. J. A. Snell, evangelist.

Ten baptized in the Eversole church, Ohio, Bro. A. J. Beeghley, evangelist.

Three baptized in the Ross church, Ohio, Bro. R. H. Nicodemus, evangelist.

Two baptized in the Chico church, Calif., Bro. Paul B. Studebaker, evangelist.

Eleven baptized in the Rock Creek church, Kans., Bro. E. F. Sherfy, evangelist.

Thirteen baptized in the Keyser church, W. Va., Bro. A. R. Showalter, pastor-evangelist.

Four baptized in the Cando church, N. Dak., Brother and Sister G. G. Canfield, evangelists.

Sixteen baptized in the Plymouth church, Ind., Bro. D. R. McFadden, evangelist; Bro. Arthur C. Keim, pastor.

Ten baptized and one received by former baptism in the Pleasant Dale church, Ind., Bro. John Wieand, evangelist.

Eleven baptized, two received by letter and one awaiting baptism in the Bassett church, Va., Bro. Raymon E. Eller, pastor.

Three baptized in the Springfield church, Northeastern Ohio, Bro. B. F. Waltz, evangelist; Bro. S. R. Holsinger, pastor.

Six baptized and one rebaptized in the Ozawkie church, Kans., Bro. Charles Miller, evangelist; Bro. Guy Brammell, pastor.

Twenty-four baptized in the Leakes Chapel church, Va., and one baptized in the Union church at Hamburg, Sister Mary Martin Leatherman, evangelist.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. J. W. Fidler of Brookville, Ohio, Dec. 29, in the Richland church, Pa.

Bro. H. H. Nye of Huntingdon, Pa., Dec. 26, in the Stony Creek church, Ohio.

Bro. A. Stauffer Curry of Bridgewater, Va., Jan. 19, in the Second church, York, Pa.

Bro. J. A. Robinson of Johnstown, Pa., Jan. 5-19, in the Roxbury church, Johnstown, Pa.

Personal Mention

Bro. A. C. Wieand is the principal speaker at the fiftieth anniversary celebration tomorrow, Dec. 29, in the East Chippewa church of Northeastern Ohio.

Northeastern Ohio has chosen Elders W. D. Fisher and Ora De Lauter as Standing Committee delegates to the La Verne Conference, with Elders J. D. Zigler and Elden M. Petry as alternates.

Bro. J. E. Smeltzer, who has been doing part-time pastoral work for the Wabash City church of Middle Indiana during the past twelve years, is now giving his full time to this church. His address is changed from North Manchester to 645 East St., Wabash, Ind.

After the close of the Standing Committee meeting Thursday afternoon Elders H. W. Peters of Leaksville, N. C., and J. S. Showalter of Roanoke, Va., came out with Manager E. M. Hersch to look the House over and incidentally to extend their greetings to the Messenger offices.

Eastern Pennsylvania has 114 elders, 70 other ministers and a total membership of 10,906. The 1941 Official Directory shows a loss of only two ministers during the past year, Bro. C. P. Hunsicker of Allentown on March 10 and Bro. Charles D. Cassel of White Oak on April 18.

Two good men of Eastern Pennsylvania, Elders Michael Kurtz and Henry King, were seen about the halls of the House one morning last week. They were in attendance at the special meeting of the Standing Committee in Chicago and had found lodging with House Secretary Earl Kurtz, son of the first named.

Bro. Paul H. Bowman, Jr., was a guest of the House secretaries the other day and they greatly appreciated his report on his 197 presentations to 83 churches and 51 other groups in recent months. His work has been most helpful in creating the understanding which people need that they may respond to the call of human suffering.

Bro. Milton C. Early thinks we should in spirit "now go even unto Bethlehem and see this thing which is come to pass" and keep it up every day "until we can fully understand this blessed event." That was the text of his Christmas sermonette over KOIL in conjunction with the church choir under the auspices of the Omaha Council of Churches.

Brother and Sister G. G. Canfield, evangelists-at-large under the direction of our ministerial and home missions department, found opportunity to call at the House last week to extend their greetings. They have been working in the Northwest for some months and were on their way to spend Christmas with Bro. Canfield's daughter at Elkhart, Ind. Later in the season they expect to labor in Tennessee, home state of Sister Canfield when she was known as Mabel Pence.

Doctor Cordier was speaking when we dropped into the First church, Chicago, Dec. 18. Sitting at the table were Moderator Rufus D. Bowman, Secretary J. E. Miller and Reader C. Ernest Davis. Many familiar Standing Committee faces were in evidence, along with those of certain important church committees. In a far corner we saw Paul French, leading contact man between the pacifist church groups and government officials at Washington. Others will tell you of the action taken.

Bro. E. S. Rowland, of R. 4, Hagerstown, Md., said he was glad for the opportunity to visit the Publishing House and to sit in a while at the staff meeting, and so were we. He thinks it would do a lot of other people good if they could do likewise and so do we.

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Miscellaneous Items

Elizabethtown College will hold her fortieth annual Bible Institute, Jan. 12 to 19. It is planned for ministers, Sunday-school workers, men's work leaders and young people. There is no charge for tuition but free-will offerings will be taken. Meals will be furnished at thirty-five cents. The visiting instructors are Burton Metzler, Professor of Philosophy and Religion in McPherson College; L. Avery Fleming, Secretary of our Board of Christian Education; Calvert N. Ellis, Professor of Philosophy in Juniata College; Abdel Wentz, President Lutheran Theological Seminary, Gettysburg, Pa.; M. Clyde Horst, pastor of the Elizabethtown church and special lecturer in Elizabethtown College; H. B. Heisey, pastor of the Harrisburg church; Ida Shumaker and Mary Schaeffer, India and China missionaries. The themes they will consider are vital and timely. Looks like a strong program, doesn't it?

Special Session of Standing Committee

The special session of Standing Committee which was announced last week was held in Chicago in five deeply spiritual meetings on December 18 and 19. Fifty members of Standing Committee were present representing thirty-one State Districts. The mission fields were not represented.

The time was largely spent in securing information concerning the selective draft, the provision for alternative service for conscientious objectors, what the Brethren Advisory Committee for Conscientious Objectors is doing and the problem it is meeting and what is facing the Brethren Service Committee as the men are being called to the service.

The general feeling was that the government is recognizing the right of conscience in a broader sense and that the Church of the Brethren in recognition of this should make every effort to show its appreciation and co-operate. Alternative service is offered for conscientious objectors who cannot accept noncombative service under military control. Alternative service for these men is offered in work camps under direct church control. Naturally this calls for sacrificial gifts and service. Brethren have always been willing to give and suffer for the privilege of serving God according to the teachings of Jesus and the dictates of a Christian conscience. They may again be called upon to do this very thing.

The problems presented by the Brethren Advisory Committee for Conscientious Objectors and by the Brethren Service Committee were carefully and prayerfully considered in such unanimity that the leading of the Holy Spirit was manifest to all. Standing Committee manifested full confidence in the leadership of these two committees and planned to make their work fully effective.

All this transpired too late for a fuller report of the session. Next week, however, the moderator will give Messenger readers a splendid picture of what was done and what the future course will be. J. E. M.

The Christmas Bulletin sent out to the Fellowship of Nonresident Members is a document of more than ordinary interest. Besides letters from Pastor Merlin C. Shull, Chairman L. W. Shultz of the Brethren Service Committee and B. Y. P. D. Director Raymond R. Peters, there are greetings from many of the nonresident members themselves and other helpful matter. Bro. Shull says in his letter: "More than 1,600 new names have recently been added to our list, which means that we now have more than 4,000 addresses on our mailing list with something like 8,000 individuals. In this large group we are certain there are more than fifty nurses, many teachers in all types of schools, students in colleges and universities, a host of folks in almost every known kind of work." It is evident that this service is very widely appreciated.

The mission office, through the local daily newspaper and in telephone conversation with the office of the Associated Press in Chicago, has the information of a cable from Shanghai to the effect that the missionaries of the Church of the Brethren have evacuated their four stations in Shansi, China, and that thirteen Chinese Christian leaders were killed. One item says they are considering work in West China. There has been no confirmation of this report directly from the mission. More than 2,000 Americans have come out of China in the last four weeks, seven eighths of whom were women and children. Shansi has been one of the places where tensions between Japanese and Chinese have been severe. Our missionaries six weeks ago met and decided to remain unless the persecution of Chinese Christians made it inadvisable. The report indicated that this was evident. We shall give further information when available. Meanwhile they will likely help other missions while a possible investigation of West China proceeds. Guidance to these brave folks should be a matter of earnest prayer upon the part of the whole church.—C. D. B.



About Books

Reaching the Unchurched. Alfred L. Murray. Round Table Press, 1940. 150 pages. $1.50.

The present status of the church's evangelistic effectiveness suggests that we need all the help it is possible to get. Christians interested in reaching the unchurched will find in this recent practical book by a practical churchman some suggestions helpful to them in their work as soul winners. The writer sympathetically but firmly points out some of the weaknesses in our evangelistic efforts. Prominent among these weaknesses are an excessive amount of "machinery" and a lack of naturalness. One might say that the greatest single contribution of the book is its insistence upon the necessity of simpler, more deeply spiritual procedure to be used throughout the whole year, not just periodically. "People don't want to be won by methods, they want to be won by the sincerity of human hearts." The place of the spoken personal word, the tract, Christian example, the friendly invitation to attend services, the personal written message, and prayer is considered. Illustrations from life help us to see and appreciate the possible effectiveness of these underrated ways of doing evangelistic work. This book could be used for group study if thoughtfully handled. —Ora W. Garber.

HOME AND FAMILY

Cart Creek

BY WM. J. TINKLE

O Cart Creek, dear old Cart Creek,
Where in youth I loved to roam—
The music that your riffles played,
The eddying of your foam!

A rustic brook, no town defiles
The waters of this stream.
No paddle wheel nor whistle shrill
Disturbs the birds' sweet trill.
For size and power make not true worth
But pure and sincere mien.

The dragonfly of many hues
Darts o'er the surface still.
The mournful cuckoo calls again
Her prophesy of rain.
While chubs and sunfish in my pail
Hopes of good luck fulfill.

A country church stands near and bears
The name of this fair stream.
Here honest folk on Sabbath days
Proclaim their Maker's praise.
And famous men there are who here
First learned to pray and dream.

'Twas in this stream, long years ago,
My sins were washed away.
The water cold, our spirits warm,
Our lips his praises formed.
And may the pledges there we made
Last ever and a day.

O Cart Creek, dear old Cart Creek,
Where in youth I loved to roam—
The music that your riffles played,
The eddying of your foam!

Cerro Gordo, Ill.

Take Thy Cross

BY FLORENCE S. STUDEBAKER

In Three Parts—Part Two

John Barton was glad the telephone rang. It gave him an opportunity to escape to the barn, but at every turn he seemed to hear, "Are you going to wait until God runs a sharpened plowshare of sorrow through your heart before you yield yourself to him?"

"But I have yielded," John defended himself; "I've been in the church for twenty years." But somehow the thought did not satisfy him as it usually did. Wasn't being in the church enough? Or was something more than a mere name on the church records required? Did the matter of service and church attendance have anything to do with having oil in his lamp?

With each stinging query he felt his spirits sinking lower. No, he knew he had not been watching as faithfully as he might. He shivered at thought of the sharpened plowshare of sorrow. Why had he been so careless? Where would the blow fall if it came? His farm? Jane? Junior? At each suggestion, his heart strings tightened. No, none of these. He couldn't give them up.

Then he brought himself up short. He glanced across the rolling fields and at the trim painted barns, the vine-covered house with its slope of velvety lawn flower-bordered and colorful. He saw Junior on Zip, the pony, flying down the lane toward the wood. He caught a glimpse of Jane gathering a bouquet for the dinner table.

These things were all so sure, so dependable. They had been his for years. Why worry now? Nothing would happen to rob him of these treasures. Thus he dismissed the uneasy thoughts and bent himself to his tasks.

"John," Jane called from the house toward noon. "Martha Linn and Jed want us to go with them to hear a missionary speak at the church tonight. What shall I tell them? Hurry. She's waiting on the line."

Ordinarily John would have refused. He didn't like to go places at night after he had worked hard all day. But today things were different. Something impelled him to give his consent.

At the church that evening he watched the earnest face of the speaker, a Russian by birth, and wondered what had furrowed such lines of care on one who was yet in his forties. Then John heard him say: "Friends, I come from the church in Russia with greetings. I cannot help but contrast your opportunity and privilege of worship here with those of my brethren over there. If you name the name of Christ, you are called upon to suffer for it.

"Let me tell you of one instance. I was holding a Bible institute for ministers in a certain city. When the service was opened, the leader said, 'Now we may sing if we remember to sing softly. Take care not to raise your voice too loud in prayer and praise or it will arouse the suspicion of the officer marching on his beat in yonder street.'

"So we prayed and sang softly and gave testimony of the goodness of God. Then one minister told of the suffering of his little flock for the name of Jesus. It seems the soldiers grew suspicious and walked in one night, interrupting a service. They questioned everyone present. If you said that you believed in Jesus, you were lined up on one side of the room; if you denied and made excuse you had merely dropped in out of curiosity, you were placed on the other side of the room and later freed.

"Alas for those who refused to deny their Lord! They were later driven through the streets like so many cattle 'mid the jeers and abuse of a rock-slinging crowd. At the jail they were questioned and if they still held to the faith, they were beaten and cast into prison. No matter if you were a parent and little children waited for you at home and depended on you for bread and butter. The children could starve as far as the authorities were concerned. Their death would mean so many less to lisp the name of Jesus."

Though John was weary from his day's work, he shuddered at the thought of little children starving because their parents believed in Jesus. He could almost imagine the tramping feet. Were soldiers coming to

take these worshipers. Yes, something strange was going on outside. A rock crashed through the window and glass showered about him. He turned to see what the speaker was doing.

"Come, friends, prayer is our only hope of safety," he seemed to hear the missionary say, who was calling the audience to prayer. "If we remain on our knees and continue praying, the soldiers will leave us unmolested."

In a flash John was on his knees. He noticed Jane was holding Junior's ears shut so the noise of falling glass would not awaken him. What if they came and asked him if he believed in Jesus? Could he leave his farm, his sleek stock, his beautiful country home for the sake of religion? One word of denial would save it all. But what of the last day? "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." These were the words that flashed through his mind.

No, he would rather evade the question entirely, if possible. He glanced toward the door. Everyone was praying. He could slip out unnoticed, and this he would do. But he had barely reached the door when a burly officer confronted him.

"Aha! So there's one faithless soul here that has no spine. You thought you'd dig out, eh, when the rest didn't see? Well, our eyes see everything."

"But I...I'm not a...a believer, sir." John repeated the words glibly, scarcely knowing what he was saying. "I...I just dropped in out of curiosity."

The officer scowled. "You don't need to tell me you're an unbeliever; we know it and so do all your neighbors. You haven't been inside this church for five weeks, and only twice in the past six months. No, it's your kind we're after every time. The faithful ones will go through fire and water for what they believe. Your kind is doing more to cause the church to lose ground in America than anything else. If you don't care enough for a cause to live for it, you're not worthy to die for it, either."

Modesto, Calif.

(To Be Continued)

"Let Us Stand in Reverence!"

BY GRACE HILEMAN MILLER

The Mexican Protestant churches have a number of interesting customs which give their worship services peculiar distinction, and in a way a reverential atmosphere.

Always before the minister reads the Scripture lesson he will say, "Let us stand in reverence while we read God's Word." Immediately every one stands in attention while the Bible is being read. During prayer the members of the congregation bow their heads in reverence.

These people seem very ready to take the Word of God just as it is without quibbling, and although like all human beings they fall short of living up to its precepts, they lose no time trying to ascertain its authority.

In places where many of the adults are not able to read and write much time is spent in the repeating of Scripture from memory. Even during sermons the minister has the congregation repeat texts. This stimulates their interest and enables them to hide God's Word in their hearts. Another custom of the more primitive groups is that of all praying aloud all at once rather than having one person lead them. Much stress is laid on the memorization of Scripture in all age groups. This is one of the best ways of gaining a knowledge of the will and law of God, even though many times the memorization is mechanical and without understanding. Thus a certain middle-aged man was converted from Catholicism to Protestantism and had committed to memory the ten commandments. On Sunday evening he spoke somewhat at length on the eighth one, "Thou shalt not steal." The next morning he went to work as usual. After working all day he returned home. Soon his employer followed him on the hunt of certain tools which he had found missing; he found the exhorter to obedience to the eighth commandment of the evening before using these very tools in his backyard garden! This new convert knew the letter but not the spirit of this passage of Scripture. Many people need the practical side of religion just as some of the rest of us need their spirit of "standing in reverence."

La Verne, Calif.

The Communion

BY ORPHA R. WELSH

In this story the author endeavors to show what the "communion signifies and what it does for us." The characters are: Jacqueline Thomas (Jacky), the twelve-year-old daughter; her parents, Alex and Agnes Thomas; Quentin Thomas, Jacky's nineteen-year-old brother home from college. And then there are the good neighbors, the Funtons. Brother Cappy Funton is the elder of the church, and his good wife is known as Aunt Hazel. Thirteen-year-old Betty Funton is Jacky's special friend.

"Mommy, oh, mommy," cried Jacky, running down the cellar steps, "I'm going to run over to see Aunt Hazel and Uncle Cappy Funton."

"All right, dear, but don't stay long," answered Mrs. Thomas.

The Thomas family was one of long standing in the community. Mrs. Agnes Thomas was a constant pal and companion to her twelve-year-old daughter. She was always ready and willing to answer as best she could any questions that might puzzle her child. About three o'clock Agnes became anxious about her daughter and decided to call Aunt Hazel.

"1128-R. . . . Hello! . . . Cappy? Is Jacky still there? . . . What's she doing? She said she wouldn't stay long. . . . Oh, well, tell her to come home now. . . . All right, Cappy, I'll talk to her about it; I know she's interested. Good-by."

"Hello! Alex? Is that you? Why are you home so early?" asked Mrs. Thomas.

"Well, Agnes," said Alex Thomas, "our firm has decided to observe Good Friday by an afternoon off. I've been wondering this week, do you really think Jacky is old enough to join our church? You know that our faith does not sanction infant baptism, and after all, if Jacky doesn't know what she's doing, it is practically the same."

"Yes, but I'm sure she knows," said Agnes rising to get her sewing. "I had planned to tell her the entire story this afternoon. She's been over at Aunt Hazel's for over an hour watching her make the communion bread. Cappy answered the telephone and said he'd try to get Jacky to stop asking questions long enough to tell her to come home. She's quite excited about joining the church and being able to take a full communion with us."

"A telegram came to the office this morning saying

that Quentin will be home," offered Alex. "That's the thing Jacky hoped for most of all, to have her brother see her join the church."

"That will be grand for all of us," replied Agnes. "Wait, is that Jacky coming now? It sounds as though her twin pal, Betty, is with her."

"Hello, daddy. Why are you home?" asked Jacky.

"Well," began her father, "you see, today is Good Friday and I have the afternoon off. And how are you, Betty?"

"Fine, thank you," said Betty, all aglow. "Mother wants you folks to come over for an Easter dinner, will you?"

"Certainly, we'd be glad to come. Must you go now, Betty?"

"Oh, yes," called Betty, already on her way out, "mother said you wanted to talk to Jacky, and that I wasn't to stay. Good-by."

A chorus of good-bys echoed through the house—maybe because of the planned dinner, or was it because of the coming joy to the family of Jacky's baptism?

"Come now, dear. Sit here on the davenport with me," said Jacky's mother. "We're going to have a nice long talk. I want you to tell me just why you want to join church and be able to take communion with me."

"Well, mother," said Jacky, pushing herself back on the davenport, "I want to do it because Jesus did it and I want to be like Jesus."

"Jacky, that's just the reason I want you to join church," continued her mother. "Now I'm going to tell you why we have the form of communion we have, and where we got our idea, and just what communion means to us.

"It was Thursday evening of Passion Week—the last suffering days of our Lord—that Jesus and his disciples were together for the last time before his death," began Jacky's mother. "The disciples gathered around the table, with the Master at the head. The seats near him were the places of honor. Up to this time in the upper room the twelve disciples with Jesus had been in Bethany. The walk from Bethany to Jerusalem was very dusty, and they wore sandals which had not protected their feet from the dust. These they left at the door of the house. The washing of the soiled feet was commonly the work of a servant or slave. Not one of the twelve offered to wash Jesus' feet, but he did wash theirs. Peter, a favorite of Jesus, was the first to notice this act of humility and think who it was thus humbling himself. Here was the Son of God, who came from heaven and would return, yet washing his disciples' feet. Peter at first refused to allow the Master to take the place of a servant, but consented when Jesus said, 'If I wash thee not, thou hast no part with me.' And as they sat and did eat, Jesus said, 'Verily, verily, I say unto you, that one of you which eateth with me, shall betray me.' That 'verily' was a signal word. So each asked the question, 'Lord, is it I?' Peter beckoned to John, leaning on Jesus' breast, to ask of whom he spake. Jesus answered and said that it was the one to whom he would give a portion of food from the dish before him. Doing as he said, he handed the food to Judas. Then the traitor asked, 'Master, is it I?' His question needed no answer, but Jesus said, 'Thou hast said,' meaning he was the one. Now, Jacky, do you see why we wash each other's feet instead of our hands or our head? It is done to make us feel humble and as though we can look up to the other people. St. John says that Judas went immediately out—out from that upper room—the spot that has become the most sacred in all the world."

"Mother, why did Judas want to betray Jesus? If I had been one of the twelve, I would have been afraid that I might do something wrong."

"Well, dear, you see Judas thought more of money than he did of Christ—at least his actions mean that. He was paid thirty pieces of silver for doing this. But now to finish what I want to tell you, we'll have to put together some parts of Matthew, Mark, Luke and of Paul in his First Epistle to the Corinthians. As they were eating, Jesus took bread, and blessed it and broke it, and gave it to the disciples and said, Take eat, this is my body which is broken for you, this do in remembrance of me.' Then 'he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of it, and they all drank of it; and he said unto them, This cup is the new testament in my blood which is shed for you. This do ye, as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread and drink this cup, ye do shew the Lord's death, till he come.'"

After a moment Mrs. Thomas continued: "These words are always spoken by the minister before we eat the bread or drink the cup. We use them as symbols. This service was not for the disciples alone, but for all Christians. Our faith has followed out this form of communion as nearly like the Biblical story as possible. We have evening services and feet washing. You see it does give us a feeling of friendship and does not allow us to feel above our friends who commune with us."

"Oh, mummy, look!" exclaimed Jacky, jumping up and running to the window. "There's Quentin! Oh, I'm so glad he's here to see me join church!"

Pottstown, Pa.

Transformed

BY ORA W. GARBER

It was but a dreary wasteland,
Arid, desolate and barren,
Lying under cloudless heavens.
Not a blade of grass could grow there.
Not a bush or tree was found there—
Only miles and miles of desert.
Then one day a stream of water
From some subterranean passage
Burst the confines of its channel,
Brought new life to all about it,
Changed a portion of that desert
To a cool and green oasis.

There was once a human soul which
Lived in arid desolation,
Seared by burning rays of self-love,
Parched by winds of greed and passion,
Scarred by cruel blows, defeated,
Godless, helpless, hopeless, fruitless.
Then one day a stream of water,
Living water of God's Spirit,
Flowed into that barren soul-waste,
Brought new life and sweet refreshing.
Now it lives, it grows, it triumphs,
Glows with joy and bears rich fruitage.

Elgin, Ill.

THE CHURCH AT WORK

SOME SUGGESTIONS FROM THE MUSIC COMMISSION

The Value of District Church Music Institutes

By William Beery, Elgin, Illinois

It is a heartening thing to realize the fact that the interest in the improvement of the hymnody of the church as a factor in the worship services is growing and receiving increased attention. The young people, especially, upon whose shoulders rests the responsibility, are manifesting a commendable eagerness to become efficient leaders and performers.

A church music institute involves the study of ways and means by which the music of the church may be made more effective, with special emphasis upon congregational singing, so co-ordinated with the other phases of worship through music as to make it more spiritual and worshipful.

Music institutes in individual congregations have accomplished good results. Now the question arises as to the value of district music institutes. Evidently, about the only way to determine the value of such gatherings is to give them a trial. At least the following points in favor of such meetings may be named:

1. The benefits to be derived from the social factor—fellowship of the attendants from the congregations in the district.

2. The opportunity to compare and share experiences, thus learning from one another.

3. Advantage of the inspiration that comes with the gathering of larger numbers.

These institutes should be patterned somewhat after the music conferences held at Camp Mack and Blue Ridge, Juniata, Elizabethtown and Bridgewater Colleges. In these the curriculum included lectures and conferences on hymn study, congregational singing, special music, choir work, piano and organ, accompanying, directing, voice building, chorus singing, with practical demonstrations. To these should be added harmony and composition. Closing with a grand concert fills the minds and hearts of the participants and the listeners with a desire for more, and the purpose to do something about it. From this the reader can form some idea as to what should and could be done.

Music Curriculum in the Church

By Paul Halladay, North Manchester, Indiana

The outline of a series of musical evenings conducted recently in the writer's church is passed on to Messenger readers in the hope that the idea may prove useful. The series of six lessons entitled Adventures in Church Music is only a portion of a larger curriculum of study in church music for the congregation at large. These events, all but one, require about a half hour, and by limiting the sermon to twenty minutes the entire service including offering and prayers can be carried on within an hour. The outline follows:

1. Request Song Service. Hymns are called for from the floor. There is spiritual value in allowing members to call for their favorites. Brief comments from the leaders are in place.

2. Biblical Messages in Hymns. Select hymns that have a specific Biblical setting or allusion. Either read the scripture or relate it. Let members help. Metrical versions of psalms are splendid.

3. Lives of Hymn Writers. Select two great hymn writers. Give a brief life story and sing representative hymns. Brethren Hymnal contains twenty-three hymns each from Watts and Wesley.

4. Hymn Evaluation. Members should have score sheets in their hands. Sheets that contain bases for evaluation and blanks for individual estimates are available from Prof. A. F. Brightbill of Bethany. Select two or three hymns. The aim is to sharpen the apprehension of members and to stimulate thinking while singing hymns.

5. Congregational Rehearsal. Have a practice period to learn new hymns, correct habitual errors and to improve the quality of singing. Tackle at least one new hymn and practice at least one old song with a view to perfecting musical quality.

6. Song-Sermon. Arrange a message which has all the qualities of a regular sermon, but use hymns, anthems, solos, etc., whose messages develop the points of the sermon. The time should be about equally divided between music and the spoken word. Use a liberal sprinkling of scripture and poetry. Since this displaces the regular sermon the devotional service will be conducted as is customary in the local congregation.

Some Practical Suggestions for Church Organists and Pianists

By Nevin W. Fisher, McPherson, Kansas

1. Co-operate fully with your minister and music committee. They will welcome your constructive efforts to improve your church services.

2. Study your church services and offer suggestions as to how they could be made more inspiring through the use of instrumental music.

3. Consider carefully the appropriateness of your music. Adhere to the all-important principle that preludes, offertories, etc., should be worshipful. Cultivate your own musical taste so that you intuitively recognize worshipful music. You will then lead people into worship through your own experience.

4. The interpretation of music is equally as important as the selection of it. Even a piece of sacred music can be made to sound sacrilegious by a wrong interpretation. As a rule, religious music should be played slowly and softly. Frequently the music may be changed and made conducive to worship by omitting fast ornaments, arpeggios, and scale passages.

5. Use a variety of good music in order that all worshipers may be helped. Old hymns played reverently may become a source of joy for some; the chorals of Bach or modern pieces may contribute to the spiritual life of others.

6. Improve your technique. By this is not meant the ability to play rapidly, but something much more fundamental. Both organists and pianists need to play very connectedly (legato), and to build the expressiveness of their music to a high degree of perfection. Be-

sides, pianists are challenged by the problem of coordinating the hands with the use of the damper pedal. Beautifully connected chords are nearly always the result of thoughtful pedal changing. "The pedal is the soul of the piano."

The Minister and the Hymnbook

By George L. Detweiler, Huntingdon, Pennsylvania

The most important book for the minister, next to the Bible, is the hymnbook. It is a valuable aid to the minister, first of all, in his private devotions. It is an enriching experience for any Christian to spend some time daily with the hymnbook, reading or singing the great hymns of the church. Eventually many of these hymns will be memorized and become a vital part of one's Christian experience. Possibly we might do well to lay aside for a time some of the devotional books which come to our attention, and spend some time in our quiet moments with the hymnal.

If we are to receive the greatest blessing from this procedure, it is essential that we have a good hymnal. There are helpful books and there are poor books. Likewise, there are unusually fine hymnals, and there are poor hymnals. Too frequently churches are guided, in the selection of a hymnbook, almost entirely by the appearance of the cover. If a hymnbook is dressed in an attractive cover, it is often chosen without much thought given to the content. This is a challenge both to the publishers of good hymnbooks, and to churches that select the hymnals. The Church of the Brethren Hymnal is a splendid hymnbook, especially adapted to the needs of our people. It is the hope of the music commission that more of our churches over the brotherhood will become better acquainted with it. The minister can help here. If, however, he is to help his people in selecting a good hymnal, he himself must have some knowledge of the content. It would be interesting for those of us who are ministers to test ourselves concerning our knowledge of the contents of the hymnal used in the church where we serve. The results of such a test would doubtless be embarrassing to most of us. If we knew our hymnals better we would use them more intelligently and more thoroughly than we do.

We are simply contending that the hymnal is a valuable book for the minister in leading his people in public worship. Surely the minister needs to have a knowledge of the Bible, but he also needs to know and appreciate the hymnbook.

Directing Music in Evangelistic Services

By Nelson T. Huffman, Bridgewater, Virginia

The successful direction of music in an evangelistic campaign must contribute to the task of helping Christians to a more abundant way of living and to the saving of souls.

With this there must come that enthusiasm which is needed in the successful completion of any task. The director may possess all the technical qualifications and be thoroughly saturated with the spiritual qualifications, but lack that spark of enthusiasm which is absolutely necessary.

There must be the closest co-operation and mutual understanding between the minister and director of music in evangelistic work. They should be in full agreement as to the hour of meeting, the type and duration of the different parts of the formal service, and above all the responsibility of each in personal work.

It is not necessary to have all the music centered around the subject of a particular service. In fact it often adds to interest to have variety. However, as far as possible, the special music and the hymns which are used near the sermon should have some bearing on its subject. Whenever special music is successfully presented before a prayer or message, the alert minister will take advantage of the atmosphere created, by referring to the sentiment of the music in his introductory remarks. This does much to unify the service.

It is needless to mention the qualifications of a director of music in evangelistic campaigns, with reference to the type of voice, his conduct in beating time, place of standing, or choice of music. Practically all of these would be modified or varied according to the place of meeting and type of people with whom he is working.

Everyone will agree that some type of spiritual awakening is needed, not only in our denomination but in the world at large. Probably we need to get back to some form of the old type of evangelistic meeting. I feel sure that the old meetings would fill a need in our modern streamlined age even though some may think they were undignified and extremely emotional. The individual who is interested in music can do much in promoting these campaigns for the building of God's kingdom. I hope that we musicians may lend every effort and encouragement to the various churches in enriching spiritual life through the medium of music.

Where to Order Hymnbooks and Other Church Music

By Omer B. Maphis, Elgin, Illinois

There are two parts to our question, hence we must answer it in two sections.

First, with reference to hymnbooks for any church or church activity group, we may say that the Brethren Publishing House is in a position to supply any songbook published. Naturally we are eager to have our own church Hymnal used in as many churches as is possible, and even more, we want our folks to feel that their Publishing House is ready to co-operate in supplying every need of the work. We have a buying connection which makes it possible to secure any hymnbook published and can sell at the same rates as the publishers themselves. So we say buy the Brethren Hymnal from the Brethren Publishing House, but if that doesn't quite meet your requirements, tell us your demands and we will see that you are supplied whether for church school, Y. P. D., children's or special quartet, duet or solo work.

The second part of our question might be answered as the first, but we want to say that we are endeavoring to develop contacts whereby we can supply all types of church music including choir and chorus groups. We have at present a fine selection of choral octavo music along with small books of various kinds of chorus selections. This field is specialized so that we will be happy to suggest sources best suited to the needs of the group if we find we are unable to supply your wants.

In any event, therefore, write the Brethren Publishing House at Elgin, Illinois, telling of your requirements.

By thus patronizing your own church owned and controlled Publishing House, you help the whole program of the church, for whatever profits accrue from our business are turned back into our own general budget. While we are thus serving you, you are helping your budget at large.

The Contribution of Our Colleges to the Music in Our Churches

By C. L. Rowland, Huntingdon, Pennsylvania

According to information at hand the first hymnal with music published by our Brethren came from the press in 1872. The hymn tunes of this book, as well as those handed down from one song leader to another through the generations before that time, were dignified and solemn, many reflecting the high musical ideals of Martin Luther's day.

During the period of the popular religious revival from Moody and Sankey to Billy Sunday and Rodeheaver, our church people followed the general trend toward the lighter gospel song. Some of these contained but little gospel, and certainly much less of musical worth; in fact, some were too light to make poor chaff.

Fortunately the pendulum has swung back to an appreciation of the finer hymns. Naturally our colleges have led in this movement. This influence gradually filters back to the home churches, thus raising the standards of both the quality of music and its performance.

Most of our colleges are training young people for teachers of music in the public schools. Many of them are likewise well equipped to make a very definite contribution to the music in our churches. Our colleges take well-trained choirs among the churches of their territory, presenting excellent programs of good church music. Some of this music may be too deep for full appreciation by some in our churches, yet if our colleges do not lead the way to higher and loftier attainments they have missed one important function.

Hence we feel that our colleges, and our seminary, have not only trained men and women as ministers and missionaries, but also music leaders who have led the way to more worshipful and abiding music in the churches.

A Message to Directors of Music in Local Churches

Let Us Sing a Hymn of Faith

By Perry L. Huffaker, Hagerstown, Maryland

Christ wrote no hymns, but the symphony of love and faith in the score of his life inspired thousands of hymns by his followers. We have but one recorded instance when Christ sang. That was with the disciples on that last dark night before Gethsemane. In keeping with the life of the Master, that hymn must have been one of faith and love to sustain his own through the days to follow. Let us sing a hymn of faith.

As in that day, when the dark breath of sin seemed to snuff out the light of the world, so today the lights of civilization seem to be going out around the world. Shall it be said of Christians today that "the children of darkness are wiser in their generation than the children of light"? Let us sing a hymn of faith.

One slogan during the World War of 1914-18 was Music Unites a People. The children of darkness united the nation in a discordant symphony of hatred, drowning out our feeble hymns of faith. Today again we hear the emotional lyrics of tin-pan alley which would sweep us into the harsh harmonies of hate. Let us sing a hymn of faith.

"When all around my soul gives way" and nothing material seems to stay, let us sing a hymn of faith with Henry Lyte—

Change and decay in all around I see,
O thou who changest not, abide with me.

When political, social and economic systems of our day are falling, let us sing a hymn of faith with Tennyson—

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they.

When, like Job's, our souls are tempted to lie, to "curse God and die" let us sing a hymn of faith with Ray Palmer—

While life's dark maze I tread,
And griefs around me spread,
Be thou my guide.

When tempted by agencies of propaganda to smother love and hate our brother, let us sing a hymn of faith with Frederick Faber—

Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee, too, as love knows how
By kindly words and virtuous life,
Faith of our fathers! holy faith!
We will be true to thee till death!

And when the echoes of war's chaotic and confusing hymns of hate have died out along the cacophonic corridors of time, may we, though in prison like Paul and Silas of old, be found singing hymns of faith!

PEACE AND RELIEF

Concerning Our Refugee Work

Mr. Richard Schuber, for some time a resident and student of Scattergood Hostel, is now an employee of the Brethren Publishing House. He began his work last week. He is rooming in a Brethren home, and last Sunday he enjoyed an old-fashioned Brethren Sunday dinner. It is good to have him in our midst.

Esther Smith, our representative on the staff of Scattergood Hostel, tells us that two refugee men have been assigned to the Brethren Service Committee. That means we are furnishing the scholarships. They are talented men with great possibilities. We hope to have more of their kind in the future.

Esther reports a very full and enjoyable schedule of work. She says, "I'm enjoying my work more and more as time goes on. We're looking towards Christmas now, and I'll be helping teach Christmas carols this week. We're planning to sing both English and German songs. They all know by now that I'm representing the Church of the Brethren and they've asked me some questions about it. They all feel so deeply grateful to the Quakers. I've answered innumerable questions about the Publishing House since you've taken Richard Schuber to work there."

Mr. Giles Zimmerman, the placement director of Scattergood Hostel, West Branch, Iowa, gave a very interesting lecture on refugee work at the Brethren church in Elgin on Sunday night. It was abundantly worth

while. We recommend him to our churches not too far from Scattergood. Anyone knowing of prospective openings for refugees in industry or the professions should write the Brethren Service Committee, Elgin, Ill.

ADULT DISCUSSION OUTLINE

Feeding the Hungry

Scripture: Rom. 12: 20

Sunday, Jan. 12

I. The Problem—Briefly Stated

There are some people who are quick to feed their hungry friends but few who are willing to feed their hungry enemies or even the victims of their enemies. At present we are debating the advisability of sending food to eighteen million starving, nonbelligerent people in Europe. Millions will sicken and many die this winter if food is not forthcoming from the outside. Norway, Holland, Belgium and Denmark are not the enemies of Britain, but they are the victims of Britain's enemies. Shall they be made to starve? These countries have money to buy and ships to haul the food, but they must have the consent of Britain and Germany.

Britain fears Germany will get the food and the war will be prolonged. Germany thinks that hunger will mobilize public sentiment against Britain and the blockade. Hence both are willing to let eighteen million innocent victims starve.

How shall Christians think about it?

What can America do?

What will we do?

II. A Possible Solution of the Problem

1. Christians are taught to feed the hungry: (a) Jesus fed the hungry (Matt. 14: 13-21; 25: 31-46); (b) Paul fed the hungry (2 Cor. 9: 10; Rom. 12: 20).

2. America can be the mediator.

(a) Mr. Hoover has a plan. Victim nations would buy food in America and haul it in their own ships. Germany would promise not to confiscate the food. Small amounts of food would be sent at a time. If taken by Germany, it would not be significant. No more would be sent. Food would be distributed by a neutral organization. Both Britain and Germany would refrain from attacking these ships. America would create public opinion sufficient to obtain approval of the plan on the part of both Britain and Germany.

(b) Will it prolong the war to feed the victims? Germany and the German army have sufficient food to care for their needs. A great epidemic of disease starting among the starving victims of Europe might spread into Germany and weaken German resistance, but it will also spread to Britain and the rest of the world.

(c) Who will be responsible for the cruel starving of these nonbelligerent peoples of Europe? Germany, if she refuses to allow the food to come; Britain, if she refuses to allow passage; America, if she refuses to support the plan and neglects to do what she can to give it a trial.

III. What Will We as Members of the Church of the Brethren Do?

Express ourselves as individuals and groups as favoring it?

Pray that the way might open?

Write our government officials?

MEN'S WORK

The Gospel Messenger's New Club Plan

By Harl Russell, Marshalltown, Iowa

Our people have been known as careful buyers. For the most part, we have been frugal in our living. Purchases have been made after due appraisal of the need and the cost.

Therefore, the Improved Messenger Club Plan should appeal to our church constituency. This new club plan, recently adopted and launched by the directors of the Brethren Publishing House, offers the Gospel Messenger at a new low price—a bargain price. In spite of the fact that the Missionary Visitor is now merged with the Messenger, the new club plan offers our church paper for only $1.00 per year.

The club plan is simple and easily understood. Any church can qualify whether large or small. All that is necessary is to provide a Messenger subscription for each resident Brethren family of the local church. For example, if there are forty resident families, a list of the name and address of each family and $40.00 is to be forwarded to Elgin and your church will have qualified 100%.

The need for this plan is great. New members are received into the church, and often they do not receive the Messenger for many years. If the congregation sent the church paper into all the homes, then these new members would begin receiving it right away. They would appreciate this consideration, and gradually they would develop an interest in the paper and a better outlook toward the church. Every person has had to learn to like some food. Through having it on the table from time to time, and by occasional nibbles, a liking and hunger for the food are developed. The same reasoning holds true with respect to mental "food." The new Christian can build a keen desire for the fine mental and spiritual "food" the Messenger provides through having it laid on the table each Saturday. Infrequent reference to it will often develop a profound interest in the church paper and its coming will be anticipated each week. Members would do well to give this method considerable study since it will hold newer members to their profession and deepen their spiritual life. Ask any pastor, and he will tell you the Messenger is a "visitor" to the families of his parish that makes his work much more effective.

It is rather an established practice for a new member to receive an association paper when he joins a trade or professional group. In other words, when a man joins a club or business association these days, he automatically is furnished the weekly or monthly paper that deals with the interests of the group. He does not pay a regular subscription cost. His membership entitles him to the paper. The total cost of printing and distributing the paper is a part of the operating budget of the club or association.

Would it not be well for us to adopt such a successful plan? It is just as important that all members in the divine association of church membership also receive the official paper of the church. The kingdom interests of the church are handicapped if all do not receive it.

Each local church can include in its budget the sum that is needed so that 100% of its resident family membership will receive the Messenger. Once this becomes

a part of the local budget, it will surely be one of the last items that will ever be removed from the annual budget.

On the other hand some churches may prefer to solicit subscription payments of $1.00 per year to make up the list of 100% of the resident families. If this course is followed, the church can qualify for the new low cost, but inclusion of the total sum in the budget is undoubtedly the better plan.

Some group is needed to introduce the matter to the membership. Wherever there are local men's work groups, they should sponsor it. The Messenger subscription campaign is a nation-wide official project of the Council of Men's Work. Here is an opportunity for the men to place ten thousand more Messengers in Brethren homes within the next eighteen months.

From time to time, the columns of the Messenger will give the names of churches qualifying for the Improved Messenger Club Plan. Take a lesson from successful trade organizations and place your official paper, the Gospel Messenger, in the homes of the members of your church.

CORRESPONDENCE

Northern California Women's Work Conference

The women of Northern California met in their annual conference in the grammar school auditorium at Empire, Oct. 12, 1940. Approximately two hundred women were present showing an interest in the women's work of the church. Nearly all the churches of the district were represented by delegates.

Mrs. Ina Martin, president, was in charge of the program. Devotions were led by the intermediate group of the district under the direction of Mrs. W. H. Meyers.

Recognition and welcome were given to the new pastors' wives of the district: Mrs. C. Fisher of Bakersfield and Mrs. Cameron of Waterford. Greetings were extended to the following visitors from Southern California: Mesdames D. W. Kurtz, C. E. Davis, J. S. Zimmerman of La Verne and Mrs. J. E. Steinour of Los Angeles.

The president urged the women and especially all local officers in all the churches to read the women's page in the District News Bulletin. It serves as a means of contact between the district officers and the churches, and important announcements and messages can be printed therein.

The treasurer's report showed that we had again reached our goal in the national and district projects with a balance of $78 in the treasury. During the year the response to the freewill offerings for the Martha Shick Fund was splendid. Men's work also contributed to this fund. Mrs. Liskey, chairman of the Martha Shick Committee, reported on the work done in the district the past year by our home missionary, Martha Shick. So far Miss Shick has been in thirteen churches with a stay of from one week to nine weeks. Much personal work was accomplished in these churches along with helping church members to take more responsibility in winning souls for Christ.

Mrs. Liskey also reported that at a meeting of the Martha Shick Committee and the District Mission Board, the board expressed themselves as believing much good had been accomplished from Miss Shick's work and thought it wise to continue the project, making a few changes, such as having her stay for longer periods in the churches. Miss Shick was given a chance to express herself in regard to continuing her work. Very humbly, she said she was willing to continue if we wished her to, as her desire was to serve the Lord as he directs and guides. The women decided to continue supporting her both financially and with our prayers. A motion was passed to increase her support $120 for the coming year, adding this to our budget and continuing with the freewill offerings.

The following officers were elected: President, Mrs. Nelle Flickinger, Raisin, Calif.; Director of Mothers and Daughters, Mrs. Edna Shryer, Lindsay, Calif.; Director of Welfare, Miss Anna Furnas, Reedley, Calif.; Nominating Committee, Mrs. Violet Liskey and Mrs. Dana Whipple.

A rising vote of thanks was given to Mrs. Ina Martin, the retiring president, for her faithful and constructive service to the women's work during the past four years.

The Martha Shick Committee was continued for another year. Serving on this committee are Sisters V. Liskey, E. Shryer and S. Goodman. The budget as adopted is $560, besides the freewill offerings to be taken by each church. The district dues for each church were set at $2.50.

A motion was passed that the district officers again visit the churches this coming year. The offering taken amounted to a little over $72 which it was voted should go into the Martha Shick Fund.

Closing prayer by Mrs. V. Liskey.

Modesto, Calif. Mrs. S. R. Goodman.

The Little White Stocking

I had always longed for a fireplace. At last my dream was realized.

I enjoyed it to the fullest through the fall and winter months. Then, along came Christmas and that old traditional custom of hanging the kiddies' stockings. Since there were no little stockings to hang, the fireplace suddenly became something cold and dead. I avoided it on Christmas morning.

Since I had never let any situation become my master, I felt there must be some way to bring back the joy of something I had so longed for and so much enjoyed.

One day after the holiday season the thought came to us: Why not get a little stocking to keep hanging through the year? In this stocking I could put what money I could spare. Then at Christmas time I could use this money to buy gifts for little kiddies who had no mothers or fathers.

No sooner was this thought than done. And as a result I approached the next holiday season with more anticipation than any I had ever known.

Now on Christmas morning I can sit by the fireplace and know that there will be more sparkling little eyes, more little heart-beats quickened, and little feet dancing from joy, than had I a tiny foot to fill that little stocking.

I am certain now that if ever we do have any kiddies in our home we shall always keep the little stocking hanging by the fireplace as a symbol of the true spirit of Christmas.

Stillman Valley, Ill. Anna Johnson Scheible.

The Church on Trial

The other day I sat with others in a discussion led by Dan West. The subject was the conscription of our young men, what should be done with our conscientious objectors, and who shall pay the bill.

The government has very graciously said that we will be allowed to place our number who do not wish to bear arms and do not wish to be under military supervision in charge of our church leaders, provided the expense can be met and they do some constructive work for the nation. The cost for each man would be around three hundred and fifty dollars for the year.

Where the group did not agree was on how this money should be raised. The suggestion was made that when able each man should give the year and pay his own expense. Then in case he could not, the family from which he came should bear it. If they were not able to do it the church should help.

Now, in spite of the fact that many who approve this plan are men of thought and mature years, I cannot see it their way.

Our church was builded on the foundation stones of peace and sacrifice. We have stood through the years for these principles. At the time of our baptism we promised to uphold our Bible teaching. Our brethren have suffered and died for their faith. We have stood unitedly for what we think Christ taught. Shall we say now that this is an individual or family matter, let every man "bear his own burden"?

The man who must sacrifice a year, or more, of his life is bearing "his own burden," but the same Bible says, "Bear ye one another's burdens and so fulfil the law of Christ."

When the church supports these boys she is taking her share of the burdens. The man bears one burden but the church helps with more than one. We see pictures of the universal mother, which is the Red Cross. Our church should be a universal mother with every conscripted member feeling he has a solid front back of him. To my way of thinking money is the least of it. Any Christian would not want to work a hardship on the church. Any parent certainly would want to go the limit in helping, but I cannot help but feel that it is the church's chance to show whether she is sincere when she has taught the gospel of peace and brotherhood and sharing.

This spring at my home an old hen hatched a brood of Rhode Island Red chicks. Near the same time another hen hatched a flock of guineas and another some bantams. In the course of time the guinea hen weaned her family and a few days later I saw the hen with the Reds had adopted the guineas. Some time later the bantams were left motherless and they in turn were adopted by the hen with the Reds. She was a good mother to her own, but as far as I could see she scratched as hard for the others which were not physically her own.

I do not see how the church can go forward now if she fails to reach out her arms to all these boys and say, "Not mine, nor thine, but ours."

I have faith enough in our young men to believe that some will stand for their belief in the teachings of Jesus even if they must make a supreme sacrifice, but it will leave the church impoverished if she fails in sharing.

There is a legend that a monk once met Saint Peter and said to him, "No longer can the church say, 'Silver and gold have I none,' as you said once." Peter answered, "No, and neither can she say, 'Rise up and walk.'"

The church is on trial today. Will she love that which rusts and decays more than human personality? Will she show to the world that the way she has taught is the Christ way, or will she fail in this hour of testing?

Mordecai said to Esther, "If you do not do your duty God's will is sure somehow to prevail, but you will be the loser."

God grant that the church which we love may unite as one person—whether the cost be time, money, or life—and stand for the principles of the Prince of Peace, because "who knoweth but that she has come into being for such a time as this?"

Bridgewater, Va. Effie Evers Glick.

My Annual Letter for the Gospel Messenger

Since I don't live in an organized church and my letters contain no direct church news, I do not wish to burden the crowded pages of the Messenger with more than one letter per year. And I usually aim to have that in the Christmas number, but I may be a little late for that this year.

I wish you to know that according to our experience so far, any number of years away from the Church of the Brethren will not lessen our love for it. However, we find so many good people in the other churches that seem so sincere that we appreciate them more and more.

We attend the Christian and English Lutheran churches, but most of the time the Methodist. I doubt whether any of them match the Church of the Brethren for adult church school attendance.

Our personal church attendance opportunities are good. We live in a town of them with another about to be completed. The Messenger comes regularly. We praise the Lord for his goodness and our opportunities. Sister Bowser and I are well for people of our age. We wish you all well for another year.

Ronan, Mont. Samuel Bowser.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Beagle-Stevens.—By the undersigned, Nov. 30, 1940, at the home of the bride's parents, Mr. and Mrs. C. R. Stevens, Stuart Edgar Beagle and Bernice Stevens.—J. H. Brubaker, Arrowwood, Alta., Canada.

Clark-Reed.—By the undersigned, in the Parsons Church of the Brethren, Oct. 6, 1940, Oliver R. Clark of Parsons, Kans., and Lahoma M. Reed, daughter of Mr. and Mrs. T. J. Reed of Galesburg, Kans.—Q. D. Reed, Galesburg, Kans.

Dunmire-Laughlin.—By the undersigned, Aug. 31, 1940, at the Spring Run Church of the Brethren, McVeytown, Pa., Ira N. Dunmire and Hazel L. Laughlin, both of McVeytown.—Luther Harshbarger, Woodbridge, Conn.

Garl-White.—Wm. E. Garl and Mrs. Ada O. White of Bourbon, Ind., Aug. 29, 1940, at the Plymouth Church of the Brethren parsonage, by the undersigned.—Arthur C. Keim, Plymouth, Ind.

Hersch-Selg.—By Rev. P. F. Waller of Monticello, Minn., Russell LeRoy Hersch and Irma Lucille Selg, both of Big Lake, at the Christian and Missionary Alliance church, Nov. 30, 1940.—J. D. Hersch, Buckingham, Iowa.

Lemler-Price.—Roy M. Lemler and Lucille E. Price, members of the Plymouth congregation, Oct. 20, 1940, in the Plymouth church, by the undersigned.—Arthur C. Keim, Plymouth, Ind.

Schoney-Ferguson.—By the undersigned, at the home of the bride's parents, Earl Schoney and Doris Ferguson, both of Lena, Ill., Aug. 18, 1940.—J. F. Burton, Lena, Ill.

Welsh-Walker.—By the undersigned, Nov. 18, 1940, in the Tyrone Church of the Brethren, Daniel Wilbur Welsh of Tyrone, Pa., and Luetta Rebecca Walker of Port Matilda, Pa.—John R. Snyder, Tyrone, Pa.

Woodring-McEwen.—By the undersigned, Dec. 6, 1940, in the Tyrone Church of the Brethren, Benjamin Johnson Woodring of Tyrone, Pa., and Mary Jeanette McEwen of Commodore, Pa.—John R. Snyder, Tyrone, Pa.

Zobler-Warren.—Bro. W. N. Zobler of Lancaster, Pa., and Mrs. Hermie A. Warren of Gettysburg, Pa., Dec. 6, 1940, at the home of the undersigned.—W. G. Group, East Berlin, Pa.

FALLEN ASLEEP

Appleman, Laura Mae, daughter of Mr. and Mrs. Edward Jones, was born at Lakeville, Ind., on Dec. 26, 1877, and died on Oct. 27, 1940. She was united in marriage to Omer H. Appleman on Oct. 12, 1899. Mrs. Appleman united with the church on Feb. 14, 1907, at Mexico, Ind., where her husband and she were employed as assistant superintendent and matron at the orphans and old folks' home there. In 1914 Brother and Sister Appleman moved to Girard, Ill., where they were superintendent and matron at the orphans and old folks' home until the spring of 1925. In this work which she loved Laura Mae was the mother to over one thousand boys and girls. Throughout her life she was active in church work. Even after she was physically not strong enough she continued to attend services. Her pleasant disposition and sense of humor made for her a host of friends, and lessened her pain in the long illness that preceded her death. Surviving are her husband, her son, three brothers and three sisters. Funeral services were held in the Plymouth church by the writer, assisted by Eld. Clyde Joseph. Burial was in the Oak Hill cemetery in Plymouth.—Arthur C. Keim, Plymouth, Ind.

Arehart, Grace, daughter of Ralph and Esther Stoud Arehart, was born Jan. 6, 1936, and died in the Lancaster General hospital Dec. 1, 1940. She was ill only a few days. She was a regular attendant at the Mt. Hope Sunday school. Surviving are her parents, six sisters and one brother. Funeral services were conducted in the Mt. Hope church by Brethren Howard Merkey, B. G. Stauffer, David Gibble and H. O. Wolgamuth. Interment was in the Chiques cemetery.—Mrs. Henry B. Shearer, Manheim, Pa.

Bean, Eleanor, departed this life Dec. 3, 1940, at the home of her son, Clark S. Bean, of Indian Camp. She was 87 years of age. Mrs. Bean came to Upshur County from Hampshire County at the age of four years, and had been a resident of this community since that time. She was married to Nathan D. Bean in 1873. He preceded her in death thirty years ago. To this union were born six children, three of whom survive. Brother and Sister Bean were charter members of the Church of the Brethren which was organized at Indian Camp Rock about the year 1874. She was a devoted member of the church and was known throughout this district for her hospitality to the pastors. She was always ready to care for the sick and needy in her active years. Many families in this community have benefited by the kindly ministrations of "Ma" Bean. The writer conducted the funeral service.—Henry C. Sanders, Auburn, W. Va.

Briggs, Thomas M., was born in Huntingdon County, Pa., on Jan. 6, 1865, and died on Nov. 12, 1940, after a brief illness. He lived most of his life in and near Mt. Union, Pa., where he took an active interest in community life. When he was a young man he taught school for a number of years. He had been an aggressive Sunday-school worker all his life; for a number of years he was a lay preacher in the Methodist church. At the time of his death he was serving as justice of the peace in Kistler, Pa. He is survived by six children, sixteen grandchildren and eight half brothers and sisters. Funeral services were held at the Mt. Union Methodist church by the pastor, Rev. W. W. Willard. Interment was in the Mt. Union cemetery.—S. Earl Mitchell, Naperville, Ill.

Bronham, Sister Ruth Via, passed away in the University of Virginia hospital at Charlottesville, Oct. 17, 1940. She had been in ill health for more than a year, but had gone about her daily work until about four weeks before her death. After an emergency operation, she lingered near death for a week, then began showing signs of improvement which aroused false hopes for her recovery. Ruth was born Dec. 6, 1902, to Eld. Jacob W. and Carrie Crenshaw Via, the fourth child. Early in life she became a member of the church and served faithfully for almost twenty-five years. She was teaching the beginner class in the Lower Union Sunday school at the time of her last illness. She married Byron Bronham ten years ago and to this union were born a daughter and a son. Besides her parents, husband and two children she is survived by one brother and seven sisters. In addition to holding a position in a factory in Charlottesville and maintaining a home for her family, she found time to devote to the church and to community activities. Though comparatively short, her life was a strong testimony for her Master. In a voice of splendid quality she often sang Carry Your Cross With a Smile with her small daughter as they went about the duties of housekeeping. She lived the song as beautifully as she sang it. Bro. Henry Knight of Ruckersville conducted the funeral service. Interment was in the cemetery adjoining the church yard at Lower Union.—Ethel Via Kindrick, Free Union, Va.

Circle, Laura Odessa, the daughter of Jacob and Clara Snell, was born in Whitley County, Ind., July 16, 1870. She was one of twelve children. On April 23, 1892, she was united in marriage to Charles Circle. To them were born one son and one daughter. Early in life she became a member of the Church of the Brethren. Her life was characterized by a deep devotion to spiritual things and a great interest in the cause of the church. She was a charter member of the Spring Creek aid society and for many years served this organization as president. Most of her life was spent in the vicinity of the Spring Creek church. About twelve years ago she and her husband moved to Warsaw. She had been in declining health for several years, and about ten days before her death became decidedly worse. She received the sacrament of the anointing service. Death came at the Mexico Welfare Home on Dec. 2. Her husband preceded her in death, Jan. 11, 1936. She is survived by one daughter, one son, ten grandchildren, two brothers and four sisters. Funeral services were held in the Spring Creek church, in charge of the writer, assisted by Rev. Litrell, pastor of the Baptist church of Warsaw. Burial was in the Oaklawn cemetery at Warsaw.—Moyne Landis, Pierceton, Ind.

Crusey, Wilson, son of Henry W. and Catherine Clever Crusey, was born Jan. 27, 1870, near Walnut Bottom. He died from injuries received at a railroad crossing, never regaining consciousness after the accident. He was a retired farmer and a faithful member of the church at Shippensburg. His widow and two children survive. Funeral services were held at his late home in Walnut Bottom by his pastor, the undersigned. Burial was in the Spring Hill cemetery.—J. Linwood Eisenberg, Shippensburg, Pa.

Eshelman, Samuel G., son of Eld. Samuel S. and Mattie Ginder Eshelman, was born Sept. 25, 1906, and died in the Lancaster General hospital, Dec. 3, 1940, as the result of a gunning accident. He united with the church when he was a boy. He was married to Violet Gibble Heisey, who survives with one daughter, the parents and five brothers. Funeral services were conducted in the Chiques church. Interment was in the adjoining cemetery.—Mrs. Henry B. Shearer, Manheim, Pa.

Geib, Elias W., was born April 6, 1887, and died very suddenly in his home near Elizabethtown, Nov. 21, 1940. He united with the church when a young man. Surviving are his wife, three daughters and two brothers. Funeral services were conducted in the Chiques church by the home ministers. Interment was in the adjoining cemetery.—Mrs. Henry B. Shearer, Manheim, Pa.

Hiner, Robert F., son of Robert and Sarah Davis Hiner, was born in Franklin, W. Va., March 24, 1881, and died in the Los Angeles County General hospital, Los Angeles, Calif., Nov. 28, 1940. As a young man he attended Bridgewater College. Later he came to Tekoa, Wash., where he met Cleora B. Zimmerman whom he married on Feb. 1, 1906. Two daughters blessed this union. The Hiners spent ten years in Seattle. They lived at Wenatchee, where Sister Hiner passed away on Sept. 1, 1931. While in Washington Bro. Hiner was very active in the work of the church. He was elder-in-charge of several congregations, a member of the district mission board, field representative in the district and a trustee of La Verne College. He was also an active fruit grower, well known in agricultural and business circles of the community. For the last six years Bro. Hiner was in southern California. In July, 1939, he was married to Mrs. Mable E. Hiner, of Pomona. They made their home in Pomona until about three months before his death, when they moved on an orange grove near Colton. Almost immediately Bro. Hiner became ill and suffered continually until his death. He was anointed by Eld. J. S. Zimmerman and the writer a few days before his death. He is survived by his aged mother and sister, both of West Virginia, two daughters, Lucile Wilkes of Tekoa, Wash., and Kathleen Greenwood of Wenatchee, two grandchildren and his wife. Funeral services were conducted in the La Verne church by the writer, assisted by Elders J. S. Zimmerman and J. E. Steinour. Interment was in the Pomona cemetery.—C. Ernest Davis, La Verne, Calif.

Horst, Mary Long, wife of Henry Bucher Horst of Horst's Mill, Lebanon, was born in South Annville on Feb. 23, 1865, and died on June 29, 1940. She was the youngest of her family. She was married and baptized by Eld. John Herr of Myerstown. Soon after her marriage on Oct. 16, 1882, she was baptized in the mill dam at the home where she started housekeeping and lived until the time of her departure. Mother had been in failing health for several years and bedfast for seven months. She loved her church and attended its services whenever it was possible to do so. Her ministry was not before the public; it was the quiet kind which reaches hearts. Surviving are two daughters, three sons, fourteen grandchildren and three great-grandchildren. The funeral service was conducted by the ministers in the Bucher church on July 2, and interment was in the cemetery near the church.—Nancy Horst Wenger, Lebanon, Pa.

Jackson, Charles W., aged 75 years, died at his home suddenly when stricken with a heart attack, Nov. 30, 1940. He was born in La Porte County, the son of John and Mary Jackson; he lived in La Porte County most of his life. He married Nora B. Wolfenbarger on July 4, 1895. She passed away on Oct. 25, 1938.

He was a carpenter by trade. He was a member of the United Brethren church of Walkerton. There being no United Brethren church in La Porte, he attended the Church of the Brethren whenever he was able. Funeral services were held at his residence on Dec. 2, Pastor Kenneth W. Murphy officiating. Interment was in the Walkerton cemetery.—Mrs. Nathan B. Cross, La Porte, Ind.

Kinsey, Clara E., born Dec. 1, 1889, died in the Harrisburg city hospital Nov. 27, 1940. Her mother, Melinda Kinsey, survives. Funeral services were held at the Hanoverdale church, of which she was a member, with Brethren Thomas Patrick and H. J. Frysinger officiating. Burial took place in the adjoining cemetery.—Irene K. Frysinger, Harrisburg, Pa.

Koontz, Cora I., daughter of Solomon and Mary Weyant Glessner, was born near Boswell on Feb. 22, 1874, and passed away at her home near Quemahoning Dam on Nov. 20, 1940, after a lingering illness of one year. She was united in marriage to H. J. Koontz in 1891. To this union ten children were born. Four preceded her in death, two dying in infancy. A daughter died in 1934, and a son was killed in 1937. She is survived by her husband, two daughters and four sons, nineteen grandchildren, one great-grandchild and two brothers. A sister passed away one week after Sister Koontz' death. She was a member of the Church of the Brethren at Hooversville, serving as deaconess for many years. Funeral services were held in the Maple Spring church, with the pastor, Bro. W. D. Rummell of Glenshaw, in charge, assisted by Bro. J. M. Geary, pastor of the Maple Spring church. Burial was in the church cemetery.—Blanche M. Hershberger, Hooversville, Pa.

McRoberts, William H., was born in Roseneath, Ontario, Canada, Nov. 23, 1862, to James and Ann McRoberts. At the age of thirteen he came to the States. In 1885 he was married to Mary C. Eikenberry, daughter of Elder and Mrs. John F. Eikenberry, long ago deceased. His wife, along with six children, twenty-one grandchildren and five great-grandchildren, is left to mourn his loss. In 1893 he united with the church and has ever been ready to testify for his Lord. On June 7, 1940, he and his wife celebrated their fifty-fifth wedding anniversary. Services were held in the old Stone church, with Eld. A. P. Blough, a long-time friend, officiating and Pastor D. D. Harner assisting.—Mrs. D. D. Harner, Greene, Iowa.

Moat, Anna Miller, wife of Joshua Moat, of Morrill, Kans., was born Nov. 15, 1865, in Maryland. She died at her home in Morrill, Kans., Sept. 29, 1940. She united with the German Lutheran church in her childhood and later transferred her membership to the Church of the Brethren. One daughter was born into the home. She is survived by her husband, daughter, five grandchildren and one great-grandchild. Services were conducted by her pastor, the undersigned, at the Morrill church, Oct. 1, assisted by Rev. J. D. Kemper of the Brethren church. Interment was in the Morrill cemetery.—W. A. Kinzie, Morrill, Kans.

Niesley, Jacob G., prominent citizen of Martinsburg, died at his home on Nov. 25 after a lingering illness. Death was attributed to a heart ailment from which he had suffered for a number of years. He was born at Carlisle on Feb. 9, 1889, the son of John B. and Elizabeth E. Niesley. His wife, who was Ruth Strickler, survives, as do also a son and a daughter, three brothers and one sister. He had been a business executive until his retirement in 1939. Very active in civic affairs, he served on the city council, was president of the Booster association, was a member of the executive committee of the Parent-Teacher association and a member of an athletic association. He was an active member of the Memorial Church of the Brethren. Funeral services were in charge of the pastor, Bro. A. R. Coffman. Interment was in the Fairview cemetery.—Mrs. Ray Miller, Martinsburg, Pa.

Patzwall, William, and his wife, Albertina Henrietta Treptow, died within the same week. She died on Nov. 27; he, on Dec. 3. Both were born in Germany, she at Reinfeldt on Aug. 2, 1856, and he at Neuhuetten on Sept. 13, 1859. They were married on Jan. 11, 1884, and came to America in September of 1887. They settled in Crawford County, Iowa, and lived there until April, 1903, when they moved to Wexford County, Mich. In 1920 they moved to Chicago. For the past fourteen years they lived in Flint, Mich. Two sons, four daughters, sixteen grandchildren and two great-grandchildren survive. She was a member of the Church of the Brethren for thirty years, and he for about twenty-five years. They were charter members of the Flint church. They had established a Christian home whose good influence continues in the lives of the children and grandchildren. Funeral services for both were conducted by Bro. Hiram Peters of Lansing, assisted by Bro. A. E. Taylor, pastor of the Flint church. —A. E. Taylor, Flint, Mich.

Plaugher, Andrew J., was born in Pendleton County, W. Va., March 25, 1867, and died at his home in Morrill, Kans., Sept. 19, 1940. In early manhood he went to Ohio to make his home, and lived the most of his life in and near Lima. On Nov. 29, 1892, he was united in marriage to Mary Smith, who died May 30, 1933. To this union were born six children, five sons and one daughter, all of whom remain, with a foster daughter. After the death of his wife he moved to Morrill, Kans., where on Oct. 10, 1934, he was united in marriage to Mrs. Laura Roberts, who remains. There also remain two stepsons, one sister, seven brothers and eight half brothers. In 1893 he was called to the deacon's office in which he remained active throughout life. Funeral services were held in the church at Lima, with A. P. Musselman and Chas. E. Zunkel in charge.—A. P. Musselman, Anderson, Ind.

Stephenson, Sara Jane, was born Jan. 15, 1844, and departed this life Nov. 24, 1940, at the Morris hospital, Plymouth. Funeral services were held in the Plymouth church, conducted by the undersigned. Burial was in Indianapolis, where her one grandchild lives. Her husband and children preceded her in death.—Arthur C. Kelm, Plymouth, Ind.

Switzer, Rufus Henry, son of James G. and Mary Switzer, was born in Woodford County on March 4, 1877, and passed away in the Methodist hospital, Peoria, on Nov. 26, 1940. He was married to Mary Kindig on Feb. 3, 1898. One son preceded his father in death four years ago. Bro. Switzer lived on a farm near Secor for the last twenty-two years. He is survived by the widow and one grandson. Funeral services were conducted at Panther Creek by the undersigned, assisted by Rev. Amos Yordy. Interment was in the cemetery near the church.—J. E. Small, Roanoke, Ill.

Witter, Levi W., who died Sept. 11, 1940, was born in Starke County, Ohio, Nov. 30, 1859. From there he went to North Manchester, Ind., where he farmed for many years. In 1923 he moved to Marion, Ind., where he was employed by the school board as janitor of one of the city schools. In 1884 he was married to Martha Frantz. Two daughters and two sons were born to them, one daughter and one son preceding their father in death. On Dec. 23, 1897, he was married to Eva Hardman. Three daughters were born to this union. Surviving are the widow, a son, four daughters, eighteen grandchildren and three great-grandchildren, a brother and two sisters. In the early part of his last illness he called for the anointing service. Funeral services were held in the church at Marion, in charge of Bro. Moyne Landis, assisted by Bro. Fred Kendall. Burial was in the Pleasant Hill cemetery near North Manchester.—Ruby Witter, Marion, Ind.

Zeger, Sadie Rock, daughter of Mr. and Mrs. Thomas Rock, was born Sept. 4, 1863, near Lemaster, Pa., and died at her home near Navarre, Kans., Dec. 5, 1940. She was one of a family of thirteen children. She married George M. Zeger on Dec. 28, 1899. To this union was born one son, who survives with two brothers. She united with the church early in life and lived true to her faith. Her husband died on April 5, 1936. Funeral services were held at the Navarre church, conducted by the undersigned. Burial was in the Navarre cemetery.—W. A. Kinzie, Morrill, Kans.

CHURCH NEWS

Canada

First Irricana.—On Oct. 19 the young people presented their plays at the neighboring church, Arrowwood. At the conclusion a chicken supper was enjoyed by all. The young people's first evening group was organized on Oct. 20. We have been discussing personal problems in a frank and helpful way. After long planning, a banquet was held on Nov. 16 in the church basement. The aim of the occasion was that the young people of Western Canada get better acquainted. Blackfoot Camp was made a prominent theme of the program. Indian atmosphere was expressed in the decorations of tepees, bows and arrows, tomahawks and Indian ideas. The group felt that time and money were well spent for the ninety who were present. Interdenominationalism was obvious. Since a number of young people of visiting churches remained with us for our Sunday services, a special sermon, Youth's Place in the Modern World, was preached to the group. The ladies' aid held a pie sale and bazaar on Nov. 29, and gave a program of plays, songs and readings.—Ruth Beard, Airdrie, Alberta, Canada, Dec. 5.

Colorado

Haxtun.—On Nov. 17 our choir, directed by M. J. Talcott, went to Enders, Nebr., to give an exchange program for one rendered here last winter by the young people from the Enders church. On Nov. 20 a union Thanksgiving service was held at the local Methodist church. Bro. E. F. Weaver gave the address of the evening, assisted by the pastors of the other churches. One of our former members, Bro. Sydney Lilly, who moved to Denver, recently called for his church letter. On Dec. 5 our ladies' aid met at the home of Sister Weaver to make final arrangements for our bazaar and turkey supper to be held on Dec. 14. The last opening of our mite boxes for the year will be on March 27, 1941. A Christmas cantata, Peace on Earth, is to be given by the choir on Sunday evening, Dec. 22. In the morning there will be a program by the Sunday school. We hope to have Brother and Sister Canfield with us for a series of meetings about the middle of April if it can be arranged.—Mrs. Warren D. C. Wood, Haxtun, Colo., Dec. 10.

Rocky Ford.—Our annual all-day home-coming service was enjoyed on Nov. 13. Mrs. O. C. Frantz reported news from a number of letters she had received in reply to some of the more than one hundred she had sent out to past residents. Rev. Erb, superintendent of the Mennonite hospital of La Junta, spoke on the co-operation of our churches in the promotion of peace at this time of strain and stress. On Dec. 8 Rev. Tyler of the Friends church will bring the evening message along the same

line. Eld. Roy E. Miller shared with the church a letter concerning the proposed meeting of the Standing Committee on Dec. 18. The church went on record as supporting whatever the Standing Committee might decide in the present emergency. We observed the communion on Nov. 24. Pastor Ernest Shively preached the union Thanksgiving sermon at the Presbyterian church. Our pastor, with a few others, accompanied Bro. O. E. Messamer, the district fieldman, and Bro. B. F. Stauffer, district treasurer, to the Antioch church to organize a Sunday school. Bro. Shively attended the Christian mission held in Denver, Oct. 6-13. We are glad to have Don Brumbaugh of Fruita and Mr. and Mrs. Al Goering, professors in our schools, taking an active part in the church work. Our pastor will take his turn at broadcasting each morning from 9:30 to 9:45 over KOKO, La Junta, Dec. 9 to 24. Beginning with the new year the prayer meeting study will be MacGregor's New Testament Basis for Pacifism. We expect the Canfields to be with us early in the spring. A Christmas pageant, A Child Is Born, by Rachel Smith, is being prepared. The Christmas offering will be shared equally between the Wampler fund and home missions. Some from our group are helping with the union Christmas music. At the business meeting on Dec. 4 Roy E. Miller was re-elected elder for the coming year. A budget of $2,200 for the coming year was accepted. A committee was chosen to arrange for decorating and lighting the outside of the church during the Christmas season.—Mrs. Roy E. Miller, Rocky Ford, Colo., Dec. 6.

Florida

Tampa.—In September we met in council and elected the following officers: Bro. A. D. Crist, elder and pastor; Bro. Philip Lauver, secretary and treasurer; Sister Zella May, director of children's work; Sister Viola May, Messenger agent. In October many of our number attended district meeting which was held in the Winter Park church. In November the Dorcas circle sponsored a community fellowship night, at which time many families of the church and community enjoyed a fish fry. We had a very spiritual Thanksgiving service. A number of Sunday-school children and teachers took a Thanksgiving basket to a needy family. We welcome tourists and urge them to worship with us while in Tampa.—Marion Gunn, Tampa, Fla., Dec. 8.

Winter Park.—On Nov. 29 six of our teachers and Sunday-school officers motored to DeSoto City to attend the Sunday-school workers' conference held at that place. They report a pleasant and helpful meeting. The mothers and daughters of the church enjoyed a program together on Dec. 10. They are sponsoring shipments of clothing to the war victims of Europe. The men's work organization held its November meeting, with an appropriate Thanksgiving program on Nov. 26. An interesting program is being planned for our Christmas service which will be held on the evening of Dec. 22. We are happy to welcome a number of people from the North who have returned to worship with us.—Chester E. Shuler, Winter Park, Fla., Dec. 9.

Illinois

Sterling.—Sunday-school promotion exercises and the installation of new officers and teachers took place on Sept. 29. At this service one small child was dedicated to the Lord by its parents. A Sunday-school banquet was enjoyed on Oct. 4, with an appropriate program. Rally day, Oct. 6, was the opening day of evangelistic services held by our pastor, Bro. K. C. Bechtel. The Sunday-school children presented a fine program at this time. The two weeks of meetings closed with our fall communion. We rejoiced to have one added to the church by baptism and five by letter. A number of our women attended the district women's meeting at Naperville on Oct. 11. A special program in October was on the subject of temperance, at which time educational pictures were shown. Impressive Thanksgiving exercises by the children were well attended on Thanksgiving morning. The father and son banquet, held on Nov. 28, was particularly interesting and enjoyable because of the presence of Bro. J. Clyde Forney, speaker for the occasion. Our young married women sponsored a dessert luncheon recently, with an exceptionally fine attendance and program. The principal speaker was Mrs. Omar Flugum, a former missionary to the Hawaiian Islands for the Congregational Church. On Dec. 8 a three-hour service of Bible reading giving a connected life of Christ was participated in by about twelve readers. A church supper and business meeting, followed by pictures of Evangeline's country, were held on Dec. 12. Prof. O. A. Fackler showed the pictures.—Helen Hoak Eikenberry, Sterling, Ill., Dec. 12.

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General Mission Board, 22 S. State St., Elgin, Illinois—

Dear Brethren: Enclosed find .....dollars as an offering for World Wide Missions, which please place to the credit of—



New missionaries consecrated at the Ocean Grove Conference, reader's right to left by couples: Everett and Joy Fasnacht for India; Edward and Helen Angeny and Rolland and Josephine Flory for China; Bessie Crim, R. N., front row, for China; Sylvia Oiness, R. N., back row, for Africa.

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Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

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Maryland

Bush Creek.—We have launched into a new year with renewed vigor, enthusiasm and increased attendance. Several new members were received as a result of our revival meetings this summer conducted by Bro. H. J. Beachley of Pennsylvania. We collected a goodly supply of clothing which was turned over to the Friends Service Committee for disposition, and are receiving relief offerings the first Sunday of each month. Our B. Y. P. D. and Sunday school are supporting three Chinese children for a year. The young people met recently with the Rockland and Burkittsville groups and presented a program of worship and fellowship. The theme of the program was The Way to Heaven. During the absence of Pastor S. Ira Arnold and wife, who were conducting meetings at various churches, we had with us Bro. Wm. Kinsey of New Windsor. He conducted a course for our young men on the stand of the church regarding war. Interesting discussions ensued. As the year draws to a close, we like to remember some of the happy times we had together, particularly when our group met at the home of our adult adviser, Bro. W. S. Ledbetter, with a group from Liberty Heights, Woodberry and Rockland for a vesper service and wiener roast. The intermediate group presented a worship service at the Fahrney Memorial Home at San Mar several weeks ago. The theme of the meeting was The Lord Is My Shepherd. A group representing the class visited those who were unable to attend the service. Several of our Sunday-school classes are making plans to help the needy at Christmas and bring cheer to the shut-ins by caroling. The mother's club was in charge of our Thanksgiving service, which was well attended. After the program baskets were distributed to the sick and needy. Bro. Elmer K. Schildt of Rocky Ridge officiated at our love feast held this fall. The ladies' aid society, one of our most active organizations, held a chicken, ham and oyster supper recently which was quite a success. This society meets regularly.—Edith White, New Market, Md., Dec. 5.

Ridgely.—From Nov. 4 to 17 Eld. M. A. Jacobs of York, Pa., held a revival meeting, giving us interesting and spiritual sermons. As a result three young people were added to the church. Pastor Joseph Rittenhouse is in the Three Springs church, Pa., holding a meeting from Nov. 24 to Dec. 8. Instead of the preaching service Nov. 24 our women's work sponsored a Thanksgiving missionary program in charge of Sister Edward Bowman. On Dec. 1 following the Sunday-school hour the missionary committee had charge of the worship program and received the proceeds of the dimes and mite boxes which had been distributed in the spring. Seven of our young people attended camps during the summer, and several attended the regional conference held at Hagerstown. On Sept. 29 an impressive installation service for the new officers and teachers was conducted by Eld. Albert Fike. Recently our B. Y. P. D. sponsored a talent night which proved to be a success. The other five B. Y. P. D.'s of the Shore were invited, each group bringing a contribution to the program of worship, vocal and instrumental music and readings. On Oct. 20 we held our semiannual love feast with Eld. Barry Fox officiating. We held Thanksgiving services in our church with Rev. Zehring of the Reformed church bringing the message. The young people, under the direction of Sister J. S. Rittenhouse, are preparing a Christmas play.—Dorothy Cherry, Ridgely, Md., Dec. 6.

Missouri

Warrensburg.—At the annual love feast observed on Nov. 9 Eld. James M. Mohler of Leeton officiated and Bro. Slater of Kansas assisted. A goodly number communed, and all felt a great uplift for having taken part in this sacred service. A number of new members took part for the first time.—Grace A. Greim, Warrensburg, Mo., Dec. 10.

North Carolina

Fraternity.—Our Sunday-school enrollment is 190 at the present, the highest it has ever been; attendance is good. The B. Y. P. D. gave a peace play Nov. 24, entitled No Banners Flying. Many from other churches of the community were in attendance. An offering taken at this meeting for relief work amounted to seven dollars. On Thanksgiving night Bro. H. W. Peters from Spray, who was elected elder at our September church council, preached for us. The intermediates had charge of the worship program.—Blanche Everidge, Winston-Salem, N. C., Dec. 6.

Ohio

Trotwood.—The Task of the Church, a program presented by the men on Sept. 1, was a challenge to all present. Those attending the family night program on Sept. 13 enjoyed the fellowship so much that they voted to have another like occasion next year. The men installed a sewer for the church and parsonage this fall. Bro. Omer B. Maphis of Elgin preached a fine sermon on Sept. 29, and Bro. A. C. Wieand of Bethany Biblical Seminary brought an inspiring message on Oct. 6. Pastor E. R. Fisher, a member of the district board of Christian education, is working with the churches on the peace problem. The missionary circle is studying the book, Stand By for China. Bro. J. Clyde Forney of Elgin, Ill., delivered seventeen inspiring sermons from Nov. 3 to 17. The love feast on Sunday evening following the meetings was the best attended in several years. Seven new members enjoyed the fellowship that evening. Mrs. E. R. Fisher and Mildred Flora have been elected presidents of women's work for next year, and a leader has been chosen for each division of the organization. At our recent meeting the women decided to contribute $25 for supplies to the Brethren work camp at Copemish, Mich.—Mrs. Eugene Landis, Trotwood, Ohio, Dec. 11.

Pennsylvania

Elizabethtown.—The Sunday-school and church officers were installed at the morning service on Oct. 6 by our pastor. In the morning of Oct. 20 we had the harvest home service; and in the evening, the public installation of the new B. Y. P. D. cabinet. The boys from the Patton Trade School were our guests at the evening service. The council of Nov. 7 was confined to routine business. On Nov. 13, before our midweek service, four were admitted to the church through baptism, and one was received from a sister denomination. Since our last report three have been admitted by letter. A junior chorus has been organized and meets regularly. The juniors and the B. Y. P. D. are having meetings every Sunday night before the regular church service. The ladies' aid has donated clothing to and is sewing for the Red Cross. At our midweek service we are studying the great doctrines of the Bible. On the evening of Nov. 27 our church joined four other churches in town in a union Thanksgiving service; Pastor M. Clyde Horst brought the message. At our own Thanksgiving service on the morning of Nov. 28, the pastor's son-in-law, Bro. Fred C. Hollingshead, of Gettysburg, Ohio, brought a very fine message.—Amos A. Hummer, Elizabethtown, Pa., Dec. 2.

Shade Creek.—Sunday-school and church attendance has kept up well over the summer months. After a two weeks' meeting in the Sugar Grove church conducted by Bro. Jesse Whitacre of Keyser, W. Va., six young people were baptized. Nine were received into the church by baptism in July. Our annual homecoming services were held Sept. 8 with Bro. A. C. Baugher of Elizabethtown as the principal speaker. A special council meeting was held, at which three young men were elected to the ministry; four deacons were elected also. We appreciated having the young people of the Blough work camp in our midst during the seven weeks of camp. The young ministers assisted in the preaching services. A vacation school in charge of the campers was very successful. On Oct. 13 a quartet from Juniata College rendered a fine program in the Berkey house. Our communion service on Oct. 6 had the largest attendance in years—about 260.—Nellie Lehman, Blough, Pa., Nov. 26.

Spring Run.—The newly elected officers and teachers of the church school were installed by Eld. L. D. Ruble on the last Sunday of September. Bro. E. O. Kinsel is our superintendent for the coming year; and Sister Belle Rhodes president of the aid society. Since Bro. David Hanawalt left our congregation to take a pastorate in the Eastern District of Pennsylvania, Bro. L. D. Ruble has been serving both the Spring Run and Pine Glen churches, alternating the order of church school and worship service each Sunday morning. We enjoyed a very inspiring and helpful series of evangelistic services, conducted by Bro. John Graham of Windber, Pa., from Oct. 28 to Nov. 10. Ten young people were added to the church by baptism. With Sister Mary Swigart Dunmire as chairman, the committee on relief work collected eleven bags of clothing besides shoes and soap for war sufferers in Europe. The missionary society, directed by Sister Gertrude Ranck, and the Christian Workers' Society, led by Bro. Ira Dunmire, have both been growing in interest and attendance. The men's work conference and banquet of our district were held in our church on Oct. 25, and our father and son banquet, sponsored by the men's Bible class, on Nov. 15. Our church is co-operating in a community teacher training school in which Sister Gladys Sherman is one of the teachers. Fourteen from our church are taking advantage of these courses.—Mrs. Luther J. Dunmire, McVeytown, Pa., Dec. 3.

Tennessee

Johnson City.—Three have been baptized since our last report. In the reorganization of the church Bro. W. H. Swadley was re-elected elder and Sunday-school superintendent, and Early Bowman, treasurer. Katie Allison is superintendent of the children's division. In late September Bro. W. M. Kahle gave interesting and inspiring lectures on Money Management. The B. Y. P. D. gave a Thanksgiving program at the Friendship Baptist colored church. This church plans to give us a program later. The pioneer girls enjoyed an all-day outing in the Smoky Mountains. The Sunday school is increasing in attendance. A goal has been set to double the enrollment for each class during November and December. Taking the average attendance of the previous two months as the normal temperature of each class, the attendance is registered each Sunday on a chart with a thermometer for each class. The one with the largest percentage gain receives the blue ribbon. A peace study group, directed by the pastor, Bro. Cecil C. Ikenberry, has been meeting in the homes for several months. On the last Sunday of the month a special offering is taken for China relief. The response to this need has been splendid. Wednesday night has been set aside as young people's recreation night. On Thanksgiving Day three union services were held in our city at different times in different sections of the city. The early service was held at eight o'clock at our church; music was furnished by the United Brethren church choir and our choir combined. The minister of the

Church of God preached. A Christmas play, The Empty Room, is being prepared.—Laura Gwin Swadley, Johnson City, Tenn., Dec. 8.

Texas

Nocona.—At our council on Oct. 6 Bro. Dave Sims was elected Sunday-school superintendent. We had preaching through Thanksgiving week, ending with an all-day service. Bro. E. A. Frantz of Weatherford, Tex., was the speaker in the morning and in the afternoon the children gave a program. Bro. J. F. Hoke of Louisiana preached recently, and in the evening we had a called council. We re-elected Bro. Hoke elder for the coming year. David Molsbee was elected director of young people. Since the last report two have been added to the church by baptism.—Mrs. Maggie Molsbee, Nocona, Tex., Dec. 10.

Virginia

Oak Grove.—Seven have been received by letter since our last report. On Nov. 21 we had a fellowship supper in the church basement, at which time $415 was pledged to pay on our church debt by April 1, 1941. Plans are under way for a part-time pastor beginning next fall. The treasurer reports an increase in offerings since the every member canvass and the use of the envelope system. The men have pledged $4.50 a month for material to be used for relief sewing. The Messenger agent is making an effort to get the church paper into a hundred per cent of the resident homes. Why the Chimes Rang will be dramatized at our Christmas program.—Mrs. O. D. Eller, Salem, Va., Dec. 2.

Pleasant Valley.—In October we gave a surprise shower for our pastor, Bro. M. L. Wagner, and his family. Fifteen were baptized on the afternoon of Nov. 17, and the communion was held in the evening. This was our first communion held on Sunday; it proved satisfactory, with an attendance of 240. We had a union Thanksgiving service with the other churches of Weyers Cave. Rev. Forrest Racey of the United Brethren church brought the message, assisted by Rev. W. B. McNeer of the Methodist church. The temperance committee of the women's work is sponsoring two temperance classes once a month during the preaching hour, the junior Loyal Temperance Legion and the primary Loyal Temperance Legion. Sister Wagner is teaching an intermediate class twice a month, simultaneous with the session of the B. Y. P. D. meetings. At the present time they are studying the life of Christ; they expect to study church doctrine, temperance and recreation. The mission committee of the women's work is sponsoring a study of Stand By for China on aid society day. We are taking relief offerings the first Sunday of each month. We have made two shipments of clothing for relief, one of used clothing to the value of $300; the other new clothing. Members of the W. C. T. U. of Weyers Cave gave a temperance program on Dec. 1. The B. Y. P. D. is using the new plan of work set up by the district. During November and December they are studying stewardship. During January, February and March they expect to study preparation for marriage.—Mrs. J. H. Bosserman, Jr., Mt. Sidney, Va., Dec. 2.

Waynesboro.—At our council on Sept. 18 church and Sunday-school officers were elected. Bro. D. B. Garber was retained as pastor and elder. The following were also elected: Bro. W. J. Garber, clerk and chorister; Bro. D. H. Wright, treasurer; Sister D. B. Garber, correspondent; Bro. J. M. Wright, superintendent. Officers for the different departments were also elected. A new heating plant has been installed this fall. Our series of meetings was held Oct. 13-27, by Bro. Harper S. Will, accompanied by his wife and two daughters, who assist in music and in other ways. Forty-four were baptized. On Nov. 12 a program, Students of Many Nations, was rendered by fourteen men and women. The men's work group raised fifty-five bushels of onions and made forty-five gallons of apple butter. The women have clothing and money ready to send to relief. The young people's group has just finished the unit on the relation of one to another and is now beginning the unit, Marriage and the Home.—Mrs. D. B. Garber, Waynesboro, Nov. 28.

Washington

Sunnyside.—Our congregation appreciated the fine leadership of Bro. Andrew Holderread during the summer months. We held our yearly council meeting on Sept. 13. Bro. Paul S. Longenecker was re-elected elder; Bro. Vern Swartz, superintendent; Sister Herb Reeves, clerk; Bro. John Reeves, treasurer; Sister Florence Minkler, Messenger agent. In September two Sunday-school pupils were baptized. Our Sunday-school attendance has almost doubled within the last year. During the latter part of October Pastor June Yearout preached ten nights at Glenwood. A number accepted Christ. Some of the Christian families in the Stiverson congregation, one of the oldest in the state, called Bro. B. J. Fike to take charge of the work there; several have already been baptized. The Sunnyside congregation has united with five other churches in a union tabernacle revival, under the leadership of Evangelist Oscar Lowry. The campaign started Nov. 3, and will continue until Dec. 8. Thus far about twelve of our number have gone forward and await baptism. Our B. Y. P. D. presented its tithes to the church on Dec. 1. These offerings, amounting to $76, cover more than half the payment on the parsonage.—Maxine Christenson, Sunnyside, Wash., Dec. 6.

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